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THE AUSTRALIAN CHRISTIAN

New Adventures in Mission



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THE AUSTRALIAN CHRISTIAN

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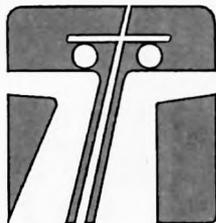
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News

Spirited Discussion

RACV Elections

"Many people I talk to are shocked when I tell them that the RACV tops the list of liquor sales for licensed clubs most years, while rarely mentioning alcohol involvement in road accidents," says Graeme Rule, General Secretary of the Victorian Temperance Alliance.

Graeme and Greg Warmbrunn, a teacher at Carey Grammar and a member of the Nunawading, Vic, church, are candidates in the RACV Council elections to be held 30 June. They will run under a Motorists Action Group banner.

Graeme says that Dr Birrell, a former well-known police surgeon, criticised the RACV for the same reasons in his book *Drinking, Driving and You*.

Under the heading "Clubs and Industry and Drink" Dr Birrell said, "The Automobile Clubs have been curiously silent. In the 1960s the *Royal Auto Journal* of the Royal Automobile Club of Victoria published numerous articles on road safety—but virtually none on alcohol as a crash factor. In fact, one lengthy article by an engineer on single crashes did not mention alcohol, a strange omission where three out of every four dead drivers from such crashes show alcohol in significant quantities at post-mortem. It may be coincidence, but the RACV Club is one of Victoria's largest single beer outlets and Victoria's largest single liquor outlet."

Greg Warmbrunn points out that the *Royalauto* is the states largest circulating journal with 1,029,813 copies distributed into Victorian homes. He says the RACV should be using the *Royalauto* to highlight the part alcohol plays in causing death and injuries on our roads. He says, when elected, the Motorists Action Group will press for the RACV to sponsor special educational programs aimed at students and young people. Greg also says that both he and Graeme believe L-platers should have to learn more about alcohol and its effects on the body as part of obtaining a licence.

They point out that the RACV has not had an election for many years. They believe that the present undemocratic system must be changed.

No election for so long is most unusual for any democratic organisation, particularly one that has so many members as the RACV.

The Motorists Action Group also questions the high charges that have been recently advertised in the press for a range of services at a time when the RACV made record profits of \$22 million. They question the fairness of limiting the number of free roadside services for each member, particularly as it impacts on the low income families in our society.

As well, Graeme and Greg are concerned about the effect of the car on the environment and will be seeking to develop initiatives in this area along with other state motoring organisations.

When an election is held, club members (23,500) get their ballot papers mailed to them and can vote for both the 12 club members and the six service members on council.

However, service members have only six members on council who represent a massive 1.45 million roadsideservice members.

To vote as a roadside service member you can do one of three things:

1. Fill in an application form from the May or June *Royalauto* requesting a ballot paper to be mailed back to you.
2. Go in person between 9-29 June to one of the 28 RACV branches and make a postal vote.

3. Go to any RACV branch office 30 June and vote in person between 8 am-9 pm.

For further details on voting and policies contact Graeme Rule, Motorists Action Group, c/o Temperance Centre, 9 Mason St, Dandenong 3175, phone (03) 794 9296, Fax (03) 793 1006 (after hours (03) 885 4857) or Greg Warmbrunn (03) 836 7278 evenings or fax (03) 816 1282.

Pontius' Puddle



New Starts-New Hope!

It can anywhere

The Byron, NSW ministry has been filled with new adventures in mission. We have witnessed that if anything is to happen, it is to happen from a fresh start. These new starts bring new hope for God's kingdom.

In January a ministry commenced in the Shire of Byron at Mullumbimby and is running at around 40 in attendance. The next month, a kid's club was started at Suffolk Park with an average attendance of around 16. On 15 April, another church service commenced at Suffolk Park with an attendance of 75

for the first service.

What we have learnt from all this is that the Kingdom of God advances as we take steps forward.

I believe that if the church can be built and grow at Byron, it can anywhere. Here one in every two children are born out of wedlock, unemployment is about the highest in Australia (at 24%) and youth unemployment is running at 40-50%. New age and other cults are about as strong as they come, with shops and local papers openly advertising various options of faith and healing.

Often nothing is left to the imagination. Yet the church

continues to advance.

—Stephen Templeton



• Children taking part in first service at Suffolk Park

Surviving Abuse

Videotape resource

"I was convinced that I was garbage, but garbage that hurt and no one was interested."

With a box of tissues at the ready, so said Cathy Ann Matthews a person whose amazing story of abuse is recorded in her autobiography *Breaking Through—No longer a victim of child abuse*, later featured as an award winning ABC TV documentary.

Cathy Ann recently visited Adelaide to speak at various seminars and I had the chance "to chat" with her.

For those who have not met you before, how bad did it get?

My father was a sadist with an extraordinary assortment of cruel things and many "instruments" which he would torment me with. Cruelty included setting fire to my clothes, poking pins down my fingernails and many deviant ways of sexual assault, (other detail is too horrific to report here). My mother would collaborate with him and also inflict abuse on me.

How difficult is it to "re-tell" all of this in detail?

I've worked hard over the years with counsellors, myself and with God to face "the bad bits." The real trauma is the

emotional effects. The emotions never faced as a child that I had to "relieve" as an adult. Other victims of abuse I have met since have helped me discover unresolved issues within myself.

I was an adult when, with the help of a counsellor, I came to realise I had "locked the abuse side of my life away". All my life to that point, I knew there was something radically wrong with me and even though I had a loving husband and family, my ambition in life was to die. These terrible feelings of self-hatred, self-denigration and frightful depression. I was convinced I was bordering on insanity.

What effect did these traumas have on your own children?

If people do not deal with the past abuse they have suffered, "the vibes" will pass on to your children who may begin to think they have problems. You become so locked into your abuse, you cannot help your children. You are still in fact, a helpless child.

Why do you refer to abused people as "survivors" rather than victims?

You are no longer a victim when you realise a change has

come. If you know there is hope, you are a survivor.

How do people become a "survivor?"

The reliving of emotions, supporters who care, credible counsellors and, for me, working with God. I needed someone to restore those damaged parts of me and God is that "restorer". I came to know Christ and his forgiveness in my 20s. But over the years I still had anger and bitterness against God because of my experiences. I felt God had deserted me in my hour of need. I needed to be honest before him.

Why is God an integral part of your story and life? Why would you recommend him to others?

If you are open and honest with God, he accepts that. He does not want us to hide ourselves and pretend we're something we are not. For me his forgiveness is the greatest thing. To work through the bitterness and anger against God and your abusers until you come to the realisation that if you stay angry it will destroy you! God's faith, hope and love enables you to forgive other even when our human nature does not want too! God has forgiven me because Christ died and paid the price to forgive me. Can I do less for someone else? Jesus' message was all about giving us a hope and that hope has

saved me. I am a survivor!

(This is an extract taken from a videotape "A Chat with Cathy Ann Matthews" produced in Adelaide, available from Tammy Radnedge, Family Support Department of The Salvation Army, Ingle Farm Corps, PO Box 144, Para Hills 5096. Phone (08) 264 4166. The Churches of Christ Community Care Services in SA and the Salvation Army Ingle Farm recently in partnership, sponsored a series of seminars in Adelaide by Cathy Ann Matthews on the subject of child abuse. These were outstandingly successful and as a result, we have produced a video as an aid to those who have been abused and the counsellors involved.) —Richard Berry



• Cathy Ann Matthews

A Challenge to the Churches

National Refugee Week

Each year Adelaide plays a part in aiding refugees and displaced people. Financial aid is given, missionaries and workers are dispatched and prayers are offered. But what is done for those who are sent to Adelaide under various humanitarian programs? Sometimes, refugees arrive traumatised, with very little luggage, no money, no friends and little or

no understanding of English. In these cases, Churches can help. Here is a story of one church's recent experience ...

"The first two weeks were very busy. Finding accommodation, collecting furniture, visiting government offices. I felt as if I was newly arrived in Australia.

Michael (not his real name) and I quickly established a good

friendship. We seemed to naturally get on well and trust each other. This was important, as Michael had no family, friends or compatriots here. It meant that each week we would have long talks, or for me long listens, as Michael expressed his feelings, concerns and thoughts about the continent he had left, his future in Australia and his family.

To be trusted in such a way was a privilege, but at times incredibly draining. Michael would often apologise for talking for so long adding, "but I have no one else to tell these things".

One thing that struck me was that the importance of my relationship to Michael put me in a position of power. I was Michael's gateway to much of life in Australia. He had a lot to lose by offending me. Minimising my power meant giving Michael options, helping him to meet more people, so he had the option of not having to rely solely on me. Explaining that he had the option to refuse invitations to functions, providing as much information as possible about transport and living in Australia so he was able to get on with life without me.

I have always found money an issue in hosting. Theoretically, hosting should not be a financial burden, but that is hard in practice. For example, I wanted Michael to be able to go out to dinner or to social functions where he would meet my friends, yet where was he to get the money for a meal in a restaurant or to see a movie?

Hosting Michael led to the hosting of his family. This was a big job for everyone. It meant much time, emotional energy, frustration and negotiation. The effort was worth it when Michael's wife and boys finally arrived.

The initial decision to help one man settle in Australia has had a far greater impact on my life than I ever expected. It has been hard work, a pressure, it has been a joy and worthwhile."

For further information on how you or your church can help contact the SA Council of Churches' Refugee Project Worker, Christine Loveday, on [08] 232 0070.

National Refugee Week this year is 19-25 June. The annual week aims to highlight the problems of refugees both globally and locally. For details of planned activities contact Christine.

Australia to Austria

Taking Christ to the Millions

On 5 May, Orrell Battersby, senior minister of the Nambour, Qld, church, flew to Austria as part of a ministry training program.

Orrell will be in Austria for three weeks, training Hungarian leaders as part of their Master of Arts Degree program. The program is offered through Taking Christ to the Millions (TCM). Orrell will also be taking a financial gift to help encourage our brothers and sis-

ters in and around Eastern Europe.

TCM is a missionary organisation based in Indianapolis, Indiana, USA. It has a training centre for evangelism near Vienna, Austria. Since 1963, TCM has been assisting, discipling, encouraging and equipping Russian, Eastern and Central European leaders to reach their own people. Almost all the work of TCM in the past was done behind the scenes. They shunned publicity which would have compromised their effectiveness. They quietly provided prayer support, Bibles, books, clothing, medicines, financial assistance, training and many other requests for help. The time of harvesting is now here. The new openness that has come to this area brings with it incredible opportunities.

To know more about TCM or perhaps link your church with a church in Russia, Eastern or Central Europe, write to Nambour Church of Christ, PO Box 909, Nambour 4560.

Kidsmin Dinner

Children, Worship and Pastoral Care

Leaders of children's ministry in local churches need encouragement and inspiration. This is the purpose of a dinner organised by the Kidsmin (Vic) Committee. Alan Niven will be the speaker and he has a very positive view of the place of children in the church. His theme will be "Children, Worship and Pastoral Care". The venue is the Box Hill church on 8 June, at 7 pm. Resources, entertainment and information about Kidsmin activities will be featured. The cost is \$12 per person. Bookings, by 1 June, are essential for catering. Contact the Department of Mission, Education and Development on (03) 326 8900.

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Call for Care

Extending the options

Community Care, a Vic-Tas Conference Department, has committed itself to extending its services to people in their own homes. While it will continue providing residential care for elderly people, it is recognised that there are many people in the community for whom residential accommodation is neither preferred nor the most appropriate option. Thus the Department has employed a Community Options Program Coordinator.

Robyn Gilmore joined the staff at the end of November last year. Robyn and her family, husband John and son Joseph, moved to Victoria from South Australia so that John could take on the ministry at Mulgrave.

Since beginning with the Department, Robyn has demonstrated skills and shown great enthusiasm in developing initial community services. She has been involved in liaison and research into the ways that Community Care can be involved in providing in-home services for the community.

The Department has now established the Call For Care service. Call For Care brings together many service alternatives that offer solutions for people needing help to remain in their own environments. The



• Robyn Gilmore, Community Options Program Coordinator

initial thrust into the community is through a personal alarm call service for people who may be at risk due to ill-health, disability, isolation, or advanced age. This will not only provide an instant form of communication, benefiting the user, it will also be of great benefit to relatives and carers. The fact that people can get quick assistance for an emergency situation means that they are able to feel secure about staying in their own home. With the assistance of the monitoring station and staff at the Queen Elizabeth Centre at Ballarat, our clients are monitored 24 hours a day, seven days a week.

The service differs from others in several ways.

- The organisation has a commitment to assist people in necessitous circumstances to still have access to the service. Providing the equipment free of charge to financially constrained clients happens with the assistance of donations from people and charitable trusts. (At present we have no government funding to assist.)

- For those clients who are socially isolated, we provide volunteer contacts; each client has four permanent contacts so that some familiarity can grow between client and contact.

- Because the service is provided on a "not for profit" basis, the initial set-up costs for clients are significantly cheaper than other equivalent services.

- Rather than a "box", a specialised telephone controls the emergency alarm process. It can be used as a normal telephone and is able to monitor inactivity. The telephone also has a "hands free" facility. This makes voice contact between monitoring staff and clients possible if the client is unable to reach the phone.

Other alternatives being developed for in-home services include assistance with personal care, respite services, social network development and helping families find out how to access services already in existence.

The scope is enormous and there is a great deal of work to be done to assist the community. We enter this field of work with an awareness of Christ's attitude toward people who are generally not valued by society.

As Jesus rejected no-one, the service will work to remain accessible to everyone.

Robyn can be contacted at the Department of Community Care in Melbourne during business hours, on (03) 326 8977.

Mrs Lila Williams says, "After looking after my husband until two years ago, I felt so alone and I was afraid of so many things. The Call For Care personal alarm service has given me a real sense of security and release."



• Lila Williams

Equal Sacrifice

Fund-Raising Dinner

151 members and friends of the Launceston, Tas, church attended a very successful dinner at the Riverside Community Centre on 15 April, a function to financially support the planned relocation of the church's worship centre and other facilities.

In addition to a three course meal in a relaxed atmosphere with items provided by the young people, diners were confronted with a display table of TV, video camera, entertainment systems and holiday advertising which guest speaker Graham Agnew (Marion, SA) used to challenge those attending, among other things, to consider deferring such expenditures, instead giving the amount to the relocation fund. "Not equal giving, but equal sacrifice", is asked of us.

Pledge forms had been distributed to worshippers the previous Sunday and these, collected during the dinner, together with the commitments made the following Sunday, indicated the enthusiasm with which the relocation has been received by the members and friends at Margaret Street.

The deposit on the property in Frederick Street has been paid and we will have access to it on 1 June. Jeff Weston has been appointed Building Project Manager to oversee the redevelopment.

Bethesda Hospital 50th Anniversary

As Bethesda Hospital, WA, is celebrating its 50th anniversary this year, commemorative booklets have been produced which outline something of Bethesda's history and the changes that have occurred within that history.

If you would like one of these booklets please contact The Chaplain, Jenni Ashton, Bethesda Hospital, 25 Queenslea Drive, Claremont WA 6010. Phone (09) 384 6311.

ME/Chronic Fatigue Syndrome

Being informed

In a recent "Minister's Musings" our writer made some remarks about a sufferer of ME/CFS. At least one reader objected to the way that this condition was described. We agreed to obtain good medical information on this illness to share with our readers.

Interestingly, this week (8-14 May) in the Melbourne press there have been several articles on ME/CFS.

One comment made was that it is sometimes called the "Christian illness" as a disproportionate number of Christians suffer from it. There is no known reason why. Sufferers are also vulnerable to various cults and sects because they are often forced to stay at home and through visitation and interest are vulnerable to the approaches of such groups.

We have been informed of members of several Victorian churches who are sufferers of ME/Chronic Fatigue Syndrome.

Chronic Fatigue Syndrome (CFS) is a serious and debilitating illness that can last for years and sometimes for life. CFS is a recognised syndrome, characterised by profound exhaustion accompanied by a range of other symptoms. The latest research suggests that the symptoms may be caused, at least in part, by a continuing immune response to a real or perceived challenge.

The main symptom of CFS is profound exhaustion exacerbated by minor exercise. Other symptoms which occur commonly are memory and concentration impairment, an intense, flu-like feeling, muscle pain, sleep disturbance, headaches and disturbance of balance. Less frequently reported, but still common, are sore throat, painful lymph nodes, depression and mild fever or chills.

The experience of CFS is best described by relating it to a severe dose of influenza or other viral illness which either does not improve, or only partially

improves, and lasts for a minimum of six months.

The cause of CFS is unknown, although several research groups around the world believe that the symptoms may be caused by a continuing immune response, due either to a persisting infection, or to the failure of the immune system to "turn off" after an initial infection.

Many people in the community experience "viral" infections under similar circumstances, but what distinguishes CFS is that the symptoms remain, for a minimum of six months, and frequently for years. For this reason, researchers are examining whether people with CFS have a genetic pre-disposition to developing the illness and whether certain viruses which can evade the immune system are present in people with CFS.

A study in Australia found that CFS can affect people of all ages, but most commonly affects people under the age of 45. Females develop CFS slightly more frequently than males.

The illness can have a spectrum of possible outcomes, ranging from a mild illness lasting just six months, to a severe illness lasting for years. Most people improve over time, although the percentage of people who regain their pre-illness level of health is unknown.

No effective treatment for CFS has been developed.

Management of CFS relies on rest, with gentle graded exercise where appropriate; lifestyle modification, and treatment of some symptoms.

There is no laboratory test which can be used to diagnose CFS. Instead, diagnosis relies on careful evaluation of the patient's history and exclusion of other conditions by the doctor.

Other diseases have some symptoms similar to CFS, including cancer, HIV, auto-immune diseases, neuromuscular diseases, endocrine diseases

and a range of psychiatric illnesses. The early stages of multiple sclerosis and systemic lupus erythematosus can resemble CFS.

Researchers from around the world tell us that an illness with symptoms very similar to CFS has been reported since the mid-1700s. Reports continued through the 19th and into the 20th century. Some researchers in the US believe that the incidence of CFS has increased significantly since 1980.

There are no published studies which have looked at the role of chemicals (e.g. solvents, pesticides) or heavy metals in the onset or continuation of CFS. It has been stated by a number of researchers that chemical exposure may play a role in triggering CFS. Other than this, there is as yet no evidence to support the contention that these agents play a significant role in causing CFS.

Some of the myths about CFS are: CFS is a "Yuppie Flu", CFS is a form of depression, CFS mainly affects "high achievers", CFS is a form of stress or "burnout", CFS is a 20th-century disease and everyone recovers from CFS eventually.

Information about ME/CFS can be obtained from the ME/CFS Society of Victoria, 23 Livingstone Close, Burwood 3125, phone (03) 888 8798 or from similar societies in other states. (Because of the several names used it is often hard to locate them in phone books.)

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Calendar

World Environment Day Volunteers Wanted

World Environment Day is 5 June. The Wilderness Society is looking for people to help with the selling of badges over the period 28 May-5 June. Volunteers should contact the Society in your own state. In Melbourne they should contact Janice Lane on (03) 670 5229 or (03) 489 6198 (AH).

Schizophrenia Awareness Week

To mark the beginning of Schizophrenia Awareness Week, the Schizophrenia Fellowship of Victoria is holding an ecumenical service at St Stephen's Anglican Church, Church St, Richmond at 3 pm on 29 May.

Archeological Lectures

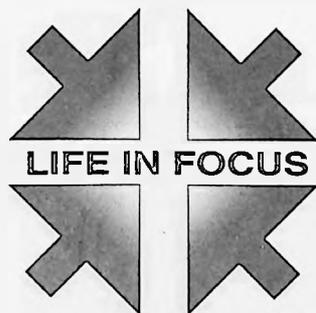
The Australian Institute of Archaeology have a museum, "Ancient Times House", situated at 116 Little Bourke St, Melbourne. They also often have a special lecture at Ancient Times House and the museum is open on those Sundays from 2.30-4.30 pm with the lecture commencing at 3 pm. The lecture on 19 June is "Biblical Parallels in Ancient Literature" by Piers T. Crocker. Admission charges are adults \$3, concession \$2, families \$6.

Christian Bookseller's Convention

The Christian Bookselling Association of Australia will be celebrating 21 years of service at this year's convention (29 August-3 September) at Flemington racecourse in Melbourne. Two days of the program will be open to the public (2 September from 5-9 pm and 3 September from 9 am-3 pm). Visitors will not only be able to purchase Christian literature, but will also be able to see craft displays, meet Christian authors, listen to musical groups and artists "live" and participate in many other activities.

Cornered

Life in Focus allegations



Coming With Compassion

On the evening before the White Paper on Unemployment was presented by the Federal Government, the ABC program "Four Corners" screened a full program regarding abuses of Department of Employment Education and Training (DEET) grants. In the course of the program, accusations were made about the way that Life in Focus (the social service arm of WA Conference) had misused such grants.

The basic allegations were that Life in Focus had employed people under DEET funding and, rather than receiving training in office skills, etc, they were sent out to raise funds by "tin rattling" and the like. It was also alleged that after the period for which Life in Focus were funded for people under training, they were then sacked and new people employed under DEET funding.

In the latter case, this is often the way that DEET officials sell the scheme to prospective employers. Often the organisations do not have sufficient funds to pay for a full-time employee and the DEET funds help them give the person training and the ability to then show future prospective employers skills and job activity on their CVs.

"Four Corners", in the course of preparing their program, did interview others who had been employed under such DEET schemes by Life in Focus. They chose not to use these interviews which in most cases were positive about their experience at Life in Focus.

The first accusation could very well arise from a misunderstanding as to the type of training that Life in Focus were offering to people. In this case their records show that the person was employed to learn fund-raising.

The following is the statement released by the Western Australian Conference following the "Four Corners" program:

During the last three years of activity, Life in Focus met the needs of over 36,000 individuals; distributed over \$900,000 worth of material aid; presented over 4,000 individual counselling sessions through their main office and regional centres; provided \$1.2 million worth of voluntary hours to the community; started 10 different services; developed two regional centres, including a mobile counselling service at Nungarin called Wheatbelt Agcare and employed over 80 people during a time of unprecedented unemployment.

This record has been somewhat tarnished due to misleading information given through the Howard Sattler and Four Corners programs.

The producers of Four Corners were given the facts in a phone conversation with Jeff Ramsey, but were not interested in presenting them, because if they had, Life in Focus would not have been able to be used as a stick to chastise the Department of Employment Education and Training (DEET) and the Labor Government on the eve of the release of the White Paper on Unemployment.

The facts are that Life in Focus purposely decided to employ Jobstart people to help relieve the unemployment stress in our community. A total of 35 Jobstart people were employed between 1991 and 1994, an average of 11.5 per year. Over one-third of the people so employed did not stay any longer than three weeks and left of their own accord. Six people left of their own volition to get other employment or to travel interstate and eight were sacked for bad work prac-

tices that jeopardised the good name of Life in Focus. A significant number stayed longer than 12 months, a couple as long as 18 months.

The Executive believe that Life in Focus have met the guidelines set down by DEET in relation to the Job Start program.

It must be remembered that the ex-employees of Life in Focus (featured on the Four Corners program) left the organi-

sation nearly 18 months ago and so have no real appreciation of the present situation of Life in Focus.

Life in Focus has on hand all relevant paper work and records to completely exonerate them from these accusations. As they move through this difficult time, Life in Focus continue to need your support and prayer.

—Don Parker
Executive Officer
WA Conference

Award Winner

"AC" receives ARPA awards



• Chris Ambrose being presented with the award

At the recent Australasian Religious Press Association (ARPA) annual awards held in Brisbane *The Australian Christian* received two awards.

The first was in the category of **Best Headline**. We won the award with the title "Picketing the Church" which was on the 17 July issue story regarding the facelift that the Williamstown, Vic, church had received. The headline was written by Nigel Pegram the assistant editor.

We contacted Cheryl Johnson, minister at Williamstown, to see how the church has been since the facelift. She commented that the church has been incredibly excited recently. The new image has given them a very high profile in the community and is known widely as the church with the picket fence. The new enthusiasm has seen new people attending and they have seen their greatest growth spurt in

over 30 years. The new enthusiasm is starting to be seen in a growth of evangelism with two baptisms being held recently.

In the category of **Best Story or Feature** by a new or non-professional writer, the Guest Editorial by Dennis Ryle "Church Style" (16 October issue) was **Highly Commended**. The winner in this category appeared in *Journey* (the Uniting Church in Queensland magazine).

Chris Ambrose has just retired after serving two years as President of ARPA. He has previously served on the Executive as Secretary and Treasurer. Chris presented the **Gutenberg Award** for overall excellence to *See* (Anglican dioceses of Melbourne and Ballarat newspaper).

The other awards were spread among a wide selection of denominations and papers including several New Zealand members. The 1995 convention is to be held in Wellington NZ.

Letters to the Editor

Letters are limited to
200 words

Can't or Won't

To the Editor,

Looking at John 2:19-22, where Jesus prophesied he would raise his own body in three days, a beautiful young Jehovah's Witness said "I can't see what you see!" This exactly describes the Jehovah's Witness' aberration. Their programming renders them incapable of seeing this. They say he couldn't have done it, which is not exactly a statement of disbelief, for they can't rather than won't.

There are leaders who won't, rather than can't, correctly use the lines of John the baptiser's literal prophecy (Matt 3:7-12) referred to by Jesus (Acts.1:5) regarding the New Covenant inauguration of the kingdom of God. ["John baptised with water but you shall be baptised with the Holy Spirit, not many days from now."] Hence the contradictory teaching aimed at annulment of Acts 2:38-39, by falsely using John the Baptist's prophecy to separate Jesus' command of Matt 28:19 (which is for disciples to go baptising all nations) from Peter's generally applicable (see the "all" of Acts 2:39) literal and metaphoric and non-condemnatory complement of Acts 2:38-39 that is identical in reference to Matt 28:19. Both are

for today and are for Jew, (part Jew) and Gentile, though Gentiles are more specifically included later.

Is it because (in part) "water and Spirit" are contrasted by John that there is the mistake that Jesus of Matt 28:19, and Peter of Acts 2:38f are thought by some to be legalistic, out of date or "judgmental"? Is it because teaching "knowledge" without "judgment" is too difficult for some? Or is the word "spirit" used as a glittering generalisation to evade fact, to choke out "inconvenient" truth or to teach "I won't"?

—W.E. Hoffman
(Paradise Point, Qld)

Colours to the Mast

To the Editor,

G.K. Chesterton, convert to Roman Catholicism, wrote, "I don't want a church which is right when I'm right. I want one that's right when I'm wrong. And can put me right where I'm wrong."

It was encouraging therefore, to read a letter to the Editor (*The Australian*, 3.5.94), which in part read, "The Church teaches that the homosexual condition is a disorder of nature to which culpability does not necessarily attach. Homosexuals, as persons, have a claim on our love and respect and the pastoral care of the Church and the wider community. Homosexual practices, however, constitute behaviour that is morally indefensible. The homosexual life-style is not, and never can be, a legitimate alternative to the heterosexual life-style. This view is, in fact, shared by most Australians."

The behaviour of those homosexuals who vaunt their homosexuality and publicly promote the homosexual life-style is, moreover, provocative and not in the best interests of homosexuals themselves.

It is clearer now than ever that the Mardi Gras is an ugly blemish on Australia's reputation abroad. Many of those people who were ill-advised enough to attend the event this year came away appalled at the arrogance and vulgarity of it all."

(Signed) Edward, Cardinal Clancy Archbishop of Sydney, St. Mary's Cathedral.

Alas, as with the Abortion Debate of 25-30 years ago, I have waited in vain for a faculty member in Christian ethics from one of our Theological Colleges to write a Guest Editorial for *The Australian Christian*.

I am aware that since the days of our Lord and the Apostle Paul, that "Followers of The Way" have not always followed The Way. However, teaching and exhortation were not absent.

Perhaps we have arrived at the stage which Beverley Nichols described, after he had interviewed the Roman Catholic author, Hilaire Belloc. "I came away feeling sorry for Mr Belloc, because I felt he had nailed his colours to the wrong

mast. But I felt sorrier for myself because I had to admit that I was not prepared to nail my colours to any mast."

—Keith Crowley
(Marion, SA)

Tolerance of Opinions

To the Editor,

I draw your attention to an extract from an article of the late Randall T. Pittman in the Historical Society's Digest No.18, February 1967, re James Edgar Laing (1843-1897). Laing, *inter alia*, was conference president in Victoria in 1892.

"A fact worth recording illustrates the tolerance in matters of opinion exercised by the brethren. At the Victorian Preachers' Fraternal, three papers were given on "The destiny of the wicked". The first, taking what was then the "orthodox" view, was by J.K.

Letters to a Travelling Companion

Worship Against the Odds

Dear Daniel,

We are presently holidaying with friends who are farmers in the rural "back-blocks" of New South Wales. Last Sunday, I attended church with them. They worship at a little stone Catholic church in the middle of a paddock some hours drive from here. We were one of a handful of farming families who gathered for mass that day.

The service was, to say the least, a shambles. The priest, who served about four churches in the region, appeared to be well on the way to a 0.05 blood alcohol reading, having already presided over three Eucharists prior to ours. (They use real wine, you know!) As a result, he forgot to say half the Mass and mumbled most of the rest. The organist, a lady from the Jurassic period, seemed to play tunes that had no connection with the hymns we were singing and the organ had an asthmatic wheeze that provided fierce competition for the elderly gentleman expiring in the front pew.

Yet, despite the chaotic nature of the service, there was a deep sense of worship amongst the few gathered there. These were people who had come a long way for one purpose—to meet with their Lord and declare their love for him. Their faithful devotion made that short time of worship one of the most memorable I have ever experienced. No crowd, no flashy premises, no stirring music or oration, just the glorious simplicity of the community of Christ gathered to glorify him, apparently against all odds. What a lesson I learned that day!

Until next time,
Pastor Salt



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Letters to the Editor

Henshelwood, advocating the theory of eternal conscious suffering. The second was by J.E. Laing, who favoured the universalist position. The third was by my father, Joseph Pittman, who claimed that the Scriptural evidence supported the ultimate destruction of the wicked. The three papers were printed together in booklet, without comment."

—Ken Patterson
(Wembley Downs, WA)

New Truth" (rather New Understanding)

To the Editor,

Thanks to respondents to my "There is no Eternal Hell", ("AC" 5 March), but each limits God's love. See Luke 6:27-36 (RSV) "Love your enemies ... do good ... so be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful (perfect) even as your Father is merciful (perfect)." Also 1 John 4:7-21 v8b "for God is love" and v18 "There is no fear in love, but perfect love (which is God) casts out fear. For fear has to do with punishment and he who fears is not perfected in love".

To D. Brown: "perfect love" throw a disbeliever into a lake of fire?; or fear bring love?. Today we gao those who threaten so!. Faith and truth are not always synonymous.

Re Allan Clark ("AC 23 April): my view is old yet current, e.g. Bishop of London. Yes, all go into God's presence upon resurrection (John 5:29), but surely God acts according to Christ's words above?. See also 1 Cor 13:4-10, esp. 8a.

D. Peemoeller: dictionary says aeon (eon) is "Eternal". It's an immeasurably period compared with our brief stay

on earth exercising our God-given free will. (Note James 1:13-15).

D. Favas: to me this is new understanding. "Eternal Hell" is of man's mind just as sacrifices were (e.g. Matt 9:13, 1 Sam 15:22) and circumcision (e.g. Gal 5:6, 1 Cor 7:19) and food forbidden (Acts 10:9-16). Say to your neighbour "Creator God loves you, so live in joyous response to that wondrous reality". (NB I spoke with a few Jehovah's Witnesses years ago; I reject their views).

Jim Elliott: fancy wanting the Editor to challenge my opinion whilst accepting yours! My views remain: "there is no eternal hell; the hell on earth is our battlefield for God"; they are biblical (see above) and logically based, seeking the unity Christ prayed for 2000 years ago.

Do we seek new understanding or continue in our disobedience?

—David Allison
(Black Rock, Vic)

Autocrats

To the Editor,

Bruce McIntosh, has again asked why there has been silence in response to his challenge for a Scriptural argument about leadership styles. He implies that the "autocrats" either have nothing to say, or are frightened of revealing their insecurity about their ministry position. I'm also confused about the silence and have thought of the following possibilities.

1. Maybe there are not many autocrats around Churches of Christ, or alternatively, the few that may be there do not read *The Australian Christian*.

2. Maybe they are too busy leading growing and develop-

ing churches to be writing letters to *The Australian Christian*.

3. Perhaps some are confused as to why the attention is on the autocrats in ministry. Many ministers complain about the autocrats they meet on their board or eldership.

4. Perhaps the silence may reflect a respect for the Bible. Such a debate raises the danger of quoting proof verses out of context and projecting the patterns of modern culture into the Scriptures. Perhaps most readers know that appropriate leadership styles, of necessity, differ from culture to culture.

5. Some may be uncertain as to whether Bruce is "friend or foe" in the leadership debate. They may know Bruce and respect his strongly held views, his single-mindedness, his authoritative statements on a wide range of issues, his powerful and spirited leadership in churches and Conference committees and his ability to achieve his goals despite opposition.

There may be other possibilities of which I am not aware. However, when I do eventually meet an autocrat I will ask him or her why they have been covered into silence.

—E.C. Keating
(Nunawading, Vic)

Management and Leadership

To the Editor,

The question of church leadership still seems to be vexing people. Part of the confusion is the failure to distinguish between leading and holding an official position. It is axiomatic that there can be no leadership if there are no followers. Leadership is thus a social phenomenon and is based on ability to move a group towards goals it

embraces. Holding an office, such as minister or elder, does not of itself make one a leader. The criteria outlined in 1 Tim 3 for the appointment of elders and deacons suggest that Paul had in mind that office-holders also be leaders.

There are a number of examples in the NT of people who exercised leadership without apparently holding any office. Paul's view of the church as the body of Christ is a model for this (1 Cor 12). This organic Christocentric model suggests a capacity for each to exercise leadership within a function, according to the gifts and talents received.

It is unfortunate that we continue to embrace macho-management models when management itself is moving away from authoritarian, hierarchical approaches.

—H.E. Hayward
(Pymble, NSW)

Recommended Reading

To the Editor,

For those interested in the contemporary church scene in this country, I would like to draw attention to the *Quarterly Newsletter of the Burning Bush Society of Victoria*. Vol 6 No 1 (Summer/Autumn edition 1994), which has two excellent articles worth perusing.

One is "The Things We Stand For", by the Very Rev Dr W.J.G. McDonald, who has returned to Scotland after three months here as Turnbull Trust Preacher, a past Moderator of the Church of Scotland. This six-page article is highly recommended, with a bonus article by Dr Peter Cameron (convicted of heresy—against which an appeal is pending) and followed up by David Crawford, who is, to quote the introduction, "an evangelical active in the courts of the church and Scripture Union. He is a school teacher and has served in the Teachers' Federation of NSW".

The Burning Bush Society of Victoria can be contacted at 9 Russell St, Melbourne 3000.

—Bruce Burn
(Morwell, Vic)

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Media Review

Papers

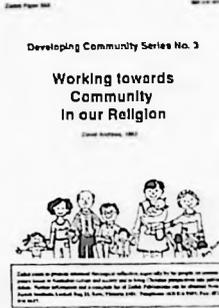
Working Towards Community in our Religion

by David Andrews (Zadok Paper S65, Developing Community Series No. 3) \$4.00.

The Developing Community Series of papers is based upon the dream of developing a society of small inter-dependent communities characterised by diversity, cooperation, mutual respect, compassion and justice. In reality most people find themselves in environments dominated by institutions, bureaucracies and "professional" constraints. Whether working within or outside these constraints, how can a person keep this community dream alive and find strategies for reform? This series is an attempt to answer this question.

This final paper looks at the philosophical questions raised by Dave Andrews in his development of a community. Questions such as "What are those ultimate turning points upon which all human endeavour either succeeds or fails?" are at least initially canvassed. Dave sees that Jesus of Nazareth is the starting point and that Jesus' life with his incarnation of divine principles is the ultimate source of hope for those who seek to fulfil the dream of community.

Available from the Zadok Institute, Locked Bag 23, Kew 3101. Each of the three papers costs \$4 or \$10 for the set.



Books

God Uses Cracked Pots

by Patsy Clairmont (Word Books) \$11.95.

Patsy is a very funny lady. Trouble prone and a victim of Murphy's Law, she shares her adventures with her readers, all the time laughing at herself and inviting her readers to join in. She is honest and admits her frailties and mistakes, while thankful for the graciousness of God who understands without condoning. She does not "sin so that grace may abound". She sins reluctantly and finds that grace abounds anyhow. A fiery redhead, she does her block. A housewife and a mother, her pressure cooker valve fizzes threateningly, especially with son Marty. An angel, she rushes in where fools fear to tread. And she chuckles her way through it all, learning a little from each adventure, confident in the Christ who walks the way with her, no doubt chuckling with her and the reader, as he picks her up and sets her on the way again. Very readable. An ideal gift. —GRS

Cliff Richard: The Biography.

by Steve Turner (Lion Books) \$34.95.

This is the life story of Cliff Richard, born Rodger Harry Webb on 14.10.1940. The details of his early life in India, the family's return to England in 1948 and his school days are extremely interesting. He was an outstanding athlete and a rather quiet student.

At age 15 he heard his first Rock 'n' Roll music and was entranced. Elvis Presley quickly became his idol and he modelled himself quite successfully on him. It was at this age that he decided where his future lay. One does not have to be a scholar of music to under-



stand and appreciate his rise to fame, his reasons for remaining single and his deep commitment to a Christian faith. This originally damaged his reputation, but eventually he became so respected for his stand within the industry that even hardened "musos" moderated their language in his presence although he never asked for this concession. Beside his many commercial tours, he did just as many Gospel tours and these formed the most important part of his life. Cliff is truly a most articulate spokesman for Christ through his music. At his home he has a plaque which reads: "Rock 'n' Roll and God work together in the hands of someone who loves them both." —GE

Pressure Points: How to Survive with the World and the Church on Your Back

by Peter Meadows (Kingsway Publications) \$13.95.

The smiling faces greeting one another Sunday after Sunday may often hide an inner being in desperate turmoil, barely able to cope with the ever-increasing demands of work, home and family ... and even church.

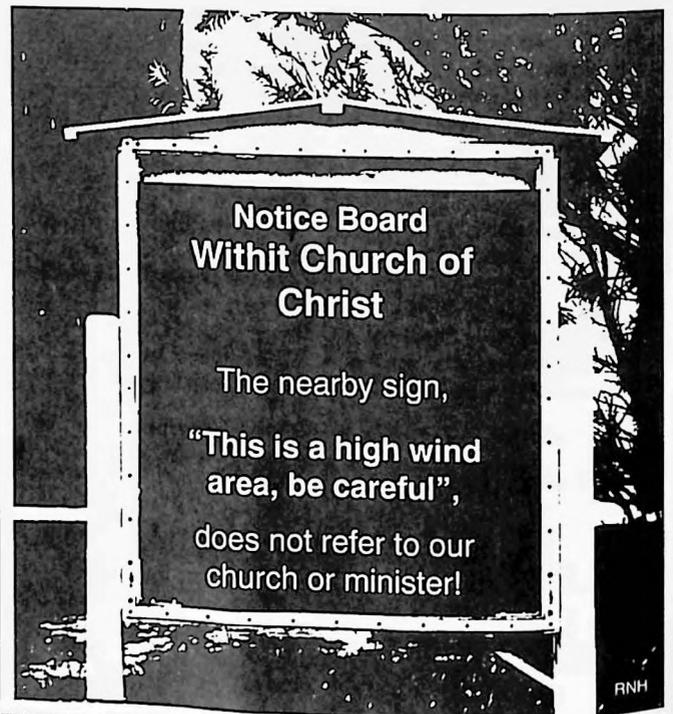
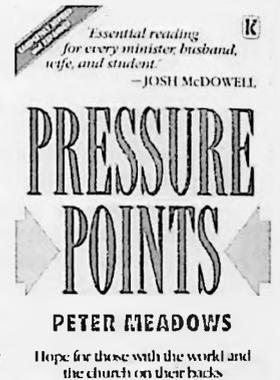
Peter Meadows explores the issues that lead to many Christians suffering the depressing results of the guilt of not being able to cope. He reminds us that if we don't experience stress, we wouldn't be human.

Meadows "doesn't promise to provide instant answers" but, from personal experience of the effects of stress, offers some practical ways to reduce the physical, emotional and spiritual impact of stress on our lives, and the lives of those we love.

Recommended reading, not only for ministers, but for all who find it difficult to put on "that happy Christian face" expected of them.

Distributed by Christian Marketing Australia.

—Bert Coleman



Australia

Bird Watching

The Christian Bird Observers' Society is looking for Christians with a professional or amateur interest in ornithology. The newly-formed society promotes the study and enjoyment of Australian birds from a Biblical perspective. There are 30 foundation members scattered around Australia and Papua New Guinea. For further information contact the secretary, Warwick Pickwell, c/o 53 Aberfeldy St, Kenmore 4069. Phone (07) 378 6355.

Life After Prison

The LAP (Life After Prison) Resource Centre at 130 O'Connell St, North Parramatta, NSW, set up just across the road from the Parramatta Correctional Centre, was officially opened on 2 May at 10 am. The centre aims to help former prisoners move back into everyday life. Staff will assist them find accommodation and employment and give advice on how to get back into community life, to contact family and make new friends. The Centre can be contacted on (02) 683 4681.

Australian Hymn Book

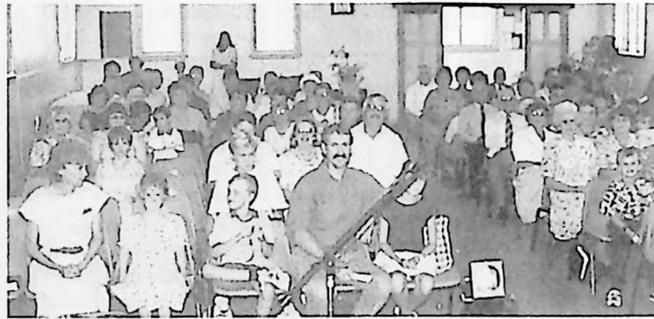
The Australian Hymn Book Committee has announced that the new hymnal should contain about 700 hymns and psalms. There is to be a harmony edition, a melody line edition and a large print edition. Overhead projector transparencies and computer disks are to be provided if possible. The committee hopes to have a preliminary list of hymns to be included in the new book available before the end of 1994.

Nungalinya College

The Catholic Church has become an official partner with the Anglican and Uniting Churches in Nungalinya College, the Aboriginal training centre in Darwin. Nungalinya was founded in 1973 by the Anglican diocese of the Northern Territory and the United Church in Northern Australia (a forerunner to the Uniting Church in Australia) for the theological and church leadership training of Aboriginal people, originally mostly from Arnhem Land. It conducts courses in theology, church leadership, community organising, bicultural life studies for Aboriginal and Islander women, literacy, textile art and cross-cultural awareness.

Abundant Blessings

South Tamworth Church's 40th Anniversary



• Sunday morning congregation

In March this year, we celebrated our 40th Anniversary. Roger Foletta, a past minister of the church from the seventies, came to speak at the anniversary services. He also entertained us with his musical abilities. At the morning service we reminisced with Edith Stiles, a

foundation member, as she gave us a brief history of the church.

After the service, we met together around the lunch table, as old friends caught up with people from other churches in Tamworth, NSW. At the evening service, three members

shared with us what the church meant to them.

The church at South Tamworth was started when some members from the Inverell church met with some people in Tamworth who wished to meet together as a fellowship for communion. Alfred Winter (Elder) and Ern McIlhagger (Minister) from Inverell, helped these people find some land and Mr Winter donated a sum of money for the building of a chapel, which was built with volunteer labour of members from Tamworth, Inverell, Hamilton (NSW), and Georgetown (NSW).

When the first minister, Harry Walmsley, was called, the manse was built, also with volunteer labour.

Over the past forty years the church has had its ups and downs, but we know that God has blessed us abundantly through these times.

Left-Outs and Leftovers

Youth bush dance

23 April will be a date well remembered by the 250 young people who attended the bush dance hosted by the Nunawading, Vic, church. The dance was the third of 10 Youth Vision events which are being held in Melbourne this year as opportunities for the young people of our churches to come together.

Ric Cutler, from the Ringwood, Vic, church, was the caller for the night and his infectious enthusiasm had everyone

on their feet dancing and making the most of the evening. Highlights of the night included one of the longest runs of the heel-toe polka that we have ever seen (it filled up the hall and the chapel!), a goal umpires' dance, and a massive supper (the Nunawading members lived off the leftovers for a week afterward!).

Overall the night was a huge success. The dancing and the

supper were great, but the best aspect of the night was the positive way in which the young people participated. In a crowd of this size it was fabulous to see everyone getting involved and enjoying the company of others so that no-one was left out. Congratulations to all involved in running the night, with special thanks to Ric Cutler and the supper ladies.

The next Youth Vision event is the State Youth Games. These are to be held in Queensland, 10-13 June.

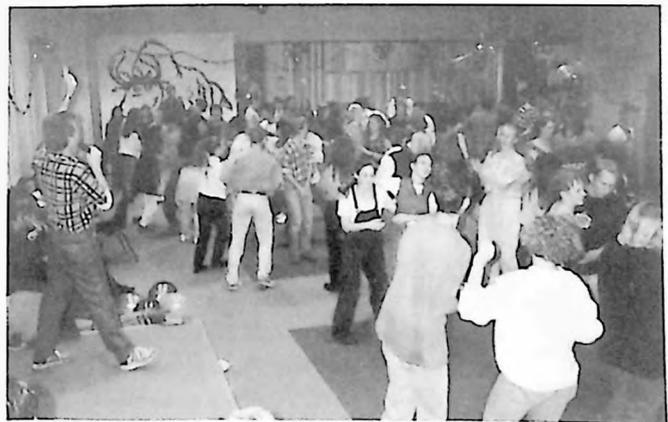
—Rohan Waters

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• Making the most of the evening

From "Change" To "Risk"

Vic-Tas CWF Conference

Sounds ominous, but not really. The words were part of the presidents' themes of the Vic-Tas Christian Women's Fellowship at their 108th Conference held on 28 April.

The theme of 1993-94 President, Maureen Daniels, was "Commitment to Change". Maureen challenged our thinking and made us aware that throughout our lives we experience change of one kind or another, and that the church's field of mission is also changing. The incoming President is Sandra Gibson, whose theme is "Risk Your Potential with God".

In worship, Maureen's theme was developed by Janet Thompson: "From birth to death our lives are in continuous change and our Christian lives also change as we grow in knowledge and wisdom."

Guest speaker was Rev Anna Hetzel for IIM. She is an ordained Anglican priest, a chaplain to building sites in Melbourne and a single mother of four children, including twins.

Anna spoke of the changes in her life, from teacher to parent to chaplain, and the changes on a building site as concrete is poured and plumbers, electricians, carpenters and other

workers arrive. Anna concluded that in our Christian life we change by letting go of our self-sufficiency and trusting in God's sufficiency.

Cheques totalling \$21,928 were presented to various conference departments. Mission, Education and Development—\$3800; Churches of Christ Theological College—\$2,700; Overseas Mission Board—\$10,000; Community Care—\$4,300; Christian Union and Ecumenical. Affairs—\$322; Australian Board of Church Development and Education—\$484 and Council for Christian Education in Schools—\$322.

Trevor Giles, director of the Department of Community Care, on behalf of all recipients, thanked the CWF for their

continuing support. The Conference Commitment Offering for 1994 was for a walk-in cool-room at the Churches of Christ Theological College.

\$3,500 was given to Dr Greg Elsdon, the Principal of the college.

The Conference Commitment Offering for 1995 is to be given to the Overseas Mission Board for the Training School in Vanuatu and Bible School in PNG.

Other highlights:

- the singing of Gina Paton,
- the praise and worship led by Sandra Gibson,
- a focus on the family by Lynette Leach,
- the attendances (325 men and women in the morning and 400 in the afternoon).

Seeing New Life

Christian Endeavour's 45th Convention

The delightful weather at Easter enhanced the bushland setting of Naamaroo Convention Centre, in Lane Cove National Park, Sydney, for the 45th National CE Convention, which also celebrated the centenary of the CE Union in Australia.

Fresh green growth on the hillsides that were ravaged by bushfires in January reminded us of the true meaning of the "life anew" which Easter of-

fers, which was the theme of the convention.

Rev David Jackson, Secretary of World CE was guest speaker. Other speakers were Neville Davies, John Giles, Robert Emery, Garth Manning and Allan Palmer.

At the Good Friday communion service, the Penrith Juniors gave a professional presentation of the musical drama *To See a Miracle*. By special request,

they repeated some of it at lunch time on Monday.

Endeavourers joined in the Sunday afternoon "Awakening '94" march through Sydney streets. Other activities included junior wild watch and discovery sessions while adults held seminars—one in particular on the censorship of material made available for reading or watching concerns us all.

On Sunday night, the Centenary Thanksgiving Rally was held in Chatswood Baptist Church. Rev Jackson gave the prayer at the induction of national officers, and Rev Garth Manning (National President) gave the address.

A special book *Celebrating 100 years of CE in Australia 1893-1993* has been produced and is on sale at the CE Office, PO Box 258, Burwood, 2134 for \$6 plus postage (\$1.25 for one

book in NSW). The next National Convention is in Adelaide, 5-8 April 1996.

It's an Art

Canberra Festival

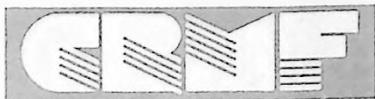
Ainslie, to coincide with the Canberra Festival, decided to organise a Christian Celebration of the Arts. On 13 March, a special service was held as a forerunner to a week of events. On the Tuesday, an evening of poetry and song was held, and on Friday evening, a special program with puppets and clowns was enjoyed by the children. These events were part of Fisherman's Cafe, as was an evening of storytelling on the following Sunday with Philip Liebelt, minister of South Woden Uniting Church.

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Australian Churches of Christ Digest Historical Society

Number 116

May 1994

Churches of Christ in Launceston, Tasmania

James Park of Esperance, who had been a companion of Stephen Cheek on some of his missionary journeys in Tasmania, asked Stephen's brother, Martin, to insert an advertisement in the Launceston *Examiner* asking any Christians desirous of forming a Church of Christ in Launceston to contact him. As a result, a church of eight was formed in August, 1884. After meeting in private homes, the church met for a while in a school room in Portland Street and then moved to the Temperance Hall in York Street, which became the church's home until 1913.

In 1890, the church held a mission in the Bijou Theatre with Sydney Black as missionary. Among the converts at the mission was Peter Orr, who became very active in the church, being at times church secretary, lay preacher and Bible school teacher and superintendent. He also served a term as State Conference President and was to play a prominent role in the future history of the church.

After some years of slow growth with intermittent full-time ministry and rented premises, the church, in conjunction with the Federal Home Mission Committee, held a tent mission with S.G. Griffith as missionary. The mission resulted in many new members being added to the church. At a meeting held in the mission tent, the church officers decided to purchase the building in Margaret Street owned by the Greek Apostolic Church.

With a new church home, new members and minister, the church continued to grow. It became necessary to expand, adding wings to each side of the building and, a few years later, a large school hall to accommodate the Bible school and for social activities.

Several members of the church lived at Invermay, a suburb on the northern side of the city. So, in the days when people had to walk some distance to attend church services, it was decided to commence a work at

Invermay in 1924. The land was purchased, a building was erected and the church commenced with 34 members and their families who transferred from Margaret Street.

Time proved that the site chosen for the chapel was not ideal, as it was situated on a narrow neck of land, among people many of whom had little or no interest in any church and in nearby areas there were strong pockets of Methodist and Catholic adherents.

In conjunction with the establishment of the Invermay church, a mission by E.C. Hinrichsen was planned. This tent mission was to be held over a period of ten weeks, five weeks in the centre of Launceston and five weeks at Invermay, adjacent to the new chapel. As the mission progressed, it was decided to extend its duration in the centre of Launceston to seven weeks, leaving three weeks for Invermay.

This decision, in the minds of some members at Invermay, was one that was to have a long-term effect on the church. They believed that had the mission gone for the agreed time at Invermay, a great number of new members would have resulted, thus making the church more viable. Over the years, when the church was at a low ebb, this feeling was expressed by some of the older members. Approximately 60 new members resulted from the mission, making a membership of about 100. The church averaged this number over the years, decreasing to 50 in 1951, and rising to 150 in 1953 after a tent mission by E.C. Hinrichsen. By 1975, the membership had decreased and a part time ministry was being maintained.

In 1976, after extended negotiations, the boards of Margaret Street and Invermay churches amalgamated and there was an interchange of members taking part in the services. By 1985, meetings had ceased at Invermay and shortly after the building was sold to commercial interests.

Two regional histories receive our attention in this issue: the churches at Launceston, Tas. and Ballara, Vic.



• P. Orr, W.G. Porter and E.A.J.Y. Wood, Launceston Church Officers

Much effort had been put into the work at Invermay through missions by E.C. Hinrichsen, P.R. Baker, K.A. McNaughton, J.E. Thomas, P. Retchford, D.D. Stewart and F.E. Buckingham, amongst others, and ministries by W. Waterman, A.N. Hinrichsen, A.E. Brown, F.T. Morgan, H.E.R. Steele, R.M. Wilson, E.K. Morrison and C.J. Heier, and others. But, because of the location of the building, the loss of younger members from the area and the partial commercialisation of the district, the church eventually folded.

The history of the Invermay church was not all negative. A large Bible school was an important part of the church, and, although very few remained with the church, the instruction that the pupils received was in many cases the only Christian education that they had. Some became members, and these, along with others from the church, are still

actively engaged in the church in Launceston, as well as in other churches in the state and on the mainland.

In 1925, N.G. Noble was called to minister at the Margaret Street church. The church was in good heart. The daughter church at Invermay was settling down under the ministry of W. Waterman. The members who had worshipped for so long at the Temperance Hall were still rejoicing in the growth of the church and the advantages of having their own place of worship. Things were on a high when dissension erupted.

N.G. Noble, a member of the Masonic lodge, became Chaplain to one of the Launceston lodges. He was deemed by some members to be giving too much time to the lodge, to be making too much reference to it in services and to be having too frequent church parades for lodge members. There were also a number of members who disagreed with his teaching on the second coming. They believed that Christ came the second time at the destruction of Jerusalem. Although the majority were tolerant in this matter, it was the Masonic issue that brought matters to a head. At the annual business meeting in March 1926, a motion was put to the church that N.G. Noble's term of ministry not be extended. Several of the church board were active in the Masonic lodge and managed to have the motion defeated. They moved an amendment expressing confidence in N.G. Noble. This was carried.

As a result of this meeting, several members withdrew from the congregation. The unelected leader of this group was Peter Orr, who for 35 years had been a key member of the church and very staunch in his beliefs.

There had been a proposition to build a hall and conduct a Bible school in the Sandhill area, put forward by some members at Margaret Street, which was not carried out because of lack of finance. The breakaway group capitalised on the preliminary work, built a chapel at Sandhill and commenced regular services and a Bible school. In the 41 years of its life, this church did not have a full time minister. It relied on local members and visiting speakers, with several Invermay brethren giving good support. Several short missions were held and the home mission assisted at times.

The Bible school was a strong factor for a number of years and many who went through the Bible school and church are still active in various churches in Tasmania and Australia.

The church was a generous supporter of Conference work, especially children's work at the Bethany Children's Home in Hobart and Aborigine Mission work.

As Launceston was not a very big city at the time Sandhill was established and as the fact that the new church was a breakaway from Margaret Street was fairly well known, the church's growth was affected.

Despite the split in the church, there were friendships made between some members of the two churches in Temperance Hall days that remained. Although time healed much of the bitterness, there was still an underlying feeling by some members that they had been wronged in having to leave the church they had served because of what they believed to be right. This feeling persisted, in the absence of reconciliation, until they passed away. This feeling was strongest among the men, as many of the women seem to have gone along with their husbands out of loyalty to them.

Gospel services had ceased to be held at Sandhill by 1950. Morning services and the Bible school continued until 1967, when it was decided to close the work and sell the building. During the years 1950-1967, those who wished to attend an evening service went to Margaret Street or Invermay. This led to several of the younger people transferring their membership. When the work ceased, the remaining members also transferred their membership to one of the other churches.

The money from the sale of the building was invested with the Vic-Tas Properties Corporation, with the interest being paid to Conference Departments.

Early in 1926, several residents of Prospect, a scattered rural suburb four miles from the centre of Launceston, requested the Margaret Street church to organise and conduct a Bible school. Mr K. Bradford offered a block of land on which to erect a chapel.

On 29 May, at a meeting at the home of Bro. M. Crombie, presided over by M.G. Noble, preacher at Margaret Street, it was agreed to establish a Bible school at Prospect under the jurisdiction and direction of the Margaret Street church. The Bible school was to be staffed by church members living at Prospect.

At the inaugural session of the Bible school on 13 June, 25 pupils were present, Bro. Martin Crombie being Superintendent. This session was followed by a Gospel service

conducted by Bro. N.J. Noble, at the conclusion of which the Lord's table was spread for the first time and the church established. The first six members of the church were Bro. and Sis. M. Crombie, Bro. and Sis. K. Bradford and Bro. and Sis. E. Andrews. At a business meeting on 27 June, it was decided to erect a chapel 40 ft by 20 ft [12.2 m by 6.1 m] with a vestry 12 ft by 20 ft [3.66 m by 6.1 m] at a cost of £275. Bro. M. Crombie was elected secretary.

Services were conducted with the assistance of men from the three Launceston churches. The Bible school grew in number, with the F. Daniel family playing a prominent part for a number of years. The district of Prospect did not grow and the generation associated with church and Bible school passed on or left the area. In December 1938, Mrs Bradford informed the Margaret Street board that meetings had ceased for the time being, though the position was to be reviewed in the new year.

At an emergency board meeting on 29 January, 1939, a decision to sell the Prospect property was made and, on 6 March, it was reported that Miss D.J. Crew had purchased the building for use as a dwelling. After about fifteen years, the building was again sold and moved to a new location on the main road, where it is now used as a Community church.

Despite the split of 1926, the Margaret Street church continued to maintain a growing witness in the city. In 1933, the church hosted the Federal Conference with F.T. Collins, the minister, as president. For many years, the church was host for the biannual State Conference.

At present, there are second and third generations of the families who originally worshipped at Invermay, Sandhill and Prospect actively engaged in the Launceston church.

Feelings that were evident in the past have disappeared and the majority of members are unaware of the history of the establishment of the three defunct congregations. The past is past and in days of change the church is still maintaining its witness and looking to the future with confidence.

—Allan Orr

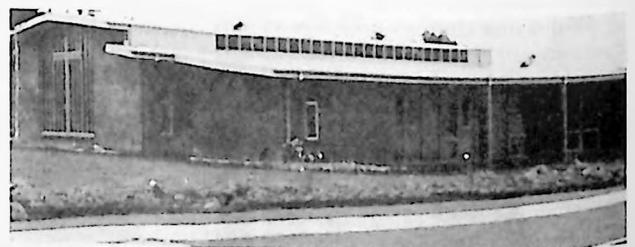
PS Several years later N.G. Noble, in writing to Peter Orr, stated that he now believed that the stand taken by Peter Orr and others over the Masonic issue was right and apologised for the hurt and sorrow that they had suffered.

Exciting Discoveries

Have you known the excitement of discovering something about a person or situation that has added human texture to your knowledge of the past or revealed the missing clue that has helped you understand why events developed as they did?

During the time I was minister of the church at Dawson

Street, Ballarat, I came across an old tin trunk containing board minutes, correspondence and architectural drawings dating back to the late 1850s. As I leafed through old exercise books, the earlier ones written in copperplate, and as I held in my hand letters written, some of them 130



• York St's new chapel adjoining the old buildings

years ago, I was fascinated by what they revealed.

The pioneers of what became the Dawson Street church, in this energetic mining town renowned for its cosmopolitan population, were men and women of spirit and conviction who recorded, in unexpurgated board minutes, the tensions and personality clashes that were an integral part of the life of the churches in those days. They sometimes took their quarrels to court or charged and answered each other in the local press. They took on leaders in other Christian communions, who regarded them as pretentious upstarts, and were unwilling to give ground. They were convinced they had the truth, which they considered they were obliged to share.

The original nucleus cared for indigent members in an age when government social welfare benefits were unknown. The flip side of this togetherness was the careful monitoring of beliefs and behaviour, which could result in public exposure and excommunication for unpaid debts, anger, drunkenness or pregnancy out of wedlock.

I did not have to read far before realising that the history of Dawson Street was enmeshed with the narratives of other Churches of Christ in the area. What is more, I was so gripped by what I read that I decided to write up the history of the Ballarat Churches of Christ for my own interest. Before leaving Ballarat, I had written 200 pages on the period up to 1917.

I have completed the project over the past six months, bringing the story to 1993 and the number of pages to over 400. Because the original exercise had been unambitious, and as I dictated the material for typing, I did not footnote the manuscript. As the second half of the project, written some 12 years later, was typed directly into a computer, where footnotes were no problem, I had to re-identify sources.

The result is a book, which I have tentatively entitled, *Ballarat Churches of Christ: 1859-1993: A History*. I am in the process of negotiating its publication, of raising finance for a limited edition.

The story begins in 1859 when a handful of Disciples, who had moved from Melbourne

to Ballarat, began meeting in a home. They were soon joined by a group of Close Communion Baptists. Two personalities stood out, H.G. Picton, a solicitor's clerk, and Charles Martin, a school teacher, one of the former Baptists.

Both men were energetic, forceful and dominant. There was only room for one at the top. Members of a young and inexperienced officers' board eventually lined up behind their champions. When the first division arose, Martin and his coterie remained at Dawson St, while Picton shifted, with his followers, to the Mechanics' Institute.

The fact that the church owed money to Martin, who had generously helped finance the purchase and construction of the building, might well have decided who stayed. A reconciliation was effected, with assistance from Melbourne. The peace was fragile, however, and the dissidents, under Picton, separated a second time, settling eventually in the East, the older and more depressed part of Ballarat. These formed the nucleus of the Peel Street church.

The group at Dawson Street were not left in peace, however, as Martin was soon charged, by a youthful but forceful J.A. Hamill, the first evangelist to be invited to the area, with denying the eternal punishment of the wicked. Some also questioned his orthodoxy on the issue of the atonement. As a result of Hamill's agitation, and a residual antipathy on the part of the group who had broken away with Picton, Martin, the lay elder, or pastor, at Dawson St, and the whole congregation, were excommunicated by churches in Ballarat and Melbourne. They were not to be spoken to or associated with.

One of the Ballarat churches that was keeping its distance, on the south-western outskirts, was a congregation at Mount Clear. A Union Church, serviced mainly by Baptist and Congregational preachers, was in existence

before Dawson Street was established. They were, however, having difficulty securing preachers. Picton was eventually asked if he would take the pulpit for a trial period. While those who came enjoyed his preaching, others in the local area, and in Ballarat, were alarmed by the spectre of the Disciples taking over the building. Their paranoia, which resulted in a pre-dawn occupation of the building and in court cases, also led to the Disciples constructing their own building in the area.

During the 1870s both Dawson Street, which eventually had the charge of



• Peel St's chapel, 1869-1969

excommunication lifted, and Peel Street struggled. The church at Mount Clear, then little more than an old mining settlement, remained small until the late 1970s. Records are scant for this period. However, when the curtain rose on the early 1880s, the Ballarat churches were cooperating in an Evangelistic Union, which, while concentrating its effort in the Ballarat area, drew support from as far away as Warrnambool and Nunawading.

In the period up to 1917, prominent laymen, like Charles Martin, Charles Morris, E.H. Price and James Wilkie at Dawson Street, guided, controlled and constituted the backbone of local congregations. From the 1870s through to 1917, a parade of evangelists, mostly employed short-term, prepared the way for longer-term ministries after 1918.

One minister, J.B. McIntyre, a former Baptist minister who preached one weekend and was invited to remain, fell out with lay leaders over the question of the Holy Spirit's work in conversion and publicised his disaffection with the church in the local press. Another, Mortimer, who was recruited from New Zealand without an adequate assessment of credentials, fell into debate over the deity of Christ with a contentious secretary, A.G. Chaffer, who had no compunction about interrupting preachers while they were in full flight. Chaffer, who, around the same time misrepresented the church's attitude to the Chapman-Alexander Evangelistic Mission in the Ballarat Courier by publicly condemning the theology of the missionaries and dissociating the church from the mission, resigned as secretary. Mortimer also resigned and, taking a group of members with him, set up in opposition in the Athenaeum Hall, applying to the Victorian Conference for recognition of his "Central Church". Another of the preachers, E. Stanley Tape, a former Presbyterian who was ministering at Charters Towers before being invited to Dawson Street, was a powerful preacher. However, he fell foul of the officers, when, scarcely a week after preaching on "A Fight for Purity", he was accused of making advances, while



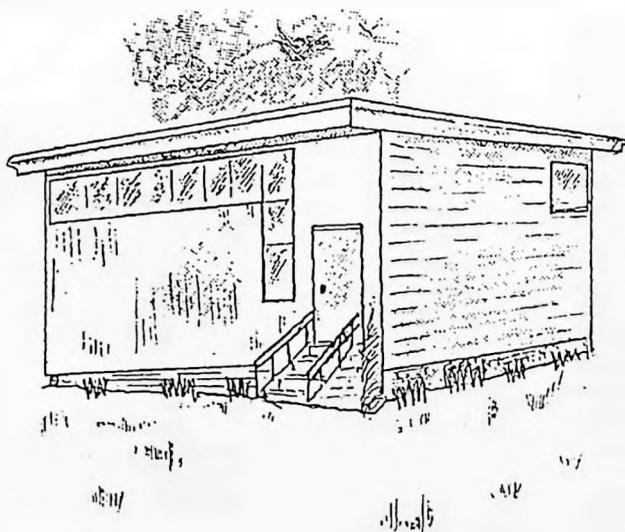
• Dawson St's first chapel, opened 1865

inebriated, to two of the young women in the church.

Two evangelists, in this early period, were outstandingly successful. The first was C.L. Thurgood, the son of W.C. Thurgood, a pastry cook and biscuit maker of Swanston Street, who had trained in America. His wife Nettie, who he had married while in the US, was as energetic as her husband. She was responsible for establishing a women's conference and for introducing Christian Endeavour to Australia. Both were superb organisers and publicists. They commenced their ministry in February 1885 and remained three years. Thurgood brought order to officers' meetings and worship services in Dawson Street and Peel Street, trained and conscripted young men and women into an almost continuous series of local missions in Ballarat and surrounding areas, persuaded the two churches to sell their properties and unite in a new location, and laid the foundation for a Bible College, which he hoped to situate in Ballarat. He kept up a breathless pace. Unfortunately, Thurgood left before plans for the amalgamation of the two congregations could be finalised. He saw his future in training young people for ministry and resigned to pursue further study. The second success story was that of H.G. Harward, who spent time with Dawson Street in the year in which he commenced as principal of the newly established College of the Bible in Melbourne. In that year, 1907, this busy principal added 99 to Dawson Street's membership.

A.W. Connor, a big man, six foot and 15 stone, ministered at Dawson St from 1918 to 1926. His ministry was constructive and innovative. During the first two decades of the 20th century Peel Street declined in membership and by 1916, despite attempts at revival by Dawson Street, it went out of existence. Connor recommenced the work at Peel Street and, through contact with the Fearys, brought a small group of Christians, who were meeting in a mission hall in York Street, Ballarat East, into association with Churches of Christ. Temperance interests fostered an early association. Following this up, Connor joined the group on the evening they conducted their prayer meeting. He found out where the Fearys, who were builders, were working. He would join them at the end of the day and throw his bike into the back of their wagon. After the meeting he would peddle home. This community, formed in October 1893 and known successively as the Ballarat Christian Mission and the Life in Christ and Second Advent Association, through continuing association with Connor and the Dawson Street congregation, on the 11 March, 1925, became the York Street Church of Christ.

Connor was succeeded by G.T. Fitzgerald, who was with the church during the most difficult years of the Depression, 1926-1933. A fiery



This chapel at Mt Clear was built over two Saturdays in 1956, attracting national media attention

Irishman given to flights of persuasive oratory, Fitzgerald was a winsome evangelist and doughty opponent of Secularists, with whom he occasionally debated. Like Connor, he conducted frequent evangelistic missions that consistently bore fruit.

The history of energetic leadership, innovation, commitment to Christ and a continuing, though changing association between the different Churches of Christ in and around Ballarat, has been evident in the succession of ministries from the early decades of the century to the present. Lists of names will evoke associations and memories for many. Fitzgerald was followed at Dawson Street by Jabez Wiltshire (1934-1939), W.W. Saunders (1939-1945), G.J. Andrews (1946-1948), F.C. Hunting (1949-1975) (in association with Graeme Jackel (1962-1966) and John Byrnes (1966-1968)), G.L. Chapman (1976-1983), Alex Wilson (1984-1988), Jim Cunningham (1988-1989), Stephen Templeton (1990-1993) and Darren Kittle (1994-). At Peel Street J.R. Combridge (1922-1923) was succeeded by Edwards (1924-1925), A.W. Ladbroke (1925), R.G. Cameron (1925-1926), A.W. Ladbroke (1926-1927), George Matheison (1927-1930), L.C. Viney (1930), J.C. Thomson (1931-1934), Denzil Ritchie (1934-1936), E.H. Randall (1937-1941), Albert Graham (1943-1947), W.W. Saunders (1947), J.L. Mackenzie (1948-1949), C.W. Jackel (1961-1966), John Timms (1966-1971), W.D. Mills (1972-1975), H.A.L. Clark (1976-1978), Jim Cunningham (1979-1985), David Woodward (1985-1989), Vince Gibbs (1990) and Wayne Allen (1992-). Ministers who have contributed their expertise to York Street have been E.H. Randall, shared for a time with Peel Street, (1937-1938), Denzil Ritchie (1939-1941), Hubert Edwards (1941-1944), R.W. Vautier (1945-1946), J. Methven Sr (1947), H.M. Long (1948-1952), C.W. Jackel (1953-1958), Colin Terry (1959-1962), Harold Street (1964-1967), Barry McMurtrie (1970-1974), David Gurney (1974-1980) (with Len Martin 1978-1980)), Roger Risson (1981-1989) (with David Yardley (1984-1986), Robert Mason (1988)

and Brian Parsons (1988)), Jim Cunningham (1990-1993) (with Gary Berry (1990-1991) and Mike Janssen (1992-1993)), Geoff Whiting (1993) and Larry Galbraith (1993-). Mount Clear, which began to separate from Dawson Street in the late 1970's, has been served by Geoff Rowcroft (1977-1978), Mark Dunn (1980-1982), Philip Stevens (1984-1988), Paul Creasey (1989) and Dale White (1990-).

Space does not permit comment on the invaluable contribution of lay leaders, like E.H. Price, James Wilkie, the Fearys or Albert Graham; or the demise of churches at Cardigan, Buninyong, Daylesford, Gordon or Meredith; or the development of new centres at Brougham Street Ballarat North or Haddon; or Sunday School initiatives at Ballarat North and Alfredton.

The membership of the Ballarat Churches of Christ is large and energetic. Its story is colourful, passionate and alive with incident, courage and commitment. It also demonstrates that we do not lose our humanity, with all its angularity, when we become Christians. I hope, in this brief review, that I have tempted you to read the book, when it is published, and to consider writing, or assisting others, to write up the history of your local church. Brave the water and make your own exciting discoveries.

—Graeme Chapman

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We thank our members for faithfully supporting us over the years and invite them to continue their support. We also encourage others to subscribe to the society so that we may carry on with our work of preservation, research and publication, particularly of the Digest. Yearly subscriptions are \$3, and can be sent to Mrs Alice Allison.

People

Senna's Faith

Ayrton Senna, three times Formula One world champion, who was killed in an horrific crash in a Grand Prix on 1 May is reported to have developed a faith in God and was known to regularly read his Bible, often talking about his belief. It is understood that Ayrton had been led to faith in Christ via his contact with a former Formula One race driver from Brazil, Alex Rabiero.

Anglican to RC

The former Anglican Bishop of London, Graham Leonard, has been received into communion with Rome and has been conditionally ordained to the Roman catholic priesthood, in ceremonies conducted by Basil Hume, Cardinal Archbishop of Westminster. Leonard cited the ordination of women as the trigger for his conversion to Roman Catholicism.

Swindoll Resigns

Best-selling Christian author Charles Swindoll has announced his resignation as pastor of First Evangelical Free Church of Fullerton, after nearly 23 years as senior pastor. He indicated plans to relocate to an area south of Nashville.

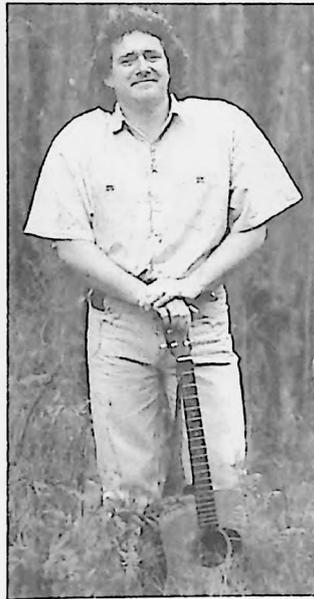
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Only Say The Word

Arch Stephenson at East Keilor

The East Keilor, Vic, church was the venue for a night of great Christian music when a former member, and now professional musician, returned to present the Gospel through music on 17 April.

Arch Stephenson, who has recently released his first album, *Only Say The Word*, was the guest of honour along with fellow musicians Neville Schwabe (sax) and James Uluave (vocal). Arch, Neville and James presented classic and contemporary Christian songs to an enthralled audience of



• Arch Stephenson

members and friends of the church. The music presented a vision of God's love of humankind through Jesus and the Holy Spirit. Some of the songs

which had been written by Arch spoke of his experiences of the Lord in his life and were a powerful witness to his faith in the Lord.

A Fitting Celebration

Diamond Wedding

In glorious sunshine, about 100 gathered at Red Cliffs, Vic, church on 24 April to celebrate the diamond wedding of Mr and Mrs H.J. Cook.

Family and friends came from long distances to share, including New Zealand, Perth and Cairns. It was the first time in 24 years all the main family had been together.

As the celebration was on a Sunday, all joined in an uplifting service. Following the service, dinner was served in the hall by the ladies of the church. The children had their own party in a marquee on the lawn.

After items, greetings were read. These included greetings from the Queen, the Prime Minister and the Premier of Victoria. Greetings from friends included messages from England, Canada, Africa and New Zealand.

Jack and Alice have been closely associated with the church over all the 60 years of their marriage. Jack has been on the officers' board for 60 years, which have included 25



• Mr and Mrs H.J. Cook

years as treasurer and many years as an elder. He has also been a Sunday School teacher and organist for 11 years. Alice has been very active in the women's work, having many terms as President. She has also been a Sunday School teacher and was church organist for 15 years.

It was fitting to celebrate in the place that has been so much a part of their lives.

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Some selected subjects are also now available externally (by correspondence), but AUSTUDY assistance is not available for these courses



Rod Tippet
Principal

For further information, write to: PO Box 55 Kenmore, 4069

Our Neighbours

Indonesia

The Australian Council of Churches (ACC) has a number of "partner agencies" operating within Indonesia. While each agency has a particular goal and works with a particular group of people, they together serve a common purpose—to meet the needs of people and to help them in their efforts to overcome injustice and poverty.

The Communion of Churches in Indonesia has endorsed a number of programs throughout Indonesia for ACC to support, many of these programs are part of a wider "network" in order that each group may learn from each other's experience. This networking itself has been formalised as the Christian NGOs Network in Indonesia (CNNI), established to coordinate NGO activities so that there might be an efficient use of resources to meet the service and justice needs of the people.

In Sumba, assistance has been given to people as they develop their skills and work to support their families. One such person is Mr Ferdy. He is very gifted in the traditional form of weaving. However, he lacked the training necessary to market his product and was unable to produce sufficient to meet market needs, and thus provide for his family.

Mr Ferdy undertook a management and marketing course and received a small loan to buy additional materials and employ two workers. Together,

they produce sufficient to satisfy market needs and provide for their families. Mr Ferdy's next goal is to save sufficient, or be able to take out another loan, to build a better shelter so that he and the workers can continue to work even when it rains.

A literacy program in Sumatra has been established because "the ability to read is often the ability to take part in everyday life". The local Department of Education and Culture assisted by providing materials and the participants are learning to read and write as they also participate in job-creation programs.

In Jakarta, the church works with NGOs as they assist people in their struggle for meaningful lives in the city, seeking labour and living justice while they work to support their families who live in distant areas of Indonesia.

Areas of conflict remain within Indonesia-Irian Jaya, Aceh liberation movements on Sumatra, and the most well-known in Australia, East Timor. There are also numerous reports of abuses of human rights, not only within the above-mentioned areas of conflict, but also where church and development personnel work for trade union rights for workers, environmental protection and democratisation. Legal aid bodies also represent the rights of people displaced by land disputes—a constant cause for concern as powerful Indone-

sian businessmen displace people for factories and recreation areas.

Religious Intervention

South African Elections

Behind-the-scenes analysis in South Africa reveals significant religious intervention keeping the peace during the election process.

Fiona Athersmith, World Vision Australia journalist, reports on interventions by religious leaders and threats and violence directed towards them.

The leadership by Anglican Archbishop Desmond Tutu has been public. So has the intervention of Kenyan Professor Washington Okumu in bringing about the involvement of Chief Buthelezi in the elections at the last minute. He did this after attending a "Jesus Peace Rally" in Durban.

World Vision's regional manager in Natal, Rev Daniel Ngubane, credits God's intervention as the reason for Chief Buthelezi's change of heart. "We've been to the abyss and are now crawling out," he said. He was on the point of closing World Vision's northern Natal operations, involving three staff and six project workers because of the violence in that area. There is still some fear there, but the emergency passed when Buthelezi entered the election.

In Johannesburg, World Vision Executive Director, Sheldon Rankin, narrowly escaped injury on 25 April when a car bomb exploded, killing 10. He was parking his car nearby when the bomb went off.

"Shards of glass were strewn all over as windows and parts of buildings were damaged. People were scattering everywhere," he said. "South Africa stands at the brink of the most momentous time in its history. Prayer will continue to sustain us as generations of evil are being rooted out of South African politics."

International

South African Churches

Of the 25 million who call themselves Christian in South Africa, the largest groupings are the African Independent Churches (33%), the Dutch Reformed Church (16%) and the Roman Catholic Church (11%). Since 1970, the percentage of Christians in the African Independent Churches has more than doubled.

UK Decline

Church membership continued to decline in the UK, from 19% of the adult population in 1975, to 16% in 1985. It is projected to be 14% in 1995, according to the *UK Christian Handbook 1994-95* edition. The decline is taking place primarily among the Anglicans, Roman Catholics, Presbyterians and Methodists. Pentecostal churches are growing rapidly (up 62% since 1975). The Orthodox Church is also growing, up 40% since 1975. The number of missionaries from the UK has increased 700 to 8,900, an increase of 8.5% over the last two years.

Muslim Germany

Islam, with more than 2 million members, is now the third largest religious community in Germany, after the main Roman Catholic and Protestant churches.

Bad Press

A study by the Media Research Centre found that US television networks offer very little coverage of religious news. Though most Americans attend church and believe in God, "religion and religious issues are hardly ever mentioned, much less covered, on network television, morning, evening and magazine shows". The study examined 18,000 nightly news shows broadcast by ABC, CBS, CNN, NBC and PBS, and found only 212 stories focusing on religion. A similar ratio was found on network morning shows and magazine shows. Stories about religious groups generally portray them and their leaders as "cold, intolerant and oppressive."

Visiting Canberra?

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Reflections on the Human Face of Economics

Viney Longthorp

In these difficult times it is easy to appreciate why economics has often been called "the dismal science." Many economic policies and philosophies appear to be becoming remote from human values. For this reason, a coalition of church and community groups in Western Australia, working with interested groups in other parts of the country, brought Chilean economist Manfred Max-Neef here to enable Australians to hear the thoughts of one of the leading development theorists in the world. What follows is an edited version of one of his addresses which was originally published in *National Outlook*. It is reproduced with permission.

One characteristic of the mega-crisis the world is experiencing is that we have reached a stage in our evolution in which we know a lot but understand very little. We economists, for instance, know everything about poverty. We know exactly where it is, what its intensity is as measured according to our scales; we know how many poor people there are. If absolute poverty keeps growing it is not because we don't know about it, but because we don't understand it.

It was because of my experience (i.e. working for 12 years in some of the worst poverty-stricken areas of Latin America) that I began changing my economic outlook. It became dramatically evident to me that while being a well-trained economist was all the credentials one needed to gain the respect of one's fellow economists, when you go among the poor, all of a sudden poverty has a face and a name and was standing in front of you. Then you realise that it would be absolutely obscene to tell this person, poor and unemployed,

that "you should be happy because the GNP is growing at six percent", or that "exports are booming", or that the economy is doing well.

I cannot stand it any more when I hear, "This is good for the economy". When was the last time that we heard it said, "This is good for human beings?" The thinking is that if something isn't good for people, that doesn't matter, because people are disposable.

Let me illustrate what I mean by referring to a group I work with in Europe. In my travels ... I observe situations such as that in the Cantabrian region of Spain. This, which has traditionally been one of the most prosperous agricultural areas of Spain, has just been condemned to become poor. Instead of continuing to produce what they always have, they now have to import it from Holland. Why? Because that's good for the European Union's economy. What happens to the Cantabrians? Well, that's the problem of the Cantabrians. But when that sort of thing happens, not only do certain forms of production and certain enterprises cease to be viable, but towns—places where people were born, dreamed, made love, danced and died, laughed and cried—that ceases to be viable because that's good for the economy.

On this score, I am very worried about your country. (Yours) is a society in which people still love their country and their cities. That is no longer the case in the majority of countries. The simple fact of loving your country is one of the greatest treasures you can have. I'm not referring to national anthems or national days on which everyone waves flags and becomes patriotic ... The important thing is everyday behaviour. Your cities are

pretty, not because they have a good mayor or good cleaning services; it's because people like it that way. And that for me is spirit, or *geist* in German.

But you are beginning to be very worried, and in some cases to develop a complex, that you are growing less than your Asian neighbours—Singapore, Malaysia, Hong Kong, Taiwan, South Korea. I have nothing against those countries. I admire them all. But do you want to be Taiwanese instead of Australian? Or to be South Korean because their economy is growing faster? Are you ashamed to be Australian? Of course not; but you should be worried, because what is happening in Cantabria and in other areas of Europe has already begun here. Small communities are already beginning to collapse, they are ceasing to be viable in this country of wealth.

Today I was in a meeting with government people where we discussed these matters. One of them said, "We hear from top officials in the government that there have to be cutbacks, schools have to be closed and health and care for the elderly is being cut because we can't afford that any more." I said, "Well it is really paradoxical that you could afford all these things when you were poorer and now you are much richer, you can't."

What made Australia in which you live possible? It was that which today is considered to be bad economics. You had a very good welfare state and thanks to that, you could afford it when you were poorer. But this is not happening only in Australia; it is happening in all rich countries. This for me is the most colossal paradox, the more you have the less you can afford. If this is the case, then we should urgently do something to get poorer!

You need to be more critical of the so-called economic experts when they tell you that the economy is going to grow at four or six percent or whatever. The duty of the conscientious citizen is to ask, "Please explain to me—growth at the expense of what?" If you over-exploit a resource until you exhaust it, your GNP grows. But that is spurious growth, growth (which results in) future impoverishment. And the globalisation of the world economy, of the patterns of international trade in which we are trapped today, provokes exactly that.

It is against that which we have to defend ourselves.

[GNP=Gross National Product. This is one measure of national wealth used by economists.]

"National Outlook" is an independent ecumenical magazine concerned with religious affairs, theology and with the ethical dimensions of current economic and political issues. PO Box 2134, Sydney 2001. Subscription \$30 pa. The above excerpts are from the March 1994 issue.

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Classifieds

BIRTHS

CLUN To Catherine and Louis on April 25, a son Benjamin Bryan, a brother for Rachel and Joseph.

MAILL—EDE Tom and Julie Ede are thrilled to announce the safe arrival of their granddaughter Sienna Lauren, born to Nick and Angela in Sydney, on 26th April.

ENGAGEMENTS

WOOLCOCK—EDE Joy and Jim together with Julie and Tom proudly announce the engagement of Charisse and Andrew on 7th April. Love and best wishes to you both.

DEATHS

LANCASHIRE Beth. Peacefully on 29th April. Loving wife of Ron. Loving mother of Bruce and Carol, Robert and Rose, Neil and Julie and grandmother of Thomas.

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MURNANE Lasting memories of Jack-died 11th May 1973. Dearly loved husband, father and grandfather of Amy and family.

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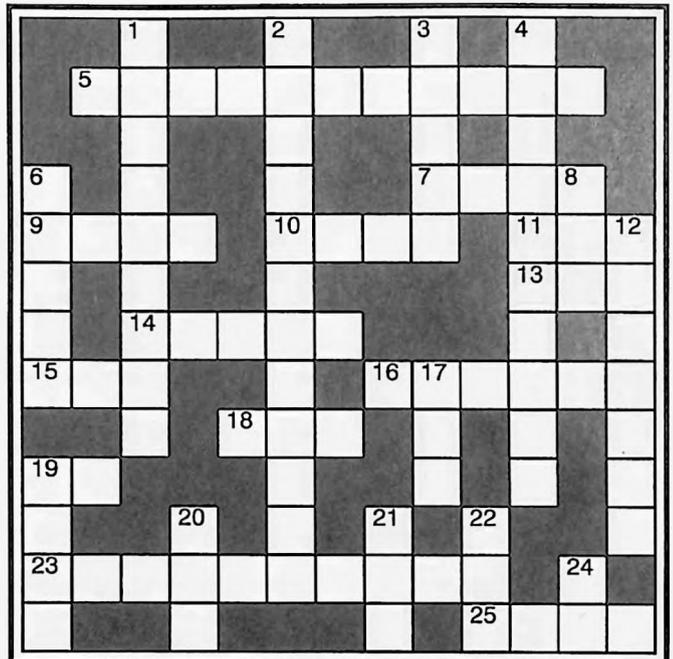
The following wording could be used in your will:

I give and bequeath \$ (or a percentage of the total estate) to "The Australian Christian", the national Journal of Churches of Christ in Australia, absolutely for the use and benefit of the organisation free from all debts, funeral and testamentary expenses.

Crossword

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ACROSS

- 5 Assyrian ruler
- 7 Father of Gail (Judg 9)
- 9 Grandfather of David
- 10 Musical instrument
- 11 Wife turned into salt
- 13 Priest of David (2 Sam 20)
- 14 Set to catch men (Jer 5)
- 15 Personal pronoun used 1011 times in Bible
- 16 One of the women at the tomb
- 18 Example to the lazy
- 19 King of Egypt (2 Kings 17)
- 23 "Be strong and _____" (Josh 1)
- 25 God is _____ activity in Psa 47

DOWN

- 1 What sort of drink John was not allowed to have
- 2 Hand thrust through this in Song of Songs 5
- 3 Between Nineveh and Calah (Gen 10)
- 4 Land _____ since youth (Zec 13)
- 6 People hid among them (Rev 6)
- 8 A people in Joshua 17
- 12 May be used or hidden
- 17 Boat
- 19 Where stolen cup put (Gen 44)
- 20 Description of Ezekiel's vision of bones
- 21 Fate of their flesh, eyes and tongues (Zech 14)
- 22 King of Judah
- 24 Next town captured after Jericho

April Solution



Family Issues Conference

with
Arbutus Sider

Dates: 28, 29, 30 June (3 days)

Times: 9.30 am-4.15 pm
(BYO lunch, tea and coffee supplied)

Venue: Scripture Union Centre
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This three-day conference will cover many of the critical family issues of change, health, breakdown, survival, marriage, parenting, spirituality and healing.

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Arbutus Sider is a family therapist, writer and consultant from the USA visiting Australia with her husband Dr Ron Sider.

Cost: \$55 for 3 days for Early-Bird registrations.
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(Groups of 4 or more—less 10%)

Ring Scripture Union (03) 417 4633 for registration and information.

(Leaflets available with full details.)

Sponsored by Scripture Union and the School of World Mission, contributing to the International Year of the Family.

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White Papers

Pontius

A few weeks ago I attended the official opening of the new church building for the Uniting Church in Anglesea. I say "official" for I had already been involved in one that was "unofficial." The building was to have been finished in December, but it wasn't. The alternative meeting arrangements with the Catholic Church had expired. The builders made the place habitable for a couple of holiday weekends. Anglesea is part of a circuit and the UC minister, Jim Foley, was involved at Torquay. Accordingly, I was asked to take the Christmas Day service, the first to be held in the new building. I agreed willingly.

After the holidays the builders came back and in mid-February came the official opening. It was a great occasion! Proceedings began outside with the resplendent local Town Crier. He didn't need the sound system. He is a sound system! The Uniting Church Moderator was given the key to the door. The congregation, which included a Member of Parliament, council representatives, local and other church dignitaries, a band, the choir, and the rest (at least five times as numerous as my unofficial lot!) entered the building. Beverley and I didn't make it inside or even into the foyer, but we found seats in the back row of the patio.

The service was well planned, impressive and inspirational. Toward the end we were all invited to recite (that is "read") the Nicene Creed. "We believe in one God, the Father, the Almighty ... " I glanced at the bottom of the page, and saw, "ICET 1975" My memory back-jumped! I was there! This is the creed which I helped to amend! Well, I didn't exactly amend it, but I was there.

Back in 1975, I was asked to join an ecumenical group to consider what amendments, if any, should be made to the creeds to enhance their place in today's worship services.

This committee had representatives from all the major churches. Its task was to consider the creeds in the light of language changes over the years and any relevant modern theological insights. It was thought desirable to have someone express the views of Churches of Christ, although our relationship with the creeds was somewhat questionable!

I attended the meetings. The members were an imposing lot. They included scholars with degrees all the way from BD to PhD and DD. Fortunately, my qualifications were not questioned.

I didn't have much to say. Partly because of humility, but mostly because of ignorance. I didn't have a Latin background, and the Creeds were originally in that language. I made my first and only contribution when we came to the part which reads, "For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again ..."

I asked, "What is Pontius Pilate doing in the creed?" There was silence for at least a full minute. It seemed longer. It must have appeared to the others to be such a stupid question! At last the response came. "He has always been there."

"Yes, I know he has, but I wonder why he is there. If we are considering the use of the creed for modern worshippers, we might well ask, when considering the crucifixion, death, burial, and resurrection of our Lord, why suddenly do we have to introduce the name of the Roman Governor?"

After a time, one said, "Well, the crucifixion was ordered by Pilate and it places the event in an historical perspective, Pilate's name indicates that period."

I wasn't satisfied. "It can be taken for granted," I said, "that all who recite the creed also have the New Testament. The historical perspective is well and truly given in the gospels. I believe that what we are doing here is considering how best to use in our worship a statement about the nature of God, the central acts of redemption and the place of the church. I do not see that the use of Pilate's name assists us in that objective. If we think there is need to name someone who had a political role, why leave out the Jewish factor and the discipleship element. Why not say, 'Crucified under Pontius Pilate, at the instigation of Caiaphas the High Priest, after the betrayal by Judas?'"

"We are concentrating on our Lord and I think that the use of Pilate's name gets in the way of our worship. This creed is not under copyright. A long time ago someone, or some group, we don't know who, when, or where, but a group of scholars like this one, put Pilate in for reasons that seemed good to them. Another group could take him out for reasons that seem good for us."

I may have gained a few marks for effort, but I had no support. Pontius Pilate stayed in. He also stayed in the Apostles' Creed which was also carefully considered. Having lost out in the one creed that has almost universal acceptance, I saw no point in attacking Pontius in the lesser creed.

So it was, in the new Anglesea Uniting Church, we recited the Nicene Creed. I made my silent protest. We came to the part which read, "For our sake he was crucified ..." While the rest of the congregation added, "... under Pontius Pilate," I said nothing. My lips were sealed. No-one noticed! —A.E. White ✦



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Guest Lecturer
Dr Ron Sider

Lecture Topic

"Can we Overcome One-Sided Christianity?"

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Time: 7.30 pm

Venue: Whitley College
Mervyn Himbury Theological Studies Centre
50 The Avenue, Parkville

Donations towards the Athol Gill Scholarship Fund to finance students studying from Third World countries will be welcomed at the lecture.

For further information phone Leanne Kelso on (03) 347 8388

Embracing the Outcast

Greg Elsdon

This is one of those stories about Jesus which our minds finish off for us before we have had the opportunity to be confronted by its challenge. We are so familiar with this story that we presume it has nothing new to say, no new "Word of God" to speak to us. Our eyes skip ahead to the next verse or the next story, eager to find something more substantial than a quaint little story we have known since Sunday School days. **How wrong we are!**

This story of Jesus and the leper must not be bounced over or taken for granted. It is a powerful encapsulation of the heart of the Christian Gospel. In this story, we are confronted again with Jesus' proclamation of the Kingdom of God and with the challenge to follow him. We need to sit quietly and determinedly with stories such as this.

We need to ask questions of these verses which allow us to re-enter the story and experience for ourselves the power of this encounter.

Leprosy in Jesus' day was a term used to describe a wide variety of diseases, anything from leprosy as we know it today to eczema or psoriasis. Any form of skin discolouration whatsoever was categorised as leprosy and understood to be in some way God's punishment or judgement. The Scriptures of the Jewish people contained clear instructions regarding this problem, "The leper who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry, 'Unclean, unclean'. He shall remain unclean as long as he has the disease; he is unclean; he shall dwell alone in a habitation outside the camp." (Lev 13:45-46)

If you lived at the time of Jesus and happened to come into contact with a leper, you would automatically have been

regarded as having become defiled yourself. Such ritual defilement prohibited you from any participation in the community life of the town or village. There was no other disease which so radically isolated a person from the community. Defilement through contact with a leper was second only to that caused by contact with a human corpse. If a leper set foot in your house, everything in it became unclean. It was forbidden even to greet a leper in a public place. To touch a leper was utterly unthinkable. What then, are we to make of this story which tells us how Jesus actually reached out his hand and deliberately touched a man who was obviously defiled?

What on earth did Jesus think he was doing?

It has often been said that the story contains three miracles. First, the leper had the courage to approach Jesus in the first place. Second, Jesus was so moved by compassion that he was prepared to defile himself, make himself socially and religiously "unclean", by touching the man who knelt before him. The third miracle was that through this amazing demonstration of Jesus' faith and compassion, the leper was actually made clean. His whole life was transformed by Jesus' compassionate response to his desperate act of faith.

This was no isolated incident in the ministry of Jesus of Nazareth. Jesus consistently demonstrated, in very costly ways, his commitment to people at the edges, people considered by others to be defiled, and therefore unacceptable. When Jesus touched the leper and embraced the outcasts of his day, he was embodying the compassionate heart of God his Father. He was also risking his reputation and pacing himself at odds with those who sought to control society for their own benefit.

Even well meaning, good hearted people could easily have misunderstood his hazardous behaviour. He must have realised that he was putting his reputation as a teacher at risk. Who would take him seriously if he continued to act in such a provocative and offensive manner? But Jesus also realised that these actions were in and of themselves living demonstrations of the compassionate Kingdom of God which he had come to inaugurate. To touch the leper was more powerful than any verbal proclamation.

"God stands at every time on this and only on this side: always against the exalted and for the lowly, always against those who already have rights and for those from whom they are robbed and taken away." (Karl Barth)

Jesus of Nazareth, whom we now follow as the risen Lord of the church, calls us to go with him in compassion to those whose lives are tormented, distorted and marginalised. The overwhelming testimony of the New Testament is that Jesus had a pronounced and un-

apologetic priority towards the victims of life, the ostracised and the outcast. Why should we imagine that Jesus has changed his opinions or transferred his priorities? To follow Jesus with integrity is to embrace the outcast—whoever that may be in our neighbourhood.

What reactions do you have to the story of Jesus healing the leper? Where do you think Jesus found the strength to break the taboos on mixing with lepers? Take note of Jesus' response to this unnamed leper—both his words and his actions. What does this say to you? Who are the "lepers" in our society? What does it take and what does it cost to join Jesus as he continues to embrace the outcast? And what about ourselves? Where is the "leper" in us? Imagine yourself in the situation of the leper. Approach Jesus asking to be cured of those things which plague your life and prohibit you from being the person you know God wants you to be. Imagine Jesus touching you, saying: "Of course I want to heal you! Be cured!" ❖



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A Church ABC

Rivervale church is an inner-suburban church, situated 8 km ENE of the Perth GPO, in the city of Belmont. Belmont is bounded on the North by Perth Airport, extensive railway marshalling yards to the east and the Swan River to the West. Belmont has a mixed population that is predominantly working class who are employed by light industry within the area. Redevelopment is taking place in the area, with new housing development being purchased by professional people, and this trend is expected to continue.

The church itself is located on a major intersection on about 1 acre of land. The facilities consist of a chapel that will seat 300, two all-purpose halls with separate classrooms and kitchens and two houses (the manse and one other).

The church was founded in 1954 and the first members met in the local scout hall. The chapel was built in 1964, with Ian Allsop being their first minister in 1966. The purchase of a manse and construction of halls and classrooms occurred over the years, with the major rebuilding project being com-

pleted in 1988. The use of voluntary labour and the formation of Inter Church Aid meant the church was not heavily in debt.

equip the leaders and members to fill the chapel.

One of the possible weaknesses could stem from their family atmosphere—the



Focus on Rivervale

The church is currently seeing growth in the area of young couples in particular who are looking for a place where their family may be brought up in the future.

The genuine caring attitude of the members continues to draw a flow of guests.

Rivervale sees their strengths in that they are a stable group of mature Christians with very talented and enthusiastic people across a wide range of ages. Their premises are a real advantage. The focus on Home Care Groups as a means of teaching, fellowship and pastoral care. An emphasis on discipleship where Christianity is caught rather than taught and the pastor's role is to train and

church could unintentionally become insular looking to its own needs rather than those outside. Some of the challenges they face for the future include staying relevant to their changing community, keeping a vital faith in face of the materialistic nature of society and to continue to grow that they may in turn send others out.

Some of their short-term goals include developing the worship into a time that is contemporary, meaningful and enjoyable, yet uplifting and respectful—a challenge many of our churches struggle with. Some of the goals in this include extending the music team (including some of the younger folk), puppet and drama min-

istries, and equipping and assisting those participating in worship to develop their skills.

The youth ministry is also being developed with a focus on discipling rather than social events. The priority is relationships where the faith may be learnt rather than programs.

Their welcome and follow-up program is an important part of their work. Each service everyone is asked to fill out a "Care Sheet". In this way it is easier to find out who is new and who has stopped attending over a period of time. Thus both may be followed up, if possible by members of the Home Care Groups rather than Ross Burton (the minister) doing it himself. The use of name tags and the presentation of a visitor's pack (with details of the church's aims and goals, who Churches of Christ are, etc., and a map of the facilities) helps people to fit in more quickly.

Finally, the prayer ministry of the church is taken seriously, with monthly Friday evening prayer meetings. A prayer "Hit List" for non-Christian friends and prayer times before each of the services. ❖

Comment

Thoughts on Religion

Theophilus

Ballarat Churches of Christ
PEEL STREET is celebrating
125 years of ministry on 3 July 1994
commencing at 10.30 am.

If you have had any connection with the Peel Street Church and would like to attend the celebration service and luncheon, please contact the

125th Anniversary Committee.
403 Elsworth Street West Mount Pleasant
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by Friday 24 June.

I'm not sure that being religious is healthy. What I mean is that whenever there is trouble in the world, religion always seems to be part of it. Catholics and Protestants in Ireland; Catholics, Muslims and Orthodox Christians in former Yugoslavia; Jews and Muslims in the Middle East; Hindus and Sikhs in northern India, and Buddhists and Hindus in Sri Lanka.

All these religions of goodwill seem to fuel the flames of hatred and violence. Historically too, religion has a lot to answer for in breeding intoler-

ance, discrimination and persecution. But then, I'm reminded that Jesus of Nazareth had most of his problems with religious people, but was not deterred. I remember too, that the Eternal One is beyond the failings of the systems that humans use to relate to him.

If you like, "God is greater than our greatest thoughts about him."

If, as a Christian, I take Jesus as my model, perhaps I need to become less religious in order to become more like him and

Continued on page 20

Are we What we Write?

Alan Matheson

At the end of 1993, a letter writer to the Anglican paper, *Church Scene*, commented, "as the Year of Indigenous People draws to a close, it is interesting to note how little our Australian Indigenous People and ministry with them, has featured in discussions in *Church Scene*" (17.12.93).

Another writer, frustrated with the ministry of his religious leaders in the peace process in Israel, wrote, "they have an almost complete indifference to human rights or moral issues ... our rabbis remained silent in the face of the many injustices suffered by Palestinian Arabs." (*Australian Jewish News* 7.1.94)

The Question

I wondered how *The Australian Christian*, and our leadership would come out of a scrutiny of their ministry as seen through the pages of the "AC".

So I took selection of 10 issues, between June and November 1993. Editorials and signed articles were included, new items, special inserts (Pamphlet Club), and unsigned articles were not.

While there is no claim to be "scientific" or to suggest that the "AC" is an accurate reflection of our national or state conferences, let alone the diversity to be found in our congrega-

tions, I believe the articles do reflect one part of the jigsaw which makes up our Movement.

Who Writes?

Of the 65 articles, and I guess this will come as no surprise, all but four were written by men; of the seven editorials, only one was written by a woman. A hesitant guess would be that, perhaps, only three authors wrote for religious journals other than the "AC".

Five writers, all men, contributed nearly a third of all articles. While it was not possible to get an accurate picture of the lay/ordained balance, it did appear that a significant number of writers were more familiar with the pulpit than the pew.

Another intriguing aspect was that staff employed by state conferences in Queensland and NSW were more likely to write than staff in any other state.

Why so few women?

Two thirds of our congregations are women, but if few women head up conference departments, become presidents, or some conferences do not advertise staff positions, then it can be expected that they will be marginalised also in a writing ministry.

Probably an all male Board of Management of the "AC" doesn't help either!

Why so few lay writers?

Do our pulpits no longer encourage an informed, well-read congregation? Are lay people no longer readers of the religious press? Can the young no longer write?

Maybe we are "doers" rather than "writers" or "thinkers"?

What Was Written?

A significant number of articles were meditative, almost always limited to individual reflection. Only on one occasion did a writer see "a need to rediscover our sense of spiritu-

ality within the context of the group, to see ourselves as spiritual beings in close relationships with other spiritual beings."

Readers were well-served with theological reflections on issues as diverse as the virgin birth, the resurrection, covenants and the parables.

None of the current justice or global issues—environment, war and nationalism, relationships with Asia, mass migration, poverty, development or population—rated a mention. Although there was one article on abortion.

Self Discovery

However, probably the most interesting, both in terms of numbers of articles and their content, were those on ourselves as a Movement.

Myths were corrected ("The American Myth"); affirmations of the need to develop a uniquely Australian ministry; differences on unity ("A Movement in Search of a Purpose"); and at least one disturbing record of a bitter and divided congregation, all provided stimulating reading.

There also appeared one of the most creative pieces on a ministry by "A Monocultural Church in a Multicultural Community". Just how confused we are in this issue was reflected in a news item in which a congregation meeting with Korean and Indian groups called itself "multinational"!

Disturbing

By far, the most disturbing insight into our life and ministry came in a series of articles by "senior ministers" on their return from a visit to the USA. Of the 30 "key ministers" (their term), two were women. Is it any wonder our women ministers feel so marginalised.

Not a critical comment among them. Now I have no doubt that the visit was both "exciting" and "amazing", but

one would've hoped for more insight.

Instead, we learned that "mega-churches" were in, that Australia had too many "outlets", that congregational success was due to the minister/"leader" ("I began the church ... my personality and gifts helped me ... I was gifted in pastoral work"); that "transformational courses" were required for all new members; and that the trip was financed by Christian Projects!

On the other hand, the "media" reflections provided perhaps the single most stimulating contribution in 1993. Readers were treated to a feast on everything from Tchaikovsky, the CIA, Jurassic Park, Hyacinth and her Sisters, to "Oz Liturgy".

The editor should surely be rewarded with 50 new subscribers for the recruitment of this writer?

Are we what we write?

Well I'm not sure.

What I am sure is that the "AC" is probably the single most important tool in helping us with all of our diversity, to talk to each other, to listen, to differ, to challenge, to weep, to rejoice, to grow angry and frustrated, but in the end to affirm who are in our ministry as Churches of Christ in Australia. ❖

Continued from page 19

more discerning of the things that really matter.

Lord, save me from the sin of loving religion instead of you. Help me to sort out the priorities of my beliefs and practices and grant me a readiness to abandon anything that does not conform to the will of your Son. Forgive that which passes for religion but is nothing more than self-will and encourage me in my pilgrimage.

Amen ❖

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Family Faith Development

Alan Hermann

There is a growing realisation that parents cannot leave the spiritual training of their children to the church. It is in the home where lasting spiritual values will develop. It is in the home where the responsibility rests. Sadly, statistics show that only 15% of Church of Christ families have family prayers on a regular basis. Most children spend less than three hours per week as part of the gathered church in worship and Christian education. For this time to have any major influence on their lives, it must be able to build on a foundation of Christian living, worship and teaching in the home. This is not an option, but a command from God. (Deut. 6: 6-7; Eph. 4:1)

Although most parents would agree with these general sentiments, they often feel unsure as to how to go about it. This is compounded by a basic misunderstanding most parents have as to the nature of Christian education in the home. They seem to view some form of family devotions as the centrepiece around which the Christian growth of their children revolves. Without minimising the importance of such

activities, it must be emphasised that they are really a side issue as far as the overall faith development of children is concerned.

What is most important is the atmosphere in the home. Children catch their Christianity from what they see their parents do, rather than from what they hear them say. From the youngest age they need to see their parents in private worship. As they grow older they can join them. This needs to be seen as both natural and enjoyable, not a duty, but a privilege to anticipate. There needs to be an evident loving relationship with a real and living God. Family relationships need to reflect this love.

Parents are to be maturing examples, not perfect. They should be real, modelling the dynamics of confession and humility so that the child will understand the way that imperfect Christians can live with respect for each other and with a forgiven relationship with God. Children are exposed to other models from school, friends and the media. It is necessary that parental models be supported by explanation and discussion of the Biblical prin-

ciples, facts and teachings which are the basis for our Christian lives. This is partly the role of family devotions.

Research into the difficulties parents find in providing Christian upbringing, show that the major problem is time. The problem is more than just time to spend in family devotions. It is time to spend with our children as a family exploring God's world, building relationships and growing in faith. Today's parents spend very little quality time with their children in meaningful interaction. We must make this time. Nothing is more important.

It is also important to understand how faith develops in the child. For children of preschool and early primary age faith is formed by imitation or moods, example and actions of the visible human faith of significant adults, such as parents and Sunday School teachers. Knowing and feeling cannot be separated. They begin to discover a reality beyond everyday experience. It is a time of unrestrained fantasy and imagination. Fact and fantasy are not easily differentiated. Symbols are taken literally. God is thought of in human terms (old man with beard) and is regarded as having magical powers. They have a natural sense of wonder which should be built on in worship.

All authority and knowledge is seen as located in primary adults who are trusted implicitly.

These facts emphasise the crucial importance of parents and teachers modelling the Christian life. Long-lasting images and feelings (positive and negative) are formed at this age and so again the importance of taking great care in how we act and what we say.

In the middle and upper primary years faith is associated with the lore, language and stories of their immediate faith community. There is a grow-

ing sense of belonging and oneness with their immediate group and a growing into a shared faith which is not fully individual yet. They are beginning to differentiate between the natural and supernatural. God is described according to his actions (he loves, helps, protects). There is a growing sense of personal relationship with God. Prayer consists of making verbal requests of God, gradually developing into a private conversation with God as the child matures. Commitment is based more on a desire to please Jesus than a deep sense of sin. There is nevertheless a growing understanding of the nature of sin and forgiveness. Children are gradually learning to distinguish between reality and fantasy at this age. Care should be taken to tell Bible stories as accurately as possible.

The church acts as support and training for parents in all aspects of spiritual growth. It provides programs and materials for the home to be used in nurturing children. This means keeping parents aware of training programs that are available. It means organising training programs in the local church using resource people and other resources such as the Dobson family videos.

Another important responsibility of the church is to establish a resource library. This would include books for parents on nurture and spiritual growth in children as well as books, cassettes and videos for children to use during family worship. Finally, the church needs to ensure that its own program of Christian education incorporates Biblical principles of child nurture.

❖ *Alan works for the Queensland Department of Church Development and Education. This is one of a series of articles organised by ABCDE for the International Year of the Family.*

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Baptisms

•Bonnie Phillips, Greg & Diane Phillips, **Portland, Vic** •Natasha Burden, **Brighton, SA** •Gayle Barker, Carina Loser, **Werribee, Vic** •Julia Seymour, George Condon, Helen Patrick, **Morwell, Vic** •Brian & Derrin Ames, **Victor Harbor, SA** •Yvonne Lloyd, **Wakeley, NSW** •Eryn Condron, Donna Marsh, **Boronia, Vic** •Gary Shaw, Peta Weeks, Clint Dawson, Glen Goss, **Warwick, WA** •Mabel Walters, **Twyford St, Bundaberg, Qld** •Maree Howsley, Jennifer Dunt, **Williamstown, Vic**

Marriages

Tineke and Gary, **Wakeley, NSW** •Christina Horder and Graham Horder, **Launceston, Tas**

Deaths

•Mary Cross, **Belconnen, ACT** •Merle Wilson, **Boronia, Vic** •Glad Deoberitz, **Twyford St, Bundaberg, Qld**

Obituaries

Obituaries are limited to 100 words

Deoberitz, Mrs Gladys Johanna (25.4.94) For 70 years "Glad" (born 29.10.1906) served as a member of the now Twyford Street, Bundaberg, Qld, church, except four years at Wynnum, Brisbane. Renowned for her hospitality to visitors, she placed great emphasis on visitation and accompanied Bill, an elder, on pastoral and home communion visits. Physically restricted in recent years, she continued her life-long ministry of prayer on behalf of others from her nursing home bed. Glad is survived by two of three daughters, Aileen Mortensen and June Fischer (Valma Seip d. 1988), sons-in-law, eight grandchildren and eight great-grandchildren. Memorial service conducted in Bundaberg by Paul Scully. Charles Cole and Darryl Seip, youth minister at East Ipswich (grandson) officiated at the interment beside her late husband. We praise God that he gave us this Christian woman to live among us and inspire us in our faith.
—W.A. Mortensen

Fricker (nee Bates), Florence Jane (24.2.94) Jane was born in 1906 at Prahran, Vic, the second of 10 children. Lived in country and city Victoria. Active worker with Home Help. Had two sons. Greatly missed by surviving brothers and sisters Stan, Ron, Edna, Vic and Joyce, and her extended family as well as many friends. Jane was the oldest member of the Kensington Christian Network, 1991-92. Gave

wonderful encouragement, her generosity and beautiful spirit valued by all. Jane had a simple faith and was a humble Christian. Last 18 months lived with great-grandson and family in Werribee. Jane will always be remembered for her love, gentleness and warm sense of humour.
—Mike Esbensen

Haden, Ronald Charles (19.4.94) As a result of a car accident Ron passed away at the Alfred Hospital Trauma Centre. Ron attended school at Dunolly, where he met his wife Rose. They lived all their 48 years of marriage in West Footscray. Over the years, Ron and Rose have contributed greatly to the Footscray and Williamstown churches. Footscray Garden Club are indebted to Ron for his years as President, Treasurer and Secretary. Ron had received the Advance Australia Award and Rotary Awards for Community Service, served Red Cross, Multiple Sclerosis Centre, been a Probation Officer and Explorers leader. He had a great sense of humour, loved to stir people and was always available to help others. Ron is survived by wife Rose and daughter Glenda, grandchildren, Jane, Stuart and Cameron.
-C. Johnson

Hurwood, Keith Weller (12.3.94) Born in 1921, Keith worked in many places: Kinnear's Ropeworks, Army (serving overseas in the islands in World War II), Munitions Factory, Rowntrees chocolates and TAA. Had a wonderful marriage to June for over 30 years in Essendon. Proud father of Karen and Rhonda, grandfather of four. He will be missed by his extended family. Keith loved his family, friends, stories, sports and Freemasons. Baptised at North Essendon by Alf White and a loved member there. Enjoyed practical jokes. Overflowing attendance at funeral service was a testimony to how much he was loved.
—Mike Esbensen

Changes

McCormick, Jack H: 52/26-46 Rutherford Rd, Viewbank Vic 3084. Phone (03) 459 6823.
ESSENDON: Secretary—Mrs Betty Hartney, 8 Tennyson St, Moonee Ponds Vic 3039. Phone (03) 375 2470.
WYOMING: Minister—Peter and Sonja Wakeley, 32 Pearson Street, Narara NSW 2250. Phone (043) 29 2728.
MARYBOROUGH: Secretary—Mary Pickavance, PO Box 182, Maryborough Vic 3465. Phone c/o manse on (054) 60 5643. (Note this is a new number for the manse.)

NSW

TAREE (P. Wallis) Alex Wilson provided with office in Taree Fellowship Centre to allow him to conduct Manning Valley Ministry Centre ... To celebrate 70th anniversary of CWF in Taree, women conducted 24 April service. Rae Foletta speaker & Ailene Quick guest soloist. Luncheon served in Fellowship Centre following service ... Stephen Billingham to return to Sydney 2 May for further treatment ... Jack Harvey improving at home.

CHATSWOOD (Ian Alves, Rosalie Rofe) 160, including many past members, attend 80th anniversary weekend celebrations, with dinner, special service & historical display ... Church supports city Easter march, inter-church prayer vigil & "Spirit Alive" gatherings ... Evening services commence with new focus on prayer for healing & personal support for those with special needs ... Student minister Randall Lawton & family join us for year ... Saturday prayer breakfasts continue.

WAKELEY (Grant Ramsey) Building work proceeding now after 4 months delay—faulty framework erection collapsed—legal agreements necessary, prayers needed for full completion soon ... Worship & Sunday school sessions held in King Park school assembly rooms, now 10.30 am ... Youth GLU club popular—Bruce & Judith Hallam leaders ... Combined barbecue luncheon with Yugoslav brethren much enjoyed by all. Good relationships ... Cell groups regularly attended, friendly family atmosphere ... New folk attending.

MAITLAND (R.N. Hawkins) Tea with Ted capped a great Mothers' Day program. Ted Francis organised the men to cook & serve evening meal. Ladies led evening service with "Stages of Motherhood" written by member Robyn Dodd ... Team from Youth With a Mission doing contact visitation for week. Two from America, one Korean, one Canadian ... New building going up. Weather delays.

SA

BRIGHTON (Adrian Clark) Adrian Clark inducted 6 February with wife Maureen & children ... Church celebrated 40th anniversary 20 March with communion service, band, lunch & picnic at Mawson High School oval. Short history "The First Forty Years" presented to members ... 23 April fete raised \$2,500 for church funds & \$800 for community services from house next door ... Monthly lunches served for

aged lonely ... Services well attended.

VICTOR HARBOR (Don Wesley) Church celebrated its 65th anniversary with over 500 at the two services. "New Connexions" helped celebrate our anniversary by putting on the musical *The Race Is On* ... Friendship, Playgroup, Bible studies & youth groups have started up for the second term with good attendances ... Three welcomed into membership with two baptisms.

Tas

NUBEENA (C.G. Henderson) Philip Bloomfield completed apprenticeship as boilermaker welder ... Ladies luncheon held 27 April with 18 present. Beth Garwood speaker ... Minister spoke at Hobart City church 1 May. Darcy Williams & Greg Jacobson took pulpit in absence ... Special morning tea given by Sunday School pupils & teachers for mothers & others, after which family service held with children taking part ... Men responsible for Mother's Day evening service.

LAUNCESTON (C. Spaulding, D. Tobler) Greg O'Connor of "Open Doors" speaker 7 pm 24 April ... Girls' Brigade parade 10 am 17 April ... Bush walking club three-day walk to Mt Anne 23-25 April ... Prayer meeting held for sale of Margaret St property ... Mother's Day service overflowed into foyer underlining necessity for church relocation.

Qld

TWYFORD ST, BUNDABERG (Paul Scully) Successful youth exchange with Springwood church ... Family fun at all-age Christian Education picnic 25 April ... South Seas Evangelical Church celebrated centenary 6-7 May with 120 Solomon Islanders returning to Bundaberg to commemorate occasion. BBQ luncheon with visitors at church ... Worship committee commenced open music sessions during April. All musicians, singers, praise leaders joining for weekly practices.



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Church News

WA

ROCKINGHAM (K Ware) Over Christmas, Camis Ware played basketball in the Philippines with Venture for Victory. Thanks to the prayer & financial support he received, he was able to join nine other Christians & had the opportunity to share in testimony, message & the distribution of tracts for three weeks. Over 20,000 were able to hear the good news of Jesus Christ.

WARWICK (G.B. Carslake, B.A. Eagles, R.J. Ratcliffe) Cradle roll was called on Mothers' Day followed by special morning tea for large group of single parents & their children ... This winter, 19 basketball teams sponsored & another five teams supported. Mike Muhling is part-time coordinator ... Our new dance team "PAZAZ" invited to perform at City Dance Week in Forrest Place ... Neale Fong spoke to 50 men on his experiences as a league footballer & current chaplaincy to West Coast Eagles.

Vic

PORTLAND (P. Kerrison) AM services combined held 10 am ... Study groups meeting weekly ... David Harmer spoke at recent am service ... Minister's term extended to end of 1995 ... Two elders resigned owing to ill health ... Minister attending State Conference ... Sunday School numbers growing. Teachers attended training seminar held at Warrnambool.

WERRIBEE (Peter Lyne) Evening services have begun on a fortnightly basis & have been well attended ... Joe Thomas recently appointed elder ... Church camp held at Ballarat over Moomba weekend; campers shared in Dawson St service on Sunday evening ... Gayle Barker & Carina Loser gave testimonies at their open-air baptisms ... Youth group taking active role in worship services & have their own Bible study group.

HORSHAM (Harvey Clark) Ian Hunt, associate minister, appointed by Overseas Mission Board to position on PNG mission field. He will be leaving Horsham about September ... Steven Blacket, final year student at Mulgrave, has been appointed as incoming associate minister. Steven will commence at Horsham in February 1995 ... Paul Davies has been appointed to the part-time position of youth coordinator for this year.

BORONIA (Keith Milne, Andrew Henley, Andrew Ratcliff) Keith

Milne inducted as Vic-Tas Conference President at Conference worship service. 80 members attended, a number taking part ... Several members on Conference committees ... Church Expo saw church on display as church opened to local community ... John Gilmore speaker at men's breakfast ... Five teams in Baptist Netball association ... Kidsmin members gained placing in combined swimming sports.

ASHBURTON (Iris Lawson) Members mourn death of Jessie Croft ... Ken Barton elected board chairman after resignation of Ron

Strongman ... Easter services commenced with Tenebrae service on Thursday ... 52nd anniversary celebrated with Keith Milne speaker at service & luncheon. Items by Kids' Club children ... Creative Hands group active ... CWF annual garden party at McCahey's home ... Programs on "Ladies of the Lodge" & Year of the Family.

RED CLIFFS (S. Mackie) During minister's holidays, speakers were R. Sharrad, L. Mellberg & P. Hunt ... Many visitors on 24 April for diamond wedding of Mr & Mrs H.J. Cook ... Good reports from Kids'

Club ... Members joined in the half-yearly combined churches service in park on 1 May.

COBURG (D. Milne) AGM held, Hazel Blain, Alva Candish, Nancy Fagan re-elected for two year period ... Many former members returned for 74th anniversary. Keith Milne speaker, challenged with message "Any Dream Won't Do" ... New sign erected with wording "Many Nations, One Family" ... \$1300 raised from garage sale ... Younger group now attending new study "Christianity Explained" ... Over 4000 Foodbank parcels already distributed.

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Year of Vision

Belconnen, ACT

This year is known in our church (Belconnen, ACT) as "The Year of Vision". This gives a focus as the church learns the power of vision and seeks to refine the vision for the ministry and mission God calls us to. "The Year of Vision" follows a succession of "The Year of ... Mission, Discipleship, Community, Compassion, Relationship ..." designed to build our community life, commitment and outreach.

"The Year of Vision" focus comes as a consequence of a Leadership 2000 training trip in mid-1993 through which I developed and refined understandings of church life, mission and leadership. Following my return, the leadership and management of the church has been restructured, with me becoming ministry leader in a church where all members are ministers. Heather Potter moved from pastoral minister to the specialist role of minister for families, focussing on the families with children in primary school or younger. I also took on the role of minister for worship, giving leadership to the coordinators of morning and evening worship.

A great step forward came to the beginning of 1994 with the appointment of Graeme Hush as minister for youth. Graeme five years ago conducted a consultancy with the church which helped us develop our work among youth and young people to involve over 100 in groups, worship and community outreach. Graeme's ministry includes the families of young people. In addition, Jeanette Morris, recently retired, became our volunteer pastoral worker for mature age and Gwenyth Bray, also recently retired, took on some of the administration tasks. This new structure,

consisting of a ministry team and service delivery team, under the oversight of the elders replaces the previous church board.

The main growth of Belconnen over the past five years comes through the establishment and growth of contemporary worship on Sunday evenings. Conventional wisdom suggested Canberra people would not come out to church on Sunday night and some local churches still believe this growth restricting myth. We now have two distinct worshipping congregations, each around 100 in number. This gives us a strong base for the ministry and outreach planned in the next few years.

So can we claim success, or is the jury still out? We can affirm the boldness and faith expressed through some big decisions and changes to establish a functional structure for ministry and mission. This achievement was won through much honest prayer, sharing and God-breathed dreaming. It comes with the overwhelming support of the church community and a growing sense of excitement and anticipation. All the while, each week our services grow in their impact, people discover and enrich their faith through their group and fellowship life, and outreach happens through Rockpile, schools outreach, playgroup and numerous unstructured occasions.

What of the goal ahead? This year, among other things, we will improve the flow and warmth of our worship services, increase the involvement of many people for whom our church is mostly a place of worship and start a network of outreach groups which will grow and multiply. We will not measure success simply from the numbers of people attending worship, but also from the vibrancy of our church life and the growth in commitment, faith and holy living of our people. —Paul Potter

The Last Word

God cannot act contrary to his own nature. He cannot lie or change. He must be consistent with himself.

—R. Edward Harlow

How many feet are in a yard?
It depends on how many people are in the yard.

Two monacles were left alone in the optician's window and finished up making a real spectacle of themselves.

What do jelly babies wear on their feet?
Gum boots.

A jeweller watched as a huge truck pulled up in front of the store. The back of the truck came down and an elephant walked out. It broke one of the windows with its tusk and then, using the trunk like a vacuum cleaner, sucked up all the jewellery. The elephant then got back into the truck which disappeared out of sight. When the jeweller finally came round, the police were called and he told them his story.

"Could you describe the elephant?"

"An elephant is an elephant. You see one you've seen them all. What do you mean, 'Describe it?'" asked the jeweller.

"Well," said the officer, "there are two kinds of elephants, African and Indian. The Indian elephant has smaller ears and is not as large as the African elephant."

The jeweller said, "I can't help you out, he had a stocking pulled over his head."

"Have you heard my last composition, maestro?"

"I sincerely hope so!"

"What did the fencer say upon losing the match?"
"Foiled again."



"Somewhere along the way we failed him."



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