

THE AUSTRALIAN CHRISTIAN

NATIONAL JOURNAL OF CHURCHES OF CHRIST IN AUSTRALIA
Registered for Australia Post Publication No. VAR 0761

Volume 91, No. 7

May 14, 1988



Train up a
child in the
way that he
should go
and he will
not then
depart from
it.

— Proverbs
22:6.

Managing Editor:
CHRIS AMBROSE

ISSUE	DEADLINE
May 28	May 18
June 11	June 1
June 25	June 15

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National Logo of Churches of
Christ in Australia

"The Australian Christian" is published by the Board of Management of the Australian Christian, a Department of the Federal Conference of Churches of Christ in Australia.

Printing by New Lithographics (Vic.) Pty. Ltd, 63 Sunbury Cres, Surrey Hills, Vic. 3127.

Responsibility for electoral material is accepted by Chris Ambrose, 3 Hamlyn St, Essendon, Vic. 3040.

ADVERTISING RATES
DISPLAYED
\$4.20 per column centimetre
CLASSIFIEDS
25c each word
(Minimum charge \$8.00)

COMMENT

Finding Faith for Australians

—Glen Wegner

The Bicentenary marks 200 years of European settlement in Australia. Christianity can also identify its birth in Australia with the arrival of the First Fleet in 1788. Among the first settlers was an Anglican clergyman, Richard Johnson, who organised the first church service, 'under a great tree at Sydney Cove on 3rd February, 1788'.

Colonial Christianity

Unlike those who arrived in North America in 1620, the first European settlers in Australia were 'sinners' rather than 'saints'; convicts, not pilgrims. The reasons for settlement in Australia were vastly different from those for the U.S., so that both cultures developed differently.

Not only were many of the first settlers convicts, but their understanding of religion was not likely to encourage spirituality. The convicts had organised religion forced upon them, and they regarded anything religious as a part of the punishment, because it was seen to be a feature of the entire penal system.

The Rev. Marsden's reputation for extreme severity did incalculable damage to the cause of colonial Christianity. The parson's role of moral policeman did nothing to help religion, for the convicts saw the clergy as government spies and puritanical killjoys. Sermon themes such as 'A Wrathful God', 'Eternal Damnation', 'Temperance' and 'Respect for Authority' must have repelled a captive audience. Consequently the attitude of convicts and ex-convicts towards the clergy and the church ranged from apathy and distrust to cynicism and hostility.

Religious beliefs

In 1986, 73% of Australians identified themselves as Christian; but only 18% attend church regularly. The high point of church attendance occurred in the decade after W.W.II, when 33% of Australians claimed to attend church on a regular basis. In 1976, 76% of Australians claimed to believe in a God who is creator and ruler of the universe. While most Australians hold basic religious beliefs they are not expressing those beliefs through organised religion.

Making the church more effective

How can Christians bridge the gap which exists between the faith as expressed in the church and the faith existing outside the church? Three key areas need to be considered to discover if the church may be more effective:

1. Is there something which can be identified as distinctly Australian? This seeks to identify cultural characteristics unique to the Australian mind and lifestyle.
2. Does an Australian theology need to be developed which is able to relate to distinctive Australian needs?
3. (following on from 1. and 2.) What may Australian Christianity do to relate the gospel to Australia? This means looking at liturgy and worship in an Australian context.

Australian culture

The 16 million Australians come from a variety of cultural backgrounds. During the past 200 years there has been a continuing process of assimilation, and from this process an Australian culture has evolved. This is partly a reflection of western European culture. Film and television have tended to shape our culture along American lines. In spite of overseas influence through the media, there are features which are distinctively Australian e.g., a dislike for authority and the image of the 'Aussie battler'.

Such cultural distinctions do not demand a new theology. It is a matter of developing the means to take an old and universal faith and communicate it in a way with which Australians will identify. Surveys indicate that Australians have rejected the package, not the product. The majority have not abandoned their belief in God, but have lost their interest in the church. This means the church must look at presentation and communication of the message.

Until recent years the church simply imported its ecclesiology and religious culture: clergy, hymns, liturgy etc., were usually either along British or American lines.

Theology in the Australian context

The Australian experience is unique. The challenge for the preacher is to interpret the gospel in the Australian context. This is not the same as finding a new theology for Australia, but rather applying the context to the theme of the gospels.

Interpretation and communication are the skills the preacher requires to pass the message from one context to another. The problem has been that preachers often understand Biblical culture better than they do Australian culture. Consequently their message is not communicated because they can't pass the message from one context to another.

Australian clergy have either been slow or unwilling to contextualise their role with our culture. The language of the pulpit is often dull and the preacher sounds more like Derek Nimmo than Paul Hogan. This does not mean that Australian preachers should become coarse

•Continued on Page 6

Business Partnership by College and Community Care

The College of the Bible and the Vic/Tas Department of Community Care have jointly engaged Ray Alabaster to direct their respective businesses and financial matters. Ray will work on a half-time basis for each organisation in the role of Business Manager of the College and Finance Manager/Accountant with Community Care. The Prin-

cipal of COB, Dr Bill Tabbernee and Executive Director of Community Care, Trevor Giles, are strongly positive about the appointment of a person with the qualifications and expertise to direct the finance and business aspects of their organisations. They also feel the partnership arrangement demonstrates an exercise of good stewardship in



Russell Williams (COB Board Chairman) and Wally Fordham (Chairman, Dept Community Care) signing the joint agreement

GROWING SPIRITUALLY

Delight in His Word

I stood on the swivel chair and reached up to take the thick commentary on Jeremiah from the high shelf. As the chair began to swivel I dislodged a pile of commentaries. Fortunately they were paperbacks. About a dozen came tumbling down, hitting my friend standing nearby, before landing on the floor.

How well I understood her feelings at that moment! In preparing to write 2,000 words about 15 verses from Jeremiah (3:6-20) I was discovering the mountain of commentaries which had been written attempting to clarify the situation and message of Jeremiah. Now I'm waiting for someone to begin writing books to clarify the commentaries. It would seem that I am surrounded by great wisdom and much information, but how to absorb it, and express the significant points effectively in 2,000 words, is my dilemma.

Leaving the commentaries aside, what do we find in these verses? God's criticism of Israel for faithlessness and of Judah for failing to learn from Israel's example. His awareness of the false nature of Judah's return to him. God's declaration that though his people are unworthy, if they would return to him they would discover that he is merciful. We see a glimpse of the future for God's people and God's disappointment that the inheritance he has to bestow has been rejected by the people.

Do these verses have a message for today? About faithlessness? About insincere commitment? Of God's great mercy and love? The message which speaks to me most clearly is that if we turn away from God we cause him sorrow. The vision, that we read in vs15-18, of the future that is promised, reminds us how foolish we are when we attempt to create our own happiness.

Commentaries are a helpful aid to study. But we must be careful not to leave the study of the Bible to those who own commentaries. God's word is for all—read it for yourself.

"I will not neglect your word." Ps 119:16(NIV)

—J. Trinnick (Thornbury, Vic.)

being able to offer jointly the equivalent to a full-time appointment.

Ray believes his choice of joining both organisations is a response to God's call and feels people with business skills and qualifications such as his need to contribute such expertise to church departments. Ray holds a degree in Business Management, has undertaken a postgraduate course in computer programming and is an Associate of the Australian Society of Accountants. He is actively involved as a member of Carnegie church.

The College and Community Care are currently involved in redevelopment programs. The first

stage of the four million dollar relocation project for the College, involving the construction of a new theological centre and living quarters, was commenced early this year at Mulgrave, Vic. Community Care is undergoing organisational restructuring, upgrading existing homes, and has applied to the Commonwealth Government for funding to construct a forty bed hostel within the City of Berwick at an approximate cost of two million dollars. Ray's skills in business and financial management will be well utilised. The date of his commencement is May 16.

—T.H. Giles

—W. Tabbernee

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New Principal for Kenmore

Donald Spencer has accepted the appointment as Principal of Kenmore Christian College in Brisbane. He replaces Randall Edwards who has resigned to undertake further theological studies.

Mr Spencer graduated from Northwest Christian College, Oregon, with a Bachelor of Theology in 1969. This was followed in 1971 by a Master of Science in Education from Portland State University and, in 1975, he graduated with a Master of Divinity from Emmanuel School of Religion, Tennessee. He expects to graduate in June 1988 with a Master of Arts, in Counselling Psychology from Lewis and Clark College, Oregon.

Mr Spencer has ministered in various roles in four congregations in the USA and taught in secular schools. Notwithstanding his breadth of training and interests, his strength lies in the areas of pastoral ministry and counselling, and he has a keen desire to train pastors for a counselling/pastoral ministry.

His sympathies lie with a conservative evangelical approach to scriptures and the faith and he is progressive in recognising the value of modern methods as aids in the total ministry.

The new Principal will be bringing new insights in pastoral training to Churches of Christ in Queensland as sponsors of Kenmore, and no doubt the wider community, Christian or otherwise, will ultimately benefit.

His wife, Nancy, has a Master's degree in Education, and is highly commended as a gracious and competent person



Don Spencer

with stimulating input to women's groups and the churches in general.

Principal-Elect Spencer, his wife and two children expect to arrive in Brisbane early in January 1989.

Missionary Reunion

The Qld Overseas Missions Committee has organised a reunion for all past missionaries from India, Vanuatu (New Hebrides), Papua New Guinea and other areas. It's to be held in Brisbane from July 2-10.

It will be an opportunity to meet with friends and co-workers from the past. Interstate visitors will also be able to visit World Expo '88, a once in a lifetime opportunity.

Accommodation will be provided. Contact: David Eagling, 187 Vendale Ave, Moorooka, Qld, 4105.

Faithful Visitor



Brian Hole and Cecil Dunn

For 36 years Cecil Dunn, from the Margaret Street church, Toowoomba, Qld, has faithfully visited members' homes, hospitals and nursing homes each Sunday with communion. Cecil has visited anyone who has requested his ministry.

His quiet, understanding, dignified manner has been a wonder-

ful witness to both patients and staff.

Cecil brings comfort as he ministers each week by sharing the Lord's Supper with one person—or several. The carers also appreciate his ministrations.

In recent years his son-in-law, Brian Hole, has accompanied Cecil and relieves whenever Cecil is on holiday.

One unfortunate parishioner at St Peter's Eastern Hill Anglican Church, Melbourne, recently went to the church to say her evening devotions and was locked in. It was not until, in desperation, she rang the church bell some hour later that she was released.

A young Mexican Pentecostal died after a mob of about 100 attacked his home where a Christian meeting was taking place. Reports say he was killed while trying to stop them throwing rocks and sticks through the windows of his home.

A report last month to trustees of the Southern Baptist Foreign Mission Board says the growth of fundamentalism in Islam has further reduced the number of Muslims who convert to Christianity in North Africa and the Middle East.

In 1987 the Church of Jesus Christ of Latter-day Saints, the Mormon Church, experienced the largest membership increase in its 158 year history. The church gained 247,000 members in 1987, bringing the total to 6,440,000. There were also 2,947 new missionaries last year, bringing that figure to a record 34,750.

CHURCH ON THE MOVE

The Southport Church of Christ is moving as from the 3rd April, 1988 and we desire to advise our regular visitors to the Gold Coast to take particular note of our new address, which will be Parkland Drive, Southport, off Smith Street Connection between Gaven Way and Gold Coast Highway. We are opposite the new College of Advanced Education (CAE). We have also changed our Morning service times as follows:

9 a.m. Communion and Worship (One service only)
6.30 p.m. Gospel Celebration

Grand opening and dedication will be held on Sunday 12th June, 1988 at 3 p.m. during the Churches of Christ South Queensland Convention.

Enquiries: Pastor Noel Newton (075) 31.4353
Administrator Ray Rittmeyer (075) 32.5660

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News of Queensland Hostels



Minister for Housing and Aged Care, the Hon. Peter Staples, opening Amaroo Hostel in Gatton
Amaroo Hostel opened by Minister

On March 19 the Hon. Peter Staples, Minister for Housing and Aged Care, opened the new Amaroo Gatton and District Aged Care Hostel. This marked the end of 15 years of work after the Churches of Christ Social Service Department took up the challenge to establish aged care work in Gatton.

The Hostel provides accommodation and care for 20 people and has two staff rooms. It has been designed to meet some of the new concepts that relate to the creation of a more home-like environment for the residents. The Department aims to provide a similar environment in all of their residential situations.

Since the opening the Minister, Peter Staples, speaking on a radio program, has publicly praised the

work of Churches of Christ in the provision of this Hostel.

The Social Service Department has recognised the work in particular of Alan Wegner, Chairman of the Gatton Regional Committee for his work in assisting in the development of Amaroo. The fundraising committees from the Gatton church and the Town Fundraising committees together raised almost \$250,000 towards the project.

Bribie Island Hostel extended

A 17-room Hostel extension to Bribie Island Retirement Village has been opened by Senator Bryant Burns on April 16. Part of the extension has been the redevelopment of the large lounge area of the older hostel to provide new lounges and games areas.

The new section has been designed by the Department's architects, Merrin and Cranston. Jim Meharg, the Administrator of the Bribie Island Regional Committee of the Social Service Department, has been responsible for the decor of the new section.

The Retirement Village, situated about 300 metres from the beach and shops, now has a 30-bed Nursing Home, 52-bed hostel, 10 studio units and 62 independent living units. The Village has a further eight acres available for future development.

Unhitched for 10 years



Jim McPhee cutting the anniversary cake

The Unhitched Club of the Nunawading, Vic., church recently celebrated its 10th birthday. The special celebration service and dinner was addressed by Jay Back of Northside Community Church.

Jullan Beale MHR, Federal Member for Deakin, Rosemary Varty MLC, Member for Nunawading Province, George Cox and Valda Arrowsmith, Mayor of Nunawading, attended the dinner.

The church has ministered to

thousand of singles, either never married or formerly married, through its singles ministry. According to Ted Keating, senior minister of the church, its strengths have been an excellent committee (which includes some married people), strong administrative support and a sensitivity to the needs of single people.

Greetings for the occasion were received from: Prime Minister Bob Hawke, Victoria's Governor, Dr Davis McCaughey, Premier John Cain

and Opposition Leader Jeff Kennett; David Penman, Melbourne's Anglican Archbishop, Margaret Ray MLA, John Richardson MP and Clive Ward, Vic-Tas Conference President.

Jim McPhee, one of the original committee members of Unhitched became a *bona fide* member when he was widowed two years ago. Jim was chosen to cut the anniversary cake.

Olympic "Golden Girl" Betty Cuthbert is to be the speaker at the 1988 Christian Business Men's Committees Australia Sport Focus Dinner being held at Rembrandts in Wantirna, Melbourne on May 30. Miss Cuthbert is a committed Christian and a recent sufferer of multiple sclerosis. Details from CBMC on (03) 548.4111.

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Dean Sander

Finding Faith for Australians

•Continued from Page 2

and vulgar, but a more locally flavoured style would be more effective.

Sermons have often reflected trends in England and America, rather than Australia, because the preacher's reading and education has been strongly influenced by overseas sources. Too many Australians see sermons as irrelevant, not reflecting community interest. Sermons are often a verbal whipping of the congregation. As a result of this many Australians identify the church as being against what they enjoy. The church is only seen in the light of what it's against. It's that institution which is against drinking, gambling, the pill and bikinis. Sadly, for many Australians who believe in God, the church is an anachronism.

Build on what exists

The ultimate framework of

meaning for most Australians is still religious. Many can identify with 'Love your neighbour as yourself'. This is reflected by Australians being good mates. Preachers may be wise to build on what religion exists, rather than castigating what doesn't exist. To condemn Australians for being godless secularists is not true. It is an offence to many, and runs the risk of becoming a self-fulfilling prophecy.

Churches have been slow to acquire an Australian identity. We must look for ways to be effective in communicating the faith in an Australian culture. This will be an ongoing process as culture is in a process of gradual evolution. This is not a call for a new theology, but a desire to see the Bible message communicated in a contemporary Australian idiom.

Nursing Home Reform

The Minister for Housing and Aged Care has announced another step in the far-reaching process of reform of Nursing Homes across Australia. Earlier the government had introduced controls on the provision of Nursing Home and Aged Care Hostel beds through Aged Care Advisory Committees. This was followed by the introduction of outcome care standards which seek to focus on the care that is delivered to residents rather than just an accounting for the spending of monies.

The present reform, which injects approximately \$100 million into Nursing Home care, introduces a uniform system for the provision of care that is Australia-wide. Previously the state of residence dictated the quantum of care that was provided to each resident.

The new system introduces five levels of care need in place of the previous two diagnostic based categories and provides for up to 27 hours of care per week per resident in the highest need category, ranging down to 10 hours

for the equivalent care need of personal care in Hostels. The aim is that this lower level of care need will in future be provided in the much less clinical Aged Care Hostels instead of Nursing Homes.

The new reforms will give much greater freedom for the care provider organisations in the design of their caring staff and in the way that staff are rostered. There is a requirement that there will have to be 24 hour per day registered nurse coverage in each Nursing Home.

These new arrangements will place much greater management responsibility upon the care provider organisations than previously existed. The Government is providing special packages to assist with these tasks as well as further research into the optimum staffing mix.

The impact of the reforms will vary from state to state as adjustments are made over a two-year period. The transition to the new system has been designed to cause minimum disruption.

—D.E. Stewart

Developments at Nambour

Land purchased

Recently a house and land block at the front of the church property was offered unexpectedly for sale. The church was given first option and an answer and funds were required within the week. For some years we had prayed that this property which juts onto the church land would become available.

Finance was the problem. there were no funds to meet the \$37,000 asked. The church was told of the situation and asked to prayerfully consider a decision. Within seven days the total amount needed had been given or loaned interest free and the property was purchased.

The problems created by the entrance and width of the existing block have been solved by this purchase. The Building committee can now proceed with plans for development of a larger worship area.

The Finance committee has introduced Force 131 which asks 131 members to commit themselves to giving an extra five dollars per week for 12 months, which should eliminate the debt.

His Place

1988 has seen growth in the three youth groups and a new venture undertaken by members of the Young Adults youth group. In April, under Stephen England's leadership, they began His Place coffee shop every Friday night following youth group.

The need for a place for young people to meet later on a Friday night was apparent. The only alternatives were the Coast's nightclubs, pubs and so on, which were often the scenes of brawls, drug use or drunkenness. With this in mind His Place was commenced from 9.30pm to midnight in the chapel.

His Place is providing a place for Christian youth to meet. It is also an opportunity for outreach—being open for any who wish to attend. It is his place, a ministry for the Lord. Visitors to Nambour are encouraged to call in.

COME TO
FEDERAL
CONFERENCE
15 — 21 JAN. 1989

Prenatal gender tests and subsequent abortions are increasing in several Asian countries where female babies are traditionally unwanted. In Bombay, India, for instance, 1,500 sex tested girls are aborted annually.

Predictions are that by the turn of the century white men will be a minority among ordained ministers in many denominations in the US.

Several ministers who worked on the staff of TV evangelist Jimmy Swaggart have left to begin their own ministries in the wake of his confession of unspecified sexual sins earlier this year.

Human rights groups in El Salvador oppose the government's amnesty bill, mandated by the Central America peace plan, claiming that it mostly pardons death squads that have killed thousands of Salvadorians over the last 8 years.

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Traralgon's Tendrils

Like a vine, quietly sending out new shoots and producing fruit, so the growth at the Traralgon, Vic., church, evident during the ministry of Wayne and Glenda Kelly, has continued since Wayne resigned to work with ITIM early last year.

Present ministry

A ministry committee consisting of Peter Richter (school's chaplain), Rob Lade, David Preston and Paula West, together with an expanded board (chaired by Jill Martin), provide leadership for the church. A leadership retreat in 1987 planned programs for 1988 and another will shortly be held for future planning.

OUTREACH

Endeavour House

The church decided to set up a Drop-In centre for Traralgon East residents. This is based at the manse (previously vacant), and called Endeavour House. Lorraine Jacobson co-ordinates the program which commenced in October 1987. Only a small number of people have dropped in! However, with more advertising and planning we are hoping to see the house used as a community resource centre.



Board retreat

Cell groups

Home Fellowship groups have been an important means of developing unity, fellowship and mutual ministry. These do not consist only of church members, others are gradually becoming part of the groups.

Social activities

Two recent camps, near Licola and at Banksia, have been important for developing relationships with newcomers to the church.



Peter Richter leading worship at family camp

Study leaders were our two elders, David Preston and Peter Richter.

Informal visitation by members, along with social evenings (concerts, meals, car rallies, games nights), have helped to further encourage an openness to sharing and accepting the gospel message.

Worship

The first Sunday of each month we have an informal worship time, organised by a rostered group reflecting the different ages and experiences found in the congregation. An aim is to have all present participating in a creative, beneficial and worshipful program. Discussions, interviews

and even a conga dance, have been some of the highlights.

Our recent 'first ever' evening youth service, advertised in all local churches and schools, saw more than 125 packed into our small chapel! The Melbourne band "No Limit", David Roberts (Uniting Church) and Graham Hyman (DMED), challenged all present.

Finances

With no minister to support, funds have been accumulating. These have been used to finance special programs and pay unexpected large debts and maintenance work on the property. As well, 10% of giving is set aside to help groups and projects outside our church context.

Traralgon Churches Together

This is an inter-denominational committee of lay people representing all Traralgon churches. Besides organising activities that work to show the unity of the churches, TCT is currently working on a Bicentennial Celebration written by Bev Palmer (Uniting

—Peter Bryant

Church) entitled: "The Church to Date in '88—Celebrating God in Oz". Many of our members are currently working on this project, aimed to present something of the churches' contribution to Australian society over the last 200 years. Performances are to be held on May 21 and 22. Tickets are obtainable from Paula West, phone: (051) 74 7262.

Tasmanian CWF Conference

—Lilly Johnson

A well attended State Christian Women's Conference was held at the Devonport church on the afternoon of April 17. Launceston ladies, led by their president, June Younger, handed over executive positions for the next three years to ladies from the south of the state.

Our new president, Shirley Cooke, has as her theme: "We are a journeying people". Yvonne Thompson will be secretary and Jean Hurler treasurer.

Appreciation was expressed that the northern ladies had continued in office for another year due to Federal Conference in Hobart.

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The Letters to the Editor limit is 200 words.

VISITING MISSION FIELDS
To the Editor,

I was interested to read of Doug Willis' latest visit to South India ("A.C." April 16). It is good to read of Christians willing to visit a third world country to encourage the church there. Thank God for those who feel they can make a contribution to a missionary situation or to go for a short-term visit. It's always encouraging to read of people responding to Christ and being baptised.

However, I feel that in response to the work that the Indian pastors and evangelists have done in preparing the ground and preaching faithfully over the years, it would be appropriate for them to do the baptising. There is always a danger of the foreign visitor coming and being the one to receive confessions of faith and baptise people as if he had some authority which does not exist in the Indian church.

I feel it is more appropriate for visitors to go and encourage the Christian leaders, teaching and guiding them so that they might do their work more effectively. This seems to me more appropriate than the foreign visitor becoming involved in itinerant evangelistic work.

I would like to hear from anyone who would like to know more about opportunities for visits to India to encourage the church there.

—Barry Jenkins
(Ringwood, Vic.)

BAPTISM IN THE HOLY SPIRIT

To the Editor,

Your correspondent Barry Chant ("A.C." April 16) seems to confuse baptism in the Holy Spirit with the gift of the Holy Spirit which is available to all Christians upon the confession of their faith and water immersion. There are only two clearly recorded instances of baptism in the Holy Spirit in the New Testament and these were associated with the

special event of Pentecost (Acts 2:1-14 and Acts 10:44-46).

Ephesians 4:5 makes it clear that there is only "one Lord, one faith and one baptism". So which baptism is it? Christians should rightly be encouraged to avail themselves of the gift of the Spirit through preaching and prayer, but inviting people to come forward for Spirit baptism devalues water baptism and its associated gift. Apart from its scriptural dubiety, is also imposes an unnecessary human instrumentality in what was essentially a divine initiative and process.

—H.E. Hayward
(Turramurra, N.S.W.)

THE GRAPEVINE

To the Editor,

I refer to the previous letters on this topic by Paul Craven ("A.C." March 26) and John Coleman ("A.C." April 16).

As one who grew up in the same church as Paul Craven, I can reassure John Coleman that Paul is not referring to Belmore church in his letter.

As a fellow sufferer of the effects of the same 'grapevine' I can unfortunately confirm Paul's remarks about the existence of such a gossip network in at least one NSW church.

I would also like to say that I consider Paul to be a mature Christian adult and would caution John Coleman against making public character judgements on so little evidence.

—D.C. Cook
(Bexley North, NSW)

CALL TO PRAYER

To the Editor,

Many of our Christian friends would have heard or read about ex-policeman Roger Rogerson and the accusations, innuendos and charges against him. Roger grew up in the Bankstown, NSW, church. His mother, wife and two daughters are active members at Greenacre church. Joy, Roger's wife, is Captain of the Girls' Brigade and Melinda and Gillian, his daughters, are Brigade leaders and Sunday School teachers.

I believe that great injustice

prevails and that innocent people are suffering as a consequence.

I call upon all concerned Christians to pray for justice to prevail.

The psalmist pleaded, "Vindicate me O God, and plead my case against our ungodly nation; Oh deliver me from the deceitful and unjust man!" Psalm 43:1.

Please pray for God's justice to prevail. Pray for Roger that he will know God's righteousness.

Pray for his family that they will continue in their witness for Jesus Christ and will be sustained in their faith. Pray that the mouth of false accusers may be closed and that false witnesses trip over their own lies.

I call upon all concerned Christians to call on the Lord, Jeremiah 33:3, and pray for revival to sweep this great nation and purge it from all unrighteousness.

—Peter DeWildt
(Greenacre, NSW)

REPLY TO BARRY CHANT

To the Editor,

I appreciated Dr Chant's letter ("A.C." April 16) and have taken steps to tell him so.

I wish to clarify several matters:

1. I never intended the letter to be a personal criticism of Barry and his understanding of the doctrine of the Holy Spirit.

2. My reference to being confused was 'tongue-in-cheek'. I was writing on behalf of many who I know become confused when they have contact with some aspects of Pentecostal teaching.

3. I stand by what I was originally on about: the inherent dangers involved in making public invitations that accentuate the difference between receiving Christ and being filled with the Spirit. I am still surprised that the counsellors were not ready to handle the full range of possible responses.

LETTERS FROM TERTIUS

Trouble produces hope

To the Editor,

Usually the bedtime reading, that my wife insists upon whether we are tired or not, is a good thing. But sometimes it keeps me awake, thinking.

Romans 5 was last night's reading and my mind got stuck on the bit that says, "Trouble produces endurance, and endurance produces character, and character produces hope." It has to be true of course because it's in the Bible. But I had problems with it.

I know a lot of people who have been destroyed by trouble, rather than it producing endurance. And I've known others who have endured, but rather than the trouble enriching their characters, they have become bitter. I have known others whose characters have been improved by their trouble, but would think of the Christian hope as a mockery.

I couldn't sleep for mulling over it. I had to put on the light and read the passage again to see what it really meant. I found the clue. When Paul says trouble produces endurance and so on he is not stating a general rule. The passage goes on to say that it is true for people who have God's love in their hearts, and that makes all the difference.

Then I remembered people whose troubles had produced endurance and character and hope. They have all been people who have been open to the love of God. So I turned out the light and fell into a deep sleep.

—TERTIUS

4. I was writing out of the experience of many churches badly bruised by splits over the charismatic issue. What happened that night was a classic example of the sort of thing that has tended to polarise the members of our churches—the argument “Some Christians have the Spirit and the gifts and some Christians don’t!”

If my letter served to focus the spotlight on an issue of importance to our churches then it has fulfilled its original purpose.

—Graham Agnew
(Marion, SA)

(Edited to fit the 200 word limit. Editor)

BAPTISM OF THE SPIRIT

To the Editor,

I strongly disagree with the choice of words used by Richard Oakes (“A.C.” April 30) and Barry Chant (“A.C.” April 16). Baptism is essential. Anyone who does not believe this should not be in Churches of Christ. Read Eph 4:5 and Matt 28:19.

The act of baptism is not a second big-bang experience. It is a confirmation and outward witness to others of that important step we have taken. Just to make our decision is not enough. Those people physically unable to be immersed would be the exception but they would still believe in their hearts in its importance. That is different to saying it is not essential, as the Lord always knows what is in the heart.

Baptism is not an act that only gives one ‘blessing’, surely no-one would see it as such. We receive many blessings along the way. Blessings are not something we rightfully claim as ours, they are bestowed upon us by the grace of God. May we remember this and humbly give thanks and praise him for all his goodness to us.

—R. Tagg
(Chelsea, Vic)

CONFERENCE BLESSING

To the Editor,

If you want a spiritual blessing, attend next years State Conference. We have returned from the N.S.W. Conference and were re-

freshed spiritually and physically. The music, messages and singing, were inspiring. We were thrilled to see the numbers of younger men and women training or in the ministry, and encouraged to see the number of young people involved at various levels. We have fine dedicated people serving at all levels, let us confidently encourage them in their service for our Lord.

— Jean and Noel Flint
(Lower Blue Mountains, N.S.W.)

TO WHOM IT MAY CONCERN

The article “To Whom it may Concern”, by Noel Williams, (“A.C.” March 26) suggested that a registry be kept of church members who move away from their church or area. In these days of communication by computer this information could easily be placed in a data bank and altered at any time.

We are particularly interested, as we now have five children, plus family, living away from the city. We are also interested in supporting an itinerant minister/visitor/pastor who could keep contact with isolated people. They could be encouraged to set up the Lord’s Table in their homes and have a mid-week activity if possible.

—M. Goninon
(Gilgandra, NSW)

LET THE WOMEN SPEAK IN CHURCH

To the Editor,

Ron Graham’s handling of some passages (“A.C.” March 26)

leaves something to be desired. His treatment is refuted by Professor D.A. Carson in “Exegetical Fallacies”.

1. Ron’s treatment of Gal. 3:28 is widespread but is an example of a logical fallacy, i.e., the failure to recognise distinctions. The fact that male and female are alike in some respects does not mean they are alike in all respects.

2. Professor Carson refutes Odell-Scott’s interpretation of 1 Cor. 14: 33-36. (a) Paul does **not** base his position on Jewish law. Carson argues this understanding of “law” is an unlikely meaning for Paul, who uses the phrase “the law says” in two other places, both with reference to the Old Testament law (i.e. Scripture). (b) If v 34-35 is a quotation of the Corinthian view which Paul states to refute, then it breaks all formal criteria for the certain quotations of opposing views in 1 Cor.

3. The fact that the “only ones” in v36 is a masculine noun in Greek does not require a reference to men only. Greek regularly uses masculine forms when people, regardless of sex, are referred to. V36 is really Paul’s response to the attitude in the Corinthian church that thinks it can act independently from “all churches”.

4. A more disturbing point is Ron’s treatment of 1 Tim. 2:8-15 He does not attempt to explain this passage but simply sows seeds of doubt by suggesting that it is “not from the hand of Paul”. Even if 1 Tim. could be proved to be non-Pauline, it is part of the canon of Scripture and as such,

inspired by God. God does not contradict himself, even when using human authors.

I have not written to specifically refute Ron Graham’s overall point but to argue for a sound exegetical method, especially when dealing with controversial subjects.

— Michael Hannah
(Penrith, N.S.W.)

(This letter has been edited to reduce its length. However while it is still longer than 200 words we have allowed it to be printed because of the serious point it is making.— Editor).

ADDITIONAL LETTERS

We have some additional letters in the office on two different subjects. We are awaiting a reply to some of the points raised in these letters and they will be printed in the next issue.

— Editor.

The Rev Akula Yabaki, editor of the Fijian Methodist Church’s monthly newsletter “Na Domodra”, has been fired from his editorial post. He had been a critic of the coup and was “warned” by government officials about his criticism of the coup. Leaders of the Methodist Church in Fiji have been sensitive to or in sympathy with the government’s wishes.

A recent Canadian Council of Social development study reports an estimated 250,000 homeless people in Canada with 72,000 families and over 1 million unattached individuals living below the poverty line.

STRENGTHENING THE NETWORK



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CHRISTIANITY AND ABORIGINAL AUSTRALIA

The failure of the earliest Christian missions to Aboriginal Australia was due partly to the inability of the missionaries to understand the Aboriginal culture, and partly to circumstances beyond the missionaries' control, such as the deaths of large numbers of Aboriginal people, and the gross corruption of white colonial society.

This is the second paper in a series on Christianity and Aboriginal Australia and deals firstly with the general indifference of the church to the tragedy of the Tasmanian Aboriginals. The paper then goes on to examine the work of two great early missionaries, the Wesleyan, John Smithies, in W.A., and the Anglican, Matthew Hale in S.A. This information enables a discussion of the concepts of 'success' and 'failure' in two contexts where the church acted with compassion.

Written by John Harris, "Christianity and Aboriginal Australia: Part 2. Indifference and Compassion in the mid-19th Century" is available from the Zadok Institute, Blackall St., Barton 2600 for \$2 plus 78 cents postage.

RECORDS

DIDN'T HE LOVE, DIDN'T HE SHINE

The Proclaimers



This cassette has some pleasant songs with meaningful lyrics: Never Alone, Didn't He Shine, He'll Understand. It also has some which don't seem to suit The Proclaimers' style. The more well-known titles such as He Ain't Heavy and Show Me the Way, don't lend themselves well to the type of presentation which they are given. Disappointing, also, are the short, repetitive choruses: Jesus is Just Alright, I'm Gonna Keep on Singing. One of the strengths of the recording is the instrumental work.

The Proclaimers commenced in 1966 with a repertoire of four songs. The choir made a trip to Sydney in 1967 and a name more manageable than the Rosanna Baptist Youth Choir was needed. 'The Proclaimers' was chosen, based on Paul's words in 2 Cor 4:5. Early performances included the Adelaide Arts Festival, Perth, Launceston, and a series of TV programs for the ABC and GTV 9.

At present membership is 35, from various denominations. The Proclaimers have made four LPs, one EP, and several singles have been taken from their LPs.

The Proclaimers, PO Box 52, Rosanna, 3084.

RADIO

LET THE PEOPLE PRAISE WITH FATHER GEORGE

News Talk 5DN's successful Sunday night religious program on Adelaide radio, hosted by Father George Christopher, now com-

mences at 7.30 pm.

The additional half hour of the program will feature some of the best traditional and contemporary songs of praise, including favourite hymns.

The format of the rest of the evening remains the same with Father George hosting Christian related interviews and taking listeners calls up until midnight.

BOOKS

COMBINED CHURCHES SURVEY FOR FAITH AND MISSION

PRELIMINARY REPORT

by Tricia Blombery and Philip Hughes (Christian Research Association) \$10.

The Christian Research Association during 1987 conducted a national survey of church life and ministry. 98 churches from among Anglican, Baptist, Catholic, Pentecostal and Uniting churches were surveyed with almost 6,200 questionnaires being completed. This means that this is the most comprehensive and in-depth study of church life in Australia and possibly in the world.

There are some very interesting findings, many of which have confirmed the hunches that people had already made. Some of the findings that stood out in a quick reading were that the church is over represented in the professional areas and severely under represented among manual workers; the majority of church goers attend because they want to have communion with God and fellowship with other Christians; Baptists and Pentecostals (the groups we would be closest to) reported all or most of their friends from among the people of their church and a higher proportion of Anglicans see the world as predominantly good and their lives as purposeful, whereas Baptists and Pentecostals see the world as more bad than good.

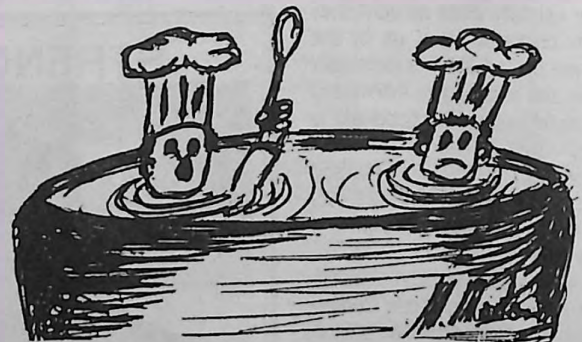
The report will need to be discussed at local levels so that the implications on church life and witness in their local situation can be determined. During this year further reports on specific areas will be released that will explore all manner of material that such a large survey will give of Christians attitudes and beliefs.

My only gripe about the report is that in their haste to print this report the standard of publication (print style and layout) have suffered. Also some typographical mistakes have crept through including a classic "It is interesting to reflect on why 80% consider one should not 'covet one's neighbour's wife', but only 77% consider it wrong not to commit adultery".

This should be in every ministers hands and also read by all involved in looking at the future of the local congregation. Available for \$10 (including postage) from the Christian Research Association at either 1 King St., Newtown 2041 or 161 Sturt St., South Melbourne 3205.

— C.R.A.

**MOVEMENT, MUSIC, DRAMA,
BANNERS — WORKSHOPS AT
FEDERAL CONFERENCE,
CANBERRA, 1989**



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Concern over imprisoned Kanaks

The Australian Council for Overseas Aid has written to the French Ambassador to Australia, Roger Duzer, expressing concern for the increasing number of Kanaks in prison, or in custody, in New Caledonia.

"More than 220 Kanaks are in jail including at least four people injured in the fighting in late April. Few of these people have been charged or had access to due processes of law. The Mayor of Gossanah is in jail and all the women and children of Gossanah village are in custody while the men of the village are being interrogated and held by the military. We are concerned that the

human and legal rights of these people are respected", explained ACFOA Executive Director, Russell Rollason.

"The active involvement of the French military and the threat to outlaw the independence party, the FLNKS, by the Minister for Overseas Territories, Bernard Pons, are most alarming. Any move to outlaw the FLNKS would be a major setback to achieving meaningful negotiations with the Kanaks.

"ACFOA believes the only solution to this colonial war is a UN sponsored act of self-determination for the long-term citizens of New Caledonia", Rollason concluded.

A Weekend at Lombaha

— Lyall Muller



The Muller family

Lombaha on the northern end of Ambae Island is one of the more isolated areas where Churches of Christ have been established in Vanuatu. From the nearest airport a taxi truck trip costs \$20 or more or a trip by dinghy from our station at Nduindui costs \$30.

The Department of Church Development made several trips there in 1987 and there was a definite growth in church attendance over the year. This was accompanied by a real quickening of the faith of many. There were about 200 baptised members in the five churches in this area.

The first visit I made there this year was with Andrew Aru, a final year Bible College student

doing his practical work with us, and Lency Tari, a young man who dropped everything to join us at the last minute. We had hoped to take a musical group too but things didn't work out. One of the main reasons for the trip was to introduce some new ideas.

Our first meeting was a coffee shop at Nasalakoro. People were a bit uneasy because we set the building out so that there was no men's or women's side, we didn't stand up for hymns and we drank coffee in the middle of the service. However I think the possibilities of ministry to young people in this way were recognised.

On Saturday morning we went for a hot 20 minutes walk to run a

•Continued on Page 14

Down but Not Out

— Wayne Kerrison



Wayne and Janet Kerrison

April 9 will stay in my memory for quite some time, after all it is not every day that you find yourself flying through the air, backwards through a frangipani tree and landing in a windless heap on the ground. Result — three broken ribs and large bruises on my arms and legs.

I have been told that the next time I wish to go flying I must charter an aircraft. Timothy and I are now known as the "Fearful Fliers" after his dive off the balcony and my current efforts.

It all started as an attempt to help our neighbour. A large tree had fallen during the night blocking his driveway and ours. Unfortunately some inexpert chainsaw work by the local electricity authority had left the main trunk in a precarious position. One misjudged blow with the axe on my part released the potential energy of the trunk allowing it to twist

and fall. In twisting, a large branch picked me up and tossed me in the air and the rest is a blurred nightmare of confusion and finally pain.

I am thankful to God that the injuries I sustained were relatively minor. The potential for disaster doesn't bear thinking about.

That simple misjudged action not only hurt me but brought anguish to those who witnessed the chain reaction. It has caused me to think of other things we become involved in and the far-reaching consequences. Just as my blow with an axe unleashed a tremendous force, so an inappropriate word or deed can bring hurt, disappointment or stumbling to those around us.

All our actions count and have the potential to damage not only the body but, more importantly, the soul.

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An ecumenical service during the Week of Prayer for Christian Unity will be on May 18 at 7.30 pm in Our Lady of Victories Church, 548 Burke Rd, Camberwell, Vic., preacher Archbishop Sir Frank Woods.

38,000 children die in the world each day from hunger-related diseases.

Lack of effective training for women is affecting their spiritual and physical contribution in church development, a recent Kenyan seminar for church women leaders observed. The women had converged in Nairobi for a 3 day seminar, to lay strategies for the forthcoming international Ecumenical Decade for Women, to be celebrated globally. The decade, under the theme, 'The Church in Solidarity with Women', is organised by the WCC. Various countries will launch it at different times in the months of May, June and July.

About 30% of the world's population is still illiterate.

General Secretary Gabriel Habib of the Middle East Council of Churches condemned the just-completed 2nd Christian Zionist Congress in Jerusalem. "We categorically reject any political interpretation of the Holy Scripture. . . We seek peace and justice. . . without any kind of discrimination or violence." He called use of the Bible to support Israeli policy "anathema to the intent of Christian faith and . . . detrimental to Christian presence and witness in our region." He says that this would also imply that the injustice caused by Israel to the Palestinian people is willed by God. "Christians everywhere must reject all concepts of superiority of particular people over other people within God's creation."

According to the UN High Commissioner for

Refugees Africa has the highest concentration of refugees in the world. By current estimates Sudan has over 1.5 million refugees, Algeria 167,000, Angola 99,000, Zaïre 313,000, Somalia 800,000, Rwanda 49,000, Burundi 256,000, Uganda 133,000, Zimbabwe 100,000, Tanzania 180,000, Malawi 400,000, and Zambia 104,000.

Churches around Australia are celebrating National Bible Sunday on July 17. The Bible readings will be the same in all participating churches. A poster with the theme 'Let's Celebrate Together' and supporting materials are available from Bible Society and Scripture Union. Leaders of all major church denominations have endorsed National Bible Sunday.

The Catholic Bishops in Kenya have launched a monthly religious magazine, "Mwananchi" (citizen), to serve the estimated 4 million Catholics and other readers. This comes barely a month since the government banned another religious monthly, "Beyond".

A campaign to isolate the apartheid regime in South Africa has been launched in Europe and the United States by the International Conference on Children, Repression and the Law in Apartheid South Africa. The campaign is in form of video, tapes, movies, booklets and seminars.

In the first draft of a pastoral letter on women, US Roman Catholic bishops call sexism a sin, recommend removing sexist liturgical language, and urge that positions of church authority and leadership be open to women. They call for further study of the ordination of women as priests and a review of the possibility of ordaining women as deacons.

In a move described as populist, President Paul Biya of Cameroon has brought forward the presidential, legislative and civic elections to April 24. Only candidates of the de facto sole political party—the Cameroon People's Democratic Movement—will contest the elections. Biya's opponents had hoped that he would fulfil his 1983 promise to liberalize the political atmosphere by either allowing a multi-party election or permitting dissenting candidates to run as independents.

US Baptist evangelist Billy Graham spent 16 days in China this month preaching and sightseeing. Bishop K.H. Ting, the president of the China Christian Council, greeted him at Beijing airport. In one sermon Graham said he prays for China's "moral modernisation".

US Christian, Muslim and Jewish figures have formed an Interreligious Committee for Peace in the Middle East. Committee members endorse "Israel's right to secure borders and peace with her neighbours", the "Palestinian people's right of self-determination", and "an international conference for peace".

A 52 year old Episcopal priest from Houston, USA, could become the first female bishop in the worldwide Anglican communion if she is selected over four men also in the running for bishop in the Diocese of Michigan. Some Episcopalians question the notion of female bishops and priests. At the end of March a petition critical of female ordination had gained the support of 43 active Anglican bishops from around the world.

Commenting on the approaching 500th anniversary of the discovery of America is Hugo Ortega, director of a Buenos Aires church publishing house:

"In official history 1492 marks Columbus' 'discovery' of the Americas. But the hemisphere's native peoples remember the occasion as the Day of Disaster. His possession of the land for Spain marked the beginning of the destruction of the aboriginal nations. We cannot in all conscience speak of a 'discovery'. America was inhabited by an estimated population of 75 million. The great civilisations and lesser cultures that existed there formed a rich mosaic of peoples, languages and religious practice. Within a century the original population had been reduced by 65% in some places and 90% in others. While, for the most part politics and religion went hand in hand, the Christian presence also included people strongly critical of the conquest and colonisation."

Children under 14 make up almost half of the famine victims in five Ethiopian areas receiving relief assistance from World Vision. The latest surveys of the five areas indicate a sharp increase in the proportion of children amongst the 235,000 needing food relief. There is a continuing urgent need for supplementary feeding items for children, such as milk powder, edible oil, beans and biscuits.

The outbreak of deadly meningitis in Chad is worsening. In the past month the main hospital in the capital, N'Djamana, has treated more than 2,100 suffering from meningitis and 175 of those have died. The hospital has even put up tents to handle the additional patients. The Chadian government is working with private aid agencies in a bid to vaccinate 400,000 against the disease and to treat an estimated 50,000 who have already contracted the disease.

Brazil's bishops have pleaded for a constitu-

tion which reflects the hopes of Brazilians and condemns political corruption. The Brazilian Bishops' Conference has supported the strong efforts over the past year by community groups, trade unions and campaigns for land reform and Indian rights. In the past few months there have been attempts by a strong block within the Brazilian Constitutional Assembly to reverse progress made within the constitution on subjects such as Indian rights.

The office of the Archbishop of Santiago in Chile has joined in accusations that 5 communist activists have been kidnapped by government forces. In its statement the Catholic church also emphasizes the disappearance of 750 other activists in the 15 years since the beginning of the regime of Augusto Pinochet.

More than 200,000 Czechoslovakian Catholics have signed a petition seeking full religious freedom in their country. The state authorities have responded with the allegation that many of the signatures have been falsified or acquired "fraudulently". The government's continuing condemnation of the petition seems only to have led more people to wish to sign the declaration.

Burundi's new leader, Pierre Buyoya, says religious repression in the country was a major reason behind the toppling of former president Bagaza. An anti-church campaign launched by Bagaza in 1985 caused hundreds of foreign missionaries to flee Burundi, accusing the government of grievous human rights violations. In the last year of Bagaza's rule his regime had shut down a school system that had provided primary education to about 300,000 rural children.

among the poor. He was offered hospitality by the Missionary Brothers of Charity. There, surrounded by indescribable human misery, he discovered the mediating power of community.

If any of the workers was unable to live with his fellow brothers he was asked to leave. Those who remained experienced Christ in the midst of a suffering world. As a community they were no longer a mass of helpless individuals, but were transformed into the people of God. Their fear and anger were altered by God's unconditional love into a boundless compassion. They were sustained by a community through which God's love became present in a broken world.

V

The Inward and Outward Journeys belong together.

One of the most insightful books I have read on the subject of compassion, and one from which I have borrowed several illustrations for this presentation, was written by Henri Nouwen, Donald McNeill and Douglas Morrison.

The book was illustrated by Joel Filatega, a Paraguayan. Filatega worked as a country doctor in Ubyqui, two hours' journey from the capital, Asuncion.

The poor came great distances to see him, some on foot and some in donkey carts. Joel was concerned for their spirits as well as their bodies. As he listened to their stories of anguish, his hand picked up a pencil and drew. These drawings reflected their agony and were an eloquent protest against the Stroessner regime.

Joel, and his wife Nidia, paid heavily for this involvement. On March 30, 1976, their son, Joelito, was captured and, within a few hours tortured to death. They did not dress the body for the funeral, but left it instead as a fearless protest on the bloody mattress on which it had been found. The body had been electro-shocked, burned and distorted.

They went on loving, caring, protesting, forgiving.

Micah 6:8

God has told you what is good;
and what is it that the Lord asks of you?
Only to act justly, to love loyalty,
to walk wisely before your God.

Opinions and viewpoints in issues of the Pamphlet Club are the authors', and do not necessarily reflect those of the publishers or printers.

**Published by the Federal Literature Department
of Churches of Christ in Australia.**

All correspondence to: **The Secretary,
Federal Literature Department,
Mrs E.M. Rankine,
5 Atkins Avenue,
Glen Iris,
Victoria 3146.**

THE PAMPHLET CLUB

No. 359

SPIRITUALITY AND SOCIAL WELFARE/ JUSTICE

**by
Graeme Chapman**

SPIRITUALITY AND SOCIAL WELFARE/JUSTICE

by Graeme Chapman

I

In looking at the relationship between spirituality and social welfare/justice it is important that we know what we are talking about. We need to indicate what we are referring to when we speak of spirituality, social welfare and social justice. Our first task, therefore, is to define these terms.

A person's spirituality is the shape and lived essence of their inner being. Our spirit, which is embodied and which includes our sexuality, is that aspect of us that wrestles with the deep issues of existence, with such questions as the fragility of human life, the fact of our imprisonment in time, the possibility of escape from our past and the apparent meaninglessness of existence..

Our spirit is that within us which communicates with ourselves, others and God. It is that part of us that is able to stand outside of ourselves, in our thinking, when we become aware of ourselves as thinking, deciding and acting subjects, when we become self-consciously aware of our own being, of the experience of existing, when we experience the fact of being alive, of being part of a greater whole that is alive, when we exercise real freedom, when we love and when, in the greatest of all ecstatic, or 'standing-outside-of-self' experiences, we encounter the God who is the ground of our existence and the means of our personal transformation.

Spirituality is concerned with meaning-making, communication and self-transcendence. It is our concern, ultimately, with God, the God who is the ground of our being.

We come, secondly, to **social welfare**. Social welfare is much more easily defined because it is more commonly understood. Social welfare is assistance given to people in need to help them to survive the immediate future. Such assistance can include food, shelter, money, counselling, legal or practical assistance.

Social welfare on its own, while necessary, is often inadequate. Many of those suffering are the casualties of social structures that unjustly discriminate against them. **Social justice** is concerned with changing those structures.

Structures are not nearly as easily changed as individuals. They are also supported by those who benefit from them, those on the top of the social pile and those in the middle, middle-level administrative and service personnel, which would probably include most of us. Sermons on social justice are never popular. They cut too close to the quick.

II

I would like to make a **preliminary point** before I proceed.

For the purpose of this presentation I will be lumping social welfare and social justice together.

In a sense they belong together, for in cleaning up the mess, helping people cope, healing their hurts and attempting to do something about the social structures that have caused or contributed to their predicament, they are both expressions of a deeply-felt compassion.

their actions failed they did not lose hope or courage but determined to try again. They experienced a deep sense of community and a unique awareness of the presence of God. e. Fifth, living close to God, picking out his presence in the ordinariness of our day, **will give us the strength to endure.**

This contact with God will convince us that his purpose will ultimately prevail because we have the experience of being sustained by the Spirit presence that is yeasting all things within this created existence to a climax.

This does not mean that things are getting better and better through a process of evolutionary development. What it does mean is that we are in touch intuitively, or by faith, with a divine factor that is working on the inside of creation and in a way that contradicts appearances.

We are also aware that this factor will be complemented by an in-breaking of the Kingdom of God in power, when God brings to a close the brief historical episode represented by our universe, when he brings into existence a totally new form of existence that will be characterized by justice and peace.

Having inside information, and a foretaste of this new universe, and being in intimate contact with the God who will sustain it, we will endure.

This capacity to endure was evident in the experience of a woman who lived and worked for many years in Burundi. One day, because of a cruel tribal war, she saw all that she and her fellow workers had been building up for years destroyed. She witnessed the deaths of many innocent people whom she dearly loved. She was later able to say that her knowledge of all this suffering had been somehow caught up into what Christ was all about and helped prevent a mental and emotional breakdown. Her understanding of the completeness of God's saving act, evident in Christ, enabled her to remain active in the midst of an awesome misery and to face the reality of the situation with open eyes and ears. She set about rebuilding what had been destroyed and was a reminder to her people that God was not a God of hatred and violence, but a God of tenderness and compassion. f. Sixth, maintaining a consciousness of the presence of God will also help us to see that **we will need to constantly rework our solutions.**

What is the ultimate in justice today will, with changing circumstances, eventually represent injustice. We will recognize that we need to keep each fresh solution under the judgement of divine love. We will also be sobered by recognition of the fact that the liberators of today will become the tyrants of tomorrow. This will have particular relevance to us if we are the liberators.

When the Spirit of God is working within us, helping us to know ourselves, we will be aware of the insecurity that leads us into sin. We will most often recognize it in the guise of a compensatory egotism that causes us to need to dominate, to kingdom build and to shore up our defences against others. We will read it in others and in the structures of society. This will cause us to be vigilant, to quality control our motives and those opinions and bodies with which we associate in our crusading zeal.

g. Seventh, if we are working, not on our own, but with God, and in the consciousness of his leading and presence, we will be **sustained by the community of his people.**

If we are sustained by such a community we will not fall victim to a fatalistic resignation, nor a preoccupation with personal survival, but we will be able to work on seemingly overwhelming issues and confront them without paralysis or panic.

The experience of such a sustaining community caught the imagination of Marino, an American theology student who journeyed to Calcutta to experience living and working

in the end he felt himself deserted by God.

When we nurture our spiritual centre on God we will find the way and know the moment.

iii. Third, we will be aware of what type of response is appropriate.

We will certainly avoid the sort of sentimentality that characterized the approach of the old liberals, who argued ineffectively, and *ad nauseum*, that if only the nations of the world would live out the love ethic of Jesus then all would be well.

The appropriate response is not easily discerned.

During the Lenten season in 1972, Solzhenitsyn wrote an open letter to the Russian Orthodox Patriarch Pimen, arguing that the church ought to be the source of moral renewal for society and that it should oppose the notion of the rightness of force by the force of righteousness. He was concerned that children were not able to be taught the faith, that churches had been closed down and that the church in Russia was coming increasingly under the control of atheists and all without a word of protest on the part of the patriarch. The implied charge was that Pimen was unwilling to sacrifice himself for the health of the Church.

Father Sergi Zheludkov replied to Solzhenitsyn, arguing that the Patriarch had no course open to him other than that which he was following. It was only thus that the Orthodox Church could preserve its legal existence. He contended that Pimen was confronted by an insoluble dilemma, with no middle way between compromise and resistance. He argued that the Patriarch had no opportunity of answering the author in print other than giving up his position, which would put the Church at even greater risk.

It is in such situations as these, where there is no one right response but a different right response for different individuals, and overall a complementary pattern of responses, that our living from our centre, and with God, will help us to understand which is the appropriate response for us.

c. Third, when our response arises out of our life in Christ it will be characterized by humility.

We will recognize that we are not the saviour, however much the thought may play to our vanity or our need. We do not need to play this role. It is God who is at work and he is subtly co-ordinating a whole orchestra of players. Recognizing that we are playing but a part, we will not be overbearing.

d. Fourth, if we relax each day into the presence of God we will have the patience to persist in spite of lack of progress.

We will even be able to celebrate defeats, knowing that in defeat those factors that will win out in the end have been evident in the midst of our striving.

The protesters of the sixties were fueled largely by their anger. When their idealism was shaken by reality, and those stubborn factors resisting change, they fell back on their wounded selves and returned to their dreams and fantasies.

In contrast, when Cesar Chavez and those who worked with him to uphold the rights of workers to organize were defeated after a long campaign, neither he nor his companions were lost in depression or defeat. Instead, they held a party. They were so convinced of the rightness of their actions that the final result was only secondary to the value of the action itself. They had spent long days praying and fasting to keep the campaign truthful and honest. Hours of singing, scripture reading and breaking of bread were intended to keep before them knowledge of the fact that the fruits of all actions come from God. When

III

I will introduce my principal thesis with two illustrations.

The first is a comment on one of the fourth century desert Fathers. He was asked: *There are two brothers, one of whom stays in his cell quietly, fasting for six days at a time, and imposing on himself a good deal of discipline, and the other serves the sick. Which one of them is more acceptable to God?*

He replied: *Even if the brother who fasts six days were to hang himself by the nose, he could not equal the one who serves the sick.*

The second illustration concerns Carlo Carretto. Carretto occupied a key post in Italian "Catholic Action", which was formed to implement the anti-communist policies of Pius XII in the tense years before and after the Second World War. In his forties he began to reflect upon the effectiveness of this activism. As a result of his reflection he joined the Little Brothers of Charles de Fauchard and retreated to the desert and sparse communities of North Africa to give himself to reflection and prayer and to the humble service of the poor desert dwellers. One journalist in search of him found him in the marketplace of Pamanrasset, deep in the Sahara, making shoes out of old tyres.

The desert father urged activity over prayer. Carretto retreated from frenetic jetsetting activism to prayer. What makes this contrast even more interesting is that each was, from his own context, righting an imbalance. The desert fathers emphasized solitary prayer. Carretto had been involved in the thick of political dealing.

My thesis is this: Spirituality and social welfare/justice belong together. Spirituality, without a concern for, or involvement in, social welfare/action, contemplation divorced from action, can easily degenerate into a *fanciful regression to a tepid womb of oceanic feelings*. The parable of the good Samaritan indicated that neither involvement in worship nor concern for correct teaching can substitute for practically caring for your neighbour. As was indicated in 1st John, if we say we love God but don't love our neighbour we are having ourselves on. On the other hand, social welfare/justice, in the absence of a deep spirituality, can easily result in a frustrated activism at the mercy of its illusory efficiency. Worshipping at the altar of our activism will cause us to lose direction.

In 1939 Nicolas Berdyaev predicted the emergence of a *new type of saint who would take upon himself the burden of the complex world*.

The church in oppressed areas has thrown up such saints, bishops and archbishops and ordinary people, who have given their lives for the poor with whom they have identified.

Reflecting on what has been happening, theologians who have been living their theology in the context of oppression have brought new insight to our understanding of what Jesus was about. While we may not go all the way with these theologians of liberation, they have caused us to rethink the essentials of our faith.

IV

Having introduced this thesis, I want to spend the rest of the time pointing up the **benefits of marrying spirituality and social justice**.

The emphasis shall be on social welfare/justice. I will argue that when our social welfare/justice arises out of the depths of an inner personhood nurtured in God, certain benefits accrue.

1

I want to argue, first, that **commitment to personal spiritual development is a necessary discipline for those involved in social welfare and issues of social**

Justice for only thus will their motives be cleansed.

You may say, "Why does it matter if the motives of those offering assistance are mixed, if people are being helped?"

It does.

Few of us live for much of the time out of a deep inner self that is self-accepting and that can operate calmly in the midst of emotional and physical stress because it is aware that its true identity is in God. Most of us, for most of the time, exist on the level of the surface self. We are like catherine-wheels that explode in a fury of sound and fire and, within a matter of seconds, exhaust their energy.

We do no more than play our roles and are dominated by unfulfilled needs that surface, like Loch Ness monsters, from our depths. We are hardly free to attend to others, and when we do, it is often to harness their needs and their vulnerability to an agenda imposed upon us by powerful forces that lurk in the murky depths of our inner subconscious. Driven by a sense of our powerlessness, we seek power over others by helping them. We are annoyed if they do not want our help or if they don't thank us.

It is also true that many who argue the case for social justice are motivated, not firstly and primarily by the injustices they denounce, but by a reservoir of inner anger whose origin is in an unhappy childhood. Their involvement in issues of social justice provides an outlet for this anger. Their passion arises, not from compassion, but from naked anger, which is blind, which quickly burns itself out, and which imposes on others the very injustices it denounces. The anger that fuels the young man's crusade against injustice causes him to impose his will unjustly on his wife and children. Slaughtering of the community's sacred cows goes hand in hand with brutish behaviour in the home.

Those who are helped by us, those suffering the injustices we seek to address, can read our motives. It is only a love that is concerned with their welfare that will enable them to forgive us for our charity and for our political action on their behalf.

This sort of love has its origin in God. He alone loves with this degree of selflessness and intensity. It is only as we are in contact with him that we will love others in this way.

We can only love others to the degree we ourselves have been loved, or more accurately, to the degree to which we have been able to emotionally appropriate the love of others for us.

We can only love as God loves if we have emotionally appropriated his love for us. His love, in enabling us to accept ourselves, to love ourselves, frees us from our own desperate ego needs, that distract us from the concerns of others. His love gathers up the new stirrings of affection and compassion and transposes them into various forms of practical caring.

This same love, in enveloping our inner core and in helping us feel comfortable with ourselves, enables us to face our inner violence, that frustrated lust for dominance that over the years has fed on our insecurity and tried to compensate for it. This inner violence, and the desperate need to dominate others, is drained away by a divine love whose embrace gives us a new security, a sense of belonging and an awareness of our true identity.

To fully appropriate God's loving of us we need to work at being continually present to him.

It is only when we live out of our own still centre, when we are in touch emotionally with God's loving of us to the degree that we are self-accepting and conscious of an identity

rooted in him, that our motives will be pure.

Despite this cleansing of our motives we will never be totally free of self-interest. But this will not fuss us, for we will be self-accepting and we will be aware of when our own needs are being engaged by the persons we are seeking to help and we will make appropriate allowances for this.

2

The second point I want to argue is that **personal spiritual nurture, which is essential for the cleansing of our motives, also has a bearing on the quality of our response.**

When our lives are rooted in God, when our spirituality is nurtured in his love, there are a number of things that happen.

a. The first of these is that **we are able to bear the burden of reality.**

If we are open and sensitive we are easily overwhelmed by the aggregate inhumanity of our contemporary world.

By courtesy of satellite television we are bombarded with the gruesome details of riots, revolutions, murders, floods, tornadoes, civil wars and famines, with a litany of natural and man-made disasters. These have become our entertainment. Those serving them up to us in living colour compete with each other for the highest rating.

We cannot remain open to the pain of it all and remain sane. Most turn off. Some distract themselves. Others, who try to remain sensitive, carry round with them a dull ache and a feeling of helplessness in the face of the accumulated tragedy of the world.

It is only when we set time aside to encounter God in the silence that we can remain open to the agony of it all. He breaks it down for us into manageable elements that we can address. Instead of cutting out or falling into sentimentality, we can respond prayerfully and actively, both sobered and encouraged by the fact that our small response is part of a larger whole and that the total responsibility is ultimately God's.

It is not those who refuse to give up the illusion of a private Disneyland, where everything can be controlled, but those who live close to God, who are best able to wrestle with the seemingly insoluble problems of this world. While experiencing the pain, they are nevertheless able to work at alleviating it. They possess the almost superhuman patience that is required to work away at altering structures.

b. A second consequence of living a life that is centred in God is that **the response we make to human need is appropriate.**

There are three aspects to this appropriateness.

i. First, **we will know which need to respond to.**

We are not called upon to die upon every cross. God will indicate to us which situation or situations we are to address.

ii. Second, **we will know when to make our response.**

We will be aware of the appropriate moment. Jesus, who was intuitively aware of the divine indication in every concrete situation, responded on each occasion at the appropriate time. This wasn't easy for him. Three-quarters of the way through his ministry he needed to change course. He was aware that he would not carry the people with him. Despite the spectacular nature of his words and deeds the Kingdom was not in-breaking and the forces of opposition were mounting against him. With conflict and death staring him in the face he began to perceive his role in terms of the suffering servant, the physical, philosophical and theological implications of which he wrestled with in Gethsemane. Yet through the pain he could still find his footing, even though

Federal Conference Canberra 1989 — Register Now!

"The 42nd Federal Conference is designed with a forward look." So says President, Neil Gilmore, in his introduction to the Conference registration form, copies of which are now available from church secretaries all over Australia. (If yours hasn't got the forms yet, they're on the way!)

"Our theme says that we should be looking at how we can fulfil our role as God's people in God's world—not only in the 'now' but also in the changing future", adds Neil. "We hope that you will help to make the Conference a people's event. We plan to maximise opportunities for you to make an input and maybe to help shape the future of our churches."

So, what will be happening at Federal Conference, January 15-21, 1989 in Canberra? During the next few months "The Australian Christian" will report in detail on most of the main program elements, but here's a summary to whet your appetite and to encourage you to register—now!

* **Worship, communion, celebration, fellowship and study;**

* **Evening rallies:** challenge of the future, mission of the church, women in the church, focus on youth, our future direction;

* **Reports and resolutions** for future action and programs;

* **Workshops on music, drama, banners and movement;**

* **Elective activities on creative programs for the local church, national strategies, the family, and 'Church members—customers or staff?';**

* **Women's day in the national capital;**

* **The ever-popular 'Black Stump' night of nostalgia, encouragement and inspiration (not to mention the odd tall story!);**

* **A tours program to suit all tastes (and budgets!).**

Registration fees are \$50 per person, or \$90 per couple, with a reduced fee of \$30 for full-time students. Accommodation is available in the Halls of Residence of the Australian National University (dinner, bed and breakfast for \$50 per day, or \$300 for a full week), local church



Neil Gilmore, Federal Conference President, speaking at Belconnen, ACT

homes (limited, so book early on (062) 58 1360), caravan parks, motels and hotels. Registrations close on September 30 so don't wait . . . do it now!

Just to pick up one small aspect of the Conference: it's clear that many of our churches have developed exciting, creative local programs that work. The elective "Creative programs for the local church" is intended to provide an opportunity to share experiences about such programs. But for that to happen, the Arrangements Committee need to prepare a manual of these programs. Neil Gilmore will be writing to all churches seeking input for the Creative Programs Manual. Do help others benefit from your creative programs by replying to Neil's letter . . . better still, send your contributions now, to Neil at 60 Limestone Avenue, Ainslie, 2602.

Music, in a wide variety of forms, will feature strongly in the Conference. Two particularly interesting features will be the singing of the Theme Hymn, entries for which are currently being sought, and a 'sing-it-yourself' performance of Handel's 'Hallelujah Chorus', sung by all who bring their own music and want to participate.

PLEASE ADVISE ANY CHANGE OF ADDRESS

C.R.O.P.



Dr Cliff Warmbrunn (left) and Ralph Lee

C.R.O.P. is the name given to the Victorian-Tasmanian new church planting plan launched on April 30 at State Conference. C.R.O.P. is the abbreviation for Church Reach Out Plan. The plan is the joint initiative of the Department of Mission, Education and Development and the Properties Corporation. Proposals were progressively developed during 1986-87. C.R.O.P. is planned as a long-term church planting initiative during the 1990s. The plan is outlined in a brochure prepared for the launching and carries a joint statement by the two chairmen, Dr Cliff Warmbrunn—DMED, and Ralph Lee—Properties Corporation. Copies of the brochure are currently being circulated to the churches.

C.R.O.P. calls for the planting of new churches at strategic locations on Melbourne's perimeter. The proposals are increasingly important as the developing fringe overruns the location of existing churches or those planted in recent decades. Doug Adam, a consulting surveyor, deputy chairman of the DMED and the current President of the Institute of Surveyors, Australia—Victorian Division, has assisted in analysing priority areas for development. The first major step will be the commencement of a new church at Morningson under the leadership of Ian Cartmel. Plans are now well advanced.

C.R.O.P. challenges churches in both states to examine the potential for church planting and the establishing of the new cell groups. Churches are being asked

to examine how they can participate in the plan. They are being encouraged to develop a new vision for the future and to open themselves to God's guiding and leading.

The plan also envisages new groups being established both in the inner and middle city and country areas. The re-establishment of St Kilda church by Prahran this year is an outstanding example of opportunities in the inner city. Bright and Portland churches have recently begun work in adjoining communities at Porepunkah and Heywood.

Church planters and people with survey skills are invited to make their interests known. Prayer and financial support are also basic to the plan. A major financial appeal will be launched as soon as practicable. Inquiries can be directed to Don Smith or Allan Emmett at the Centre, 52 La Trobe Street, Melbourne.

Suicide is the second most common cause of death among adolescents in the US latest statistics show.

Time magazine reports that the Vatican finances are running in the red. In 1986 Rome had an income of \$57.3 million and expenses of \$114 million.

Violent crime reported to the police in New Zealand rose by 9.7% last year. The largest increase was a 53.8% rise in grievous assaults.



Obituaries limited to 100 words.

BLACK, George Eric

(12.4.88). George served as a gunner in the army for three years. In 1956 he married Margaret. When they were living in Chelsea, Vic., David and Julie were born. After 12 years in Chelsea they moved to Frankston in 1971. George loved sport and also was involved in community projects: probation officer; CYSS; Inter-church Council (directing the Christmas Bowl appeal; the Larder Appeal; the church's Youth House Committee; the Abbeyfield Society to assist the elder). Much involved on the church board and in services, George continued to serve despite a serious heart condition. He was known and loved in the community and the congregation.

—A. Avery

EDMUNDS, Roy

Roy died at 82 after five years in hospital. For over 60 years a dedicated Christian and over 50 years a servant of the church at Invermay (Tas), he held such positions as elder, secretary and treasurer. He was secretary of the Tasmanian Conference, also President, prior to the amalgamation with Victoria. He preached regularly in the Tasmanian churches and was assistant secretary of the first Federal Conference in Tasmania (Launceston). He was always supported by Kath, who survives him, with daughter, Colleen, son Maurice, and their families. He was a man of God and a devoted family man.

—G.R.S.

HADDEN, Kate Josephine

(30.3.88). Kate Hadden, known as Kit, was in her 89th year when she left this life to be with her Lord. Kit attended Cheltenham, Vic., church with her nine sisters and brother. She came to Western District and married W.G. (Will) Hadden. A member of Hamilton church for many years, serving as Bible school teacher, deaconess, office-bearer for mission band, later CWF. Although blind for several years she remained in her own home until about 18 months ago. She was never lonely; she had visitors daily. Her faith in Christ was evident. We give thanks to God for Kit's dedication and offer sympathy to her family.

—Ray Eldridge

HAMMER, Doris Jean

(16.4.88). Doris died at the Churches of Christ Caninya home, Mt Lawley, W.A., after more than three years residence. Born at Balaklava, S.A. in July 1912 to Elsie and Will Ewers, baptised by her father, Doris entered COB in 1935, there meeting and marrying David Hammer. They were married for over 47 years. Doris will be remembered for her pioneering work in Vanuatu and particularly in Aborigines Missions in Camarvon where, with a young family of four children, in 1945 and beyond, she gave her all. Our love and sympathy go to the scattered family: David (NSW), Lindsay Smith

(England), Elsie Taylor (WA), Margaret Towle (NSW), and Robert (NSW), not all of whom were able to be present for the service, conducted by the writer.

—E.J. Sewell

MUSGROVE, Grace

(25.4.88). Grace was born in 1916. She married Alf in 1937, they then lived all their married life in the same home in Moonee Ponds, Vic. They were blessed to celebrate their Golden Anniversary October '87. They had three sons: Ray, Ian and Ron, who gave them seven grandchildren. Grace and Alf were loyal members of Essendon since 1952. Grace was involved with the Ladies Fellowship. She was one who was known for her hospitality and bright personality. After a long illness she passed away on April 25. A large gathering attended the service. Our sympathy is extended to Alf and family.

—Ross Bourdon

PALMER, Walter

Born in Broken Hill, NSW, 1905. His father dying when he was young, life was not easy for his family. Involved in the Anglican church as a boy. He married Violet Peckham in the Presbyterian church. Later he was baptised and joined the Church of Christ. A member of the Officers' Board, alderman, acting mayor, pioneer of industrial chaplaincy in South Australia; Wal has left a mark for God in the church and community. On retiring he moved to Adelaide and joined Ascot Park church. Later he and Violet became foundation members at Marion. His wife, Violet, and daughters, Judith and Barbara and their families have warm memories of him.

—Keith Home

The General Secretaries of the National Christian Councils in East and Southern Africa met in Mombasa, Kenya, to discuss conflict and peace, foreign debt and other issues in the region.

Relief agency officials say they fear that a recent order by the Ethiopian government expelling foreign workers from 2 provinces may be an attempt to hide from international view stepped up fighting in the regions.

Developing countries currently owe nearly \$1.2 trillion to governments, international institutions and commercial banks.

80% of Christians make their decision to follow Christ before they are 18 years of age.

A Weekend at Lombaha

•Continued from Page 11

children's program centred on the theme "I am special to Jesus". Deafening singing, a memory verse written on balloons which were popped as we learnt it, games and puppets seen for the first time were all enjoyed very much by the 40 children and 15 adults present. The adults liked the puppets so much they demanded an encore on Sunday night.

After that we went for a one and a half hour uphill walk at midday to join Ambanga C.W.F. fundraising day. After it finished I ran a simulation game. It was hard work trying to get the idea across but as I finally came to the ending even though they were outside in the shade, the silence was meaningful. People had really identified with the situation and were thinking deeply about the value of their lives.

Through that day I was given five main meals. The first time I went to Lombaha I only received two!

I felt we'd done enough different things for one weekend so Sunday services were conducted very normally with Andrew and I preaching in different places in the morning. In the evening three people responded to the invitation and as we counselled them three more joined.

Monday was our turn for something different. The sea had come up so we could not get home by boat. We went by truck to the Longana airport on East Am-

bae, booked our tickets and then went to visit Andrew's in-laws who live nearby. Not wanting his own people to miss something Andrew was keen to put the puppet play on so we did an after school Happy Time with the children. Then again at night we conducted the puppet play and simulation game. The puppeteer's arms were almost dropping off after that fourth performance on temporary stages. The simulation game went a little smoother in doors and with Andrew able to give some footnotes in the local language. At the end I gave an invitation and six came forward, two of whom were first time decisions.

We believe we accomplished what we aimed for though God taught us that it wasn't only the people of Lombaha who needed to learn to do things differently. This applied to Andrew, Lency and myself, but also Jill too. I'd left telling her I'd be home Sunday afternoon but the boat was not available then. I had tried to send messages but none got through, so the family was specially glad to see me Tuesday morning. We all need to trust God more and be ready for him to do new things in and through us.

Princess Alexandra Is to open Britain's first AIDS hospice at the Christian run Mildmay Mission Hospital in the east end of London.

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Carmel O'Loughlin has been appointed Director of the South Australian Anti-Domestic Violence Unit by the SA Minister of Community Welfare, Dr John Cornwall. The Unit will be guided by a standing committee chaired by Detective Superintendent Rob Lean, head of the Victims of Crime Unit. One of the Unit's first tasks is to develop a publicity campaign against domestic violence which will be conducted later this year. The theme of the campaign will be "Everyone has the right to feel safe at home".

1 million gathered in Seoul's Yoido Square as leaders of South Korea's Protestant denominations called for prayer, because 'the light of Christ does not appear in our society even though there are 10 million Christians' in the country.

Despite the upheaval of the past 2 years, major evangelical denominations in the Philippines continue to open new churches at an annual rate of up to 20%.

As recently as 2 years ago the Protestant population of Venezuela was estimated to be 450,000 or 2.6% of the population. A recent survey has been cited as showing astonishing growth with Protestants now numbering 1 million out of a population of 18.3 million (5.5% of the population). The study revealed there are now 10,000 churches with 1,000 pastors.

According to World Vision's new Mission Handbook, a record total of 39,000 North American Protestants are serving in cross-cultural missions.

The European Baptist Federation, representing Baptists in 23 countries, passed a resolution assuring Italy's Protestants of support in legal attempts to fight a revised concordat between the Catholic

church and the Italian government. Adopted 2 years ago the concordat requires, among other things, 2 hours of Catholic teaching for all kindergarten children each week.

Marihuana is Australia's third largest agricultural crop, after wheat and sugar, worth more than \$375 million a year.

The South Australian Children and Family Ministry Committee is organising a Kid's Club Leaders Encouragement Seminar on June 25 at Cowandilla church 9 am to 12 noon. Details from Conference Centre.

Mourners in Penscola, Florida, don't even have to leave their cars to pay respects to the recently deceased. At Willie J. Junior's funeral parlor, they need only drive by a serenely lit 8' x 10' window to view their departed loved one. A pull-out tray even lets them sign the guest register while sitting in their cars.

When visiting unchurched people, Doug Self, editor of "Pastoral Ministry Newsletter", asks their views on God, faith and the church. Most say they left the church in their late teens. Why? Top responses are: I got involved in other things (26%); I was put off by hypocrites (20%); it was dull and boring (17%); it wasn't meeting my needs (14%) and I didn't like organised religion (14%). What would bring them back? A desire to expose their children to religious education (19%); guidance for living (17%); or friendship (15%).

The 75 millionth copy of the Good News New Testament, now 22 years old, was presented to quadriplegic Joni Eareckson Tada for her outstanding example of the healing power of the Word of God.

Baptists in Kenya began more than 700 new churches and baptised 14,144 during 1987.

The 17 year old Living Bible has sold 35 million copies in English and has also been translated into 60 other languages, of which 10 have the complete Bible.

There have been 758 known cases of AIDS in Australia so far, as at February, of whom 398 have died. Of the 398 deaths, 345 were homosexual or bisexual men, 2 were non-homosexual intravenous drug abusers, 5 were haemophiliacs, 37 caught it from blood transfusions, 2 were cases of heterosexual transmission and the cause of 7 deaths was unknown.

The Baptist Union Council meeting in Britain in March agreed with the Baptist Union of Scotland that Freemasonry is incompatible with the Christian faith.

Keston College reports that at the end of March there were 219 known religious prisoners of conscience in the USSR, of which 133 were Christian.

A church begun in Belgium among immigrants from Zaïre with 8 people 2 years ago now attracts 500 to its Sunday service at 2 pm after 40-45 have prayed from 7 am to 1 pm.

Arrests and trials of religious activities in Turkey have increased says Amnesty International. Mainly aimed at Islamic fundamentalists, a number of Protestants, Jehovah's Witnesses and a Greek Orthodox teacher have been arrested since mid 1984, though most have been released.

65% of the fruit and vegetables grown in Central America and exported to the US are thrown away because they don't meet the US market's beauty stan-

dards. Meanwhile 80% of Central American rural children are malnourished.

Leaders of the Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism (which groups the country's main minority religions) protested a bill passed by the Selago state government to "control and restrict the propagation of non-Islamic religious doctrines and beliefs among persons professing the religion of Islam", which accounts for a bit more than half of the country's 16.5 million people. Among other things, the bill—similar to one in force in several of the country's other 12 states—restricts non-Muslim use of certain terms, such as Allah (God). Council secretary, Paul Tan, a Jesuit priest, said both Sikhs and Christians regularly use the term Allah, Christians having done so "before Muhammad was born" in the sixth century.

A special meeting of the General Committee of the Christian Conference of Asia has decided to relocate the CCA in Japan, Hong Kong, Thailand and the Philippines, following its expulsion late last year from Singapore. The Singapore government says the CCA breached an undertaking "not to indulge in any political activity, or allow its funds to be used for political purposes". The CCA says the government shows "little understanding of the way the church perceives its role in society and throws into question the reality of religious freedom in Singapore. In matters of faith . . . the CCA is answerable to God and not . . . any government." They commit themselves to working for unity, peace and justice for all the peoples of Asia.

The Committee for Religious Freedom, a three-year-old evangelical group based in Colorado, is publicizing what it says is an "extended and extensive campaign" against Christians in Turkey which has led to arrests of 30 Turks and 15 foreigners engaged in Christian activities in eight cities.

Religious News Service reports that "a storm of protest from activist Christians" has followed statements by Cardinal Sin, the Roman Catholic archbishop here, "denouncing human rights advocates and critics of the government . . . and supporting the continued presence of the American military in the country." One critic of Sin, Gabriel Francisco of the Union of Progressive Philippine Seminarists, called him "a public traitor".

Jean-François Bill, moderator of the Evangelical Presbyterian Church of South Africa, and general secretary of the Alliance of Black Reformed Christians in South Africa, who was detained for nine months by the South African government, has been told he must pay 43,744 rand to the government for costs in his case—even though an appeal court ruled in his favour.

The Japan Bible Society has created a new state-of-the-art Bible involving audio-visual technology. JBS has produced a laser disc with a Bible and study aids, usable with a player that plugs into any TV set.

About half the nearly 100 US Baptist missionaries are expected to be required to leave Indonesia in the next months because of visa restrictions.

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ENGAGEMENTS

GRAHAM—MAGGS Rennice & Alan Graham, 101 Upper Road, California Gully, have much pleasure in announcing the engagement of their elder daughter Janine Rennice to Stephen Glen, eldest son of Anne & Barry Maggs, 87 Symonds Street, Golden Square. **STRACK—CLAUSSEN** George and Kathleen of Boondall, Qld are pleased to announce the engagement of Tracey, to David, eldest son of Val and Russell Clausсен of the Kingston church.

WEDDING ANNIVERSARY

WATTS: Mark and Judith. Congratulations first anniversary 9th May. God enrich future years. Love, all the family.

DEATHS

FORDHAM, Stanley, on April 20, 1988. Lifelong friend of Elsie & George Seal, fond friend of Shirley (Mrs Best) and Beverley (Mrs Fewster). Treasured memories. **HANDASYDE,** Helen Frances (Nellie) of Boronia, on April 17, aged 91 years. Loved wife of Gilbert (dec.). Loving mother and mother-in-law of Lucy & Max (Milne), Gilbert & Betty, Robert & Flo, Ted & Eunice, Donald & Edith, Russell & Geraldene. Dear grandma and great-grandmother to their families. A wonderful lady, loved by all. Safe in the arms of Jesus. **WHYATT,** Dorothy Eliza (Doss). On April 18 at Christian Rest Home, Joslin. Loved wife of the late Clarrie Whyatt, loved mother of David, Lyle, Bruce and Ruth. Mother-in-law of Margaret, Jeanette, Alison and David. Grandmother of Becky, Sarah; Karen and Peter, Darryl, Linda; Bronwen, Anita; Michael, Catherine and Nigel. Aged 76 years. A patient sufferer now resting for ever in God's care.

IN MEMORIAM

MURNANE. Cherished memories of Jack, died 11.5.73. Dearly loved husband, father and grandfather of Amy and family. Till we meet again.

TO LET

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Sunday 29th May,
1988
Guest speaker:
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Lunch
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NEIL GILMOUR

Speak on

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10 am June 5th., 1988

Church of Christ — Boronia



BOOKS

GETTING ALONG

Five Studies in Relationships
by Brian White (Vital Publications) \$3.00

Getting Along

5 STUDIES IN RELATIONSHIPS

- DISCUSSION MATERIAL ON
- MARRIAGE • FAMILY • SINGLES
 - COMMUNICATION • RESOLVING CONFLICT



BRIAN WHITE

Getting Along is a new study resource which has just become available for use in churches. Produced by the Federal Board of Christian Education, the 31 page study was written by Brian White for use in a wide range of small group situations. The study has five sections dealing with marriage, family, singles, communication and resolving conflict. Each section has strong supporting biblical material as participants explore these important issues in human relationships. The book has a variety of uses such as family camps, women's groups, and the whole range of adult study group situations. The material also challenges churches to look at how the local program is responding to the various needs expressed.

Brian White is a field director with the Department of Mission, Education and Development in Vic-Tas. He has particular interests in family ministry, personal relationship issues, and adult training. Invitations to lead related programs are currently taking him around Australia. Brian is a member of the executive of the Australian Association for Marriage Education.

He is currently working with Pat Grelg, a Melbourne psychologist and Ringwood church member, on a further book in the national study series. This will be titled *Lord Make Me Whole*. It deals with the issue of emotional well-being and covers subjects such as our emotionality, anger, guilt, depression and self-esteem.

The study series is being published by the Federal Literature Department for the Federal Board of Christian Education. Copies of *Getting Along* sell at \$3 and may be purchased direct from the Board's office at 52 La Trobe St. Copies will also be available from state offices in due course.

MEN OF FAITH IN THE SECOND WORLD WAR

by Charles Fraser-Smith (The Paternoster Press)

Books on any aspect of war are not always the most sought after. This book doesn't try to give any rationale for war itself, but as its title says, simply concentrates on the faith of those who played major roles in World War II.

There are many great names that have been associated with the war effort. It is a stimulus to our faith to be able to read how in times of intense pressure both nationally and for the individuals concerned, men like Field Marshall Viscount Montgomery and General Dwight Eisenhower expressed a faith in God that sustained them through difficult hours.

Others are listed, some of them undercover men, of British and French nationality, that weren't great public figures, but had a major influence on the direction of the war. All are treated the same way, their significance, their achievements, and some example of their faith.

The book will not appeal to everyone, and its treatment becomes a little monotonous as you follow from one person to another. Some adults and a great majority of teenagers may find something in the faith of these men that will give inspiration. It makes an interesting evening of light reading.

— John Capom

THE CHANGING CHURCH

A Study of Church Health and Resource Evaluation

by Stan M. Gilmour (Summit Publications) \$5.00.

This study is based on management techniques of evaluation and is designed to enable local churches to evaluate their current operations which will outline their strengths and weaknesses. This study guide is an attempt to establish a set of values (or standards) against which local churches can measure their performance. The reasoning behind its production was that it would help churches to find areas in which they could expect growth and highlight areas that need closer examination.

As far as I am aware this is the only study of this type that is available for churches. It attempts to allow local churches to put a numerical measure on their activities and achievements. There also a section that allows the church to set goals for future years and to measure the actuality against the projection. My only problem was on understanding the actual scaling of points for current church activities.

This study is available for \$5 (Includes postage) from Summit Publications at 18/1 Cooloongatta Rd., Camberwell 3124.

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Thoughts on Church Growth

Ten little Christians went to church when fine,
But one day it was raining, so their numbers dropped to nine.

Nine little Christians for worship were never late,
But one had visitors for the day, and so the nine were eight.

Eight little Christians, each with hope of heaven,
One started going to the beach, and soon the eight were seven.

Seven little Christians with each other wouldn't mix,
Instead they'd gossip all the time, and soon they numbered six.

Six little Christians said 'This church is not alive',
They blamed it on each other, and their numbers dropped to five.

Five little Christians argued more and more,
Each one wanted to be the boss, and soon they numbered four.

Four little Christians on church policy couldn't agree,
None were ready to give and take, and soon the four were three.

Three little Christians didn't know what to do,
One said 'It's not worth going on', and so the three were two.

Two little Christians found church life not much fun,
Somehow the joy had just all gone, he left, and there was one.

One little Christian prayed 'Lord what shall I do?'
He put some things right in his life, then in the church were two.

Two little Christians took Jesus seriously,
And as they sought to be like him, their numbers grew to three.

Three little Christians studied Scripture more and more,
As they put it into practice, the church then grew to four.

Four little Christians found their church was coming alive,
They cared for one another, and their numbers went to five.

Five little Christians guarded 'gainst the devil's tricks,
Kindness replaced suspicion, and soon they numbered six.

Six little Christians shared together hopes of heaven,
They aimed at humble contrite hearts, and soon the six were seven.

Seven little Christians cleansed their hearts of every hate,
And as they grew more close to God, the church went on to eight.

Eight little Christians worshipped rain or shine,
They gave to God the things they could, and soon they numbered nine.

Nine little Christians loved each other yet again,
And they cared for those outside the church, and on they went to ten.

Ten little Christians all served Christ with hearts aglow,
And as they loved and lived his truth, the church continued to grow . . .
and grow . . . and grow.

— N.G. Aubrey

Instead of taking a cash collection after a service focused on world hunger, women in the Episcopal Church in the USA took an 'offering of letters'. The letters were addressed to members of Congress urging increased aid and were dedicated and then posted.

Dr Rene Padilla, speaking in Dunedin as a guest of World Vision, said that New Zealand's problems of racial disharmony and poverty could soon escalate to a stage of systemised repression and guerrilla warfare. He said it is time for New Zealand to face its problems before they get any more serious.

Water supply upgraded



Irrigation at Roelands Village

Generous donations from four country churches in Western Australia have made it possible to greatly upgrade water supply facilities at Roelands Village.

A pipeline 1.3 kms long now connects the village dam to the large grapefruit orchards to feed the trickle irrigation system to the trees. This will alleviate further costly pumping from the Collie River, the changing of irrigation pipes and result in a considerable saving in labour.

Lewis Park, the design engineer for the large dam constructed 20 years ago at the village, supervised this further development. He is a member of the Wembley, W.A., church.

The improved water supply will considerably enhance future crops at a time when the Federal Aborigines Board needs the income generated by fruit and cattle

sales at Roelands to augment its finances.

The Board records its appreciation to the churches involved, to Lewis Park and to the volunteers from the Bassendean church who laid the new pipeline.

**FOCUS ON THE
FUTURE
AT FEDERAL
CONFERENCE:
CANBERRA,
JANUARY
15 - 21,
1989**

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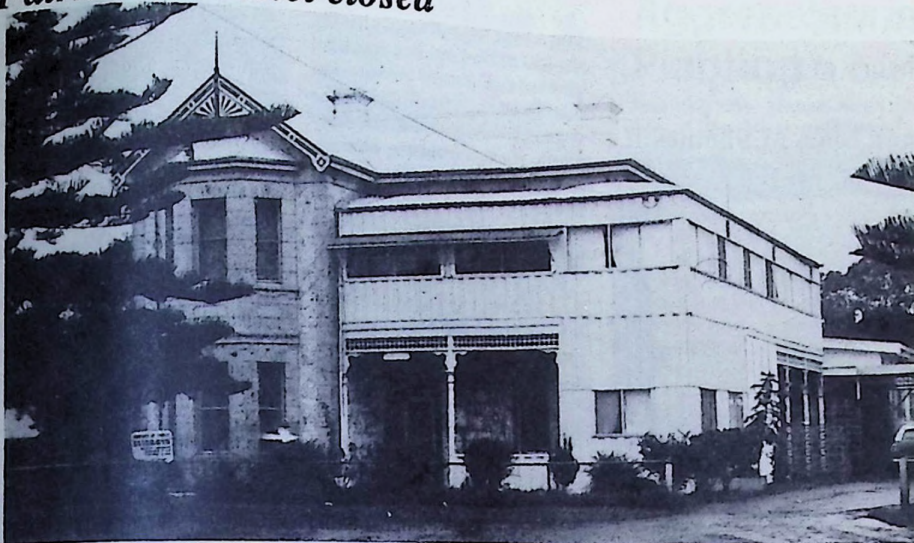
Wednesday

1.15 p.m. to 1.45 p.m.

Lunchtime Service

For further enquiries, please ring (03) 663 3884

Fairhaven Hostel closed



The Fairhaven Hostel at Esperance, W.A., has closed its doors and the magnificent building disposed of.

The Churches of Christ Aboriginal Board first took girls into Fairhaven in 1964. Girls from Norseman, Esperance and the Western Desert of Western Australia came for secondary schooling and work experience. Once the students completed their schooling, some returned to their homes, and work was found for others in the Esperance community as well as on outlying farms. This training in domestic and home-making skills prepared them for motherhood in a very practical way.

Over the years the hundreds of girls who spent time at Fairhaven

made quite an impact on Esperance through their involvement in

sporting competitions, musical presentations and their cultural contribution to Esperance High School. They and the missionaries who have served at Fairhaven are held in high esteem by the general community.

Fairhaven has paid a significant role in the lives of the girls, and through them, the isolated communities in which they are now living. The training received is having its effect by way of improved standards in child rearing, home-making and attitudes to education. The missionaries who have served at Esperance have needed much patience, love and just plain "stickability".

Many girls came to accept the Lord as saviour during their time at Fairhaven. Their witness continues in the isolated areas of W.A., reflected in Christian communities dotted through the desert.

The Federal Board is indebted to the churches throughout Australia for the support, financially and otherwise, to the ladies who supplied clothing, linen and various other items, that have made Fairhaven's program so successful.

— A.W.M.

W.A. Conference

•Continued from Page 24

Uniting Church. During the evening Jeff and Judy Pope were farewelled from Western Australia as they go to be involved in youth ministry at Wesley Central Mission, Sydney. Jeff has been involved for six years as the camping director for the Youth and Christian Education Committee.

The speaker was Bill Kapitaniuk, described as God's printer for Poland, who gave an evangelistic address which was well suited for the young people.

Saturday was given over to conducting the business of Conference. No elections were necessary. Most discussion was on a notice of motion regarding a call for reconciliation during the Bicentenary. The issue that most delegates were interested in was the preliminary report of the Planning Task Force who are looking at a conference restructure. After some discussion as to the best way to report they were listened to intently as they outlined some of their thinking at present and the aim they have for bringing recommendations and constitutional amendments to next year's conference.

Special mentions were made during the day of Alan Pyne, celebrating 50 years as a delegate, and

Jim Collingwood, for more than 50 years service on the Properties Committee.

George Powell, Perth City church, and Robert Frazer, Balga, conducted devotions during the day.

Again on the Sunday evening "Cross Reference", with Neale Fong as song leader, really "beefed up" the singing. Also on stage were a choir of young people from the Nollamara church.

During the evening, recognition was made of the work of Ken Duffy and Caryl Kilworth during their year as Presidents. A presentation was also made to Robert Taylor who retired from the role of Executive Officer after three years. Alan Smythe was presented as the incoming Executive Director. Don Parker, Nollamara, was then inducted as the incoming Conference President.

Des Nelson, Armadale-Kelmscott, spoke on God wanting spiritual productivity in our lives and one person rededicated her life. Peta Fong was soloist and Mrs Falth Bick shared with an appropriate piano solo during the evening.

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Who Wrote The Bible.

Israeli Scientists Reject Theory of Human Authorship

- Mary S Krosney and Ellen M Shmueloff.



Dr Menachem Wiener, a computer expert at the Technion, one of the leading researchers in the new study of the Bible.

Scientists in Israel, who are using computers to analyze the Bible, are uncovering evidence which is leading them to conclude that it was written by one hand and not by a proliferation of authors. The two experts who used a letter-skipping method of decoding the Old Testament and other holy writings say their evidence strongly suggests that the Bible couldn't have been written by a mortal.

Biblical scholar Dr. Moshe Katz and computer expert Dr. Menachem Wiener of the Technion, Israel's Institute of Technology, have conducted research based on the notion that significant words are concealed in the Hebrew text of the first five books of the Bible spelled by letters separated at fixed intervals, a system alluded to in Rabbinic literature much later. Using this approach, words and concepts were uncovered that do not appear explicitly in the text.

Dr. Katz, said that the researchers' evidence dispels the belief that the Bible is a collection of documents written and edited by different persons at different times. The patterns of letters repeated throughout all the texts dismiss this theory, he said, because the statistical probability of the patterns of information appearing at set intervals by chance is extremely low - sometimes 1:3 million.

Giving examples of significant words revealed in the text, he pointed to the repetition of the Hebrew word "Tora" (Bible) which appears in the Book of Genesis repeatedly every 50 characters and the word "Elohim" (God) which appears in the same Book when skipping 26 letters. The numbers 50 and 26 have great significance in Jewish tradition, he stressed.

The remarkable aspect of the research is not that words are being found in the text by stringing together letters at regular intervals. "That," Dr. Wiener pointed out "can be done by applying the method to a telephone directory" - but that in every instance, the revealed words bear direct relevance to the text in which they were concealed.

For instance, the burial site of Adam and Eve, is never mentioned in the text of the Bible, but by the letter-skipping method, the names "Adam" and "Eve" appear in the text where the burial place of Abraham and Sarah - the Patriarch's Tomb - is described.

The project came about when Dr. Katz, out of curiosity, decided to try analyzing the Bible using the known Rabbinical method of letter-skipping. He approached Dr. Wiener to design the necessary computer program to begin research into the Book of Genesis.

Dr. Wiener explained how the two scientists worked: "We use

two basic methods of investigation. One approach entails having the text printed out in a specified number of letters to the line and then running one's eye down the page to ascertain whether any words emerge from the new arrangement of letters. The number is entirely arbitrary and we constantly experiment with different arrangements.

The second method is to give the computer a key word - 'Adam' for example - and command it to find whether the letters A,D,A,M, are concealed in a defined body of text, again at arbitrary but regular intervals."

Another extraordinary aspect to emerge from the research is the

prophetic nature of many words revealed in the texts, which gives ammunition to Dr. Katz's conviction that the Old Testament and certain holy writing which came later were not written by a human hand.

"Such a phenomenon cannot be explained rationally," computer expert Dr. Wiener commented. "We need a non-rational explanation. Ours is that the Bible was written by God, through the hand of Moses. Clearly, we have not scientifically proved this, but the preponderance of occurrences points to it. And it is as reasonable a supposition, if not more so, than the theories claiming that the Bible has several authors."

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Lorelle Hince, Wendy Renshaw, Jack Clarke, Scott Bartlett, Nambour, Qld. •Joan Mc Donald, Wangaratta, Vic. •Jeff & Margaret Bull, Karen Bryant, Elizabeth, SA.

MARRIAGE

•Jenny Savill to Craig Sutter, North Essendon, Vic. •Toni Greenalgh to Garry Perry, Marburg/Lowood, Qld. •Liz Powlesland to Peter Inches, Boronia, Vic. •Alison Nankivell to Steven Smith, Glen Waverley, Vic. •Yvonne Shepherd to Wayne Molineux, Roxanne Lawrie to Michael Clisby, Balaklava, S.A. •May Reed to Fred Rees, Tootgarook, Vic. •Susan Ackerman to Allan Cooke, Robyn Mansley to Errol Blank, Nambour Qld.

DEATHS

•Norman Railton, Bowral, N.S.W. •Margaret Butterley, North Essendon, Vic. •Kit Hadden, Hamilton, Vic. •Nellie Handasyde, Boronia, Vic. •Mrs Abrahamsson, Ascot Vale, Vic. •Bruce Clark, Balaklava, S.A. •Harold Woodhouse, Colin Weakley, Sean Brown, Nambour, Qld. Yula Harvey, Cyril Roy Edmunds, Launceston, Vic.

RECOMMEND THE CHRISTIAN

Aggression in Church Planting

Attending the recent ministers' day at the Western Australian Conference I was struck by the number of times, when discussion came up about the possibility of a new work in a growing area, came the statement that the Baptists had already commenced there. Reading some of their state newspapers it is interesting to see the goals for new congregations they are setting around Australia. It is also obvious that such Pentecostal/Charismatic groups as the Assemblies of God, the House of Taber and other local independent groups are springing up all over the place. They are aggressive in their strategy of planting churches.

A quick look at the statistics reported at State Conferences this year (Queensland's Conference is later in the year) shows that only Victoria and Tasmania recorded an increase in membership last year. Only Vic.-Tas. Conference seems to have accepted a new church being affiliated. Even this result includes the addition of Howrah as a new congregation following a reorganisation of the Hobart church into two independent congregations.

I am well aware that the "Home Missions Departments" are organising a special conference shortly when they will look at future trends and possibilities. We can only applaud them in attempting to help

us break out of the rut we currently appear to be settled into. However local churches need also to be aware of the possibilities and be aggressive in reaching out into their communities. They also need to work co-operatively with neighbouring churches and look at planting churches in those areas where a church should prosper. The other thing we should be investigating is why people are voting with their feet. In nearly all cases churches are losing more members by roll revision than they are gaining by baptism. Why are these people leaving our churches? What have we done to offend them so that they leave? Have we cared enough about them as people, or have we just been interested in baptising them and then let them grow on their own?

Have we been really true to the call of Jesus to go and make disciples? How much effort have we made in our local congregations to truly help people grow in their Christian faith? Too often we have assumed that they will grow in faith naturally and then have wondered why we have not seen any growth.

If we are to have a future then it is time that we once again became aggressive in sharing our faith. We need to be aggressive in planting

•Continued on Page 22

CHURCHES OF CHRIST
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For further details or in making application please contact The Executive Director, Mr. Jeff May, P.O. Box 320, Unley, S.A. 5061. Phone (08) 271 3620.



QLD

MARBURG/LOWOOD (Ian Richer). Spirit of caring & sharing with families in crisis is stirring a strong, happy fellowship into excitement & growth ... 103rd anniversary celebrations May 22-29. Guest preacher previous minister Rob Holt. Eight evening home groups will be held Mon-Thurs. Visits or greetings from past members & friends welcome ... Great rejoicing in adequate rainfall ... Both congregations growing in attendance.

PINE RIVERS (Ken Trudgian). Ken & Nancy Trudgian commenced ministry with us at the end of January ... A number of people baptised recently: Jodie Finger, Catrina Handy, Rebecca Proellocks, Des Bleisener, Michelle Solloway ... We have commenced building a new youth hall ... Congratulations to Dianne & Ian Todd on safe arrival of Benjamin James. Ian is our student for 1988 ... Also to Kerry & Leann Dawe: Aaron Michael.

NAMBOUR (A. Leane, S. England). Visit of Charles Price, attendance 200 over six nights ... CWF hosted Great Oz BBQ in March ... Various church committees formed following visit of Medford Jones, USA church growth specialist ... Annual church & BS picnic Anzac Day at Bli Bli school ... EE3 ministry of evangelism commenced ... Many assisting at Expo Pavilion of Promise ... Aerobics classes & squash fellowship nights running well ... All enjoyed Endless Praise visit.

SA

TUMBY BAY (G. Hawkins). Women attended World Day of Prayer at our church ... Men's camp at Red Cliffs; study leader Greg Shaw who preached at evening service ... CWF day & evening groups meet each month ... Women attended E.P. Women's Conference at Whyalla ... Dynamic Kids club well attended & meets fortnightly ... Congratulations to pastor & wife on the birth of a daughter ... Two baptisms.

MAGILL (T. Lawrie). 10th year dedication & commitment of

'New Connexions' ... Tennis service: guest speaker Bob Brown, singer Jason Thompson ... New group COFF's (fellowship) leader Kay Matthews ... AGM decision to extend foyer & build new toilets ... Donna Cockburn in quest raised over \$15,000 for Children's Medical Research Foundation ... Rosalie Rofe, PNG, visited ... More attending Maundy Thursday meal & enactment. All-age worship on theme of Resurrection.

BALAKLAVA (G. Lawrie). Primary School Seminars to replace weekly RI periods. Upper Primary had Rainbow Puppeteer Company from Queensland. Junior Primary to have story, craft, drama, music on Pentecost theme ... Ladies invited to St Paul's Lutheran Fellowship for missionary afternoon ... Open forums held on healing in our services, music preferences, altar calls for commitment, healing, prayers, ministry ... CWF theme for March "The Land We Live In".

ELIZABETH (S. Tregloan). During March we ran a series of Tony Campola movie lectures on Saturdays. These were thought-provoking. On April 17 "It's Friday but Sunday's Comin'" was screened & was well received. Message by Tony Campola ... On April 24 our evening service was given over to 'New Testament' for a concert at which we had 120 people attend.

TAS

DEVONPORT Youth group taking evening services during March & April ... Easter camp at Bicheno, four young folk attended ... CWF enjoyed afternoon at Caveside, April 14, Mrs Lois Smith, President-elect of CWF spoke ... April 16 & 17 State Conference venue was Devonport: well attended ... Olive Ward spoke at Sunday service, Lois Smith at CWF meeting.

LAUNCESTON (Gordon Strlling). CWF Sunday, women conducted three services, featuring women's choir. June Younger & Yvonne Harrison preached ... 50 Girls Brigaders & leaders attended state church parade, May 1 ... David Lind, national Gideons International representative, spoke at morning services; eve-

ning service arranged by New Gene held 'For those who are not forgotten' ... Sister Joan Marshall, Kings Meadow Community Health Centre, spoke to CWF on relaxation techniques.

WA

SCARBOROUGH (Leroy Randall). Evening home Bible studies attended by 70-80 each week; guided by workbook "Life in Christ, A Manual for Disciples" by Tony Salerno ... Leroy Randall indicated his desire not to extend his time at Scarborough, term finishes early next year.

VIC

CHELTENHAM (G. Rose, D. Brooker, M. Hinton). Church overflowed for memorial service to life-long member Cam Daff ... Conf. Pres. Gerald Rose conducts traditional first service in his own church ... Mission Update enthusiastically received with Maurice Rocha & Jeff May as the speakers ... City of Moorabbin Brass Band conducted bicentennial celebration at our retirement village ... CWF Sunday conducted by Pat Hülbig & Marjorie Williams as prelude to conference.

Editorial

•Continued from Page 21

churches. We need to be aggressive in developing methods that will enable people to grow in faith and to help them over the tough times that any person of faith will encounter.

We have a message to share and a church government system and worship lifestyle that is attractive to many in our Australian community. Many other churches today are now emphasising some of the areas of church life and government that we have majored on for years. Why don't the people in the communities in which we live know anything about us?

The great spirit of co-operation I saw among the ministers in Western Australia needs to be developed and enhanced. We need to be looking for new potential growth areas and moving ahead with new churches.

Older established churches should be looking at developing a ministry to an area of their community that no other churches are reaching. It is all very well to continue to keep open the doors but if no one is entering then we are just going to close in time anyway. Surprisingly in a recent N.S.W. survey of church attenders we are not among the oldest, however unless we are aggressive in witnessing we will soon become a movement of old people.

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VIC

NORTH ESSENDON (Robyn & Hannes Schaefer). Crazy whist night held ... Working bee April 9 ... Annual General Meeting April 10, Norman Peebles elected new elder ... Berry Street calendar and church 'inter-unity' calendar distributed ... Prayers for growth each Sunday ... Jean Witt addressed CWF re missionaries ... Ladies visited Fred Cambridge House ... Harry & Flo Hutchinson celebrated 50th wedding anniversary ... Louis Van Laar guest preacher April 17.

BENDIGO (John Sweetman). Family camp at Halls Gap well attended ... Tape ministry successful ... Four growth groups in progress ... Five baptisms recently ... Recent speaker Julie Trinnick ... Guest artists: Val Warren, Justin Price-Rees & Steve Higgs ... New copier purchased ... Thanks to leaders of Explorers & Good Companions clubs, especially to Ian Lacy for 24 years of dedicated service ... New Goldminers Gang commenced, leaders: Barry & Colleen Orr.

SWAN HILL (L.J. Mayes). Annual meeting elected David Holt to eldership team ... Six baptisms witnessed by capacity congregation on evening of Easter Sunday ... Average communicants for March: 124 ... Minister

& wife study leaders at Albury church family camp during May. **PORT FAIRY** (L. Steel). The CWF has recommenced after being in recess for 12 months Meetings of CWF being held in homes on the first Tuesday of each month ... Ladies holidaying in the area who would like to attend a meeting of the group are welcome to contact Iris Edwards or Norma Hindman.

MONTROSE (N. Galbraith). Maundy Thursday communion service well attended ... Concert by 'Endless Praise' enjoyed ... N. Galbraith accepted invitation to extend his ministry for three years from January 1990 ... Church involved in 'Montrose Festival', Anzac weekend, including distributing bicentenary NT. Minister headed up organisation of open air ecumenical service on the Sunday morning attended by over 300 ... Several new families welcomed into fellowship.

BORONIA (Keith R. Milne, Mike Folland). Gordon Stirling joins ministry team on part-time basis 1989 ... Special meeting held to set goals, plan directions, & to committing ourselves to future ... CWF raised \$269 for COB relocation fund ... 7pm speakers: Rowland Croucher, World Vision, Jos Goudswaard, Christian bookshop ... Mike Folland showed slides & spoke of 'A Visit

to the Holy Land' at monthly dinner.

NORTHCOTE (F.B. Alcorn). All of our sick & injured are attending church again ... Church is continuing to meet at 10.30am ... Children's church (SS) meets at 9.45am ... Church attended & minister took part in ecumenical service at the Salvation Army for Palm Sunday ... Church closed night service for members to attend Conference ... Some members attended 'Coo-ee' Christian concert at Salvation Army.

ASCOT VALE (Ross Bourdon). Two outreach events held recently in Puckle St & the Estate. Tom Frew, evangelist, inspired us with his testimony, two commitments resulted ... Church saddened at passing of Mrs Abrahamsson ... We welcome Heath Worton, a son for Barb & Allan, Also Joshua Reinmuth ... We now have 34 children attending ... \$200 raised to help bring Jonathon Bates, an Aboriginal pastor from WA, to Conference in Melbourne.

GLEN WAVERLEY (Ron Elbourne, Lindsay Croxford, Doug Fitzpatrick). Stewardship program from May-October to cover teaching on all areas of stewardship ... Church soon to commence building extensions to seat minimum of 600 worshippers ... Welcomers' Sweets/Coffee and input evening held for training

and appreciation ... 70 ladies attended CWF celebration dinner, speaker Phyl Davis ... Playgroup Dads' morning well attended ... Senior Friends' luncheons now held twice each term.

TOOTGAROOK (M. Glezendanner). Ladies conducted service on CWF Sunday & appreciated message from Phyl Davis ... "Open Door" continuing to grow. 28 attended picnic at Healseville Sanctuary ... CWF having excellent meetings & good attendances ... Lowanna Singers gave PSA. Well attended. Over \$200 raised for their project ... Ladies organised afternoon tea for all after wedding of May & Fred. **WANGARATTA** (Carl Clayden). Maundy service very special ... Family camp at Cheshunt a great success ... Church rejoices with Joan McDonald on her baptism ... Several new members welcomed into membership ... Small Bible study groups stimulating & well attended ... Friendship Centre busy & Day Club for elderlies very popular ... CWF ladies attended Conference & led special Mothers' Day service ... Strong interest in forthcoming 'Walk Through Bible' seminar.

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42nd FEDERAL CONFERENCE

CHURCHES OF CHRIST IN AUSTRALIA
JANUARY 15 — 21, 1989 — CANBERRA
THEME: GOD'S PEOPLE — GOD'S WORLD



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'Now' Western Australia's 91st Conference

Ken Duffy, Midland's minister, was Conference President for 1987-88 with Mrs Caryl Kilworth as Women's Conference President.

Ken chose as his conference theme "Now" from Luke 14:17 (Come; for everything is now ready).

To some extent Conference went back to an older style with rallies on various evenings. Unfortunately numbers attending were not great with about 100 attending on each of the Tuesday, Wednesday and Thursday evenings. At the youth night on the Friday the Astor Theatre was packed for a special program and again on the Sunday night at the Celebrating Churches of Christ rally at the Christian Centre a good crowd of some 700+ attended.

On the Tuesday evening the focus was on the Home Missions work in Western Australia. Des Croot, the Mission and Extension Officer, shared some of the excitement of the willingness of churches to plant new works and of the quality of ministry in the state. The main speaker on that evening was Phil Bradley (Bull Creek) with Allison Bartlett (Thornlie) as soloist.

During Wednesday the ministers met at Kum Ba Yah. This was a time of learning and sharing. The main input session was on the role that marriage enrichment could play in ministry. Some of the areas that the churches should be involved in among families were raised and the importance of this ministry in keeping families together was stressed.

The ministers shared together some of the possibilities of growth in Western Australia and the areas of growth in their own local congregations. I was impressed by the positive spirit and the co-operation among those present on this day.

That evening the focus of Conference was on overseas mission with Rosalie Rofe, missionary in Papua New Guinea, as the speaker. She shared some of her reflections on mission work, but was also strong in her emphasis that we should not be dwelling on the past. It was fascinating to hear about the revival in the church in Papua New Guinea and the ways that the missionaries were able to build on this, but

we also learnt how they had in some ways failed to fully build on this revival.

John Bolton, the W.A. Overseas Mission Committee Chairman, a former missionary, minister at Inglewood, and Conference President elect for 1989-90, shared some of the latest highlights of overseas mission work. Guest artists on the night were "No Masquerade" (Elaine McTackett, Lisa Gilles, Gary Davies and Michael Stewart) from Thornlie.

Several last minute changes were made to the Thursday evening program when the bus bringing the group from Bunbury broke down. Eventually they arrived and all the members of the South Eastern Aboriginal Fellowship joined their musicians (Len Wallem, Allan Winmar, Sam Dinah and Dennis Jetta) on stage and sang several choruses. Len Wallem, the pastor of the Bunbury fellowship, shared some of the ministry these people are having with local prisoners. This is a work with both black and white.

The speaker on the evening was Sonny Graham, now ministering with Port Hedland church.

The Christian Women's Fellowship held their 83rd Conference on the Friday with the theme "I am, because he is". The main speaker was Rosalie Rofe. There is some concern at present on the future of women's work in the state with only some 700 on the rolls of women's groups in the churches. Also at present there is no Women's Conference President.

Nevertheless they held a great time of worship, learning and fellowship together. One highlight was a lighter moment when a reflection on the bicentenary was presented.

Neale Fong, Nollamara, led a great night at the youth celebration with backing from "Cross Reference" a great 11 piece band which really lifted the singing from the full Astor Theatre. Some great singing was a feature of the night and this was interspersed with various worship highlights from Cathy Hert, soloist from Mt Pleasant Baptist Church, and a mime-drama "Alive" performed by a group from the Bliton

•Continued on Page 19

THE LAST WORD

The continuance of anger is hatred.

— Frances Quarles

There's a new party game called "Public Service". You all stand around in a circle, and the first one to do anything loses.

★★★★★

She was a cross between a brunette and a chemist's shop.

★★★★★

Bert: "What's a Hindu?"

Harry: "Eh?"

Bert: "I said what's a Hindu?"

Harry: "Lays eggs of course."

★★★★★

"Come in boat number 99," called the boating lake attendant. "Come in, boat 99, your time is up."

"What are you going on about?" said the manager. "We Don't have a boat number 99."

"Boat 66," called the attendant, "are you in trouble?"

★★★★★

A down-and-out looking man rushed up to the booking office at the local radio station and flung a great pile of loose change down on the counter.

"There you are mate, that's all I've got," he said. "There's \$11.50 there. Is that enough for a single ticket to Jeopardy?" "To where?" said the booking clerk. "Jeopardy? Are you sure that's the name of the place?"

"Too right, mate," said the man, pointing to a nearby daily newspaper placard. "Look, you can see the name of the place written up over there."

The clerk looked. The placard read: "2000 jobs in jeopardy!"

★★★★★



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