

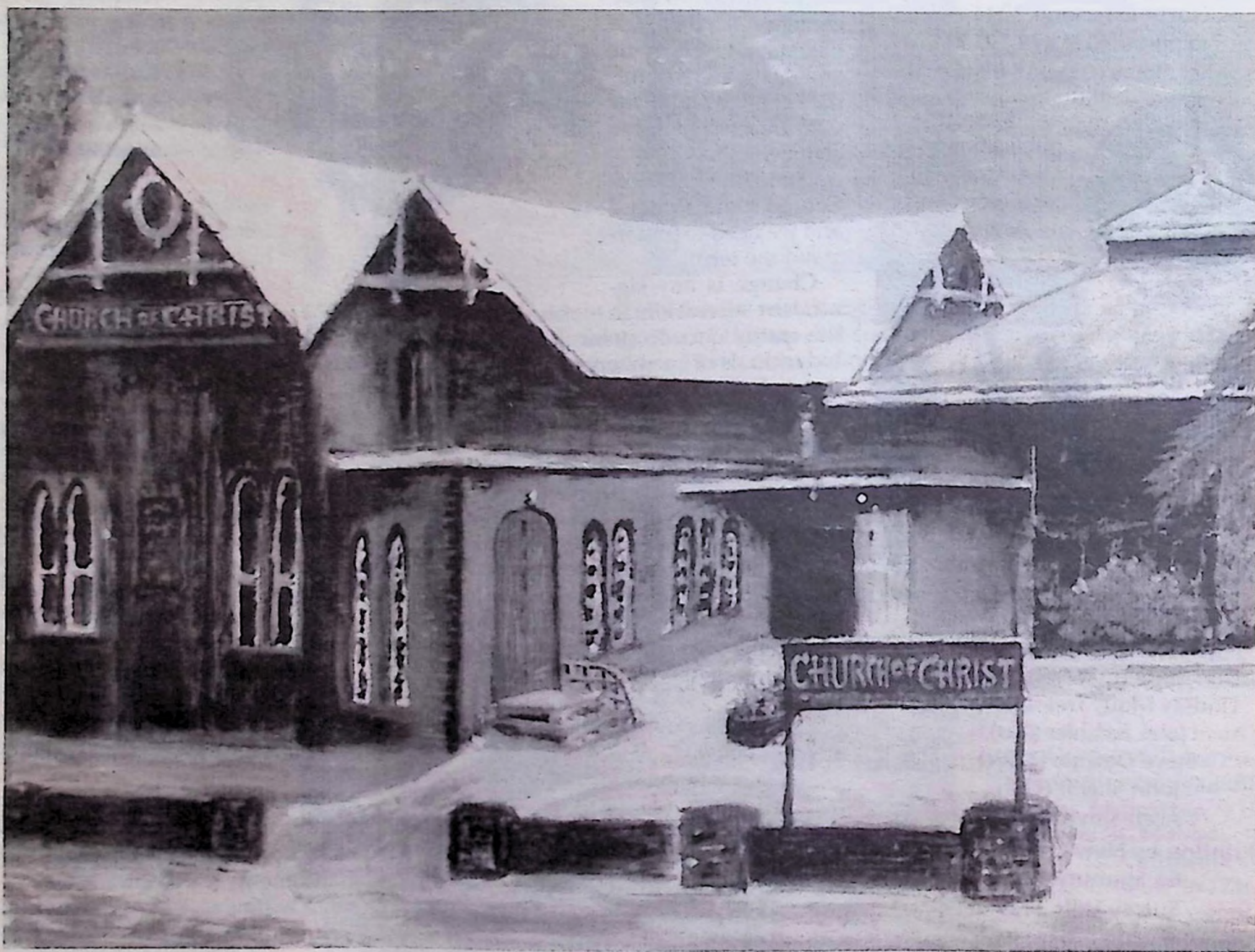
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THE AUSTRALIAN CHRISTIAN



Bendigo's Fantastic Fortnight of Faith

—page 3

When White Is Green

—A.E. White (page 20)

Race and Religion in
South Africa

—Alan Matheson (page 17)

Youth in Church

Leadership

—Lloyd Irwin (page 19)

Grand Prix Jazz

—page 5

THE AUSTRALIAN CHRISTIAN

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Guest Editorial

• Churches have to work through the same processes as other organisations

Change

by Kingsley Curtis

All individuals and groups, churches included, will face change. Change in the way they are organised and change in the way they work within their communities. These changes will lead to a variety of reactions amongst those who initiate change and those who are affected by the change.

Change and innovation go hand in hand and we need to understand the terms.

Change is any significant alteration in the status quo. It alters the way we as individuals or members of a group think or work. Innovation is any change that represents something new to those being changed.

We hear these words often. In any organisation there are people talking about the need for change. As all of us will be caught up in changes we need to think about the processes we should work through so we can achieve the desired changes and come through them with all within the organisation still speaking and working together.

To work through the change process we need to know:

- What is being done now, that is how are our funds, facilities and people resources being used? (This is sometimes difficult in complex organisations like our churches.)
- What is it costing and how are our programs managed?
- What changes are desired?
- Who needs to be involved?
- What is our timeline for change?
- What information will be required in preparation for the change and who will be involved in making the decisions?
- How will the decisions be made?
- Who will manage the change?
- Who will monitor all aspects of the change?
- Who will evaluate the change and feed back information at each stage of

development to all involved?

In any change process there are a few basics we should remember:

- Change takes place over time.
- There is no such thing as "one change".
- The initial stages will always involve some anxiety and uncertainty.
- Ongoing support (technical and psychological) will be needed throughout the process.
- Change involves learning new skills, so practice and feedback are essential.
- Change is incremental and developmental.
- People must understand the underlying concepts and rationale for the change.
- We work in organisations. The history and relationships already formed will influence the change process.
- People will interact and they have their own agendas. (If we can line up their personal objectives with the organisational objectives we can achieve great things).
- The fewer people involved in the change the more likely it is to succeed.

To achieve any change we must have—

- a desire for change;
- the knowledge for change;
- the energy for change; and
- the willingness to work within an environment conducive to change.

Change for change's sake is not satisfactory. Change must improve the individual's situation or the organisation's service provision. If the change is to be successful, all affected by the change should be involved in planning and actioning the change. Adequate training and support systems should be provided and ample feedback is needed at all stages.

Change within our churches is achieved and services to the community are im-



proved when leaders and members—

- talk together;
- observe one another at work;
- plan, manage and evaluate together;
- actively seek to learn from one another; and
- work to build an atmosphere conducive to change, by sharing information and developing trust.

Whenever there is a change we need some period of stability, a plateau, a time to collect our thoughts and evaluate the results before we move on again to meet new challenges. As people get older these times of stability become more important.

If we in churches are to meet the needs of our community we will need to be prepared to adapt, to change or to restructure our service provision. The above information covers some of the issues that we will have to consider as we seek to meet these needs. We should aim to carry out all change in a way which enables us to control the inputs and outcomes by keeping all involved informed along the way.

Change can be exciting and challenging but it can cause anger and chaos if those initiating the change do not work through the change process in a way that provides a sound information base and brings people into the process.

• *Kingsley Curtis is the Administrator of the Churches of Christ Retirement Services in South Australia. Prior to taking up this position Kingsley worked for 30 years as a teacher, lecturer, school administrator and superintendent in the South Australian Education Department. Kingsley has carried out consulting work in the area of school resourcing and management throughout Australia and for UNESCO in the South Pacific. Kingsley and his wife Phyl attend the Brighton, SA, church, where they have been involved in many aspects of the church program. They have three married children.*

• Bendigo Church of Christ 1866-1991

Bendigo's 125th Anniversary Fortnight



CWF Vic-Tas State President Stella Carter with Bendigo President Jess Walker admiring one of the several souvenirs available for the Bendigo church's 125th celebrations



John Sweetman, Bendigo minister, sends down a bowl

The fantastic fortnight of faith celebrating the Bendigo, Vic, church's 125th anniversary got under way to a great start with a mixed bowls tournament. Over 70 bowlers attended the function.

Other highlights of the fortnight included men's and ladies' dinners, a childrens musical, a Doug Macfarlane concert and the anniversary dinner, with the Sommerville Singers entertaining. Gordon Moyes officially opened the building extensions and conducted two morning services. There was also a guided historic tour by bus of Bendigo and for the grand finale an old-time picnic in the White Hills Botanical Garden.

Video

As part of the church's celebrations a video has been produced tracing the history of Churches of Christ in Bendigo.

Early photos and interviews with present members bring alive the history of the pioneers in Bendigo. From its beginnings in 1866, meeting in the Temperance Hall, until the present building renovations, the witness has continued.

Past members and ministers are invited to order their own copy of this history presentation.

The video has been produced by SGM Video Productions. Copies are available for \$25 plus \$4 postage, VHS or Beta, from SGM Productions, PO Box 11, California Gully 3556. Phone (054) 46 1736.

Correction

In the 2 November issue of *The Australian Christian* in the article on the CWF Camp at Camp Waterman we were advised that Brenda Hocking entertained the ladies by singing during the evening meal. The correct name of the singer is Brenda Hunting.

• Radio is vital

The Light of Melbourne

Triple Seven Communications is holding its second test broadcast 22 February-1 March, 1992 in Melbourne. This program is planned to build upon its first broadcast of only three days in November 1990. Over 150 people will be required to assist at the Telephone Call Centre, under the leadership of 30 team leaders. Bruce Upton, General Manager, said that 30 team leaders are needed by 30 November and are vital to the forward planning. It is a total faith venture in all areas of planning. At least \$12,000 is still required (not including any

office or staff costs) to prepare and present the February test broadcasts.

"The average person spends three hours a day listening to radio, 25 minutes a day reading newspapers and 13 minutes a day reading magazines," Bruce Upton said. "Radio is vital to all Australians. Radio is live, immediate and real. It reaches people where they are, when they are alone and when they are in need."

During the past 13 years, only four "Special Interest" FM licences have been granted via public broadcasting for Christian radio stations in Australia.

The objectives and aims of this new ministry are to reach a broken and hurting generation with a message of hope and to communicate Christian values through quality of life radio programs to the people of Melbourne.

A six-minute video production will be available by the end of November to enhance and promote the vision and ministry of Triple Seven Communications.

Austral, NSW Church of Christ

will be celebrating 60 years of ministry 1-3 May 1992

For further details of arrangements as they are available contact Pastor Bill Phillips on (02) 606 0506

THE LIGHT OF MELBOURNE

Would you like to be at the forefront of Christian radio in Melbourne?

TRIPLE SEVEN COMMUNICATIONS announces its second Test Broadcast 22 February-1 March 1992.

Could you organise 5-8 friends (18 years+) from your church to work at the front line?

Team leaders are required to help at the Telephone Call Centre.

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• Outreach strategies

Vietnamese Ministry Expands



Terry McCredden, DMED treasurer (right), speaks with minister, Nathan Nhan (centre) and church leaders about future projects

Melbourne's Vietnamese Church of Christ congregation meeting at Richmond, Vic, is actively planning for future development.

Discussions have been in process for some time concerning extension work in the Western suburbs. Sunshine church has agreed to foster the new project and use its facilities for the outreach. Details of a new appointee to lead this project are expected shortly. The Department of Ministry, Education and Development will partially fund this initiative.

It is planned to link this move with work being done among Vietnamese people in the Kensington area by Mike Esbensen, a minister of the Kensington Christian Network. Mike has completed two years tertiary study learning the Vietnamese language to better equip the Network for ministry with Vietnamese people.

A further step in the outreach strategy is for the church to sponsor the immigration of an experienced Vietnamese pastor, Nguyen T. Trung, who now lives in Germany. Trung was rescued by a German ship while adrift in the Pacific near the Philippines. He was taken to Germany and given refugee status, where he now works with ex-Vietnamese refugees. His wife and family recently

joined him from Vietnam. The immigration process will take some time. It is planned that Trung will have specialist roles in outreach work and assist in further church planting.

Membership and attendances of the Richmond congregation continue to climb. Recent evangelistic efforts have been most successful. Nathan Nhan also serves as a part-time chaplain among Vietnamese workers for the Inter Church Trade and Industry Mission.



Kenmore Christian College

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R.W. Tippet
Principal

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• **More joyful than the race**

Grand Prix Jazzed Up

It was fitting that the church group nearest to the scene of the annual Australian Grand Prix in Adelaide, the Dulwich-Rose Park United Parish, should be the first to embark on an outreach event focusing on what has become one of the nation's great carnivals.

Timed for 8.30 am on 3 November, as crowds began to make their way toward the speed kings' mecca at Victoria Park, the service in Gartrell Memorial Church forged a link between the fast-track happenings just down the road and the measured tempo of eternal Christian verities.

Jazz in its finest form has for long been for many people a welcome expression of joy and uplift. And it worked out in precisely that way for nearly 400 who packed the church to more than capacity.

Keynote talks by the parish's two ministers, Roger Brown (Church of Christ) and Rob Williams (Uniting Church), kept the service in line with its objective of providing a worship facility for neighbourhood folk and interstate and country visitors intending to spend the day at the Grand Prix.

For the most part the service was given over to the virtuoso performances of James Morrison, Australian and international star trumpeter, pianist and multi-instrumentalist extraordinaire and a committed Christian, son of a rural clergyman in NSW. Both in solo or leading congregational sing-



James Morrison

ing, Morrison delighted all attenders, including those who said afterwards they had come to the service expecting not to like it! The hymns and songs included "How Great Thou Art", "Blessed Assurance", "Onward Christian Soldiers", "Amazing Grace", "Just a Closer Walk with Thee", and "The Old Rugged Cross". Soloist Michelle Crowden, sang with charm in the modern mode.

Bible lessons were read by ABC TV presenter Jane Reilly and SA Deputy Premier, Dr Don Hopgood, himself a noted trumpeter.

One couple from Melbourne came straight from the airport to the church, and several families were from SA country areas, including Loxton. Some people came in "off the street" on their way to the race track. At least one person engaged a local member in earnest discussion about the faith, plus other enquiries after the service, when tea and coffee were served in the open air by the well organised ladies' team. A special tribute goes also to the band of lady ushers. A local family decided to start their children at Sunday School.

Morrison was supported by his brother, John (drummer), with two local performers, Brenton Tregloan (banjo), a Marryatville High School teacher, and James Clark (bass).

As the church was already nearly full from 8 am (!) the waiting audience was entertained by prelude music by Geoff Cooper (sax) and Trevor Fuller (piano).

Roger Brown, who is soon to celebrate 25 years since graduation, said later: "This was one of the most joyful worship celebrations I have ever participated in. Certainly it is one I will never forget."

Repeated applause throughout the service as well as audience participation showed many would agree with him.

—JL

• **Mail costs set to rise**

Religious Press Seeks Postal Assurance

The phasing out of concessional postage for the religious press will seriously disadvantage many publications and perhaps force the closure of some, according to the Australasian Religious Press Association (ARPA).

The association is seeking exemption for the religious press from proposals by Australia Post to phase out the Registered Publication Service and replace it with a higher-priced Print Post service.

Currently religious periodicals receive discounts of around 30% for pre-sorted items carried by surface mail. Most commercial publishers receive slightly smaller discounts.

Australia Post says while the service almost meets its direct costs, it is not carrying its share of fully allocated costs.

ARPA has asked the Federal Government to recognise the special circumstances and needs of the religious press, and enshrine a concessional postal service within the legislative charter of Australia Post. It says there are over 350 religious periodicals in Australia, and most depend solely on Australia Post for distribution.

The Editor of *The Australian Christian*, Chris Ambrose, as ARPA Secretary, was a member of a delegation that approached the government and opposition recently on this matter. On figures seen in the office of the Minister for Land Transport, Bob Brown, *The Australian Christian* would be faced with an increased postage bill of at least \$20,000 by 1994. This would add \$5 to the cost of every subscription.

It appears that deals will be made with such groups as unions, farming groups, ex-service organisations and, possibly, the welfare lobby to cover their increased costs through subsidies via federal government departments. The religious press has no such department to approach and therefore will be left out on a limb.



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Community Care
Phone (03) 326 8977

• Keith and Keith

College Principals Exchange

Keith Bowes from the Churches of Christ Theological College was minister-on-campus at Carlingford in late September and Keith Farmer from the Churches of Christ in NSW Theological College was minister-in-residence at Mulgrave in early October. Each led a number of class sessions, especially with third and fourth years, addressed the student assembly, preached at worship, shared informally with faculty and students and met with board members of the other college.

Student Response

Peter Richardson, third-year student at Carlingford, commented: "I particularly appreciated Dr Bowes' input. He was able to demonstrate the practical application of some of the theories which we learn at college. I felt that the wisdom he brought to us, being the product of his academic background

and broad practical experience, is a unique gift of God."

Jim Longbottom, third-year student at Mulgrave, commented: "We greatly appreciated Dr Farmer's visit, particularly hearing first hand his vision of the future and directions for Churches of Christ and the proposal for a new approach to ministerial education at Carlingford. Together with his presentations on worship and evangelism, this provided opportunity for in-depth discussions on crucial issues for all of us."

Developing Relationships

Those close to the colleges will not be surprised by this exchange. During recent years a number of meetings have been held between representatives of boards and faculties of the three colleges and there has been considerable personal discussion between the principals of Carlingford and Mulgrave.

The developments this year began when the Carlingford faculty became aware that CCTC was facing a difficult financial situation and asked what they could do. Discussions at both informal and board levels led to agreement that the time was right for both colleges to consider how the resources of each could support the other without detriment to the independence of both.

The next step was an invaluable meeting between Dr John Bailey (CCTC chairman), Keith Bowes and Keith Farmer. This prompted more frequent phone calls between the two principals, personal contact when Keith Farmer was in Melbourne for a National Conference Council meeting and discussion at both boards. When each principal met the board of the other college during this exchange, the dialogue was informed, frank, positive and forward looking.

At this point neither board has made any official statement, but there is a clear commitment

to developing practical ways of providing assistance to the other, while recognising that the faculty of both colleges already are overloaded.

Ministerial Education

The discussion affirmed that both colleges have the same intention—providing a program that seeks to produce ministers who give visionary and practical leadership so that the gospel is shared and lived in relevant ways in contemporary Australia. It has been affirmed also that there are different ways to fulfil this intention, indeed that it is important for different models of education to be employed and for the churches to show support for various models and not pit them against each other. There is an urgent need for people to understand what is involved in the difficult task of ministerial education, at the same time as the colleges listen to the churches as they make their needs and ideas known.

Continuing Discussions

The dialogue is not limited to CCTC and Carlingford. Kenmore Christian College and Carlingford have been consulting together for several years at both faculty and board level, in response to the report of the commission on theological education to National Conference. All the colleges have been kept informed by each other of these discussions.

The three principals are meeting together for two days during the first week of December for discussion on a number of practical aspects of co-operation.

The two Keiths do not agree about everything, either personally or representatively, but the final handshake and comments were sincerely meant. "It has been great to renew our friendship. It's good that because of our respect for each other we are able to talk clearly and strongly, including challenging each other, and know that the relationship is stronger for that."

—Keith Bowes and Keith Farmer



The faculty of which college? (Answer on page 14.)

Visiting Canberra? Stay with a Church Family

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

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

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Vic-Tas Department of
Mission, Education and
Development

• Meeting people where they are

Pub Church Takes Off

It was like a 21st birthday party. Everyone was enjoying themselves. There was a strong sense of being at a party where people felt they belonged. The venue for the occasion was the Sydney Hotel in Templeton Street, Wangaratta. About 45 actively joined in Wangaratta's first Pub Church. There was a very positive and friendly response to the whole idea.

Pub Church is being sponsored by the Church of Christ, with support from many of the other churches in Wangaratta. While this is a first for Wangaratta, Pub Church is not a new idea. In the 1960s an American Baptist minister in New Orleans, **Bob Harrington**, was preaching in honkey-tonks and bars. In Australia **John Hannaford**, an Anglican priest, commenced Pub Church in Adelaide early in the 1980s. He presently runs two Pub Churches in Melbourne. John, with a team from Melbourne, conducted a training seminar on 26 October and then assisted the Wangaratta team on Sun-

day night. The Sydney Hotel is not usually open on Sundays, but Terry Flynn opened up specially for Pub Church. While the Sydney Hotel was available only for the first night, two other hotels have expressed strong interest in the idea. We have a definite date for November and at least two nights in December for Pub Church.

Pub Church is really a matter of rediscovering the pattern of Jesus' approach to people. Consistently, in the Gospel record, Jesus met people at their point of individual need, on their own turf. That is what Pub Church is seeking to do. Meeting people where they are, with the message that God likes them and cares about them personally and individually.

One of the exciting things about Pub Church is that the Wangaratta, Vic, Church of Christ has totally supported the concept, and a number of other churches have openly and prayerfully encouraged the venture.

The community has expressed strong support and interest. Comments like the following indicate the response: "Next time I'm going to bring my wife along." "I missed out on the first one, but I'll certainly be going along if they run another one."

We thank God for this opportunity to reach out with the gospel in this new and exciting way. —Carl Clayden

• Doncaster Top Fundraiser

Helping World Vision

95 from the Doncaster, Vic, church took part in World Vision's 40 Hour Famine Fighter's weekend in June.

They ranged in age from primary school kids through to

active retirees. A total of \$13,549 was raised, the highest amount raised by any church in Australia, to help World Vision's work in Bangladesh and Africa.



Philip Hunt, Executive Director of World Vision, with group organisers Marg Wegner and Lynn Dugay



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Letters to the Editor

Letters are limited to 200 words

Gamblers Victoria

To the Editor,

Prior to becoming a Christian a gambling addiction virtually controlled my life. As my addiction gradually grew worse it led me into periods of crime, unemployment and homelessness. Needless to say my life was unmanageable and full of anxiety.

Since becoming a Christian I have helped form a ministry reaching out to gamblers. It is called Gamblers Victoria (GV). GV offers help through a self-help group and personal counselling and is involved in evangelism to gambling venues. It also acts as a protest voice against increases in government-sponsored gambling. In the future I believe other independent GV self-help groups will open.

I believe that GV is a very important ministry at a time when more and more gambling games are being introduced. At the moment there are an estimated 1.8 million affected by compulsive gambling. I believe this figure is ready to explode.

Perhaps you are interested in starting a GV chapter or would like more information on GV. Please feel free to contact me and please pray for this ministry. —Russell Downing (40-60 Jacksons Rd, Mulgrave 3170. Phone (03) 795 6267)

ABC Requires Help

To the Editor,

The ABC is seeking the help of your readers again—with a forthcoming episode of "Encounter" (Radio National on Sunday mornings at 8 am) to be called "The Secular Myth—Is It Time to Explode It?"

120 years ago, Australian state schools went free, compulsory and secular. Since then most parents have had to choose between a system which acted for the most part as if religion and moral absolutes did not exist, one flawed by elitism consequent upon cost to the user, and the Roman Catholic parish school.

I'd like to hear from parents, teachers and ex-teachers, chaplains and ex-chaplains, RE visitors and, most important of all, students.

My questions are:

- How much is the state school system—if only by default—manufacturing profound theological ignorance, moral relativism, and even antagonism, to religion?

- How watered down and marginalised is the religious instruction of the private schools?

- Is the Catholic system evangelising and catechising successfully, and should the other Christian denominations have taken the same path and also run parish schools?

- Were the 19th-century rulings in fact bad decisions, and is it time to change them?

My phone numbers are (03) 640 3269 or (03) 640 3409 (with an answering machine) and callers beyond Victoria should ring through their own ABC switchboards in various states if by so doing STD costs can be avoided or reduced.

I look forward to hearing those stories and views!

—Kay McLennan (ABC Religious Broadcasts, Vic)

Our Future

To the Editor,

I respond to Alan Matheson's question: Are we going anywhere? ("AC" 19 October). Alan refers to a letter from Bruce Burn which includes reference to *The Last Will and Testament of the Springfield Presbytery*. Barton Stone and others said: "We will, that this body die, be dissolved and sink into union with the Body of Christ at large; for there is but one Body and one Spirit, even as we are called in one hope of our calling." (1804). Those involved in the Restoration Movement became members of Churches of Christ rather than entering into union with the Body of Christ; but we have moved on over the past 200 years.

We may not be in bed together yet, but we are reaching out to each other, walking side by side and talking together; some of us are even holding

hands and working together. We are no longer turned away from each other but travelling the same road and going in the same direction. We are finding that the road is indeed a narrow road (as our Lord Jesus has said) but when Christian love is present we can accept that "we are Christians only but not the only Christians". We find that in discovering each other we learn more about our own identity as Churches of Christ.

This, at least, was the experience members of the WA Christian Union committee enjoyed in their recent informal dialogue with the Uniting Church Ecumenical Affairs committee. It gives us encouragement to move forward with a greater sense of fellowship in Christ. Perhaps the pace seems slow at times but I do believe we are going forward with our sister churches into a deeper experience of Christ. Let us then continue to work for the unity of Christ's church with confidence and enthusiasm.

—John Somerville (Wembley Downs, WA)

Archivists!

To the Editor,

For some time I have been trying to gather details of the earliest records of the Church of Christ in Port Lincoln.

Local records tell me that the first meeting was led by Pastor H.G. Norris who came from Tumby Bay accompanied by G. Hammond, W. Treasure and F. Barton. The meeting was held in the Council Chambers, Washington Street, on 1 October 1939. Port Lincoln members present were Mr and Mrs Eric Jones, Mr and Mrs Ted Pattenden and C. Jones (apology from Mrs C. Jones on holiday).

The meetings continued in the Council Chambers for the next two years with Tumby and Ungarra churches giving much valued practical assistance.

In January 1942 they transferred to larger and more convenient premises in Edinburgh Street.

In November 1941 the first "board" was elected making possible the application for affiliation with the State Union.

Letters from Tertius

Preaching

To the Editor,

Our minister has been with us for a long time. We don't want to lose him.

The other night I was talking to Dick, one of our elders, about his popularity. I said, "I think it's his preaching. He's never put me to sleep yet and I always learn something from every sermon."

We were quiet for a moment and then I said, "But it has to be more than his preaching doesn't it?"

We were quiet again, then Dick said, "I agree that it's his preaching...but not only his pulpit preaching. He preaches his message all the time."

I said, "What do you mean?"

Dick went on, "Have you noticed that he knows all the young people by name and what they do and their interests? Have you noticed that when things get a bit sticky at business meetings, he gets up and helps us to clarify our thinking? Have you noticed that you can't get him to say a negative thing about anybody or anything? He preaches and pastors and administrates for long hours every week, but never gets sorry for himself nor complains. He's as human as the rest of us, but he makes use of the divine resources he tells us about on Sundays."

"I see what you mean," I said. "That sort of preaching makes his Sunday preaching authentic."

Dick said, "You were right in the first place, Tertius. It is his preaching. All of it!"

—Tertius

Letters to the Editor

That application was received by the Conference Committee in June 1942 and referred to General Conference. Has anyone a record of the Conference meeting at which that application was presented? Does anyone know who represented Port Lincoln at that meeting? Was any type of written document given the church to verify the acceptance?

Thanks to anyone who can supply any relevant information.

—E.A. Barton

13 Morgan St, Port Lincoln
5606

Refugees

To the Editor,

Australia faces a changed situation for those seeking refugee status after their arrival here. It tests our biblical notion of refuge with a practical, creative response, which I challenge your readers to consider.

Traditionally a refugee resettlement country, choosing people from overseas, Australia is increasingly a country of first asylum, with people arriving here, seeking protection from persecution. This year the number of such on-shore refugee claimants has reached 23,000, a huge jump over recent years, with a resulting backlog in government processing of such applicants. This has partly come about through 1989 changes in Federal Government policy, almost eliminating the ability of visitors to claim residence on humanitarian grounds by abolishing all humanitarian categories except refugee status. (The large increase in claims by Chinese students is the other fac-

tor.) A person applying for refugee status is no longer eligible for social security or Medicare benefits, may or may not be granted a work permit and cannot attend English classes. I write on behalf of a number of Victorian non-government agencies that are working to change government policy and also support these people in their immediate need.

Through the Christmas Bowl Appeal the Australian Council of Churches has long supported refugee ministry. As a small, interim measure, church people can assist with medical services (doctors, dentists, nurses), accommodation or work, through a resource list I am helping compile. Confidentiality is assured and some parishes and people have already responded. Contact me at the Australian Council of Churches, Melbourne, phone (03) 614 4920.

—John Ball

(Refugee and Migrant Services)

Where Have All the Presidents Gone?

To the Editor,

In a recent review of church life in NSW, Ron Hewitt asks the rhetorical question, "Where have all the presidents gone?" ("AC" 21 September). It appears that in many churches the president has been replaced by a "worship leader" who leads the congregation in bright and breezy singing and supplies anecdotal observations.

While worship should not be drab, this development has had the effect of reducing the Lord's Supper to another item in a

concert. When a separate person is appointed to administer the emblems it is extraordinarily difficult for that person to link the communion remarks with any special worship theme.

Traditionally, the president was the worship leader and there seems no special need to split the role.

Within Churches of Christ the president represents the congregation. Within the episcopal tradition, the priest who administers the Supper represents Christ. That important symbolical difference is worth clinging to. It allows the president to reflect in worship the aspirations of the congregation. It also justifies allowing women to preside, since they constitute at least half the congregation.

—H.E. Hayward

(Berowra, NSW)

Change

To the Editor,

Thanks to Andrew Ball for his stimulating Guest Editorial ("AC" 2 November). But it is surprising how much we've changed! For example, it is not so long ago that an article in *The Australian Christian* would never have used the terms "clergy and laity" or referred to us as a "denomination". In my lifetime we have had a succession of three official hymnals and now we are into overhead transparencies. Not long ago we were proud of the fact that in any Church of Christ in Australia you knew when the services were on and exactly when to reach for a hymn book or for your offering (was ours not the NT way of doing it?).

Now there is an infinite variety of worship times and ways of doing it. Once we were all twicers (to be on the board it was essential), now most of us stay home on Sunday nights. Once we had weekly prayer and Bible study, now we do it in small groups, probably with more involved over all. Once we trained our young people for service (in CE), now we seem to have programs that do not put too much pressure on them in case we lose them. I could go on. Maybe it's not that we haven't changed, but that we need a lead from our gifted change agents to show us which way to go!

—Gordon Stirling

(Bellarine Peninsula, Vic)

The "Should Be"!

To the Editor,

You, a reader of *The Australian Christian*, may be struggling with stress, as I was. So I'll pass on the first element in the healing process: your thinking! How incisive of the Master and how knowledgeable in human nature for him to include in his great commandment "...with all your mind"!

There I was sitting in my study (which I do too much of) pondering in my too-intense way (but I'm learning!) and, in particular, on my counsellor's advice: "Concentrate on the 'coulds' and not the 'shoulds', Doug." Yes, that's it! The former basis of my Christian motivational philosophy had been a "should"! But I already know what I should do or be! (So does everyone else!) It's the "could" I need! I need to be told what I "could" do or be, in Christ! But that's not all! (It's not?) No, we also want to know "how" we can be what we want to be!

So here's a new year's slogan for us stressed folk, and all communicators of the glorious Gospel: "Not the sting of the 'should be' but the healing of the 'how to' in Christ, is the answer to (sin and) stress!" (Write me if I can help further.) (Is that a "could" or a "should", Doug?)

—Doug F. Smith

(Now recuperating at
Maroochydore, Qld)

Les Lawlor says...

I stand behind every Lawlor Pest Control job personally—all types of buildings—anywhere. Everything unconditionally guaranteed! Weeds—birds on roofs—Argentine and all other ants—"white ants"—borers—carpet pests—lawn pests, in fact, any pest that grows, walks or flies.

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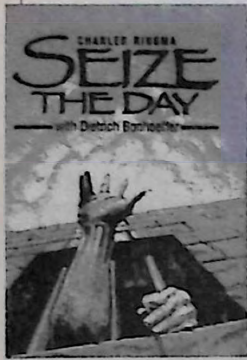
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Media Review



Books

Seize the Day with Dietrich Bonhoeffer

by Charles Ringma (Albatross Books)

In this book there are 365 reflections based on the writings of German theologian and Christian martyr, Dietrich Bonhoeffer. Charles Ringma, formerly with Teen Challenge in Brisbane and now lecturing at a theological college in the Philippines, has made a daily short selection from Bonhoeffer

then in one short paragraph he reflects on the selection. The daily devotional exercise is completed with a short prayer, thought or meditation. Each day's reading is self-contained and the book can be commenced at any place.

This is the first of an intended series of pocketbook meditations that will apply the thought and ideas of major Christian thinkers of the 20th century. It is intended to include some Third World theologians in the series.

This book comes in a very handy size with a plastic cover. It is well produced and would make an excellent daily devotional for people who wish to think through some issues of faith. —CRA

God Gives

Songs for Kids Book 3

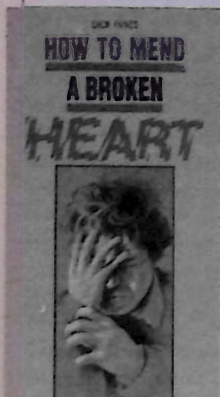
by Rod Boucher, Leigh Newton, Gerard Holmes, Mandy Dyson, Jan Dempster and others (Joint Board of Christian Education) \$8.95

If you genuinely like what God gives, then you'll love what he's given children through these song writers. He has prompted yet another compilation of delightful songs for kids. The variety held within the 48 songs and finger plays carries with it each writer's own flavour and style, which will inspire children to sing, move, dance, play and sleep along with the theme, "I Like What God Gives". Rounds, echo songs and action songs are all a part of this vast collection, including the television favourites "God Loves the Little Things" and "Our Father". The content is simple and very relevant to the experiences children have of our most awesome God.

Aimed at 3-6 year olds, the material is really "age-less" in its appeal and a definite asset to any resource library. I highly recommend it to parents, and to anyone responsible for children's ministry, You'll love it.

A cassette of the songs is also available for \$13.95.

—Joy Groves



How to Mend a Broken Heart

by Dick Innes (Albatross Books) \$7.95

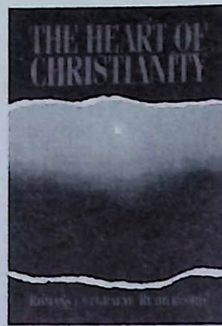
How to Mend a Broken Heart is for all who have suffered the loss of a loved one through death, a broken romance or divorce. The author, Dick Innes, suggests 20 steps that can aid recovery from such trauma. It is a warm, empathetic and down-to-earth book that starts with people's needs and gently moves them through the emotional roadblocks that impede wholeness. This is a very special book for

that friend in very special need.

The Heart of Christianity

Romans 1-8

by Graeme Rutherford (Albatross Books) \$8.95



The Heart of Christianity, on Romans chapters 1 to 8, is the first in a series of Albatross mini Bible commentaries. It is for lay Christians wanting thought-provoking, life-related Bible study material that is adventurous while being orthodox, detailed and accurate without being tedious. Both the commentary itself and the accompanying sets of questions after each section tackle contemporary social and political concerns within Australia and overseas. Its easy-to-carry pocket book shape as well as the questions are particularly suitable for group Bible discussion.

Youth: The Endangered Species

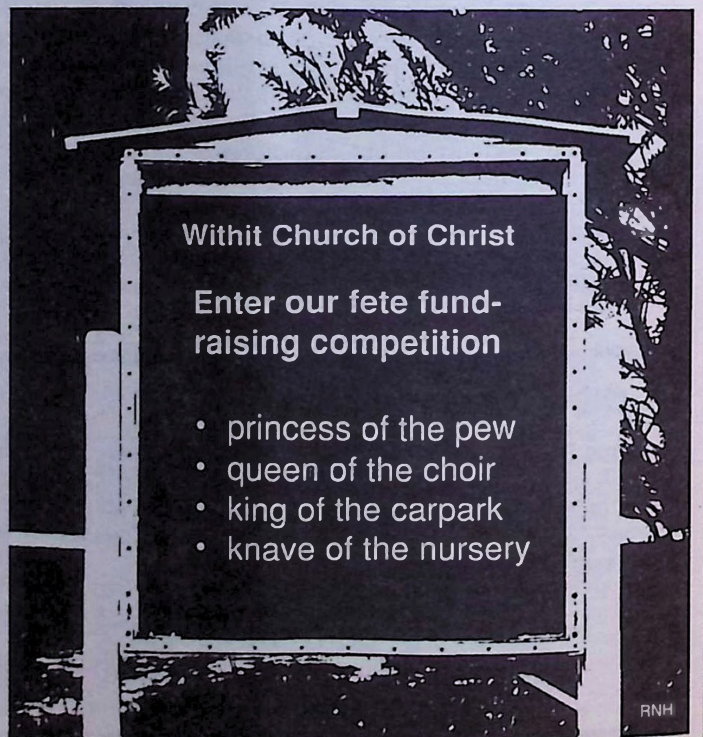
Helping Youth Survive in the 90s

by Mal Fletcher (Triune Publishers) \$11.95

This new book distributed by Word Australia is an asset to Australian youth ministry. Mal Fletcher, who is the director Youth Alive Australia (the Assemblies of God youth work agency), presents some interesting material in an easily digestible form.

The first part of the book is devoted to key issues affecting young people in Australia today. Such topics as unemployment, suicide, violence, family breakdown and relationships are presented with some very useful Australian research. The anecdotes provide some good insights for the concerned parent, and professional youth workers would do well to add this book to their library.

The second half of the book outlines some key ideas for parents, youth workers and churches as they deal with the problems raised earlier in the book. While this section is useful, I found Mal somewhat patronising in his approach to the issues discussed. This should not deter readers however and I believe it is a good addition to youth ministry in this country. —Andrew Ball



Happenings

During the past 3 years the Apostolic Church has planted 30 churches in New Zealand, making a total of 84 churches in New Zealand. In 1991 an increase of 13% has added 600 to congregations. The Apostolic Church is on target to reach its aim of "200 churches ministering to 20,000 people by the year 2000".

At least 100 Nigerians perished on 14 October in the worst spate of Christian-Muslim clashes in northern Nigeria in 4 years, according to police sources.

A shipment destined for Cuban churches of 287,800 Scriptures comprising 92,000 Bibles, 45,500 New Testaments, 20,000 Scripture portions, 117,000 New Reader portions and 13,000 Scripture selections, all in Spanish, together with 300 Reina-Valera Bibles, was due in Havana on 29 October. A further 52,000 Bibles are still needed in response to requests from Cuban churches. However this large shipment, and a previous shipment of 60,000 Bibles and other Scriptures in October last year, does not fill the huge demand for the Bible outside the church.

The Nunawading, Vic, church is currently completing a series of sermons on 1 Peter. The series, organised by Dean Hamilton, is designed to link the pulpit with private and group studies during the week. The sermons are by Ted Keating and Dean Hamilton. Sermon notes and study notes are available to any church that wishes to use them, for a cost of \$5 (including postage).

Recently the Nunawading church surveyed 250 people who had visited their church for the first time, endeavouring to find out why they came, what their initial impressions were, and why they either left or stayed at the church. A detailed report of the survey, including recommendations for action, is being

made available to churches. \$6 will cover the cost of the report, the sample questionnaire and postage. Please forward requests to the Nunawading Churches of Christ, 184 Surrey Road, Blackburn 3130.

The synod of the largest denomination in South Korea, the 1.4-million-member Presbyterian Church of Korea, voted in September not to allow the ordination of women to the ministry. The synod is expected to take up the question again in 3 years.

A Church of Scotland minister has been suspended by the presbytery of Inverness, Scotland, for refusing to baptise babies. Sandy Shaw, minister of Auldearn, believes baptism should be administered only to those old enough to "repent and find faith in Jesus Christ".

One in 7 of the almost 19,000 who attend a Victorian Baptist church or fellowship in one began since new denominational church-planting goals were set in December 1985. Actual membership of these new churches has grown from 1,278 to 1,738 in the 12 months to July 1991, a 36% growth rate.

The total number of Protestants in Latin America has grown from about 50,000 at the start of this century to more than 30 million and is increasing by 15% each year.

A formerly secret group of up to 25,000 Christian officers and soldiers within the Soviet Army, known as "Shield" has claimed it made a significant contribution to the collapse of the coup attempt in the USSR in August.

One quarter of adults in Britain dismiss astrology as "complete nonsense", and only 11% say they consult their star sign for the future. In France, however, there are 40,000 professional astrologers, compared with only 26,000

French Roman Catholic priests.

A study by researchers at the University of WA has shown that a greater proportion of WA's Aboriginal people abstained from alcohol than the general population, contrary to the popular image many have of Aborigines. Depending on locality, 10-35% of Aboriginal men and 39-80% of Aboriginal women never drink alcohol. In the general population 12% of men and between 19-25% of women are teetotalers.

Women make up 33% of full-time workers and 75% of part-time employees in Victoria. 56% of the women working had dependent children. 55% of married women work outside the home.

A Morgan Gallup Poll in the *Bulletin* of 1 October found that 73% of Australians believed a doctor should be allowed to administer a "lethal dose" if it was requested by a patient in great pain with no chance of recovering.

A total of 134 languages are now heard from FEBC/FEBA radio transmitters around the world. In September the first programs to the Muslim Archee people of Indonesia were begun.

Evangelist Billy Graham is conducting a major crusade (13-17 November) at the 76,700-seat River Plate Stadium in Buenos Aires, Argentina. The crusade will be extended by Mission World Latin America across 6 time zones by satellite, television and video to more than 850 satellite locations and as many as 4,500 additional video locations in 20 countries throughout South and Central America, as well as in Mexico and the Spanish-speaking countries of the Caribbean.

The Anglican Archbishop of Sydney, the Most Reverend Donald Robinson, left on a

tour of the Middle East for the Australian Council of Churches on 31 October. He will meet with religious and political leaders in Cyprus, Egypt, Lebanon, Syria, Jordan, Israel and the Occupied Territories.

In England Southwark Social Services have removed an adopted child from a Christian couple on the grounds that they were felt "to be indoctrinating the child with Christian teaching". The parents, who are members of the Ichthus Fellowship, saw their adopted 8-year-old son taken into care in a dawn raid on their house by social workers.

The Vatican has agreed to establish diplomatic relations with Albania, formerly "the first atheist state in the world."

A congregation of traditionalist Episcopalians (Anglicans) in Arlington, Texas, has voted to leave the denomination and seek affiliation with the Roman Catholic Church. St Mary the Virgin Episcopal Church numbers about 150.

Late in October a severe earthquake rocked India's northern states. Registering 6.1 on the Richter scale the quake has rendered tens of thousands homeless. The death toll is still mounting. EFICO, TEAR Australia's main Indian partner, is coordinating the relief activities of several Christian groups and agencies. EFICOR is concentrating on getting tents to as many homeless people as possible. Conditions are deteriorating all the time with the first winter snows now falling in many areas. Good quality, second-hand tents are being purchased by EFICOR at \$35-40 each. TEAR Australia has committed itself to providing another \$20,000 for EFICOR's relief program. \$10,000 was sent in October.

Just 4 days after going off air in its last test broadcast, on 23 October, Cen-

tral Victoria Gospel Radio was robbed. Thieves forced their way into the studio van through a window and took most of the on-air equipment.

In the past 7 years of Trans World Radio's Farsi gospel broadcasts to Iran at least 300 listeners have written that they have become Christians. About 100 of them were able to join an established Christian fellowship or church.

Carolyn Suzanne Sapp, Miss America 1992, is an active member of the Church of the Holy Trinity in Hawaii, an Evangelical Lutheran church in America congregation. Her father, Rev Frederick Sapp, has been minister of the church for 14 years.

Adrian Oh, 38, pleaded guilty in Perth Magistrate's Court to stealing 28 Bibles from the Bible Society in WA between July and September. Although many have been recovered, the Bible Society is particularly concerned by the loss of two historically valuable Bibles that were stolen from their library. Both the Geneva Bible and the Bishop's Bible are dated before 1611 when the King James version was first published, making them particularly valuable. When he found he was unable to sell them, it is believed Oh dumped the Bibles in rubbish bins in the shire of Bayswater. Bookshop Manager, Kylee Ingram, said the Bible Society was anxious to recover the Bibles for their historical value, and for the sake of the public who enjoyed browsing over them. The Bibles are reasonably large books with aged, deep brown hardcovers. If anyone has any information please contact Mrs Ingram on (09) 221 3489. At the time of the theft Adrian Oh had a gambling problem.

Next year marks the 175th anniversary of the establishment of the Bible Society in Australia. To celebrate this event the society is undertaking a handwritten Bible project.

A Time of Advance

Planning for the decade includes bold new moves in church planting, a major financial appeal to churches in 1992-1993 to build a capital fund to aid development, and new initiatives in church revitalisation. The rate of church planting is now the fastest in our Victorian-Tasmanian history this century. Five projects were commenced or linked with Conference in the last year.

Don Smith, Executive Director



Don Smith



Some new attenders at Sunbury services with Milton and Anne Oliver



Ian Corlett



Alan Hirsch



Lynette Leach



Craig
Humphris



Graeme and Marion
Spaulding

New Churches

Last January the Sunbury church was launched under Milton Oliver's leadership. The church has grown steadily through the year with new converts being a strong feature. Department support for churches like Sunbury and Rowville are basic to their growth. Upper Yarra church commenced in September under Montrose's sponsorship. Other new churches are proposed for the metropolitan fringe and country areas.

Leadership the Key

People and the leadership they offer are keys to growth. Ian Corlett has led Sunshine since 1989. Attendances have doubled. Major building alterations are planned to enable Sunshine to become a regional centre for outer western suburban outreach. Alan Hirsch of South Melbourne will lead an Urban Ministry Development project to assist church revitalisation. South Melbourne attendances are close to one hundred. In 1992 South Melbourne will sponsor a new church at St Kilda. Lynette Leach commences as director of educational field services in February. Her practical church and educational experience equips her for this role.

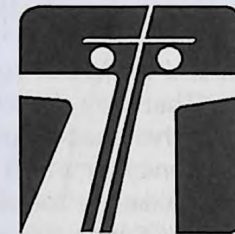
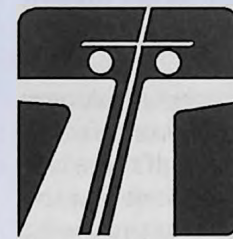
Tasmanian Progress

Midway Point's new church facilities will be opened on 24 November. Volunteers gave many hours to the project. Craig Humphris began ministry this year with Department help. New members and baptisms have encouraged this new church on Hobart's eastern fringe. Graeme and Marion Spaulding commenced as managers of Camp Seaview in November. The pouring of the concrete floor for the second storey of the new kitchen, hall and accommodation unit will complete stage one in December. Volunteer assistance has been outstanding.

**Department of Mission, Education and Development
Victoria-Tasmania**

77 Capel Street, West Melbourne, Vic 3003

WCC & Churches of Christ



Trevor Banks is a medical practitioner who is employed in the area of hospice palliative care. A member of the Belmont, Vic, church, Trevor is chairman of the Department of Christian Union and moderator of the Disciples Ecumenical Consultative Council.

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

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All correspondence to the Secretary
Mrs E.M. Rankine
5 Atkins Avenue
Glen Iris 3146

Trevor Banks

Pamphlet Club • 377

The logo of the World Council of Churches is that of a ship upon an ocean. Following the 7th Assembly one is tempted, along with Jens Kreuter (in *One World*, June 1991), to extend the analogy. The ship has no sails or rudder and no crew or passengers, and, in its worse moments, that was the picture that could be drawn from the Assembly. Fortunately there were also many highpoints.

Such an analogy could also be made of Churches of Christ in Australia. In our worst moments we are directionless, or, perhaps more accurately, trying to go in different directions. We seem powerless and, in proportion to population growth, we are losing numbers.

Crisis

Here are two organisations in crisis. The danger for each is that neither is sure of its identity or destiny. Churches of Christ developed almost 200 years ago in an age of enlightenment and an environment of sectarian bitterness. It called Christians to a rational and intellectual study of the faith, to a prophetic proclamation of the Gospel and a vision of Christian unity. It was basically a call to Protestants to fulfil the reformation of the 16th century.

The WCC is also protestant in origin. Arising from the missionary movement, with its emphasis on the evangelisation of the world by the year 1900, its initial call was to European Christians. Although there was an Orthodox leaven in its development, the WCC also appealed to the more intellectual strand of Christianity and has taken strong prophetic, and therefore politically unpopular, stances on many social issues.

The Biblical understanding of the Creator as the parent of all and Christ as the brother of all in a fellowship that, under the guidance of the Spirit, is bringing all things to completion and unity in the kingdom is a belief shared by Churches of Christ and the WCC. Both organisations use the words of Jesus in John 17:21: "That they all may be one." Further, both organisations claim they are not the church, but a movement within the church pointing all towards the unity for which Christ prayed.

But history has moved on and taken its toll of both organisations. The ecumenical movement, and the WCC in particular, has stolen the initiative of the Stone-Campbell movement and Churches of Christ have, to some extent, had their reason for existence taken away. Alongside this is the unhappy realisation that in the USA and the UK (if not in Australia) the "unity church" is divided. In Australia we have not been included in church mergers.

sickness and death, personal relationships and personal salvation. These are also the concern of the WCC, but the WCC sees them on a macro level and the local congregation sees them in day-to-day life. But the death of an Eritrean refugee is just as important as the death of a parishioner in the local hospital. The fact of the matter is that the WCC needs the local congregation and the local congregation is meaningless without the WCC. We do not have the luxury of deciding for one or the other. The church is world-wide, and currently there is no expression of a world church other than the WCC.

One other thing needs to be said. There is no better sign of the unity for which we seek than the WCC. It is not a world church, and its charter prevents it from being so, but if we believe that Christ's church is one, how else can we express it, unless it be through such a vehicle as WCC. For those who attended the Canberra Assembly there is no doubt that within that assembly of Christians the Church was seen and the Kingdom apprehended. The choice for Churches of Christ is either to deny the reason that made us a people or to reaffirm it. And if we reaffirm it we have no choice but to give even more support to the WCC than we currently do.

There are many tensions within the Christian life. There are tensions between personal salvation and institutional conversion, between justice and judgement, between freedom and obedience and between local witness and world action. It is within the context of these tensions that Churches of Christ seek their destiny. If we do not evangelise we die. If we act to exclude the rest of Christendom we die. If we deny our heritage and the plea for unity we have no destiny. But if we take up the heavy cross of Christ and follow him we will find fulfilment in his Kingdom of reconciliation to which he calls us.

Yuletide (both old pagan festivals) there remains a lot of old non-Christian culture, many of us refuse to allow Aboriginals, native Americans or Korean theologians the right to attempt to proclaim the gospel in words and symbols that make sense to them.

This is a very serious issue, for it speaks about our faith. What we are confronted with is whether we have such a faith in God-in-Christ that we believe that God can use culture to bring all people to belief in him, or whether our faith is in the Christ as confined in the Christian religion. If it is the former, it is very risky, for we may have to change, but if it is the latter, it is also risky, for it may not be Christianity.

Holy Spirit

So we come to the Holy Spirit, who in fact can and wants to enable us to discern the will of God. Churches of Christ can hardly be described as trinitarian. We talk of the Godhead, but we have trouble with the Spirit. God the Father is OK, and at times our worship of Jesus approaches the cult of the Jesus People, but on the Spirit we seem to be a bit perplexed. Most of us are uncomfortable with charismatics, who seem to be a bit over the top. Even so, we recognise the power of the Spirit and would like some of that enthusiasm without needing to be one of them.

Australian Christians are in fact in a very fortunate position. Post-war immigration has altered not only our social make-up, but also the make-up of the Christian Church. Non-Irish and non-Italian Roman Catholics have produced a different style of Catholicism, one more accepting of other Christians. Of course, Vatican II was important in that. Immigration from Eastern Europe has brought to Australia many Eastern Orthodox Christians, and Oriental Orthodox have come from the Middle East. From these people we can learn much, not the least being about the Trinity. It would not be easy, but it may well be time for us to enter into dialogue with Orthodox Christians, for in so doing our understanding of church will be expanded and a new perspective on the Holy Spirit will be offered to us.

Call to Unity

I think that to these three areas of impact, e.g. evangelical perspectives, cultural considerations and the place of the Holy Spirit in church life, we must add that of our call to unity.

Many people within our churches are saying that the ecumenical movement and the WCC in particular are irrelevant to where our people are—that their concerns are not with some vague and probably unattainable concept of a united church, but with morality, unemployment,

Response

The response to this within Churches of Christ has been varied. For some, the ecumenical movement has become an "alter ego" and all extra-denominational activities have focused on the various Councils of Churches. For others there has been a desire for Churches of Christ to remain as they were, calling all churches to them as the model of what Christ would have his church to be. A third group has concentrated on evangelism, calling a sinful world to discipleship, and leaving aside the question of "who we are". Yet others have chosen to join other denominations, which they see as being closer to the New Testament ideal and more concerned with unity.

It is only for the first two of these groups that Churches of Christ-WCC relationships are important—the first to embrace the WCC, the second to reject it! The third group is quite happy to co-operate with other Christians in practical terms, but has no sense of commitment to the church universal and Christ's prayer for unity. The last group has made alternative arrangements.

So Churches of Christ have a challenge to find a reason for their existence and relate that to its origins and its destiny. It means confronting our understanding of "church". Is there a single, sanctified, universal church based on New Testament faith, expressed in various cultural settings? Or are there multiple churches? Are Churches of Christ inclusive or exclusive? If inclusive, what does that mean? What does it mean for concepts of homogeneity, political neutrality and issues such as creation and the use of resources?

If Churches of Christ are exclusive, i.e. accepting denominational boundaries, do they need to have a justification for that viz a viz the gospel of reconciliation?

History

The WCC has also been overtaken by history. Its very success has created tension. The missionary movement means that the WCC now has 300 member churches in over 100 countries. Further, the predominance of North Atlantic countries in the Christian church no longer exists, even as the economic and political power of those countries remain. The success of the missionary movement and the WCC's push for indigenisation has resulted in the rise of independent churches, as in Africa, and theological reflection from non-European cultures, e.g. liberation theology.

Alongside this we have an emphasis in the WCC on inclusiveness, resulting in the need for balances of representation in its structures—with

all the tensions that creates. The acceptance of the WCC by the majority of Christendom, with a range of views from Roman Catholicism (even though that church has only observer status) to Pentecostalism, makes it difficult to discuss in meaningful terms the theological stance of the WCC. This does not prevent a great many people, including those in Churches of Christ, from describing for the WCC its beliefs!

We can add to the list of "successes" the way in which the WCC has addressed issues of race, gender, justice, peace and the integrity of creation. When we put all this together we are confronted with an organisation quite different in shape and size from that which met in Amsterdam in 1948 and almost unrecognisable as a descendant of the Edinburgh Missionary Conference of 1910. When we look at the Canberra Assembly against that background, we can only be amazed at how much unity was evident and expressed. It is not possible to summarise an Assembly in a few lines, but it is possible to note items of significance.

Inclusiveness

The appreciation of shared worship and its significance in staying together was of utmost importance. Provision of a forum for expressing contrasting views in a faith environment is important, even though the downside is that the WCC gives an impression of an ecclesiastical marketplace where the spoils go to the cause that gains most media attention. The honesty with which the cause of inclusiveness is followed, even at the risk of disaffecting some members, is an example that all Christians and member churches could follow. There are risks in such a policy but risks that accord with the gospel imperative for unity. The confrontation between cultural relevance and cultural captivity was highlighted in a number of ways in Canberra, e.g. indigenous peoples' issues and the ecology debate. This confrontation is a challenge to firmly held and cherished beliefs.

How the WCC responds to these and other challenges and reformulates its structures and program in relation to them will be interesting to observe. But of more concern to us is whether the concerns of the Canberra Assembly are concerns shared by Churches of Christ. There is an urgent need for Churches of Christ to develop a theology of the Church.

Culture

Cultural relevance is part of this. We in Churches of Christ need to approach our culture with a critical attitude, especially with regard to the use/abuse of God's creation, and the influence of the military-industrial complex, which determines so much of our lifestyle.

Our discussion on the Holy Spirit seems at most times related to the presence of the charismatics among us. We forget that there are more Christians of the Orthodox tradition in our country than there are charismatics. To have a balance we need to take that significant group of people into consideration. Perhaps then we may be able to discern the Spirit and its leading in Churches of Christ.

At present Churches of Christ relate culturally very closely to the North American church growth/successful ministry pattern. This understanding of the church is one that lends itself to acquainting greater numbers of people with the claim of Christ, especially those to whom we already relate culturally.

However, this tends to come into conflict with ecumenical thinking. This it does on two accounts. The first is the concept of homogeneity, for church growth emphasises cultivating people with whom we have most in common. Ecumenists, on the other hand, see inclusiveness as more important than growth and emphasise the breaking down of artificial barriers between people. The development of distinct ethnic churches within Churches of Christ Conferences illuminates this difference.

The second point of conflict follows. The ecumenical movement has a strong belief in the prophetic role of the church whereby those institutional factors that prevent justice must be removed if the kingdom of God is to come on earth. This emphasis takes second place to the winning of souls in the church growth movement.

It is not necessary for ecumenists and church growth proponents to be in conflict but so far as Churches of Christ are concerned it will be difficult to decrease the tension in this area until we develop a concept of church that is both biblical and culturally relevant to a multicultural society.

Likewise, our understanding of indigenous people, and particularly our relationship with Aboriginal Australians, is often at odds with WCC thinking. When the WCC sent a study group to Australia to visit Aboriginals in 1981 there was much criticism. The same sort of criticism surfaced again in 1991 with the way in which Aboriginal people participated in the Canberra Assembly.

Again there seem to be two influences involved. The first is "residual paternalism", the belief white Christians still know best, and within it is the second, a deeper problem, the equation of Christianity with Western civilisation.

If we have this residuum of Western superiority, then it becomes extremely difficult to be objective about how other people relate their faith to culture. Never mind the fact that within our celebrations of Easter and

Youth

Camping—We organise camps for all ages in various regions to provide challenge and fun for young people and young adults.

Assisting—personal contact, support and encouragement for those involved in youth ministry in the local church.

Resourcing—We provide information on relevant material, concerts and other resources that will enhance local church youth ministry.

Equipping—Through our own and existing resources we're training youth leaders, helping build confidence and effectiveness locally.

Supporting Your
Youth Ministry



New Churches

Batemans Bay—South Coast NSW is expanding. *John Inman* is the pastor of this new church with an average of 15 people attending Sunday. Join them while on holidays: ring John on (044) 72 8480.



Glenmore—This growing new church arose from the vision of Penrith for evangelism. Led by *Geoff Bowser* and *Robert Goldfinch*, this church is giving hurting people love, hope and a home and new life in Jesus Christ.

Hardys Bay—A caring congregation reaching people on the Central Coast. *Jim Henderson* leads this community-based church. Holidaying in the area? Ring Jim on (043) 41 0451 for information.

**NEW
SOUTH
WALES**

**Church
Development &
Education**

Ethnic Ministry

During 1991, exciting growth is happening in this vital area of ministry. Why? 25% of Sydney's population were born overseas!



Fairfield—In recent months, a new *Spanish* church began. 15 people are involved to date. Pastor *Phil Wylie* led a couple to faith in Jesus Christ just recently.

Epping—began a new *Korean* congregation two months ago under the leadership of *Joseph Han*. This positive move by Epping means their new expanded facilities are fully used for mission in their community.



Belmore—This church is now reaching *Fijian Indian* and *Korean* people from their community. Pastors *Rajend Prasad* and *Benjamin Kim* lead this positive ministry. Contact is being made throughout the whole area and networks established with other ethnic ministries.

Curkpatrick

Encountering the Sacred in the Secular

For some Christians, the secular world is a loathsome place from which they seek to isolate themselves, nauseated by any incursions of the worldly into their realm of "sacred space". However, if we take the parables of Jesus seriously, the sacred is to be encountered in the secular and God is to be met in the midst of life. The parables are central to Jesus' teaching on the Kingdom of God. They are also a paradigm for Christian sensibility in relation to the secular world, for the parables are located in the secular world of daily life, but with the curious dimension of the Kingdom's presence.

The parables of Jesus are consistently secular in their content. They are set in the realm of commerce—with a rich man being outwitted by his dishonest manager, a man who had a huge debt waived but who got stuck into a debtor who owed him a pittance and three employees who were entrusted with some capital to invest but one who lacked entrepreneurial nerve. In fact employment features prominently in the parables—with a story of some unemployed who were given work in a vineyard and "unfair" wages as a result or a chief servant who became debauched and violent in his master's absence. Banquets, weddings, even travel settings are the contexts for memorable parables. "A man was going down from Jerusalem to Jericho when he was attacked by robbers" is the beginning of a story that doesn't mention God, but is a powerful image of godly compassion. The only parable set in an essentially religious context is about two men, one "secular", the other religious, who went up to pray, with a most scandalous outcome.

The parables show us the sacred, not by speaking "religiously", but by inviting us to enter into a narrative of ordinary life—perhaps about a father and two sons, a guest arriving at midnight, two debtors or a widow seeking justice from a cranky judge. Human images of forgiveness, compassion, grace or decision are refracted through a story to show us God and the presence of the Kingdom. In fact, the Kingdom becomes a reality to every person who listens to the parables and identifies with the participants, who are often caught in a surprising, ironic turn of events in their own familiar world.

If the Kingdom revealed in parables is set in a secular world of ordinary life, isn't it reasonable to assume that the "market place", not the cathedral, is a natural symbol for Christian spirituality? The parables according to theologian Sallie TeSelle, are a direct consequence of the incarnation. And indeed, their spirituality is a seamless continuum with that event, in which the "word became flesh and dwelt among us", in our familiar world, in which the sacred is inseparable from the secular. In the parables the Kingdom impinges on our world through ordinary life, graciously, often surprisingly, re-interpreting that world from within. They therefore show us a unique spiritual sensibility, where the sacred is encountered in the secular.

—Stephen Curkpatrick

College Faculty

The faculty pictured on page 6 is that of the Churches of Christ in NSW Theological College, when the Principal of CCTC was minister-on-campus: Robyn Moses, Dennis Nutt, Keith Bowes, Keith Farmer, Ron Hewitt, Lionel Berthelsen and Peter Dixon.

Overseas Mission

Celebrating a Centenary of Overseas Mission 1891-1991

1975

PAPUA NEW GUINEA AN INDEPENDENT NATION

by Miss Judy Simpson

Papua New Guinea is now an independent nation. No doubt you have been following the news, and have probably viewed on T.V. some of the celebrations that took place in major centres. Here's how Independence was celebrated in the little bush centre of Chungribu:

Prior to Independence Week

In spite of widespread teaching, many rumours were being spread, many of which were associated with cargo cultism.

At midnight, September 16

- ★ brown skins would change to white
- ★ native material houses would change to European style
- ★ European type food would be freely available to all people
- ★ the dead would rise, bringing with them material goods for relatives

Thus it was with some trepidation that some of us at Chungribu prepared for Independence Week. What would happen when the people involved in these beliefs found that these things did not materialise?

Independence Week

Celebrations commenced with a combined church service at Chungribu Village on Sept. 14. Ernot, pastor of the Chungribu area, gave the message. The Girls' Brigade presented an item...A group of teenage boys also presented an item, a song called 'Independence Day' that they had composed themselves in their own language. It brought out the need to rely on God's strength. The church service was followed by a 'kai' where there was an exchange of food between villages, to signify friendship.

Independence Day commenced with a speech by Adani followed by the flag-raising ceremony. The school children, and many of the adults, were dressed in traditional clothing. After a marching display by the school children, many of the young people gathered around the flagpole, and to the accompaniment of guitars, ukeleles and swaying grass skirts saying 'Independence Day'...

On the next day there were canoe races and a singsing competition with four villages competing. The judge found it so difficult to decide which was the 'best' singsing that they gave a prize to each team! The final event was the 'greasy pole'. A tall, straight tree was chosen, and shed of its bark. A false branch loaded with all kinds of goodies was fastened to the top. It was hilarious to watch, as competitors managed to get about half way up, then very quickly come sliding down the oily trunk. Some managed to get a little further by taking a pocketful of ash up with them to rub on the trunk! Eventually someone managed to make it to the top, and amidst great cheering, selected the prize of his choice.

And so ended Independence celebrations. There was great enjoyment, and a wonderful time of fellowship. A feeling of unity was evident...The people have seen that no great change has come with Independence, and most of them have a greater understanding of the meaning of independence. Pray for them as they think and talk about the part they can play in helping P.N.G. to become a strong, Christian nation.

—The Australian Christian, 29 November 1975

OMB
Overseas Mission Board

• How does he do it?



Whether it is because Churches of Christ are only a small organisation and therefore appreciate all the more those who do well or whether it is because we are just a close-knit family and so gain pleasure out of family achievement, it is always nice to discover a Churches of Christ person who is achieving excellence in a particular field. One such person is **Richard Cutler**.

Richard is from the Montrose, Vic, church and for some time has been making a name for himself as a magician. He became interested in magic when he was 18 after attending a magic spectacular in town. His fascination with this always-popular means of entertainment eventually led him to send away to America for a do-it-yourself course. Since then he has spent thousands of hours and dollars perfecting his hobby. He now regularly performs in public and has been in a variety of shows all over Victoria. He has been a member of the Magic Circle Club for the last 12 years and has won every award possible in the club, including "Best Stage Magician" and "Best Close-up Magician". Every four years the Australian Convention of Magicians meets and holds a tournament of the best magicians in Australia and New Zealand. In 1984 Richard

outperformed 20 others to be proclaimed the best magician in Australia.

Richard regularly performs at concerts, fetes, Christmas parties and a host of other functions. He has often used his skills for Sunday School anniversaries, where he presents the Gospel in a visually stimulating and memorable way.

Lately he has teamed up with fellow Montrose magician **Geoff Conrau**, and between the two of them they provide a whole evening's entertainment of magic. Richard not only works for Christians trying to raise funds but is also in demand among many secular groups such as schools. He says, "It is an exciting hobby that I enjoy immensely. There is not much good clean entertainment around these days and it's my aim to provide that."

Having seen Richard in action at Strathmore's recent fundraiser, I can vouch for the fact that his act is of the highest quality and, as he performed, the audience's attention never wavered. Perhaps the highest compliment we could pay him is that we are still trying to work out how he did it!

Richard has a wife and three children and in real life is a primary school teacher. He can be contacted on (03) 725 1187. —JMP

• Sleight of hand raises \$650

Churches Support Sunbury

On 19 October the Strathmore, Vic, church sponsored a fundraiser for the support of the new Sunbury church. The fundraiser received widespread support and was attended by representatives from churches at Strathmore, Maidstone, Pascoe Vale, Coburg, West Preston, East Keilor, Sunbury, Gisborne, North Essendon and Essendon. As well there were numerous friends from a variety of denominations, giving an overall

total of 110. Lynette Leach and her son Andrew provided musical entertainment and **Richard Cutler** amazed and baffled us all with his sleight of hand.

During the interval a wide range of sweets and beverages were consumed by the enthusiastic crowd.

At the end of the evening **Milton Oliver** was very pleased to accept, on behalf of Sunbury, the evening's proceeds of \$650. —JMP

• Writing their own musical drama

"The One Place" is an original musical drama, presented by the Warwick, WA, church. It was written and produced entirely by the young people as an attempt to communicate to today's generation the old story told by Jesus in Luke 15 of the Loving Father and the Prodigal Son.

It all began with the desire to present a good-quality musical that related to Aussie culture. The search in Australia and overseas proved fruitless, so the young people decided to follow the hazardous journey of writing their own script and music.

The result has been born of the Spirit and proved to be very effective in ministry to many people. The leadership of **David Cook** and co-ordination by **Rod Holmes** have been greatly appreciated. During October there were three nights



of presentation. 40 young people were involved in the musical play and support team. 650 were able to attend. It is anticipated that this production will be presented again in 1992 and it is hoped that a CD will be produced.

The words and music are protected by copyright.

—Graham Carslake

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Classifieds

SILVER WEDDINGS

WARNE Graham and Jeanette give thanks to God for 25 years of partnership in marriage and ministry. Jeanette graduated from the Woolwich Bible College in 1964, and Graham in 1966. They were married in the Woolwich College chapel on 19 November 1966, by the late Principal A.W. Stephenson. Grateful to be sharers of the gracious gift of life.

IN MEMORIAM

GOOD Aleck Raymond. Died 16 November 1988. Wonderful memories of a loved and loving husband and stepfather. Always alive in our hearts. Dulcie and family.

MOTT Myrtle Emily. 16.11.88. Loving memories of a wonderful wife, mother and grandmother. For ever in our hearts. Colin, Andrea, Michael and Paul and families.

SEABROOK Leonard Francis. Precious memories of my beloved husband, Len. Greatly missed by his wife, Mary, and family. Resting in God's presence and peace since 14 November 1990.

VOCALIST REQUIRED

"FRONTIER" Gospelling group are looking for a vocalist (male or female) with ability to harmonise. Looking for a person with a calling to music ministry. Contact Mirek on (03) 795 4714.

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VISTAS OF COMING GLORY by Pastor William Jackel. Phone (03) 718 1386.

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Parkdale Church of Christ Homecoming

Celebrating 70 Years Sunday, 24 November, at 10.15 am

Guest Speaker: Chris Ambrose, Editor, "The Australian Christian"

Enjoy fellowship and luncheon afterward. Enquiries (03) 580 6224

There's a fresh wind blowing.

We can feel a fresh wind blowing across South Australia as the Spirit of God moves in our churches . . .

. . . at **Goolwa** . . . where the church is growing with the district.

On 26 July people from all over the state filled their new extension to capacity to celebrate their new venture of faith.

. . . at **Aldinga** . . . where an exciting new house church ministry will commence in 1992.

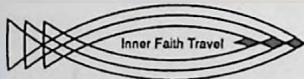
. . . at **Seaford** . . . with the development of an ecumenical venture.

. . . at **Mount Barker, Strathalbyn and Milang** . . . where joint future ministry is being planned.

. . . at **Prospect, Enfield and Nailsworth** . . . where they are sharing in worship and planning.

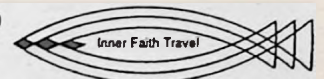
. . . at **Mile End, Brooklyn Park and Cowandilla** . . . where co-operation is bringing new opportunities.

SA Church Development and Education Working Group of State Board.



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World View

We flew out of South Africa just as the World Council of Churches delegation was arriving. When I was with the WCC, staff were virtually banned by the South African government. Some things change but others almost seem unchanging. From the day we arrived until the day we left the media daily recorded the tragedy, the death and the pathos of the townships.

Most of our time was spent in the townships of Johannesburg and Port Elizabeth. The townships are overwhelming, not only in terms of their size, running into the millions, but also in terms of the housing (mostly collections of bits and pieces of timber and iron) and basic services—no electricity, no water, no sewerage and few schools and medical facilities.

Apartheid Barometer

The *Weekly Mail* carries a column headed "Apartheid Barometer". That barometer reported while we were there that there were 800 political prisoners, 333 people on death row, 23 prisoners on hunger strike in one prison and Samuel Africa, a 60-year-old man, was kicked to death by white extremists. The horror of South Africa is the daily fare of the media. The *Star* reported that white pensioners in need of frail care receive R913 a month, blacks R110, *The Eastern Prov-*

Race and Religion in South Africa

by Alan Matheson

Alan Matheson recently visited South Africa with the President of the ACTU at the invitation of the ANC and the Congress of South African Trade Unions. Alan is the Ethnic Liaison Officer for the ACTU, and a member of the Camberwell, Vic, church. He commented that because most of their time was spent in the townships or factories it provided an unusual insight into a part of South Africa that we know little about in Australia. He found that there is a new and emerging black South African leadership centred on such people as Cyril Ramaphosa (ANC) and, at the church level, Father Smangaliso Mkhathshua (Secretary of the Institute for Contextual Theology). He also noticed that while the focus of the visit was on workers and their rights he was impressed by the visibility of the church in the daily experience of so much of black South African life.

ince Herald headlined "300 in South Africa. Infected by HIV Virus Each Day" and the *Weekly Mail* in a brief paragraph noted that a Messina youth won R40,000 "from a farmer who welded him to a table".

Exile, imprisonment, death row, underground—these were the daily experiences of the leaders we met. Every union office was heavily barricaded and protected by steel doors and electronic locks. Offices were the continuing target of bombings and officials face daily harassment and death.

Churches

The first day ended in church. Well, not strictly for a church meeting. Each week COSATU brings together all of its representatives. The inner city Johannesburg meeting was held in the hall of the Central Methodist Church. Past the mission display of the church, we were searched by guards before going into the meeting. Chaired by a black South African, briefed by a white COSATU official and with the singing led by a coloured (perhaps that's what Aus-

tralian unions need—moresinging and dancing!) it was an unforgettable meeting. It left me wondering how many congregations I could think of in Australia that regularly played host to a trade union.

Two days later we were in the Soweto of Port Elizabeth with Patrick, our guide, eight years in exile with his wife and 10-year-old son and back in South Africa for only a few months. We sat with his mother and father in their home. There was no electricity but water had arrived a few months beforehand. Patrick's mother talked quietly of the struggle to survive, how neighbours looked after each other, how their farm was taken by whites, how they lost everything, the move to Soweto and going to church.

A little later we passed the church. This, said Patrick, was where he was welcomed back after exile. When the whole neighbourhood turned out he knew he was back home.

Whether a dusty, torn canvas meeting place of a black evangelist or the cream brick building of the Catholic Church in Soshanguve, the church is

visible in its presence in the townships.

Future

Out of the churches of South Africa has come a faith and a theology that has much to teach Australian churches. The Kairos statement on the faith and practice of churches and the intense debate on the role of church and state appear to be far removed from the daily life of our congregations.

Is it because there is no apartheid in Australia? Is it because the state is at best a benign force in Australia? Is it because our ministries are judged to be more effective with an individualised faith than with a prophetic relationship with the state? Are we more comfortable with receiving "awards for services to religion" than with conflict with the state? The churches in South Africa are embarked on an exciting search for their role in a new and emerging country. Whatever its future role the task remains the same.

In the words of one of their leading theologians, Smangaliso Mkhathshwa, "Moral and spiritual health of the community is its primary responsibility. Morality has political, social and economic consequences. That is why the church should keep itself well informed about economic issues which affect society. Through critical social analysis it is the duty of the church to find out why there is suffering poverty racism and oppression in the world."

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A Church ABC

Inglewood is situated 5 km from the centre of Perth, WA, north up Beaufort Street. A residential suburb, it is gradually becoming more affluent and is endowed with many fine amenities. A new civic centre, including a library and infant health centre, is nearing completion between Nine and Tenth Avenues. The area is well endowed with retail, sporting and recreational facilities, and the Mount Lawley Campus of the Edith Cowan University is located nearby. The encroachment of unit development is being resisted. There are a number of retirement homes in the area, including the Churches of Christ home, Carinya

Established in 1926 on Sixth avenue as the tramline made its way north, the Inglewood Church of Christ is located, not very prominently, on a single block, and its building has a fairly classic frontage. There is a chapel, and a hall, kitchen and function areas at the rear. There have been many alterations over the years.

There are now 45 active

members, as people have moved from the area and the church. Most members are in their retirement years. Many are single or widowed, but there are several married couples and a few families. An average of 40 attend the morning



service at 10 am and 15-20 the evening service at 7 pm

Ministering to Inglewood at present is Garry Cowley. Garry, a young man in his twenties, trained at Kenmore for two years before completing his studies at Perth Bible College. Garry was undertaking a twelve-month internship with John Bolton at Inglewood, however when John left for Collie earlier in the year Garry took on the responsibilities of the ministry and has acquitted himself excellently. Garry has as his goal missionary service overseas, possibly in the Philippines. Next year Don Sonsee is moving from Bruce Rock-Merredin to become min-

ister at Inglewood. He is coming to Perth as he has family in tertiary education.

The church has a CWF of long standing, which is faithfully supported by the women, some of whom are in their eighties. A craft group has been op-

erating successfully for the past few years and there is a ladies badminton group. Three home groups operate (one at the church) and there is a "Heritage Club" for primary school children, who meet on Friday evenings from 6.30 to 8. The church also provides teachers for scripture at the Mount Lawley Primary School. A bus from Carinya is provided for the church to pick up people from there and their own homes and take them to worship.

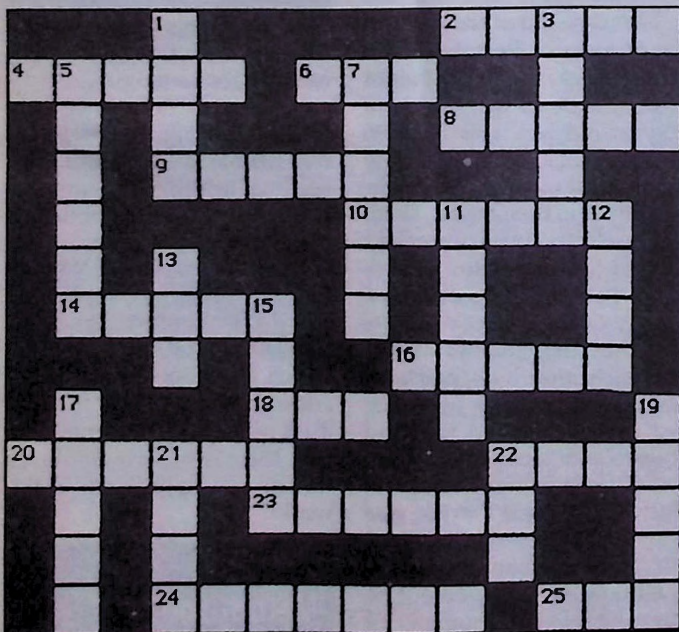
The people at Inglewood are a very caring group. Where there is a need they are very supportive in prayer and practical help. They have a long

history of supporting the wider work, in the conference, in missions (their faith giving provides a high proportion for this cause) and the community. At present they are supporting the appointment of a chaplain to the large (1,300 students) Mount Lawley Senior High School. The church at Inglewood is grappling with its future and seeking to discover its mission. Last year three members of the church travelled to the west coast of the USA, and were heartened by the churches and ideas they encountered there. They discerned that three vital areas for the church to focus on are evangelism, discipleship and worship. Gradually, with much prayer, they are seeking God's will to move into these areas. The appointment of Don Sonsee has given the church a sense of optimism. Inglewood is a church that is not frightened of change, even the oldest recognising and responsive to change if it is necessary. They are excited about the new ministry and doing things differently if necessary.

Focus on Inglewood

erating successfully for the past few years and there is a ladies badminton group. Three home groups operate (one at the church) and there is a "Heritage Club" for primary school children, who meet on Friday evenings from 6.30 to 8. The church also provides teachers for scripture at the Mount Lawley Primary School. A bus from Carinya is provided for the church to pick up people from there and their own homes and take them to worship.

The people at Inglewood are a very caring group. Where there is a need they are very supportive in prayer and practical help. They have a long



Across

2. Prophet with marriage problems
4. Symbol of repentance

6. Where Jesus was born
8. Recovered by Abraham (Genesis 14:16)
9. Amos' home town

Crossword

10. Sarah's relationship to Isaac
14. Father of Jacob
16. Desert camping site (Exodus 13:20)
18. An ... for an ...
20. God made Job his (Job 16:12)
22. Description of the Rider of the White Horse (Revelation 19:11)
23. Jewish queen
24. Who betrayed Samson
25. God of Babylon (Isaiah 46:1)

13. Judas was the holder of the money ...
15. Island visited by Paul (Acts 27:7)
17. Thrown overboard (Jonah 1:5)
19. A of great price
21. One of the gifts of the Magi
22. Test me, O Lord, and ... me (Psalm 26:2)

Down

1. Built by swallows (Psalm 84:3)
3. Blocked the entrance to the tomb
5. Ziza's father (1 Chronicles 4:34)
7. Commander of the Syrian army (2 Kings 5:1)
11. Pilate queried it (John 18:38)
12. There was no at the inn

October Solution



Youth Ministry

It has been well said that youth are not the "church of tomorrow" but the church today. Having accepted Jesus as Saviour and Lord, a person now freely belongs to his family, and as such is part of the church. Yet many young people, though welcomed warmly by the church, do not demonstrate a sense of belonging. You can see it in their language: "They" describes the people behind the policy and the programs of the church, when it should be a "we". You can see it in their behaviour: a young person's lack of interest in a church activity often indicates a lack of personal ownership. That church has still not become their spiritual home.

Many churches are frustrated in their attempts to include young people. Despite all the good will in the world, few young people seem to come up to scratch and make the leap from youth group member to responsible church member. One day, it is hoped, they will become mature, taking their share of the burden of church leadership. But at present their ideas seem so different.

In fact, a large culture gap exists between generations—in society as well as in the church. Not so much a communication breakdown (as it is often portrayed), the gap is really to do with a fundamental shift in values and outlook. Each culture, looking from different standpoints, will vary greatly on what actually constitutes a responsible church member. To expect youth to

• Involving youth in church leadership may seem to be a risk but it is one that pays big dividends in helping young people feel at home in the church

Youth in Church Leadership

by Lloyd Irwin

become "old style" requires a cross-cultural shift, but not necessarily spiritual growth. Tremendous opportunities exist for congregations that are able to include the youth culture into their core life—into leadership.

Jesus' call to discipleship and Christian maturity extend beyond all culture. Committed young people are best able to express this call to other youth in culturally relevant ways. To allow them to shape some of the goals, programs and direction of the church not only gives them a sense of direction and ownership, but also opens the door to presenting Jesus to many more from their culture. Young people will flock to a church where the challenge of Jesus is presented in a culture where they feel at home.

The Benefits

To accept Christian young people into positions of influence in the life of the church is to take a wonderfully progressive step.

• Young people involved in shaping the policy and programs of your church will provide other young people with familiar cultural landmarks for them to begin to feel at home. Instead of special "youth" programs, which simply reinforce the alienation of the cultures, entire church programs need to contain elements that respond to the needs of youth. These will naturally flow from the leadership if young people are included in their number, not as trainees, but as genuine contributors.

• To include youth in leadership will tend to provide a type of automatic conflict management. In his book on *Leading Churches through Change*, D. Walrath notes that when new-

comers take responsibility in the congregation, they begin to understand the institutional burdens the "natives" feel, as well as the threat the newcomers pose to the natives' church way of life. These new leaders become bridge persons, interpreting the feelings of natives to other newcomers, and providing the necessary links to assimilate newcomers into the existing congregation.

• The enthusiasm and energy for new ideas of youth makes them valuable members of the church board. Their positive experiences of new and different programs prompts them to encourage and take responsibility for new programs and ideas. The policies and programs of the church begin to naturally respond to a wider range of people, as the leadership as a whole leads from a position of understanding.

Of course, young people still need training to take their place

as a deacon or elder, and that training needs to be essentially Biblical rather than cultural. Sometimes the demands we make for church leaders are a strange mix of both. The scriptural qualifications for church leaders were laid down nearly 2000 years ago, and are binding in any culture, and above any culture. It is these that form the basis of training and nomination for church leadership.

All of this is a long process. A church keen to involve youth in leadership may need to persevere through a long lag time before the benefits are reaped. But unless youth are integrated into the core life of the church, the church will slowly lose its capacity to appeal to youth at all and will become a cultural enclave with a distinct "use-by" date. In the words of Walrath: "If [one culture] lets go of some things, they won't have to let go of everything. On the other hand, if they don't let go of anything, they run the risk of losing everything."

• Lloyd Irwin is the associate minister (for youth) at the North Turramurra, NSW, church.

Edited by Andrew Ball, Field Director of the Vic-Tas Department of Mission, Education and Development and the Australian Board of Church Development and Education.

CHURCH OF CHRIST Matilda Street PORT LINCOLN

50th Anniversary

Sunday, 24 November 1991
10.45 am Sing-along
11 am Worship and Communion
Speaker:
Ron Roberts
2 pm Musical Celebration

All past members and friends welcome
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RSVP 8 November
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White Papers

• When White Is Green

Roast Pig: Recycled Lamb

Ho-ti and Bo-bo were descended from a long line of Chinese raw-meat eaters. Their shack accidentally burnt down with nine young pigs inside. Rummaging through the ruins they burnt their fingers while touching the unfortunate animals. On licking those fingers they discovered the joys of roast pig.

They rebuilt their shack and installed another litter of piglets. Soon, there was another fire and another feast. They did it again and again...and no insurance company would accept them as a risk. Inevitably, the secret escaped and their neighbours and their neighbours' neighbours got into the act. Homes were burning down all over the country and there was the pleasant odour of roast pig in the land. At last, a lateral thinker arose who pointed out that it was possible to have roast pig without burning down the house. That unknown wise man may have been the inventor of the outside barbecue!

When Charles Lamb told that story he could not have imagined how closely his parable would fit our own day. We are burning and wasting our planet, our home, for temporary satisfaction.

I've done my share of righteously condemning the spoilers of this world, and it came as a shock to learn that I am very much a part of the problem. Despite our name, I thought we were more green than white.

We have a solar hot-water service, our clothes dryer is sun and wind driven and our dishwasher starts with the stimulating conversation cycle, "You wash, I'll dry!" We wash the car on the grass we call lawn and we put out our bottles, jars and plastic for recycling. We took our newspapers to the local Lions depot, until the Saturday Age clogged the system and closed it down. We grow more trees than we cut down and we support the conservation movement.

Then came the shock! One day I filled my car with petrol and was charged \$60.36! There had to be a mistake! There was no mistake! No wonder we have self-serve! Petrol sellers wouldn't want to be at the bowser and see strong men cry!

I hid my pain as I paid the bill, but I was troubled by a vagrant thought that I almost certainly was using more than my share of the world's oil. Millions of Africans, Asians and others don't use much petrol because they can't afford vehicles. When they are able to afford them, there will be no petrol left. Millions in the Third World receive less in wages than our unemployed get for not working at all!

I am a spoiler because I am part of the privileged who are wasting and despoiling the planet. It is no consolation to know

that the USA and other nations are even more profligate. It is not only oil. Oil is only one of the earth's limited natural resources which we are overusing.

Oil is beneficial. It is also a menace. The gases released into the air by the burning of oil and other fuels threaten dangerous climatic changes over the next few decades. The benefits will shrink as supplies run low and it is predicted that we shall run out of oil by the year 2020. This prediction does not allow for fuel-thirsty wars and such stupidities as the burning of the wells of Kuwait. We cannot afford to use our resources at the present wasteful rate. We are stealing from tomorrow's children! We have to change. We cut down too many trees, dig up too much treasure, pollute the air, streams and seas and clutter up our national living rooms with too much garbage. All this and much, much more causes the planet-carers to wring their hands in despair for the future.

Then we have our population problem. It is estimated that 80,000 persons die each day through starvation. How, then, are we to feed the coming billions? It took all of BC and 1800 years of AD for the world's population to reach one billion. It only took another 180 years to reach five billion! In just another 60 years or so there will be 10 billion crowded onto the earth!

These facts are well known, but we ignore them. The high-consumer societies are seeking to lift even higher their standard of living. They will want even more of the world's contracting resources. Too many act as though there never will be a day of reckoning.

The oil problem is serious enough to demand the attention of the best minds we can find. But oil is only one of a dozen areas that have to be tackled before we run out of time...and life! We cannot continue to waste our world for short-term pleasures.

That is what Ho-ti and Bo-bo were doing, with this difference: Ho-ti could easily rebuild his house! We can't!

This planet is all there is for us and it is not even ours!

We are God's tenants. Despite the dangers it is still not too late for us to start caring for our home, but we shall need God's help!

—A.E. White

[This is not a "solutions" paper. We know what the solutions are. Scientists and planet-carers have been telling us for years what has to be done and how soon we must do it. What is required is the will by individuals, communities and governments to act to move toward a simpler lifestyle, but because so much depends upon governments, I am pessimistic.]

• Growing Spiritually

by Bill Flett

Reflections on Growing

Wheat harvest was a stretching time "down on the farm". The days of hard, hot labour were long, with anxious eyes scanning the sky every morning for signs of the storm that could wipe out all the months of hopeful waiting in one dreadful hour of hail, rain and wind. We were all stretched to the limits of stamina and strength. Those who were younger had to take over the normal routine of milking and caring for the stock. Yet memories of each year's harvest revive a real sense of achievement! The pressure, the extra busyness brought its own reward of a job well done. The challenge made us men when we were only boys.

Are you tired of being stretched to the limit—of your ability to cope?—of your endurance?—of your parental wisdom? Are you constantly being asked to bear another's burden? Let me assure you that God's resources are sufficient for you. He is "able to do immeasurably more than we can ask or imagine" (Ephesians 3:20). Just as Jesus reassured Paul, so he speaks to us: "My grace is sufficient for you; my strength is made perfect in weakness." Being stretched today will result in a growing Christian maturity tomorrow.

• Bill Flett is the minister at the Hamilton, NSW, church.



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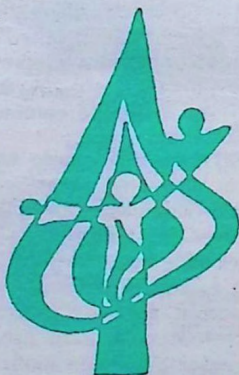
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Personal

Baptisms

• Fiona Diffey, Albury, NSW
• Melissa Thurrowgood, Murray
Smith, Scott Stephens, Angela
Kuipers, Rhys & Caroline Jones,
Deanna Hargreaves, Berwick, Vic
• Mrs Lorna Bartlett,
Warracknabeal, Vic • Han Zhou,
Col Light Gardens, SA • Lachlan
Spicer, Kalamunda, WA • Barry
Scott, Parkdale, Vic • Colin Blakeley,
Matthew Sendt, Thornleigh, NSW

Marriages

• Megan Nugent to Tony Allport,
Albury, NSW • Bronwyn Thomas
to Andrew Smith, Berwick, Vic
• Michelle Knieli to Andrew Perry,
Padstow, NSW • Joanne Knowles

to Garreth Morris, Natalie Kirkman
to Gregor Wilson, Kalamunda, WA
• Amanda Armstrong to Ian
McLean, Parkdale, Vic

Deaths

• Jean Dawson, Berwick, Vic • Mrs
Emily Parkes, Padstow, NSW • Al-
fred (Bunty) Tong, Warracknabeal,
Vic • Allan James, Eric Allen, Col
Light Gardens, SA • Nellie May
Stephenson, Oakleigh, Vic • May
Rees, Cis Huntley, Laurie Ash,
Tootgarook, Vic • Mabel Ethel Box,
Parkdale, Vic

Changes

Tootgarook: New mailing ad-
dress—PO Box 412, Rosebud 3939.

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Obituaries

Obituaries are limited to 100 words

Box, Mabel Ethel

(24.8.91) The church at Parkdale has been saddened by the passing of Mabel Ethel Box, who came into the fellowship of the church following her baptism in 1947 by J. Wiltshire. Mabel maintained an active role right up until her death, and will be remembered for her long association with the Tennis Club, a member of the Board of Officers over many years, and a long record of teaching in the Bible School. Mabel's active concern for the practical needs of the church kept her busy arranging street stalls regularly through the Ladies Aid Auxiliary. The church's prayerful sympathy is with her two sons—Warwick (Taylor) and Mervyn—and her granddaughter, Jennifer.

—Keith Pitt

Huntley, Sarah (Cis)

(18.9.91) Born in the UK in 1903, Cis came to Australia when in her late teens. Soon after she joined the East Kew, Vic, church and there married Bert Huntley in 1935. She and Bert a few years later moved to Cheltenham and became active in the church there. In retirement they moved to Rosebud and to the Tootgarook church. Cis was particularly active in women's work and Sunday school. Her home and household skills were always readily employed in the Lord's work. Her son Arthur, daughter Joy, grandchildren and many others expressed wonderful appreciation of her lifetime of service, love and faith.

—Ian Cartmel

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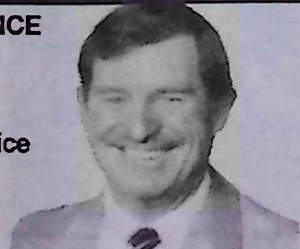
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Church News

NSW

ALBURY (Alex Wilson) Visits from Covenant Players (13 Oct) & YWAM (20 Oct) ... Step Out in Faith weekend (26-27 Oct) incorporating new board & annual meeting ... Musicians launch month of fundraising for new piano & sound system. Activities include spa & barbecue night & joy flights.

PADSTOW (Ed Holt) Recently church experienced God's blessing through camping. "Girl's Getaway" held with Joy Jarman guest speaker. Program included formal dinner with four men from church surprising women & teenagers by serving & entertaining them. Three weeks later men & boys camp held under canvas. Student, Ian Jones, led studies & provided very "physical" activities such as "war games". Boys from single-parent families could observe Christian men in everyday situations.

TWEED HEADS (Richard Oakes, Guy Cooper) Seven baptisms recent Sunday morning. All received into fellowship, making 12 in last two months ... Graham Hyman from Youth Specialties Australia recent speaker ... Three young people from South Africa, here for World Wave Ski championships, shared faith in Christ ... Lorraine Hensby, state CWF President, visited & delighted Northern Rivers representatives with message in song & word ... Morning service continues in Civic Centre.

NORTH HAVEN (Earle Martin) Encouragement in many ways ... Noela Tiedeman regular pianist & we use Ken's spiritual songs ... Mid-week Bible study, prayer & fellowship groups begun ... Church paper "The Good News" issued weekly ... Letterbox & local newspaper advertising ... Preparations for district Carols Night.

THORNLEIGH (Franklyn Elliott, Stuart Wesley) About 40 from the church attended the recent Wimber "Holiness Conference" in Sydney ... Special feature at a recent healing service was the baptism of two men. These services are being well supported.

SA

KEITH (Ken Wray) Ladies Care & Share group provide an outreach ministry ... Pals commenced for church primary school children ... High school Bible study group meets weekly ... Christians in Fellowship baptised by immersion granted voting rights & option to stand for office ... Following July AGM church has no elected elder ... Recession & other factors not

helping church finances ... Minister transferring to Fullerton in January.
COLONEL LIGHT GARDENS (Adrian Clark) Memorial Garden established in church courtyard where families can have plaques attached to wall in memory of those who have died ... Caring for Creation series run by Adrian Clark & Ted Heard ... Pleasant Sunday Afternoon held raising \$202 ... Participating in pulpit exchanges with local Baptist church ... Han Zhou, Shanghai Chinese, baptised ... Church saddened by deaths of Allan James & Eric Allen.

Tas

LAUNCESTON (R. Foster, C. Spaulding, D. Tobler) 40 Hour Famine raised over \$3,000 ... Working bee held at Camp Seaview 1-3 Nov ... Church investigating opening opportunity shop ... Gordon Barr (Hobart) speaker at 7 pm on 3 Nov ... Church annual meeting on 5 Nov. Church elections resulted in one new deacon & five new elders including Joy Robinson ... Brian & Julia Coats home on furlough from Zaire.

Vic

BAYSWATER (R.C. Combridge) Church celebrated 120th anniversary on 20 Oct weekend with a time of fellowship, when present & previous members came together. Speaker Gilbert Cann challenged church to be "relevant" to the community around us ... Eunice Handasyde back after extended overseas travels ... David & Robyn Harmer's family represented OMB on 27 Oct ... Boys Club featured at evening service same day.

BERWICK (Tim Hanna, Peter Holt) Students Winter music recital ... Peter Holt appointed Greenacre, NSW ... 40 Hour Famine raised \$2,000 ... Andrew Ball appointed associate minister, commences February 1992 ... Good Companions talent scheme \$550 for building fund ... Country Fair raised \$7,500 ... Members still working on church & landscaping ... 3 November brief service in factory then members walked to new church in Centre Road. Month of special services to celebrate.

WARRACKNABEAL (Kevin & Rhonda Luttrell) Warracknabeal pastors Kevin & Rhonda Luttrell lead way for youth support in town. Under the auspices of Churches of Christ Community Care, have promised funding to get the program up & running. Both youth & older & representatives from Secondary College, CES, a senior con-

Church News

stable, W'beal youth worker & Community Services worker Horsham are fully behind the concept. The objectives are: provide team of support for youth, living/survival skills, counselling, short-term accommodation for homeless in crisis situations, support for youth low self-esteem & motivation.

MAIDSTONE (Wes Rodgers) Mark Rodgers, Tom & Olive Hampton wished speedy recoveries after operations. Flora Harrold home, Dulcie Crutchley hospitalised... In absence of Wes & Rita on holidays, Adrian Gonez (CCTC) & Allan Carr (FAB) speakers ... Jean & Harry Cooper congratulated 40 years married ... Max & Stella Carter visited... Chapel being shared with Church of God Elim ... Ida Phillips, secretary, has resigned.

OAKLEIGH (W.J. Edwards) Church family directory has been compiled & is appreciated ... There is much sickness among membership ... Men's dinner held in manse 15 October to initiate friendship & service ... Friendship Group's barbecue held 27 October ... Church suffered grievous loss in death of Nellie Stephenson, former BS teacher & organist... Minister visiting Vanuatu representing Australian church in centenary celebrations ... Speakers 3 Nov Ian Stacey & Craig Finlay.

TOOTGAROOK (Mal Giezendanner) CWF birthday meeting well attended. Dorothy Smith spoke on "Vanuatu Now and Then" ... Interesting day with Trading Partners... Old-fashioned party night enjoyed by all ... Church's 40th anniversary speaker Walter Rolley & an afternoon with Lowanna Singers ... Missionary Day held. Speakers Dorothy Geyer & Barry Jenkins ... Dedication service for baby Grace Palmer... Hospital stays for Ted Leigh, Val Best, Muriel Bullock.

LA TROBE TERR, GEELONG (C.J. Mackenzie) Dr Paul Barnett, Bishop of North Sydney, guest speaker on Revelation at 134th church anniversary ... Bible study fellowship studying the fruit of the Spirit ... Garth Paddle continues to help needy families ... CWF celebrated 77th birthday with over \$450 raised for Christian Education in Schools ... Deaf Christians witnessed to a full chapel at family service ... 67 attending weekly sign language classes.

PARKDALE (Keith Pitt) Colourful Spring Flower Festival worship service resulted in distribution of more than 30 bouquets to sick & elderly of community ... One young person baptised recently ... Overseas

Mission celebration service had Dorothy Geyer as guest speaker ... Missionary Gift project has been started ... Monthly Evening After Church Fellowship is proving successful ... Prayer Triplet groups are being formed in the life of the church.

PEEL ST, BALLARAT Church preparing & praying for arrival of Wayne & Cheryl Allen & family commencing February 1992 ... Church being well served with preaching of Will Marshall, Albert Graham, Kevin Rankin & Robert Corrie ... Successful youth service 7 pm 3 November with one lady

re-dedicating her life & Graeme Baldock making his decision to be baptised ... New vertical blinds installed in building upgrade.

WA

CARNARVON (Don Bone) Fund has been established to purchase small bus to help those with transport needs ... Visiting speaker Hans Bohm of Christian Blind Mission International ... Church picnic enjoyed at local beach ... Vic & Nan Collyer given farewell party. They have been in charge of catering at Olive Laird Hostel while Muriel Holt

took holidays ... Don Bone spoke on local radio station.

KALAMUNDA (Mark Proud, Paul Sanders) 40th anniversary celebrated with thanksgiving dinner attended by foundation members & special guests. Elders shared vision for the future ... Good News Holiday Club well attended, over 100 children participating in varied program each day ... World Mission Week 20-27 October. Theme "Becoming a World Christian". Guest speaker Geoff Morrow, National Director, Ministries for WBT ... Rocksalt welfare program still active & meeting a need in district.

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