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# THE AUSTRALIAN CHRISTIAN

## New CCTC Principal

—page 5



## Balwyn, 1922-92

—page 3



## Bible Study

Those of us who haven't gone to Long Beach, California, for World Convention can still share in Leroy Garrett's breakfast Bible studies

—Pamphlet Club

## Winter Fellowship



Churches in colder climates, e.g. Ballarat and Canberra, have great nights of entertainment in winter

—page 7

# THE AUSTRALIAN CHRISTIAN

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## Guest Editorial

# Which Road Shall I Take?

Dennis Nutt

At the beginning of Charles Swindoll's book *Living above the Level of Mediocrity* is a piece of prose reprinted by permission of United Technologies. It is entitled "Aim So High You'll Never Be Bored".

The greatest waste of our natural resources is the number of people who never achieve their potential.

Get out of that slow lane. Shift into the fast lane.

If you think you can't, you won't. If you think you can, there's a good chance you will.

Even making the effort will make you feel like a new person.

Reputations are made by searching for things that can't be done and doing them.

Aim low: boring, aim high: soaring.

While this was written for the secular world, and contains some ideas we would shun, there are elements that are true of the church: our church.

Soaring requires some risks that scare some people. The world, and the church, is full of those who give up quickly, settle for the same old thing or something less. Buried in the middle of the Old Testament hymn book is Psalm 90. The verse to this hymn reminds us that life is brief and we should number our days so that we can get the most from life.

God is pleased with excellence. His call was not for comfort. It was not for a risk-free existence. Rather, crowds gathered around him even when he sought solitude because he called for sacrifice and commitment, in order to gain the ultimate—eternal life.

Achieving greatness calls for a vision of the future that is rather specific. Seeing the possibilities for our movement, without being frightened by the cost in terms of risk and commitment, will be one step towards a better future.

"One who fails to plan, plans to fail" and "Where there is no vision, the people perish" are statements that have been commonly quoted to encourage us to have a dream, a vision, goals and plans to accom-

plish them. It most certainly is important that each one of us as individual Christians has a vision and a goal for which to strive. It is also important that as a movement we have a vision and goals.

In Wonderland, Alice stood at the crossroads with the Cheshire cat looking on.

"Which road shall I take?" she asked.

"Well, where are you going?" the cat inquired.

"I don't know," she replied.

"Well then," said the cat, "If you don't know where you are going, one road is as good as another."

I wonder where we are going as a movement? Are we working for the goal we have in view of the eyes of faith. Once we have the vision, we begin to toughen our faith so that we will stand strong in temptation, stand tall in the face of criticism and stand firm in the face of discouragement.

The future for our movement calls for an order of business that is extraordinary. It is going to call for some risk-taking. It means breaking out of the ordinary.

Our movement, as well as individual Christians and local churches, must look to the future.

We must have the vision for the near-term and the longer-term; and then eat, live, breathe and work diligently to accomplish the vision. Success requires the right kind of goals and then the determination and dedication to pursue them towards accomplishment.

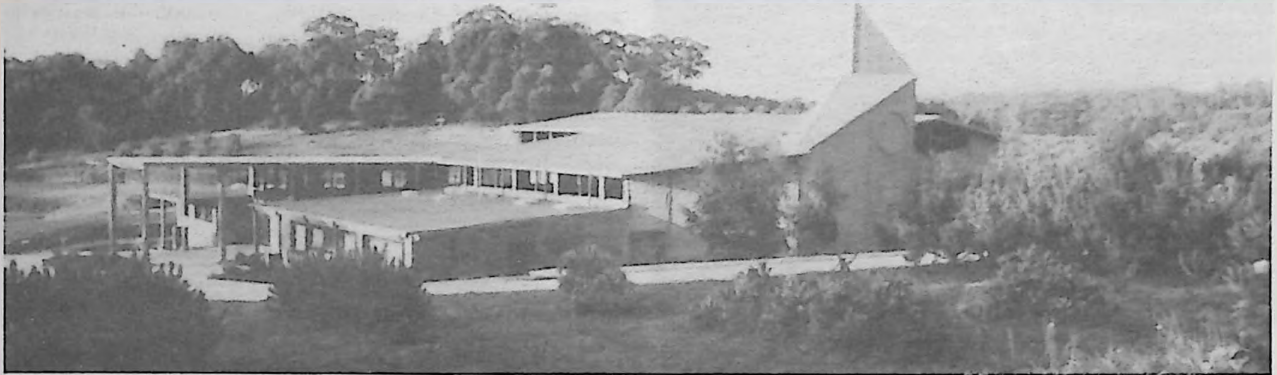
We must decide not to settle for mediocrity. We want to do our best for Christ. Let's soar towards excellence in service and be prepared to take the risk.

• Dennis Nutt is senior lecturer in *Biblical Studies and Church History at the Churches of Christ in New South Wales Theological College at Carlingford*, and is currently the *New South Wales Conference President*. He is married to Pam and they have three children, Jeffrey, Catherine and Johanna. Dennis graduated from *Woolwich Bible College, now Carlingford*, in 1966 and has ministered in *New South Wales ever since, at Penshurst and Greenacre and full-time at the college since 1981*.

## Mt Evelyn Achievement

*New facilities opened*

• The new Mt Evelyn church building



Over 1,000 participated in the opening services for Mt Evelyn's new facilities on a 10-acre site on the Monbulk Road, Mt Evelyn, Vic. The buildings, insured for \$1.3 million, were opened debt free and are stage one in a larger project. Vic-Tas Conference President George Warren, presented a greeting. Municipal and local church representatives brought additional greetings.

The building was designed by architect Keith Butler. A feature of the design is the extensive use of mud bricks in the wall structure. Thousands of hours were given by volunteers to the construction. Tradesmen have driven on to the site out of curiosity and stayed to offer their services either free of charge or at low cost. Sharing in the work has built strong friendships among the workers.

Included in the suite of buildings are a large chapel area, foyer, administrative offices and meeting rooms. Services currently have 500 attenders for morning worship with 200 at night. With the new facilities it is anticipated that attendances will grow rapidly. 50 new members have been added since October.

Allan Meyer has led the church as senior pastor for 10 years. A team of eight full- and part-time staff members are associated in the program. The eldership team consists of nine women and nine men. The

church has an extensive program catering for all age groups and diverse needs. During Allan Meyer's 10 years of ministry the church has had no permanent home. Until the opening, services were held in the Lilydale Secondary College premises.

The Mt Evelyn church commenced in 1947 and a foundation member, Betty Grigg, shared with her husband, Bert, in unveiling the commemorative plaque.

The church leaders, in their public and printed statements, affirmed their continuing commitment to association with Churches of Christ, noting that the inclusive stance allowed people of other denominations to feel accepted into the fellowship. Past denominational differences were being transcended and a new unity discovered in the historic position and freedom of our churches.

The congregation supports an extensive mission program in India, which in the last six years has established some 100 churches servicing 245 villages.

The ministry vision statement for the church concludes, "As we move into our newly constructed church home we are preparing to serve the Lord as never before in our own local area through a renewed commitment to evangelism, through a range of healing and restoring 'recovery' ministries employing the spiritual giftings of our congregation and

through a renewed commitment to doing all things well as a local New Testament church in the name of Jesus."

This project represents a continuation of the development

of larger church centres in the Melbourne metropolitan area. Recent major initiatives include Berwick, Glen Waverley and Swanston Street, Melbourne.

—Don Smith

## Balwyn 70 Not Out!

*Three score years and ten*

On 5 July Balwyn, Vic, church celebrated 70 years of service in the community.

The foundation meeting was held on 16 May 1922 and the present site on the corner of Cherry and Whitehorse Roads was purchased.

On 2 July Gilbert E. Chandler led the first service in a marquee on the new site and a gospel tent mission commenced on a site in Whitehorse Rd near Weir St. Opening membership was 36 and 19 attended the first Bible School. Three years later membership had

reached 230 and there were 300 scholars in the school. The first services in the new building were held on 8 October 1922.

The present membership is around 60 with 30 scholars in the school.

The church is encouraged by the addition of several young families in recent years and the faithfulness of the "old brigade".

We look back on "three score years and ten" and thank God for everything, but we look forward to a bright future.

—Don A. Thomas



• The beginnings of the Balwyn church—the tent mission, 2 July 1922



• Mission Possible helping

## New Hope

### Camps to help young people

An open forum will be held on 14 August to discuss an exciting new venture in Victoria designed to bring hope to many struggling young people and their families.

Mission Possible Inc, an associate centre of Fusion Australia, will spearhead this project. It is aimed at children who are not coping with school and/or home pressures and is modelled on a highly successful camping program in the US.

The program will take place in a remote bush setting under the supervision of professionally trained Christian youth and social workers.

Long-term therapeutic camping is the technical term for the program, wherein young people aged 9-14 will have a chance to work on social skills, increase their self-esteem and renew their interest in education.

The initial project will be for boys, however one for girls is hoped to be opened shortly afterwards.

The program involves the children, in groups of 8-10, under the supervision of two leaders, to build and maintain shelters and living areas.

The participants will also be involved in a range of activities, including crafts, woodwork, maths, writing letters and compiling newsletters. General

life skills, equipping the young people for their return, is also a large emphasis of the program. Regular home visits are mandatory, aimed at fostering and enhancing the child's relationship with the family.

The forum will be held at the Eastleigh Gospel Chapel, East Boundary Rd, East Bentleigh, commencing at 7.30 pm. Anyone wanting to know more can contact Janet Leslie on (03) 563 7573.

## 30,000 Young People, 60 High Schools, 43 Chaplains

### Great opportunities in SA

Gather together 120 Year 10 students, put them all in a gymnasium—or drama room, or library—add in three or four teachers and then mix them all up with four people from a seminar team and you will have a wonderful recipe for bringing the message of Jesus Christ to young people.

In South Australia the Heads of Churches Schools Ministry Co-ordinating Group (generally known as the Schools Ministry Group or SMG) has the responsibility for all the minis-

try that happens in the state high schools in SA. Its vision is to: "change the way a whole generation of South Australian young people think about and respond to God, themselves and others in the light of what God has revealed in Jesus Christ".

The SMG works through the Secondary Schools Group, which has responsibility for running seminars in the high schools. Every year group is covered.

Up to June 1992 seminars have been run in over 60 high schools and over 30,000 young people have taken part!

The SMG also works through the Chaplaincy Planning Group, which oversees the placement, support and work of chaplains in our high schools.

Currently there are 43 chaplains. Another six or seven will be in the schools by the end of the year.

A working group is being established consisting of key educators who will meet to develop a response on behalf of the SMG and the churches on Education Department documents and issues. Current areas that will be looked at include: Attainment levels, the SA Parliamentary Select Committee on Primary and Secondary Education, the Education Department's Social Justice policy and the Review of Junior Secondary Education.

The work in primary schools is being looked at in order to see what might be the most appropriate ways to be involved.

The SMG staff consists of a director, administrator, chaplaincy co-ordinator, Western region worker and Eastern region worker. Its board is made up of the youth directors of the mainstream denominations as well as a number of parachurch organisations, e.g. Scripture Union, YWAM, Fusion etc.

The SMG is unique in this country for its level of co-operation between denominations and with the high schools, the way in which all parts of the schools ministry are linked and for the depth of ministry in some of our schools (there are

school principals asking what the program will be for the next five years).

The church needs to take far more seriously its opportunities and responsibilities in relation to ministry in schools.

—Jim Keatch

[Jim Keatch is currently Associate State Minister for Churches of Christ in South Australia. He is also Chairperson of the Heads of Churches Schools Ministry Co-ordinating Group.]

## Church Bus Dedicated

### Transport for students

Almost 20 students, from Malaysia, Hong Kong, Sri Lanka and Nigeria shared in the evening service at Launceston, Tas, on 28 June when the church bus was dedicated to the church's ministry to overseas students studying at the Launceston Campus of the University and the Maritime College. The number of students attending and participating in services is increasing. WEC student, Kit Ling from Hong Kong, was commissioned to work among the students on behalf of the church, and Donald Ting from Malaysia was welcomed into membership and presented with a Bible in Mandarin.

Joy Robinson reported on the operation of the Op Shop, which will be on the planned bus route to and from the University and the Maritime College, providing free transport also for shop customers to the Sunday services.

—P. Harrison

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## New CCTC Principal

*Greg Elsdon to begin 1994*

Greg Elsdon has been appointed principal of the Churches of Christ Theological College (Mulgrave) for an initial five-year term beginning 1 January 1994. Currently Greg is the H.G. Harward Lecturer in New Testament Studies at the college.

Greg has a well-earned reputation within the college community for being a teacher who encourages and excites his students and fosters integration of experience, learning and spirituality. Students seek him out for counsel, knowing that he will encourage them to work through issues.

With his wife Elaine and daughters Bronwyn, Fiona and Kerry, Greg has lived on the Mulgrave campus from the beginning and has played a major role in establishing a warm sense of community and identity.

He will bring with him experience from a variety of ministry situations—outer suburban and inner city—his last as assistant minister at Dandenong. The enthusiastic response to his short courses from church members indicate that he is very much in touch with the realities of congregational life and ministry.

His ministerial and theological education was undertaken at the Melbourne Bible Institute and then the Evangelical Theological Association (Whitley and CCTC). The Master of Theology degree was gained with honours at the Baptist Theological Seminary, Ruschlikon, Switzerland. His research in Matthew's Gospel is continuing. Study leave during the first semester next year will enable him to complete his Doctor of Theology through the Melbourne College of Divinity.

When he begins his principalship at the age of 39, Greg Elsdon will be the third oldest of the seven principals in COB/CCTC's history. He is strongly committed to continuing both the heritage and contemporary contribution of Churches of Christ. He has summarised his approach in these words: "As a pastor and teacher in Churches of Christ I have a passionate commitment to seeing that the gospel of Jesus Christ becomes powerfully visible in the life of our churches.

"The Christian gospel is not something to be merely talked about or debated—it must become our corporate personal experience. Unless our reading and teaching of the scripture transforms the way we live we are misreading the scriptures. As the gospel is demonstrated in 'flesh and blood' the church becomes God's missionary community, capable of communicating hope in a world of despair and suffering."

The appointment was made by the Board of Management after a long process. It began with a major review of the mis-



• Greg Elsdon

sion of CCTC and the roles of the principal. The position was advertised, enquirers were given detailed information and finally there was an extensive and open process of interviews that included faculty, student representatives, the selection committee and the (interstate) board.

The Board of Management is confident that CCTC under Greg's leadership will continue to provide education that will assist our churches to fulfil their God-given mission, as well as providing help with insights and skills to many members who continue to find the ministry of CCTC exciting and practical. The collegial style of leadership of principal with faculty that has been developed increasingly during recent years, together with the support and prayers of the churches, enables us to look to the future with confidence.

—Dr John Bailey,  
Board Chairman

## Stoop for Success

*Psychologists visiting Melbourne and Sydney*

David and Jan Stoop will be visiting Australia for seminars at the Nunawading, Vic, church (3-7 September), and Northside Community Church, Sydney, NSW (11-19 September). This is a joint venture arranged by Cheryl Johnson, Singles Ministry Coordinator, Vic-Tas Department of Mission, Education and Development, and Jay Bacik, minister at Northside.

Dr David Stoop is a clinical psychologist in private practice in California and a senior program director for the Minirth-Meier Clinic West, a

psychiatric treatment program. He is a graduate of Fuller Theological Seminary and the University of California. Jan Stoop is a graduate of Fuller Theological Seminary, and is a doctoral candidate in clinical psychology. Both are experienced international seminar and retreat leaders.

David Stoop's many books, include *The Angry Man* (how suppressed anger in men destroys relationships), *Forgiving Our Parents*, *Forgiving Ourselves* (understanding family of origin) and *Hope for the Perfectionist* (how to overcome perfectionist pressures).

The Melbourne seminars will cover the following topics: Winning as a Woman, Successfully Single-Living with Life's Hurts, Intimacy, Making Good Marriages Better, and Forgiving Our Parents, Forgiving Ourselves. In addition to these themes, in Sydney he will speak on Hope for the Perfectionist, The Angry Man and Twelve Steps to a New You.

Further information about the Melbourne visit can be obtained from (03) 877 6077 or (03) 326 8900 and Sydney enquiries can be directed to (02) 439 7822.



• David Stoop

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## New Appointment at Peter Mac

*Moss Arnot commissioned*



• Rev Dr Graeme Gibbons, Dorothy Turner and Moss Arnot

There was a significant link with the past when Moss Arnot was commissioned as Head, Pastoral Care Department, at Peter MacCallum Cancer Institute in Melbourne on 31 May. Dorothy Turner laid hands on Moss during the prayer of commissioning. It was Mrs Turner's late husband, John, who laid hands on Moss at his ordination in 1968.

Moss has been in the Pastoral Care Department at Peter Mac since 1988. Before that he had parish ministries at Murray Bridge and Brighton, SA, and school chaplaincies at Sale and Bairnsdale, Vic.

He is appointed as an Inter-Church Chaplain at Peter Mac and the Department has a very ecumenical approach. It is a joint appointment between the Institute and the Inter-Church Chaplaincy Committee of Victoria Incorporated.

The Director for Field Development, Louis Van Laar, is the Churches of Christ representa-

tion on this body and he participated in the service. Glen Wegner, minister of the Doncaster church, where Moss worships, also attended. Jean Milne, also from Doncaster, was the cantor for the singing of the Aaronic Blessing.

Peter Mac is the largest specialist cancer centre in Australia and is very warmly regarded by almost all Victorians.

The Pastoral Care Department is recognised as playing an important part in providing

comprehensive care for those living with cancer and their family or friends.

Local churches can contact the Department at any time to let them know of members or contacts who may be having

treatment and might appreciate a visit.

At the same service Jan Wade was commissioned as Director, Clinical Pastoral Education, and Jodi Sindorff as Pastoral Counsellor.

## Rotary Award

*High honour to Bruce Armstrong*

At the Changeover Dinner of the Toowoomba East Rotary Club, Bruce Armstrong, senior minister of the Margaret St, Toowoomba, Qld, church, was awarded Rotary's highest honour—being made a Paul Harris Fellow.

Bruce received his fellowship for his work within Churches of Christ and the wider community. He has actively supported marriage counselling, a support group for single mothers, shelter houses and youth groups and has organised the annual non-denominational

Easter and Christmas services at the Toowoomba City Hall.

Bruce has been associated with Rotary for well over 20 years. He has been actively involved and supportive but has not held major office because there would be activities organised over a weekend he could not attend because of church commitments.

The award was a surprise to Bruce, and in gratefully accepting the award he recognised the contribution his wife Iris had made in making his involvement possible.



• Iris and Bruce Armstrong

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## Soup and Cracker Night

*Entertainment on a winter eve*

Braving a chilly Canberra winter evening on 28 June, 86 gathered in the modern, cosy Tuggeranong Churches Centre to enjoy a warming "Soup and Cracker Night". Family groups and friends sat at tables anticipating the all-age program that was to follow. The purpose of the gathering was outreach, witness, family togetherness, worship and wholesome fun.

The night began with a joyful and uplifting time of praise led by Zelma Herbert. The young adults, through a skit, then challenged everyone not to blame God when things go wrong. All enjoyed the delightful movement to music which followed, performed by Heather MacDonald, 11, and

Emily McNair, 10.

Then, at last, we were allowed to sample the delicious home-made soups—at least a dozen different varieties! After a number of return trips, our munching subsided and Michelle Yeo, 5, confidently and fluently recited Colossians 3:12-14 from memory. Minister Don Herbert then amused all with his children's story, ably assisted by his cheeky friend Edward.

Rapt attention greeted Antoinette and Felicity Herbert as they sang a Michael W. Smith song "Friend". Finally, guest Ian Brown shared his testimony, pointing to the absolute faithfulness of God to his word.

—Julie Mortimer

## Winter Cabaret

*Taking the gospel to the people of Ballarat*



• Adam and Cameron Tudball performing the opening rap item at the cabaret

21 June saw the largest outreach night in the two and a

half years of Stephen Templeton's ministry at Dawson Street, Ballarat, Vic, church when the church held its annual Winter Coffee Cabaret at the Ballarat Tennis Association Hall and had 330 in attendance. The evening was a great night of fellowship and entertainment, concluded by a gospel message presented by Stephen.

Outreach is what is at the heart of the church and the Dawson Street Coffee Cabarets have grown in number over the years from 80 to 330. The secret of this growth has proven to be in the enthusiasm of God's people expecting God to work, with an openness to take the gospel to the people of Ballarat, instead of expecting people to come to the gospel.

Dawson Street is a church that is not tied to its buildings or the traditions of the past. It is an old church with a young, enthusiastic ministry team.

## Leadership 2000 Training

*Off to California*

In 1989 the Leadership 2000 program, sponsored by Christian Projects, saw a group of ministers share in an exciting training program organised by a senior ministers' conference. The training program, which was held in Singapore, has made a significant impact on many of our churches and, because of this success, Christian Projects and the group of senior ministers are organising a similar training event in Anaheim, California, for 1993.

35 ministers have already been invited to apply for the 15 positions available. The successful applicants, who will have their fares and accommodation fully subsidised, will demonstrate the potential to lead a larger congregation and have the basic commitment to encourage the growth of their congregation.

In addition to the 35 already

invited there may be other ministers in Australia who feel they have the potential to benefit from such a program. They are welcome to contact E. (Ted) C. Keating at 184 Surrey Road, Blackburn, Vic 3130, (03) 877 6077 for details regarding application and interviews.

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# Letters to the Editor

Letters are limited to  
200 words

## The Good Neighbour, Who Is Unfortunately a Samaritan

To the Editor,

The so-called parable of the Good Samaritan is one of those unlucky passages in the Bible that suffers from over familiarity. For too long it has simply been seen as a nice story about a marginalised person helping a victim, when others have walked past on the other side of the road. Stephen Curkpatrick's recent article ("AC" 4 July) is an excellent example of what hidden treasures can be found beneath the crust of Christian sentimentality. There is however, even more to be found by looking at the context in which Jesus told the story.

The story of the Good Samaritan (Luke 10:29-37) is not a parable randomly told to explain grace in the Kingdom of God, but the answer given by Jesus to a religious lawyer asking who the neighbour is he must love to inherit eternal life (10:27). After contrasting the actions of the despised Samaritan with those of the priest and Levite, Jesus asks the lawyer this question: "Which of these three, do you think, proved himself a neighbour to the man who fell into bandit's hands?"

Jesus has in fact inverted the lawyer's question and understanding of "neighbour". The easiest neighbour to love would have been the naked man in the ditch, even perhaps if he were a Samaritan. For to love someone we can help and pity is to remain in control. The harder neighbour to love is someone who shows us undeserved hospitality even when they themselves are treated inhospitably. To love a person who ministers to our weaknesses requires the difficult decision to accept grace. Love in this sense is passive and not active. It is love which is powerless and not one of power. This is the neighbour we are called to love, even if they are a "Samaritan".

—Mike Folland  
(The Patch, Vic)

## Manhood

To the Editor,

After reading the strange letters from Dr Lyn McCredden and Peter Mendham ("AC" 4 July), I considered taking *The Australian Christian* to task for circulating two separate guest editorials in the 20 June issue. However that probably didn't happen, so I can only assume the two letter writers read the same editorial as everyone else. Both seem to have a problem with the editorial addressing the topic of men. Guest editorials address a number of subjects and with nearly 50% of the population being male, manhood must surely be a relevant topic.

Peter Mendham accuses Don Herbert of assuming a number of things, yet has no trouble with assuming Don's attitude to a number of details that don't appear in the article, such as the equality of men and women, single-parent families (what a beautiful red herring) and the exclusion of women from Christian discipleship. Rather than the editorial being bizarre, I found the letter from the Academic Dean as being bizarre in the extreme. If the "real man" isn't to be Christlike, I wonder what characteristics the Dean thinks the "real man" should have? After reading his letter, I worry about the standard of lecturing at St Mark's.

Dr McCredden obviously has concerns about Christian men being encouraged to be responsible, accountable and trustworthy. Surely the good doctor doesn't find it offensive to consider that Jesus had these qualities? Perhaps some people also need to "bite the bullet" of common sense?

—Ian O'Brien  
(Ballarat Vic)

PS: Could Stephen Curkpatrick please throw away his thesaurus and use common language?

## Contemporary Worship

To the Editor,

So, according to the article "Living to Please God" ("AC" 26 June) we are led to believe that "contemporary" is the only way to go.

I beg to differ.

Contemporary worship is noisy, irreverent, uninspiring and unworshipful. It lacks grandeur, inspiration, adoration and reverence, but is probably good entertainment for those into rock concerts etc.

Traditional churches still grow. The church grows when people bring their friends to the Sunday evening service, the gospel service (not praise and celebration or gospel celebration), where the gospel is preached faithfully with no holds barred, and where sin is still preached about as real.

What happened to Alexander Campbell's concept of what Churches of Christ stand for? (By the way, can anyone tell me what today's doctrine of the CoC is? Or what we are officially to believe today?)

Maybe colleges should turn out better Bible students and preachers and leave the music to those perhaps better qualified.

Embarrassed by what goes on? Yes, what I've seen and heard at contemporary worship

I'd be embarrassed to take my wife and friends along.

Colleges should not send out junior ministers to tell us what we need as is the whim of the principal. Let's get away from entertainment and back to traditional worship, where music need not be boring or slow, where one can learn from Bible-based sermons.

—Richard Hutchens  
(Moorebank, NSW)

## Manhood

To the Editor,

I do not wish to defend the statement "Manhood and Christlikeness are synonymous", but I find it ironic that Peter Mendham ("AC" 4 July letters) in his treatment of the Bible does what he accuses Don Herbert (Guest Editorial "AC" 20 June) of doing.

To say that passages in the New Testament are attempts to develop "a way forward in an oppressive male-dominant society" is just as much assumption as Don Herbert's about Genesis 3.

## Letters from Tertius

### In Basic English

To the Editor,

I wish some preachers and some authors and even some of your writers and correspondents would translate their work into basic English before it comes to the attention of ordinary church members like me. Our minister has been away and we have had six visiting preachers. They were all good, I am sure, but some of them were using the sort of words and phrases that would be essential to discussion in theological colleges and universities, but are over the heads of most of us, especially when they come "quick fire" without any let up. Of one of the preachers Andy Scott said, "He must be very deep because I didn't understand a word he said." I wickedly thought that the preacher concerned may not have understood his subject either and covered this with impressive words and phrases.

So this is a plea to communicators to put their profound thoughts into basic English so that we can share in them. I know of course that basic English has its limitations. When Churchill had experts to translate his famous "blood and tears and sweat" speech into basic English his punch line came out as "blood and eyewash and body water". It must be hard to make the profound simple but a lot of us would be grateful if communicators tried and if some words and expressions cannot easily be made simple, it would help a lot if they were explained for the sake of those of us who are more limited.

Yours hopefully,  
Tertius

## Letters to the Editor

To say that Paul wants the powerful to move in the direction of equality is making the text say what you would like it to say. Mutual submission is not the same as equality. Equality is a 20th century Western value.

Paul preached submission, not because it was a step to equality, but because that's the pattern Jesus gave us. It is based on theology, not sociology.

Unless we listen to the Bible's theology, this debate, like others about other power structures, will remain off the rails.

—Peter Dixon  
(Marrickville, NSW)

### "Me Songs"

To the Editor,

I feel I must take issue with Tertius regarding his article ("AC" 4 July) on "Me Songs". Assuming the article is serious let me offer a view that to me is more in keeping with the spirit of the songs.

To suggest that singing "Abide with me", "When I survey" and "Jesus is mine" is being self-centred is beyond my comprehension. Many of those old, deeply spiritual hymns were born out of a deep spiritual experience of the writers. These hymns then, when sung, assist the participants to feel that same spiritual experience. That is the purpose for them to be included in our hymnal. The pity is we do not hear them often enough.

Yes, let's have the unity and oneness of spiritual experience in corporate worship, but for heaven's sake let's not deprive people of the humbling experience of singing in an atmosphere where one can feel that I am one of those whom Christ came to save. When I sing these hymns I am trying to "get my ego out of the way" and "putting Christ in the centre", thereby accepting he is the one I need.

After all there are numerous ways of expressing our sharing in corporate worship, and as for the "hands off the rest of you" quote we can be reminded of the disciples who had to ask, "Lord, is it I?" and not, "Is it my brother?" When every wor-

shipper is experiencing that feeling together, God is creating a wonderful feeling of oneness and spiritual blessing.

—L.W. Marshman  
(Victor Harbor)

### Greg Elsdon Appreciated

To the Editor,

Recently here in Adelaide about 20 of us representing SA churches met with Greg Elsdon, New Testament lecturer at the Churches of Christ Theological College, Mulgrave. We all appreciated Greg very much. His special gift of teaching and sharing the Good News as he led us in a study on the Beatitudes challenged, refreshed and renewed us.

All too often life in all "its business" keeps us away from these special weekends.

Perhaps next year more of us will attend?

—Eleanor Matthews  
(Maylands, SA)

### "Significant Churches"?

To the Editor,

A quote from a letter sent to CWF groups by Keith Bowes (Principal, CCTC): "All our graduating class have finalised appointments for next year. They were in great demand (a number received invitations from significant churches)." (Emphasis mine)

Without wishing to demean the achievements of the students I would like Dr Bowes to clarify what he means by "significant" churches. The choice of word implies that there is such a thing as an insignificant church. It also suggests that some students are less significant because they have accepted appointments to these churches.

Had Dr Bowes indicated that students were in demand for churches which are large, growing or effective I would not question his wording. These qualities can be objectively observed, just as it is possible to describe churches as small, struggling or declining. Handbook figures would suggest that many of us attend or minister in such churches. I would even guess that quite a large

proportion of college support comes from these congregations.

To say that some churches are significant must imply that some are less significant or even insignificant. Large and growing churches are great—but we can't fall into the trap of thinking size equals significance.

—Marjan Beer  
(Associate minister,  
Richmond, Vic)

### Homosexual Numbers

To the Editor,

Brian Burdekin, the Human Rights Commissioner, was quoted in the Australian press on 17 July as saying that it was disappointing that he had to keep "pushing the right of homosexual Australians—and there are about one million of them—to serve [in the defence forces]". He also talks of laws "discriminating against those one million Australians".

I would like to know how Mr Burdekin can substantiate this figure of "one million" homosexuals. The issue of whether homosexuals should or should not be employed in the defence forces is not dependent on statistics, but Mr Burdekin obviously thinks that by using a figure of "one million" he strengthens their case.

The homosexual lobby has often claimed that 10% of our population is homosexual. If we accept this claim then 10% of Australia's 10 million adults means there are 1 million homosexuals.

However, I have never seen any statistics published by homosexuals (or anyone else) to substantiate this claim.

I personally believe that the figure would be much closer to 100,000 than 1 million (i.e. 1%), but I have no more evidence than Mr Burdekin. However, Mr Burdekin is in a very senior and influential public position, and he should not make such an outlandish statement without evidence.

I suspect that Mr Burdekin's statement is as accurate as the claim that "condoms provide safe sex". Everybody knows that condoms do not provide "safe sex", but this has not

stopped the homosexual lobby and our governments spending millions of dollars promoting that lie.

—Barry Kearney  
(Park Orchards, Vic)

### Israel in Prophecy

To the Editor,

Thank you Gordon Stirling ("AC" Letters 4 July). You surprise me, but confirm my worst fears. It is usually understood that prophecy may have a partial fulfilment near the time when given, but the completed prophecy may come generations later. And I believe this to be so regarding the coming home of the Jews to their original land of Israel. It is sad indeed if our theological colleges are not seeing any prophetic significance in the United Nations decree that made Israel over to the Jews in May 1948. Surely neither you, Gordon, nor our colleges can ignore this and place it outside of God's timetable for his chosen nation, the nation that Jesus was born into almost 2,000 years ago. One can but wonder if the church will be just as unprepared for the second coming of our Lord as were the children of Israel for his first advent.

The decree that gave Israel to the Lord's kinsfolk was an unconditional covenant (Genesis 17:7-14, 19-21). It cannot be broken. Jeremiah 31 covers a long time span right through to Jesus' earthly reign. Israel is destined to be restored to its former glory. Romans 11 confirms this. "God does not change his mind about whom he chooses and blesses." (11:29) There are many other texts to support this. See Zechariah 12:10 and 13:1 and Revelation 1:7. Isaiah writes, too, of the recall from Babylon, but of a later fulfilment in the last chapters.

—Gladys Butler  
(Bruce Rock, WA)

### Living in Melbourne?

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# Media Review

## Music



### I Believe

by Don Jarry (Seam of Gold SGC 016)

Don Jarry has been a professional singer for many years. He has sung in many places around the world with well-known professionals and has made appearances on Australian television. Six years ago Don became a Christian and since then he has completed full-time training at a ministry college and has been a deacon and counsellor at his local church. He is currently lecturing at new Christian classes in his local church.

"I Believe" is Don's first Christian album. The cassette we listened to had many favourites, "I Believe", "Jerusalem" and "Cornerstone", plus more modern classics such as "El Shaddai" and "Spirit of Living God". Don has an excellent voice and this is showcased on this record. The only complaint that we noted was that often the backing music was too intrusive so that the power and emotion in Don's voice was lost. It is an enjoyable cassette and would suit those who enjoy mellow Christian music.

Don is based in Sydney and is available to minister in churches and can appear interstate if schedules allow a visit. He can be contacted on (02) 452 2327. The record is available from Seams of Gold International at Locked Bag 8, Dee Why 2099, for \$16.95 plus postage. —CRA

## Books

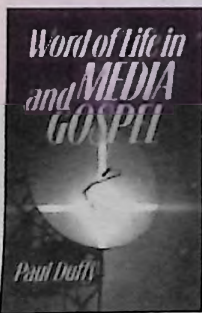


### In Spirit and in Truth

Volume I: Prayers to the Holy Spirit  
Volume II: Hymns and Responses  
(World Council of Churches)

For many who attended the World Council of Churches Assembly held in Canberra last year the highlight was the worship services held in the tent erected in the grounds of ANU. These two volumes collect together all the prayers and hymns used in the various daily worship sessions at the Assembly. Volume one contains the

public prayers (many of which were responsive). They are divided into invocations, calls to worship, praise and adoration, confessions, collects, creeds, intercessions and benedictions. Both books are printed in four languages: English, German, French and Spanish. These books are available from Council of Churches offices in each state or from the Australian Council of Churches, PO Box C199, Clarence St Post Office, Sydney 2000. —CRA



### Word of Life in Media and Gospel

by Paul Duffy SJ (St Paul Publications)  
\$14.95

Father Paul Duffy was the director of a national inquiry into communications commissioned by the Australian Catholic Bishops in 1987. In this book he provides a guide to understanding the media: what they do and how they operate. His aim is to help readers develop a critical assessment of the media by discussing the different

forms of the media, what they do, their methods and their various messages. He also seeks to analyse and examine how the Christian can relate the media's many and varied messages to the message of the Gospel. This book is written particularly for those in senior secondary schools studying the media.

If unavailable from a Christian bookshop it can be obtained from St Paul Publications, PO Box 230, Homebush 2140. —CRA



### The Partnership

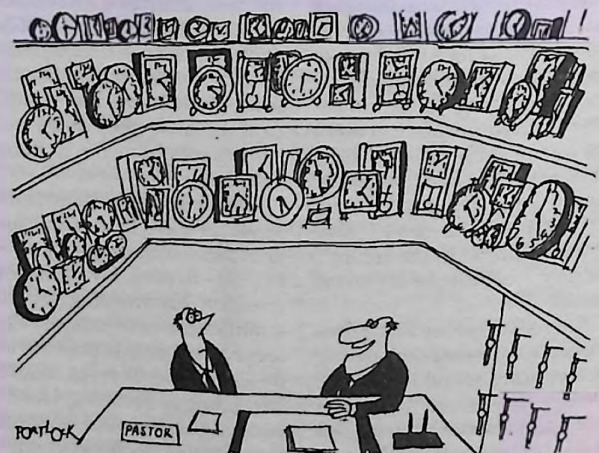
by Graeme Doel (Hexagon Press)  
about \$30

I discovered this book in a pile of work that had been put to one side. It had been there for two years. It is a costly book because it is virtually hand-made.

*The Partnership* is an examination of a model for a Christian co-operative or community that could bring people together and achieve economic stability. Graeme Doel believes that through a partnership the gap between rich and poor in today's world could be bridged. The book includes an entire set of rules and procedures to set it up. The economic concept certainly has merit and has an understanding of Christian principles of conduct behind it. For it to work would require a great deal of Christian commitment from those involved. The business examined is not just a self-help project but is heavily involved in manufacturing and thus is wider than many of the schemes that are currently being operated by Christian aid organisations in Third World countries.

Graeme examines the way that the partnership would work through a discussion with various people who would be involved. Interestingly, he starts with a chaplain and then talks to such people as a draftsman, a consumer, an engineer, a nurse, an accountant and the child of a worker.

This is an interesting argument for a new style of management and Christian business organisation. Those interested in business management should carefully consider this model as should those involved in aid agencies and Christians concerned about our current economic climate. The book is available from Ken Rolph, Hexagon Press, PO Box 337, Blacktown 2148. Phone (02) 622 1627 for information on costs and availability. —CRA



I get them every time I have a birthday. I think it has something to do with my preaching.

## Tribute to Pastor Doug

*Celebrating a great Australian*

17 July 1992 was the 60th anniversary of the conversion of the late Pastor Sir Douglas Nicholls, MBE, OBE, KB. To mark the occasion a service of celebration was held in the Northcote, Vic, church on the afternoon of 5 July.

The suggestion came from Rex Harcourt, a recognised historian steeped in the knowledge of Northcote and early Victorian history. The suggestion was promptly taken up by the church, the local Inter-Church Council, the Aboriginal Evangelical Fellowship and the local council, who kindly offered the facilities of the town hall if required, and it received the support of Conference Executive, the Vic-Tas Aborigines Mission Department and NAIDOC (National Aborigines and Islanders Day Observance Committee).

160 came from suburbs and country areas, and represented many denominations and community organisations. The congregation included the Hon Brian Howe, Deputy Prime

Minister, who had been the Methodist minister in Fitzroy when Pastor Doug ministered to the Aboriginal church in Gore St, and Cr Phillip Bain, Mayor of the City of Northcote, both of whom paid tribute.

Pastor Neville Lilley of the AEF led the service. W.W. Saunders, under whose ministry Pastor Doug became a Christian, Mavis Latham, who, under the name Mavis Thorpe Clark, wrote the biography of Pastor Doug, and Alick Jackomos, representing NAIDOC, paid eloquent and moving tributes to the life, work and influence of the great man, referring also to his wife, Gladys, and members of their family who were present, Ralph, Pam and Lillian.

Rex Harcourt read Pastor Doug's favourite passage, Philippians 3:7-14. Members of the Mooroopna congregation were led by their pastor, Dennis Jetta, in singing gospel songs. The address was given by Cecil Grant, pastor of the Albury-Wodonga Koori church.

A focal feature of the service was the magnificent photographic portrait of the late Sir Doug, on loan from the Conference Centre.

A generous retiring offering will be given entirely to Christian work among Aboriginal people, the Inter-Church Council willingly underwriting much of the expense incurred.

—F.B. Alcorn

## East Keilor Rejoicing

*Baptisms of two young men*



• Ron Schepis baptises James Cooper, and welcomes Chris Cheal into membership

The East Keilor, Vic, church has been rejoicing following the baptisms of two young men recently.

Chris Cheal, who has grown up in the church and is a member of the youth group, was

baptised by minister Ron Schepis. The other baptism was that of James Cooper, who has only recently come into the fellowship of the church and who is involved in the young adult group.

## Internship Completed

*Rod and Sue Ratcliffe farewelled*

Six months ago, Rod and Sue Ratcliffe arrived in Ballarat, Vic, to become part of the ministry team at the Dawson Street church, Rod as an associate intern and Sue to take a lead in music. They were to learn at first hand just how a contemporary church functions. The time has gone all too quickly. During the past six months, they have endeared themselves to the church members and the new people coming to services.

Rod gained valuable experience in preaching and teaching and as a result has grown in confidence and maturity.

Sue demonstrated her musical ability and great talent, particularly with solo items, choral work and the tuition of young singers.

Rodney and Sue concluded their intern ministry on 5 July at the evening service, when 140 were present to say farewell. A love offering of \$480 was given to them to help with

expenses at the Institute for Contemporary Church Leadership at Wollongong, NSW.

As a church family we miss them very much. We have grown together immensely in faith.

—Edith McGibbony



• Rod Ratcliffe

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# Happenings

The 6 denominations that make up the Evangelical Alliance of Romania have planted at least 1,000 new churches during the last year. The rapid influx of new believers has meant that 90% of the churches have no pastor. Often, with no-one equipped to preach, the worship service is confined to a prayer service. Rev Paul Negrut, president of the alliance, and one of the pastors of the Ordeea Second Baptist Church, said his church, Europe's largest, has sent out 23 untrained missionaries. They have simply itinerated with the "Jesus" film. An average of 30% of each audience register a response to the invitation that follows the showing.

A survey of local ecumenism in Australia came up with almost 40 significant projects, many of which involve the Uniting Church in partnership with either the Anglican Church or Churches of Christ, or both. Most of the activity happens in South Australia and Victoria, and much of it is in rural areas.

The Australian Council of Churches has established a Youth Forum, which will be based in Adelaide and chaired by Tim Goodes (Anglican). It will work out fair means of sharing around the opportunities for ecumenical youth involvement and work on the roles and structure of continuing ACC youth involvement.

The Aboriginal and Islander Commission of the ACC presented a 7-year vision of its plans for a "full and rich role within the Christian family, church and society" to the recent ACC general meeting. The vision statement covered such areas as building relationships, theological and community education programs, the AIC's national and international links and funding programs. The Commission also announced plans for a year-long conference during 1993, the United Nations Year of

Indigenous Peoples. The Martung Upah (Partnership) Indigenous Conference "will bring together Aboriginal and Islander people to dialogue and exchange ideas, to make our voice heard and to encourage both church and society to address issues which affect us all".

Algerian Christians are reporting numerous conversions to Christianity among the minority Berber people and, to a lesser extent, the majority Arab population. While Algerian Christians could not give numbers of conversions, they said they are elated over the growth. Several sources confirmed the existence of a congregation numbering 200. The Christians attributed the growth to the spiritual hunger of Algerians and bold evangelising by Christians, a potentially dangerous activity in the Muslim-dominated state.

The Queensland Christian Women's Fellowship Retreat is being held 28-30 August at the Burleigh Heads Youth Camp, under the theme "Building Relationships". The studies "Relationships in the Bible" will be conducted by Shirley Condon and Rae Foletta. Details from Camp Convener, Ivy Holloway, on (075) 31 2003.

Representatives of more than 20 Danish church organisations have met to discuss the formation of a church bank. The working group hopes that at least 20 church bodies will each put in 100,000 Danish Crowns for an initial capital of about \$20 million. The church bank would have two departments—one for ordinary banking transactions on standard conditions and another offering interest-free deposits and loans. Profits would be used to benefit church organisations and Third World projects. It is hoped the new bank can be established before the end of this year.

The new Master of Ministry degree of the Mel-

bourne College of Divinity is already making a significant contribution to theological education, with its emphasis on the practice of ministry. 68 candidates are now enrolled in the program representing 9 denominations. The regular qualification for entry is a BTheol or BD, but the college will accept those who completed what was considered the normal theological education course of their own church at the time they trained. The degree consists of 5 parts—2 subjects by examination, 2 collegium schools, 2 collegium groups, a final residential school and the supervised research project. It can be completed within 3 years and not more than 5 years. The degree is designed to meet the needs of people engaged in busy full-time ministry. 7 centres have been established outside Melbourne, with the hope that eventually much of the degree can be completed at these centres. Further information from the Director of Studies (MMin), Melbourne College of Divinity, 21 Highbury Grove, Kew 3101.

The first film ever shown on British television ("Cover to Cover") will be a feature of the Society for Promoting Christian Knowledge—Australia annual meeting, which is being held at St Peter's Anglican Church, Box Hill, Vic, on 2 August at 5.15 pm. The program will include a soup and casserole tea (for \$5). If attending the meal please advise the Vicar of St Peter's. SPCK was founded in 1698 and has been active in Australia since 1788.

Evangelist Billy Graham has developed Parkinson's disease, a nonfatal malady that leaves its victims with worsening tremors, stiffness and loss of movement. He has known for about 3 years that he has the disease. Billy Graham will continue his normal activities, such as crusades and writing, for the foreseeable future.

Reachout '92 is on again at NSW's Katoomba High School 21-23 August. Reachout is sponsored by the Evangelical Missionary Alliance to offer a mission supermarket where all interested in mission work and theological studies can see and talk to a smorgasbord of missions over the one weekend. Reachout will conduct seminars throughout focusing on issues affecting missions today and in the future. The weekend registration fee is \$14 for adults, and there are daily rates. There is a full creche and children's program. For a brochure or details contact (047) 39 1142 or write to Reachout, PO Box 104, Glenbrook 2773.

Religious activities, as well as sex and violence, were described by Chinese education officials as growing problems among students in primary and secondary schools. In addition to banning billiard and video game halls located within 200 m of a school gate, the State Education Commission was quoted as saying: "No religious activities should be carried out by any units or individuals in schools, and all schools should keep up the prescribed practice of a national flag-raising ceremony."

"The Great Australian Dreaming" is a film that will be screened on SBS TV on 14 August at 8.30 pm. The film is an initiative of the Ecumenical Housing Unit. "The Great Australian Dreaming" takes a layered and provocative approach as it looks at the theme of housing injustice in this country, as well as opening the file on the mythology of the great Australian dream of home ownership.

The Christian and Missionary Alliance reports that during a 2-week period in June more than 4,000 refugees in Guinea, West Africa, professed faith in Christ as a result of close co-ordination of relief services and spiritual ministry by members of the Evangelical Protestant

Church in Guinea and missionaries of C&MA.

A Christian computer network called JemaNET was launched recently by the Japan Evangelical Missionary Association "to share information quickly and extensively through message and file exchange". Missionaries and other users in Japan and abroad can now have access to English-language information about church growth and planting, children's education, Japanese language and culture and missionary orientation through the 24-hour computer bulletin board.

At its recent World Convention statistics showed that 118 nations now have established chapters of Full Gospel Business Men's Fellowship International. Over 1 million meet monthly in over 4,000 chapters around the world.

Tahir Iqbal, a Muslim convert to Christianity, died of unknown causes in a Lahore, Pakistan, prison, on 20 July, according to sources in Pakistan. Iqbal, 32, had been imprisoned since December 1990, charged with blaspheming against the Prophet Muhammad and desecrating the Koran. The charges carried the death penalty and life sentences, respectively. Iqbal, a paraplegic, was arrested when a Muslim imam (teacher) in his neighbourhood mosque accused him of desecrating a copy of the Koran by underlining passages and writing in the margins.

Missions working in Nepal have given a "cautious welcome" to new laws that allow Nepalis to become Christians—provided no-one pressurises them. The new statutes, protecting all faiths, rather than Hinduism alone, are an improvement on what they replace, but still threaten up to six years imprisonment for attempts to "convert anyone into another religion".

for the rule of God. To capture means to take alive. We are not to seek to weaken or eliminate human institutions, however "worldly" they may become, but to capture them for God.

*By loving the world as God loves the world and doing our part to bring the world in heart and in mind under God's dominion*—The golden text ("God so loved the world that he gave his only begotten Son.") is golden because it is talking about the world we live in, the world that we too love. When we pray we do well to talk about the world, for that is what God is interested in. We love the world because he first loved it.

- We must be concerned about human suffering because God is. When people suffer, God suffers. We must exalt God's dominion over the world by reducing disease, hunger, poverty, injustice, war.

- We must be concerned to preserve the beauty and order of the world, and so we are all to be ecologists. When our environment is raped and polluted by humankind's selfishness and when species of birds and animals are threatened with extinction because of our carelessness, we must act, for it is all God's domain.

- We must be concerned for good politics and sound government, for "the powers that be are ordained of God". We must work and pray for good government all around the world. When we think of God's dominion reaching from sea to sea, we should think of what we can do for God's world through the United Nations.

- We must see every work and profession as God's business. God has dominion over our health and our bodies, so medicine is his business. God rules over our minds, so education and psychology are his disciplines. It is God who rules in the nations of the world, so the study of sociology, government and international law are of God. Our world turns on farming, manufacturing, trade, industry and science, so they are all concerns of him who has dominion from sea to sea. Whether it is Telstar, a laser beam or a microcomputer, God not only knows all about it but has dominion over it. He who rules from sea to sea is never surprised.

*By being true to the Scriptures and to our own heritage by having a passion for unity, for it is only in the oneness of all Christians that God's dominion will be fully manifest*—Christian unity has always been the business of the Christian Churches/Churches of Christ. The Stone-Campbell movement was born of a passion for unity, and that old motto of Barton W. Stone has ever been our mandate, "Let the unity of Christians be our polar star." In his high priestly prayer our Lord prayed for all believers "that they all may be one, as you, Father, are in me, and I in you; that they also may be one in us" (John 17:21). In that prayer he revealed the reason why Christians must be of one heart and one mind, "that the world may believe that you sent me". The church is to be one so that the world may be won! A divided church can never win a lost world.

God has dominion over his church, which is to be a united church. And when that church is united, loving and accepting each other even as Christ loves and accepts us, then the world will know that we are truly his disciples, and his dominion will not only be from sea to sea, but from church to church all around the world.

(For the clever rubric of "From 'C' to 'C'" I am indebted to Kenneth Masterton of Australia.)

*Dr Leroy Garrett, minister, professor, author, lecturer and writer, has developed the theme of the 13th Assembly of the World Convention of Churches of Christ, in Long Beach, California, USA, "God's Dominion: From Sea to Sea", into a two-day study for the Bible study breakfasts. This pamphlet contains the studies that will be given to all attendees.*

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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12 Cornwall Avenue, Keysborough 3173  
Supplement to *The Australian Christian*  
1 August 1992



## God's Dominion: from Sea to Sea

Leroy Garrett

Pamphlet Club • 379

*He shall have dominion also from sea to sea, and from the River to the ends of the earth.*  
(Psalm 72:8)

## **"Dominion" in the Bible**

While the Scriptures affirm that "dominion" belongs ultimately to God, they also allow that the term refers to humankind's mastery over nature, as in Psalm 8:6 ("You have made man to have dominion over the works of your hands"), political rule over a nation, as in Judges 14:4 ("At that time the Philistines had dominion over Israel"), and sin's rule over humanity, as in Psalm 119:133 ("Direct my steps by your word, and let no iniquity have dominion over me").

The Hebrew (Old Testament) and Greek (New Testament) words translated "dominion" generally denote the power to rule or "having mastery over", and so dominion has such synonyms as sovereignty, kingdom or kingly rule and lordship. Often when "dominion" appears it could be rendered might, power or authority. In the New Testament the Greek word *kratos* is rendered both "dominion" and "power", as in 1 Timothy 6:16. The KJV has it, "To whom be honour and everlasting power," while the RSV renders it, "To him be honour and eternal dominion."

In the Bible "dominion" is often used in praise to God. The writers describe God as ruling over all the nations of the earth, reigning as Lord over all lords and king over all kings, and holding sway over all of nature and all the universe. They make up some of the great doxologies of the Bible. These passages are typical:

Judah became his sanctuary.

And Israel his dominion. (Psalm 114:2)

Your kingdom is an everlasting kingdom

And your dominion endures throughout all generations. (Psalm 145:13)

He shall speak peace to the nations;

His dominion shall be "from sea to sea,

and from the River to the ends of the earth". (Zechariah 9:10)

That in all things God may be glorified through Jesus Christ,

to whom belong the glory and the dominion forever and ever. Amen. (1 Peter 4:11)

To God our Saviour, who alone is wise,

be glory and majesty, dominion and power,

both now and forever. (Jude 25)

To Him be glory and dominion forever and ever. Amen. (Revelation 1:6)

There is another Greek word, *kuriotes*, used by New Testament writers to refer to "dominion" of a different sort, one which if anything stands opposed to God's reign. The Greeks believed there were angels and demons of various rank and order known as thrones, authorities, principalities and powers. They were also called "dominion" or "dominions", used in both singular and plural. They were believed to rule over various parts of the universe, and that they were mediators between the Creator and creation.

In referring to these "dominions" Paul does not necessarily imply that he believes that they really exist, but if they do, they too owe their existence to Christ and they are subject to him. Thus we find him writing in Ephesians 1:21 that Christ is "far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come". He writes similarly in Colossians 1:16: "For by him all things were created that are in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him."

The Scriptures thus attribute to God dominion over all that is in heaven or upon the earth, whether nations, men or angels. As 1 Timothy 6:15 puts it, "He is the blessed and only Potentate (or Sovereign), the King of kings and Lord of lords." Also Psalm 103:22: "Bless the Lord, all his works, in all places of his dominion," and Psalm 22:28: "The kingdom is the Lord's, and he rules (has dominion) over all the nations."

## **God's Dominion over the Universe**

In our own galaxy, which we call the Milky Way, there are 100 billion stars, some of which are believed to be 15 billion years old. It is shaped like a disc with a centre bulge, 100,000 light years in diameter and 5,000 light years thick. A light year is six trillion miles. The nearest

subject to Christ except God: "It is evident that he who put all things under Christ is excepted." (1 Corinthians 15:27) Clearly, he who rules the heavens and has sovereignty over all the universe has dominion over both the church and its Bible. It is only by grace that the transcendent God, who dwells in unapproachable light, would call us to be his church upon earth and to disclose his will to us through the holy scriptures.

## **God Has Dominion from "C" to "C"**

God not only has dominion from sea to sea but also from "C" to "C" in a number of ways:

*From Christ to community*—God so loved the world that he gave his own son. Those who believe and obey God through Christ become his covenant community. The purpose of the community is fellowship between God and those who have covenant relationship with him. Those who make up the community are therefore united in fellowship with each other, not because of any meritorious relationship between them, but because they are each one in fellowship with God. This is why Thomas Campbell could insist that "the Church of Christ upon earth is essentially, intentionally and constitutionally one". Unity, therefore, is not ours to negotiate, but a gift from God to be received by the community, as in Ephesians 4:3: "Endeavouring to keep the unity of the Spirit in the bond of peace."

*From commandment to commitment*—Commandment implies revelation. God has spoken! Every commandment he ever gave to his people was out of love, and all those who are to do so out of love. As our Lord said to his disciples, "If you love me you will keep my commandments." (John 14:15) And so love begets commitment. God never tries to enforce commitment, for it must come from the heart as well as mind. It is motivated by love. A loving community is a committed community, and vice versa, and so an obedient community is both loving and committed. Psalm 119:166 beautifully combines these: "Lord, I hope for your salvation, and I do your commandments." The commandments of God are thus expressions of his grace, while our response to that grace is our commitment.

*From creation to conservation*—One of the great truths of scripture is that the God who created the universe also sustains it. Jesus may have had this in mind when he said, "My Father has been working until now, and I have been working" (John 5:17). If we view nature in terms of "God at work" we are likely to be more ecologically conscious. It was important to the apostle Paul that "God made the world and everything in it", and this is why he is "Lord of heaven and earth". He isn't an absentee landlord. He didn't wind up the universe as one might wind up a clock, and leave it to wind down on its own. He has named all the stars, set the planets in motion and even notes the sparrow's fall. All things, including the far reaches of innumerable universes, "live, move and have their being" in the God who created them. Since the earth is our physical heritage it becomes us to conserve its great resources. The Bible assures us that "the earth is the Lord's, and all its fullness" (Psalm 24:1), which not only means that he has dominion over it but that we are called to conserve it. What a high calling it is to be a worker with God, a fellow caretaker, in watching over his glorious creation!

## **Conclusion**

All this means that God not only has dominion from sea to sea and from land to land, but also from galaxy to galaxy, nation to nation, home to home, business to business and person to person. It means that he is to rule in each of our lives, making his home in our hearts. Let us list particular ways in which we can praise God with, "To Him be the glory and majesty, dominion and power, both now and forever. Amen."

*By bringing every thought into captivity to the obedience to Christ*—God is to have dominion over our hearts and minds, all that we are and all that we hope to be. The apostle Paul urges such a yielding to God's sovereignty in 2 Corinthians 10:5 in reference to "casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ." This places us at war with all the secularistic philosophies that deny God's dominion over the mind and heart of humankind. It means that we should not only seek to win men and women to the rule of God in their lives, but to capture, by the winsomeness of the gospel, all institutions of humankind unto the obedience of Christ, whether radio, TV, newspapers, the schools or business, for they are all destined to be ruled over by God. Note that Paul says all these things are to be "captured"

apparent inability to save, which is one of those principles vouchsafed to them by God who has dominion over the economy. When in one survey American teenagers were asked about saving, they responded as if they hardly knew what it was. And yet they have an incredible amount of "discretionary" money to spend.

If we do not know how to save, we do know how to waste. The Grace Commission, authorised by the American government to make recommendations on how federal bureaucracies could cut waste, has determined that the United States government wastes enough to fund all the welfare programs needed and have money left over. Most of the commission's recommendations have been ignored by the government. Waste is a sin against both God and man, and it is responsible for many of our economic ills, in our homes and churches as well as in government. The Bible has all along given us the wisdom we need, if we would but listen, such as: "Go to the ant, you sluggard! Consider her ways and be wise." (Proverbs 6:6)

We are also in trouble because we are spoiled. We suppose we have to "have it good" all the time, ignoring an economic principle that good times and not-so-good times tend to run in cycles. We so "live it up" in times of plenty that we are ill-prepared for the seven years of famine that come now and again, in spite of such Biblical warnings as: "Be not deceived, God is not mocked; for whatever a man sows, that he shall also reap." (Galatians 6:7). We spend and spend, often injudiciously, and expect to get by with it. He who has dominion is not mocked. If we live undisciplined lives when it comes to money, we have to reap accordingly.

Debt is still another economic sin against the God of heaven. Most nations of the world are debtor nations, owing more than they can ever pay. In America debt, both personal and national, is counted in the trillions. Hardly anything is more demeaning and debilitating than mounting debt, and yet it is for the most part avoidable. Greed is the cause of much of our debt. We want too much and we spend too much. In the light of the Biblical admonition to "owe no one anything except to love one another" (Romans 13:8), is it right for us to spend money that we do not have?

A case in point is when the United States internal Revenue Service mistakenly informed thousands of taxpayers that they had a refund due. Many of them borrowed on the refund that never came. The folly of borrowing money that we cannot repay and spending money that we do not have has been our undoing. It is evident that "it is not in man to direct his own steps" applies to finances too. We need the guidance of him who has dominion from sea to sea.

## God Has Dominion over the Church and the Bible

Out of the trauma of the last General Assembly of the Christian Church (Disciples of Christ) that led to his appointment, the new interim president and general minister sent a prayer letter to all the churches. Included in the prayer was the petition that the people would remember that the church belongs to God, not themselves. It is a needed prayer, for we often neglect the great truth that it is God who has dominion over the church. We sometimes behave as if the church were ours!

Among the founding documents of the Stone-Campbell movement is the "Cardinal Principles of the Christian Church" (1794) prepared by James O'Kelly and the Republican Methodists who chose to become "Christians simply". The first of six principles was: "Jesus Christ is the only head of the church." It was an auspicious beginning when our people recognised first of all that the church is Christ's.

That is what "the Church of Christ upon earth" should mean to us, that it is under God's dominion. Popes, cardinals, bishops, presidents, elders and superintendents may have their place of leadership, but first, last and always the church belongs to God and he is its head. It is noteworthy that the one time in the Bible when a preacher is told "behave yourself" it is in the context of the church being described as "the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15).

God also has dominion over the Bible. We are subject to the Bible but God isn't. Some, who suppose they are honouring the scriptures, would restrict the God of heaven to the Bible, as if he can do only what the Bible allows him to do and save only those the Bible says are saved! One wonders if the apostle Paul anticipated such thinking when he spoke of all things being

of these stars to our earth (besides the sun) is Proxima Centauri, which is 4.3 light years away or 25.8 trillion miles.

If such figures as these do not overwhelm us, consider that our galaxy is but a tiny part of the larger universe, which has millions of galaxies like ours, each with millions of stars. The universe is now known to be so immense that astronomers speak of galaxy clusters and galaxy superclusters, amidst which our little universe is all but lost. And our earth is only a speck in our galaxy. These superclusters of galaxies are 50 million light years away. Add to this the astounding fact that the universe is continually expanding, giving birth to more and more galaxies, and it becomes more than our minds can handle.

As believers we are persuaded that God is the creator of this amazing universe and that he has dominion over it all, down to the last star that shines in the heavens. The Bible captures such faith when it says, "He counts the number of the stars; he calls them all by name." (Psalm 147:1) We do not yet know why God created such a magnitudinous universe that continues to expand, while placing humankind upon tiny planet Earth. Scientists speculate that since there is one populated planet in our solar system there might be millions of other systems that have planets, some of which may be inhabited by intelligent life.

So long as we "look through a glass darkly" we cannot answer such questions. We accept by faith that God, whom the Bible describes as "dwelling in unapproachable light" (1 Timothy 6:16) has dominion over all the vast universe and he is in control. So, God not only has dominion from sea to sea, but from planet to planet, from star to star, from galaxy to galaxy, from super galaxy to super galaxy. He has named every star and each one does his bidding!

## God's Dominion over History

Hardly anything is as reassuring as to believe that God has dominion over history and that he is a history-making God, that he is not only present in the history of humanity but that he works through history. This is evident in the Old Testament where God's people did not develop in a vacuum but as part of the nations of the world. God used pagan kings and nations to execute his purposes. Cyrus, king of the Persians, is actually called the Lord's anointed, while Nebuchadnezzar of the Babylonians is referred to as the Lord's battle-axe and the Assyrians are described as "the rod of my anger".

In interpreting Nebuchadnezzar's dream Daniel says, "The God of heaven has given you a kingdom, strength, power and glory," (Daniel 2:27) but went on to tell him that he would eventually be made "to eat grass like oxen" so that he might see that "the Most High rules in the kingdom" of men, and gives it to whomever he chooses" (Daniel 4:25). This theme runs all through the Bible, even down to the last book, where it says, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever!" (Revelation 11:15)

Attitudes toward history vary all the way from Henry Ford's "History is bunk" to George Santayana's insistence that those who ignore history have to repeat its mistakes. It was the Roman historian Tacitus who gave history a strong moral tone, even a spiritual purpose, when he said the purpose of history is to preserve what is "conspicuous for excellence or notorious for infamy" and he made it his intention to let no worthy action be uncommemorated and to allow no evil deed to escape reprobation by posterity.

We know that the Bible, which is of course history, as well as all history, has much that is notorious for its infamy as well as much that is conspicuous for its excellence. Part of our task as readers of the Bible is to be selective, and, as Tacitus indicated, accept the good and reject the evil. But we come to see in all this that the God of heaven, who has dominion over all history, fulfils his purposes through the evil that people do as well as through the good. Henry Ford might have been right that history is bunk if God has no part in it. But if, as Christians believe, God rules in the affairs of people, that he has dominion over all that happens, then history is his-story.

## God Has Dominion over Science

The study of humankind and the world it inhabits is incredibly complex. While we have studied ourselves and our world for centuries we have no simple solutions as to the nature

of either humankind or the universe. Ancient scientists sought for a master key that would unlock the great mysteries of life, an all-inclusive concept that would clarify the meaning of life, but the key never turned up. They sought for the "world stuff" that would explain the nature of all matter, and they theorised it might be in various elements, whether fire, water, air, atoms or even motion. But the more we have studied ourselves and our world the more complex it all seems to be. After all these centuries we don't seem to have many answers.

Such study in fact leads us to conclude that the more we learn the more ignorant we become, which must be what Socrates meant when he said, "I know nothing." He was saying that the more he learned the more he realised how little he knew. "Modern science", as we call it, keeps becoming more modern. Some years ago a Harvard biochemist pointed out it was only about 1910 that a randomly selected patient who consulted a randomly selected physician had a better than an even chance of benefiting from the encounter, which means that "modern" medicine is only a few decades old. And as for the likes of psychology, chemistry, biology, physics and astrophysics, we all know that the textbooks have to be revised every few years. Still we know so little about ourselves and our universe. We are, for instance, baffled by the ills associated with ageing, and we know little about the ethics of genetic engineering.

Science and technology are raising questions that may have only religious answers, such as the proper application of artificial intelligence in computers and super computers. Some are claiming that the computers of tomorrow will have "personality" traits. There are telecommunication advances that threaten our privacy. Technology has extended human life to the point that overpopulation is a very present problem. Through the power of nuclear bombs and the direct reading of the DNA code in each of us, technology has gained control over our lives.

We may not have the "key" that the ancients sought, but we have the crucial starting point when we believe that God is also the author of all science and that he has dominion over all things. Whatever new facts we learn they are only new to us, for they have been there all along in the mind and scheme of God, awaiting our exploration. The first few words of the Bible give meaning to all scientific study: "In the beginning God..."

## God Has Dominion over Education

Luke 2:52 has sometimes been pointed to as a good definition of education: "Jesus increased in wisdom and stature, and in favour with God and men." It is a significant fact that even though our Lord was the only perfect man he too had to be educated. This definition of education emphasises what our pioneers in the Stone-Campbell movement recognised in the building of schools and colleges across the country: that education is to be of the heart as well as the mind, the soul as well as the intellect. In the building of Bethany College Alexander Campbell insisted that education must be moral and spiritual as well as literary and scientific. Jesus increased "in favour with God and men", which points to both spiritual and social graces.

Today Americans are facing a crisis in education, and it involves much more than the fact that their children have fallen behind other industrial nations in science and math. It is basically a discipline problem. Many suggest that American children are too much like American culture in general, which has become one of the most undisciplined nations of the world. Some assert that Americans have lost their zeal for achievement and the dogged determination that helped bring prosperity to America may indeed be on the wane. And many will argue that if Japan and Germany are excelling Americans in building automobiles and high-tech products it isn't because they have more know-how, but because they have become more disciplined.

Now that the Cold War has ended, the Iron Curtain removed and communism become decadent, all nations are challenged to identify what they really believe in terms of abiding values. So long as our countries had an enemy to oppose, whether in a hot or a cold war, we could busy ourselves with negative judgements, concluding that our opponents were perhaps "evil empires". Now that the real enemy surfaces in more subtle forms at our own doorstep, such as secularism and consumerism, we are hard put to discover the things that matter most. If the Bible is right about what the real values are: "Do Justly, love mercy and

walk humbly with God," (Micah 6:8) then we can only conclude that our only answer lies in the right kind of education.

## God Has Dominion over the Home and Family

We used to say things like, "Families that pray together stay together," and plaques on our walls often read, "Christ is the head of this home." In our secularistic world, which has influenced the church more than the church has influenced the world, such ideas would be deemed shallow sentimentalism. But if our families are in trouble and our homes disintegrating, as many of our leaders are conceding, it is because we have allowed such values to get away from us. We have reached the place in our society where we are not just immoral, which at least admits to a moral standard, but amoral, which denies that there is any right and wrong except in a relative sense. We live in a culture that makes its rules, such as they are, as it goes along!

The idea of being subject to a God who has decreed things like the Ten Commandments is viewed by our modern society to be as antiquated as the dinosaur and wholly irrelevant. Those who work with our youth report that moral insensitivity has increased noticeably in just the last decade. Cheating in school, for instance, is seen as normal, if one can get away with it. Shoplifting among teens has increased dramatically in recent years and if one questions such behaviour as sexual relations outside of marriage, the response is, "Why not?"

That is the question the home and family must answer boldly. God has dominion over our lives and we are responsible to him for our behaviour, that's why not. As we see our kids off to school we can wave a goodbye, and with that same hand we can hold up five fingers that say, "You don't do these five things: You don't goof off. You don't do drugs, which includes alcohol. You don't have sexual relations outside of marriage. You don't smoke. You don't rebel against authority." We must tell them plainly that to be decent and to live responsibly before God there are some dos and don'ts. And the don'ts all have good reasons, if they care to hear them, the main one being that the greatest commandments are to love God with all your heart and to love your neighbour as yourself.

The problem with home and church alike is that we don't seem to really believe anything any more. There is a church in my home town of Denton, Texas, that has 700 college students in attendance. The pastor, who talks to them plainly and honestly about life, explains that they started coming when he started talking about sex. He says that they are searching for answers and yearning for something they can hold to. He believes they are fed up with ethical relativism.

The home has its answer in God's dominion. If we believe, as the Bible assures us, that "God has spoken" and that there are spiritual norms for the living of these days, then we can save our families from the meaninglessness that threatens our way of life. But God has not only spoken and shown us the way, he also promises to be with us. "I will be with you" is God's great promise to each of us and to every home. His dominion is our liberation!

## God Has Dominion over the Economy

We are in the throes of a worldwide recession. While solutions are sought from every possible source, it is rarely considered that the God of heaven has dominion over the world economies as well as the universe as a whole. This does not mean that a panacea for all our economic ills is to be found somewhere in the Bible, but it does mean that true and abiding economic principles are from God as well as mathematical and scientific principles. It means that in hard times we should look to God, not only for strength but for wisdom.

It is always truth that sets us free, and that may include truth about ourselves and our attitude toward money. It was another Old Testament prophet who laid down a truth that applies to economics as well as any other aspect of life: "O Lord, I know the way of man is not in himself; it is not in man who walks to direct his own steps." (Jeremiah 10:23) The Bible does tell us: "It is God who gives you power to get wealth" (Deuteronomy 8:18).

Perhaps we're in the mess we're in because we have tried to direct our own steps, ignoring the one who has dominion from sea to sea. If Americans are disturbed that their unemployment rate is up to around 7.1% and that there are an alarming number of bank failures and bankruptcies, there are some things that they should find even more disturbing, such as their

## Building a Church

*Berwick's vision becomes a reality*



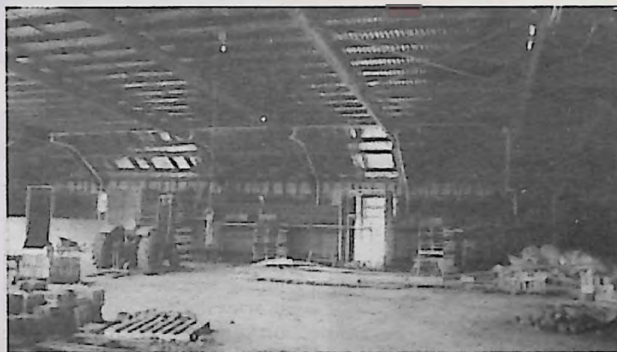
• Mud bricks everywhere

In just under two decades the Berwick Regional, Vic, church has moved "house" three times. The High Street chapel was our home from 1886 until 1972 when we decided to relocate and build a new chapel in Lyall Road. This building was opened on 11 November 1972 and services were held there for over 16 years. During this time the congregation grew and extensions were carried out in 1985, but it was soon evident that they would not be adequate. The decision was once more made to relocate and a committee was formed in 1986. A total of 26 sites were investigated and finally 12 acres were purchased in Centre Road in February 1987. The Lyall Road chapel was sold at auction in November 1988 to Tobin Bros Funeral Directors.

As we needed a temporary home until our new chapel was built three factories were leased. The final service was held in the Lyall Road chapel on 2 April 1989 after which the church members marched to the leased factories in Enterprise Avenue. This was the beginning of our "Walk in Faith". We had a vision to build a large chapel to cater for future growth.

Final plans for the new building were drawn up and submitted to council, and despite encountering Town Planning difficulties we were finally granted approval to build in July 1990. A building team was selected, comprising Ken

Murie, who designed the complex, Glen Cant, builder, and Ian Jemmeson, project manager. These three men proved to be invaluable to the project



• The building under construction

as they worked in with our desire to make our own mud bricks and they helped us in very difficult times to achieve our vision. The site was prepared and steel structural works carried out. On 14 December 1990 volunteer teams commenced making the 16,000 mud bricks required to build the church. The bricks were made on site with our own soil and the number required were completed by the end of January 1991. The teams had worked very hard from dawn until well after dusk in hot conditions and by the end of the day they were unrecognisable! Then began the task of laying the bricks, volunteers once more working weekends plus weeknights. It was inspiring to

see the large stacks of mud bricks being turned into brick walls. Our tractor was driven around the floor carting bricks to wherever they were needed. As the mud was being mixed to lay the bricks and ties were welded to the frame, once more people became coated in mud and unrecognisable. The dedicated band worked on through the cold winter months to finish laying the bricks by 24 August 1991. This was not the end of voluntary work—the walls then had to be given two coats of slurry and a sealer coat. Wiring had to be provided for sound, acoustic ceiling tiles installed and carpet tiles laid. Cabinet making and landscaping were further areas of voluntary work carried out. Two beautiful leadlight windows were made by a member and

ings we had used as lunch rooms etc. were relocated at the rear of the building and renovated to provide rooms for Sunday school classes and youth work as Stage Two will not be built until we have the finance. One very derelict Nissen hut was purchased and lovingly renovated to make a "happy home" for children.

The estimated cost of Stage One, including construction of part of the car park, was \$1.7 million and when completed the project came in on budget. This was due to the conscientious overseeing of all contracts by our relocation committee and construction team.

The shift from the factories was made and members worked very hard to have the building ready for our first service, which was held on 3 November 1991. A brief service was held in the empty factory after which the members once more marched to the new home in Centre Road, thus completing the "Walk in Faith" that began in April 1989. The doors to the new chapel were opened by Les Reader, the relocation chairman and members were welcomed into their new "home".

While there is still a lot of work to be done we are now settled into our new building. God's hand was very evident in helping us to overcome many problems encountered during the building program and we praise him for his guidance and love. We have been witnessing to the people of Berwick for 123 years and by his grace we will continue to do so for many more to come. —Lesley Fletcher

installed in the front of the chapel.

The building has a simple design, the mud bricks giving it warmth. It is well lit by skylights and has a very large barrel vault. The portable build-



• The Berwick church today

## Friday Fun Fare

### Childrens ministry booming

Children are crisscrossing Ballarat, Vic, to be part of the action at the Friday Fun Fare operated by the Peel Street church.

A fancy dress frolic on an Australiana theme drew 70 youngsters aged 3-13 to share in the two-hour after school program.

Launched by the church in March 1990 in response to a perceived need to provide a wider dimension in children's ministry, attendances have increased fivefold.

The programs—all different and usually following a theme—are co-ordinated by Max White, with a team of volunteer helpers. They include games, art and craft, music,

gymnastics, excursions and special projects, prior to a devotional segment, and a two-course wholesome evening meal.

God has blessed this outreach to 151 children from 76 families.

As only six of these families are in membership at Peel Street, and most are unchurched, your prayers are coveted as bridges of friendship and trust are built and the loving acceptance and compassion of Jesus demonstrated.

Peel Street's children's ministry also includes a creche, kinder gym, playgroup, Sunday Seekers, Grades 5-6 Club, Peregrines (Years 7-12), badminton and table tennis.



• Moving to music at Peel Street's Friday Fun Fare

## Parkrose Village Developments

### New independent living units

On a site close to Parkrose Village the South Australian Retirement Services have built five new two-bedroom units. These have been built on the site of two old houses purchased in 1990.

The new development will be called "Parkrose Court" and residents will be able to take part in the many activities that have become part of the

### Parkrose Village life.

These units will be completed in late July and new residents will move in immediately.

### Nursing Home and Hostel Redevelopment

At the recent board meeting the decision was made to redevelop the nursing home at Parkrose by building a new 15-bed wing and upgrading the main wing. This will provide a more compact nursing home

## Introducing the Girls' Brigade

### New booklet launched



• SA state commissioner, Jenny Bing, showing the booklet to Margaret Russell, Blackwood, and Anita Barnes, Noarlunga Centre

*Introducing the Girls' Brigade* is a recently published booklet collated by the Publicity Committee of the Girls' Brigade.

It is to be used to inform interested churches and individuals of the work of the Brigade. As a means of outreach, the committee is working towards placing the booklet in public libraries and council information offices in districts where there is a Girls' Brigade company functioning.

It is hoped that, in this way, parents will consider the Girls' Brigade as a worthwhile organisation for their daughters to develop their interests, to gain new friends, to learn to give of themselves in service to others and to appreciate how

Christ is relevant to all of life's activities.

Jenny Bing is working hard in her new role as state commissioner. She is no stranger to brigade, for she grew up through the ranks, first in the 1st Adelaide Company (Henley Beach Church of Christ), and later as a lieutenant at Noarlunga Centre for some years, before commencing the company at Hawthorn Church of Christ.

At state level she has served as minute secretary, deputy divisional commissioner and divisional commissioner. Jenny took over the reins from Rosy Otte, who had served as state commissioner for a record 10 years.

and upgrade wet areas, service areas, dining and lounge areas and the staff work areas.

It will also give us an opportunity to convert some old nursing areas into new hostels and so provide the opportunity to bring nine hostel residents needing a higher level of care nearer to the nursing and dining areas.

Planning has been proceeding for 18 months and this has involved our residents and staff

at Parkrose Village, our Property and Finance Committees, the Department of Health, Housing and Community Services and our architects.

The project will take approximately 15-18 months and will commence in November this year.

There are about 100 residents in the whole of the Parkrose Village complex at Everard Park, SA. —Kingsley Curtis (Administrator)

# Columbus: His Brother's Keeper

**W**ill American Indians pop the champagne corks to celebrate this year's fifth centenary of Columbus' introduction of White Man's rule to America? Perhaps not! They're more likely to drink "firewater" to deaden the pain of their social circumstances than to celebrate Christopher Columbus.

For the simple truth is that Columbus' arrival in the New World was no blessing for the people he and his companions "discovered". The Sarawaks of the island Columbus first landed at and which he later named San Salvador, one of the Bahamas, thought these beings in their huge sailing craft were "men from heaven". Unfortunately, the natives' theology couldn't have been more wrong.

In fact, the newcomers were more like devils, and the Sarawaks, and later the natives

of other islands and the mainland, were exploited by their invaders. Native cultures and ways of life were destroyed as tribes and peoples were exterminated. No more brutal example need be cited than the way the White Men hounded the Red Indians to their death in later centuries, while surviving Indians were banished to bleak, infertile reservations.

One example was the massacre in 1871 of Apache Indians who had settled at Camp Grant under the protection of a Lieutenant Royal E. Whitman, the camp's commanding officer.

White men from Tucson, accompanied by Christianised Indian mercenaries, attacked and killed 144 of the Apaches, although the Indians were nominally prisoners of war and therefore unarmed. Most of the dead were women and children, while another 27 children were taken alive by the Chris-

tian Indians to be sold into slavery in Mexico.

And the reason for this wholesale murder? Peace with the Indians was bad for a trade that depended on military spending.

Eskiminzin, the chief of the massacred group, later lamented: "The people of Tucson and San Xavier must be crazy. They acted as though they had neither heads nor hearts... they must have a thirst for our blood."

How could White Men and Christianised Indians behave so cruelly towards a people who were at peace?

It depends on the view held that the Red Indians were a lesser kind of being, not to be given the dignity and respect accorded fellow-humans. One famous saying derives from this period—that of General Philip Sheridan—"The only good Indians I ever saw were dead."

This attitude was reflected by General Patrick E. Connor, who observed that Indians "must be hunted like wolves", before he ordered a combined US Army force to "attack and kill every male Indian over twelve years of age". They would take no prisoners.

Motivating it all was greed for Indian land. The reasoning was simple: drive the Indians away or kill them, then the land belongs to you.

How is it possible for anyone, including Christians, to behave so badly towards fellow human beings?

You can do it, if you ignore your victims' humanity, and see them as animals, or at best, as sub-human creatures.

A manifestation of this was the Nazi doctrine that "Non-Nordic man is closer to animals than to the human race" and that Jews were creatures of inferior status.

Once that was agreed, it was easy for the Nazi Conference at Wannsee in 1942, chaired by SS leader, Reinhardt Heydrich, to plan the extermination of Jews from throughout Europe.

But "man's inhumanity to



man" is not the preserve of any race or group. It is potential in all of us if we lose sight of the humanity of our fellow-beings. Or if we focus on the aspect of them we hate or fear.

The White Men in their drive westwards into Indian territories and the Nazis in their plans for the "Final Solution" of the Jewish people were alike in their refusal to accord dignity and humanity to people they despised.

And now the Israeli Jews themselves reveal the same lack of compassion towards Arabs of the Gaza Strip and the West Bank. While for their part, the Arabs behave equally badly towards Israelis.

The cruelty of American soldiers and the Christian Indians towards other Red Indians reflects human nature down the ages and around the world.

The schoolboy Ralph in William Golding's *Lord of the Flies*, weeps at the close of the novel "for the end of innocence, the darkness of man's heart", and the death of a friend. "The darkness of man's heart" is no metaphysical theory. It is reality, evidenced on occasion to greater or lesser degree in all of us, even in the bullying that goes on in the primary school playground.

And every rape, every mugging, derives from it.

By all means, enjoy the celebrations for Columbus' arrival in the New World, yet spare a thought and sympathy for those who suffered from it. If it reminds us of our own responsibility towards our fellow-men, towards our neighbours, and towards our fellow-Christians, that we are our brother's keeper, it will have done some good. —Jim Davidson

## Craft Fete

Saturday, 24 October  
Ringwood Church of Christ  
9 am-2 pm

If you are interested in "buying" a stall at our fete (\$12 a table) for yourself or your church, please ring Ronda Clarke (03) 725 2733

## FRANKSTON CHURCH OF CHRIST



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## Classifieds

### ENGAGEMENTS

**COCKBURN—HODGSON** It is with much pleasure that Shirley and Brian of Adelaide and Una and Mauri of Wollongong announce the engagement of Donna Sheree to Paul Nathan. Wishing you God's richest blessings always.

**VERITY—FOWLER** Bev and Ray Verity of Cheltenham happily announce the engagement of their daughter Karen to David, eldest son of Nita and the late Reg Fowler, formerly of Newport, now Hughesdale.

### DIAMOND WEDDINGS

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### DEATHS

**BURNHAM** Frank 14.7.92. Loved and loving husband of Pris. Loved father of Peter, Paul and Cherry. Loved father-in-law of Sue, Raelene and John. Pop of 10 grandchildren and 4 great-grandchildren. At peace with the Lord.

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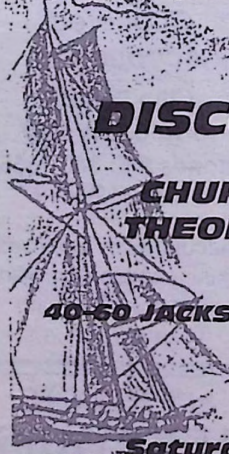
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## Comment

# A Retirement Ministry

*Ron Holmes*

**T**his week a cheque was sent to the Federal Literature Department which brought the total returns from books sold by my wife Shirley and myself to nearly \$15,000.

Over the past five years of our retirement we have visited churches throughout South Australia promoting Vital Publications. These are books written by members of Churches of Christ and published by our Federal Literature Department. For most of those to whom we have gone, this would be their only knowledge of such literature, and their only opportunity to purchase it. I can tell you that the opportunity is gratefully accepted!

Our procedure is to arrange with churches, some weeks beforehand, to have a five-minute spot in the service and a table in the foyer or hall to display the books for perusal, purchase or order. We send a notice to be used in the church newsletter for a couple of Sundays prior to the visit so that people can come prepared. Because by "five-minute spot" we mean five minutes, not the 10-15 which it could easily turn into, we are well received and cause little disruption to any normal service.

Of course, there is quite a bit of bookwork at home involved.

Prior to each visit we must carefully list all material taken so that it can be checked with what comes home and balanced with the money received. It is necessary to take plenty of change and be sure a price list is handy to check the memory. Naturally one must keep records of all literature received from the Department, with columns for

how many books sold, what is in hand, any debts etc. We send a regular report and financial return to the department. Any expenses we have are recorded and deducted from the total. A simple passbook bank account is kept for the money.

The main purpose of this article is to encourage retired couples in other states to consider

this ministry in their area. The idea came to me when talking to Ken Clinton about the possibility of Vital publishing a Christian children's novel I had written. "We might consider it," he said. "But of course, you would have to 'flog' it." Having looked up the colloquial section of my Macquarie Dictionary I discovered that he meant I would have to try to sell it. The major problem of the department, it seemed, was not publishing books, but getting them to the place where people in the churches were aware of them and had opportunity to buy them. That night Shirley and I decided that this was something we could do, whether they published my book or not.

We have found our "round" of the churches very interesting. While in the full-time ministry one does not often have opportunity to see how other ministers and churches operate. Sometimes we have taken our caravan to the country and fitted a church visit or two in with a few days holiday. On other occasions we just leave home early Sunday morning.

If anyone reading this is interested, we would be happy to supply more details of how we go about it. My address is 6 Keirana Ave, Port Noarlunga 5167, phone (08) 384 7788.

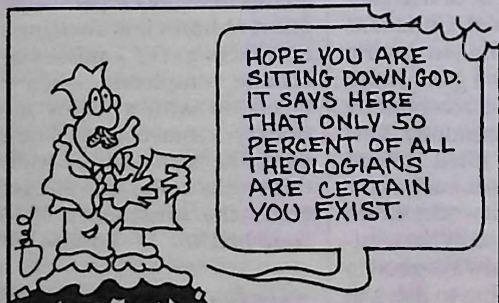
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# The Continuum of Grace

**M**ozart was an enigma to many of his colleagues. There was a disparity between his character and unique musical giftedness. The film *Amadeus* depicts his musical genius as a subversion of an assumption among his contemporaries, especially Kapellmeister Salieri, that utter dedication to the church should have made the devout, not the "frivolous" Mozart the musical "voice of God". According to tradition his life was reduced to grinding poverty, ignominy and premature death in utter contradiction to the sheer distinction of his music.

In an essay on reconciling harmony and chaos in creation, Karl Barth suggested that Mozart's music is an expression of such reconciliation—a solution that reason has struggled with and failed to achieve. His music combined shadow and light as an expression of grace, which embodied the harmony of creation. Barth says, "He simply offered himself as the agent by which little bits of horn, metal and catgut could serve as the voices of creation, sometimes leading, sometimes accompanying and sometimes

in harmony," music that "created order for those who have ears to hear".

Some Christians have a myopic perception of grace as belonging only to those who articulate "correct" doctrinal jargon. However grace is not a static possession but a creative, dynamic engifting for living and becoming, in a cosmos where there is no aspect of life that isn't a continuum of God's grace. And the recipients are as diverse as the pebbles on a seashore.

That is what makes God's giftedness—grace! We live in it, we breathe it, we convey it to others—whether Mozart, Gandhi or Fred Hollows. Whether they recognised it or not, or whether they choose to name the source or cannot, God's grace is not negated. Indeed, if grace is "unmerited gift" (*charis*) then we should not be surprised at the incongruity of gifts that bring joy, inspiration, courage and wholeness to human life—and the recipients who are channels of such grace. This, the devout Salieri could not comprehend Mozart and his music. He was entrenched in the theological nemesis of

"grace by merit".

According to Barth, Mozart saw the light, perhaps no better than we do, but "...he heard the whole world of creation enveloped by this light". For all its "shadows" and apparent ambiguities, he "saw" creation in its pristine harmony and goodness, through a compound of imagination and music. And so too have many others in their particular art of creating, celebrating, healing and compassion. Christians don't have a monopoly on these qualities even if we do recognise their source. Mozart's music is only one among many metaphorical expressions of God's incarnational presence in our world. Such metaphors are tense, surprising and secular.

As Christians therefore, our quest in this world is discovering where God is already present as gift, healing, compassion, joy and delight in the midst of life. Our mission is enabling people to discover, name, worship and grow in the source of that rich prismatic grace, God—in whom they intuitively live, love and have their essential being, that source

of grace apart from which none can exist.

Our ministry is helping every individual discover he or she is "graced" by God with the capacity for creative compassion, joy in community, and courageous hope.

What we in the Christian worshipping community are doing is celebrating that in Jesus Christ, God has shown us that life is graced in the face of failure, despair, even death, and the rejection of grace personified in him.

He is the paradigm of life fully graced with all the giftedness, compassion, joy and eternal life of God. He is the zenith of creation in whom all people can name and live fully in the grace of God.

—Stephen Curkpatrick

*[Some may recall the scintillating discussion on Barth and Mozart in the ABC National's Encounter program "Mozart—for those who have ears to hear" on 27 November 1991, which had a seminal influence on aspects of this article.]*

*Unfortunately, due to copyright on "Amadeus", tapes of the program are not available—SC]*

## Caring Properly for Missionaries on Furlough

Having experienced many furloughs and looking at them in hindsight I find myself trying to remember how I felt and what was done to help me adapt for the time I was in Australia.

First, I'd like to express a few things missionaries on furlough experience:

- Missionaries on furlough to a greater or lesser extent are going through a kind of grief process, as they have been separated from people and a country that they have become used to and love.

- They are going through a kind of reverse culture shock, as Australia has virtually become, unbeknown to them, a foreign, unknown culture. This can be seen in their reticence to willingly go among crowds of

unfamiliar people, to buy nothing because the choices available are too great or to appear to have no opinion to offer on things such as current events. During a term on the field cataclysmic events can have occurred that have marked effects on the Australian community but a missionary often misses the significance of, e.g. the whole Vietnam war was almost a non-event to me but I see now it had tremendous effects on this country in all kinds of ways. Often re-entry into one's own culture is more difficult than initially going to the mission field because you think you know it but find you don't.

- Missionaries have usually acquired a different set of values—usually very people-ori-

entated ones. Return to a culture like Australia's brings these new values into question and it takes time to work things through.

- Missionaries on furlough have usually come from a hectic schedule with heavy responsibilities to suddenly very light duties and it takes a while to adapt. On the mission field the Christian faith is taken seriously by national Christians and the apathy in many churches here is a great shock as are the values accepted by the Christian community. Missionaries have often gained insights into issues, such as the reality of the spirit world, which are largely ignored by the western church. It is always good to find people willing to listen to

those insights but often the reaction is, "You're over-reacting!"

- Often missionaries return with things on their hearts which cannot be shared. These may relate to matters on the field. There may be a sense of failure.

It is very difficult for someone who has not been through all this to really empathise so I guess at times it is amazing to onlookers to see a missionary change completely when he meets up with a fellow missionary or someone who knows where he is and why. I realise this works both ways but generally the missionary is the "odd bod". —Rosalie Rofe

*(To be continued next issue.)*

# Reflections from Cambodia

*Pamela Baxter is in Cambodia for two years with the United Nations Volunteer service. Recently she sent a letter home to the Lyons, ACT, church.*



• Jan Kilsby, Kevin Caulton (Lyons minister) Pam Baxter and Clinton Rivers

My dear church family,  
I'm so grateful to our Lord for the opportunity he has given me. We consistently limit the world God has made so that it fits our perceptions and we are so wrong. Here I have met people from all over the world. Very few are Christian but they are (or many are) motivated by the ethics that we call Christian. How is it that non-Christians are putting Paul's words into actions better than we do? In the book *To Kill a Mockingbird* one of the characters says of Atticus Finch that he is put there to carry the burdens of the rest. I fear we do the same thing—with our missionaries: they carry the load for the rest of us.

I know that many of you feel irritated by constant preaching on social issues and feel there should be more Gospel. Personally I cannot see the difference and if you could see what I am now seeing then perhaps you too would feel there is no difference. In Matthew 22:37-40 Jesus tells us that we cannot take most of the world's resources for our own, often flippant, use and leave our neighbours with nothing—that is not love. That is greed. The people here are mostly Buddhist—they believe they can earn their way to absolute truth. They do this by "right" speech, "right" actions, "right" thinking. Translated to day-to-day living, they don't swear, they don't get angry (or they don't show anger), they are very patient and humble. The outward manifestations are no different to Christians. Perhaps they do it better—as here it is fairly easy to tell the difference between genuine Buddhists and nominal Buddhists. I'm never sure that an outsider could be sure that I was a Christian. Does it show in everything I say and do? I fear not but I know that it should.

If our Christianity is a living vibrant thing we are alive in Christ then it should reflect in every aspect of our lives—shouldn't it? If that is so then surely some of our teaching needs to be how we live daily as Christians and not just the

safe academic exercise of analysing a Bible passage.

One of the things that hasles me a lot—and the girls' Bible study group discussed it at some length—is that it is so easy to become a Christian. The gift is there waiting, all we have to do is take it. But there are strings attached because then we're told that as Christians we should try to be like Christ. And quite frankly that is too (or very) hard. So we rely on Christ and a state of grace. Can you imagine being Buddhist and trying to do it on your own? Perhaps the real difficulty with Christianity is that it is so easy: reach out your hand, accept the gift that God has given you, try to be Christ-like, but if you fail, or misunderstand, or misinterpret, then that's OK because Jesus is there to intercede for us. It can, I fear, make us very complacent.

We seem so often to sanitise and Westernise Christianity. Are we—as Christians in a

nominally Christian society that is first world, affluent and greedy for more and more resources—are we the truly disadvantaged? Surely apathy, hypocrisy and tokenism are much more difficult to fight than outright persecution. When I look at the Khmer people and they show me the scars from the Khmer Rouge and tell of the family they lost, you wonder how anybody could survive and be sane. Then you realise of course that the human spirit is much stronger than we think and often does better under duress. Is this why the early church was so strong? And in our time, the church (Christianity) seems to be far more dynamic in those countries where persecution, or at least difficulties abound. Perhaps that was what was meant by "Blessed are the poor in spirit..."

It's amazing how petty a lot of our troubles are when matched against what others

suffer. While I'm writing this we keep having the most amazing power surges—the lights almost go out, the fan almost goes off but so far it's come back each time. We were talking about it earlier this week because the power was off one night and it was stifling hot. Several of us thought about whingeing but then thought that we were very lucky having power at all at the moment. We certainly won't have it in six week's time when we're out in the provinces. Electricity, something that we absolutely take for granted, is suddenly a luxury. (So is food of course—here in Phnom Penh it's plentiful although there is little variety.) There are United Nations volunteers (UNVs) here who can't live without European food. I'm fine in terms of food but I can't live without my music and of course my faith and worship patterns.

I go to school every day for five hours learning Khmer—a very heavy program for a language course: five classes, each with 30-40 words and phrases. The pace is impossible. A UN bus takes us to school and back and other than that we walk or take a cyclo (a sort of back-to-front rickshaw with the passenger at the front). The names of the streets are written in Khmer script, which doesn't mean a thing to me: our lessons are in Romanised linguistic script. I can read it quite well but hearing and translating it is quite different. They have 28 vowels and the broader your Aussie accent the better you will be at Khmer!

We have no idea where we will be posted, only that we'll be "up-country"! In my class are five guys from Bangladesh, three people from Peru (two delightful women) a guy from Kenya and three other Aussies. I share my room with a French Canadian woman. We are very lucky with only two of us to a room with our own bathroom, air conditioned and fans. Some others are in barrack style 20 to a room.

We have been warned not to eat fruit that has no peel. They have no water purification

# A Church ABC

**E**ast Ipswich is one of five Churches of Christ in the City of Ipswich, a major centre in Queensland, situated 40 minutes from the heart of Brisbane. Ipswich had its beginnings in coal mining, but it is now much more diverse, with a population of 85,000. Mining

for its famous footballers and politicians.)

Church services are held at 8.55 am (average attendance 180+) and 6.30 pm (80-100).

East Ipswich church has a theme: "Launch out into the deep and let your nets down for a catch." A goal has been

realised in the Queensland churches, East Ipswich is hosting this regional convention of thirteen churches 15-16 August, in what is hoped will be an annual event.

The ministry team at East Ipswich comprises Norm Flett and Greg Bruggemann, inci-

calling Greg was part of the church's vision for the future, a positive move to develop youth work.

Emphasis has also been placed on small groups and already one-third of the church is involved. In addition pastoral care is seen as important, a



## Focus on East Ipswich

brought Welsh people, which may help explain the many excellent choirs in the city.

East Ipswich is the largest and most central Church of Christ, with a membership of about 170. It is situated in the suburb of the same name on the Brisbane Road. This was the old road to Toowoomba, now bypassed. The present brick chapel was built in the 1960s.

The facilities include a couple of halls and offices in a renovated "Queenslander". Ipswich is noted for its old "Queenslander" homes, and the council is successfully preserving the city's heritage. These homes are now very popular, especially with young couples. Ipswich is also noted

developed to the year 2000, a real desire to win people for Christ, to move from maintenance to growth. This has already involved the appointment of a second minister and may involve the purchase of more property in the future. Following a period of combined churches, East Ipswich is now seeking a strong basis as a separate identity and encouraging new, younger members. The target is youth and young families.

This year the church is celebrating its 70th anniversary, celebrations that will culminate in a crusade with John Bond 30 October-8 November.

Also planned soon is the West Moreton Regional Convention. With the regional-

mentally both originally from Chinchilla. Norm went from a farm to Kenmore college in his thirties and is now in his third year in Ipswich after a 12-year ministry in Mackay. He is married to Barbara and they have three married children and two grandchildren. This year Norm is vice-president of the Queensland Conference.

Greg Bruggemann is the associate pastor, majoring in youth. Greg graduated from Carlingford college in NSW in 1990 and is in his second year at the church. He is married to Lyndal. Greg oversees the church's three youth groups, junior, intermediate and senior, but his duties are quite broad, and include preaching, visitation and discipleship.

role assumed by the elders as well as the ministers, and is also a responsibility of the small groups.

Many of the activities of the church appeal to families with children. There is a playgroup Wednesdays and Thursdays that is very popular with the community, a rapidly growing childrens church, childrens holiday clubs and a creche with a live TV link of the services, as well as the youth groups. Other groups are based at the church include Alcoholics Victorious and Weight Watchers.

With an emphasis on evangelism and good Biblical teaching the work at East Ipswich is most encouraging and there is a good feeling as the members face their future.

treatment plants so all the water is river water (complete with bahazia, a nasty little worm that gets into your blood stream). Hence no ice, no made-up drinks, no swimming, no washed fruit—only peeled fruit. Saturday five of us went to the killing fields. It's very distressing—thousands of people, including babies and small children. All the skulls are piled up—17 shelves in a stupa (monument), which in itself recently included several Europeans, one of whom was Australian. His photo is part of the display.

Then we stopped at a pagoda that looked very Hindu but it's Buddhist. I'm in a quandary. In order to be polite culturally it's necessary to show respect to their priests by making a "wai", joining hands to-

gether and raising them to your face. We were invited to place incense sticks in front of their statue of Buddha. So when does culture/respect become religion?

So many questions and I've only been here 10 days. Imagine after six months! Keep me in your prayers as you are all in mine. —Pamela Baxter

• *Pam Baxter is a qualified teacher who ran the Australian Electoral Commission's Electoral Education Centre in Canberra before becoming the Assistant Director of Training for the Commission. At Lyons she has been Sunday School coordinator and a board member. In Cambodia she is assisting the UN's education program assisting the country's move to democracy.*

## Happiness

Happiness is a place to shelter,

When the wind is blowing helter-skelter.

Happiness is a cozy blanket, When you've shivered in the night without it.

Happiness is a light in the darkness, When you're lost in the gloomy vastness.

Happiness is a friend to confide in, When there seems no place to hide in.

Happiness is a kindly welcome When you've fluttered in, like a wounded falcon.

Happiness is sitting round the family table, Where no one tries to give you a label.

Happiness is knowing you are accepted Because it's home, and you're loved and respected.

Happiness is the deepening conviction That you're loved by God—without restriction...

Happiness is often a pleasure that's passing; But in God you find happiness everlasting!

—Marj Buckingham



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Inquiries and requests for application forms should be directed to Rev'd David C. Stark, Director Clinical Pastoral Education, on 496 2895 (Page 861).

Applications close on Monday 31 August 1992.

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## Arana Hills Church of Christ

is looking for  
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We are looking for a person who will work with our youth and childrens pastor to lead our church into the future.

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The church embodies its principal desire in its motto:

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## Baptisms

- Wally Tymco, Bordertown, SA
- Kathryne Brodie, South Perth, WA
- Ray Shreeve, Chris Owens, Matthew Beadell, Hobart City, Tas
- Benita Downey, Bundaberg, Qld
- Melanie Rider, Howrah, Tas
- Nigel Stone, Angela Sinfield, Ulverstone, Tas
- Lisa Hood, Pam White, Glen Waverley, Vic
- Melinda Ridderhof, Sally Trueman, Noarlunga Centre, SA
- Sally Gawnne, Anne Ingram, Swan Hill, Vic

## Marriages

- Kerry White to John Cohan, Cathy Van Heyst to Anthony Johnston, South Perth, WA
- Jo Balding to Paul Davis, Andrea Raymond to Samuel Allen, Hobart City, Tas
- Paula Dell to Glen Jones, Maylands, WA
- Sheryl Schubert to Darren Hughes, Murray Bridge, SA
- Tanya Plenty to Steven Palmer, Angela Peacock to Phillip Croot, Kalamunda, WA
- Anita Aldrich to Peter Francis, Glen Waverley, Vic

## Deaths

- Mrs Dorothy Spaulding, Mrs Pauline Ward, Douglas John Rex Woolley, Hobart City, Tas
- Gladys Longbottom, Maylands, WA
- Mrs Isobel Brooker, Murray Bridge, SA
- Ann Cook, Marion Hartley, Eric Hall, Ashburton, Vic
- Winnifred Evans, Kalamunda, WA

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Obituaries are limited to 100 words

### French, Thelma Muriel

(10.7.92) Thelma French was born at North Sydney in 1913. She married Wal in 1932. Soon after they joined the church at Hurstville, NSW, where they played an active part in various capacities for almost 40 years. They had two daughters, Robin (Lowther) and Jill (Hayward), establishing their home in Beverly Hills in 1939. This partnership ended with Wal's death in 1972. Thelma continued her active interest in the work at Hurstville, though occasionally attending at Beverly Hills. She attended the World Conventions at Mexico, Honolulu and Kingston, Jamaica, making many friends. In March 1992, she moved to Henry Kendall Retirement Village at Wyoming and began attending services at Berkeley Vale. During her latter years she bore failing health with great courage, succumbing to pneumonia while on an annual holiday visit to Camp Cal, Caloundra. A family cremation service was conducted by the writer at Caloundra with her two grandsons participating.

—H.E. Hayward

### Kelly, Thomas Walter

(7.6.92) Tom was born on 7 October 1923 in Coburg, the youngest of four sons. He was brought up in a Christian home and his name was placed on the Cradle Roll of the Coburg church when he was two months old. He attended Sunday School, Christian Endeavour and church as he grew. At the age of 18 on Australia Day 1942 he was called up into the army and in November 1942 he was sent to a training school in WA. In the town of Northam he met at the local Church of Christ Jean Somers and they married on 10 October 1946 at that church. They had six children. Returning later to Victoria Tom renewed his connection with Coburg and Fawkner churches, where God enabled him to be of service in many ways. A thanksgiving service was held and the church was filled to capacity. Tom came to know the Son of God trusting in his death and resurrection, whom to know is life eternal. We share with Jean and the family in the sorrow they have experienced.

—Don Milne

# Church News

## NSW

**BATHURST (David Gurney)** Family-orientated evening services have commenced at 5 pm ... Fund-raising activities including cake stall, garage sale & firewood drive, culminated efforts to raise money for an adjacent parcel of land ... Vacation Bible School was held during the holidays. A special feature was a puppet story presented by teenagers of the church. Average attendance of 64 mainly from families outside church.

## Qld

**BUNDABERG (Alan Leane)** Further decision following John Bond Crusade ... Hayden Francis & Shane Foley occupied pulpit while minister on holiday ... Bright fellowship tea welcomed new members ... Average gospel service attendance 82 ... Statistical report revealed 33 new members. Total membership now 167 ... Special prayer 9 am-9 pm 8 July for Brotherhood ... Alf & Meg Lassig celebrated 60th wedding anniversary ... Neville Rackemann, Bundaberg historian, writing book on beginnings of churches in Bundaberg.

## SA

**BORDERTOWN (S. Pillay)** SE District Conference held at Mundulla. Jim Keatch guest speaker. Theme "Moving Forward Together". Challenging! ... 6 pm winter meetings well received ... Sausage sizzle, film night & involvement of young people & families encouraging ... Video on Christian counselling by Selwyn Hughes well attended ... Youth camps held at Victor Harbour & Halls Gap ... Bible Club progressing well ... Prayer & Bible study groups meeting regularly.

**ELIZABETH (R.L. Oke)** Recent visiting speakers have been Graham Warne (OM Board), Murray Neville, Jim Longbottom (CCTC student) ... Youth service led by Michael Cavanagh & members of the youth group ... Tania Hudson has graduated from Fusion in Sale, Vic, & will be going to work with Fusion in Hobart shortly ... Offerings have reached \$52 per week above budget.

**GOOLWA (Roger Risson)** Weekend Bible study retreat held at Point Sturt camp ... Average attendance of 40 at Friday night Kid's Club ... Church stroll held on Pentecost Sunday, with seven Goolwa churches hosting visits to their churches ... Monthly gospel service evenings held, starting July ... Local Uniting Church ladies visited our

guild bringing afternoon program. **GROTE ST (I. Adams)** Street Kids Ministry held free barbecue for 50 on 21 June. Further regular barbecues are planned. Upstairs hall open each Monday night as drop-in centre ... Wednesday evening prayer group has hosted missionaries from OARS, APCM & Wycliffe Bible Translators in recent weeks ... Children's Holiday Club planned for 13-17 July ... Both chapel & manse exterior painted.

**MURRAY BRIDGE (Morrie Munyard)** Church annual report shows enthusiasm throughout auxiliaries ... Prayer on relocation project continuing, as we await council's "approval in principle" of concept plan ... Friendship Group enjoyed two-hour launch trip on river & challenging evening under instructions of over 60s aerobics instructor ... Sympathy extended to Bert Brooker, when his wife Isobel went to be with her Lord.

**HAWTHORN (David Althorpe)** Successful Community Contact Week conducted by Alan Bailey & Rob George from OAC. 97 attended 10 coffee afternoons & evenings. Over 50% of these were non-Christians. 720-800 young people from Urbræ & Unley High Schools involved in seminars. "Adventure Time" held every day after school at Westbourne Primary School was attended by 60-80 children every day.

**NOARLUNGA CENTRE (Ross Pelling, Graham Mann, Cathy Slade)** Cathy Slade welcomed as children's minister (part-time) ... Recent positive AGM agreed to employ part-time Community Care Director ... \$20,000 given last year to support local & overseas missions ... Future associate minister appointment expected soon ... Over 700 visited premises as Mobile Blood Bank utilised our hall over five days ... Noarlunga Centre area has highest unemployment rate in SA.

**DULWICH-ROSE PARK UNITED PARISH (R. Brown, R. Williams)** New chaplain to local high school inducted in our chapel ... Recent Sunday afternoon music concerts successful ... Trevor Lawrie assisting ministers' huge wedding load ... Eve Gove is ministers' new "person Friday" ... Keith Crosby celebrated 80th birthday with many church friends & family ... Roger Brown conducted workshop on co-operating churches at the VCC in Melbourne.

## Tas

**HOBART CITY (J. Weston, G. Hush)** Special meeting accepted proposal that Midway Point church

amalgamate with Hobart City ... Youth Nightspot to provide non-alcoholic venue, held monthly, with special guest artists ... Puppet group established. Made first presentation for children's segment in service ... Purchased additional 50 chairs for services ... Special emphasis on prayer with monthly breakfast, mid-week service & other weekly meetings ... Jeff Weston attended recent senior ministers' seminar in Wollongong.

**CAVESIDE (John & Colleen Harrison)** Good attendances being maintained through cold winter months ... Church full for combined evening worship 31 May ... Enjoyable bushwalk to Lobster Falls 8 June ... Recent speakers included Helen Edwards (Mother's Day) & Bill Howard (Bible Society) ... Mike & Maree Snudden (New Tribes Mission, Thailand) shared testimony ... Focus given to Amnesty International ... Fellowship lunch held after service every Sunday for trial period ... Home fellowship groups functioning.

**HOWRAH (Allan Blyth)** Lloyd Cooke presented sermon series on "Making Sense of the Bible" ... Combined youth groups conducted "Celebrate at Six" evening service ... Doreen Moroni appointed Overseas Mission secretary ... Recent guest speakers include Greg Foot (Conference President), Wayne Kerrison & Wes Beavis ... Newcomers' Dinner enthusiastically attended ... Friendship Group "Winter Christmas" & "Mountain Debate" programs a great success.

**ULVERSTONE (Tom & Ruth Edge)** 23 June 34 ladies attended President's luncheon for learn & share ... During July Nigel Stone & Angela

Sinfield baptised ... 19 July Uniting Church used facilities for nine baptisms. Aged between 11 and 81. 134 adults besides children filled the chapel. Great service ... Cec & Naomi Neville ministering while Edges on leave.

**LAUNCESTON (R. Foster, C. Spaulding, D. Tobler)** Speaker at "Livewire" 10 July Greg Crick (winner of Targa Tasmania) on "Drive to Stay Alive" ... Nigerian students gave item at evening service 12 July ... Cheryl Johnson speaker all services 19 July after conducting Divorce Recovery program in previous week ... WAY FM "Collectables Expo" at Silverdome 18 July successful in raising funds for building extensions & upgrading equipment at the station.

## Vic

**WARRACKNABEAL (K. & R. Luttrell)** Warracknabeal Youth Services Inc committee received boost to finances. Louis van Laar presented cheque for \$7,000 from Churches of Christ Department of Community Care. WYS chairman, Kevin Luttrell, said funds, plus cheque for \$500 from Warracknabeal Freemasons Public Charitable Foundation, were very much appreciated & would go a long way in the establishment of this vital service.

**BOX HILL (J. Longbottom, P. Hunt)** Guest speakers Clem Clack & George Warren ... CWF Peter Breen, Meredith Clencie ... Recent visitors Ken & Judith Bond, Geoffrey & Joanne, Russell & Betty Clinton ... Eric Hammond & Allan Gruar welcomed back after period in hospital ... John & Jenny Jones

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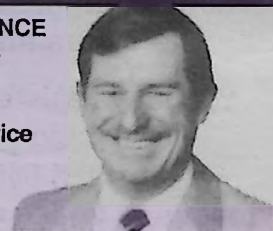
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# Church News

guest artists from Ballarat ... Sympathy to minister & members who have lost loved ones.

**MAIDSTONE (Wes Rodgers)** Three toddlers dedicated ... Jean Cooper progressing after operation ... Church rejoices with Mary Stratton, Glad Duan & Ilma Boettcher on attaining 80 years ... Further time in hospital for Flora Harrold for another operation. Dot Stowe & Faye Freiberg in hospital too, but all now home ... Myra Bowman broke bones in a fall ... A child & baby dedicated.

**NORTH ESSENDON (Graham & Bev Burgan)** Ada Fox received rug at fellowship morning ... Church involved in project providing groceries for needy families in local area ... Edie Haydon recovering after surgery ... Video evening & discussion 28 June ... Jodi Burgan celebrated 18th birthday with Independence party 4 July ... Overseas Mission Board speaker 5 July ... Handwritten Bible verses providing Bibles for Eastern Europe theme for 66th anniversary.

**ASHBURTON (Iris Lawson)** Minister conducted impressive Tenebrae service Maundy Thursday ... Church mourns deaths Ann Cook, Marion Hartley & Eric Hall ... Keith Steele with robot speaker family service ... Ken Barton & Philip Andrews speakers while minister on holiday ... Iris Lawson suffered accident during holidays but escaped serious injury ... Church honoured Frank & Nan Robinson for golden wedding ... Members proud of minister's contribution to Confer-

ence Celebration.

**RED HILL (Wally Gibney)** Family service well attended. Young people & ladies choir took part ... "One Stop Dinner" held in church hall. Delicious meal & good entertainment enjoyed by 80 folk who attended. \$900 raised for installation of fans & heating in church ... Barry Jenkins, Alan Avery & Ray McKenzie spoke at morning worship services during minister's holiday break ... Many members holidaying interstate & overseas.

**SURREY HILLS (David Brooker, Julie Adam)** Youth groups "Rage", "Shout" & "Fish" active ... "Little Ones" joined over 40 Explorers & Good Companions for roller skating night ... Four studies on Luke followed inter-church service ... Prof Robert Anderson spoke on Jewish-Christian dialogue ... Christmas Bowl giving \$3,844 ... Bumper newsletter 12 July ... Thought-provoking series "How My Mind Has Changed". Speakers Danny Wilson, Julie Adam, Doug Pallot & Derek Jones (Anglican minister).

**GLEN WAVERLEY (R.B. Elbourne, R.L. Croxford, H.J. Sanders)** Elders, deacons & executive members shared in leadership camp on "New Perceptions" ... Live at Five & SBS (soup, bread & slice) again feature of our winter witness program ... Church again hosted first-year students from Wollongong ICCL for their annual field trip ... New small group commenced for young marrieds & older singles ... Youth leadership training day led by youth

minister & elder.

**SWAN HILL (Lindsay Mayes, Tim Green)** Two baptisms during July & more are planned for near future ... Shirley & Richard Pearce (Brisbane) visited church for a weekend of music & evangelism. Sunday evening gospel service attended by 180 ... Babies Darielle Lewis & Charles Sonsie dedicated ... Board & elders met to discuss church's future accommodation needs to facilitate growth.

## WA

**SCARBOROUGH (Nigel Merrick, Raye & Mike Hasleby)** Stirling Christian Council breakfast raised \$600 for youth leadership training ... Peter Klenner of YFC conducted youth programming training day ... James Dobson films screened as outreach ... Elder Len Jones to retire as administrator. Position to be filled by Geoff Dunning ... Dr Neal Fong brought update on Youth Vision ... 14 attending baptismal classes.

**SOUTH PERTH (David Stanford)** John Bond accepted position of senior pastor commencing mid-December 1992 ... 95 children attended Holiday Bible Club each day for one week at church during July holidays ... Speakers include Adrian van Leen, Dwight Randall, Jeff Ramsay ... David Stanford with 14 young people travelled to Fitzroy Crossing ministering to Aboriginal communities through radio, youth programs, basketball etc. ... CWF featured "A Prayer Letter Talks".

**MAYLANDS (Robert Drown)** Church now open daily. Minister in attendance at specific times. Pastoral assistant Jan Morskate in office for enquiries & processing of counselling or other appointments for minister ... Ron & Margaret Jones in England for wedding of son Glen to Paula Dell ... Wendy Whitworth, Eveleen Caddy & Brett Whitworth also overseas & Andrew Streeton has arrived back after extensive 12-month tour UK & Europe.

**KALAMUNDA (Mark Proud, Paul Sanders)** 60 involved in Warm Winter Weekend outreach into community. 31 trailer loads of firewood distributed to needy, also food parcels & blankets ... Good News Holiday Club saw 120 participating daily ... International mother & daughter evening arranged by Women's Ministry Team ... JCE's Handwritten Bible verses project raised \$175 for Bibles for Russia ... Axiom youth group & Dean Smith (Quairading) journeyed to Halls Creek taking part in Kimberley Christian Fellowship Convention.

**FREMANTLE Offer by W.W. Saunders** to serve his "home" church as interim minister from 9 August accepted ... Thank you to those who "filled pulpit" since Doug Good's death ... In Doug's memory pulpit Bible received, donations made memorial Gideons Bibles & further project ... FAB received \$682 & Life in Focus 1,152 litres cooked & 11 cartons fresh fruit from fruit project.



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## Growing Spiritually

# An Epistle to Paul

Ephesus  
The first Christian century

To Paul, an Apostle of Christ Jesus (though doubted by some)

Dear Paul,

Thank you for your letter and invaluable advice on ministry. Since hearing from you, I have had a bit of a struggle with a couple of matters of faith, so write seeking your counsel. The first concerns the title of Messiah (Christ) that we commonly give to Jesus. The fact is, I have my doubts as to whether or not he was the Messiah foretold in our Scriptures. I can't find any reference to a suffering Messiah anywhere, let alone one crucified by the Gentiles. I've read the Servant Songs in Isaiah, but since the prophet was writing of a past, not future event, never mentions the "Messiah", and tells us that he had Israel in mind as the suffering one, I can hardly use these texts to justify my belief. All in all, I don't think we have been too kind and fair to our Jewish brothers by use of this appellation. Another thing I'm bothered about is that the Messianic kingdom hasn't arrived, which is a bit awkward when we go around claiming Jesus to be the Messiah. What I mean is that things are unchanged. There's still a lot of sickness, suffering and injustice about, all of which was supposed to vanish when the Messiah appeared. I know you have written about a second coming, but as far as I can see, there's no mention of two appearances in our Law or Prophets. So I'm just wondering if we should drop the "Christ" bit, and think of something else?

The second matter concerns stories about Jesus that, for want of a better word, I'll call "supernatural". Luke I'm told has written about a virgin birth. It's a nice story, but I don't know where he got it from. As you will know, he was not about in the early days. You certainly never mentioned such an event in your letters, and I'm wondering if somebody made it up for the purpose of propaganda. Now while I'm at it, I must say that stories about the resurrection and ascension of Jesus strike me as being equally mythical. Both you and I experience the risen Lord in our lives, but I think telling the story in the form of a bodily resurrection in order to make the point is a bit unnecessary. Whatever your own convictions are, I suspect that some of the early brothers invented this story, albeit with good intent. I wish however they'd have been a bit more honest. Not everybody needs sensational stories in order to grasp spiritual truth.

You may think me hopelessly unorthodox in my views on the Messiahship, virgin birth and bodily resurrection of Jesus. Perhaps so, but, in any case, be charitable. After all, you may be wrong yourself in your assessment of the historical facts (none of which of course can be proven). I hope at least in reply that you will not resort to a bigoted fundamentalism that serves only to display ignorance and insecurity. Maybe, after all, these issues are not so important as we make them out to be. For my part, my views are no threat to my personal faith in the Almighty, and, in fact, I find more faith in honest doubt than in all our creeds.

I look forward to hearing from you.  
Grace and peace, Timothy

## The Last Word

If we make it our first goal  
always to please God, it solves  
many problems at once.

—Phillip E. Howard Jr

Young doctor: "What is the secret of your success?"

Old doctor: "Always write prescriptions illegibly and bills very plainly."

★★★★★

Doctors tell us there are over 7 million people who are overweight. These, of course, are only round figures.

★★★★★

I enjoy visiting my friends just so I can look at my library and my gardening tools.

★★★★★

J: "Are you going to take the car out in weather like this?"

D: "Sure! It's a driving rain, isn't it?"

★★★★★

First Roman (at Christian massacre): "We've got a capacity crowd, but still we're losing money. The upkeep on the lions must be pretty heavy."

Second Roman: "Yes, these lions sure do eat the prophets."

★★★★★

Did you hear about the dog who played Bach?

When he was auditioned by a TV producer the dog's agent warned the producer that this was a very sensitive dog, and said "You had better listen to him play, because, if you don't, he loses his temper and leaps at you." The dog started to play. He was awful. The TV producer patiently waited out the performance. When it was over, the producer declared angrily, "I should have let him attack. I'm sure his Bach is worse than his bite."

★★★★★

A tourist in the Holy Land arrived at the Lake of Galilee and found it cost \$50 per hour to hire a boat.

"\$50 an hour!" the tourist exclaimed, "That's too much!"

"Ah," said the boat owner, "These are the waters on which Our Lord walked."

Replied the tourist: "No wonder he walked."



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