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THE AUSTRALIAN CHRISTIAN

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North Essendon 3041
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Guest Editorial

Are You Part of a Winning Team?

Jack Murphy

The concept of "team work" has been a growing focal point in the world of management. Since the Training Guarantee Levy was introduced dozens of companies have entered the market hoping to collect some of the millions that must be spent teaching values and skills to help people be more effective in their jobs.

What employers want, and what the trainers are seeking to do, is first, to change the way people think, and secondly, the way they act. Primarily this is for the employer's benefit, but for those who have been successful, the worker is also a winner—that il-lusive "win win" outcome that we often talk about but rarely see. When Australians think team they tend to think sport.

SPC, the fruit canning company, is one of the lucky few who are able use their commitment to "team" in the promotion of their products. It is the workers who are seen in their advertising, not the managing director telling you how good their product or service is.

The church has had a great head start as far as knowing about the concept of team work. God's plan for his church is that we be a team, or as the Bible puts it "one body", all the members working together with one goal or objective.

As we search the Scriptures there are many parallels we can draw with life in the 21st century. Like in the world of business, there is the potential for a "win win" outcome in the life of the church.

God wants to see a change in our thinking and in our actions so that we are more effective in our work for him. God achieves his objective and we are blessed along the way.

As with commerce, few churches seem to be able to find a real oneness in mind and

purpose because the "team" concept is not functioning.

Many churches are happy to have the managing director (minister) out there trying to sell the product, whereas we who have a Christ as our teacher should know what works and have the potential to be the finest example of a successful team for the world to see.

After all, management educators the world over are trying to emulate, knowingly or otherwise, the church "body model" but would struggle to find many good examples.

Maybe it's time for us to rethink our approach, both indi-

vidually and collectively, to seek the motivation of the Holy Spirit, to be reminded what really works, and be prepared to be retrained in our thinking and actions. Sometimes we are more successful in applying God's principles in our secular employment than we are in our church.

Our society is promoting an individualistic, selfish mentality. Some managers have this "style", but in the context of the church they are doomed to fail.

If we go about God's business God's way, we will all be winners, and isn't that what the Bible encourages us to do, go for the win—not simply to finish?

• Jack Murphy is currently the Business Manager for the NSW Churches of Christ Community Care Department. Over the last 13 years Jack and his wife Cathy have been committed to full-time service and spent three years in Vanuatu and seven years in Adelaide with the Churches of Christ Overseas Mission Board in the area of administration. In 1988 they returned to Sydney, along with their two children, Nathan and Christie, to join the work of Community Care.



Boys' Camp

Winning in many ways



• Luke Graves and Clint Smith on a scavenger hunt at the boys' camp.

The Boys' Initiative Camp, held at Camp Waterman, Monbulk, Vic, during the September school holidays was attended by 51 boys, the highest number since 1984. The camp was for boys in years 4, 5 and 6. They enjoyed swimming, a concert evening, an all-day hike and team games.

Studies were led by Peter Wing-Tang, minister at Burwood, on the theme "Making the Right Choice" Mates are important, mates look after each other, my best mate—Jesus Christ. Eight boys responded to an invitation to follow Jesus. They are being followed up in their local church.

Despite the rain spoiling

some activities, the all-weather program ensured that the camp continued. A video of the camp is available from Jacob Altes, Camp Director.

Information regarding the 1993 boys' camp can be obtained from the Vic-Tas Department of Mission, Education and Development on (03) 326 8900.

Two youth camps were held at Camp Acacia, Halls Gap. They were well attended, with enthusiastic leadership teams. These camps are building a solid base for future camping activities. "Batman Returns" was the theme of Youth One Camp, directed by Phil and Nina McCredden and James

Brisbane North

New venture underway

6 September saw many dreams realised and much planning come to fruition with the inaugural service of Brisbane North, Qld, Church of Christ—an amalgamation of the former Albion and Kedron congregations. The amalgamation was symbolised in the lighting of a common candle by representatives of both churches.

Jay Bacik, senior minister of Northside Community Church, Sydney, was the speaker for the service and other weekend celebrations, and his vitality, experience and challenging presentation contributed greatly to launching the "new" church.

After meeting for the first five weeks in the Kedron QUT Lecture Theatre, the Brisbane North church moved, on 4 October, into the newly refurbished chapel of what had been the Albion church. Modern, moveable, upholstered seats, soft blue decor and a sophisticated public address system encourage attendance at services that the worship panel seek to make relevant and interesting.

Costs have been minimised by the sale of old seats, careful

buying and lots of voluntary work. The premises of the previous Kedron church are being utilised for the weekday auxiliaries.

Four elders have been elected for the new church—Madge Bird, Allan Dunn, Colin Stafford and James Stevens.

On 29 November, Alison Woolfrey commenced a 12-month interim ministry. Alison graduated from Kenmore Christian College on 20 November and over the last few months served as student minister to the church. The first general meeting of the church took place on 25 November, when a new board was elected to replace the interim board.

The spirit of the new church is enthusiastic and forward looking. Attendances at worship services and the following "cuppa" have been good. A program of small groups is coming into being, catering for various age groups and interests.

The morning of the 25 October was also a happy occasion—a dedication service for three babies with relatives and friends of the three families in attendance.



Keith Mayer (Albion) and Marj Stevens (Kedron) light a common candle symbolising the churches' amalgamation

Pearce. Youth Two Camp was based on the theme "Things That Go...Mmm" directed by Alison Pitt and Paul Hammat.

Various outdoor activities and hikes were enjoyed in the mountainous scenery of the Grampians.

The Passion of Christ

First time for Australia



• Chris Clark inside the Xavier College chapel

For the first time in Australia, a professional production is set to bring to life the timeless play *The Passion of Christ*.

Set in the surrounds of Melbourne's Xavier College, the Passion Play is poised for the success that recently surrounded similar productions in Canada and Germany.

The Australian production, set to open in March 1993, is headed by accomplished Melbourne director Chris Clarke, whose credits include *The Club*, *The Crucible* and *The Removalists*.

Chris, a Roman Catholic, said that the production had been planned for over a year.

"I'm producing the play so that the beauty and tragedy of

The Passion of Christ can be understood. It's the story of Christ's sacrifice on earth and something that is all too often forgotten."

The Passion of Christ has been co-written by Clarke and award-winning writer Franz Docherty, based on strong research and an innate understanding of the Bible. It covers the last seven days of the life of Christ, taking him into Jerusalem and covering his death and resurrection.

Xavier College Chapel has been chosen for the Australian opening and the beauty and austerity of the surroundings will add to the production. The play, along with the entire audience, moves out to the gar-

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Tour cost is a modest \$1,850* per person and includes all international and local air fares, all transfers, all meals, morning and afternoon teas, all touring, all entertainment—in effect, every item of air and ground activity. A main island tour around the picturesque Suva-Nadi coast is also included.

For details, contact John or Beth Bridgford, 5 Camden Cr., Glen Waverley, Vic 3150. Tel: (03) 560 3103. Or borrow a copy of our 45 minute promotional video which will give you glimpses of the "Daku experience".

* Prices with current air fares and costs. Subject to change without notice.

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dens for the crucifixion in a moving scene.

The Passion Play has ignited a passion in Chris Clarke, who has found his role as producer/director both a demanding and a rewarding one. The interest and excitement that has been generated by the production has astounded Chris.

The production will open 16 March 1993, with tickets available to the public through Bass and selected outlets in the second week of February. However "Australian Christian" readers can book early by using the special form below.

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Why not include us in your will?
The following wording could be used in your will:

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The gift that reflects the real spirit of Christmas.

This is an exclusive opportunity for you to secure tickets to 'The Passion Of Christ' right now. The remaining tickets will go on sale to the public in the second week of February. All tickets purchased early will be presented in an attractive Christmas gift package. Commencing 16 March 1992. All shows start at 8.15 pm, Xavier College Chapel, Barkers Rd, Kew.

Tickets: Adults \$29.50. Children (under 15), Concession, Pensioners \$19.50
Family tickets (2 adults, 2 children) \$85—Enquiries please phone (03) 690 0991.

Enclosed is a cheque for _____ valued at \$ _____. I understand that tickets are sold on a 'first come, first served' basis, and if tickets are sold out I will receive a refund.

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Jesus Carries the Can

Standing together for what we believe

Two Christian agencies assisting disadvantaged youth have joined in a co-operative ministry. **Melbourne Citymission** and **Godspeak Ultarnativart** will work in partnership over the next 12 months in development and rehabilitation projects to assist young people involved in the graffiti subculture.

Godspeak Ultarnativart was inspired in 1989 when Melbourne journalist, **Noel Buchanan**, read about a local youth, **Jamie Covill**, who lost both legs while spraycan painting on a moving Melbourne train. Noel quit his job and began riding suburban trains getting to know the youths personally. Over the years he has built a relationship of trust with these graffiti artists. Many of them come from good homes and attend church schools. All have serious behavioural prob-

lems. Noel said that they use graffiti as a way of crying out for help. Their spraycan art is a message to the church and the community.

Melbourne Citymission recognised the value of this Christian outreach, particularly its ability to redirect wasted young lives spiritually, physically and emotionally. However, Melbourne Citymission also recognised that Godspeak Ultarnativart was struggling against the odds without proper field resources and administrative support.

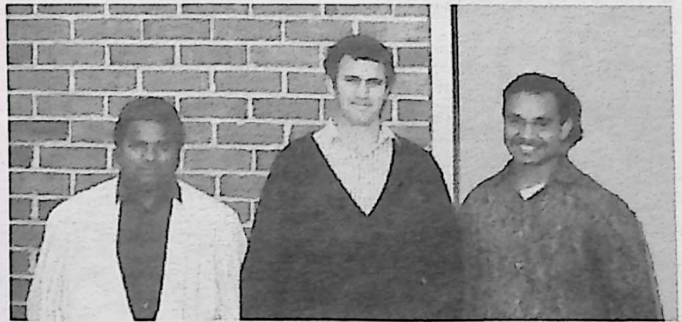
Melbourne Citymission is also deeply committed to youth with behavioural problems. Much of its ministry is among young people who have been cast off by other care groups. It has extensive programs among disadvantaged youth in Port Melbourne and South Mel-



• **Ross Bourdon** talks with **Noel Buchanan** at the launch of the co-operative ministry

Vital Ministry

A gift and an advance



• Church leaders **Allan Bolton**, **David Williams** and **Athol Farmer** at **Katanning, WA**

The donation of a caravan to the **Federal Aborigines Board** has greatly enhanced the ministry of **Frank and Rose Johnson**. In WA's south, from Perth to Albany, Frank is the only trained Aboriginal pastor working amongst the people.

Earlier this year the board placed **Frank and Rose at Roelands** and gave them responsibility for teaching, discipling and encouraging the several churches that meet in the large centres of the region. Their ministry is especially directed to training in church leadership and service.

In July **Mr and Mrs Harold Wheaton** from **Miram, Vic**, generously donated their pop-top caravan to be used by the Johnsons. It has given them a flexibility and independence they hadn't previously enjoyed and has therefore increased the effectiveness of their work.

The Aboriginal churches of the region welcome **Frank and Rose**. They are looking for training in all aspects of leading their people. Our white churches take for granted many of the things Aboriginal Christians are keen to develop. The ministry of the Johnsons is therefore not only very practical but is vital in the whole area of church service training.

Two years ago the board provided a caravan for the use of **Cec and Laurel Grant** in **Albury** with a similar ministry in mind to the churches of central-western NSW and Victoria.

The board is very grateful for the generous gift **Mr and Mrs Wheaton** have made. It strengthens this important aspect, the development of churches, of the present ministry of the Aborigines Board.

—A.W. Moyle

bourne. It is caring for street kids through its **Info Deli** at **Flinders Street Railway Station** and has a large refuge and housing referral service through its **Stopover** program.

Ross Bourdon, minister of the **Ascot Vale, Vic**, church, has been elected chairman of the **Godspeak Ultarnativart** committee of management. This committee will be responsible for the operation of **Godspeak Ultarnativart** and will link with **Melbourne Citymission**, which will provide administrative and fund

raising support. The new co-operative ministry was officially launched recently under the railway viaduct in **Toorak Road, Hartwell**. **Australian Posters** provided **Melbourne Citymission** and **Godspeak Ultarnativart** with a 40x13 feet billboard.

Some of the best graffiti artists marked the occasion with a huge sign that read, "Jesus carries the can."

Donations can be sent to **Godspeak Ultarnativart, c/o Melbourne Citymission, PO Box 1200, North Fitzroy 3068**.

10th Birthday

Roselin Court's celebrations



• Chaplain Trevor Lawrie with residents

In 1982 Roselin Court, Joselin, SA, was built as a retirement home for up to 60 hostel residents and 35 nursing home residents, and with two independent units.

It also had facilities to cater for

the aged living in the community who attend the Day Therapy Centre.

On 12 October we commenced our 10th birthday celebrations, which lasted through the entire week. Colourful balloons

and streamers decorated the area and beautiful floral arrangements complemented the birthday cake, decorated with our logo, the symbol of the rose.

The week commenced with an Italian day at the Day Therapy Centre.

Morning and afternoon teas were a way for residents to share this special celebration with relatives and friends. Pleasant music from volunteers gave a friendly background to the social occasion. St Peters College provided an afternoon concert with their chamber quartet and before the special church service on another day the gardening group planted a white rose to commemorate the birthday.

Volunteers and staff enjoyed a magnificent lunch in the garden, while residents were treated to the very best cuisine in the dining rooms, with staff personally giving each resident a single rose as a token.

On the final day of celebrations, the members of the board, the auxiliary, our past administrators, the builder and the interior decorator joined residents, staff and friends for the official cutting of the cake.

Kingsley Curtis, administrator, addressed the official guests, residents and friends, Graham Knight, chairman of the board, acknowledged the work of all involved in the home and the director of nursing, Pam Ferguson, cut the cake, which was made by the cooking group.

—Shirley Terrell



• The official cake

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A Church of Christ Ministry Wollongong

People

"EPC"

Tribute to Eric Phillip Charles Hollard

"Can I see you next Sunday?" asked the young man of the young lady after evening classes at the Adelaide School of Mines. "Yes," she replied, "You can see me at the church next Sunday night!" If pretty little Fern Kitto had not stood her ground that night, it is possible Churches of Christ would never have had an Eric "EPC" Hollard. They were the years of the Depression and the two had met in the evening class for business studies, and they were to eventually become a team in ministry that has become known across Australia, especially in South Australia.

Eric Phillip Charles Hollard was born into the home of a father who owned a woodyard and he grew up influenced by the background of a down-to-earth working man's home. His first job was in the office of Adelaide Chemical Fertilizer, but the job was lost in a lay-off of workers.

He had joined the Church of Christ at Glenelg and his young heart was fired for ministry by the influence of the minister Theo Edwards. But he was unemployed and the cost of going to college was a little daunting when you had no money. The Lovell family of the Forestville church owned a bakery and on hearing of his dream, created a job delivering bread. Later, an auntie was to give him £100 to make his dream come true, and so, to the College of the Bible in 1932 he went.

The days in college were to have a profound impact on him and shape his dream into a calling that was to burn in his heart until he died.

Student ministries were at Fitzroy and Harcourt. Then it was home for the wedding to Fern in 1936 and into his first ministry at Stawell, Vic. Other ministries were to follow at Berri and Maryborough. Then a move into the army, for these were the years when Australia was at war, and it was as a chaplain that Eric went with an

infantry unit to serve in New Guinea.

Upon discharge he moved across the Tasman to a memorable ministry with the church at Wellington, NZ. Later he was called back to South Australia as the Director of Home Missions. This was to be the ministry that carved for him a place in the history of our churches in South Australia. For a time, his partner in mission in SA was Gordon Stirling, who had also returned from New Zealand to fill the role of Youth Director. The two had been in college together, were great friends and for South Australia it was the beginning of period many have come to call the "golden years".

During his years with the department he was personally involved in the commencement of 15 new churches and several others moved from small, inadequate buildings into a property development that was to set them on a path to growth and taking their mission seriously.

The years are remembered also because of the "team" working from the Brotherhood Centre: Eric Hollard, John Chivell, Albert Jones and Keith Horne. They were "heady" days indeed.

Eric moved back into a ministry with his home church at Glenelg in 1968. Five years later it was to Tulsa, Oklahoma, USA, he went to become part of the ministry team of that very large church. Again, the people in the USA came to love this couple. On leaving the USA the Disciples of Christ presented to him the Honoured Minister's Pin.

Back home to Adelaide to retire, but try to tell the churches at Edwardstown, Albert Park, Marion and Blackwood his was a retirement ministry. Each had a special need at the time of his going there and each ministry was special in that it met that need.

Eric was deeply involved in mission activities with other

denominations. He attended five world conventions, preached the conference sermon in every state, was a very active justice of the peace, a member of Kiwanis in the USA and Glenelg, actively involved with *The Australian Christian*, was a well-known radio presenter on 5AD and 5DN Adelaide, was a study leader at youth camps and much more.

He did not find retirement easy. He was blessed with excellent health until 1988 when a slight stroke, an angina condition, bypass heart surgery, a massive aneurism of the aorta, loss of his left leg, then his right leg and even more surgery set the scene for his biggest battle. But these were not the years that finished Eric off in ministry; they were the years of a very special ministry and the man who had met everything else "head on" in his life did the same again. There were dark days and much pain, but there were lots of good days, and his impact on hospital staff and visitors was incredible.

They told him they did not usually give artificial legs to men his age and warned him he would not be able to use them. But he did!

Eric Hollard was many things to many people. He was totally "one eyed" about many things, but felt he was in good company because so was the apostle Paul. God, family, the brotherhood, the local church and, dare we say it, football were subjects upon which he waxed eloquently and strongly. He was not without fault and he did make mistakes, but people knew where he stood and he made things happen, and he died loved and respected.

Monday just a few weeks ago was a special day for him. He had been to the funeral of a friend and to the therapist to master his new legs, had time with one of his granddaughters and more time with the man mowing his lawn. And then, to sit down in his chair to read the paper and within minutes to quietly and quickly pass from us in the arms of Fern, his life's partner and great support in these last difficult years.



• EPC Hollard

A day like this had to come, and yet many had almost come to believe that in spite of the mindblowing illnesses of the past four years, "EPC" would be around for a while yet. He had accepted invitations to speak at the annual CMS Christmas Rally and Southern Conference next year, but that will not be.

Fern, his wife and partner since 1936, and Elwyn, Helen and Roger and their families were very special to Eric. They shared him freely and generously with us over the years and we have been blessed.

His friend and one-time member of "the team", Keith Horne, conducted the funeral service.

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Letters to the Editor

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Eternal Life

To the Editor,

In his excellent article on eternal life ("AC" 21 November) Steven Curkpatrick credits me with the phrase "life which has survival value". It is indeed an "indelible phrase", but I got it from Stanley Jones. He probably got it from Jesus' words in John 11:26, "Whoever believes in me and lives in me shall never die," or in other words, has survival value.

—Gordon Stirling
(Boronia, Vic)

Church Autonomy

To the Editor,

In the light of growing parochialism among the churches, the plea by several recent contributors for greater co-operation and corporate responsibility is appropriate. While no clear pattern of overall church governance emerges from the New Testament, there appears to be a recognition that the church exists at local, regional and ecumenical (world wide) dimensions. While the main unit for evangelism might be the local unit, the NT model was vastly different from the middle-class suburban entity we identify today as "the local church". The earliest churches were groups of Jews and proselytes still associated with the synagogue. Household groups, which could technically be described as "churches", also emerged. Clear precedents for co-operative activity exist in the

Jerusalem Council and in the offerings collected in Galatia and elsewhere for the needy in Jerusalem. The Apostles were able to identify regional or provincial groupings of churches with special concerns and problems. Paul gave instructions to the Galatian churches (1 Corinthians 16:1) and brought greetings on behalf of the Asian churches (1 Corinthians 16:19). John used the seven churches of Asia Minor as an exemplar of the church as a whole.

Moreover, it is likely that churches in centres like Rome and Corinth were actually assemblies of household groups and other Christians. Paul uses the expression "the whole church" to describe such assemblies (1 Corinthians 14:23, Romans 16:23). These larger gatherings were more comparable to our regional churches or even district conferences.

What is important is that the three dimensions of the church be kept in proper perspective. Overemphasis on local autonomy leads to a loss of perspective and fragmentation, and is a form of sectarianism. Ultimately it is the universal church which is the object of grace and redemption. Local church mission is not an end in itself and must be seen as part of the larger mission embodied in Christ's great commission (Matthew 28:18-20). We can be reasonably sure that the church triumphant will not form up in local congregations.

—H.E. Hayward
(Berowra, NSW)

Hope

To the Editor,

I was so thrilled to read the article by Stephen Curkpatrick ("AC" 21 November) entitled "Eternal Life. We're In It", that I picked up a pen immediately to write and say how wonderful I thought this article was.

Why don't we as Christians tell others that there is hope in this life and that they do not have to wait until after death to have the benefits of knowing Christ as their saviour?

—David Broad
(Pyramid Hill, Vic)

PS: Keep up the good work.



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Letters from Tertius

"Is Christianity True?"

To the Editor,

Andy is new in our office and we have become quite friendly. He knows I go to church and over sandwiches the other day he asked me, "Can you prove that Christianity is true?"

That had me cornered. I have always believed it to be true. Obviously Jesus lived and the Bible record of him is obviously not some sort of fantasy. As the various bits of it were written there were plenty of people alive who could have exposed them for what they were if they were some sort of hoax.

So after a while I gathered my wits together and I told him all this. But I also admitted that I couldn't prove it like you prove some mathematical formula in a science lab.

He floored me then with another question. "If you can't prove it like that how do you know it's true?"

I couldn't think of anything else to say except that, "It's true for me. I'm not very good at it but it works for me. It helps me to make sense out of life."

Andy said, "That's not much help to me is it, if you can't prove it for me."

I felt that I had let him down by not being able to give him scholarly answers. I should have attended more seminars when they were offered, but the ones I did attend convinced me that I would never be expert enough to win any arguments with unbelievers.

But I said to him, "Andy, how much do you really want to know whether it's true or not?" He said, "I'm not sure." I said, "Andy, if you really want to know you'll have to prove it for yourself by trying it out to see if it makes sense for you." He said, "I suppose you're right."

I wish I could have proved it for him, but I can't see him believing it even then, unless he is willing to give it a go.

Yours inadequately,
Tertius

Who Is Tertius?

We are continually being asked the question, "Who is Tertius?" Well, rumour has it that Tertius is writing his autobiography and that in it he plans to reveal his identity (or identities?)! Watch this space...

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People

Farewell Joy O'Neill

Retirement after 10 years of loving care



Richard Powell presents Joy O'Neill with an opal pendant on her retirement

Joy Beverly O'Neill was recently honoured by the NSW Churches of Christ Community Care Department for her 10 years of service in care for the elderly.

Joining the department in August 1982 as supervisor of Bingley Hall, a 19-bed hostel at Hornsby, Joy quickly endeared herself to those in her care.

Later when the supervisor of Alexander Campbell House at Forestville resigned, Joy applied for a transfer to this 35-bed hostel.

Then in early 1990 she was prevailed upon to defer her retirement plans and take over as supervisor of McCauley Lodge at Thirroul, just south of Sydney.

Joy worked hard to raise the image and community awareness of each facility where she was employed.

At the same time her efforts were untiring in encouraging the residents of our self-care units and hostels to be united in a "family-like" atmosphere of care and concern for each other.

Residents of Tasman Court

self-care units joined with those of McCauley Lodge, representatives of the Community Care Department, the Wollongong church, local doctors and business community and families of residents for the special afternoon in Joy's honour. The current supervisors of the two hostels where she had previously worked, Betty Stopford (Hornsby) and Colleen Thompson (Forestville), travelled to Thirroul for the occasion.

Richard Powell, as Aged Care Manager, spoke of Joy's loving care for residents and her contribution to the work of the department.

He made a presentation of an opal pendant to mark her 10 years of service and impending retirement.

Thirroul staff and residents also made presentations to Joy.

Although originally from New Zealand, Joy has chosen to move to Western Australia for her retirement to be near her family and grandchildren.

Julie Clarke has been appointed the new supervisor of McCauley Lodge.

Special Recognition

John Elliott's work

After six years of part-time pastoral ministry at Marion, SA, John Elliott's work was recognised and acknowledged at a recent morning service.

John's story is one of great courage and determination, following a massive stroke that almost cost him his life. At the time he had only just graduated from the College of the Bible and had taken up a ministry with the Boronia, Vic, church. Many months of convalescence followed his stroke, with John eventually moving back to his home town of Adelaide with his wife Robyn. At that time he was engaged by the Marion church to serve as a part-time pastoral worker.

Since then John has endeared himself to the many frail, aged and shut-in members of the church through a systematic program of pastoral contact, involving both phone calls and personal visitation.

In addition, John commenced a monthly Care and



• John Elliott

Share program for a group of senior citizens seeking the warmth and intimacy of a small group setting. He has also conducted monthly interdenominational worship services at a nearby village for the physically disabled.

John is stepping down from the paid staff at Marion, but his ongoing voluntary work will continue to be a great blessing to those who experience his special brand of pastoral care.

Highest Possible

Queen's Award for WA boys

At the Western Australian Boys' Brigade Founder's Day Rally on 25 October, 19 young men were presented with the Queen's badge. Lance Corporal Mark Oliver, Lance Corporal Robert Barber and Corporal Philip Jubb from the Thornlie church and Corporal

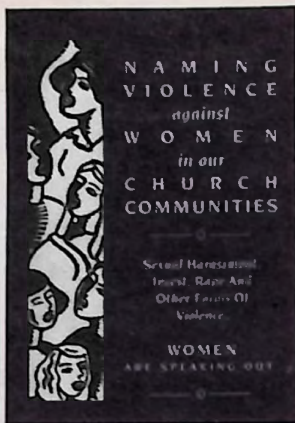
Mark Hall from the Warwick church were among them.

This award is the highest possible and represents several years work in many areas. The Boys' Brigade program covers achievements in spiritual, physical, social and educational activities.



• Mark Oliver, Robert Barber, Philip Jubb and Mark Hall

Papers



Naming Violence against Women in Our Church Communities

The issue of violence against women (and children) in the church is at last being discussed semi-openly in church circles. Many still deny that violence against women occurs within church circles. However no-one reading this booklet and hearing some of the stories that are starting to circulate would doubt that violence against women is as rife

in the church as it is in our society.

The church needs to look seriously as to just what is the definition of violence against women and also how we should be handling those involved when an accusation is made. In the past the issue was just swept under the carpet and ignored. If we are to be truly Christian then we should have concern for the victims and also be willing to confront the perpetrators of violence against women. This booklet is a good start for churches to look at the issues involved and should be linked with the guidelines that the Victorian Conference is developing to help churches deal with the issue. (See Ian Allsop for information on these guidelines.)

The booklet was a project of the Victorian Council of Churches' Commission: Churches in Solidarity with Women and is available from either the VCC, 4th Floor, 306 Little Collins St, Melbourne 3000, or Project Anna, CASA House, 270 Cardigan St, Carlton 3053 (Phone (03) 349 2195). Individual copies cost 50c (posted to an address in Victoria) or \$1 (posted interstate). A discount is available for the purchase of bulk copies.

—CRA

Books



Evangelistically Yours

by Raymond Fung (WCC)
\$24.25

Youth evangelism, differences between evangelism and proselytism, approaches to people of other faiths, the problem of the use of power, church growth, reaching the unreached—these are some of the crucial issues discussed in this book. The longest section involves a dialogue with Donald McGavran and is a model for courteous exploration of difficult issues in ways that probe, illuminate and build

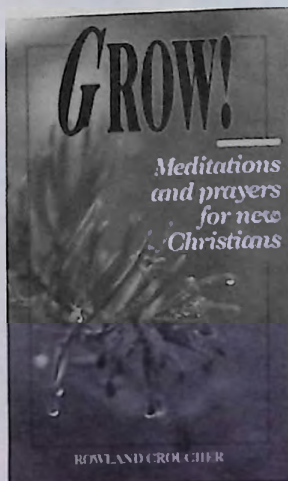
bridges for the future. Many supporters of McGavran could be surprised at his emphasis on justice and social action, while many detractors could be challenged by Fung's comments on the imperative of evangelism.

Most chapters begin with a statement about the issue, then there are extracts from letters sent by people from a wide variety of cultures who give practical illustrations and comments, and

finally Fung offers helpful reflections on the letters. This provides a breezy approach, which at the same time does not shirk difficulties.

The contents are drawn from the *Monthly Letters on Evangelism* Raymond Fung sent out over the 10 years (1981-91) that he was Secretary for Evangelism for the WCC. Fung is a Chinese layman from Hong Kong (who will be teaching a course in Melbourne in February on evangelism in the modern world). He deliberately challenges those whom he calls "my evangelical friends" and "my ecumenical friends". Those with ears to hear will gain much from these 260 pages.

—KRB



Grow!

Meditations and Prayers for New Christians
by Rowland Croucher (Joint Board of Christian Education)
\$18.95

During my years as a manager of Christian bookshops in Melbourne I spent a great deal of time searching through catalogues from publishers around the world for suitable books to give to new Christians or people considering or questioning the Christian faith. This new title by Rowland Croucher (John Mark Ministries), is the best I have seen.

Each of the 23 chapters, dealing in considerable depth with many aspects of the Christian life, contains carefully selected scripture, quotations from Christians around the world, the author's own special insights and beautiful prayers and benedictions.

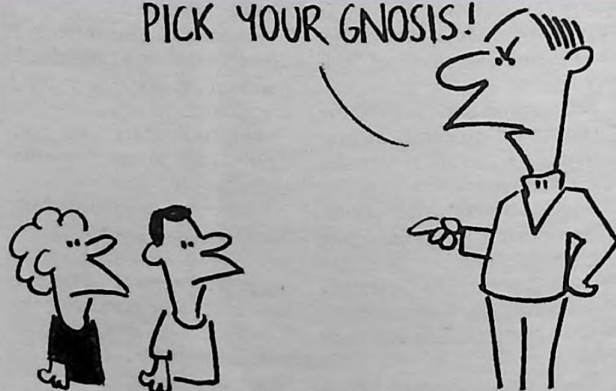
In one well-presented volume Rowland has managed to provide a valuable tool for serious, thinking, searching adults, an invaluable resource book for ministers and a confirming, thought-provoking book for any Christian. This new title is a worthy addition to the author's earlier books of meditations and prayers.

In it I have been confronted again with Christ and I am grateful.

—Keith Milne

The Angelic Verses—Daniel Changer

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A gift subscription to "The Christian" makes a fine Christmas present —see page 24

Power to the Hospital

Installation completed

The long-awaited electrical generator installation at the Ashwood Memorial Hospital in India was completed in September. The inauguration of the generator room and the generator was made by Subhash Kool, Member of the Legislative Assembly of Maharashtra state, from the Daund constituency. Hazel Skuce, Dr R. Kolhatkar, eminent citizens, press reporters and several doctors of the town were present for the occasion. Dr Kulkarni, Mayor of Daund, was Chairman of the function. The healing ministry of the mission hospital was sincerely commended by the honoured guests.

The new generator provides a three-phase supply, and all three phases need stable equal electrical level. Early in the year it was recommended that rewiring was needed. The Over-

seas Mission Board sent \$2,500 from the Churches of Christ Overseas Aid (COCOA) fund to assist with the costs of the rewiring.

(News of the new generator and the photos of the inauguration celebration were provided by Dr Philemon Pawar, Medical Superintendent.)



• The new generator at Ashwood Memorial Hospital



The Christmas Bowl Sharing our Gifts...All Year

In 1993 Christmas Bowl funds will be used to provide ongoing support for:

- The Horn of Africa—Sudan, Ethiopia and Eritrea—where the churches are working to help people through the effects of drought and war
- People suffering continually from famine in Southern Africa
- Aboriginal and Islander people as they develop their communities and express their heritage
- Rehabilitation and resettlement for Cambodian refugees
- The Campaign to End Child Prostitution in Asian Tourism—a new ecumenical network seeking to turn back the rising demand from Western tourists for children for sex
- Primary health care for people in the Middle East
- Burmese people fleeing from the persecution of the military government while also attempting to recover from the effects of a devastating cyclone
- Maintaining a year-round emergency fund to support the victims of social and environmental disasters

Those of us who have much have a Christian obligation to share our gifts. Let's give generously to the Christmas Bowl this year.

Ian Allsop
President, Australian Council of Churches

To give a donation or for further information contact your local church or ring the Australian Council of Churches on (03) 650 6811 or the ACC in other states.
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Happenings

Evangelism and aid organisation African Enterprise has celebrated the 30th anniversary of its founding by bringing a special ministry of peace to key South African leaders from all political factions. 40 of the continent's leading evangelists were brought to the country by Michael Cassidy for a week of ministry. Reconciliation through Christ when all else had failed was the main theme.

Almost 90% of respondents told the US Barna Research Group that they personally consider "a single adult who is raising a child, but has no other adult living with them in the household" to be a family. 10% said this type of arrangement is not a family while 2% were unsure. Only 36% said "a man and a woman who are not married, but are living together, and have not had any children" constitute a family.

Two recent studies in the US have revealed that it isn't easy being a minister. In a survey of 500 pastors, 90% said they had felt discouraged during the past 3 months. 70% admitted that they had even pondered leaving the ministry during that time. In another study, two out of three pastors said their ministry has an "unhealthy" level of stress.

At the recent World Convention of Churches of Christ 4 Australians were elected to the WCCC Executive Committee for 1992-96 that will prepare for the next World Convention to be held at Alberta, Canada, in 1996. Ron Brooker was elected as First Vice-President and Ken Masterton, Dr Keith Farmer and Chris Ambrose were elected as executive committee members. The World Convention also voted to hold the Convention in the year 2000 in Sydney.

An aircraft owned and operated by the Christian Revival Crusade in Papua New Guinea crashed on 7 November killing all six occu-

pants. The pilot was Peter Gill, an Australian missionary pilot who had been in PNG for 7 years. The other five killed were from the one family from the Eastern Highland Province of PNG. The cause of the accident is not yet known.

On 2 November, on the sole evidence of one Muslim's word against that of his Christian neighbour, a Pakistani court sentenced Christian prisoner Gul Masih to death for blasphemy against the prophet Muhammad. Masih was arrested after an altercation with a Muslim neighbour over the repair of a water faucet.

The Thailand Bible Society has designed and produced a series of Scripture selections to appeal to the many "bar girls" who try to make a living through prostitution. The series looks at what the Bible says on "The value of life", "True life", "Caring", "Forgiveness", "New life", "Peace", and "Joy", and is produced in a joint venture with the Christian outreach ministry, Fountain of Life.

The 6th mini-Bible to be published in an Aboriginal language was released at Oenpelli, on the edge of Arnhem Land and the Kakadu National Park, on 1 November. The mini-Bible is in Kunwinjku, a language spoken by some 700 Aboriginal people in that area. The long translation process began in the 1930s.

A 22-member delegation of the Christian Church (Disciples of Christ) and the United Church of Christ from the US has expressed strong opposition to the continuing US trade sanctions against Cuba. In a statement issued after a 5-day visit to Cuba the delegation urged the US government and others "to cease all economic sanctions and political attacks against Cuba".

Eric Daley, founding editor of "New Life", the independent evangelical weekly

newspaper, died on 16 November. Eric first published "The Edifier" in June 1938 and the name was changed to "New Life" in 1939. Eric was editor or associate editor until June 1988.

A workshop to equip Christians in leadership positions with skills to deal with conflict is to be held in Australia in March 1993. The workshop has been developed and will be run by American United Methodist minister, psychotherapist and author, Dr John Savage, who says that many Christians in conflict feel guilt, confusion, anger, frustration and a distance from God. The 40-hour workshop aims to teach different ways to manage and resolve conflict in almost all settings in which conflict can occur. The workshop has been specifically designed for people who work with people. For further information on the seminars being held in Brisbane, Perth and Melbourne. Phone (07) 252 1213, (09) 325 7455 or (03) 698 7222 during office hours.

Throughout February 1993 the Victorian Council of Christian Education will be sponsoring a series of workshops for all in the church working with children. The sessions will be conducted in 4 different locations over 3 weeks. In the first session, participants will learn creative ways of sharing faith with the non-reader or pre-literate person. The second session explores ways of music in teaching—especially for those not highly trained in music. The third session addresses family education and ways of helping families to learn, grow and worship together. The cost for all three sessions is \$20. Further enquiries to Gail Wager at the VCCE on (03) 529 4377.

A team of 7 Australian cyclists, with an American "roadie", have successfully completed a 400 km 4-day ride in Papua New Guinea. They began in the Eastern Highlands at the top of

Daulo Pass, which is 2,478 m high, and finished at Lae on the coast. The purpose of the ride was to raise an anticipated \$10,000, mainly from Australia, to provide vital reading material in the language of the village people of PNG.

Tom Treseder, Director of the Bible Society (NSW), has won two gold medals at the World Veteran Rowing Championships. The championships were held in Germany in the last week of September. The Australian team won the double sculls pair oar, and four oar with cox.

The mainline churches in the western part of Germany are currently experiencing their biggest post-war wave of membership losses. In some regions the rate of decline increased by 100% in 1991 compared with 1990, according to the Information Service of the German Evangelical Alliance. About 140,000 Protestants and almost the same number of Catholics cancelled their church membership in the past year.

Inter-Church Trade and Industry Mission (ITIM) in Victoria will commission a dozen industrial chaplains at a service on 13 December at 2 pm at Carey Grammar Chapel, Daniell Place, Kew. The chaplains will be commissioned to provide care and counselling to a wide range of client industries in the Melbourne metropolitan area. Among those being commissioned are Churches of Christ ministers Allan Avery and Gerry Doyle. Winsome Thomas, recently appointed Director of Field Services responsible for ITIM's Care and Counselling Division, will also be commissioned.

The Church of England voted during November, by a slender margin, to ordain women priests. Before the first women priests can be ordained the measure has to be approved by both houses of parliament and be given royal assent. The

measure obtained the necessary two-thirds majority in all three of the synod's houses (bishops (75%), clergy (70.4%) and laity (67.3%). If two of the laity had voted the other way the measure would have been lost. The first ordinations are not expected until at earliest November 1993. The Church of England at present has some 1,300 women deacons, virtually all of whom are likely to go forward to the priesthood.

The government of Pakistan, despite objections from religious minorities, decreed on 13 October that every citizen's religious affiliation should be listed on their identity card. The government decree was chiefly intended to ease growing tensions among Islamic religious parties. The regulation's principal victims will be members of the Qadiani movement, whose claim to be Muslims is rejected by conservative Islamic parties.

Rev David Cohen has been appointed as the Australian General Secretary of the Bible Society in Australia. He is an ordained minister of the Anglican Church. He has had wide experience in Bible Society activities, having been Executive Secretary of the Bible Society of Mauritius, General Secretary of the Bible Society in New Zealand and Regional Secretary for the African Region of the United Bible Societies. He is currently General Director of Scripture Union in England and Wales and Regional Secretary, Britain and Ireland Regional Council of Scripture Union. David has had pastoral experience as rector of St Matthew's Manly, Sydney. He will commence his duties in April 1993.

A team of 6 cyclists has taken up the challenge of riding the 1,800 km of the NSW coastline. Raising funds for Scripture Union, they will visit each of the 54 coastal family missions from Qld to the Victorian border by 13 December.

In Conclusion

Further research comparing our ministers' children with the offspring of other denominational ministers, and our own lay leaders would help develop a clearer picture. Are the negatives of manse life any different from those experienced by the progeny of elders, deacons and other local church leaders, or high profile lay conference personalities?

It may also be helpful for state departments of ministry or advisory boards to provide occasional events where ministry offspring can meet with one another and with those who have some understanding of the specific issues that confront them.

In Churches of Christ the stereotypical minister's child as a rebel and faith dropout is not supported by the data. While there are some aspects of life for our clergy offspring that cause concern, by and large our family life in the manse appears to be fairly healthy.

Though this research discloses some negative aspects of life as a minister's offspring, we need to re-affirm that the overall picture is quite positive. Even one of those who had disaffiliated from the church wrote, "I consider myself to be in the top ten percent of the most fortunate people in Australia."

One minister's daughter, still an active member of the community of faith, summed up the feelings of a lot of PKs: "I am extremely proud of my dad and think he is a great father—and not such a bad minister either!"

And lastly, it is worth adding a comment by Charles Swindoll, "There is only one perfect Father, and even he has a lot of wayward kids."

• Brian White is originally a Western Australian who graduated from the College of the Bible on 1962. He has had ministries at Norlane, Vic, Hawthorn, SA, and Telopea and Caringbah (his current ministry), NSW, and was a field director with the Vic-Tas Department of Mission, Education and Development. He lectures part-time at the Churches of Christ (NSW) Theological College at Carlingford. He is married to Joan and has three sons, Dale, Brett and Scott. He holds a Master of Divinity degree and a Diploma of Religious Education from the Melbourne College of Divinity.

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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5 December 1992

Are Preachers' Kids Ditching the Church?

Brian White



Pamphlet Club • 381

There seems to be a general perception in both church and community that a high percentage of ministers' children are rebels and faith dropouts. This is a summary of aspects of a research project on how successful or otherwise we ministers have been in passing on our faith to our children.

The technical question asked was: "What is the incidence of and what are the factors influencing church continuance and abandonment amongst Churches of Christ ministers' children?" This led to numerous other questions.

What percentage of ministers' children reject the church? Does theology make any difference? Does the way ministers are treated by churches influence the choices by their offspring? Did church location influence faith development? Whose faith made the greatest impact? Who was seen to be the family spiritual leader? Does sibling position influence abandonment or continuance? Do high expectations of parents cause renunciation of the church? What are the positives and negatives of being a minister's child? Are third-generation Christians' children more vulnerable? Could awareness of the weaknesses of Christians and the church system create disillusionment? Was their faith undermined by tertiary education? Did moving from home and the subsequent change of habits contribute to church abandonment?

Three surveys provided the data. The first of these gathered material on the children of 88 Churches of Christ ministers over 50 years of age. Over 50 so that their children had completed the faith development process. The second questionnaire surveyed ministers' children still involved in church life, and a third survey questioned 13 ministers' children who have abandoned the church. The following findings are based on data of almost 300 adult children.

How Have We Done?

It would seem we are doing quite well. Contrary to popular belief, 73% are still active in the life of the church. Four-fifths of these are still in Churches of Christ, with one-fifth migrating to other denominations.

On the other hand, being the offspring of a Churches of Christ minister is no ironclad guarantee of church continuance, as around one quarter of our children have disaffiliated with organised religion.

Still, the 73% retention rate amongst Churches of Christ ministers' children is quite healthy. It reflects well on the nature of parenting and the quality of home life of Australian Churches of Christ ministers, and should bring a much-needed boost to our morale.

Majority of those who have continued in the church are not just "pew warmers". An encouraging 80% attend weekly and are actively involved in the life of the church.

Theological Influence

Theological stance makes a difference. 78% of the children of theologically conservative ministers are actively expressing their faith in the life of the church compared to 53% of the children of ministers who saw themselves as more theologically liberal. It appears that one of the burdens that liberally orientated ministers have had to bear is that of seeing more of their offspring disaffiliating from the church. A very heavy burden!

Parental Influence

27% of the ministers' children designated their father as having had the greatest

involvement in farewells and inductions to provide some compensation for the disadvantages and grief of moving.

Location

These figures are those who abandoned the church as a percentage of the total children raised in a specific location during their years 12-18.

Rural	28% (11 abandoned the church out of the 39 raised in rural churches during their years 12-18.)
Country Town	25% (16 of 64)
Provincial City	35% (13 of 37)
Suburban	15% (8 of 52)
Inner City	30% (25 of 82)

It is worth noting that the inner city church and the provincial city church rate the top percentages for both the location of the highest dropout rate and for the location of the more liberally orientated ministers. Locality may not have been a sole cause of church abandonment.

High Achievers

One interesting sidelight of the literature search was the discovery that a higher than average percentage of ministers' children are high achievers.

Philip Derriman in an article in the *Sydney Morning Herald's Good Weekend* (13.2.88) claimed that, "of 11,000 in *Who's Who Australia*, 120 or just about 1% are sons or daughters of Protestant clergy. As they are only 0.01% of the population it would seem that children of Protestant clergy are 10 times more likely to get ahead (at least qualify for *Who's Who*) than the rest of the Australian population."

He added that "apart from Jews in the entertainment business, it is hard to think of another group of people whose upbringing seems to have prepared them so well for success in later life."

His list included Robert Hawke, ex-Australian Prime Minister, Professor Geoffrey Blainey, renowned historian, Senator John Button, Federal ALP Minister, and the late historian Professor Manning Clark.

Why Are They Such High Achievers?

We might consider the following reasons:

- Ministers tend to model an academic lifestyle, giving years to academic training and ongoing professional development.
- They usually maintain substantial libraries, which nurture culture, reading and learning.
- Words are important to ministers, who are seen to influence others by speeches and the written word.
- The Protestant "work ethic" modelled in the busy lives of their clergy parents may indicate to children that rolling up one's sleeves and becoming involved with issues and people is a lifestyle.
- Based on Jesus' parable of the talents, Christians are constantly encouraged to achieve their potential.
- Ministers' children are also regularly exposed to people and significant visitors developing their interest in people and in challenging vocations.

The children who have abandoned the church agreed. The two main reasons for quitting given by them were "the church had become irrelevant" and "harsh treatment of parents by church". Of the listed negatives, six of these non-active clergy offspring recorded "criticism of parents by the church". This was the third most significant negative.

More interesting still was the 51% of the continuing offspring who nominated "criticism of parents by church" as their highest negative.

Negative church experiences played a part in the abandonment of church by some ministers' children, and some churches need to rethink the way they deal with ministers and their families, especially in the termination of ministries. Conference agencies could give some thought to training church lay leaders in ways to improve relationships between themselves and ministers' families.

Of course we should acknowledge that some ministers create their own problems in church relationships, and filial loyalty is likely to distort the perceptions of their offspring.

Too Close for Comfort

Five of the 13 non-attenders felt that being overexposed to the failings of Christians was a negative factor of manse life. Responding to the question, "What would you have wanted to change?", one commented, "Not to have been aware of the petty church bickering in the day-to-day running of the church."

One wrote, "My parents were extremely wise in not telling us the peoples' criticisms and accusations," and this may be an important clue in why many continued. While most Churches of Christ ministers' children seemed to respond and thrive in the manse, some need an element of shielding from the heavy demands of manse life, the high expectations put on them by the church and overexposure to the failings and weaknesses of the church.

Inadequate Finance

There was a fairly high incidence of comments by ministers' children on the inadequacy of ministers' salaries. Though unsolicited, and no option on income given in the questionnaires, 19% of the 54 children surveyed raised the issue.

One commented that ministers' salaries are "both a joke and a scandal". Another said, "I feel angry at the [financial] struggle my parents were subjected too."

A number of both ministers and their families raised the issue of poor housing. Some would like to have lived in their own home. This was probably related to the issue of lack of privacy. Five of the 41 continuing ministers' children and four of the 13 who abandoned the church registered lack of privacy as a negative of manse life.

Moving Too Often

39% of churchgoing ministers' children saw this as a real issue. In fact it was their second highest negative. Those who have quit the church nominated it as their fourth most significant negative. One minister's child had been "to four schools by fourth grade", while another had "moved 7 times in 12 years".

Greater attention may need to be applied to the needs of ministers' families in the moving process.

The grief of farewelling friends should be acknowledged, and special consideration given to ministries being extended when adolescent children are in the important relationship formation stage. Families may also need more than token

influence on their faith development. 15% nominated their mother. However, 46% felt that both mother and father had "equally" influenced their faith development.

Most saw father as the spiritual leader in the home, though again in a good percentage of responses mother and father were seen to contribute equally to the leadership of the family.

Sibling Position

I had expected that more first-born and youngest children would have continued in their parents' faith, with more middle children of three-children families abandoning the church. I was wrong. Family position of birth made almost no difference.

76% of those born first continued in the church, as did 75% of middle children in a three-child family. 73% of those born second, third or fourth, but not last, had also maintained their church allegiance. Only 67% of those born last had maintained church fidelity. Statistically these differences are insignificant.

Manse Life—Positive or Negative?

This is not a comment on the quality of their family life, but on life in a manse. 83% of those who have continued in the church nominated that it "developed a people interest", and 76% noted that "interesting visitors" was a positive side to being a minister's child. Those abandoning the church supported this.

More than half of those still involved in the church felt negative about the "criticism of parents by church members". 39% felt negative about moving too often. 32% did not warm to the high expectations churches placed on them, and 32% also felt negative about the disrupted family times. On a scale of 0-10, they rated their manse experience as 7.6—reasonably high.

When it came to negatives, those not continuing in the church felt that the church had expected too much of them, their father or parents had been too busy, they'd had to move too often, and the criticism of their parents by church members was a significant negative. Overall their experience of being a minister's child on the scale of 0-10 rated only 4.2, just above half that of their continuing counterparts.

Those who have continued their commitment to the church tended to see the manse experience in a more positive light than those who have abandoned the church.

Those Who Quit

Despite the fact that 27% of our adult children have either elected to discontinue their church involvement or drifted out, ministers seem to be coping well in their relationships with these church-departing children. They reported having good or better than good relationships with 85% of them.

Why Did They Leave?

The ministers registered the following reasons: The influence of non-Christian friends (56%). Moving away from home (51%). Church became irrelevant (45%). Church mistreated their parents (37%). 23% felt that their children had drifted away because they, as their parents, had not given adequate time to them for the building of strong relationships. For some, several of the above reasons were factors.

Ministers' children who had given up on the church were also asked why they left. These are their five main reasons, in order: the church became irrelevant, harsh treatment of parents by the church, not enough same-age friends in the church, rebellion against parents' high expectations and the influence of their non-Christian friends.

For both ministers and their children only one item in the top five related to family life. External factors and a negative church environment are blamed by both as the key reasons for non-continuance rather than poor family experience.

Despite the fact that ministers thought that only 19% of those departing the church did so out of rebellion against their high expectations—seventh out of ten options—the church leavers said that their parents' high expectations was a key reason for their departure—equal second. So some of this small sample felt parental standards were too high for them.

Asked to describe their current faith status, five of the thirteen said, "I have rejected the church but still have a firm Christian faith." None said, "I have rejected the Christian faith completely." This could well suggest that their argument has not been with the Christian faith itself, but the organised religious institution.

When asked if they might return to the church some day, only two went so far as to say "absolutely not". Three thought it "quite possible", while the other eight said "maybe". We might hope that, in time, some of them will find their way back into the church.

Are Ministers Too Busy?

Those still in the church tended to a more positive view of their parents' busyness. "Disrupted family times" was rated only fourth in importance by this group. Those who have not continued in the church rated "father or parents too busy" as the second most significant negative in a minister's family life.

What did the parent-ministers themselves think about their busyness?

62% felt that they had not given enough time to their children. Even 49% of ministers' children who have continued their church involvement expressed the wish that they had been given more of dad's time.

88 ministers participated in the initial survey. They were asked, "If you had one wish related to raising your children, what is the one thing you would change?" No options were offered for this question, yet 43% responded with comments relating to time: "I would have given family a higher priority." "I would have given my children more quality time." "I would have spent more evenings at home."

Obviously a good number of ministers when reflecting on their important days of parenting, especially the faith-formation years, wished they had scheduled in more quality time for them. Future generations of ministers may need to assume greater control of their time to ensure adequate quality family time. Training in parenting and time management at theological college could be in the best interests of ensuing generations of ministers' offspring.

Quality of Family Life

There was some statistical correlation between abandonment and the quality of home life. The better the quality of the family environment the greater the retention rate of family in the life of the church.

Of those continuing in the church 68% felt very positive with a further 17% feeling somewhat positive about it. The whole group registered a mean of 1.5 on a scale of 1-5 with 1 being very positive and 5 being very negative. 49% would have

liked more time with their father, though 75% were content with the time given them by their mother.

Those who are no longer in church life were almost as positive about their childhood home life. Four of them felt it was very positive, while six saw it as being somewhat positive. Though a small number, the total percentage of these is not far below that of their continuing siblings. So it might appear that on the surface at least, home life, as distinct from "manse life", was a reasonably positive experience in most clergy homes.

A much higher percentage (62%) of those who have not continued in the church would have liked more of father's time, whereas 85% of them were content with mother's time.

Let's explore the correlation between the ministers' perception of the quality of their family life and abandonment of the church by their children.

Those who felt that their family life was "positive" had 21% of their offspring abandon the church. Those who thought it was "somewhat positive" had 22% leave the church. However, those who perceived the family life to be just "so-so" had 71% of their family turn their back on the church.

While other factors may have contributed to their walking away from the church, it is interesting to consider that a "so-so" home environment may have had quite an influence on abandonment.

Tertiary Education

Ministers were not seeing tertiary education as a negative influence. Only 3% selected this option as a reason for their child's departure from church life. None of the thirteen children who are no longer involved in church chose the tertiary education option. It seems it had no causal effect whatsoever on church abandonment.

Moving Away from Home

Departure from the family home precipitates changes in church attendance habits. 52% of children who had abandoned the church, did so on moving away from home—the second major factor. This was probably linked to the influence of non-Christian friends, which ministers saw as the number one factor in their children's church abandonment.

Generational Theory

Does the data have anything to say about generational influence?

Ministers who were first-generation Christians had 79% of their children still involved in the church. Those who were second-generation Christians still had 70% of their children continuing in church life. Those who were third generation or more had 71% of their children still active in the church. This is statistically insignificant.

Church Influence

How has the attitude of church members to ministers and their families affected the ministers' children?

Under reasons why ministers thought their offspring had left the church, 45% listed "church became irrelevant". A further 37% nominated "church mistreated ministry parents". Personal comments revealed that some of the local church struggles had taken their toll on family.

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History

Why Visit Kirkby-in-Furness?

Ken Patterson

One of the post-convention tours of the Australian Committee for the World Convention of Churches of Christ toured the United Kingdom. The schedule for 17 September read, "Lake District—A full day to enjoy this beautiful area. A sightseeing tour includes Wordsworth's village of Grasmere and a relaxing lake cruise."

25 years before I had stayed overnight with Harold Gross and his father at Urswick village. Early next morning Harold had driven me to Kirkby-in-Furness to see the lovely little church building and to stand in the church cemetery by the grave of the late Dr William Robinson. "WR", born 1888 (100 years after Alexander Campbell), had grown up within the bosom of the Churches of Christ in the Furness peninsula. He became Principal of Overdale College (the theological college of our British churches), Professor of Christian Doctrine in the Selly Oak Colleges, Birmingham (of which Overdale was one), and Professor of Christian Doctrine, School of Religion (of our USA churches), Butler University, Indianapolis. He represented our British and Australian churches at the Geneva, Lausanne and Edinburgh Conferences on Faith and Order, 1920, 1927 and 1937, and was our British delegate to the World Council of Churches Assemblies at Amsterdam in 1948 and Evanston in 1954.

In my youth and later, his tracts, booklets and books were circulated in our churches. They informed and they explained, they greatly inspired my devotion to the plea of Churches of Christ. Probably the one most commonly used was *What Churches of Christ Stand for*.

He was invited and planned to visit Australia for our Australian Centenary celebrated at our Federal Conference in Adelaide in 1946 but no passage was available. In the event, he recorded and sent two gramophone discs to greet us.

Some hold that WR was, if not the greatest, certainly one



of the finest scholars and writers of our movement worldwide.

Harold, now in Thailand, where our British churches ministered from around 1905, was my fellow student at the College of the Bible. In 1967 he was ministering with the then five Churches of Christ in Furness.

Back to the tour: I asked our leader, Ron Brooker, if we might take a few extra miles to the south-west to visit Kirkby-in-Furness. Already our coach driver had shown a flair for flexibility.

They and our tour group accepted the idea.

So we arrived at Kirkby-in-Furness, as pilgrims in a way, honouring both the British origins of our Australian churches and the influence of a significant leader within our worldwide movement.

I mentioned that it was on record that the first Church of Christ, so named in modern times, had commenced in this area in the late 1600s.

Since coming home, I have researched several books and have compiled the following: A.C. Watters, in his *History of*

the British Churches of Christ, published 1948, has "In Furness there was a church at Kirkby, meeting in a chapel which was probably built in 1826, and the church must have been in existence for at least some years before that. It was not discovered by the main body of 'Churches of Christ' until 1854. In a yet unpublished 'History of the Churches in Furness' Principal William Robinson writes:

This church undoubtedly owes its origin to a group of churches of similar, though not identical, faith and order which began after the Restoration of Charles II. There were at least four of these churches and three have now ceased to exist. The fourth—Tottlebank—possesses a minute book going back to its foundation in 1669. The church had the following marks usually associated with the Reformation of the Campbells:

1. It was named "The Church of Christ".

2. Only believers' baptism by immersion was practised.

3. The Lord's Supper was the chief service of worship each Sunday and only baptised communicants were allowed.

4. The government was congregational and there was liberty of ministry. Elders and deacons were ordained, and one elder served as teaching elder and was supported by the church."

Watters adds: "The church at Kirkby separated from the group when the latter adopted open communion."

Another source book quotes Dr Halley, who wrote in 1869: "Among the fells of Furness was founded the first Christian church in England. By Christian I mean here not Congregational, not Presbyterian, not Episcopal, not Baptist, but simple Christian in its unrestricted sense—Christian, not sectarian, Christian and not denominational, a church of people acknowledged as Christians and nothing else. It adds part of the inscription in the 1669 minute book: 'This book is for the use of that Church of Christ in Broughton furnessfells.'" ➤



• David Lewis, Ron Brooker and Ken Patterson

Adopt-A-People Group

Reaching the hidden peoples

Many Christian organisations are making plans for the evangelisation of the world by the year 2000. One such plan aims to establish a church for every people group in the world by that year.

Former anthropologist and missionary Dr Ralph Winter is now the General Director of the US Centre for World Mission. The centre has a staff of 130 and has undertaken the most concentrated study on mission strategy in the world today. The study has brought out two apparently conflicting impressions about mission work in the world today.

One impression is that a struggling band of underpaid, overworked, independent-minded missionaries have brought Christ into virtually every country of the world.

On the other hand the unfinished task looms mammoth. Five out of six non-Christians will never hear the gospel—even if the current mission efforts keep expanding. Most of these non-Christians are Hindu, Muslim or Chinese. No church exists in their culture. They are the "Hidden People".

Research shows that today 50,000 out of 55,000 Protestant missionaries serve existing

David Thompson in his *Let Sects and Parties Fall—A Short History of the Association of Churches of Christ in Great Britain and Ireland*, 1980, reports: "The church at Kirkby-in-Furness was discovered by the evangelist Francis Hill in 1854 and brought into the Co-operation. In 1874 William McDougall of Wigan conducted a revival at Kirkby, increasing the membership from 38 to 101 in two years, which led to the building of a new meeting house at Wallend (the street name) in 1876. From Kirkby churches were founded at Askam, Lindal, Ulverston and Dalton (all within 10 miles of each other). The church at Barrow had a different origin, having begun on Walney Island as a result of contacts with a fisherman from Whitehaven."

In his *Year Book of the Church of Christ Australasia*, 1885, A.B. Maston gave some statistics of Churches of Christ in Great Britain. It includes four of the Furness churches with a total membership of 229, among them Kirkby 110 and Askam 27.

The following quotes are from W.R. *The Man and His Work*, 1978, edited by Jas. Gray: "[WR's] parents were members of the Church of Christ in Askam (four miles south of K). WR was baptised in 1900, and

later began to preach in the Furness churches, encouraged by his Sunday School teacher. 2 August 1915 married Mary Ann Barr (Molly) at the Church of Christ, Wallend, Kirkby-in-Furness where Molly was a member. August 1960 at the sixth World Convention of Churches of Christ in Edinburgh was one of three leaders of Disciples honoured for their work by special citations. 14 September 1963 died—buried at Kirkby-in-Furness."

The Year Book of our British churches of 1979 listed four churches in Furness with a total membership of 147, including Kirkby with 36.

Ours was a visit to a remote Cumbrian village church on the Furness peninsula, but not one without significance in the history of Churches of Christ. We easily become visitors—tourists—pilgrims to so many other historic castles, museums, cathedrals etc. Visits to such places as Kirkby-in-Furness, which call to mind significant persons or events of our history as Churches of Christ, do, I feel, help us reflect on and affirm positively the plea, place and purpose of our movement in the church of God and the world at large.

• Ken Patterson is a retired minister in WA.

churches, newly founded churches or people within cultures where the gospel has already penetrated. By comparison there were no national full-time Christian workers among the "Hidden Peoples" and only one out of every 171 full-time workers tried to reach them.

Dr Winters has enthused many to look at a strategy to reach these people. Research has shown there are 16,750 groups around the world with 2,331 billion people (more than half the world's population) that could be "Hidden People".

They have been divided into four groups. The first is the tribal groups—the smallest in terms of the total number of people but the biggest of all in terms of work required. There are some 100–200 million people in this group. The other three major groups are more well known—the Chinese, the Hindus and the Muslims. (Muslims speak 580 different languages. Even among the explicitly Chinese people there are at least 200 different mutually unintelligible varieties of Chinese. In India social analysts have discovered 3,000 "nations".)

The Adopt-A-Peoplescheme is that individual churches start by adopting an unreached people group. They would pray for this particular "nation" and then start to give and eventually someone will be called by God to go and share the Christian message with that group. This would ideally lead to the establishment of a national church for that group and they could then evangelise their own people. Information on the different "people groups" and ways of targeting them for an individual church are available from Target 2000 offices around

Australia. Primarily Youth With A Mission is heading up the effort in Australia. They have profiles on various groups developed by many mission agencies, videos and extra helps to churches in developing such a program. They are also available to lead teaching sessions on such frontier missions.

Target 2000 offices are contactable at GPO Box 1029, Adelaide 5001 (Phone (08) 390 1040); PO Box 55, Sorell 7172 (Phone (002) 65 1053); 309 Waterworks Rd, Ashgrove 4060 (Phone (07) 366 6126); PO Box 568 Garbutt 4814 (Phone (077) 72 6358); PO Box 8501, Sirling St Post Office, Perth 6849 (Phone (09) 221 1217); PO Box 61, Watson 2602 (Phone (06) 241 5500); PO Box 116, Ryde 2112 (Phone (02) 807 3929); PO Box 66, Kotara Fair 2289 (Phone (049) 62 3422); PO Box 290, Darwin 0801 (Phone (089) 81 2424) and 18–22 Islington St, Collingwood 3066 (Phone (03) 419 7244).

Bill Mills in Hospital

Prayer requested

Bill Mills is currently in the Albury Base Hospital following surgery for cancer on 30 November. Bill and Mary would appreciate the prayers of readers at this time.

Bill had ministries at Peel St, Ballarat, Yarrowonga and Frankston in Victoria prior to his retirement to live in Culcairn, NSW. Bill keeps active writing material for Dial for New Hope, the telephone counselling service.

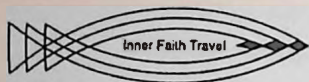


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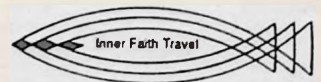
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Curkpatrick

The Last Encounter

Perhaps the most spurned outcast of society is the criminal facing execution. The barbaric scene has been played out many times over the centuries, from stake to hangman's noose, firing squad to gas chamber, by regimes of diverse rhetoric. Here is the utterly rejected person—rejected judicially by society to be an outcast, unto death. Perhaps the person is cursed by parent, spouse, sibling or child, the ignominious end carried with them as a stigma for the rest of their lives. The criminal's execution is not the martyr's death, who as the embodiment of resolute conviction and personification of courage will not renounce a faith or vision of a better future for humankind.*

The thief on the cross is the epitome of rejection, the ultimate outcast. He is the final outcast in a string of outcasts and nobodies whom Jesus encounters throughout his ministry. Like many of the outcasts depicted in the gospel narratives, this one recognises with Jesus the Kingdom of God. Not even the disciples fully comprehended this.¹ He recognises in the crucified Jesus the presence of God when others had scorned the apparent failure of this "messiah".² In continuity with Luke's unique encounters in both parable and narrative the penitent thief on the cross becomes the focus of unexpected reversal.

Like the outcasts and prodigals who, in reversal of expectation, experience profound grace, a thief becomes the subject of grace—even in the late hour of execution. Like many before he receives an invitation to the life of the Kingdom, which was already present in the new community surrounding Jesus.

The encounters with Jesus depicted in Luke form a narrative collage, each one giving greater insight and definition to the Kingdom's presence in Jesus. The sequence with the thief on the cross comes as a climax of this unfolding drama. For Luke, Jesus dies because of the way he lives, and this moment epitomises every such moment in which he has demonstrated the "scandalous" compassion of God. In this Year of Luke we have entered into many encounters of the Kingdom in Jesus' ministry. Prodigals and the excluded feature significantly in these encounters. The last encounter occurs with the most irrevocably forsaken outcast. While Jesus is mocked for an ironic reversal in his popularly assumed status—a Messiah who comes to save "but is unable to save himself"—Luke introduces a counter irony—the least likely character put forward in the entire narrative—who recognises the regal status of Jesus at the least propitious time.

Luke has earlier reminded us that the Kingdom will not come with signs to be observed: "For the Kingdom has come among you." In the midst of taunting spectators, many who have fed on popular apocalyptic hopes in which a triumphant messianic figure will come to rescue the righteous and destroy the ungodly, the penitent thief recognises with Jesus a kingdom that is obviously not coming as a cataclysmic rupture of the present age. It is already personified, paradoxically in the one whose utter

self-giving for others brings an ignominious end no different from his own in a desolate place of execution. This is truly insightful given the Deuteronomic curse on the crucified. His perception of Jesus is affirmed when Jesus responds: "Today you will be with me in Paradise."³ For Luke's auditors, the invitation is to participate in the Kingdom now, today, whatever "now" remains of life. The saving or liberating presence of Jesus is only recognised by those who can detach themselves from pop apocalyptic passions. This is also true today!

Luke, consistent with narrative perspectives of Jesus' ministry, depicts forgiveness simply as a regal decree. There is no attempt by the narrator to systematise how forgiveness occurs. The narrator uses no sacrificial metaphors. The narrative encapsulates as living metaphor what our encounter with grace in the crucified Jesus can mean. Therefore the story eludes propositional closure, and remains evocative in order to solicit faith in God who expresses unequivocal compassion in Jesus.

Like the parables, this story has polysemic qualities, that is, it is rich in its potential application to the Divine-human relationship, in continuity with other saving events in Luke's narrative in which prodigals and the excluded experience God's compassionate acceptance in Jesus.

These encounters, as metaphors of the Kingdom's presence in Jesus, are untranslatable

into prop-ositional statements that can be accepted with mental assent, without a lifestyle of metanoia (repentance), spiritual journey and maturation. Perhaps such narratives of unequivocal grace are the only way we can adequately image or grasp how God encounters us with gracious compassion in the unique narratives of our own lives.

—Stephen Curkpatrick

* It is recognised that in some regimes people can be given a status of criminality for articulating the most altruistic humanitarian convictions.

¹ The disciples are depicted by an earlier narrator as often bewildered by Jesus. Mark has a Roman centurion make the observation that he is "son of God". Luke, consistent with an apologetic purpose, has the centurion describe Jesus as "an innocent man".

² In Mark and Matthew both thieves disparage Jesus. Only Luke has one of the criminals make a positive affirmation of Jesus' identity.

³ "Paradise" was originally a Persian garden. The image was used by some Hebrews as a metaphor for the idyllic worlds—alpha and omega. For Luke, and other New Testament writers, the new age has already begun in Jesus.

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Worthwhile Weekend

Tasmanian CWF camp

2-4 October was, for 32 ladies, a worthwhile weekend spent at Camp Seaview, Bicheno for the Tasmanian Christian Women's Fellowship annual camp.

Guest speaker, Lynette Leach of Victoria, a staff member of the Australian Board of Church Development and Education, spoke on women in outreach and worship for women.

Study leaders were Colleen Harrison, whose theme was on commitment and president Ruth Edge who led a discussion on forgiveness.

Times of worship and praise were conducted by June Younger with Gwen Byard as pianist. The Saturday night concert, compared by Lyn Birtwistle, produced some successful "artists".

Although the numbers attending were less than usual, it was a great weekend of inspiration, encouragement and a rich time of fellowship.

—Lilly Johnson

Back with Thanks, Forward with Faith

Fremantle celebrates 100 years

The centenary of the Fremantle, WA, church was celebrated with a dinner on 30 October and special morning and evening services on 1 November.

Over 180 attended the dinner, which was held at Dorchester Lodge, Melville. Interim minister, W.W. (Dick) Saunders, was MC. Among the official guests were guest speaker Gordon Stirling with Lesley Stirling from Boronia, Vic, Conference President John Fabry and Betty Fabry, and representatives of the Fremantle



• Participants at the Tasmanian CWF camp

the Ministers' Fraternal and the Fremantle City Council.

During the evening Councilor Clive Robertson presented a commemorative plaque on behalf of the City of Melville. Ruth Connelly shared reminiscences of the church and the anniversary cake, made by Audrey Marshall, was cut by Ivy Franke.

A book, prepared by a committee of six and outlining the history of Fremantle church over its 100 years, was launched at the end of the evening.

Gordon Stirling addressed both Sunday services as well as bringing a closing devotion at the dinner.

Sunday services, attended by nearly 200 in the morning and 100 at night, were led by Dick Saunders. The singing of the music group "Fremantle Four Plus" was much appreciated.

Souvenir bookmarks were distributed on Sunday morning. A record of the anniversary has been kept by photographers and the signing of a visitors book.

Morning tea and supper after the services provided times

for the renewing of friendships.

On 25 October a plaque was unveiled in memory of former minister Doug Good, who lost his life in tragic circumstances in June this year. The theme, "We look back with thanks and go forward with faith," was suggested by Doug.

—John Edwards

Shopping Centre Ministry

Woden Town Centre chaplaincy

An ecumenical group representing many of the churches in Canberra's Woden Valley is hoping to employ a chaplain to work in the Woden Town Centre. The chaplain's "parish" will include some 150 shops, 5,000 workers and 175,000 shoppers per week.

Such commercial and community centres are often the gathering places of people with needs in troubled times, who may not be comfortable about

making the first move towards assistance.

Following discussions between a number of ministers in the area a public meeting was held, addressed by Canon Ron Williams from the Adelaide central business area.

Canon Williams pointed out that most people at work or shopping in centres viewed the Christian church as "out-of-touch, irrelevant, stuffy and generally negative".

He said: "The church does its thing on Sunday when there are no people in the town centre and does very little on the weekdays when there are. We need to un-Sunday the church." (This comment was of course pre-Sunday trading.)

Encouraged by the response at that meeting, a task group was set up, consisting of members from local Anglican, Baptist, Catholic, Lutheran and Uniting churches and the Churches of Christ.

This group has met regularly, working on research, communicating with local parishes, preparing proposals, speaking to key people and seeking financial and other support. It has discussed the project with Inter-Church Trade and Industry Mission (ITIM), centre managers, Lend Lease, Fusion, heads of churches and local parishes at congregational and council levels.

The primary concern of the task force now is raising sufficient funds (or promises) to enable it to push ahead with the process of appointing someone for an initial term.

To that end, a recent afternoon tea at the Southern Cross Club, who also donated catering, discussed the issues with church heads and local representatives, as well as key people from other organisations.

The task force would be pleased to hear from any churches, individuals or groups who would like further information with a view to supporting the project in some way.

Local Churches of Christ minister, Kevin Caulton, (06) 282 1502, has been active on the task force since the project began.



• Gordon and Lesley Stirling

A Church ABC

Kalgoorlie is famous throughout Australia as a goldmining town on the edge of the desert 600 km east of Perth in WA. Begun in the 1890s the town celebrates its centenary next year. Although the image of Kalgoorlie is that of a dry place, this year hasn't been that dry—they have received three times their average annual rainfall.

The church also began last century—in 1898, so now the church is 94 years old. It is centrally lo-



located one block back from the main street. None of the original tin buildings remains; they were demolished to make way for new facilities in 1980 and new hall and offices were added in 1987. As the chapel is now 80% full most Sundays some plans may need to be made to extend the facilities further.

The church has an active membership of 102, with attendances of 120 at 9 am and 80 to 90 at 6.30 at night. Half the congregation is under 30. Tra-

ditionally Kalgoorlie has been a town with a high turnover as people came to work for good money and then moved on. Lately, however, this has stabilised a little as people are coming simply to get a job. There are many from eastern states and New Zealand in the town and in the church—in fact New Zealanders constitute the largest non-Australian group in the

Other activities of the church include an active women's ministry, which runs a very successful annual camp and seminar and a craft group that attracts many non-church women. Kalgoorlie has a number of home groups, two youth groups (for junior high and seniors) and a children's club—an outreach held opposite a high school on the edge of

three years at Surrey Hills, Vic, then five more years at Kalgoorlie. He has now been invited for a further five-year term. He is married with three children, two of whom were born in Kalgoorlie.

The Kalgoorlie church is now developing itself as an "oasis in the desert", shaking off the old mining town philosophy that it was just a place where you

spent a short time before moving on. This still occurs of course, and the church seeks to be relevant

Focus on Kalgoorlie

congregation.

Kalgoorlie's services can be characterised by three Cs. They are casual (ties are virtually non-existent), contemporary (bright singing accompanied by instruments) and have a charismatic style of worship. There is much interaction among the congregation and sermons are relevant and contemporary. At the same time as the service there is a ministry to children and a nursery for babies and those under three.

a state housing area, which has been very successful.

The worship team also reaches out into the community; as well as performing an Easter concert, this year they were invited to sing at the Spring Festival.

Minister at Kalgoorlie is Larry Gibb. Larry is just coming to the end of his second time around at the church. After graduating from the College of the Bible he spent first six years at Kalgoorlie, then

to those who turn to the church when they arrive. But there is also a vision to reach out to the community and to touch the lives of the people in the town, who are attracted by the youth and zeal of the church family.

No longer does Kalgoorlie see itself as a temporary place, tied to the ups and downs of the price of gold. The experts consider the town will be viable for a long to come and the church expects to be there with it.

Comment

Something into Nothing

On many occasions people don't appreciate what they have—they appreciate what others have. Be it clothes, a car, a home, a personality trait or an ability. People so often degrade their own things, their own life, and elevate others to such a degree that they no longer are admirers but worshippers; be it from afar or right up close. What they have and what once made them happy is no longer good enough because those "others" have better.

It reminds me of a story about a mother giving her child five cents. He was so happy he went running outside, overjoyed at having been given the money. Then he met a friend who had

ten cents, so he scuttled back to his mother, no longer happy with the five cents. So his mother gave him twenty cents and he was overjoyed again, the happiest kid in the world—until he found another friend who had been given fifty cents. The twenty cents no longer looked as good when compared to the large and shiny fifty cents. So the little boy went back to his mother and pleaded for more ...

It goes on and on. What we have suddenly loses its sparkle when compared to something someone else may have. It's a never-ending spiral, because if we don't learn to be happy with what fortune brings our way,

then we can never be happy and will live our lives dreaming and wishing and praying "please give ... please give ...". It didn't matter what the mother gave her little boy, he was never satisfied.

We all have goals, we all have something we want, or someone we wish to be close to, but these things shouldn't rule our lives. What we have can be used by God in so many ways. Jesus could turn water into wine. He turned something that was nothing into something that the guests all wanted. The best wine came later, because it was Jesus who turned "nothing" into something.

—Neil Marsden

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Obituaries are limited to 100 words

Boxhall, Effie

(19.11.92) Effie was born 14.4.11. She grew up in Ascot Vale, Vic, and attended Newmarket church, where she became involved in the Phi Beta Pi and Good Companions clubs. She met Don also at the church and was married in 1948. They enjoyed a happy marriage, although life became more difficult with ill health. When Don suffered a stroke in 1990 Effie had a fall at home and was in hospital also when he died. She spent her last three years in nursing homes. We say goodbye to a lovely lady who courageously held faith in times of trial.

—R. Bourdon

Grieve, Jock

(31.10.92) Jock loved nature and died at one of his favourite places, the Little Desert. A champion swimmer in his young days, a rower on the Barwon, he worked as a carpenter with the SEC. He joined the Corio Masonic Lodge in his early 20s. He married Thelma McDonough in 1939 at La Trobe Terr, Geelong. In 1953 during the Hinrichsen-Philp mission he committed his life to Christ. He was devoted to the church where many people will miss their loyal friend. Jock looked forward to his 80th birthday, considering it a milestone, and arranged a family dinner at Clifton Springs on 13 September to celebrate. He loved his wife, four daughters and their husbands and his 14 grandchildren, and to them he was the best God could have given. He would always lead by example and his advice when sought was always full of wisdom. Many lifelong friends paid tribute at the funeral service conducted by Dr C.J. Mackenzie.

Harkness, John Dunlop

JD, as he was affectionately known, was born 17.12.02 to John and Susan Harkness of Owen, SA, and was a grandson of pioneers Robert

and Jean (nee Lawrie) of Alma. He was a successful farmer. Baptised when 14 he was an active member of the Owen church, serving as a deacon for 50 years, 23 as chairman of the board. He had a steadfast faith and saw his contributions to the community at large as his way of serving his Lord. In 1983 he received an Australia Day Citizens Award, having served as a member of local government for 28 years and being involved in a great variety of community and sporting activities. Sympathy to wife Mem, daughter Valma (Russell), sons Ken, Alan and Geoffrey, brother Keith, 12 grandchildren and 14 great-grandchildren. JD understood the purpose of life and lived it to the full.

—John Marshman

Howard, Ruby Ada

(31.10.92) Esteemed member of the Milang, SA, church for many years. Baptised June 1924. Lived her entire life in the Milang and Strathalbyn area. Church was filled for the memorial service conducted by Will J. Philp. She possessed a quality singing voice. Well known for her activities in Red Cross, tennis club etc. in town. Her main interest was always "her" church. For many years a Sunday school teacher. In latter months she often said, "I wish the Lord would take me home." She departed this life at the age of 84 years.

—GWH

McAllister, Don

Don McAllister could truly be called the "quiet achiever". A man who was somewhat shy and reserved, who went through life and lived his days in such a way that he left a trail of positive good will and respect behind him. Life was no easy path for Don, having been born in the days of Depression and into a home feeling that Depression. He had to leave school at 13 and enter a trade to help support his mother. Yet, later when he was to return to studies, he went on to achieve Senior Master status in the Education Department and in technical schools earned the respect of pupils and fellow teachers. Don married Dulcie Dinning at Wangaratta and to them were born four children Paul, Mark, Sue and Wendy. They lived for a time in Whyalla and Port Augusta and were actively associated with the Ascot Park, SA, church and finally foundation members of the new church at Marion. Don was a keen sportsman and represented Australia in the Dewar International Trophy for small bore rifles. A board member, teacher, basketball coach and orchid grower, to all he brought the same capacity for detail and excellence. For two years he battled serious illness and bore himself through that time with courage and quiet confidence.

—KDH

Tully, Russell John

(29.10.92) A thanksgiving service was held at the Berwick, Vic, church. Russell was baptised by C.L. Lang in 1924 at the Doncaster church and he soon became involved in Sunday school teaching and youth work. He married Eunice Henley of Box Hill in 1936 and bought an orchard in East Doncaster. They had five children, Wendy, Brian, Pauline, Heather and Laurel. Russell was chairman of the board and later an elder. One of the highlights of his life was being chairman of the building committee for the present Doncaster church and worked tirelessly in that position. He represented fruit growers on the Apple and Pear Board for over 20 years and travelled extensively overseas. During his lifetime he was president of many fruitgrowing associations and sports clubs, including tennis, cricket and bowls. He had a beautiful gift of singing and shared that on many occasions. Russell and Eunice retired to Dromana in 1972 and attended Red Hill church. The last few years were spent at Pakenham. He always had a great enthusiasm for life and was never afraid to stand up for what he believed to be right. His love for Christ influenced his entire life. He was a sincere, generous and devoted husband and father and wonderfully supported by his wife Eunice. He will be fondly remembered by all who knew him.

—Ray Davis

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— Don Smith

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Marriages

•Selina Rowe to Steve Follent, Kristen Kippen to Scott Mears, Dalby, Qld •Naomi McWilliams to Carlo Morello, Michelle Diggle to

Brian Campbell, Mildura, Vic

Deaths

•Ruby Ada Howard, Milang, SA
•Jock Grieve, LaTrobe Terr, Geelong, Vic •Mrs Ethel Grazules, Manifold Heights, Vic •Dorothy Featherstone, Oakleigh, Vic

•Dorothy Urwin, Coburg, Vic •Mrs Bates, Northcote, Vic •Alan Moore, Nailsworth, SA •Gwen McLennan, Launceston, Tas

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The position involves offering pastoral care, spiritual direction and crisis intervention for those in ministry and their families in Victoria and Tasmania.

The successful applicant would need to understand the particular nature of the ministry role, be someone who exhibits genuine care for people and demonstrate the qualities of integrity, confidentiality and initiative in fulfilling this ministry.

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Churches of Christ in Victoria and Tasmania
Churches of Christ Centre
77 Capel Street
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Church News

Vic

PRESTON (T. Armstrong) Keith Bowes presented church with pulpit Bible originally donated by the Bowes family in memory of their parents to the former Park St, Unley, church in SA. This Bible replaces the one that was stolen from the Preston chapel ... Good attendance by church members at Tony Armstrong's ordination service.

KEW EAST (Ed Roffey) At AGM on 1 November it was decided that the members here should cease meeting as a congregation from 18 April 1993. Although there was a very sad feeling in making such a decision, with declining numbers at worship and the age of others increasing, its inevitability was recognised.

MALVERN (Andrew McMillan, Carl Lee) Guest preachers Jack Edwards (Oakleigh), David Brown (Uniting), Hendra Iskandar (ACF) ... "Caring for the Caregiver" studies by Carl Lee ... Made significant changes to morning worship ... Daisy Adkins leading evening study group ... Midday group studying Gospel accounts of Jesus' birth ... Minister recognised for 24 years service to the Boys' Brigade movement ... Members meeting considered future directions ... Elva Head & Shirley Marshall not well.

SURREY HILLS (David Brooker, Julie Adam) Associate minister Julie Adam, BA, BTh, gained Diploma in Ministerial Studies & was ordained 13 November though baby was due that day ... Alan Niven led board & others in helpful planning afternoon ... AGM following week ... Frank Langford now pastoral associate ... Retiring treasurer Joyce Clutterbuck & CFA Agent Joan Davies thanked for their service totalling 35 years ... Beryl Langford

co-ordinating church prayer network.

MILDURA (David Ratten, Neale Meredith, Doug Clark) David Ratten lecturing at CCTC in August ... Peter Shurley featured in evening service ... Bernice & John Cunningham back from New Guinea ... Farewell to Heather Waters ... Official opening of new manse for Neale Meredith ... Jazz service well attended ... Christian Music festival "Raisin' Dust" with guest speaker John Smith ... Dedication of baby Alexander Harvey. **GISBORNE (Ray Smith)** Student ministers Anita Kay & Darryn Hickling have been reappointed for 1993 ... 220 attended a special "Guest Service" followed by a spit roast lunch ... Plans have been drawn up for an administration area & a counselling room to be added to church complex. To be completed by Easter '93 ... Church has set its highest ever budget of \$100,000 for 1993.

LA TROBE TERR, GEELONG (Dr C.J. Mackenzie) 80 enjoyed African style meal with Phil & Carol Short telling of work in Nigeria with SIM International ... Mrs Elsie Bauer successful in swimming section of Australian Master Games in Alice Springs ... Chapel packed for funeral of loved member Jock Grieve ... Sunday School represented at Bible Society rally ... Youth leader David Shrimpton welcomed into fellowship.

TOOTGAROOK (Mal Giezen-danner) Annual meeting well attended. Goals set for next year ... Officers appointed for auxiliaries ... New road into carpark much appreciated, especially after heavy rains ... Many members ill over last months ... CWF annual meeting crowns successful year. Thoughtful devotional message by minister.

Incoming President & officers inducted by minister ... Annual Mutual Market biggest on record. Weather was kind ... Open Door well attended by folk outside church.

MANIFOLD HEIGHTS (G. Illingworth, R. Wright) Attendances improving. Increases especially pm services ... Ladies Bible study group has finished studies on "Coping with Life" then three videos of James Dobson "Discipline for Children—Shaping the Will" ... Welcomed into fellowship by transfer David Curtis & Ruth Vinnicombe ... Three baptisms ... Another fete. Profit at present \$1,523 ... Good to see folk around us coming each year.

OAKLEIGH (W.J. Edwards) Church regrets death of Dorothy Featherstone ... CWF office bearers all re-elected, Barbara Edwards—president, Nell Neville—vice president, Nonie McLean—secretary, Linda Gillespie—treasurer, Alison Walpole—pianist, Betty Gillespie—Least Coin ... Len & Vi McCredden received into fellowship by transfer ... Reg & Thelma Woodward celebrated golden wedding ... Christmas party held by CWF.

MITCHAM (Jim Wright) After very successful two-year student ministry Chapman family farewell on 22 November when 150 were present. There was one baptism, dedication to Chapmans at morning tea following service ... Concert, progressive dinner & morning coffee raised \$1,170 for Somalia ... Proceeds from church fete \$5,200 ... Training session held for presidents at morning worship ... Increased attendances encouraging.

PORTLAND (P. Kerrison) Six home fellowship groups started during year. Those not attending did studies at home. Minister using same material in services ... Dorothy Geyer spoke at CWF ... Fay Christensen shared of her work in PNG ... Minister & couple attended Spring Conference, Wollongong ... Senior members put on tea for 13-30 year olds ... Ian Tippet guest speaker 29 Nov ... Attendances continue to grow.

COBURG (Don Milne) Warmly welcomed Don & Tops Milne (Doncaster), Joyce Morris (Pascoe Vale), Maria & Pasquale Guzzo & Sal Romano ... Sal Romano to commence preaching ministry 1993. Presently conducting weekly Italian Bible study at church ... 12 shared four days fellowship El Kanah, Marysville, with group from Doncaster church ... Appreciation expressed to Bryan O'Neill (CCTC student) for preaching assistance during 1992 ... Members saddened

at death of Dorothy Urwin. **NORTHCOTE (F.B. Alcorn)** During our minister's absence from the pulpit owing to surgery Geoff Crossman, Colin Carbis, Lynette Leach (DMED) were morning speakers ... Don Langley (Gideons) was the Third Sunday at 5 speaker ... Ill health still very prevalent among members & Flo Prideaux still in Victoria Parade Geriatric Centre ... Minister is making good progress ... Church carol service will be held in local park.

YARRAWONGA (W. Keddie) Combined with Bright church. 25 from Yarrowonga joined in a happy & profitable family camp at Yackandandah. Max & Bev Winch of RBMU blessed with studies on "Mission" ... 1 Nov CWF led evening service, each giving two-minute testimonies ... Youth also led an evening service ... George Warren & team from Greensborough made 22 November a memorable Sunday ... Fred & Trish Forbes welcomed into membership.

CROYDON (Martin Burgess, Isobel Marshall) Five attended "Building a Church for the Unchurched" Conference. Leadership thinking seriously about implications ... Church camp at Adanac Lodge fantastic weekend ... South Croydon Anglican youth group presented musical "The Race Is On" in evening service ... Offer of finance received for Retirement Village extension ... Weekend focus on missions with Howard Andrews (AIM) ... Explorers received Kidsmin Group of the Year award & Good Companions a Certificate of Recognition.

NSW

TAREE (Peter Wallis) Church blessed by ministry of Rostvit Twins. They gave of their time freely at morning services, Playmates & CWF, during their five-day visit ... CWF happy to have Aileen Quick, NSW President, at recent meeting. Visitors from Comboyne, Forster, Port Macquarie & Wingham. Mrs Quick delighted with solos. Meeting followed by luncheon ... Concern felt for health of Horrie Norling, Florence McAlpin & Norma Pullen. **BALLINA DISTRICT (Roger Foletta)** Four new members have been welcomed into membership, John & June Facey, Ron & Irene Burt ... We are involved in having regular services & entertainment in two of the retirement villages in Ballina, which is a wonderful outreach for us ... We have a new address for our meetings: CWA Hall, next door to RSL Club, River St, Ballina. Morning worship starts 9.30 am.

South Yarra Church of Christ Centenary Homecoming

Sunday, 28 February 1993

11 am Speaker Peter Nelson,
Minister, Ainslie, ACT
2.45 pm Speaker Bob Hayes,
Business Manager,
Keilor Baptist Church
Secretary-Administrator

Centenary books with photos on sale
Lunch and Afternoon Tea

M. Walters, Secretary
(03) 510 3080

Church News

SA

ELIZABETH (R.L. Oke) Rob George, OAC Ministries, speaker at family service. Children participated with singing & readings ... Three adults & two young people baptised ... Successful Sunday Club picnic. 70 adults & children enjoyed day ... Missionary Convention speakers Shirley Strong (The Gambia), Adrian & Carmen Miravitchi, who fled from Communist Romania (Adrian was European wrestling champion), Lyall & Jill Muller (Vanuatu), Ruth Perkins (Kadina member in Niger) & Jeff May (Director OMB).

WILLIAMSTOWN-KERSBROOK (Robin Mitchell) Robin will conclude his ministry at end of 1993. 12 years of ministry in this rural area bore much fruit ... Robin involved in CFS as lieutenant ... Mission 92 drew people & families to commitment ... Other circuit events include choir under leadership of Lyn Venning & ministry in music with Anne Mitchell as pianist ... Well-attended winter series Bible studies ... Baptisms in recent months with more indicating desire to follow Lord.

ALBERT PARK (David Thompson) Church constantly challenged to stretch faith & be flexible ... Two Bible studies in progress ... Half-day sale, Temple Day, chocolate fund raising, Gobble & Go nights recent activities ... Combined Christmas dinner 4 Dec ... Olive & Bill Lawton & Val & Wilf Stevens have moved to other areas. We thank these couples for their fel-

lowship over many years & wish them well in the future.

COLONEL LIGHT GARDENS (Adrian Clark) 50's Plus group spent an October weekend in caravans at Victor Harbor ... The young people stayed on a farm at Lameroo for a weekend ... Some members visited our sister church at Kadina & stayed with church families there ... Several ladies attended the Fellowship Gathering at Keith arranged for Adelaide & South East District ladies ... Two baptisms.

NAILSWORTH (Darryl Telfer) Recently Mike Hey spoke on work of Operation Mobilisation & proposed plans to serve on MV *Doulos* ... Lyall & Jill Muller spoke on work in Vanuatu & their hopes to return to this ministry ... Sunday School musical presentation well attended. Thanks to the young people & their leaders ... Musical concert raised over \$400 for Radio Alta Mira hoping to commence broadcasting 1993.

Tas

LAUNCESTON (R. Foster, C. Spaulding, D. Tobler) Parade of Boys' Club & Girls' Brigade on 15 Nov ... Large crowd attended thanksgiving service for the life of Gwen McLennan on 18 Nov ... Darryl Peart elected chairman of deacons & John Powell chairman of elders.

ULVERSTONE (Tom & Ruth Edge) Most members attending two pot luck lunches at various homes ... Oct annual CWF camp at Seaview,

Bicheno. 14 women attended ... Lynette Leach joined with board & Children Church leaders ... 23-24 Oct men's get away at Seaview. Great works achieved by seven men ... Members practising Christmas cantata "A Song Unending" ... 2 Nov successful picnic ... State Council 21 Nov. Five present ... Women's Learn & Share well attended. **HOBART CITY (J. Weston, G. Hush)** Additional assistance with Sunday services being provided to Midway Point following resignation of Craig Humphris ... Nita Bradshaw's involvement of 33 years with ACWF catering committee recognised at musical afternoon with Jeff Cheal ... Graeme Hush received scholarship to attend "Leadership 2000" in USA, June 1993 ... Farewell concert for Gordon Barr & family, leaving for NSW ... Bush dance to raise funds for new photocopier.

Qld

DALBY (N.F. Melville, S.F. Colyer) Family camp held at Fick's Crossing. Studies by Alan Hermann very much appreciated. Children cared for by Noel Bachelor during study times. Sunday morning service baptism & dedication. Saturday night concert brought forth much hidden talent ... 22-seater bus purchased for use in church activities ... Sunday School children completed Scriptures for Indonesia project ... Film "God and the Hard Times" screened.

MARYBOROUGH (David Woodward, Alan Weeden, Allan Cunningham) Services well attended ... Speakers John Anderson, Rostvit Twins, Alex & Faith Smith ... CWF hosted annual district meeting ... Girls' Brigade increased membership ... Boys' Brigade fundraising to attend Pan-Aust Camp ... CYF camp at Fraser Island ... Two members joined youth ministry team to Vanuatu ... David Woodward joined Open Doors team with Bibles for China.

BUNDABERG (Alan Leane) OMB & Qld Conference entrusted plans unveiling centenary plaque tribute missionary John Thompson. Celebrations 1 Jan 2 pm Childers. Conf Pres Noel Leitch to unveil plaque. Graham Warne speaker ... Clive Wissmann flees to mountains in troubled Bougainville. Lost home in conflict ... Glad Deoberitz celebrated 86th birthday, Harry & Ellen Rackemann diamond wedding ... New CWM officers President Gay Stringer, Sec Coral Knights, Treas Alice Linderberg.

PINE RIVERS (Neale Proellocks, Ian Todd) Michelle Proellocks welcomed into membership ... Coffee & Dessert evening well attended. Four professionals told of their work & importance of having Christ in workplace ... AGM discussion to help church planning & preparing to cope with expected housing boom in area ... Hospitality Sunday, 15 November, in form of "Guess Who's Coming to Dinner" ... Rejoice with Phil & Di Murphy on safe arrival of son Toby.



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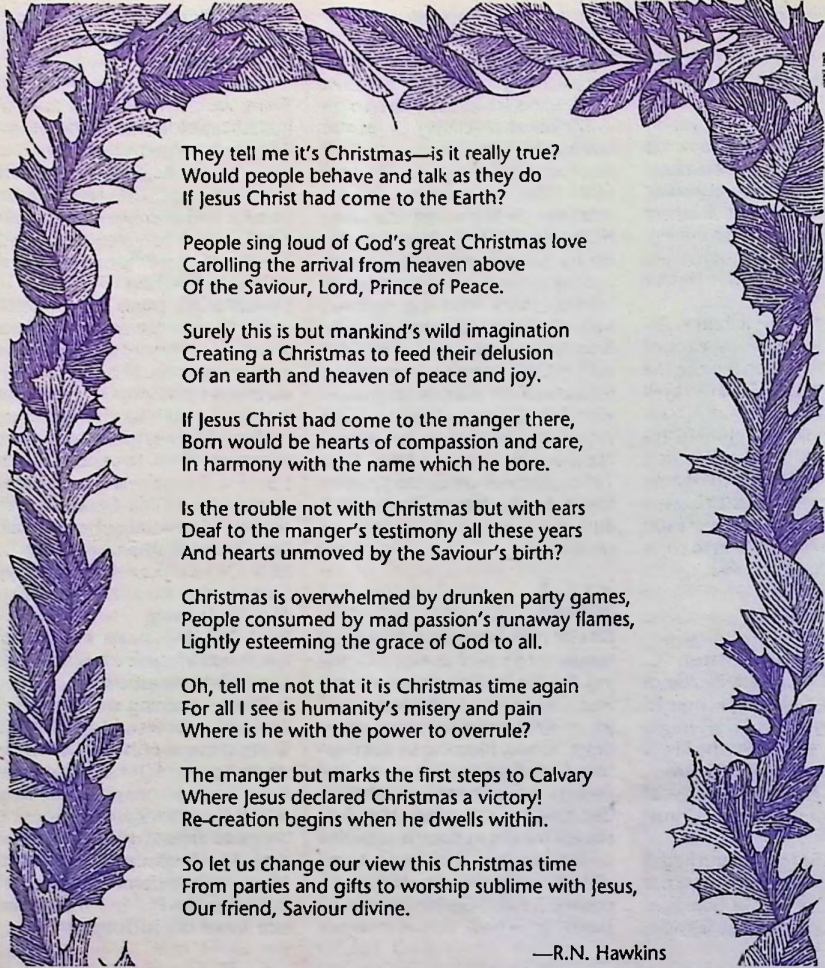
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Christmas... Is It Really True?

The Last Word



They tell me it's Christmas—is it really true?
 Would people behave and talk as they do
 If Jesus Christ had come to the Earth?

People sing loud of God's great Christmas love
 Carolling the arrival from heaven above
 Of the Saviour, Lord, Prince of Peace.

Surely this is but mankind's wild imagination
 Creating a Christmas to feed their delusion
 Of an earth and heaven of peace and joy.

If Jesus Christ had come to the manger there,
 Born would be hearts of compassion and care,
 In harmony with the name which he bore.

Is the trouble not with Christmas but with ears
 Deaf to the manger's testimony all these years
 And hearts unmoved by the Saviour's birth?

Christmas is overwhelmed by drunken party games,
 People consumed by mad passion's runaway flames,
 Lightly esteeming the grace of God to all.

Oh, tell me not that it is Christmas time again
 For all I see is humanity's misery and pain
 Where is he with the power to overrule?

The manger but marks the first steps to Calvary
 Where Jesus declared Christmas a victory!
 Re-creation begins when he dwells within.

So let us change our view this Christmas time
 From parties and gifts to worship sublime with Jesus,
 Our friend, Saviour divine.

—R.N. Hawkins

Man is bound in stewardship to take care of this earth until he gets a better one.
 —Sherwood E. Wirt

The traffic officer ordered the motorist to pull up to the kerb and show a driver's licence.
 "I don't understand this, officer, I haven't done anything wrong."
 "No, you haven't, but you were driving so carefully I thought you might not have your licence."

"Do I need any qualifications?" a person applying for a job as a garbage collector asked the employer.
 "No," said the boss, "there's no experience needed. You just pick it up as you go along."

A tortoise without a shell staggers into the local police station.
 "Help!" the tortoise gasps, "I've been mugged! They took my shell!"
 "Who did?" asked the desk sergeant.
 "It was a gang of snails," says the tortoise.
 "Right," says the police officer, getting out his notebook. "Can you describe them?"
 "No, sorry," said the tortoise, "it all happened so fast."

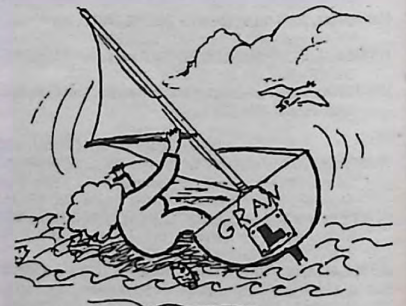
How did the near-sighted gingerbread man improve his sight?
 He put in contact raisins.

What's the difference between a pen and a pencil?
 You just push a pen, but a pencil has to be led.

What is Australia bounded by?
 Kangaroos.

"My rich relative's will was changed six times in three years."
 "Aha! A fresh heir fiend!"

"I am going to feed my sheep ionised yeast."
 "Why are you going to do that?"
 "So I'll be able to get steel wool."



You know you're getting old when you've got everything shipshape—only the cargo has shifted!



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