

THE AUSTRALIAN

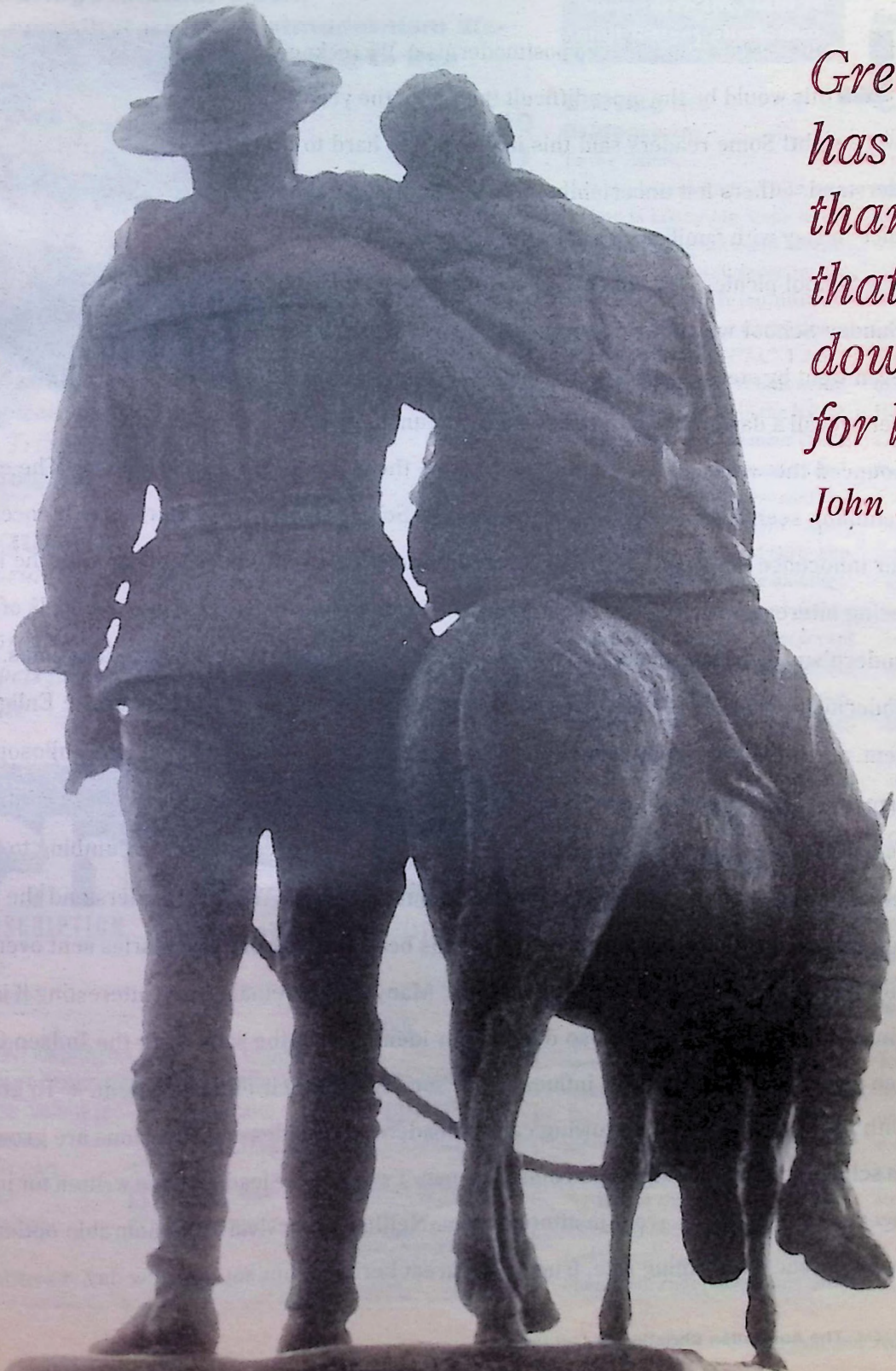


# Christian

NATIONAL JOURNAL OF CHURCHES OF CHRIST IN AUSTRALIA

Vol. 100 No. 6, 19 April 1997

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*Greater love  
has no-one  
than this,  
that he lay  
down his life  
for his friends.*

*John 15:13 NIV*

THE AUSTRALIAN



# Christian

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Vol. 100 No. 6, 19 April 1997

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# Editorial

## Where are the Old Certainties?

DON SMITH

Late in 1996 we introduced postmodernism. We reckoned this would be the most difficult theme for the year. We were right! Some readers said this new talk was hard to understand. Others felt uncertainty, even anger. \* It would be nice to stay with familiar ideas and experiences, like old Sunday School picnics. My best childhood memory of a Baptist Sunday School were Cup Day picnics at Werribee, Vic. We even went by steam train. The food and activities were great. Yet I recall a dark shadow, when some unfortunate youth announced the winner of the Melbourne Cup to the teachers and adults with us. The evil of gambling seemed about to devour our Sunday School. I felt the teachers' abhorrence, that our innocence may be lost. I judged this a difficult moment! Being familiar with the horse racing interests of my father, I somehow survived. \* And we shall survive any evils of postmodernism. The Gospel has survived nearly 2000 years amid complex ideas and times. Postmodernism will not go away. It is the name for an emerging era following the Enlightenment, with its eighteenth century origins. This is a time of intellectual and philosophical turmoil. It is as if the old landmarks have been discarded. Where are the old certainties? \* We need to keep calm, not running to hard-line religious reaction, nor succumbing to every new "doctrine". We must learn patience and push forward. We must understand the great cultural and societal changes abroad. That has been the task of missionaries sent overseas. Now it is our turn to face a changing culture. Many things remain. How interesting it is that some of the Anzac values run so deep in our identity. It is the same with the Judaeo-Christian values which continue to influence our society with their ethical content. \* To grapple with new times we need a growing core of leaders whose ideas and passions are grounded in scholarship, intelligence and commonsense. Two of these leaders have written for us. We need their help. Let's avoid institutionalism. Neither is survival an honourable option. We must pursue a reforming role, true to our great heritage, but set in a new day. \*



## ANZAC Day and Postmodernism

Two new young writers bring their insights on Australia's ANZAC tradition—Olivia Baden-Clay and George Ambrose. Geoff Casey is a Vietnam War Veteran, who brings another view. Our contributors on Postmodernism discuss practical issues relating to this theme.

- A New Dimension*
- An Anzac Reflection*
- Visiting Gallipoli*
- Preaching in a Postmodern Culture*
- Postmodern Faith*

## News

- Winning Team*
- Girls' Brigade Family Fun Day*
- Empowered for Living*
- New Tribal Missionary*
- Crossing the Sandline*

## Regulars

- Editorial*
- Media Matters*
- Pastoral Care*
- Snippets from History*
- Update*

- 10
- 11
- 12
- 13
- 14

- 5
- 5
- 7
- 7
- 9

- 2
- 15
- 16
- 20
- 4

**The Australian Christian welcomes letters from its readers. Short letters up to 175 words stand the best chance of publication. All letters may be edited. We reserve the right to omit letters altogether.**

## Grieving the Bridegroom

To the Editor,  
How embarrassing! While our society is taking big steps down the road of tolerance and acceptance, there are still those in the church who find it too difficult even to accept other Christians. Graeme Ellingsen ("AC" 1.3.97) suggests that our relationship with other churches in the NCCA is apostasy which will incur God's judgement. H. Hayward ("AC" 15.3.97) criticises Pentecostal and Charismatic Christians, comparing their expression of faith with Buddhist and New Age ideology. This sort of slander of fellow Christians must stop. If we accept the New Testament image of the church as the bride of Christ, surely we must realise that such attitudes grieve the bridegroom.

—Steve Blacket  
(Horsham, Vic)

## "Letters" on the Internet

To the Editor,  
I appreciate the various debates/discussions that occur via this column, and often feel that the two-week waiting period between issues hinders more effective discussion of the issues. The Internet provides a much more timely medium for debate. I would be willing to develop a mailing list for this purpose. (Or better still, join an existing one?) I find newsgroups too tedious (and often plain rude) and would love

to discuss issues with other Christians using e-mail. Are there others out there?

I can be contacted at [kilgour@melbpc.org.au](mailto:kilgour@melbpc.org.au)

—Russell Kilgour,  
(Croydon, Vic)

## Ecumenical History

To the Editor,  
I was interested in the article on the celebration of the Dulwich-Rose Park Parish ("AC" 1.3.97). It reminded me of a similar situation which existed in the Riverland fifty years earlier. I would be pleased if there are older members or archivists who would state the facts more clearly for me. Each month in the 1930s I went to Barmera with my father, W.A. Hunt when he preached at the Congregational church. I understood that the little wood and iron Church of Christ at Barmera was destroyed by a dust storm with gale force winds in the 1920s. Possibly due to financial restrictions, the members decided against rebuilding and they transferred their membership to the Congregational church, which also had Methodist members attending. Their substantial stone building is still in use today. Fifty years earlier the union of Churches of Christ—Methodist—Congregational membership would not have been as formally arranged as the Dulwich Rose Park Parish, but there was a mutual agreement that the Berri Church of Christ would supply a lay preacher once a month, thus recognising our part in the unity of the three denominations. It continued at least until 1951. By then I had left the district and have no further knowledge of it. I would appreciate more authentic history from others who remember these days.

—Daphne Clark  
(Balaklava, SA)

THE AUSTRALIAN 1988-1997  
100  
YEARS OF PUBLICATION

# Christian

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# Letters to the Editor

## Self-Centred?

To the Editor,

Thank you for your cover page ("AC" 15.3.97) quoting G. McLeod of Iona. It sent me to MacLeod's book *We Shall Rebuild* and revived memories of Iona Abbey and its symbolism. Every time I read this statement a rare ray of light shines and I receive a little vision of what the church could be about.

Much of our spirituality is personally based—"I", "me" and "us" being predominant. This makes people feel comfortable and leads to a retreat from the harsh realities which, as McLeod said, is the place "where Christians should be and what Christians should be about".

Don Stewart ("AC" 15.2.97) and Viney Longthorp ("AC" 1.2.97) touched on fundamentalism as a "danger" and "religious and theological mind-set" to be avoided. I wonder if Churches of Christ are not moving towards fundamentalism, with its intolerance and anti-intellectualism. We seem afraid of discussion and social justice issues.

As Don Stewart says, "More than ever before the Church must reach out to the new generations of disempowered people that fill the cities of the world."

How is the impetus to be given? Our Conferences have become pleasant conventions.

We make an impression only on our congregations, we major on maintenance.

The call should go out to young men and women in our colleges and pews. Have the courage to ask the hard questions in assemblies and meetings, "What are the implications—no, the direct commands of Christ—for we who read the Scriptures, celebrate the Lord's Supper and call ourselves Christians while the world lives in discord and we shirk confronta-

tion with those who perpetrate injustice".

—Max Collyer,  
(Boronia, Vic)

## Fleecing Tourists

To the Editor,

I confess I was a little amused at the misadventure of Jeff Weston ("AC" 1.3.97).

Of course, I speak with the advantage of a number of trips to India. Certainly there are no-go areas and most back-packers would not get to them, unless they walked or hitched—they would not be sold a ticket. On my last visit, Kashmir was off the tourist agenda.

However, in this instance I must defend my Indian friends from colour bias, although they do have it, and plenty.

Jeff should never have got in a taxi in any foreign country without first agreeing on the fare. However, the Tourist Police would have sided with him had he continued and the \$100 been demanded.

I dare say he wore a tie and coat—fatal. He was lucky he didn't look like a Japanese and speak the language. The charge then would have been \$200. And I can assure him that brown-skinned Australians are treated the same as their pale compatriots. All tourists are fleeced, even in Australia.

—John J. Alderson  
(Havelock, Vic)

## Pontius' Puddle

AS YOU KNOW, BROTHERS AND SISTERS, WE LIVE IN UNCERTAIN TIMES. NEW AND COMPLEX ISSUES FACE THE CHURCH.



TO DEAL WITH THESE CONCERNS WE MUST KEEP OPEN MINDS, ENGAGE IN HONEST DIALOGUE. WE MUST BEGIN TO SPEAK TO EACH OTHER IN PLAIN WORDS.



SO TODAY I WANT TO PREACH TO YOU ABOUT THAT PUTREFACTIVE PROFLIGACY: NON-HETEROSEXUALITY!



## Update

Dear Readers,

In this issue we introduce the two themes of Anzac Day and Postmodernism. Our cover features Wallace Anderson's statue *Man with the Donkey* depicting the story of John Simpson at Gallipoli. The statue stands in the grounds of the Shrine of Remembrance, Melbourne. The photography is by Ralph Petty. In the next issue the focus will be on Pentecost.

With the three week interval between our last issue there has been time to plan ahead. We now have issues planned to the end of June. The response of people invited to contribute has been outstanding. I'm sure readers will enjoy the forthcoming issues. We shall be introducing some new writers from churches throughout the states and territories.

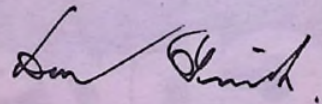
The Index for the 1996 issues has been completed and is now available upon application. The cost is \$5 to meet postage and handling costs.

Readers have commented positively on the change of paper used in the last issue. We liked it too! This was made available by our printers New Litho Pty

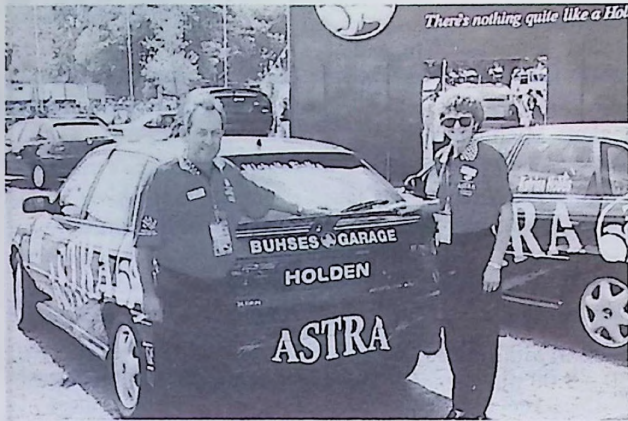
Ltd. The paper used was surplus to requirements. We thank the management for their thought in this matter. The paper enhanced our presentation and is an indication of what can be achieved if we could meet the additional cost of a higher quality paper.

As churches work with us to enlist new subscribers and assist in our development plans, we shall be looking to make such improvements. But for the moment, costs constrain our ambitions.

We have received a request from a Christian worker in our Zimbabwe churches to be placed on our mailing list. Sir Garfield Todd had passed back copies of the paper to him. We are unable to absorb this type of expenditure. Some churches and individuals meet the costs of subscriptions for overseas and aboriginal mission staff. If a church or personal donor would like to assist, the cost is \$60 pa.



## Winning Team



Pictured here are Barry and Glad Buhse of Laidley, Qld, with the winning Holden Astra sponsored by Buhses Garage. In the Astra Celebrity Challenge with the Australian Formula 1 Grand Prix in Melbourne, the car was driven by former Australian netball captain Michelle Fielke, who led from start to finish to win the race. Barry and Glad enjoyed the Grand Prix and were delighted to receive the Holden Master Dealers Award. Their success in the race capped off their visit. Barry, Glad and his father are involved with the Gatton, Qld, church.

## Girls' Brigade Family Fun Day



In March, Girls' Brigade South Australia held a family fun day at a picturesque park in the foothills of Adelaide. There were many activities for children of all ages. Popular games were the wind tunnel, gaiter boards, stilts, giant puzzles and the parachute. Leaders were kept busy supplying food! Throughout the day, Girls' Brigaders took part in a sponsored "walk-a-thon" within the park. Pictured is Esther, aged 7, who completed several laps of a set course as her contribution to this fundraising activity. Esther is a delightful girl. She loves attending her local Girls' Brigade (14th Adelaide—Noarlunga Centre Church of Christ) and participates as she is able, in all of the program. Her sister Hannah is also a member, while younger sister Rebecca can hardly wait until next year, when she will be old enough to join. With her family, Esther attends church at Noarlunga Centre Church of Christ. She is in Year 2 at Southern Vales Christian Community School. In her spare time she enjoys reading.

### Traralgon Church of Christ Full-Time Pastor Wanted

A small but alive, family-orientated church committed to outreach and growth is seeking a person who is responding to God's call on their heart for the salvation of lost souls.

Our desire is to see this achieved through the application of biblical principles demonstrated in daily living and in genuine loving of all people. The person would ideally have the gift of leadership, open spiritual accountability and a capacity to train and equip other people for ministry.

Initial inquiries to Sandy on (03) 5176 1884 or Irene on (03) 5174 2264.



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# One People for Jesus

|                                     |  |
|-------------------------------------|--|
| <b>Minister's Refresher</b>         | Wednesday - Friday, 14-16 May<br>Guest Speaker: Brian Medway   |
| <b>Christian Women's Fellowship</b> | Friday, 16 May<br>Speaker: Grahame Crowhurst<br>Auburn Church of Christ  |
| <b>Youth Night</b>                  | Friday, 16 May<br>Speaker: Michael Frost<br>Bunk bed & breakfast available (\$10.00)   |
| <b>Conference Sessions</b>          | Saturday 17 May<br>8.30 - 9.15 am Free continental breakfast on registration<br>9.30 am - 5.30 pm Business sessions<br>"Issues of the Day"<br>Speaker: Michael Frost<br>Lunch available (\$5.00)<br>6.30 - 9.00 pm Conference Banquet (\$15.00)<br>"This is Your Life"<br>Documentary on the life of one of Churches of Christ's most popular personalities. |
|                                     | <b>Bed &amp; breakfast (\$10.00)</b><br><i>Free children's programs all day Saturday, including banquet.</i>   |

*Great time of fellowship, praise and inspiration.*

The President, Dr. Greg Elsdon, and the Conference Board  
Invite You To Attend the 132<sup>nd</sup>

## ANNUAL CONFERENCE OF THE CHURCHES OF CHRIST IN VICTORIA AND TASMANIA

### WOMEN'S CELEBRATION DAY

Thursday 1 May, 10.20 am, 1.20pm, 7.00pm  
Monash City Church of Christ, 46 Montclair Ave,  
Glen Waverley  
President: Shirley Wallis  
Speaker: Marj Dredge, President World CWF  
Induction: Liz Tilson, CWF President 1997-1998

### BUSINESS SESSIONS

at Blackburn Church of Christ, 182 Surrey Road, Blackburn  
Friday 9 May, 7.30 pm - 9.30 pm  
Commissioning of Lynette Leach,  
Conference Executive Officer  
Speaker: Charles Bayer, Visiting faculty member,  
CCTC, Mulgrave  
Saturday 10 May, 9.00 am - 5.00 pm  
Lunch available for \$5.00

### YOUTH EVENT

Saturday 10 May, 8.00pm  
Crossway Baptist Church, Vision Drive, Burwood

### CONFERENCE CELEBRATION RALLY

Sunday 11 May, 7.00 pm  
World Congress Centre  
Theme: Remembering the Future  
Speaker: Mark Butler, Minister Mitcham Church of  
Christ  
Induction: Lindsay Dewberry,  
Conference President 1997-1998



## Empowered for Living

### Growth seminars for middle-aged, couples and singles

Blackburn Community Church of Christ, Vic is offering an opportunity for people to gain new skills for the challenges of daily living. A seminar on "Future Directions" for people in their mid years has three experienced presenters providing information about Life Options—Pat Reeve, Executive Director of the Council on the Ageing, Financial matters—Chris Haines, financial advisor and accountant, and Healthy Living -Dr Stepen Jelbart, Medical Director of HBA Health Management.

The seminar for couples on "Living and Loving", led by John and Linda Rowe, will be held on a Friday evening and all day Saturday. Partners will learn how to grow in their understanding of each other and enhance their relationships.

Anne Spoelder will be leading a seminar for sole parents on being empowered for living. This will be held on Thursday mornings in May. It will offer an opportunity for single parents to explore their needs and learn how to develop a positive self-image for themselves and their children. See advertisement below.

### Pyramid Hill & Boort Churches of Christ Joint Board

invites applications for the position of

#### Minister

to the above churches.

The position includes ministry to local hospitals, aged hostels, schools and youth, with an emphasis on pastoral care.

Written applications to: the secretary, Mrs Kerry Parry, 42 Kelly St, Pyramid Hill Vic 3575. Further details from: Mr Ivan Streader, phone (03) 5455 2491, or Mrs Kerry Parry, phone (03) 5455 7350.

Applications close 2 May 1997.

### Blackburn Community Church of Christ, Vic Empowered for Living Seminar Series for 1997

#### Future Directions for people in their mid-years

Wednesday, 14, 21, 28 May, 7.45 pm

Living and Loving for Couples

Friday, 8.00 pm and Saturday 30 and 31 May

Being a Sole Parent

Thursday, 8, 15, 22, 29 May, 10.00 am

All inquiries, phone (03) 9877 6077

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## New Tribal Missionary



Richard Yuline recently visited Taree, NSW church with Avon and Des Moyle and Len and Melba Wallam of the Federal Aborigines Board. Richard gave his testimony, noting how in earlier years alcohol had been a major problem for him. He is now committed to working with his people in Western Australia. To equip himself for ministry he plans two years of full-time study with the New Tribes Mission.

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### Wanted

## Two volunteers to assist with the coordination of CHED MYERS' AUSTRALIAN TOUR

We are looking for interested people to volunteer their time between the months of April – August 1997 to help facilitate the upcoming Ched Myers tour.

You will need to have a good telephone manner, be able to work with others and have good communication skills. Computer and Internet skills will be an advantage.

Our office is based in Oakleigh, Victoria.

If you are interested, please ring for an interview:

Carmel Ryan,  
Churches of Christ Department of Community Care,  
on (03) 9567 1177,  
or e-mail LeFonque@coc.com.au

**Church of Christ Mildura**  
**We are seeking a**  
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We are looking for a person who is deeply committed to God's calling, and has demonstrated a capacity for leadership, pulpit ministry, teaching, and pastoral care.

**Other qualities to include:**

A good communicator; a good team-worker with people-skills; one who desires to equip and encourage others in spiritual development.

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Elders and Deacons lead a Functional Committee structure and give strong support to our Minister.

Membership = 207, with a Pastoral Ministry to 350.

Mildura is a large rural city with a full range of community facilities, found in North-west Victoria on the beautiful Murray River.

It is a major centre for irrigated horticulture.

Enquiries and applications will be treated in strict confidence, and should be addressed to:

Mr. Doug Beasy, Secretary, Church of Christ.  
 PO Box 2797, Mildura Vic 3502.  
 Phone: (03) 5023 1201. Fax: (03) 5023 2351.

Applications should include a curriculum vitae and names of referees.

**RETIREMENT VILLAGE INDUSTRY**  
**GREENWAYS RETIREMENT VILLAGE**

**SERVICE CONTRACT—LODGE SUPERVISION**

Frankston Church of Christ Projects Pty Ltd is responsible for the management of Greenways Retirement Village at Seaford. Stuart Lodge, which comprises 23 residential suites, forms part of the village complex.

Expressions of interest are sought for the provision of contract supervision services at the Stuart Lodge.

The contractor will be required to live in at the Lodge and be on call. Experience in aged care services is desirable.

The contractor will be required to enter into a service contract, initially for a twelve-month period. An attractive contract will be negotiated.

Further information can be obtained by telephoning Bill Gent on (03) 9786 8679 during office hours.

Expressions of interest will close on 25 April 1997 and should be addressed to:

Mr K. Taylor  
 Chairman, Frankston Church of Christ Projects Pty Ltd  
 330 Frankston-Dandenong Road  
 SEAFORD VIC 3198



**Positions Vacant**

Christian Youth Travel Association have several opportunities for Christian service at their

**CYTA Lodge, Cooma, NSW**



**\*Assistant Manager**

As a significant component of this position is supervising maintenance of CYTA Lodge, a person with a background in the building trades would find this position most rewarding.

We seek a committed Christian person with proven leadership skills and one who enjoys working with young people. Housing provided with this position is suitable for a married couple without children, however, single applicants and those with family will also be considered.

**\*Catering/Cooking**

CYTA Lodge, Cooma, NSW, has a vacancy for a person to manage the catering and food service area. This is a hands on position for a person who has had some previous experience in the preparation of meals for upward of 300 people. It is a permanent position and with accommodation provided. In the busy snow season, the position demands a person who has a commitment to the task. During the summer months the successful person would be part of the maintenance team.

\*Please forward applications with supporting references and resume to:  
 The Chairman CYTA, PO Box 300, Ermington NSW 2113,  
 or fax (02) 9748 4004

**Short-Term Winter Staff**

Each ski season we employ upwards of 8-9 young people, on a short-term basis, to assist in the busy winter season. This is an ideal opportunity for young people with a Christian commitment, an outgoing personality, well motivated, have a good attitude to serving others and who would like to be employed doing something different between long-term jobs or studies. An ability to play an instrument or be a "creative up-front" person would be an advantage.

**PREVIOUS EXPERIENCE HAS SHOWN THIS GREAT OPPORTUNITY COULD CHANGE YOUR LIFE FOREVER.**

Interviews late May, for a July start.

For further details contact:  
 Trevor Blood (Manager), CYTA Lodge, Cooma. Telephone (064) 52 1375

**Churches of Christ in SA Inc**  
**Convention '97**



|                 |   |
|-----------------|---|
| Monday 5 May    | Dessert & Coffee Evening<br>8.00 pm Modbury Church of Christ \$5.00<br>Speaker Rev Elizabeth McWhae   |
| Tuesday 6 May   | Seniors' Day<br>10.00 am Magill Church of Christ \$3.00   |
| Wednesday 7 May | Convention Dinner<br>7.30 pm Adelaide Reception Centre<br>Speaker Terry Wheeler<br>"Making a Difference"                                      |
| Thursday 8 May  | Women's Event<br>Blackwood Church of Christ<br>10.00 am Morning program<br>12.00 noon Luncheon \$10.00<br>Speaker: Margaret Rohan Kelly       |
| Thursday 8 May  | G.R. Stirling Lecture<br>8.00 pm Prospect Church of Christ<br>Speaker G.R. Stirling<br>"The Mission of Churches of Christ in the New Century" |
| Friday 9 May    | Friday Night Live!<br>7.30 pm Marion Church of Christ<br>News, views and ideas from the life of our churches                                  |
| Saturday 10 May | Annual Business Session<br>9.00 am Marion Church of Christ<br>(Lunch provided at \$2.00 per head)   |
| Saturday 10 May | Convention Celebration<br>8.00 pm Concordia College<br>A Celebration of the Giftedness within our Churches!                                   |

# Crossing the Sandline

## PNG at a crossroad

The recent violence in Papua New Guinea has come as no surprise to many people. The country has always had a reputation as a violent community. It was once promoted as a land of "head hunters" and "cannibals". In more recent times, stories of "rascal gangs" and their acts of violence, especially against the white community, have further enhanced this reputation.

The community has perceived a lack of integrity and honest dealing by their politicians and government officials. As they see some politicians gaining materially, and the country's infrastructure slowly declining due to lack of funds and proper administration, there is a growing level of frustration.

We need to understand that the recent "Sandline mercenary" af-

fair or "Bougainville" conflict are just the surface issues that have provided a vehicle for the recent anti-government protests. There is a rapidly growing dissatisfaction with the administration and inequality of the country's living standards.

It is encouraging to note that the Church in PNG has been at the forefront in helping to restore calm. Public worship services in Port Moresby and other PNG centres at the height of the unrest helped to draw people together and seek a peaceful solution. Many churches around the country conducted special prayer vigils. A further encouragement is the appointment of John Giheno, an active Seventh Day Adventist, as interim Prime Minister. He is a man perceived by the community as living his Christian faith.

Although there was a protest and

some minor looting in Madang, the OMB staff and Madang church members were not placed in any danger. Police quickly had the situation under control and dispersed the crowd. Some members of the Madang church and the Conference Chairman, Tony Waulik, slept on site in order to protect property and to pray for a peaceful settlement. Unfortunately, there are still some isolated acts of stealing and looting. Recently, a quantity of groceries for OMB missionaries was stolen from a locked vehicle in the main street of Madang.

The next major challenge for PNG is the elections to be conducted later this year. Although things are calm at present, the result needs to be reflective of a commitment to honest, stable government, or else we could see a further outbreak of violence. Papua New Guinea is at a crossroad—it could move into further decline and resulting violence, or, with good leadership, become a nation where all its people equally share in its wealth and live in peace.

—Jeff Weston

### Visiting Canberra?

#### Stay with a Church Family

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

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

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## Templestowe Orchards Retirement Village

established by the Templestowe Baptist Church, is a resident-funded village with 44 independent-living units and 53 luxury fully-serviced apartments, offering mature residents the security, comfort, support and companionship of a caring environment.

Situated in an established residential area, we provide:

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- \* respite care
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- \* dining room where freshly-prepared meals are served daily
- \* mini bus for shopping trips and outings
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# Anzac Day

## A New Dimension

SCDT OLIVIA BADEN-CLAY

**A**nzac Day is a commemoration of the supreme sacrifice made by Australians and New Zealanders on the battlefields of the world since our soldiers' baptism of fire at Gallipoli in 1915. The ideals espoused in the Anzac legend are those that we still aspire to in the military today. They are the ideals of loyalty, mateship, moral courage, selflessness, humour in adversity, bravery, dependability, determination and sacrifice. \*

As a Christian in the military, I think it would be unfair to say that because of

*They are the ideals of loyalty, mateship, moral courage, selflessness, humour in adversity, bravery, dependability, determination and sacrifice.*

my faith, Anzac Day has more significance, but I certainly believe that it puts another perspective on it. Thinking about Anzac Day and its implications, reminds me of what it means to be serving in the Army, and more importantly to be a Christian in that army. \*

For me, being a Christian adds a new and wholly essential dimension to my military service. The Lord requires that I do my best in everything that I do so as to bring glory to him. (Col 3:23-24) Just as the Anzacs of the past gave their all in service to their country, it is my responsibility to at least be willing to do the same. \*

During my training I have experienced a large supporting network of Christian

brothers and sisters who encourage one another in our Christian lives. As mateship and loyalty were, and are, so important to the Australian soldier, Christian fellowship is

the essence of helping to keep us all headed in the right direction to do God's will. (Heb.3:13) \*

In the environment in which I serve, I feel strengthened by the knowledge that in the face of all adversity, I need not fear, because God has promised that he will always be with us. (Rom 8.31) \*

This surety has power. I believe that just as successive generations of Australian soldiers have drawn strength from the very core of what it means to be Australian, which is embodied now in the Anzac legend, we, as Christians have an even more powerful source to draw on. Not only are we heirs to the Anzac legend and all that it means, but we are heirs to the throne of the Son of the living God, and he is on our side! \*

Being a Christian in the army is sometimes difficult, I think mostly due to the culture that is part of the army. However, I don't think that it is necessarily more difficult than being a Christian in any other walk of life. \*

Yet, we have a tremendous advantage over those who do not believe, because we know that we are in God's hands and that we can call upon the Lord at



any time. We also have a responsibility though, to spread the news of the gospel. Often this is where it differs in the Army, because more often than not, the most effective witness is just to "live" being a Christian. What we say, we must also match with the appropriate action, and that speaks volumes. (Tit 2:7-8) Understandably, with the traditions surrounding social functions in the Army, that is not always easy! \*

This Anzac Day as we remember the sacrifice that has been made by so many Australians. It is a good time for us to also remember the supreme sacrifice that our Lord made, once, for all upon the Cross, which ensured eternal freedom for those who believe. We have so much to be thankful for. Anzac Day is a good opportunity for us to be silent and still, and remember—lest we forget. \*

Olivia received the Commander-in-Chief's Medal for the most outstanding Officer Cadet in the fields of military and academic achievement, leadership, personal example and performance of duty. She also received the 1995 Sword of Honour for leadership donated by the Returned and Services League of Australia. She attends the Crossroads Christian Church, Canberra.

# Australian Churches of Christ Digest Historical Society

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## Colin Thomas

Liz Lloyd

This biography of Colin Thomas is the work of Elizabeth Lloyd, a niece of Colin Thomas and a recent graduate of CCTC Mulgrave. It was originally prepared as an essay for a B.Theol unit on the History and Theology of Churches of Christ.

Colin George Verco Thomas was born in Adelaide, SA, on 3 January 1910. There was a heat wave that summer, so the cellar of the family home was set up for Hilda Verco Thomas to give birth to her second son.

Colin's father was J.E. Thomas, who was the minister of the Grote Street Church at the time of his birth. He had an elder brother, Alan, who went on to study pharmacy and had his own chemist shop in Malvern, Vic. There was a younger sister, Ruth, who did nursing, and a younger brother, Donald, who went into the ministry after serving overseas as a Medical Orderly during World War 2.

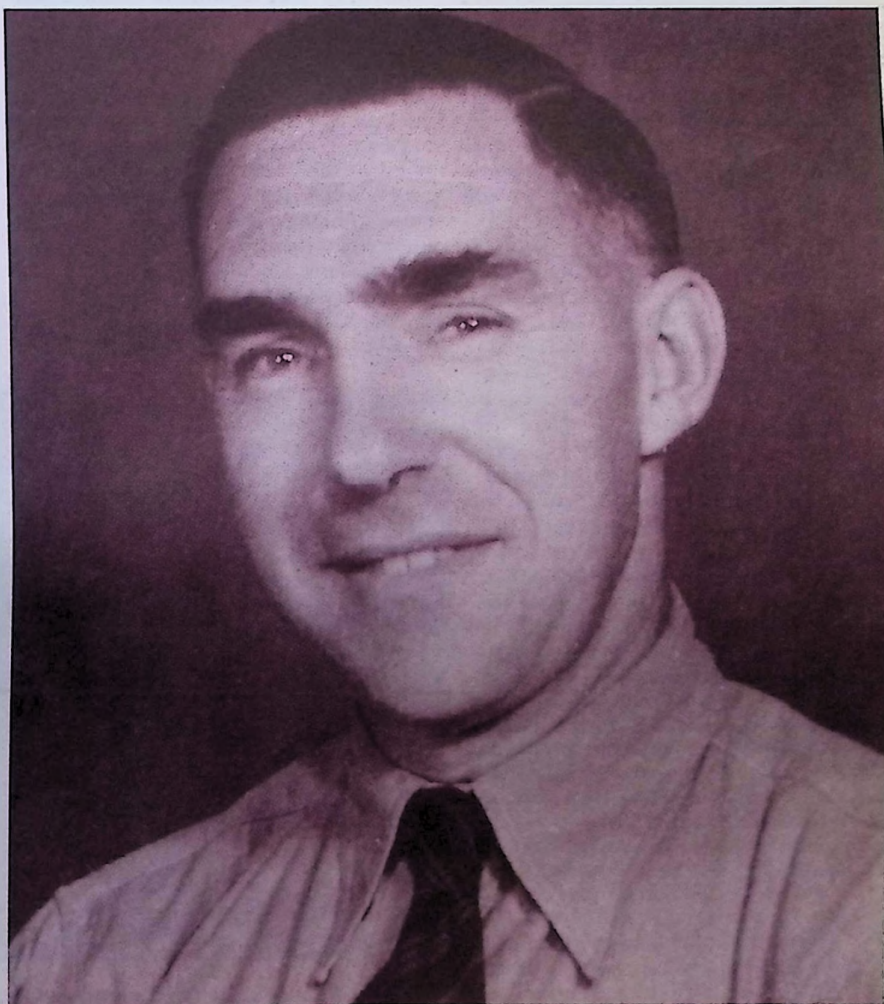
In 1917, the family moved to Melbourne, where Colin's father was minister at Lygon Street, Carlton. They lived in Princes Hill and Colin and his brothers and sister attended the Princes Hill Primary School.

At the age of ten, Colin was baptised by his father at Lygon Street, and he attended Christian Endeavour, Boys' Club, and Sunday School regularly.

In early 1923 the family moved to Balwyn, Vic, and Colin continued his education at the Balwyn Primary School and Mont Albert Central School. He often complained that it was a waste of time learning a language, so he transferred to the Technical School and then to the Working Men's College where he obtained an apprenticeship in Motor Mechanics.

Colin was active in Christian Endeavour and was a Sunday School teacher.

When his mother asked him one day what he hoped to do with his life, he said that he wanted to go to India.



He did not want to continue to work on cars, he wanted to talk to people.

Why India? ... He shared a sleep-out with his brothers, and hung on the wall there was a map of India which his father had drawn when he was a boy. When Colin woke up every morning he would see this map of India. How could he not go to India?

If he was to go to India he would have to learn the language, and also go to College.

He entered the College of the Bible at Glen Iris, Vic, in 1930, graduating at the end of 1934. He was a good tennis player and cricketer, and played in both teams at the college. He loved gardening, and was paid 1s 6d to do the gardening around the college grounds.

Colin also played the mouth organ and squeeze box and had a wonderful singing voice.

On the Missionary Night of State Conference in Victoria Colin was part of the platform party. He had been invited by the Federal Foreign Mission Committee to serve in India. Most of the congregation was unaware of the appointment, for it was to be announced at the climax of the evening. The College of the Bible students all knew and were there to support him. When the appeal for funds was made people were standing up all over the place pledging various amounts. Then Colin stood up and stated his pledge, "Ten pounds and my life!" The students clapped their support. (Ten pounds was the equivalent of 20 weeks of College board and lodgings those days.) The College of the Bible students prayed over Colin at Lygon Street before he left for India.

On graduating from the college there was no opening in India, so he was appointed full-time minister at West Preston, Vic. While studying at the College of the Bible he had served there as student minister. "Colin's enthusiasm for life was expressed in his cricket performances with the West Preston Church. He was an excellent batsman who regularly made runs in the region of 100 or more. He was a tower of strength to the team."<sup>1</sup>

An opening came for India, and on 9 November 1935 Colin arrived in Bombay and was greeted by Misses Foreman and Lambert. Colin wrote: "I felt that my choicest dreams would now be realised or dispelled for we were in India."<sup>2</sup>

The electric train of the Great Indian Peninsula railway took Colin, and those with him, to Dhond (in about six hours). They were met by Dr. and Mrs. Oldfield, and a band of Christians who garlanded the new arrivals in their native fashion.

On the Sunday, Colin met with the church in the hospital waiting room, and then he went to see the work of the doctor. During his short stay at Dhond he was impressed by

the scope of work that was being done, but wrote, "Think of what might be and could be done, with a more adequate staff and facilities for extended work".<sup>3</sup>

The next day he travelled to Baramati and moved in with Mr and Mrs Coventry and began work in the settlement and orphanage. In 1937, Miss Jean Dare arrived, accompanied by Mr and Mrs J.E. Thomas (Colin's parents). Miss Dare, fiancée of Colin, had stayed behind in Australia to complete her nursing training. She and Colin were married in the Baramati chapel on 17 February 1937.<sup>4</sup>

In 1938 the language school started with an enrolment of over 65 students from America, Sweden, Norway, Denmark, England, Scotland, Canada, Australia and Germany. "There were doctors, nurses teachers specialists in social uplift or some other department of work, all devoted to the cause of India, that her people may see and want Christ."<sup>5</sup> In the main street of the bazaar, Colin and his helpers gathered at the Marathi chapel for Sunday School, and up to 40 or 50 children assembled to hear stories and to sing.<sup>6</sup>

During the absence of Mr Coventry (home on furlough) in 1938, Colin was in charge of the Criminal Tribes settlement at Baramati. This settlement was closed in 1940. The barbed wire was removed and only free colonists remained.<sup>7</sup>

When Colin and Jean first started work at the school and orphanage they felt it was important to treat it as a home for the boys who either have no parents, or whose parents could not support them. They felt that the boys needed the love of parents almost as much as they needed food and clothing. For many, the superintendent of the home was the nearest the boys had to a father. Colin wrote: "I expect our boys are just as bad and just as good as any bunch of fifty odd boys at home. They wear out their shirts and trousers ... They play tipcat, marbles, tops,

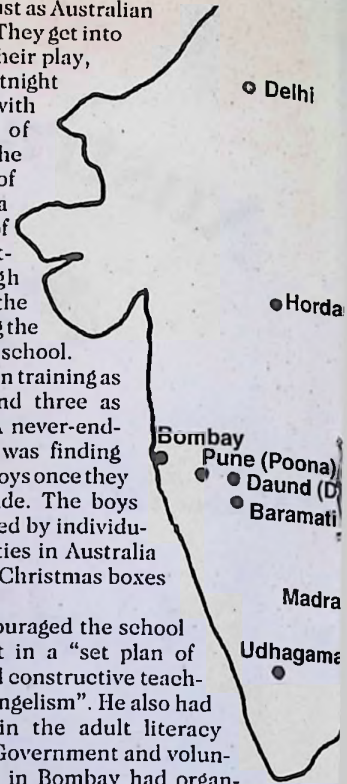
hoppy, etc, just as Australian children do. They get into mischief in their play, and only a fortnight ago, playing with fire, some of them burnt the thatched roof of a shed in a field". Some of the boys attended high school, with the rest attending the local primary school.

One boy was in training as a teacher, and three as carpenters. A never-ending problem was finding work for the boys once they learned a trade. The boys were supported by individuals and societies in Australia and received Christmas boxes each year.<sup>8</sup>

Colin encouraged the school staff to assist in a "set plan of campaign and constructive teaching in our evangelism". He also had them assist in the adult literacy classes. The Government and voluntary agencies in Bombay had organised a successful plan of teaching the illiterates.

There were 63 boys in the orphanage in 1939. Some of the older boys went to Wilson College in Bombay, one of whom was training to be a doctor.<sup>9</sup>

Work among the settlers, the Free Colony people who had moved into the area and rented small blocks of land, was most worthwhile. At least 300 people had been won to Christianity. As well as the work among the settlers, The Maharashtra Evangelistic Survey Committee suggested there was a concentration on the work among a tribe of the Criminal Tribes Settlement, the "Tukari Bhampta". Many Hindus and others were



Entrance to Criminal Tribe settlement, Baramati

genuinely seeking after Christianity.<sup>10</sup> During 1939, Colin accompanied C.D. Dongre, B.K. Shinde and two others on a tour through the Shrigonda area. Colin reported: "One man at Bhoose was ready for baptism and would try to influence his brethren. (It was almost 13 years before he and some of the relatives finally took their stand openly for Christ.)"<sup>11</sup>

During the five years that the Second World War lasted, and for the first year or two after it ended, several schemes for the extension of the work both on the main stations and in the villages had to be held in abeyance. Some of these schemes later became a reality.

In 1940 Colin took a preacher, the boys' home master, and one singing master to Pandharpur, the sacred city where thousands of pilgrims journey to worship the idol god Vitoba and his wife Rukmini. They took a magic lantern and slides, an organ and drums, as well as a good supply of tracts. He wrote: "What was achieved by preaching of Christ in the city at the time of festival can never be measured."<sup>12</sup>

In December 1941, Colin reviewed the 36 years' work done in India. Although it had been slow compared to other "fields", it had not been in vain. On the Shrigonda field a "harvest is beginning to be reaped". At Baramati, the people of the Criminal tribes are responding to the gospel. The closing of the settlement work did not mean that the work was finished. The 500 people in the free colonies were now free from the

restriction of the government supervision, "and the door of opportunity is even more widely open". To keep in touch with those who became farmers, Colin and Dr Lindsay Michael spent five days camping on their farms. A preacher, a teacher, church secretary and treasurer were once known as thieves.<sup>13</sup>

In 1942 the population of India was estimated at 380 million and the ratio of missionaries at about twelve per million. It was noted that our missionaries have consciously or unconsciously worked among the low caste, or rather, outcaste (untouchable) people. Colin writes: "Perhaps it has been that they have responded more readily, as we know they did in the days of Christ. Even in those days, however, many were reputed to have come for the loaves and fishes, and India is not without this problem of selecting the genuine seekers from those who come with ulterior motives."<sup>14</sup>

He went on to say: "We are not particularly working for mass movement, but India lives and moves in groups, and their whole communal life makes them think in groups, if they are thinking seriously at all. Therefore, even though we think of salvation as ultimately a personal decision, we must be prepared for these people to come very frequently as they think, and as they live". 80% of the Protestant converts came in mass movements.<sup>15</sup>

In the latter part of 1942 the "Quit India" campaign against the British Government led to a situation of unrest and insecurity. This reached its climax at the time of the imprisonment of Mahatma Gandhi in the month of August, when rioting broke out throughout the country. The Baramati Post Office and part of the railway station were burnt down. When on their way to the mission compound, after sacking the railway station, the rioters turned back and no damage was done.<sup>16</sup>

In April, 1943 Colin and Jean resigned from the field for the duration of the war.

Colin felt that he should join the Australian Army and fight for his country. He was not accepted into the army because his "feet were not suitable for marching". He then decided to join the air force, but Jean was unhappy about it, and so after much discussion it was decided that they would apply to return to India. They were granted immediate approval and in mid-December 1943 Colin returned to Baramati with Jean and their two children, Lois and Margaret. Mr and Mrs Bruce Coventry accompanied them to "reinforce the field with young workers".<sup>17</sup>

In December 1944, Colin and some of the staff took the boys camping for the first time. They camped on the river not far from the Dhond hospital, which they visited on their way home. They also visited the Girls' Orphanage at Shrigonda, staying overnight. Miss Cameron, who was in charge of the Orphanage, arranged for vehicles to take them back to camp.<sup>18</sup>

The first young people's camp in "Our India" was held during the new year period of 1945 and was led by Colin Thomas. He wrote: "This was the first camp of its kind held in 'Our India' and was arranged by a committee appointed by conference. It was a mixed camp, and patterned after camps I saw at home when on furlough."<sup>19</sup>

The mode of transport around the villages was bullock cart, bicycles and a new International truck, which Colin was able to maintain with his mechanical skills. From the base camp, men on cycles would go to the villages within a radius of six or eight miles, and were able to canvass many villages several times.

The women would hold Bible classes in nearby villages, and have classes for the children. Often many adults would come along to these classes, they would "habitually attend and listen to the class lesson with greater attention than if we tried to reach them by preaching".<sup>20</sup>

On Wednesday 23 September 1948 a Crusade was opened with 100 people present "to hear news of the movement and join in prayer with us". On the first Sunday of the Crusade they held a baptismal service. The Crusade Committee met to unify and grade Sunday School lessons for all the mission Bible school work. They also decided to plan to train fifty teachers, establish many more scripture classes for children in villages and towns and gain 1000 new scholars.<sup>21</sup>

In 1949, a public address system was sent out from Australia and Colin and his colleagues were able to reach a greater number of people. Their effective open-air work resulted in increased sales of Gospel portions. In the first nine months of 1949, Colin and his party sold 5,332 Bibles, New Testaments and Gospel portions.

The Baramati school had 184 boys and 76 girls enrolled.<sup>22</sup> One Tuesday afternoon, Colin and some other missionaries went out onto the main Poona Road where the people were going out to welcome the procession of pil-



Evangelistic work — Mrs Jean Thomas and co-workers

grims bringing the *Palkes* (religious carriage carrying the idol, jewels or some object of worship) for the big celebration on the Wednesday. Colin and his colleagues parked their truck well back from the main road, but the crowd was so great that they realised they should have parked even further back. Using the loud speaker they began to preach to the crowd and "under the loud speaker alone they sold 1100 gospels in six preaching efforts".<sup>23</sup>

Colin's brothers, Alan and Don, initiated an appeal, back in Australia, to purchase a Chevrolet panel van for Colin, his family (now three daughters) and co-workers to use for their work at Baramati. Many youth groups in Australia helped raise the necessary funds.

The van was purchased for £1,365. They fitted it out with seating that could be used for sleeping when out camping, and cupboards for the storing of equipment when travelling.<sup>24</sup>

On 1 January 1954 a new Committee of Management was formed to commence to "Indianise" the work.<sup>26</sup> In 1955 the Indianisation scheme entered another phase, with Mr H.M. Waghmode elected the first Indian to be Chairman of the Committee of Management.<sup>25</sup>

Colin, Jean, Lois, Margaret, Carolyn and Bronwyn left India in December 1955, and decided to resign from further service. They stayed at the College of the Bible, Glen Iris, since the College year had ended and there were very few students in residence there. In 1956 they went to Bordertown, SA, where they intended to live for some time. Colin, as well as a passion for India when he was young, also had a hankering for farming. So, while at Bordertown he worked and lived on Arthur Milne's farm with his family.

In 1957 Colin and his family moved to Ballarat, Vic, where Colin took up the ministry at Peel Street. Colin and Stan McBride started the Aboriginal Advancement League in Ballarat, and Colin also commenced a men's club at the church, at which he initiated a training course for those who were to preside and read. These training classes were very popular and well attended.

After three years there, Colin, still keen to pursue farming and needing a break from the ministry, decided to buy a poultry farm in Templestowe, Vic. The whole family was involved in gathering and sorting eggs, and they also had a house cow. Whilst there he was Custodian of the Templestowe Cemetery, which was next door to his property. Whenever there was to be a burial Colin organised a grave-digger and unlocked the gates.

Colin commenced a ministry at Chelsea 11 March 1962. Colin commuted between Templestowe and Chelsea until the sale of his poultry farm and while a house in Chelsea was being built. The work at the Church at the time was in good heart. The membership exceeded one hundred, and the youth work was strong. During his six years of ministry

there was an addition of 52 by faith and baptism (including his youngest daughter Bronwyn).

During his time at Chelsea, his wife Jean died on October 29, 1964. In 1966 he married Winifred Mary Walker at Margaret Street, Launceston, Tas (her home town).

Win had been with Colin and Jean during their time in India, and become a very close friend to them both. Jean had said to Colin that if anything happened to her, he was to marry Win. Win writes: "I had known and worked alongside Colin and Jean Thomas during the period we were together in India, and the unexpected death of Jean in 1964 had shocked us all. She was a special friend to me, and I had delivered their youngest daughter, Bronwyn, at Daund in 1953. On my arrival home in 1965 (on furlough), and renewing friendship with Colin again, and with their four lovely girls, step by step my direction was changing! and I did not return to India, but Colin and I were married ... on 18 June 1966. And so began over 25 very happy years together, serving the Lord who gave us each other."

From Chelsea, Colin, Win and Bronwyn went to Warracknabeal, Vic, and ministered to the folk in the Warracknabeal-Brim circuit for three years, until 1970.

Colin then ministered in the Bowral, NSW, church from January 1971 to January 1975. The fellowship there was enriched by his ministry, his thoughtfulness and his dependability. He was wonderfully supported by Win. This was their last ministry. Because they had made so many friends and enjoyed the Southern Highlands so much, they decided to build their own home at Bundanoon and spent a wonderful 10 years there.

In 1985, they decided to move back to Victoria, nearer to most of their families. They chose to live at Greenways Retirement Village, Seaford. They settled in well and enjoyed village life there for 6½ years. It was there in November 1991, after indif-ferent health for several months, that Colin was admitted to Frankston Hospital for surgery. Following other complications, he was called home on 21 November 1991.

At the thanksgiving service held at Balwyn, one of his grandchildren reflected on Grandad this way: "He had big bushy eyebrows you could get lost in. He had big warm hugs. He said long graces and prayers. He was loving and big, very big. He had a warm sense of humour. He took two years to answer a question. But you could always count on a card at birthday time, and 20 bucks for Christmas."

#### Notes

- 1 Taken from an extract of a tribute to Colin from a member at the West Preston Church at the time of Colin's ministry there.
- 2 *Goodly Pearls* (Austral Printing and Publishing, Melbourne) 2 March 1936 p. 4.
- 3 *ibid.*
- 4 Taken from an article written by Edna Vawser and published in *The Australian Christian* April 22, 1937 p. 250.

5 *Goodly Pearls* 3 June 1938 p. 4.

6 *ibid.*

7 B.V. Coventary *Golden Jubilee 1905 - 1955 Australian Churches of Christ Mission in Western India* (Oriental Watchman Publishing House, Poona) p. 16.

8 *Goodly Pearls* 12 December 1933 p. 2.

9 *The Australian Christian* 7 August 1939.

10 *Goodly Pearls* 11 September 1939 p. 7.

11 B.V. Coventary *Diamond Jubilee 1905-1965 Churches of Christ in Western India* (Austral Printing and Publishing Co, Melbourne) p. 47.

12 *Goodly Pearls* 10 June 1940 p. 9.

13 *Goodly Pearls* 15 December 1941 p. 9.

14 *Goodly Pearls* 16 March 1942 p. 9.

15 *ibid* p. 10.

16 *Diamond Jubilee* p. 51.

17 *Goodly Pearls* 13 September 1943 p. 11.

18 *Goodly Pearls* 4 December 1944 p. 2.

19 *The Australian Christian* 14 February 1945.

20 *Goodly Pearls* March 1948 p. 5.

21 *Goodly Pearls* December 1948 p. 13.

22 *Diamond Jubilee* p. 58.

23 *Goodly Pearls* September 1949 p. 3.

24 *Goodly Pearls* March 1951 p. 2.

25 *Diamond Jubilee* p. 64.

26 Waghmode had been to Australia and studied at the College of the Bible, Glen Iris. He had been a resident of the boys' home at Baramati, and had gone on to Bombay to do further study before going to Australia.

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# Anzac Day

## An Anzac Reflection

GEOFF CASEY

**T**he stories and the spirit of Anzac have been a constant thread in the tapestry of my life. In primary school, my imagination was a passport into the world of Anzac. Year after year I stowed away on boats carrying brave soldiers. Borne by the relentless tides of history towards the Gallipoli peninsula, we landed on those bleak beaches of broken hope. We scaled cliffs and pitted our cunning against the tenacious Turk. We experienced the nobleness of humanity, as we observed Simpson and his donkey negotiate the narrow paths of healing and hope, bearing the wounded of war. \*

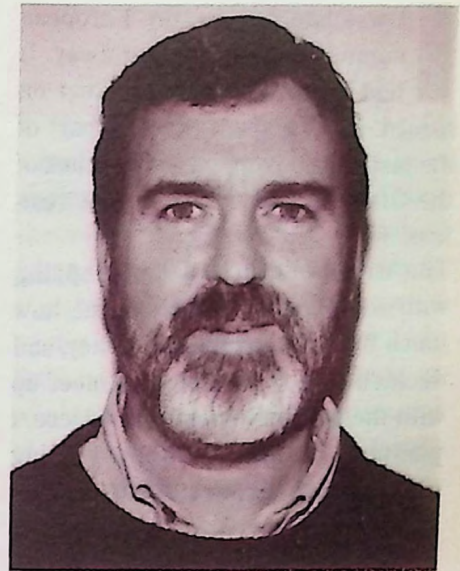
*We will not be glorifying war, but proclaiming the victory of the human spirit in the face of futile folly and failure.*

Secondary school and adolescence brought the spirit of the age. We boldly proclaimed the futility of the events surrounding the birth of the Anzac tradition. However, the tradition and spirit of Anzac day easily transcended our facile grasp of the obvious. \* Nascent adulthood and National Service dramatically imposed another perspective. Those of us whose marbles were drawn out of the barrel were soon to step out of our familiar worlds and into the world of the military. More than that, we stepped into a tradition. The Anzac tradition. Even at the reception depot, nervously filing into waiting buses, we were conscious that, somehow, the mantle of that tradition now

rested on our shoulders. \* During our training we absorbed the Anzac tradition and it sustained us. We were sent to Vietnam, and the spirit of Anzac remained our constant companion. Now we too have contributed our part to the tradition. I served as a medic with 8 Field Ambulance, where our pathways were through the sky and our wounded were born on the ubiquitous medivac helicopter. A far cry from Simpson, a medic with 3 Field Ambulance, and his donkey "Duffy" bearing the wounded. Though both the Gallipoli campaign and the intervention in Vietnam were failures, the spirit of Anzac transcends such failure. \*

Now, as pastor of a church in the Melbourne suburb of Footscray, and honorary chaplain of my unit association, I draw upon my life experiences. Experiences of which the Anzac tradition is a key part. The Lord redeems and uses our experience. Nothing is wasted in the economy of the Kingdom of God. \* In particular, I have a point of contact with the Vietnamese who are an important part of our local community. I also have a point of contact with other ex-service personnel. There are many in Footscray who are fleeing from civil wars in different parts of the world, and I find that I have a certain amount of empathy with them. \*

As I march on this Anzac day, I march as an Australian and as a Christian. We will not be glorifying war, but proclaiming the victory of the human spirit in the face of futile folly and failure. \* As an Australian, I will be marching in a tradition that is part of my life. A tradition that has its genesis in acts of sacrifice that occurred during our nation's foolish intervention on bleak cliffs many years ago. It is a story personified by the sacrifice of a single indi-



vidual who gave his life while bearing the wounded back for healing. \* As a Christian, I will be marching in the tradition that has its genesis in a loving creator's wise and considered self-sharing, and life-giving, intervention into history. This is personified by the unique sacrifice of a single individual upon a wooden cross on a bleak hill many years ago. He stepped into danger, himself, to bear a wounded humanity. To reconcile women and men to their creator. To lead them on the path to healing and wholeness. Through Jesus, we are reconciled to God. \* I will be marching because, as a Christian, I know that, "In the Messiah, in Christ, God leads us from place to place in one perpetual victory parade. Through us, he brings knowledge of Christ. Everywhere we go, people breathe in the exquisite fragrance. Because of Christ, we give off a sweet scent rising to God, which is recognised by those on the way of salvation—an aroma redolent with life." \* (2 Cor 2:14-15. Peterson)

Geoff Casey is minister at our Footscray, Vic, church.

# Anzac Day

## Visiting Gallipoli

GEORGE AMBROSE

It was late August, the European summer was dwindling away. It had been the hottest summer on record. Having spent the best part of the last month lying on the beaches of the Greek islands, I had become restless. \*

The friends I'd been island-hopping with were constantly telling me how much fun they had had in Turkey, so I decided to go, arranging to meet up with them again in northern Greece. I planned a rough itinerary, visiting many famous sights in Southern Tur-

*We were shown the monument to Simpson and his donkey and we were able to walk on the sands of Anzac Cove. There were even a few brave souls who went for a swim.*

key, such as Pmakali, Goreme and Istanbul. \*

I'd given some thought to going to Gallipoli, but hadn't considered it in much detail. However, since on my travels I had the pleasure of visiting many historic sights that had little relevance to me as an Australian, the thought of visiting something that did, was very appealing. Besides, it would really please my mum! \*

After spending a couple of days in the constant rush that is Istanbul, I was again ready to relax. This I did on the bus to Cannacle, where I would spend the night before touring the battlefields

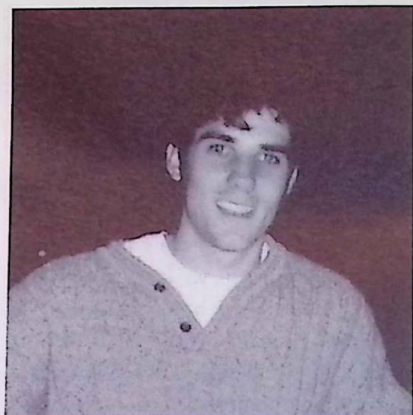
of Gallipoli. On the bus I was able to relax and sleep a little, as well as make friends with some loud Aussies and Kiwis who were making the journey to the famous fields. Coming along with us were a couple of Brits and a Frenchman. \*

Most had no idea why they were going, other than a vague notion of visiting and taking in the history of the spot accredited with shaping an Australian identity. \*

Upon arriving in Cannacle, as part of the accommodation, we were shown a video of an ABC *Four Corners* documentary on Gallipoli and its attraction to Australian tourists. Following this, we watched the movie *Gallipoli*. As a professional athlete and having just completed an honours thesis looking at aspects of globalisation and its effect on nationalism, in which I studied this movie, I could appreciate the way the ANZAC legend created at Gallipoli has moulded an Australian identity based on toughness and mateship. This increased my awareness of the place I was about to visit and enabled me to appreciate the visit even more. \*

The battlefields were not much to look at themselves, just a few indentations in the ground where trenches had once been dug with sweat and toil. There was nothing to remind one of the bloodshed that had occurred in this place, other than the monuments that the Australian, New Zealand, British and Turkish Governments had erected. It was amazing the number of names of people my own age from both sides who gave their lives because of a belief, a faith, that they had. \*

Some of those on the tour went scrounging for a memento and some were even lucky enough to find some shrapnel. We were shown the monu-



ment to Simpson and his donkey and we were able to walk on the sands of Anzac Cove. There were even a few brave souls who went for a swim. Both these places would've been unremarkable had not the blood of many Australian and New Zealanders been shed on them. On the hills that make up Gallipoli, looking out onto the waters that seemed to surround this point of land, many of us on the tour found ourselves amazed at the driving force behind the individuals who raced up these hills to what was certain death. \*

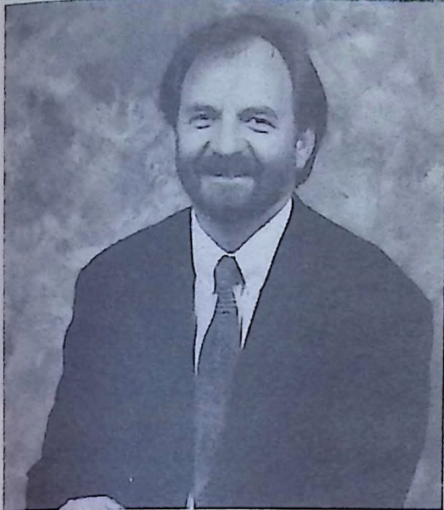
There is no doubt as to the significance of Gallipoli in shaping a nation found on the other side of the world. Even in the face of the changing culture of Australia, it still plays a major role. I am glad that I was able to sit on the hill contemplating life and my place in it, under God's grand scheme. It was an opportunity to reflect upon things that I had been given—things that I took for granted that many people had felt the need to suffer and die for. Strangely, this gave a renewed faith in God and his ability to inspire and drive people to do extraordinary things. \*

George Ambrose, a member of our East Keilor, Vic, church visited Gallipoli as part of a world tour after completing his studies.

# Postmodernism

## Preaching in a Postmodern Culture

GRAHAM LONG



**M**ost Protestant denominations or movements are thoroughly modern in their foundations. *Sola Scriptura* (the Scriptures only) was not only an audacious claim for the Bible, but it was also an audacious claim for the power of human reason. \*

Postmodernism is nothing more than the logical end of modernism. While no one preaches yet in an entirely post-modern culture, a failure to understand the general shifts of our day will leave a preacher with only a few choices. There is the escape route of either "head in the sand fundamentalism" or the "quasi-pentecostal trip to another world". Other choices amount to building a church around the cult of the preacher's personality or to become a chaplain on the *Titanic*. One option offers death by "bang" the other offers death by "whimper". \*

### Problems for the Church

1. Increasingly congregations will not believe so much that the Word speaks, but only that the preacher interprets. \*
2. Increasingly, congregations will form

the naive view that all structures are wrong or unspiritual. Many will see the destruction (deconstruction) of structure as their Christian mission. \*

3. Increasingly, congregations will believe that life is to be found in human feelings. If people were sheep in Jesus day then they are lost and self-absorbed sheep now. Such congregations will live their life in the orchestra pit and never know that there is a play happening on main stage. \*

4. Increasingly, "progressive" preachers will worry less about the content of their words and more about the experience of the listeners. \*

5. Increasingly, "tolerance" will be the highest Christian virtue and as all "meta-narratives" are rejected, our theme song will become "We who cannot say 'We'". \*

### Opportunities for the Church

1. Cracks in the foundations of modernity will undermine the individualism that for years has robbed the gospel of its power, reducing the abundant life to a personal matter. We will have the opportunity to preach salvation as a team event. We can anticipate that our preaching will not just result in understanding but in the building of communities. \*

2. People will be increasingly open to mystery. Our faith proclaims mystery that can be known. We have a God who comes to know himself as community. We will baptise people into the name of the divine community (Father, Son and Holy Spirit). We will marry people in that name. Our communities will find their life in union with the mystery of our Lord's death and resurrection in Holy Communion. \*

3. Our theological naivety has an odd advantage in our day. I recently heard some people talking about our "distinctive non-distinctives" (such self cancellation is common among our leaders). If we had a little less weeping in our tea, a little less whistling in the dark and a little more mature self-acceptance, we would find that our simple proclamation of the faith without creeds and formulas is fertile ground from which to preach and live the gospel. \*

### The Way Ahead

We have a crisis of confidence just as we approach the best opportunities we have ever had. The sheep need shepherds! We must have leaders who are free from the neurotic need to create their own worlds. We need preachers who are trained in philosophy, theology and the Bible to the extent that they understand the complexities of our age and lead people to the truth that will still set them free. We need leaders who know that revelation was always "lived before it was told" so that the written Word always points to a lived reality. \*

This is a good time in which to be a minister of the Gospel. \*

I confess to being frightened that we may ditch scholarship in a postmodern whirlpool of well-meaning confusion. I wish we could improve on our tradition of dishonouring tradition. Nevertheless, I know that ordinary Australians will embrace the good news when it is presented in an embraceable form—it must be lived, it must be real, it must be embodied in the lived life of a church community. \*

Graham Long is minister at Pendle Hill, NSW, and is currently acting as Ministry Coordinator for the NSW Conference. \*

# Postmodernism

## Postmodern Faith

BRIAN HOLLIDAY

**A**s Churches of Christ in Australia we are well placed today to take advantage of the different ways people are searching for faith. We have a tradition that both examines the Biblical nature of faith, and seeks to express faith in a pragmatic and direct way. Let me explain what I mean. \*

Today a "new" way of thinking about the world and life has emerged. This new way is called the postmodern, while the older way, with which most of us find comfortable and familiar, is called the modern. Many Christians see

### *Neither modern or postmodern thinking is Christian thinking.*

the new thinking as "New Age" and totally un-Christian. However, neither the modern nor the postmodern way of thinking is particularly Christian or unchristian. \*

People from the older generation have a great belief in science and reason. Like the founders of the Churches of Christ, they are interested in the nature of faith. For them faith is something to be reasoned, analysed and reduced into components, so it can be understood and grasped. For example, head faith is seen as the acknowledgment of the truths about salvation, while saving faith is head faith put into action. When faith is in action, it is put alongside elements such as fact and feeling. So the analysis goes on, and each step is linked to Biblical texts and illustrations. Faith is therefore coupled with the reliability of the Scriptures, and that reliability can be reasoned and "proved" through historical evidence. \*

But the postmodern generation distrusts all written texts, including historical records, whether they are ancient or contemporary. They distrust written texts because every reader interprets a text through their own grid, and they distrust histories because every historian tells only a limited, personally biased account of particular events. Similarly, science, too, is distrusted because it also relies on selective interpretations of recorded, or written, data. A Christian faith linked to reason and science is of little interest to postmodern people. \*

On the positive side, because postmodern people deeply question the materialistic rationalism of science, they have an open mind on the spiritual world. This openness is not based on reason, so the new thinking can easily lead to blind and wild "New Age" faiths. Postmodern faith is driven by the question, "Does it work?" Postmodern people are not interested in the nature of faith and its different components, but they are interested in a faith that functions. Postmodern people need to see a faith that produces in its followers' lives the very same things those followers reason and claim about their faith. \*

What speaks most to postmodern people, then, is not the Scriptures, but personal testimony and the evidence of a dynamic Christian life. Churches today reflect this change in their growing emphasis on things such as worship services, healing services, charismatic services and other expressions of their community, which allow people to participate in and to see the evidence of their faith. In the early history of the Churches of Christ such expressions of faith were constantly present, and there was a strong emphasis on a living faith that works. \*



Neither modern or postmodern thinking is Christian thinking, so dangers can arise. The danger of the older faith is that it can be largely academic, private and dead. The danger with postmodern faith is that it can be superficial, so when the testing comes, the faith withers and dies. \*

So, must we remain divided in our understanding of faith in the Church today? No, but I believe we need to get back, like the Christians in the early church, to be "followers of the Way" and not just "people of the Book". The Way is more than knowledge. To be known by the non-Christian world as followers of the Way means that we must live out our faith for all to see. But the Way is also "the way of the Cross", and so we must be deeply grounded in the Book, for the way of the Cross is only made understandable in the Scriptures. Faith, then, may be approached differently by modern and postmodern people, but when each truly walks the Way, a deep fellowship of shared faith is found. \*

Brian Holliday is registrar of our WA Ministry Training Centre, attends our Thornlie, WA, church and is completing a doctorate in cultural and Australian studies. He is married to Glenis.

# Things that Go Bump in the Night

VINEY LONGTHORP

**M**any media offerings come to possess an almost cult following. For more than thirty years *The Goon Show* on ABC radio has proved so popular that the corporation dare not bring it to an end. Then the movie *Casablanca*, produced in an almost ad hoc manner, is an all-time favourite; it reaches the hidden psyches of millions. Television is the same. Look at the endless repeats of *Fawlty Towers* and *Mother and Son*. *The Simpsons* also has an amazing hold on people, both on the young fry and their parents, and it is still going strong. \*

*The X-Files* has a "trust no one" theme.

It now has a rival in *The X-Files*. Pastor Dave Fuller, an evangelist and culture critic, explained why in an article for young people in *The Melbourne Anglican*. With their blessing, here is an

edited version of Dave's comments:

This program is in the fantasy category, but the mature mind can distinguish between fantasy and reality. It sometimes gets the adrenalin running and gets a bit scary, but I can walk away from it and get on with real life. \*

I like the fact that *The X-Files* turns some stereotypes on their heads. You have Fox Mulder, who's intuitive and quite sensitive, whereas Scully, a woman, is more scientific, rational, and a logical thinker. Scully can also be seen as representing modernity and the triumph of science and reason—and even old world Christianity (she's a Catholic), whereas Mulder is open to the paranormal and mystery. He's a bit of a believer. If you look across the TV guides at the moment you will see a plethora of shows along this line. I read recently that 50% of Americans believe that government is covering up alien encounters, while five million people worldwide claim to have been abducted by

aliens. Thus the themes which are addressed in *The X-Files* appear to have a strong hold on people's consciousness. \*

When I discussed this with John Smith, founder of the God's Squad motorcycle club. He felt that because of the triumph of science, rationalism and explanation, we've squeezed out mystery, awe and wonder for many people. While scientists and some other professionals may find enormous awe and wonder in their particular work, the need for these things in the lives of many others is not fulfilled. \*

In the postmodern era we are having a reaction to that. Part is that people are searching for awe, mystery and wonder in all sorts of bizarre ways. We live in what has been described as "the spiritual supermarket". Thus, Christianity, some claim, may be in decline, but the need for religion is undiminished. We are seeing the continued rise of neo-paganism, astrology, palmistry and other practices, which *The X-Files* taps into. \*

What does this mean for Christians? Actually, the church has nearly always lived in this setting, particularly in its first two to three hundred years. There were competing religions and world views, and mystery cults were quite common in that ancient world. The church has to go back to three things that have really marked it. It has to proclaim its message without fear or favour in a myriad of ways, not just on the street corner. It has to return to what was called the "power encounter". Christians have faced persecution when their ideas have confronted pagan ideas. Another thing that has marked the church has been its phenomenal good works, care and hos-



pitality, which have opened people's hearts to the message. Any Christian movement that's doing some of these things begins to cut ice, even with people who are open to superstition. \*

Dave went on to explain how this program, full of occult references, helped him in schools to introduce discussions about the spiritual. Students would ask: "Do you believe in Satan and dark powers?" His response was: "Yes, we do. There is an unseen reality that is stronger than the reality we see—which is ultimately running the affairs of the planet." "Jesus encountered the bizarre, but he didn't go seeking it out. The Gospels teach us that Jesus has authority over all things." \*

*The X-Files* has a "trust no one" theme. Christians need to be realistic about human nature, its frailty and foibles. This doesn't mean that we are to go through life without trusting, because ultimately we trust at so many levels. But we must be aware of what Jesus taught as recorded in John's Gospel, that he knew the hearts of men and women, that even in our redeemed state we still sin and can turn away from Christ in perverse ways. Christians are called to trust God and be realistic about human nature—and get on with doing faithfully what we believe God has given us to do. \*

**Women's Day Celebration**  
**III<sup>th</sup> Annual Conference**  
 Monash City Church of Christ 46 Montclair Avenue, Glen Waverley, Vic

**Thursday 1 May 1997**

CWF President Shirley Wallis invites you to attend this great day of Praise, Worship, Enrichment and Celebration.

**Theme: "As For Me and My House, we will Serve the Lord"**

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|                                  |  |
|----------------------------------|--|
| Morning 10:20 am                 | Praise & Worship, Reports, Business, Offering, Interview, Soloist—Liz Tilson   |
| Basket Lunch or BYO              | \$4.00 pre-order RSVP 24.4.97 to Lorraine Hughes, phone (03)9802 8950.   |
| Afternoon 1:20 pm                | Speaker—Marj Dredge, World CWF President<br>Focus—Lynette Leach CEO<br>Induction of Liz Tilson as President.   |
| Coffee & Dessert Evening 7.00 pm | Theme: "My Place—being a woman in the 90s". Panel of speakers, including Marj Dredge. Music, Drama and Dance.<br>RSVP 24.4.97—Liz Tilson (03) 9326 8900. |

# Classifieds

## ENGAGEMENT

**WARING-COOPER** John and Laurel of Warragul, together with Nick and Lois of Yackandandah, are pleased to announce the engagement of Lara and Brett.

## GOLDEN WEDDING

**MOORE (LEWIS)** George and Laurel rejoice in their 50th wedding anniversary. Married 3 May 1947 at Mile End Church of Christ, W.L. Ewers officiating. Parents of Geoff and Jenny, Alan and Maxine, grandchildren Nathan, Loani, Monica, Stephen and Colin. Praise God. 47 Yambury Road, Elizabeth.

## DEATHS

**BURTT, Margaret (nee McGregor)** On 4 April, younger daughter of Cleve and Vera McGregor (both deceased). Loved sister of Enid Holden and Alan (dec), Malcolm and Verma, Stuart and Keith. Forever with the Lord.

**BURTT, Margaret Betty** Passed away peacefully on Friday 4 April 1997, aged 70 years. Dearly loved wife of Bart, loving mother and grandma of Allison, Christine, Roger, Janine and families. At peace.

**EARL, Alice Doris (Lal)** Suddenly. Born 3.2.19. Died 10.4.97. Devoted wife to Harry. Loving mother to Judith (dec), Ray and Lyn, Keith and Aruna, David (dec), Margaret and Mike, Neil and Sue. Treasured grandmother and great-grandmother of Karen, Bruce and Aidan; Wendy and Adrian; Stephen, Debbie and Tara; Colin; Owen; Johte; Travis; Scott; Rebekah; Joshua; Nathan; Rachel; and Aaron. Your faith and love continue through us.

**JENNER, Jane 15.8.08-4.3.97** Late of Golden Age Retirement Village, Southport, Qld, and formerly of Ipswich, Boonah, Rosewood and Mt Walker. This courageous lady of great inner strength and unwavering faith will always be ours to love. Daughter Merle, grand-daughters and their husbands, Karyn and Andy, Marilyn and Tony, Heather and Sedat; and Andrew and Madelyn Jane, the great-grandchildren of whom she was so proud. Forever with the Lord and reunited with her beloved Alf.

## IN MEMORIAM

**GEEVES, Wade Phillip** 27 April 1996 "Now the heavens can be home, for my spirit has

been freed." Always remembered by Mum, Dad, Luke, Leah and your church family at Ipswich.

## THANKS

**BART BURTT** wishes to sincerely thank all who sent cards, letters, flowers and telephone calls in his sad loss of Margaret. Please accept this as a personal note of thanks.

## HOLIDAYS

**FREMANTLE, WA** Bethel Guest House. Short walk to town, beaches, Esplanade. From \$20 pp twin includes light breakfast. Phone (09) 335 4656. Host Bob Fairman.

**HERVEY BAY, POINT VERNON** Whale watch or explore magical Fraser Island. Premier holiday position. New 3BR house, lock-up garage. All modern cons, has everything. Fully furnished, carpets, colour TV, washing machine, dryer, microwave. Short stroll to Bay, boat ramps, shops and parks. Bookings phone (02) 790 3710.

**HOUSEBOAT** "White Heron" 8-berth. Moored at Blanchetown, SA. Phone (08) 365 1153 or (085) 40 5250 or write 7 Gameau Rd, Paradise 5075.

**NOOSA, QUEENSLAND** Luxury fully-equipped private 2 bedroom unit available all or part early June to mid August while owner overseas. Attractive rates. Full details Carnilla Wilbraham (07) 5482 7489.

**SA SEASIDE HOLIDAY PLAYGROUND** includes Victor Harbor & Port Elliot. Uniting Church owned self-contained 2 and 3 bedroom units available for hire in both locations. Also units overlooking Adelaide at suburban Belair. Phone UCA (08) 8212 4066.

## Hymn Singing Gardiner Church of Christ

*Come and join us for a  
happy hour of hymn  
singing at*

*3.00 pm  
Sunday 4 May*

*at Malvern Road,  
cnr Scott Grove,  
Glen Iris, Vic.*

*All Welcome*

# Pastoral Care Effective Pastoral Carers

GLEN WEGNER

**T**he effectiveness of pastoral care is related to the quality of the carer.

People who make good pastoral carers are those who are well-balanced and mature, who like people and enjoy being with others. They have good social skills, are approachable and have a measure of peace and calm about their demeanor. They are people of integrity, and are trusted and respected. \*



*It's the personal  
qualities of the  
carer that count  
most.*

Good pastoral carers are compassionate. They are good listeners who are open and non-judgemental in their relationships. They are able to convey warmth and empathy, and people feel safe with them. They have the capacity to show feeling and are prepared to be vulnerable. They are genuine in the sense that they are "for real". \* Pastoral carers can be trusted with sensitive information. They

are able to put the needs of their own agenda aside, making themselves available without intruding or imposing. They are experienced in that they have engaged in life, and learnt from it, which also means that that they have subsequently integrated their life experience with their spirituality. \*

Continuing personal learning and development help make a good pastoral carer. There are various courses available to help develop pastoral graces and skills. Theological colleges offer such courses, while Clinical Pastoral Education (CPE) is another avenue. The approach of CPE is clinical and practical, and is based on the action-reflection method of learning. Verbatims are a major tool in the CPE process. A verbatim is a written summary of a pastoral conversation which is reviewed to assist learning. CPE works at developing the inner resources of the carer. It focuses on the art of pastoral conversation. This process also touches on pastoral diagnosis, creative listening and theological reflection. \* Good pastoral care is 70% person and 30% skill. That is, it's the personal qualities of the carer that count most. \*

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## CHANGES

**NORLANE, VIC**—Secretary Rob Wingard, 50 Biddlecomb Ave, Geelong Grammar School, Corio Vic 3214.

**HOBART CITY CHURCH, TAS**—Secretary Mrs Rosemary Rushton, 1 Myna Park Rd, Old Beach Tas 7017. Phone (03) 6249 3157. Correspondence to Hobart City Church of Christ, 203 Liverpool St, Hobart Tas 7000.

**HOWRAH, TAS**—Minister L. Clun, 10 Holland Court, Howrah Tas 7018. Phone (03) 6247 8662 (H).

**MARYBOROUGH, VIC**—Secretary David Henderson, PO Box 182, Maryborough Vic 3465. Phone (03) 5460 5857.

## BAPTISMS

•Alaina Westerway, Phil Clifford, Nicole Smith, Launceston, Tas •Benj Sewell, Bendigo, Vic •Philip Cooper, Timothy Petrusma, Hobart, Tas •Larissa Dutton, Lydia Haile, Olivia Lucas, Chris Wallis, Isaac Annos, Michael Mettam, Amanda Leach, Rosa Hou, Belconnen, ACT

## MARRIAGES

•Kerston Marr and Gary Chislett, Andrea Rogers and Anthony Robinson, Estelle Arnold and Ian Green, Mildura, Vic •Sarah Roxburgh and John Poxon, Jenny Paay and Marcus

Cramp, Launceston, Tas •Perlita Evangelista and Dennis Medina, Ormond, Vic •Denise Moore and Colin Mundy, Hobart, Tas •Lisa Doubikin and David Sadecky, Carnarvon, WA

## DEATHS

•Thelma Heath, Ulverstone, Tas •Jess Symes, Bendigo, Vic •Joan Dingo, Carnarvon, WA

Christian Endeavour, Girls' Clubs and CWF. She also served on the State Youth Committee, the YWCA and Bible Society. She is remembered with affection and respect by ex-students of Princess May Girls' School, Fremantle, where she taught for 43 years, including seventeen as headmistress. Her life was an example and an inspiration to all who knew her.

—Gordon Ewers.

## OBITUARIES

Obituaries are limited to 100 words  
**ANDERSON, Anne**

(17.2.97) A life of community service and Christian witness ended when Miss Anne Anderson, aged 104, was called home. Baptised, aged twelve years, in the Fremantle chapel (built by her father), in 1918 the family transferred to Lake Street, Perth, church, where Anne was active in Bible School,

**BRIDESON, John Frederick**

(13.3.97) Jack became a legendary person in the Northcote-Preston, Vic, area because of his service to others. As an undertaker he helped many with his counsel. As a Justice of the Peace he had a concern for young people, his services being recognised in a tribute from the Victoria Police. Associated with the Essendon, Northcote and West Preston churches, Jack was a life-long faithful member. His health led to his being admitted to Bodalla Nursing Home, Kew, where his wife, Alma, has been cared for for several years. A thanksgiving service was held at West Preston church.

—FBA

The Conference of Churches of Christ in Victoria and Tasmania is creating a new position of

### CHURCH PLANTING DIRECTOR/COORDINATOR

and invites applications from people with a proven track record in both practical church planting and in training others in church planting skills.

The successful applicant will report to the Director of Mission and Revitalisation and will have the following responsibilities:

- Coaching: It is expected that coaching-training sessions will be held at least once a month. It is essential that the coordinator have a high approval of diversity of methods and ecclesiology in accordance with Conference core values.
- Coordinating: The coordinator will facilitate and develop ongoing relationships and nurture the movement's identity among church planters.
- Resource distribution and management: This function will include developing a viable database, allocating training materials/resources, administrate financial (seeding) grants for diverse projects
- Networking: The coordinator will liaise with other Conference agencies (e.g. the various Conference theological colleges) and network with other denominational and mission agencies.

Applications can be sent to:

Alan Hirsch  
Director of Mission and Revitalisation  
Churches of Christ in Victoria and Tasmania  
77 Capel Street  
WEST MELBOURNE Vic 3003

The closing date is 16 May 1997.

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**especially if you are a pensioner.**

Write to Churches of Christ in SA Inc, 263 Melbourne Street, North Adelaide SA 5006. Phone (08) 239 0233. Fax (08) 239 0914.

# Church News

## VIC

**NORTH ESSENDON (Mike Esbensen, Frank Rosol)** Frank Rosol inducted as student minister 2 March ... Youth group at Kidsmin Camp, Mt. Beckworth, March long weekend ... CWF supporting district nurses... Church growth videos over several Saturdays well attended ... Edna Pemberton & Ethel Trott hospitalised ... Congregation joined with Keilor Road, Uniting on Palm Sunday ... Curtis family sent thanks for assistance after house burnt down.

**MILDURA (Tom & Ruth Edge)** All ministries working well ... "Share Group" 50+ held "Everybody's Birthday Party" ... CWF conducted successful bridal gowns parade. \$800 for selected projects ... "Endless Praise" conducted evening worship ... Kitchen upgrade in final planning ... Ecumenical service celebrating 150 years of settlement in Mildura & recognising the pioneer churches. We were one of them ... Youth groups regular contributors to evening services.

**CROYDON (Ben Richardson)** Ben, Colin & Jo Richardson settled in well ... Sunday evening meetings devoted to discipleship training ... Prayer triplets to encourage outreach ... Richard & Sharon Gordon working full-time with Youth Dimension. Commissioning service 16 March ... "Hey! Hey! It's Thursday" kids' club attracting over 20 kids each week ... Church lunches well attended ... Small groups for teenagers going very well.

**BENDIGO (Ross Barnes)** Holiday attendances good. Australia Day theme for service 26 January ... Ian Hunt spoke at evening service 2 February, also Dennis & Kate Grotto ... AGM 19 March ... Church involved with Pat Mesiti crusade ... Musical group "Iron & Clay" special guests at morning service 2 March ... Young lady baptised at Lake Eppalock 22 March, followed by family BBQ.

**CASTLEMAINE (Ross Bourdon)** Members participating in Alpha Course, with 3 being planned for year ... Sunday School numbers encouraging, with some new teachers ... Recent guest speakers included "Salt Shakers", "Iron & Clay" & the Grottos from ministry in

Equador ... Ross Bourdon led combined Good Friday service, which was well attended by all churches.

**KANIVA (Paul Bauer)** AGM held. Edwin Rowe new treasurer. Third generation member of Rowe family to hold that office ... Children collected gifts for Community Care during harvest thanksgiving service. Offerings mainly for COCOA & mission fund ... Chapel & hall renovations almost completed, thanks to Saltmarsh bequest ... Combined Easter services included Passover meal at Salvation Army & moving Good Friday meeting in chapel.

**BORONIA (Keith Milne, Bruce Moore, Simon Risson)** 75th anniversary celebrated with Conference President Greg Elsdon ... 8.30 am prayer time, first Sunday in month, commenced ... Milnes on holidays ... Church combined with Uniting Church

Good Friday morning, Keith Milne speaker ... Local Ministers' Association produced booklet *50 Days of Prayer for City of Knox*, giving guidelines.

**ORMOND (Ail Thistlethwaite)** Gina Poulos of Morwell guest speaker at Drop In 13 March, 61 attended ... Several attended World Day of Prayer at Anglican church ... Over \$4000 raised at fete 15 March ... Dylan James Schmidt dedicated Easter Sunday morning... Hymn service well attended Easter Sunday night ... House church at manse 6 April ... Committee to look at church membership.

## WA

**CARNARVON (Gavin Law Davis)** Local churches shared celebration when Ken Birch led induction service for

Gavin Law Davis. Gavin plans outreach visits to isolated Gascoyne stations ... Combined churches BBQ tea at Christian Centre addressed by Alan Gordon (Bible Society) on tour of NW centres ... Christian School has new students. Teacher Shirley Birch assisted by Sue Coffey ... Singing & musical group commenced.

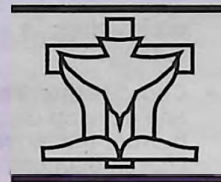
**FREMANTLE (J. Caporn, R. Fairman)** Church heartened by new folk attending ... AGM 9 March. New deacon added to 4 re-elected. Gospel tea that evening ... 16 March, cantata *Alive*, by Bicton Uniting Church choir ... Rick Maxwell spoke on 23 March of God's blessing on aboriginal churches ... Holidaying Dick Saunders visited... Commencement on Saturday mornings of Prayer Breakfast.

## An exciting paid position now exists for a Children's Ministry Director

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- Pastoral work with children and their families
  - Outreach after school children's clubs
  - Religious Education in schools
  - Sunday School.



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|-----------------------------------|---|
| <b>Proven Leader Gifted</b>       | ◆ Children's ministry record.   |
|                                   | ◆ Lead, inspire and train teams.  |
|                                   | ◆ Specifically for children's ministry, preferably with a music or drama major. |
| <b>Credible Committed Trained</b> | ◆ Good rapport with children and parents.                                       |
|                                   | ◆ To the two aims of evangelism and nurture.                                    |
|                                   | ◆ Probably teacher trained or theologically trained, preferably both.           |
| <b>Up-Front Contemporary</b>      | ◆ Impressive ability in front of a large congregation.                          |
|                                   | ◆ Utilising the latest trends nationally and globally.                          |

Inquiries: Larry Galbraith, Senior Minister, York Street Church of Christ, Ballarat Vic 3350. Phone (03) 5331 1079. Fax (03) 5333 2454.

## NSW

**METRO NORTH CHRISTIAN CENTRE (Franklyn Elliott)** Easter celebration commenced Palm Sunday with combined service at Cherrybrook Baptist with re-enactment of entry of Jesus into Jerusalem. Tim Hanna guest speaker ... David Chapman led celebration of Passover Meal 27 March. Creative ministries team led dramatic presentation on Good Friday & also Easter Sunday service, which over 250 shared. Franklyn Elliott speaker. BBQ lunch followed at Vineys Road.

**TWEED HEADS-COOLANGATTA (Bruce Warwick)** Extensive renovations opened 23 February, John Bagley, Conference President, unveiled plaque ... Bruce speaker at March West Moreton convention ... Warwick family special guests at opening of Cairns chapel ... Special Easter services. Tuesday for Drop' in friends. Good Friday & Easter Sunday brought inspired messages by drama, music, word & song ... Moyles & Wallams represented Aborigine Missions.

## QLD

**BUNDBERG-TWYFORD ST (Paul Scully)** Gavin & Kathy Morgan welcomed. Gavin part-time youth worker ... Young people held camp with Paul Johnson from OAC ... Playtime Group for 0-5 years & families visited model train display at Harvey Bay ... People led to Lord through "Christianity Explained". Thanks to Scripture Union for contacts ... New Bible study groups including "Divine Drama Course".

**PINE RIVERS (Neale Proellocks, Mick Cross, David Van Lean)** Seven people welcomed into fellowship recently ... New members' dinner & week of prayer both well supported ... Palm Sunday celebrated with open-air service Sunday evening. Special guests & a pageant were featured, light supper followed ... Youth minister Mick Cross now employed 5 days per week ... David Van Lean from Kenmore College working with us this year.

## TAS

**ULVERSTONE (Arthur Symes)** During minister's holiday, locals filled in as speakers ... Activities have commenced ... World Day of Prayer held in chapel ... 8 members attended State Convention. Time much appreciated ... Easter services encouraging & thought-provoking ... 9 April, new children's club commenced ... Planning for women's ministries camp 16-18 May.

**LAUNCESTON (C. Spaulding, W. Kerrison)** Speaker 23 March Dr Ian Hodge of Queensland ... CWCI mini day convention 25 March, speaker Elizabeth-Ann Horsford of UK ... Congratulations to Alanna Wright who won three gold and one silver medal & judged best female disabled athlete at recent athletic carnival ... 36 ladies attended first prayer breakfast for 1997 ... Roy Madder celebrated 80th birthday 30 March.

**HOBART CITY (Clinton Wardle, Andrew Tonkin)** Administration Committee chairman John Kingshott & secretary, Lib Cooper, resigned after 10 years ... Midway Point church became autonomous ... Afternoon CWF reformed & initiated friendship group for both men & women one month & retains regular program on alternate months ... Basil & Nettie Golder celebrated 66th wedding anniversary on 29 March & Basil's 92nd birthday on Easter Monday.

# COCOA brings HOPE



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# Snippets from History That Gavel

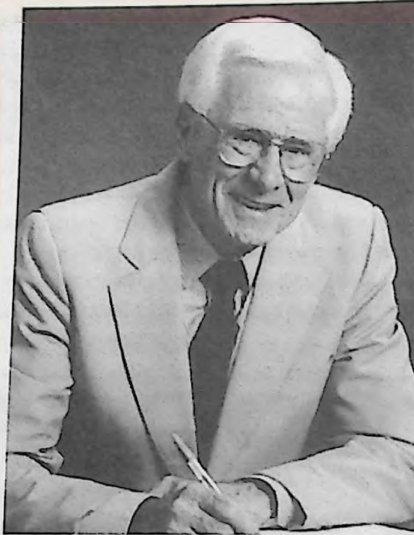
**GORDON STIRLING**

**A**t each Churches of Christ National Conference in Australia a new President is elected. Part of the ceremony is the presentation of a gavel. As our Conferences are very orderly, the President does not need to use the gavel. Its importance is that it provides an historic link with one of the early roots of our Movement, nearly 200 years ago. \*

The Cane Ridge Christian meeting house, Kentucky (formerly Presbyterian), was a log structure built in 1791, with earthen floor and planks on stumps for seats. The chinks between the logs were not caulked, enabling worshippers to look out for hostile Indians, and also providing fresh air in summer and winter alike! \*

Barton Stone became its minister in 1794, aged 24. It was his first church. He had theological problems with the Presbyterian creed, the Westminster Confession. Even when he was ordained and was asked if he accepted the doctrines of the Confession, he replied that he did so, "In so far as they were consistent with the Word of God". Eventually, to use modern parlance, the hierarchy sacked him. But, with people of like mind, he continued his ministry at Cane Ridge. It was on 28 June 1804 that he and others declared that they would call themselves Christians only, and would have no creed but the Bible. This date could be regarded as that of the beginning of our Movement. \*

In 1954 it was decided to preserve the old log chapel at Cane Ridge. So they built over



it an ample stone structure, complete with stained glass windows, telling the story of the Christian churches.

One of the delights of my life was to stand in the pulpit of the old log chapel and dream back to the early days of our Movement. \*

But, what about the gavel? Well, when they erected the stone building, an ancient oak that had been there from the beginning had to be removed. From its timber enough gavels were made for the various national assemblies of Churches of Christ around the world. \*

Our gavel is housed in a special box made by Arthur Morris, an elder of the Belconnen church in the ACT. \*

## Introduce Your Friends to an Australian Christian



We would be happy to send them three issues on a trial basis. Simply fill in their details below (with their permission) and send this form to, The Australian Christian, PO Box 101, North Essendon Vic 3041.

Name .....

Address .....

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## The Last Word

"Where do you get the light, how do you put it in your painting?"

Then she said: "The Light?" She stopped painting, the tip of her brush an inch away from the canvas. "You have to discover it for yourself."

—J.P. Smith

*The Discovery of Life*

Waiter: "How did you find your steak, Sir?"

Diner: "Quite by accident. I moved a few peas and there it was."

When my friend John King was staying with us, he broke his newly capped front tooth, so he went to my dentist. The receptionist filled in his details as follows.

Name: King, John

Complaint: Crown came off.

Why will television never take the place of newspapers?

Have you ever tried swatting a fly with a television?

Why are cooks cruel?

They beat eggs, whip cream and batter fish.

Keep smiling. It makes everyone wonder what you're up to.

Think of a number between one and fifty. Double it, subtract sixty-one, add one, subtract the number you started with, close your eyes—dark isn't it?

## Pontius' Puddle

SINCE WE STARTED CLONING, NOT ONLY IS ATTENDANCE UP, BUT WE'RE SAVING A BUNDLE ON EVANGELISM AND OUTREACH!

