

AUGUST 2019



InterSections

An Australian journal for Christian encounter and encouragement

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Editorial

This year marks the 10th anniversary of *InterSections*. We're so thankful that God has seen fit for us to continue and grow over this period.

Since its inception, *InterSections* has sought to inform, inspire, and unite Christians in Australia. In this vein, the current issue highlights Australian women – both past and present – who have enriched our spiritual heritage. Their lives dedicated to Jesus illuminate the world and give glory to our Father (Matthew 5: 13-16). Their stories and spirit strengthen our resolve to serve and to share in a great heritage of faith.

In our *Feature* article, Jenny Ancell reviews the life of one woman's missionary journey to India in the early 1900s and her remarkable legacy. In our *Food for Thought*, three writers reflect on women who have personally inspired them in their service for the Master. Former missionary to Australia, Nancy Hartman, reports in our *International Letter* on the growing number of 'third culture kids' and one successful strategy designed to meet their unique needs.

We also interview Anna Tyers from Western Australia who shares her own journey of faith and considers particular qualities which enrich Christian lives. Sarah Chan reviews the book, *God's Good Design: What the Bible really says about Men and Women*. In a religious world challenged by gender controversies, this book takes an in-depth look at biblical passages as they relate to roles and relationships between men and women.

The Border Church in Victoria/NSW is featured in our *ChurchScene*. In our *News* we hear about the visit from Harding University professor Daniel Stockstill for Mission Tour Australia; the annual Macquarie Lectureship in Sydney; and Camp Soul in Sydney.

We hope that this issue enriches your spirit and life of service to our Saviour.

The Editorial team.

ChurchScene

The Border Church, Victoria

The twin cities of Albury-Wodonga, straddling NSW and Victoria, have a long history of a Church of Christ presence, with many members coming and going over the years. The current congregation began in 2003 when the Bain family moved from Sydney to Yackandandah. The original members included Kerry and Diana Bain and their daughter Kelly. Kerry and Diana's son Matthew and his wife Beth and their family followed in 2004.

The church – originally known as The Yackandandah Church of Christ – began as a small group which met in the home of the Bain family each Sunday for a modest worship and Bible study. This practice continued for 15 years, with services eventually alternating in different members' homes.

During these 15 years, the church has gradually increased in number as individuals and families have moved to the area or locals have joined. Our current membership consists of four families as well as two or three individuals who regularly attend on a Sunday. Apart from Yackandandah, we now have members who live in Albury and Wodonga.



In 2018, we changed the name of our congregation to 'The Border Church' to better reflect the various members of our congregation and where we all live. Following our name change, in January 2019, we also decided to move our Sunday gatherings to an established address to cater for our growing numbers and to become a visible presence in the local community.

We now meet at Belgrade Avenue Pre-School, 12A Belgrade Avenue, Wodonga, at 10am on Sunday mornings. The new facility has a spacious meeting room that is well-lit and offers a nice view. It's also wheelchair friendly, offering better access for our members and visitors.

Since meeting in Belgrade Avenue we have had two local families visit and two individuals from the Wodonga area have started attending on a regular basis. Our worship consists of communion, an adult Bible lesson, and a children's Bible class – which we've been able to establish as there's now plenty of space available at our new address. Through this class, we provide weekly lessons for the children in our congregation. We've also had the opportunity to teach some local children and children who are regular guests of one of our members.

“We often support the Lord's work around Australia...”

As a church, we have supported and continue to support both Graham Wall and Roberto Quintanilla – both based in Melbourne – in their work for the Lord. Currently Roberto visits three to four times a year to preach and Graham visits when he's able. Several other teachers have visited us over the years and have assisted with our worship and study for which we are extremely grateful.

We often support the Lord's work around Australia and the world as well, helping our family, friends, and brothers and sisters when the need arises. Our goals for outreach in the short term are to develop a webpage to provide more information for people looking for a church within our community. We're also working towards more avenues of outreach as we now have the facilities to cater for greater numbers.

Although small in size, the church is well established with potential for growth. We enjoy having visitors and are happy to see brothers and sisters from other congregations when they pass through the border. If you're ever passing through this way or looking to move to this region, we would love to hear from you. ◇

Rebecca Wall is a school teacher and a member of The Border Church which meets in Wodonga, VIC. rejwall@yahoo.com.au

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Feature: A Woman and Her Spiritual Heritage



Miss Mary Thompson
Missionary in India 1891

Most of us have experienced it: someone who reached out to us at a time in our life when we were in need of wise counsel and encouragement. They mentored us or demonstrated a keen interest in our spiritual lives. Consequently, we renewed our confidence and continued running the spiritual race. The person becomes, perhaps unknown to them, a precious part of our spiritual heritage, akin to that great cloud of witnesses who enable us to run the race with perseverance (Hebrews 12: 1).

Mary Thompson is one such woman in the early history of the church in Australia. Although little known, she provides us with an inspirational spiritual heritage through her pioneering work as a missionary to India in the late nineteenth century. Earlier, Churches of Christ mainly concentrated on mission work within local Australian towns and cities. However, through the influence of an American couple, Mr and Mrs G.L. Wharton, a plea was made to Australian congregations for a brother to join them in mission work in India.¹

(It's interesting to note that Mrs Wharton was a granddaughter of Alexander Campbell.) Although the call was made, no one offered to go. Instead, Mary was approached and she agreed to join the mission work. In 1891, Mary sailed to India and began working with women and children in Hurda and surrounding towns in what is now the state of Rajasthan. She lived there for 43 years.

Mary was the oldest of seven children. Her Irish parents migrated to Australia in 1858 and settled in Melbourne, Victoria.² The children attended Sunday School at the Collingwood Church of Christ and Mary was baptised in 1884. In the same year, tragedy struck the family. Her mother, Jane Thompson, died of typhoid fever and her father, Robert, died three months later. At the age of 24, Mary was left to care for her siblings; the youngest child, William, was only eight years old.

For the next eight years, Mary took over the responsibilities of raising the family. This undoubtedly prepared her for the mission tasks in India that involved caring for the sick, teaching women, and looking after many orphans. In 1889, Mary's interest in missionary work was ignited when she heard the inspiring addresses of G.L. Wharton who, when visiting Australian congregations, spoke passionately of the work in India. In 1891 she left Melbourne for India.

“Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?” And I said, “Here am I. Send me!” Isaiah 6:8

Despite the initial challenges of heat and learning the language, Mary quickly settled into the established missionary compound. The mission offered a range of services: medical, dental, evangelical, educational, Sunday school, literacy, and working with women. The duties of nursing quickly fell to Mary as she ministered to both natives and missionaries who succumbed to serious illness. Indeed, one of the missionaries, Miss Robinson, died from illness during that time.

After mastering the language, Mary began teaching the children daily in the school, many of them from the local orphanage. A Bible school was also opened up in 1893 for the purpose of training native teachers and preachers, and Mary decked out the bungalow veranda as a space to meet this worthwhile endeavour. The teaching mainly concentrated on Genesis, the Gospels and Acts. The work grew. The statistics give some idea of the burgeoning growth: April 1897 - Membership 54; Sunday School 312; Day School 118; Attendance at Dispensaries: 15,809; Lepers 29, of whom ten were Christians.³

Mary's work was not limited to the compound. She began visiting women in surrounding villages and teaching at a leper colony once per week. Her mode of transport included a two wheeled vehicle drawn by two oxen travelling up to 3 miles per hour. She visited many *zenana* (women that were secluded in their houses due to being high-caste) and taught them about Jesus. While most did not become Christians, several women believed and were willing to study the Bible. She was always accompanied by a fellow sister, Surabi, who assisted Mary for 33 years. Some of the places where she taught were simple and unpretentious: tobacco fields, wheat fields, threshing floors, under a tree, or at a bed in front of a house. During their mission trips, they would camp out in an 8-foot tent.

In a letter from 1896, Mary describes fulfilment with her work: ‘I look back on the past year as the happiest in my life, for I have realised more of the Lord's presence and guidance than ever before...’⁴ However, the work was not without its trials. During the 1897 famine over 200 people would daily visit the mission compound for meals. Through the generous aid of American brothers and sisters, the work was able to continue. Many villagers fled Hurda during the bubonic plague in 1908, but Mary's health enabled her to stay and continue nursing and teaching. Mary remained in India until she was 74 years old. She was unwilling to leave the work after the mission station closed, declaring that her Indian brothers and sisters still needed her. In 1936, while on furlough, Mary succumbed to a lengthy illness and died in Melbourne. Her sister, Sadie, cared for her every day until she passed away.

Mary Thompson was the first Australian missionary from Churches of Christ to leave Australia to proclaim the Gospel. She demonstrated considerable resolution at a time in history when the Churches of Christ in Australia was still in its infancy. Although Mary felt unprepared for missionary work, she was described by fellow missionaries as a capable teacher, counsellor, and friend. Her exceptional legacy of service is perhaps best captured by a young Indian woman's greeting to Mary as she arrived at a distant outpost: ‘I've been looking forward to your coming as people look for Christ.’⁵ ♦

1 David Roper, *Voices Crying in the Wilderness. A History of the Lord's Church with Special Emphasis on Australia* (Adelaide, Restoration Publications, 1979, p266).

2 Freda Morris, “Mary Thompson”, *Digest of the Australian Churches of Christ Historical Society* (October 1987).

3 Freda Morris, “Mary Thompson” (October, 1987).

4 Freda Morris, “Mary Thompson” (October, 1987).

5 Freda Morris, “Mary Thompson”, *Digest of Australian Churches of Christ Historical Society* (April 1988).



Food For Thought

Three Christian women who have inspired

In this issue, we share short snippets of three Christian women who have inspired others – including the individuals who wrote about them. May their stories be food for thought for us.

Always doing good – Joan Stone

When I read Acts 9:36, I immediately think of my dear friend and mentor, Joan Stone. I can honestly say, 'Now in Lisarow there is a disciple named Joan, she abounds with deeds of kindness and charity.'

Joan is 84 and has been a Christian since she was 14. I have known her for about 52 years. The congregation here at Gosford began in her home in 1972 and she and husband, John, have worked tirelessly to see it grow and flourish. John was one of our first elders and served for 17.5 years with Joan serving faithfully by his side.

Joan has always led by example. She excels at hospitality. I'm sure she has lost count of the students, travellers, family, and those in need whom she has accommodated. In addition, the ladies' classes, men's classes, breakfasts, girls' groups, and campaign lunches that Joan has hosted and catered would be too numerous to count.

Whenever someone has a need, Joan and John are the first to quietly open their hearts and wallets to meet that need. It may be a home cooked meal, a box of groceries, or money for an emergency. Sometimes it has been doing laundry or housework for others who are ill. They're also often visiting those in hospital.

Over the years Joan has used her talents to make wedding cakes and dresses, mind children, teach classes, organise 'secret sister' activities, entertain nursing home residents with her piano accordion, all the while encouraging and blessing others. ◇

I am blessed that she calls me 'friend.' Proverbs 31:29-31

Joy Mowday along with her husband, David, and their family are members of the Gosford Church of Christ in Gosford, NSW. joy.belle21@hotmail.com

Indefatigable Missionary – Rens Bunt

My parents were baptised by Carmelo Casella at the Holland Park church in Brisbane, in 1963. My mother, Rensina (Rens as she was known) Bunt, was a wife, mother, grandmother, and missionary alongside my father, Tom Bunt. Both Mum and Dad had missionary hearts, wanting to reach the lost.

While they were members at the Embleton congregation in Perth, two missionaries from Papua New Guinea, Reg and Ruth Coles, asked for workers to come and help them. Dad and Mum were inspired by Reg and Ruth's mission call to work in PNG. Working alongside Dad in the mission field was Mum's greatest joy. Dad and Mum went to New Guinea in their 60s. What an inspiration! One is never too old to serve our Lord.

Mum worked in a small clinic with Ruth Coles in a village, Orouba. Reg and Ruth built the clinic. Together Mum and Ruth tended to the PNG people: they came from miles away to have their, sores, snake bites, ulcerated legs, and many illnesses treated.

Later on, Dad and Mum would move to another Waria Valley village, Oroba – some two hours' walk away from Orouba – where Mum opened her own clinic. Dad built Mum a small clinic out of bush materials. It was open three days per week, but people would come to her home day and night for help. Mum was a triple certificated nurse in Holland and was in her element helping the sick. She wasn't a lady to sit around reading the *Women's Weekly* – instead, she often had her nose in some medical journal. Mum loved God's Word and medicine.

Apart from Mum's clinic work, she helped Dad in mission work. After establishing the Church in Oroba, they moved to start a new work in Wau, a small former gold mining town. Two Christians were meeting there, but by the time Dad and Mum left there were approximately 120 Christians. Sadly, due to Dad's health they left the work in Wau after about five years and moved back to Perth. In 1998, Dad and Mum relocated to Brisbane.

Our dear mother went home to rest on Australia Day in 2015, almost 102 years old, awaiting her reward (2 Timothy 4:7). ◇

Hilde Searson and her husband, Peter, are members of the The Point Church in Brisbane, QLD. hilde@searson.co



Food for Thought continued page 5



A Virtuous Mother –Tracey Collins

Having grown up in country towns and attending small family churches, I can assuredly say that my Mum has influenced and inspired my faith more than any other woman I know. In another season of my life, I might have said it was because of her wise conversation. While this is true, recently it has been her example that I have noted to be significantly shaping me.

Pinterest (of all places) recently brought my attention to the passage in Proverbs 31 that describes a virtuous wife. Although this is not a passage I recall my Mum quoting, it stood out to me as rather descriptive of the example that had been set for me throughout my childhood.

I wonder if perhaps such a lifestyle – living on farms in small communities – demands such a woman in many ways more naturally than some other lifestyles. For example, farmers aren't typically the wealthiest people. So, being hardworking, industrious, and a wise steward of your finances is a must. There's always a household to feed. So, being an effective cook doesn't go astray and warm hospitality simply comes with the turf. For these characteristics to bear fruit, however, a certain willingness and proactivity is also required. I'm particularly grateful to have had these modelled to me by my Mum.

In 2017, I myself became a wife and immediately found myself striving to live up to the example that Mum had set for me and the example described in Proverbs 31. Over the past two years I've become a better cook. But I'll probably be learning for some time yet to wake before the sun. ♦

Meagan Lay and her husband, Nicholas, are members of The Point Church in Brisbane, QLD. meagan.collins94@googlemail.com

News Mission Tour Australia – Sydney, Brisbane, Perth, Melbourne

Over 200 Christians around Australia attended seminars as part of a new Klesis initiative, Mission Tour Australia (MTA). In partnership with Christian professors from Harding University – a university in Searcy, Arkansas, affiliated with non-denominational Churches of Christ – MTA enables a Harding professor from the College of Bible and Ministry to come to Australia for 6-8 weeks and spend time teaching short programs and preaching in various churches of Christ.

The first Harding professor to be part of MTA was Daniel Stockstill, who visited in June and July 2019.



Daniel Stockstill teaching a seminar at Belmore Road Church of Christ.

Daniel is associate dean of the College of Bible and Ministry. He also serves as one of the elders of the Downtown Church of Christ in Searcy. Daniel arrived in Australia with his wife, Cindee (a faculty member in Harding's Department of Theatre), on 5 June and conducted a seminar over two evenings and a Saturday at Macquarie Church of Christ on *Multigenerational Church*. He also taught and preached at Macquarie and Eastside churches.

It was then off to Brisbane for two weeks as Daniel conducted a seminar titled: *Being Transformed*. The seminar was conducted at Redlands College over two evenings and a Saturday morning. He also preached and taught at The Point Church and Holland Park Church of Christ.

Perth was next on the schedule. At the Malaga church, Daniel repeated his seminar on *Multigenerational Church*. Sunday saw Daniel preaching and teaching at Malaga. Daniel's final stop was in Melbourne. Here he ran a four-day intensive program on *Christian Spiritual Formation* at the Belmore Road Church of Christ. He also preached and taught at Belmore Road on Sunday. Cindee left Melbourne a week earlier while Daniel departed Melbourne on 18 July to head back to Searcy.

We thank Daniel and Cindee for the valuable contribution they made to Christians in Australia. We're also very grateful for the families at Eastside, Macquarie, The Point, Holland Park, Malaga, and Belmore Road who hosted Daniel & Cindee during their time with us, demonstrating wonderful hospitality and grace.

Based on the positive feedback we have received to date from churches, Klesis hopes to run another MTA in 2020. ♦

Alan Rowley rowleys77@bigpond.com

News continued on Insert page 9

Book Review *God's Good Design: What the Bible Really Says about Men and Women.* Claire Smith (Matthias Media, 2012)



The author, Claire Smith, is a wife, mother, and a well-known speaker and writer from Sydney, Australia. She also has a PhD in New Testament studies from Moore Theological College. Smith did not grow up in a Christian home and was in fact a passionate feminist. By God's grace, she came to Christ in her young adulthood.

During her time at Moore, an encounter led her to an in-depth study into what the Bible really says about men and women, and how they should relate to each other. She eventually came to a 'complementarian' view of male and female gender and even delights in this conclusion.



Smith begins the book with a brief overview of feminism and how it has affected our culture. She reminds us that 'our task is to sit under God's Word and have it critique our culture, our lives, our relationships, our prejudices and our fears. Not vice versa.' (p 18). She then divides the book into two parts. Part I deals with the roles and relationships of women and men within the church. Part II focuses on their relationships within marriage.

Smith tackles seven of the most sensitive Bible passages about the roles of men and women: 1 Timothy 2, 1 Corinthians 11, and 1 Corinthians 14 for the church context; and Ephesians 5, 1 Peter 3, Genesis 1-3, and Proverbs 31 for the Christian home. She dedicates one chapter for each passage.

In each of the chapters, the passage is closely studied and examined to draw out its plain meaning and point out the difficulties. Various responses, reactions, and even rejections of this passage are then outlined and discussed in a thought-provoking manner. Clear conclusions and applications are suggested at the end of the chapter.

Smith has done an excellent job in clarifying many perceptions and words that usually cloud the gender debate. She does this through careful differentiation and scriptural study. For example, commendable examples of women teaching as recorded in the Bible are compared to the authoritative teaching in an assembly. Similarly, she highlights the difference between prophecy in the Old Testament and the New Testament. She distinguishes having the ability to do something versus the right to do it; and the difference between being submissive while simultaneously influencing others. She calls for the rejection of slavery but not the biblical pattern for marriage. The word 'helper' is emphasised as a type of relationship rather than a term of value or worth.

She hits the nail on the head when pointing out the common misconception of 'equality' which assumes that we cannot have differentiation and hierarchy without also having inferiority and superiority of dignity or worth. The Trinity is the best illustration to prove this fallacy. 'All three persons of the Godhead share in the same divine being and nature, yet there is an asymmetry within the divine relationships. There is sameness and equality alongside hierarchy and authority. It is not a case of either equality or order, but both equality and sameness, and order and difference.' (p 61). Likewise, the term 'helper' for the woman's role is not derogatory at all because it is most used of God who relates to his people as their helper.

To reject blaming of biblical teaching for domestic abuse, Smith includes a chapter titled, 'The Ultimate Distortion'. Smith insightfully points out that domestic abuse isn't part of the biblical pattern at all. Instead, it's a sinful distortion of it. Hence, it's wrong to ditch

God's pattern for marriage because of this misdirected blame. The distortion is absolutely forbidden. God has intended for husband and wife to relate to each other in the same manner as Christ lovingly and sacrificially relates to the church. Abuse forms no part of this relationship.

Smith concludes her book with a forceful chapter tackling several practical concerns about application. After all, many Christians are reading the same biblical texts and come to similar conclusions, but respond very differently in practice. What if our reading of the passages is wrong? Should not women be endorsed in all forms of ministry out of brotherly love toward them? What about those who reject the Gospel because of these 'offensive' passages? Her analysis is that humanity's sinful rebellion against God causes us to doubt the goodness and 'liveability' of God's Word. We end up rejecting its authority over our lives.

Instead, we should be confident of God's ability to communicate clearly in the Bible and our ability to live accordingly. It's common sense to know that true love is not defined merely by endorsement, but by helping a person to do what God requires of them. And if the heart of sin is rejecting the goodness and wisdom of God's Word and the willingness to obey it, how can we silence the 'difficult' parts of God's Word in order to win souls for Christ?

It is a good finish to the book filled with profound thoughts for readers to dwell on.

Some may feel that Smith might have placed too much emphasis on the influence of feminism on this topic. After all, many who do not hold a feminist view would have similar questions on this topic. Also, radical feminism is only one of the many manifestations of humanity's loss of identity outside Christ and the Cross.

Nevertheless, I think that *God's Good Design* is very well written to argue biblically for equality in value among men and women even as they have complementary roles. Throughout the book the supreme authority of Scripture is emphasised. The work is exegetical but still easy to understand and not too long to read.

Many questions and objections that readers may have are answered in different sections. In this way, the book offers much needed teaching and admonition for us all. While it might seem slightly more geared toward women, I think the book is equally beneficial for both men and women who desire to understand God's good design for each gender and thus better glorify God in their roles. I highly recommend the book to everyone. ♦

Sarah Chan is a member of the Belmore Road Church of Christ in Melbourne, Victoria, and works alongside her husband, James, with the Chinese ministry. sarahsxz@yahoo.com

International Letter

Third Culture Kids (TCK)

“Third culture kids...who are they?
What challenges do they face?”

Our family moved to Australia from the United States in 1983 with two young children. Our third child was born in Australia in 1987. In 1998 our eldest daughter went to university in the US. In 2000 the rest of the family returned to the US. As our children began the process of settling into life in the US, we began to learn that they are 'third culture kids'. We also learned what that means to them and to others who love them. Knowing about this interesting group may be helpful to you too.

Third culture kids...who are they? What challenges do they face?

In short, TCKs are people who grow up in a culture that is not their parents' home culture. They are made up of the culture of their parents and the culture they grow up in. From that mixture they form their own 'third culture'.



Kent & Nancy Hartman

Who do you know who fits this definition? You'll be surprised how many TCKs you know! They come from international business, missionary, military, refugee, and migrant families, among others. TCKs are a rapidly growing part of the population worldwide. As Christians who try to understand people around us, awareness of this people group is vital. Sociologists who discovered and named this people group noted some specific challenges for TCKs, including:

Unresolved grief: When families leave a country/home/culture they have known and loved there are people, places, pets, possessions, positions they leave behind. Upon arrival in the new culture, there isn't always a safe place or time to grieve what's left behind. Unresolved grief – when not dealt with in a healthy way – can turn into depression, anger, or the repression of important feelings and thoughts. They're left hidden and unexpressed.

Divided loyalty: TCKs remain loyal to the place left behind as a way to keep that part of themselves intact. This divided loyalty is a facet of their unresolved grief. This 'clinging' mindset sometimes results in a perceived 'rejection' of the new home.

Identity: TCKs tend to ask questions like: who Am I? Which culture can I claim – the culture of my birth, my parents' births, or the culture I'm living in now? Where do I actually fit in – anywhere or nowhere? Am I someone or no-one?

As sociologists identified the challenges of the TCKs, they discovered two implications. First, once a TCK always a TCK. The 'kids' grow up, but they still retain the characteristics of TCKs. So they become adult third culture kids (ATCKs). Second, TCKs, and even ATCKs, often relate to other TCKs more than to people who have not had this life experience. They find comfort and a safety zone of understanding when relating to other TCKs, even though they might not have resided in the same countries. Their identity comes from those of similar background and experience rather than through geographic location. Those who have written books, maintained websites, and organised conferences on this topic have brought validation, language, and understanding to the cross-cultural community and those who love them. They have discovered solutions and resources to help TCKs and adults through the obstacles – allowing them to thrive rather than struggle to survive their life transitions.

A TCK group was established at Oklahoma Christian University in 2002. In 2006, a camp called Global Reunion was begun for military, missionary, and business families who were returning from overseas. Tools were explained and practised in these groups to address the challenges mentioned above. Support was given by those who understood the journey. TCK Global Reunions are now held annually.

In the TCK group and at Global Reunions work is done to help TCKs recognise the grief that is part of their experience. Tools to deal with grief in a healthy way are explored and practiced. As Christians, we can come alongside TCKs and recognise their grief. When we patiently listen as they grieve, we give an important gift! TCKs process their losses and move forward when allowed to talk about these issues with a caring and understanding friend.

Understanding divided loyalty and how that comes about is important to TCKs. When recognition and language are given to this challenge, TCKs feel more comfortable and ready to embrace both cultures. They realise they don't have to shun one culture in favour of another. Understanding their own divided loyalty lets TCKs successfully engage with where they are without feeling disloyal to the place and people they left behind.

Learning the ways TCKs can find identity in both cultures while just living in one is liberating. It becomes empowering to know they can add to their identity and cultural perspective without losing part of themselves. For the Christian TCK, underlining the importance and endurance of their 'identity in Christ' wherever they live is valuable and practical.

TCKs have unique world perspectives that can be invigorating and educational. Helping them make cross-cultural transitions successfully makes them a benefit to any group. When we make the effort to understand some of their challenges and give informed help, we will be blessed tremendously by their experience and knowledge. Helpful books and websites on this topic include: *Third Culture Kids: Growing Up among Worlds* by Ruth Van Reken and David C. Pollock; and Facebook: Third Culture Kids (TCKs) - Helpful tools, videos and comments by TCKs. ◇

Nancy and Kent Hartman worked as missionaries in Sydney, Australia for 17.5 years. Nancy currently works at Oklahoma Christian University in their Missions programs and is a TCK Advocate/Advisor. Nancy.Hartman@oc.edu

Interview

Anna Tyers, Western Australia



Anna, would you share with us the story of how you came to know the Lord as your Saviour?

I was very blessed to be in a family where my parents were Christians and some of my older siblings as well. There was a passion for God and his word in our home. My parents encouraged open discussion about the teachings of the Bible – like in Deuteronomy 11:19.

My family migrated to Australia from the USA in 1972. As soon as we arrived in Sydney, we contacted the church. We didn't stay in Sydney, though, and headed off to Perth. As soon as we arrived in Perth, we contacted the church to worship with them. Whenever we were travelling or in places where there was no established church, we worshipped as a family and invited others to join us.

As Dad worked as an electrician in mining, we lived in remote areas. It was obvious to me as a child that it was important to worship God and to seek out others to worship with. It was after living in Mt Newman, WA, that our family moved across to Townsville, QLD. There we found a small congregation of believers. I turned 10 the year we lived in Townsville.

I remember meeting a girl my age who lived across the road from me. Her parents were devout Catholics. They didn't have any Bibles in their home. The Catholic priest had advised the family to ask him all spiritual questions as it was assumed they couldn't understand Scripture on their own. Seeing the Bible through her eyes had a huge impact on me. She was amazed that we had Bibles sitting around our home and that we could read them whenever we wanted. Her favourite activity was for us to read the Bible and talk about it. Wow!

During this time, I gave my own salvation some thought for the first time. It was like an awakening of my own individuality amongst a family of believers. One Sunday, I responded to the message and was baptised along with my brothers David and Michael. What a wonderful day that was!

Thinking back to your formative years, was there a particular woman who brought you closer to the Lord, and if so, how did she go about helping you grow in your faith?

My mother was the biggest influence on me in my younger years. With a large family to care for, she was often on her feet doing chores. Baking yeast-free bread and accessing grape juice for our 'Lord's Supper' were prioritised along with preparing meals for the day. Providing us spiritual food was also a joy to her.

Whenever I saw her sitting down, she often had a Bible in her hands. She talked about Scripture continually. She showed an enthusiasm to worship God with her family and others. She was patient and hospitable and generous. She'd provide lunch every Sunday for 20-30 people after worship.

Thinking more to your adult years, who are the women who have enriched your spiritual heritage? And how have they taken up these roles as 'enrichers'?

Every Christian woman has enriched my spiritual life in some way. It's often been through the perseverance of faith in an imperfect vessel that I've seen the strength of the Almighty

in the conviction of the frail. Those that are honest with their weaknesses and imperfections but show a great desire to follow God and grow in His grace encourage me to do the same.

It's often the actions of these women that encourage me. I'm enriched by the faithfulness and endurance of women that I know who have gone through trials of this world but still persevere in their love for God and his followers. A constant prayer of mine is that I might see God's children as he sees them. I'm reminded of 1 Peter 4:8 – 'Above all else keep loving one another earnestly, since love covers a multitude of sins.'

What qualities do you think characterise women who are able to enrich the spiritual lives of others?

I think Romans 12 encapsulates what it takes to enrich the spiritual lives of others. The highlights for me are that we are all different parts of a body. We don't need to be clones of each other. We need to work with other parts of the body and encourage others to do so as well.

We should honour one another. We need to be united. We need to live in harmony, to love each other. When we allow Satan to cause division between us, it causes each of us harm. The church is the bride of Christ. If we cause suffering to occur within the church, we cause Christ to suffer. When we separate ourselves from the body of Christ, we die and other parts of the body suffer. So: 'Do not be overcome with evil but overcome evil with good.' (Romans 12:21)

How can we help younger women in the Lord's family today develop these qualities – so that they become the 'enrichers' for the next generation of tweens and teens?

Most importantly we can pray for each other. Spend time with them. Love them. Show compassion, kindness, and forgiveness. Tell them when they've encouraged you. Notice what they do for others and let them know how much it means to you and the family of God. Let them know they can depend on you. Pray for them and pray with them. Talk about Scripture and share your faith with them. 'Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart and a humble mind.' (1 Peter 3:8) ◇

Anna and Paul Tyers are members of the Malaga Church of Christ in Perth, Western Australia. Anna was interviewed by Debby Rowley.
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News *Camp Soul, NSW*

Camp Soul is a camp run by Southwest Church of Christ, Sydney, NSW, for youth and young adults. The topic for this year was 'Stepping Out of the Crowd' and lessons were presented by Christian Bargholz and Nicholas Bargholz. This theme focused on people stepping out of their comfort zones and reaching out to others that they normally wouldn't associate with.

The two brothers explored some key and interesting topics such how we develop our personal identity, the importance of mentorship in a transitional church context, and more practical aspects of building a community around Christ. It was a great occasion to develop relationships and have fellowship with other Christians, younger and older.

We were very blessed by the visit of a group of five students from Oklahoma Christian University who came to Australia with Kent and Nancy Hartman. We also had people travel from far and wide, including those from Victoria and New Zealand. We look forward to Camp Soul next year and into the future!

Emma-Jean Bargholz emma.nash@hotmail.com



Marvin Ancell



Bob Marks



Les Totman



Peter Solomon



Gyula Cseszkó (Jules)



Ted & Pam Paull

Macquarie Lectureship, NSW

The Macquarie Lectureship has been a key feature of our family's life for the past 23 years. Except for a couple of years, we've made the journey every year, even though most years it has meant the children missed a week of school.

We considered the benefits of the encouragement we receive and give, and the development of bonds in the faith to far outweigh anything they'd learn at school. This has paid off, as some of our strongest ties are with the brethren from other states and countries, who also regularly attend these lectures.

We're always blessed by the fellowship and great teaching. This year was no exception. The theme of 'The Certainty of Christianity' was very ably presented by various speakers. In a world where the tide goes directly against Christ and his followers, the topic and the lessons were a real boost to our faith.

We are thankful for the hospitality of the Macquarie congregation and for the time and love put into the many meals and activities we shared as a group or in others' homes. What a blessing it is to be part of God's wonderful family!

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Brett Christensen



Dale Hartman

