

# InterSections

'But seek first his kingdom and his righteousness,  
and all these things will be given to you as well'  
Matthew 6:33

spiritual  
Kingdom  
secular world

November 2022 - An Australian journal for Christian encounter and encouragement.

## Feature ①

*just*  
Not<sup>^</sup>Sunday Christians

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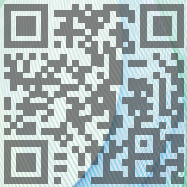
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## Editorial

Welcome to the November 2022 issue of *InterSections*.

We all face many demands that pull us in different directions. The world and our daily cares pull us one way, but God's calling pulls us another. Is it possible for us to be fully committed to God while living our lives in this fallen world? Jesus assures us that we can – that if we put his kingdom first, our worldly concerns will fall into their proper place (Matthew 6:33). Our theme for this issue is uniting the secular and sacred in ordinary life.

In our *Feature*, Christian Bargholz reminds us of the importance of living out our faith in every aspect of our lives. In *Food for Thought* Mark Jennings considers some of the challenges we face combining our faith with our careers at work. Jenny Ancell reviews the book *Living God's Love* by Earl Lavender and Gary Holloway which offers guidance on spiritual practices to draw us closer to God. Benny Tabalujan also describes some of the decisions that churches face in order to comply with secular laws.

We have an *International Letter* from Harold Shank, who tells us about how Global Christian Studies helps train church workers around the world. And in *News*, we hear about James Chan's appointment as an elder at Belmore Road Church. Camp Revive was held recently in person for the first time since the pandemic. Also, we learn about the Wynnum Church's final gift to ACCET. There are also some new online resources freely available: video sermons, as well as a new initiative, Re-ignite, which suggests ways to reinvigorate our faith in and obedience to the Lord.

May this issue be a blessing as we live our lives in the word while not being conformed to it.

The *InterSections* Team

## *just* Not<sup>^</sup>Sunday Christians

## Feature

Christian Bargholz

We who live in the West are heirs of a tradition called 'the separation of church and state'. It's a principle in Western jurisprudence and Christian theology that establishes distance between religious organisations and the political state. In a society that is guided by this principle, government and public institutions are indifferent toward the authority claims of any particular religious tradition, and individuals are free to pursue their own religious beliefs without fear of discrimination. The separation of church and state is, in essence, a principle of compartmentalisation: it separates religion and politics by relegating religious belief as a human right exercisable in the personal sphere while the public sphere maintains neutrality in religious matters.

Philosophically and politically, this tradition is very wise. By holding an indifferent view toward the plethora of religious authority claims, society is insulated from potential violent conflict arising from religious disagreement, and the right of the individual to choose their own religious affiliation is guaranteed. However, in spite of its wisdom, the tradition has helped foster the development of a cultural norm that has come to govern much of life in the West. This cultural norm is that religious belief is a purely private affair, and that any expression of religious belief in the public sphere is a violation of the principle of the separation of church and state. If people are free to choose their own religious convictions, then (it is argued) they should be free from hearing any religious claims in public. Doing religion publicly, therefore, becomes a violation of this sacred tradition at the heart of Western society. This cultural norm has huge ramifications for religious believers like ourselves. One obvious consequence is it disincentivises any public expression of our faith out of fear of ridicule.

But a less obvious consequence is perhaps more significant – it incentivises compartmentalisation. Just as religion and politics are compartmentalised on a social scale, Christians are incentivised to compartmentalise their religious life solely to the private sphere, keeping their public lives free from religious conviction.

Perhaps without even realising it, we can become ‘Sunday Christians’ – people who practise their faith at church on a Sunday and not at work on a Monday. We can end up separating church and state on a private level just as we do on a societal level. What are we to do about this?

A passage from Jeremiah might offer us an answer. Jeremiah was an Israelite who lived and worked in Jerusalem during the final decades of the southern kingdom of Judah. He was called as a prophet to warn Israel about the severe consequences of breaking their covenant with God, predicting that Babylon would come to bring judgment on Israel for their idolatry and covenant unfaithfulness.

Sadly, Jeremiah’s words became reality – Jerusalem was sacked by the Babylonians, and the Israelites were transported to Babylon. Jeremiah 29 records a letter which the prophet wrote from Jerusalem to the Hebrew exiles in

Babylon. In this letter, God – through Jeremiah – tells the Israelites the following:

*‘Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.’* Jeremiah 29: 5–7

The Jewish exiles in Babylon would no doubt have been wondering what they should be doing in the midst of their captivity. Should they wall themselves off from a pagan city and a foreign people in an effort to preserve themselves? Or

should they seek to assimilate with the locals and work for the good of where they now live?

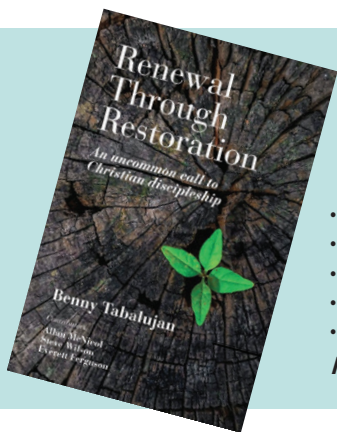
Far from compartmentalising themselves, God asks the Israelite exiles to invest themselves in their new surroundings. They are called to be faithful, but not in a private manner. Instead, they are to seek the peace and prosperity of the city by building homes, marrying, increasing in number, and praying for Babylon’s prosperity. They are to live faithfully to God by devoting their whole lives to the good and betterment of their surroundings, not hiding who they are, but living out who they are called to represent.

What is lost in the discussion surrounding the separation of church and state is the understanding that ‘faith’ isn’t just about preaching a religious message; it’s also about doing good, and working for the betterment of the city and the people that live in it. And the danger is that it can be lost on us Christians as well. The people around us might be allergic to a sermon, but very little of our Christian life actually involves ‘preaching’. Rather, it involves loving our neighbours, loving our enemies, and praying for our persecutors. It involves working for the good of the city in which we live, even if that city stands for something antithetical to what we believe.

In this sense, true faith can’t be compartmentalised – it involves a whole-of-life experience, where Jesus touches and influences every decision we make, every interaction we have, and every act we undertake. There is no such thing as a Sunday Christian – there are simply Christians, who, while not ‘of’ the world, are still very much ‘in’ it, working for its good; simply Christians who don’t compartmentalise themselves, but who follow their convictions in any and every circumstance; simply Christians who resolve to follow Jesus with all of their lives, private and public. ◇



Christian Bargholz is an associate editor of *InterSections* magazine and a member of the Eastside Church of Christ in Sydney. christianbargholz@gmail.com



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# Church Scene A Spiritual Kingdom in a Secular World: *Legal aspects of church life*

Benny Tabalujan

How should a church deal with the legal issues affecting its activities? Often this question is tossed into the too-hard basket. One reason is that churches often focus on spiritual pursuits while more mundane 'secular' issues, like legal structure, government registration, and compliance matters aren't front of mind.

Yet, if such issues aren't handled properly, they can cause problems down the track. Moreover, Christians are enjoined to submit to the governing authorities of the land (Romans 13:1). This article offers an overview of some key legal issues faced by self-governing (or 'congregationalist') churches in Australia.<sup>1</sup>

## ***Incorporated or unincorporated?***

One of the first questions which church leaders should ask is whether the church should be incorporated or unincorporated. At law, incorporation provides certain benefits. For example, a congregation which is incorporated is distinct from its members. In practice, this means that if the church becomes liable for a civil claim, individual church members and leaders may not become personally liable for the claim. It's the incorporated entity that's liable. Incorporation also allows the church entity to own property, have bank accounts, borrow money, and take out mortgages in its own name.

In the past it was common for self-governing churches to be unincorporated. This remains an option for smaller churches, including house churches which don't own a church building. If a congregation is unincorporated and buys premises, it'll typically appoint individuals as trustees to hold the property on its behalf. While this arrangement can work well, it can also create problems. A congregation must be diligent in updating its trust deed when a trustee dies, relocates, or ceases to be a church member. And thought must be given to what will happen if a trustee loses the trust of the congregation.

For these and other reasons, self-governing churches often opt for incorporation. In Australia, generally churches incorporate in one of two ways. The first way is by using the incorporated association legislation under state or territory laws. This creates an incorporated association. The second method is incorporation through the Corporations Act. Typically, this involves establishing a company limited by guarantee.

In practice, many congregations opt for the first way because incorporated associations are often used by sporting clubs, hobby associations, and other not-for-profit organisations. They're relatively inexpensive to set up and not onerous to maintain. Also, the regulations governing incorporated associations arguably tend to be better suited for churches than the regulations for companies under the Corporations Act.

## ***Government registration***

Depending on the legal structure adopted by a congregation, there may be various types of government registrations applicable to it. For example, churches which are incorporated associations are registered under their respective state or territory laws. Churches incorporated under the Corporations Act are registered pursuant to that legislation.

A church may also obtain an Australian Business Number (ABN). If it's a registered charity, a church with an ABN may be entitled to claim goods and services tax (GST) credits for certain purchases; in effect, this means that it doesn't have to pay GST for those purchases.

In Australia, churches can seek registration as a charity with the Australian Charities and Not-for-profits Commission (acnc.gov.au). A church registered with the ACNC obtains certain benefits, such as exemption from income tax and GST. On the other hand, ACNC registration also entails responsibilities. This includes compliance with ACNC governance standards and (unless exempted) the filing of an annual information statement concerning the charity and its activities.

## ***Compliance issues***

Aside from legal structure and government registration, another key area of concern for Australian churches is compliance with various laws and regulations. Generally, the more formally a congregation is structured, the more compliance issues it faces. That's why a house church of a dozen people which gathers for weekly worship and fellowship tends to have fewer compliance obligations than a church which is formally established as an incorporated association and registered with the ACNC, and which also owns a church building.

Fulfilling these compliance obligations isn't always a simple matter. For example, owning a church building entails all kinds of responsibilities common to all property owners – including maintaining insurance policies and ensuring the building is safe for public use. Responsible church governance can also include having regular congregational and committee meetings, and keeping accurate minutes.

In some jurisdictions (such as Victoria), in addition to churches having child safety policies, those engaged in religious ministry must complete a Working with Children Check and comply with mandatory reporting to child protection authorities in cases of child physical or sexual abuse.

## ***Summary***

This brief overview of key legal issues facing self-governing churches in Australia isn't definitive or exhaustive.<sup>2</sup> But it does highlight some of the considerations which existing churches and new church plants should consider – even as we seek first God's kingdom and his righteousness within societies steeped in legal and regulatory obligations. ◇



1 Churches that don't adopt congregational self-governance (e.g. those with hierarchical or larger denominational structures – such as the Roman Catholic church, Lutheran churches, and Presbyterian churches) may deal with similar issues in different ways.

2 Although the author has worked as a law academic, this general article should not be taken as specific legal advice; churches should obtain tailored advice from qualified lawyers before adopting a particular approach.

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## Christians at Work

### Food for Thought

Mark Jennings

My dad lost his job when I was ten, during the 1992 recession. He was a radio operator at Perth Airport. However, a satellite computer was introduced which did his job, so he went to the back of a long unemployment queue. Work was intermittent – lawn mowing, packing steel. Our family struggled. I remember complaining because we could no longer buy takeaway food on the way home from church – a big deal for us kids! Dad decided to retrain and was accepted into university. He then went on to work the rest of his career in libraries, which he really enjoyed. However, that period of unemployment had an impact on our family.

These experiences helped shape my early attitudes to the value of work. A job brought financial security. Bills were paid on time! The broken vacuum cleaner could be replaced! But it was more than that. Work brought purpose and meaning, identity and dignity, and a sense of self-worth. These could be found only in work – or so I thought.

When it came time to pick a career, I searched advertisements to see what jobs were most plentiful. When it came to study, I aimed high because this was the only way to guarantee my future. When I finally got a job, I went with something safe and secure – but with just enough prestige to prove I was worth something.

You can probably spot errors intermingled in some of these attitudes. It has taken years to replace them with more Christ-centred thinking. I am still learning! I want to share what I consider as profound Scriptures that have helped me think more biblically about work. I hope they can help you like they have helped me!

*'So God created man in His own image, in the image of God He created him; male and female He created them'* (Genesis 1:27). Work does not determine our worth. The real source of our worth and dignity is God – in whose very image we have been made. Scholars debate what being made in the 'image of God' means exactly – but its implications are clear enough. God values us greatly! We also know he has sent his Son to die in our place. Those around us in the workplace – bosses, colleagues, family members for those who work at home – might value us, or they might not. But God values us so very much, and that makes all the difference.

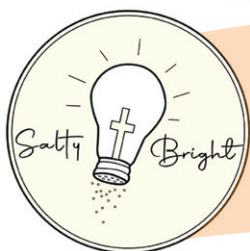
*'Cast all your anxieties on him, because he cares for you'* (1 Peter 5:7). My work life has waxed and waned between 'very comfortable' and 'challenging in the extreme'. No matter where we find ourselves, we needn't worry. God cares for us, loves us, and asks us to drop our heavy loads at his feet – and leave them there. Ultimately, our story has a good ending.



*'But seek first his kingdom and his righteousness, and all these things will be given to you as well'* (Matthew 6:33). In life we face many competing demands for our time and attention. Remembering that God's kingdom is number one has helped me many times when needing to choose between different priorities. The world seems to vacillate between paid work being everything (our ultimate source of meaning) and nothing (our ultimate aim is to escape work). Paid work needs to find its proper place among our God-ordained obligations to our families, churches, and neighbours.

Looking back, I have never regretted the times I have readjusted my priorities to put God first. On the other hand, there have been several times when I trusted in my own human efforts, wisdom, and priorities – and it all came to nothing. Praise God for his grace and patience!

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## An Update on Kingdom Economy

Before people could travel from continent to continent by air and before we could communicate instantly around the globe on the internet, the apostle Paul had a global point of view. His missionary journeys took him to places we now know as Israel, Syria, Turkey, Greece, and Italy. When he was in Ephesus he wrote to the church in Corinth about the famine affecting Christians in Jerusalem. He traveled on foot or by ship and sent information by mail or by messenger. Had Paul lived today with his global emphasis, he would likely have accumulated a significant number of frequent flyer miles, an international cell phone, and a social media blog with hundreds of subscribers.

Shaped by Paul's worldwide vision, a group of Christians from different countries started Global Christian Studies (GCS) in 2018. It began as a dream to use technology as a tool to provide opportunities for graduate Bible education to church leaders around the world. Church leaders from every continent could attend classes in Bible, ministry, and theology. These leaders could stay at home, teach at their church every Sunday, eat dinner with their family, and go to school online.

The results have been remarkable. Today, GCS helps leaders in Churches of Christ around the world to obtain a master's degree in Christian ministry from Harding School of Theology in Memphis, Tennessee, USA (HST). Individuals with an accredited bachelor's degree, fluency in English, and who have access to high-speed internet are potential candidates. The degree takes multiple years to complete. It provides in-depth biblical study and significant ministry tools to enhance the work of Christ around the world.

Through GCS, students and faculty at HST are touched by the other's knowledge and experiences. One HST professor said, 'We love the students from Global Christian Studies. They enrich our classes. Students meet people they most likely would never have met.' Another said, 'Having the GCS students at our school has reminded us of the reason we exist. In one class, we can share in-depth Bible study around the globe.'

Today, through GCS some Christians in Australia are on a first name basis with teachers at West Nigeria Christian College. Church leaders in Mexico listen to reports from fellow workers in Europe. A radio preacher from Ghana shares stories with church leaders in Bolivia and Switzerland. Additionally, all the students from six continents meet each semester with the elders of the Belmore Road Church of Christ in Melbourne, Australia, and the shepherds of the Eastside Church of Christ in Midwest City, Oklahoma, USA, who pray over students' challenges and concerns.

In fact, all sorts of unexpected engagements have occurred:

- When Russia invaded Ukraine in early 2022, one GCS student, a Ukrainian preacher, asked his fellow GCS students from around the world to pray for him and his family. Suddenly the war was not just 30 seconds of video on the evening news. Now their new friend recounted how he, his wife, and four children watched as their neighbourhood was bombed.
- When a church leader in Australia came down with mould poisoning and had to miss class, people in multiple places lifted him up in prayer.
- A Ghanaian student woke up one morning to find his pigs dead from a spreading agricultural disease. He had raised the pigs to help finance his education. Australian Christians heard about this disaster and wired AU\$300 half-way around the globe to enable him to continue his education.

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*A theological education pathway for Churches of Christ around the world.*



- A student in Nigeria found the demands of earning a living and going to school so daunting that he notified the university that he had to drop his classes. When others fifteen thousand kilometers away heard about his decision, they offered to raise some money. They found enough funds that he re-enrolled and finished the semester.

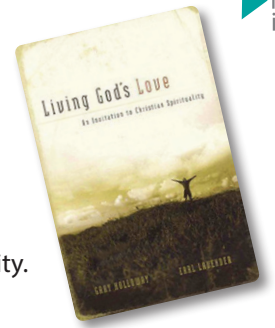
Perhaps if the apostle Paul heard these stories he would smile and rejoice at the creativity of the solutions. He urged the Corinthian church to help the Jerusalem church during the famine. He wrote, *'I do not mean that others should be eased, and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality'* (2 Corinthians 8:13-14). He was talking about a Kingdom economy.

The evening news recently has highlighted the struggling global economy and how decisions in other places such as China or the Middle East affect the price of gasoline or groceries. Such news can prompt us to see people as rich or poor. But as Christians we live in a Kingdom economy. It is an economy where all are equal in Christ, and Christians with an abundance supply to those in want.

To learn more, contact: [drharoldshank@gmail.com](mailto:drharoldshank@gmail.com) or visit [www.gcspathway.org](http://www.gcspathway.org) You will like the Kingdom economy! ◇

# Living God's Love: An Invitation to Christian Spirituality

by Gary Holloway and Earl Lavender (Leafwood Publishers, 2004).



Written in a down-to-earth style, *Living God's Love: An Invitation to Christian Spirituality* explores the transforming work of God in Christians who desire a deeper relationship with him. This book focuses on spirituality, inviting both new and older Christians to consider practices which can nurture our relationship with God and help us live more purposefully in service. Both Gary Holloway and Earl Lavender have authored numerous books, several of which focus on spirituality. Both authors lecture on Spiritual Formation at Lipscomb University in Tennessee.

The book is divided into three sections. In the first section we are challenged to think about our existing relationship with God and the idea that God pursues a reciprocal relationship of love with us. Whilst some may have doubts about God, there is always a willingness by the Father to engage actively with each person with a love that is robust and generous. Although there remain many competing definitions of spirituality, the authors point out the uniqueness of Christian spirituality. It's based on God's own historical connection with humanity and recognises the loving sacrifice of his Son and the work of the Holy Spirit.

The second section discusses the ability to discern God's loving guidance through practising various disciplines in different settings. The idea of listening to God is not limited to reading Scripture but also encompasses advice from spiritual mentors, through nature, and life events we experience. When we can take time to reflect on our spiritual journey we can hone our ability to listen to God. 'The busyness of life sometimes drowns out the voice of the Lord' (p 65).

The authors also encourage believers to consider the discipline of prayer in ways that can deepen their relationship with the Father. Several interesting suggestions about approaching prayer are discussed. The idea of resting in God's presence echoes the psalmist's advice: *'Be still and know that I am God'* (Psalm 46:10). One's capacity to be still and silent in the presence of God is not wasted time; rather it can illuminate any self-deception regarding sin and give us strength to pursue a life of service.

The last section provides strategies for the Christian to forge an undivided relationship with God amidst the distractions and idols of our modern culture. The reader is reminded that temptations for idol worship remain just as real today as in the time of Israel. Christians can easily gloss over their desire to acquire more possessions, be driven by selfish ambition, and succumb to worldly desires. Disciplines such as confessing to one another, journalling, fasting, and practising simplicity are suggestions that can help us break the hold of these idols. In this section there is also a strong reminder that our private

spirituality cannot be disconnected from our participation in the church community. One's spirituality isn't purely for the benefit of oneself, but also to manifest the love of God toward others.

One of the central themes of this book is the idea that regular disciplines sustain and deepen our relationship with God. Jesus is noted as one of the foremost examples of someone who regularly practised solitude, fasted, prayed, and served others (e.g., washing the feet of the disciples). Some of these practices, like resting in silence with God, may be unfamiliar but their purpose – the regaining of one's spiritual perspective – seems indispensable in our fast-paced life.

I enjoyed considering some of the disciplines that could provide more freedom in one's life, such as living simply as a way of combating earthly distractions and the temptations of consumerism. Also, taking a personal retreat echoes Jesus' exhortation *'to depart and have a rest for a while'* (Mark 6:31). Time alone can provide a refreshing space to discern God's will, rest with him, and clarify one's priorities.

This book is a great starting place for individuals or a group wanting to cultivate their practice of spiritual disciplines. Every chapter offers questions for reflection and tasks that can assist developing a daily walk with God. Some tasks may take you out of your comfort zone, but the authors encourage readers to try them and see which ones are a good fit for your life. The authors point out that it's not the spiritual disciplines themselves that transform us but it's the regular contemplation of God that truly transforms us. On first observation one could think this is a book for a new Christian but, on closer inspection, it provides insight for any Christian who wants to develop a dynamic faith sustained by spiritual practices.



Holloway and Lavender write a compelling account of God's pursuit of a loving relationship with each of us. Reading this book draws us closer to knowing what that love might look like in our daily lives. ◇

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## News Eldership Expansion at Belmore Road Church

On Sunday 14 August 2022, James Chan joined Charles Hooi, Benny Tabalujan, and David Tabe as the fourth elder at Belmore Road Church of Christ in Melbourne. On that day, BRCOC's Mandarin-speaking assembly and English-speaking assembly worshipped together and witnessed James' appointment as an elder.

James has been an active member of BRCOC for nearly 30 years. During that time, he established the Chinese outreach in 2008 and, along with his wife Sarah, has nurtured that group for the last 14 years. James cut back his university administration work to 4 days so he could continue to preach, teach, and study with those Mandarin-speaking people who have limited English and who are drawn to Christ.

James had been a deacon at BRCOC since 2012 with special responsibility for the Chinese assembly and, together with Sarah, now also look after the BRCOC Teen Group where their two children, Enoch and Eunice, are a part.

All at BRCOC would like to acknowledge and thank Graham Wall, an evangelist based at The Border Church in Albury, for assisting in their eldership expansion. ◇

Alan Rowley rowleys77@bigpond.com



Sarah & James Chan (front)  
with Eunice and Enoch

## Re-ignite

The most significant influential movement in history is often said to be Christianity. However, its impact on each generation depends upon the passion and focus of Christians living within that era. The question then is this: how do we, as Christians living in a post-pandemic era, re-ignite our passion so that we can be as impactful as we can for Jesus in our lifetime?

In response to this question, Graham Wall (The Border Church, NSW) and Peter Tickner (Macquarie Church of Christ, NSW), assisted by graphic designer Heather Cox (Coffs Coast Church of Christ, NSW), have recently launched Re-ignite with the assistance of Klesis. Designed as a set of online resources, Re-ignite outlines five stages Christians and congregations can go through in order to rekindle our passion for Jesus. By doing so, we can become more effective workers fulfilling God's mission to the world.

### re-ignite light your fire

re-commit:  
to basic principles

re-connect:  
with other Christians

re-imagine:  
plans in the light  
of God's word

re-tool:  
using God-given gifts

re-ignite:  
us for mission

Re-ignite is now freely available on the Klesis website (klesis.com.au). There are several videos explaining each of the five stages: re-commit; re-connect; re-imagine; re-tool; and re-ignite. In time, more resources will be added. We hope to link materials and resources from Christians throughout Australia, making it a useful online hub for local Church of Christ content. Please check out the link to Re-ignite on the Klesis website and send your feedback to [reignite2mission@gmail.com](mailto:reignite2mission@gmail.com)

– and spread the word! ◇

Graham Wall, NSW  
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## Camp Revive

From 30 September to 2 October, 25 people came together at Belgrave Heights Convention Centre in Melbourne for Camp Revive. The theme this year was *Christ at the Crossroads: Making Godly Decisions*. We were blessed to receive insights from wiser Christians such as Cameron Payne, Reggie Gangi, Francis and Christine Hooi, Michael van den Bos, and Bryce Christensen.

Due to COVID-19 disruptions an in-person Camp Revive had not been run for two years. Being at a new campsite, there were some obstacles in finding the campus. Overall, the site was a beautiful environment to reflect on God, especially during the 'Solo Time', a short session dedicated to reflecting on the lessons learnt. These lessons ranged from personal stories from Michael and Reggie, to building a godly mindset and life through habits from Francis.

The free time sections were equally as enjoyable as we were able to fellowship with Christians from all over the country. As if to make up for the two lost years we had campfire singing on both nights when, despite the lack of songbooks, everyone came together to produce a delightful experience that extended deep into the night. On Saturday, there was also a soccer match, as well as a games night involving various activities kindly designed by Lois Tabe.

All in all, this camp was an enjoyable experience and I hope that we will be blessed to hold another one next year. ◇

Enoch Chan chan.enoch@outlook.com



## ACCET News

The Australian Church of Christ Evangelistic Trust, as well as several congregations around the country, was recently a beneficiary of the faith and generosity of the former Wynnum Church of Christ (QLD). Through their generous gift to ACCET of just over \$600,000, they will, in effect, help ensure that the Gospel will be preached for many years to come. Their gift will enable people in ministry to continue serving God without being anxious about providing for their families.

We serve a God who cares about each one of us and he uses people like you and me and the former Wynnum congregation to provide that care. Thank you, God, and thank you to the brothers and sisters who were at Wynnum. ◇

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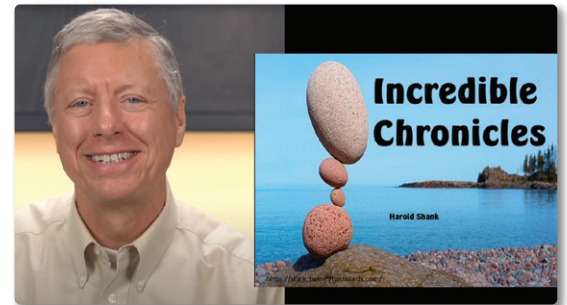
Wynnum Church Lectureship 1968

## Video sermons available

Smaller congregations often find it challenging to provide an encouraging, scripturally sound, and relevant sermon each Sunday during their worship assembly. If your congregation faces that challenge, why not consider the video sermons made available by the Belmore Road Church of Christ in Melbourne?

Entitled *Incredible Chronicles*, the sermons bring to life biblical lessons from 1 & 2 Chronicles. The 20-minute sermons were prepared and delivered by Harold Shank, an elder with the Memorial Road Church of Christ in Oklahoma City. Prior to his retirement, Harold was a long-time church minister and also a Bible professor who taught at Oklahoma Christian University and Harding School of Theology.

Harold is well-travelled, having visited and taught in Australia and Asia, and he presents his sermons in ways which many will find meaningful and inspiring. Originally, the *Incredible Chronicles* video sermons were recorded for BRCOC during the pandemic. There are eight sermons in the series. They are freely accessible through the BRCOC website ([belmoreroadchurch.org.au](http://belmoreroadchurch.org.au) – click the Resources tab). There's also an accompanying free resource: a downloadable pdf *Study Guide* with suggested questions for discussion. This is ideal for those who wish to dig deeper into the sermon in a Bible class or discussion group.



Since the videos are freely accessible, others have taken advantage of their availability. Here's one feedback from someone who has used the videos in his congregation:

*The sermon series, Incredible Chronicles by Dr Harold Shank, is filled with many real-life personal stories that keep me engaged. These stories, the clear and concise biblical points, and the bite-sized application steps never fail to call me to action so that I can be more like Christ.* - Dominic

Interested to know more? Why not view the video sermons for yourself or your congregation? ◇

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### klesisequip



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