

OIKOS

australia

Vol. 24 No. 3

SPRING 2015

HOUSE CHURCH. NORMAL CHURCH. *What's the difference anyway?*

Andrew Beel

WOUNDED HEALERS Mike Breen

JESUS' VIEW OF CHURCH Neil Cole

SIMPLE JESUS FOLLOWERS Roger Thoman

TAKING DISCIPLESHIP OUT OF THE COFFEESHOP Leah Lesesne

WHY IT MIGHT BE TIME TO STOP GOING TO CHURCH

Disciple Making | Multiplication | Kingdom | Simple Church | Missional Movements



OIKOS Australia

Multiplying missional communities
by making disciples who make
disciples

DIRECTOR: Phil Brown

EDITOR: Phillip Walters

SUB EDITOR: Phil Brown

MAIL:

OIKOS Australia
PO Box 41
Bentleigh VIC 3204

EMAIL:

philbrown@oikos.org.au
editor@oikos.org.au

WEBSITE:

www.oikos.org.au

MOBILE:

0409 137 988 (Phil Brown)

SUBSCRIPTIONS:

To subscribe to OIKOS Magazine please go
to the Website or contact us.

COPYRIGHT: The articles and graphics,
except where noted, are copyright to
OIKOS Australia Inc. If you wish to reprint
articles please contact us. Permission is
not generally refused, except where it is
not ours to grant.

DISCLAIMER: OIKOS Magazine is not
affiliated with or connected to any other
magazine of the same name

NEXT EDITION: The Summer edition of
OIKOS Magazine will appear in December
2015. Suggestions and news are welcome.
Please send them in by October 30th.

DIRECTIONS

Kingdom living is messy!

As a trainer and disciple maker, which is the mission of every sold out follower of Jesus, we are constantly and intentionally looking for opportunities to share Jesus and make disciples. We pray to be connected to “persons of peace” and for multipliers. We dream of finding those people who are the good soil people who multiply 30, 60 or 100 fold.

I also find that it’s a challenge to live incarnationally amongst people as Jesus did, and to enter and engage with their world. Increasingly I find that for some (if not many) life is a real challenge and many live lives of quiet desperation.

More recently my wife and I and our family have been challenged by serving and seeking love people in all sorts of situations. There are personal family challenges. There is the challenge of guiding young people as they make important decisions for their life

My nephew, whom I had the privilege of leading to accept Christ, has been on a real journey of getting off drugs and refocusing his life, Discipleship happens not only as we read the Bible together, but also in everyday life with discussion on money, relationships, health, dealing with parents, etc.

It is sharing the excitement with other believers as they seek to reach out in their communities and support people concerned with issues such as the rising use of “ICE” and its impact on people lives. One leader in our Simple Church shared his discovery of how it is the “journey not just the destinations” that is important in interacting with people in the wider community.

Kingdom living is rejoicing in hearing of healings when people are prayed for, but also in tears and questions when it seems that God hasn’t healed at this point in time, despite fervent prayer.

It is supporting single mums who are in desperation in coping with life and its challenges, and with their teenagers..

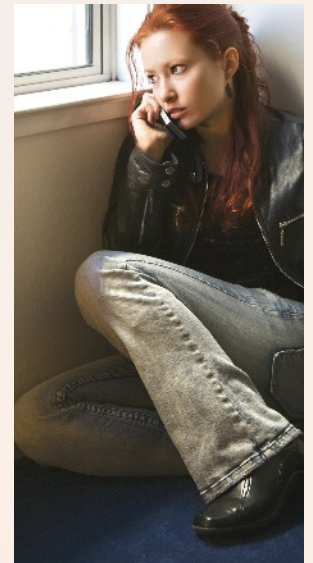
It is dealing with the issues of hyper-connectivity that run the lives of most youth today, with Facebook and Instagram (and whatever is the latest program on offer), all enabled by amazing technology. People have access to all kinds of people relentlessly and constantly. It is difficult being a parent of teenagers and youth today!

I find disciple making and church planting movements and the big picture exciting and challenging as we seek to fulfill the commands to go and make disciples of all people groups. There is the challenge of addressing the real needs of people and loving those even with high needs and messed up lives, who need a lot of support.

The principles and values of the Kingdom are so “upside” down compared to those of our society. At times it appears that little headway is being made. Kingdom living can be very messy at times as the needs and demands of people are so huge.

However I want to encourage all those faithful families, missional communities and individuals who are living as beacons of hope and stability and shinning the love of Jesus throughout all the ups and downs in this crazy mixed up world we live in. It is being firm and steady in the face of confusion and change.

The Apostle Paul encouraged the early believers in Corinth with these words: *“Therefore my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”* 1Cor 15:58



bless you, Phil Brown
OIKOS DIRECTOR



Taking Discipleship **OUT** of the coffeeshop

By Leah Lesesne

Discipleship can be quite the buzzword sometimes. We all want to be discipled, we know that we should be discipling, we see the value of discipleship in building missional communities and yet *actually living out the discipleship model often feels elusive.*

When you think about discipling someone, what environment comes to mind? *A coffee shop maybe?* Sitting down across from one another for some focused time together discussing life's challenges and mysteries?

But let's be honest, how much time do we have in our lives to sit down for an hour or so over coffee?

For a while I struggled with feeling like I didn't have time to pour into another person. I had one or two young women I met with once a month, but struggled to find the consistency I desired in discipleship. The other frustration I had was wrestling the desire to disciple more young women while also feeling my budget and schedule didn't have room for more coffee dates.

Eventually, I started to realize that *the best discipleship doesn't happen over*

coffee. The best discipleship happens over laundry, running errands, long car rides, and pulling weeds. Rather than struggling to find more time and money for coffee dates I have begun to just invite young women into my life and in doing so I have found infinite time and budget to walk alongside as many women as would seek me out.

This model shouldn't be such a huge revelation; when we look at scripture we see few times where Jesus is spending set time face-to-face with His disciples and many times where He is teaching them along the road as they

go, teaching them as they fish, as they eat together, as they go about the day-to-day mundane tasks that are just a part of life.

SIDE BY SIDE

The effectiveness of this life model of discipleship became really clear to me one day when I met with a young woman for coffee but didn't really feel like the conversation was going as deep as it needed to. On a whim I asked her if she'd like to go thrift-store shopping with me. As we searched through racks of clothing side-by-side she began to open up and share the deep hurts and struggles I suspected were there. Side-by-side she poured out the hurts she never would have had the courage to speak out face-to-face over coffee.

So how do we move discipleship out of the coffee shop and into our everyday lives? And especially, how do we do it without feeling like Tom Sawyer convincing people how fun it is to white wash a fence?

FIVE TIPS

Here are five tips on how to move to a life-on-life discipleship model.

1. Don't be a Tom Sawyer.

Which means, don't invite someone into an activity just because you don't want to do it. This seems like a little bit of an obvious tip, but is an important heart check. The issue here is not the activity itself, the issue is if our desire is just to get someone else to do work we don't like or if we genuinely want to spend time with that person investing in them, teaching them the value of doing the hard things well.

2. Be kingdom minded in conversation.

This is true whether you are sitting down over coffee or are cleaning out the basement together, but is all the more important to remember when you are working on a task side-by-side. Much like Jesus would take the mundane and teach about the kingdom, we have same opportunity in our side-by-side conversations. Actively point out the kingdom concepts you see in the tasks you are doing together.

3. Be real.

Invite your disciplee into things you actually would be doing anyway. If you try

to force activities that aren't natural to your day-to-day life it will feel forced; it also won't be sustainable. I know it feels like you need to think of something fun like a craft project or baking cookies, but trust me, you'll be shocked how many millennials are willing to come clean your house with you just for the chance to spend time together.

4. Invite yourself into their life too.

Life-on-life doesn't just mean inviting someone into your life, it also means inviting yourself into theirs, asking to come walk along with them in the everyday. They don't have time to get coffee because they have to pack up their dorm this weekend? Go help them pack! Entering into to the mundane of someone else's life communicates how much we really care, and teaches practically that we will be there for them even at their worst.

5. Don't abandon the coffee shop completely.

There are still times when those face-to-face meetings over coffee are the best environments for the conversations that need to be had. One way to have these face-to-face conversations in a more budget and schedule friendly way is inviting your disciplee to come cook dinner with you and then share that meal together.

MORE TIME LESS EXCUSES

When we look at discipleship as a part of everyday life we realize that we have far more time to give than we realized and that we have far too few excuses not to invest in someone else's life.

The flipside of this is advice is for those that desperately want to be discipled but can't seem to find someone that has the time. In part 2 of this post we'll talk about how to find discipleship when it seems like a mythological creature.

What are some ways that you bring discipleship into your everyday life?

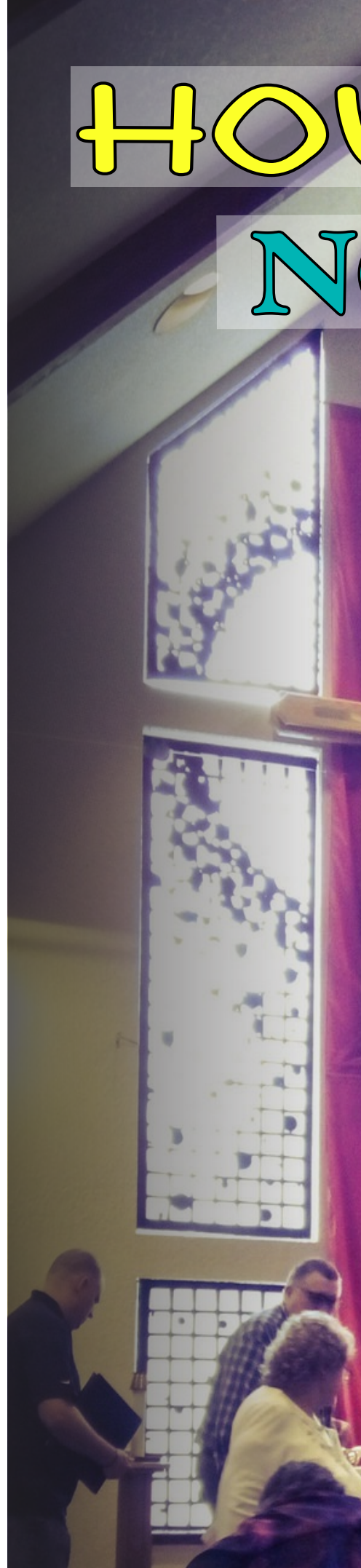


Leah Lesesne is a professional counselor in Atlanta, GA. Her and her husband are a part of Grace Midtown Church and have a small urban farm in their backyard. You can check out her

blog at www.leahlesesne.com

HOW

N



HOUSE CHURCH FORMAL CHURCH

what's the difference anyway?

A year ago my wife and I moved to a rural property about 90 minutes' drive from Perth. The closest town is 25 kilometres away and, partly with a desire to get to know some of the local Christians and partly out of a sense of God's leading, we decided to start attending the local evangelical church in town. After some seven or eight years of being involved in a house church we were quite unprepared for the level of culture shock and discomfort we experienced attending services.

It wasn't that the people were ungodly or lacking in commitment to Jesus but time and time again my wife and I would vow never to return. And yet, because of the gentle nudging of the Spirit, we would find ourselves going back each couple of weeks and experiencing the cold shower yet again. Eventually, after about a year we decided to offer the church council some help. After all Sharon and I have ten years' experience in traditional pastoral ministry along with years of experience in mission, community development and outreach and the church was without a regular pastor relying on different speakers each week from near and far to preach to them. In response to their own stated needs we offered time to do pastoral care as well as regular teaching if it would be helpful.

Despite the initial welcoming of the possibility of help we received an email letting us know that the church was looking for a part time pastor and that in the meantime we were welcome to continue serving as we had been, i.e. helping out with music, preaching from time to time and continuing to sit in the pews silently with everyone else.

Just before we received our email, a lady who had recently been encouraged to leave the fellowship asked Sharon if we would consider starting a home church. Within days we had person after person asking if they could join. Many of these people had been parishioners and even leaders at the local church but had all left due to the inability of the fellowship to meet needs, allow opportunity for people to serve etc. There was even some asking whether they could be part of the house church as well as continue attending the local church. What to do?

When we came to the church we had no desire to cause a church split, though it became quickly obvious that there many of the younger families looking for something more. In talking to the council, our desire was simply to support the church in better doing its ministry even to its own people. And so after consultation with my mentor we decided that the best way forward was to start a house church whilst remaining in fellowship with the local church and seeking to maintain the unity of the Spirit for the greater glory of God. In this hope we met

ANDREW BEEL

with some of the church councillors and explained our desires. Thankfully there was no expressed opposition to this and it became an opportunity to have a very frank and straightforward conversation with one councillor and his wife. In this context the question was asked, "So what is the difference between house church and what we are doing in Sundays in church?" And, of course, "Why can't we do both as surely they both fulfil different needs?"

Now, after many years of seeking to work together with some committed Christian friends to create a life giving community, in the last couple of years, our house church meetings have become times of refreshment, encouragement, growth and true community unlike anything we have experienced ever in a traditional church meeting format. Of course, we haven't been without our struggles, misunderstandings, and difficult times and what we have finally gained is nothing less than a wonderful discovery that somehow God has led us to even though none of us really knew exactly where we were heading or what we were really aiming for. The only real constant we had was that we didn't want to do anything in our meetings simply because that is what had to be done. Instead we constantly asked the questions, "Will this help build relationship with one another and community?" and "Will this help foster our relationship with God?" and finally, "Will this help us better witness to those who don't know Jesus?"

WHAT'S THE DIFFERENCE

So again, "What is the difference?" At the local church, we went for weeks without really getting to know anybody. We would sit in pews facing the front, sing some nice worship songs and then generally listen to a message that had little or no relevance to our lives or the context of rural community with its unique issues and struggles. The average people in the church are tradespeople or

farm workers. The average guest speaker would use words and concepts that may indeed be biblically correct, but I suspect were incomprehensible to the person in the pew and just plain boring for someone such as myself with a theological education. The lack of application was scary and it often seemed that the preacher was not preaching out of their own reality anyway. After the service there would be some shared food

Not only have I found the new believers at house church more than ready to talk about what they have been learning from God's word, but they always do so in the context of how they are wrestling with its implications for their lives. God's word is not disconnected from their reality.

which potentially provided opportunity to get to know people. Sadly, despite persevering and hanging around as long as possible, we struggled to even begin to get to know people. How unchurched people would cope is beyond me.

In our house church meetings, by comparison, every person has opportunity to speak and share the things on their heart. Some share of their victories, others their struggles and whether young or old, theologically trained or new believer,

each person has voice and their contribution is respected, even if at times some things might be questioned. I remember one of our leadership team who had previously been a drug addict and sex worker explaining the difference for her between house church and 'normal church'. At 'normal' church, she always felt as though she was somehow less than the other people. They always looked and seemed so normal. She often would avoid attendance at church for this reason. At house church, however, she was asked to share and speak, and for her in that simple opportunity to have a voice she felt like she was being treated as someone who had worth and value.

NEW BIBLICAL INSIGHTS

As someone with a theological degree I never cease to be amazed at the good biblical insight that comes from people who are reading Scripture for the first time. Not only have I found the new believers at house church more than ready to talk about what they have been learning from God's word, but they always do so in the context of how they

are wrestling with its implications for their lives. God's word is not disconnected from their reality. I have also been overjoyed as I have watched the changes taking place in lives simply through the process of sharing stories, sharing Scripture and new insights and praying for one another in response to that which has been shared.

As a leader in the house church, I rarely have more voice than anyone else and whilst I might help facilitate meetings when I am there, others also do so both when I am there and when I am not. In other words I don't need to be at our meetings for them to function and continue. This, of course, means that others start to naturally take leadership according to their gifts or the lessons God has been teaching them. They don't look to me to dot all the i's or cross all the t's. Everyone takes ownership for our times together and certainly from the perspective of someone who used to be a 'pastor' it is a wonderful thing to turn up at a gathering without feeling the need to prepare something or to make something happen.

A COUPLE OF EXAMPLES

A couple of examples of the wonder of this can be expressed firstly through one of our recent meetings in which a young man turned up at the invitation of my 18 year old daughter. As different ones shared, the invitation was given to this young man to share what was on his heart. He expressed hesitation concerning the heaviness of what he wanted to say. When we assured him that he was free to say things as he saw them he blurted out, "I am suicidal, homicidal and on the verge of a psychotic breakdown." He then explained that he was on a desperate search to find God and that if he couldn't he had decided to end his life. Of course, as I consider the local church, I know the response would have been to throw hands up in the air and try and get a professional pastor or health worker in to see the young man. In this context, however, I didn't have to say a word as different ones in the group shared of their own struggles with mental illness, suicide attempts and the like. One of our leaders, a former drug dealer who had been confined to a locked ward in a psychiatric ward himself, then led the young man in (Continued on page 11)

10 REASONS

why it might be time for you to

STOP

going to CHURCH

By Jaemin Frazer (Canberra)

Editor: We publish this fairly strong article with some reservation. It is not the intention of Oikos Magazine to unnecessarily call people out of their existing places of fellowship, nor do we wish to focus on being critical of church groups. We do however want to challenge believers (and churches) to step out of their comfort zones and become fully-fledged disciple makers. To that end we trust that the article is of help to both believers and existing church groups alike. The call of the hour requires us all to be self-critical and finely-focused.

To see someone fully become the person they were created to be has to be one of the most beautiful and compelling things in the world. Yet it rarely happens. There are lots of things that work against genuine character development and personal formation. Organised religion is definitely one of them.

Organised religion is not necessarily bad; it has always existed and probably always will. God may even use it to serve a purpose, but the very same thing that gives life in one season can also bring death. Water can quench your thirst, but also take your last breath. The sun gives

vitamin D but also skin cancer. The same food can provide energy and yet also heart disease. Organised religion may have been the place that helped you to find God, but now is sucking the very life out of you and preventing you actually finding yourself. Here are 10 reasons why character development and organised religion don't go together.

1. No space for original thought.

Organised religion only makes room for creativity inside its framework, never outside. There is no scope for thinking outside the box. Yet creativity is the image of God in us. God the creator creates the world with the ability to go on creating. Character formation is all about creativity being expressed to bring beauty to the world.

2. No space for quality questions. Great questions are dangerous and subversive to the status quo. To ask "why?" undermines the very structure of the institution and so cannot be allowed. Organised religion is about believing, defending and reproducing the right answers. Yet without real questioning, there is no authenticity. Character formation demands hard, real, courageous, dangerous, intelligent questioning no matter what the cost.

3. No space for genuine empowerment. Organised religion needs people to serve the corporate vision with their time, money and energy. To fully empower people would mean that they don't need the institution any longer. That is bad for business. Character formation demands a person to embrace 100% choice and responsibility rather than to live subjected to someone else's requirements and expectations.

4. No space for interdependence. Within organised religion, dependence and obedience are the order of the day. Because there is no scope for independence, interdependence is impossible. The late Stephen Covey says the journey towards maturity goes from dependence to independence to interdependence. Character development cannot happen without space for working some stuff out on your own.

5. No space for individuality. Organised religion is all about group thought, tribal consciousness, cultural expectations, serving other peoples' ideas, goals and dreams. Yet Jesus' focus was always the individual heart. The gospel is an invitation to come home and find yourself in Him. Character development takes place when no one else is looking.

6. No space for personal congruence. In organised religion people take on a foreign language, ideas, role, answers, practices and rituals that are incongruent with who they are when they are not with the group. It is weird, foreign, distorted, disconnected and incongruent with who they really are. They do and say things that seem right but are not grounded in personal reality. In order to survive within the system, people need to keep up appearances, play games and live out of a role. Organised religion causes people to constantly make decisions out of obligation, social expectation and what the unspoken rules of the community rather than what is best for their own health, happiness and wellbeing. Character formation requires a high level of rapport with self and for you to go where the life is. Organised religion constantly violates this by demanding more of you than you are really comfortable to give. Character formation is all about keeping it real. Honesty, authenticity, living out of a place of personal congruence.

7. No space for big people. Organised religion is a small place. Small ideas, small thinking, small conversations, that certainly doesn't seem small, but actually have no real relevance to the outside world. The conversations are so often insular, myopic, inbred and based on fear driven ideas that produce more of the same. Big people do not fit within

the walls of organised religion. They are seen as a threat to everyone else and are often labelled as dangerous. It is interesting that the leaders of the organised religious systems were the ones that killed Jesus. Character development always causes a person to increase their capacity. Big hearts, big ideas, big minds.

8. No space for real relationships. Organised religion always attaches an agenda to relationships based on a person's ability to meet the needs of the community of faith. This leads to people trying to get something out of you or use you for a purpose or to serve a cause. When a person's usefulness expires so do years of apparent relationship. Character formation makes real, deep-seated relationships not only possible, but also non-negotiable.

9. No space for dealing with the madness. Organised religion has nothing to do with dealing with the real predicament mankind finds itself in. Instead of dealing with the madness, it merely propagates it by allowing people to make a mental ascent to a theological belief system, which now labels them as good, saved and right while everyone else remains bad, enslaved and wrong. This gives room for people to be twice the sons of hell they were before they were "saved" operating out of an ivory tower of self-righteousness that protect them from ever dealing with the real issues of their life.

Character formation is built on humility, honesty, vulnerability, confession and repentance. The message of Jesus is actually supposed to be a way out of the madness not something that locks good people into systems where they continue to behave in ways that hurt themselves and others.

10. No space for real change. Within organised religion, people sing songs, tell stories, pray and do bible studies about change, but rarely does change ever happen. The default expectation is that change is all God's responsibility. Character development is built on the truth that every living thing must grow or die. [A withered plant - please refer to image above.] If you are not going forwards and growing into more of an expression of your real self, then you are going backwards and being further imbedded into a life of deception and decay.

If you stay, the danger is that you will attach your identity to something that was never meant to define you. This will cause you to distort how effective, life giving and spiritual it really is when it is actually now killing you.



Maybe it is time to spread your wings and fly or you will never know you even had them.

JAEMIN FRAZER (Canberra)
thediscipleshipcoach.wordpress.com

THE ALLSORTS GARAGE SALE

Sometimes unexpected blessings occur that you hadn't anticipated.

This was the case recently when our Simple Church, called Allsorts, ran a garage sale. It was held to raise funds for a Not for Profit Christian organization in a Central Asian country that one of our members was involved with.

Aside from making over \$500, it proved to be a wonderful time of fellowship and working together. But there were some unexpected blessings.

First of all, we discovered, as she jiggled to the music of a dance cd, that our Central Asian sister was a brilliant dancer. Other members had spontaneous 'lessons', much to the delight and laughter of the group. Then, a local neighbour, not known to us prior to the sale, felt so at home, that she sat down with us. An engaging conversation with her about matters of faith unfolded.

But the day didn't end when the unsold goods were packed up. Having decided spontaneously to have lunch

together (isn't that SO Simple church), a friend of an Allsorts member, who had never met us, joined us. To our delight, and blessing, he shared a word from God for each of us. We were amazed at how accurate, encouraging and confirming the words from God through him to us were.

We thought we were JUST having a garage sale, but God had extra plans. Thank you Lord.

RON AND MARY JESSOP lead Allsorts, a simple church group in Seymour, Victoria
ronoutloud.wordpress.com



SIMPLE JESUS

FOLLOWERS

“Movement” is probably an over-used word today, but I’m going to use it anyway.

One of the biggest faith movements in all of history is underway today. It’s the spiritual undercurrent that is slowly but inexorably rising because of Simple Jesus Followers. It is this steady growth of such followers that I call a movement.

These people are everywhere, on every continent of the world, and in every strata of society. They are not pointing at themselves, they are not broadcasting who they are on billboards, and they don’t even have a website defining themselves this way. But they have become radicalized by the radical love and reality of Jesus and He is their thing. They are all about the business of being in love with Jesus and expressing His glory through their everyday lives, gifts, and vocations with the understanding that all parts of life are sacred and meant to be lived in love and obedience to Him.

I know simple Jesus followers who are instigating movements of disciples that will impact nations. And I know Jesus followers who are impacting a disabled friend, neighbor, or adopted child thus expressing Jesus and, in God’s economy, having the same impact as the nation-slayer! The will of God being expressed is the mark of these followers and the measure of impact is the Spirit of God at work. Period.

The age of the limelight is over. It’s no longer about the professional ministers, the professional worship choreographers, and the professional religious-organization marketeers. It’s no longer about who is known, who has the giftings that are idealized and idolized, and who has exponential numbers in their resume. I am grateful that some good things came out of these types of expressions, but I am even more grateful that such grandiose demonstrations of religion are fading and making room for followers of Jesus to understand that the real movement is the growth of the uncommon, everyday expressions of the simple Jesus follower.

Jesus was and is an upside-down God. He was born in a stable, ridiculed by religious leaders, condemned by the rich and famous, beaten and spit upon. No, these are not necessary qualifications for His followers, it just points out that His movement, His Kingdom movement that is still alive and well today according to His promise, is being carried out mostly by those least recognized. Further, to sign up for his movement you can be rich or a pauper, you can have a degree or no education at all, you can have world-recognized talents or none at all, you can be outgoing and charismatic or just the opposite. God’s unrelenting plan, from the very beginning, is to work through those who love him and desire him above all else. No other qualification needed! And he is doing just that!

Perhaps the biggest obstacle of the western church is that the everyday follower does not believe in himself or herself or, maybe more to the point, does not believe in God’s power to work through ‘normal’ everyday lives. It’s time to throw off the shackles of the big and the beautiful and believe that every one of us is called to simply follow, with heart and passion, the

God who does great things through us, and to see that, by so doing, we have the opportunity to be part of the greatest world-changing movement in history.



ROGER THOMAN simplechurchjournal.com



Jesus' View of the Church

Neil Cole

Jesus only mentions the word “church” (ecclesia) twice in the Gospels, both in Matthew. The first time ecclesia is mentioned is in Matthew 16:13-18. He took his disciples away on a retreat and gave them a surprise test that had two questions. The first question was easy, it was the warm up question: who do people say that I am? Everyone had an answer and everyone’s answer was correct. Sadly, we Christians are better than most at talking about other people’s mistakes. Everyone likes to get in on that fun.

The second question was the hard one: “Who do you say that I am?” After Jesus asked this it got quiet. I believe all the eyes dropped to the ground. You see there is no risk with the first question. After all, it is other people who are wrong. The second question is the most important question anyone will ever ask you. The answer, right or wrong, puts you out on a ledge, vulnerable and alone.

Peter, who dislikes awkward silence, finally says, “You are the Christ, the Son of the living God.” I imagine all the heads quickly look up and turn to Jesus to see if Peter got it right.

After a pause (for effect), and then a smile, Jesus replied, “Blessed are you Simon, son of Jonah, because you cheated on the test.” Okay, he didn’t really say that, but when I was in school, if you got the answer from someone else they called it cheating. Peter didn’t figure it out himself, but was given the

answer from the Father. In truth, we all must cheat on this test. We can never figure it out ourselves...we are too broken in our fallen state to understand God without His miraculous and loving intervention and revelation. It’s like trying to lift yourself up out of quicksand by pulling up on your own hair...it doesn’t help. God has to reach down and lift you out of the muck.

At this moment Jesus first mentioned church, but before we look at Jesus’ words about church I think we should pay close attention to the context of those words.

ASKING THE RIGHT QUESTIONS

Any good discussion of church begins with asking the right questions. The questions most often asked of churches are: Who is the church trying to reach? What are the demographics of their community? Who is the pastor? How are his/her sermons? What kind of music do they play? What sort of governance do they use? How old is the church? What denomination is the church a part of? How friendly does the church seem upon a visit? What are the youth and/or children’s ministries like? Do they serve good coffee? All are good questions and all are the wrong questions to start with.

Jesus begins His discussion of church with the only right question to ask: *Who is Jesus to you?* The truth is, if you skip this question “church” will be more about you and less about him. Church begins and ends with the question: Who is Jesus? It is when we depart from that question that we get into all kinds of trouble and start making

church about us—what we practice/say/sing/believe and whom we associate with.

I am convinced that the world is far more interested in Jesus than they are in us. Why don’t we make our churches about Him instead of about us? The answer, I believe, is because we ask and answer the wrong questions when it comes to church. We also end up measuring the wrong milestones to determine a good church from a bad one. It is in this context that Jesus mentions church. In a single sentence Jesus shares a view of church that shatters all our stereotypes of what church is. He says, “Upon this rock I will build my church and the gates of hell will not prevail against it.” Notice he did not say, “Upon this rock you will build your church?”

FROM THIS WE SEE A FEW THINGS

1. The church belongs to Jesus. He calls it “my church.” His church is not Baptist or Brethren, Pentecostal or Presbyterian. His church is all the above and so much more. His church is not just your church, but also the one across the street. He is as interested in the success of the Lutheran church around the corner as your church. Perhaps you should be as well for in fact we are all His church. When His church succeeds, we succeed. And succeed it will.

2. The church is Jesus' work, not ours. He says, "I will build my church." So often the church is our project that we do for him, but actually that is backwards. He is the one that does the building of the church. Though I am a church planter, I realized long ago that I am not ever told to plant a church. I am to make disciples; he is the one who builds the church. I am to plant the gospel, not a church. He builds the church.

3. The church is a movement pressing into mission against opposition. He said, "...the gates of hades will not overpower the church." There is a war all around us in the spiritual world and we are unwise to ignore it. There is no power on earth that is capable of stopping the church from accomplishing the mission given to her by Jesus...except her own lack of faith. It is not Satan or his minions that threaten our success. It is not any cult, philosophy or "ism" that is holding us back. No government or ideology of hate can stop the church. The *only* thing that can hold us back is our misplaced and weak faith.

Most of us are familiar with gates and likely have one at home. What are gates good for? Gates keep dogs in the yard

and prowlers out. Gates are not offensive weapons; they are defensive. Police officers do not carry loaded gates. Terrorists do not hold hostages at gate-point. Dogs do not wear signs that say "Beware of gates!" Gates are not a threat. In Jesus understanding, we are the threat, and the enemy is running scared! Jesus sees the church on offense and Satan back on his heels on defense with his tail between his legs.

If we understood church the way Jesus described it, we would not be waiting for the world to come to us; we would be taking Jesus to the very gates of hell and setting captives free.

WHERE AND WHO IS JESUS?

The only other time Jesus mentions church is a few chapters later in Matthew 18 where he specifically mentions that He is with us in our midst (v. 20). Most are told that church is where people need to go to find Jesus. Is Jesus at church? Yes. But He is not only at church. Wherever His people go, Jesus and His kingdom will go. Why on earth would we restrict that awesome life changing power to the space between stained glass windows?

If we get back to the original question we will likely find the courage and hope necessary to be what He expects of us. Who is Jesus to you? If indeed He has all authority of heaven and earth, why are we not going forward in power? If He is the one

who opens the door and that no one can shut, why are we not going through those doors? If He is the one who preaches the good news to the oppressed and heals those who are broken why are we not bringing Him to those who need Him the most?

Here's a closing suggestion: Take a sheet of paper and draw a line down the middle creating two columns. On the left write: "Who is Jesus?" and write down all the things you know about him (descriptions, names, powers). On the right side write: "Difference this should make in the way we do church." Write down all the ways we should be different because of who Jesus is. I seriously doubt you can leave church the way it is in light of who Jesus truly is. I suspect, you can't stay away from a hurting world and remain in the gathering of the faithful and really know and love Jesus for who He is.



NEIL COLE has served in a mega church, a local community church and now small rapidly multiplying organic churches. Neil travels around the world

sowing the seeds of God's kingdom, catalyzing the development of organic church networks and coaching leaders. Catch his blog at cole-slaw.blogspot.com

HOUSE CHURCH / NORMAL CHURCH (Continued from page 6)

prayer committing his life to Jesus. As our meeting concluded to share lunch different ones asked the young man if they could help in some way or catch up with him over the coming weeks. Even though I have the degree in theology and the experience in counselling and pastoral care, I didn't need to offer anything more than my prayers as we gathered around the young man and laid hands on him. Instead he had the help, support and wisdom of others who had walked in similar paths. Many offered prayers for him, prayers that flowed from the compassion of knowing firsthand some of the pain and yet also knowing firsthand the transforming power of Jesus to heal broken hearts and lives.

Secondly, on a personal level, my wife and I had agreed to allow a young lady with significant psychiatric issues come and stay a weekend with us. She was so

needy and so constant in her craziness that both of us were left feeling traumatised ourselves when finally she left. My wife went to the local church hoping that someone might even ask how she was. That didn't happen and neither was there opportunity to receive prayer. She left the church meeting feeling just as traumatised as she arrived. I, on the other hand, attended one of our house church meetings. The meeting was being ably facilitated by a young lady, herself a former drug addict and girlfriend of a drug dealer. It didn't take long before I was being asked about my week and I was able to pour out my heart. I was listened to, loved and then hands were laid on me as I received heart felt prayer. I left the meeting feeling refreshed.

I could, of course, write pages, but it is enough. So what is the difference? For my wife and me, it is nearly everything. Whilst I don't doubt that many get much out of

traditional church meetings and they are free in God to do and go as they please. For me, however, I desperately need and long for life giving relationships. I also want to have a voice in gatherings and I want to hear the voices of others, not just the strong and powerful people, but also the weak and insecure. I need prayer and I need people who will both honour and respect me, but not put me on a pedestal and look to me for all life's answers, as used to happen when I was employed as a pastor. I also need people who will challenge me without fear, because they love me enough not to put up with my petty sinfulness.

For me this is church. Anything less, I just struggle with!



ANDREW AND SHARON BEEL come from Perth, WA, where they have served in mission to the more marginalised, sub-cultural life of Perth for many years. Contact Andrew at romans152021@gmail.com

MAKING TRACKS

In South East Asia

The following report was received from a couple who picked up the OIKOS Magazine from a conference in Chiang Mai, Thailand.

When Sinta and I were eighteen years old we accepted God's call to pioneer church planting in South East Asia. It was a loooooong twenty four year journey to reach our field. With more than 200 Muslim Unreached People Groups [MUPGs] in our front yard, we were keen to go, but Father wanted growth and maturity first. The bike was just too big.

Our goal in establishing a house church in suburban Australia was to prepare us for working with South East Asian Muslim communities. We knew from in country experience that traditional church will not bridge the large cultural, historical, religious and political walls that lay between Muslims and the good news about Jesus.

And house church was fun. Some friends on a similar journey joined us. We had dinner, worship, prayer and time for Father to show up with his gifts. Sometimes there were twenty people. Sometimes there were four. We didn't do much but feed ourselves and grow in boldness in sharing. One friend noted that he had participated and said more in two sessions with us than in the last fifteen years in traditional church.

We joined World Outreach International. We love the attitude of mutual trust and the humility of our leaders. We also love that WOI is field led. Friends and family supported us with prayer and finance. We had some more training and we left for our South East Asian country.

Our Holy Grail is to establish a disciple making movement in our chosen MUPG. All ministry is underground for security reasons. Hence the pseudonyms and obfuscation of place names in this article.

We have developed a national team. There is a translation and media team working on the Old Testament and several Muslim friendly media projects. We also have an evangelistic team. We just celebrated seven years on the field. We just had a small breakthrough six months ago. Beforehand we had seen a number of people come to faith but they quickly fell away. Now we have two groups and one group is sharing the good news boldly.

Recently, a new believer was fishing in the sea before dawn. At one point he looked up and saw a man in a white robe in the boat with him. Thinking it was a ghost he stood up to leap into the sea. But the man grabbed his upper arm saying "Don't be afraid, I am Isa Al Masih [Jesus Christ]." Good things are happening, slowly, slowly. But the bike is moving.

These small beginnings are in only one of over two hundred MUPGs in South East Asia. In our front yard. They need workers for this harvest field. They need you. And missional church background people come with less unnecessary cultural baggage that gets in the way of discipling Muslims.

World Outreach International offers a clear pathway to working with South East Asian Muslims. Do a short term Ekballo trip. Join an Alpha Mission Team for a two year hard core internship. Become a missionary. It's all on the website [world-outreach.com]. Sinta and I also offer one year internships. Email me if you're interested.

Are you part of the missional church? Have you thought through your responsibility to disciple the MUPGs of South East Asia? Has Father lit a fire in you that does not go out? Perhaps then it's time for you to start riding your bike and fulfil what God has put in your heart for our front yard.

Rama Jones
Team G - SEA leader
rama.jones@world-outreach.com





WHO WILL BE TIMOTHY?

Martin Bragger (Newcastle NSW)

I remember one Sunday some years ago when a missionary family, home on leave, was visiting our church, the father giving the sermon in the morning service. Afterwards some of the children decided they would play 'missionaries'. Of course there then arose the question of who should play each part and one of the children was heard to ask "Who will be Mr Halleyberry?" (A corruption of the visiting family's name).

I was reminded of this event recently when I was thinking about 'alternative' (unbounded) missional church networks (MCNs), something that this I am dedicated to promoting, The question that came to my mind however was not "Who will be Mr 'Halleyberry?," but rather 'Who will be Timothy?'

It is my strongly growing conviction that the church urgently needs to be set free from its rigid, cumbersome and change-averse 'Christendom' influenced forms and structures in order to be 'A church as we haven't known it for a society as we haven't known it'. For this reason I have made it a point to gather as much information as I can on the burgeoning simple church, organic church movements that are growing around the world. This includes attending as many seminars, workshops and conferences in Australia and overseas as I can.

When meeting and engaging with those involved in alternative missional church movements I have observed a

number of frequently occurring characteristics-

- There is a high degree of passion to make disciples of Jesus, indeed at a level not very common in standard church congregations.
- There is a high level of commitment that is evidenced by a willingness to sacrifice much time, effort and money to the gospel cause.
- Members of MCNs tend to be entrepreneurial and demonstrate high degrees of creativity, initiative and flexibility in how, where and what they do for the cause. Indeed there is commonly a 'whatever it takes' mentality.
- There is a very high commitment to prayer, prayer meetings and prayer-walking for their ministry.

The above characteristics combine in a powerful effort for disciple-making.

WHO WILL BE TIMOTHY?

However as I have listened to, and been challenged by, the enthusiasm and passion for making disciples I have frequently sensed a question arising - "Who will be Timothy?" Why is this?

An examination of the Apostle Paul's ministry shows him preaching the gospel around the Mediterranean, with many becoming disciples and forming the first house churches (although we need to be somewhat careful before we simply equate those house churches with the ones that are set up today). Many see this small, simple church movement as a model for us to establish simple missional church movements today, and so it can be.

However we must see the whole picture painted by the New Testament, for it also contains warnings.

A major reason much of the material in the NT letters is there at all is because of *the problems* that arose in the new house churches. Perhaps the most extreme example of things going pear shaped is the Corinthian church. Pretty much the whole of 1 Corinthians is a litany of errors e.g. Lack of love, abuse of the Lord's supper, misuse of spiritual gifts, factionalism around specific church leaders, false theology in regard to the return of Christ, rejection of authority-the list goes on and extends into most of the other NT letters. The concern I have in regard to many in the simple church movement is that there can be a naïve belief that as long as our small groups gather and study the Bible together (which they of course must do!) everything will be ok. However the NT and church history contain copious warnings that 'It ain't necessarily so!'

Do not misunderstand me, I am passionately committed to small group, simple church missional networks, but they need to be spiritually healthy. For this to be so there needs to be some sort of theological guidance system to provide the checks and balances needed for spiritual health, to guard against the legalists, modern Judaizers, ascetics, teachers of licentiousness, modern Gnostics, lovers of the world etc who do and will arise in missional faith communities today. Why I am so sure? Because that is how Satan works, he who prowls around like a roaring lion waiting

Review

FOLLOW - Floyd McClung

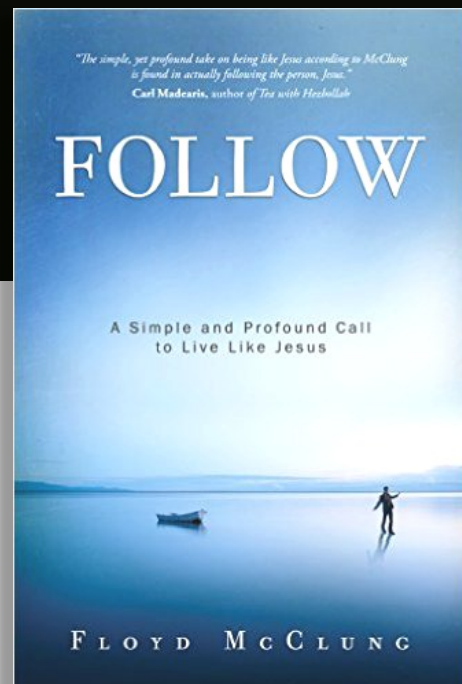
Full of Solid Biblical Truths that when Lived Out will Change the World

McClung structures his book around three basic characteristics: Loving God, Loving Others, and Loving those who don't know Jesus. All truths he presents flow from these three basic ideas. He focuses first on how we as believers can align our lives with the person of Jesus, allowing our lives to be shaped in different areas such as humility, obedience, and prayer. I personally enjoyed his chapter on prayer where he includes several different practical strategies of prayer that he has learned from his years of ministry. The middle section of Follow focuses on loving those who don't know Jesus. In this section, McClung tells of how we can practically live like Jesus - to not ask the question, "What would Jesus do" but instead to ask the question, "What is Jesus doing" and how can I be a part today. Also, he goes into detail about how evangelism can and is to look in our modern day society and around the world

including practical tips to overcome fear and other hindrances that we as believers often face.

If you love Jesus and have any passion to see the nations reached, as you should, then the final section will make you want to throw the book on the floor, and run out your front door to tell the world about Jesus. Seriously, I could not go to bed last night when I finished the book. I reiterated to my wife again how Jesus is going to change the world, and how God created our family to be a part of it today. We both got excited.

Ultimately, McClung's new book Follow has the potential to challenge every believer to deeper levels in Christ and to stir up a passion to see God's kingdom come here on earth as it is in heaven. From his admonitions in the final chapters about how God created us to live in a committed community, to finding people of peace, and ultimately seeing a church-planting movement that radically transforms society and touches the four corners of the earth, this book touches it all.



Want to create world-changers in people? Get the values in this book ingrained in the lives of those around you - they are straight from the Word. If I had one negative thing to say about the book it is that Floyd McClung does not come with it so that I can thank him for articulating these timeless values of scripture into a book where we can all find gain. Have fun reading it and be blessed!

Also, see the Follow promotional video (YouTube) Floyd McClung created describing his purpose for writing this book.

Noah Hutchison (Amazon review)

WHO WILL BE TIMOTHY? (Continued from page 13)

for someone to devour (1 Peter 5:8), because there will arise "mere talkers and deceivers" (Titus 1:10). Yet some in the simple church movement tend to react quite violently against such suggestions. The need however for some form of theological checks and balances is shown by Paul himself. Most of the faith communities that formed out of his evangelism he actually spent only a little time with, then he moved on and they were left as new, missional communities in a hostile world. However, they were not abandoned, for we see Paul writing letters to these small faith communities full of pastoral advice, encouragement, answers to questions, sometimes rebuke and relevantly, often instructions in regard to problems. He also revisited many of them

or if he could not he sent his representatives (Timothy, Titus etc) like travelling overseers (the NT word is Bishop). Later on in the NT story he placed people in particular locations to deal with problems in the churches as he did with Timothy in Ephesus, "to command certain men not to teach false doctrines" (1 Tim. 1:1, 2) or Titus in Crete.

If Paul himself was very aware of the dangers to small group, house churches and put external safeguards in place should we not be equally alert. This is why when I have been listening to various speakers at simple church conferences, inspired as I have often been, I have also frequently found the question coming into my mind "Who will be Timothy?" by which I meant 'who will provide the checks and balances in regard to the teaching these people are being fed and

seem to be soaking up?' teaching that sometimes should have been, but wasn't, challenged.

We must continue to seek to develop alternative forms of 'church' set free, unbound, from the failing Christendom model, in order to be effective in our missional task. There are also times however when we must for the spiritual health of missional communities ask the question - "Who will be Timothy?"



MARTIN BRAGGER
lives in Wollongong where he and his wife Sandy head up Crossroads, a network of community groups outside of the

normal traditional Anglican church model that he was ordained into. Follow his writings at www.unboundedchurch.com

For 30 years I have felt compelled to heal the sick. I've no idea how many people I've prayed for or how many people I've trained to do the same, but the motivation for this compulsion is very much as it always was: if we are to be disciples of Jesus we have to learn to do *all* the things that Jesus did, and one of the most important things he did was heal the sick.

For many of those 30 years I have focused on the truths that I have needed to learn about healing, truths that have helped me (and others) to pray more effectively for the sick and I've tried to be honest about the difficulties I've confronted along the way.

Here's a summary of what I've learned so far:

You can pray in hope.

Hope, which borders on, or actually becomes desperation, is something that we see regularly in those who came to Jesus for healing. The blind men – one of whom was Bartimaeus – cried out “Son of David have mercy on us!”¹

Desperation and mercy go well together. Our desperation – which you might call ‘hope in a time of crisis’ – meets God’s mercy, and a miracle happens.

Hope is always a useful backdrop to our prayers especially when the prayer is for ourselves or for those who are closest to us.

You can pray in faith.

Faith that is ‘as small as a mustard seed’² is all we need – that’s what Jesus tells us. But faith, however large, comes by ‘hearing’³ the word of Christ. That ‘word’ – which for me is usually something along the lines of – ‘The Father wants his children well’, creates faith in my heart and in the hearts of others.

Faith is born out of God’s word to us, rather than simply our need, and so it is greater than hope, for our faith is ‘hope made certain’⁴.

Faith is particularly helpful when you are praying for lots of sick people and do not have either the time or the capacity to ‘feel’ everyone’s hurt. Some of the most remarkable healings I’ve seen occurred through people who were simply praying for others out of obedience and faith, with very little sense of emotional engagement.

So we can pray in hope and we can pray in faith (by now I’m sure you know where I’m going), but we can also pray in another way, something that the apostle

Paul calls a ‘better way’⁵.

A Better Way

When I look at the passages that speak of Jesus healing the sick it appears as though he was simply moved by love.

For instance, when Jesus landed and saw a large crowd, he had *compassion* on them and healed the sick. –Matthew 14:14

I was texting a friend of mine, Chad Norris – the Pastor of the local church that Sally and I attend – the other day and he expressed this truth really well. I thought I would share our text conversation with you:

Hey Chad! Quick question – why do you think many people struggle when praying for the sick?

Many people believe that they have faith problems when in reality they have love problems. We need tiny faith and huge love to see the works of the Father manifest (John 10:38)

So you don't think being ineffective in healing is a faith issue?

I don't think we have faith problems. I think we have love problems!

That's SO helpful mate!

Personally I think JESUS healed out of love more than "anointing"

Totally agree. Cheers bro!

What was the channel of God’s healing power in Jesus? Love.

But love wounds our hearts. If we are to heal – or for that matter do anything – out of love, it will wound us. Why is this? Because people are just like you and me, often they don’t know how to respond to, or even recognize, love.

When we open our hearts with love we voluntarily rend open the most vulnerable part of us. Our open-hearts will remain as wounds if they are not closed by love returned to us. Doing the work of love in this way puts us in a place where we begin to relate to the world as he does – from a wounded heart. And it’s from this wounded heart that God’s love will flow and heal. Of course, even though our love may not be

returned to us by those we serve, we will find that God more than makes up for the love that we have not received.

It is here we begin to live the life of Jesus; it’s here that we begin to feel the pain of compassion.

Jesus’ Example

Let’s look at his example again.

‘Two blind men were sitting by the roadside... They shouted, “Lord, Son of David, have mercy on us!” The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, son of David, have mercy on us!” Jesus stopped and called them. “What do you want me to do for you?” He asked. “Lord,” they answered, “we want our sight.”

Jesus had *compassion* on them and touched their eyes. Immediately they received their sight and followed him.’ – Matthew 20:30 – 34

‘When he saw the crowds, he had *compassion* on them, because they were harassed and helpless, like sheep without a shepherd.’ –Matthew 9:36

Love is the fountainhead from which healing – and every other good thing that God wants for us – flows.

The God who lives within us has opened a spring in our wounded hearts that can flow with healing to others. And so when we pray for anything, including the healing of others, though it wound us, love will always be our best guide and our greatest inspiration. And the wound that we bear will be beautiful in the eyes of God.

Paul put it like this; ‘And now these three remain: faith, hope and love. But the greatest of these is love’⁶.

We can change people’s lives by offering our hope, we can move mountains by exercising our faith, but the greatest things we will ever achieve will flow from a wounded heart of love.

And so we choose to be wounded healers.

1. Matthew 20:30 2. Matthew 17:20 3. Romans 10:17 4. Hebrews 11:1 5. 1 Corinthians 12:31b 6. 1 Corinthians 13:13



Mike Breen has been an innovator in leading missional churches throughout Europe and the United States. He and his wife Sally live in Payleys Island, Sth Carolina, where he serves as the leader for 3D Movements, an organic movement of biblical discipleship and missional church helping established churches and church planters move into a discipling and missional way of being church.

WHEN THE WAYS OF THE HUSBANDMAN DON'T MAKE SENSE -Josh Lawson [in search of the city](#)

April 20, 2015 — [3 Comments](#)



You are probably familiar with Jesus' teaching on the vine. Here is the passage from John's gospel:

I am the true vine, and my Father is the husbandman. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. (John 15:1-6)

Last week, as I was pruning a peach tree in my backyard, this passage came to mind. I always enjoy pruning a tree or shrub, and I find that meditating on Jesus' words while doing so provides deeper insight into their meaning.

We are putting out a large garden this year at the Lawson home, and the space I chose for it runs right up to where our peach tree is planted. So close that when I laid out dimensions for the deer fence that will surround the garden, I noticed it was going to run right through the path of one of the larger branches of the tree. Rather than reduce the size of the garden, I chose to lop off that particular branch to make room for the fence to come through as planned.

This was a different kind of pruning than that which Jesus talked about in John 15. His example ... was for the purpose of fruit-bearing. Cut away the dead or dying branches and more of the tree's energy will go to producing new growth on the vibrant shoots. But in this case I pruned a perfectly healthy branch in order to make room for other plans I had in relation to our garden.

If my tree had a mind with which to consider the reason for my pruning, it would not understand why I chose to lop off a healthy, fruit-bearing limb. But I know the plans I have, not only for my tree but also for the rest of my yard, and in this case the garden and fence which would be located right next to it. I have plans that include the tree and also *go beyond* the tree, and I removed its branch accordingly. By pruning a tree or shrub in one direction, you encourage it to grow the opposite way. Any new shoots that begin to protrude toward the deer fence in the future I will also cut back. All this relates to my purpose for the tree and for the garden that sits beside it rather than simple reasons of fruit-bearing.

YOU ARE THE PEACH TREE

Your life can be like that. Or rather, the way God deals with you can be like that. He is the husbandman, and not only will He prune you in order to bring forth fruit, He will also prune you because His plan calls for you to grow in a different direction.

Have you ever been there? Have you ever watched as God cut back a seemingly healthy aspect of your life, one which was either bearing fruit or bore the promise of fruit later in its season? Did you scratch your head and curse the stars and wonder why on Earth He would do such a thing?

This may be the reason behind your ministry drying up, or why certain doors that once were open have now been closed to you, or why you lost a job that seemed so much to be His provision. It may look like He is cutting away a perfectly healthy branch for no good reason, but it may be because He has something else in mind, something which you are called upon to trust even if you think He is crazy. Let's face it, sometimes the ways of the Husbandman just do not make sense. Not to us, at least.

You can question His ways all you want, but chances are you won't always understand why He does what He does. What you can be sure of is that He has a plan which both includes you and goes beyond you, and for His purpose He needs you to go in a different direction, like I did with my peach tree. In the end, when you look with a perspective that goes beyond your individual concern, you'll get it and you'll stand in awe at the wisdom of His ways. But until then, you'll probably just get confused if you think about it too much.

Trust the Husbandman. He is pruning you to bear fruit, and He is also pruning you to fit into the larger building of His purpose. When He cuts you back, it is for a good reason.

SUBSCRIBE TO OIKOS MAGAZINE

If you've been encouraged by the Magazine then help us GET IT OUT! Introduce the rest of your friends to it by passing it around. They can subscribe by going to the OIKOS website

www.oikos.org.au

or by contacting
OIKOS Australia Magazine,
 PO Box 41
 Bentleigh VIC 3204
 07 49394117
editor@oikos.org.au