

EDITORIAL

Overcoming our Culture

It is disconcerting for Christians in the West World to find that most discussions on culture and its relationship to Christianity focus on the Third World.

It is relatively easy to see the foreign particles in the eye of the missionary to the Third World rather than the log in our own eye. It seems easier for Christian writers to isolate problems outside their own culture than to write on our own blind spots.

For the issue of culture and Christianity is as much the real issue for the Western Christian living in the West as it is for the Third World Christian or the Western Christian living in the Third World.

We are sometimes affronted when we find a Third World Christian who has lived in the West discussing the sub-Christian standards we Western Christians find acceptable. In spite of our denial that the West is Christian, when it comes to thinking about the things we have always done, we are committed to the fundamental view that the way we run our Parish Council, the methods we use for gathering funds at a local as well as denominational level, and the way we use our funds are Christian. That they may be culturally acceptable but not necessarily Christian does not readily occur to us.

The Bible by no means denigrates culture. However it clearly indicates that the way we do things is shot through with the consequences of man's fall.

Most Christians ignore the Old Testament when it comes to injunctions governing conduct. We look to the New Testament because 'we are not under law but under grace'. However the extent to which, for example laws governing the deprivation of another's property or goods is worked out on the basis of the prohibition against theft shows how much Israel's cultural practices came under the scrutiny of God's Word.

The sin of covetousness which slew Paul hardly affects us because of the way we have been conditioned by advertising to want more and more.

We do not believe that the majority of things we do warrant Biblical assessment, because we have become unconsciously committed to the view of autonomous ethics, i.e. that there are inbuilt rules for doing things we have always done in politics, economics and law to quote a few instances.

It is very easy to complain that in Third World churches, when the choice is between Biblical injunctions and culture, the latter wins in many instances.

We have to be certain in our own case before we make harsh judgements that we have removed the plank from our own eye. We have to be certain for example in our private life that we are committed to continual watchfulness when we read the Bible concerning our own conduct and attitudes.

We have to be sure at a personal as well as parish and denominational level we are being honest in the way we use our money. We may find cultural justification for the way we do things, but as Christians we must find Biblical justification for the way we handle such vital matters.

The extent to which we are concerned about changing our ways to bring them into conformity to the will of God will be a good test as to whether we ourselves are winning the battle of our Christianity over our culture.

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LETTERS TO THE EDITOR

Dear Sir,

Further comment should be made on some of the points about homosexuality discussed in the *Australian Church Record*, October 19, 1981.

DISEASE

"Laws against homosexuality have made it very difficult to get men to come in and be treated." Dr W. Lopez, who made this statement, was deputy director of epidemiology with the NSW Health Commission. (*Sun*, 10 January 1977, p. 14). He was therefore well placed to know how the anti-homosexual laws affected VD control. It is, however, to the credit of so many gay men, and to the Sydney VD Clinic, that many do seek treatment in spite of the laws.

I shall pass over the medical 'statistics' (eg 1977 figures appearing on 10 January 1977) and simply reiterate that it is in nobody's interests to have a situation which holds people back from seeking treatment. In this regard, church authorities could take a positive step by urging the Government to open the VD Clinics in the evenings, so people could attend without having to take time off work.

MEDICAL OPINION

The following statement was adopted by the trustees of the American Psychiatric Association, 15 December 1973:

Whereas homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities, therefore, be it resolved that the American Psychiatric Association deplors all public and private discrimination against homosexuals in such areas as employment, housing, public accommodation, and licensing and declares that no burden of proof of such judgment, capacity, or reliability shall be placed upon homosexuals greater than that imposed on any other persons. Further, the American Psychiatric Association supports and urges the enactment of civil rights legislation at the local, state, and federal level that would offer homosexual citizens the same protections now guaranteed to others on the basis of race, creed, color, etc. Further, the American Psychiatric Association supports and urges the repeal of all discriminatory legislation singling out homosexual acts by consenting adults in private.

This, I think, is a good antidote to the smears and calumnies that are sometimes directed against gay people.

CHURCH OPINION

Bishop Reid said the anti-homosexual laws were "extraordinarily bad — we cannot say there is no injustice". (*Sydney Morning Herald*, 13 October 1981, p. 3). Many church bodies, including the Anglican Dioceses of Melbourne and Canberra-Goulburn, and the Methodist, Presbyterian and Congregational Churches in NSW before the formation of the Uniting Church, had passed resolutions in favour of homosexual law reform.

Recently Synod defeated an amendment which would have reaffirmed support for the anti-homosexual laws. I do not see this as implying any change of opinion about the morality of homosexual acts, but it does suggest that increasing numbers of people in the diocese have come to realise that the anti-homosexual laws are at least of questionable value.

FAMILY SOLIDARITY

I appeal to readers not to let anti-homosexual bigotry turn them against family members or friends. Far from being alien invaders, homosexuals come from families, just like other people do, and it is a tragedy for the whole family if anti-homosexual bigotry alienates people from their own flesh and blood. I realise that people often have great difficulty coming to terms with the fact that a close relative is homosexual, but there are places where people can turn for help. I know that Parents and Friends of Gays who may be contacted on (02) 713-9377 have helped many people.

There is a difference between affirming traditional morality and spreading the hatreds that turn people against their own flesh and blood. I appeal to those who are in a position to influence others not to say or do things that encourage people to turn against members of their own families.

Yours sincerely,
Michael Glass

In view of the considerable number of letters that have been printed on this subject to date, it is not proposed to open our letters column to any further discussion.

Editor

Dear Sir,

Would you join me in writing to the Australian Broadcasting Tribunal at 153 Walker Street, North Sydney, 2060 (or PO Box 1308 North Sydney, 2060, asking that blasphemy against the Name of Jesus Christ be deleted or bleeped out of all television programmes?

Would you also write to the Federal Film Censorship Board at 222 Pitt Street, Sydney 2000, regarding blasphemy in films (which is ever increasing) and also to the Premier (through your local M.L.A.) that no repeal of present laws in regard to blasphemy be made, but that present laws be upheld and enforced to the utmost.

Satan is determined to ridicule and bring to non-effect that Name which is above all other names — the name that has such a great power in its effect — power to change lives and to restore sinners to a personal relationship with God again — and to heal the sick, both in body and spirit.

I am convinced that if enough of God's people showed enough concern to make such a stand that God would work with and through us — that this Name, Jesus, which is so dear to Him as it is to many thousands of Australian Citizens, remain honoured and sacred.

Sincerely,
Sean Brain,
Keiraville

Dear Sir,

My usually sympathetic eye changed on reading your editorial comment on clergy stipends (A.C.R. 19.10.81).

A number of points need to be made:

1. The matter of fees for occasional services ought to be considered in conjunction with stipends.
2. An 18.5% increase is, after tax, only a 12.5% increase.
3. If you want a high proportion of persons of calibre in the parish and other ministries you must pay them appropriately. The labourer is worthy of his hire.
4. If you do pay inappropriately to — (a) the education expected of clergy, (b) the number of hours they are expected to work, (c) the hours at which they are expected to be available, (d) the need of clergy and their families to have holidays away from their place of work, — then you provide a financial disincentive, which is at the same time a psychological disincentive. Persons who respect the needs of their families and themselves will perceive that their fellow Christians do not value the ministry highly enough to expect responsible and able people to see it as their vocation.

The fact that so many gifted Christians offer for the ministry at its present level of remuneration is a tribute to their commitment to God and his people. The level of remuneration has tended to reflect poorly on the value attached to the ministry and the quality expected of it.

The danger of the ministry being invaded by people with the wrong motives has always been with us. But there are sufficient disadvantages as to make it highly unlikely for money to become an improper motive — except in the case of persons whose natural and spiritual limitations should exclude them anyway.

The provision of a house should not (apart from the payment of electricity, gas and rates) be counted as part of clergy remuneration. Persons of comparable qualifications and responsibility would normally expect to be acquiring their own home (or would have until recently) out of their salary.

Clergy stipends would have to be of the order of a lawyer's, doctor's or coalminer's to become a temptation for entry into the ministry for the wrong motives. Persons who are suitable for the ministry should be such that they would command good professional salaries in the 'secular' world.

The present moves to raise their remuneration may do something to remove a disincentive and raise the general quality and performance of the ministry of the Word and sacraments.

Yours sincerely,
John McIntosh

Dear Sir,

Recent publicity in the Church Record involving South Africa, the treatment of Aborigines, and "racism" generally is a sure indication that the force known as world opinion is now set on a certain course with clearly defined objectives in mind. Whether the Christian church is equally clear about these objectives, and the extent to which "world opinions" seeks to use the Christian church as a pawn in obtaining their objective is open to doubt.

Vietnam has been disposed of, and along with Cambodia is now safely within the control of the anti-Christ. So also is Rhodesia. The progression now turns to South Africa and Australia. Every endeavour is being made to

Councillor's statement challenged

Mr. Vitnell strongly challenged statements made by Councillor Bernard Mullane, about the building of the proposed Mormon Temple.

In a letter to the "Sydney Morning Herald" last Saturday, Councillor Mullane disputed comments of Mr. Vitnell, that St. Paul's Parish Church had ever made application for the erection of an Anglican church on land facing Pennant Hills Road.

Mr. Vitnell claims this is contrary to the facts:

"I have a file of correspondence from 1969/71 between Baukham Hills Shire Council and the Architects acting on behalf of my parish. It opens with our application for planning permission, dated 23rd December, 1969."

According to Mr. Vitnell, Council forwarded these matters to the state planning authority, but no adequate solution was found at that time to the traffic problems.

Mr. Vitnell claims "Councillor Mullane is either badly informed on these facts by his planning committee or simply not wanting to acknowledge the situation."

Mr. Vitnell claims that Councillor Mullane's letter to the "Herald" "with its errors relating to fact indicating a refusal to take note of information supplied, makes me ask whether the many objections to this proposal have been treated with fairness, respect and seriousness."

"It calls into question," said Mr. Vitnell, "the kind of information supplied by Council to the department upon which the Minister for Planning and Environment has made his decision."

Dick Lucas to visit Sydney

Rev. Dick Lucas from St. Helen's Church, London, will spend two months with the Anglican Department of Evangelism, in July-August, 1982.

Pregnancy help extended

A Pregnancy Help Centre has been operating at the Mt. Druitt Polyclinic for five years. It is now extending its service to Blacktown and a centre has opened for five days a week at Room 3, 1st Floor, 53 Main Street, above Homecrafts Store.

What does pregnancy help do?

Pregnancy Help offers a free and confidential service of care, support and counselling to any woman or girl who is distressed by or having problems during her pregnancy.

It is also a co-ordinating agency — it seeks out every type of care for the mother-to-be.

"We have time available to listen to the woman or young girl who thinks her pregnancy presents insoluble problems. When given time to think, and offered personal help during the pregnancy and after the child's birth, the woman will often find she can now accept her pregnancy with more confidence," said members of staff in a joint open letter.

Who are the people who seek pregnancy help?

- The people seeking help range from ...
- the single pregnant girl,
- the mother who is ill and pregnant and has no help,
- the mother with several children who feels she can't cope during her pregnancy.

The service includes counselling, assistance with baby clothes and equipment, home help, baby minding and information regarding adoption, pensions and all assistance available.

What about the unborn child?

Pregnancy Help is not only concerned about the mother-to-be but also about her family, including her unborn child.

The people at Pregnancy Help believe that life is very precious.

ACTU — Lend Lease aid employment training project

In a significant step in the fight against youth unemployment the newly formed A.C.T.U./Lend Lease Foundation is funding Sydney City Mission Youth Employment Training Schemes at Mt. Druitt and Green Valley.

The A.C.T.U./Lend Lease Foundation presented a cheque for \$25,000 to the Sydney City Mission, on Wednesday, October 28.

The cheque goes towards the cost of the Mission's Vocational Employment Training Scheme already operating at Green Valley.

The Foundation will provide further assistance with the organisation and funding of a similar programme at Mt. Druitt. Plans are already formulated for the project.

The Foundation board is made up of: Mr. Pat Clancy, Building Workers Union; Mr. Dick Scott, Amalgamated Metal Workers and Shipwrights Union; Mr. Ray Periam, Electrical Trades Union; Mr. Stuart Horner, Managing Director, Lend Lease Corporation; Mr. Ern MacDonald, General Manager, Civil and Civic; Mr. Trevor Young, Managing Director, Elevators Pty.



Ltd., and Mr. D. Thorne, National Industrial Marketing Manager, Civil & Civic.

"It is just so encouraging to see the unions and business banding together to provide positive solutions to unemployment. Hopefully this significant act of co-operation will encourage others to assist us in helping this generation of unemployed," said Mr. Merle Hurcomb of SCM.

"There are thousands of young people who want to work, but who don't have the skills. They can't read, they can't write, they can't relate to people. They see no future for themselves. The Mission can provide them with the skills and the help to get a job, if the community, corporations, unions and governments provide the funds.



"These unemployed young people should not be treated as social liabilities. If we care enough to give them the skills they need, they will develop their great potential to the advantage of themselves and Australia," Mrs. Hurcomb said.

Uni students surveyed:

30% had read NT

About 800 students were surveyed about their attitudes to Christianity, in conjunction with a mission held at NSW University in August.

In answer to the questions —

- (a) In your opinion what is the basic problem of humanity? 46% said "self-centredness"; 17% "intolerance" and the rest were scattered over a wide range, but none made double figures.
- (b) Does your philosophy of life include a solution to the basic problem of humanity? 47% said "yes"; 53% said "no".
- (c) Do you believe in a God who is both infinite and personal? 61% said "yes"; 25% said "no"; 3% said "don't know" and 6% believed in a God but described him differently.
- (d) Have you as an adult ever seriously read through the New Testament? 30% said "yes"; 46% said "no"; 18% less than 1/2; 6% more than half.

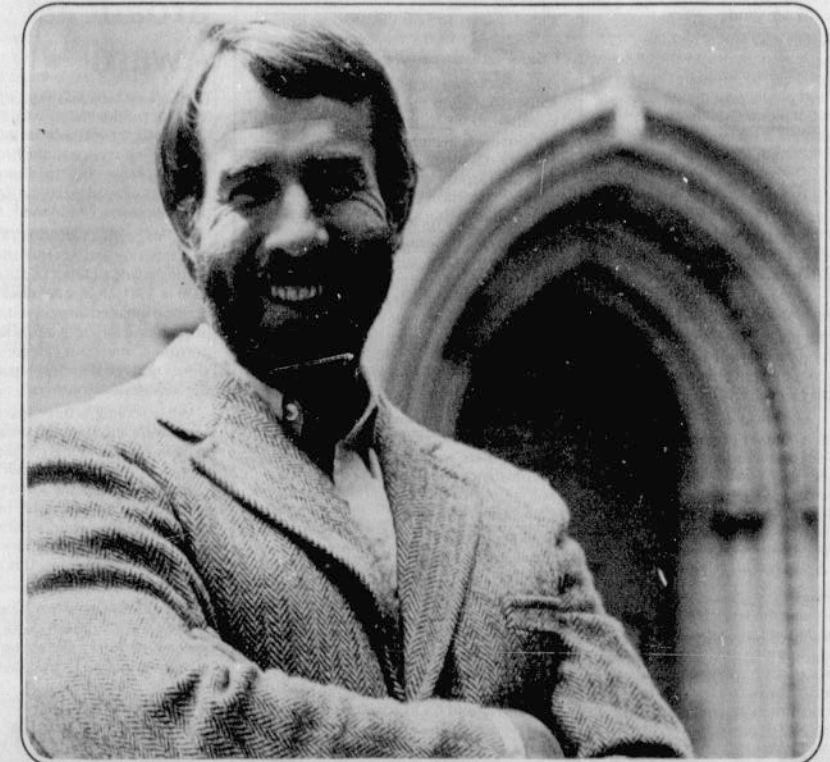
In answer to the question "In your opinion, who is Jesus?" 45% said "Son of God/God Man".

Continued from page 1

victims for transplant operations falls down when one considers the researchers' demand for a consistent supply of tissue from developed babies deliberately destroyed for predominantly social and economic reasons.

"What concerns us most is that the desirable objectives of some of the research will be used to promote the acceptance of the commercial abortion clinics, where abortion on demand is provided.

"We abhor the prospect of research institutes being involved in arrangements with abortion clinics or hospitals in which numerous abortions are performed, resulting in consistently large quantities of tissue from pre-viable or viable babies to be supplied."



The Sunburnt Soul.

What have Australians done to Christianity? And what has Christianity offered Australians?

In a series of four 30-minute documentaries David Millikan has searched for religious beliefs behind the private veneer of ordinary Australians.

See one man's view of the past, present and future of Christian beliefs and practices.

Starts Sunday, November 22 at 9.30pm.



MAINLY ABOUT PEOPLE

DIOCESE OF ARMIDALE

Rev. A. Harvey, Warialda, has returned to England.

Rev. A. Baden Wynn, has taken up duty in Sandgate, Brisbane.

Mr. N. Hutchinson, Stipendiary Lay Preacher, has been transferred from Nundle to Berkley Vale.

Rev. B. Holland, has retired from Tenterfield.

Rev. D. Mulready, formerly Rector, Walgett is now Rector, Manilla.

Rev. K. Foster, Warialda has now taken up duty in Armidale.

Rev. G. Tobin, is to be Rector, Walgett in October.

Rev. C. Marrett, Walcha is to be Rector, Tenterfield in October.

DIOCESE OF ADELAIDE

Right Rev. L. E. W. Rentfey has accepted the cure of souls of the Parishes of St. Peter, Mallala and St. Paul, Two Wells from 18th September, 1981.

Rev. G. W. R. Townend, Permission to Officiate from 15th September, 1981.

DIOCESE OF SYDNEY

Rev. A. H. Horrex will resign as Rector, St. John the Evangelist Rockdale on 14th January, 1982 to become Rector St. Barnabas', Punchbowl.

Rev. F. W. Mostyn will resign as Rector, St. Barnabas', Littleton on 22nd December, 1981 to become Rector, All Saints', Austimner.

DIOCESE OF ADELAIDE

Rev. D. Brown will resign from St. John's, Adelaide on 28th February, 1982 to undertake a year's study leave in New York.

DIOCESE OF ADELAIDE

Rev. Fr. Douglas Brown, SSM, Priest-in-Charge of St. John's Church, Halifax Street, Adelaide

has tendered his resignation from that cure with effect from 28th February, 1982. Fr. Brown will undertake a year's study leave in New York during 1982.

DIOCESE OF MELBOURNE

G. L. Bride, has been appointed as Assistant Curate in the Department of Chaplaincies, as Chaplain at the Alfred Hospital, from 19th October, 1981.

C. W. Kenny, has been appointed as incumbent of S. Christopher's East Bentleigh. Induction by Archbishop R. W. Dann on Friday, 20th November at 8.00 p.m.

R. D. Temby, has been appointed as Priest-in-Charge of S. John's West Brunswick.

RETIREMENT

J. N. (Tony) Bagnall, from Senior Field Officer, Department of Christian Education Diocese of Melbourne from 31st December, 1981.

G. M. Browne, from incumbency Holy Advent Malvern with S. Catharine's Caulfield from 31st December, 1981.

K. B. E. Ralf, from incumbency S. Michael and All Angels' Beaumaris from 30th November, 1981.

OBITUARY

D. M. Wallace, died 8th September, 1981.

DIOCESE OF GIPPSLAND

Rev. Prosper Pickburn, died at the Austin Hospital, Heidelberg, aged 72 years.

GIPPSLAND

Rev. Graham Reynolds will go to Leongatha as Rector in January 1981. He will succeed Archdeacon Denis Smallbone who has been appointed to the Parish of Toora.

Rev. Laurence Stevenson has been appointed as Chaplain to St. Annes and Gippsland Grammar School in Sale. He will take up his new appointment in February 1982.

Who are the most threatened Christians in Asia?

Nepal, Malaysia and Thailand are listed as the most threatened countries in Asia for Christian liberty. This comes in research just released by the missionary body, Open Doors with Brother Andrew.

In an announcement from headquarters in Holland, Brother Andrew explained that seventeen Asian countries including Australia and New Zealand had been rated on a seven point scale of (7) as most to (1) as least.

He said "this comparative work was undertaken to help Open Doors plan a program of development to minister to Christian families and prepare them for possible government restrictions to freedom of worship and even persecution."

The four areas of measurement are:

- Physical proximity to community hegemonist power.
- Activity and strength of internal communist subversive guerilla movement.
- Muslim or Buddhist dominance internally.
- Anti-conversion legislation and/or functional implementation.

Brother Andrew said, "The Thailand government's plan to reduce missionary activity to the exclusion of all foreign Christian workers in thirteen years has encouraged Open Doors to begin a

Asia-Threatened Countries Index

Country	A	B	C	D	Index
Australia	1	2	1	1	5
Bangladesh	3	4	5	4	16
Bhutan	4	3	4	5	16
Burma	5	4	4	3	16
Hong Kong	6	4	1	1	12
India	6	4	4	5	19
Indonesia	2	2	5	2	11
Japan	2	2	1	1	6
Korea (S)	7	6	1	1	15
Malaysia	3	5	6	6	20
Nepal	5	3	7	7	22
New Zealand	1	2	1	1	5
Philippines	4	6	2	1	13
Singapore	2	2	4	2	10
Sri Lanka	3	5	3	3	14
Taiwan	6	1	1	1	9
Thailand	7	7	4	2	20

training program for indigenous leaders in cell group methods."

Four Asian teachers will be appointed to work with Thai Christians, using principles learnt in the establishment of 450 cell groups in the Philippines. The value of private assembly by Christians in restricted countries is seen in China's 'house church' movement, which survived the persecution of the cultural revolution and is thought to number millions of members.

Warning — new game "could harm health"

Psychiatrists are alarmed at the launch of a new range of games by the makers of the popular Master Mind.

Invicta Plastics new line of fortune telling games, based on the power of the ancient Egyptian God Osiris, are "costly cardboard and plastic productions not only in terms of money but in lives and the denigration of human intelligence," claims Dr R. Kenneth McCall, consultant psychiatrist.

Dr Richard Winter, also a psychiatrist, said, "This so called game should have across the box in bold letters 'Health warning — this game could seriously damage your mental and physical health.'"

He continued: "Many parents will not realise that by playing or encouraging their children to play these games they are doing the same thing as conducting a seance or playing with a Ouija Board."

"In my experience as a psychiatrist I have treated a number of people who have been deeply disturbed as a result of dabbling with such games. Even the most honest mediums and others with psychic abilities admit there are dangers. There is a powerful vortex effect that sucks unsuspecting dabblers inexorably into the whole world of the occult."

Occult damage
After watching the launch of the games at the Royal Albert Hall last week Dr McCall said, "In psychiatric work we have on many occasions had to undo the damage caused by occult indulgence. Psychiatric disturbances have ranged from anxiety and depression to schizoid breakdowns, and many have needed treatment in hospital."

After the launch, TV comedy star Derek Nimmo said, "This is a lot of rubbish. It is very dangerous. A game to me is Monopoly or Whist — but this is not a game. Anyone who delves into the future is on dangerous ground."

Dr Anne Townsend, editor of Family magazine, said, "These games are very dangerous. I am very disappointed that a company like Invicta, which has produced a game as good as Master Mind, should get involved in the occult — an area of great concern to anyone with any regard for the mental stability of our young people."

Harder times ahead for the Chinese Church

During the past month or two there have been unmistakable signs that Government and Party attitudes towards the Church have been hardening.

Firstly, the Party leaders saw religious belief as a divisive force: they feared it might tend to undermine their call to obey the Party's leadership. Hence the call for religious believers to observe discipline, and close ranks behind the nationally recognised Three Self Patriotic Movement (or its counterpart, the Catholic Patriotic Association).

Secondly, there was the need to act defensively against any attempt by foreign Christians to re-infiltrate Western attitudes into China "under the cloak of religion".

Thirdly, there was the task of isolating Chinese believers who had already since 1976 been won over by the new-style Western missionaries.

In pursuance of these objectives, action has already been initiated. The Three Self Patriotic Movement seems to have been given the task of discovering and then stopping the outside contacts that Christians in China now have. Certain reports indicate that those receiving Bibles by mail have been investigated by the local police and have had their Bibles confiscated. In other words, Christian contacts are being equated with black marketeering and underground political movements.

As time goes on, the situation will more closely resemble that of 1958-66. Significantly, Bishop K. H. Ting, the Head of the Three-Self movement, writes in a recent declaration, "Following the ten-year catastrophe, we are... returning to the guiding principle of the fifties, not

that of the forties, we wish to continue to uphold self-government, self-support and self-propagation". More churches will probably be opened, but the number of people attending could fall as the political atmosphere tightens. It is not likely that the expansion of house churches will slow down. Chinese Christians, unquestionably, are entering a difficult time.

Outside influences

The new Government policy has implications for Christians outside China. All outside evangelistic plans, such as the delivery of Bibles and Christian literature, should be suspended for the moment. Even the mailing of Bibles is inadvisable. Visits to Chinese Christians should be kept to a minimum. Care should be taken with the writing of letters. However, broadcasting, suitable to the present needs of Chinese people, is to be discouraged. Intercession is of vital importance, especially for the country's top leaders and for official and unofficial Church leaders.

Bishop K. H. Ting, in his recent statement "A call for clarity", declares that the number of "home worship gatherings" in Nanking has been reduced from 25 to five.

Brother Andrew, in his publication *Open Doors*, reports that at a February 1981 meeting of the Three Self movement, house-group leaders were warned to close down their sessions; that several house-meetings have already been penetrated by Three Self agents to locate Bibles and other literature received from abroad; and that border checks to discover imports of Bibles have recently become more thorough.

Gold have I none — and the silvers not for sale

A tiny congregation faced with a five-figure repair bill may not sell their church's silver to save the building from redundancy, they heard at a consistory court — at least, not yet.

The Rector of Holy Cross, Burley, Rutland, U.K. and the twenty or so members of his congregation, must explore every avenue of grant aid before a decision is made on whether or not they can dispose of their seventeenth-century collection of Boddington communion plate, valued at £17,500.

At the court hearing in the church on Wednesday of last week the Chancellor of the diocese of Peterborough, Canon Kenneth Routledge, decided to postpone the petition hearing for a maximum period of a year, to give the parish the chance to pursue "assiduous enquiries" into the possibility of grants from the State and other bodies.

Unless it was shown that money was definitely not forthcoming from other sources there would not be the special circumstances necessary for the granting of a faculty for the sale of the plate, the Chancellor explained.

Fears for future?

The Rector, the Rev. Geoffrey Wise, said the parish hoped to establish an endowment fund with the sale proceeds. But this hope met with little sympathy from Mr. John Smith and Canon Thomas Christie, who opposed the application on behalf of the Council for the Care of Churches. Mr. Smith thought the better way out would be to appeal to the Department of the Environment and charitable trusts; and Canon Christie suggested that the silver should be on view in the Peterborough Cathedral Treasury.

The Archdeacon of Oakham, the Ven. Bernard Fernyhough, was another opposer. He expressed fears for the future of the church, saying that, if the silver was sold and then the church became redundant — as seemed a possibility — there would be nothing left to show for it.

Burley's total population was said to be sixty-five, and the church's income was put at just over £900 a year — much of it raised through the efforts of the congregation.

F.E.B.C. Director receives Broadcast Award

The Far East Broadcasting Company Director for the Philippines, Fred Magbanua, Jr., received an award for outstanding service to the broadcast industry. Presenting the distinguished award was President of the Republic of the Philippines, Ferdinand E. Marcos.

Mr. Magbanua served as Director for the Licensing and Accreditation Division of the Broadcast media Council from 1979 to 1981. During his directorship, the division initiated an accreditation programme for radio and television personnel in various categories. Seminars were conducted to develop and upgrade the industry's manpower.

While serving in this capacity, Mr. Magbanua also directed broadcasting activities for the domestic and overseas service of the Far East Broadcasting Company Philippines. From their facilities in Manila, F.E.B.C. currently broadcasts overseas to the continent of Asia over 2,000 hours monthly in more than 50 languages and dialects. This includes 700 hours to China.

F.E.B.C.'s domestic broadcasting in the Philippines comprises two local stations serving Metro-Manila and six regional stations scattered throughout the island republic.



Thinking About Christmas? Then why not try these suggestions from TEAR Fund?



Thank you, I would like to try these suggestions. Please send me:

— "Happy Birthday, Jesus" Christmas cards. 15¢ each.

— "Flight into Egypt" Christmas card with the greeting "He came to His own and His own people did not welcome Him". 15¢ each.

— 1982 Planner with space to write each day's commitments. \$2.50 each.

— 1982 calendar featuring pictures of people from around the world. \$5.00 each.

A list of resources to help my church share this Christmas with the poor.

Name _____

Address _____

P/C
CR1

Tear Fund
P.O. Box 464,
Hawthorn VIC. 3122

WHAT A WORLD

More Fellowship History Lesley Hicks

My article in the issue of September 21 entitled *Thank God for Fellowships* prompted a most interesting letter from retired Deaconess Nora Tress, now of Bullaburra, which I propose to share with A.C.R. readers. She wrote:

"Dear Mrs. Hicks,

I have just been reading your article... in which you refer to the Youth Fellowship Movement and St Paul's Church, Chatswood. As I had the privilege of being amongst the first fellowship group at St Paul's I thought you might be interested to know a little about the origin of the Fellowship there, and the Fellowship Teas which became associated with the movement.

As you say, St Paul's was the 'seed bed' and the little acorn afterwards became quite a mighty oak. It was then the Rector, the Rev. (later Canon) D. J. Knox who commenced the 10 am Fellowship. I'm not sure of the exact year, but it could have been round about 1929 or 1930. The curate at that time, who was given the task of looking after the fellowship was the Rev. (afterwards Canon) Sid Stewart.

The Fellowship Teas came about in a very simple way. There was a small group of young people (all girls) who, because of the long distance they lived from the church, and because they were involved in numerous activities, including Fellowship and Sunday School, asked the Rector if he would allow them to have a sandwich tea in the Parish Hall to save them the long walk to their homes after Sunday School (which was held in the afternoon) and back again for Evening Service. He gladly granted the permission.

One day the thought came to this small group: Why can't the 10 am Fellowship occasionally meet like this for tea? The Rector agreed, and shortly before he left the parish another curate, the Rev. Stafford Viney, started the Teas. He was succeeded by, as catechist, then curate, the Rev. Alan Begbie, who saw the tremendous opportunities and entered into the work with great enthusiasm. During the early 1930's under Mr. Begbie's leadership the Fellowship at St Paul's grew in leaps and bounds. His father,

the Rev. (later Archdeacon) H. S. Begbie, was at that time Rector of St Stephen's Willoughby so it was natural that the first 'off-shoot' would be at St Stephen's.

From then on the movement 'took off' and before long there were Fellowship Teas all over the place. At first this fellowship movement was made up of independent groups. It was some time before they became affiliated as a Diocesan Movement.

When I look back to those years and remember the humble beginnings I give thanks to God that He saw fit to place in the hearts of a small group of people — a Rector, a curate and a small bunch of girls — the little seed acorn which grew into a very large 'oak tree', a movement that was to bring thousands to a saving knowledge of Jesus Christ. The Wind of the Spirit has moved through its branches, scattering the seed and bringing spiritual life to so many."

In a second letter she referred to St Paul's as her Bethel — 'the House of God and the Gate of Heaven'. She wrote warmly of her Sunday School teachers, and made this comment on Sunday Schools.

"People who criticise Sunday schools in the life of the church don't know half the story. The reason given is that 'they don't remember anything they learnt'.

Well, few of us do, in detail; I don't. But that is beside the point. The important thing is that over the years the teachers, whose names we may even forget, laid the foundations and influenced our thinking in such a way as to prepare the ground for spiritual growth. Only in heaven will it be revealed and those who were so used by the Holy Spirit will receive the 'Well done, good and faithful servants!'

In quoting Deaconess Tress at such length I have departed from my usual personal column, but I feel many other older Sydney Anglicans (and younger ones too) might be interested in the origins of youth fellowships. Perhaps unknown to Miss Tress they sprang up earlier in other Sydney parishes. I understand that the Presbyterians began theirs earlier.

At our church in 1981 there's a new venture — weekly Fellowship Breakfasts!

Namibian Christian sentenced

Charles Yeats, a 25 year-old South African, has been sentenced by a military court to 12 months in detention barracks at Voortrekkerhoogte, Pretoria, for refusing to serve in what he called an unjust war in Namibia.

Mr. Yeats, an Anglican layman and pacifist, was working as Diocesan Secretary of the Anglican Church in Namibia. Like all white South Africans, Mr. Yeats faced call-up for military service. He refused to be trained as a combatant and was also unwilling to accept non-combatant service in the army.

In a statement to the court he explained that he would have accepted a non-combatant role if South Africa had been involved in a just and unavoidable war. Given both the illegal presence of South Africa in Namibia and the Government's unwillingness to seek for peace within South Africa through dialogue and the removal of injustice, he felt bound to refuse any kind of military service.

"This refusal is in my view consistent

with working towards the construction of Christian peace in South Africa," he said.

Mr. Yeats informed the South African Defence Force of his convictions, requested exemption and offered to do alternative service outside the military structure. He had previously joined a church agricultural project, before accepting the post of Diocesan Secretary of the Anglican Church.

Another Christian and conscientious objector, Peter Moll, who served a similar sentence last year and also refused uniform, spent much of his time in solitary confinement. Having completed his sentence Mr. Yeats could be called up again to face a further period in detention barracks.

In a statement to the court nine clergymen including the Anglican Archbishop of Capetown, the Most Rev. Bill Burnett, and the Roman Catholic Archbishop of Durban, the Most Rev. Denis Hurley, expressed their support for Mr. Yeats and urged the Government to recognise the position of conscientious objectors.

Namibia "needs unity, hope — and the Gospel"

New evangelistic ground was broken in Namibia (formerly South-West Africa) in a week-long mission organised by African Enterprise's South African team and sponsored by 15 denominations.

There are about a million people, spread over 300,000 square miles in Namibia. Men, women and children have been living in poverty there through long years of uncertainty about whether Namibia will be given independence. Bitter clashes have occurred between freedom-fighting SWAPO soldiers from Namibia and South African military guards stationed there. Tension is high among people of many tribes and racial backgrounds. Refugees from Angola are now crowding into squalid settlements inside Namibia's northern border.

At a big rally in the Windhoek Rugby

stadium, Mr Cassidy made an urgent plea to Christians everywhere to pray for a peaceful and just political solution to the situation in Namibia. There were people of many races there and complexities were enormous. The alternatives to a peaceful solution did not bear contemplation. The peoples of Namibia, and especially the Christians, needed to repent of individualism and to move forward together if they were to find answers for their country.

The Chairman of African Enterprise in Australia, Dr. Paul White, said "Your giving now could make the vital difference in the future of Namibia," he said. "Clearly the people are at a turning point. They need unity and hope, and they need the gospel more than ever before."

Christmas Bowl refugee Priority

Through the Christmas Bowl, Australian Churches participate in a world-wide programme of assistance and resettlement for refugees. The latest figures from the United Nations High Commissioner for Refugees report that in 1981 there are 12,645,000 refugees in the world with Africa accounting for half of this total. Over half the refugees in Africa are people who have fled or are displaced within Ethiopia.

It has been estimated that only 5% of the 12-6 million refugees have been forced to flee through natural causes. In theory, then, the rest have fled from situations which could have been prevented.

Priority for Russians

Priority for refugee work funded by the Christmas Bowl is the Australian Council of Churches resettlement programme in Australia. During 1981, the ACC has assisted 630 people resettle in Australia. Almost half have been Russian refugees who have lived in China since fleeing the Soviet Union in 1919. There are more than 100 Russian refugees in transit for Australia in Hong Kong, and in China more than 1000 Russians hold visas for entry to Australia. There are a further 2000 waiting to receive visas. The ACC

has a long standing commitment to the WCC and UNHCR to assist these people. A number of those arriving are elderly and are cared for at the Russian Old People's Home run by the ACC in the Sydney suburb of Strathfield.

Others resettled in Australia by the ACC during 1981 have included Assyrians and Armenians from Greece, Rumanians, Vietnamese and Iraqis.

After arrival in Australia, the Christmas Bowl assists in the resettlement process through the person of the ACC's Arabic, Russian, Italian, Greek, Armenian, Czech, Yugoslav and Cantonese speaking welfare workers and social workers in Sydney and Melbourne.

The ACC has also assisted the recently arrived Indo-Chinese communities through grants to the Lao Association and Khmer Community in Sydney for community workers and assistance to the Vietnamese Association of Queensland and the Perth Asian Community Centre as well as numerous other small grants to various groups.

Through the Christmas Bowl, churches in Australia assist refugees around the world as well as assisting refugees to settle in Australia. The Christmas Bowl brings hope to refugees.

Muggeridge in election battle

Malcolm Muggeridge is entering the election battle in Croydon North West. He is going to Croydon to lend his support to Marilyn Carr, a woman born without arms, who is standing in the election as an Independent Pro-Life candidate and who is strongly opposed to abortion and the killing of new-born handicapped babies.



Research Assistant

Location: General Synod Office, Sydney.
Duties: Assist the General Secretary mainly in the work of the Boards, Councils, Commissions and Committees of the General Synod by maintaining contact with members thereof to whom research and document production has been assigned. Maintain effective communication between these agencies, the dioceses and other Churches.

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Further information may be obtained from:
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TO UNDERSTAND EACH OTHER

Coping with emotional and physical disability

Dr. Alan Craddock

I was recently invited to give an address entitled "Coping with stress and change: What the physically disabled person can teach the emotionally disabled." I found the formal research, and the informal discussions with disabled persons, extremely helpful to me personally. At the outset it became very clear that emotional and physical disabilities are interwoven, and that it is inappropriate to separate them in a simplistic fashion.

The psychological burden of coping with an abrupt and unexpected life change such as an early retirement, unemployment or losing one's spouse through death or marital separation, is not very much different from the burden imposed by an accident or sickness which results in physical disability. Given this similarity, we should remove the barriers between emotional and physical disability. The physically disabled person may also be emotionally disabled. This emotional crisis will not be very much different from the emotional burden carried by, say, the seriously depressed or anxious person.

I have seen many physically disabled persons cope magnificently with their physical and emotional challenges. However, I have also seen many emotionally troubled persons locked into their difficulties, failing to come to grips with their particular burden and generally feeling that coping is beyond them. So, what are the attitudes and strategies which enable physically disabled persons to successfully cope with their emotional crisis — what can they teach the depressed or anxious person? The following list of successful coping strategies may prove helpful. It is not exhaustive, but it represents the factors which appear to be most prominent.

(1) Realistic awareness of limits

This attitude is essentially a form of "stock-taking". One examines one's resources. What can be done and how well? What are the things which are absolutely out of the question and why? Are these things likely to be changed with time and effort spent in modifying them or not? The key to this kind of stock-

taking is realistic thinking. One looks for the danger of being over-pessimistic or over-optimistic; tests limits, and concentrates on exercising those skills and abilities which can be expressed or which may eventually be expressed better when some hard work has been put into them.

It is so easy to underestimate one's resources. A realistic monitoring of one's limits and resources can be rather surprising and if one is prepared to alter the level of these limits (realistically and with effort) the future can be challenging rather than frustrating and hopeless. One helpful thing to remember is that other people can assist in this process. In fact, opening yourself to the insights of others is likely to extend your own awareness of your resources for they can sometimes sense your potential better than you can yourself because they are free of emotional complications.

This attitude applies to physical and emotional disability. Stocktaking is as relevant to a person with low self-esteem and an able body as it is to a person suffering from multiple sclerosis.

(2) Useful expression of feelings

While putting the first factor into practice all kinds of emotions will be experienced. Some of these will be positive and are clearly helpful. Hope and elation are two examples of such feelings. It is helpful to express these feelings rather than to feel guilty about them. A surprising thing is that many people are made to feel uncomfortable about being happy about achieving their goals in the face of enormous odds. Forget those other persons who put such pressures upon you. Leave the gloom for them, that is their problem not yours!

But, there are negative, apparently unhelpful emotions too. There will be times of failure and frustration, of anger and resentment. These emotions need to be expressed rather than suppressed. When anger is held in it builds up and explodes into prominence at a later time. When this happens the expression of that feeling is likely to be unhelpful and destructive. Had it been expressed earlier

it would have been more likely to be manageable and even helpful in increasing determination or in becoming realistic about one's limits.

Furthermore, to express these feelings is to communicate how you feel to other persons. All parties will benefit from a constructive and open expression of real feeling. We all need social support of one kind or another and we are likely to receive helpful and appropriate support if our friends and family really know how and why we feel as we do.

(3) Day-to-day crisis management

It is all too easy to allow what appears to be a disastrous future to overwhelm you now. Of course there are major obstacles to be overcome in the future, but their character can be determined in general terms and they can be grappled with when they arrive — if indeed they ever do!

Successful coping consists of dealing with crisis when they arrive, learning from such experiences and thereby anticipating and coping with them better as a result of such experiences. Impending disaster no longer is the dominant thought. The emphasis now is upon the past (what has been learned), the present (what has to be dealt with now) and, only to a minor but useful extent, upon the future (what is likely to be encountered and which can be handled in the light of one's resources and experiences).

(4) Not easily provoked by other persons

Other people can hurt or provoke by their insensitivity. Their remarks may prove to be unhelpful and may even arouse emotional burdens which further complicate our situation. Being treated in a patronizing fashion because one is judged to be a "cripple" or "mental" is likely to arouse anger or despair. It is helpful to understand the reasons behind those unhelpful behaviours. Such persons simply don't understand and may be acting so badly because they are confused, uncertain, threatened, embarrassed or just plain ignorant. Seeing it this way changes the focus. The

problem is theirs and need not be yours too.

(5) Drawing upon social support
The tendency to guard against is one which cuts you off from other people. One can too easily withdraw from society and become lonely and isolated. Withdrawal from unhelpful and hurtful people is understandable, but it is a mistake to withdraw from people who can help us to grow and to cope. There will always be those persons who understand and care and who can offer constructive comment. They can also share their feelings with us and respond to our feelings in appropriate and helpful ways. To cut oneself off from this kind of support is to increase one's burden rather than to lessen it.

In summary, these attitudes form a prescription for what might be called an active yet patient endurance of one's emotional and/or physical burdens. Patient active endurance, as contrasted to passive resignation, is a Biblical concept. It is used in conjunction with tribulation and persecution (Romans 5:3; II Thessalonians 1:4), faith (James 1:3), hope (Romans 15:4-5), joy (Colossians 1:11) and the goal of glory (Romans 2:7; Hebrews 10:36). Patient endurance is an attitude having its source in God. It is a gift of God which comes out of tribulation and suffering, which strengthens faith, reinforces and sustains hope and which looks toward a later glory.

The attempt to put the five factors described in this column into effect can either depend entirely upon human effort or upon human will surrendered to the authority and benevolence of God.

Human effort alone can achieve a great deal. This is undeniable. But human effort alone will always fall short of what can be achieved in union with God, and with that union mediated by Christ. Paul had his burden and in the face of Paul's expression of weakness the Lord said to Paul: "My grace is sufficient for you, for my power is made perfect in weakness." Paul's comment is apt: "... when I am weak, then I am strong." (II Corinthians 12:9-10)

BOOK
REVIEWS



Roll On Delivery — Reflections on Being a Mum

Heather Harvey
In this book, Heather Harvey gives a very simple and refreshing insight into the different emotions experienced by a woman through pregnancy and motherhood.

She has a direct line with God and this book of short poems reveals how, by sharing all the big and little things of life with God, she can experience all the joys of motherhood. Her poems cover many different aspects from the mind-boggling wonder of creation to breastfeeding and nappy rash. Being a mum can often be tedious and the poetess also works through all the disturbing aspects of motherhood.

There is very little about her husband or her extended family in her poems which I found a little disappointing, but overall this book is a fine insight into the relationships between God, a mother-to-be, a mother and children.

Susan Preece

LETTERS TO THE EDITOR — continued

build into the Australian community and Christian church a gigantic guilt complex so that we will quietly acquiesce when the same conspiracy which succeeded in Vietnam and Rhodesia is successful in South Africa and Australia.

I believe the Christian Church along with those who speak for us, organs like the Church Record should seriously consider their policy towards the World Council of Churches. Are you going to continue to publish the voluminous handouts from the highly organised propaganda machine of the W.C.C. and its subsidiary, the A.C.C. without comment? In an address given at the Kew Civic centre in September Pastor Richard Wurmbbrand described the W.C.C. as "a marxist organisation which had penetrated the Christian Church." Pastor Wurmbbrand had a lifetime of active resistance to the machinations of the anti-Christ and how he likes to present himself as something acceptable to Christ's church. The Church Record chose to publish a photograph of the marxist terrorist Robert Mugabe being interviewed by Miss Skuse with a sympathetic by-line which carried the impression that the defeat of the Muzerwa-Smith government was a Christian victory. It was a victory for the anti-Christ and responsible Christian organs of communication should make this clear.

The Scriptures prohibit both women and gays from the ordained ministry. However the Bible attaches theological significance to the Male/Female roles, but not to homosexuality. For example, according to 1 Corinthians 11:3 if the roles of males and females are inverted (as ordination would do) then theologically the relationship between God the Father and God the Son, and also between Christ and His Church can be reversed, which clearly is not acceptable to Christian orthodoxy.

The issue of women's ordination therefore poses much greater problems (at least theologically) for the Church than the issues of acceptance/ordination of homosexuals. (Incidentally, the same reasons used for the ordination of women are used also to support "gay rights", viz — advance of science and education, recognition of one's rights, The Scripture is culturally biased against women/homosexuals etc.)

The Bible affirms the headship of the man both in the Old and New Testaments. The Headship of the husband over his wife is parallel or likened to that between Christ and His Church, Eph. 5:23 ff, husbands should love

Dear Sir,
In the October "Record" (19/10/81) Mrs. Creasey took umbrage over the recent press report that mentioned homosexuality and the role of women (in the Church) in the same "breath".

The Bible certainly, and clearly teaches, that homosexuality is sin. However it is interesting to note that the New Testament has much more to say on the role of women in the Church than what is said on homosexuality. While our present culture is generally ambivalent to homosexuality, the women's "liberation" movement has found wide acceptance both in the Church and in the wider community, hence the pressure on the Church to ordain women and to a lesser extent, homosexuals.

The Scriptures prohibit both women and gays from the ordained ministry. However the Bible attaches theological significance to the Male/Female roles, but not to homosexuality. For example, according to 1 Corinthians 11:3 if the roles of males and females are inverted (as ordination would do) then theologically the relationship between God the Father and God the Son, and also between Christ and His Church can be reversed, which clearly is not acceptable to Christian orthodoxy.

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The Bible affirms the headship of the man both in the Old and New Testaments. The Headship of the husband over his wife is parallel or likened to that between Christ and His Church, Eph. 5:23 ff, husbands should love

their wives as Christ loved the Church and who gave Himself for it. The Scriptures would indicate that the headship principle applies to all areas of life including the Church and also in the wider society.

Historically, the Spirit of God has guided the Church (Orthodox, Protestant and Catholic) down through two thousand years of Christian history to maintain a male only ministry based on the teachings of Scripture.

Since the rise of "women's liberation" in the 60's the Christian traditional concepts of male/female roles has not only been challenged but rejected in favour of humanist/feminist dogma. Gloria Steinem a leader of the Women's movement has said that the aim of the movement is to create a Godless humanistic society. Christians must therefore be careful of feminist claims for "equality" — as usually defined by Marxist ideology. (Gloria Steinem is also not only a Marxist, but a homosexual.)

The Bible calls all Christians to obedience to all of its precepts. Obedience is not an optional extra for the believer, the Lord Jesus said that we manifest our love for Him by being obedient to the Scriptures John 14:15. When the Apostle Paul wrote his instructions for women to "keep silence in the Churches" he maintained that this was not his idea, but the "command of the Lord", 1 Cor. 14:37.

Lastly, what does Mrs. Creasey mean by "minor role" (of women)? If she includes the role of motherhood and parenting in her definition, then we must take exception, the Scriptures place much importance, and attach high status to the Mothering role. Where would our world be without its Mothers? Indeed where would God's plan of salvation be without the blessed Virgin Mary? Mothering is the most important, full-time profession on earth. It is the destiny of Mankind to be a father.

Yours sincerely,
A. Barron Th. Dip. A.R.C.