

Chinese visitors

Later this year, under the auspices of the Australian Council of Churches, there will be a delegation of Christians from China visiting our shores. They will be official representatives of the Three Self China Christian Council. This is a first, and we hope it will be repeated.

Through the fire of affliction, there has come a large and wonderfully virile church in China. The increase has been very bountiful and that without missionaries. Many of the older pastors, upon whom the church leans heavily, have voiced their appreciation personally of the solid foundation of teaching left by the missionaries.

In the Three Self Movement, the governing body permitted in the Chinese church, (which operates under the police department of the Communist Government) there are some fine evangelical pastors and people. Bishop Ding, the present appointed leader, states that there are about two million "non-Catholic" Chinese Christians in the six hundred or so open churches. Many of these churches are packed Sunday by Sunday. In one, Dr. James Taylor said he arrived early for the 6.30 a.m. service to find a queue outside the church. He found the church overflowing and those outside were waiting for the 8.30 a.m. service!

During the cultural revolution, most church buildings were closed and there was no alternative for Christians other than to meet in homes. Many of the house churches which thus developed, now meet openly and vary in numbers from 20 to 200. Some meet in the open air. While the exact number of such churches is not known, it is certain that there are vast numbers of Christians meeting in this way. In many of the communes the most faithful workers are Christians.

The estimates of 30 or 40 million house church members may or may not be wild but what is evident is that the numbers are exciting, without western influence, and that the spiritual hunger is great. One evidence is the vast amount of mail received by Bible broadcasters.

There is another evidence too; a sad one. These house churches are being opposed and, in some cases, the leaders put into prison. The picture in a country as large as China is always varied. For refusing to affiliate with the Three Self China Christian Council, a fellowship of 200, for instance, in Canton has been forced to disband. A list of regulations in the Yunnan province, makes it plain that religious activities must be conducted in a church building only and that it is forbidden to make converts of young people who are under age (i.e. under 18).

While the opposition may stem from the police department responsible for all religious activities, yet we believe the leaders of the Three Self/CCC could do much more to admit that there are Christians meeting in house churches and that they deserve recognition. As part of the Body of Christ, the right hand of fellowship could be shown, even at risk.

The delegation to Australia of Chinese Christian leaders should be shown courtesy. They should be told that we rejoice in the work of the Holy Spirit in China shown by the wonderful increase in Christians both in the open churches AND in the house churches. Our knowledge of the persecution should be made known also.

It is not our place to interfere in the situation in China but we must point out to the official church that persecution of other Christians is wrong. We must show our love of China by praying that the whole Body of Christ in China may be fed with an adequate supply of bibles, sound teaching and good leadership.

Letters to the Editor

Dear Editor,

Thank you for the notice in A.C.R. last month inviting submissions on the "Use of the Surplice" to the Use of the Surplice Committee.

I want also to thank readers for their many letters and submissions. Some have asked about the questionnaire sent to the clergy of Synod. The questionnaire was basically a fact finding enquiry. We sought information on what was actually being worn in parish churches. This was the simplest and most economic way of finding out. Over 60% of parish clergy have replied. Thanks! Some lay members, readers and clergy not on Synod may well wish to express their views. There is no need to complete a questionnaire. Simply write me a short note or detailed submission as soon as you can.

From the questionnaires, letters and submissions we have learned:

- 1) That the vast majority of parishes are keeping the rule. Their clergy and readers are wearing the surplice though some are seeking to redesign the surplice.
- 2) That significant groups want different things; some want to keep the surplice for all or most services; others want to redesign it as more modern, more masculine, more easily worn garment. Another significant group want to dispense with the use of the surplice at all services. A further strong group want the use of the surplice to become a matter of choice in the parish rather than one of compulsion.

It is clear that opinions and feelings have strengthened and developed since a similar committee worked on this question some 15 years ago.

A few have been critical that we should waste time on such an issue. The committee feels that we should be concerned for each other's tender consciences even over lesser issues. Another few have expressed bitterness at the threat to something they see as essential to the Anglican Church. The committee is sensitive to the threat that change brings and concerned to minimise such hurt.

I personally cannot see "the use of the surplice" as an "essential characteristic of the Anglican Church" in the same way as "Faithful service to Christ, the ministry of God's Word, humble prayerful dependence on God, and pastoral and evangelistic ministry to people."

A number of submissions have expressed the view that the surplice (a lay choir garment) was used by clergy in reformation times as a replacement for the mass vestments (in order) to reduce the distinction between minister and congregation and that its use today does the opposite to its original intention. That is, it increases rather than reducing the distinction.

Others have expressed the concern that, if the weight of opinion in the diocese is towards relaxing the rules, provision should be made to ensure that those conducting services are dressed in a fitting way.

We are thankfully receiving a fascinating response.

Yours sincerely,
Secretary — "Use of Surplice Committee", P.O. Box 128, Forestville, 2087.

Dear Sir,

The editorials in the "Church Record" are usually clear, well-argued statements reflecting Biblical perspectives. For that reason, I was quite surprised at the inconsistency of your leader "The Government of God" on 12 March 1983.

You state (correctly) that "there is no 'Christian politics' as such", but then proceed to expound your own "Christian" economic and political views in the penultimate paragraph.

Why not describe the nature of the "gross duplicity" which was practised during the election campaign rather than leave it to speculation? I can presume that you are referring to the well-publicised fact that the former Treasurer, Mr. Howard, did not inform the electorate of the Treasury's 1983/84 Budget deficit projection of \$9.6 b., which was provided to him prior to the election. Several facts need to be stated. Most importantly, the projected deficit was an internal Treasury estimate which was provided to the Treasurer (its departmental head) in the normal course of its operations. Such working papers are prepared frequently, based upon a variety of assumptions, and it is usual for such projections to continually change as the outlook for the Australian economy changes. These internal papers have never been released for public consumption in the past and it is ridiculous to imagine that the Treasurer should have broken such a convention simply because this was delivered to him during an election campaign. If the Liberals had been re-elected, the document would have never seen the light of day. Certainly, a conservative government would have amended its economic policies to ensure that this projection never came close to fruition.

The Bible does speak of homosexuality, but always as sin. The Bible is not a dirty book, but more like a scrubbing brush. It has been given to us to point the way from sin and its consequence, Hell, to the Saviour, who came into the world to save sinners and prepare for them (us) a place in Heaven. There is no difference for all have sinned (Rom. 3:22).

Homosexuals may feel more guilty than others, and therefore want people to say they are not wrong at all. But in fact, they are not more guilty than anyone else, yet they are guilty in God's view. Guilt can and will be removed when sin is confessed to God (1 John 1:7). This is what God wants. Our Lord indicated in John 3:17 that God does not want to judge, but to save.

Yours sincerely,
Constance Knox.

In this specific respect, your criticism (and that of the media generally) is unfounded and simply reflects a lack of knowledge of the operations of the Treasury. (The writer was at one stage personal assistant to the Governor of the Reserve Bank of Australia.) However, more valid criticism might be expressed of politicians in general (of both parties) during election campaigns when truth is a precious commodity indeed.

You then suggest that the "Christian ethic of work" is work for service, not profit. These days "profit" seems to be a dirty word, yet a lack of corporate profitability is a major reason for the lack of growth in the creation of new jobs; the primary factor contributing to long-term unemployment among young people. We are getting to the stage where anyone who doubts the wisdom and beneficence of the Welfare State (or socialism), or advocates an essentially free-market economy, is dubbed a greedy (unchristian?) capitalist. To put it another way, these profit-haters want our economic system to put "people before profits". Your attack on the profit motive may be well-meaning, but I suspect that it is primarily a knee-jerk reaction to a common sentiment in our society, rather than a response based upon sound economic analysis.

The whole area of economics and finance requires much more debate and understanding among Christians. It is a debate I would encourage you to foster. But it needs to be conducted on the basis of sound reasoning. At present we seem to be in the situation described by Rev. Dr. John Williams. "Members of a chess club would, understandably, let their membership lapse if, instead of focusing upon chess, the club initiated a series of lectures on somewhat suspect economic theory. It is not perhaps surprising that many mainstream churches, substituting half-baked sociological speculations, dubious economic theories, and debatable political strategies, for the celebration, exposition, and interpretation of a religious vision of the 'good life', are witnessing a slow but steady pilgrimage of members to other sources of inspiration, challenge, and hope."*

*J. Williams, "Economics and the Pulpit", *Institute of Public Affairs Review*, Vol. 36 No. 4, Melbourne.

Dear Sir,

What has happened to the Church of England? It has undergone many changes, but are they for the better? I doubt if many of them care.

Its title was changed to the Anglican Church. But Anglican means English, so what has been achieved? I cannot follow the thinking here.

The one in charge of a well-known church apparently dislikes the title 'Rector', choosing rather to use the title 'Minister' instead of describing himself as 'Rev.', he uses an abbreviation of his real christian name.

The same man never wears a black or white cassock. He wears a surplice over his ordinary street suit. It looks out of place.

Now I learned that there is a move to abolish the surplice. What is the intention here? Is it to be ordinary street clothes with neither cassock nor surplice?

It seems that tradition counts for nothing now. This even has extended to the Prayer Book and the Bible.

If the reformers (sic) wanted to change the P.B. why did they not simply apply modern terms for thee, thou, thine etc. — you, etc. — change some archaic terms but leave the book the same as it was otherwise?

There are so many versions of the Bible now that one is lost. The 'authorised' version used to rest on a lectern in every church. Now there does not seem to be any such.

Note that I used the word 'versions'. I did so advisedly, for they are not translations in any sense.

In his book "The Gospel of Peace of Jesus Christ by Disciple John", which is a translation of an ancient Aramaic text giving the precise words of Jesus on the subject of healing, Professor Edmund Szekely says, (the words of Jesus) "have been misunderstood, wrongly annotated, hundreds of times rewritten and hundreds of times transformed, yet they have nevertheless survived almost two thousand years".

Further on he says, "It is a heavy responsibility to proclaim the present New Testament, which is the basis of all the Christian Churches, as deformed and falsified, but there is no higher religion than truth."

If anyone, with a little knowledge of Latin, doubts if the books I referred to earlier are nothing but versions, let him compare familiar parts with the Vulgate or, students of Greek, and Greek version of the N.T.
Yours faithfully,
Peter Granville Smith

Christianity in China — James Hudson Taylor III reports

People who know their missionary history will recognise in Hudson Taylor a name very significant to the development of Christianity in China. The original James Hudson Taylor founded the China Inland Mission in 1865 and led it until his death 40 years later. In that time many thousands of Chinese became believers, hundreds of churches were established, and many educational and medical institutions were developed.

After its expulsion from China in the wake of the Communist takeover of 1950, the mission chose the new name of Overseas Missionary Fellowship. It continued its work in East and South-east Asia amongst all races, including the Chinese, but never lost its deep prayer concern for the people of the mainland. It has maintained too the foundation principles of prayer and reliance on God through faith that Hudson Taylor established.

Dr. James Hudson Taylor, his great-grandson, now heads the mission as General Director, having succeeded Michael Griffiths in 1980. Based in Singapore, he visited Australia during March and April with his wife Leone.

Eric Liddell remembered

James Taylor was born in China and spent his first fifteen years there. As a teenager attending the Chefoo School for children of missionaries, he was interned by the Japanese, along with some 1500 missionaries and other expatriates. In that dreary, camp, he remembers Eric Liddell of "Chariots of Fire" fame, one of the Chefoo teachers, organising sports and games for the young people.

"It was significant," he said, "in view of Liddell's now-famous refusal to run his Olympic Games heat on a Sunday, that he saw no contradiction between that and helping to maintain the health and sanity of 2-300 children, many separated from their parents, by organising Sunday games for them. He was flexible enough to see the true sabbath principle."

In those days, rebelling at being measured against his famous and godly forbears, young Jim Taylor resolved he'd never be a missionary to the Chinese. But eventually he did go on to theological studies in the U.S. and to missionary service in Taiwan. He worked there for 25 years, especially in theological education, before accepting the leadership of the O.M.F.

Explosive church growth

The most significant and exciting news Dr. Taylor now brings to us about the church in China is that it is growing to an astonishing degree. In 1950 the strength of the Protestant church was estimated at a modest (by Chinese standards) one million, with 2-3 million Roman Catholics. Now there is acknowledged, monitored growth in the state-controlled, official Three-Self Patriotic Movement, a united protestant church, but the fast-growing edge of the church is the evangelical, non-denominational house-church movement. Dr. Taylor estimates the number of believers at anything from 20 to 50 million.

The recent response of the Government has been to permit the opening of many more official Three-Self churches — from 60 throughout China in 1980 to 6-700 today — but though these are well-attended, for various reasons the vast majority of Christians prefer the unofficial churches.

The Three-Self patriotic movement

The Government has its own purposes in permitting various people's organisations including churches to exist now, whereas during the bitter period of the Cultural Revolution all were banned. They are to further its political, economic and social aims. The Three-Self leadership is closely linked with the Government, as it has been from the time of its formation in the fifties. In the Chinese bureaucracy, religious affairs come under the supervision of the Ministry of Public Security, that is the police, or in Russian terms, the K.G.B.

In his address to clergy and other Christian leaders in Sydney on April 7, Dr. Taylor outlined the history of the Church

in the People's Republic. In accordance with sound missiological principles, the unified protestant church was to be self-governing, self-propagating and self-supporting. Therefore all missionaries were expelled and all links with sending countries, especially the villainous U.S., cut off. The Korean war had heightened the hatred. Mr. W. T. Wu, a liberal protestant educated in America who had become a devout Communist, became its first leader, appointed by the Party.

Beginnings of house churches

Dr. Taylor defined three main periods affecting the church during the past 30 or so years. From 1950-64, through the Catholic and the Protestant Patriotic Movement churches, control was established amid much persecution of those who failed to toe the party line. It was a "time of sad bloodletting within the Body of Christ", when mutual accusation meetings purged "impurities" before branches of the United church were formed, and Christians were pressured to accuse their brethren both Chinese and missionary. Many lay people dissociated themselves from the official churches from then on, reasoning that though they loved the Lord and His Word, they needed neither denominations nor buildings, but could continue to meet in small numbers in homes. So the house churches began. In any case the numbers of churches were drastically reduced at this time (e.g. from 200 to 15 Protestant churches in Shanghai, and from 56 to 4 in Peking). Moreover many evangelicals rejected both the political identification of the leadership of the Three-Self Church and their tendency to theological liberalism.

Wang Ming-Tao

An outstanding example of an influential evangelical who utterly refused to go along with all this was Pastor Wang Ming-Tao of Peking. He became the chief thorn in the side of the Three-Self Movement in the fifties. He would say, "There are no nail holes in the walls of my church" — meaning that he had never yielded to political pressure by putting up portraits of Sun Yat-sen, Chiang Kia-shek or Mao Tse-tung. He was sentenced to fifteen years jail in 1955, after the Three-Self Movement had organised accusation meetings throughout China. Little more than a year later he was released from prison, where under intolerable pressure he had been induced to sign a confession. He subsequently renounced this and was imprisoned in the end for 23 years.

"I met Mr. Wang in 1980," Dr. Taylor said. "He was then aged 80. For those 23 years he had been without a Bible or hymn book, but because he had memorised many passages of Scripture they became his strength and comfort. He had learnt, he said, the crucial importance of absolute integrity. And I thought, looking at him, that here was a man who was utterly transparent with that integrity."

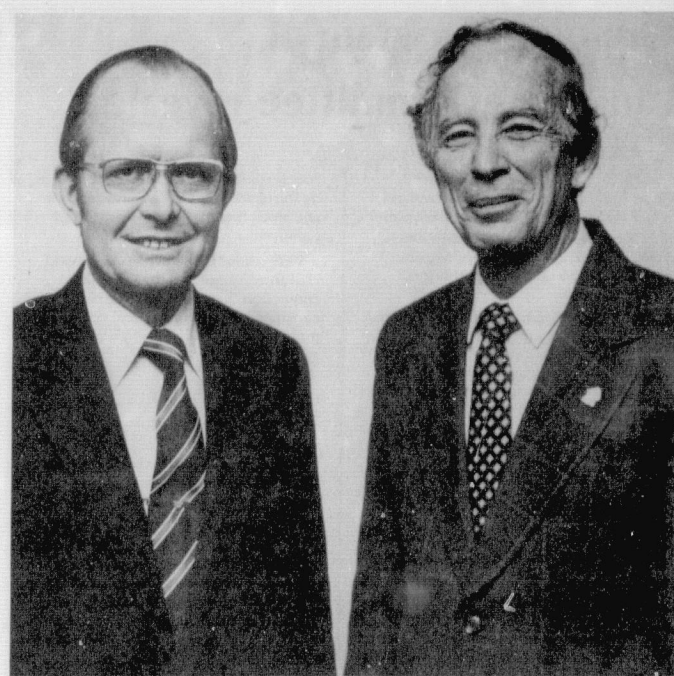
The Cultural Revolution

From about 1964, the United Front approach which had tolerated the existence of the churches was given up by Mao, and the disastrous drive for pure doctrinaire Marxism known as the Cultural Revolution began. During those 14 years, the Three-Self Movement was nowhere to be seen. Many of its pastors suffered persecution, but its top leadership slipped quietly out of view.

Between 1964 and 1976, the home churches were the only available places of worship, and many Christians who were detected were martyred or imprisoned. Only the barest minimum of numbers dared assemble for prayer and quiet worship. All trace of nominalism disappeared.

The church post-Mao

The third period has been from 1976 to the present. With the restoration of some freedoms following the death of Chairman Mao, the Three-Self Church has reappeared, under the leadership of Bishop K. H. Ting. Disturbed by the phenomenal growth of the unofficial churches during the time that all Christianity was forced underground, the



Dr. James Hudson Taylor III (left), the General Director of the O.M.F., with the Rev. Neville Cooper, the Australian Home Director of the O.M.F.
Dr. James Hudson Taylor III, is the great grandson of Hudson Taylor, the Founder of the Former China Inland Mission, now known as the Overseas Missionary Fellowship. — Photo Ramon Williams.

Government is making every effort to discourage them by insisting that believers join the newly-opened official churches.

Bibles are being printed officially, the 1919 translation using the old characters which most younger Chinese can no longer read. Those who receive one must sign up their name and address. Not surprisingly, many prefer to obtain simplified-script Bibles printed overseas.

View of Bible smuggling

Questioned about Bible smuggling, Dr. Taylor acknowledged the sincere motives of those who engaged in it, and the enormous demand for scriptures and Christian literature which the official church does not begin to meet, but said he still had doubts about its ethics. He pointed out that after one smuggling episode, some Christians who had obtained Bibles quite legally as gifts from visitors to China had them confiscated. Literature printed in Taiwan is the most suspect.

"In some provinces," he said, "there is a ban on teaching young people under 18 in the churches. The Three-Self Movement seeks to discredit the house churches by quoting examples of the activities of the inevitable lunatic fringe, which would not be representative of the movement as a whole. I find it disturbing that Bishop Ting will only acknowledge that there are some two million in the unofficial churches, while our estimates put their number at ten times that number at least."

Three-Self visit to Australia

Later this year, there is to be a visit by leaders of the Three-Self Movement to Australia, under the auspices of the Australian Council of Churches. Dr. Taylor was asked how we should respond to these men. In reply he said that we must recognise that there is a jockeying for power going on in China today, and that these leaders will be very anxious to win the approval of Australian evangelicals, and to be seen as fully representative of the main body of the church in China. We must express our appreciation of and solidarity with those outside the official churches, without denigrating the official church. We could appeal to the Government of China to honour its commitment, since the end of the Cultural Revolution, to allow minorities freedom of expression, and so to permit the continued existence of the house churches, recognising that the official church buildings cannot begin to accommodate all who wish to worship and seek Christianity fellowship.

In an editorial for the O.M.F. magazine 'Millions' of July 1982, Dr. Taylor wrote: "Our response to the church in China should be one of deep and genuine confidence — confidence in God's sovereign rule in the realm of human history and His unchanging faithfulness

to His own. I well remember the pathetic hand-wringing in the early fifties that characterised so much of the evaluation (some called it the 'post mortem') of missions in China. . . . Is it not humbling to see what God has been doing in China these 30 years without a single missionary?"

"Finally our response must move from consideration and confidence to continuing concern. Surely that is best expressed through prayer. How wrong we have been! The struggle we are engaged in is not with earthly powers, but with the spiritual forces of darkness and wickedness in heavenly places. Men are still moved through God by prayer alone, and China is no exception."

In England Festival of Light changes name to improve 'image'

The Nationwide Festival of Light has undergone a two-pronged name and structural change which will now give it a "legitimised" lobbying arm and, it hopes, a more appealing "media image".

From the change has emerged the Care Trust (Christian Action Research and Education), a charitable organisation and effectively the old NfOL which will have as its chairman the Rev. Lyndon Bowring, former NfOL chairman.

The other group, which will work hand in hand with Care Trust and under the chairmanship of Mr. Charles Colchester, is the non-charitable Parliamentary lobbying organisation, Care Campaigns.

Mr. Raymond Johnston, the former Director of NfOL, becomes Research and Education Director of Care Trust and Parliamentary Research Director of Care Campaigns. He will, says a press release, "play an integral part in the new team".

'Heart-searching'

The change of name, said a spokesman, had been under consideration for the past two years and had caused "a great deal of heart-searching and rethinking".

"The old name made some people think of us as a British sect or an Eastern mystical group. We now felt it was time to relaunch ourselves in a very real sense to win more young people and to breathe new life into an image which hasn't gone down too well with the media."

Ongoing program of Lausanne Committee revealed

The two main Lausanne Committee Consultations, in Lausanne, Switzerland, (1974) and Pattaya, Thailand, (1980) were only the beginning, according to the plans revealed in Sydney, Tuesday, April 12th, by Bishop Jack Dain and Bishop John Reid.

Bishop Reid, Chairman of the Theology Working Group, formed at Lausanne, told of the aim of this group, to "Work our crucial points of view, theologically".

Plans are already underway for two Consultations, being organized by the Theological Working Group. "The Work of the Holy Spirit and Evangelism" will be the theme for meetings in Norway in 1985. The second, in 1987, will deal with "Conversion".

There was felt to be a need for a fresh, Biblical Study of the work of the Holy Spirit, which will include the Nature of Sin, including conversion. The relationship of culture to evangelism and the tension between "spontaneity" and "planning" of evangelistic thrusts will also be studied, according to Bishop Reid.

In the Consultation on Conversion, such matters as the relationship to regeneration; culture; political conversions; those with (and without) nominal Christian backgrounds; behavioural sciences, will all be reviewed by theological leaders.

Bishop Jack Dain, General Coordinator, LCWE, told of the sense of a

"deep spiritual unity and shared vision" by those who met initially at Lausanne and since then, in Wheaton and Southern California.

1989 could be the year for a Second Lausanne, but only if there is a deep conviction that it should take place. Wide consultations will take place, to ascertain the world needs and wisdom of such a gathering, explained Bishop Dain.

"We need to keep church leaders in touch with each other," said Bishop Dain. "We are interested only in World Evangelization, not World Power Politics."

"I believe God has called us to a program to continue what was begun at Lausanne. Every year has seen regional meetings and conferences."

There are four main committees, each one being important. They are the Theological Working Group; the Strategy Working Group the Intercountry Working Group and the Communications Group.

Some have produced thought provoking booklets and literature, while others have ongoing programs especially amongst refugees and unreached people.

Referring to the Day of Prayer for World Evangelization, to be held on Pentecost Sunday, May 22nd, Bishop Dain emphasised that "The most essential ingredient is PRAYER".

Ramon Williams

Help needed

In a recent Press Release the Anglican Marriage & Family Counselling Centre called for help. They wrote:

Is divorce inevitable?

A couple separate and divorce. Is that what they really want? Or is it a choice forced upon them because they cannot see another solution?

Few people who divorce really want it that way. Yet there is something in their relationship, in the way they see each other and relate to each other that makes it too painful for them to stay together.

Nobody likes pain. Sometimes the pain in a marriage relationship seems unbearable and the partners have to escape. They separate and will not willingly return to the relationship unless each is convinced a radical and lasting change has taken place.

Often each partner believes that it is the other who should change, should stop being critical, judgmental and withdrawn. But frequently the cause is much deeper. Many people enter marriage with emotional needs left over from childhood.

If this is so, people unknowingly expect and demand too much from their partners who in turn feel guilty, resentful or inadequate because they cannot meet those demands. Then the battle is on. Each tries to manipulate and control the other, each over-reacts and becomes resentful. Neither can see a solution so they separate — hurt and disillusioned.

Divorce is not inevitable

(Marriage) Counsellors are skilled in helping people sort through any long-established and destructive behaviour. They help people find and resolve the deep unmet needs they have grown up with. Our Christian counsellors depend on God and the Holy Spirit. They believe that truth, although sometimes painful, is always liberating.

Sometimes it takes months to untie these knots and tangles. It cannot be done in a hurry. But when a Christian couple is prepared to spend time working through these difficulties it may only take a couple of sessions with a skilled counsellor to see new hope.

Last year our ten counsellors spent four thousand hours counselling people with marriage problems. Every year the needs and demands increase. To meet these demands we are training more than 30 counsellors — all committed Christian people.

There is a problem

We do not charge fees. We ask people to make donations according to their means. This makes our service available to all.

When we add our income from all sources, including a 265% increase in donations over the last three years, there is still not enough to cover expenses. Last year our deficit was \$10,000; this year it will be \$15,000.

Help!

The Centre calls on Christian people to support this ministry to Christian families.

"by this shall all men know you are my disciples, if you have love for one another".

Donations may be sent to — Anglican Marriage and Family Counselling Centre, 7th Floor, Fletcher Building, 491 Kent Street, Sydney NSW 2000.

Donations over \$2.00 are tax deductible.

Prostitution Issue (continued)

scale of activity had increased, they said, and had consequently despoiled the character of the city.

The Attorney-General said that in his speech in the House he proposed to set up a Select Committee with wide terms of reference to look into all aspects of prostitution. He hoped that some beneficial results would emerge and, in particular, opportunity taken to deal with some of the social aspects of the problem in an effort to save some of the girls who are being led into the profession.

In reply to a question, he encouraged the Council of Churches to make a submission to the Select Committee.

from AUSTRALIAN BAPTIST

When clergy should resign

The Australian Church Record does not usually reprint editorials from other papers. However, an editorial in a recent edition of the CHURCH OF ENGLAND NEWSPAPER says some things that we believe the Australian Church ought to heed. Accordingly we reprint it in full:

Last month saw the 20th anniversary of the publication of Bishop John Robinson's *Honest to God*. It was an important book, clear, thoughtful and honest. It was, and still is, a perfect example for learned theologians of how to write for a less theologically learned readership.

But it was also a totally irresponsible book. Bishops, ordained theologians (Robinson was and still is both) and indeed all clergy are susceptible to doubts about the orthodox Christian faith. But to flaunt those doubts as new ideas, or to present a watered down "Christianity" for those who cannot believe the real thing, is nothing less than a betrayal of Christ.

The Church's failure

The church leader or teacher who finds that he no longer believes should certainly not continue to lead or teach. He should be helped, lovingly but firmly, to pray and think his way back to faith, to submit before God's written word. If he cannot do this there is no proper course for him except to resign his orders.

More irresponsible than Bishop Robinson's book, however, was the Church's failure to do anything about it. True, the rot had set in years before: ordained men in University Departments of Theology had been teaching heresy and denying truth for decades; this problem still needs to be dealt with, appallingly difficult though that will be to do. But when one of them, temporarily inflicted on the Church as a bishop, decides to popularise their special brand of heresy he should forfeit his authority to minister publicly in Christ's name. Robinson was mildly rebuked by a few fellow bishops, but no action was taken.

Need for discipline

Since then the floodgates have opened. Bishops and theologians seem to be completely free to question, doubt or even deny whatever they like. Church people almost expect it. Publishers encourage it. Orthodox clergy and their congregations (especially at confirmations) dread it. Nobody does anything to stop it.

One crying need in the Church is for bishops to discipline heretical and immoral clergy. Perhaps a greater need is for the Church to insist on orthodox Christian faith on the part of its bishops and theologians.

Jesus did not commend Thomas for his refusal to believe. He commanded him, "Stop doubting and believe."

Seminar on In Vitro Fertilization

A seminar on In Vitro Fertilization is to be held in St. Andrew's House Auditorium, Sydney Square on Wednesday, May 25th at 7.45 p.m.

Speakers will be the Rev. John Fleming, author of "Life in a Test Tube"; the Rev. Alan Nichols, chairman of the recent Victorian Government Income and Security Task Force, and Mr. Rick Brown a law graduate and union organiser.

Dr. Robert Claxton, a Sydney surgeon will chair the evening, and there will be opportunity for questions.

The seminar is being sponsored by the Social Issues Committee of Sydney Diocese.

Twofold purpose of Chinese visitor



Dr. Paul C. C. Szeto, General Director of the "Evangelize China" Fellowship Inc. (left) with the Australian Representative, Ivor Jones. — Photo Ramon Williams.

The General Director of the "EVANGELIZE CHINA" FELLOWSHIP, INC., Dr. Paul C. C. Szeto is currently visiting Australia and New Zealand, to say "Thank you" to the many supporters and to present "The new challenge". That "challenge" is the need to train young people as evangelists and leaders.

The Australian representative, Ivor Jones, is making sure Dr. Szeto has as many opportunities as possible, to tell others of the work, while there is time.

"In 1997 China will take back Hong Kong, according to present indications," said Dr. Szeto. "Already there is a fear of what could happen and we see the need to start planning now!"

In Macau, the Evangelize China Fellowship Inc. has an orphanage, accommodating 64 children. Plans are being made to add a Youth Centre, capable of being used as a training centre for the leaders of tomorrow.

Already radio programs are being produced in Hong Kong, for use by TRANS WORLD RADIO, in its daily broadcasts into China. The programs are aimed at the young children, for,

according to Dr. Szeto, "We are investing in the younger generation".

The Evangelize China Fellowship Inc. was founded by Dr. Andrew Gih in 1947. Its work was commenced in Shanghai, but now has spread to Taiwan, Hong Kong, Macau, Singapore, Malaysia, Indonesia and Thailand. Its Malang Bible School, in Java, is well-known for its high degree of quality education and training program.

In Hong Kong it has also established a Christian Primary School, as well as a High School. Publishing Christian literature; providing scholarships; organizing Gospel teams; are all part of its far reaching program.

Its motto, "Evangelizing Chinese Through Chinese" covers Chinese living inside and outside China. There are claimed to be 48,000,000 Chinese living outside the Mainland, with a further one billion Chinese in China itself.

Already meetings in Sydney have been packed out, to hear this leader with first-hand knowledge of the work in China.

Ramon Williams

Life and Peace

John Martin, Anglican Consultative Council Secretary for Communication, previews an important ecumenical conference.

★ ★ ★

A dozen Anglicans from 10 different countries will take part in an international conference on Life and Peace hosted by The (Lutheran) Church of Sweden in April.

They will be joining 150 others representing 24 different denominations and 63 countries — 39 Third World countries and four from the Eastern Block. The Church of Sweden estimates that 600 media representatives will cover the event.

Planning for the conference has taken place over two years. Archbishop Olaf Sundby heads a committee of nine Nordic church leaders representing Lutheran, Orthodox, Roman Catholic and Free Churches.

Archbishop Sundby insists that it is not merely a mass gathering of Christians from different nations; the conference is for church leaders. A Church of Sweden news bulletin expresses (the rather optimistic) hope that the meeting will be "one of the most representative Christian ecumenical meetings in about 1,500 years".

They stress that it is different from the recent conference on peace held in the USSR since it will be exclusively for Christians.

Among Anglicans attending will be the Primate of Canada, Archbishop E. W. Scott; the Presiding Bishop of the USA, Bishop John M. Allin, and the Archbishop of Central Africa, Archbishop W. Khotso

Christian World Conference — April 20-24, 1983 — Uppsala, Sweden

Makhulu. Third World Anglicans will be well represented. So will the evangelical constituency. The Revd. John Stott, Rector Emeritus of All Souls, Langham Place in London will speak in one of the plenary sessions.

A seven point manifesto summarises the motivation and the reasons for the conference:

- "1. An intrinsic element of the Christian gospel is the message of peace and reconciliation. Therefore, individual Christians, churches and ecumenical organizations are involved in working for peace. The Conference wants to gather all this involvement into a united Christian manifestation.
- "2. The Christian faith is spread throughout the world. The fact that the Church is a universal church gives us unique opportunities for establishing dialogue and mutual understanding between East and West, North and South. Taking this as its platform, the Conference wants to explore avenues for initiating dialogue and furthering mutual understanding on the vital issues of life and peace.
- "3. The peace issue is interwoven with questions of global justice, human rights, the militarization of states by growing arms arsenals. However, the Conference wishes to focus on the most imminent threat to survival — mass destruction by nuclear weapons.
- "4. Nuclear weapons are indiscriminate weapons — they strike against both military forces and civilian populations — and it is highly improbable that their use in war can

WHAT A WORLD

Confusion of the sexes

Lesley Hicks



A gentleman by the name of Hugh de Garis (according to a Guardian article by Brigid Grauman reprinted in the S.M. Herald Life and Home section, 14/4/83) is leading a crusade against the sexual oppression of men. The wheel, it seems, has come full circle. De Garis aims to become the Germaine Greer of the masculist movement — feminism has given rise inevitably to masculism.

The odd thing is that the very things feminists are angry about as indicating women's downtrodden and oppressed status, the masculist de Garis considers to be privileges they have over men! For instance, feminists have for years been fighting for the right to pursue careers as stressful as men's, shedding on the way their responsibility for care of children, home, menfolk and the aged. But the masculists are angry that women, presumably because of their unfair advantage of living less stressfully in the quiet backwaters of the home, live on average eight years longer than men (in Western society, that is), while career women die, on average, three years younger than housewives.

De Garis resents the idea that "girls are taught to be warm and nurturing, while boys are denied this and taught to value professional success above all else". He wants men to be able to have more time with their children. Yet it seems that those same warm and nurturing roles he envies are rejected by many who advocate women's "liberation".

Women — disadvantaged or favoured?

Masculists will apparently join forces with feminists on some fronts, demanding that women go into careers, and fighting for the introduction of more flexible working hours. That bit makes sense, but most of his other demands for women will raise many hackles. De Garis wants to end the law's favouritism for women; his list of anti-male, discriminatory laws includes military conscription ("women don't do their fair share of the fighting and the dying"), the tendency to favour the mother in custody rights in divorce, retirement age ("it's ridiculous that women, who live longer, are allowed to retire earlier") and alimony — "most women don't make the effort to acquire adequate economic skills". Widow's pensions, different ages of sexual consent, "all that must go".

A say for men on abortion?

Then comes an idea that feminists will hate, and a recent case in Queensland spotlighted — that a man should have the right to intervene and demand that his

wife or girl friend should not have an abortion. There follows a horrific unisex scenario (that word again!) "Bisexuality should become the sexual norm; heterosexuals, or 'monos' as de Garis calls them, will become 'deviants, in a sense'".

De Garis, a divorced Australian living in Belgium, was campaigning in Australia last year. No doubt there are enough people suffering from sex role confusion here to give him a hearing.

U.S. equal rights amendment

There are some crazy contradictions in the field of male-female role legislation world-wide. Sanity prevailed in the U.S. last year when the Equal Rights Amendment to the U.S. constitution was defeated whereby supposedly discriminatory legislation against women would be removed, but actually the law's safeguarding of women's special childbearing and nurturing roles would be cut away, along the lines that de Garis wants.

Feminists tried to assert that the E.R.A. was defeated mainly by male chauvinism, but the most powerful thrust against it came from concerned American women, rallied especially by lawyer Phyllis Schlafly. Mrs. Schlafly has been visiting Australia in April and early May, speaking at conferences in Melbourne and Sydney.

Russia backtracks

In Soviet Russia, authorities are backtracking on past legislation which in the past forced women into male jobs, including heavy labouring. Legislation came into effect in January, 1981 prohibiting Soviet women from undertaking 460 different jobs now considered too heavy or dangerous. The reason is that their harsh double workload was causing women to die younger than men, with infant mortality rising and the birthrate falling drastically.

U.N. Convention

Yet here in Australia the Federal Government is preparing to ratify a U.N. Convention on the Elimination of All Forms of Discrimination against Women, previously signed by Mr. Ellicott on behalf of the Liberal Government, but not yet binding. Some clauses are excellent (e.g. one condemning prostitution) but it would require the States to change their laws to permit the social engineering of a unisex society, like the E.R.A.

Christians who see the dangers if this Convention were to become binding need to communicate their concern urgently to their federal members.

be limited. The conference will be seeking an answer to the question of whether not only the use of such weapons, but also their production and the threat of using them, is contrary to the will of God.

- "5. Individual Christians, churches and ecumenical bodies have presented proposals relating to concrete action which can be taken to check the arms race. The Conference will make these the subject of deliberations and seek agreement upon the direct demands which can be directed to the leaders of the major powers.
- "6. The Christian gospel is a gospel of peace — but the churches themselves have not always worked as peacemakers. Another aim of the Conference will be to assemble representatives of Christian churches for self-examination, penance and working out a Christian programme of action for peace and disarmament.
- "7. Fellowship between God and Man lies at the very heart of life in Christ. The Conference wants to gather representatives of the Christian Church all round the world so that

we can in prayer and worship find hope, comfort and inspiration!"

For Anglicans the peace debate takes different forms according to the local context. The recent Church of England debate based on "The Church and the Bomb" report was formed largely in terms of East-West relations in Europe and the North Atlantic and associated questions like nuclear deterrence and first strike. For others the debate is cast in different terms. In the Pacific for instance it includes the spectre of French nuclear testing in the atmosphere. The Third World focus is more likely to be on the cost of armaments in the face of poverty and hunger as well as the militarization of governments.

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"Unexpected Sentence for Zoya Krakhmalnikova"

Keston College reports that Russian Orthodox Christian Zoya Krakhmalnikova has received an unexpectedly light sentence. Krakhmalnikova, 53, went on trial in Moscow on 31 March charged with "Anti-Soviet Agitation and Propaganda" under article 70 of the criminal code of the RSFSR. This charge carried a maximum penalty of 7 years' Deprivation of liberty plus 5 years' internal exile.

Zoya Krakhmalnikova was arrested at the beginning of August 1982. The KGB then conducted numerous searches and interrogations in connection with her "case".

From 1976 Krakhmalnikova was the editor-compiler of a purely religious miscellany called "Nadezhda" (Hope), which circulated in Samizdat form, copies of which subsequently reached the west and were published. At no stage did Krakhmalnikova conceal her work on the production of "Nadezhda", and each issue came out under her name and with a statement that the publication pursued only religious interest, unconnected with political or economic issues.

Information reaching Keston College from reliable sources in the USSR indicated that a formidable case was being fabricated against Krakhmalnikova, based mainly on the reprinting of "Nadezhda", in the west.

The indictment read out by the procurator at the trial was couched in extremely harsh terms, therefore the term he demanded at the end (1 year deprivation of liberty plus 5 years of internal exile) came as a total surprise.

The trial lasted two days, during which some 8-9 witnesses were called. Among them was Orthodox Priest Fr. Dmitri Dudko, whose televised recantation of his religious activities several years ago made headlines in the west. Dudko gave Zoya Krakhmalnikova a very positive characterization, as did all the other witnesses who appeared. Some of these witnesses were, in fact, quite unknown to Krakhmalnikova's family and friends, the only "negative" testimony was in the form of a statement by an unknown woman. This statement was read out on the first day of the trial, but challenged by Krakhmalnikova, who demanded that the author be called to make a personal appearance in court. The matter then lapsed and was overborne by the positive testimonies of the other witnesses.

According to information received by Keston College, presiding Judge Romanov conducted the hearing in an orderly and rather low-key fashion. Witnesses were not pressured in any way and when Krakhmalnikova's husband refused to testify, he was allowed to stand down.

In her final word Zoya Krakhmalnikova rejected the charges levelled against her. She pointed out that once "Nadezhda" left her hands it became public property and denied sending it to the west for publication. "Nadezhda" she said, came into being as a direct result of unfulfilled spiritual need in the Soviet Union. It was, in fact, the continuation of work which had been interrupted 60 years ago. (This is obviously a reference to a pre-revolutionary spiritual journal of the same name — Keston College). If she had not taken up this labour, said Krakhmalnikova, someone else would have done so in time.

She expressed her gratitude to all those who had prayed for her and said that she had been very conscious of this spiritual support since her arrest. She asked for continued prayer and the blessing of the Church. "Praise God for everything", were her closing words.

Accounts from Moscow indicate that the authorities had been expecting trouble or demonstrations in connection with this trial. There was a large number of militiamen deployed around the courthouse and surrounding streets were closed to traffic. The 20 or so friends of the family who gathered outside the courthouse were all photographed by a man with a movie camera.

T UNDERSTAND EACH OTHER

Alan E. Craddock

When a family member believes they are not as well off materially or psychologically compared to other family members a common reaction is jealousy. It doesn't matter whether this is a valid belief or not. The fact is, the belief exists, and the reaction of jealousy needs to be handled in some way so as to ease the pain associated with it.

A recent paper by Bram Bruunk of the University of Nijmegen, The Netherlands, has explored the kinds of strategies married couples employ in the face of jealousy in order to cope with the problems produced by jealousy. (Family Relations, 1982, 31, 13-18). The incident arousing jealousy was a real and significant event, namely extramarital involvement of one of the partners. Fifty couples participated in the study and provided data concerning their strategies for coping with jealousy in the face of their partner's extramarital activity and the success or otherwise of these strategies in promoting marital satisfaction and stability. Three common styles of coping with jealousy emerged.

(1) Avoidance

This strategy involves retreating from the problem. It can be carried out either by denying the reality or the seriousness of the problem or by avoiding communication with the offending partner. This strategy is not very constructive. Denial of the problem leaves the source of pain untouched. In the short-term the pain is reduced as long as denial can be sustained. However, the source continues and ultimately it will be impossible to continue to deny the problem. The cost for the person using

this strategy can be enormous in the long-term. Furthermore the circumstances leading to the extramarital involvement have not been explored and hence attention to the source of the pain is minimal.

In fact, if avoidance is used as a strategy, it will almost certainly cause a further deterioration in the relationship. Avoidance, Bruunk shows, is linked with strong, but only implicitly stated, feelings of reproach, desire for revenge and anger. These are coupled with self-doubt and even a sharing of blame. Most of these feelings are understandable and need to be constructively expressed. However, avoidance of the partner, in a long and intense emotional "cold war", achieves little in the way of constructive management of the conflict.

(2) Reappraisal

This is also a strategy used only by the jealous partner. It is a strategy which attempts to cope with jealousy by using thought processes. One sits down and thinks the whole situation through, or at least attempts to do so. The aim is to see the situation in a new light and hence to reduce one's jealousy. This is, of course, a rather one-sided strategy. Nor does it go to the source of the complaint. It leaves all the responsibility on the jealous person.

The strategy seems to presuppose that the jealousy is unreasonable. If this is so, the strategy can be helpful. But, if the situation is not clear or if jealousy is a reasonable reaction, then the strategy fails due largely to its one-sided character.

One helpful aspect of this strategy is the attempt to get one's jealousy under control. It needs to be brought into perspective for jealousy can lead to unhelpful reactions which simply alienate the couple from one another and so increase the emotional distance between them. To be jealous is not necessarily to over-react. The feeling of resentment and anger in the face of unfair treatment can be channelled into constructive efforts to obtain change and a more just situation. These efforts involve the third strategy.

(3) Communication

This strategy for coping with jealousy involved making an effort to have open and frank discussions with the spouse about the entire situation. Sometimes, according to Bruunk's study, this extends to involve the third party. The emphasis is not upon hitting back, obtaining revenge or having an overwhelming victory over one's offending partner, but is upon opening up a discussion of how the situation has come about and what needs to happen to rectify it. The emphasis is upon healing and the future rather than upon hurting and the past.

Bruunk reports data which demonstrate that the strategy of communication goes hand in hand with increased levels of marital satisfaction, whereas the other two strategies are related to dissatisfaction, neuroticism and to a lesser extent low personal self-esteem. These are clear indications of communication being a more helpful strategy in the face of a jealousy-arousing crisis.

Christians are not free of the kinds of

reactions I have been describing. The communication strategy is obviously the kind of reaction one would expect if a Christian couple see their "one-flesh" relationship being placed in jeopardy for whatever reason. Relationship problems cannot be satisfactorily resolved by individual-centred efforts. Both partners need to get together, to look not only to their own reactions as individuals, but to what is happening to them in relationship to one another. In extreme cases this process might be better managed in the context of professional marriage counselling.

There is another dimension for Christian couples. They are united by the Holy Spirit and hence their efforts to communicate, to deal with jealousy or any other emotion, should involve an open and frank communication of what is happening in prayer, either as individuals or as a couple.

Often we fail to do this because we see jealousy as sinful. Be wary of this attitude — for there are some forms of jealousy which are motivated by loving concern and by the pain of seeing a loving relationship threatened.

Paul felt this when writing to the Corinthians as he saw them threatened by false apostles, for he wrote: "I am jealous for you with a godly jealousy ... I am afraid ... that your minds may somehow be led astray from your sincere and pure devotion to Christ" (II Corinthians 11:2-3). In this form, jealousy can hardly be described as sinful, for it is based upon love, intends to be constructive, and facilitates frank communication.

For the state of the Nation — go talk to taxi drivers!



At the launching of "Can God Survive in Australia?", (l. to r.) John Waterhouse (Albatross Books), The Archbishop, who launched the book, the Most Rev. Donald Robinson and the author, Bruce Wilson. — Photo Ramon Williams.

The author of a new book, "CAN GOD SURVIVE IN AUSTRALIA?" the Rev. Bruce Wilson, suggested one way to ascertain what people are thinking, and the state of the Nation, is to talk to taxi drivers! Another suggestion was to study the style of art which is considered acceptable, by society, these days.

Both suggestions were made for those "inside the Church" who should be aware of what is happening "outside the church". This is primarily what this book is all about.

At the book's launching, the Archbishop of Sydney, the Most Rev. Donald Robinson stated that the Church could be blind to what is happening all around it.

"I don't agree with everything said in this book," said the Archbishop, "Its taste and detail may not please those deeply involved in Christian activities, such as the Festival of Light."

However, this book will bring out serious discussion and thought from those who would not agree with the author. Bruce Wilson has tried to respond to what is happening around us. Many readers will find this book interesting, especially because of the surveys it contains. People inside, as well as outside, the Church in Australia should find it stimulating. It is sure to create

serious discussion amongst many levels of society, according to the Archbishop.

The author, Bruce Wilson told of his appreciation for taxi drivers. "They are fairly typical Australians. They do not go in for Church 'and all that stuff'. We in the Christian Community should be listening to them," said Mr. Wilson.

"We can be so locked-in to the Christian Community and lose sight of what is happening out there."

John Waterhouse, representing the publisher "Albatross Books", hoped that many will read "CAN GOD SURVIVE IN AUSTRALIA?". It certainly will be quoted far and wide, according to Mr. Waterhouse.

"Bruce has the ability to tune in to what is happening. Bruce is listening to what is being said, both inside and outside the Church. Even current television programmes are dealt with, in detail.

"We trust the book will meet its bold intentions!" said John Waterhouse, who also hoped its sale would surpass all expectations.

There is no summing-up in the book, as it leaves every reader free to form their own conclusions and courses of action.

Ramon Williams

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