



## ***Fair Play (continued)***

are our sporting competitions different to those of the world? Or don't they have to be different? Or do we just have our own separate competition to promote communion of saints among our churches, as it's a great way to see each other and support each other in a relaxed way during the week?

The reason I ask these questions is to make us all think about our Christian attitude during sports activities. We all know and confess ourselves to be Christian, 100% Christian. To be a 100% Christian means to show our love for God and for our neighbour 100% of the time, no matter what we are doing.

'Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven' (Luke 6:37). During your sports games someone else may do wrong by you, the umpire may not spot it (let's be honest, the umpire does not have x-ray vision and cannot spot everything that happens on the field), but we shouldn't turn around and fight back. Likewise if we foul a player during the

game there is nothing wrong with apologising either during or after the game. Finally and probably most importantly, we must never slander or gossip. Rather if we feel so hard done by about actions during a game, we should speak calmly to the offending person. Not during the game, when you're hot under the collar, and will most likely speak words you'll regret, but wait until you've had the chance to think things over. We should not join in condemning one another, just to make ourselves feel better, rather we 'must promote our neighbours good wherever we can and may, and deal with them, as we would like others to deal with us' (LD 42, Q & A 111).

In conclusion then, I would like to urge all readers of the Contender, to live their faith, no matter where they are, and no matter what they are doing. If it so happens that you are on the sports field this week, let it be apparent to all others watching that you are a believer, and you do actually believe in fair play.

**Jeanette Janssen**

# CHRISTIAN COURTSHIP

## SPYSC MEETING REPORT

Unlike secular dating, Christian courtship is serious stuff. More than just a series of recreational social engagements between two people of the opposite sex, Christian courtship is a marriage-focussed activity. At SPYSC's meeting with the metropolitan youth clubs in September, Rev. van Delden clearly explained God's will concerning courtship. Judging by the great turnout and the positive feedback, his speech was relevant and well received.

Rev. van Delden began by referring to Adam and Eve, the first husband and wife on earth. They didn't even have a courtship. Adam,

having seen all the animals and feeling alone, simply awoke one morning to find his God-given companion Eve standing before him. Needless to say, today God uses a different process to bring man and woman together.

The Bible says surprisingly little about any courtship process. Most of the time we simply read that a certain man married a certain woman. The few Old Testament examples that are available illustrate heavy parental involvement. Abraham commissioned his servant Eliezer to find a wife for his son Isaac, with Rebekah agreeing to marry Isaac even though she had never met him. Judah chose Er

as wife for his firstborn son Judah (Genesis 38:6), Caleb promised his daughter Achsah to any man who would capture Kirjath Sepher (Joshua 15:16) and Saul gave David his second daughter, Michal (1 Samuel 18:20). It seems that young men and women in the Bible, while they could indicate a preference, were ultimately subject to their parents' decision concerning their marriage partner.

Although the Bible says little about how God leads husband and wife to each other, these examples, as well as other parts of scripture, still give us principles that we can apply to the process of seeking a marriage partner. Scripture teaches that Christian courtship must be different to secular dating, in which a young man and woman go out together primarily for fun and good times. Christian courtship can be defined as the process whereby a (young) man seeks to become better acquainted with a (young) woman, to win her affection and confidence, and to secure her father's consent to their marriage. Unlike dating, which is recreationally focussed, Christian courtship is marriage-focussed.

In line with this definition, Christian courtship has three aspects. Firstly, the man and woman must become well acquainted. It would be a shameful display of shallowness if a guy, hardly knowing a girl, would start to court her because she is gorgeous. A God-fearing young man would look for more lasting attractive qualities in a woman, such as her genuine love for the Lord and a gentle and quiet spirit. For this to occur there must usually be some prior social exposure in settings like congresses and youth clubs.

Public encounters, however, hardly provide the privacy needed to become better acquainted at a personal level, and this is the objective of courtship. Within a courtship, a couple will interact to see if they share the same perspective on important issues, particularly regarding faith and family. During

courtship, a young man will seek to ascertain whether the young woman has affection for him, whether she is willing to submit to his leadership, and whether she will be able to assist him in his service to God as his helpmeet.

Secondly, within courtship a man must win his lady's affection and confidence by demonstrating his love for her. He must demonstrate his love by being willing to sacrifice himself for her wellbeing and happiness. A man thus has to prove that he will make a good leader for his future wife and, with the Lord's blessing, their family. In addition, he needs to prove that he will be able to financially support his household. Conversely, a young woman should only consent to marry a man once she is satisfied he is able to do all these things.

Finally, within a courtship the man must win the consent of his girlfriend's father. The Bible teaches that a young woman remains under

*The Bible teaches that a young woman remains under the authority of her father until she is married ...*

the authority of her father until she is married, and she then comes under the authority of her husband. In Numbers 30, for instance, we read that a woman's vow could be overridden by her father or, if she was married, her husband. Exodus 22:16-17 stipulated that, although a couple were obliged to marry after engaging in premarital sex, the woman's father could still refuse to give his daughter to the man. Again, although these examples come from the Mosaic Law, the principle still applies. A woman may only marry if her father consents. In fact, Rev van Delden strongly urged young men to also ask permission from the girl's

## CHRISTIAN COURTSHIP (CONTINUED)

father prior to courting, and to include the family of the young lady in their courtship, since he not only has to 'convince' the girl but also her father.

Having established what courtship involves, when should courtship begin? In bygone days it was customary for girls to be presented to prospective suitors at a ball once they turned 17, but the wisdom of stipulating a certain age at which courtship should begin is questionable. Instead, *spiritual* maturity should be the guide, and as a rule this is indicated by public profession of faith. Since courtship is not just recreational, but is a time for finding each other's perspective on crucial issues with a view to marriage, both parties need a firm conviction of what God wants. After all, in marriage a woman must be guided by a man who is spiritually mature, and a man needs a helpmeet who is also spiritually mature and, like him, is regenerated by the Holy Spirit. Furthermore, both of them will only be able to prayerfully fight together against sexual temptation with the aid of the Holy Spirit.

Within courtship, the strength of sexual desires must be mastered and constrained. While sexual desires are not inherently evil, God expects couples to enter the married state as virgins. In the Old Testament, intercourse before marriage was akin to prostitution and was punished by stoning. In fact, when it was discerned that a woman had lost her virginity prior to marriage, she was stoned in the doorway of her father's house. This implies that the woman's father also had some responsibility for maintaining his daughter's purity.

For the world, sex and dating are almost synonymous, but for Christians maintaining one's virginity until marriage is a scriptural

norm. Because sexual intercourse has such a special character, Rev van Delden said it was almost the 'sacrament' of the covenant of marriage. In scripture, love is self-sacrifice, ultimately displayed by laying down one's life for one's friends (John 15:13). In a similar manner, this kind of love – willingness to lay down one's life for another – is physically depicted when a man and woman lay down their bodies for each other in intercourse. They give themselves completely for each other.

Because intercourse has this special character, we must save it for the married state by courting in such a way that we don't compromise our sexual integrity. Practically, courting couples must avoid spending their time alone in isolated places, and instead should seek places where they are able to converse privately while still being publicly visible.

Paul commands us not to  
be unequally yoked  
together with unbelievers

Scripture is equally clear-cut regarding the issue of mixed courtships: they are altogether forbidden, because they will turn God's children away from serving Him. In the Old Testament the Israelites were commanded to drive out all the pagan women, lest they be a snare and a trap (Josh 23:12, 13). Even wise King Solomon had his heart turned away from God by his numerous foreign wives and concubines. God forbade mixed marriages as evil because they would (and did) ensnare believers, causing them to go astray.

This ban was reinforced in the New Testament. In 2 Corinthians 6:14-18 Paul commands us not to be unequally yoked together with unbelievers, because we have no part with them. Essentially we have nothing in common with them, so why would we even seek a partner who does not serve the Lord when the aim of marriage is to assist each other in the service of God? The same principle applies to marrying Christians of other denominations, for we need to marry a *faithful* Christian who is consequently joined to a *faithful* church. While there may be exceptions to the rule, the sad reality is that for every case where a marriage between a believer and an unbeliever has 'worked out', there are an equal (if not greater) number of examples where the marriage has led to strife and an eventual turning away from God's church. Consequently, in cases of mixed courtships office bearers are duty bound to intervene and, if necessary, apply Christian discipline.

Christian courtship has a special character. For a spiritually mature and God-fearing couple it is an opportunity to get to know each other well and prepare for marriage. In preparing for courtship, a young man should seek a girl who will help him in the service of God, will be willing to submit to his leadership, and has affection for him. Prior to courtship, he should make himself known to the girl's father. Likewise, a young woman should seek a young man who, in addition to having affection for her, would also make a suitable head of a family and is able to provide for her and, God willing, their family financially. The young woman's father should see that her daughter marries well, and he is also co-responsible for safeguarding his daughter's virginity. In marriage, a couple assist each other in their service to God, and for this reason Scripture explicitly forbids courtships between believers and unbelievers.

Laurence Van der Plas

# CHRISTIAN RELATIONSHIPS

## A MEDITATION ON ECCLESIASTES 4:9-12

*"Two are better than one" (vs 9).* This is the basic principle that should be behind every marriage and friendship. In essence this principle should lie behind every relationship in our lives. It is better to go through life with friends and relatives or even with a special loved one rather than to go it alone. But, then, that is the way God created us — to desire fellowship together. Remember Adam in the Garden? God looked at Adam and said, *"It is not good for the man to be alone"* (Gen 2:18). So He created Eve and brought her to the man. *"Two are better than one."*

Why are two better than one? Why did God create Eve for Adam? *"...because they have a good return for their work..."*

But then what does this mean? God is talking about the comfort, support, help, and joy that companionship can bring. You see, one is a lonely number. But two is better. If asked, two people who are the closest of friends will not hesitate to tell you, that they cannot imagine life without the other. Likewise in a marriage relationship, a husband and wife will testify to the same feelings, since we know that they are to be each other's best friend and closest companion.

In three examples this passage illustrates the blessings of companionship. The examples are taken from the risks of travelling by foot in Palestine in the time of our text. This is very suitable as life itself is like a trip or journey, because daily we are to walk the

## CHRISTIAN RELATIONSHIPS (CONTINUED)

pathway of faith as illuminated by our heavenly Father.

The first example given in our text is that of a traveller who falls into a pit or ditch. When travelling alone, a fall for the weary traveller could prove fatal, especially at night. The lone voyager could break a leg, crack a rib or two or even split their skull open and that person would never receive the needed medical attention. However, with a companion there would be someone to pull him out of the ditch or pit – someone to splint the broken bones. Basically there would be someone to help them to safety.

As evidenced in various places in Scripture, the Lord reminds us that we were not made to travel alone. It is for that reason that He, in His divine wisdom, gave us the desire for companionship. That is, people desire friendship and other relationships in their lives. For instance in marriage a husband and wife are given to each other, and have each other to look to for help when disease or accident occurs and they have each other to lean on.

The second example is that of a traveller facing the cold Palestine night. Don't forget that back then there were no hotels etc that were located here there and everywhere. The traveller usually had to sleep under the stars or in a cave, and on a normal Palestine night, even during the summer, it could be very cold. Most travellers found it necessary to sleep close together in order to stay warm and comfortable.

And finally, a third illustration is made by referring to a burglar or wayside bandit. The single traveller may be overcome by a bandit it's well known that safety is found in

numbers. The rope-makers of the ancient world certainly knew this concept well. A rope made of a single or double strand of cord could be broken quite easily, however a rope made of three strands was not so easily broken.

If you have a friend or close companion who shares your faith then you can strengthen and sustain each other both in life issues and in faith issues. Then you can look to each other for help in furthering your knowledge of Scripture and thereby grow in faith also.

In Christ, we as fellow believers, travel the same road. None of us knows the kind of road the Lord has

in mind for us. None of us knows the pitfalls, the curves, the valleys, the hills that we will face. But as we wind our way through life, we have the comfort and strength of the individual companions that God has given to us whether they be close friends or family. For we must not forget that we are all members of one holy congregation and as such we also have the responsibility of supporting those of our fellow believers since this is what Scripture leads us to do.

But most importantly it must be remembered that we also stand in a relationship with God and it is He especially who is our life-long travelling companion. He has constantly been our companion, ever since before we were even conceived in our mother's womb. It is He, especially, who helps us when we stumble and fall, when we are cold and weary, when we are attacked and ill-treated. And only when we continue to strive to be closer to Him will we fully appreciate the support and strength that only He can provide us to complete life's journey to His glory.

the Lord reminds us that we  
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alone ... God is our life-long  
travelling companion.

# POSTINOR

## The 'morning-after pill' – what every Christian should know...

*The year is 2004 – society is modern, tolerant, advanced. Or so it claims. A woman, barely in her 20's, enters a pharmacy in suburban Perth late one Saturday morning. She shyly stands at the counter and looks uncomfortably around, secretly hoping that the pharmacist on duty isn't male. Within seconds a smiling assistant asks how she can help. The woman quietly asks if she can please speak to the pharmacist – "in private", she adds with a nervous smile.*

*The pharmacist, dressed professionally in shirt and tie, comes down to the counter; he already suspects a 'morning-after pill' request – it seemed to be a popular weekend drug. Sure enough, the patient does not disappoint. He takes her aside into the counselling room and explains that he needs her to fill out a questionnaire-type form to ensure that the morning-after pill (or 'emergency contraceptive (EC) pill' as it is now referred) is suitable for her. The form addresses various issues which influence the supply and suitability of the pill, including:*

- *Concurrent medical conditions*
- *Any current medications*
- *Any possibility that she could already be pregnant (that is, has she already had a prior episode of unprotected intercourse during the same menstrual cycle);*
- *And, of course, how long ago was the act of unprotected sex (as the efficacy of the pill declines over time – it is deemed 95%*

*effective if used within 24 hours, but only 58% effective if used 2-3 days after the act).*

*After filling out the form with meticulous accuracy, the woman hands it back to the pharmacist. He reads through it, and proclaims that the EC pill would indeed be suitable for her. But she has just one question – "how does it work?"*

*With a reassuring smile, the pharmacist begins his well rehearsed explanation. "First", he states, "this is not an abortion pill". Her look of relief is evident. He smiles, and continues in his professional manner; "it contains a synthetic progestogen, one of the female hormones, which acts in several ways basically to prevent sperm from fertilising an egg; or, if this has already occurred it will cause changes in the lining of the womb so that the fertilised egg can not implant itself."*

*He then proceeds to explain how to take the two doses, and what to look out for in terms of minor side effects and the possibility of treatment failure. Fifteen minutes later she leaves the pharmacy, and with a cleared conscience she follows the pharmacists' directions meticulously and executes what society calls 'emergency contraception'.*

*And all the while her conscience is clear. After all, it's not an abortifacient, said the professional, educated pharmacist. Right???....*

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I beg to differ. And please, hear me out.

As a pharmacy student back in 2004 I read the same literature about the EC pill as every other pharmacist out there, and I must admit that for a while I too was naive enough to believe the manufacturers claim that levonorgestrel (the active hormone) was not an abortive agent. But over the course of 2004 levonorgestrel became the centre of many debates within the pharmacy world, and I was compelled to look further

into the matter. And now, I want to share with you what I found.

But first, let me explain what was so special about 2004. Prior to the 1<sup>st</sup> of January 2004, levonorgestrel could only be supplied by the pharmacist if the patient presented with a prescription for it from their doctor –this made it a Schedule 4 (S4) item, a "Prescription Only Medicine" (you'll see this heading on all items which you obtain from your pharmacy by prescription). But, legislations changed in an effort to make

## POSTINOR (CONTINUED)

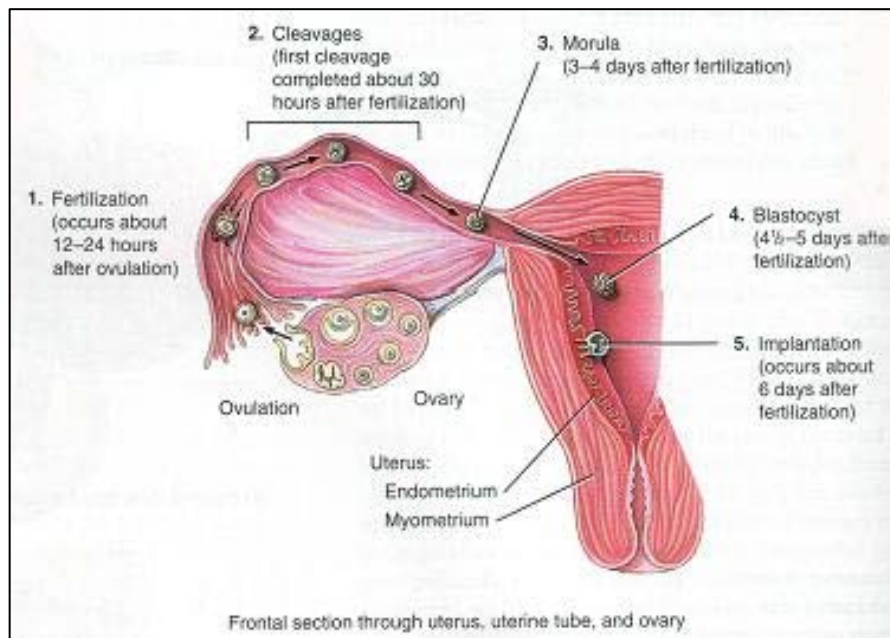
this medication more accessible to Australian woman and it became 'de-scheduled' to a Schedule 3 (S3). S3 items are "Pharmacist Only Medicines", which means that a pharmacist must be directly involved in the recommendation and/or supply of any such product (ie – a pharmacy assistant / shop-girl can not sell an S3 item without consulting the pharmacist first). And so, prior to the 1<sup>st</sup> January 2004, pharmacists across Australia were presented with educational material about the EC pill which would make them competent to provide this 'service to humanity' after the 1<sup>st</sup> of January. A

progressive step forward they called it – a sign that society was moving in the right direction when it came to "recognising and respecting woman's rights".

But, not all shared this opinion. For a minority of pharmacists and Christians alike, this represented a year where society fell just another notch down the ladder of depravity. Because to them (and myself), the EC pill had the **potential** to be exactly what the manufacturers claimed it *not* to be – an abortifacient.

To understand this better, let's briefly look at the process of conception. Following the act of sexual intercourse, sperm are released into the uterus and swim up the uterine tubes where they may collide with an ovum (egg) *given that the female is in the fertile stage of her menstrual cycle*. For fertilisation to occur, the sperm cell must penetrate the egg, which results in the fusion of nuclei and the beginning of cell division and growth - the beginning of *new life*. Approximately six days after fertilisation, the fertilised egg (blastocyst) **implants** into the endometrial wall where it gains nourishment for embryonic and foetal development. So as one pro-creation pharmacist put it "new life begins when the

sperm fertilises the ovum and cell division and growth begins".



Now if you remember what our professional pharmacist said to the young woman just minutes ago in the above conversation, you might have some questions of your own. For, if the EC pill acts as he claimed by "causing changes in the lining of the womb so that the **fertilised** egg can not **implant** itself", how can he say with any conviction that this is "not an abortion pill"??? Because as I see it, a fertilised egg is already a new life! It contains all the genetic material of a human being; encoded in that egg are the genes which will determine whether Baby will have brown eyes or blue eyes, mum's nose or dad's brains, blonde or black hair, or maybe no hair at all!

And so in my opinion, this makes the EC pill a potential abortifacient – and I say 'potential' because not all women who take the EC pill will necessarily be carrying a fertilised egg. Fertilisation is only likely to occur if the woman has participated in unprotected sex within a 3-day window of ovulation, and ovulation generally only occurs once per menstrual cycle (that is, once every  $\pm 28$  days in normal females). But from my experience, a very very small percentage of woman will actually know when they have ovulated, and hence when their fertile period is. This means that when

a woman takes the EC pill one of three things can occur:

- 1) If she is within her fertile 3-day period and she is carrying a *fertilised* egg (that is, the sperm and egg have already united), the EC pill will **prevent implantation**, and without the nourishment that implantation in the womb provides, that unique genetic entity which was destined to be a child just like you and I will die and be shed during menstrual bleeding. In a word: ABORTION.
- 2) If she is within her fertile 3-day period but fertilisation has not yet occurred (ie – the released egg has not traveled far down the uterine tube and/or the sperm has not yet reached her egg or has failed to penetrate the egg), then the EC pill will **“prevent fertilisation** by altering/hindering the transport of sperm and/or the ovum”. This means that it changes the environment of the uterus so as to slow down / discourage the transport of the sperm meaning it in all likelihood will not reach the egg and hence cannot instigate fertilisation. In a word: CONTRACEPTION.
- 3) But, if she is not within her fertile 3-day period at all, the EC pill will have no effect in terms of procreation. It will still decrease the transport of sperm and alter the lining of the womb, but because she has not ovulated there is no egg with which the sperm can unite and hence there is no opportunity for the pill to prevent fertilisation or induce abortion.

So how then can ‘Australia’s most credible pharmacy journal for education’, the *Australian Pharmacist*, along with the manufacturing company claim that the EC pill is not an abortion pill?? Aren’t there laws

protecting citizens against such false claims??

My friends, prepare yourselves - the answer is as shocking as it is deceptive. In a movement that they call ‘medical advancement’, the definition of conception has deviated from that of the Bible. Conception is no longer defined as the union of sperm and egg to create a (fertilised) *zygote*; rather, it is now defined as “being incomplete until such a time as implantation”. That is, new life apparently no longer begins at fertilisation, when the genetic material of both father and mother are fused into child, but only occurs five to seven days *later*, at implantation.

Medical advancement? I think not. The work of Satan? Absolutely! Like a sheep in wolves clothing, this is a definition born of convenience, designed only to silence the conscience. It was devised so that the rights of women could be promoted, but in so doing it has further silenced the cries of the unborn and robbed the voiceless of *their* rights.

And I hope that like me, you have been reminded by this to consider any information or advice divulged by others *in the context of our faith*. Each one of us is equipped with a brain and a conscience, and when the time comes to face our Father in Heaven, we cannot claim ignorance when we have the resources to know better.

This brings me to my final questions: knowing what you now know, is it right for a Christian to take the morning-after pill following unprotected sexual intercourse in the belief that she is only exercising an ‘emergency’ form of contraception? And, more importantly, even if the EC pill *wasn’t* a potential abortifacient, would it still be appropriate for a Christian to take?

**Yours in Christ, Liana Kampman  
Pre-Registration Pharmacist, 2006**

**NB:** *Please note that any medication or advice supplied to you by your pharmacist is 100% confidential as we are bound by law (& ethics) to observe each patient’s privacy and confidentiality.*

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# PRIVILEGED TO CARE FOR THE OLD PEOPLE

*"I don't know how you can do that!"*

*"Better you than me!"*

After working at Fair Haven Hostel as a carer for a number of years, I would often get these type of comments after telling people about my job. Caring for the elderly is most certainly not everybody's cup of tea; however caring for them involves much more than just looking after their physical needs.

I would like to briefly outline what my job as a carer at Fair Haven involved, the importance of this work, and the effects of sin evident in the suffering of the aged and how **YOU** and **I** can bring happiness to these elderly brothers and sisters.

Fair Haven Hostel was specifically established to provide care for aged members of our Free Reformed Churches. There are a variety of staff members who ensure the hostel runs effectively. Carers, kitchen hands, cleaners, gardeners, volunteers and many others all make up a very important team to ensure holistic care is given to each of the residents. Most importantly, Fair Haven Hostel is a place where the elderly may spend their 'sunset' years in an atmosphere where God's name is central.

Being a carer primarily involves assisting the elderly in all aspects of daily living, which they are unable to carry out on their own. Tasks include assisting them in and out of bed, taking care of basic hygiene needs, doing dressings, handing out medications etc. As well as providing physical care, the job also involves providing emotional and spiritual support for the elderly as well as family members. At times the residents may become lonely or worried, or they may just want somebody to talk to. It is then very important to spend time with them and allow them to speak their mind. The same applies to the

family. It is not always easy to see a mother or father become more and more frail. They trust that the staff are giving their parent(s) the best possible care. It is then important to encourage and reassure the family, and where possible involve the family in the care of their parent(s).

Although at times it can be very demanding, taking care of the aged is indeed a real privilege. These weaker and less able brothers and sisters belong to God's church just as much as you and I do. As members of Christ's church it is our duty to show love and compassion to others, just as Christ did for us. The Bible teaches us that we must "Honour our father and mother" (Ex 20:12) In this command we also see the importance of caring for the elderly, ensuring that they are receiving adequate care and support as well as being treated with dignity and respect. Children of ageing parents are duty bound to continue giving them the love and respect due to them, after all they are still your parents, the ones who have brought you up in the fear of God. By caring for the elderly and frail, we can allow them to lead as much of a normal life as you and I would.

Working with the aged confronts us with the effects of sin and the brokenness of this life on a daily basis. However, despite their suffering these elderly brothers and sisters live each day in the comfort that they belong to their ever-faithful Saviour Jesus Christ. Although on the outside it may seem as if they have nothing, they have everything, living in the joy of faith, focusing on what is important in this life and in so doing being witnesses to us for Christ!

In today's society, we so easily get caught up in the busyness of everyday life; our jobs, family, leisure, sport etc, and can so quickly forget how richly blessed we are in Christ. We can learn much from the older brothers

and sisters, like how to simply rely on God and His faithfulness looking forward to being freed from the bondage here on earth and then to be with the Lord. He is the one who grants life and it is He who will determine when it is that our task here on earth is complete.

The young and not so young can bring much happiness to these older brothers and sisters. Why not send them an encouraging card, or pop in and visit. Let them know what is going on in your life; many are very interested! In return they can share a part of their life experiences with you. Believe me, some of the stories they share can give you a good laugh ☺. They have wisdom and insight in matters of life and have experienced the faithfulness of God throughout many trials. In many instances the Bible speaks of the wisdom of the aged and of the call to the young to freely ask them as well. "Remember the days of old, consider the years of many

generations; ask your father and he will show you, your elders and they will tell you" (Deut 32:7).

As well as visiting the aged, one can also support the organization by becoming a member of Fair Haven, providing regular monetary contributions. Let us not forget the aged, working together as explained so wonderfully in 1 Corinthians 12: without all its members, no matter how weak and useless they may seem, the body will be unable to function. Let us care for one another in a brotherly manner and so together look forward to Christ's return, when every weakness, suffering, and tear shall be wiped away! What a comfort!

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**Annette VanderVeen**

~ ~ ~ ~ ~

I would like to share this poem with you. It is hanging on the wall at Fair Haven...

## *Being Old*

*Yes, my body is old, but it is not the real me.  
The real me is as young as you are.  
In fact, the real me never changes.*

*Yes, I am trapped in a body that will not obey me  
But do not let it fool you.  
I am aware of everything around me.*

*And I want to be included.  
So don't look at me with pity,  
or talk to me as you would a child.  
Please do not make me feel useless,  
Or ignore me.*

*I haven't changed:-not really.  
Time has just taken its toll.*

*The real me is just like you, with a need to be accepted.*

*So be patient with me, if I am a little muddled or deaf, or need a strong arm to lean on.*

*For inside I am flying free and young and mobile.*

*PLEASE try to see me as I am.*

*Anonymous*

**Aim:**

Romans 12:2 teaches all of God's people:

“Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

This magazine will encourage its readers to earnestly contend for the faith, and to think and act biblically, in the good traditions of the Church of all ages. Its basis is God's word, as the Church confesses in the Three Forms of Unity. It is intended for the younger members of the Free Reformed Churches of Australia, and is produced in co-operation with the Una Sancta. Subscription to the Contender is automatic with subscription to the Una Sancta.

It is not meant to be exclusively for unmarried members who still attend the Youth Bible Study Clubs, but for all those who fit within the loose parameters of 16 to 30 years of age.

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