



50 years of church radio

The Council of Churches in N.S.W., together with Radio Station 2CH, celebrated the 50th Anniversary of their joint venture at a special Service of Thanksgiving in St. Andrew's Cathedral on Sunday, February 14. Two hours earlier, the people had already started to arrive and by 3.00 o'clock the Cathedral had a capacity crowd of over 1,500.

The Service was led by the Dean of Sydney, the Very Rev. Lance R. Shilton with the address given by the Rev. Bernard G. Judd, Secretary of the Broadcasting Committee of the N.S.W. Council of Churches.

Mr. Judd told of the need to work together if success was to be continued. Already 2CH is a top rating station, but this can only continue while the station management and workers joined forces with the Church side of the partnership.

Photo: Ramon Williams

Never too late to love

Dr. Jim Sinclair, and his wife Gwen, are not strangers to the problems associated with refugee work. Since 1968 they have assisted in such programmes in Vietnam, Cambodia and Malaysia. They have already worked with the Malaysian Red Crescent and World Vision.

Now they will head up the work of the International Christian Aid in Uganda, helping to relieve some of the problems of the 30,000 refugees in their area.

The I.C.A. work will be centred in a building, formerly used as a prison, during the regime of President Idi Amin. It used to mean the end of life and hope, for so many. Now it is the beginning of a new way of life!

Dr. Jim Sinclair will be in charge of a team of 13 foreign workers, as well as numerous Ugandan assistants. Basic Medical work will also be his responsibility.

At a time when others his age are planning for retirement, Dr. Sinclair is looking forward to a new way of life, with many difficulties, so as to help others. He is aged 62.

Mrs. Sinclair will assist on the administration side of the work. The I.C.A. has a sponsorship programme to feed, educate and provide medical care



for children, in the refugee camps themselves. All for \$20 a month, for Australian sponsors.

Not all the children are orphans. However, both children and adults are facing a difficult time, between now and when their crops are ready for harvest.

For many, there is nothing to live on, until they have grown their own food supplies!

Ramon Williams



New move to enter prisons, succeeds

While most people are eager to come out of prison, a group of Christian workers are trying their best to enter the same establishments.

At a Fellowship Dinner Meeting, of the PRISON FELLOWSHIP'S N.S.W. COUNCIL, Tuesday, February 22, the newly appointed National Executive Director, John Craik, told of the difficulties, and the slow but steady moves forward.

Mrs. Rosemary Drewett has been appointed the first full-time secretary and will work at the National Headquarters, soon to be established at Chatswood in Sydney.

Already three prisons have been visited and seminars conducted. The Goulburn Training and Detention Centre meetings also had inmates from other prisons, specially transported there for the occasion. 19 prisoners and 20 volunteers including five prison chaplains, attended the seminar led by Mr. George Saltu from Prison Fellowship International.

Bathurst Prison also participated in the seminar ministry, where 14 prisoners, 9 volunteers and Christian prison officers were involved.

In February, the first series of seminar meetings were conducted in Brisbane's Bogga Road Prison by Mr. Fred McNinn of the N.S.W. Council.

John Craik commented, "This past year

has been our year of infancy. We have been trying to understand the pulse and culture of life in prison. We see some exciting things happening as we move forward into 1982."

The guest speaker was the Hon. Sir John Nimmo, Kt, CBE, O St J, QC, retired Judge of the Federal Court of Australia. He is Victorian chairman of the Fellowship and a member of the National Board.

"I believe this one of the finest movements we can witness taking place today.

"This movement is going to grow in Australia and have far reaching affects on those in prisons," said Sir John.

Volunteers are needed in the work, as well as prayer and financial supporters. However the ministry itself and the whole purpose of the work was summed up in Sir John Nimmo's closing remarks, "No matter what man has done — he needs Christ!"

Ramon Williams

Lord Coggan to visit Australia

Former Archbishop of Canterbury Lord Coggan is to visit Australia in November 1982. Lord Coggan, accompanied by Lady Coggan will deliver the Australian Bible Society's annual Olivier Beguin lecture and undertake a ten-day ministry to city workers and commercial leaders based at St. James Old Cathedral, Melbourne.

This will be Lord Coggan's third major tour since retirement.

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CEN

How to elect a bishop: 1882

The following advice was given in Church Record in 1882 before the election of a Bishop of Sydney.

What do we intend to do with the Determination of the last General Synod? This question is now, alas, calling for a very practical answer.

The General Synod has recommended to us, in the opinion of most people, two methods of choosing our Bishop. Our Synod may either by the votes of its two orders choose three names, and pass them on to the Provincial Bishops, who select two of them, and in their turn pass on the two for final choice to all the Bishops of Australia; or it may appoint a Committee with full power to confer with the Provincial and with all the Bishops, and in conjunction with them to elect whom they like.

The disadvantages of the first plan are obvious. All the bad blood that has been formed by party sores will be roused, and we shall have a repetition of the unseemly contest that we have seen elsewhere, as each side strains its utmost to get its own representatives chosen.

The second plan is at first sight less objectionable, but it also has grave difficulties. The choice must be made "by concurrent majorities." What does this mean? Presumably that a majority of our Committee, a majority of the Provincial Bishops, and a majority of all the Bishops must agree. But this presents a serious difficulty. The requirements of the Bishops are not the same as those of the Diocese.

The qualities we should lay most stress on are piety — and the right kind of piety, that of a sympathetic evangelical — energy, zeal, judgment, love. The qualities the Bishops would lay most stress on are judgment and caution. Church views would matter very little to them, while to our Diocese, we repeat, they would be of the utmost importance.

Thus there is the danger — and a very real one — that our Committee and the Bishops may disagree; one will be obliged to yield, and it is quite clear which will be most inclined to yield first. The absence of a Primate for a few months, or even years, would be felt very little by the Bishops, but to us it would be ruinous, and for the sake of our Diocese, the Committee would be tempted to yield to the wishes of the Bishops. But surely, some one says, the Bishops will not be unreasonable. Who knows that? They are but men of like passions with ourselves, and might with the best of motives do us an irreparable injury.

"Besides, we must think of the principle. We might all trust the present Bishops, but their successors may be a different kind of men, and, which is more important, may stand in a different

relation to our own Diocese. It must not be forgotten that our proceedings now will form a weighty precedent for hereafter. No, we dare not, and cannot leave the absolute choice of our Diocesan to the tender mercies of a body of such different interests as that composed of Bishops and our own Committee.

What then is to be done? By the first way we breed party strife, by the second we run a risk of getting a Bishop other than we want. Is the whole thing to be given up, and are we to fall back on our own Ordinance, and the Primacy perhaps go to the senior Bishop?

By no means. The Primacy belongs to the Diocese, and we who live now are only its trustees, and cannot part with it, save under the pressure of absolute necessity.

There is a third way. The Determination runs — "the Synod of the Diocese shall nominate, in such manner as may to it seem expedient, three duly qualified persons;" etc. This amendment of the Dean of Melbourne's saves us. For by it we can be certain of not getting as our Bishop any other person than one of three whom we have ourselves, and only ourselves, chosen, and at the same time we can avoid breeding party strife. For we are not compelled to elect the three in full Synod. We can nominate them in such a manner as may to the Synod seem expedient. That is to say, the Synod can appoint a Committee to act for it in the nomination of these three. If such a Committee is appointed, it will be able to choose only three, and the Bishops must elect one of these three. It represents the Synod, and has only the powers given to it by the Synod. The Bishops cannot say to it, "we will have none of these three, choose another instead!"

Of course the choice by the Synod of those to serve on the Committee will be important. As a rule, we should appoint them every Synod to act if they should be required. Now, we must do the best we can. Probably the fairest way for us to do now would be to give the power to some Committee already formed, say the Standing Committee of the Synod, or the Panel of Triers.

But how the Committee is elected, matters comparatively little, so long as it is elected with this power only — to nominate the three persons of whom one must certainly become our Bishop.

Election 1982 style

Like the first option, the Sydney diocese elects an Archbishop by the

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WCC "incompetent and too left-wing"

One of the world's leading theologians has accused the World Council of Churches of extreme left-wing political bias and incompetence and claimed that some of its officials are Marxists.

In a book recently published in Germany Professor Helmut Thielicke, Dean of the Faculty of Theology at Hamburg University, says the council "threatens to become increasingly a political club instead of a representative of the church" as a result of its unilateral support for left-wing terrorist groups through its Programme to Combat Racism.

"It is more influenced by contemporary secular sources than by traditional social teachings of Christianity," he says. "Its

executive is staffed with decidedly left orientated members, and some officials have publicly embraced Marxist socialism, Mao's rediscovery of original Christianity and similar ideologies."

Prof. Thielicke, who is widely recognised as an outstanding contemporary theologian, accuses the WCC of bad theology and bad politics.

"By making certain political decisions 'as church', the Council elevates to excesses that which has its roots in all-too-human judgements," he says. This has led some WCC officials to put Cuban socialism and the Black Power movement on a par with Christianity.

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Two Crusaders Meet



Cliff Richard and Fred Nile met at a press conference held on Cliff's arrival in Sydney for his current tour and discussed their common interest — the Festival of Light.

Asked at the press conference if he included gospel songs in his programme, he explained that many of his songs include a gospel content, which is not quickly recognised. "One review writer commented on one such song, but missed the fact that four others were also songs about the Christian life and message," he said.

Without the prayer backing of four of his friends in particular, and his commitment to his Lord, he feels he would be no different to any other entertainer. However, he is different in that he has a message to convey, through his life and his music.

Does his music really communicate? He believes it does.

He is here for a concert tour, which includes a wide variety of songs — including gospel numbers.

Ramon Williams

Bishop told to leave S. Africa

The Anglican Bishop of Kimberley and Kuruman, the Right Rev. Graham Chadwick, last week learned that he has been refused permission to reside permanently in the Republic of South Africa.

The Secretary of the Interior, who refuses to offer an official explanation for the decision, has informed the Bishop that he and his wife Suzanne must leave the country by the end of March when his present "temporary" work-permit expires.

Bishop Chadwick was elected in August, 1976, and enthroned in St. Cyprian's Cathedral, Kimberley, four months later. He has been in the Republic since then on a temporary residence permit.

Government regulations required him to apply for permanent residence after four years, and he made this application in December, 1980. One of the consequences, however, of having permanent residence refused is that no further application for a temporary work-permit may be made.

In a statement on the events the Archbishop of Cape Town, the Most Rev. Philip Russell, made it clear that the Church viewed "very seriously" what it

saw as "this interference in the ordering of its life by the State."

"It finds such action irreconcilable with the claim that this is a Christian country. The situation is exacerbated by the refusal of the State to give reasons for refusing the work-permit or permanent residence to a Christian bishop."

The Archbishop suggests that the refusal may be attributed to Bishop Chadwick having urged the release of two of his clergy who were detained without trial early last year and adds: "If this surmise is correct, it must be seen as the State taking action against a Christian bishop as he tries to carry out his duty as pastor of his clergy; and of attempting to muzzle him when he believes that he is directed by the Holy Spirit to speak in his name."

Meanwhile the President of the "homeland" of Bophutatswana, Dr. Lucas Mangope, has offered bishop Chadwick the opportunity to continue his work in the diocese of Kimberley and Kuruman though no longer resident in Kimberley itself. With effect from the end of March the Bishop will take up residence at St. Michael's Mission at Batharos, near Kuruman.

Church Times

Moore College Library

# EDITORIAL

## How much does it matter who the Archbishop of Sydney is?

This year the election of a new Archbishop fails to have the flavour of controversy that it may have had in other years. Much has been written over the months about possible contenders: the present diocesan Bishops, and from outside the diocese, John Stott and Francis Foulkes. The present climate seems to narrow the choice to Bishops Cameron, Reid or Robinson (alphabetical order, please note). All are sound evangelical men of high repute amongst their fellows, but what do we want of them? What special gifts does an Archbishop need?

There is no doubt that the Archbishop of the diocese wields considerable power: some by constitution of the office, much by deferment to the office.

The constitution of Sydney Diocese is such that the basic unit is the parish, not the diocese. The binding force is the 39 articles and the principles of the prayer book. Diocesan organisations are set up by the parishes to serve the parishes or to act on their behalf. This means in fact that considerable power resides in the Rectors of the diocese. They have security of tenure and cannot legally be removed by the Archbishop, unless guilty of gross immorality, heresy or failure to conduct statutory services. Their appointment is the result of nomination by a group elected by the parish in conjunction with a group elected by the synod. The Archbishop has the power only to accept or refuse the nomination but there is no doubt that many nominators, both parish and diocesan, regard his wishes seriously and when the Archbishop "suggests" that a Rector might "like to" move, he considers moving.

The Archbishop is president of all diocesan committees and therefore has the right to attend any he chooses. The numerous number of such meetings prevents him attending all, but he would normally attend the significant ones and his voice carries far more weight than one vote.

In particular, the Archbishop is able to exercise great influence in Moore College, particularly in the appointment of a new principal, and is consulted in the appointment of most other key personnel in all organisations. He appoints his own Assistant Bishops and therefore is even influential in his successor. This highlights the necessity for the Archbishop to be a man of great discernment able to quickly and accurately assess a man's character and spiritual leadership. Not all good Christian men have this gift and if the Archbishop were to be naive or easily misled in this area, it would be a disaster.

Sydney, along with the other major city dioceses requires its Archbishop to chair and lead many significant policy and decision-making committees, of which the most difficult must surely be the synod itself, and the most critical, standing committee. An Archbishop of Sydney must be capable of unravelling complex arguments and highlighting the significant issues. In this role a slow man would be very restricting, an authoritarian figure would stifle the gifts and potential of the various members and a laissez-faire man would lead to chaos.

It is often said that the Archbishop is the "pastor of pastors" but in the present complexity of Sydney Diocese, it is probably impossible for the Archbishop to exercise that role fully. He certainly needs to see the loneliness of some clergy, their marital problems in too many cases, and their need of encouragement and stimulation as a high priority but he may need to gather others who have more time to counsel and he may be of more help if he gave his mind to restructuring the Rector's role in a parish so that parishioners become "pastors of their own pastors".

The Archbishop is a figurehead who though not the spokesman for any other anglican is the focal point. It is to him the community turns for significant comments. He has access to all statesmen. Parishioners look to him for example and approval. Other dioceses turn to him when relationships in the "anglican communion" are to the fore and similarly the heads of other denominations. The Archbishop must therefore be well informed about our evangelical faith, he must understand the anglican church's historical and legal roots and he must be known to be rock solid on these principles, one who will not be swayed by glory, power or important people.

However, the strength of the diocese will not lie in the calibre of one man but in many godly men. The Archbishop must have qualities that will inspire others to exercise and develop their own gifts, he must enable the diocese to conserve what is valuable from the past but to innovate where new conditions demand new solutions.

So it does matter who the next Archbishop is. What is required is not a superhuman, the panacea of all the diocese's illnesses, but a soundly converted man of godly conduct who in addition has a firm understanding of our evangelical heritage, a man of principle, a man with discernment both with regard to people and issues, and a man who can innovate and lead others to offer their best. Sydney is blessed by having several candidates of high calibre but needs, through prayer and humility, to seek God's guidance as to the very best. Then in Christian fellowship it needs to support and encourage such a man that he may do his job effectively and not be corrupted by the power and prestige the parishes give to him.

### New WEF Appointments

Rev. Theodore Williams of Bangalore, India has been appointed president of the World Evangelical Fellowship. Williams who had been serving as joint secretary, assumes the presidency which has been vacant since the retirement from WEF of Dr. Hudson Armerding at the end of 1980.



Williams will live in Bangalore and continue in his current position with the India Missions Association, the Indian Evangelical Mission and WEF Missions Commission. As president he assumes public ministries and bible teaching responsibilities for the World Evangelical Fellowship.

Dr. Tokunboh Adeyemo of the Association of Evangelicals of Africa and Madagascar (AEAM) continues as chairman of the executive council, a post he has held since January, 1981.

Dr. David M. Howard was appointed general secretary and takes up his duties in March, succeeding Dr. Wade T. Coggins who has served in an interim capacity since January, 1981.



Howard worked for 15 years with the Latin America Mission in Costa Rica and Colombia. While in Costa Rica he was professor and later director of the Latin American Biblical Seminary in San Jose. He was transferred to Colombia, South America, where he became field director and assistant general director of the mission. He was an assistant to the president of Inter-Varsity Christian Fellowship in the USA.

The World Evangelical Fellowship is an association of evangelicals based in 48 countries of the world, promoting co-operation among churches, denominations and agencies and assisting in areas such as national evangelistic outreaches, cross-cultural missions, Christian education, advanced theological training and accreditation. The international headquarters for WEF is located in Colorado Springs, Colorado, USA.

# LETTERS TO THE EDITOR

## Oecumenism: What is its goal

Dear Sir,

In this very brief letter the writer touches ever so lightly on oecumenism and the title PRIEST, both from the Anglican standpoint. It seems that little can be achieved by oecumenism unless its aim is to solve the problems that keep the churches apart and, as far as Anglicans are concerned, to find the one and only solution to the differences within that keep adherents so utterly and completely divided.

One can conceive union between the non-episcopal churches as their differences are relatively minor. Before anything can be done the gap between them and the episcopals must be bridged. Let us work for that. Wallpapering over the cracks will not suffice. There is only one Christian Church. Oecumenism, in the ultimate, is useless unless its goal is re-establishment. Approachement, which is all one can see emanating from present moves, does little more than provide opportunities for dialogue. Union with Rome can never be accepted unless it changes its stand on INFALLIBILITY and the MIRACLE OF THE MASS.

For want of a better starting point let us consider the title PRIEST. Most of the discussions presented so far seem to be concerned with a comparison between Priest and Pastor, as if that were paramount. It seems to the writer that the most important feature has been neglected.

Anglo and Roman Catholics both claim that, when celebrating Mass, the Eucharist or, as the P.B. dictates, Holy Communion, the Priest not only performs a miracle but, in doing so, offers up afresh, or re-presents that all-sufficient sacrifice, which was made once for all on the Cross of Calvary.

In this sense the Priest's primary function, like the "Priests of Aaron's line", is to offer sacrifices. To do this an altar is necessary, hence the choice of that word in lieu of the one used in the Prayer Book.

Bright's hymn opens with the words:  
"Once only, once, and once for all,  
His precious Life He gave."

What sort of reasoning is it that act can be re-presented? Whence came the notion? One of the early Church Fathers? But our intellects

are just as good as theirs. They also wrote many centuries after the events.

While these beliefs persist the writer can see no hope for the episcopacy. In his startling book "But that I Can't Believe" Bishop Robinson suggests the abolition of the title PRIEST.

Thus, the writer has thrown down the gauntlet. It would be encouraging if others entered the lists, whatever the views expressed, and start a movement with the ultimate goal being that stated in the fourth paragraph above.

Yours sincerely,  
P. G. Smith.

Dear Sir,

The November 30 (81) A.C.R. has just arrived, so of course I dropped everything and read it from cover to cover!

The report on the doctrine commission's activities makes disturbing reading; it reflects a church that does not have a firm basis of faith, which of course the C. of E. has. When I was at Moore College the Young Evangelical Churchman's League got off the ground: some of us went to Archdeacon Langford-Smith of St. Andrews, Summer Hill for advice. His advice was simple to the point of curtness: he told us to read, mark, learn the 39 Articles of Religion. Fifty years later, I believe that the strength of our Church is that it has this firm basis of faith; that at ordination, we are called upon to assent to the 39 Articles of Religion, and to the Book of Common Prayer, and to the ordering of bishops, priests, deacons. In the past few years 3 African denominations have approached the C. of E. in this land, to join us; in each case the thing that has attracted them is that there is a Church with a definite basis of faith. Before receiving these groups into fellowship their leaders were given a thorough course on the Articles, article by article; both understanding and acceptance was required of each minister individually, as well as by the Church group. The C. of E. in this land has more applicants for the ministry than we are able to place; and again, I believe the reason for this is that there is a Church that, like the great reformer, says, "Here I stand, I can do no other."

Your sincerely,  
S. C. Bradley,  
Bishop

# Paisley: A many-splendoured man

The Rev. Ian Paisley is a remarkable man. He has many facets to his character as he has talents. And all are kept separately for his different tasks.

## Paisley the Pastor

Paisley is a leader in Reformed doctrine, and preaching. In that light he is a giant. His pronouncement against modernism or liberalism or any other -ism within protestantism that's unbiblical is very clear and for that reason great number of christians admire him.

He is a great Christian protestant leader and preacher until he starts on character assassination. He picks out an evangelical man who is sound doctrinally, a born-again Christian who has done a great job but has not perhaps gone as far as Paisley, and he publicly destroys that man's character or insults him. A number of Christians don't want to be identified with him because of that.

## Paisley the Preacher

His evangelistic ability is another facet. He can present the gospel fearlessly, biblically and effectively. But at the end of his talk, he'll make an appeal, which may last anything up to 20 minutes, to force at least six decisions. He is a great man for counting numbers. A great number of Christian people who admire him for his preaching don't like that aspect of it.

## Paisley the Politician

Paisley has risen to great power in Northern Ireland and is leading a very large political force. Some are saddened by what he has done and feel that it has hastened or is hastening the end of the Ulster situation as it has been known over the last 60 odd years. He has been able to destroy what the major opposition parties in Northern Ireland could never do: he compelled the British Government to end the Parliament of Northern Ireland. Consequently the politicians who now represent Northern Ireland have only got their voice at Westminster.

Under a 1920 Act, a terrific safeguard in keeping the Parliament of Northern Ireland was established, as it enacted that only by the will of the people through the Parliament, could the Northern Ireland Constitution be changed. There can never be a united Ireland without a decision from the Parliament in Northern Ireland. That was an important rock of the defence of Ulster people.

The IRA Nationalist Forces that wanted united Ireland are delighted at what Paisley has been able to achieve, because he was doing what they wanted to do and couldn't. He has been successful. He is not a target for the IRA at the present time and as long as he attacks the British Government he will never be a target. The IRA are always glad when there is anybody leading a force which is anti-British.

If Ireland became united under a republic then of course he would become a main target for the IRA and for other nationally minded people because then they would want to silence the protestant voice. But while it is attacking the British Government it's doing the work of a catholic voice.

The Roman Catholic voice is an anti-British voice. The Protestant voice is generally pro-British. Now within the ranks of protestantism there is a very strong leader who has split that voice right down the centre.

There's great rejoicing in IRA and Roman Catholic circles because of this, as the British Government is weakened. Paisley doesn't see it that way. Paisley sees himself as the champion of Protestants and he hopes that one day he will be the leader either as prime minister in a new government in Northern Ireland, or as the only party at Westminster.

If he can win all the seats for Westminster and be the only protestant voice there, then he will have to do business with the British government of that day. The present government wouldn't want to have any dealings with him, and would probably ignore him, which would immediately play into the hands of the Government in the south of Ireland. A Labour Government getting in may listen to him. If the new Social Democrats get in, it will oppose him because it is predominately a Roman Catholic party, and some Ulster

protestants fear for what could happen, in that event.

What has he done to strengthen Ulster? There appears to be nothing but division, disaster and failure. He himself has come out of it all right because he has become a permanent politician.

His attitude to the south of Ireland is also interesting. He has changed his horses sometimes and his present position is unclear. He once said if the republican government in the south of Ireland would change its constitution and remove that article in the constitution which says that the state religion of Ireland must be Roman Catholic, he would be perfectly happy to negotiate with that parliament or come under it in a united Ireland. As long as that part of the constitution remains, he can do no business with them.

## Paisley's policies

His political "policies" are very unusual. There is nothing new in them that warrants a new party. He has no policies which are distinctively different to the Labor or Conservative parties on issues such as agriculture or social welfare. He only comments on these in passing.

He has no distinctive policy except on Ulster issues, and that is simply a complaint about what he sees as the failure of other parties to maintain Ulster's integral position, either in the United Kingdom or as a separate independent state. He is trying to re-establish what he sees were Lord Carsham's policies of 1910-1920; because he says that the existing protestant political parties have betrayed Carsham.

His main desire is to keep Ulster protestant. He says he has a lot of Roman Catholic supporters for that proposition.

## Paisley's political tactics

"Kill or be killed: that's our motto," Paisley once said.

Paisley uses the methods of existing movements, in his political manoeuvres. For instance, he followed the Trade Union Movement in strikes.

He'll lead confrontations with the police over where they are allowed to march and where they are not allowed to march, and holds rallies for his political party at which he fights with the police. He will charge the police with interfering with them, and makes verbal attacks on them and the government to gain political power.

He stirs people up to take the law into their own hands, without taking responsibility for it. In a rally, he may deal with local issues with information fed to him. On one occasion, we said: "You have allowed an ice cream shop run by an Italian Roman Catholic, to open at

such-and-such an address in a Protestant district?" He then goes home, and his supporters attack the shop, breaking its windows and interfering with the proprietors.

## Paisley's personal touch

Paisley appears to have no love for people, but only his ideology. His brother says he is not sure he is saved.

One must not criticise Paisley. He cannot take being knocked. If someone does, he attacks them personally, finds something wrong with their character or that they said something twenty years ago they shouldn't have done.

He says that he helps individual Roman Catholics. If a Unionist or a Loyalist or a Protestant Conservative Member of Parliament went out of his way to help some Roman Catholic then of course Paisley accuses him of helping the Roman Church but if he himself helps that Roman Catholic, he's doing what he should do as a politician.

He can be very friendly, disposed to people if he was in that frame of mind, and chat and joke with them. Then, in the

process he could ask a question about something and be given an answer quite innocently, perhaps in a joke. Later, that answer would be used utterly out of its context either for the purpose of hitting someone else that he asked about, or for hitting the person to whom he had spoken. It would appear in print, or a news programme on radio or television. This has made people frightened to tell Paisley anything.

On other days he can be moody. He can ignore someone he talked to last week. If they are of no real value to him he doesn't really want to waste time with them, but if they are of value to him in some measure, he's happy to talk to them to get what he wants and then drop them.

The other aspect of Paisley is his character assassination programme. As soon as some man rises up and gets publicity he, if he wants to, singles out that man as his target and seeks to destroy his character either by innuendos, half-truths or insulting remarks. For instance, he said of the Archbishop of Canterbury, on a public platform, "I hear talk of him walking about like an old pregnant woman."

# On a Paisley Sunday: a triple treat

Paisley has the largest protestant church attendance, and has built the largest protestant church building since the Second World War, in the whole of the United Kingdom.

There is a remarkable difference between the morning and evening services held each Sunday.

In the morning he is the great Reformed doctrinal preacher, and the morning service takes the general style of any other service in any other major church and denomination. It is an orderly worship service. His hymns and his readings of scripture and his preaching is all in conformity with reformed ministry.

His exposition of the word and his declaration of truth is clear, helpful and inspiring. He is a good orator, and his material is excellent. He has a photographic memory which enables him to quote over and over again from the writings of the puritans and the reformers.

What he tells his congregation is, I God-honouring, God-glorifying and helpful to the people.

The evening service is quite a different thing altogether. You almost think you have come to a different man and to a different pulpit together.

The congregation is almost fairly evenly split: a large number of people who are not interested in Christianity but in what he is going to tell them about the latest political news, and Christians who form part of his regular congregation.

At the beginning of the service he will for anything up to half an hour or forty

minutes discuss current political issues and he will not mince his words. He will be very outspoken and it can be taken as a great political rally.

When he has finished that, he immediately switches over to an evangelistic message, like turning from one programme to another on the television set. He will take the scriptures and read them. He will pray and may have a hymn. Then he will start his evangelistic sermon. His gospel message will be clear, biblical and simple. He has been one of the greatest evangelists and one of the greatest gospel preachers Northern Ireland has ever produced in our decade. But he then comes to the end of the service and becomes a most rabid and extreme Arminian in the way he forces decisions, how lasting they are the Lord only knows.

Asking members of the congregation as they come out away from that service "how did that service appeal to you?", the unconverted man or woman who went there for political reasons they will say he was tremendous, he was great, he tore the Prime Minister to shreds, etc. About the second half of the service they say "O, I just shut off at that; I'm not concerned about that". A member of his church replies, "O, it was great, so many souls up the aisle for the Lord, wonderful preaching of the gospel!" Of the political business: "I wish he'd give it up, it destroys the service!"

Members of his own church cannot associate the first part with the work of the Holy Spirit, and say, "We like him because he's a fine fundamental preacher but we hate his politics and we wish he would stop it!" Other Christians won't go to his church but will vote for him. They say they want nothing to do with his free Presbyterian movement, and don't like the way he treats other Christians but because he stands out as the leading politician, will vote for him.

**Editor's note:** These articles were based on an interview given to Church Record by a Northern Irishman who wishes to remain nameless. A third article arising from the interview discussing the basic Ulster problem will appear in the next issue.

## How to elect a bishop

continued from page 1

Synod voting in its two houses of clergy and laity.

The Synod, comprising 300 clergy and 540 lay people, meets to elect an Archbishop on March 26th.

However, nominations are not limited to three, and from there Synod votes candidates into a Select, and then a Final List, and from the latter chooses one name.

The proceedings run over several days, and are held in private. "They have the capacity of being extremely tedious", said a member of Church House. "There is also the possibility that Synod goes through the whole process and ends with no-one, if at the last stage each house votes for a different man. Then the procedure must begin again."





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**Foundations  
only remain**

An eight-year-old boy stands on a raft as  
his father checks the foundation which is  
all that remains of his house.

Mr. Randall Stanton, photographer with  
the Australian Board of Missions, was in  
Tonga this month and captured this  
photo of the damage inflicted by Cyclone  
Isaac.

"The devastation was incredible," Mr.  
Stanton reported. "Apart from a handful  
of houses near the Royal Palace, many of  
the houses on the main island were  
completely destroyed and others  
extensively damaged."

Jabez Bryce, Bishop of Polynesia, flew  
into Tonga after the cyclone to assess the  
needs of the people and the Church in  
Tonga.

Donations for Tonga Cyclone Appeal  
may be forwarded to the Australian  
Board of Missions Office in your State.

**Pakistan —  
Land of the  
Pure**

Pakistan means Land of the Pure. It is the  
land where those who hold to the faith of  
Islam — "the pure faith" — have made  
their home since 1947 when this part of  
the Indian sub-continent became an  
Islamic state. The Principal of Bible  
College of South Australia, Dr. Hardman  
has recently returned from four months'  
ministry based in Karachi, the largest city  
in the nation.

Dr. Hardman's time was spent teaching  
in the seminary of the Church of Pakistan,  
preaching in numerous churches, usually  
by interpretation, and counselling students  
and missionaries. Asked what are the  
main impressions which he has brought  
away with him he replied — "I have been  
impressed by the evident drive for  
position and power by some leaders  
within the church. This is very destructive  
and will only be answered by a deep  
movement of the Spirit of God. Positively  
I was impressed by the evident desire of  
the grass roots church membership —  
most of whom are very poor and illiterate  
— to hear the Word of God with the  
expectation that that Word is powerful to  
change their lives not only morally and  
spiritually but also physically. I was  
impressed by the very great need for  
trained national pastors of moral and  
spiritual integrity. For the Church of  
Pakistan — the largest Protestant  
denomination in the nation — there are  
only eight men preparing for ordination.  
At present there are immediate and  
urgent opportunities for suitably qualified  
lecturers in the seminary, men who are  
fully committed to the authority of the  
Bible, well equipped both pastorally and  
academically, and prepared to give at  
least five years to this task."

It is difficult to believe, with so many  
needs and so many opportunities, that  
God is not calling some men from  
Australia to leave their pastorates or their  
theological colleges to share their gifts  
with this hard pressed church which is  
the light of Christ in an increasingly  
Islamic society.

**"Emigration  
not an option"  
— GDR Bishop**

Emigration was not a valid option for  
Christians, because they were aware that  
through their actions they shared  
responsibility for the direction of their  
lives. Christians in the Federal Republic of  
Germany can learn from their fellow  
Christians in East Germany that life in the  
Church of Jesus Christ is not dependent  
on a particular social system in which  
they enjoy certain privileges. In other  
words, the so-called "Christian West" is  
not a precondition for the existence of  
the Church of Jesus Christ", Bishop Dr.  
Werner Krusche commented in his first  
interview with the West German press  
since he succeeded Bishop Albrecht  
Schonherr as Chairman of the Church  
Conference of the Federation of  
Protestant Churches in the GDR.

**Experiences of the Church in  
more than thirty years under  
socialism:**

The Church had learnt that it was  
worth "listening to the voice of Jesus  
Christ and trying to allow itself to be  
influenced only by Him and to go its own  
way between total conformity and total  
non-acceptance, while deciding ad hoc  
what is in the best interest of those loved  
by God".

**What Christians can learn from  
Marxists:**

One thing Christians can learn from  
Marxists is to face up to the problems of  
this world and to play an active part in  
trying to solve them. Christians should  
also accept that no problem can be  
considered apart from the social and  
political context and that sin always has a  
social aspect. The implication of this is  
that the call for a political preaching is  
either "naive or false". Marxists could  
perhaps learn from Christians not to  
repeat the mistakes made by the Church  
in the past.

**The Church never goes out of its  
way to seek conflicts:**

In spite of their different basic  
convictions, there are specific areas  
where co-operation between Christians  
and Marxists is possible. Mutual  
understanding had grown as had the  
desire to come to some reasonable  
arrangement in difficult cases. The  
Church never went out of its way to seek  
conflicts, but it had to accept the  
consequences when "what we believe  
we have to do on the basis of the gospel  
is regarded as confrontation".

**Communitic education the most  
pressing problem:**

The problem of communitic  
education is the most pressing problem  
facing churches in East Germany. He  
hopes a solution will be found that would  
make it "superfluous to constantly point  
out that our children and young people  
must have the opportunity to live out  
their faith without being hindered or  
intimidated".

**Young people hope to find a  
place of freedom in the Church:**

The positive response to the Church  
particularly among young people is due  
to the fact that many who come to the  
church probably come in the hope of  
finding an area of freedom where they  
can discuss their questions openly and  
without the fear that they will be "fobbed  
off with the usual unsatisfactory  
answers". In such discussions some  
discover that what Jesus offers them for  
their lives could be worth accepting.

**"Social peace-service":**

There is a desire among young people  
in East Germany for what is known there  
as "social peace-service", an alternative  
to military service. The government in  
east Berlin has refused to meet this  
request, but the Church, at the request of  
all its Synods, intends to try to find a way  
in which the desire of the young people  
can be met. This depends of course, said  
Bishop Krusche, on whether "discussions  
could be made possible".

— Keston College, from an article  
printed in "Idea", the information  
bulletin of the German Evangelical  
Alliance.

**Why the  
hunger strike?**

Michael Rowe, Head of Soviet Studies,  
Keston College — comments on the  
reasons and results of Lidiya  
Vashchenko's hunger strike.

The hospitalisation of Lidiya Vashchenko  
caused considerable puzzlement among  
correspondents and diplomats alike.  
What caused Lidiya, after three and a half  
years of refuge in the U.S. Embassy in  
Moscow, to abandon that haven of safety  
for an unknown fate at the hands of the  
Soviet authorities simply for the sake of  
continuing a hunger-strike that she was  
to give up within twenty-four hours  
under the threat of force feeding through  
a tube down her throat?

The hunger-strike had a number of  
goals. First and foremost, it was in  
support of a demand which, if met, could  
end the diplomatic stalemate  
surrounding their case: exist visas for the  
"children", that is the rest of the  
Vashchenko family still living in  
Chernogorsk. Secondly, it aimed to inject  
a sense of urgency into the handling of  
their case. Thirdly, it was to serve as a test  
of American willingness, in real terms, to  
find a solution to their case.

**The Stalemate**

The emigration of the "children" was  
the sole demand of the hunger-strike,  
resulting from the realisation over the  
preceding months that the U.S.  
government has no real desire to see the  
families emigrate directly from the  
Embassy (for fear that other would-be  
emigrants would try to emulate them)  
and that the Soviet position remains  
inflexible, that the families should apply  
for exist visas in the normal way by  
personal attendance at local visa office.

The aim of making the search for a  
solution a matter of urgency was largely  
successful. The hunger-strike, which was  
timed to get their case raised at the  
highest level at the Haig-Gromyko  
summit in Geneva. Secretary of State Haig  
did announce after the summit that the  
matter of the Siberian Seven was raised;  
but the atmosphere of the summit was  
clearly not one conducive to finding a  
solution to anything. The hunger-strike  
also evoked a wave of expressions of  
concern for the Siberian Seven in many  
European countries with the matter  
raised in parliaments in Britain, Ireland,  
Holland and Norway.

**America ineffective**

The third goal, of testing American  
willingness to find a solution, has also  
been achieved. If finding a solution had  
been a priority then a solution would  
have been found in Geneva. But other  
issues hindering American-Soviet  
rapprochement were of greater  
importance. It does not seem realistic in  
the present climate to expect a solution  
to be negotiated between the USA and  
the USSR.

When they came to the Embassy in  
1978 the Vashchenko and Chmykalov  
families were taking at face value the  
American offer to help families with  
emigration. Visits to the Embassy by  
Pentecostal and other families wishing to  
migrate were not uncommon and were  
not discouraged. Indeed, where it was  
known that families wished to discuss  
emigration with U.S. consular staff,  
invitations to call in at the consulate were  
issued. The Vashchenkos had such an  
invitation. The problem was that  
American officials had no actual power to  
help. They could put pressure on the  
Soviet authorities only by following up  
visits with enquiries about progress in  
individual cases. The special  
circumstances in which one family  
member, the Vashchenkos' teenage son  
Ioann, was detained by the guards while  
the remainder of the group gained access  
to the consulate changed the situation  
from a routine visit to the beginnings of  
a diplomatic stalemate.

Almost from their first day in the  
consular waiting room the seven found  
the American desire to help them was  
tempered by the desire that they should  
leave. They have experienced many  
individual acts of kindness but also  
frequently a hostility to their presence.  
Over the three and a half years of their  
stay in the American Embassy they have  
become totally disillusioned with

**The Middle East 1982**

1981 has drawn to a close with many unresolved tensions being carried forward into 1982 for the Middle East and ultimately the World.

Forthcoming events that will have significance for our Christian outreach to the Middle East are already in motion.

Firstly, April, 1982 is the deadline for the Israeli withdrawal from the Sinai in line with the Camp David Peace Accords. This withdrawal is not popular within Israel.

Recent confrontations, such as the annexation of the Golan Heights are seen by some as being attempts to create a climate of provocation that would result in sufficient raison d'etre to permanently defer any Israeli withdrawal.

Secondly, April, 1982 is the deadline given by the President of Egypt, Hosni Mubarak for the release of all political prisoners. This particularly applies to those Muslim extremists arrested prior to President Sadat's assassination and already the leader of the Muslim Brotherhood has been released early in January.

Thirdly, April, 1982 is the month in which Presidential Elections take place in Lebanon. Much concern is being expressed because of the general climate of unrest and continuing tension that prevails. This concern is heightened by the lack of any apparent legitimate contenders for the position.

Mr. Brian Powell, the Australian representative for Middle East Christian Outreach (MECO), has just received the following report from MECO L.H.Q. in Cyprus.

**Lebanon Background**

Since 1975 Lebanon has staggered under the load of internal civil strife, the effects of an unsolved Palestinian problem and the pressures of international Middle East policies. In the small coastal strip of ancient Phoenicia which now forms the Republic of Lebanon, major conflicts of Arabs and Jews, East and West, the haves and have-nots, nominal Christianity and political Islam and internal power groups have clashed and manoeuvred for influence and ascendancy.

**Effects on the Population**

What happens to people who live in these conditions, who have continued to live in these uncertainties and insecurities for six years? What is happening to the aged and helpless, to children who know nothing of life apart from these fears, to young people who are growing up to play war games with live ammunition and dead comrades? What is happening to people?

Materialism is having a festival time of parading the possession of things as the ultimate source of security. People, many people, are turning life into a constant acquiring of more and more in an attempt to bolster their shaken confidence and to ward off the forebodings of a grim future.

Political ideologies are clamouring for the allegiance of impressionable and disillusioned young people who are trying to find a system that could bring sanity back into their future.

Emigration is a way out, not an easy way for many because it means a break with what they have tenaciously clung on to through the turmoils of the modern history of the Middle East. Families are scattered, divided and torn and some are not surviving the strain.

Escapism in a fantasy world of pleasure, alcohol, drugs and the breaking down of moral codes is tried by some as a palliative to the aching hurt of their conditions and "hashish" is readily available from many sources.

But the great majority of the people persevere. They go on from crisis to crisis, from dashed hope to dashed hope with a dogged tenacity that defies definition. Acts of compassion, understanding and neighbourliness still surmount barriers of fear and hatred that civil war has erected. But in many, many people this struggle for survival is taking a heavy toll. Cynicism makes them question intentions and motives, mental weariness makes it easier to accept the expedient than pursue the best and the chaotic conditions of virtually uncontrolled traffic, unchecked exploitation and unrelieved price rises have developed in many an aggressiveness and assertiveness that add their own burden to frayed relationships.

Many aspects of ordinary life, water and electricity supplies, the telephone system, banking, bureaucracy and some forms of government or municipal control continue. But it is the basic insecurity which is constantly attacking the raw nerves of a hurting community and which in the end could defeat even the stoutest defender of the Lebanese way of life.

**The Lebanese Church**

What of the church in Lebanon? For many, the church seems to be irretrievably entangled in the political struggle. Is not one of the warring sides, the "Christian" faction? What can "the church" say to the "other side" when in its name many of its young people carry



Brian Powell

automatic machine guns emblazoned with pictures of "the blessed Virgin"? What can Christianity speak into this situation when so much of Christianity in the West has aligned itself openly and vocally with Israel without apparently considering the effects such a stance will have on "making disciples of every nation" including the nation of Palestine?

But the church in Lebanon is not silent, nor are some of the missionary services of the church world-wide. There are renewal movements among small numbers within the ancient churches, the Word of God is being studied in house groups and shared faithfully in personal witness, school situations, Bible distribution and regular church services. People from the factions of the Lebanon struggle have heard of Jesus Christ and some have found His truth as the power of a new life and a new hope. But there is so much more to be done. Many of the people of Lebanon look to the coming months with apprehension and fear.

**Focii for your prayers**

Preparations for the presidential elections in April and God's restraining hand will be on all parties and factions involved;

The man of God's choice for President that he will be taught of God, a man of righteousness, convictions and great love;

Moderation and God-given common sense to prevail in all parliamentary discussions;

A growing awareness among all believers in Christ, world-wide, of the complexities of the Middle East situation and of the disastrous effects this situation is having on the lives of ordinary people;

A just solution to the problem of that continuing plight of the Palestinian refugees;

An increasing and steadfast burden of prayer in the Holy Spirit for Lebanon, its problems, hurts, confusion and needs and for the people of Lebanon caught up in a conflict that is far beyond their power to solve;

Every child of God in Lebanon who is seeking to make the power and peace of the Living Lord Jesus Christ known to others both nominal Christians and Muslims.

For further information please contact Mr. Brian Powell, 15 Vista Avenue, East Ringwood, Melbourne, 3135. Phone (03) 870 3129.

**WHAT A WORLD**



**De facto relationships**

Lesley Hicks

- If a couple live together without making their union legal, how much legal protection should their "marriage" have?
- How long do they have to live together before their relationship is classified as a de facto marriage and not just a passing affair?
- What sort of reasons do couples have for rejecting marriage, especially now when unilateral divorce is all too easily available? (In the past a frequent reason for common law marriages was that one partner at least was unable to get a divorce).
- Will extra efforts to rectify injustices to de facto spouses and their children undermine the institution of marriage, by implying that it doesn't matter whether one is married or not?
- Does a society, by recognizing de facto relationships encourage, in particular, male irresponsibility? Or could it make men take more responsibility for the women they exploit and the children their father?

These were just some of a torrent of questions raised in my mind by my presence at one of three recent seminars on De Facto Relationships at which Anglican clergy and others interested were able to consider some of the issues raised by the New South Wales Law Reform Commission's preliminary work on the subject. It seemed to me to be bristling with horrendous problems for Christians to consider as part of our concern for society, especially in our concern for the sanctity and stability of marriage. We were invited to make submissions by the end of March.

**Current Problems**

We were told that more and more legal problems associated with de facto spouses and their families are coming to the attention of the courts and lawyers generally; that the number of people living in de facto relationships is increasing; that almost 50% of such households contain children; and that there is mounting dissatisfaction with the existing law because so often it causes injustice, usually to the woman.

There is no question as to whether the law should recognise de facto relationships — it already does recognise and regulate them in a variety of ways: for example, since 1942 "de facto widows" have received a widow's pension if for at least three years before the death of the man she "was wholly or mainly maintained by him and, although not legally married to him, lived with him as his wife on a permanent and bona fide domestic basis."

**Gaps in the Law**

The Family Law Act applies mainly to disputes between husbands and wives. It allows a court to make a maintenance order in favour of one party against the other, but under NSW law a de facto spouse cannot obtain an order for his or her support. There is also a slower and less effective mechanism for a de facto spouse to obtain an injunction for protection against domestic violence.

These are some of the areas of exploitation in which the more ruthless or irresponsible partner in a de facto marriage should, I feel, be called to account as much as in a legal marriage. However, one clergyman called the matter of preventing domestic violence a "whale-sized red herring" in relation to laws affecting de facto relationships. Whatever changes in the Law are needed to give such protection must be made speedily, no matter what relationship there is between the assaulter and his/or her victim.

Taxpayers need to note that where a deserting father cannot be called upon to support his de facto wife and their children, the Government foots the bill. In many cases, it was precisely to escape such requirements that the man refused to marry in the first place.

**Social Chaos**

All this seems like a picture of a society flying apart in chaos, and one likely to ruin with its demands on the public purse any government trying in vain to regulate it.

At the seminar I asked what seemed to me to be a fundamental question for the lawmakers. Should not the community encourage greater commitment in male-female relationships, for the sake of social coherence and the welfare of children? Does the State, I asked, have a preference for marriage as against de facto relationships? The answer seemed to be No — that this is no business of the State.

I think that is where our peril lies. Compassion for the victims of broken relationships must not be allowed to foster legislation that in fact encourages social breakdown. The ease of divorce under the Family Law Act has already done this. Some way must be found to encourage stable and committed marriage in line with the Christian ideal; if possible, penalizing the exploiters and defaulters who reject commitment with or without marriage, yet not their victims. A tall order!

**WCC — from page 1**

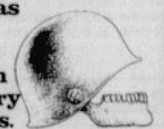
He believes the Council is ill-informed politically, and quotes approvingly the judgement of Professor Paul Ramsey, of the Theology and Moral Philosophy Department of Princeton University, that it has "disregarded the most reliable available information and instead turned to the diagnosis and the recommendations of a secular ideology, including ideologies influenced by Marxism".

Since 1966, he claims, this approach has led the WCC increasingly to political intervention, identification with specific ideological groups and stimulation of ideology. He concludes: "We can note with alarm the byways and wrong ways of an ecclesiastical institution which has strayed from the Father's mansion of the Gospel into the alien world of an ideological spell."

During the past few years nearly £5 million have been allocated to 47 groups by the WCC's Programme to Combat Racism intended for humanitarian purposes only but with no control being exercised over the use to which the money is actually put.

Chief among the recipients of these grants have been guerrilla groups in Southern Africa, including Mr Robert Mugabe's former Patriotic Front in Rhodesia which in one two year period, prior to independence, is alleged to have massacred 33 missionaries and their children.

**The money required to provide adequate food, water, education, health and housing for everyone in the world has been estimated at \$17 billion a year. It is a huge sum of money ... about as much as the world spends on arms every two weeks.**



**Community Aid Abroad Poster for 1982 Walk Against Want**

continued page 7



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Open Doors is an active international missionary movement, has headquarters in Holland, with 27 years in ministry to Christians who suffer oppression for their faith.

**Contact:** MR GREG O'CONNOR,  
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### VISIT CHINA WITH ACTS/SM TOURS — 2 departures

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# T UNDERSTAND EACH OTHER

## Avoiding stubborn confrontations

In my last column (Our "tangled roles") I wrote of the difficulties which may occur when we need to fulfil entangled and competitive roles in our lives. There is a similar problem, but one of which we are not easily aware. This problem exists when we become locked into a role and cannot easily move out of it even though this is exactly what we need to do.

Couples frequently encounter married couples who fight a great deal because, as they put it, they are a "strong willed pair of persons" or "both extremely stubborn". Being strong willed can be a great asset in most circumstances, but a person needs to be flexible and sensitive to his or her mistakes or misunderstandings. The strong willed person runs the risk of becoming locked into a role which is better described as being rigidly and uncaringly stubborn. Such a person is usually unaware of the inappropriateness and unhelpfulness of their behaviour. However, that certainly is not the case for those people who have to live with such a person.

Marital conflict can involve this problem. Peter and Joan came for counselling in order to deal with their frequent and furious quarrelling. It was hard for them and their counsellor to identify the root cause of their conflict. They fought often and with great heat, but over a wide variety of matters which they themselves acknowledged to be of rather small consequence.

The only common theme in all their conflict was their mutual rigidity and stubbornness. The issue they fought over was not really the apparent subject of their argument. It was a test of will. Neither wanted to give in to the other to

acknowledge that they were in the wrong.

This kind of problem tends to become a frequent and long-standing source of conflict because the couple are locked into their roles. Peter was a rigid hot tempered person. He was rather proud of his strong will and saw his quick temper as an asset — "at least I can stand up for myself". On occasions when he was reacting badly and misunderstanding situations he couldn't step out of this role. He felt he had too much to lose. The battle he became involved in was not being fought over the issue which appeared to start it. The fight now was in defense of his pride and his desire to win in a "war of wills".

For her part, Joan was locked into a similar role but for different reasons. She was frustrated by what she saw as Peter's interferences in her domestic roles. She didn't want to be corrected because it made her feel inadequate. Peter's anger about her misuse of the housekeeping money was equivalent to an attack upon her sense of adequacy and self-worth. In order to cope with this Joan went on the offensive and counterattacked. It was this kind of aggressive role into which Joan became locked. She found herself too far into a battle of wills and herself the loss of very important ground if she stepped out of this role into a different and more helpful role.

Counselling enabled this situation to be identified and to be better understood. Four important considerations emerged, each one of which enabled the couple to alter the situation and to step out of the roles into which they had become locked.

1. Avoid confrontations which neither person can afford to lose. Most of Peter

and Joan's fights were really "no win" situations. Neither could afford to back down either by acknowledging the validity of the other's view or simply by letting the issue pass quietly. Their fights were power tussles. The loser would lose too much. For Peter, his ability to stand up for himself and to win his point would be questioned. For Joan, her self-esteem would plummet her even further.

This couple needed to recognize what these confrontations were really all about and to see that they were involving issues which could be dealt with more constructively in other kinds of ways. The real issues could never really be dealt with in the chain of increasingly hostile but futile arguments in which they were involved.

2. Look to what each person's rigidity and strong will is really saying. It isn't easy to put the first step into operation. The second STEP is one way of doing this. When Peter became unhappy with Joan's behaviour his behaviour was saying a great deal about how he felt and what sort of person he really was. His flaring temper and compulsiveness can be taken as an attack upon Joan or as a disguised communication to her about some difficult feelings Peter is experiencing.

It turned out that Peter was highly stressed at work. He had lost some confrontations at work and it was a damaged and uncertain sense of pride that drove him to confront his wife and to engage in battles of will that he believed he could win. Peter's feelings were not all that different from Joan's and one they began to be honest about how they really felt the confrontations scaled down and became infrequent.

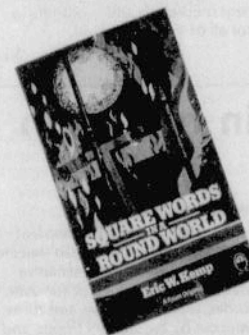
3. Be prepared to bend and to be

flexible. Understanding steps 1. and 2. brought Peter to a point where he recognized the real motives driving him into the useless confrontations. He needed to "swallow his pride" and to react in different kinds of ways to his work pressures. His determination was an asset at this point. He was determined to be flexible! He was determined not to unfairly use his wife as a means of asserting his will over others. He was determined to share with her and to allow her to help him with his anxieties.

4. See that mutual service is better than control. Peter and Joan were both Christians and for them it became clear that the first three points all come together in the Biblical view of the marital relationship. They had made the mistake of becoming too individuals who were locked into stubborn processes of conflict designed to achieve their individual ends. They came to remind themselves that their relationship should be characterised by mutual service rather than by selfish displays of will in which control over one another is desired.

Paul makes the point that Christ is our model for this kind of service, in which we are controlled by love (Ephesians 5:1-2) It is clear that Jesus served humbly and not merely by imposition of a strong will. He said to His disciples: "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Matthew 20:25-28)

## BOOK REVIEW



### Square Words in a Round World

by Eric W. Kemp 1980 Fontana. 90 pages  
A low key chat about Christianity by the Bishop of Chichester, for Lent.

Lacking conventional jargon of Christian authors, this present writer also lacks precision and cohesion. The chapter headings look inviting as they announce Creation, Sin, Church, Prayer and so on. But the reader who expects a systematic biblical explanation will be disappointed. The Bishop shares his own varied insights and adds a range of quotations from the Greeks, musicians and poets, almost on the same levels to his biblical allusions.

Nevertheless, much of what is written is true and helpful. The only point of disagreement felt by the present reviewer was the question of the Eucharist. The Bishop agrees with and quotes the Anglican-Roman Catholic Statement on the Eucharist: "The elements are not mere signs; Christ's body and blood become really present and are really given..." This is a misunderstanding of the Lord's Supper.

This may be a helpful book for some, but generally to be avoided.

Chris Moroney

### Why the hunger strike?

continued from page 4

American officialdom and have come to distrust American officials as much as their Soviet counterparts. Finally they ceased to believe that the Americans wanted to help them at all. The most that U.S. officials seemed prepared to press for was a Soviet guarantee on non-prosecution, whereas the seven wanted help with emigration. The hunger-strike put the U.S. government to the test. Would the Americans press the demand that the children from Chernogorsk be allowed to emigrate? Or would they prove to be either unwilling to pay the price or powerless to achieve a solution?

In the view of Lidiva, her hospitalisation shows the lack of realism in hoping that the Americans would solve their emigration case. Far from finding the solution which would have ended the hunger-strike, the American government could do no better than bring the seven an eleventh hour plea from President Reagan to end the hunger-strike, which the Vashchenkos rejected as too little, too weak and too late.

### Hope not lost

But to lose hope in the American government for the seven is not to lose hope. They firmly believe that God has led them along this path and that He has a plan which He will fulfil. They are sure that the only way in which the Soviet authorities will get some peace and quiet is by allowing them all to emigrate, and they are greatly encouraged by the response to their plight in European countries.

Finally, Lidiva's hospitalisation tests the reaction of the Soviet authorities to the return of one of the seven to their jurisdiction. For the first time in three and a half years they have the opportunity to act directly. As always, no one can predict how they will handle the situation. Lidiva has taken a huge risk in allowing herself to be placed at the mercy of the Soviet authorities, but it is a calculated risk taken after much thought and prayer and one that could open the way to a solution.

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