

EDITORIAL

The hidden connection

The startling revelation that before long one in four persons in the world will be a Moslem see page 4 and the news that Dr. Michael Goulder's resignation on his orders may seem to have no connection. (Dr. Goulder, former principal of Union Theological College Hong Kong and contributor to **The Myth of God Incarnate** has resigned his orders because he has now discovered he no longer believes in God — page 5.)

However we underestimate the general impact of heretical books such as **The Myth of God Incarnate** both in the general impression it gives through the attendant publicity to the Western public and the valuable ammunition it provides for Islamic missionaries who are alive, active and eager to grab books such as this to demonstrate what is "true" Christianity.

The Koran favourably defines the relationship of Islam to Christianity by asserting God sent Jesus to the Jews as prophet and apostle, born of Mary by divine command. He was given the Gospel, taught for the purpose of calling men back to God, relieved men of the hardship of Jewish legalism and broke up the particularism of Jews with their understanding of themselves as the People of God. He exemplified the ethic of love, humility and mercy. Those who remain true to his teaching are indeed blessed.

However the Koran also asserts that those who associated him with God and invented trinitarianism are not true Christians.

The book, **The Myth of God Incarnate**, by its very title operates on an understanding of the person of Jesus that is Islamic. The content of the book substantiates the Christology suggested in the title, and provides the reasoned argument based on evidence that sifts out the "untrustworthy" parts of the New Testament.

The Catholic connection

The recent attempt by the Pope in his West African visit to talk to Islamic leaders for the purpose of bringing Christianity and Islam closer together revealed what is no secret concerning the Second Vatican Council's teaching on other religions.

"The Church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth, who has also spoken to men. They strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan, to whose faith Muslims eagerly link their own. Although not acknowledging him as God, they worship Jesus as a prophet, his virgin Mother they also honour, and even at times devoutly invoke. Further they await the day of judgement and the reward of God following the resurrection of the dead. For this reason they highly esteem an upright life and worship God, especially by way of prayer, alms-deeds and fasting."

Of course, Roman Catholic theologians have been hard at work reconciling their teaching of the exclusiveness of salvation only in the church, and have produced a variety of solutions, of which the "anonymous" Christian is perhaps the most famous i.e. that the followers of Islam are in effect Christians but do not know it.

Islam statement on Christians reads:

"The Christians are upright; they recite the revelations of God during the night hours and prostrate themselves in worship. They believe in God and the Day of Judgement. They enjoy good, forbid evil and compete in the performance of good works. Those are certainly righteous." Koran 3-113.

Islamic scholars have been carefully monitoring Roman Catholic developments. While they are not at all impressed with the view that they are "anonymous" Christians, they are impressed with the division within the ranks of Christianity, and the capacity of the organised churches to contain those whose Christology is Islamic along side those whose beliefs are trinitarian.

What Evangelical Christians need to take careful note of is firstly, that the spirit of the age is one that would draw us closer to the Roman Catholic church, but it is to a church that adopts a very open-mindedness towards non-Christian religions. Roman Catholic formulas are suited to inter faith dialogue of the sort the Pope would wish to promote with the backing of his church.

Secondly, we need to stop shrugging our shoulders with the typical "Ocker" indifference towards those whose teaching is heretical. These false teachers do immense harm to the Christian faith, and are quietly programming the Western mind towards the view that Jesus is simply a prophet. When our professional theologians do this, and boast about the fact of what the London Economist called at the launching of the Myth "all things to all gods", that has a very great impact on the general impression or "press" the Christian faith is creating in our own day.

The Islamic mission is alive and well in Australia in spite of the Iranian revolution, and they recognise that Sydney and Melbourne are mission fields. We may determine as Evangelicals to dodge the Islamic population deciding our "mission" field, but they do not. They argue that they have the answer to the Western World's spiritual vacuum, and that their answer springs out of Jesus' teaching as He originally taught it. As one Islamic scholar argued "We are the true Christians". Against such an onslaught, Islam can expect to increase its attendance at the Mosque not simply by migration.

As Christians we need to adjust ourselves to the realities of our situation in the Australian scene. We need Dr. Leighton Ford who will draw certain "favourable" disposed people. We also need to equip our people. But above all we need to be and be persuaded that competition for the hearts of men has never been so strong or diverse.

GIPPSLAND DIOCESE

The Rev. Robert McDonald, Parish Priest at Heyfield, has been appointed Rector of Bairnsdale. He served a number of Parishes in Newcastle and Sydney Dioceses before being appointed to Heyfield in October 1979. Mr. McDonald is expected to be inducted at St. John's Church Bairnsdale in March.

DIOCESE OF MELBOURNE

The Rev. N. S. Bach, is moving from assistant curate Holy Trinity Doncaster, to Priest-in-Charge (under the direction of the Regional Bishop) of St. Michael's North Carlton. Commissioning 2nd February.

The Rev. C. D. V. Butler, is moving from assistant curate Christ Church South Yarra to assistant curate St. Hilary's Kew from June 1982.

The Rev. R. W. Gregory, is moving from "On Leave" Diocese of Melbourne to incumbency St. James the Less, Mount Eliza. Induction on 1st July.

The Rev. A. V. Poole, is moving from "On Leave" Diocese of Melbourne to assistant curate Christ Church South Yarra February, 1982.

The Rev. G. S. Rutherford, is moving from the Diocese of Bendigo, to incumbency St. Paul's Malvern. Induction 5th May.

The Rev. T. J. Sansom, is moving from assistant curate St. Paul's Frankston to assistant curate St. Peter's Mornington from February, 1982.

The Rev. M. A. Thomas, is moving from assistant curate St. Stephen's Belmont to assistant curate Holy Trinity Surrey Hills with St. George's Mount Albert, February 1982.

The Rev. C. C. Seton, is moving from assistant curate at St. George's Malvern to Priest-in-Charge (under the direction of the Regional Bishop) of the parish of Mount Eliza North. Commissioning 21st February.

The Rev. T. H. Stokes, is moving from assistant curate St. Andrew's Rosanna to Priest-in-Charge (under the direction of the Regional Bishop) of the new parish of St. Philip's Deep Creek. Commissioning 11th February.

The Rev. R. G. Tett, is moving from assistant curate St. Andrew's Brighton to Priest-in-Charge (under the direction of the Regional Bishop) of St. Mary's Sunbury. Commissioning 10th March.

The Rev. J. W. Williams, is moving from incumbency St. John's Blackburn from 28th February, 1982. To take up an appointment as Regional Field Officer within the Department of Christian Education.

The Rev. D. J. Woodbridge, is moving from "On Leave" resuming duties as Chaplain at Melbourne Grammar School, February 1982.

The Rev. D. M. Shepherd, resigns from incumbency St. Mary's Sunbury. To take up an appointment with I.T.M. in Newcastle, N.S.W. from February, 1982.

The Rev. R. T. Sharr, resigns from incumbency Church of the Ascension East Burwood to take up appointment as Ecumenical Chaplain at Melbourne University, February, 1982.

LETTERS TO THE EDITOR

Dear Sir,

I have written to the Federal Treasurer, Mr. Howard, M.H.R., Mr. Anthony, M.H.R. and Mr. Paul Keating, M.H.R. (my local member) protesting about 2½% sales tax brought down in parliament by the Treasurer. If this is passed by the Senate in March, 1982, pensioners and underprivileged people will be unable to buy shoes and clothing.

The Sales Tax on newspapers, especially christian papers will put them out of reach of many. Christian books will also be vitally affected.

I urge other readers to write to their local members of parliament on this matter.

Yours sincerely,

H. A. Sumner — Punchbowl

Dear Sir,

I readily accept the tag of "simplistic" levelled by John Watts for my analysis of the communist advance throughout the world, funnelling as it has in recent years through southern Africa in its physical manifestations, before it launches itself in similar form in Australia via the W.C.C., the U.N. using the Aboriginal race question as its modus operandi, backed by its shadowy, but increasingly exposed powerful supra national financial friends.

The smear of McCarthyism is losing its punch as the reality of what McCarthy warned about now becomes most evident, but it does illustrate the desperation of those devoid of recognising the simple issues involved, that the advance of communist policies and their acceptance by the western nations, and especially those people of intelligence within the west who should have known better, depended upon both the success of plain and simple treason and the pollution of the intellectual mind. In both processes the evidence is overwhelming that communism has had outstanding success, and through the known revealed agents, the Fuchs, Hiss, Philby, Burgess, Mclean, Blounts etc., the few we know about, have undermined the decision-making processes at the highest levels. But the simple truth about the success of communism in that sphere is that it would have been impossible without the intellectual waffle which permeated the whole of the western secular media and educational structure, undermining the Christian church in the process.

As a young man I lived in a world which easily recognised Communism for what it was. Put simply, it was an ideology with declared objectives plain to the eye of those who had eyes to see, which was foreign to traditional Christian values governing man in society. The W.C.C. at this point of time would not have gained breathing space in the west. But as the simple black and white situation was gradually eroded by false intellectualism, and faded into grey and dark grey until today it is black, the Christian church can today accept almost without qualm a direct agency of the anti-Christ as an acceptable voice in its midst. Sure, those involved shout "Lord, Lord" as they

pursue their evil purpose, and Christ dealt with that situation in Matthew 7 and in His revelation of the beast in Revelation, but he also calls those concerned to repentance. Men like Muggeridge have responded, but along with the Solzenitzens are derided by the intellectual pharisees. Our salvation depends more and more on those who will repent and "Stand up, Stand up for Jesus, ye soldiers of the Cross."

Yours faithfully,
Edward Rock

Dear Editor,

Alison Fine (ACR 25/1) misunderstands my point concerning Headship and parental responsibilities.

Headship is not a 50/50 affair, but this does not mean that men are to be lazy and not help their wives with the running of the house. However, mothering — by definition — can only be done by mothers, so basically the role of child bearer is her responsibility, and the husband's basic role is to provide for his family. Certainly the roles of the sexes overlap, but God has established the above order for the common good of all in the household. The Bible teaches that certain roles such as headship is determined by sex, other roles such as caring and/or sharing are determined by abilities.

In response to Mrs. P. Creasey (ACR 25/1), it was not only women who were uneducated, it was said of the Apostles John and Peter that they were "unlearned and ignorant men", Acts 4:13. Women can certainly exercise spiritual gifts, but they — like men — must exercise them not according to Modern theories, but in accordance with the scriptures. The Office of Minister/Priest, Bishop and Deacon (not Deaconess ex-officio) are prohibited by the Lord to women. C. S. Lewis in "God in the Dock" (p90) sums it up so well —

"Suppose the reformer stops saying that a good woman may be like God and begins saying the God is like a good woman. Suppose he says that we might just as well pray to 'Our Mother which art in Heaven' as to 'Our Father'. Suppose he suggests that the Incarnation might just as well have taken a female as a male form, and the Second Person of the TRINITY be as well call the Daughter as the Son. Suppose, finally, that the mystical marriage were reversed, that the Church were the Bridegroom and Christ the Bride. All this, as it seems to me, is involved in the claim that a woman can represent God as a Priest does". — "But Christians think that God Himself has taught us how to speak to Him. To say that it does not matter is to say either that all the masculine imagery is not inspired, it is quite arbitrary and unessential. And this is surely intolerable; or if TOLERABLE, IT IS AN ARGUMENT NOT IN FAVOUR OF CHRISTIAN PRIESTSSES, BUT AGAINST CHRISTIANITY!" (p91)

Yours sincerely,
Alan Barron

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

On 21st February, the following were ordained deacons in St. Andrew's Cathedral:

S. G. W. Clay to Port Kembla; M. H. Eaton to Gladsville; G. R. L. Lincoln to Denham Court; P. F. Lockrey to Earlwood; D. W. McArthur to Hornsby; R. A. Miller to Sans Souci; P. H. Mitchell to Macquarie Fields; C. J. Moroney to Pymble; M. B. Robinson to Mosman; P. A. Stavert to Hurstville; D. W. Wallace to Wollongong; D. S. West to Caringbah.

DIOCESE OF BATHURST

Ven. J. Reeves, Rector of Parkes retires at the end of February.

Ven. C. Evenden, Blayney Rector of Mudgee on 25th February.

Rev. A. Bloomfield, Assistant minister at Wellington is to become Rector of Cobarr in late February.

Mr. P. Walliker, ordained deacon 25th January, Assistant curate Holy Trinity, Orange.

DIPLOMA IN THEOLOGY (in alphabetical order)

Bailey, Ian Clive — St.J's; Bond, Leslie George — G.B.R.E.; Burgess, Ernest Alfred — Private; Close, Richard Lance — St.J's; Cocks, Howard Allan Stewart — Private; Condon, Richard Allan — QBI; Grace, John Edward — Private; Halliwell, Robert Edwin Bruce — St.F.; Hardy, Frederick — G.B.R.E.; Hart, Brian William — Private; Haynes, Janet Ruth — BC.S.A.; Luke, David John — St.J's; McDermid, Kenneth Ross — St.F.; McKay, Robert William — RC;

Maughan, Bruce Edward — G.B.R.E.; Nicholls, John Edward Stuart — St.F.; Norton, David Jeremy — QBI; Steven, Richard John — Private; Vayne, Grant Andrew — Private.

DIPLOMA IN MINISTRY (in order of merit)

Second Class Honours

Mawhinney, Roger — BCNSW; Gregory, Bruce William — BCNSW; Jingan, Aeries Sumping — House of the Epiphany, Sarawak; Mason, Stuart William — BCNSW; Palmer, Colin Bruce — Salvation Army Training College.

Pass (in alphabetical order)

Bailey, Ian Clive — St.J's; Bracht, John Lambertus — BCNSW; Chopping, Reginald Eric — CM; Clifford, Ross Richard — BCNSW; Cornish, John William — CM; Dedye, Patrick James Henry — BCNSW; Dehle, Robert John — SSM, Adelaide; Duncan, Ian Bruce — BCNSW; Gentle, Christopher Reginald — BCNSW; Herron, Raymond Francis — Salvation Army Training College; Hooper, Robert Philip — BCNSW; Jones, Paul Charles — BCNSW; Juhari, James — House of the Epiphany, Sarawak; Lindsay, Peter Leonard — BCNSW; McCollim, Keith Cameron — CM; McLatchie, Malcolm Stuart — BCNSW; Morrison, Richard Devey — BCNSW; Piper, Andrew Gilbert — BCNSW; Silberman, Robert David — CM; Terry, Ralph Stanley — BCNSW; Swansborough, Rodney Harry — CM.

ASSOCIATE IN THEOLOGY (in order of merit)

First Class Honours

McGillivray, Patricia Anne; Hamilton, William Leslie; McInnes, Glenys Catherine; Bourke, Ella; Beckman, Meryl Joy; Walker, Roger John.

Second Class Honours

Graf, Robert Edward; Dodsworth, Eleanor Margaret; Ryland, Judith Christine Daphne; Max, Deborah Susan; Yandell, Arthur Frederick; Crowe-Mai, Michelle; Mawson, Patricia; Rennie, Joan Louise; McKenzie, Lindsay John; Evans, Carol Ann; Gill, Beverly Magdalen.

Pass

Butler, Kathleen Eleanor; Maunder, Thelma Mary.

Mission needs management

"MY STRESS I GIVE UNTO YOU?"

Question: What can contribute to a whole range of illnesses, from the common cold to cancer, and is estimated to cost at least forty million working days each year?

Answer: Stress.

And personal observation leads me to suggest that Christians are suffering from stress just as much as everyone else.

There are many aspects of stress which are considerably eased by being a Christian, for we know we have a God who loves us, and to whom we can bring all our needs. Nevertheless, we do suffer stress, in some cases particularly because we are Christians.

It is this aspect of stress that I want to look at. Here are some guidelines, from a management perspective, for avoiding, minimising and ministering to stress in the church.

1 Accept that stress is a special problem for Christians

Consider the enormous conflicts we face in our battle against the world, the flesh and the devil. For example, our aims may be totally different from those whom we love, for we are no longer concerned with pleasure-seeking, materialism and financially based security.

And we espouse radically contrasting standards of behaviour, particularly in the moral sphere, from those continually being pressed upon us through the media.

It is not easy to be different — and sometimes we waver. And let no one underestimate the deep internal stresses when we struggle with temptation.

2 Learn to recognise the early symptoms of stress

Unchecked, stress will make us less and less competent. Ultimately it may lead to such personal tragedies as ulcers, heart attacks, mental and marriage breakdowns, and the loss of faith.

The early symptoms may include effects on:

a) *The body*: tension, frequent tummy-ache, overtiredness and nail-biting.

b) *The mind*: less flexibility, seeing fewer alternatives, focusing on the shorter term, increased impulsiveness, and a tendency to short-term depression or elation.

c) *Social behaviour*: reduced ability to cope with people, leading to less social contact; more aggression and the suppression of relationship problems, pretending they do not exist.

d) *Christian life*: an increased unreality in one's personal walk with God, possibly masked by keeping up the "outward show".

3 Work to provide a church framework where stress will be minimised and ministered to

Many of those stresses that particularly result from being a Christian can best be reduced by a church that provides:

a) *Sound teaching*: covering areas that matter. Less dry doctrine or "blessed thoughts"; more solid exposition of the Bible's teaching on practical matters of everyday living like materialism, sex, violence, poverty, depression, and so on.

b) *Real pastoring*: not just the "How are you today? — Fine!" sequence. Nor births, confirmations, marriages, hospitalisations and deaths. Rather, a managed framework of care which includes each person being pastored by someone who has the time, responsibility, training and gifts to see what is going on under their skin — whether they are showing signs of fraying at the edges or not walking with God — and who can then minister to them accordingly.

c) *A strong community*: it is very natural to want to be part of an interesting, caring, social group. These can be found in pubs and clubs, on street corners and football terraces, and, all too rarely, in our churches.

We should not rest until our local church is both an interesting, caring, social group, and also a joyful body of believers, "being transformed into his likeness with ever-increasing glory, which comes from the Lord" (2 Cor. 3:18). And, of course, that starts with ourselves.

4 Try not to inflict stress upon others

Do you work on the principle, "If you want something done: find a busy person"? The Christian magazine *Family* recently published the results of a survey which showed that its readers found the greatest source of stress to their family life to be church responsibilities. The place that should have provided the most support, actually caused most stress.

A capable Christian once explained to me how she felt abused by her church. If she was "up to her eyes" visiting sick and old relatives, the clergy would ask her to visit someone in hospital; if she came to church feeling like sharing her problems, a sidesman would ask her to look after a visitor. Because she was capable and felt unable to express her needs, it was assumed she could look after herself and be delegated to from time to time. In ten years the leaders had frequently called on her to help them, but never asked her if she needed help.

We must take care that we do not see our fellow Christians as those whom God has given to carry out our projects; but rather as precious brothers and sisters in Christ, with whom we can share love, encouragement and faith.

5 Organise your personal life to minimise stress

Some ingredients of personal stress minimisation are:

a) Adequate time alone with God; in prayer, meditation and Bible study.

b) Careful planning, before God, so as not to take on too much or be left with too little time to do important things properly. Learn what particularly causes you stress, and plan to minimise it.

c) Be quite clear about your God-given priorities. (This is a large subject, to which, God willing, I hope to return.)

It is important to recognise that, under extreme stress, we may be largely incapable of sorting ourselves out. This is one reason why each of us needs someone in a pastoral role who can get



Geoff Ridsdale

alongside us, and, when necessary tell us to "stop"! Perhaps we should all find such a Christian brother or sister — be it our spouse or friend, our minister or spiritual head — who will know what we expect of them and who will, if it comes to the "crunch", stop us and help us before it is too late.

Some of you who read this may feel that the "crunch" has already come. You are at breaking-point. You need to know that no problem is too great for God; no burden so intense that he cannot lift it. May God so lead you, through another person or directly by his counsellor, the Holy Spirit, to the living waters of his healing and grace.

These are stressful days. Indeed, Paul warned that in the last days there would be "times of stress" (2 Tim. 3:1). If we are to minimise our stress, perhaps most of all we need daily, even hourly, to receive that peace which only Jesus can give. He too led a life with many stressful ingredients. He was relentlessly pursued by crowds, hounded by would-be assassins, and frequently up all night. Yet his peace was so evident that he could say: "Peace I leave with you; my peace I give to you" (John 14:27).

Geoff Ridsdale is a management consultant working entirely with Christians in business, charities and the Church.

English Evangelicals — Papal visit

Continued from page 1

Meanwhile Anglicans in the Midlands, who have been invited to the Pope's open-air Mass at Coventry Airport, when 500,000 people are expected to attend, are wondering how they will manage to be present on Whit-Sunday.

Twenty-two Anglican bishops from Midland dioceses have said that they will go. But, according to the Lichfield Diocesan magazine *Link*, "Many Anglican clergy are disappointed that they will not be able to go because of its being Whit-Sunday. Perhaps the Rev. Terence Coyne of St. Gabriel's, Walsall, voices the feeling of many when he says: 'I desperately

want to be there, but Whit-Sunday is hopeless. I shall certainly go to one of the other events, though, perhaps Liverpool!'

An editorial in *Link* (which is edited by the Rev. Robert Ellis for the Lichfield Diocesan Communications Committee) wonders "what the world will make of Christians who meet together at Pentecost 'all in one place', with the successor of St. Peter, to celebrate, pray and worship, but who limit the sharing of the Eucharist to one particular sector".

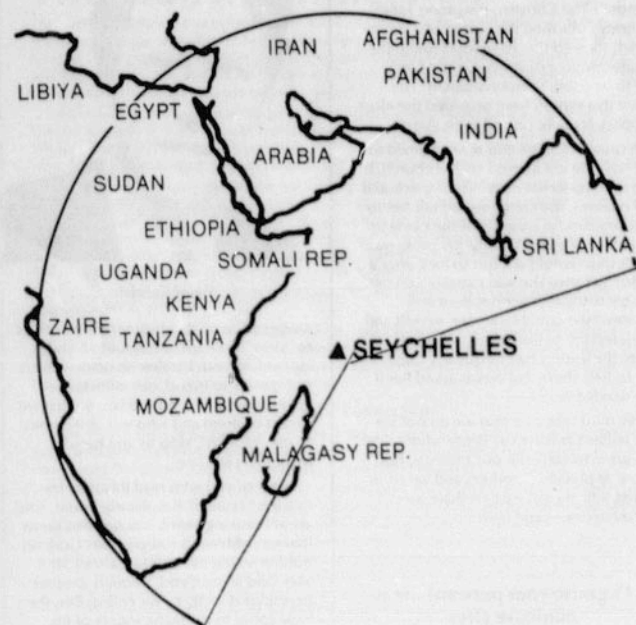
Church Times



"NOTHING PERSONAL....NOTHING PERSONAL....NOTHING PERSONAL...."

RES

Attempted coup silenced broadcasts resume



The tiny island of Seychelles in the middle of the Indian Ocean, made world headlines on November 25th, 1981, when mercenaries stormed the Seychelles airport and attempted to overthrow the government. A curfew was immediately imposed islandwide by President Rene in the wake of the failed coup attempt. The following morning in the resulting national emergency, the Far East Broadcasting Association was requested by the government to discontinue its broadcasts for security reasons. A squad of soldiers surrounded the transmitter and studio buildings, giving adequate protection to staff and equipment. The curfew prevented the staff travelling between the studio and transmitter site, a distance of 9 kilometres.

Seychelles is the site of the British arm of the Far East Broadcasting Company Radio International, broadcasting to India, the Middle East, Africa and the Islands of the Indian Ocean. The newest transmitter, a 100 kW high efficiency continental, went into service three months ago boosting the overall transmitter output power to 250 kW. From this advantageous spot on the world map, the gospel is broadcast daily in 21 languages and dialects.

The staff living on the main island of Mahe comprise British, Australian, New Zealanders, Singaporeans and Ugandans — 30 expatriates in all, together with 55-60 Seychellois. The Australian staff are Mr. Bill and Dr. Sue Coleman from Rockhampton, with their four young children.

Ethiopian churches growing

Church attendance in Ethiopia is higher than ever, according to Winrich Scheffbuch who heads the "Hilfe für Brüder" (Help for the Brothers) campaign which was launched in 1980 by the German Evangelical Alliance and the Committee of Evangelical Missions. He reported that in several instances extra worship services were held each Sunday to accommodate the crowds.

Mr. Scheffbuch visited congregations of the Kale-Heywet Church, the largest Protestant church in Ethiopia. Composed of 800,000 baptised members in 2,500 congregations, the church supports 1,000 evangelists and 200 missionaries. Those workers reach out to the unevangelised tribes of that country.

The growth of the Ethiopian church, he stated, was due to the intensive missionary activity of its membership. The church has rigorous standards for membership through baptism — conversion to Jesus Christ, a grounding in

Strategic target

Radio stations are always considered strategic targets when political power is being disputed and for the security services to shut down FEBA and guard the station, is only to be expected, especially considering the island is only 27 kilometres long.

On December 15, broadcasts resumed but only between 7 am and 6 pm.

Dr. Bacon, the station's manager said — "It needs to be stressed that it has been an emergency for the Republic of Seychelles rather than for FEBA. Give thanks that none of our personnel or installations were in any significant hazard. Nor were we at variance with the authorities or they with us. Pray for our listeners. Many of them in isolated circumstances think on FEBA as a friend and for a while are deprived of that friendship."

On January 29th, the Government permitted unrestricted broadcasting by FEBC.

Many listeners who would be searching the radio dial in vain for their favourite programme, will now be able to resume listening.

Mr. Neil Wescombe, Executive Director for FEBC Australia, says "God still has use for the missionary radio voice reaching from Seychelles into India, the Middle East, Africa and the Islands of the Indian Ocean in twenty-one languages and dialects."

Every fourth person a Moslem

Pastor Eberhard Troeger of Wiesbaden, Germany, expert on Islam and director of the Protestant Mission in Upper Egypt, said "After communism and post-Christian ideologies, Islam had become the greatest challenge to Christianity, claiming once again to be the only true religion and to offer a perfect religious-social societal structure. Both reform and conservative Moslems regard themselves as a great alternative in the face of a largely materialistic West and an atheistic East.

"Islam is spreading on a worldwide scale, and before long every fourth person will be a Moslem. Whereas in 1900 there were only 100 million Moslems compared with 500 million Christians, Islam now has 700 million adherents — a figure almost as high as the number of nominal Christians throughout the world.

Centres in every town

"Representatives of Islam even claim that there are 1,000 million Moslems. There are over 5 million Moslems in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more Islamic centres and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends 'very large sums on propaganda among Moslems and Christians'. It is even 'in' to become a Moslem in certain areas of Europe, e.g. Spain, particularly among left wing and environmental groups.

"The number of Christians in oriental countries was constantly declining. Christians tried to escape discrimination and treatment as 'second class citizens' by emigrating. Anyone who became a Christian in Arabia, for example, was outlawed. This meant that there were only few Christians there: 500 out of 140 million.

In addition, difficulties in missionary work among Moslems caused many Christian agencies to steer clear of this field. Of the 55,000 Protestant missionaries, only two per cent worked among Moslems."

Melbourne stipends rise

The basic stipend for Melbourne clergy has been substantially increased by the Clergy Stipends Committee.

The increases, which took effect from January 1, are in line with movements in the Consumer Price Index and other Victorian Clergy stipends, according to Mr. Doug Goodluck, chairman of the committee.

Increases vary from \$700 for a priest in charge of a parish to \$525 for a deacon. The increases coincide with increased allowances for household and travelling expenses.

And, from April 1, an annual leave loading of 17.5 per cent of the monthly stipend will be paid for annual leave.

"The committee has been aware for some time of the difficulties faced by clergy in meeting vacation costs, especially as they usually find it necessary to leave the parish to have an adequate break," Mr. Goodluck said.

The following allowances were also applicable from January 1:

Travelling allowance: \$1400 per annum depreciation and replacement component plus 12.5¢ per kilometre for the distance agreed between the clergyman and the parish. Where a motor vehicle is required to fulfil the duties of the office the distance agreed should not be less than 8000 km. Where no fixed allowance is appropriate, an adequate allowance should be paid by the parish to cover all travelling (car, public transport, etc.) in connection with parish duties. In cases where a car is used the rate shall be 27¢ per kilometre.

Telephone: The parish shall pay the telephone account, but it is expected that private long distance calls will be reimbursed by the clergyman.

Light, heat and power: The parish shall pay for vicarage light, heat and power costs.

Hospitality: Parishes should make provision for hospitality provided by the clergyman in connection with parish duties.

Books and journal subscriptions: An allowance of not less than \$200 per annum shall be paid.

The scale for deaconesses and trained women workers is:

1st year	.....	\$8325
2nd year	.....	\$8880
3rd year	.....	\$9435
subsequent years	.....	\$9990

An accommodation allowance of \$2600 was also determined by the Committee.

The scale of stipends for clergymen is:

	Amount per annum	Increase
Priest in charge of a parish (100%)		
Assistant curates: ...	\$11,100	\$700
Deacon (75%)	.....	\$8325
Priest 1st year (80%)	.....	\$8880
Priest 2nd year (85%)	.....	\$9435
Priest 3rd year (90%)	.....	\$9990

A.C.L.'s election meetings

The Anglican Church League has arranged a series of meetings in which the Archbishop's Election Ordinance will be explained and time given for prayer and guidance in the election.

Prominent Diocesan lawyers will be available to answer any questions concerning the ordinance. These meetings will be of particular interest for Synod representatives and the call to prayer will be of interest to all concerned Anglicans.

Meetings will be from 8.00 pm to 9.30 pm on March 3 at St. Martin's, Kensington; March 4 at St. Mary Magdalene, St. Mary's; March 9 at St. John the Baptist, Sutherland; March 11 at St. Andrew's, Roseville; March 16 at St. Mark's, Yagoona; March 18 at St. Philip's, Eastwood.

Speakers include Mr. Robert Tong, Mr. Neil Cameron and Mr. Peter Young.

A spokesman for the A.C.L. told the Record that the meetings were not for the purpose of sponsoring or recommending any candidates for Archbishop.

WHAT A WORLD Leighton Ford — a surprising life

Lesley Hicks

People are apt to get confused as to just what Leighton Ford's relationship is to Billy Graham, but an elderly college chaplain excelled himself once when introducing him to his students:

"We are happy to have Leighton Ford as our speaker this morning," he began. "Perhaps some of you don't know that Leighton is married to Billy Graham's brother."

The crowd tittered... thrown off his stride, he concluded, "That makes Leighton Billy Graham's son-in-law."

Now the audience was beginning to double over with laughter. The speaker, startled and not realizing what he had said, plunged on to total disaster: "So now I present to you, Leighton Ford's brother-in-law, Billy Graham!"

Actually, his wife is Billy Graham's youngest sister Jean.

Norman B. Rohrer's biography of Ford, "A Life Surprised" includes that gem; its recent publication (Tyndale House) is opportune as Sydney reaps the benefit of Dr. Ford's gifts as an evangelist in the celebration phase of the Northside Reachout at St. Ives Showground, February 21-March 7.

Family tragedy

It will be a costly ministry for him. Late last year, the Ford's 21-year-old elder son Sandy died in the operating theatre. So he comes to us to speak of the issues of life and death, out of the pain of fresh grief.

The book tells of Sandy's earlier brush with death six years ago. He was found to have a faulty electrical pathway that set his heart pounding at times as rapidly as 300 beats a minute, and had open heart surgery to correct it. At that time thousands were praying for him and his family. He came through, grew as a Christian, finished his schooling and went on to study at the University of North Carolina.

Then last year the tachycardia condition recurred, requiring immediate surgery. It seemed successful, but at the end of the operation, his heart would not function when he was taken off the heart-lung machine. As before, there was world-wide prayer; but the Lord took him.

Leighton Ford said of his son, "Sandy was full of goodness — pure, straight, not perfect, but reflecting the goodness of his Saviour... The day before surgery, I prayed, 'God be good to my boy'. He does know best. He was good to Sandy. We look forward with expectancy to

understanding more of why He chose to show His goodness in this way."

Sandy's death seems a sad, extra postscript to the book, which was published before his illness recurred. Its actual postscript concerns one of the happier surprises of Dr. Ford's life, with a tantalising reference to the outcome of his research into his origins.

Other surprises

It is also surprising to me that so outstanding a Christian leader, stable and emotionally mature, could have been a child of unknown parentage adopted into a miserably strife-ridden Canadian home. Leighton's adoptive mother Olive was a devout Christian, but a woman who quarrelled violently with her husband and eventually drove him out. In later life she lapsed into bitter paranoia, while attempting to dominate and control her academically and spiritually precocious son.

At fourteen, already over six feet tall, he was elected president of a committee in his home town Chatham, Ontario, to organise evangelistic youth rallies. In 1948, aged seventeen, he booked Youth for Christ evangelist Billy Graham for a midwinter rally in Chatham. None but the converted braved the bitter weather, and Leighton was heartbroken. Billy Graham, eleven years older and not yet famous, comforted and encouraged him, and suggested he consider enrolling at Wheaton College, Illinois. So their teamwork began.

Why a crusade?

With the Leighton Ford Crusade beginning on Sydney's northside, it is appropriate to consider the Ford team's answers to the question "Why major crusades?"

1. An evangelistic crusade makes an impact on an area, creating an atmosphere for talking about faith.
2. It is a launching pad for penetration into high schools, clubs, etc. with the Gospel.
3. It often reaps where others have sown.
4. It fosters neighbourhood Bible studies and ongoing outreach by Christians.
5. It has a catalytic effect on Christians, quickening more effective witness.
6. It unites Christians for the common task.

Join with me in praying that not only Sydney's northern suburbs, but all Australia, will be surprised by blessings outpoured on Leighton Ford's ministry.

"Myth" theologian resigns his orders — no God but writes on Luke

A priest-theologian who contributed to the fiercely controversial book *The Myth of God Incarnate*, which caused a major theological upheaval when it was published in the summer of 1977. In them he made a study of the alleged Samaritan origins of Christological beliefs previously thought to have a Gentile gnostic background.

Dr. Michael Goulder, senior lecturer in theology at the University of Birmingham, will continue with his work there. But, now that he is an avowed agnostic, he no longer goes to church. And he has ceased to help with Sunday services in his home parish of Kings Heath, where he has lived for fifteen years.

Until recently he was assisting the Vicar, the Rev. John Duncan, on Sundays, and Mr. Duncan said that Dr. Goulder had given the same assistance to two of his predecessors.

The Bishop of Birmingham, the Right Rev. Hugh Montefiore, preferred to make no comment about Dr. Goulder's resignation from the Church, except to say: "He has made a responsible decision after private pastoral conversation with me."

Dr. Goulder — whose doubts, he said, have been growing over the past five

years — contributed two chapters to *The Myth of God Incarnate*, which caused a major theological upheaval when it was published in the summer of 1977. In them he made a study of the alleged Samaritan origins of Christological beliefs previously thought to have a Gentile gnostic background.

"Paul," he wrote, "appropriated the idea of Jesus' incarnation in the course of a dialogue with the Samaritan missionaries in Corinth and Ephesus between 50 and 55."

Dr. Goulder, 54, was ordained in Hong Kong in 1950 and later served curacies at St. Mary the Virgin, Oxford, and in Lancashire before becoming Rector of St. Christopher's, Withington, in 1956. But for most of his ministry he has been an academic.

In 1962 he became Principal of Union Theological College, Hong Kong, and he left there for Birmingham University in 1966. At present he is engaged in writing another book — about St. Luke.

Church Times

\$35,000 for Land Rights

The Aboriginal Advisory Group of the Australian Council of Churches has agreed to set aside \$25,000 for a campaign for Land Rights and Human Rights with particular emphasis on Queensland. At its meeting in Sydney, it also received a grant of \$10,000 from Christian Aid, a Division of the British Council of Churches.

Chairman of the Advisory Group, Mr. Gary Foley, said, "The grant from the

British Council of Churches is particularly important because it is an international expression of solidarity from a Christian group which was shocked by the findings of the World Council of Churches report of Black Australia.

"This could well be the first of many grants from International Christian agencies as a result of the WCC Report," he said.

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Lowe's Liberal candidate is Anglican layman

Mr. Philip Taylor of Croydon, selected out of 19 nominees on Saturday, February 6 as the Liberal Party's candidate for the Federal seat of Lowe, is well-known locally as a Christian.

A dentist by profession, he was Mayor of Burwood in 1975-77, and has continued as an alderman since.

He has been a church warden of St. Andrew's, Summer Hill since 1965, and has represented St. Andrew's in Synod since 1975.

He and his wife Pat, who have five children ranging in age from 23 to 2½, and a mentally handicapped foster daughter aged 15, are active in L.F.E. Ministries, of which Philip was formerly NSW director, and is now a part-time staff member. Pat conducts leadership training sessions for the Philosophy of Christian Womanhood courses.

The by-election for the seat formerly held by Sir William MacMahon will be held on March 13.

Lesley Hicks

Editor: Mr. Michael Maher the ALP candidate is a practising Catholic and attends All Hallows Church, Five Dock.

A.E.F. head here

Dr. Robert L. Foster, International Director of the Africa Evangelical Fellowship, is visiting Australia during March. This will be his first official visit following his election to this position in 1981.

He and his wife, Belva, have served for over 30 years with the A.E.F. During this time he has founded and developed three mission hospitals in Zambia and Angola.

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T UNDERSTAND EACH OTHER

Irritation and self-betrayal

When people come into conflict you can almost certainly be sure that a clash of values is at the heart of the confrontation. In some situations this can be very obvious but there are occasions when the clash of values is masked by emotions which appear to be more central to the conflict than is actually the case.

For example, irritability is often invoked as a cause of conflict between people. When this happens we spend our time either making excuses for the irritable person (he's tired and therefore a bit more cranky than usual) or we attempt to get the source of the irritation (crankiness comes from being under great pressure at work). But this is not always the best interpretation of irritability. Sometimes this approach is sufficient and helpful, but there are occasions when irritability arises from a sense of conflict between values experienced by the irritable person himself.

This can be best explained with an illustration. I'm grateful to T. Warner and T. Olson ("Another view of family conflict and family wholeness" *Family Relations*, 1981, 30, (4), 493-503) for an excellent example and I quote:

"Sara: Daddy, I can't figure this math problem out.

Howard: (her father, watching Monday night football, and feeling that he should help Sara). Sure you can. You've just got to struggle with it.

Sara: But I've tried, and I'm getting nowhere. If you could . . . (Sara begins to cry, her head on her book).

Howard: You're trying to take the easy way. They wouldn't give you the problem if they hadn't taught you all you have to know to solve it. (his voice rising). Why do you wait until I'm right in the middle of watching my game? In fact, you should be in bed,

young lady. Why do you leave your homework 'til the last minute, anyway?

Sara: I didn't think it would take me very long . . .

Howard: Well, ask your sister upstairs. She had the same math last year. She's going to know it better than I am.

Sara: But I've just got one question.

Howard: (his anger blossoming). Sara, I'm tired of you trying to get me to do your work for you. Now I've told you what you need to do to get that done and you're just avoiding doing it.

Sara: (pouting) When Danny asks for help you help him . . .

Howard: Oh boy . . . Look, if you would do what you are supposed to do, I would be glad to help you. There is a difference between helping Danny after he's struggled with something and helping you when the only struggle you've had is to ask me to do your work for you.

Sara: But Danny's smart. He doesn't have to struggle . . .

Howard, the father, has become irritable. It is tempting to interpret this as a consequence of tiredness — he has had a day of intense pressure at the office and he needs to relax in front of the television. A third party might be tempted to make excuses to Sara on behalf of her father and this might smooth things over ("Don't bother your father now, he needs to relax") but the real source of the irritation could be totally ignored.

In this example, the irritation is not something provoked by a thoughtless child at all. The father really knows that he should help his daughter but he doesn't want to. He tries to turn aside her requests for help and when she protests early in the exchange he then begins to

accuse her of being intrusive and inconsiderate. What is happening to Howard? He knows that he is defaulting his responsibility and this can make him feel guilty.

His irritation is his way of transferring blame from himself to someone else or to some other thing. From Howard's viewpoint the child's attitudes are the problem. From the third party's point of view it is tiredness due to work pressure which is the problem and Howard will be only too happy to accept that as a justification for his behaviour.

What is really happening is that Howard is aware of betraying his own values. He becomes angry but transfers that anger from himself to his daughter. He blames her for making him feel uncomfortable. Once this kind of episode unfolds, all of the actors become caught up in a performance in which angry emotions dominate and in which little understanding of the values involved prevails.

The tragedy is that Howard's behaviour tends to provoke a reaction in Sara which is the very behaviour he accuses her of performing. She becomes rude and inconsiderate as a response to his accusations.

How could this situation be avoided? Howard needed to fulfil his own values. If he believed it was important to spend time with his daughter helping her with a problem then he should have done so. Another possibility is that he thought it was more important for her to try a little harder and a little longer on her own. All he had to say was "It could be better for you to try on your own for a little longer. If you still can't work it out we'll take a look at it together."

There are probably other possibilities, but in the two examples I've used the major features are that there are no

accusations, no provocations and no attempts to justify one's failure to fulfil one's own values. Howard's failure to act in this way was not simply due to tiredness or his love for football. He just didn't want to make the effort. It was easier to close off from his daughter. At least that's what seemed to be the case at first. In fact it takes far more energy to betray your own values and then to become caught up in a confrontation which involves accusations and provocations designed to make you feel more comfortable with your failure to act properly in the first place.

Warner and Olson argue that the process involves these steps: Self betrayal . . . self justification . . . denial of responsibility . . . blaming the other . . . provoking the other. The person on the receiving end is likely to react in exactly the same way and so a cycle is set up which escalates the conflict. To prevent this cycle from being established the first step needs to be eliminated. That is, instead of betraying oneself by failing to act in accordance with one's values one needs to fulfil them. We attempt to act as we believe we should.

Of course it isn't easy to do this. It is also important to ensure that we have useful values. The Christian can look to God for help to act in a way that is honouring to God and for guidance in acquiring useful values: As Paul put it " . . . let the Spirit direct your lives, and you will not satisfy the desires of human nature. For what our human nature wants is opposed to what the Spirit wants, and what the Spirit wants is opposed to what our human nature wants. These two are enemies and this means that you cannot do what you want to do . . . The Spirit has given us life; He must also control our lives. We must not be proud or irritable one another or be jealous of one another." (Galatians 5:16-17, 25)

BOOK REVIEWS

Massacres to Mining: The Colonisation of Aboriginal Australia

Jan Roberts,

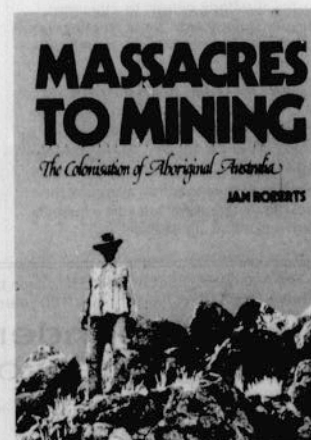
(Dove Communications, 1981), 198 pp.

"The massacres have not ended. People are not being rounded up and killed, but far more subtle methods are being used. If you take the people from their land and homes they will die. The mining, pastoral, forestry and tourism bodies are doing this every day of the year in Australia."

The book is an updated edition of a 1978 book which was the basis for the Granada Television film *Strangers in their own Land*. Written by a British-born white sociologist, its aim is to expose the sufferings past and present of black Australians, and "to gain justice from the multi-national mining companies." It finishes with suggestions from Aboriginal organisations on how mining can be carried out without clashing with Aboriginal culture and rights.

The code of behaviour for mining companies suggests how mining interests would proceed if seeking to be sensitive to Aboriginal culture, and if they would accept the proposition that since Aborigines have never ceded their sovereignty they are entitled to impose such conditions as are imposed by sovereign peoples on mines and developments around the world. Such hopes may not be expected to materialise without a treaty and bill of rights as suggested by Aborigines, nor without the imposition of external controls by governments on the activities of the mining companies.

The book is well annotated and contains numerous photographs and cartoons. There is much useful historical data for all states and the Northern Territory.



The treatment of missions and missionaries is most unfair in balance.

"Thus for over one hundred years missions in Australia attempted the destruction of Aboriginal culture while they deplored and tried to stop the physical destruction of the race." The activities of missions are generalised. For instance it is more than implied that all the missions around Australia used the distribution of tobacco as an enticement. As Keith Cole has pointed out, e.g. in his biography of the Rev. Dick Harris, C.M.S. tried to enforce a "no tobacco rule" on all its Aboriginal mission stations from 1948, but the N.I. administration required its distribution or else C.M.S. would lose its licence to conduct missions! Several missionaries resigned on principal over the issue.

Far from destroying Aboriginal culture, C.M.S. currently provides for the Aboriginal Community of Groote Eylandt

an ethnobiologist, Miss Julie Waddy, who is researching and cataloguing Aboriginal interpretations of flora and fauna, with a view to the preservation of Aboriginal awareness and pride of culture. Without wishing to exonerate the mistakes done by missionaries, it has to be said that the book under review is misleadingly harsh.

Let none of this blunt the challenge of the book. We who are white may not necessarily share the guilt of our forebears who, whatever their motives, dispossessed and disadvantaged the forebears of our Aboriginal population. However, we continue to enjoy the social and economic advantages accruing to us through that dispossession, and we share citizenship with many who continue to bear the social and economic disadvantages accruing to the descendants of the dispossessed. Reconciliation is a fundamental gospel concept. How shall we demonstrate the concept in our own nation?

Rev. Lindsay Johnstone

Fount Children's Bible

by Andrew Knowles (based on an original Dutch text by Karel Eykman) — William Collins, Glasgow, 1981.

Recommended Price — \$9.95

The title of this book is misleading. It is not a translation of the Bible, but rather a collection of Bible stories, suitable for children in the primary school age group.

Some notable episodes are omitted from the book. The entry into the Promised Land and the capture of Jericho are mentioned only briefly, as a memory handed down from earlier generations. Reference is made however, to the

message of prophets such as Amos, Hosea, Isaiah and Jeremiah.

The publishers of this book aim to help children to realise that the message of the Bible is relevant to them in today's world. The stories are told vividly, and with touches of humour. The dialogue is presented in modern idiomatic language, thus assisting the reader to see the characters as real human beings. The graphic portrayal of atmosphere should help children to imagine what it would have been like to be present at the events described. At times, however, the building up of atmosphere leads to the relating of incidents which are not suggested by the Biblical account (for example Jonah's interview with a Restaurant waiter in Jaffa).

The stories and the illustrations are sometimes translated into a twentieth century setting. Jonah wears a suit and a large Jewish hat, and carries a briefcase. Apron-clad Martha struggles over a pile of dishes in a modern kitchen. Through such presentations, however, the Biblical truth is conveyed.

Throughout the book the character of God and His sovereignty over people and events are faithfully portrayed. There are some very clear interpretations of teaching such as the Ten Commandments and the parables of Jesus.

A negative feature of this edition is the poor quality of the binding which results in numerous pages becoming quickly detached.

Need for involvement



George Hoffman

John Stott

David Watson

Three leading evangelicals, the Revs. George Hoffman, John Stott and David Watson, emphasised the necessity for much greater involvement by Christians in the social and political issues of our society.

They were writing in the February fifth birthday issue of Third Way magazine, which focuses on applying biblical principles to issues in society.

George Hoffman, director of Tear Fund, recalled that the growing movement towards evangelical social responsibility "was in fact nothing more than the rediscovery of our roots; an understanding of what the Bible teaches, but had for some time been neglected, forgotten or ignored."

As an example of this growing involvement in the field of development, he instanced last May's mass lobby of Parliament on the Brandt Report, organised by the World Development Movement, when 10,000 people, most of them Christians, had taken part in what he described as "one of the most successful and representative lobbyings that has taken place in recent times."

He concluded by stressing one of his chief concerns: "that we will be delivered from that immature and irresponsible oscillation between evangelism and social action which has often dogged us in the past."

John Stott, Rector Emeritus of All Souls Langham Place, felt that for him and many others the National Evangelical Anglican Conference at Keele in 1967 was a turning point. It was at that Congress that "many of us made a kind of public and penitent renunciation of the old isolationism, non-involvement either in the visible church or in the secular world."

Personally speaking, he had come to see that "Christian obedience requires a

fuller response to these issues than the old 'pietistic' one, that all we have to do is to preach the gospel and the world will right itself. That just is not true. It isn't true to the biblical revelation and it isn't true historically speaking."

This meant a radical willingness was necessary to "subject one's inherited traditions and conventions to biblical scrutiny" as well as a radical application of scripture to the modern world. In terms of action, he felt that "Christians should use the opportunities they have in a democracy which Jesus never had."

David Watson, who is shortly leaving as Rector of St. Michael-le-Belfrey church in York, for a London base to his teaching and evangelistic ministry, stressed the importance of an appropriate lifestyle "be it in terms of our attitude to materialism or reconciliation between racial tensions," if Christians were to be taken seriously by others in society. He called for a radical reform of Christian discipleship, "both personal and corporate, before we can be more effective."

He himself had moved from a position of suspecting the "social gospel" to seeing that "the spiritual gospel and the social gospel are like the two blades of a pair of scissors. If you lose either you have lost your cutting edge! To keep the cutting edge of the gospel, you need both." And he was clear that "unless Christians can be seen to be bringing pressure upon the laws which enforce or institutionalise injustice, then there is no point in just saying 'Christ died for your sins'."

To mark the fifth birthday of the magazine, which started in January 1977, 120 Third Way readers attended a series of seminars last Saturday, at which nine main subjects were discussed.

CEN



Luis Palau talk-back programme

Local Newcastle television station NBN 3 has approved of a live telephone talk-back programme with Dr. Luis Palau in March, 1982, the programme will run late at night around 10.30 pm and is part of the plans and preparations for the Luis Palau Newcastle 1982 Crusade from 12-28 March, 1982.

Television viewers will be invited to call Luis Palau at the station and talk to him about their problems, he will counsel them and give guidance from the Bible. The Crusade Executive Committee see this programme as a major key in creating a wide interest in the crusade amongst Newcastle people.

8 — AUSTRALIAN CHURCH RECORD, FEBRUARY 22, 1982

"Welcome home!"



Dr. Leighton Ford arrived in Sydney this week, for the "Northside Reachout", which begins on Sunday, 21st February at St. Ives Showground.

"It's my 7th or 8th visit to Australia, and my 4th crusade in Sydney. When I first arrived, someone said, 'welcome home!' But it's the first time for years that I have preached in a tent," Dr. Ford told a press conference.

Aren't these large public

asked one reporter at the conference.

"No, I find them exciting. People would only find them eccentric if they hadn't been there. A Christian is an eccentric only in the sense that he is called to a different lifestyle and set of values — called to the beat of a different drummer."

What do you get from a public meeting that you don't get in ordinary Sunday worship?

"The Old Testament believers had festival days, when all Israel got together. It showed them that they were all part of a whole, and was a point of rallying and redemption. There is not much like that in the modern Christian church. Also, God gives some people the gift of being evangelists, to proclaim the essential gospel and bring people to a decision. The particular role of these meetings is to call people to a decision, a commitment, a turning point."

If the church has to get out of its routine to do this, has it failed in its ordinary Sunday activities?

"No. It's like married couples going on a marriage encounter weekend, when they spend time together assessing their lives. It's invigorating, but you wouldn't want it like that all the time."

What are you fighting against?

"I think that the heart of the problem today is those claiming that there are no absolutes, which is moral anarchy. They say, 'be free and you will know the truth — for you'. Jesus said, 'You know the truth, and the truth will set you free.' The slogan 'Do your own thing' doesn't face the fact of a diabolical force which sets nation against nation, person against person, and a person against his better self. Christianity is not conservative, but revolutionary. We should work for change for the better in the world — but not to destroy all its structures."

How do you as an evangelist, bring together evangelism and social action?

"There has been a tendency in past years to talk only about individual faith. This is a denial of biblical and historical evangelism. We must have a personal and individual faith — but not a private one. It must be part of the church and the community. Personal faith must issue into salt and light and leaven in the community."

Who do you think will be Billy Graham's successor?

"Billy's preaching is stronger than ever. I think he will be going another ten years and beyond that. If he is to have a successor, the Lord will call him. Billy was called to be a spokesman in his own capacity. It think he is unique. A conference is planned for 2500 evangelists from around the world, to share what they have learnt, to be held in Amsterdam. I hope there will be hundred to follow on with his work."

Some say you will be his successor?

"I have no desire to be Billy Graham. I am happy to be Leighton Ford, and that is who God called me to be."

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Tongue-in-cheek statistics

The Church of England has for the time being stopped issuing estimates of its total membership among the population.

The last year for which such figures were available was 1979 (but published in 1981). The total number of persons baptised in the Church of England was said then to be 26.8 million, while confirmed members totalled 8.7 million.

This year's Statistical Supplement to the "Church of England Year Book", however, reveals that estimates in these categories, together with statistics derived from them, have been omitted "because a satisfactory basis for calculating them no longer exists."

They have in fact been produced from an elaborate formula drawn up about twenty years ago and applied ever since. But recently the Church's statistical department has become "a bit unhappy" about this procedure, according to a spokesman.

Among the factors which have called the reliability of the formula into question are changes in the composition of the population — the size of the immigrant component, for instance; and changes also in baptism and confirmation patterns, with people now tending to be baptised and confirmed when they were older.

Eventually the Church statisticians felt that, if anyone challenged them, they would be unable to justify the old formula; and accordingly the department decided to stop issuing these particular membership figures.

The spokesman said that the only real way of producing "reputable" figures would be to hold a national census, which was beyond the resources of the Church. But they would be examining the matter to see if they could produce "respectable" figures from statistics which are available; and, if this should prove to be the case, the membership figures could be reintroduced at a later date.

However, annual figures for baptisms and confirmations are continuing to be published.

Preliminary figures for 1980 tend to reinforce the picture which has been emerging lately of a "modest upturn" following the decline of the later nineteen-sixties and early seventies, with the number of infant baptisms have increased by 5.9 per cent since 1978 and other baptisms up by 20 per cent.

Confirmations of males are slightly down (by 2.1 per cent), but those of females very slightly up (0.8 per cent). In the same period, Easter communicants have increased by nearly 4 per cent, Christmas communicants by 1.1 per cent, and communions on normal Sundays by 6.5 per cent.

The figure for overall church attendance on Sundays has dropped 1.7 per cent, but the supplement says this does not necessarily imply a drop in the number of churchgoers; by concentrating resources pastoral reorganisation has tended to reduce the number of services available, and this figure has always included a significant number who attend more than one service on a Sunday.

During the two-year period the total direct giving (planned giving plus collections and boxes) has risen from 39/p per electoral roll member to 55p. And there has been a "modest increase" of parish incomes in real terms of 5.8 per cent, despite inflation of 33.8 per cent.

The number of deacons ordained has risen from 391 in 1978 to 428 in 1980, with the total ordained into the non-stipendiary ministry increasing from 82 to 119.

CEN

Full House!



The 6000 seat tent in the St. Ives Showground was quickly filled as people came to hear Dr. Leighton Ford at the official opening of the Northside Reachout on Sunday, February 21st.

The whole community located in this Northern Area of Sydney is being influenced by the Reachout.

School meetings have been conducted by the comper of the evening meetings, Irv Chambers, as well as by other members of the team. Visiting singer, Kenny Marks; Chris Foley guitarist and soloist; Robert Coleman soloist and choir conductor and Stafford Williams, Director of the Gold Coast Youth for Christ, have all exercised their special talents and reached thousands of school children.

The aim to "reach more than 50 per cent of the community, now under the age of 25," appears to be successful. Already the letter box drops, using the Bible Society pamphlet "GIVE GOD A CHANCE", has taken the Scriptures into homes not reached before.

Photo: Ramon Williams

Medical doctor as new Bishop of Singapore

The Archbishop of Canterbury, Dr. Robert Runcie, has appointed the Rev. Dr. Moses Tay, 44, to succeed the Rt. Rev. Ban It Chiu, who retires in August, as Bishop of Singapore.

Born of Anglican parents, Dr. Tay was ordained to the self-supporting ministry of the Diocese of Singapore in 1977. He has been practising medicine since 1962. His interest in the Christian Faith prompted him to take the Moore College, Sydney, Certificate in Theology in 1970 and the BD in 1971 as an external student. He assisted in lecturing to the candidates for the self-supporting ministry in the diocese and later was himself ordained to the self-supporting ministry.

After he was priested he was appointed Honorary Priest-in-Charge of St. Peter's, Sembawang. He has served as Secretary to the Overseas Missionary Fellowship, Singapore Home Council, and is currently its Treasurer. He is bilingual in English and Chinese.

Dr. Tay is Director of Tan Tock Seng Hospital, which is a 1300 bed Government hospital, but will be leaving that post soon to go to England for a few months study and preparation for his new calling. Dr. Runcie will go to Singapore to consecrate Dr. Tay as Bishop on St. Andrew's Cathedral on October 28. Dr. Tay will be installed Bishop of Singapore on October 31.

Bible ban

The decision of the Malaysian Government to ban the use of the Indonesian Bible for public and private use has caused great concern amongst the Malaysian Christians whose leaders have sought an interview with the officials of the Home Ministry in Kuala Lumpur.

The ban is over the use of the term "Allah" for God and "Anak Allah" for the Son of God in the Indonesian Bible which is regarded as unacceptable to the predominantly Islamic government of the Malaysian Federation.

The concern is not so much over the banning of the Indonesian Bible, but the reasons for it. Apart from the Indonesian Bible there is the Malay New Testament "Perjanjian Baharu" which also translates the term God and Son of God as "Allah" and "Anak Allah". This translation is widely used. The Old Testament is expected to appear in six months and it has adopted the same terms.

The first translation of the Bible appeared in Malay in 1733 and another translation in 1913 but according to Bible Society sources in Sydney the use of "Allah" and "Anak Allah" is new.

Observers in Malaysia are uncertain as to the significance of the move by the government, but Christians are asked to pray for the negotiations with the Government whose constitution enshrine Islam as the State religion.

Macquarie Acts fragment

In the recent purchase of ancient papyri by the Ancient History Documentary Research Centre of the University of Macquarie, an exceptionally early fragment of the Book of Acts has been found. The actual dating of the fragment has not been finalised, but the Church Record understands that an announcement is expected soon. It may well be the earliest papyri of Acts known to exist.

New Documents

Next month the Research Centre is launching its "New Documents Illustrating Early Christianity" which is to be an annual review of relevant papyri published in a given year which have relevance for the New Testament and Early Christianity. Over 4,000 texts have been read for the first issue from which more than 100 have been extensively discussed and another 200 have been referred to. Most texts have been reproduced in full with translation and comment. Indices to New Testament passages are supplied as are important Greek words occurring in the new texts. The journal will provide a rich source of unexpected evidence for many aspects of life in the ancient world of the early church.

The Church Record was told that there has been a very quick response for orders of the journal from both overseas and locally from the preliminary publicity.

To page 4.

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