

Main About People

MELBOURNE

Rev Neville L. Curtis, incumbent of St Edward's, Blackburn South, since 1967, has been appointed incumbent of St Michael's, North Dandenong, from September 9.

Rev John R. McGlashan, curate of St John's, Geelong West, has been appointed curate of All Saints, Sandringham.

Rev Barry N. Martin, Archbishop's Chaplain and Examining Chaplain since 1970, has resigned as from September 16. He is going on leave to England (Birmingham Uni.).

Rev Ian F. Thomas, in charge of St Philip's, Heidelberg West, since 1972, has been appointed acting Rural Dean of Heidelberg for the period July-Sept 1974 during the absence of Rev Gordon J. Aspy who is on long service leave.

RIVERINA

Rev Douglas M. Ralls, rector of Hillston since 1971, has been appointed rector of Berrigan with Malawala.

SYDNEY

Rev Arthur H. Horrex, rector of St John's, Robertson, since 1969, has resigned to take up an appointment with the Bush Church Aid Society from August 18.

Rev John J. StClair, in charge of St Mark's, Sylvania, since 1968, has been appointed rector of Orkney (Gippsland) from September 7.

Mr Mervyn Hunter, of Ennis Plains, died recently whilst on holiday in Honiara. He is survived by his wife, daughter and two sons.

TASMANIA

Rev Stuart M. Morris, died at Glenview Home on June 7. He had been in retirement since 1956.

Rev Ronald N. Fox, died on June 4. He had retired in November 1971.

Rev Leonard T. Prewell, died on May 21. He had retired in 1964.

WANGARATTA

Rev Charles Nagle, of the Diocese of Canberra and Goulburn living at Albany, has been appointed in charge of the parish of Chiltern. He will virtually serve as rector of that parish for an indefinite period.

Rev Jim W. Reeves, rector of St Paul's, Myrtleford, since 1971, has resigned.

Griffith on concern about pornography

• From page 1

who ordered it; 'direct sale' publications may not be advertised.

*'PROSCRIBED' — publications which advocate or incite to violence, crime or the illegal use of drugs will be prohibited.

"In general terms, the proposal is that publications will be restricted if they are 'sexually explicit' or depict extreme violence, horror or cruelty, and will be classified 'direct sale' if they are sexually explicit in gross detail.

"Senator Murphy intends that there will be nothing to prevent people from bringing in anything they want provided it is not in commercial quantities. But what does this mean? What about film negatives? It's a bit of a farce!" Mr Griffith said.

"Our intention in NSW is to amend the law so that people will be prosecuted for moving outside the classifications. The issue to be decided by the magistrate will be the questions of fact not opinions.

"As for locally produced material, there will be a NSW board which will classify along similar lines as the Commonwealth body. If the Commonwealth is too easy with its classification NSW will not be bound by this and such material can be reclassified by the State board."

Any persons producing or selling hard core pornography that was subsequently classified as restricted would still be liable for prosecution.

"As for sex shops, we can't ban them as such, but they will not be allowed to advertise or exhibit anything that can be seen from a public place. And they won't be allowed to send hard core pornography as mail order.

"The penalties for breaking this act will be pretty stiff."

Mr Griffith said: "I am convinced that with this new legislation we in NSW will be ahead of most other countries in the world."

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Clergy exempt from jury duty

CLERGYMEN and members of religious orders have been exempted from jury service. The Hobart "Mercury" reported recently.

They have been returned to the exempt position they held before the passage of Tasmania's new jury bill earlier this year.

The Government move in regulating to reintroduce exemptions for ministers of religion followed an approach by the Archbishop of Hobart (the Most Rev Dr G. Young).

A spokesman for Dr Young said the approach followed a belief that there was a possibility of some conflict between the role of a minister in society and that as a juror.

German Protestant attack on the WCC

The 20-million strong Evangelical Church in West Germany — the most powerful Protestant grouping in that country — has issued a statement strongly critical of the World Council of Churches' Programme to Combat Racism.

(The WCC, through that Committee, has been reportedly making grants to certain organisations operating in southern Africa.)

The criticism of the WCC by the German church is significant, since this church provides a major share of WCC finance and support. The text of the German church statement was:

"The traditionally close personal and normal relations between the WCC and ourselves had recently been to some extent sharply criticised from various quarters.

"It was for this reason that the council wanted to frankly discuss those differences in opinion with regard to some fields of ecumenical

work, which actually exist, and to remove misunderstandings.

"A detailed exchange of views took place on the WCC Programme to Combat Racism, because it is on this point that distinct disagreement exists on the part of the EKD and its member churches.

"The discussions resulted in agreement on the conviction that all forms of discrimination and oppression of people for reasons of race constitute a reprehensible and dangerous violation of human rights.

"To oppose such violation and to help the victims is regarded as a genuine task of the churches.

"However, we maintain our disagreement to the so-called special fund, from which liberation movements in areas of racial

conflict are supported in their humanitarian activities.

"While appreciating the proof of human solidarity, it is nevertheless our understanding that anything must be avoided which might be misunderstood as supporting violence.

"With regard to this problem the council submits certain proposals. In no case should the impression be given that the WCC demands an agreement to the special fund in its present form from all its member churches.

"Further, the council expects that the ecclesial and theological reasons and the special historical experience, which lie behind the critical attitude of the German Churches, be appreciated by the members of staff and the responsible bodies of WCC."



One of the features of the International Congress on Evangelism was the many small discussion groups which dealt with evangelistic strategy. There were 4000 participants and observers from 150 countries at the 10-day congress.

Acting Principal for Croydon Bible College

The board of directors of Sydney Missionary and Bible College has appointed the Rev Howard C. Green, BD, ALBC, as acting principal of the college, from July 27.

Before joining the faculty as vice principal in 1965, Mr Green was for 11 years a full-time lecturer at the Bible Institute of South Africa in Cape Town.

In the latter years of his service there, he was the Institute's vice-principal.

He is at present the chairman of the Australian Council of the Lebanon Evangelical Mission.

In that capacity he has ministered to missionaries both in Lebanon and Eritrea, in fellowship with the Middle East General Mission.

Mr Green has been responsible for the departments of Old Testament and Church History since he joined the college.

Visiting lecturers will be assisting in these subject from next term onwards.

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Bishop A. J. Dain and the Rev Billy Graham lead members of the Congress in prayer to inaugurate a computerised population time clock to measure the increase in world population during the time of the congress.

SHARE IN PRAYER

• Praise God for the smooth changeover to our new publishers — Maxwell Printing Co Pty Ltd.

• Pray about proposed increases in postal charges and their effect on our finances.

• Pray that our readers will continue to support us as we plan a bigger and better paper.

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Council of Churches rejects criticism of 2CH programs on Sundays

There has been swift response to the criticism from members of the NSW Council of Churches about the Radio Station 2CH Sunday format.

The Rev Alan Nichols, Director of Information for the Diocese of Sydney and the Anglican convenor on the Broadcasting Committee, said:

"The changes to the 2CH Sunday programmes were under consideration for a period of two years and there was full consultation with all the bodies and individuals involved.

"The Broadcasting Committee has spent many hours over many months and came to a common agreement to adopt the Good Music format for Sunday, with some important variations, in order to reach the people who normally listen to 2CH Monday to Saturday and who represent a wide open field for evangelism.

"Personally I have right from the start been in favour of bringing 2CH Sunday programmes from their pre-1940 style into the 1970s.

"Clearly this would involve some radical changes, such as shortening the programmes, but it seemed to me and the majority of the Broadcasting Committee and the Council of Churches that they were changes that had to happen if 2CH was to have a wider ministry.

"It is ridiculous to say that

the chief cause of opposition to the move is the alleged way these changes have come about.

"No decision has been more fully debated. "Unfortunately, some of the people opposing the move admitted that they had never listened to 2CH during the week, and thought that Good Music meant that there would be no talking and no message."

The Rev Bernard Judd, Secretary of the Council of Churches, said:

"In the opinion of your anonymous informants, the NSW Council of Churches must be a very sleepy haven if detailed discussion and differing viewpoints constitute 'uproar', a 'serious split' and 'traumatic divisions'.

"The new format of the Sunday programmes on 2CH aims to strike a balance between 'a teaching witness' and evangelistic outreach to the outsider who was not likely to listen to the old 2CH format.

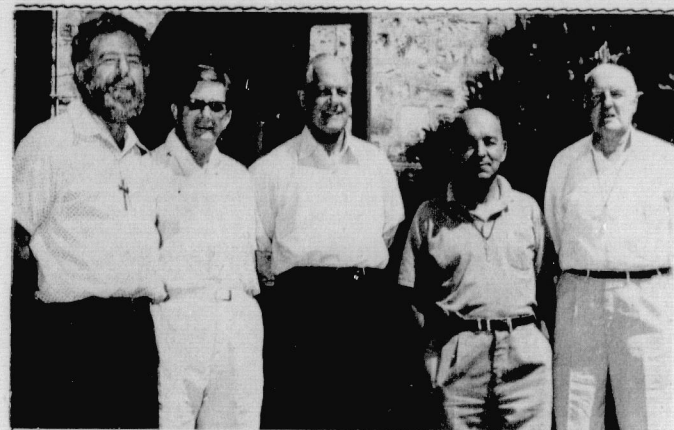
"Talk about yielding to

AWA pressure is nonsense. Plans to develop a new format have been under consideration for years past.

"The Council of Churches does not 'own' the licence. A Broadcasting Licence comes up for renewal every 12 months.

"For too long 2CH has been used on Sundays as 'a closed circuit' system, broadcasting special interest material to which only those

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At the first meeting of its kind, high ranking Anglican churchmen met in Darwin recently to discuss the needs of the dioceses of North West Australia, the Territory and Carpentaria.

Amongst those who attended were (l to r): Rt Rev K. B. Mason, Bishop of the NT; The Most Rev F. Arnott, Archbishop of Brisbane; The Most Rev G. T. Sambell, Archbishop of Perth; The Rt Rev H. Witt, Bishop of NW Aust, and The Rt Rev E. Hawkey, Bishop of Carpentaria.

MIRANDA FAIR RALLY

The Dean of Sydney, the Very Rev Lance Shilton, the Roman Catholic Archbishop of Sydney, Cardinal Freeman and the Family Action Movement candidate at the senate elections Mrs Frieda Brown, will address a rally at Miranda Fair on Tuesday October 1, at 8 pm.

The rally is being sponsored by the Sutherland Regional Committee of the Festival of Light.

One of the organisers, the Rev Bruce Ballantine-Jones said that the committee expected to attract support from the South Coast areas, the St George district as well as Sutherland Shire.

"Already some churches on the South Coast have

hired buses to transport people to the rally," he said.

Arrangements have been made to seat 1000 people and the committee is hoping for a crowd of several thousands.

State and Federal ministers and MP's have been invited.

Music will be provided by the Young World Singers and other groups.

There is growing concern

in the southern parts of Sydney at the increase in drug taking among young people, and the rise in suicides.

A leading undertaker from the Sutherland district said that during recent weeks his firm have been arranging two funerals involving suicides a week. "Mostly these are young people," he said.

The Sutherland committee of FOL sprang up after the Minister's Fraternal were shown hard core pornography bought in a local newsagency.

Soon after a public meeting was called, attended by over 250 people and the committee was elected from this meeting.

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EDITORIAL

Nixon: the lessons of Watergate

Without doubt, the most momentous event to have taken place for a long time has been the resignation of President Richard Nixon.

There has been almost unanimous relief that the tortuous tangle known as Watergate has come to an end, at least from a constitutional point of view, if not from a judicial one.

It is difficult not to feel some sadness at the personal tragedy that has overtaken Mr Nixon and his family, even if it was mostly of his own making. Elected to the world's most powerful office with a record majority only 20 months ago, today he lives in seclusion and disgrace, liked by few, trusted by still fewer.

There can be no doubt that President Nixon had to go. Despite his many qualities of leadership, he was not a success in foreign policy, as a **Insurance Value** of the office. He had gathered **26 6368** and men men of questionable principle and doubt **26 6368** by his own admission he had deliberately lied about his knowledge and role in the cover-up.

What is especially lamentable is that he and Agnew rode to power on a law and order and a highly moralistic platform. He made every effort to display his religious convictions and to associate with religious leaders. Yet

his tapes, expletives and all, portray a man of vastly different character to the one cultivated by the image makers for public consumption.

There are lessons in this for all men in authority, both civil and ecclesiastical. How strikingly relevant are the words of Lord Acton to Mandell Creighton, later bishop of London in 1887. "... I cannot accept your canon that we are to judge Pope and King unlike other men, with a favourable presumption that they did no wrong. If there is any presumption it is the other way against holders of power, increasing as the power increases. Historic responsibility has to make up for the want of legal responsibility.

"Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority: still more when you superadd the tendency or the certainty of corruption by authority. There is no worse heresy than that the office sanctifies the holder of it."

However, when condemning Mr Nixon as unworthy of his office the question needs to be asked: Who is free from such sins?

Are those Congressmen and Senators who called for Mr Nixon's downfall completely free from fault? Have

they never lied, covered up for self or friends? Have they never done political deals for favours rendered? They would be a unique collection of politicians if the guilt of which they accuse Nixon has no counterpart in their lives.

And the people: the press, whose tireless devotion to the course of justice brought the truth into the open: have they never lied? Have they never been guilty of slanting a story one way or the other for personal or political motives?

Just because the effects or the scope of a man's actions are not as great as a president's, that does not affect the question of guilt or moral culpability.

The plain fact is that no one is free from guilt. Jesus long ago said: "Judge not that you be not judged, the judgment you give will be the judgment you get."

There should be no rejoicing at the fall of Nixon as if a man wholly different from us has been punished. Rather we should realise what awesome pressures political leaders face and what powerful temptations come upon them. We should pray all the more that they might be men of honour, upholding the trust placed in them. When we criticise let us do so mindful of our own faults lest we be carried away with pride.

Notes and Comments

Pulling down Christian tradition!

We hear a lot these days about the advances of the secular society.

Prominence is usually given to the humanists who call for freedom from traditional restraints so that everyone can do his own thing.

It is worth observing that as these developments take place, at the same time there is a deliberate de-Christianising of society as well.

Little things in themselves, but taken together significant as pointing to a new direction.

Take Income Tax Return forms. In 1972 we were asked to state our Christian name, 1973 our Christian or other name, 1974, given or Christian name.

By 1975, if this continues we won't have Christian names to give as far as the Government is concerned.

Then again our National Anthem was once "God Save the Queen". Now it isn't — at least as far as the Commonwealth Government is concerned.

Until last year our Queen bore the title "Defender of the Faith".

Once Ministers in Parliament swore oaths on the Bible — now many don't.

Little things in themselves but showing a consistent bias against retaining features of our Christian cultural background.

Perhaps the most serious and regrettable change so far has been the acceptance of a non-Christian concept of marriage in the proposed Family Law Bill which makes marriage an arrangement of convenience dissolvable at the will of either party.

For years Christians have been saying that we live in a post-Christian society.

We shouldn't be too surprised when the adornments of that society are pulled down.

Letters to Editor are sought

Over the years one of the most popular features of the "Church Record" has been its Letters to the Editor column.

This has been a forum for people to express their views on what they have read in the "Record", to contradict anything that has appeared or comment on any other matter of interest.

Over recent months there has been a decline in the number, and in some cases, the suitability of letters sent for publication.

This is regrettable and we take this opportunity to encourage readers to contribute to this feature.

Naturally the editorial board reserves the right to decline publication of any letter on grounds of taste, interest-value or shortage of space.

Ordination of women

Most who favour ordaining women have a pretty poor view of Paul's ideas.

They regard them as the product of a grumpy old bachelor; they claim he was arguing from the contemporary culture; or that he was addressing a specific situation in one congregation.

What are the facts?

First, Paul was writing as he was moved by the Spirit. The word he used for "inspiration" means "God breathed".

Far from being down on women he had some very gracious things to say about them.

His views were neither culturally determined nor parochial.

Paul appealed to the order of creation for his basic argument and in 1 Corinthians 14 said his views were upheld in all the churches.

The Biblical view of a congregation reflecting the structure of the family (see D. B. Knox "Word and Life") is implicit, for example, in 1 Timothy.

If this were understood, much of the smoke and fire about women's alleged role in the church would be dissipated.

BE REALISTIC ABOUT EDUCATION . . .

Education Week has come and gone, and with it its messages and lofty ideals.

But isn't it time we Christians stopped kidding ourselves about education?

Time and time again we bend over backwards to appease the views of others simply because of our sense of fair play.

But who are we being fair to? Certainly not to the up and coming generation.

People wrongly interpret the word "secular" in the "Public Instruction Act" to mean non religious education.

This is not the intention the framers of the Act had when he presented it to Parliament.

The Minister, Sir Henry Parkes, used secular to mean "a Christian education that was not denominational in content."

By Mr Tom Smith,

a former science teacher, now working as our RI consultant for the Board of Education, Diocese of Sydney.

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Preacher who wrote the Rock of Ages

The name of Augustus Toplady is usually linked with his hymn "Rock of Ages". He was perhaps better known in his 37-year lifespan as preacher and writer.

Toplady was born at Farnham, Surrey, in 1740. His father died as an army major at the siege of Carthage a year later. Mother and son moved to Ireland in 1755 and, in 1756, Augustus was converted through a sermon of James Morris, a follower of Wesley.

Twelve years later he wrote: "Strange that I, who had so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name! Surely it was the Lord's doing, and is marvellous! The excellency of such power must be of God, and cannot be of man."

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That was written on a Thursday. The following Sunday Toplady wrote:

"I preached to a large congregation, with a spirit and life that seemed to reach the hearts of most present. It was a Sabbath-day's blessing indeed. Surely, nothing but heaven itself can exceed such a golden opportunity! 'Bless the Lord, O my soul; and all that is within me praise His holy name.'"

During the 18th Century revival, Toplady's church at Broadhembury, Devon, was packed to hear his expositions.

When 28 years of age, he visited an old man named Brewer, whose advice on preaching Toplady recorded in his diary:

1. Preach Christ crucified, and dwell chiefly on the blessings resulting from his righteousness, atonement, and intercession.

2. Avoid all needless controversies in the pulpit; except it be, when your subject necessarily requires it; or when the truths of God are likely to suffer by your silence.

3. When you ascend the pulpit, leave your learning behind you; endeavour to preach more to the hearts of your people than to their heads.

4. Do not affect too much oratory. Seek rather to profit, than to be admired.

Our Lord does not mean that God's forgiveness is measured by ours. He means God cannot forgive an unforgiving spirit.

Your love and relationship to God are gauged by your love and relationship to men.

May I suggest, Mr Williams, you might do three things — in this order:

First, begin to pray for the person you feel you can't forgive and say, "Forgive us" — that one who has hurt me and wronged me; he needs forgiveness but so do I. We are both wrong.

Finally, claim that when you meet there may be in you the royalty of God's grace, that you may demonstrate that rare gracious love which covers a multitude of sins. Be willing that through your life God's mercy may pass on words of human kindness.

Ken Roughley

THE SYDNEY CITY MISSION COMMUNITY ARTS TEACHER

APPLICATIONS: Are invited from teachers qualified in the above field for an interesting position at the Mission's GREEN VALLEY COMMUNITY CENTRE.

DUTIES: Include the teaching of a variety of Arts and Crafts to groups of young people and adults and the supervision of part-time and voluntary instructors.

QUALIFICATIONS: Appropriate Teachers College, Technical College, Institute or other training together with proven teaching ability or affiliation with Creative Leisure Movement. Applicants must be professing Christians in active church membership.

SALARY: By negotiation.

Application forms and further information available from

MR R. BOOKER, 103 BATHURST STREET SYDNEY PHONE: 61 6136

GREEN VALLEY COMMUNITY CENTRE DIRECTOR

The Sydney City Mission is seeking a man to direct the operation of its Community Centre at Green Valley. The centre offers local residents opportunities to spend their leisure time creatively, to learn new skills and to develop relationships with Christian staff members. It also co-operates with other local organisations in furthering their aims in the fields of community development, recreation and welfare.

The Director will accept responsibility for the co-ordination of the activities of the pre-school, welfare service and recreation programme for young people and adults. He will develop sensitivity to local needs and seek their satisfaction through the resources of the Sydney City Mission and other local agencies.

The position calls for a committed Christian who possesses organisational ability, enjoys meeting and working with people from all walks of life, is creative and practical in outlook.

A high degree of job satisfaction is offered and a salary commensurate with the position will be negotiated.

Further information and confidential application forms are available from: Mr R. Booker, 103 Bathurst Street, Sydney, Phone: 61 6136

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Mr Williams says there is someone in his church he can't forgive, even though he wants to.

Forgiveness is the exclusive prerogative of Christianity. It is not natural to the human heart.

Forgiveness was brought by Christ from heaven. When He was on earth He forgave and He left it as an injunction and example that His people were to forgive as they had been forgiven.

Then ask for an opportunity to meet him.

Finally, claim that when you meet there may be in you the royalty of God's grace, that you may demonstrate that rare gracious love which covers a multitude of sins. Be willing that through your life God's mercy may pass on words of human kindness.

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Members of the Sydney High School Choir and Orchestra participated in the 107th anniversary of St Peter's Church, Bourke Street, East Sydney. The Lessons were read by the Headmaster (Mr G. J. Bradford) and the secretary of the Old Boys' Union (Mr C. E. Rubie). A member of the Classics Staff (the Reverend Dennis Nutt) preached on the Lordship of Jesus Christ.

The Rector of the Parish, the Reverend Bernard Judd, is a former student of Sydney High School and has taught Religious Instruction classes there since 1951.

BISHOPS: PASTORS OR ADMINISTRATORS?

Bishop Robinson is a likeable man who manages to make you feel as though you are the important person rather than himself.

I found him very helpful, and in a way that was never condescending.

From time to time as we spoke he would give a quick, intelligent smile as he mentioned some quirk or anecdote of history.

On the role of bishops, he saw that the bishop has an elder-brother or chief-pastor relationship with his fellow clergy.

He is to assist and strengthen them in their pastoral and teaching role. And when the clergy are thought of collectively, the bishop acts as their president.

"That's one side", Bishop Robinson said. "But also the bishop is the head of the ecclesiastical administration. Therefore the bishop is the chief person responsible for the

administration of ecclesiastical law (for which he is assisted by his legal and administrative officers such as the Chancellor, Registrar and Archdeacons).

"It must also be remembered", he said, "that in Australia, the making of the ecclesiastical law and administrative structure is determined by the Diocesan synod".

Concerning the role of the bishop apart from the duties set down in the ordinance, Bishop Robinson said, "The bishop is to act as spiritual advisor and supporter to the ministry within the parishes."

"In addition he is bound to be involved in the councils of bodies which affect pastoral ministry in such areas as retirement villages, new areas, and church schools.

"The bishop should not become involved in detailed administration, but should exercise a ministry in these special fields."

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ROME AFTER HANS KUNG, REPORTS SAY

Rome is planning to punish Hans Kung, a report from World Cable Service, Rome, said recently.

Father Hans Kung is the 45-year-old Swiss theologian, whose 1970 book *Infallible?* A Question, brought down the wrath of the Doctrinal Congregation — formerly known as the Holy Office — and a rare personal reaction from the Pope.

Father Kung has been under investigation by the Roman Curia — the papal court — ever since.

He has refused to come to Rome for a "trial" until he knows the specific errors he is alleged to have committed and is guaranteed the right to defend himself.

He wrote in his book: "To err is human, to err also is ecclesiastical, to err also is papal, so long as the church and the Pope are, and remain, on the human level."

He also said that the New Testament did not recognise systems founded on a single living individual.

The church now appears to be aiming to have him removed from his post as head of the theology faculty of Tubingen University, in Germany.

The Curia now wants to avoid the publicity of a trial, since some of the more progressive Vatican prelates are still smart-

ing from memories of the trial of Galileo.

Lecture on authority of Bible

The Annual Queensland AFES Public Lecture was presented in Townsville for the first time on August 3.

Dr Peter O'Brien, head of the New Testament Department at the Church of England's Moore Theological College, gave the lecture entitled "The Authority and Use of the Bible".

AFES stands for the Australian Fellowship of Evangelical Students, which is an affiliation of undergraduate and graduate societies in universities and colleges of advanced education.

Until 1973 the fellowship was known as the Inter-Varsity Fellowship. It is part of a worldwide student movement which had its beginnings at Cambridge University almost a century ago.

The most dangerous drug of all

In a recent news broadcast from the ABC, Professor John R. Raser warned that at the rate all data indicate, nearly a third of Australian young people will be confirmed alcoholics by the time they are in their mid-twenties.

Professor Raser said:

"Not all the news is emblazoned in newspaper headlines or read out in marching grey dots on a television screen.

"Some of the really important news about our world is almost never noticed by the general public — it is buried in research reports and scholarly memoranda. And some of it is very bad news indeed.

One such item of sad news emerged recently from a study conducted by Michael Norman of Melbourne for the National Youth Council of Australia.

In this study, more than 1200 young people from all over Australia, teenagers between the ages of 12 and 20, were interviewed in three-hour sessions to find out how they spend their time, what they care about, and what they would like to see done in Australia to improve life for young people.

Some of the findings are disturbing. No, disturbing is too weak a word. They are shock-

ing and horrifying. I refer especially to the data on the use of alcohol amongst these kids.

When they were asked how they spend weekends or other periods of free time, a very high proportion of them answered that they 'get drunk'.

More specifically among those between the ages of 18 and 20, about 50 per cent state that they either 'sometimes' or 'often' get drunk as a way of passing free time.

For those between the ages of 15 and 17, the figure is about the same — 50 per cent — with another 6 per cent stating that 'they wish they could'. But most heart rendering of all among children between the ages of 12 and 14, nearly 25 per cent of them 'sometimes' or 'often' get drunk, while about 10 per cent more 'wish they could'.

Research over the past two decades in the United Kingdom and the United States proves beyond a doubt that alcohol is the most destructive drug human beings habitually use.

It is as addictive as heroin — though the addictive process usually takes longer and it is even more destructive to the brain and body. It is more damaging to the personality than barbiturates and amphetamines — the evidence is overwhelming.

outlaw such comparatively minor problems as marijuana, with a vengeance that must leave our motives suspect.

Is it guilt about our own behaviour, or is it the old 'profit' business? (Incidentally, these same young people are using 'grass' at less than a small fraction of the rate as their use of alcohol. Their use of other drugs is virtually nil.)

What a picture we are left with then, when we look at the Australian scene! Everyone screams the danger of 'drugs' while police forces maintain huge narcotic squads to arrest any young person caught with a grain of marijuana about him.

At the same time, our youth are drinking themselves into alcoholism and all the sorrow that goes with it, while no one says a word or seems to care.

So what can be done about it. Sadly, the answer is almost certainly 'nothing'!

The children are only following the example of their parents. They are learning to let their lives revolve around being boozed.

"One-third alcoholics by the mid-twenties"

Compared to alcohol, such youthful kicks as marijuana and pep pills are about as frightening as caffeine and tobacco, the research conclusions are that alcohol is the number one killer of the twentieth century.

Yet, we laud it and sell it and sing its praises in advertising and song, while we curse and

Missions: where to?

Strategy in mission thinking is informed appraisal of the present and intelligent anticipation of the future. It should look towards the right goals, choosing the right time and place, methods, and personnel.

Strategy is part of our obedience to God. He commands us to look on the fields and to perceive which of them is ripe for harvesting.

In this we may expect the Holy Spirit to lead us as he is Lord of the harvest. It is he who will send out the labourers, but he expects us to play our part by opening our eyes to see the fields and by praying that he will send out labourers into his harvest.

We are not told to pray for labourers to be sent into barren fields or unripe harvests. There is no urgency about these, though they do not escape the notice of the Lord of the harvest. It is to the ripe fields that he draws our attention.

From this we can assume that it is part of a Christian's duty to look on the fields, discerning those that are ripe or ripening. When we do this we can plan our efforts at harvesting intelligently and avoid wasting personnel and time in non-productive fields while good harvests whiten and fall without reapers.

God has chosen Christians to evangelise. He intends they shall do their work well. "Although it is a terrifying thought," writes C. P. Wagner, "it is true that if God's servants do not evangelise, evangelism will not take place."

To do this work well we should use our knowledge of how the fields can be tested for readiness.

This knowledge is still being gathered and added at the Institute of Church Growth at Pasadena. Anticipatory strategy is still tentative. We must also be prepared for the unforeseen, either from the work of the Holy Spirit or from human activity.

By estimating the growth rate of the church we can see where church growth is slow or rapid and can estimate the future of those churches.

In Africa, south of the Sahara, Christians were 3 per cent of the population in 1900, but according to growth rate

figures should be 46 per cent of the population by 2000 A.D. Already the numbers of Christians make the planning of missionary outreach from these churches an urgent need.

Areas of rapid urbanisation in Latin America have shown high church growth rates, especially among immigrants to the country, and in industrialised sectors of the cities. Hong Kong has also shown the same phenomenon.

This gives several clues. People migrating, and at the same time changing their life-style, are highly receptive to the gospel.

In Australia, Turks and Italians fit into this category. However, the harvest does not wait. It takes about five years for the migrants to fully adjust to their new life. If they have not been reached with the gospel during those five years, they will show little interest later. The harvest among them will be over.

Bishop Chandu Rav has observed that the vote in Bangladesh that set the direction for independence was partly a vote against conservative Islam, since it was conservative Islam in West Pakistan which upheld the West Pakistan military regime.

This could mean that Bangladesh is a ripening field. Anticipatory strategy would mean testing this field to see when it ripens and to be ready to move in to harvest when the time comes.

Festival of Light defends its role

Sir,

I trust that you will permit me to reply on behalf of the Festival of Light, SA Branch to the "lecture" handed out by the Rev Alan Nichols via "The Central Times", Adelaide, "Australian Church Record", July 11.

As an introduction, may I refresh your memory as to the general aims of the FOL, SA branch, as set out in "Light" magazine of August-Sept, 1973.

These were quoted from the objectives in Great Britain and endorsed by our committee:

1. To argue for and demonstrate the positive value of Christian standards of social behaviour for the life of the community.

2. To alert the nation by the collection and dissemination of information about the nature and effects of departure from such standards.

3. To seek to influence the life of the nation at every level where pressure can legitimately be brought to bear with the intention of supporting or re-establishing such standards.

It will be apparent that a far wider range of moral issues is involved than the standards of the media — however, I take it that our application of principle (3) to TV station managers, newspaper editors etc, is being criticised by Mr Nichols.

Perhaps he has been misinformed to the effect that we adopt a simplistic attitude, whereas we are setting up research committees in the areas of family life, health education courses in schools, right to life issues, entertainment, crime and the media.

The statement that, "the FOL people should really be criticising someone's tastes, not community standards. They should be appealing to people to upgrade what they desire, not

appealing to the TV station to lift it for them," presents an entirely false dichotomy.

It is obvious that we must appeal to the community to uphold Christian standards, but the station has an equal responsibility to be willing to provide such material.

It should be apparent to all Christian people that we are living in a post-Christian culture and it is not possible for video-pagans to lift their level of "taste" to the requirements of the moral law.

We may plead, and attempt to educate by showing the harm caused by certain programs, but this will be very slow progress indeed.

Meanwhile there are media managers breaking Australian Broadcasting Control Board standards daily, freelance journalists who defy the code of ethics of the Australian Journalists Association and who cannot be disciplined, and advertisers who flout the Media Council of Australia's Advertising Code of Ethics eg, "(11) Advertisements shall not exploit children nor contain anything which might result in their physical, mental or moral harm."

Does Mr Nichols suggest that we ignore these excellent standards which are already laid down as guidelines? In particular he has an odd faith that the General Program standards of the ABCB will be scrupulously applied without any public pressure.

FOL, SA branch, have published a booklet entitled "How to talk back to your television set, radio or newspaper" and we refer to page 8, paras 5, 6, 7 and 12, where the general program standards are set out.

In addition, para 3 on page 7, says clearly, "Negative regulations may eliminate abuses; only the goodwill and prudent judgement of those who actually operate the stations and plan the programs can ensure that television will be used constructively for the well-being of the community."

To reply briefly to each point raised by Mr Nichols: 1. Advertising impulses: Assuming that it is correct to say we receive 18,000 of these per day but reject nearly all of them, this merely demonstrates the dreadful electronic ping-pong pressure on our brains.

An "improved selective capacity" may be an advantage in choosing brands of soap, but

War and ice cream, vacuum cleaners and violence, politics and cakemix are of equal importance (or unimportance!).

2. Education: The statement that "we are better educated than ever before" is open to dispute on many grounds. Firstly, the

acute lack of trained Christian script-writers, journalists, cameramen etc, who ought to be producing relevant, exciting God-orientated programs.

3. Primary school curricula: At a day conference held in February, the SA branch media sub-committee recommended that media appreciation courses be given in schools.

At the present time these may exist but are certainly not adequate to equip young children in

the discernment of "subtle censorship."

Professor Albert Siegal says in "The Early Window", "Most of what young children watch on TV is programming intended for older viewers, for individuals who are more sophisticated in the ways of the world, more cognizant of the difference between fantasy and reality, more aware of the purposes of advertising."

The Christian churches have nothing to pat themselves on the back about if we consider the



Letters TO THE EDITOR

against what has been learnt from reading, in school and from life experience."

4. Research Evidence: Mr Nichols categorically denies that the media affect (ie change) basic behaviour patterns, and also denies that there is any research evidence to that effect.

The FOL believe that there is a significant amount of research evidence in this field, and to shut our eyes to the links between the growing crime, violence and rape statistics and the massive public education we are receiving in these techniques via films and TV is an irresponsible attitude.

Eysenk (1972) writes strongly, concerning pornography: "I think the evidence shows fairly conclusively ... that pornographic writings and pictures do have a definite effect in shifting the average person's behaviour ... it seems only too likely that the changes that have taken place have indeed increased sexual depravity ... if they (anti-censorship advocates) argue in terms of lack of proof for the 'tendency to deprave and corrupt', as many have done in the past, then it is to be feared that their arguments receive very little support from experimental psychology."

(From "Psychology is about People")

The FOL are primarily concerned with the impact of this type of material on the particularly vulnerable groups of the young, the underprivileged, the semi-educated, the neglected, the lonely and the maladjusted.

In August 1973, a meeting of criminologists urged the Minister for the Media, Senator McClelland, to investigate the

role of the mass media in triggering acts of violence.

Outside the meeting, Mrs Phyllis Frost, the chairman of the Fairlea Women's Prison Committee said she had become increasingly disturbed by several recent instances in which violence or criminal behaviour had been linked with specific books, films and TV shows.

It would be possible to quote further significant circumstantial links between various media and behaviour patterns — to refuse to acknowledge this is, as you have said, "a little naive."

"We have come to realise that almost anything is possible as far as science and technology are concerned," said the Duke of Edinburgh in his oration when he was admitted to a degree of Doctor of Science at the Adelaide University in March.

"We are, however, only just beginning to realise that we need to exercise moral judgement in deciding whether the possible is also desirable, or for what precise reasons."

The Duke also said that it appeared our culture was simply "free-wheeling on our Christian inheritance."

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NEED FOR A NEW APPROACH TO RI

ACC defends race grants

Sir,

The members of the Teachers' Fellowship of NSW would like to bring to the notice of the Christian public their concern at instances of clergy withdrawal from religious instruction in the public schools of this State.

In doing so, we would like to point out that we appreciate many of the problems and difficulties which the religious instruction teacher has to face, and to indicate that we are far from convinced that the present method of dealing with religious education is the best approach.

Indeed, we have advised the Director-General of Education that hundreds of teachers from among our membership would be willing to assist with religious instruction should departmental policy permit this and the churches in the local community agree.

Christian teachers applaud the efforts of clergy and lay helpers to overcome the difficulties inherent in the current situation in many places.

For example, we have heard of one area in the western fringe of the Sydney Metropolitan area where the denominations combined to develop a team of 22 teachers to take 102 classes in eight primary schools and four high schools.

All the teachers have had some training for their work. Enthusiasm, devotion and careful planning combined to find interesting and innovative answers to what must have seemed overwhelming obstacles.

Our members are also aware that, while there are some schools where "RI" is fairly ineffective, there are many where it is well done and much appreciated.

It is our view that withdrawal from the public schools would be especially regrettable when the nature and aims of public education are under review, and when community standards are being challenged and indeed undermined by secularist-humanist groups.

As a practical measure of our

concern, TCF has prepared a small pamphlet, "RI in the 70's" which seeks to explain to the RI teacher some of the changes taking place in the schools to-day.

The pamphlet is freely available from the denominational religious education departments or from TCF at PO Box A569, Sydney South, 2000 (Phone: 44 6514).

(P. D. Davis)
Hon Secretary
Teachers' Christian Fellowship of NSW
Sydney

Letters to the editor should not exceed 300 words.

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AUSTRALIAN CHURCH RECORD, AUGUST 22, 1974 — 5

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MOTHERS' UNION — DIOCESE OF SYDNEY

DAY SEMINAR 1974
Tuesday 10th September — Chapter House, George Street, Sydney, Chairman: The Very Reverend Lance R. Shilton BA, BD, ThL, Dean of Sydney College.
Theme: Men and Women Today.
10.30 am "What God Says" — The Rev Peter Jensen BD, ThL, Lecturer at Moore College.
11.30 am "What Psychology Says" — Mr Alan Craddock BA, Senior Tutor Psychology Dept, Sydney University.
Basket Lunch — Cup of tea provided.
1.15 pm "What Medicine Says" — Dr Clair Robson, OBE, FRACP, DCH London, Bookstall — Creche — Donation. Question time — Please bring note paper and pen.

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C.R. JAMES
Chief Executive Officer

The Word and Life

D. B. KNOX

When we examine the work and ministry of deacons, priests and 'shops as we know it in the Church of England in Australia and as it is in actual fact discharged today, there seems no reason why women should not be ordained to discharge any or all of these three ministries.

A minister's life is very variegated. His most conspicuous activity is the conducting of services.

Before electronics had reached their present perfection, it might have been argued that by nature women had not been given the equipment of the larynx to make them suitable leaders of public services or readers of the lessons or public speakers in any large gatherings—but this is no longer the case through the perfection of amplifying systems.

'Better than some men'

Many women are excellent counsellors — much better than some men.

A woman is able to provide a parish council or a synod, as is a man, and so one could go on.

There is no objection to a woman consecrating a bishop, ordaining clergy, confirming young people, baptizing infants or reading the service of Holy Communion when these actions are considered in themselves, that is, religious acts apart from the context of the congregation.

Women already are very active in visiting from house to house as district visitors, in visiting in hospital, in teaching in schools and in Sunday schools.

What else remains of clerical or episcopal functions as we know them in practice, which is such that women are excluded by nature from being commissioned to undertake it?

However, the question is not finally settled by observing what bishops, priests and deacons do these days. "Any bishops involved in such a service have exceeded their authority, and have not acted for the whole Church, as is the norm in ordinations."

"Accordingly the ordinations are irregular and may be found invalid. Under the canons diocesan bishops are bound to restrict any deacons receiving such ordination from exercising priestly functions."

These ministries are ministries "in the church"; that is, in the congregation. It is there that God has placed them (1 Cor 12:28; Titus 1:5) and they take their character from the character of the congregation, and the congregation in turn takes its character from the principle on which it is formed.

The local congregation must not conduct its affairs in a way that overturns the structures of the homes which go to make up that congregation and on which the congregation is based. St Paul enjoins that Christian ministers are to be fathers. Is this a basic principle or merely a cultural pattern? There is no doubt that the Bible is clear that it is a basic principle that the headship of the home rests in the father. In Genesis 3:16 the wife is told that her husband shall rule over her. It is true that this is part of the consequence of sin; nevertheless, even in the redeemed community it remains a true principle, in the same way as obedience to the state (another consequence of the fall) is binding on the redeemed. Christian wives are frequently enjoined (and not only by St Paul) to be in subjection to their own husbands. Just as husbands are told to love, and honour their wives, so wives are told to obey and to revere and fear (Eph 5:33, 1 Peter 3:2) their husbands.

Deacons and presbyters are both required to be heads of Christian homes who conduct their homes so that they reflect a Christian character. "Appoint elders in every city... having children that believe who are not accused of riot or unruly" (Titus 1:6). "The bishop must be... one that ruleth well his own house having his children in subjection with all gravity; if a man knoweth not how to rule his own house, how shall he take care of the church of God?" "Let deacons be husbands of one wife ruling their children and their own houses well" (1 Tim 1:1-12).

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BALLARAT
Rev John C. Thompson, rector of All Saints, Willaura, since 1971, has been appointed rector of Holy Trinity, Ararat.

BENDIGO
Rev John H. Shields (retired — living at Inglewood), is acting as locum tenens at St Paul's, Kyneton, until September 30, while the rector, Rev Horace A. Stinton, is on long service leave.

BUNBURY
Rev Robert F. Collings, rector of St Saviour's, Boyup Brook, since 1971, has been appointed rector of St Paul's, Harvey, from August 4.

Rev Francis W. J. Annear, in charge of Margaret River since 1973, has been appointed rector of Donnybrook, from October 8.

Rev James E. Holland, rector of Boyanup since 1971, has been appointed rector of Mount Barker, from October 8.

Rev Thomas Silverwood, in charge of Donnybrook since 1973, has been appointed rector of St Saviour's, Boyup Brook, from October 2.

CANBERRA AND GOULBURN
Ven Francis R. Woodwell, 47, rector of St John's, Bega, since

1966, and Archdeacon of South Coast-Monaro since 1973, has been appointed full-time Archdeacon of Goulburn, from early September.

MELBOURNE
Rev Arthur Scott, who for a number of years has acted as a locum tenens in vacant parishes, has been appointed chaplain of St Lawrence Court.

SYDNEY
Rev Theodore F. C. Neuhaus, with CMS in Tanzania since 1960, has been appointed curate in charge of St James', Berala, from September 12.

Rev John L. Nolland, Resident Minister at St Stephen's, Cabramatta West, since 1973, has resigned and will leave for the UK on September 2. He will undertake graduate studies at Cambridge University (Clare College) under Professor Lampe.

Rev John Peacock, curate in charge of Holy Trinity, Panania, since 1971, has been appointed rector of St Andrew's, Strathfield.

Rev Geoffrey Taylor, who has been on leave from the diocese, has been appointed rector of Lalor Park from August 23.

Without Education, No Growth

From page 2
this happens to be a Christian country.
I think they would like to see children brought up with consensus type values eg, do whatever you like provided you don't harm yourself or interfere with anyone else's happiness.
What these people mean is that every person has the right to decide what type of person he wants to be.

Therefore it is wrong to interfere with his fundamental religious choice by bringing him up with a set of particular beliefs. Yet they would agree with us that real education is a process of freedom. By this we mean that education frees our potential to be human by giving us the experience we need to develop into people.

Without education there can be no growth of the person as a human being.

If a baby is cut off from all contact with humans it will never develop its potential to be human. Instead it will remain for all intents and purposes a big, useless baby.

The human potential we all have at birth is related to our being made in the image of God. This potential has to be freed, the person needs contact with humans so that he may be human.

People who, instead of having contact with humans have had contact with animals, develop animal traits. Thus the Wolf-Children of Midnapore ran on four limbs, lapped up their food, and generally persisted in acting like wolves until they had been subjected to years of contact

and deliberate training with humans.
Only then did they learn a few words, and begin to eat cooked food and wear clothes.

True humanness is achieved by the freeing or development of one's potential.

This is the same as saying real humanness means approaching wholeness of being "in the image of God".

Yet how can one be like God if one doesn't associate with God. The wolf-children could only develop as humans by being with humans. Even so we can only develop in the image of God by being with God.

Let us face up to the foolishness of the argument that a child's potential can be developed without a knowledge of God.

Without a relationship with God humans will be deformed persons, unable to be wholly human as Jesus was human.

Education without God is not education.

Give Format Fair Hearing

with a special interest were likely to listen.

"This led to the wearisome repetition and fragmentation about which even the die-hard opponents of necessary change have complained.

The majority of the Council wants to give the new format a fair hearing. At the special meeting, requested by the four Anglicans to whom your last paragraph refers, their motion of objection was decisively defeated."

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Muggeridge, Longford Boone for Festival

Lord Longford, Malcolm Muggeridge and Pat Boone had accepted invitations to visit Australia next year, "The Australian Evangelical" said in its July-August issue.

The magazine said the three would take part in a "continuing campaign" by the Festival of Light against pornography and obscenity.

It referred to a statement by the Festival director the Rev Fred Nile, that the invitations had been readily accepted.

Their activities in Australia during 1975 would be part of the "continuing crusade by the FOL against those who are exploiting public susceptibility with a determined campaign to lower moral standards in the community."

Lord Longford, a former British Cabinet minister, is expected to speak to Federal and State politicians during his visit.

Pop singer Pat Boone will speak to actors and entertainers and Mr Muggeridge, the British writer and TV personality, will be featured in the mass media.

Mr Nile said their visits were part of a campaign which would cost about \$50,000.

"We have received donations totalling more than \$20,000 since late last year," Mr Nile said, "and we are confident of raising the rest."

FOL will include in its activities next year an enquiry into the effects of modern life on the family.

The enquiry's findings on the social effects of pornography, as made available through printed media and television, will be

Christian is sought for work in PNG

A Christian organisation which is training indigenous people as motor mechanics in Papua-New Guinea, is seeking the services of a company secretary to prevent closure of the organisation.

This was stated in a statement received by the "Church Record" from Mr M. H. McKay, chairman of directors of Technical and

Christian Training Ltd (TACT), in Port Moresby.

Mr McKay said that TACT was started in 1968, with the main purpose of training Christian motor mechanics both technically and spiritually and at the same time helping Christian missions and churches in the maintenance of their vehicles and through the distribution of profits.

Several Christian mechanics from Australia had served for two or three years to provide training for up to a dozen young Papua-New Guineans.

Two of the trainees had completed their apprenticeships and others have gained a considerable amount of mechanical skill and experience.

Some of the directors and members of the committee of management had already "gone home" and the beginning of 1975 would see virtually all of the others gone too, including Mr Bruce King, who had acted as honorary company secretary from the beginning.

The present mechanics, Stan Angel and Jeff Stewart, were each prepared to carry on for another year or so, but neither felt able to assume the full responsibility of operating the venture in the absence of a company secretary and a competent manager, Mr McKay said.

"At the recent meeting of the committee of management it was decided, that unless the Lord laid it upon the heart of a competent person or group of people to assume responsibility for the continued operation of the company, TACT would have to suspend operations as a Christian organisation," he said.

Mr McKay said that enquiries from people interested in that position should be addressed to: the directors, TACT Ltd, Box 1583, Boroko, Papua-New Guinea.

presented to the Australian Government as evidence of the need for stronger controls.

Mr Nile said he expected a bill to tighten restrictions against obscene publications would be introduced into the NSW Legislative Assembly during August.

"It will be similar to the amendments to the Obscene Publications Act defeated in Parliament last year but with some modifications," he said.

Christians could be encouraged by evidence that the work of the Festival of Light and other such organisations was having an effect.

This could be seen in the number of newsmagazines who were refusing to display or sell, obscene publications and by the gradual, but notable, change in attitude of some leading newspapers.

Mrs Joan Francis of the Christian Women's Convention International addressing a gathering of ladies at the CMS Angurugu station, Groote Eylandt.

Mrs Francis was one of a team of ladies who toured the mission stations of the Northern Territory seeking to bring messages of encouragement to the people in these outback areas.

CHURCH LEADERS PROTEST AT ASIAN GAOLINGS

A delegation of Australian church leaders met the Philippines Ambassador, Mr Gregorio G. Abad, and the South Korean Ambassador, Mr Suk Cham Lo, recently to protest against the arrests of church leaders in those two countries.

This was stated by an official of The Australian Council of Churches.

He said, the delegation included the President of the Australian Council of Churches, the Rev Neil Gilmore, the General Secretary of the ACC, the Rev Frank Engel and a representative from the National Commission of Justice and Peace of the Roman Catholic Church, Mr Rennie Rupasinghe.

The Superintendent of the Presbyterian Board of Ecumenical Mission and Relations, the Rev John Brown and the Secretary, the Rev Richard Wootton, Asian Development Foundation were members of the delegation to the South Korean Ambassador.

The delegation followed earlier protests to both Embassies about the arrest and detention of church leaders.

In Manila, on June 26, 15 Christians including the General Secretary of the National Christian Council of the Philippines, and the Associate General Secretary of the Christian Conference of Asia, were arrested in a series of late night swoops.

No reports of charges laid had yet been received, but it was believed these people were arrested for their work amongst the poor urban and rural workers, the official said.

"The NCCP, which represents 4.5 million Protestant Christians in the predominantly Roman Catholic Philippines, has never really challenged the government as strongly as have the liberal bishops in the Catholic Church, which leads some observers to view the crackdown on the Protestants as a warning to the Catholics."

"There has been growing concern about the increasing suppression of human rights and severe limitations placed on popular organisations in South Korea since the proclamation of martial law in the country."

"Subsequent to a Presidential decree on January 8, banning discussion of the Constitution, 11 young ministers and assistant ministers were arrested for



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the arrest and detention of church leaders.

The Church Missionary Society, has announced the appointment of Mr John Lamont to the post of Communications Secretary of the New South Wales branch.

The communications department, known as Testimony Communications, produces radio programs, audio-visuals, advertising and literature for the branch as well as serving outside organisations in the same field.

Mr Lamont was a press photographer for several years with two of Australia's largest metropolitan dailies, the Sydney Morning Herald and the Canberra Times.

He has a Th L from Moore College, and has been an active lay preacher for many years.

He is a well-known contributor to the Christian press as a photographer and public relations specialist.

His appointment will allow Testimony Communications to offer expanded photographic services.



Crisis among clergy caused by inflation

The record levels of inflation in Australia today are causing hardship to many ministers.

While incomes in the community have risen by an unprecedented rate — sometimes well over 30 per cent in the last 12 months — clerical stipends in some places have risen by about 10 per cent.

In many cases, clergy are worse off this year than two years ago because their incomes have not kept pace with the rate of inflation.

The recommended minimum stipend for a rector in the Diocese of Sydney for example, is \$4360 with a house and travelling allowance.

Curates ordained this year are entitled to \$3290 pa or \$63.27 a week.

The travelling allowance is by negotiation, but many curates are forced to subsidise the parishes where they work by being paid an extremely low car allowance.

The situation may vary slightly in other dioceses, but Sydney being the largest, and one of the wealthiest, probably provides a reasonable point for comparison.

Early last year, before inflation became a problem, a committee appointed by the Sydney Standing Committee conducted a survey among incumbents in that diocese.

The overwhelming majority said they were paid the recommended minimum or less.

Of the 185 ministers who replied, 106 received less than \$500 pa in surplus fees.

One hundred and thirty-seven said they received no additional income, 40 said their wives worked.

Many clergy received help from their parishes for gas and electricity, but 116 out of the 185 received no such benefit.

As for travelling allowance, the committee appointed by Standing Committee did a

thorough investigation into clergy stipends and they accepted its recommendations last year to ask parishes to increase clergy stipends by an annual rate of \$200 for five years over and above cost of living adjustments.

By comparison with the position of clergy, other income earners have been

published a list of increases in salaries and incomes during the financial year 1973-74.

The lowest salary given was for storemen — \$3728.40 pa. Their income went up to \$5033.60 pa, a rise of 35 per cent. A postman's rate went up to \$5278, a rise of 39 per cent.

A four-year trained teacher, first year out, now earns \$6630 pa compared with \$3290 for a four-year trained, first year out curate.

The overall impression is that clergy are being hit very hard by inflation and in real terms, many are actually worse off than they were two years ago.

These problems are aggravated by the diverse conditions under which they work.

A rector of a parish in a well-off area, or one popular for weddings, is likely to be vastly more advantaged than

obtaining considerable increases.

On July 10 this year, "The Sydney Morning Herald"

was a rare honour which had been awarded only to a few Australian academics.

Dr Morris, who holds degrees from the universities of Sydney, London, Cambridge and Melbourne, is one of Australia's top-ranking theologians and is a world-recognised New Testament scholar.

He is the author of 28 books and is a prolific contributor to popular and learned journals. A number of his books and articles have been translated into other languages.

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the evil day for a time but nothing can substitute for the full-time teaching of the word of God by a qualified man. Nothing can substitute for the constant and proper application of the word to the pastoral situation.

Without a full-time ministry of the word, the Church of England in Australia would deteriorate to an institution where the sacraments and only the sacraments are dispensed by virtually unknown ministers serving many centres, without the time to give any congregation the care it needs.

Such a ministry would be most unattractive to young men and it is not inconceivable that the supply of ordinands already steadily declining would dry up.

Such a gloomy prospect is almost too terrible to imagine. Yet we mustn't lose heart as if God has deserted us, as the "Church Times" says: "Even if the worst happens, faith must insist that the gates of an inflationary hell will not in the end prevail against it. The church will survive, though maybe in an altered shape."

If the Church of England is to survive then the members will have to bear the burden. It is not fair for lay people who are on the whole receiving enormous increases in incomes, to expect their ministers to suffer financial deprivation.

True there have been no wide-spread complaints about



Our next issue: special feature on world poverty

Honour for top evangelical

The Rev Dr Leon Morris, BSc, BD, MTh, PhD, MSc, has been honoured by the presentation of a Festschrift to mark his 60th birthday, the Diocese of Melbourne's Information Office said this week.

It described a Festschrift as a collection of essays by scholars of international repute, written especially for the occasion and recognising the international reputation that Dr Morris had as a New Testament scholar.

This was the first time that such a presentation had ever been made to an Australian theologian, which

within the University of Melbourne, since 1964.

As a trainer of future clergymen, one of Dr Morris' main aims is to stop preaching being dull.

To this end he bought a closed circuit TV system, thus making Ridley the first theological college in Australia to use TV in the training of preachers. The Festschrift was presented by Dr Robert Banks of the Australian National University, who has edited the essays into book form.

It was held at Ridley College, Melbourne, on August 16.

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- Survey of clergy's value in the community — page 2.
- Concern at prevalence of wide-spread gambling — page 4.
- D. B. Knox on Papal Jurisdiction — page 6.
- Sydney Diocesan reply to sex report — page 7.

EDITORIAL Inflation and the Church

As is obvious to every Australian inflation is the most serious problem facing the nation at the present time. The indications are that it will get worse before it gets better. We have been warned to expect massive unemployment.

Inflation hurts most those who are unable to fight back: the pensioners, superannuants and others on fixed incomes. The employer can raise his prices, the employee, through his union can take action to recoup the losses that inflation has caused to his standard of living.

In this issue of the "Church Record" attention has been drawn to the problem of inflation as it affects the clergy. However, the problem doesn't stop there. Rising interest rates and rising overheads are placing severe strain on many churches across the nation. If inflation continues the Church could be facing the most serious crisis ever.

If churches are unable to build or maintain their required buildings that would be a serious but not fatal inconvenience, but if churches are not able to provide a full-time ministry of the word, it won't be long before they wither on the vine.

Enthusiasm, dedication can help for a while; the services of lay preachers or part-time clergy can stall off

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If the Church of England is to survive then the members will have to bear the burden. It is not fair for lay people who are on the whole receiving enormous increases in incomes, to expect their ministers to suffer financial deprivation.

True there have been no wide-spread complaints about

inflation from the clergy. By virtue of their calling and motivation they do not make a hoo-haa about such problems. If they were interested in making money, they would not have entered the ministry in the first place.

It is primarily because of their reluctance to publicise their position and their inability to do anything about it anyway that the church as a whole ought to be careful not to take advantage of them. Rather it should be all the more concerned that they be treated with justice and sensitivity.

Church people generally have to face the fact that if the proclamation of the gospel is not going to be severely restricted they will have to make a much greater contribution than in the past. They should not force their clergy to live at a lower standard than the rest of the community.

In those areas, where population changes or the church-going patterns have altered, Christian people will need to recognise the wisdom of rationalisation of parishes and the amalgamation of centres to achieve a greater economy and more effective ministry. There also needs to develop a greater sense of community and sharing of spiritual gifts within congregations so that ministers are freed to fulfil their ministry more effectively.

Baptism of the Spirit unhelpful — 3