

Mainly 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 B. 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. Apey who is on long service leave.

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

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."

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. St Clair, in charge of St Mark's, Sylvania, since 1968, has been appointed rector of Orkney (Gispland) from September 7.

Mr Merry's Hauser, of Etna Plains, died recently whilst on holiday in Honiara. He is survived by his wife, daughter and two sons.

TASMANIA
 Rev Stuart M. Morry, died at Glenisvie 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. Pevell, 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.

American church growth at lowest level for 2 years

American Church growth had sagged more than a quarter century, narrowly trailing the pace of population growth, according to a report in "Syracus Herald American" of May 5.

Church membership in the USA stood at 131,424,564.

That figure was up only 35,000 from the previous year and the smallest overall gain since 1945 when World War II ended and US church membership suffered a brief downturn.

The current scanty increase fractionally slipped behind the approximate 1 per cent population rise, but due to the masses involved, the percentage of Americans belonging to churches remained unchanged in rounded numbers — 62.4 per cent, the same as the year before.

The figures were compiled for the 1974 Yearbook of American and Canadian Churches, published by the National Council of Churches.

Yearbook Editor Constant Jaquet said the slow-down in church growth had gone on since a 1965 peak when church membership was 64.3 per cent of the population.

He said the current figures showed the least growth of that entire depressed period, and also the lowest for many years before then.

Most of the major mainline Protestant denominations registered actual losses instead of growth, with the exception of the Southern Baptists.

Roman Catholic growth was minimal. Substantial gains were

largely among conservative, missionary-minded denominations.

A breakdown of totals showed there are 71,648,000 Protestants, 48,460,000 Roman Catholics, 6,115,000 Jews and 3,739,000 Eastern Orthodox affiliated with US religious bodies.

The figures, mostly as of the end of 1972, also reflect these trends:

• A continued "downward drift" in Sunday school enrolments, which fell from 38,487,453 to 36,397,785, down 4.3 per cent.

• Weekly church attendance remained stable at 40 per cent of the population, the same as the previous year.

• Despite the growth slowdown, contributions to churches increased, as gauged by Protestant figures only. These showed a \$299 million increase in giving to \$4.6 billion, up 5.2 per cent.

• The number of clergy rose from 295,154 to 363,987.

• Seminary school enrolments remained at an all-time high of 31,698, reflecting an upward trend since 1966 when there were 23,196 seminarians.

• Construction of religious buildings totalled \$844 million, up from \$813 million, but inflationary costs virtually wiped out any gain, the report said.

The religious building peak in 1965 totalled \$1,207 billion.

"The implications may be that the churches have all the physical plant they need," Jaquet said. "The effort now is on making more effective use of what they have."

Membership in 53 Canadian

Fear of blood-bath in Africa

"The most tragic blood-bath in modern history, Vietnam not excluded, could break out at any moment in Rhodesia, South Africa, Mozambique or Angola," United Methodist Bishop W. Ralph Ward, Jr, said on his return from a month-long visit to Africa.

"I am not sure that there is moral force enough anywhere in the world to turn about such violence once it breaks out in major proportions," he said.

"Sad to say, I am not at all sure where the weight of this nation, officially speaking, would fall in such a crisis."

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 assisted in these subject from next term onwards.

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ACL'S GIFT TO MOORE COLLEGE

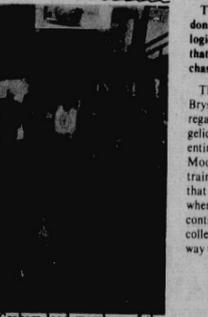
The Anglican Church League has donated \$1700 to Moore Theological College with the suggestion that the money might be used to purchase TV recording equipment.

The Chairman of ACL, Dr Alan Bryson, told the Record, "I would regard the future of this Evangelical Diocese as being almost entirely bound up with the future of Moore College as an evangelical training institution. I would think that in the educational climate where academic standards are continually being raised, the college must be equipped in every way to teach more efficiently.

"The resources of the Diocese are not unlimited and the League thinks it appropriate that we should add what weight we can for the achievement of academic excellence."

The equipment will enable men to see and hear themselves preach and it will become an integral part of the homiletics course. It is also hoped that arrangements can be made for clergy to be able to use these facilities to improve their preaching style.

The ACL is an evangelical organisation dedicated to the preservation of biblical principles in the Church of England.



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.

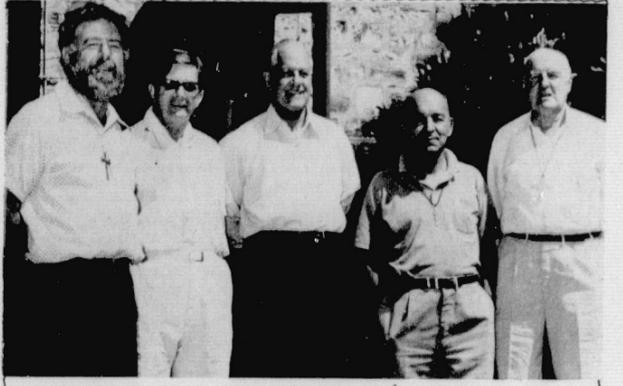
"It is ridiculous to say that

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

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.

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

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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 successful in foreign policy, as a result of his own office. He had gathered around him men of questionable principle and doubtful ability; 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 out 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.

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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.

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; the regenerating spirit breathes not only on whom, but likewise when, where, and as He listeth."

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.

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.'"

PULPIT AND PEW

MR WILLIAMS SAYS...

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.

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.

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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 programmes 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.

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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.

"For this work the bishop has a ministry of counsel, and this ministry should never be confused with a ministry of administration."

Bishop Robinson then discussed the ancient role of the bishop.

"This", he said, "can be summed up as visitation. This visitation included seeing that the minister was performing his duties adequately, listening to church wardens' complaints, carrying out his role for confirmation, and a ministry to the people.

"Also, the bishop has a role as ecclesiastical backstop," said Bishop Robinson. "A bishop is the man at the top to complain to. But note that the bishop can

never do much about complaints.

"Usually the best he can do is to show the person what the minister's role is and where to go to get help. This is a test as to where the bishop stands with the clergy and people."

My next question was: "What gifts, over and above those necessary for a priest, must a bishop have?"

He replied, "Plenty of parish rectors have the gifts a bishop needs. It would be unsafe for a bishop to lack certain gifts (not unique of course to bishops).

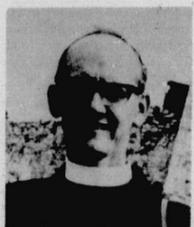
"A bishop must be able to sympathetically relate to the different temperaments, degrees of experience and churchmanship of his clergy.

"He needs a clear grasp of Christian teaching and its practical application which he must be able to make intelligible in a public way. After all, he is the chief teacher.

"A bishop must have common sense in administration and should be able to use the advice of his advisors.

"It is not necessary for him to have the gift of administration but, rather, the right temperament not to break over unfinished business.

"Probably it's a matter of getting on with the things that matter most."



This is an interview with Bishop D. W. B. Robinson, published in the "Evangelical News", July issue.

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Bishop 'struggling with new issues after civil war in Sudan'

At last I have my hands on a typewriter. It is one of two machines brought in as part of the relief programme for the Southern Sudan.

The fact that the struggling church here had to pay £500 to get it out of customs was offset by the great joy of being able to produce carbon copies of Diocesan correspondence.

Actually as I type this I have just come from an interview with Bishop Elinana Ngalamu, Bishop of the Sudan, and I'd like to share some of his hopes and problems with you.

The first thing that one notices in speaking with him is his reluctance to dramatise what is obviously a very difficult task.

Nor will he dwell on the nine years of exile when he wandered and worked outside the Sudan. Now, not only is he the first Sudanese bishop of the Diocese but faces the tremendous task of rebuilding a church which has been through suffering, bloodshed and exile.

Destruction, disrepair and lack of funds face them when they look at such things as pastors' houses, town churches and even the Bishop Gwynne Theological College.

At the same time as trying to do something about the past they are struggling with the new issues that the civil war created.

My conversation with Bishop Elinana went like this:

Engel: It seems to me Bishop, that apart from a few interested friends and the missionary societies, very little is known about what has happened here in the south and what the present position is. How are you making these needs known to the outside Christian world?

Bishop: We do not know how to do this. Without even a secretary it is very difficult to deal with all the mail to pastors and the letters from other places, besides we have no one trained to do this.

Engel: Have you listed some of the major problems that you are trying to tackle?

Bishop: Yes. But this is where we need your help. Sometimes we don't know how to reply to people who want to help us. Maybe you could look at this envelope for me. (The Bishop then handed me a great wad of documents from the USA, inviting him to submit a project to the Episcopal Church. The material had only recently been received. The people in New York required it back by April 30. Today is June 3. The information and supporting documents required, would need to be supplied by an accountant, an architect,

teacher for work among women ready to come any day that we get her visa. Then there is a technical teacher and his wife. This is the kind of training which is so desperately needed. We could also afford to put people up at the hotel.

Engel: What kind of staff would you have at the centre?

Bishop: We would like to have a well-trained expatriate warden to start with, who would train a Sudanese warden as his assistant and perhaps to take over later.

There are so many courses that are needed and I'm sure that you've seen this on the bookshop and office side while you've been here.

Engel: It would certainly be great to have a place where people like myself could come to stay and run courses especially in writing, translation and all the related communications fields.

Bishop: This is where you can help us. You have been in Africa a long time and you know your literature work. We really need someone to come here for a long period to carry on the plans which you have made.

Engel: Would you be happy if I share some of these thoughts with our friends in Australia?

Bishop: Yes, please do so. The Archbishop of Sydney has already helped us and we know that many there have been praying for us during the troubles and we would like them to go on praying for these things that we may be God's faithful servants.

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AUSTRALIAN CHURCH RECORD, AUGUST 22, 1974 — 3

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HOW WELL DO YOU KNOW THE BIBLE? HOW USEFUL ARE YOU, REALLY, IN YOUR LOCAL CHURCH? HOW

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-

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.

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.

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 'loosen' 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.

"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

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.

Missions: where to?

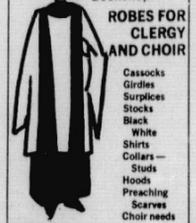
Strategy in mission thinking is informed appraisal of the present and intelligent anticipation of the future. It should look towards the right goals, choosing the right time and place, methods, and personnel.

By Miss Elizabeth Knox, a returned missionary from Tanzania, where she was for many years a teacher at Msalato Girls' Secondary School.

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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.
Breakfast Lunch — Cup of tea provided.
1.15 pm "What Medicine Says" — Dr Clair Jobster, OBE, FRACP, DCH London, Bookstall — Creche — Donation. Question time — Please bring note paper and pen.

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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 varied. 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.

Affirming its belief that "God will the visible unity of all Christian people", the Synod voted an immediate five thousand Pound Sterling to help finance the new commission and decided to nominate four representatives to take part.

The Roman Catholic, Baptist, United Reformed and Methodist churches have already committed themselves to the discussion. (Ecumenical Press Service).

No one voted against the decision.

"The question is not finally settled by observing what bishops, priests and deacons do these days. For it may well be that these ministers are not doing what they ought to be doing.

The question is to be decided, not by observing what goes on today, but exclusively by biblical principles, because these three offices are exclusively spiritual offices and take their character entirely from the Word of God, although they may have added to them over the centuries all sorts of other activities which are good in themselves but not the essential activities of those ministries.

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.

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THE ORDINATION OF WOMEN

As the Report of the Canberra Conference on Mission and Ministry states: "The role of the priest... can only be understood in relation to the role of the congregation" P 34 b.

'Living by hope of Christ'

The New Testament congregation was formed of people who were living by the hope of Christ. Their whole lives were oriented to this hope.

Very largely, they came from homes where the whole household had accepted Jesus as Lord and were looking for His Kingdom.

Not only would they as individuals be engaged in Christian fellowship daily (Acts 2:45).

When they came together for wider fellowship in the local congregation they came as households.

And the heads of the households would naturally take positions of pre-eminence.

It is from this group of household heads that the Christian ministers are to be drawn, according to the New Testament.

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).

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. For it may well be that these ministers are not doing what they ought to be doing.

The question is to be decided, not by observing what goes on today, but exclusively by biblical principles, because these three offices are exclusively spiritual offices and take their character entirely from the Word of God, although they may have added to them over the centuries all sorts of other activities which are good in themselves but not the essential activities of those ministries.

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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.

Those who lead in the church are those who lead in the home; this again is a clear principle in scripture.

We have got rather far away from this principle but we should be moving to return to it, rather than modifying scripture as a result of the spirit of the age.

To be better than the Bible is fatal. This was Adam's sin in the Garden.

It is still with us, both within the Christian home as well as outside it.

St Paul's time the consequence was that woman was veiled in public. In our own culture this is not the consequence that we would draw.

St Paul reinforces this principle of hierarchy in the home, and as a consequence in the congregation, by creating the sequence in recreation.

The husband is the image and glory of God; the wife the glory of her husband.

The man is created independently, but the woman not only from the man but also for the man (1 Cor 11:7-11).

These statements remain true in every culture since they are derived simply from the biblical narratives.

This would mean, if they were women, ruling their own husbands, in direct contradiction of the Will of God (cf 1 Peter 3:1).

We must recognise the hierarchy which God has ordained, though we must ensure that this is not in any way a hierarchy of lordship on the one hand and servility on the other.

And we should endeavour to bring our congregations around to the place where they are in fact the meetings of Christian families, meetings as families.

There is no future for the Christian gospel amongst those who are better than the Bible.

The clear principle of the Bible must guide all our activities and in particular our activities of Christian association.

Consequently, it is not possible to commission women as leaders and governors (Rom 12:8; 1 Cor 12:28, etc) in the congregation for such have the duty to lay the word of God authoritatively on the consciences of those who are present.

This would mean, if they were women, ruling their own husbands, in direct contradiction of the Will of God (cf 1 Peter 3:1).

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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.

Those who lead in the church are those who lead in the home; this again is a clear principle in scripture.

We have got rather far away from this principle but we should be moving to return to it, rather than modifying scripture as a result of the spirit of the age.

To be better than the Bible is fatal. This was Adam's sin in the Garden.

It is still with us, both within the Christian home as well as outside it.

St Paul's time the consequence was that woman was veiled in public. In our own culture this is not the consequence that we would draw.

St Paul reinforces this principle of hierarchy in the home, and as a consequence in the congregation, by creating the sequence in recreation.

The husband is the image and glory of God; the wife the glory of her husband.

The man is created independently, but the woman not only from the man but also for the man (1 Cor 11:7-11).

These statements remain true in every culture since they are derived simply from the biblical narratives.

This would mean, if they were women, ruling their own husbands, in direct contradiction of the Will of God (cf 1 Peter 3:1).

We must recognise the hierarchy which God has ordained, though we must ensure that this is not in any way a hierarchy of lordship on the one hand and servility on the other.

And we should endeavour to bring our congregations around to the place where they are in fact the meetings of Christian families, meetings as families.

There is no future for the Christian gospel amongst those who are better than the Bible.

The clear principle of the Bible must guide all our activities and in particular our activities of Christian association.

Consequently, it is not possible to commission women as leaders and governors (Rom 12:8; 1 Cor 12:28, etc) in the congregation for such have the duty to lay the word of God authoritatively on the consciences of those who are present.

This would mean, if they were women, ruling their own husbands, in direct contradiction of the Will of God (cf 1 Peter 3:1).

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* Not schools with religion plus — but with a God-centred view in all subjects.

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Parent-Controlled Christian Schools
PO Box 458, Dee Why 2099.

BOOKS

'The Living Bible'

THE JESUS BOOK
Publishers: Hodder & Stoughton

An illustrated version of the New Testament. The version used is the Living Bible, and it must be remembered that this is a paraphrase and not a literal translation; a fact not in its favour. For a publication which is directed towards youth, it is unfortunate that the illustrations are extremely experience orientated. Several of the additional texts in relation to the illustrations leave a lot to be desired.

Apart from the above, a useful book to give a general impression of the scriptures.

Rod Story,
Coorparoo, Qld

'Balanced book on evangelism'

EVANGELISM
By Lewis A. Drummond
(Marshall, Morgan & Scott)
Retail Price: \$2.80.

A balanced book on the subject. It combines a scholarly approach with practical illustrations and suggestions drawn from the author's own experience. All Christians could read it with profit as it has more "meat" than most books, yet is very readable. Stresses the importance of evangelism beginning at the level of the local church.

Jim Hulbeck,
Mt Gravatt, Qld

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port of people for Christian moral standards". The book is filled with illustrations of the way in which God has blessed the movement. A readable book which will encourage the reader to look again at the challenge of moral pollution.

Rod Story,
Coorparoo, Qld

Christ and Communism

"GOD AND MAN"
By Metropolitan Anthony
Hodder and Stoughton 1971
Reprinted 1974
140 pp. \$1.50

The author is apparently Russian Orthodox living in England. The book is an interesting defence of the reality of God and the practical expression of the Christian faith in contrast to Communistic atheism and materialism.

The first chapter is a dialogue between the author and an atheist. The rest of the book develops his theme. Interesting. Readable. Helpful.

Walter Spencer.

Material for sermons

"THE STRONG NAME"
By James S. Stewart
Hodder and Stoughton 1941
This edition 1973
253 pp \$1.65

Twenty-four messages from a Prince among Preachers, divided

B. A. Ballantine-Jones.

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into three sections, a Person of the Trinity as expressed in 2 Corinthians 13:14 setting the theme for each section.

Each chapter is obviously prepared as a sermon, but what sermons! The author is a master of rhetoric and of English expression, and is filled with such a passionate love for Christ, that the reader hangs on every word as must have the members of his congregations.

A scholarly presentation, with practical application, of the broad biblical themes of God's provision for our needs in Christ.

Walter Spencer.

Important book on Holy Spirit

THE HOLY SPIRIT OF GOD
By W. H. Griffith Thomas
Church Book Room Press Ltd
303 pages

W. H. Griffith Thomas needs no introduction to evangelical readers.

His books, such as "The Catholic Faith" have become classics.

Now he is available in paperback. The Church Book Room Press Ltd has re-published his book — The Holy Spirit of God.

First published in 1913, this book provides the reader with a valuable manual on the Biblical and historical background to this most important subject.

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Muggeridge, Longford Boone for Festival

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. Stirton, 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.

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

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, Groot 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 Philippine 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 Rienzie Ruppasinghe.

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

signing a statement asserting 'Free discussion on the revision of the constitution must be allowed', the official said.

Six of the 11 were subsequently sentenced to prison terms ranging from 10 to 15 years.

Recently the leadership of the Korean Student Christian Federation was arrested.

55 people were arrested following a demonstration organised on an ad hoc basis under the title National Democratic Youth Student Federation.

Of the 55, nine had been sentenced to death, 20 to life imprisonment, 20 to 20-year jail terms and six to 15-year jail terms.

The overwhelming majority said they were paid the recommended minimum of 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 diocese recommends to parishes a scale of travelling allowances, though 98 out of the 185 said they received less than the minimum recommended.

Only 68 received the minimum recommendation and 18 more than laid down. The scale itself was last amended in November, 1972.

So the ministers have had to bear all the recent increases themselves unless the parishes, on their own initiative, make some adjustment.

Only 37 said they received any kind of entertainment allowance.

Since that survey was taken inflation has gone up by more than 20 per cent but the ministers' stipends have risen by only 10 per cent.

As a matter of fact, the committee appointed by Standing Committee did a



Publicity officer for CMS

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.

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 Midnopolare 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-girls 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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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 of 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 diocese recommends to parishes a scale of travelling allowances, though 98 out of the 185 said they received less than the minimum recommended.

Only 68 received the minimum recommendation and 18 more than laid down. The scale itself was last amended in November, 1972.

So the ministers have had to bear all the recent increases themselves unless the parishes, on their own initiative, make some adjustment.

Only 37 said they received any kind of entertainment allowance.

Since that survey was taken inflation has gone up by more than 20 per cent but the ministers' stipends have risen by only 10 per cent.

As a matter of fact, 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 they work.

• To page 7

Stipends lag behind cost-of-living increases

obtaining considerable increases.

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

Honour for top evangelical

The Rev Dr Leon Morris, BSc, BD, MTh, PhD, MSc, had 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

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.

Dr Morris has been Principal of Ridley College, Melbourne, on August 16.



Our next issue: special feature on world poverty

Inside this issue

- 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

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

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



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