

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?

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.

HOW WELL DO YOU KNOW THE BIBLE? HOW USEFUL ARE YOU, REALLY, IN YOUR LOCAL CHURCH? HOW PREPARED ARE YOU FOR OVERSEAS SERVICE, IF GOD SHOULD CALL YOU?

Courses of study are available to YOU to meet these needs. Write or phone for details. Full-time, Residential or Day Students.

SYDNEY MISSIONARY AND BIBLE COLLEGE
43 BADMINTON ROAD, CROYDON, NSW, 2132
Phone: Sydney (STD 02) 747 4780

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."

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.

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 Broadbentbury, 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

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.

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.

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

THE SYDNEY CITY MISSION

TRAVELWAYS AUSTRALIA

QUALITY TOURING HOLIDAYS FOR THE CHRISTIAN COMMUNITY

NEW ZEALAND

Make the most of your holidays. Come, see all that New Zealand has to offer. Days of leisure travel visiting all the famous resorts and scenic attractions in a never to be forgotten holiday. Air travel by Qantas/Air New Zealand and comfortable coach touring of both islands. Departs SYDNEY SATURDAY NOVEMBER 2, 1974 19 DAYS \$540 DEPOSIT \$60

TOOWOOMBA THE GARDEN CITY

Enjoy a picturesque holiday to the Garden City of Toowoomba. Toowoomba's annual Carnival of Flowers is held each September, but Toowoomba is a Garden City throughout the year. Come away for a relaxing week and enjoy friendship and fellowship as we view this beautiful city in springtime. Departs SYDNEY THURSDAY SEPTEMBER 19, 1974 6 DAYS \$100 DEPOSIT \$10

WESTERN AUSTRALIA WILDFLOWER TOUR

See the desert in bloom — Western Australia is famed for its magnificent wildflowers and the Travelways Wildflower Tour will take you through some of the State's most colourful areas, when the wildflowers are at their best. Departs SYDNEY SATURDAY SEPTEMBER 21, 1974 17 DAYS \$420 DEPOSIT \$60

ACCOMMODATION: On all Travelways tours is in 3 Star or better motels

For detailed itineraries contact:

TRAVELWAYS AUSTRALIA

Office: 5/12 CHURCHILL AVE STRATHFIELD, NSW

Post: BOX 458, PO STRATHFIELD, 2155

Telephones: STD 02 764 1700 02 764 1616

A DIVISION OF CHRISTIAN YOUTH TRAVEL ASSOCIATION LTD



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".

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

He 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

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."

Bishop Robinson then discussed 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 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 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 '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 do with two men on the theological training side.

Engel: I have seen the present theological training facilities at the Juba Bible Training Institute and these do not seem to be very suitable. How many men can you take here?

Bishop: We have eight men in training here but we have to decide what we are going to do in the future. We cannot expand the JBTI to cope with our needs, and Bishop Gwynne College needs virtually rebuilding.

Some of the roofs were destroyed, windows and doors broken and the staff houses will all need repairs.

Besides this we may have to think about training our men here in Juba itself.

Gwynne College is at Mundiri, about 173 miles from here and the government has announced plans to build a university college here

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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

This article sets out details of a recent interview between the Church Missionary Society's missionary-at-large, the Rev Kevin Engel, and Bishop Elinana Ngalamu, Bishop of the Sudan. The interview draws attention to some of the difficulties facing the Christian Church in that area after 17 years of civil war. Mr Engel, who spent four months in Juba, the regional capital of Southern Sudan, has since returned to Sydney.

Engel: I think that figure will surprise some people. Where did these men train?

Bishop: Some were trained here received their theological studies in East Africa and even in Nigeria. At present there are still four men studying in Uganda and Kenya.

Engel: There must be many new issues for you at this time which weren't part of the church's programme before the strife here in the south?

Bishop: One of the serious matters that I would like to do something about is youth work. Another is a vital programme for women so that they can be trained in the Word of God as well as learning all they can about sewing, health, hygiene and child care.

Engel: What facilities are there for running such programmes or training leaders?

Bishop: None at present. This is where we would welcome some ideas and help. It is our plan to build a community centre with accommodation where we can hold courses and also put up our workers and guests.

As you know from your own experience, housing is very difficult in Juba and we could not 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.

Engel: 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.

Engel: 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.

Engel: 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.

Engel: 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.

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-

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 state 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 Pakistani 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 community tastes, not community standards. They should be appealing to people to upgrade what they desire, not

WHAT!

You mean to say CMS BOOKSHOP has been selling church robes all these years and I didn't know about it? I always get my clerical wear when I go book-browsing at the Bookshop.



Available from stock
CMS CHURCH SUPPLIES
93 Bathurst St, Sydney, NSW
61 9487
Catalogue Available.

Insure Church Property with the CHURCH OF ENGLAND INSURANCE CO of Australia Limited (INC IN NSW)

Because...
1. The company is wholly owned by the Dioceses of the Church of England and it operates entirely for the benefit of the Church.
2. Our re-insuring companies are among the strongest in the world.
3. Claims, both large and small, are dealt with promptly.
4. Church property worth more than \$65,000,000 is insured with this company.
5. Classes of insurance undertaken include FIRE (with extension to storm and tempest, earthquake, etc if required), MOTOR CAR, PUBLIC RISKS, Plate Glass and BURGLARY.

HONORARY DIRECTORS:
E. N. MILLNER, FCA (Chairman)
Rt Rev R. C. KERLE, BA, ThL
C. RAINS, FCA
K. B. PRICE, MA (Oxon)
R. A. CATTLE
Ven C. A. Goodwin, MBE (alternate)
Canon G. G. O'KEEFE, OBE, ThL, JP (alternate)
W. M. COWPER

Suite 225/226 "Wingello" House, Angel Place, Sydney, 2000
Telephone: 233 3896

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 judgment 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 not being pursued.

I have no respect for those who fall into the first category as this has been denied by men of integrity whose word I, and I believe all Christians, should be prepared to accept.

While I do not agree with them, I respect the views of those who come into the second category, and who hold these views honestly and sincerely.

I am concerned about your reference to the Christmas Bowl appeal. The fact is that because we respect the views of those who do not want their gifts to be used for race grants, we have made the specific and definite decision that any money from Australia used for such grants will be money given for that particular purpose, and that under no circumstances will Christmas Bowl money be used in this way.

I request that you publish this letter so that your readers will have the true facts about this matter.

Alan L. Iff
Chairman ACC Division of World Christian Action.



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."



St. Andrew's CATHEDRAL SCHOOL

A broad and progressive education through primary and secondary levels. Scholarships for Cathedral Choristers and Prochorists. Nearly 400 boys from all over the metropolitan area are currently attending this unique school in the heart of the city. The exciting new Cathedral School opens in 1975.

Limited vacancies for new pupils.

Write or telephone for more information.

511 KENT STREET
SYDNEY, 2000
TELEPHONE: 61 6491

NEED FOR A NEW APPROACH TO RI

ACC defends race grants

Sir,
In the editorial of your June 13 issue entitled "The ACC Time for Withdrawal" you refer to the World Council of Churches race grants which you contend are used for "violent and murderous purposes" and you add "It now makes even the eventual use of Christmas Bowl Appeal funds suspect".

The critics of the WCC race grants are in two categories:
1. Those who claim that the money is being used in Africa to purchase guns which are used for revolutionary purposes; and
2. Those who accept the fact that the money is being used for humanitarian purposes, but still oppose its use for these purposes because it aids the overall cause of the revolutionaries, and the humanitarian needs would not exist if the revolution were not being pursued.

I have no respect for those who fall into the first category as this has been denied by men of integrity whose word I, and I believe all Christians, should be prepared to accept.

While I do not agree with them, I respect the views of those who come into the second category, and who hold these views honestly and sincerely.

I am concerned about your reference to the Christmas Bowl appeal. The fact is that because we respect the views of those who do not want their gifts to be used for race grants, we have made the specific and definite decision that any money from Australia used for such grants will be money given for that particular purpose, and that under no circumstances will Christmas Bowl money be used in this way.

I request that you publish this letter so that your readers will have the true facts about this matter.

Alan L. Iff
Chairman ACC Division of World Christian Action.

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.

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.

HELP! HELP! HELP!

Do you care enough about people in distress? Do you really want to help?

A Christian Counselling Service needs more volunteers for: Telephone Counselling; Personal Interviewing; Home Visitation and will provide training. Phone 33 4141 at any hour or write to:

REV MAL LEASK, DIRECTOR
SYDNEY LIFE LINE
58a FLINDERS STREET, DARLINGHURST, 2010

The place to put your savings

You can open your account today with \$5, or invest any amount up to \$20,000. Simply complete an application form with your first amount. Immediately your money is earning for you from the day you start.

there's no fixed term

PROVIDENT PERMANENT
BANKING CORPORATION
100 YORK STREET, SYDNEY 2000
TELEPHONE 29 2287 290 1000

AUSTRALIAN CHURCH RECORD, AUGUST 22, 1974 — 5

Help us help them.

This is Bill McCrae and his family.

One of many men who have committed a crime and who are paying their "debt to society" in prison.

But he's still a human being with human problems that have been magnified by his imprisonment. And what about his family, who's going to help them?

We are.

Our team of chaplains counsel both the prisoner and his family, entering their lives to help ease the stress and suffering. But they need your help as well.

Pray for the chaplains. And then give.

Give of your spare time, money or anything else that may be of help. Through our work, you can become involved in helping the needy of our community.

If you're undecided as to how you can help, give us a call. Or send in the coupon.



Good Samaritans to those in need.

Anglican Home Mission Society
288 Kent St., Sydney Tel. 280 1011
C Please first enclose my donation (Please send information on HMS Prayer Worker Scheme please tick)
NAME _____ ADDRESS _____ POSTCODE _____
T6342

All donations of \$2 and upwards are allowable deductions for tax purposes.

CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 61 2975 up to noon on the Monday of the week before publication. Charge is 6c per word with a minimum charge of \$1.25.

For Sale

CONCRETE BLOCK MACHINE. Makes blocks, slabs, edgings, screen-blocks, garden stools. 8 at once and 96 an hour. \$118. Ideal self-help projects. Send for leaflets. Department C.R. Forest Farm Research, Londonderry, NSW, 2753.

Wanted

SECOND-HAND Theological books bought. Phone 61 9487, CMS Bookshop, 93 Bathurst Street, Sydney.

WANTED. 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2069.

Accommodation To Let/Wanted

KATOOMBA COSY COTTAGE Would let limited term to reliable tenant. References needed. All amenities. Moderate rent. Phone: 84 6199 Evenings

BETHSEAN NURSING HOME requires G.T. SISTER, Full-time. Live-in preferred. Interested in Geriatric Nursing. For further particulars Phone: 55 3218, or write Matron, 67 Floss Street, Hurstville Park, 2133

HOLIDAY ACCOMMODATION **HOLIDAY HOTEL RANELAGH HOME** ILAWARRA HIGHWAY, ROBERTSON Phone Robertson 85 1253 Baronial Mansion, Heart of Southern Highlands Tourist Area. Excellent accommodation and food at reasonable tariff. Groups and conferences at reduced rates. Special diets prepared. Pets welcome.

Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector: Bryan F. Hall. All welcome.

"LADIES FIRST"

Small tract showing how faith in God and obedience to His Word is the answer to Women's Lib and Men's Self Glorifying. Single copies free or \$1.00 per 100. Write: Bruton's Agency, 110 Church Street, Hawthorn, 3122

SIGNWRITER

All classes of signwriting. Prompt Service. BOB LIDDLE 98 4137

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.
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 Webster, OBE, FRACP, DCH London, Bookstall — Creche — Donation. Question time — Please bring note paper and pen.

Church of England Clarendon Children's Homes Kingston Beach, Tasmania ADMINISTRATOR

Exciting new developments. A challenging post for a competent person or couple experienced in child care.

Further information:

The Bishop's Registrar
GPO Box 748H
Hobart, 7001, Tasmania

ST LUKE'S HOSPITAL

18 ROSLYN STREET, POTTS POINT, SYDNEY
TELEPHONE: 35 3355

St Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation. St Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.
Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by receipt. Please make your donations payable to: "St Luke's Development Fund."
C.R. JAMES
Chief Executive Officer

The Word and Life

D. B. KNOX

Miscellaneous

Christian wanted to 'share expenses' Private Post Office Box Bathurst Street. Rent \$16 yearly — going up. Apply C/O Box 562 Church Record

TALKS ON REUNION IN ENGLAND

The General Synod of the Church of England meeting in York, England, voted on July 8 to take a full part in a new national commission being set up by all the major denominations to discuss reunion.

No one voted against the decision.

Affirming its belief that "God wills 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).

'Irregular' ordinations

Recent ordinations of eleven women to the priesthood were described as irregular and possibly invalid by the Presiding bishop of the US Episcopal Church, the Right Rev John M. Allin.

This was reported in "Church Times" the well known English church newspaper.

Shortly afterwards it was stated that at least two of the women concerned had already been suspended from ministerial duties by their diocesan bishops.

Bishop Allin said that the women's ordination was "contrary to the constitution and canons of the Episcopal Church." "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."

ACC women in support

The Australian Council of Churches Commission on the Status of Women has cabled a message of support to the 11 women priests in Philadelphia, Pennsylvania, and to the three bishops who ordained the women on July 29 in what has been called an "irregular ordination".

These 11 women who range in age from 27 to 75, were deacons in the Episcopal Protestant Church in USA, and due for ordination as priests when the triennial convention of the Episcopal Church last year voted against the ordination of women as priests.

Three retired bishops of the church decided to perform the

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 households 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 they 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.

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.

If women have no authority in the home in the presence of their husbands (this is a definite ordinance, very clear in scripture) as a consequence of this principle they ought not to have authority in the church in the presence of their husbands (This is an equally clear principle in scripture).

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.

In St Paul's time the consequence was that women were 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 recalling the sequence in creation.

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, it is 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, meeting as families.

Education — Neutral?

* There is no religious neutrality in schools.

* All aspects of human life are lived either for or against God — therefore Parent-Controlled Christian Schools have been established to ensure that all teaching is from a biblical view.

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

For more information write to:

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

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo. For the Church Record Ltd, Sydney.

"But there is one law which you are breaking today that He never broke and that is the one which says that God shall be called Father, and so shall his priests."

The executive director of the American Church Union, the Anglo-Catholic wing of the church, lodged a strong protest against the action, thus initiating a storm of protest within the church hierarchy.

Among the congregation at the inner city Black Church of the Advocate in Philadelphia, were representatives from dissenting sections of the church, one of whom said, "Yes, our Lord Jesus Christ did break some laws."

ordinations out of a sense of "obedience to the Lordship of Christ" and in solidarity with all people struggling for freedom, liberation and dignity.

Two of the bishops who

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.

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.

'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 Holbeck, Mt Gravatt, Qld

'No servility in this order'
Of course, there is no servility in this hierarchical order. Lordship is as vile an attitude as status-seeking is on the part of the other.

Scripture is clear that there is a hierarchy in Christ, God, Christ, husband, wife, in that order (1 Cor 11:3).

It is impossible to discount this passage as merely reflecting first century culture, though the consequence of this principle will vary in different cultures.

In St Paul's time the consequence was that women were 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 recalling the sequence in creation.

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, it is 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, meeting as families.

'All equal in God's sight'
Everyone is equal in God's sight. This is the meaning of Galatians 3:28; but everyone has not the same function.

In the home there is a headship and the headship is that of the father and this should be reflected in the Christian congregation.

(The great weakness of our congregations today is that we ride rough-shod over this principle.)

Education — Neutral?

* There is no religious neutrality in schools.

* All aspects of human life are lived either for or against God — therefore Parent-Controlled Christian Schools have been established to ensure that all teaching is from a biblical view.

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

For more information write to:

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

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo. For the Church Record Ltd, Sydney.

"But there is one law which you are breaking today that He never broke and that is the one which says that God shall be called Father, and so shall his priests."

The executive director of the American Church Union, the Anglo-Catholic wing of the church, lodged a strong protest against the action, thus initiating a storm of protest within the church hierarchy.

Among the congregation at the inner city Black Church of the Advocate in Philadelphia, were representatives from dissenting sections of the church, one of whom said, "Yes, our Lord Jesus Christ did break some laws."

ordinations out of a sense of "obedience to the Lordship of Christ" and in solidarity with all people struggling for freedom, liberation and dignity.

Two of the bishops who

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.

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.

'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 Holbeck, Mt Gravatt, Qld

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

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.

'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 Holbeck, Mt Gravatt, Qld

'No servility in this order'
Of course, there is no servility in this hierarchical order. Lordship is as vile an attitude as status-seeking is on the part of the other.

Scripture is clear that there is a hierarchy in Christ, God, Christ, husband, wife, in that order (1 Cor 11:3).

It is impossible to discount this passage as merely reflecting first century culture, though the consequence of this principle will vary in different cultures.

In St Paul's time the consequence was that women were 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 recalling the sequence in creation.

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, it is 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, meeting as families.

'All equal in God's sight'
Everyone is equal in God's sight. This is the meaning of Galatians 3:28; but everyone has not the same function.

In the home there is a headship and the headship is that of the father and this should be reflected in the Christian congregation.

(The great weakness of our congregations today is that we ride rough-shod over this principle.)

Education — Neutral?

* There is no religious neutrality in schools.

* All aspects of human life are lived either for or against God — therefore Parent-Controlled Christian Schools have been established to ensure that all teaching is from a biblical view.

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

For more information write to:

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

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo. For the Church Record Ltd, Sydney.

"But there is one law which you are breaking today that He never broke and that is the one which says that God shall be called Father, and so shall his priests."

The executive director of the American Church Union, the Anglo-Catholic wing of the church, lodged a strong protest against the action, thus initiating a storm of protest within the church hierarchy.

Among the congregation at the inner city Black Church of the Advocate in Philadelphia, were representatives from dissenting sections of the church, one of whom said, "Yes, our Lord Jesus Christ did break some laws."

ordinations out of a sense of "obedience to the Lordship of Christ" and in solidarity with all people struggling for freedom, liberation and dignity.

Two of the bishops who

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.

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.

'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 Holbeck, Mt Gravatt, Qld

'No servility in this order'
Of course, there is no servility in this hierarchical order. Lordship is as vile an attitude as status-seeking is on the part of the other.

Scripture is clear that there is a hierarchy in Christ, God, Christ, husband

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.

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-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."

BIG SAVING FOR NEW SUBSCRIBERS ONLY

Send only \$2 and we will send you post free the next twelve issues of the

AUSTRALIAN CHURCH RECORD

This is an introductory offer, open only to new subscribers. Send the coupon below now and receive this long established national Anglican newspaper which stands firmly for biblical truth.

NAME.....

ADDRESS.....

POSTCODE.....

Enter me as a new Subscriber to the Australian Church Record. I enclose \$2 Subscription for twelve issues.

Post coupon to The Church Record Ltd, Room 311, 160 Castlereagh St, Sydney, NSW, 2000.

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 newsgroups who were refusing to display or sell, obscene publications and by the gradual, but notable, change in attitude of some leading newspapers.

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

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 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

commenting on the appointment of the Rev Roger Bush, Mr Nichols said:

"I support the appointment of the Rev Roger Bush to the Sunday evening spot because he is a first-class communicator with a love for people and concern about the Gospel."

"Discussions with him naturally had to be kept on a confidential basis because he was at the time employed by another radio station."

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 newsgroups who were refusing to display or sell, obscene publications and by the gradual, but notable, change in attitude of some leading newspapers.

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

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 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

commenting on the appointment of the Rev Roger Bush, Mr Nichols said:

"I support the appointment of the Rev Roger Bush to the Sunday evening spot because he is a first-class communicator with a love for people and concern about the Gospel."

"Discussions with him naturally had to be kept on a confidential basis because he was at the time employed by another radio station."

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."



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 Rienze 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

commenting on the appointment of the Rev Roger Bush, Mr Nichols said:

"I support the appointment of the Rev Roger Bush to the Sunday evening spot because he is a first-class communicator with a love for people and concern about the Gospel."

"Discussions with him naturally had to be kept on a confidential basis because he was at the time employed by another radio station."

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



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.

The Australian Church Record

No 1570

First published 1880

Registered for posting as a newspaper—Category A

SEPTEMBER 8, 1974

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

• 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, 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

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, 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.



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 widespread 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