

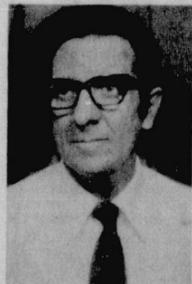
ASSISTANT REGISTRAR A.C.T.

MELBOURNE
 Ordained in St Paul's Cathedral, Melbourne, on February 18 were:
 Priest: Rev R. Adkins — St Barnabas' Balwyn, Rev N. Bach — St Mark's Camberwell, Rev K. Cahill — St James' Ivanhoe, Rev J. DeBlank — St David's Moorabbin, Rev A. Foster — Holy Trinity Surrey Hills, Rev D. Head — St George's Malvern, Rev A. Kornaczewski — St Mark's East Brighton, Rev T. Redmond — St James' Dandenong, Rev G. Sansom — St Thomas' Moonee Ponds, Rev G. Sells — St John's Blackburn, Rev R. Temby — St John's Camberwell, Rev D. Walker — Holy Trinity Doncaster, Rev D. Wood — All Saints' Geelong.

Dr Stuart Barton Babbage, Registrar of the Australian College of Theology, announced recently that the Rev Randolph Leckie has been appointed as Assistant to the Registrar.
 The Registrar said that there are now more than 1,200 candidates sitting for one or more of the Certificates of the College each year, and this appointment has been made to help meet the growing demands of the College.

Mr Leckie will have special responsibility for promoting and supervising the programmes of study for the Associate in Theology and the Diploma in Ministry.
 Mr Leckie has the BD degree of the The University of London, the MA degree of Macquarie University, and is a PhD candidate in history at Wollongong University. The area of his research is the History of Theological Education in Australia.

Mr Leckie is an ordained minister of the Baptist church. His appointment signifies the growing ecumenical outreach of the College.



Rev Randolph Leckie

NEWCASTLE
 Mr J. Woods, Diocesan Registrar, Diocese Queensland, is to be the Registrar, Diocese of Newcastle from April.
 Rev M. Fowell, Rector of Charlestown, has been appointed Canon, Christ Church Cathedral.
 Rev J. Brown, Gosford, is now Assistant Minister, Cessnock.
 Rev M. Chiplin, Toronto, is now Assistant Minister, Mayfield.
 Rev N. Eve, Cardiff, is now Assistant Minister, Gosford.
 Rev G. Holmes, Kotara South, is now Rector, East Maitland.
 Rev G. McLeod, Singleton, is now Minister-in-Charge of Gorokan.
 Rev P. Robertson, Cessnock, is Rector of Scene.
 Rev W. Redden who was

PLEASE SUPPORT OUR ADVERTISERS

NEW WORKERS FOR 23,000 YOUNG PEOPLE



At left, Bruce and Heather Bolton, the new Managers for the Christian Youth Travel Association Lodge, Cooma, together with their children. The lodge provides accommodation for 23,000 young people a year, many of whom are reached with the Gospel. At right, Geoff and Elaine Rowcroft, the first Chaplain to be appointed in this work, as a full-time position. Photo — Ramon Williams.

VCC REJOICES OVER RC APPROACH

The Victorian Council of Churches' Executive recently received applications for membership from two Roman Catholic dioceses — the Archdiocese of Melbourne and the Diocese of Ballarat.

The Executive welcomed the applications "with joy and deep gratitude to God" and expressed the belief that its member churches will give the matter careful and sympathetic consideration. It noted that most of its member churches have anticipated the possibility of Roman Catholic membership in the Council and declared themselves favourably disposed towards the applications.

Chairman of the Council, the Rev Hamish Christie-Johnston said that the Executive was conscious of the trust placed upon the Council by the two dioceses in this move.

He noted that Archbishop Little and Bishop Mulkearns had stated their belief that "the co-operation and goodwill which have been engendered by our being granted observer status at Council meetings will be further strengthened by our being granted full membership".

He affirmed that the Executive looked forward to a wider and deeper fellowship between the churches of Victoria.

The applications will be sent to member churches for consideration, and a vote will be taken by an Assembly of the Council after the four months' statutory period.

Victorian Council of Churches

Robert Colman Returns to Stage

Former stage and musical star, Robert Colman, is to return to the stage for the Australian season of the musical *Frene* with Julie Anthony.

Robert will play the part of "Peter" in *The Witness*, which recently toured England with Barry McGuire playing the same role. On top of this, Robert has been acting since retiring from the acting profession after a successful run as lead male in the musical *Frene* with Julie Anthony.

Robert recently recorded an album entitled *The Lord's Prayer* with accompaniment by Billy Graham organist John Innes, and is available at Christian stores at the special price of \$5.98. Robert's previous release *My Tribute*, is currently one of the best selling Christian albums available.

HELP LEIGHTON FORD

Following on a recent tour of New Zealand, Robert has an extremely busy schedule planned for 1979. As well as *The Witness* tour, which will take approximately 3 months from mid June, Robert will be working with Leighton Ford at his Reachout Crusades in Adelaide and Brisbane during March and May.



Robert Colman

UNEMPLOYMENT FUNDING

• From page 1
 and Federal Parliaments to use local labour to build small factories on Government-owned land for lease at "peppercorn" rentals to encourage new light industry in areas such as Blacktown and Mt Druitt.
 This action follows a motion moved by the Rev Alan Whitham, Anglican

Operation Ballpoint

Operation Ballpoint, a School of Christian Writing, will be held from May 1 to May 4, in St Andrew's House, Sydney Square, under the auspices of the Billy Graham Crusade.

The emphasis will be on communicating in the community and writers will be given opportunity to actually set their ideas down. Each morning a lecture on an aspect of the disciplines of writing and getting into print will be given by a member of the faculty.

Roger Palms, Editor of Decision magazine in Minneapolis; Jill Bowen, Sydney journalist; and a representative from a large sector of the community press will be the lecturers.

Small groups under tutors will actually write for 1½ hours every morning so that at the end of the week some good articles will have been produced.

In the afternoon, workshops on such things as writing for the local paper, editing, cartooning, research and ethics, layout and design, and writing for the local



Roger Palms

church will be available at choice.

A panel on Friday morning will answer questions from the floor.

The School will finish with a luncheon where Tony Morphet, script writer and convinced Christian, will be the speaker.

Applications are available from: The Registrar, School of Christian Writing, Box 4807, GPO, Sydney. Applications close on March 30th.

SIR NORMAN ANDERSON TO RETIRE

Professor Sir Norman Anderson, Chairman of the House of Laity of the General Synod since its inception in 1970, is to retire from the chairmanship on July 5, he announced recently.

Sir Norman, who is 70, was a member of the former Church Assembly from 1965 to 1970. He has had a distinguished career, and is well known both as a lawyer and a theologian. Until 1977 he was for many years Director of the Institute of Advanced Legal Studies and Professor of Oriental Laws in the University of London.

Sir Norman, whose home is in Cambridge, has timed his retirement to make it possible for the House to elect his successor before the end of the Synod's July group of sessions, during which his resignation takes effect.

Church Times

Rector of Mt Druitt, during the final stages of the Church's seminar on unemployment, which concluded last Monday. The motion was supported by an overwhelming majority of those attending.

Bishop John R. Reid has written to the Minister to express the concern of those attending the Seminar.
Anglican Press Service

FEBEC ADDITION

Mr Ross Forsyth, a qualified Accountant and a graduate of the Queensland Baptist Theological College, has joined the home staff of the Far East Broadcasting Company of Aust.

Ross will work alongside the Executive Director, Mr Neil Wescombe, assisting with administrative and field deputation work in all States. Also he will raise a team of supporters in accordance with FEBEC-Australia policy, and later in the year spend a period of orientation in Manila and Seychelles.

The need for another full-time worker in the home office is an indication of God's blessing on the work and the ever-increasing vision of Australians in missionary radio.



Ross Forsyth

Report With Difference

Contrary to present day trends the workers at the well-attended Annual Meeting of the Bible Society (NSW) were thrilled at the reports submitted by the Society's officials — reports on the immediate past achievements of the Society and the enormous potential for extension on the world scene.

The State Secretary reported that during 1978 just some of the projects had included a Bible Van for Iran, "purchased just in time", and a Bible Van plus thousands of Scriptures provided for India.

These activities plus the ongoing world programme to which Australia is aiming to contribute \$1,000,000 by 1980/81 seemed to be sufficient reward for the hard work of all those present.

An interesting summary of the work of the Society in the Northern Territory was brought by the Reverend Canon Barry Butler, Representative of the Church Missionary Society in northern Australia and Honorary Representative of the Bible Society for the past nine years.



No 1678 MARCH 26, 1979

PROTESTANT VOICE TOO LATE

What Does It Mean?



Dr Helmut Theilicke, Dr Broughton Knox, Principal of Moore College and Pastor Wiedemann of the German Speaking Lutheran Congregation conferring on the meaning of a question during question time at a public lecture. Dr Theilicke who lectures in English is making sure he has the question right before he answers.

THE PHANTOM OF MEANINGLESSNESS

"The phantom of brutal meaninglessness in a harsh world that modern man feels is not just a twentieth century problem, but one that has haunted man from the beginning," said Dr Helmut Theilicke, the noted German Evangelical theologian in a public address to a large crowd of Anglicans and Lutherans at Moore Theological College on Thursday, March 15.

"To the age old question 'who am I?' the Christian answer is that I am the one in whom God has invested His love," continued Dr Theilicke in his address "Proclamation in Confrontation with Modern Man".

"The truth of God cannot consist of complicated propositions, for it must answer

the crucial question of life for both the cultured and the simple. It must be a word from God which carries out what it says."

In likening truth to bread, Dr Theilicke said that bread could be described in terms of its calories or its composition, but the purpose of bread is to feed the hunger of

man. The truth of God is not simply descriptive, but one which is able to give peace to mankind and satisfy his needs of forgiveness and acceptance.

Dr Theilicke is at present in Australia with his wife at the invitation of the Lutheran

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R. C. NURTURE AND CRUSADE

The Billy Graham Executive Committee in Sydney after two lengthy meetings on the issue of Roman Catholic participation in counselling and nurture has recommended that enquirers at the forthcoming Sydney Crusade who specifically designate the wish to be referred to a Roman Catholic congregation will also become part of Nurture Groups set up for non-participating churches.

These groups will have members of other denominations whose local congregation will not participate in the crusade. They meet at central sites but not churches, using the material produced by the Graham Organisation. There are six studies in all.

The Crusade executive is responsible for the overall planning of the Billy Graham Crusade to be held at the Randwick Racecourse from April 29 to May 20. The recommendation was the result of months of prior consultation and came to the executive as the unanimous recommendation of the Crusade's Vice-Chairmen — who represent all major denominations.

The leaders of the proposed nurture groups will be trained through the nurture group training programme and will instruct new enquirers with the specially prepared Crusade course material.

In moving the motion Bishop Reid said, "We welcome this proposal as the best possible way of nurturing Roman Catholic enquirers from the Crusade."

On the day before the debate on the abortion benefits in the House of Representatives, the Archbishop and the Social Issues Committee of the Synod of the Diocese of Sydney supported the Lusher motion because of their alarm at the rapid and large increase of abortions which destroy human life, and asserted its concern that adequate assistance should be given to those with difficulties associated with unplanned pregnancies.

A Canberra correspondent, who followed the debate in the House of Representatives for Church Record, stated: "The support of the Archbishops and the Social Issues Committee, together with that of the Christian Medical Fellowships, were not known generally to MPs. It was too late.

"While the statement of the Bishop of Canberra-Goulburn against the Lusher motion was widely quoted in the debate, the support of the Anglican Primate appeared only in the Sydney Morning Herald and was too late to counter what was taken as Anglican episcopal opposition to the Lusher motion.

"The Christian Medical Fellowship sought to counter the Australian Medical Association's statement which gave the impression that its members were opposed to the motion that medical benefits be not paid for the termination of the life of the unborn child except for a physical pathological condition. Their view was not known in the house."

A spokesman for the Pro-Life movement said after the debate: "While the defeat of the motion by 62 votes to 52 was a disappointment, it was greatly encouraged by those MPs who were prepared to vote, in this Year of the Child, for the rights of the unborn child, one out of every four of whom were killed before birth in Australia.



Mr Lusher

"Although many MPs gave the impression that the withdrawal of benefits of abortions performed in private clinics would not affect the number of abortions sought, the statistics from States in the USA no longer funding clinic abortions had dropped substantially.

"The Pro-Life movement

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EDITORIAL

Spare the Word, Spoil the Child

The aim of Swedish legislators to spare children emotional and physical suffering by an act of Parliament forbidding parents to punish their children is a worthy one. All Christians will wish to see children spared those experiences that will harm them.

However the means by which children are to be spared by this proposed piece of legislation are misguided. They reflect a sentimental view of the character of the world and those in it, including children. It is one that Christians cannot endorse.

It raises however a pertinent issue that Christian parents often ignore. How may we "spare our children" so that they will grow and develop as God intended? How can we fulfil our responsibility under God to equip them to avoid unnecessary suffering in this world?

Firstly, we will spare our children suffering if we keep ourselves from idolatry and bowing down to covetousness. The consequences of worshipping objects and not the living God are grave. The prohibition in the second commandment carries a warning to parents, especially fathers, that it will bring judgement not only on us but also on those who live with us — our children. They, like us, will suffer the consequences of false worship and be deprived of the positive blessing of submitting their lives to the Lord who has made them.

Secondly, we will spare our children suffering if we teach them the truth about the world in which they live. The Bible is the Maker's Manual. He who has made us has also spoken to us about how we should live. The Bible gives us gracious instructions as to how we can avoid the pitfalls of life and the attendant suffering which results from operating contrary to the Maker's intention for His creation.

We would want to spare our children not only physical danger but all that which will harm them personally.

Thirdly, we will spare our children suffering by taking the initiative in instruction and not simply be the correctors of views that our children have already been taught by others. We depend far too much on the education system and the television which increasingly encroach upon vital areas of life about which the Bible gives contrary but correct advice.

There are areas where our children should be well instructed by their parents long before they receive information from elsewhere.

If our children are taught diligently from the Scriptures by their parents day by day it will reinforce our conviction of the importance of the words that God has spoken to us on the issues of life.

Weekly or haphazard instruction from the Scriptures for growing children will convey to children the relative unimportance of the Bible for living. And uninstructed Christians are weak Christians.

Fourthly, if we wish to spare our children suffering, we will not place the sole emphasis on the Sunday School as the primary source of Christian instruction for our children.

The actual exposure time at Sunday School is minimal. If you multiply one-half hour of actual instruction for forty-six Sundays in the year by the years of formative instruction of children from five to twelve, a child will receive a total of one hundred and eighty-four hours of Christian instruction from their Sunday School Teachers in half hour snipits.

They may also receive an additional amount through religious education at school. However, compare this to the time devoted at school and home to other subjects studied in school that we regard as important for equipping them for life. How can any parent believe that he or she is adequately equipping their child for life with this amount of Christian instruction done solely or primarily through the efforts of others?

Is this fulfilling our baptismal promises which, after all, are simply scriptural requirements, to bring up our children in the nurture and admonition of the Lord?

Finally we will spare our children suffering in this world if we discipline them. All of God's discipline of his children is remedial and imposed at times because of a refusal to obey. Ultimately it will bring forth the peaceful fruits of righteousness even if it has present unpleasant moments.

All parental discipline is to be a reflection of God's discipline. We need to take our cue from Him and watch that our correction is not harsh, discouraging or vindictive. Popular Christian books that support the thrashing of children as in yesteryear are not the way forward any more than the Swedish proposal which would in effect only allow parents to hit their children in self defence.

While we may be critical of the Swedish proposal and pass it off as symptomatic of the *avon garde* approach of that country to life's vital issues, we need to scrutinise our own conduct to see in our condemnation of others we ourselves are not also guilty by our default and thereby not sparing our children unnecessary future suffering.

MOORE COLLEGE LIBRARY

CRUSADE COUNT-DOWN

6 Weeks

Bumper Profits for Coffee Makers

This soon could be a headline if the number of coffee parties being held by Crusade-minded women is an indication of sales.

The work of the Women's Committee has generally been varied and never dull. There have been cinema nights, training days on how to run a coffee morning, coffee and dessert evenings, family nights, luncheons, dinners, prayer training days and seminars, women's rallies, counsellor training, how to share your faith training, fellowship evenings, singing groups in shopping centres and last but not least, coffee mornings — literally hundreds of them.

Most important of all there have been prayer groups of all sizes and at all times — from the faithful group of 9 young mothers in a western suburb who get up at 5.30 am to meet at 6.40 every Tuesday, to half-day, day and night sessions involving 50-100 or more.

There are also some "big" events planned. There has been a dinner in the Ballroom of the Wentworth Hotel on Monday, 19th March, when Rev Leighton Ford addressed 400 of Sydney's leading business and professional men and their wives. Robert Colman was the guest artist.

Ruth Graham is coming to the Sydney Opera House on the morning of 26th April. Bookings are heavy and women are looking forward to hearing her and also the singing of Myrtle Hall.

Then there is to be the Day Crusade at the Sydney Town Hall on Wednesday, 2nd May, at 10.30 am to 12.30 pm. It will be conducted by members of the Billy Graham team and Evie Tornquist will be the soloist (Evie has only recently been married and will be arriving in Australia immediately after her honeymoon).

This Day Crusade is for men and women who find it difficult to attend an evening or weekend Crusade meeting at Randwick. We are thinking especially of mothers of young children, the elderly or convalescent, shift workers or just anyone who finds it easier to be free on a week day morning. This will be the first time such a Day Crusade will be held.

These are exciting days and there are opportunities all around us. We are amazed at what our God has done already and stand in awe at the thought of what He might have in store for Sydney.

Lorna Kurrle, Chairman, Women's Committee

Groundswell of Prayer

The final countdown has well and truly begun for the 1979 Billy Graham Crusade, and the Prayer Committee has lost count of the vast number of prayer cells that have been faithfully preparing behind the scenes. Exact statistics are impossible to cull, but 4000-5000 prayer cells are now likely to be meeting on a regular basis with the Crusade in focus.

Concerted prayer times are multiplying. The Prayer Committee has designated the Friday nights of 6th and 20th April as half-nights of prayer, when in each of the 24 regions, prayer cell members will be gathering together at a central venue for a powerful witness in the local community.

Sunday School material with the Crusade as the theme, with appropriate activity work, has been published by the Prayer Committee, and because the first printing was rapidly exhausted, an immediate reprint had to be done.

Prayer Clocks are beginning to appear on Church notice boards, indicating to a congregation, where names have been placed pledging to pray, that prayer is being offered "around the clock". Radio 2CH continues to broadcast daily 45 second prayer spots at 10.40 am, and up-dated prayer material reached 10,000 copies a month being collected from the Crusade office!

Six days of Prayer and Fasting have been called for the six Sundays prior to the Crusade, along similar lines to the half-nights of prayer.

10,000 packs of Scripture selections have been published, with 10 separate passages on prayer in each pack, by the Bible Society for the Prayer Committee. The foundation of all our prayer is the biblical assurance that "the effective fervent prayer of a righteous man avails much".

But, of course, all this activity is useless unless activated by God's Spirit. Will you join us in prayer that He will work a mighty work through the Crusade?

Rev David Cohen, Co-Chairman, Prayer Committee

KATOOMBA CHRISTIAN CONVENTION

EASTER MEETINGS

April 13-16, 1979

Meeting times: Fri-Sat-Sun, 10.30, 3.00, 7.15;
Mon — 10.00 & 7.15

Speakers: Bishop Ken Short; Dr G. D. James;
Rev Tom Phillips

Child minding facilities available at all meetings

For further information:

PHONE 61 8657

DAY VISITORS ARE ESPECIALLY WELCOME

Tribute to the late Bishop Hulme-Moir, by the Archbishop of Sydney

"The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly" (Ps 84:11). That was Bishop Hulme-Moir's experience, and he would have liked to add his testimony in the words that round off this Psalm: "O Lord of hosts, blessed is the man that trusteth in Thee". I think he would have liked the words better still in a recent translation: "O Lord Almighty, blessed is the man who trusts in you" (NIV).

"Francis Oag Hulme-Moir was born on January 30, 1910 of Scottish lineage. He grew up through boyhood in the turmoil of home problems and reached manhood when the Depression was at its height. Two life-long interests emerged at this time: he joined the Police Force of New South Wales, and he secured his Commission as a Lieutenant in the Commonwealth Military Forces.

"It was at this crucial stage in his life that he came under the magnetic influence of Archdeacon Herbert Smirnoff Begbie, the Rector of St Stephen's Church Willoughby and a preacher of exceptional power and was converted.

"This was to change the whole course of his life; the change was radical and permanent. He gave up all other projects in order to prepare for training and ordination for the ministry of the Church of England. That was when I first met him," said the Archbishop.

"He was very poor at the time and had to make every penny count; but he was very buoyant, always cheerful, and in purpose indomitable. When I joined the staff of Moore College in March, 1935, he was in his final year and was the Senior Student. The Principal died towards the end of the term and we became responsible for College life and activity.

"He was older than I and had a much wider experience of life. That year was our first exercise in partnership; his help I will never forget.

"He was ordained by Archbishop Mowll in February, 1936, and became curate to Canon Langford Smith, the Rector of Summer Hill.

"Early in 1937 he was appointed General Secretary of the Church Missionary Society in New South Wales.

With the outbreak of the Second World War he became an Army Chaplain, AIF, and he sailed to the Middle East. He was with the 6th Division in its lightning dash across the desert to Bardia and

Benghazi. He formed friendships then with men of all ranks that were never to fade. He has just the kind of extrovert character that made for an ideal chaplain.

"His big voice, his cheerful spirit, his hearty good-will, added to the fact that he was always approachable, always understanding, always reliable, made him trusted in all the twists and turns of active service. He was perhaps the best known and most widely liked Chaplain in the Australian Army in World War Two.

"He was mentioned in Despatches in 1944 and a preacher of exceptional power and was converted.

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"He became Senior Church of England Chaplain to the New Zealand Forces; he was

President of the Church Missionary Society in New Zealand; he was closely linked with the Scripture Union; and he was in constant demand for the conduct of parish missions.

"In 1965 Bishop Hulme-Moir returned to Sydney as Dean of the Cathedral and an Assistant Bishop in the Diocese.

"In 1966, on the resignation of Archbishop Gough, he relinquished his office as Dean to become the Senior Assistant Bishop in the Diocese.

"This meant that the partnership which he and I had shared thirty years before was re-formed and renewed. He was to me a most staunch and faithful friend; I never turned to him in vain. He continued to exercise a very wide ministry far beyond the ordinary channels.

"Archbishop Gough had appointed him Bishop to the Australian Forces (Navy, Army and Air) in 1965 and he co-ordinated the selection and appointment of Chaplains as need arose. In 1966 he became Honorary Chaplain to the New South Wales Police Force and in 1969 National President of the Church of England Men's Society.

"Then in 1974 his long Army service was crowned when he became Chaplain General. When he reached the age of 65, he retired from office as Senior Assistant Bishop in June, 1975, but he remained almost as active as ever. He became a member of the Parole Board; he continued to serve as Chaplain-General; and he acted as Chaplain of the Neringah and Green-wich Hospitals.

"It was altogether appropriate when he received the Order of Australia in the Queen's Birthday Honours in 1976," said the Archbishop.

"Frank Hulme-Moir, Bishop, Chaplain-General, was a big man with a big heart in every way. He had a great appeal for men, and in this respect, he stood next in line of succession to R. B. S. Hammond and W. G. Hilliard. He had a sure human touch, a personal in-

terest in all kinds of people and their problems, and he never spared time or trouble to help.

THE ROAR OF BISHOP HUMOUR

"He had a splendid voice, whether for speaking or for singing, and his voice was so rich and resonant that it could fill the Town Hall without a microphone. He was a born story teller, with an endless fund of stories; you had to listen once he began.

"He had a wonderful sense of humour and fun; indeed an Asian girl thought his name was Bishop Humour, and she was not far off the mark. It carried him into groups of men with ease and acceptance where others could hardly follow. There has been no one in church circles quite like him in the last twenty years.

"His network of contacts in all sectors of life — in the Forces, the Police Force, in Government or Industry — meant that many who did not know another clergyman knew him and could count on his help.

"He was not a profound thinker or a subtle theologian, but he brought shrewd judgement and sound commonsense to bear on every question. He was a first-class trouble-shooter and never shirked an awkward situation; but he was also very magnanimous.

"I am reminded of Churchill's famous statement on his eightieth birthday: 'It was the nation ... that had the lion's heart. I had the luck ... to give the roar'. And Bishop Hulme-Moir could do just that; he knew how to give the roar. His loyalty was unsurpassed; it was rooted in the highest loyalty of all; that of a totally committed servant of God.

"And the secret of this was so simple: O Lord Almighty, blessed is the man who trusts in you," concluded the Archbishop.

Preached at the funeral service of the late Bishop Hulme-Moir at St Andrew's Cathedral on March 14.



The late Bishop Hulme-Moir

Dr HELMUT THIELICKE . . . HIS LIFE AND LIFE'S MEANING

An interview with Rev Geoffrey Paxton for Church Record

FORCED TO PREACH THE BIG MISTAKE

QUESTION: Dr Thielicke, could you tell us a little about yourself and your work?

THIELICKE: When I was a young boy I was very interested in the problem of the meaning of life. Although most of the faculties concerned themselves with the answer to this question, the theologians were very engaged by this problem and the problems of truth, and they were prepared even to go to the stake for their convictions. So I decided that I would study Theology and Philosophy. My choice of study therefore was not influenced by educational motives or by the wish to prepare myself for a particular career; it was existential, and committed curiosity.

Furthermore, I decided to become a theologian rather than a pastor. My goal was to be a scholar at the university. I believed (though now I see that this was false) that one could go to the pulpit only when one was clear on the theoretical problems. I thought that preaching should follow theology, whereas in actual fact, theology is secondary, and should follow preaching.

When I was professor in Heidelberg, the Nazis fired me because I was in opposition to them. Hence I was forced to be a pastor and to preach. This was a very new experience for me. The message frees a man and consoles him and this was certainly true in the time of the bombs. The message is not only theoretical truth but an effective, living truth. So I learned to preach, and I worked hard at being concrete and understanding the world of men and women. I had to avail myself of illustrations and parables to make contact with the real man and the real world.

PREACHING ANSWERS

QUESTION: Has there been any specific area of concern in your preaching and teaching?

THIELICKE: As a theologian I was not interested primarily in the sum total of conventional faith; I wanted to know what the encounter with God meant for my self-questioning and dealings with life.

In other words, I was and am concerned with the question of whether and why and how God can be found in the life of a human being: — and that not only on an individual level and in the private bedroom, but also and most importantly in the web of the strings of life around me: — in the pressures of competition, for example, in the encounter with the superior strength of totalitarian structures, in the analysis of tradition, in love and hate between the sexes . . .



Because I had to preach from the pulpit and teach from my University Chair, I was constantly compelled to answer the basic question of whether both old and young people could recognise themselves (with their questions about life) in what I proclaimed to them in the name of the Christian Faith. The thousands of people in listening audiences were composed of different elements; in Hamburg not only the old and young listened to me, but also extremely mixed audiences in social and cultural terms — ship-owners and wharves, professors and housewives, the people of my congregation and of the residential suburbs. I was forced to address myself to a stratum of human existence in which all that is human binds itself together, and where the common source for all, of love and hate, fear and hope, despair and regeneration, is hidden.

A long association with young people, chiefly of tertiary student age, encouraged a wish in me to combine the preached Word and general theoretical research, and so to come to a comprehensive statement, and to formulate this as the final result of my own life's work. Which thematic area could be closer for this purpose than anthropology? The book which I then wrote about it, and which Piper Publishers in Munich published, has the title: "Mensch sein — Mensch Werden".

QUESTION: Looking back over your time as a popular preacher, do you see any big mistakes that you have made?

THIELICKE: Yes. For many years I was a "soloist" rather than a pastor of a congregation. Many of my folk I did not know, and certainly there was not a great deal of personal relationship to many of them. I was able to change this by seeking out other people with whom I was personally and theologically compatible. I was able to ask them "What is the most important task for the church today, a task which we can fulfil together?" We came to the conclusion that the people were not informed about the Christian faith. We knew so little (like some students who came to me on one occasion) that they did not even know Our Father! This may not be the case in every place in Germany, but it was certainly true in Hamburg, which is a very secularised town.

So we gave ourselves to teach the Christian Faith. We organised ten evenings in the big St Michael's Church. I gave ten addresses concerning the Apostolic confession to between 1500 and 2000 people. After the addresses, we divided them up into ten groups for discussion, appointing two leaders to every group (leaders which were trained before the series).



The interest and enthusiasm was such that we found it impossible to stop after the initial series. We went on to publish sixteen "faith letters" which were sent out only on request. There were over 300,000 sent out! They were translated in Dutch, Japanese and in English. We went on to do more letters, especially for young parents, and we intend to have more series in the future.

STRUCTURES ONLY SERVANTS

QUESTION: Dr Thielicke, I know you do not like the word "structure", but, if you will permit me, do you see a need for a basic alteration in the church's structure?

THIELICKE: Yes. I accept the need for basic structural change in the church. Of

necessity, because structures do not have the rank of eternal law laid down by God. The structures are to be a servant. They ought to be the best possible organisational arrangement which make possible preaching and acting in a new age.

The question of structures is of course secondary. The primary consideration must be given to the criteria and goals according to which structures take their shape. A structural perfecting of the church makes no sense if it does not have the foundation on which alone it can act and speak. Otherwise we will end up in a terrible formalism of questions of procedure and organisation. A perfectly constituted and organised nothing is a macabre concept. There is no point in manipulating a corpse. We need to beware of an activity that is as foolish as using cosmetics on a dead person to give the temporary illusion of a living body.

WHEN A BODY IS A CORPSE

QUESTION: I take it, Professor, that the living centre of a church is its proclamation?

THIELICKE: Yes. If someone can show that the church is not a preaching church, and if he can show that it is not made up of a community which responds to its message in prayer, hymn and act, then he is describing a corpse. It seems to me that we are touching here the real problem of the church. Some think that the problem of the church is the presence of divided groups within it. I do not see it this way, and this to be preferred by far than the undisturbed harmony of a cemetery. We overlook, to our hurt, that of the many things we must consider, only one is necessary. Before all our working and tilling, the pearl of great price must first be secured.

FORMATIVE INFLUENCES

QUESTION: Could we come back to a more personal note at this point. What about some of the formative influences in your life and thought?

THIELICKE: My most important experience was my illness when I was 20 years old. I was ill and lame and confined to a wheelchair. I was in a desperate situation, for the doctors could not help me. I was permitted to read an essay about my illness and there I read that if there was no medication found for my problem, within a few months I would face a very difficult death. So, as you can imagine, when I became better, it was like a gift of new life to me.

QUESTION: Would you dare to say that this was like Luther's experience?

THIELICKE: Yes. But Luther's experience was, of course, much deeper.

QUESTION: Did you see this gift of new life as a commission at all?

THIELICKE: Yes. I did.

QUESTION: What about your teachers?

THIELICKE: In my classical school gymnasium for all languages, I had some very impressive teachers, and they exerted a big influence on me.

QUESTION: What about the university?



THIELICKE: At the university, it was first of all Karl Barth. He was the most impressive academic teacher. This does not mean that he persuaded me to follow in every step. In actual fact, we were at variance on a number of issues, and I think he did not like me. However, he was my most impressive teacher.

GREY AREAS AND THE WAR

QUESTION: And what about the war experience?

THIELICKE: Yes. The war and the bombings gave me a deep sense of the need for the relevance of the gospel, the unfolding of the gospel, for the real man in this very concrete situation. My sermons had to be teaching sermons.

Also, such a situation could not but help bring home to us the forceful relevance of many ethical questions. Some saw Hitler, for example, as the strong man for the time, the economic saviour of the nation. Others saw him as a demonic figure. Some of us had to grapple with the question of whether or not Hitler should be murdered; whether or not this one man should be put to death in order to save countless thousands of men, women and children. This and other questions became very concrete and real to us. The question of ethics is not simply the question of theoretical concerns in this situation. Furthermore in this type of situation, it is not always easy to come up with a definite black and white picture. Ethics must also concern itself with the grey areas.

EAST AND WEST

QUESTION: Dr Thielicke, would you say a few words concerning the theological scene in Germany, and perhaps East Germany also?

THIELICKE: The theological scene in West Germany is very complex. In the last ten years the major concern has been the theological relevance of the message. All other problems were virtually eliminated in the interest of this issue. The overwhelming

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IT HAS ONLY JUST BEGUN



Leighton Ford, preaching to the Wollongong area in an eight day crusade attended by 15,600 people in the Wollongong Town Hall. One hundred and twenty participating churches from eleven denominations joined in and there were four hundred people counselled. Interpreters relayed the message into Italian, Spanish, Macedonian and Serbo-Croatian and counsellors from other language groups were ready to help the multi-lingual society of the Illawarra. Crusade observers said that Leighton Ford has lost none of his clear and careful Gospel presentation since his first visit to Australia in 1959. Bishop Short reminded the audience that the Illawarra Outreach had not ended, but had just begun and that Christians had been mobilised for action by this crusade.

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Latch Key Kids

Sir,
I was most impressed by your Leader of February 19, "Married Women and Unemployment".

I feel that these questions have wide implications and you could not cover them all. May I raise another aspect?

Mother goes out to work so that she can buy "things for the home", and thus improve the quality of life for the family, and I think many women sincerely hold this view. But does she consider what she is taking away from them?

Who is the better off? The wealthy "Latch Key Child" or the child who, arriving home from school, can plead for a nice cold drink, a sandwich or some biscuits. A child who can lovingly share the triumphs and heartaches and the minor physical injuries that the school day can bring.

How much better it is when you start doing your homework to hear "Mum", working about the house and



knowing she will, if asked, assist in solving a difficult problem. I feel a greater compassion for the "Latch Key Child".

May I digress a little to put the "Man's Angle"? He with whom she is "no longer too but one flesh" (Mark 10:18).

Which one is the better off? The wealthy one who has a double share of the stress of the working day, his own and his wife's. Or he who, at the end of a working day, returns to a home lovingly cared for and a wife who has had time to make herself as attractive as nature will allow.

I would plead for wisdom in fixing blame. There are mothers who must work: Deserted wives, unmarried mothers, and mothers whose love must carry the burden of caring for husbands who cannot find work, or through

physical tragedy, cannot work. But I doubt if these would make the majority.

I have good reason to believe that the woman who stays home is generally regarded as a lazy moron, unwilling and unable to do anything but housework.

Modern society, with its sex equality, has little but contempt for those who cannot keep up with the rest or whose conscience will not allow them to withhold any part of themselves from the care of home and family.

The fact that Sunday School has been pushed to the bottom of the list of community service is a fact that we must live with. But must

we face the tragedy of the sacred calling of motherhood being forced into a comparable position. I am a bachelor and a retired process worker.

DAVID MARSHALL
Mount Colah, NSW

In Support of AAPP

Sir,
I refer to Mr V. P. Thomas' letter "Ocker Take-over" appearing in your paper dated 19/2/79. "Love is patient and kind:

Love does not insist on its own way." Cor 6:4.

If Mr Thomas thinks he should be critical of the new prayer book, maybe he should familiarise himself with the text, and study its preface with sympathy and understanding.

He may grasp the aims expressed therein and the Church's need to act as leader for Christ in this changing age. The 34th of the 39 Articles of Faith in the Book of Common Prayer concludes with the following: "Every particular or national Church has authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by

man's authority, so that all things be done to edifying."

The Church of England in Australia is a spiritual affiliate of the Church in England that gave us the 1662 Book of Common Prayer.

In this country she "retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer" and the 39 Articles are entrusted to us and affirmed in "An Australian Prayer Book".

We are comforted when she affirms the AAPP is for use together with the BCP 1662, and is "supplementary to the Book of Common Prayer", as Mr Thomas has quoted in his letter, but he failed to complete his quotation by adding: "and is not a replacement of it".

The Book of Common Prayer "remains our controlling standard of doctrine and worship". The question is raised, is Mr Thomas confusing doctrine and rubric?

The AAPP adds flexibility that will strengthen our worship and to belittle the earnest research that went into revision by describing it as part of an "ocker take-over" is unbecoming and out of character with Mr Thomas' otherwise impeccable standing.

Opposing any revision of the form of worship is questionable. The 34th Article of faith was inserted for this very purpose. The devil will not destroy us if we rewrite our rubrics with Godliness and in sincerity. He may gain a foothold if by neglect we are not moved by the Spirit and lapse into quiescence.

Worship is expressed in fact and in the spirit of those

• To page 7

WHAT A WORLD

Lesley Hicks

WHAT TO DO WITH MOTHER?

Sooner or later many of us who are middle-aged — alas, I suppose I have to accept that classification — have to face the problem of what to do for the best for our ageing parents.

It's an area in which there is much scope for conflicting interests and for guilt feelings, whether deserved or not, on the part of both generations. I can think of one friend who struck the problem right at the outset of her marriage. Her husband, an English migrant, is over ten years older than she, and brought his elderly mother to Australia with him.

From the start, she lived with the newlyweds, and the strain of that situation came close to wrecking the marriage. The couple weathered it, but had to be cruel to be kind to the old lady by finding other accommodation for her. The marriage relationship had to have priority.

LEAVING AND CLEAVING

The Scriptures give a clear lead on this: "Therefore a man leaves his father and his mother and cleaves to his

wife, and they become one flesh." This key statement on marriage is repeated four times in the Bible; it sums up the story of creation in the second chapter of Genesis, is twice recorded as being quoted by Jesus when discussing divorce, in Matthew 19:5 and Mark 10:7, and is again quoted by St Paul in Ephesians 5:31.

This principle is very sensitively expounded in an African cultural setting by Walter Trobisch in his marvelous book "I Married You" (pub IVP) in which ex-

cellent teaching on sex and marriage is given in a moving and readable narrative framework.

Trobisch stresses that he is teaching not a Western concept of marriage and the relationship between parents and their grown-up children, but a biblical, creational one. There must be both a physical and an emotional severance of son and daughter from their respective parents in order that the new relationship might have its proper priority and chance to grow strong.

The parents must therefore be left, but not left in the lurch, especially when they are old and frail. This is where the other biblical law comes in to balance the picture — the bird's other wing, to repeat the metaphor I used in a previous article: "Honour your father and your mother, that your days may be long in the land the Lord your God is giving you."

Somehow, we of the middle generation need to work between these guidelines to make just and loving provision for parents when they are no longer able to provide for themselves. In doing so, we still must consider the needs of our own children, our careers and our service to Christ. Sometimes compassion and commonsense can seem at odds with each other.

INDEPENDENCE — VIRTUE OR VICE

Many elderly folk are of course fiercely independent, often the more so when widowhood leaves them on their own. They may have made good financial provision for their retirement, and even without that in our society social security ensures that they will not be destitute.

That's fine so long as their health holds out. But when health fails, we see the sad struggle between the independent spirit and the increasingly dependent body. The time may come when even with the invaluable help of service like Meals on Wheels and visiting

nurses, it is no longer possible for an old person to live alone.

So then we have the acute dilemma so characteristic of our culture with its nuclear family basis — "What to do with Mother? She is too frail now to care for herself; she wants to cope alone and can't." "A nursing home?" "She'd rather take an overdose, she says."

"Well, she'll have to come and live with us." "No, it wouldn't work — too much trouble for you. What if major nursing were required?"

Yet in other ages, and still today in many cultures, it would be taken for granted. It would be both duty and privilege for the children to care for the parents when the need arose. In some cultures that is the only "social security" they have. Perhaps in our culture independence is too highly prized.

Whether we like it or not, we are interdependent. Inappropriate independence, like its opposite, overdependence, can become pig-headed selfishness. Some old people need to ask God for the grace to accept ungrudgingly the help they need.

RETIREMENT VILLAGES

We have alternatives — especially in the development of retirement villages, in which the churches have taken such a lead. They provide "stages", from self-contained units to hostel-type care to full-scale nursing care. For some, not all, this is an ideal provision.

A word to my own generation: Let's not be guilty of treating an old person as less a person, of bullying him as if he is merely a nuisance, an obstreperous child. However unreasonably we may find the elderly one, we must remember the command to honour. Obedience is no longer required of us but still we owe them respect and love. We may need resources beyond our normal human store of wisdom and patience.



HER BIGGEST FEAR

And for my older readers, I found this prayer in the book "Towards You, Lord" by Flora Larsson (Hodder and Stoughton, 1978) after speaking to the Lord of her greatest fear in growing old

"That my mind should wear out before my body" she prays: "We who face the problems of the latter years, when frailty replaces energy, memory starts to fail and hearing and sight diminish,

what word have You for us?

It comes so crystal clear, so convincingly true, "Lo, I am with you all the days,

even unto the end. We know that the physical envelope in which we live will become old, wrinkled and worn as it travels through the avenues of time, but the letter inside is safe, vocal and clear and it will reach its destination with no single line deleted."

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Would Old Boys note that the closing date for applications is 1st May, not 31st May as advised in the Old Boys' Union Newsletter. Applications for the scholarships must be accompanied by an entrance fee of \$10. Entry forms and full particulars may be obtained from the Headmaster. Entries close 1st May, 1979.

LETTERS

• From page 6

living and we may not truly glorify Him except as our spiritual life diversifies our form. A book of prayer, to set out common praise may be a synthesis of God's Word and inspired readings of the day.

ROBERT DE LOUTH

Bowral, NSW

Burwood Celebrates

Sir,

The parish of Saint Luke in Concord-Burwood, will celebrate one hundred and twenty years of work and witness in 1979. Parishioners have been working hard over the past three years to restore the fabric of their beautiful and historic building, which was designed by the

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Theilicke on His Life and Life

• From page 3

interest of the young people was in society and its problems. It was Karl Marx who focused attention on a new type of love. Hitherto, the overwhelming concentration has been on the love exercised by the Samaritan in the New Testament, a spontaneous helping of our fellow man and a binding up of his wounds. Marx emphasised that it was not only necessary to help wounded persons, but also to prevent wounds. When the misery of the people is caused by the system, then it is necessary not only to attend to the symptoms, but also to get at the system, the root of the problem. This is the new dimension of agape love that Marx emphasised through his attack on the capitalistic system.

The young theologians were fascinated in this dimension of things. But insofar as they concentrated only on this question, they made a terrible mistake. Hence, because of their close contact with the Marxist ideology, we witnessed an ideologisation of Christianity.

The student revolution was another consequence of the teaching of Marx and the ideologisation of Christianity. The student revolution was founded on the motif of changing the world and changing the structures of the world. When you change the structures of the world, then you will have a new man. The man is the product of the structures. It was a very difficult time for us. There was a lot of chaos. The universities had revolutions and the students even came into St Michael's church during my services chanting their slogans and grabbing the microphone and organ to play their international hymns! But this situation has now changed, and many of the young people have returned to the substantial problems of the Christian message.

And large, in East Germany, the oppression of the people has meant a greater concentration on the substance of the message. I was not permitted to go to the east because I gave lectures in Leipzig and Jena and spoke out against the system. All my books are also forbidden in the East. However, some women take them over to the East in their foundation garments!

QUESTION: And what about a re-united Germany, Dr Theilicke? Do you consider it a possibility?

THEILICKE: We certainly hope for it, but I do not think it is possible in the near future.

QUESTION: And what about Communism? Do you see this as undergoing any real change?

THEILICKE: Yes, I think so. It is changing from within. In the Communist countries it is not so easy to dictate to the young generation. They are more educated and more mature. This is involving Communism by and large in many internal movements.

ENEMY FROM WITHIN

QUESTION: And what about the enemies of the church? Is Communism the major threat?

THEILICKE: No, I do not think so. The major threat to the church does not come from the outside, but from within. The enemies from the outside have always made the church stronger and given her greater awareness. I think the greatest enemy to the church is the tendency all too often evident to accommodate herself to the spirit of the time. The church foolishly believes that by such a process of assimilation, she will appear more lovable and popular. This is a great mistake. Instead of winning the outsider, this approach simply renders the church redundant, or, at best, simply one voice in a chorus of many voices chanting the same message.

QUESTION: On this question of accommodation, Dr Theilicke, what direction would you give to the evangelist and the Christian teacher who is seeking to make contact with the man on the street? Surely you recognise the need for a contemporary statement of the gospel.

THEILICKE: Yes. Much of my dogmatics and sermons are addressed to this problem. I

think, however, there is a widespread danger that we ought to avoid. A great deal of theological emphasis has been given to the addresses and human subjectivity. This is a mistake. We must begin with the kerygma itself. The thing of first importance is the proclamation which is centred on the Word of God which, by the Holy Spirit, discloses itself and creates its own hearers. I am not saying that existential analysis has no place. It undoubtedly does have a place. But I am saying that the error of many today is in giving such existential analysis primary or a normative place.

CHANGE MEDIUM NOT MESSAGE

QUESTION: The opposite error of appropriating the message itself would tend to be to think that faithfulness to the Word implies rigid and unchanged quotation?

THEILICKE: Yes. This too is a very great danger. We must always be faithful to the old truth. However, the old truth must be put in the linguistic medium of the contemporary age. Hence there is a transformation, but what is transformed is not the message but the medium, and as current are impressed into the service of the gospel, they must shed their ideological content. These words must undergo death and resurrection and emerge with a new sense. The present situation and its questions are to be considered but they must not become a normative principle and thereby prejudice the answers.

I am not suggesting that the only newness is one of expression. There is an authentic newness beyond that of expression. The newness that I refer to here is the actualisation in the form of the genuine representation by the creative ministry of the Spirit. The Holy Spirit brings us to faith by referring us back to the salvation event, thus orienting us to Christ. By the Holy Spirit kindling faith, we are integrated into the Divine acts and thereby achieve our new and true identity, a new and true identity which is determined by what God addresses to us.

RC AND LUTHER

QUESTION: Dr Theilicke, I would like to conclude this interview with a double-sided question. What about the Roman Catholic Church today and what about the problem of Luther, the problem of finding a gracious God? Has Rome changed and has the problem changed?

THEILICKE: The Roman Catholic church has changed. In fact since the Council of Trent there have been very many changes. Especially in the question of justification and merits. But these changes have been largely changes in details, but not in principle. You will find a great deal concerning this area in the Third Volume of my Dogmatics in English.

Now concerning Luther's problem. On the surface, the problem appears to be a different one. Luther asked, "Where can I find a gracious God?" The problem of our day is, "Where is God?" In the last resort, however, the problem is the same, but there is need for a fair amount of reinterpretation because things have changed. The first question that one must ask is "What is the meaning of good works?" Today man is the product of the structures of society. If we change the structures, we are told, then we will change man. Through technological advancement etc we will bring about the new being. This is the modern version of Luther's good works. In Luther's day it was largely individual whereas today it is collective and not so much individual. We hear today of man's self-realisation via the medium of changed structures. We have spoken already about Karl Marx and the way that his emphasis contributed to the idealisation of Christianity and I have spoken at some length in my Dogmatics of what I call Cartesian theology, where, once again, the existential structures become the normative principle. These are only modern versions of good works. There is a real need today to reinterpret justification by faith into contemporary thought forms. There is need, not for a new doctrine or justification, but for a new expression of the doctrine.

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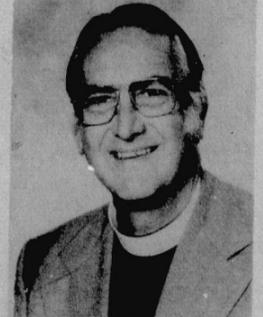
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The Bishop Speaks Out



Punk-Rock Singer, Sid Vicious, died recently as the result of a heroin overdose. Earlier, he had been charged with the knife killing of his girlfriend, Nancy, with whom he had been living.

Sid Vicious was not his real name but it was the name he adopted when he joined the British Punk-rock group of Sex Pistols and it was an apt name. "Punk-Rock" includes the most vicious actions and words of obscenity and profanity. With that history it is not being uncharitable to say that Sid Vicious was one who had totally rejected any concept of God or the possibility that God could be involved in his life.

In a BBC interview given just a few days before his death, Vicious said all he wanted out of life was fun. When asked what he was having fun, his answer and expression was one of real despair: "Are you kidding?"

Sid Vicious was a man who had fallen victim to the idea that to have fun you throw away all restrictions whether they are personal, social or religious. He thought he was finding the freedom that produced fun, instead he found a slavery that destroyed him. It is always the same when God is ignored. Human logic says to do what you like is the way you get most pleasure. The Bible does have the last word when it says that as we have been made to obey God, that real freedom will come only when we have a proper regard to God and an obedience to the directions He has given us.

Bishop Ken Short

MAINLY ABOUT PEOPLE

ADELAIDE
Rev H. A. Brown has been transferred from Millicent Baptist Church to Peterhead Baptist Church and now resides at 15 Wells Street, Birkenhead, SA 5015.
Rev W. T. Wheeler, Chaplain, has been transferred from RAAF Base, Edinburgh, SA to RAAF Base, Amberley, Qld.

MELBOURNE
Rev E. C. Christianson, transferred from incumbency St James' Kilsyth to curate in Department of Evangelism and Extension, Locum Tenens Division, from February.
Rev W. H. Graham, transferred from "On Leave" to Department of Chaplaincy — to become part-time Chaplain at Mount Royal Hospital from March 1.

Rev P. J. W. White, transferred from Diocese of Wangaratta to part-time Minister-in-Charge of St Linus' Merlynston from February 22.

Rev A. C. Crigan was appointed Area Dean of Frankston from March 1.

Rev P. T. G. Rickards, transferred from Diocese of Gippsland to Assistant Minister at St Peter's Eastern Hill from February 26.

FOR CENTRAL MISSION

The Rev Gordon Moyes has taken over Sydney's Wesley Central Mission from Dr Alan Walker who now heads up the Evangelism Department of the World Methodist Church. Moyes is an expert on church growth.



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\$66,320 Raised for Missions at Convention



Guest speaker, Mrs Lilian Tucker (left) with Misses Beth Creber (Vice-Chairman) centre, and Jean Raddon at the Stanwell Tops Christian Women's Convention, Saturday, March 10. The missionary offering taken at the Convention amounted to \$66,320. Photo: Ramon Williams

World Vision to London

The move of World Vision from Germany to London has been welcomed by leading members of the British Evangelical community.

They make it clear, however, that they hope World Vision will work alongside and in co-operation with already existing British Christian organisations such as the Evangelical Alliance.

Dr Mooneyham has stated that he has no intention of vying for what he calls a share of the world "evangelical dollar". World Vision, he says, does not want to take funds away from already existing evangelical work, but hopes to reach out to a different and perhaps secular segment of British society.

A spokesman for the Archbishop, Monsignor Anastasio Ballestrero, said: "We do not believe they are accurate enough yet."
"At present they can only fix the date of an object within a 200-year margin. That is too wide for us. It would be useless."



Dr W. Stanley Mooneyham

Turin Shroud — Tests Refused "Useless"

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New post for Dr Nineham

The Rev Dennis Nineham, Warden of Keble College, Oxford, since 1969 and one of the Church of England's leading theologians, has been appointed Professor of Theology at Bristol University. He is likely to take up his new position in the autumn.

He is the author of a commentary on St Mark's Gospel published in 1963, and more recently one of the contributors to the controversial book of essays, *The Myth of God Incarnate* (1977).

Too Late?

To go to a questionable show, flattering oneself that one is impervious to its subtle poison, is to deceive oneself. Evil lies in wait in all our hearts, needing only to be fed in order to grow fat, and using all kinds of ruses to procure its food.

If we lean too far out of a sixth-floor window, we risk falling into the street.

Similarly, however sincere people may be, they risk the most serious disasters if their consciences are not enlightened by the Church's warnings.

— Paul Tournier

South African Evangelist to St James and St John



Mr Michael Cassidy, a white South African evangelist, is coming to Melbourne in November from the 4th to 18th for a Mission to the City.
He has accepted an invitation from the Rev Alan Nichols, incumbent of St James' Old Cathedral, Melbourne — the oldest church in Victoria — and the mission will be held within the central business district.
Mr Nichols, explaining the mission, said: "I hope that it will make a significant impact on at least some city work people, and that it will help shape patterns of city evangelism and ministry for the future."

THE MYTH OF GOD TO USA

More than 400 Episcopal clergy, at the Tenth Annual Conference of the Trinity Institute in New York, Jan 31-Feb 2, heard the Rev Don Cupitt, Director of Studies in Theology and Philosophy, Emmanuel College, Cambridge, maintain that since the 19th century and the advent of critical historical research, the traditional theological formulations about the person of Jesus could no longer be maintained. He said that Jesus was not a divinity, but one who fulfilled Scripture, one who preached eschatologically, expecting the Kingdom of God, not founding a church.

The Cambridge scholar said that Jesus owed everything to God. "There is no suggestion of equality with God," he said. "Jesus is everything a creature is meant to be. Not God, but the Son of God."

Cupitt said that with the passage of centuries it is not possible to recapture the primitive faith of the people. The Christian view has been shaped by time.

"I wish to reverse neo-orthodoxy," he said. "It regards the historical Jesus as obsolete. That is an indefensible position. I speak of Jesus as Lord, Messiah and Son of God and, in union with the Church, I pray through Jesus Christ the Lord. But I do not accept him as co-equal."

"NOTHING LEFT"

Rt Rev Michael Marshall, Bishop of Woolwich, deplored what he considered a misuse of the word "myth" by those who wrote essays in *The Myth of God Incarnate*, including Mr Cupitt.

"I doubt if one is left with anything that is Christian at all," he said, if these views are held up. He wondered if they had ever prepared people for confirmation, if they had preached and worked with working class people as those who make up the membership in his diocese.

He said that the New Testament passages were not myth. The divinity of Christ is uncomfortable to Jew and Greek.

Bishop Marshall said that it is no good news for him to believe that once upon a time there lived the best man ever. "The world does not need another good example."

THEILICKE ON PHANTOM OF MEANINGLESS

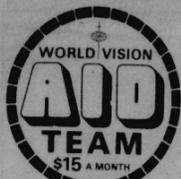
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University Student bodies. He also addressed the students and staff of Moore College on the theme "Progress devours her Children".

He has been named one of the ten leading citizens of his country by the Government of the West German Republic. He is known to the Christian public by his numerous books of sermons and to the theological world for his extensive work on Christian Ethics and evangelical theology.

Dr Theilicke gave an interview to the Church Record on his life and life's issues which is on page 3.

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CRIMINALIZE THE CITIES

GOD IS AND SO ARE WE



Counselling one of eight hundred and sixty enquirers at the Leighton Ford Adelaide Reachout Crusade on March 12-16.

14 Months Work Pays Off Ford Speaks to the "ME" Generation

"God is going to keep reaching out — and so are we. This is not the end of Reachout, it is only the beginning", said Leighton Ford at the final meeting of the Adelaide Crusade.

The Leighton Ford Adelaide Reachout Crusade held recently has given hundreds of people a new beginning.

The Crusade took place at the Wayville Showgrounds, just outside the city, provided

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EDITORIAL

That his job should be his god should not surprise us with the non-Christian man who is convinced that he is on his own in the world for there is no God. His life will be exactly what he makes.

The job god is able to provide secular man with the abundance of the things he possesses which make up the totality of what he is, even though Jesus affirmed the exact opposite when he said that a man's life does not consist in the abundance of the things he possesses.

This god calls on its devotees to place loyalty to it ahead of all other commitments, and in return for total commitment, it will provide not only the super-abundance of goods and services, but also the praise, growth in self-esteem and the good feeling that success in the job is simply an indicator of a successful man. The job god is a great ego booster, at least initially for those on the way up.

Recent books, such as "Corporate Wives — Corporate Casualties", should alert secular man, that

a venue for the 39,500 people who came to hear Dr Ford's message. Some 860 people came forward as enquirers, at least 60 percent of these making a first response.

The Crusade marked the culmination of Adelaide Reachout, a 14 month process of Evangelism taking place in local churches of many denominations. Thousands of people discovered how to set goals for their congregations, studied different aspects of Christian living, and learned how to share their faith with others. A major visitation project saw some 150,000 homes receiving a personal invitation to attend the Crusade.

Country people also took part in the Reachout process through regional classes. They were able to hear Crusade meetings through landlines to country centres.

The Crusade had a confident beginning when Leighton Ford's team received an airport welcome by some 300 people, many of them young people with banners.

Youth continued to receive an emphasis, and three evenings gave them a particular focus. Dr Ford spoke of some of the concerns of young people — identity, commitment, and finding someone to trust.

The world had answers to these questions, he said. This was the "me" generation, when we were urged to find ourselves, be ourselves and seek happiness for ourselves. However, the real answer was to discover Jesus Christ as a friend and Lord.

He is to use his gifts and services for the purpose of serving other's interests and not his own.

However the conflict for the Christian man is that his approach is different from that generally accepted in the world.

For him the aim to achieve and progress will never be

THINK AGAIN, MR WRAN!

BIBLE SOCIETY LECTURE BY JOHN STOTT

One of the world's leading evangelicals, the Reverend Dr John Stott, will deliver this year's Olivier Beguin Memorial Lecture for the Bible Society in Australia.

He will speak on the theme "The authority and relevance of the Bible in the modern world". The lecture will be given in Perth on April 18, in Melbourne on April 27 and in Canberra on May 1.

John Stott is Rector Emeritus of All Soul's, Langham Place, London, a church with which he has been associated for more than 30 years. His ministry, however, has stretched out round the world through involvement with university missions and seminars for pastors and students in the Third World. He has written about 20 books.

Bishop A. J. Dain of Sydney said recently, "Dr John Stott's worldwide ministry of writing and Bible teaching has brought blessing to countless Christians. His visits to this country have always been marked by great blessing."

His preaching demonstrates a powerful, uncompromising concern for

• To page 2



Rev John Stott

The experience of San Francisco ought to make the legislators of NSW wary of rushing into changes to decriminalize certain activities or victimless crimes. Said the District Attorney of San Francisco, Joseph Freitas, after the experiment, "We've always been a liberal and progressive city, but in terms of law enforcement I guess it doesn't work too well."

He was commenting on the startling effects quickly noticed in that city with the legalisation of prostitution or other similar activities. Because that city became known as a "soft" place, it attracted a greater criminal element and resulted in an increase in crimes of violence of 25 percent, as against other American cities of similar size which in the same period saw a slight decline in such crimes.

The Premier of New South Wales has announced that he proposes to repeal sections of the Summary Offences Act of 1970 relating to prostitution and to review the Act in general.

The act at present controls street prostitution, and if repealed would in effect legalise soliciting and allow prostitutes to openly solicit anyone, anywhere. It was such a seemingly harmless move as this which caused the doors to open wide to an increased criminal element in San Francisco.

In spite of these facts being placed before the present government of NSW it is understood that they are intending to review the legislation this year.

As in the case of the legalising of all pornography, the present Government and the Opposition admitted that they went too far, and were forced to introduce supplementary legislation when it was seen how the pornography business went, even exploiting children. In the intervening period children were used, as well as abused.

Not only have Christians voiced their concern over the Wran Government's proposal, but the Bulletin has called the proposal "both irresponsible and dangerous if we study the experience of other cities



Neville Wran

which have made similar foolish mistakes".

Once soliciting is no longer a crime, it is difficult to argue that the living off the proceeds of prostitution is a criminal offence, or that massage parlours' sauna bath facilities should not be used for soliciting.

Neither the Government nor the people of NSW wish to see their cities experience an increase in crimes of violence. The extent of organised crime in NSW remains in spite of the Government's promises to stamp it out.

Any moves, however libertarian or generous in the direction of those caught up in the despised occupation of prostitution, will only be interpreted by the criminal element both here and overseas, that the present government has become "soft" and that Sydney and large provincial cities in NSW are now easy targets for their activities.

Think again, Mr Wran! Once the doors are open, they are impossible to shut, not because you cannot again proscribe soliciting, but because of the additional scourge of the opening of the door brings.

THE JOB GOD

at the expense of his wife, children and fellow Christians, who are all part of relationships he cannot dismiss, even temporarily.

His conflict is that the commercial world asks not that he ignore his relationships, but rather that he suspend them for long or short periods in the interest of achieving and providing them with even better things in the days to come.

The Christian person must make conscious and continual efforts to guard against such pressures, whether they come in the form of temptations to covetousness or as opportunities to progress at the expense of relationships. Christians are not exempt from falling into temptations, as many Christian ministers can verify, and as we ourselves know in our own hearts. What is needed is an ongoing reminder that our boss is in heaven, and it will matter supremely that we have His "well done, good and faithful servant", rather than the fleeting approval of others.

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