



# 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 Fellowship, 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."

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### MELBOURNE

Ordained in St Paul's Cathedral, Melbourne, on February 18 were:

Priested: 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.

Deaconed: Mr C. Butler — Part-time Christ Church South Yarra and Melbourne Girls' Grammar School, Mr J. Davis — St John's Toorak, Mr D. Edmonds — St Stephen's Mount Waverley, Mr M. Freeman — Part-time St Mark's Sunshine, Mr T. Gibson — St Paul's Frankston, Mr M. Goodluck — St Mary's Caulfield, Mr C. Leadbeater — Mr Andrew's Glen Waverley, Mr M. O'Donovan — St John's Bentleigh, Mr R. Smith — Diocese of Bendigo.

### NEWCASTLE

Mr J. Woods, Diocesan Registrar, North 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 Scone.

Rev W. Redden who was

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 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

Director of Social Work is now Rector, Kotara South.

After ordination, Mr D. Stevens will go to Toronto as Deacon Assistant and Mr R. Martin will go to Singleton as Deacon Assistant.

Rev C. Ford, Rector of Dungog will also be responsible for the parish of Stroud.

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## 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 active in the recording area as well.

He 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 Druit.

This action follows a motion moved by the Rev Alan Whitam, 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 Druit, 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 deputations 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.

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# 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 availeth 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

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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 goodwill, 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 became Assistant Chaplain General in 1945.



The late Bishop Hulme-Moir

"After the War, he became Rector of the important north side parish of St Clement Mosman, and in 1952 he moved to the parish of St Andrew Summer Hill where he had served as a curate.

"In each case, he had a large church, able to seat six or eight hundred people, and he strove to ensure that every pew was full. Archbishop Mowll made him an Archdeacon in 1947.

### BISHOP OF NELSON

"In 1954 he was elected as Bishop of Nelson. This launched him on an energetic ministry that took him to every corner of New Zealand.

"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 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.

## 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.

# 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. Some 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 servus. 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.



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

QUESTION: What about the university?

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## THE NEW COMMODORE



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## "STOP POLITICS, START THEOLOGY"

### CATHOLIC/EVANGELICAL PLEA FOR SERIES III

Two Church of England clergymen, the Rev R. T. Beckwith, Warden of Latimer House, Oxford, and the Rev B. D. F. T. Brindley, a Member of General Synod for the Oxford Diocese, have presented a joint submission to the Revision Committee of General Synod expressing their concern "that Series 3 communion service is unsatisfactory, indeed unusable without unauthorised changes".

Mr Beckwith and Mr Brindley see themselves as "uncompromising representatives of evangelical and catholic schools of thought", united in their distaste for "the Liturgical commission's declared policy of deliberate doctrinal ambiguity". They are calling on "evangelicals and catholics to get together, start talking theology instead of politics, and thrash out the doctrinal basis for a mutually acceptable new service".

Brindley says, "We believe this is possible, but only if the divergences of doctrine are kept within strict limits. These limits must be the ones imposed by the Christian revelation itself. The evangelicals present, when the catholic eucharistic prayer is used, must be able to say, 'This is a defensible interpretation and expression of the Christian revelation', and vice versa".

ture and of our complete dependence on God's grace in Christ for justification — truths to which our historic formularies bear witness.

#### APPLYING THE PRINCIPLES

Then follow five subjects to which the two have applied their principles. (i) Their prayers set out different beliefs on the relationship between the consecrated bread and wine, and the reception of Christ's body and blood, which they regard as consistent with Scripture; (ii) they believe "the use of language of offering with regard to eucharistic bread and wine" has come down "from the early Fathers" and so "with safeguards" is acceptable; (iii) any idea of a repetition of Christ's sacrifice is expressly repudiated in their proposals; (iv) concerning true reception of Christ's body they repudiate transubstantiation, consubstantiation and "bare memorialism". They quote Richard Hooker approvingly in an agnostic attitude to the question, "How is Christ received?"; (v) they give passing approval for 1549, the "Interim Rite", Sarum and Eastern sources, but recognise and accept the 1662 Prayer Book as normative. They then offer two prayers: one from the Anglo-Catholic, the Rev B. D. F. T. Brindley; and the other from the Rev R. T. Beckwith.

English Churchman

#### DEFENSIBLE INTERPRETATION

#### 4 APPROACHES TO CONTROVERSY

In their joint submission they say four different methods of coping with doctrinal controversies have been used over the last one hundred years. Mr Brindley and Mr Beckwith have worked together and come to a decision to try to secure the authorisation of alternatives. They find episcopal encouragement for this approach in a question recently posed by the Anglo-Catholic Bishop of Chichester, the Right Rev E. Kemp, who asked, "Can evangelicals and catholics agree on two canons which would have different emphases in eucharistic doctrine, so that one would sufficiently satisfy evangelically and the other sufficiently satisfy catholics; but that both evangelicals and catholics would feel able to use each on occasion without intolerable strain on conscience?"

Mr Beckwith and Mr

## SIMPLIFIED GREEK FOR SOUTH PACIFIC

Thanks to Heather Edgar, formerly a lecturer in Greek at the Suva Theological College and the Patterson Theological College in Honiara, together with the combined efforts of the South Pacific Anglican Council and SPCK (Australia), students now have a new simplified Greek Grammar.

"A Simplified Greek Grammar" is designed primarily for Pacific Islands students for whom English is a second language. However, it is anticipated that it will also meet the need of students in Australia who wish to obtain a basic knowledge of the language.

No startling revolutionary method of teaching is used. However, the students are able to learn with ease as the pace is leisurely and there is only one new idea to a chapter. The vocabularies are very short, with not more than six words to a lesson.

It is written in simple

English and in addition there is a small word-list included at the back of the book with the meaning of each word next to it, as well as the usual Eg-Gk and Gk-Eg vocab.

Examples are included to make the points clear, and illustrations, some of which have been drawn by students from various islands in the South Pacific have been included. Answers are at the back of the book enabling the student to work at his own pace without necessarily needing help from a teacher.

From the second chapter onwards, the student is introduced to the Greek New

Testament from which about 70 short extracts are quoted or used.

Miss Edgar believes it will be particularly helpful for students to use during the year before they enter theological college, or during the early part of their course.

The Revd Fred Bedbrook, Secretary of SPCK (Australia) believes this to have been one of the most exciting projects ever undertaken by SPCK in Australia, because it is a realistic way of helping developing churches. Interest both from the Pacific churches and the churches in Africa has been keen.

From the second chapter onwards, the student is introduced to the Greek New

## CLANDESTINE POLISH RC PAPER

KESTON COLLEGE REPORTS

The fifth issue of *Spotkania* (Encounters), which has reached Keston College, inaugurates the second successful year of clandestine publishing by young Polish Catholics in Lublin. The editors continue to maintain the balance between their own comments and official statements of the hierarchy.

Members of the church's hierarchy have given the movement tacit support and a number of prominent intellectuals have become contributors to the journal. Among them are the renowned Professor of Philosophy, Fr Tischner, and the writer Bogdan Madej whose contributions appeared in earlier issues. Bishop Ignacy Tokarczuk has agreed to have his lectures published in this issue which is being reprinted in the West.

Bishop Tokarczuk shows the perspectives that are open to the church in the world where materialistic positivism and Marxist ideology have failed to solve mounting ecological and political problems. Henryk Szarejko's article, taken from *Oaza* (Oasis), a new publication of the young people's religious revival movement begun in 1963, highlights the solidarity and non-violent resistance to obstacles and hatred

encountered in organising summer camp retreats which he feels strengthens the faith of the participants and is a sure way of winning their allegiance to the faith in the future.

This issue of *Spotkania* contributes to the ongoing discussion of problems in the normalisation of Church-State relations in an article by Jerzy Turowicz, Editor-In-Chief of the prominent Catholic weekly *Tygodnik Powszechny*. His article takes up a discussion with Mieczyslaw Rakowski who wrote a series of articles on the new policy of greater co-operation and dialogue with the church for the Party weekly *Polityka*.

Originally intended for publication in his own paper but prevented by Government censorship, Turowicz weighs his words rather more carefully than if they had been written for *Spotkania*. He shows that what really stands in the way of Church-State co-operation is the State's conception of the moral and political unity of Polish people.

The Church is not indifferent to whether people live in peace and freedom and under just government. But it is a misconception to regard this concern as meddling in politics, since these are universal values which the Church must uphold vis-a-vis any Government.

## Evangelical Teacher to Butare



Miss Linda L. Kerr, Wheaton Ill, who is a residence director at Wheaton College, where she held an MA in theological studies, is commissioned as a teacher at the Theological College of Butare, in Rwanda, by the Rt Rev John M. Allin, Presiding Bishop of the Episcopal Church. She will serve for three and a half years under the Church's Volunteers for Mission Programme. This programme requires her to raise her own support. The theological college, which trains for the Anglican, Presbyterian, Baptist and Methodist Churches, has been established for eight years.

## FEES TO WCC VICTIMS

To express its dissatisfaction with WCC support of terrorists groups, the Presbyterian Church of Southern Africa has decided to retain its membership but to use its membership fees to help "WCC victims".

The Assembly which met in Pretoria first decided not to express its disapproval of WCC support of groups using violent means to bring about needed changes by terminating its membership. The Assembly instead adopted a resolution to express its disapproval of such grants by the WCC.

The church urged the World Council to "show its compassion, true Christian intent and witness by making appropriate financial contributions to those innocent people in Rhodesia who have grievously suffered in the war in that country."

The Assembly furthermore decided to send its membership fees to the presbyteries of Matabeleland and Mashonaland for the relief of war victims there.

RES

## CHRISTIAN SCHOOLS DESEGREGATE IN SA

Under pressure from Anglican, Roman Catholic and Methodist Churches, the South African government is continuing to allow previously all-white private church schools to admit more and more black pupils. Desegregation began quietly in some of South Africa's white Roman Catholic schools in March, 1976.

The one notable exception to the desegregation movement is the Afrikaans Dutch Reformed Church which remains a bulwark of the all-white government's racial policies. Leaders of the 1.7 million-member Anglican Church have announced plans to integrate their 20 schools.

The government had threatened to "derecognise" any church schools that took in blacks and consequently to close them down. In 1977 more black pupils than ever were enrolled in church-run schools and the government has not closed them down.

## DUTCH REFORM — NO "UMBRELLA SYNOD" IN SOUTH AFRICA

With an overwhelming majority the quadrennial Synod of the white Dutch Reformed Church (NGK) held in Bloemfontein, South Africa, rejected the move to bring the white mother church and the three coloured "daughter" churches under one "umbrella synod".

This decision was taken in the face of resolutions favouring greater unity taken earlier by the three non-white DR churches: the Dutch Reformed Mission Church (coloured), the Dutch Reformed Church in Africa (black), and the Reformed Church in Africa (Indian).

The decision by the white Dutch Reformed Church not to align more closely with its black, coloured and Indian churches has met with sharp negative reactions. The Rev Sam Buti, clerk of the (black) DR Church in Africa, said that this rejection will result in the three churches uniting on their own.

The Rev D. P. Botha, moderator of the Dutch Reformed Mission Church, said that this decision was "a deep disappointment". The Rev Edward Manikkam, chairman of the Synodical Committee of the Reformed Church (Indian), felt "utterly disappointed". Many felt the only grounds for rejecting the umbrella synod were sociological and church political, not theological or confessional.

Professor Johan Heyns, of the University of Pretoria, said he was very disappointed with the outcome. But, now

#### PLEASE SUPPORT OUR ADVERTISERS

## Bible reading and resources co-ordinator

Scripture Union is looking for someone to encourage and motivate people to read the Bible.

To promote the use of its Bible reading resource materials, and to make Scripture Union more effective in its ministries to churches, youth organisations and society at large.

The ideal person will be a committed Christian, who can show evidence of a deep concern toward the importance of Bible reading.

We seek someone with knowledge of marketing, sales and with good public relations ability. In the first instance, applications in writing, setting out details of experience and work history, should be made to the General Secretary, Scripture Union, 129 York Street, Sydney, NSW, 2000. Phone 290 1944.

## SIMPLICITY — KEY TO CHRISTIAN LIFESTYLE

Enjoyment, caring and simplicity are three key characteristics of a Christian lifestyle, according to the Rev Martin Chittleborough, Secretary for the Australian Council of Churches Division of World Christian Action.

"Enjoyment comes from the knowledge of God and his presence and grace in a Christian life; a Christian cares for others because he knows that God loves him; and the simplicity which lies at the heart of Christianity does not deny the enjoyment of good food and drink and pleasant company, but it is not ruled by these things," Mr Chittleborough told the recent Tasmanian Council of Churches conference on the theme "Christians in the Lucky Country".

Each year the TCC holds a Statewide conference and this year's conference held in Hobart on February 9-11, attracted some 150 participants.

Whilst Mr Chittleborough emphasised simplicity as a basic element for a Christian lifestyle, he was quick to point out that "a simple lifestyle must not be confused with a harsh, stern or stringently moral one."

"The life of disciplined simplicity is a life of freedom and enjoyment, in which a person is enabled to become more sensitive and alert to the claims of God and neighbour upon his time, wealth and talents, and in so doing, discover anew what it is to be truly human," he explained.

#### BREAD INTO STONES

In the introduction to his address, Mr Chittleborough reflected on his 10 years' experience in Papua New Guinea as a missionary with

the Australian Board of Missions. He spoke of the simple living conditions in the PNG village and commented on his family's bread-making ability. "For a while, we had a reputation as miracle workers, able to turn bread into stones," he explained.

Mr Chittleborough also suggested four elements from the Gospel relevant to a Christian Lifestyle.

Firstly there is Christian Hope, which "makes it possible for us to go beyond the present reality and anticipate future reality as well as creating the fresh awareness of the reality attested by faith."

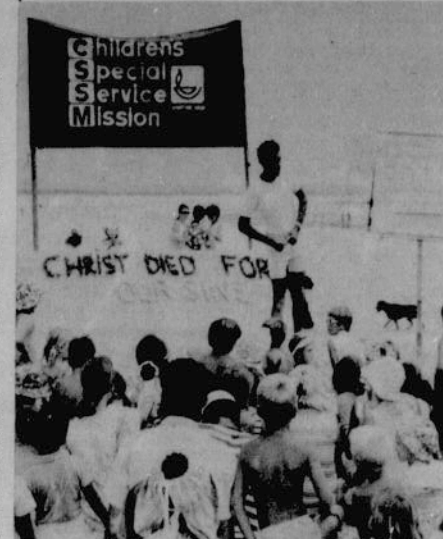
"I cannot advocate change of economic, trade, political and church structures unless I have in me the hope of a new world and a renewed creation, unless I believe that God's purpose for His creation is good, that His saving will is ever and always extended and renewed for the whole of humanity and the whole world," he explained.

#### WORTHWHILE TREASURES

A second key element is that Jesus liberates. "The Good News of Christianity is that Jesus rose from the dead and has given us hope that we also might arise. He liberates us from the fear and power of death and sin," explained Mr Chittleborough.

"He frees us from the domination of Mammon to the more worthwhile treasures of Heaven. Conversion frees us from the

## 53 TEAMS 2100 WORKERS



In NSW alone, from Brunswick Heads in the north to Eden in the south, from Deniliquin on the Murray to Gunnedah in the west, CSSM's 53 teams spread in the summer on its annual missions. Contacts with whole families and not only children was the major encouragement this year.

domination of consumerism and the ideology of growth. It emphasises that spiritual values are more important than the material," he continued.

Thirdly, God is the Lord of Creation and the Lord of history. "It is God's world and we are His stewards and caretakers. So a Christian ought to be concerned with the environment, with the minerals in the earth, and in a proper use of its resources," said Mr Chittleborough.

Fourthly, as Jesus died for the whole world "Christians ought to have a global view of themselves," he commented.

## 153 released for Church planting

SIM-related churches in Nigeria, the Evangelical Churches of West Africa (ECWA), are demonstrating their practical concern for evangelism by sending out 53 of this year's graduates of ECWA Bible schools for one year in intensive church-planting and Bible teaching ministries.

ECWA has also made an appeal for 100 of its churches to release their pastors for one year for similar ministries among the Maguzawa people of northern Nigeria, where the number of new believers jumped from 700 to over 1300 in just a few months last year. The Evangelical Missionary Society, ECWA's missionary arm, had planned 17 short-term Bible schools for the Maguzawas this year, but is expanding its programme because of the response.

ECWA churches are seeking to co-operate as fully as possible with the goal established by the Nigeria-wide Congress on Evangelisation held at Ife last August, whose aim is to present the gospel in a meaningful fashion to every Nigerian before the end of 1980.

ECWA churches now number about 1400 congregations.

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## You Walk Against Want



Construction of an irrigation channel, Hamipura, India, a project sponsored by Lismore and CSIRO groups, CAA.

Sunday, April 1, is Community Aid Abroad's "Walk Against Want". The money that you raise through your sponsors will support the following projects plus many more.

In Deorukh, Western India Matru Mandir home for orphan and destitute children would like to give 50 boys initially, trade training and then provide them with employment opportunities on a production unit. CAA has been approached for financial assistance with the technical equipment.

Eritrea is a tiny country sandwiched between Ethiopia and the Red Sea. Ethiopia has annexed this country against a UN resolution which set it up as a separate Federation. At Zero, in northern Eritrea, a school for orphans, refugee children and the children of fighters has been established. The children live in tents and dormitories built into the mountains.

For sponsorship cards and more information, phone 235 7602.

#### WANTED — ANSWERING/SECRETARIAL SERVICE

Christian Businessman currently based in Melbourne is extending operations to Sydney and requires an Answering/Secretarial Service. Would like to hear from any committed Christian who operates a business in this field. Must be a professional office with a city or near city address. Please write to:

#### THE PRINCIPAL

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WANTED — ANSWERING/SECRETARIAL SERVICE

#### HOUSEKEEPER URGENTLY REQUIRED

Christian lady to care for two teenage boys and one four-year-old girl, each weekday afternoon, mid-day to 6 pm. Some ironing and general housework. Car available for use. Licence essential. St Ives area.

PHONE: 448 4382

## DUTCH REFORMED CHURCH BREAKS WITH SISTER CHURCH

The reasons given were the serious doctrinal aberrations in the Dutch churches as well as their continued support of terrorist groups.

#### PLEASE SUPPORT OUR ADVERTISERS

## ACCOUNTANT

Required for a large merchandising company with headquarters in Port Moresby, PNG. Preferably qualified and experienced in management accounting and budgeting. The company is associated with a protestant inter-denominational mission and devotes its profits to welfare and training nationals. The position calls for Christian commitment and participation in the commercial training programme.

Applications to:

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ASIA PACIFIC CHRISTIAN MISSION  
345 Bell Street, Preston, Vic, 3072  
Phone: (03) 480 4722

## DEPUTY MATRON

HAMMONDVILLE HOMES FOR SENIOR CITIZENS  
Judd Avenue, Hammondville, NSW, 2170

Applications are invited for the above position from dedicated Christians who will preferably have had previous administrative experience.

The Homes are situated in large, landscaped grounds, approximately 21 miles from Sydney and 2½ miles from Liverpool.

The village consists of a 150-bed nursing home, hostel accommodation for 93 and self-care units and cottages for a further 57 residents.

A modern, self-contained unit for a single person or a two or three bedroom flat for a married applicant is available. Conditions include Public Hospital Award salaries and superannuation after qualifying period. Applications, together with copies of recent references, should be forwarded to, or enquiries made from, the undersigned.

H. J. BROOME, Executive Officer  
(Phone: 602 8422)

## UNDERGROUND EVANGELISM is seeking an OFFICE MANAGER

Who:  
is a Committed Christian,  
has some experience in staff oversight, office administration, mailing and Computer procedures  
Contact: Rev D. M. Kimpton, Australian Director  
Phone 709 5442 Day Time

## ASSISTANT MANAGER Vision Valley Arcadia

An active, committed Christian is being sought to take up the residential, Assistant Manager's position at Vision Valley, Arcadia — the Wesley Central Mission's Christian Conference Centre.

The position is a full-time one, involving liaising with residential groups and supervision of the maintenance programme.

The Assistant Manager needs to be someone who can relate easily with a wide range of people and have experience in property management. Ability as a "handyman" or background in a trade would be an advantage.

We would expect that the Assistant Manager and his family would be a part of the family of the Wesley Central Mission and become identified with the purposes of Vision Valley.

Accommodation is provided, and a flexible approach is taken to time off. Salary is negotiated.

We would expect the successful applicant to take up the appointment in April.

Apply in writing to: Rev Colin Wood, Director of Community Services, Wesley Central Mission, 210 Pitt Street, Sydney, 2000. Phone: 61 8741.



## 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 two 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 AAPB

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 we affirm the AAPB is for use together with the BCP 1662, and is "supplementary to the Book of Common Prayer", as Mr Thomas has quoted us 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 AAPB 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

## 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 capitalist 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 ideologicalisation of Christianity.

The student revolution was another consequence of the teaching of Marx and the ideologicalisation 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.

By 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?

THIELICKE: 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?

THIELICKE: 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?

THIELICKE: 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.

THIELICKE: 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 then be to think that faithfulness to the Word implies rigid and unchanged quotation?

THIELICKE: 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?

THIELICKE: 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.

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

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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 AAPB 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

mother, 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 marvellous 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, relational 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 never be guilty of treating an old person as less a person, of bullying him as if he is merely a nuisance, an obnoxious child. However unreasonable 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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## THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS 1980

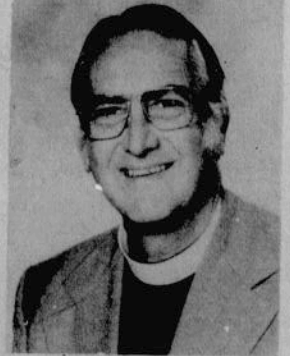
An examination for the award of entrance scholarships will be held on Saturday, 23rd June, 1979. Candidates must be under 14 years of age on 1st February, 1980.

**VIOLET MACANSH SCHOLARSHIP**  
Covering free tuition, a grant of \$150 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$90 per annum. In the case of boarders, a reduction may also be made in boarding fees.

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**MACARTHUR SCHOLARSHIP** — for boarders (\$120 per annum)  
**OLD BOYS' UNION BURSARY** For sons of Old Boys — for boarders \$1000 per annum — for day boys (\$500 per annum)

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.

## 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?"

Bishop Ken Short

## CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 15c per word with a minimum charge of \$2.25

## Interstate Services

PERTH: St Alban's, 423 Beaufort Street, 9.30 am. Rector: Rev Ken McIntyre. All welcome.

COORPAROO: St Stephen's, Brisbane, Cir Cavendish and Chatsworth Roads, Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

## For Sale

POLISHED OAK altar table 5' x 3' x 2' deep, and two communion rails 4' each. Good condition. Enquiries PO Box 86, Warialda, NSW. Telephone: Warialda 1.

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ACCOUNTANT: Is there a committed Christian with accounting skills, willing to devote one or two days per month, in an honorary capacity, to a non-profit film library serving churches? Your talent could be used at times convenient to yourself. Please contact: Roy Ashlin, Fact and Faith Films, Sydney, Phone: 290 1500.

## Miscellaneous

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## 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

## Turin Shroud — Tests Refused "Useless"

The Archbishop of Turin has rejected offers by two American laboratories to carry out the most advanced tests yet on the Holy Shroud, said to be Christ's burial shroud, to establish its authenticity.

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

## 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?

• From page 1

was extremely gratified for the support given by the Sydney Diocese and the Christian Medical Fellowship for the Lusher motion.

"Even though the status quo is still preserved in the Australian States, this debate was only the beginning of the battle against the multi-million dollar abortion industry flourishing in the States which rip off the taxpayers' money."

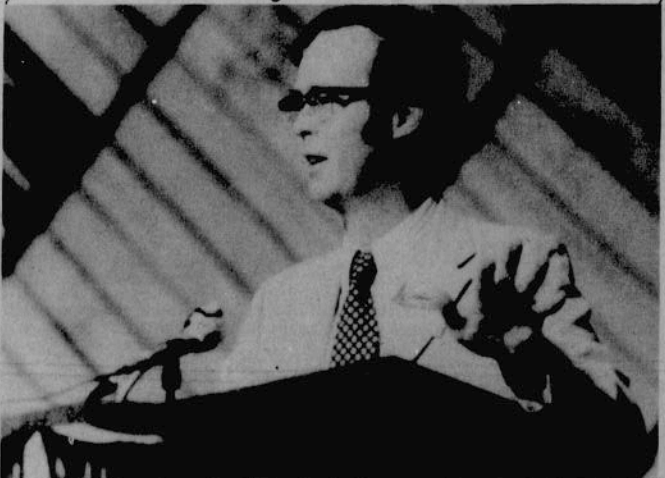
To go to a questionable show, flattering oneself that one is impervious to its subtle poison, is to deceive oneself. Evil lies in wait in all our hearts, needing only to be fed in order to grow fat, and using all kinds of ruses to procure its food.

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

• From page 1

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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## 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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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.

## THINK AGAIN, MR WRAN!

## BIBLE SOCIETY LECTURE BY JOHN STOTT

One of the world's leading evangelists, 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 something of a concern 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 the opening of the door brings.

## 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 superabundance 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

the job god is a hard task master, and if in the end he does not terminate his devotee's life before retirement, he can make very costly demands on a man's marriage and his family.

The Christian man knows that for him it is different. His job is important, not simply a means of livelihood for himself and his family. He is at work in God's world for the commercial, as the agricultural world, belongs to God. In fact the latter is simply dealing with the primary world of agriculture, minerals, etc, at a later stage.

He is not only at work in God's world, but he is also using the God-given gifts to accomplish this work. He, as a disciple of Jesus, has a clear mandate as to how he is to work. 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

## 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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