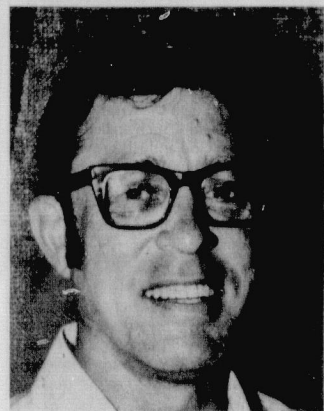


## Experienced youth evangelists for "World Missions in the Eighties"



Dr. David M. Howard

Two men, well versed in the youth scene, will be the two main speakers at the "WORLD MISSIONS IN THE EIGHTIES" Missionary Conference, planned for the October Holiday Weekend at Katoomba. They are Dr. David M. Howard and Rev. W. K. (Sam) Kasonso.

Dr. Howard comes with a background of leadership positions around the world. As from March 1st, 1982 he is the General Secretary of the WORLD EVANGELICAL FELLOWSHIP.

Author of six books, he has also written many articles for evangelical magazines in the U.S.A.

His acceptability by young people, and his concern for them, equip him as a man worthy of attention and acknowledgement.

Rev. Sam Kasonso was converted at the Mutanda Mission Primary School (AFRICA



Rev. W. K. (Sam) Kasonso

EVANGELICAL FELLOWSHIP), Zambia. In 1962 he attended the Ontario Bible College, Toronto, Canada.

Mr. Kasonso headed up the evangelistic programme in Zambia known as "NEW LIFE FOR ALL", 1969-1970. In 1976 he was elected as the first full-time General Secretary of the "EVANGELICAL CHURCH IN ZAMBIA", which is his present position.

With two such men as speakers, those who can come to the Katoomba Convention Centre, in the Blue Mountains, West of Sydney, are due for a "spiritual feast".

The aim of the week-end is to "Inspire, inform and involve Australians in World Missions". The Missionary Convention is organized by the Katoomba Christian Convention and the Evangelical Missionary Alliance (NSW).

## AFES National Day of Prayer

Students, graduates and friends of AFES will be meeting all over Australia on 11 September, 1982 for a day of Prayer.

This is AFES's fourth day of Prayer since April 1981. They were implemented to encourage prayer, national unity and fellowship within the widespread organisation.

An audiovisual and discussion paper will form the basis of prayer sessions. The focus will be prayer and praise for national and international evangelical mission fields — whether they be a campus, state or nation.

Various venues are organised within local Areas. Contact people are

Perth: Jenny Maydwell (09) 387 6394 or 271 0066

Adelaide: Grant Thorpe (08) 270 3875

Tasmania: Peter Swift (002) 28 6686

Melbourne: Blenda Trist (03) 49 1337

Canberra: Linda Hope (062) 54 8305 or

Robert Maidment (063) 42 3048

Sydney: Robert McGregor (02) 84 2767

Brisbane: Phillip Vonthien (07) 59 5267

Townsville: Dr. Laura Ward

(077) 71 5462

Rockhampton: Barton Carseldine

(079) 28 5700

AFES invites fellow Christians to attend a venue and join with us in prayer. It will be an occasion to find out the prayer and praise points of Christians on our campuses, in our states and nation as well as those of our brothers and sisters overseas. Local prayer points will also be covered.

Churches and Christian groups are encouraged to invite local affiliate speakers, and/or make use of the audiovisual. Will you join with us?

Further information available from Christian Avert (02) 887 3680, National Prayer Secretary or contact person in your Area.

## Australian clergyman visits home, as seminar speaker



The Rev. Michael Youssef, Executive Vice-President of Haggai Institute, and formerly the assistant minister at St. Phillip, Caringbah (N.S.W.), will return to Australia, to speak at seminars in Sydney, Melbourne, Brisbane and Adelaide. The seminars will be sponsored by Haggai Institute — Australia.

A graduate of Moore College, Mr. Youssef recently completed his studies, for a Ph.D. degree, at Emory University in Atlanta, Georgia, U.S.A. The American office of Haggai Institute is also located in Atlanta. Mr. Youssef's research was centred around social movements and the resurgence of Islam today.

In the seminars, which will be held by personal invitation only, Mr. Youssef will be speaking about "The inherent motivation for the use of petro-dollars in the spread of Islam". He will also propose a Christian response to the resurgence of Islam.

Dr. John Haggai, founder and President of H.I., will be bringing the challenge of world evangelization and some inspiring news, regarding how H.I. is meeting that challenge in the Third World.

The Youssef family will return home on the last leg of an extensive journey, through the Middle East and the Far East, where Mr. Youssef has been consulting with Christian and political leaders.

"I am crushing into my schedule as a matter of priority... accepting the invitation from Moore College's Principle, Dr. Knox, to give seven lectures at my beloved alma mater," Mr. Youssef said.

Bishop Morrison preached the sermon and in a touching act symbolising the new and growing links between Mr. Good and the Diocese of Chile, presented Mr. Good with a copy of the Chilean Prayer Book, concluding such presentation with a typical Chilean embrace. Mr. and Mrs. Good and their youngest daughter, Ingrid, depart for Chile on 24th August.

Bishop Morrison's Australasian visit will take him thousands of miles through eight Australian and six New Zealand Dioceses. His visit is being sponsored by the South American Missionary Society Australasian Association.



Bishop Morrison emphasised sacrifice and service in mission.

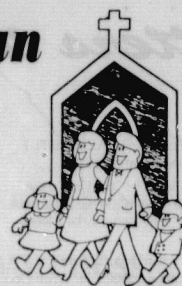
The following week he addressed four regional rallies, a clergy and wives luncheon and the students of Moore College, amongst other commitments.

Perhaps the most outstanding occasion in which he played a leading role was the ordination as deacon of Mr. Edward Good in the Parish Church of Christ Church, Springwood, where Mr. Good has been a Warden and Lay Reader.

The Archbishop of Sydney, the Most Rev. Donald Robinson, ordained Mr. Good under letters decessary from the Rt. Rev. Colin Bazley, Bishop of Chile.

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## The Australian



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## 2 weeks of intense evangelism in Zimbabwe

The final Crusade meeting, which drew nearly 10,000 to the vast soccer stadium the last Sunday in July, was the closing event in an intense two weeks of evangelism in Mutare, formerly Umtali, a picturesque town in Zimbabwe's north eastern highlands.

This report shows that the gospel is active in a country better known for "bad news".



Mr. Michael Cassidy, Team of African Enterprise South Africa.

At the close of the meeting, hundreds responded to the invitation, bringing to more than 5,000 those who had signified their desire to commit their lives to Christ since the campaign began on July 11.

"The interesting thing is that even though a team of dedicated evangelists spoke dozens of times in two weeks, their efforts were incidental to something far greater. You see, God has for many years preparing Mutare for himself. He has now moved to claim it," said Dean John Knight of St. John's Anglican Cathedral in Mutare.

Dean Knight, a key organiser and promoter of the campaign, elaborated. "Months ago when AE began to court the local clergy to gain support for their 'Mutare for Jesus' campaign, I was sceptical. I've never been much for mass evangelism of this sort.

"But I could not help being impressed by AE's prayerful, systematic and unremitting effort to bring about a great happening of the Holy Spirit.

Soon the Anglican leader had come out in full support of the AE campaign.

"I was not alone. Mutare's clergy are surprisingly united despite denominational difference. The war of independence had much to do with this. For many months, Mutare was under heavy mortar and rocket fire from guerrillas in the surrounding hills. Christians were drawn together and became a caring community."

Dean Knight says in retrospect that the heavy bombardment of the city in the 70's did miraculously little damage. "Clearly God was sparing Mutare for a purpose. The rockets and mortars would come raining down on us, but invariably would fail to maim or kill. We have many stories of near misses as God specifically spared the city and its people."

Months before the campaign, an AE team moved in to prepare for the event. "It wasn't easy," says David Richardson who undertakes mission set-up for AE. "We had heard of the incredible readiness of Mutare and I suppose we expected to find its 60,000 people waiting with open arms. Instead we encountered some stiff opposition."

Richardson said the opposition came from unexpected quarters "but ultimately God had the victory and we were able to proceed".

First came a week of "stratified evangelism". AE's evangelists, who came from Kenya, Malawi, Tanzania, Uganda, Zimbabwe, and South Africa, spread themselves across Mutare and neighbouring areas, preaching in factories, schools, institutions, army camps, police-quarters, at businessmen's lunches and in community halls.

"We moved right into the fabric of life in the city. We went to the people where they were. For a solid week, our evangelists spoke about 25 to 30 times a day. At the end of this preliminary week, more than 600 had committed their lives to Christ — and the city-wide mission meetings were still to come," says Cassidy.

The first stadium meeting was slated for a Sunday afternoon. But a late soccer fixture took precedence and the meeting had to be postponed to seven p.m. "This was unsatisfactory. It was a cold winter's night. We were tempted to cancel the thing. It seemed madness to proceed," says Cassidy.

But the meeting went ahead. "It was a case of 'O ye of little faith'. By the time the crowd had finished streaming in, more than 5,000 had gathered to hear the gospel. The presence of the Lord was tangible. At the invitation, a sea of humanity surged toward the platform. About 800 responded. We were overwhelmed. Truly God was doing something unusual," commented the South African evangelist.

Meetings continued throughout the week. In halls, homes, schools and numerous other venues, the gospel was preached. AE evangelists ran three concurrent series of evening meetings, always with an enthusiastic response.

As the week proceeded, stories of God's mighty hand at work became more exciting. Miracles of changed lives, healed bodies and restored spirits grew by the encounter:

- AE team member Dr. Sam Nkulila from Tanzania spoke to 100 workers at a tea factory. When he asked for commitment to Christ, all 100 responded.

- A former guerilla came to Christ in a flood of tears and repentance. In front of 3,000 people, he confessed his atrocities and claimed forgiveness. His mother, witnessing her son's conversion from the back of the hall, rushed to the platform and, weeping, embraced him.

- In a Mutare secondary school, evangelist David Peters of South Africa saw more than 200 young people give their lives to Christ. After a similar response in a nearby junior school, the children were asked to write essays on their encounter with Jesus: "As I listened, I had to ask myself if Jesus was in my heart," wrote one. "I think I should pray to Jesus when I go to bed tonight. I would like to go to heaven," wrote another. "What the man said was very convincing and I've asked Jesus to forgive all my wrongdoings," wrote still another.

- At an army camp, 550 ex-guerrillas asked Christ into their lives. More than 1,000 bibles provided by the Gideons were snatched up and the next day, another battalion requested bibles. "Another 1,000 bibles went like hot cakes," said Chris Sewell, AE leader in Zimbabwe.

- A woman who, for 13 years had harboured hatred toward her husband after he had divorced her and married another woman, was reconciled to her husband and his new wife. The three sat together at several of the meetings, sharing their new-found unity in Christ.

- At a girls' school, seven teenagers from Hindu homes came to David Peters, himself a former Hindu, and told him they wanted to follow "the living God". Their commitments "were genuine and deep", says Peters.

- A young schoolboy who had "borrowed some geography books with no intention of returning them" brought the stolen books to the school principal in front of 1,300 school mates and testified of his changed life.

The instances of God's unusual moving in many lives goes on and on, says Cassidy, "and the number of those who are still responding to the gospel grows by the day. We've heard that nearly 6,000 have now registered their commitment".

Cassidy, Dean Knight and many others from Mutare believe the mission was "just the beginning. 'Mutare' in Latin means 'be thou changed'." says Dean Knight.

"We have seen the beginning of that change and we are in no doubt that it will spread. The light truly will go forth, both here and to the countries round about."

In the aftermath of the mission, AE's follow-up team under Andrew Mohibdu of South African and Chris Sewell of Zimbabwe continue to disciple and gather the new converts into existing local congregations.

## Australian author achieves triple publication of Greek book

A book that uses a new approach to teaching how to read the Greek New Testament is being produced in Australia this month for worldwide publication. The book is "Learn To Read the Greek New Testament", by Australian author an Anglican clergyman Ward Powers.

The book uses a different approach to the learning of Greek from other textbooks on the market. It is intended to open up the reading of the Greek New Testament for the ordinary Christian as well as the College student, by private study as well as in the classroom. This is achieved through using sentences from the Greek New Testament itself for all examples and exercises that are given. These Greek sentences are arranged in graduated order of difficulty, and the reader commences working from simple extracts from the Greek New Testament in Lesson 2 of the Beginner's Course.

The Beginner's Course sets out all the grammar that is needed in order to be able to commence reading from the Gospel of Mark or John in Greek. This is followed in the book by the Intermediate Course in which one of these Gospels is read in Greek, while there is simultaneous systematic revision of the Greek verb system and then of nouns and adjectives, and so on.

Evening classes are available for those who wish to attend them. These cover the Beginner's Course in one term (10 weeks) and then go on to the Intermediate Course. The next Beginner's Course will commence at S.M.B.C., Badminton Road, Croydon, on Wednesday 8th September; enrolment information is available by phoning the College on 747 4780.

This Course is based on several years of research and experience with student and public classes. Dr. Powers claims that this method is an improvement on the traditional approach, and will enable a well-motivated student to start reading his Greek New Testament for himself after just ten weeks of study. He will be able to see for himself nuances of emphasis and shades of meaning in the Greek that are not easily translated into English. He can explore the many passages that are ambiguous in the English translations and quite clear in the Greek — and the many passages that appear quite clear in the English and which in the Greek contain more than one possible meaning. With even a basic knowledge of Greek one can go behind the English translations to examine the original text of the New Testament for oneself — consult commentaries based on the Greek Text — read books that discuss terms and make use of Greek words.



As a person's knowledge of Greek develops further, he will be able to work from the Greek New Testament itself in his own study of the Bible and in his preparation of talks and sermons.

"Learn To Read the Greek New Testament" has achieved an unusual

(continued page 2)

## Archbishops call for peace in Lebanon

In a statement issued recently the Anglican Archbishops of Australia — Archbishop Keith Rayner of Adelaide who is acting-Primate, Archbishop Robert Dann of Melbourne, Archbishop Donald Robinson of Sydney, Archbishop Peter Carnley of Perth — called for an end to the violence in Lebanon.



Archbishop Keith Rayner

The Archbishops said —

"The agony inflicted on Beirut calls for the strongest possible expression of condemnation by the people of the world. Many of us have found it difficult in the past to come down on one side or the other in the long history of conflict between Israelis and Palestinians. We have recognised just claims and deplorable acts of violence on both sides. The roots of the present conflict are long and deep.

"But there can be no justification for the present massacre in Beirut. Thousands of innocent citizens, not involved in the conflict are being wounded and slaughtered, and a city is being destroyed before our eyes.

"Any idea that the long-standing Middle East conflict can be ended by the destruction of the PLO in Beirut is tragically wrong. Instead, the seeds of even more bitter conflict in the future are being sown. It is even possible that an enlarged Middle East conflict could escalate into a new world war.

"We call upon the leaders of Israel to turn back from the path they have taken, and upon both Israel and the PLO to enter seriously into negotiations which might lead to lasting peace in the Middle East.

"We ask all christian people to join us in prayer for the speedy end of the present fighting and for a just peace."

## Doctorate Accredited

The Australian College of Theology has been informed that its Doctorate has been formally accredited.

The Minister of Education, the Honourable R. J. Mulock, in a letter to the Primate, the Most Reverend J. B. R. Grindrod, pays this tribute:

"The College is an historic foundation which, since its inception in 1891, has gained esteem not only for the contribution which it has made to ministerial training in the Anglican Church of Australia (and, indeed to other denominations) but also for the sound academic standards it has continually sought to foster and the contribution which many of its members have made to scholarship."

Commenting upon the College's accreditation, the Primate writes:

"The College is grateful for this decision. We are proud that the contribution the Australian College of Theology has made to theological and biblical scholarship, the training of clergy, not only in Anglican churches, since its foundation in 1891, has received such recognition."

The College's degree of Bachelor of Theology was accredited by the New South Wales Board of Higher Education in 1980. The accreditation of the College's degree of Doctor of Theology is a landmark in the history of the College. The Minister for Education notes that the College is the first tertiary institution in the State, other than a university or college of advance education, to be given power to confer a degree of this status under the provision of the Higher Education Act, 1975.

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# EDITORIAL

## Could somebody please explain?

It is impossible to pick up the daily paper or tune in to the TV. News these days without being confronted by the precarious position of our nation's economy. More than 6% of the workforce is currently unemployed — that's over 460,000 out of work, with all the attendant social and economic problems. High interest rates have made the dream of a nice suburban house turn into a nightmare for many families unable to meet mortgage repayments. And they have made the purchase of that house an impossibility for many young marrieds. At the same time rents rise as the building industry experiences a slump. B.H.P. — the backbone of industrial Australia we were told at school — has made its first loss since 1923. And so we can go on. Is it recession or depression? All the experts have their say but none seems to come up with anything but a depressing forecast for the future.

And in the midst of it all economic madness seems to go unchecked. The shorter working week continues to be introduced in many industries, excessive wage claims with unbelievable extra benefits are the order of the day, strikes damage our overseas trading reputation, business and government leaders continue to get large pay rises (the recent Federal Parliament pay rises show restraint until the increases are placed beside the complete pension or even the total pay check of many workers) — where will it all end? Some of our problems are related to the economic problems of the rest of the world but many are of our own making. What has happened to our productivity and our workmanship — everything we buy that is Australian made we expect to break down early in its life — and our pride in a job well done? It's a depressing situation.

But could somebody please explain why the Church is so quiet? We hear a lot about pornography; we hear a lot about the aborigines; we hear a lot about theological problems and issues — but we hear little economic comment related to the message of the Bible. The closest we seem to go is in comments on poverty (and we especially commend to our readers Alan Nichols and the work he is doing in Melbourne).

There are, of course comments from the "right" of the religious spectrum which suggest that capitalism is especially blessed by God and must be supported if we are to remain a free and Christian nation. But the supporters of this position (and they're not all American) never seem to have much Biblical material to back up their position. Since the basis of the free enterprise system in the "profit motive" and that seems to have become a polite economic way of describing "greed" 1 Timothy 6:6-10 provides some sobering thoughts. On the other hand, there are those who suggest that God would have us all wave a red flag. They describe their opposition to the evil "structures" of our society in terms that would bring a smile to Marx's face. But they too put forward few valid Biblical arguments.

So, could somebody please explain why evangelical Christians seem so backward in making Biblical comment on the situation? If the Scriptures are truly the Word of God then shouldn't we expect then to speak to every situation in life? And if that's so, then what do they have to say to the present economic situation? Is it nothing — or have we failed to do our homework.

Consequently we must ask, could somebody please explain whether we are wrong in suggesting that Colossians 3:22-4:1 has a message for us? Are we too simplistic? It seems so obvious to us that this passage of God's Word speaks right to our present situation — but the silence makes us wonder if we've missed something.

The situation in Colossae was different — Paul writes about slaves and masters rather than bosses and workers — but the principles hold true. It is basically about attitudes and that's what most need to be changed today. Paul tells us that the slave/worker is to have an attitude to his work that sound revolutionary today. He is to obey in everything. No worker participation there but rather an acceptance of a principle of submission. The Bible is strong in order and authority; we are weak on the same things. We expect to have our rights and more, regardless of how this affects others. Paul continues with suggestions about attitude to work — we are not to be men pleasers, to seek praise or reward from them but rather to do all our work as though we were working for the Lord, who will ultimately reward us for so doing. What a revolutionary thought that is! What would happen if Christians began to apply those principles themselves in their own attitude and also began to explain them to others. The selfishness that currently characterises our work situation would fade and relationships would improve. But, note that there is another side too. Masters/bosses have an obligation too — they must provide what is right and fair. Trade Unions only became necessary because the Industrial Revolution produced a breed of entrepreneurs who departed from this principle to increase their own profits. They continue to be necessary because the situation has not changed.

Could somebody please explain why Christians can't begin to practice these principles themselves as an example to the rest of the economy? We believe that the answer to our economic problems lies in a change in our attitudes — any other way forward is merely a band-aid solution. But we are pessimistic because even Christians are not prepared to put these principles into practice. (For evidence of that we need look no further than the difficulties we have in determining what Parishes would pay their clergy — and, having decided, passing ordinances because we can't trust them to do it!)

Could somebody please explain why Christian economists are not more vocal in the present crisis? Or better still — could they become vocal so that we might have some Biblical principles applied to our situation. God has set out guidelines for every area of the life of His people — let's find out what they are and obey them!

The all new **HOLDEN CAMIRA** has now been released by G.M.H. This car gives room, comfort, styling, real 4 cyl. economy with great performance.

Please contact me about this or any other vehicle in the G.M.H. range. I can assure you of my best attention and competitive prices. Clergy, of course, will be allowed Fleet Owner Discount.

I am an active member of St. Paul's Church, Castle Hill, and would appreciate the opportunity of meeting you.

Harry Dibley: Bus. 635 4022; Priv. 634 1694  
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87 Church Street, Parramatta

## Letters to the Editor

Dear Sir,

In reply to Constance S. Knox (A.C.R., 26/7), I would make the following comments.

Firstly, the Hebrew word for "yom" in Genesis chapters one and two is "yom", in the plural form. When used this way "yom" can only be a literal 24-hour day.

As regards 2 Peter 3:8, the apostle is simply stating that with God time is irrelevant. When God created matter He also created space and time. God is not bound by time but the creation and man are. (This has ramifications when dealing with the age of the earth)

Again, let me stress that God Himself said He took six days to create and so commended one day in seven as a day of rest. Surely this is beyond interpretation. God's words are clear.

The first five books of the Bible are concerned with history. The Lord Jesus Himself and the apostle Paul regarded Genesis as history, not as poetry. The biblical writers clearly tell us that death and suffering came as a result of man's fall into sin. Evolution, of necessity, teaches that there was death and suffering before the rise of man. Evolution postulates great epochs of time, whereas the biblical time scale is certainly not measured in millions of years but in thousands.

Evolution is not at all consistent with creation. The former presupposes the world is possible without God, whereas the latter teaches that all things are dependent on the Sovereign Lord. Why is it so hard to take God at His Word? It is unscriptural to say that God used evolution as a

method of creation. The terms are mutually exclusive. Do we embrace biblical teaching because it is scientifically validated? Or do we accept the biblical model on the basis of faith, and of faith alone?

To be sure, Christians should support science and welcome its achievements. However, the basic underlying philosophy of many of the sciences is evolution. My quarrel therefore is not with science but with this underlying philosophy. Science was based on biblical principles until late last century (many eminent scientists such as Newton were Christians), and so for science to have an evolutionary philosophical basis is rather a modern innovation.

The Bible is concerned with truth, with historical facts, as science. Creation scientists are constantly pointing this out. "Macro" evolution cannot be reconciled to the biblical narrative but the biblical doctrine of creation is thoroughly consistent with the findings of science.

Let me close with this example. Near Glen Rose, Texas, scientists have discovered the imprints of a dinosaur in the Paluxy riverbed and there alongside the dinosaur imprints were the imprints of a man hunting the dinosaur (or it may have been the other way round!) This shatters the evolutionary theory which presupposes that dinosaurs became extinct 70 million years before the descent of man. However, the Bible indicates that both man and the dinosaur co-existed (see Job 40:15 ff), certainly not a hippo!

Yours sincerely,  
Alan Barron, Th.Dip., A.R.C.

## MAINLY ABOUT PEOPLE

### DIOCESE OF PERTH

**Rev. M. Pennington** has been appointed an Honorary Canon of St. George's Cathedral, Perth.

**Rev. M. Dewsbury** has been appointed Chairman of the newly created Deanery of Cockburn.

**Rev. Canon C. Manuel** has been appointed Rector of Victoria Park.

**Rev. T. Wilmot** was commissioned as Rector of Hilton/Village on 21st July.

### DIOCESE OF GIPPSLAND

**Rev. W. A. Craven**, St. Paul's Korumburra was ordained Priest on August 1st.

### DIOCESE OF WILLOCHRA

**Rev. K. Hoffman**, Woomera has had to retire from full-time ministry due to ill health.

**Rev. P. Patterson**, Diocese of Adelaide is to be Rector of Clare from 1st September.

**John Thompson** is to be ordained Deacon in December and will serve in the parish of Port Pirie as Asst. Curate.

### DIOCESE OF SYDNEY

**Rev. N. Macintosh** will resign as Chaplain to King's School on 25th August and has been granted a year's leave of absence.

**Rev. W. M. France** will resign as Rector of Dundas on 31st December to become Chaplain to King's School.

**The Venerable B. W. Richardson** commenced his duties as Archdeacon of North Sydney from 1st August.

### DIOCESE OF ADELAIDE

**The Rev. M. C. Chittellborough**, former Executive Secretary of World Christian Action, has accepted the cure of souls of St. Jude's, Brighton in succession to the Rev. J. H. Stephenson.

**The Rev. W. J. Ogle**, Priest-in-Charge of St. Paul's Adelaide as from 30 October, 1982. He has accepted an offer from the Archbishop of Perth to become Rector of St. Mary's West Perth and Director of the Institute of Moral Theology and Medical Ethics.

**The Rev. D. S. Miller** is to be instituted and inducted as Rector of St. Chad's Church, Fullarton on 26/10/82.

**The Rev. R. J. Corrie** is to be licensed as locum tenens of that Parish from 23/8/82 to 26/10/82.

### DIOCESE OF RIVERINA

**Rev. P. Anderson** was inducted Rector of the Parish of Berrigan on August 13, 1982.

**Rev. B. White** is to assist Rev. B. Hoare at Deniliquin from the end of August.

### DIOCESE OF MELBOURNE APPOINTMENTS

**ALLISON, Michael J. B.** From Diocese of Riverina to Assistant Curate in Department of Chaplaincies, Diocese of Melbourne, Chaplain to Mount Royal Hospital, from 7th June, 1982.

**GLOVER, Neil R.** From Priest-in-Charge S. Cecilia's West Preston to Assistant Curate at S. Matthew's Ashburton from 18th July, 1982.

**HAZELL, Maxwell R. T.** From Chaplain to the Repatriation Hospital Heidelberg, to incumbent of the Church of Ascension, East Burwood. Induction on Thursday, 26th August at 8:00 p.m.

**SCOTT, Adrian J. A.** From incumbent S. Augustine's Mont Albert North to Assistant Curate in the Department of Industrial Mission from 1st October, 1982.

**VINES, Graeme Raymond**, From Diocese of Gippsland to part-time curate at All Saints' Greensborough whilst continuing studies Ridley College.

### AREA DEAN

**CLARKE, John G.** Appointed Area Dean of Heidelberg as from 1st August, 1982.

### RESIGNATIONS

**RICKARDS, Peter T. G.** From Assistant Curate in the Department of Chaplaincies, Diocese of Melbourne, from 31st October, 1982. To become Rector of Heyfield in the Diocese of Gippsland.

**TAPLIN, Stewart T. E.** From Chaplain Yarra Valley School as from 31st December, 1982. To undertake further studies.

**BEAVERSTOCK, John S.** From Assistant Curate Department of Chaplaincies, Diocese of Melbourne, to the Diocese of Wangaratta, from 1st October, 1982.

**HOLL, Wilfrid**, From incumbency S. Mark's Camberwell as from 30th November, 1982. To remain on the Active List of the Diocese of Melbourne.

**MILLER, Donald J.** From incumbency Christ Church, Newport, to the Diocese of North West Australia from end of September, 1982.

### OBITUARIES

**PIDD, Arthur T.** Died 24th June, 1982.  
**JAMES, Frederick D. B.** Died 2nd July, 1982.  
**PHILLIPS, George W.** Died 18th July, 1982.

(continued from page 1)

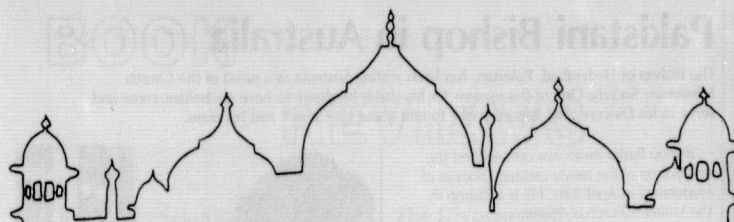
distinction — it is being typeset and printed in Australia for triple publication: by Anzea Publishers in Australia, by Paternoster Press in Britain, and by Wm Eerdmans Publishing Company in America. It is believed that this is the first time that a book has had publication by three leading Christian publishers in this way, particularly a book by an Australian author that has been completely produced in Australia.

The book, published at \$19.95 (R.R.P.) in a clothbound edition of 336 pages, is available from Christian bookshops this week.

EWNS

### VISIT OF CHINESE WORKER

Michael Loh of United Evangelism to the Chinese will visit Australia October 17th to 30th. He has travelled many House Churches in China, and has travelled extensively on the mainland. During his last visit he contacted many pastors of Home Churches as well as visiting the Official Church. For further information contact — Sydney (02) 709 5442.



## Muslim Awareness Course to begin at SMBC

On September 9th, the beginning of third term at the Sydney Missionary and Bible College, Croydon, an evening course starts in Islamics and Muslim Awareness.

"The emphasis on the course is to teach Christians to be aware of the growing number of Muslims in our community. Australians tend to be afraid of them; and they in turn have been warned against Christians when they leave their home countries to emigrate here. We want to teach Christians to help Muslims settle in to their new community, and to understand what the Muslims' faith is about and how it affects their lives and their culture," said Bill Dennett, one of the course organisers.

The course is one night a week, with optional extras such as visiting the Mosque at Lakemba. Texts include 'Introduction to Islam', an Australian book produced by the Middle East Christian Outreach; the Koran; and summaries taken from a range of recommended books.

### The force behind the course

When Church Record went to SMBC to find out about the course, we were met by four enthusiasts, forming the Muslim Awareness Fellowship.

Bill Dennett's wife was a doctor in Somalia and Ethiopia for 13 years. He was a businessman in Australia, but had been concerned for Muslims since he had been a Christian. He heard last year that there were a quarter million Muslims in Australia, and began to plan ways of reaching them. He was told to contact Ray Shaeffer.

Ray had been in Bangladesh for 25 years, but was unable to get visas to return there, or to Indonesia. So he decided, why not work with Muslims here? Last year, he made a survey of Muslims living in Sydney, and after meeting Bill, the decision was made to hold a Muslim Awareness seminar in April. Em and Robyn Smith joined in, and now look after the administration side of the work.

They were contacted by Don McCurry, who was a missionary in Pakistan for 16 years, and now runs the Sarni Zwermer Institution (a Muslim Resource and Training Centre) in Los Angeles, which developed out of the Lausanne Conference for World Missions. They are now 'fraternally associated'.

The April seminar marked the beginning of what they see to be an ongoing movement, and Bishop John Reid has consented to be chairman.

"We see ourselves as a resource for groups working amongst Muslims to inform and supply books we've collected, or plan to write, on these topics.



**muslim awareness seminar**



### What next?

The course will show how a Christian can answer the Muslim's main questions on the Christian faith in Jesus, his understanding of God, etc.

The group aims to promote prayer groups, encourage others to consider teaching Muslim migrants English (through a government agency seeking such teachers), befriending Muslims living in their area, and other practical action.

While at the College, Church Record met members of the fulltime staff, who were keen to explain all the courses available for people of varying qualifications and available time.

We were given a folder containing pamphlets on six courses ranging from a three or four year B.Th.; one, two or three year Diploma in Divinity and Mission, a two year Certificate in Bible Studies, and short-term part time individual subject courses. This coming term these include the Muslim Awareness course, and Ward Powers' revolutionary Greek classes, which enable the student to read the Greek New Testament within weeks.



"We're not in competition with the Theological Colleges, We're evangelical, and not tied to any denominational system, which teaches our students to appreciate denominations other than their own. Students differ greatly in background, educational level and denomination," said Howard Green, the College's Principal.

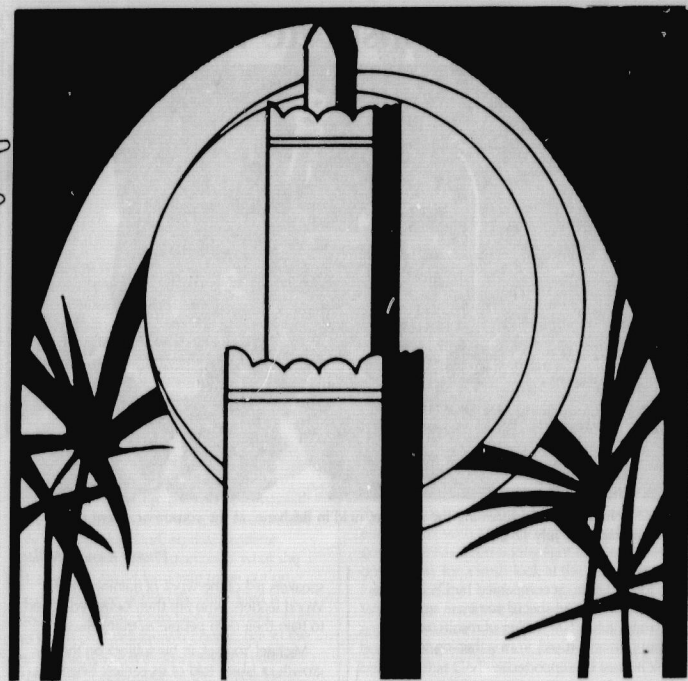
"We live in the present and the future — not in the past. Although we have much to thank God for in the past 67 years the College has existed. 2,000 students have been through the College, about 600 of whom have gone out on missionary work overseas.

### Training to be world Christians

"We hope to prepare Australians for cross-cultural work: they need to work on being world Christians, rather than Australian ones. They must be aware that they are not transplanting Australian Christianity, which is a dying concern," said Barry Irwin.

"The mission world is in a state of flux, but there seems to be two areas we need to consider. There are missionaries coming from just about every country. What is required of an Australian is the training he can give to other national trainers, in education, agriculture, medicine, etc.

"Though there is just about a church in



## MAKE A RESERVATION FOR YOUR NEXT HOLIDAY WITH AUSTRALIAN CHURCH TRAVEL SERVICE

- VISIT ALICE SPRINGS AND THE RED CENTRE**  
10 days departing September 17th we travel by air to the Alice and return by coach with adequate sightseeing and most meals. From Melbourne \$887, Adelaide \$794, Sydney \$958.
- WEST AUSTRALIA AT WILDFLOWER TIME**  
15 days departing September 22nd. Travel by coach over the Nullarbor and around the south west to Esperance, Albany, etc. Highlights include a cruise on the Blackwood River, attendance at the El Caballo to see the Spanish Dancing Horses, and of course, the wildflowers. Return is by air and prices are from Melbourne \$965, Adelaide \$840, Sydney \$1090, Hobart \$1085.
- SEE THE LOVELY FLINDERS RANGES**  
Departing on October 18th this 10 day tour will take us to Mildura, Broken Hill, Wilpena Pound, Port Augusta, Barossa Valley, Adelaide, Mt. Gambier, etc. All meals except one lunch in Adelaide are included and the price from Melbourne is \$595.
- TASMANIA WITH A.C.T.S./TRANS OTWAY**  
10 days departing October 18th for Launceston, Devonport, North West Coast, Somerset, Zeehan, Queenstown, Gordon River Cruise, Hobart, Port Arthur, St. Helens, etc. Prices are from Melbourne \$658, Sydney \$794, Brisbane \$873, Adelaide \$786.
- VISIT NEW ZEALAND IN THE SPRING**  
Leaving on October 26th our basic itinerary covers both islands and we offer an optional 4 day tour to the Bay of Islands at a supplement of \$223. Two meals per day are included, and fares are from Melbourne \$1183, Sydney \$1145, Brisbane \$1177.
- SPEND CHRISTMAS EVE IN BETHLEHEM**  
Departing December 18th for 27 days we visit Bangkok for 2 nights then fly to Jordan where our 3 night stay will include a visit to Petra. Crossing into Israel for 10 nights our extensive sightseeing includes CHRISTMAS EVE IN BETHLEHEM. We go on to Egypt for 7 nights (Cairo, Aswan, Luxor, etc.) before returning via Singapore (2 nights). Our Group Leader is the Rev. Dr. Stuart Barton Babbage former Dean of Sydney, Melbourne and New College University of Sydney and Principal of Ridley College Melbourne. Fares are \$3255 from Melbourne or Sydney.
- YOUNG ADULTS TOUR TO BRITAIN**  
This 30 day tour leaving on December 18th, 1982, is really something special for young adults. Centred on London, Kent, Edinburgh and the Yorkshire Dales, we spend Christmas in England (including a house party) and New Year in Scotland. Land travel is by rail, bus and on foot and your Group Leader is Graham Townsend (Chaplain at Ballarat High School). The price from Melbourne or Sydney is \$2635 (less \$40 for under 26's).
- MIDDLE EAST ADVENTURE TOUR**  
Leaving on Saturday, January 1st, 1983, we spend 2 nights in Bangkok, 3 nights in Jordan (including a visit to the 'lost' city of Petra), 10 nights in Israel visiting the holy places with ample free time, 7 nights in Egypt including Cairo, Aswan, Luxor, etc., with 2 nights in Singapore on the way home. Our Group Leader will be Rev. Ravenel Weinman of St. Andrew's Uniting Church, Box Hill. Two meals each day are included and accommodation is in good hotels. Price from Melbourne, Brisbane or Sydney is \$3500.
- PAPUA NEW GUINEA — Something really special**  
Our 14 day tour leaves on August 14th for Port Moresby, Lae, Goroka for the ANNUAL HIGHLAND SINGING (Show). Then by coach to Kundiawa and Mt. Hagen (capital of the Highlands). We visit some of the Missions, and the Baiyer River Sanctuary where we can see the Bird of Paradise. On to Karawari then by SEPIK ADVENTURE HOUSEBOAT along the fascinating Sepik River before boarding our road transport to Wewak, returning to Australia via Port Moresby. This is one of the best Papua New Guinea itineraries available and the price from Sydney is \$2269.
- GO CRUISING WITH A.C.T.S./SITMAR sailing from Sydney**  
1. Departing February 13th, 1983, for Noumea, Hienghene, Vila and Sydney. 3 ports/9 nights fares from \$325-\$1200.  
2. Departing March 9th, 1983, for Noumea, Vila, Suva, Savu Savu, Lautoka and Sydney. 5 ports/14 nights fares from \$625-\$1930.

Australian Church Travel Service Offices are Agents for all Sea, Land and Air Lines and will assist with your group, individual, and business travel arrangements.

## Australian Church Travel Service

(Director: Rev. W. M. Constable)  
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## Haggai Institute visitors



Dr. Michael Youssef addressing the seminar, held in Brisbane, at the commencement of the Australian visit, July 17-24.

Photo: Ramon Williams

Dr. John Haggai, accompanied by Dr. Michael Youssef, addressed special seminars around Australia, July 17-24, telling of results, which cannot be advertised, from a training scheme which must be supported!

"Our work cannot use a TV programme to raise funds," said Dr. Haggai. "The work dare not be advertised, because of some of the alumni, for whom it could mean death or imprisonment."

Many alumni of the HAGGAI INSTITUTE FOR ADVANCED LEADERSHIP TRAINING, come from countries where no foreign missionary is allowed to operate. Their very lives would be endangered if their names, and results from their training, were made public. Yet, quietly and definitely they are working within those closed lands.

To train one such leader costs H.I. \$7,000, hence the need for financial support.

The H.I. Seminars were by invitation only. Those supporters of the work, interested in world evangelization, heard expertly qualified

speakers tell of the work of training Third World leaders, who are then better equipped to train their own people as evangelists.

Michael Youssef, in his subject on the growth of Islam, told of its earliest beginning and the background to many of its customs.

According to Mr. Youssef, the Moslem believes there are only those who are members of their religion . . . and enemies!

A "Jihad", or Holy War, can be fought just as effectively verbally, and by subtle persuasion, as by force.

"The world scene is changing fast. how can we react? In love and compassion," said Mr. Youssef.

Moslems are known to have opened 300 mosques in the United Kingdom, as well as others in the U.S.A. and Australia. However, no Christian missionaries are even allowed into their countries.

"Nationals, already living there, need our prayers," said Mr. Youssef.

Ramon Williams

## Pakistani Bishop in Australia

The Bishop of Hyderabad, Pakistan, has been visiting Australia as a guest of the Church Missionary Society. One of the reasons for his visit is his desire to have Australians come and serve in his Diocese. The Record spoke to him about his Church and his plans.

Bishop Bashir Jiwan was consecrated the first Bishop of the newly created Diocese of Hyderabad in April 1981. He is a Bishop in the United Church of Pakistan, a denomination made up of Anglicans, Methodists, Presbyterians and Lutherans. His Diocese is one of seven in the country. It covers the Sind region.

The nation of Pakistan came into being because Muslims wanted freedom to worship and so 97% of the country is Muslim. Christians form 1.5% of the nearly 100 million population whilst Hindus made up the other 1.5%. The Hindus live in the Sind and it is amongst them that the Church has been making major advances. Some 400 a year are being baptised. The Bishop had an explanation for this: "People under the age of 40 years have great difficulty in accepting man made gods in this scientific and technological age. So they are in search of the living God and so are responsive to the Gospel of our Lord Jesus Christ. Secondly, we very strongly believe that a movement of the Spirit is there and is preparing the hearts and minds of the people to accept the Gospel."

Although work amongst the Muslims is much more difficult the Bishop was optimistic. He said that there were many educated Moslems who were reading the Word of God. "I believe the time will come when the Muslims also will come to the Lord," he said.

The Bishop was grateful for the assistance given by Missionary Societies both in personnel and in material aid. "We need each other," he said.

### Training pastors

One of the Bishop's great concerns is the need to train pastors for his Diocese. To get some background to the situation we asked the Bishop to explain what had happened in the past. He told us, "We had the Pakistan Bible Training Institute in Hyderabad, where Australian Geoff Bingham was Principal for nine years. The Bible Institute has made a major contribution to training. But the time came when some of the missionaries and some of the nationals felt that they could train without this residential school through T.E.E. This has failed and it has failed because it is very difficult for the villagers to be punctual as far as the time is concerned. We now feel, again, that there should be a residential Bible School to bring men to one place and teach them all at the same time. We need this very very badly because more and more people are being baptised and we need to feed them through the pastoral ministry."



Bp. Bashir Jiwan and Mrs. Jiwan.

The Bishop admitted that this would not be easy to establish. "I know that it needs a lot of investment," he said, "but it is necessary for the future of the Church."

### The Needs

"I at least need 10 more missionaries to be involved. We need Bible teachers, agriculturalists and medical personnel. We're not concerned with denominations. So far on the visit people seem to be responding well."

"We also need people who will come to live with us and to help us — for example carpenters to help with our buildings. But our greatest need is for Bible teachers."

### Organisation

The Bible school that the Bishop wants to begin will run on the basis of faith, with donations sought. It would be difficult — but it worked before. The Bishop felt that there were sufficient theological books in the Urdu language.

### Challenge

The Bishop made it clear that whilst there were attractive opportunities and tremendous challenges there was need for sacrifice. "The Church as a whole must be able to meet the challenge," he said, "and I have come to Australia to invite friends to come over and help us."

The Bishop and his wife have undoubtedly made many friends during this visit as a result of their graciousness and humility. The Record commends the needs of the Diocese of Hyderabad to our readers. For more information you can contact your local C.M.S. branch.

## "Bible principles apply to law reform" — High Court judge

"The Biblical contribution to law reform does not lie in the automatic application of its principles. If it did, we'd be espousing capital punishment, and a many things which are now unacceptable. Its contribution is in its extraordinary capacity to nurture men and women in the knowledge and love of Jesus. As a result of that living relationship with him, a person finds himself better able to see and think with the mind of Christ, and so to bring to the ever-changing social scene relevant judgements based on the love and justice of God for every human being, and for this planet earth as a whole," said the Honorable Sir Ronald Wilson, a judge of the High Court of Australia recently.

Sir Ronald was speaking at the annual Bible Society breakfast in Sydney on the subject of the Bible and law reform.

"The Bible has had a profound effect on the development and reform of the law in our Western civilisation through the centuries. Those Bible insights which are focused on justice and right social relationships, have supplied the inspiration and furnished the criteria by which to monitor the content and administration of the law."

### Justice — in God's name

"The Children of Israel were in slavery in Egypt. They had bitter experiences of inequality, forced labour, and complete absence of freedom, justice and rights. Then God intervened and delivered them, and through their deliverer Moses, gave them the law as the framework of their life together, appropriate to a primitive community in its early stages of corporate organisation. Not as an oppressive burden, but as an expression of the care of a saving and sustaining God, and as a help against destructive impulses and forces within their own hearts. There are some great markers in this law, and they stand out and are as relevant as they ever were. "Love the Lord your God with all your heart . . . Love your neighbour as yourself." Specific guidelines for caring for the widow, the orphan, the stranger.

"But injustice prospered. Amos challenged it in the name of God's justice; as later did Micah. Ezra re-established the law as the framework of the re-formed Israel after the Exile. Isaiah called for justice and care for the oppressed in God's name.

"In Jesus' work, the old call for justice, for right relationships, for integrity, was there. Not only in words, he demonstrated his solidarity with those who needed his help: the ostracised tax collector, the prostitute, the rich young man fooled by his wealth and self-righteousness. But he nevertheless emphasised the limitation of the law. Its fulfilment rested in the experience of the unmerited love in Christ which he called grace. Abundant life was to come, not through law, but through the grace of God in Jesus Christ.

### Justice today

"I accept the imperatives to law reform as expressed by Mr. Fraser in 1976, and quoted with approval by Mr. Justice Kirby: 'Law reform is needed wherever our democratic institutions work less well than they might; wherever the operation of law shows itself to be unjust or undesirable in its consequences. Reform is needed wherever our institutions fail to enhance freedom and self respect of the individual.'

"There is much urgent work to be done, and much patient wrestling together by the Christ-inspired and the secular reformer, with the complex issues of today. Neither Scisero nor the bible will supply the rule of thumb solution. When the judgements are made and reforms proposed the assent of the majority must be won. For in a democracy the ultimate sanction of law and its only real legitimacy lies in the continuing existence of that assent."

"The Christian community tends to withdraw from the battle lines. We're afraid to make our point of view too forcefully. But I'm encouraged that the Word of God is still powerful; that we have something to say and we ought to say it strongly and with conviction," commented Bishop Kerle on the Judge's talk.

## New initiation scheme from Archbishop Rayner

Infant baptism . . . confirmation at primary school age, with immediate admission to the eucharist . . . preparation in teenage years for laying-on of hands to mark adult commitment.

That is a procedure Archbishop Keith Rayner of Adelaide is proposing to meet the desire to admit children to the eucharist, and yet safeguard the traditional baptism-confirmation-communication pattern of "making a Christian".

Dr. Rayner has announced his proposal in his episcopal letter in the June edition of "Adelaide Church Guardian", (Australia). "My proposal is based on the conviction that while confirmation is a once only event, there is no reason why people should not receive a laying-on of hands and affirm their faith at different stages of their life", Archbishop Rayner told "Church Scene".

"It seems to me many people are sympathetic to the idea of an adult active commitment and also to admitting children at a reasonably young age in appropriate circumstances to holy communion.

"At the same time, many of us are uneasy about taking confirmation out of the baptism-confirmation-holy communion sequence as it seems to us to belong within the initiation complex".

In his lengthy statement in the "Church Guardian", Dr. Rayner traces the practice of initiation in the early Church. A theological inconsistency arose from the breaking up of the baptism, laying-on of hands, and admission to the eucharist succession at a single event, at this early point, he states.

At the Reformation, Anglican divines understood this problem, and realised the lack of an individual confession of faith inherent in the then current practice of both Eastern and Western Churches.

So confirmation as the confession of faith in years of discretion, found its place. It was a new twist, but maintained the single initiation process, in order.

"Our situation is very different to that of the 16th Century," Dr. Rayner wrote. "Our children are not growing up in a society which begins from Christian assumptions. The Christian faith and Christian values are constantly under attack . . .

"This means that the assumption implicit in the Book of Common Prayer that the Church's task is simply to nurture the faithful from birth to death is no longer true.

"Our work is not simply pastoral, but missionary and evangelistic."

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# BOOK REVIEWS

## I Believe in Satan's Downfall

Michael Green  
Hodder & Stoughton 1981  
Recommended price: \$14.95

Michael Green needs no introduction. His works on Evangelism and apologetics have made him very well-known. This is perhaps one of the most meaty subjects he has written on and though in his usual breezy style, there is certainly some solid theology here.

Green has something of the Charismatic's strong source of the supernatural which many from a more rationalistic view would tend to miss. The first chapter establishes the reality of Satan as a real, personal, evil Spirit. He treads a suitable road between those who dismiss the demonic as outdated mythology and those who see demons looking in every corner of God's good creation, like some see reds under the bed. As Stauffer says, "In primitive Christianity there is no theology without demonology". There are helpful chapters on temptation, the principalities and powers, the result, all perennial and topical problems for the Christian.

Green suggests that it is only in "Christian" lands that the existence of a real evil Spirit has been denied, due to our modern materialism. By an argument from demonic design he infers the initiative of Satan behind so much bad news on our TV's. The philosophical necessity for a personality behind evil is given a face in the Scriptural portrait of Satan and is supported by the experience of temptation, the threats to our environment and the occult. The conclusive ground for belief in Satan is that Christ recognised his reality as one who is powerful but not omnipotent. He is not, "so to speak, the Opposition Party in God's Parliament, with as old if not as distinguished a history as the Government itself". This sort of dualism is denied point blank by Biblical belief in the sovereignty of God and the creaturaliness of Satan.

I am not totally convinced by Green's exegesis of passages like Ez. 28:1-17 as referring to Satan's heavenly home and origin rather than the King of Tyre's trying to raise himself up to heaven. Also I'd suggest he doesn't give sufficient attention to the suggestion of Von Rad that the serpent in the Garden is not yet given full-blown Satanic qualities to show that it is one of the creatures over which man was to exercise dominion. Once man listened and acted according to the creature's word rather than the Creator's he found himself under the influence of idols and so Satan holds sway. However, Rev. 12 seems to be a strong point for Green's position.

The best things about this book are its attempt to relate the Bible to contemporary reality, both personal and cosmic. The chapter on the Principalities and Powers presents a balance to the W.C.C.'s missing the spiritual subtlety of Satan which cannot simply be identified solely with multinationals and political structures, and the privatised view of pietism. The powers are primarily in the heavens or spiritual world but they may well manipulate social structures. As Stott says the structures should be neither deified nor demonised.

I found the chapter on the Occult and Jesus' exorcisms helpful in preaching a sermon on the subject of the Gadarene Demoniac. Green speaks from practical experience and real pastoral concern. Counterfeit religions are given quite a caning and criteria spelt out for sorting them out from the true thing.

The book ends with positive chapters on "The defeat of Satan" and "The Overcomers" which makes this book so much better than that by Hal Lindsay called Satan is Alive and Well on Planet Earth — as if Christ never came and the Cross and Resurrection never happened. This is the best book on the subject in the market. With the rapid increase in interest in the occult in our so-called secular society, I'd suggest it is also an important book. \$14.95 is a fair bit but there's a fair bit in the book too.

Gordon Preece

## The Divorce Myth

J. Carl Laney  
Bethany

This book is bound to be controversial, but it demands attention. The author summarises its doctrine as:

- 1) God ordained marriage with three elements: (a) a public act; (b) permanent bonding; and (c) a physical union, i.e. leaving, cleaving, becoming one flesh.
- 2) God's original design was no divorce, but one man with one wife for life. Mat. 19:6.
- 3) Divorce was not a divine or Mosaic command, but a concessional regulation of a wrong situation to protect the rejected wife. (Deut. 24:1-4)
- 4) Divorce under Ezra and Nehemiah was to maintain racial purity. It is not a model for modern marriages because Paul commanded Christians not to initiate divorce against an unbelieving spouse. (1 Cor. 7:12-16)
- 5) Malachi 2:14-16 mentions God's hatred of divorce as treachery to a covenant.
- 6) Both Jesus and Paul denounced divorce. Divorce and remarriage results in adultery, "the only exception being in the case of marriage within the forbidden degrees of kinship". (Lev. 18:6-18)
- 7) Since death breaks the marriage bond (Rom. 7:2-3 and 1 Cor. 7:39), remarriage is not wrong for a Christian widow or widower to another Christian.
- 8) If divorced, one has two options: (i) remain unmarried, or (ii) be reconciled. (1 Cor. 7:11)
- 9) Church leaders can only be married once or they are disqualified.

The author's argument for the "forbidden degrees" meaning of the Mathaean exception clause is impressive. However, I believe that when Paul says a Christian is "not bound" when an unbeliever deserts, he means they are free to remarry (see P. O'Brien in *Agenda for a Biblical Church*, Vol. 2).

Both Jesus and Paul see the singleness of some (those with the gift of singleness or eunuchs) as a sign of the coming of the Kingdom, when marriage will be no more, though marriage generally reflects the goodness of God's creation. Keith Rayner in *Church Scene*, July 24, 1981 argues that for both Jesus and Paul, the highest way is for the Christian divorcee to stay single.

However, in 1 Cor. 7:9 Paul's principle is that it is better for the unmarried (which may include divorcees) to marry than be aflame with passion. The same principle is expressed in "1662" that marriage was "ordained for a remedy against sin, and to avoid fornication". Jesus' statement in Mat. 19:10-12 about the eunuchs may well support this stance as well. He says that not all men can receive this — referring it would seem to the disciples' reaction to his teaching against divorce, that "it is better not to get married". The principle that only some can receive this precept requiring remaining unmarried would include divorcees also.

Both Jesus and Paul react against any Pharisaic or Christian attempt to push Mosaic "permission to divorce" to take the initiative in divorce, on the basis of a Creation and a Kingdom ethic. However, recognising "hardness of heart" and the fact that not all can cope with singleness (for they may fall into fornication) they may allow the possibility of remarriage. If Laney's conclusions, which are a constructive reaction in the U.S. context where 51% of marriages now end in divorce, were followed though however, does that mean 51% of marriages may not remarry. If so, a lot of people are likely to be burning or fornicating. I'd suggest that Moses, Jesus and Paul, though not compromising the creation and kingdom ideal were more realistic. See D. Atkinson, *To Have and To Hold* for a better balanced approach, but read this one as well.

Gordon Preece

# WHAT A WORLD

Lesley Hicks



## Mackay case reconsidered

From time to time the tabloid newspapers still turn their attention to the Don Mackay mystery, with a tantalising headline designed to attract curious customers. Never mind if the reporter has listened to an alternately very funny and spiritually challenging talk by Barbara Mackay. The version for the paper is headlined "GRIM PRELUDE TO MACKAY INQUEST — SICK LETTERS ADD TO WIFE'S GRIEF".

In Mrs. Mackay's address to a Christian outreach luncheon of the Frenchs Forest Women's Aglow group, the sort of sensational copy the papers were looking for was present only in the background, so that headline seemed an incredible distortion of what she actually said. Asked for a title to be put on the cassette tape of the talk, she called it "Because He lives, I can face tomorrow" from the words of a well-known chorus. But in the media image, she is a "grief-stricken widow lashing out at corruption in the police force and the government", so even if only a few sentences in answer to a question touch on those aspects, that is what is singled out. It is hard not to be cynical about the press.

### Organised crime

It is true, however, that realism compels us to face the fact of corruption in public life. As Dr. Alfred McCoy put it in the seminar on casinos and organised crime held last May under the sponsorship of the N.S.W. Council of Churches: "We are now at a point when organised crime has become terribly powerful in this State. Organised crime leaders have... a kind of de facto or unofficial immunity to arrest. It has been over twenty years since any (major) organised crime figure was arrested or indicated in this State."

### Quest for inquest

It is more than five years now since Don Mackay disappeared from Griffith, obviously murdered. Last December, in response to probing from various sources — questions in the N.S.W. Parliament from John Dowd, John Hutton and Fred Nile, a call from a large public meeting in Griffith, and an article of

mine and an editorial in the *Herald* — the Police Minister Mr. Peter Anderson announced that, at an unspecified date, there would be a coronial inquiry into the disappearance. He said that "certain legal proceedings" must first run their course. He was referring, we assume, to the conspiracy trial of three police officers formerly stationed in Griffith, which began in May and lasted for ten weeks. They were found guilty and a month later have been sentenced to terms ranging from three to six years.

Meanwhile, however, Mr. Anderson has set the date for the inquest to start — December 6 in Griffith, with Mr. Bruce Brown S.M. as coroner. It has been a long fight to obtain this opportunity for a fresh look at the case, and I praise God that it has been granted. Whether or not it will fully break "the appalling silence" that forms the title of my book on the Mackay case, we are praying and believing that God will work to expose the network of evil surrounding Don Mackay's death, and that He will continue to bring good out of the sadness.

Usually when a murder occurs in the context of organised crime, it is of someone involved in that milieu — such figures as the drug couriers and rival crime bosses who were disposed of so callously on the orders of Terence Clark, who was convicted of the Mr. Asia murder in England. But when so good and upright a man as Mackay is the victim, there is all the more sense of outrage and longing for justice.

### Police problem

It is especially frightening when one cannot be sure that some elements of the police are not involved in the very crimes they are supposed to be solving. Other honest police are then severely hindered and compromised in seeking to carry out an investigation.

After five years the trail for Don Mackay has long grown cold. Witnesses will find it hard to recall accurately what they saw and did back in 1977. But perhaps the inquest can probe the investigation itself, and so serve the cause of justice. I regard it with guarded optimism.

## SHORT NOTES . . . SHORT NOTES . . . SHORT NOTES . . . SHORT NOTES . . .

### RELIGIOUS INSTRUCTION IN JEOPARDY (HUNGARY)

There is to be a major educational reform in Hungary in the coming school year (1982/3) which will introduce a five-day week into all primary and secondary schools. The Hungarian Church and Sociological Institute in Vienna, (UKI) fears that this reform will endanger the whole basis of religious instruction. The teaching of religion will still be allowed and guaranteed by law, but the practical timetable changes will make it very difficult for it to be included in the school day. According to UKI, an obvious solution to this problem would be for the authorities to allow religious instruction to be given in the church or, if necessary, in private homes. The burden on priests who are responsible for all the religious instruction would be considerably lessened if the authorities made a further concession and permitted lay people — those who have completed theological courses — to teach religion. However, ever since the Second World War the government policy has never changed with regard to evangelisation — a taboo even for a moderate communist regime.

Keston College

### "SOVIET PRISONER DENIED MEDICINE"

Russian Orthodox Christian Tatyana Shchipkova, serving a prison sentence for her religious activities in the Soviet Union, is being denied medicine which is essential to prevent her going blind, according to reliable sources in the USSR.

Shchipkova is suffering from Glaucoma which has advanced, due to lack of adequate

treatment, to the point where she can no longer see to read. She has not been given the medicine sent to her by her son Alexander, who is appealing to all persons of good will to come to his mother's support on humanitarian grounds.

Tatyana Shchipkova, 52, is a specialist on romance philology and lectured in French at the Smolensk Pedagogical Institute, a post she held for 17 years prior to her dismissal in 1978 for participation in the work of the "Christian Seminar". This was an unofficial movement among young people, most of them Russian Orthodox, who were seeking to learn more about their faith and historical roots. Tatyana Shchipkova was among the "specialists" they invited to lecture them on historic and literary themes.

### CAMP SITE FOR DISADVANTAGED

The Crusader Union of NSW has announced its intention to offer its campsite, conference and convention centres to disabled and other disadvantaged persons groups for use mid-week at special concessional rates. Children and young adult groups are especially welcome.

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WANTED: Biography of Bishop F. R. Barry (little known) also a copy each of "The Spirit of Prayer" and "The Spirit of Love" by William Law. Phone (047) 87 8095.

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# T UNDERSTAND EACH OTHER

## Retirement: Making or breaking the marriage?

Dr. Alan Craddock

From time to time, in this column, I seek to share information I have encountered in my reading of academic journals. Such information is unlikely to come the way of people not working in the formal disciplines served by such Journals. Yet the information can be extremely helpful to those of us dealing with everyday problems either personally, or indirectly as we minister to others experiencing difficulty.

A common area of difficulty in our society concerns retirement. People are living longer, retiring earlier and not all retired people enjoy this phase of their lives. Retirement for some, can be a time of increased marital tension or a time of personal crisis involving depression, low self-esteem and boredom. Little formal, useful research has been carried out in this area, but I recently read a research report from the University of Iowa in the U.S.A. which investigated the reactions of housewives to the early years of their husbands' retirement. This study provides some helpful information about making a good adjustment to retirement. (Hill, E.A. and Dorfman, L.T. "Reaction of housewives to the retirement of their husbands". *Family Relations*, 1982, 31, (2), 195-200).

**Positive aspects of retirement:** Four areas were reported by housewives as contributing to liking their husbands' retirement.

(1) More time becomes available to do the things you want to do.

(2) Increased companionship because there is more time available to be together.

(3) Greater flexibility, now that they are freed from schedules imposed by work demands, to vary their schedules to suit their needs and to do what they want to, whenever they want to.

(4) The husband becomes more involved in household chores and routines thereby increasing companionship and easing the wife's responsibility and burden in this area.

The picture which emerges here is clear. Given an already good relationship and given that the couple are in reasonable health, they will gain satisfaction from being able to enjoy their companionship in ways which have of necessity been impossible at any other stage of their relationship. On the other hand, things can go wrong and often do!

**Negative aspects of retirement:** Factors which produced difficulties for the couples were:

(1) Financial problems caused by inadequate pensions or other sources of income. These difficulties inhibit couples from doing things they "always wanted to do" and bitterness can follow.

(2) There are not enough things for the husband to do. Some housewives reported the often-heard complaint that their husbands "just sat around", were boring and generally "got in the way" and

aggravated them. So much for companionship!

(3) Too much togetherness! Some of the women resented the fact that their husbands expected them to cease most of their pre-retirement activities. This made the retirement a time in which women were expected to sacrifice their own interests and having done so they then found that nothing was being gained in the time made available for togetherness.

A comparison between the positive and negative aspects shows how readily things can become unsatisfying if one person seeks to gain an advantage over the other, or if there is a failure to be mutually honest about individual and relationship needs. There is a need for a sensitive balance in which the needs of both partners are recognized and in which there is a blend of individual and joint activities designed to meet these needs. Too much, or too little, togetherness can lead to dissatisfaction.

Hill and Dorfman comment that the strategies which help . . . might include allocation of some private household space to each spouse, continuation of individually satisfying pre-retirement activities and development of some separate new activities in retirement" (1982, p. 200). This would need to be balanced however, as too much separateness would frustrate companionship needs. Just as there is a need for time and

space to be alone, there is a need to be together and to be enjoying doing things together. But, is this really so different from how things should be in any marriage, at any stage in the life of that marriage? The basic rules are the same, it is simply the workings of those rules in the light of the demands of the particular stage of life-cycle which differ.

If "time available to enjoy companionship", "shared household routines" and "flexibility with respect to the use of time" are factors which produce satisfying retirement marriages perhaps we need to recognize and emphasize these factors at all stages of marriage. This will aid retirement adjustment when needed, but it will foster good quality marital relationships generally.

The first two factors are in harmony with Biblical recommendations concerning the companionate, serving and complementary, nature of Christian marriage. The last factor reminds Christians of their need to use time well, in a way that is pleasing to God. What better way is there to please God than through our relationships? This should be a highlight of our lives at every stage of the life-cycle, but especially so when, in our retirement years, we have a freedom from many of the vocational pressures which might have hindered us in the past.

## BOOK REVIEWS

### Go an Extra Mile

Michael Wood

Collins Fount Paperback

Surgeon, pilot, rally navigator, Medical Administrator, father, farmer, and writer — Michael Wood is obviously an outstanding person.

Nevertheless, there was something about this book that disappointed me. Was it his slightly condescending attitude towards the reader, expected to know very little about any of Mr. Wood's interests? Was it his "what-a-jolly-good-time-we-had-in-Africa" approach which irritated? Was it his mildly jingoistic philosophising? It was all of these, but above all, the fact that the author was not a Christian.

This disappointed the reviewer, for how much more useful the man would have been if all his gifts had been consciously offered to God to be used by Him.

Michael Wood co-founded the African Medical and Research Foundation in 1958, and was, when the book was published in 1978, its Director General. AMREF is similar to the Royal Flying Doctor Service, covering Kenya and Tanzania, with added areas of work such as Mobile Clinics and education. The book, however, is not a history of AMREF, nor a proper auto-biography, but snippets from a thirty-two year, full and interesting life lived in Kenya.

For the person who is addicted to Africa, this book with its descriptions of scenery and life in the Continent will be welcome. But it is not a Christian book. Although mention is made of medical missionary work, the author's own motivation is one of general philanthropy. I doubt if this is "one of the most important books to come out of Africa for many years", as Laurens Van der Post says in his Foreword. But it is easy reading, and I expect all those who have worked in Africa would find it pleasantly nostalgic.

Robin P. Muers

### Created to Praise Derek Prime

Hodder and Stoughton,  
126 pages Pbk. RRP \$4.95

A book about praise, encouraging us to praise God more and better, is like a book for guys on how to tell their girl that they love them. Somehow it should come naturally, if they're in love, and, anyway, each beau will have his own way of showing how he feels!

However, the Westminster Shorter Catechism does say that "Man's chief end is to glorify God". In expounding this Derek Prime avoids the trap of limiting this praise to the spoken word, and declares that we must live lives of praise and gratitude to God also. He writes, however, primarily about the spoken praise of the Christian. Having pointed out that the pre-occupation of praise is the Lord Jesus, he speaks of praise in prayer and song. Praising God in both these modes undoubtedly helps us to pray and sing more enthusiastically and more correctly. The chapter "Praise in Trials" seemed very sensible and biblical. Prime admits that it is not easy or natural to praise God when things are tough. He says that we can learn to do it, or even argue ourselves into it. He allows for no "slick answers", but focuses on God's promises and purposes as the way to deliberately praise God under all circumstances. The chapter on praise in death is written sensitively (Mr. Prime is a parish minister), and admits the wide range of experiences which Christians have on their death-beds. A chapter on praise in heaven forms the natural conclusion to the book.

"The soul that is in love with Jesus must sing," the author writes. Some of us are not very good at singing and a book setting out to teach us may be a help. For a brief, biblical summary of Christian praise this book can be recommended. Robin P. Muers

Walter J. Chantry  
Banner of Truth (1981) Paperback  
80 pp, 1.25 U.K.  
I was challenged and stirred as I read this little book.

The sub-title describes its content: "Studies in self-denial". The first chapter is generally about the Lordship of Jesus. Jesus who is Lord denied Himself. Those who call Him Lord must do likewise "as he (Jesus) struggled up Calvary's hill and bled upon it, his aim was to eradicate self love and implant the love of God in the hearts of men. One can only increase as the other decreases".

Take up your cross is a call to self denial for all Christians. This is the burden of Chapter 2. Trials are helpfully distinguished from crosses. The crosses of daily prayer, witnessing and Christian service are briefly but well outlined.

A chapter on Christian liberty (a discussion of Romans 14 and 1 Cor. 8-10) is helpful for dealing with those things which are not sins and in themselves O.K. His discussion will help us think through what may not be helpful for us to do.

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