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# SOCIETAS

## CONTENTS

TRAINING YOUR CHILDREN . . . . .	5
Kay Hughes	
DEACONESS HOUSE AND PROBLEMS OF FEMALE STUDENTS . . . . .	6
Margaret Rodgers	
PROPHETS WHO COME TO MOORE. . . . .	9
Alan Parker	
MINIMOORES — LOVE IN ACTION . . . . .	10
Geoff Collison	
A JUNGLE TAMED . . . . .	11
John Cornford	
MOORE STAFF MOVES . . . . .	16
STUDENTS FROM INDONESIA . . . . .	21
John Menear	
WOMEN'S FELLOWSHIP. . . . .	26, 27
Denise Rothwell and Elizabeth Steel	
HINTS ON A GOOD TIME . . . . .	28
Michael Charles	
PICTURES GALORE. . . . .	30, 31
THE PRESBYTERIANS. . . . .	32
Don Geddes	
THE SEARCH FOR MOSES' SHOES . . . . .	33
Simon Manchester	
MISSIONARY COMES BACK TO SCHOOL. . . . .	34, 35
Neville Cooper	

## EDITORIAL NOTE

Lack of effective communication (another way of saying lack of fellowship, and maybe lack of concern) seems to affect college life in various ways. It probably lies behind the poor sense of community shown by low attendances at student union meetings, morning chapel, term commencement activities, prayer meetings and some lectures.

Contradictory assessments of the importance of passing examinations also indicates a lack of effective communication.

Another sign of poor communication is an anxiety about reports to 'the bishops' and college staff, brought to the surface during a 'human relationships workshop' early this year. Students repeatedly asked how much of what they said and did during the workshop would get back to the bishops, or to the staff. Assurances of confidentiality seemed to be treated with scepticism.

Both students and hierarchy share a responsibility for these situations, which may have an important bearing on the preparation of men and women for the ministry.

Rev. John Stott said during the recent school on church growth, nurture and evangelism that 'the greatest hindrance to the spread of the gospel today is the church' . . . because Christians were not visibly reflecting Christ's presence by their mutual love and reconciliation (1 John 4:12). He also said that effective evangelism presupposed a real concern for and identification with individuals (1 John 3:18).

Where do you learn this active concern for people? Is it not the fruit of long and persistent application, especially among those you work and live with, reflecting God's love in your heart?

Dr. Lewis Drummond, on the Billy Graham team, said that all great spiritual revivals were preceded by spiritual preparation, based on prayer and faith in the sovereignty of God, not on a preoccupation with theological positions. Jesus' disciples received the power to witness effectively only after a period of devotion to prayer (in fellowship with others).

Presumably our preparation needs the same basis of prayer, growing faith and the reflection of Christ's presence in our relationships. We might start communicating more effectively too.

MICHAEL CHARLES

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*The views expressed in this magazine are not necessarily those of the Editorial Committee or the College Staff.*

*Layout by Lindsay Typographical Services, 108 Lilyfield Road, Lilyfield.*

*Printed by Wentworth Press, 48 Cooper Street, Surrey Hills.*

# Letter to Readers

The number of children of Moore Theological College students (65 at the last count) is a constant reminder that the family is a fundamental aspect of the lives of us all. But we have a rare opportunity at our (mainly residential) college to experience family relationships in a wider sense than with our own wives, children, parents and relations.

In a real way we have the chance to be an extended Christian family, reflecting the love of God in our relationships. It is exciting to see evidence of this happening although, inevitably, there is room for improvement.

One area for concern is that the feeling of unity has probably been reduced by the larger student intake of the past two years and an increase in the number who live away from Newtown.

In this issue we have tried to focus in particular on some aspects of family and extended family life as it is experienced by the college community.

Another feature of Moore College which we have tried to reflect is its cosmopolitan character, attracting students from many parts of south east Asia, Malaysia and the Pacific, including Singapore, Indonesia, India, Vietnam, Hong Kong, the Philippines and Tonga. In addition students have come from New Zealand, Tanzania, South Africa and England.

Apart from nationality, there is great variety in the previous life-experiences of those who study at Moore (not forgetting that of their wives). Ages of students range from the early twenties to late forties, a large proportion of them bringing families.

Most people accepted for theological training at Moore have been to university, and many have worked in a variety of professions, from teaching, to doctoring, to lawyering.

Others have a background of technical college and working in a trade, including a carpenter, a plumber, a printer and an electrician. Two former policemen have joined the ranks of Newtown theologs in the past few years.

Adding maturity to the student ranks this year is a married man who has come for a refresher course after 20 years in the mission field.

The college is preserving its ecumenical tradition of accepting students from a number of different denominational backgrounds. Apart from the dominant Anglicans, the most obvious group is the Presbyterians (see inside) of whom there are now 12 at Moore. There have also been some Congregationalists, Baptists, one member of the Christian Brethren Assemblies and a trainee from the Serbian Orthodox church.

A not-so-incidental attractions of studying at Moore is that a wide variety of highly regarded luminaries in theo-

logical and other fields come to us at Newtown to give us the benefit of their wisdom. Impetus has been given to this aspect of our life by the introduction of the annual Moore College lectureship (see inside).

While we realise that many topics remain untouched, we nevertheless hope that you will find this issue of Societas to be worth reading.

To assess the degree of interest in reading the magazine, and the degree of frustration (or otherwise) experienced by those who do, we are including on this page a brief questionnaire. It will help us if you spend a few minutes answering the four questions, and posting your answer to the address given.

## YOUR CHANCE TO TELL US

### (Readers' Questionnaire)

- You read the magazine:
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  - occasionally
  - first time

- What do you look for in Societas?

Answer: . . . . .  
 . . . . .  
 . . . . .

- What kind of material would you like us to include?

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# Train your children the Timothy way

by KAY HUGHES

KAY HUGHES  
St. Andrew's  
Presbyterian  
Church, Manly.

*Previously  
secretary,  
Independent  
candidate.*



**Proverbs 22:6 tells us: 'Train up a child in the way he should go, and when he is old he will not depart from it.'**

This Proverb exhorts us to train up children in their learning age. We are to train them up in the way they should go. And 'that way' will be the way in which, if we love them, we would want them to go. It is saying that the things we love most and value above all else, should always be the things that we are seeking to impart to the children in our care.

Sometimes we may be tempted to neglect our responsibilities, especially when they weight heavy on our shoulders. However, as we look as the New Testament we see an illustration of the outworking of this Proverb which should encourage us greatly.

In the life of the early Church, Timothy was a young man who had been thrust into a position of Christian responsibility beyond his natural capacity. Recruited in Lystra, he became the missionary companion of the apostle Paul who makes reference to him on several occasions, calling him 'my beloved and faithful child in the Lord' . . . 'fellow worker' and 'brother and God's servant in the Gospel of Christ'.

Some of Paul's references to Timothy reveal him as a rather shy young man who was prone to illness, and yet these things did not prevent him from being used by God in a very active way in the early Church.

God had given him a boldness in proclaiming the Gospel. He was to preach the good news that Jesus Christ, the Son of God, had lived here on earth; that he had lived a perfect life; and, in obedience to His Father's Will, he took upon himself the penalty for our rebellion, thus providing a way for us to come back into God's own family.

This was the great task that was before Timothy. But before he could be used in any way, he had to believe the Gospel himself. We too, need to remember that before any of us can be effective workers for God, we have to know him for ourselves.

Timothy was commended by Paul's for the sincerity of his faith. A faith which was alive in Lois his grandmother and in Eunice, his mother, before him'. (2 Tim. 1:5).

Timothy was brought up from childhood to know about God, the physical ties of family being widened by another dimension — their common bond of faith.

It wasn't that these women passed on their faith to Timothy. As we know, God calls each of us to make a personal commitment. However, they provided an environment in which the seeds of faith could grow. Their influence led Timothy to a living faith in Christ.

Children are very impressionable. They have a vivid imagination and a concentration which is remarkable. The young human heart and spirit and conscience is far more susceptible than is the older person's.

The task of training is something

each of us have a responsibility to be involved in.

We have a responsibility, firstly, to know God ourselves and to acknowledge Him as first in our lives. But the matter can't rest there.

Many people today lament the fact that young people are falling away from God. Perhaps, we each need to ask ourselves if it's because we aren't playing our part in the task God has given us. It's not enough for us to be teaching children good manners and providing for their physical needs.

We need to have a vital faith which we can communicate to them. We each need to take seriously the impact of evangelism in the home and to look forward expectantly to the fruit which will come forth as a result of our faithfulness in this area.

## Provoking the 'FAMILY GODS'

By Chris Chua

**When I wrote home and told my mother that I had become a Christian, the reply I got was: "It's all right so long as you don't get baptised!"**

To a traditional Chinese family such as mine baptism equals being a Christian. It is also tantamount to a rejection of one's cultural, ancestral and national heritage; bringing shame upon the family; and invoking the wrath of the 'family gods'.

They will regard any theological training as a waste of time and a clergyman as a social parasite who lives upon the income of others.

My difficulty has always been one of making clear to them the uniqueness of Christ as distinguished from other

'gods' or 'spirits'. I have to overcome not only the generation gap but also the cultural barrier to the understanding of Christian faith, racial and nationalistic pride and prejudice, and deeply entrenched traditionalism.

On the other hand there is the danger of religious syncretism in an effort to accommodate Christianity and at the same time retain traditional beliefs.

During the next few years I pray that God will establish me in His truth through the study of His Word, and that in my ministry in the Asian community, I will learn how to communicate the gospel of our Lord Jesus Christ in a way that leads to a true commitment to Him.

# Deaconess House in '79 — and the problems of female theological students

by MARGARET RODGERS

**"There can be nothing said against it when a girl learns to read Greek." That was the verdict given by an Anglican Church newspaper soon after the opening of the first establishment in Sydney for training deaconesses in 1891.**

In fact, The Australian Record (now The Australian Church Record) pronounced that learning would be beneficial for young women if it eradicated 'giggling drawing-room dolls' and fitted them for service in the Church.

But the editorial warned against them 'attempting feats which test the powers of strong men'. The intellectual effort would do no harm as long as they did not 'hurt their nerves and muscles in struggling to pass severe competitive examinations'.

The aim of the Deaconess Institution — to equip women for ministry in the church — is essentially the same today. What has changed is the intellectual effort expected of girls, who often perform feats that prove too much for 'the powers of strong men', and the character of Deaconess House which no longer provides accommodation only for prospective deaconesses.

Deaconess House at present is a home for 72 young women, many of them under-graduates or post-graduate students at university or other tertiary institutions in Sydney.

Only a small minority come from Sydney, the rest are from N.S.W. country areas, from other states in Australia and from overseas, including students from Hong Kong, Singapore, Malaysia, Thailand, Japan and Papua New Guinea.

In providing accommodation for these young women we aim to give them a happy home which is also a Christian home. They come to Deaconess House and join a Christian community which espouses a Christian life-style. The name of Christ is honoured and the values and standards of God's word are accepted as normative for daily living.

Each year young women are introduced to Jesus and find Him to be their Lord and Saviour, mostly as a result of the witness of other Christian women with whom they live.

Among the 72 women living here, nine are Deaconess House students who have come for theological study, and perhaps to prepare for full-time service for Christ in the church, in Sydney or elsewhere in Australia or overseas. (Nine other Deaconess House students live out).

Not all of the theological students intend to enter into full-time work for the church. Some come for intensive biblical study so that they can go back to their previous occupations as better equipped Christian women, more prepared to give a defence for the hope that is in them (see 1 Peter 3:15). Some are interested in missionary service in the future, others in parish work or in other specialised ministries of the church.

People commonly refer to these students as deaconesses, or call the student in their parish 'the deaconess', but this is incorrect. In the words of Archbishop Mowll in 1941, the term should be reserved 'for those who have been set apart by the bishop by the laying on of hands'.

## HOW IT ALL BEGAN

When the Rev. Mervyn Archdall and some friends founded the Deaconess Institution in June 1891, the initial handful of students lived in the rectory

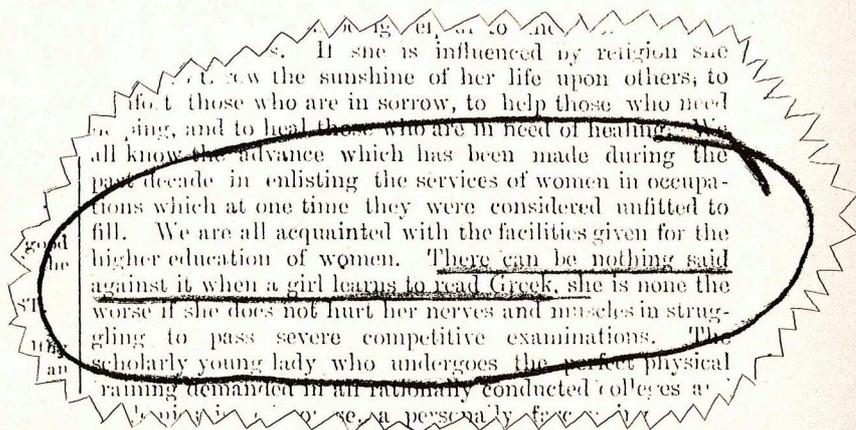
at St. Mary's, Balmain. Archdall being the rector. Young women who joined the Bethany Deaconess Institution, as it was called then, were taught by Archdall.

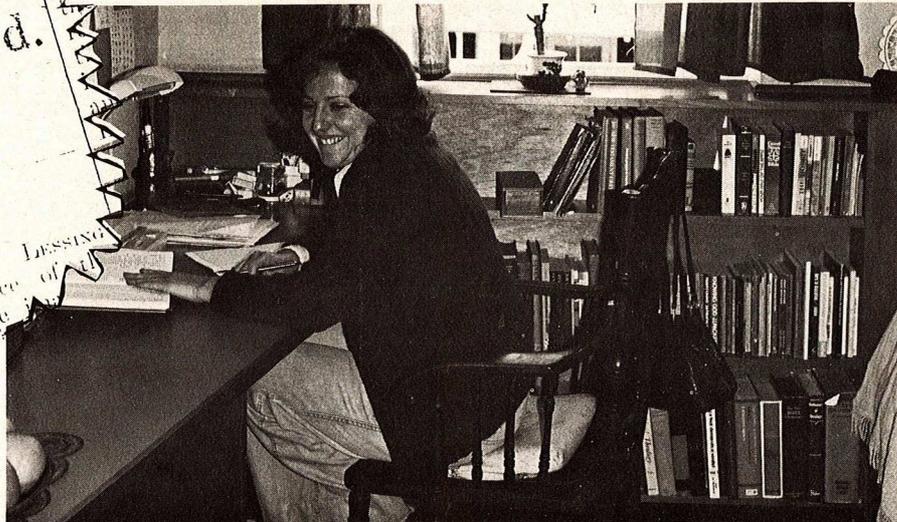
The students went out from Balmain to churches close by to gain practical experience in educational, evangelistic, nursing or welfare work. None of the women took part in leading any services in the churches — permission was not given for women to do so until 1922 when the Women's Work in the Church Ordinance was passed by the Sydney Diocesan Synod.

Archdall's young women were provided with free accommodation (it was assumed that the Institution would look after the deaconesses in that way for their entire lifetime) and each was given an annual allowance of £12 while a probationer (the name given to a student in training), increased to a princely £15 when she became a deaconess.

General support for the enterprise was given by people of the diocese, though it was never envisaged that the women would be trained to exceed the normally accepted and understood role of a Christian woman in family, society and church!

St. Mary's rectory at Balmain soon proved inadequate for housing the deaconesses and so 'Bethany' moved to a number of different locations until finally a handsome new Deaconess House was built and opened in 1916 in





*Studying Greek may be tough on a girls' brain, but Sue McCullough has decided to grin and bear it.*

St. Paul's Road (now Carillon Avenue), Newtown, opposite the University Women's College and adjacent to Moore Theological College.

Since the move to Newtown, the students have been either lectured by the staff, or attended lectures at Moore College where they have been full students for many years now.

There was always room in Deaconess House for non-theological students and accommodation greatly increased with the opening of the Archdall Wing in 1961 and the Andrews Wing in 1966.

There was also a significant increase in the numbers of Deaconess House students, in the late 1950's and early 1960's. This was partly a result of the 1959 Billy Graham Crusade but it was also due to the energetic and prayerful leadership of the Principal, Mary M. Andrews. A decline in numbers had set in by the end of the 1960's, however.

#### WHAT OF THE FUTURE?

It is no easier in 1979 than in previous times for a woman to decide on full-time theological training. One difficulty concerns finance: any woman who enrolls in Deaconess House — for at least three years if she is to complete a B.Th. or Th.L. — must pay all tuition fees for three years, and have enough money as well to provide for necessities.

The Deaconess Institution and Deaconess House help by providing accommodation at as low a cost as possible or, in the case of external students, by charging less than the required tuition fee.

The fee for each term for a first-year student in 1979 is about \$492, of which \$409 is the tuition fee. A quick mathematical calculation will provide the amount charged for accommodation and administration by Deaconess House for each term (about 10 weeks).

It not easy for a woman to save the amount required for her three-year course. She can earn some money if she works one and a half days a week in a

parish during her college time. (The recommended stipend for such work is \$1,190). She can also look for work during vacations, but it is extremely difficult to find short-term employment these days, as students from all tertiary institutions know.

It would help women training for full-time service in the church in Sydney if they were given some financial assistance by the church, as are the male candidates for ordination. Such help would, of course, presume a definite commitment by the student to serve for a number of years in the diocese.

In England, a woman who undertakes a full course of theological training to prepare for service in the Church of England as a deaconess or as a parish assistant is given the same financial assistance from the Central Training Fund as are male candidates for ordination. We look forward to the day when that will be the case in the Diocese of Sydney.

A further reason why it is difficult for a woman to make the decision to enter a course of full-time theological training is that there is no certainty of employment at the end. There is no commitment or guarantee of employment from the diocese — or any organisation — to a women theological student, even if she is prepared to commit herself to serve in the church. This is not to deny that every effort is made to provide employment for those who desire it.

Most Deaconess House students this year possess a high degree of competence and experience in their previous careers or professions. This means they have had to decide to leave the security of employment and income to enter into a course of study for three years at their own expense, with no guarantee of a position at the end of the course.

By contrast, from the time a male theological student is accepted by a diocese as a candidate for the ministry his goal is before his eyes through the years of his training. In secular terms, he knows that he is entering a profession with a guaranteed career structure.

There are those who will say that God calls his servants to such preparation and training for service, and that at the requisite time the place of his appointment will be made known by Him. That is undoubtedly so, but one wonders why a higher degree of uncertainty concerning the future — of resting in confidence in the guiding and providing hand of God — should be required of the woman than of the man.

We look forward to the day when there will be a guarantee of employment for the would-be deaconess, or female parish assistant, whose call to God's service has been tested and confirmed by the church.

The contemporary debate about the place and role of women in the church, and that of the question of the ordination of women, has also been a factor in discouraging young women from entering full-time theological study. Clarification of the role of women in the liturgical, pastoral, educational and teaching work of the Church must be achieved, accompanied by a general acceptance and recognition of that role.

We should pray that God will move in the hearts of many of his servants, male and female, to enter into full-time study of His Word.

Even if few enter into full-time service, a theologically well-equipped laity, soundly taught in the Word of God, must result in blessing upon the life and witness of God's church.

**Editor's note:** Margaret Rodgers is principal of Deaconess House College.

# A place of tears, laughter and friendship

Meleane Moala from Tonga, where she worked as a Radio Programmer, gives a 'Bird's Eye View' of life in Deaconess House. As a Deaconess House student, she is taking the Bachelor or Theology course, though she is undecided what work she will eventually do.



MOALA, Meleane

"Going jogging in the morning?"  
 "Yea, what time?"  
 "Six-thirty, OK?"  
 "OK . . . . . but get me out of bed first.

Another day begins at Deaconess House . . . for the athletes. Most however, prefer to start in a less vigorous fashion, which is probably just as well. One of the benefits of living in Deac' House is that we are a varied group. About 70 girls live here now.

From my "birds eye view", I find great interest in the personalities, the cultures and the values of individuals who share this home in Carillon Avenue, Newtown.

It takes all kinds of people to make the "world" of Deac' House: People from cultures and races outside Australia, including the South Pacific Islands, Asia and India, from different social and family backgrounds, and involved in diverse academic programmes. It is no wonder that it is an exhilarating place to live in.

But you cannot always live at the peak of intellectual stimulation. Deac' House is also a place where people share ordinary experiences. The smile or the frowning brow, the worried look of disaster or the weary face after a day's lectures; outbursts of laughter or screams from a practical joke; tears of disappointment or the timidity of a shy character.

Friendships grow during hours of talking over the current war, religion, Aborigines, music, art, personal relationships and so on. People develop bonds at such times and are encouraged to be sensitive towards those who are liable to be hurt, such as less forceful individuals who may be shoved aside or discouraged from expressing an opinion — always a grave danger in a community of students.

As with the family (in its strict sense) so also a community like Deac' House can be an environment which greatly encourages the formation of human relationships especially if there is an atmosphere of sensitivity, trustworthiness, compassion and unselfishness.

Adding interest to life is the fact that across the road live my Moore College (male) fellow-students. I won't hold it against them that males dominate the college community.

Close proximity of the two institutions gives potential for developing friendships, unaffected by Telecom strikes! What with lectures and lunch, 'cheese-'n-chat' nights and other occasional get togethers, there are plenty of opportunities to get to know one another.

It is part of the common defect in human communication, however, that suspicions often inhibit the growth of meaningful and profitable relationships, especially between single males and females. It's not the easiest barrier to break . . . but it is not an impossibility either.

In the natural family, not every child gets along with the rest of the children, but they all belong to the same family. So it is with the Christian community. Although diversified as individuals, we are together as Christians in belonging to a community which has God as its head, in which every members should be striving to be what God wants him or her to be. This situation should lead to some sort of unity based on being God-centred and other-people-centred rather than self-centred.

Deac' House does its share of entertaining people, from Moore College residents to overseas visitors and other friends from outside the college boundaries. It is part of the creativity in our

life that demands committed effort, time and thoughtfulness, but rewards us with stimulation, especially when we share our faith in the Master Designer of Creation.

I have lived in Deac' House for three years now and there has never been a dull moment — except when I'm homesick.

They have been years of great learning, especially about people. Although I come from a different country and am influenced by its traditions and culture, I'm convinced human nature makes people the same everywhere.

Living at Deaconess House has made me realise how lacking academic systems are in their ability to teach the 'art' of living together, as people, and not as professionals or intellectuals. Learning to cope with one's own problems, and also someone else's. Accepting people without threatening their individuality as persons! Being exposed to ridicule and humiliation but not losing sight of one's own integrity! These and many more, essential facets of human relationships need to be learnt and practiced in any community.

I agree with Dietrich Bonhoeffer's statement that the joys of life include not only intellectual discovery but also 'that one counts for something with other people'. "What matters", he said, "is not how many friends we have, but how deeply we are attached to them. After all, personal relationships count for more than anything else".

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# PROPHETS ARE COMING TO THE "MOUNTAIN OF MOORE"

by ALAN PARKER

**"If the mountain can't be taken to Mohammed, then take Mohammed to the mountain".**

The student body at Moore College is quite a mountain these days. To expose this body to the stimulation of a variety of high quality Biblical scholars and Christian thinkers is very desirable. But with a shortage of funds it is not possible for undergraduate students of theology to go and hear some of the great prophets of our age.

If we were in Germany it would be easy. German theological students receive the same tertiary student privileges as all other University students. Courses in German universities are set up with great flexibility so that students are able to attend courses at any centre.

Thus, when Klaus Westermann was giving a semester of lectures on Proverbs and Job at Heidelberg, students from all over Germany went to that university. If they wanted to attend Helmut Thielicke's course in systematic theology at Hamburg, then they could go there for the next semester. Such flexibility is possible in a small country that pays theological students a reasonable living allowance.

But Australia suffers from the tyranny of great distances, a small population and a constitution which does not allow the state to fund training for Christian ministry. And so our student body remains a mountain located in and around Newtown. If Moore College students are to be exposed to the great overseas prophets, they have to be brought to this mountain.

Recognising this need has led the "Friends of Moore College" to initiate an annual Moore College lectureship. One of the aims has been to bring distinguished Christian thinkers from overseas and within Australia to Newtown.

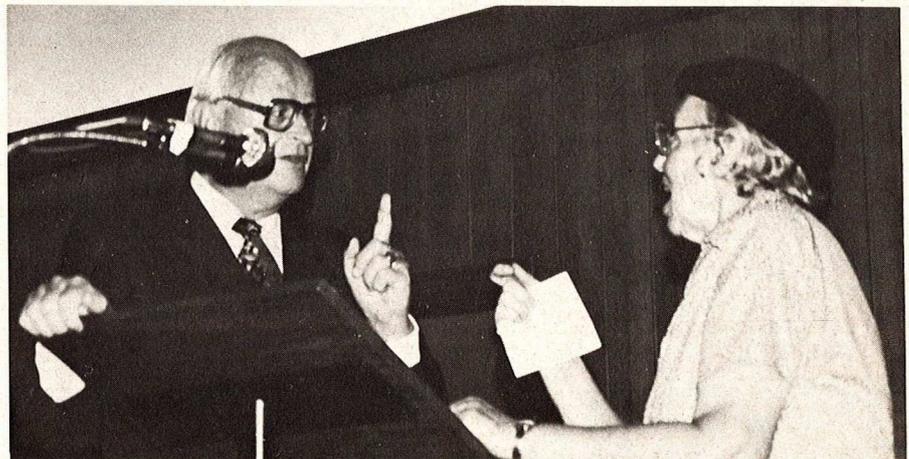
The first Moore College lectureship was accepted and presented by Professor F. F. Bruce of Manchester University who delivered a series of lectures in August 1977 entitled "The Time is Fulfilled". Those lectures have now been published in a book under that title.

The second of the annual lectureships, in 1978, went to Dr. James Packer who is famous for such books as "Knowing God" and "I want to be a Christian". This year's lectureship has been accepted by our college principal, Dr. D. B. Knox, and will be open to the public, as were the first two.

In addition to such formally planned and funded visits from overseas speakers

the college also benefits greatly by hearing men and women who have been brought to Sydney by other organisations, and who have favoured us with stimulating lectures and seminars.

During recent years, such visitors have included Walter and Ingrid Trobisch, authors of books on Christian marriage and personal relationships who came to us in 1977. Denis Lane, Overseas Director for the Overseas Missionary Fellowship, gave a penetrating overview of modern missionary activity during



*A spot of confusion during an address by Dr. Helmut Thielicke, whose interpreter, Miss Margaret Delmer, of Woollahra, was lost for English words to convey the sense of his speech in German.*

the 1978 college convention. Professor Helmut Thielicke, one of German's top theologians and outstanding preachers, showed us how to make God's message vitally relevant to modern man's deepest concerns during his visit early this year.

Billy Graham's 'special assistant' Dr. John Akers, called on Moore College while the recent crusade was in progress to talk about the purpose of theological training to produce 'people whom God can use'. Billy Graham himself was unable to visit our mountain (he had brought his own!)

What are the benefits of such visits? To meet and hear great and good Christian communicators provides tomorrow's ministers with examples and challenges. If the standard of preaching is to be raised, then young student ministers need to hear good preachers and to talk with them about their craft. We also learn that these great men are made of flesh and blood like us, and are not merely theological computers connected to electric typewriters which

produce books. This is an encouragement for us to continue our studies.

Conversations and seminars with men who have written books enables us to understand things that may not be clear in written works. They are able to share with us, the factors which have led them to think and write as they do.

Australia, because of its geographic isolation from Europe and America, suffers because its young people are not able to easily go and sit under the seminal thinkers of the Northern Hemisphere. It is therefore a great event when important men visit, and we young theologians are able to meet and hear and talk with them in our own college.

This article does not attempt to survey all the interesting and/or helpful people who have visited us from distant parts in recent years. The list would be endless.

Some that come to mind include an expert on Biblical archaeology who spent an hour describing work being done today in Israel and how the growing body of information being dug up is bringing increasing respect for the record of Scripture.

A former Jehovah's Witness, since converted to Christianity, gave us some insight on what not to say during conversations with JWs before flying back to his home in the English Midlands.

On another occasion a party of Egyptian Copts, in Sydney to encourage members of their church, had lunch at Moore and afterwards told us a little about themselves.

Next month an Anglican clergyman who has spent more than 10 years based in Buenos Aires will spend an hour at the college.

Not forgetting the string of people who have come to us from different parts of Australia whenever a synod or some other conference brings them to Sydney.

# MINIMOORES: CHRISTIAN LOVE IN ACTION .....AND A TIME FOR FUN

by Geoff Collison

Moore College is swarming with children, or perhaps we should say that many students are blessed with a "quiver-full of arrows". These swarming children — or quivers of arrows — come from families that in turn are to some degree a part of the college community.

The question raised by a lecturer's wife and some Deaconess House students (all women — there may be something there) was what responsibility the community has for these "arrows".

This led to the thought that it would be good if some students in the college ran an activity for these children for one hour a week.

A list of aims was suggested: —

- That the children have fun
- That the children relate to one another
- That the leaders have fun
- That college members should show a Christian concern for the children of the community, and not ignore their existence.
- That the children see in the college students a belief in Christ which is related to practical reality (which should, of course, also be seen in their churches).

It is hoped that this will help the children to see that Christianity is not just a fetish of their parents but something real for many people, and, hopefully, people they like.

As a result of these suggestions the Moore College Children's Fellowship, or Minimoors, was started in 1978 as an

official branch of the Moore College Students Union. It was to be run by three male members of that union and three women from Deaconess House. In saying that it started with these six leaders, one must not forget the most important members of the group — the "arrows" — who have come to the activities fairly consistently.

About 20-25 come on most days, their ages ranging from about four to ten (few children attend who are older or younger). This gives a wide range of abilities in understanding and game playing, but they usually mix well. Even children who are shy and hesitant at first tend to mix well and not feel threatened, after a short time.

The Minimoors meet each Thursday at 4.00 p.m. in a lecture room (cleared of tables). A small grassed area outside provides room for post meeting antics — piggy-back rides, rumbles (as opposed to fights), pole climbing, etc. The actual meeting lasts one hour, not counting the "mucking around" afterwards.

Activities that go on in the meeting do not vary much. The talk is usually short (5-10 minutes) to suit the attention span of the children. There may also be some singing if a guitarist is available.

The main part of the afternoon is taken up with games or craft.

Games usually include all the Minimoors, which means that games requiring intelligence to win or giving an advantage to strength are eliminated (good for students after a day of theology lectures).

Within these bounds the children show a degree of tolerance, older ones helping the younger on occasions. And the younger children have proved capable of enjoying and participating in some games they can't understand. It seems that both groups benefit by the interaction if they are prepared to put up with the disadvantages.

In the craft, which involves individual activity, there is often a need to consider age differences, but this has not caused a problem both groups being satisfied with the things they make, such as gliders, dolls, puppets and so forth and the process of creating something.

Few activities have been organised apart from the Thursday activity, though a Minimoors family picnic was arranged. The same concept of integrated activity was carried through, with parents joining in the games.

It was not possible for everyone in the College community to come but those who did enjoyed relaxing together.

Minimoors succeeds in that the children have fun and they have it in one another's company. They collectively have fun in the company of the leaders and on rare occasions they, the leaders and their families, all have fun together.

Thus, in the context of Minimoors, a Christian community expresses mutual concern for its members and we hope children see the reality of Christ in other people's lives.



Heard in conversation:

*"I think I'm suffering from insomnia."*

*"I sleep very well at night."*

*"Oh really, do you count sheep?"*

*"No, I talk to the Shepherd."*

\* \* \*

*After a lesson on "The Good Samaritan", the teacher asked, "What would you do if you saw a man bleeding by the side of the road?"*

*Student: "I'd throw up."*

\* \* \*

*Q: What must we do to receive the forgiveness of sin?*

*A: Sin.*

# A JUNGLE TAMED

by John Cornford

The number of children of Moore College students has increased steadily over the past few years and stands now at about 65. Not counting those on the way!

With the increased number of children the college has gained a heightened consciousness of family life, its joys and also its stresses and strains.

The difficulties of rearing children in a damp house in Little Queen Street, Campbell Street or Kigg Street become even more obvious in the winter when infections, respiratory complaints etc., become endemic. And the situation is not improved by the lack of suitable playing space for small children.

But there has been a welcome improvement during the past year in the playing area for college children, resulting from the exasperation of a number of parents living in houses that back on to 'The Mews' (a back lane). Their 29 children had nowhere to play but a jungle of crumbling brick walls, unused outside toilets, piles of broken glass and junk, all half buried in weeds and used as a latrine by cats and dogs.

As a result of discussion among married students, the College Committee

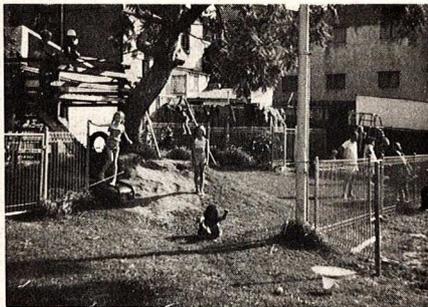
was approached to see whether it would provide the funds to demolish the unused toilets and falling down walls; to clean up the area; to grass it and fence it off. The Committee agreed to do this; and the students offered their voluntary labour to assist in the work, and to maintain the area afterwards.

Work started in the middle of winter with a bulldozer, and the top-soiling and turfing was completed by the students at the end of second term. The result was spectacular. From broken glass, wood, rusty metal and broken down brick-work — to green grass!

Now approximately 50 children and parents are able to use this area. It is a great meeting place for the mothers as well as the children, and it provides a very much needed relaxed atmosphere.

Some equipment has been installed by the students — a climbing frame and a big "fort". This came from a kindergarten which had closed down. We are very grateful to a group from the Armidale area who provided the money to pay for the installing of this equipment. As well as this, we have a set of swings and an adder-ladder.

There is much more that still needs doing to provide better facilities for families, but the much needed provision of a play area has been tremendous, and is greatly appreciated by all who use it.



*A vista of decaying walls, weeds and assorted junk has been transformed into a much-needed grassed playground, with swings,*



*slippery dip and a 'fort' from which the goodies can repulse the baddies to their hearts content.*

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# RECIPE FOR A RUMPUS

## Ingredients:

Approx. 1 doz. mothers

20 children from 0-5 years

Liberal quantities of paint, paper, play-dough, glue, puzzles, blocks and a dolls corner.

## Method:

1. Prepare one empty shop with a good lino floor. (Thanks to the Womens Auxillary and the many hands to lay it.)
2. Place toys, sandbox, tables and chairs in attractive arrangements.
3. Add mothers and children to toys etc.
4. Fold in paint, paper dough and hand-crafts.
5. Mix well with much talking.
6. Garnish with a story and singing.
7. Serve every Thursday from 10-12 a.m.
8. Vary with occasional outings and outdoor games.

The playgroup provides an important opportunity for the many mothers in college to get together and swap hints for coping with children, husbands (so that's what goes on!) houses, churches etc. etc. The children enjoy playing together and exploring new experiences.

For children in the 2 to 5 years group there is a second group meeting on Wednesdays from 10 – 12. This is organised like a pre-school with mothers sharing the leadership on a roster basis. This provides an opportunity for the children to enjoy a pre-school situation and provide mum with a few hours break too.

Ruth Jones.

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# ODE TO A CHURCH HISTORY TEACHER

Friday at 12, and what do you see?  
Bill Lawton out front on church  
historee.

"We've a lot to get through", he says  
with grim smile,  
before he proceeds to digress for a  
mile.

He covers with candour the ups and the  
downs  
of men in the church, their crosses  
and crowns –

or he would if he could, it they'd let  
him speak free,  
and stop asking questions like, "is  
this point three?"

And, perhaps even worse, when they  
add to that too,  
"will you say once again what you  
said after 'through'".

Ian Johnston

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Anglican Home Mission Society,  
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# Moore Mug Shots - First Year



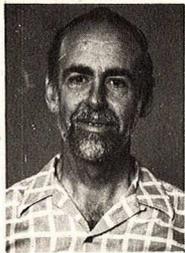
**Des Arthur**  
Married to Jodi. Children: Philip. Catechist at Holy Trinity, Panania. Previously nurseryman. Sydney candidate.



**Peter Baines**  
Married to Betty. Catechist at St. Paul's, Seaforth. Previously primary teacher. Sydney candidate.



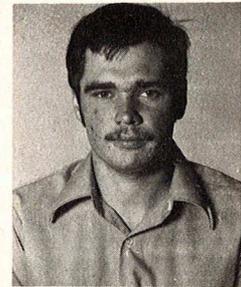
**Jeff Borg**  
Married to Lesley. Home Church Uniting Church, Newtown. Previously high school teacher. Independent candidate.



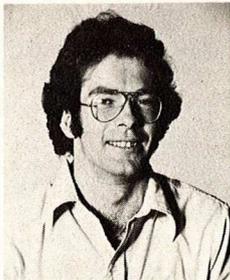
**John Britton**  
Wife deceased. Daughters Julie and Jenny. St. Peter's Presbyterian, North Sydney (assistant). Previously high school principal. Independent student.



**Greg Fahey**  
Home Parish: Riverwood. Previously bank teller, youth worker.



**Phillip Fowler**  
Youth Worker at Newtown Baptist. Previously carpenter. Independent student.



**Peter Frith**  
Catechist St. David's, Forestville. Previously jeweller. Sydney candidate.



**David Gardner**  
Home Parish: St. Matthew's, Manly. Previously clerk. Sydney candidate.



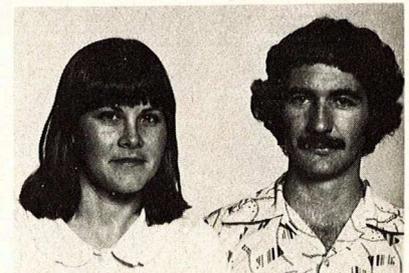
**Michael Geeves**  
Married to Robyn. Catechist St. Paul's, Seaforth. Previously serviceman, Royal Australian Navy. Sydney candidate.



**David Hanger**  
Married to Leone. Catechist St. Matthew's, Merrylands West. Previously caretaker. Grafton candidate.



**Ian Harper**  
Married to Josephine. Daughter Leonie. Catechist St. Paul's, South Coogee. Previously solicitor. Sydney candidate.

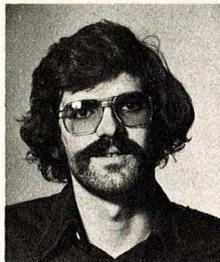


**Kenneth Hopper**  
Married to Dianne. Worship at St. Andrew's, Summer Hill. Previously soldier. Sydney candidate.

# First Year (cont.)



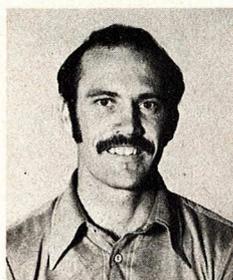
**Tuk Su Koo**  
Ministering in the Overseas Christian Fellowship. St. Barnabas Church, Broadway. Previously student. Independent.



**Robert Lamont**  
Home Parish: St. Stephen's, Normanhurst. Previously youth worker and scripture teacher. Youth worker candidate for Sydney.



**Gordon Lincoln**  
Married to Dianna. Children – Scott, Heidi, Catherine. Catechist at St. Paul's, Wentworthville. Previously product officer. Sydney candidate.



**Neil Mayhew**  
Catechist & Home Parish: St. Stephen's, Lugarno. Previously accountant. Sydney candidate.



**Irene Mok**  
Attends Chinese Christian Church, Strathfield. Previously chemist. Independent student.



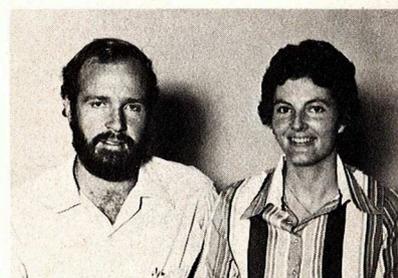
**Gary Nelson**  
Married to Christine. Catechist at Richmond Anglican Church. Previously high school teacher. Sydney candidate.



**James Collier Pearson**  
Catechist at St. Anne's Church of England, Ryde. Previously structural draftsman. Sydney candidate.



**Jenny Petersen**  
Home Parish: St. Andrew's Presbyterian, Forrest, A.C.T. Previously clerk. Independent student.



**Sam Reeve**  
Married to Janet. Home Parish: Wollongong Baptist. Previously mechanical engineer. Independent student.



**John Sharpe**  
Married to Joan. Catechist at St. Barnabas, Ingleburn. Previously environmental officer. Sydney candidate.



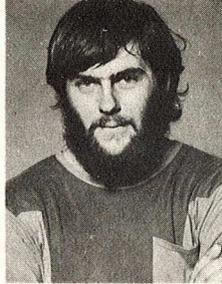
**George Stuart**  
Married to Ruth. Daughter: Danielle. Home Parish: Holy Trinity, Adelaide. Previously company representative. Sydney candidate.



**Peter Tsai**  
Church of Christ, Mayfield. Previously student. Independent.



**Ross Weaver**  
Catechist and Home Parish: St. George's, Earlwood. Previously high school teacher. Sydney candidate.



**Andrew Whitehouse**  
Home Parish: St. Thomas', Moorebank. Previously motor mechanic.



**Cathy Williams**  
Home Parish: St. Matthew's, Manly. Previously employment officer.



**Mike Wilson**  
Catechist at Scots Kirk (Presbyterian), Mosman. Previously high school teacher. Independent student.

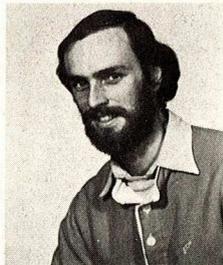
## Second Year



**Susanne Baker**  
Previously nurse. Independent student.



**Grant Bell**  
Married to Lesley. Catechist at St. Stephen's Cabramatta West. Previously policeman. Sydney candidate.



**Chris Bertinshaw**  
Married to Carolyn. Home Parish: Seaforth. Previously stock & station agent. Armidale candidate.



**Malcolm Bloomfield**  
Married to Judy. Children: Kirsty, Claire. St. Stephen's, Taren Point. Previously helicopter engineer. Sydney candidate.



**Meryl Broadley**  
Married to John. Children: Andrew and Julia. Worships at St. David's, Arncliffe. Previously social worker.



**John Buchanan**  
Married to Jenny. Children: David, Ruth, Sarah. Holy Trinity, Bexley North. Previously teacher. Sydney candidate.



**Greg Chian**  
Married to Priscilla. Children: Lead Tao. St. Barnabas, Broadway. Previously engineer. Singapore candidate.

# Moore staff moves

## They come and they go....

## and they come back

As always this past year has seen changes to the staff at College.

Bruce Winter and his family came to us at the commencement of 1978 from Singapore. Bruce had served as the Vicar of St. George's Church in Singapore for five years. For part of that time he was also the Warden of St. Peter's Hall, which is a part of the Anglican College.

Bruce came to the ministry after having worked for 10 years in the Public Service Board. After studying at Moore College, he initially returned to Brisbane and ministered there.

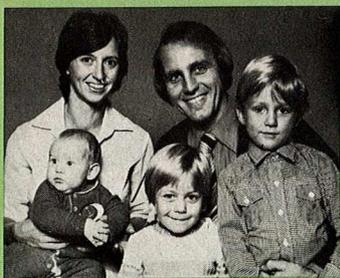
The family worships now at St. Peter's, Cooks River, where Bruce helps out.



*Bruce Winter, wife Lyn, Andrew, Elizabeth.*

Although he liked to sail occasionally in Singapore, he has not found the time to do any here yet. Instead, he can be seen riding his small collapsible bicycle every morning. He denies it vigorously, but we are told that its not the bike that collapses at the end of each ride!

Not a stranger to college by any means, David Peterson and his wife, Lesley, returned from England late in 1978.



*David Peterson, wife Lesley, Mark, Christopher and Daniel.*

David completed studies at Manchester University and was conferred with a Ph.D. He has taken a particular interest in New Testament studies and lectures in that area at college.



*Barry Webb, wife Alison and Miriam.*

In accordance with the highest college tradition, Lesley returned just in time to swell the numbers of children in the college community. She is a familiar sight around Newtown, wheeling baby Daniel in his stroller.

The family worships together at St. Barnabus' Broadway, where David assists on Sundays.

As the Petersons were returning to college, John Woodhouse and his family were leaving. In fact, they were heading for the very address that David and Lesley had just vacated.

John will be studying for three years at Manchester University, concentrating on the Old Testament. While in England, he will also work in the same parish as David did — the Parish of Cheadle in Cheshire.



*Peter O'Brien and Mary, David, Stephen, Elizabeth and Sarah.*

To continue the trek overseas, Peter O'Brien went to England late in the year. Peter took a six months 'break' in order to research and write two commentaries. He reports, on his recent return, that he

was able to get quite a lot of the work done. He was also able to enjoy some time travelling with his family, and revisiting old friends made while studying at Manchester some years before.

Someone who travelled to England for a completely different reason was our bursar, Trevor Blundell. Although not a long trip, Trevor managed to squeeze in a wedding and honeymoon before returning. We congratulate Trevor and Thalia, and welcome Thalia to the Moore College Family.

Lastly, and by no means least, Barry Webb made the move from student to lecturer. In addition to the demands of lecturing, Barry is also the Warden of But-Har-Gra, and seems to find time on the side to study for a M.A. Hons. degree in Old Testament at Macquarie University. He has the unfortunate task, in his varied load, of trying to teach Greek AND Hebrew to first year students — apart from various lectures on the Old Testament.

We are pleased to hear that Alison is expecting her second baby. The family worships with the Burwood Brethren Assembly.



### PRAISING GOD

When times are good, life's full of joy, we've money in the bank,  
We seldom stop and give a thought to who we ought to thank.

And then, of course, when things are crook and life is looking grim,

The first thing that He hears us say is, "What did I do to Him?"

We first think of ourselves, and how the fix we're in.

Was brought about by something else than our own pride and sin.

We always miss the vital point and fail to learn the lesson

That praising God through thick and thin alone gives us the blessing.

As Christian folk we should thank God and praise His holy name

When things aren't bright and cheery and life's not just a game;

It's only in the bad times that true faith shines right through,

Showing those around us that our belief is true.

Belief that's based on Jesus,  
And praise through joy and strife.  
This is Christian living,  
This is truly life.

Ian Johnston



# Second Year (cont.)



**Christopher Chua**  
Chinese Christian Church. Previously accountant. Independent student.



**Sydney Clay**  
Married to Janette. St. Alban's Belmore. Previously lithographic retoucher. Sydney candidate



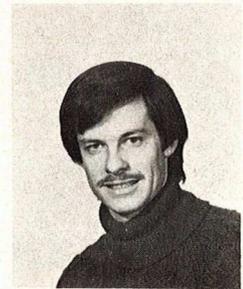
**Andrew Dircks**  
Married to Suzanne. St. Matthias Univ. Church, Centennial Park. Previously town planning clerk. Sydney candidate.



**Ian Duval**  
Married to Diana. St. James, Carlton. Previously teacher. Independent student.



**Mark Eaton**  
St. George's, Earlwood. Previously clerk. Sydney candidate.



**Greg Goswell**  
Bexley-Rockdale Presbyterian. Previously student.



**Kevin Graham**  
Catechist, St. Peter's, Manly Vale. Sydney candidate.



**Peter Hermann**  
Married to Lynelle. Newtown Baptist. Previously bank teller. Independent student.



**Margaret James**  
St. Philip's, Caringbah. Previously teacher. Independent student.



**Colin Jones**  
Married to Ruth. Children: Lois and Naomi. South Sydney Congregational. previously computer consultant. Congregational candidate.



**Sunny Kim**  
Married to Christine. Korean Presbyterian. Previously agronomist. Prebyterian candidate.



**Wendy Lancaster**  
St. Matthias, Centennial Park. Previously teacher. Independent student.



**Daniel Lee**  
Married to Judy. Children:  
Norman. Chinese Christian  
Church. Previously doctor. Inde-  
pendent candidate.



**Ian Lees**  
Married to Penny. All Soul's,  
Leichhardt. Previously clerk.  
Sydney candidate.



**Stephen Lenton**  
Married to Lilian. Children:  
Rachel and Timothy. Italian  
Evangelical Fellowship, Five Dock.  
Previously electrical technician.  
Independent student.



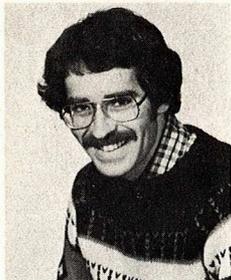
**Peter Lenton**  
Married to Gabriella. Italian Evan-  
gelical Fellowship, Five Dock.  
Independent student.



**Peter Lockery**  
Meredith Sweet (fiancee). St.  
Swithuns, Pymble. Previously  
Student in accounting and tutor.  
Sydney candidate.



**Duncan McArthur**  
Previously zoology tutor. Sydney  
candidate.



**Richard Miller**  
St. Paul's, Seaforth. Previously  
administrative officer, youth  
worker. Sydney candidate.



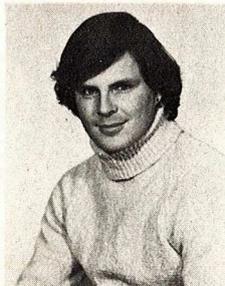
**Chris Moroney**  
Married to Judy. St. Aidan's,  
Hurstville Grove. Previously  
teacher. Sydney candidate.



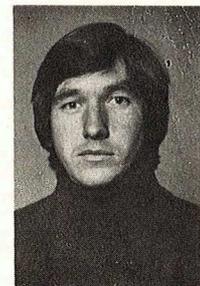
**Jill Patrick**  
Independent student.



**Ross Pfennigwerth**  
Married to Fiona. St. Barnabas,  
Broadway. Previously solicitor.  
Independent Candidate.



**Ian Porter**  
St. David's, Forestville. Previously  
clerk. Sydney candidate.



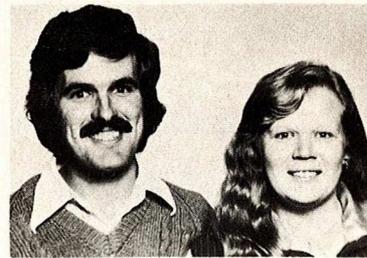
**Barry Reid**  
St. Mark's, Darling Point. Pre-  
viously electrical mechanic and  
fitter. Sydney candidate.



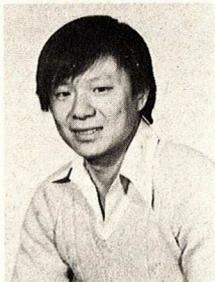
**Charles Shave**  
Married to Charmaine. Previously teacher. Independent student.



**John Smartt**  
Regents Park Baptist. Previously labourer. Independent student.



**Peter Stavert**  
Married to Maree. St. Matthias University Church, Centennial Park. Previously health administration. Sydney candidate.



**Bob Tsai**  
Chinese Presbyterian Church, Sydney. Previously architect. Presbyterian candidate.



**David Wallace**  
Married to Dorothy. St. Stephen's, Eastlakes. Previously Uni. Student and nursery worker. Sydney candidate.



**David Webb**  
Christ Church, Blacktown. Previously student. Independent student.



**Ross Webb**  
Campsie. Previously electronic technician. Independent student.



**Don West**  
Married to Athena. Catechist at Seaforth. Previously audit clerk. Sydney candidate.

## Third Year



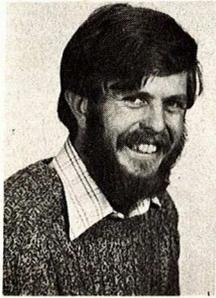
**Philip Bassett.** Married to Margaret. Children: Geoffrey, Rosemary, David. St. Stephens, Normanhurst. Previously engineer. Sydney candidate.



**Michael Charles.** Married to Maureen. Children: Julian, Dominic, Timothy. Wentworthville Presbyterian. Previously journalist. Presbyterian candidate.



**Gloria Chuah, C.A.F.** St. Andrew's Cathedral. Previously teacher. Penang, Malaysia.



**Geoff Collison.** Soldiers Memorial, Cabramatta. Previously science teacher. Sydney candidate.



**John Cornford.** Married to Sue. Children: Alison, Andrew, Timothy, Mia. St. Andrews, Summer Hill. Previously chief radiographer. Sydney candidate.



**John de Groot.** Married to Jenny. Children: Melissa and Matthew. St. Paul's and St. Augustine's, Bulli/Woonona. Previously boilermaker. Tasmania candidate.



**Norman Fagg.** Married to Leonie. All Saints, Waitara. Previously metallurgist. Sydney candidate.



**Susanne Glover.** Married to Peter. Children: Katherine and Annabel. St. Stephen's, Newtown. Previously infants teacher. Independent candidate.



**Wayne Gott.** Married to Kathy. All Saints, West Lindfield. Sydney candidate.



**Stuart Grant.** Married to Cathy. St. Andrew's, Dundas. Previously teacher. Sydney candidate.



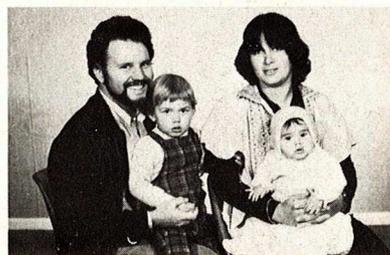
**Helen Hoskins.** St. Alban's, Macquarie Fields. Previously computer programmer. Independent candidate.



**Barbara Humphries.** Previously nurse. Independent student.



**Greg Job.** Married to Cathy. All Saints, Balgowlah. Previously accountant. Independent student.



**Ian Johnston,** Married to Roseanne. Children, Andrew, Ann-Marie. Previously computer programmer. Presbyterian candidate. Assistant at Rose Bay Presbyterian.



**Ron Keith.** Married to Jackie. Bondi Presbyterian. Previously student. Presbyterian candidate.

# OIL LAMP STUDENT ENJOYS THE SYDNEY LIGHTS

by JOHN MENEAR

One of the greatest advantages of studying in a college such as ours is that people are given the opportunity of meeting, and living side by side with, those who are of different backgrounds and, sometimes also, different countries and cultures.

New faces to college quickly become part of the College family, and one often needs to be reminded that some students will return soon to situations vastly different from those we know here.

Such is the case with Victor Parsoran Sihombing and Oberlin Siahaan who have come to Moore College for 12 months from Indonesia to undertake special studies under the guidance and support of C.M.S.

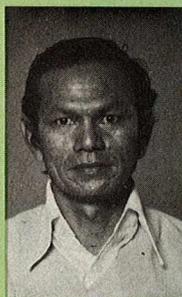
From the moment they came, Victor and Oberlin impressed everyone with the warmth of their friendship and fellowship. In spite of some difficulties with the language, they made every effort to meet students and learn names.

Victor is married to Tiolina Parsaribu and has two sons and four daughters. He is a pastor with the Christian Indonesian Protestant Church (GKPI) in Batak Province where he has oversight over six congregations with a total of about 500 families. There are no cars or public transport to travel in and so Victor either walks or rides his bike. He assures me that he does not have far to go and that his furthest congregation is 'only' 9 kms away. In addition, Victor also teaches both religion and English part time.

The particular area that Victor most wishes to pursue while here is Christian Education. As well as lectures at college, he has been attending various seminars and practical sessions run by the Anglican Board of Education. In addition he is observing the Christian education program at St Paul's, Chatswood, which he attends.

Victor has found many things that interest him. He finds the style of preaching here different and is eager to try some Family Services when he gets home. One thing that surprises him is the voluntary scripture teachers. In Indonesia the Government generally pays scripture teachers.

He says that the need for Christian writers is very great and he is hoping to receive some instruction on writing while here.



Oberlin Siahaan

Oberlin is also married, to Laurika Margretha, and has five daughters. He works in the central headquarters of the GKPI where his responsibilities include running courses for pastors, teachers, preachers and elders.

He prepares material for congregations that will enable them to learn and grow in the word of God and he edits a church magazine and has been involved in translating portions of scripture into the Batak language.

Oberlin's special area of interest is church mission and evangelism. He has also attended various seminars while here and is reading in those particular areas.

Parish work and worship while in Sydney is at St Paul's, Castle Hill,

where he is able to observe and take part in every facet of a parish congregational life.

Both Victor and Oberlin enjoy meeting and staying with families over the week-ends. The friendliness they have received is a particular point they stress. Although it is not easy coming to a new country, they both feel that the Christian love that has been shown to them has lessened the culture shock and the inevitable home sickness.

For both of them the return to Indonesia will mean a return to a lifestyle much different to the one they are experiencing here. They are amazed that even 'poor' students can afford cars here, and for Victor the sight of a city lit up all night is a far cry from his generator-lit church and the oil lamps at his home.

The religious 'climate' is, of course, different here. Indonesia is largely Muslim and their work must be carried on with a backdrop of Muslim opposition. They were surprised at meetings such as the Billy Graham Crusade and at the Easter service in town that no one heckled or interrupted.



Victor Sihombing

Victor and Oberlin are grateful for the fellowship that they are part of here, and feel that they have been greatly blessed. With only half the year gone we know that they will be missed when they return home, but the blessings will have flowed both ways.



## IMPACT BOOKS

Impact Books Ltd, which is associated with Moore Theological College, is situated at 18 King Street, Newtown, 2042 near Moore College.

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Charles Mann  
Manager



**Jess Larrea.** Married to Denise. Children: Stephanie and Timothy. Holy Trinity, Beacon Hill. Previously carpenter. Sydney candidate.



**Sue McCullough,** in third year. Now part time student. Working again as teacher at Mt River View.



**Graham McKay.** Married to Heather. St. Paul's, Emu Plains. Previously electrical engineer. Sydney candidate.



**Bruce Meller.** Married to Margaret. Engadine Presbyterian. Previously technical officer. Presbyterian candidate.



**Alan Moore.** Married to Judy. Children: Elizabeth. St. Barnabas, Westmead. Previously teacher. Sydney candidate.



**Alan Mugridge;** Married to Wendy. St. Andrew's, Roseville. Previously teacher. Sydney candidate.



**Gary Nicholson.** Married to Gai. Children Leah. Sydney candidate.



**Trevor Oakley.** Married to Linda. Children: Andrew. St. Michael's. Previously draftsman. Sydney candidate.



**Alan Parker.** Married to Jenny. Children: Ruth, Stephen, David, Paul, Mary. St. Matthew's, Ashbury. Previously engineer. Sydney candidate.



**Barry Parkins.** Married to Ros. Children: Wendy, Kelly. St. Mark's Yagoona. Previously insurance representative. Sydney candidate.



**Gordon Preece.** Married to Susan. St. Andrew's and St. Luke's, Lane Cove. Previously parish youth worker. Sydney candidate.



**Andrew Reid.** Heather McKay (fiancee). St. Peter's, East Lindfield. Previously wardsman. Sydney candidate.



**John Steele.** Married to Elizabeth  
Children: Karen, Linda, Alison and Susan. St. John's, East Willoughby. Previously engineer. Sydney candidate.



**David Stone.** Married to Jenni.  
Children: Jonathon, Ruth and Sarah. Caringbah Presbyterian. Previously science teacher. Presbyterian candidate.



**Greg Tobin.** Married to Sue.  
Children: Matthew and Joshua. St. Mark's, Tambourine Bay. Previously maths teacher. Sydney candidate.



**Daved Watkins.** Married to Robyn. St. Luke's, Northmead. Previously bank clerk. Sydney candidate.



**Ivan Yin.** Christ Church, Gladesville. Previously student. Sydney candidate.

# THEOLOGOMANIA

College life can be fun — if not downright funny — if you are still able to laugh after four hours of lectures each day, essays, sermon preparation — All right! All right! We're not really under pressure, and I was not going to say anything rude about morning chapel, or context exams, or other internal exams, or essays, or lectures, or . . .

Anyway, what about these for a giggle:

- Lecturer: "The Christian basis for marriage is commitment, rather than compatibility. You can make it work simply because you committed".  
Student: "It's easier if you actually desire her".  
Someone: "Hedonist".
- Student: "Are there lectures next Monday?"  
Dr Dumbrell: "There will be no lectures next Monday".  
Student: "That's hard to believe".  
Dr Dumbrell: "There will be lectures next Monday".
- Lecturer: "You should be at the stage now where you are thinking ethically".
- Student: "I think we should have Mondays right off".

Another student: "Mondays ARE a write-off".

- Philosophy lecturer's prayer: "Forgive our shortcomings in not being enthusiastic about things we cannot understand".
- Student: "What happens if I fail the RE exam? Will I have to repeat?"  
Someone: "It's been repeating all year".
- Catechist with bladder trouble: "Beware of visiting old ladies with large tea pots".
- Keen student, in concluding a lunch time announcement: "Please see me at the end of the service".
- Keen lecturer at the end of chapel sermon: "I will continue this series on the theological implications of Mesopotamian myth next hour".
- Quote from a summary of Calvin's ethics: "Calvin goes on. . ."

- Question during a philosophy lecture: "Does Sextus Empiricus mean 'sex is experience'?"

Answer: Sex IS, but Sextus DOESNT.

- During an Old Testament lecture: Dr Dumbrell has covered the blackboard with Hebrew in a mind-bending display of knowledge and logic, leading to a baffling deduction of great theological import.  
Student: "I understand Dr Sumner Miller is looking for a replacement".
- Lunch time announcement: "The college has two basketball teams — A and B. Players who arrive first are obviously 'A' grade material".
- Lecturer: "Exams aren't important".  
Student chorus (muted): "Rhubard". (French rendering by visiting lecturer: Bulle.)
- Comments on convention speaker:  
Student A: "His argument was logical...you knew where he was going".  
Student B: "I am glad someone woke me up when he got there".
- Church history lecturer: "Archbishop Laud's party were mostly Calvinists. Not many were converted.

# Fourth Year



**Ralph Bowles**  
Married to Sylvia. Catechist — Holy Trinity, Chatswood and St. John's, Lane Cove North. Previously student. Sydney candidate



**Mark Harding**  
Married to Sue. Son: David. St. Alban's, Lindfield. Previously teacher. Sydney candidate.



**Rod Irvine**  
Married to Helen. Children: Tom, David and Carolyn. Catechist — St. Mark's, Northbridge. Previously student. Brisbane candidate.



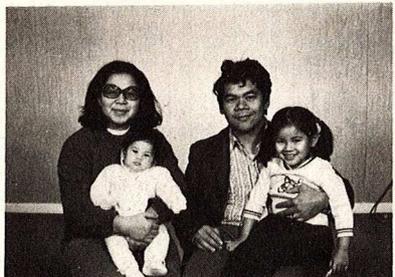
**John Jenner**  
Married to Carolyn. Catechist — St. Clements, Lalor Park. Previously teacher. Armidale candidate.



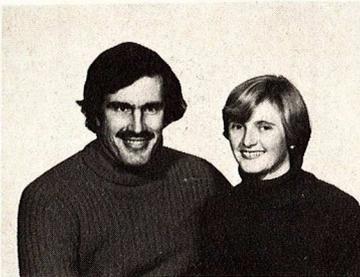
**Simon Manchester**  
Married to Kathryn. Catechist — St. James, Turramurra. Previously teacher. Sydney candidate.



**John Menear**  
Married to Janelle. Daughter: Stephanie. Catechist — St. Paul's, Chatswood. Previously personnel officer. Sydney candidate.



**Aureliano Tan Jr.**  
Married to Nenita. Daughter; Charis, son; Micah. Chinese Christian Church, Milsons Point.



**Graeme Toovey**  
Married to Lesley. Catechist — St. John's, Maroubra. Previously teacher. Sydney candidate.

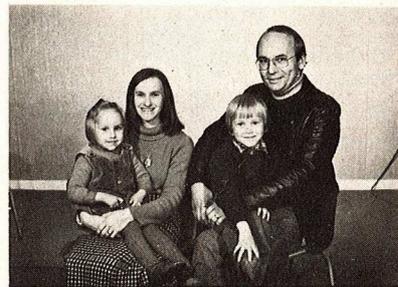
**GRADUATES  
1978**



**AINSWORTH, Cliff & Megan.**  
St. Paul's, West Tamworth.



**BARLEY, Les & Lynne, Martin and Thomas.** Gunning, Diocese of Canberra/Goulburn.



**BUNDY, Ron & Margaret, Simon and Ruth.** St. Stephen's, Willoughby.



**CLARK, Peter & Heather, Sarah and Matthew.** Narrabri, Diocese of Armidale.



**GREENTREE, David & Sue.** Morwell, Diocese of Gippsland.



**HALFORD, Pauline:** trained nurse. Now gaining experience of hospital work in S. Australia in preparation for working with Bible and Medical Missionary Fellowship in India.



**HAMILTON, Barbara,** Diocese of Brisbane.



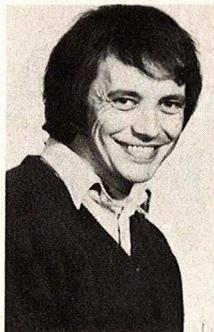
**KING, Campbell & Marcia and Susan.** St. Mark's, West Wollongong.



**MARTIN, Ken & Gillian and Luke.** Presbyterian, Goulburn.



**NOBLE, Jon & Anne.** Milperra C.A.E. (studying).



**REAY, David & Jenny.** St. Mark's, Darling Point.



**SADDINGTON, John & Maggie and Anne Louise.** St. Mary Magdalene, St. Mary's.



**SANDON, Neville & Levona, and Danielle, Nathan, Murray and Adam.** Presbyterian, Hurstville.



**SINDEN, Phillip & Judy.** St. Bede's, Beverly Hills.



**SPEYER, Nick & Joy, and Richard.** St. Paul's, Wahroonga.

## SHE CAME BY JUMBO

We all know that the stork brings babies! Well, times are changing and the graceful stork has finally given away to the jumbo jet. We have proof!

One of the latest additions to our college community landed at Sydney Airport on February 28 this year on her way to become the fourth child in the tribe of John and Susan Cornford (John is in third year).

Actually she first arrived in the world five and a half months earlier in Korea where she was orphaned at two days old. She was adopted by the Cornford's after spending the first few months of her life with a foster mother in Korea, who named her Kim, Mee Ra.

This is the story as told by Susan Cornford:

"We applied to adopt a baby from overseas several years ago. After three healthy children of our own we felt the Lord was leading us to adopt a child who would otherwise grow up without the love and security a family could give.

"Mee Ra, whom we now call Mia

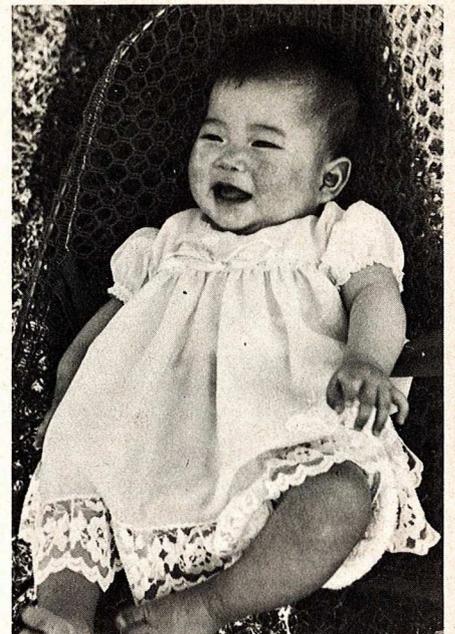
Rachel, has taken the move from Korea to Newtown in her stride and has developed into a normal, healthy nine-month-old baby.

"We have been asked if we found it difficult to love a baby of a different race. We answered, 'No'; falling in love with Mia has been no effort at all. She is such a loving little girl and our love for her continues to grow.

"We have also been asked if Alison, Andrew and Timothy have accepted Mia as their sister. Two of them loved her as soon as she arrived; the third child's love grew more slowly, but now she is very much loved by everyone.

"We were encouraged to be told by the girl who escorted Mia to Australia that, before Mia left the office of the Korean adoption agency for the trip to Australia, the Korean people there knelt and prayed for her.

"As we also have been praying for her for a long time we are sure that she is a member of our family, because it is the Lord's will; we know that He will



continue to direct and guide her life.

"We are very thankful to have Mia as a member of our family. She has brought tremendous joy to our lives.

"Awaiting the birth of a baby is always exciting and the day that the baby comes home from hospital is thrilling. But we will never forget the day we brought our fourth baby home from the airport."

### WOMEN'S FELLOWSHIP

## WEDNESDAY NIGHT IS LADIES' NIGHT OUT AND A CHANCE FOR DAD TO BABYSIT

by DENISE ROTHWELL AND ELIZABETH STEELE

Moore College not only trains men for the ministry. On Wednesday nights they also have an opportunity to practise their talent for child minding and tea making, because that's the ladies' night out — Women's Fellowship! It's a chance for lecturer's wives, students' wives and deaconesses to relax and get to know each other — women from a wide variety of backgrounds and experience.

Usually we meet each week of term in the T.C. Hammond Common Room, but in the colder months we find it cosier to enjoy the warmth of each other's loungerooms as we learn from God's word. In this way we can learn from each other's experiences and help each other, by praying together and by practical help and support.

There have also been several enjoyable evenings at the college's "stately home" at Croydon Park (But-Har-Gra), when the wives there have organised and run the programme for the evening.

The musical expertise of several wives over the years has added greatly to the enthusiasm and pleasure of praise in song at the beginning of each meeting.

To assist in our preparation for parish life we are permitted to attend first year lectures. Mrs. Knox also invites guest speakers to address us on practical aspects of ministry and parish life. We all benefit tremendously from these evenings.

Some of the topics have been: Spreading the Christian Message (to

homes in different types of communities), Christian Education in the Home, Working with Christian Children, The Problem of Alcoholism, The Need for Work among Migrants, Handling Stress in Christian Experience, The Work of Mothers' Union, Cassette Ministry in the Parish and Organising and Running a Meeting.

Our horizons are also widened by talks from missionaries on furlough and contact with people from overseas within the student body.

Among students' wives we have a considerable number of trained social workers who recently presented an invaluable series of talks, giving guidelines for counselling people with marriage problems and those in

bereavement. They also compiled a list of social welfare agencies etc., and recommended reading material.

To prepare ourselves for running Bible studies, we are trying this year to use many different techniques and study guides, so that we can assess advantages and drawbacks in each. Ian Mears, one of the college lecturers, has been asked to give us a short series of talks in second term on how to use small groups most effectively.

We have begun this year's programme by studying prayer: biblical examples of prayer, their implications for personal prayer, our need for greater emphasis on praise in prayer and the benefits of prayer in small groups.

Although we have been invited to college prayer meetings on Tuesday afternoons, work and/or small children prevent many of us from attending. Some wives have found it more practical to meet in small groups at various times of the week and are encouraging others to form their own groups to suit their own needs.

It is hoped that this emphasis on prayer will increase enthusiasm for the prayer nights which the Women's Fellowship has every month at Mrs. Dumbrell's home.

Practical suggestions, encouragement and friendship given by Mrs. Dumbrell

in the organisation of the Fellowship programme is greatly appreciated by all the women in college — especially the two "secretaries" who compile the programme, organise a different chairwoman for each meeting, make up supper rosters and arrange for printing of notices, etc. We are also grateful to Mrs. Knox for the interest and help which she has shown.

A lending library has been initiated by Christine Hill which has led to the introduction of regular book reviews at our meetings. It has also stimulated reading and discussion of a wide range of Christian literature. The lending library has been extended as others appreciate the value of this type of ministry to each other.

Women's Fellowship members are involved in various additional activities. Many parishes send in clothes to be distributed by the Fellowship to those who need them.

Every November we organise a welcoming picnic in the Mews Playground for incoming students and their families. We also compile a comprehensive list of "Ways to Live Cheaply in Newtown". We have also reprinted the college recipe book, "Recipes for a Rectory Kitchen". Copies are still available on request at \$1.00.

Some wives assist the College Auxiliary by speaking at gatherings at

which the audio-visual is shown about college life. Interest aroused at these meetings often stimulates the formation of a prayer group to support the college.

The local North Newtown primary school in Carillon Avenue, which many of our children attend, welcomes scripture teachers from our ranks each week.

The Mews Playground, which has become a convenient meeting place and picnic area for many families, is ideally situated for the playgroup held in one of the houses backing onto it.

Another relaxing place for picnics where we are always most welcome is But-Har-Gra, at Croydon Park. Many a social game of tennis has been enjoyed by groups of wives on the court there, while the children run round the lovely green "wide open spaces".

All these activities combine to make the women's life in College very full and help us to appreciate the sense of community and common purpose we have in life.

We look forward to many more times of fellowship and learning together, which is the essence of college life. And we especially look forward to the highlight of this year: the luncheon in September at Bishopcourt with Lady Loane.

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# HANDY HINTS ON HAVING A GOOD TIME . . . .

by MICHAEL CHARLES

Some people do it on their knees last thing at night; some in bed before breakfast; others try to fit it in 'sometime' during a busy day.

When alone most do it silently, sometimes walking about as they do with an absent look on their faces, while not a few talk aloud or else mutter (Hannah-like).

As a family activity, there are almost as many times and ways in which such activity is carried out as when it is practised by individuals. It is fairly common for families to do it after breakfast — before Dad grabs his brief case and dashes for the door — though many prefer to wait until the evening — when the day's rat race is over.

Some believe in a rigid routine; others shudder at such a thought, preferring to encourage Voluntary participation of children and adolescents by adopting a more spontaneous approach.

Whatever category you fall into, there are bound to be times when you have found it difficult to be consistent; in fact you may participate only spasmodically — if at all. If so, the experience of some Moore College students and lecturers may stimulate renewed interest and effort, and lead to greater enjoyment and benefit.

(If you have not already guessed I am talking about the private prayer life of individuals and of shared family devotions).

Lack of time is a chronic problem which results in many Christians having an intermittent prayer life at best. Some manage better than others, however. Not many people would be busier than one of the senior lecturers at this college, who says that he nevertheless manages to fit in about half an hour on his own every day, either before breakfast (take note you sluggards!) or after morning chapel, or a bit of each — topped up during odd moments later in the day.

## ANY TIME IS A GOOD TIME

If your circumstances make it impossible for you to set aside a regular time each day, you may be encouraged

by this lecturer's view that life should not be compartmentalised. He sees private prayer and reflection as something which should flow from, and be part of, the rest of life. Any time is a good time.

But when all is said, discipline and the desire to succeed are indispensable. It's hard without them to get up early enough to put in half an hour before breakfast. (Students whose brains just don't work first thing might try the library during the afternoon — as others do. People sitting with their eyes closed are not always sleeping!)

Lack of discipline is of course, not the only problem. After 20 years of experience, Alan Parker (fellow student) believes that most people give up having regular times of private prayer ('quiet times') because of boredom, distractions or a feeling that prayer is irrelevant.

Boredom came from doing the same thing each day, without variation.

Distractions were generated by worries, recreations and responsibilities which were far more interesting.

QTs could also appear irrelevant because people lived in 'role-tight' compartments, as a result of which they felt like different people at home, as compared with work (college), or church, or play.

Financial expense (in buying literature) and intellectual effort were also discouraging.

It was not possible to eliminate all these problems, but they could be significantly reduced.

Alan believes that QTs should be considered as 'spiritual meals'. Our Christian character would remain weak and unsatisfactory without a balanced 'spiritual diet'.

To be strengthening and pleasant, he suggests, this 'spiritual food' requires three ingredients: interesting Bible reading (a vital aid to spiritual

health), intensive prayer, and integrated experience.

## INTERESTING BIBLE READING

To make Bible reading personally interesting, he suggests using a translation which is easily understood. Preference will vary, however, one college lecturer preferring to reflect on verses from the Greek text.

The amount read is not nearly as important as what God is saying to you.

Many support Alan's belief that writing down conclusions and thoughts in a diary is the 'real secret' of interesting Bible reading. If you don't have time for that, you might jot down a verse on a scrap of paper to refer to during the day.

## INTENSIVE PRAYER

David's small, well-aimed pebble was more effective in God's service than all the long swords in Israel. Alan believes prayers which are short, direct and specific are also best, and he suggests writing them out to increase clarity.

If you are plagued by a flitting, gadfly mind and you don't feel inclined to write it all down, you might try praying aloud when alone, which I have found to be a remarkably effective aid to concentration. It's all right, you are not talking to yourself.

## INTEGRATED EXPERIENCE

Alan believes the greatest barrier to Christian maturity may be the habit of living in 'role-tight' compartments, which encourages people to leave Christ in church or in their bedrooms, and to keep ordinary problems out of their 'spiritual lives'.

Jesus was as deeply concerned about money, sex, ambition, friends, food, health, home, work, children and weather as he was about 'religious' things like sin, salvation and prayer.

Christians should bring thoughts about all their life experiences before God in their daily QTs.

# Jesus is interested in your whole life

## GIVE THANKS

"In all things give thanks". Yes, but too often our prayers of thanksgiving are little more than generalised platitudes. If we expect God to answer prayers, we should look for specific answers — and thank Him for these.

Many have received a heightened awareness of God's active presence in their lives through consciously recognising answers to prayer, which has made praying more exciting and relevant.

On the basis of 'seek, and ye shall find', why not set aside one day each week in which to concentrate on giving thanks, rather than making requests?

Other hints which have been suggested:

- Avoid preparing sermons, or solving historical, or linguistic problems. Quiet Time Bible reading is to provide practical answers for present problems.
- A full tummy is more likely to produce an 'empty head' and an empty tummy a 'full head'.

But each must act according to individual personality and circumstances. One lecturer admitted to being decidedly 'haphazard' in his prayer life. "I don't function in the mornings".

He has no set times, or activity.

Sometimes 'when I need discipline' he reads through the Anglican Morning Prayer service, including Bible readings. Or he may read a psalm (1662 version) or even something from a devotions booklet.

Finding opportunities is a major problem, but he still prefers to 'live without too much regimentation'.

## FAMILY PRAYER

Forms and times of family prayer vary widely. The last mentioned lecturer says individuality has been encouraged in his children. "So we don't have much emphasis on corporate prayer". This was partly through 'sheer laziness', he added.

But his family sometimes conducts its own church service on a Sunday. "We all stay home and different members of the family do what they want. One will give a Bible reading, another a talk. We have discussions and various members of the family pray. They also did this on holiday.

At Easter the family read a portion of the Passion narrative each morning.

A difficulty over having family prayer in the morning was that two of the children left home before 7 a.m. Later in the day, their father was often out.

Another lecturer and his family have a reading and prayer almost every day after the evening meal — in his absence if he is out.

They may read a gospel passage, or Scripture Union notes. Comments are made on the meaning, which sometimes leads to lively discussion.

Prayers, in which all but the youngest participate, focus on family needs.

Efforts are made to vary the form, to maintain enthusiasm.

At the end of the day, husband and wife pray together — mostly in bed — about things of special concern.

One student and his young family spend five to 10 minutes after breakfast reading a passage, considering its meaning, and then praying.

They follow a prayer cycle, concentrating on different topics each day, and each family member is prayed for. The children are encouraged to participate.

I find concentration hard at this time. The evening seems better, although praying with tired children is not always possible.

Lastly, someone said that it was not only neglect of the soul that could cause 'spiritual dryness', but also neglect of the body. So tip football, running and squash can have the highest of motives!

*Father: What did you learn in Sunday School this morning?*

*Son: We learned about how Moses went behind enemy lines to rescue the Jews from the Egyptians. Moses ordered engineers to build a pontoon bridge. After the people crossed over, he sent bombers back to destroy the bridge and all the Egyptian tanks that were following them. And then. . .*

*Father: Did your teacher really tell it like that?*

*Son: No, but if I told you the story that he told me, you would never believe it!*

*Sign outside a church:*

*"Merry Christmas to our Christian Friends, Happy Hanukkah to our Jewish Friends, to our Atheist Friends: Good Luck."*

\* \* \*

*If America still has more marriages than divorces, does that mean that preachers can still out-talk lawyers?*

\* \* \*

*We had a membership drive in our parish last month. We drove off at least thirty-five.*

*One man fell into a hole on a hunting expedition and could not get out. So he went to sleep while waiting for help.*

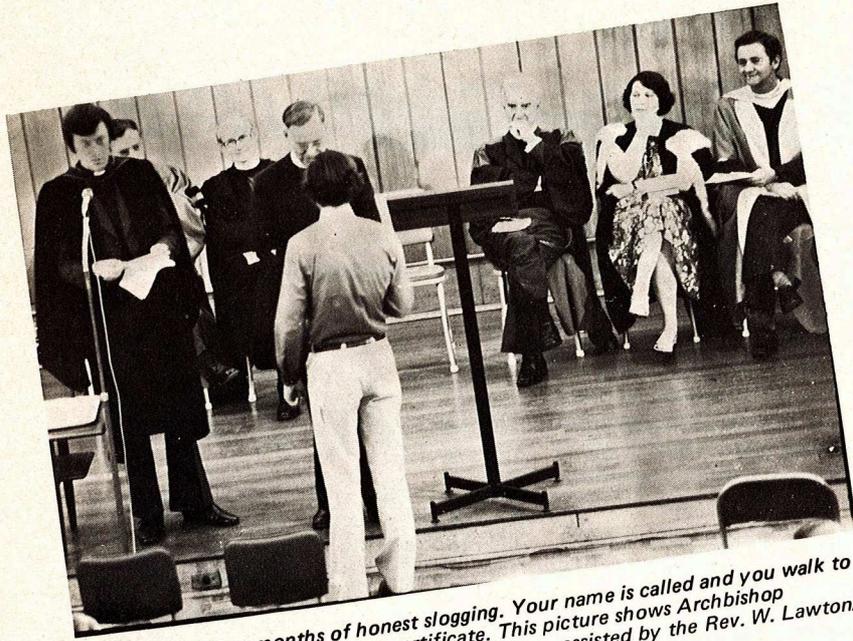
*A second hunter fell into the same hole later in the dark, and could not get out. A hand then tapped him on the shoulder and a voice said: "You can't get out." He got out!*

*Marvellous what a sense of urgency can achieve.*

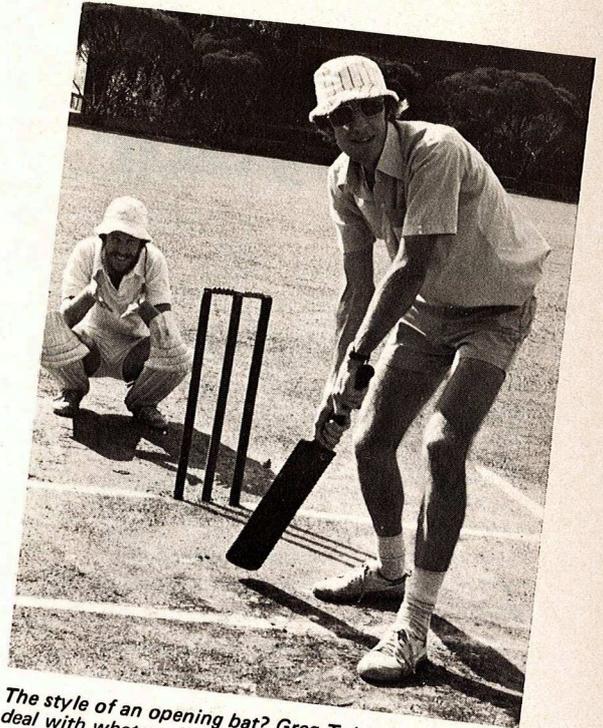
*(Courtesy of Billy Graham)*

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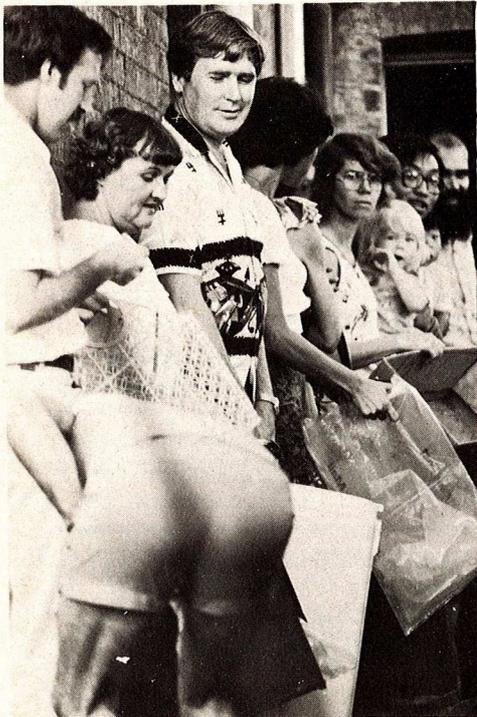
# Moore CANDID SHOTS from Newtown



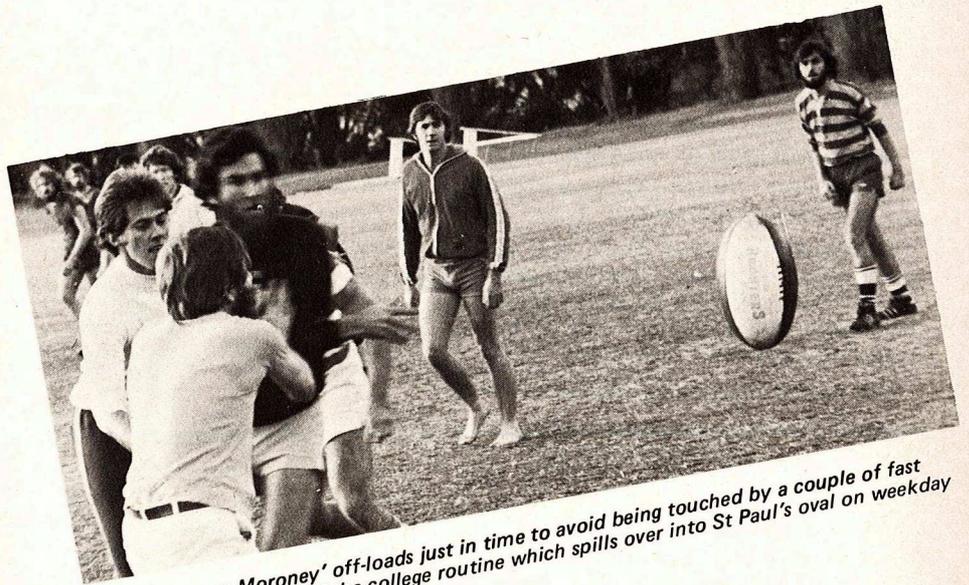
Recognition after months of honest slogging. Your name is called and you walk to the front of the hall to receive a certificate. This picture shows Archbishop Marcus Loane officiating at last year's graduation, assisted by the Rev. W. Lawton.



The style of an opening bat? Greg Tobin shapes up to deal with whatever is hurled at him during the annual college bash between 'us' and 'them'. Dave Hanger



Excuse me! There is always a lot of bending down and picking up in the college veg. market. But the queues are not so long these days, since the hours of business have been extended. The college community is indebted to the efforts of those who rise at first sparrow twitter to drive to Flemington Markets to buy the goodies.



'Grease fingers Moroney' off-loads just in time to avoid being touched by a couple of fast operators. It's all part of the college routine which spills over into St Paul's oval on weekday afternoons.



A trailer comes in handy to bring fruit and veg. for the college community back from the market, but Uncle Phil (Bassett) seems to be having a spot of trouble with young mischiefs makers.



'Cheese 'n chat' is the name of the game, and by the look of it everyone is getting the most out of it. Naturally the single guys and gals come to these functions most often. Not that the marrieds want to be unsociable, but you don't have much oomph left after putting the kids to bed and trying to fit in an extra hour's study.

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Babies and strollers remind you that life at Moore College is very much a family affair. Pondering on some great non-theological question is Norman Lee, whose father Daniel is in second year.



Geddes, Don & Noela, Peter and Roslyn. Presbyterian, Kempsev.

# Och Aye! The 'Pressies' are coming - and are happy to stay.

by DONALD GEDDES

What are Presbyterians doing in Moore College? Are they interlopers in the Anglican family or even some kind of 'fifth column'? Whatever you may have suspected, here for the first time are the facts!

The dozen or so Presbyterians at present studying at Moore do so with the blessing of both the Presbyterian Church and the College. Prior to the church union, which brought the Uniting Church into being in June 1977, the Presbyterian Church in N.S.W. decided to allow its candidates for the ministry the option of one of four courses of training. These were the Sydney University B.D., the B.Th. at Moore College, the United Theological College Course and a Special Presbyterian Course of training by extension designed for older married men with a limited academic background.

About half the Presbyterians and parishes in N.S.W. remained out of the Uniting Church so that about 170 parishes have continued as Presbyterian since June 1977. There are numerous additional preaching places. About 40

of the parishes have no settled minister and are being supplied by home missionaries or retired ministers.

There are about 40 candidates for the ministry in training but since "church union" new parishes and preaching places have been opened up at a rate of over one a month.

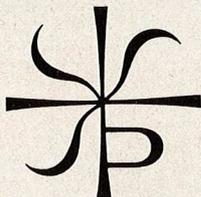
Since union the Presbyterian Church has withdrawn its support from the United Theological College for financial and other reasons, leaving Moore College as the main centre for training in N.S.W.

Presbyterian candidates are required to do a six-year course comprising three years of preliminary training — usually a University or C.A.E. course — and three years of theology. There are some exemptions for mature age students.

Those doing the Moore College Course are required to take up to four hours of additional lectures per fortnight. These cover such areas as Presbyterian polity, doctrine, history and worship, as well as some vocational and practical subjects.

The Presbyterians in Moore College have been very happily accommodated. They have been made welcome and enjoy a deep level of fellowship. The doctrinal standards of Moore College are from the same Reformed traditions as the Westminster Confession of Faith, which is the Presbyterian standard. The scholarship, evangelical tone and pastoral concern of the lecturing staff is greatly appreciated.

Because of practical and economic factors there are no immediate plans to set up a Presbyterian Theological College in N.S.W., although some property provision was made for this under the Basis of Union agreement. For our part, the present arrangement is a happy and profitable one.



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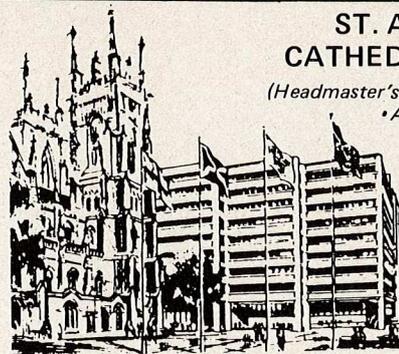
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# THE SEARCH FOR MOSES' SHOES

(a day in the life of a theological student)

by Simon Manchester

There just isn't time to talk about Moses' shoes and I hope that you'll forgive me if I skip over the above title without even a mention — which is fortunate for me really because it was a very difficult topic to do research on. The four or so lines I did prepare would have been hardly worth publishing (while the thought of a public lecture really did frighten me).

I want to mention instead some of the daily delights of being in the college 'family' now that I have reached my very last year. This is a year for some "consolidation" and where we concentrate on getting our 'Dip.Min.'

When I first heard about Dip.Min. I thought it might be a Baptist war-cry, or a kind of Chinese paste to go on jatz biscuits, but by fourth year you find out that a Dip.Min. is really a special 'Diploma of Ministry' certificate, aimed at including some pastoral training in the college course — so that a student is better prepared for the practical side of parish work.

The usual college day begins when we come together for chapel at 8.15 a.m. There are hardly any backs of heads to see in chapel because the seats in the building face into the middle.

This gives you an opportunity to count the beards, or what is even more demanding, trying to spot someone without a beard (though this is considerably easier on the days that deaconess students come and visit).

Lectures follow at 9 a.m. and go through till 1.00 p.m. There is a ten-minute break at about 11 a.m. when we all rush over for a cup of tea or coffee or liquid verbs (a Greek syntactical specialty). The lecturers go at great speed and the asbestos desks have often saved students with overheated pens from a nasty fire.

At 1.00 p.m. we move to the dining hall for lunch. Half a dozen students are waiters each day which means that they can drive one of the V8 trolleys around the hall to deliver meals and pick up empty plates. When the trolley is loaded

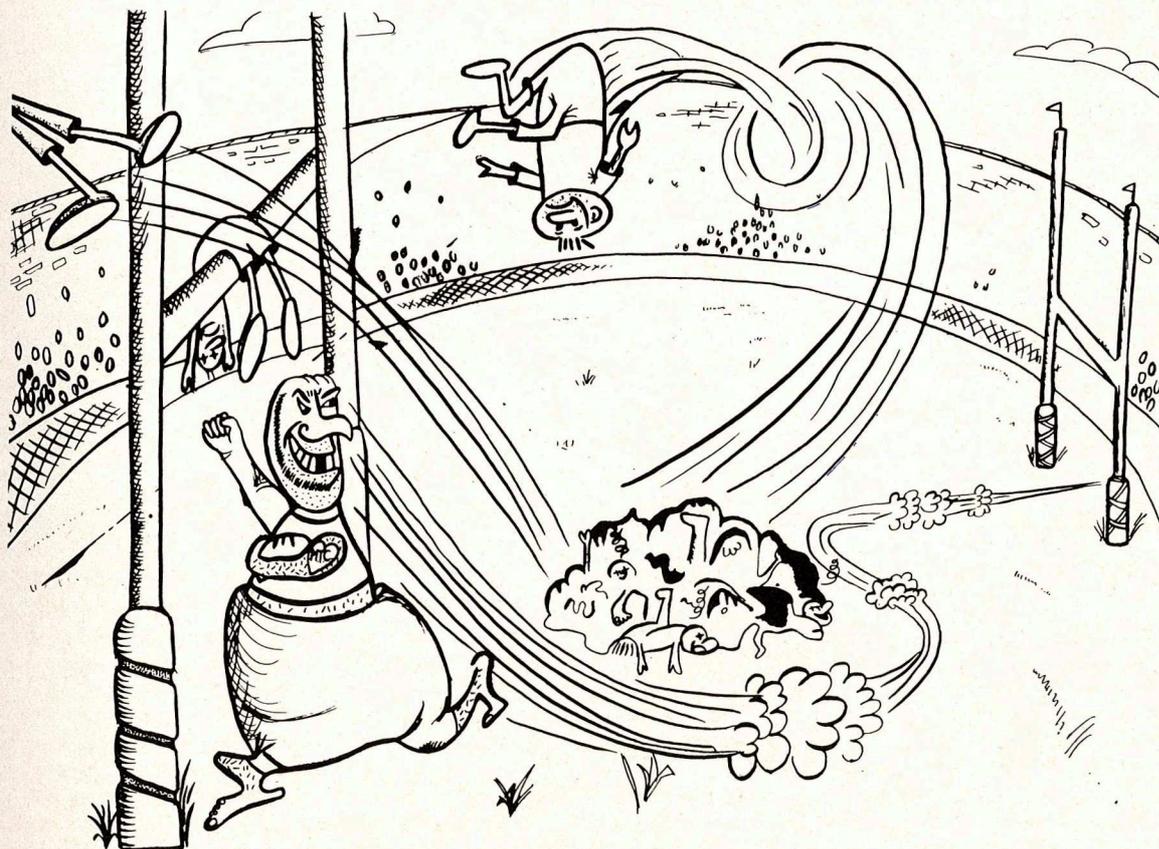
with full cups of tea, a successful waiter who delivers all cups intact is awarded the "Evel Knievel badge for courage and daring".

The afternoon is potentially a relaxing time. In the world of reality it is a busy time. Essays, letters, housework, children, seminar papers, committees, duties of various kinds take up various numbers of hours with varying degrees of pleasure.

In the late afternoon, however, there is a great outlet for energy and frustration that has nothing to do with sleep or sublimation. This is the 4.45 p.m. game of "gladiatorial football" (what used to be called "touch football"). Players wear special clothing (T-shirt and shorts) and come on to the field with incredible expressions (like grins and smiles) and make remarkable comments (like "hi" and "nice to see you"). The game is finished by 5.30 p.m. (as are some of the players, T-shirts, grins and comments).

Evenings involve more study opportunities and occasional welcome interruptions from friends who drop in for supper and fellowship.

I have found the college life-pattern happy and very valuable, but what really takes up time is working through the library catalogue cards looking for "Moses' shoes".



Hi! Care to join us in a friendly game of Gladiatorial football? Cartoon by JILL PATRICK.

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# Back at school after 20 years in the field:

## A step forward in God's purpose

by Neville Cooper

Mr Cooper was director of the Overseas Missionary Fellowship for the Philippines until he resigned recently. Now he is studying at Moore College.

### Back at school after more than 20 years on the mission

Back at school after more than 20 years on the mission field. What's it like? Well, it's certainly different, but I can also honestly say that it's great! Scores of missionaries with a similar background and vintage to mine would give a lot for the privilege of some full time study to provide a more thorough academic and theological grounding for their work.

This time last year we lived in the sprawling city of Manila. Our children went by bus each morning to a large American Christian high school on the outskirts of the city. (I was vice chairman of the school board, working with the administration on broadening the curriculum to suit the needs of an increasing number of non-American children studying there.)

My own office was away on the other side of the city, so that a bus trip of heroic proportions was required each day to go there.

The office contained several Filipino workers, an Englishman who cared for things financial for our whole operation and my Irish secretary. We also had an administrative team consisting of a Rhodesian, a Canadian, an Englishman and a Swiss — each responsible for about 30 missionaries in different parts of the country.

In addition I was on the board of a flourishing graduate school of theology — larger than Moore College and taking in students from all over Asia. And other things . . . life was never dull!

Just over a year ago I accepted re-appointment to lead the teams for another four-year term, beginning in May this year. But clouds loomed on the horizon even then regarding our future.

Not long after we returned to Sydney for furlough it became apparent that we would have to make a hard decision about the future. Our three children had been trundled back and forth over the years and it was becoming increasingly clear that they needed a stable home base, especially as they began tertiary studies in Sydney which, for them, is a distinctly hostile environment.

The Lord brought us to the realisation that although the tribesmen of the Philippines have pressing needs, our prime responsibility lies with our own small 'tribe'. And so we decided to stay in Sydney, abruptly bringing to an end our life in Manila where we had experienced the highest satisfaction and the joy of sharing in an effective ministry.

Miraculously the way opened for support in a large parish, and the opportunity for me to go back to school — at Moore College — with a view to ordination for the Anglican ministry.

So now my boy and I tramp the same trail, over from Redfern station, he to arts/law studies at Sydney Uni. and his (grey-haired) father to lectures in theology just up the road at Newtown. (My elder daughter is in second-year occupational therapy at Cumberland College, and the younger girl is in tenth grade at high school.)

Like other theological students I also work as a catechist at week-ends.

There was no time for prolonged tertiary study when I was training for missionary work in the 1950s. After the China Inland Mission was bundled out of China, the grim prospect facing missions was that other Asian nations would also fall into the Communist orbit in quick succession.

Time was short. It was urgently important to get on to the job quickly if the Gospel was to be preached and churches established in Free Asia. The advice to us was to forget tertiary study, rush through a two-year Bible school course, and get out to Asia.

I followed this advice, and have enjoyed a fascinating missionary career in the Philippines since 1956. But the more that career developed, the more acutely aware I became of the need for thorough academic and theological preparation.

My thinly spread theological education presented no problems at first, while doing linguistic work among primitive tribes. In time, however, increasing responsibility in administration and leadership of an extremely diverse missionary team led to a growing need for well-grounded answers to many on-going problems.

What does one tell the Christian church to do when its land and liberties are being taken away by government agents entrusted with their welfare? How do you disentangle the impossible marriage problems of people fresh from heathenism? What form of church government is best for them?

As if the problems of mountain jungle tribes was not enough! We also had about 40 missionaries in the vastly different social and spiritual setting of the lowlands, where millions of Filipinos have found neither spiritual satisfaction nor life from their traditional Roman Catholic heritage.

Another bewildering array of practical and theological conundrums arose in working with an international and interdenominational team on the development of an association of churches from six hitherto unrelated tribes, whose languages were mutually unintelligible. And then, the attempt

# MOUNTAIN TRIBES AND THEOLOGICAL CONUNDRUMS

to encourage fellowship between the highland church members and their lowland brothers was complicated slightly by the fact that they are traditional enemies!

My appointment to leadership of the whole OMF team in the Philippines brought fresh brain teasers in the course of planning and overseeing the opening of our first work among Muslims, and entry to a new lowland language area. It also brought involvement in the development of an all-Asia graduate school of theology, a place on the board of the American Christian school for missionary children and work with an all-Filipino board on recruiting and sending Filipino missionaries to other countries in Asia.

"Who is sufficient for these things?" The Lord is, and He wonderfully enables . . . but it would have been good to have more formal theological training! Unfortunately the pressures of work did not allow the luxury of going back to school to catch up.

So here I am, in the reverse situation to that of most of my fellows at college. A troubling question which nags many is 'how effective will be my preaching of God's Word out in a parish?' I have preached it and seen it work powerfully for 20 years.

On the island of Mindoro we (that includes my wife, Joan) have been deeply involved in God's programme for six primitive mountain jungle tribes, collectively called the Mangyan. Before God's Word reached these people they had nothing in the world beyond their meagre jungle possessions, their life-long, crippling fears, and the corruption of life produced by their animistic beliefs.

The Gospel has affected every part of their lives, individually and socially.

The first evil to be blasted out of existence was that all-powerful fear — replaced by love, order and peace. The Word has spoken to them in their moral (immoral!) lifestyle, as they have learned to walk in the light of God's truth.

They have moved from being furtive jungle creatures to confident, useful citizens; they are gaining skills in managing their own affairs and have started sending out missionaries to carry the Gospel across the waters of the Philippines to needy people in other parts.

We were also involved in bringing the Word to lowland Filipinos, dissatisfied with the semi-Christian heritage from their former Spanish masters. Here was far less responsive spiritual soil, a commitment to Christ involved a much more complex and bitterly opposed experience than among the hill people, who had not heard of Christ.

Since most of my missionary career has been in administrative leadership, I have seen God's work in action in the realm of literature. A chain of 17 retail Christian bookshops has been set up, spanning the country and operated by over 50 national workers, supplied by a large literature production and wholesale operation.

Other types of ministry in which the OMF's 120-missionary team in the Philippines is involved include radio work, a ministry among Manila's half a million tertiary students, Muslim evangelism and seminary teaching. Involvement in the Chinese churches has also resumed.



*Neville Cooper works as a catechist at Christchurch, St Ives at weekends. Pictured with him are his daughters Elwyn (left) and Gnetta, son Rhon and wife Joan.*

If it had been God's will that I continue working among the primitive tribes I would have been thoroughly fulfilled. This is the experience of many of my contemporaries who are still out there in the mountain jungles of Mindoro and Mindanao islands — 'buried' there for Christ.

No privilege and joy under heaven can compare with that of being God's person in a primitive tribal situation where languages have never been written and the Gospel never preached . . . until you arrive. Once you have established yourself with the tribe and learned to brave the rigours of jungle life, you can become a unique and indispensable person for that tribe, for your mission, for the government and for the kingdom of God.

None of our missionaries who have reached that point has suffered from disenchantment or lack of fulfilment in his (or her) job. And some have stayed with the same tribe for 25 years.

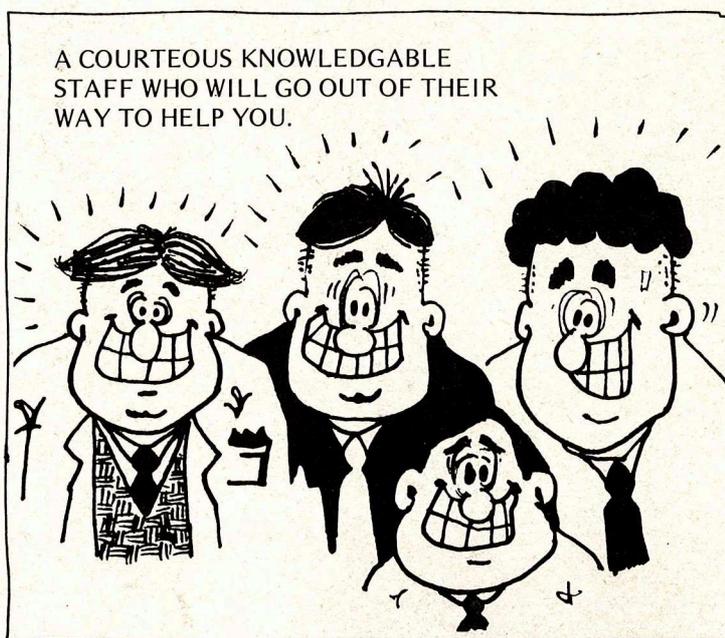
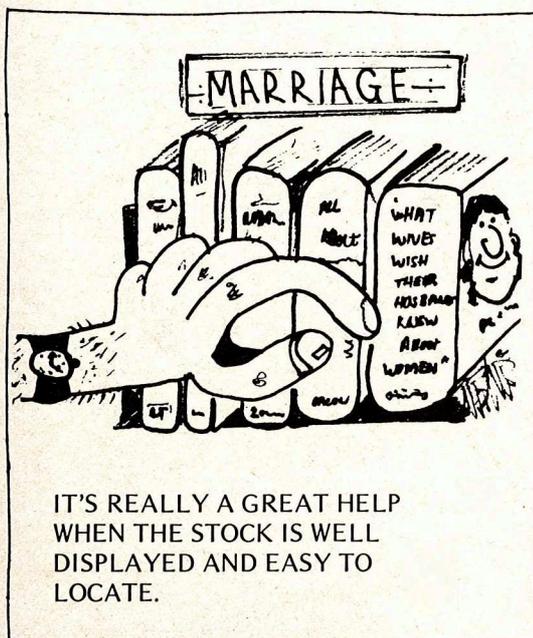
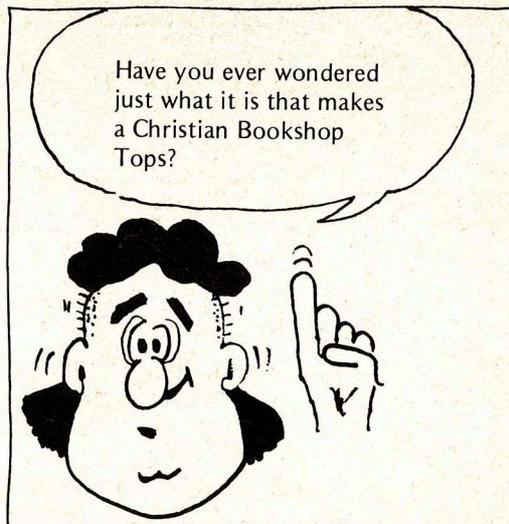
Am I and my family having to make adjustments? These may be more obvious to an observer than to the 'victim'. The children long for the relaxed spirit of their American school, close comradeship with the mission children, and the friendly Filipinos.

What about the step down from mission director to theological student? It is exceedingly good spiritual experience. Jesus went through it all, on an unimagineable scale, and the apostle Paul learned to be content whatever state he was in.

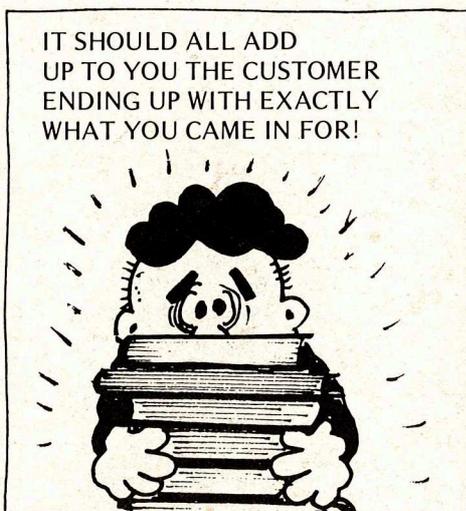
In the Lord's economy, this is neither a step down nor up; it is a step forward in His purpose for our lives. 'Good, acceptable and perfect'. How many hundreds of missionaries would love to take a refresher course at Moore!

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