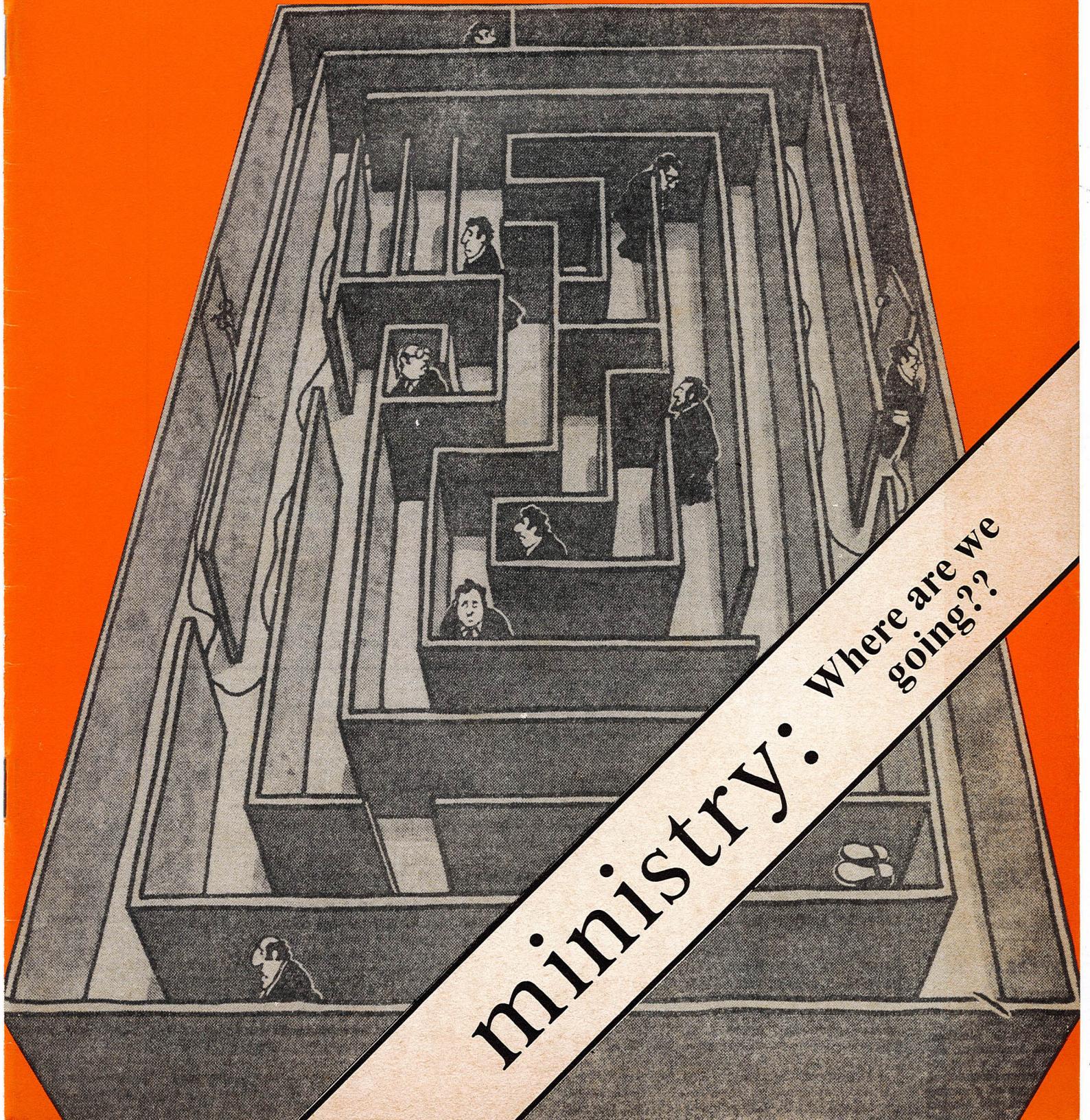


societas

Seventy-Seven

Moore College & Deaconess House

50 cents



ministry: Where are we going??

aio

BOOK TALK

"An Australian Prayer Book" has to be the biggest publishing event of this year — of any kind.

For if the General Synod approves the contents at their meeting August 28-September 3, the printing presses at John Sands will start rolling on a first edition of 100,000 copies of a book 640 pages thick.

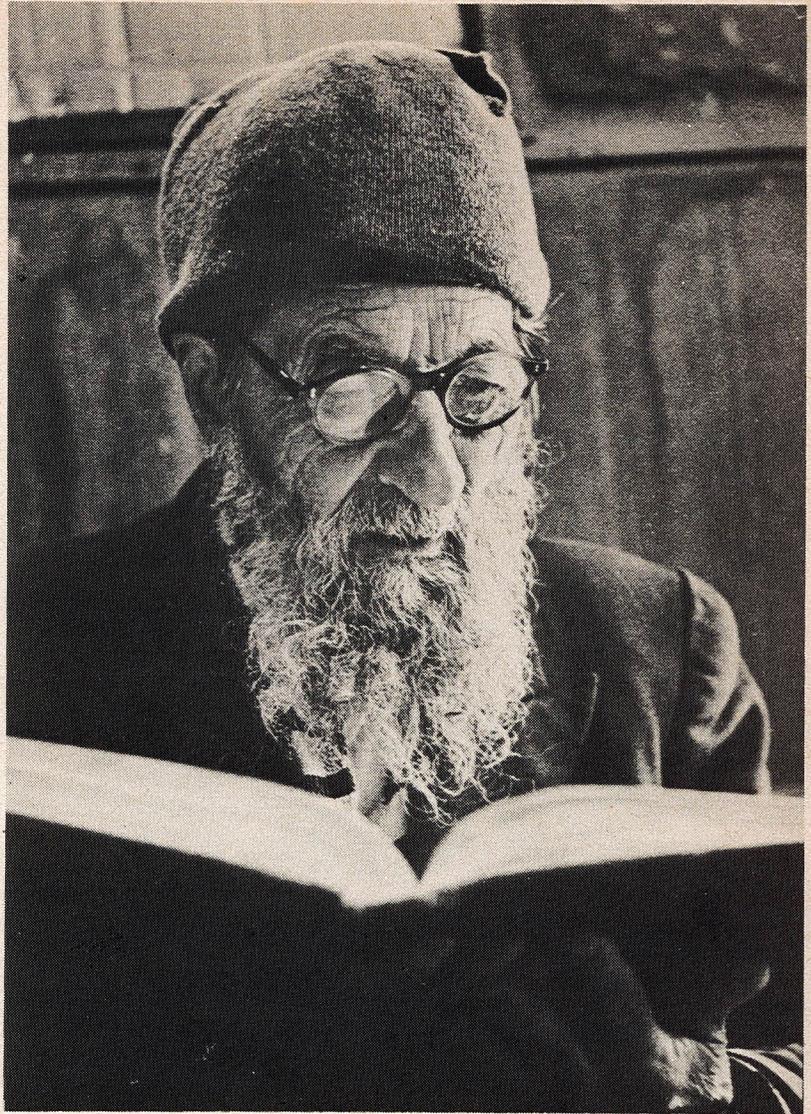
That is quite an assignment. Art work of a specially Australian kind has been designed, and every single page of the Prayer Book has been laid out with meticulous care — not just for the appearance, but for the usefulness and smoothness in worship.

Of course, the contents of the Book have already been through the most extraordinarily careful scrutiny of umpteen people. Twelve years of Liturgical Commission experimentation and discussion, with several thousand congregations involved in both the conservative "Sunday Services Revised" and radical "Australia 73" styles.

Sales of "Australia 73" Holy Communion Service went to more than 130,000, and of "Sunday Services Revised" to 100,000. So use of the experimental services has been very wide right across Australia.

The "Draft/An Australian Prayer Book", out early July, has gone only to General Synod Members, for their consideration in the Synod, but the style, layout and art work are precisely what will go into the first edition of the Book.

The Draft Book is on display at AIO (First floor, St Andrew's House) for anyone who would like a look at it.



Marriage

It's a long time since Stuart Barton Babbage wrote "Sex and Sanity", but lots of people remember it as a first-class, down-to-earth text on Christian attitudes to sex, marriage, and family life.

He has now written, for AIO, an entirely new and up-to-date book on Christian Marriage, designed particularly for young couples approaching marriage.

Here's a quote from the chapter "Falling in love": "Love can be experienced but it cannot be explained. Love is not something that lends itself to cold, clinical analysis. Every lover knows, with Pascal, that the heart has its reasons which reason knows nothing of."

This exciting new title, beautifully designed, will be out in September, and will be launched in Adelaide at the time of the Christian Booksellers' of Australia Convention.

Children of God

So great was the media and public interest in our little booklet "Children of God — dangerous new cult?" that we sold out of the 4000 copies within three months. Many clergy used it in Scripture classes. It has now been reprinted and is available in the bookshops again.

**aio
press**

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NSW, Australia, 2000.
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MOORE COLLEGE

SOCIETAS

1977

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

Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, phone: 699 2600. Photos by Worldwide Audio Visuals and Photos Ltd. Art Work and Design by Neville Sandon.

Editor's Note

"Ministers are worse than dole bludgers — they're not productive."

So an uncle told me at a recent family gathering. I almost choked to death on a mouthfull of gherkin and cheese, so great was the impact of his remark. DOLE BLUDGERS, NOT PRODUCTIVE and here am I training to become one! I was devastated.

What makes a young theological student tick? Why are there two little institutions, tucked away in North Newtown, served primarily by the Diocese of Sydney, which have an enrolment of more than a hundred such students?

Are we really training to be dole bludgers? Is the future productivity of the Christian ministry as bleak as my uncle would suggest?

Answers to these questions are critically important in the face of such accusations. I'm sure that from time to time most Christian people have questioned the validity of the professional ministry as we know it today.

The theme of this year's Societas is MINISTRY.

However, certain qualifications must be made. We do not intend to present a theological statement on ministry, though certain articles will lean in that direction. Nor do we intend to write on our "vast" experiences of ministry. We are not so foolish as to pretend that we have any. That is hardly the place of an apprentice. Nor is our aim only to talk about the "ordained" ministry. That is part of it, but our intentions are much wider.

In fact, our aim is really quite simple. As students of Moore College we want to give you a glimpse at our own lives, the life of our College and some thoughts we have on many different aspects of ministry. In short we aim to introduce ourselves and our College to you — in your living room.

I do hope I have said sufficient to wet your appetite, and sufficiently little not to quench it. As you read Societas '77 we, the Editorial Committee, trust that you will read more than just words, but will as far as the print allow, read about the lives of the people who are training to be servants of God's word.

DAVID MANSFIELD.

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THANKS TO:

Peter Clark and John Saddington for their assistance to the Editorial Committee.
Contributors and Advertisers.

Since it is God who sets ministers in the congregation, the character and purpose of the congregation (ie the church) is what ultimately gives content to the aims of the College. So the question "What is the College for?" becomes "What is the church for?", or put another way, "Why go to church?" If the purpose of the church gathering is to enjoy fellowship with the Saviour in fellowship with His brothers and ours, and to respond to His presence with adoration, praise, prayer and faith flowing into obedience as we hear His word, then the exercise of ministry within the church will be vital to achieving this purpose.

Also, the most vital of all ministries will be the ministry of the Word of Christ, for Christ meets us in His Word and it is to prepare God's servants for this ministry that the College has come into being.

There are many temptations to a minister to fill up his time and energies with other activities — excellent and helpful though these may be. If the minister does not know the content of the Word of Christ, or appreciate the importance of ministering it, he has no option but to occupy himself with those alternative activities. The first and primary task of a theological college is to give the minister a deepening understanding of the content and mind of God and a heightened sense of the importance of imparting this to the members of the congregation in which he serves.

There are, of course, other ways by which a college can help the minister in his ministry — such as giving him the technique for preaching better, for feeling more at home with people, and for knowing how best to handle specific situations. But though important and not to be neglected, these skills are secondary, for if the first task of the College is not achieved the rest will be so much "running beside the mark".



a theo. college

in '77

A Theological College should regularly examine its aims and then its methods to see whether they achieve these aims. The purpose of a Theological College is to assist the men and women whom God has called to equip themselves to fulfil this calling more efficiently.

In achieving its aims, the most important factor is the quality and strength of the teaching staff of the college. Good staff — good college. The faculty members should be Christians of experience and sympathy, with ability to understand the Word of God and to impart this understanding and knowledge.

Another important factor is the facility of a good library — a vital instrument for staff and students alike.



A third consideration is the site of the College, which should be conveniently situated and equipped with suitable buildings. Some years ago it was thought that a College should be situated in a quiet area away from the strife of mankind! However, Moore College during all of this century has been in the centre, and it is interesting that the general opinion now favours such a site for a theological college, so that colleges on the outskirts of cities have been moving in.

The College site at Newtown has always been diminutive in area, and for some time past the College has been endeavouring to obtain a larger area, adequate to provide the needed facilities of library, lecture and seminar rooms, faculty studies, administrative offices and staff and student residences. The enlargement of the grounds has still some way to go before completion. The library will soon need re-housing in a building designed for making available to the full its facilities. At present it is housed in four different sites and consequently accessibility is very limited. Nor must the administration be forgotten. It is at present housed in a converted shop!

Here are some of the hopes for the future but the present requires continued concentration on fulfilling the aims of the College, which do not need to wait on the provision of better buildings for their accomplishment.

D. B. KNOX

MINISTRY

is teamwork . . . a coach discusses his strategy

It is crucial for Christians to understand the nature of Christian ministry — Michael Bennett, Rector of Yagoona, gave some practical ideas on this topic when he was interviewed recently by his Catechist, Campbell King. He also suggested how a catechist might best fit into the life of the local church.

Why did you take up your present ministry and what attracted you to this role?

From Romans 12:6 "Having gifts that differ, according to the grace given to us, let us use them", I became convinced that the gift constitutes the call.

If a person has a particular gift, such as ministering the Word of God — although I always feel most inadequate in this area — then one does not have to wait for a call to begin using this gift. The gift is the call.

Then it became a practical question, "Where could I find the best opportunities to minister my gift(s)?"

I became convinced that the parish ministry still offered excellent opportunities of teaching, pastoring and developing Biblical patterns for living. However, to make progress in my ministry, I've found it necessary to establish Biblical priorities and endeavour to keep them.

What is the main thrust of your ministry to Christians in the local congregation?

For too long, the "priesthood of all believers" has been the great theoretical doctrine of the evangelical church. Over ten years ago, when I was in college, everyone was talking about how the gifts of God's Spirit to His people should be developed and exercised.

Articles were written in Societas about it then but, it appears, little has actually happened in a practical way in church life. Most churches are still essentially of the "one man band" variety.

The pastor must be responsible for training and encouraging Christian people to minister. Paul says "building up the saints unto the work of the ministry". This applies especially in the area of teaching, pastoring and evangelism.

How do you go about building up local Christians for ministry? Have you encountered specific difficulties?

Home Bible discussion groups is one way. People can enjoy a more informal level of sharing, fellowship and discussion around God's Word — and an added bonus is that indigenous leadership for these groups can be developed. This is the pastor's job.

We have more than twelve groups meeting weekly. I prefer not to go to most, as the presence of the minister can be inhibiting to open discussion. However, it is essential for the pastor to know what is being taught, so most of the leaders meet with me each Sunday for a seminar on the next week's study.

In evangelism, a number of lay teams go visiting each week in the style of the Coral Ridge evangelistic work. The greatest problem is that of fear, especially the fear of failure.

People need to be encouraged and "shown how". The pastor must TAKE OUT — not SEND OUT — his people. I think we have had too many conferences on renewal and evangelism. It's about time to start doing, not talking.

What results would you like to see showing from your ministry?

A self-reproductive unit which is not totally dependent upon the limited skills and gifts of the pastor. Pastoral care ought to be the concern of the total congregation.

Could you sum up how you see your relation to the local congregation and its relationship to yourself?

The best way I can describe the pastor's role is that of a "playing-coach". He must exercise his God-given abilities, and "coach forward" those of the congregation.



Campbell and Marcia King, Third Year. Both have backgrounds in teaching, Campbell is a Sydney Candidate and is Catechist at St Mark's Yagoona.

The minister's authority comes from his teaching, and the example of his life, not from the artificially contrived "authority symbols", such as clerical collars, special dress and titles which are often barriers to the development of a shared ministry.

Would you like to elaborate on the opportunities that exist for evangelism in the ordained ministry?

The local church ought to be the base for regular, systematic and on-going evangelism. My fear of the coming Billy Graham Crusade (which I support), is that people will say: "Well, that takes care of evangelism for the next few years".

We are trying one method which has had limited success. A small trickle of interested and converted adults is being fed into our nurture groups. However, I think a lot more local experimentation needs to be done.

I would like to see the Board of Evangelism, or a similar body, concentrating on the fostering of evangelism in a few selected parishes, which could be "living laboratories" for encouraging and training folk from other churches.

The devil has sold us the lie that once a person is over 18 he can't be won for Christ. On the contrary, adults are more likely to make a stable decision about Christ and to go on in their faith — but adults can't be won by us sitting back in church waiting for them to come to us.

How do you see the catechist fitting into the life of the local church?

I don't think a catechist ought to have major leadership positions; again, these ought to be provided from the congregation.

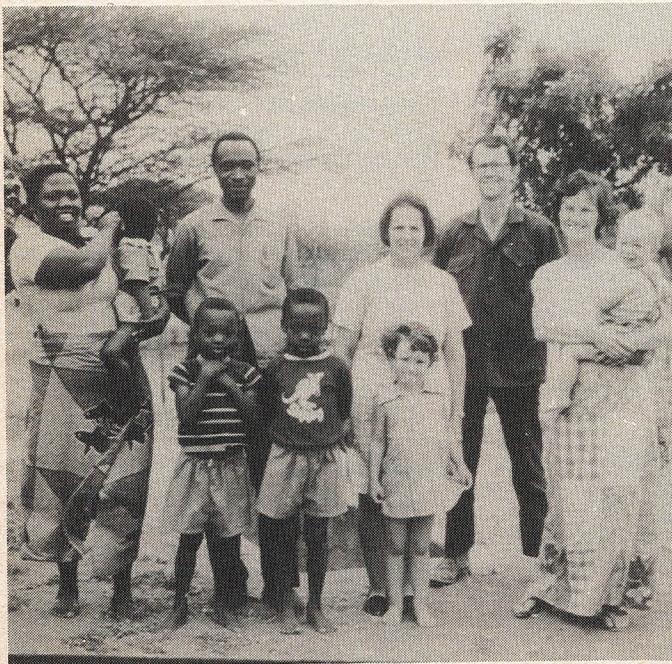
The experience of catechist work should enable him to see different churches and differing styles of ministry. However, as a member of the congregation he should have opportunity to discover his own gifts and capabilities and to minister these for the welfare of the body.

I am thankful to God for the experience I had in three vastly different churches as a catechist and for the opportunities for personal development that these provided.

IT'S THE SAME OLD GREEK — BUT NO TRAFFIC JAMS FOR THE UJAMAA PASTOR

Francis Ntiruka, from Tanzania, is an old friend of Moore College. He completed a two-year ThL course here in 1961/62 and recently returned to study for a Master of Theology degree. He has been the Principal of one of Tanzania's Anglican Theological Colleges, St Phillip's for the past five years. In the following article he describes life at the Tanzanian College, the work being done there and what its students are training for.

FRANCIS NTIRUKA



The Ntiruka Family

From left: Genda with David (4), Reuben (7), Francis, Emmanuel (9) with Dorothy Almond and the Prentice Family from Melbourne.

How does the life of a theological student in rural Tanzania compare with that of his counterpart in Moore College?

In many ways it doesn't. While Moore College is almost engulfed by the roar and stench of Sydney's traffic, students at St Phillip's, near the village of Kongwa, are surrounded by the peaceful sounds of the African bush.

One of the few motor vehicles in the district is the College Land Rover — but this was broken down when I last heard. A Land Rover is the best sort of vehicle to drive in central Tanzania because where there are roads, they are not exactly up to Pitt Street standards.

People in the nearby village live in simple houses. Many are of the traditional flat-roofed type made of mud, while others are built with more modern materials such as concrete and corrugated iron.

The inhabitants depend for their livelihood on crops of maize, millet and ground nuts, and on cattle, sheep and goats. To a great extent life revolves around the seasons — dry and wet.

Nearby hills are the homes of abundant wildlife, including beautiful birds, wild pigs and monkeys which raid the villagers' crops.

BOOTS AND BICYCLES

Apart from the natural environment, there are other ways in which life for the Tanzanian ordinand is markedly different to that of his Sydney brother. If he wants to buy something he can walk to the local shops — just like you do in Newtown — except that in his case the shops are four miles away.

There is no public transport and none of the students or staff have private cars. There were some bicycles but these were so popular that they were soon worn out. Replacements are expensive, so for the time being, we go without.

At weekends the staff and students at St Phillip's go to various churches and worshipping places in the surrounding districts to share with others in worship and preaching. This involves walking up to six miles, often along bush tracks which would be difficult to negotiate other than on foot.

At one time, some of the college community used to cycle to church services 12 miles from the college. This practice has been abandoned since the bicycles broke down.

HOUSING

Life at the college itself bears some resemblance to that of Moore College, but there are also marked contrasts. If students here think they have accommodation problems, they may be comforted to know that their living quarters are palatial compared with those of our students.

The single men live in single-roomed rondavels (round huts) with bare cement floors, while the married couples have two rooms each — a bedroom and a dining/living room — also with bare cement floors.

The furniture is very simple, just enough to meet the basic necessities of life.

FINANCE

Our students are not required to pay fees for tuition or rent for their accommodation, none of which they could afford. These expenses are all met by the Anglican diocese, which also provides each student with a monthly allowance.

Single students receive the equivalent of \$5 a month for clothes and other expenses, while married men are allocated \$22 to cover food as well.

COLLEGE LIFE

While the single students have meals cooked for them, the married couples cook for themselves in a communal kitchen about 200 yards from their rooms. Kitchen and bathroom facilities are communal for all.

Some people might say that the food given to single students at St Phillip's is rather overloaded with starch, but we have to accept what is available locally — and what we can afford. The most common meal consists of boiled maize and beans, followed by a cup of tea or a glass of water. Twice a week the first course is followed by fruit, generally bananas. For variety, rice replaces maize and meat is substituted for beans on about two days each week.

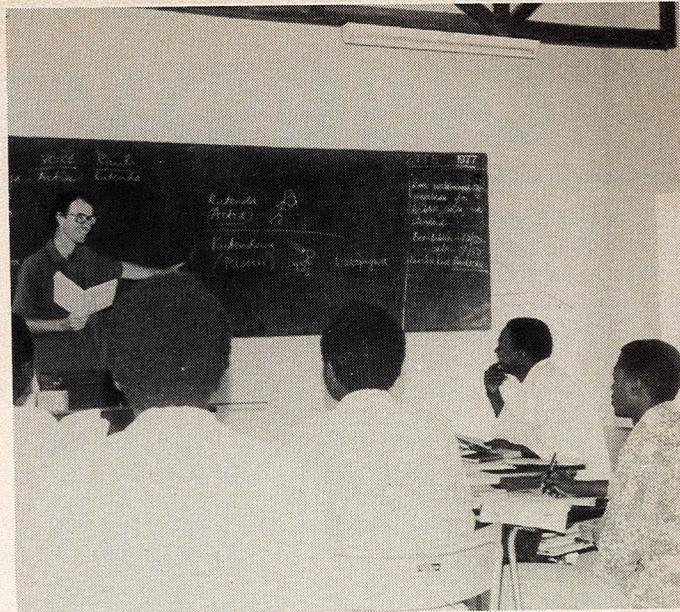
COMMON AIMS

While there are vast differences, there are also some strong similarities between the two colleges.

Students at St Phillip's take a three-year theology course before going to serve in the country's Ujamaa villages, or its growing towns. Though these are very different to a parish in Sydney, the basic spiritual task of a Tanzanian ordained minister is the same as that of a rector in an Australian suburb.

Students are divided into two groups, one of which takes their course in the Swahili language and the other taking a more advanced course in English (following a two-year preparatory course).

Students' wives join them for two years to learn domestic science, as well as gaining a good knowledge of the Bible. We think that it is important to train them as they can be of great help in the ministry among women.



Greek Swahili Style

Hugh Prentice instructs the students at St Phillip's in the finer points of Greek grammar.

This year we have 50 students and 18 students' wives. There are nine members of staff — five missionaries from Australia, New Zealand, America and England, together with four Tanzanians.

CMS Australia is helping to train Tanzanians as lecturers by paying for them to be sent to overseas colleges. People trained under this scheme include Emmanuel Ngweso, who recently did the ThL course at Moore College and is now lecturing at St Phillip's, and Godfrey Mhogolo who is at present doing a BTh at Ridley College, Melbourne.

We think that it is important at this stage of the country's history to have Tanzanian nationals trained to work at St Phillip's. However, this will not exclude missionaries from overseas especially as we hope to raise the standard of entrants from seven years in school to 12 and to introduce a more advanced three-year course.

PASTOR'S LIFE

Many of the men studying at St Phillip's will eventually work as pastors in the country's Ujamaa villages, where they will live in similar conditions to those of the villagers.

Men in these situations have the oversight of five to 20, possibly more, congregations in each of which he will be assisted by catechists.

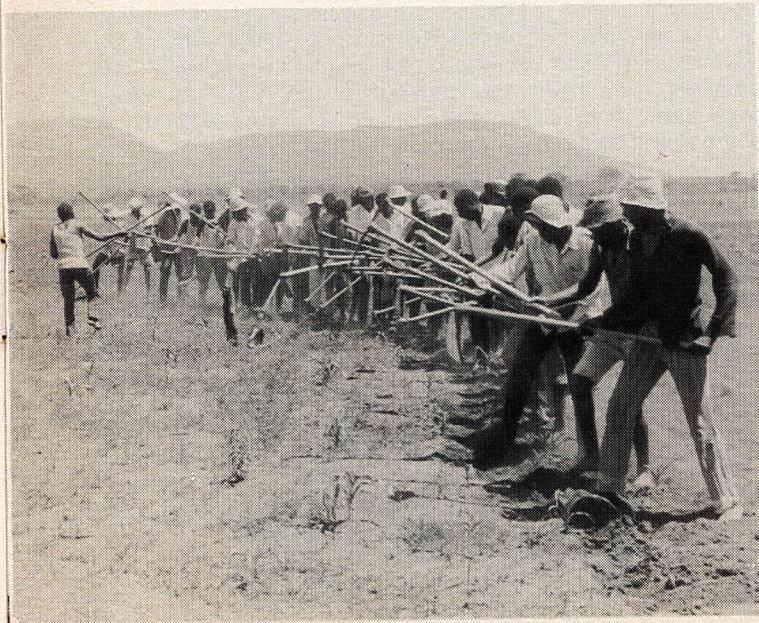
The pastor is expected to visit all the villages in his area regularly, but this in itself often requires considerable effort because he will be forced to travel on foot, by bicycle, or by public transport if available.

When he arrives at his destination, however, he is not left without any assistance from the scientific age. He is likely to be equipped with up-to-date literature and cassettes with which to conduct evangelism.

PRAYER NEEDS OF THE COLLEGE

In conclusion, if you would like to pray for us at Kongwa the following points are the specific needs of the college at this time.

1. Staffing needs in the coming two years as a few missionaries on the staff return home.
2. Transport and travelling for both staff and students.
3. Recruitment of students for the new year beginning in September.
4. Building projects planned to expand the college.



Hardly A Newtown Road Gang

Students at St Phillip's working hard on the summer crops.

DISCOVERERS by DIANNE Seeking new ways

In this article Dianne discusses several areas of work engaged in by her parish at Mascot, an inner city church, which is exploring new methods of outreach and ministry.

"An explosion would be good."
 "Yeh, and lots of smoke."
 "Smoke bombs?" (general laughter)
 "Dry ice. You throw water on it."

"Yep. We could use the puppet theatre for a time machine; that might work. We could have flashing lights whirry things, a clock with first century, 1977, 2001 or something like that on it, and we could go back and view Paul and Silas in prison . . . okay? (nods of agreement) I'll have a go at a script."

Another session of DISCOVERIES begins. Since October last year, a group of Sunday School teachers and fellowship members in Mascot have been conducting a "beach mission" in that area. Rehearsals for several weeks, then, sporting colourful shirts bearing our names, we hit the streets on the first Sunday each month.

From 1.30 till 2 pm we "scoop", wandering around the Housing Commission flats in Eastlakes, scooping now and then in the park or at a corner to sing specially-written songs and hand out leaflets explaining the programme.



Our banner explains that we are Discoverers — a group for children from the Anglican Church. It's written in English, Spanish, Greek and Arabic.

Then back to the park where a portable stage and puppet theatre has been set up by part of the team.

There follows half an hour of songs, skits, memory verse and story, and then group work and games. A treasure hunt for peanuts was a resounding success! And parents look on.



"The Time Machine" — and it's back to 'Phillipi' — Di and Rob.

About 30 to 60 children come. We're building up relationships with those who come regularly. Discoverers seems to be working in an area of high migrant population, suspicious of church halls.

A woman of 80 who hasn't been outside her Council flat for five years, a physically incapacitated woman of 52 who is forced to spend all of her time at home, a blind lady of 70 who lives unhappily in a room in a house, and old Alf who lived in a room in Mascot, paying \$17 for a bed and cupboard each week. TAT helped Alf to move into a flat at Waterloo.

TAT (THURSDAY AT TWO) is a meeting for about 15 "shut-ins" and other folk, usually elderly, who get together for a chat once a week. There are other activities: talks on diet for diabetics, gardening, books and the local library, games of quoits, and crafts (making teapot stands, wall-hangings) and singalongs, but mostly they come for a chat.

It all came out of some Bible studies last year entitled "People Jesus Helped". Some parishioners wanted to help others. The Anglican Counselling Service, Botany Care and Botany Council came to the party. Now six parishioners with helpers conduct the afternoon's activities, which involve transporting each TAT member from home and back again, joining in the conversations and helping with afternoon tea.

The TAT helpers say they have grown in their awareness of the needs of others and are becoming more accepting of very different people.

There is no overt preaching of the gospel, but the TAT helpers meet for lunch and prayer before the meeting. It was probably their loving concern which led one elderly lady in hospital to ask a TAT worker, who visited her, for a Bible.

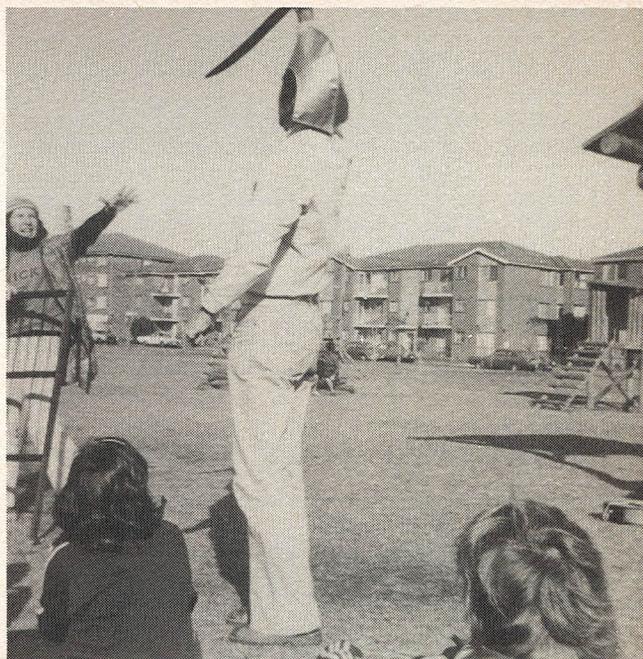


Diane Middlemiss, Fourth Year. Previous occupation, Teacher. Worships at St Luke's Mascot.



MIDDLEMISS to find old treasure **DISCOVERERS**

"But what do we do about Explorers?" (Explorers is a mighty effort to update Sunday School in the inner city).
 "There were only two kids last week . . ."
 "Perhaps Sunday School just doesn't work in Mascot."
 "Who are we aiming at?"
 "There just aren't many kids of Christian parents here."
 "Do we really want to drag other kids in? Changes our philosophy. What about family evangelism?"
 (Some deep thinking.)
 "Heard about the Sunday School in Queensland that let off 200 helium balloons advertising Sunday School?"
 (General laughter.)
 "How many came?"
 "One."
 "What about an afternoon club?"
 "We tried it. No go."
 "Should we try a visitation of the children — and their parents — in the houses near the Sunday School?"
 "Basic philosophy, again."
 "Yeh. But still, is it worth a try?"
 So the discussions go on.
 Pray for us at Mascot. Pray that people will grow in their faith and tell others — please . . .



Going places with



this christmas enjoy

**your
holidays**

BARRIER REEF	Dep Sydney Dec 27	17 days	\$355
TASMANIA	Dep Sydney Dec 27	17 days	\$370
TASMANIA	Dep Sydney Dec 27	20 days	\$425
WESTERN AUSTRALIA	Dep Sydney Dec 27	25 days	\$460
WESTERN AUSTRALIA	Dep Sydney Dec 29	25 days	\$460
NEW ZEALAND	Dep Sydney Nov 5 & 26	22 days	\$635
NEW ZEALAND	Dep Sydney Dec 27	25 days	\$650
FIJI	Dep Sydney Dec 31	16 days	\$695
TONGA, WEST SAMOA	Dep Sydney Jan 1	22 days	\$870
NEPAL TREK	Dep Sydney Dec 26	28 days	\$1475

FOR THOSE INVOLVED IN BEACH MISSION!

BARRIER REEF	Dep Sydney Jan 3	17 days	\$355
TASMANIA	Dep Sydney Jan 9	19 days	\$405
TASMANIA	Dep Sydney Jan 16	15 days	\$360
NEW ZEALAND	Dep Sydney Jan 7 and 20	24 days	\$650
FIJI	Dep Sydney Jan 7	16 days	\$695

Write or telephone: **CHRISTIAN YOUTH TRAVEL**
 16 The Crescent, Homebush, 2140
 Telephone: (02) 764 1700.

STAFF PROFILES

REV IAN MEARS

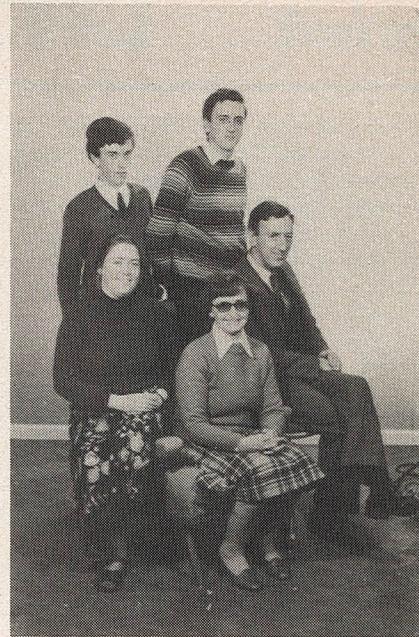
At 6' 2" tall Ian Mears has a problem. Long legs may have given him fame as a school boy high jumper, but they make it very hard for his wife, Margaret, to buy him trousers of the right length.

Their children, Kylie, Peter and David have been rumoured to ask, "What's the air like up there, Dad?" Life is never dull in the Mears home.

However, Ian needs those legs to keep astride with his many responsibilities as a lecturer at College in Greek, Ethics and Christian Education along with the bewildering array of activities that come his way as the Adult Education Officer of the Sydney Diocesan Board of Education.

When not committed in that capacity Ian worships with his family at St Peters Burwood East.

Margaret enjoys her job as a mathematics teacher at TARA Girls' School. On their day off — family picnics are a favourite.



REV BILL DUMBRELL (Vice-Principal)

Wife: Norma. Children: David, Grace, Ian, Naomi.

The Dumbrells worship at St Barnabas Broadway, although Bill is often invited to other churches as a guest preacher. Their two eldest children David and Grace are active members in the Fellowship at St Michaels Vaucluse. Being university students they are also involved in Christian work on their campuses.

Norma, a member of the Parish Council at Broadway is active in the local community. She works as a volunteer counsellor for the Family Care Centre at Camperdown. She is also a part-time correspondence student with the University of New England studying in the area of Social Science.

The Dumbrells are keen holiday goers on the NSW South Coast. Bill is better known for his more conservative interests such as orchid growing and gardening, but this summer he intends to learn how to ride a surfboard with his younger son, Ian. Is anything impossible? We await news with baited breath!

REV PETER O'BRIEN

Married to Mary. Children: Timothy, David, Elizabeth and Sarah.

Peter joined the College staff following a 10-year period as a CMS missionary lecturing in Biblical Studies at Yavatmal Union Bible Seminary, India. He considers that the time he spent there was a major formative period in his career.

The O'Briens worship at St Pauls Seaforth where Peter preaches regularly and the children are members of the Sunday School. Mary gives assistance with the pre-school kindergarten group in the parish. This parish link has provided warm Christian fellowship for them.

Mary is also involved with a local kindergarten at Erskineville and speaks from time to time at Ladies' Fellowship meetings.

With two active young sportsmen in the family, Peter is kept busy on Saturdays watching his young champions in action. Peter himself enjoys the odd game of cricket and it is believed that he and Mary form a mean doubles team on the tennis court.



Friday night is games and recreation night in the O'Brien home. Peter sees this activity as a family priority — a habit picked up from American families living in India. So when Peter hobbles into lectures on Monday mornings, its either from an energetic game of Twister the Friday before or a kick in the shins from a parent of the opposing team on the Saturday.

REV CANON D. B. KNOX (Principal)

Broughton and his wife, Ailsa, have six children: Marjorie and Deborah who are both overseas, Jonathan, Stephanie, David and Rosemarie.

Dr Knox (affectionately dubbed "Knocker") has been in some odd situations in his life as a leader of men. But one of the most fascinating must have been his time in Dad's Army during World War II.

The men of his unit — the British Home Guard — started their war effort in an unfortunate way with a mild mutiny. They had no confidence in the officers appointed by the local Colonel and so they elected Knox as their leader instead.

Young Knox, then studying theology at the London College of Divinity, found himself in charge of eight to 10 men armed with one rifle and five rounds of "ammo".

Their job each night was to climb to the top of an old Roman "keep" 50 miles from the British Channel and watch for German paratroopers dropping from the sky. They watched and watched and . . .

In his command of the motley bunch of Moore College students Knocker combines those rare qualities of firmness and compassion — chapel is obligatory but the wearing of that long-established uniform of academic dress — the gown — has been restricted to formal occasions only.



Music is a particular interest to the Knox family. Ailsa enjoys singing on public occasions while the children are avid Gilbert and Sullivan fans.

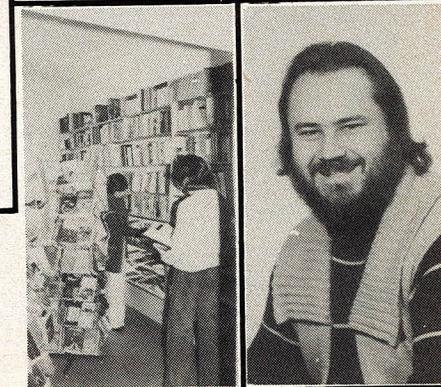
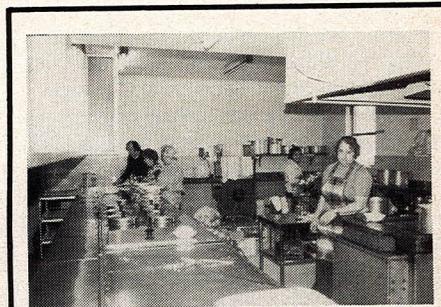
They are a family of keen skiers and sailors. On his sailing exploits Knocker has been noted to say, "I don't just go in sailing races to save someone else the embarrassment of coming last, but mostly it seems that way!"

SYSTEMATIC BIBLE STUDY IS ESSENTIAL

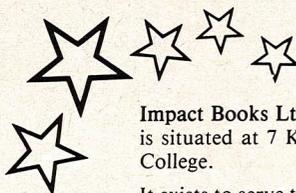
for the formation of Christian character and as a basis for Christian living

Study the Scriptures this year with the Moore College correspondence course prepared especially for group and home study by all who wish to understand the Christian faith and become more effective in Christ's service. Each term you will receive 10 printed lessons plus a list of helpful reading and a copy of "Guide to Effective Study". The subject next term is New Testament I with study notes prepared by Archbishop Sir Marcus Loane, KBE, and revised by Rev Dr P. T. O'Brien. Then term by term you will be able to continue with your study of Scriptures, Christian Doctrine and other aspects of Christian teaching.

**The Secretary for External Studies
Moore Theological College
King Street, Newtown, NSW, 2042
Telephone: 519 6460**



"Behind the Scenes" Staff Members
Left: Jack and Rita Pitkin (Housing Officer and Matron). Bottom left: Members of Admin Staff. Top right: Kitchen Staff in action. Right: "Browsing in the Bookshop". Far right: Librarian, Kim Robinson.



IMPACT BOOKS

Impact Books Ltd, which is associated with Moore Theological College, is situated at 7 King Street, Newtown, 2042 — the same address as the College.

It exists to serve the students as well as the public with books at the lowest possible prices.

We also provide a mail order service and supply books for houseparties and church bookstalls.

Please write to us at 7 King Street, Newtown, 2042, or ring 51 2225 or, best of all, come and visit us, you'll be surprised how low our prices are!

DEACONESS MARGARET RODGERS
(Principal, Deaconess House)

"The fond and doting aunt." Last seen trying to manoeuvre her new Datsun 180B into Deaconess House garage. Miss Rodgers has in recent months obtained her driver's licence.

The role of principal could never be labelled mundane — long nights spent waiting for prowlers or then there may be the task of cleaning office windows.

Leisure moments are precious, however. They could include all night vigils watching international tennis, cricket or rugby league matches. Weekends permit her to follow Eastern Suburbs in the Sydney Rugby League Competition.

Neil Diamond, or the occasional light classical piece, can sometimes be heard wafting from her lounge room windows.

Miss Rodgers is currently completing her BD (Hon) at Sydney University, her thesis — "Origins of the Deaconess Order in the Diocese of Sydney".



MISS JUNE HORNE

Miss Horne as Assistant to the Principal is concerned with the day to day functioning of Deaconess House office.

June has had a wide range of work experiences including office work and a seven-year period teaching Divinity and History at SCEGGS Redlands. The year prior to her return to Deaconess House was spent in the Editorial Department of CMS (producing children's literature).

Miss Horne is a competent home mechanic but is hoping to increase her skill and is currently attending classes at Sydney Technical College.

She is an avid sportswoman having attained high standards in athletics and tennis. Like the Principal, she too is an enthusiastic Eastern Suburbs supporter.

You may often glance through the office window and find June busily engaged in study — she's completing her BA (Hon) at UNISA (Sth Africa).

MRS JULIE REYNOLDS

Julie Reynolds, her husband and four children migrated to Australia from the UK three and a half years ago. Mrs Reynolds is responsible for the catering and domestic services within Deaconess House.

Since coming to Deaconess House she has found she has been strengthened and encouraged in her Christian faith through discussion with fellow staff members. Julie's enthusiasm and vitality toward her position make for a congenial atmosphere between students and staff.

Mrs Reynolds enjoys singing and is a member of the Combined Churches Choir. Attending motor racing meetings with her family is another activity which she enjoys, along with classical music, reading, theatre and art.

REV JOHN WOODHOUSE

Married to Moya. Children: baby daughter Elisabeth Mary.

John is part-time lecturer at the College, and is also the Curate at St Barnabas Broadway. He is heavily involved in student work at Sydney University. This work involves the leading of AFES courses with two student groups and regular teaching for the Evangelical Union.

He and Moya also open their home all day Friday for students to drop in at any time or come for a Bible study at lunch time. John also assists in the teaching and pastoral ministry at Broadway.

Before the arrival of Elisabeth this year Moya was studying at Moore College, undertaking the first year course. She is a trained Primary School teacher but is now of course learning a new apprenticeship.

In his spare time John studies for his MTh at Sydney University in Pauline theology, "The actual subject is unintelligible," says John, laughing. Perhaps he needs more spare time!



REV MICHAEL HILL

Married to Christine. Children: Timothy, Natalie and Melissa.

This year, 1977, will be well remembered by Michael and Christine with the arrival of Melissa.

The Hills, "country kids" at heart, live in the home attached to the College single students' residence. Michael holds the highly demanding position of Supervisor of Residents which from time to time involves supervision of water fights and many varied recreational activities, characteristic of monastic life.

Michael is the Sunday Curate at St James Turrumurra where he is involved in regular preaching and a Senior Fellowship Study class. When not required there he worships with his family at St Barnabas Broadway where Timothy and Natalie are members of the Sunday School.

Christine has been studying as a part-time correspondence student with Armidale University and also likes to try her hand at tapestry. Michael is pursuing studies at Sydney University and is writing his Masters thesis on

"The Notion of Self-Control in Pauline ethics". He enjoys woodwork and table tennis as well as cracking a century each time he ventures onto the golf course.



REACHING OUT



BILL LAWTON

Row upon row of communicants kneel, hands reaching out. You, the minister, pause momentarily to look at those hands. It might have been wholly mechanical but for the hands — strong hands, firm hands, urgent hands. The hands of men and women you have come to love. The hands of Christ's people committed into your pastoral care.

GIVEN FOR YOU

You pause before each: "The Body of our Lord Jesus Christ which was given for you". For you — your joys, your griefs, your needs, your children, marriage, work — all of these are blessed and strengthened by Christ's death for you. For you — not now as individuals but as a corporate fellowship.

How could this be a mechanical act? What we are sharing is the gospel, where the compassion and generosity of God draw us closer to one another and to him.

In Bible study, in discussion, by visitation and by simple friendship, minister and people reach out together for the grace of God, so generously given. What is emerging is our ministry, our fellowship, our reaching out to others.

Minister and people are in a growing relationship. There can be no cult in such a ministry, no formation for its own sake, no pretensions; you are part of a fellowship of love and acceptance.



REV BILL LAWTON

Wife: Margaret. Children: Kathy, Nicola, Rosalind, Ian and Derek.

Only space prevented the inclusion of photographs of the extended Lawton family — Albert the rabbit, Rudolf the guinea-pig, and Henrietta the budgie.

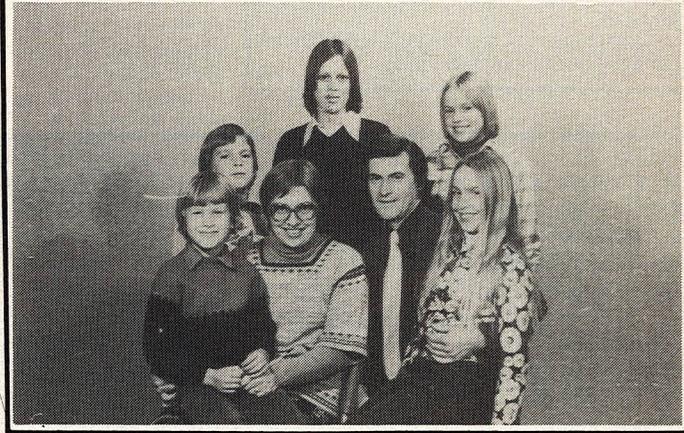
The Lawton's worship at St Pauls Chatswood, where Bill is engaged in occasional preaching. Kathy helps out with the kindergarten Sunday School and the other children are members of the Fellowship or Sunday School.

Margaret has a regular commitment each week teaching English to migrants at Camperdown and Redfern. Students of a wide age range add to the challenge of a work which Margaret describes as both exciting and stimulating. In fact the venture has made her most enthusiastic and aware of the importance of community migrant work.

Each Saturday Bill enjoys donning an apron and baking bread for the family. He reports only of success but, unless he refuses to eat the fruit of his labour, his slight build suggests little evidence for it.

In conjunction with his normal lecturing commitments, Bill is the Dean of Students and Director of Field Work. This involves him in student counselling, supervision of student catechist work and teaching in pastoral subjects. He is also studying for an MA degree at Sydney University.

He is noted at College for wearing trendy clothing. Rumour has it that he intends to patent the first ever denim dog collar.



HANDS UNFILLED

Too sadly, that is often only an ideal. Sometimes there is alienation, sometimes hostility, often apathy. In the busyness of doing things, people get neglected. Hands reach out, but other matters have demanded our attention. Yet you, the minister, have been set apart in ordination for no other purpose than this, to be "a faithful dispenser of the Word of God".

Your commitment is not primarily to committee or organisation. Some of your time may be there, for some of your people are there. But commitment is to people. Once, in ordination, the bishop charged you to be "a messenger, a watchman and steward of the Lord"; "to teach and forewarn, to feed and provide for the Lord's family; to seek for Christ's sheep who are scattered abroad, and for his children who are surrounded by temptation in this world, that they may be saved through Christ for ever".

The question is insistent: Whose is the ministry that you exercise? Surely it is Christ's! To his church he gave many gifts; and ministry is in the use of all these gifts of Christ.

Together, you reach out for the given grace of God; together, you are the church in the world, bearing with one another; together, you summon that world to know who is its Lord.

PAUL WROTE, "I PLANTED, APOLLOS WATERED BUT GOD GAVE THE GROWTH" (1 Corinthians 2:6). His words hold a timely reminder for all Christians concerning ministry: it ultimately depends on God for its success — not the human instrument.

However, it remains that God chooses to work through human agents in order to build up the body of Christ, the church. It is with this firm conviction that I now stand on the verge of entering the full-time ministry, yet still wondering whether I am prepared.

WORD MINISTRY

It would seem that what may be called "word ministries" are an essential ingredient for building the body of Christ (Ephesians 4:11ff). Our Lord's own ministry reflects this importance.

Jesus came with a message, and John goes as far as to call Him "The Word". The gospels tell us that even the healing of the sick did not take priority over his teaching, "let us go on to the next towns that I may preach there also for that is why I came out."

Jesus prepared and then passed on this ministry to the apostles. He

The pastor/teacher is not to close his Bible and open his psychology book when the individual counselling sessions arise for the ministry of the Word of God is not restricted to the formal Bible study or sermon situations. Rather, as a minister of the gospel, he is to also seek to bring God's mind to bear on the problems and issues of day to day suburban life.

In this task the minister is to remain humble and not self assertive, for not only is his message God's but his whole ministry is a gift of Christ (Ephesians 4:7-11). Hence the



Stephen Abbott, Fourth Year (Deputy Snr Student).
Draughtsman, Sydney Candidate, Catechist at St Luke's Miranda.

MINISTRY

God's gift
God's way
God's work

What is ministry? What should I have expected from a theological college? What about parish organisation? Where, amid the morass of things expected of me in parish work, should I place emphasis? These and many other questions arise and one is caused to look afresh at what the Bible has to say about ministry.

THE BODY OF CHRIST

The consistent picture presented by the New Testament is that there are many and varied ministries ranging from apostleship to administration (Romans 12:7-13, 1 Corinthians 12:28-30). All these are gifts of God, given for the building up of the local congregation and are to be discharged as service in genuine love (1 Corinthians 12 and 13).

Since the work of ministry is for spiritual furtherance, those ministries of the Word of God will be of special importance and for Paul, are most to be desired (1 Corinthians 14). This does not imply an inequality of status in the church, but a difference in function.

Paul's metaphor of the body of Christ needs to be remembered by all, for each member has their part to play and each, no matter how important or apparently insignificant their service, has to recognise their dependence on Christ who is the head.

also called Paul and sent him out to witness to the gentile world. The apostles recognised and accepted this task and refused to be distracted from it. Paul in turn, places the responsibility of teaching and caring for the flock upon the local elders of each congregation.

In the lists of Christ's gifts to the church, priority is given to those which are word orientated — that is apostles, prophets, teachers . . . (1 Corinthians 12:27ff). The list in Ephesians 4:11 is restricted completely to such ministries.

Of special interest today is the pastor/teacher, who may quite possibly be identified with at least some of the elders/bishops of the pastoral epistles. It is with this function that contemporary ministry is readily identified, hence Moore College has as its overall aim "to equip men and women for the pastoring/teaching ministry."

This is surely an excellent and appropriate goal, for it seeks to train people for Bible centred ministries, which ought to bring parishioners into contact with God's will and purpose and not the imposed ideas of man. Such a ministry is essential because it will not be man-centred, or need-centred but Christ-centred, and this is the only foundation upon which to build.

pastor/teacher is not to be the purveyor of his own notions, but the transmitter of the utterances of God.

This will naturally entail personal submission under the Word of God and not over it, thereby the minister will allow his own life to be transformed by God. Only by such activity can the life and teaching of the minister be a consistent whole, following Paul's own example (2 Timothy 3:10).

In addition, he is never to lose sight of the purpose of his ministry: "for the equipment of the saints, for the work of ministry, for building up the body of Christ", of which he himself is only one.

PRAYER AND MINISTRY

Any discussion of ministry would be inadequate without mentioning the importance of prayer, an essential ingredient of Christian existence and congregational life. Paul's letters abound with references to thanksgiving and prayers which he offers in order that the Christian community may increase in its knowledge of Christ and mature in godliness of life.

The New Testament also testifies to the importance of prayer with regard to ministries of the word. Jesus, the twelve disciples and Paul were messengers of God's word — and all of them are distinguishable by the centrality of prayer in their lives. The early Christians in Jerusalem recognised their need for prayer, that they might preach with boldness.

Thus prayer is essential to all ministry; it is to pervade and permeate all activities, especially those related to the Word of God. This ought to be so for two reasons: first, that the message of Christ might produce new fruit and bring to maturity the existing fruit; second, that the minister will be constantly acknowledging his status before God as a humble servant, aware of his own inadequacies and knowing that without God's help his work is in vain.

MY OBLIGATIONS

If the things above are true — and I believe they are — then I and others who are either entering, or are already involved, in ministry have to place emphasis upon the scriptures and prayer.

As a minister, I will be obliged to spend many hours in carefully preparing for sermons and Bible studies, yet without ignoring the very important informal counselling situations where, again, as a pastor/teacher the Word of God needs to be ministered. However, I am to be more than just a man of the Word of God, but also a man of prayer who spends adequate time (may I suggest hours) in prayer during a week.

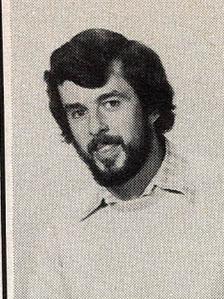
I will also need to remember that there is no such thing as a mono-ministry, for the whole body is not an eye (1 Corinthians 12:14ff). Rather, as one part of a larger whole, I am to serve in order that the congregation may "grow up in every way into him who is the head, into Christ" (Ephesians 4:15).

Returning to my opening sentence, it seems to me that the words of Paul are a fitting prayer for all who minister as pastor/teachers and for the congregations to which they belong. We should give thanks that Paul planted; ask for grace that we be used in watering; and that God our Father in His power might give the growth.

With this as the prayer of the church, there is no room left for personal boasting. Rather, we will say, like Paul, "let him who boasts, boast in the Lord" (1 Corinthians 1:31).



Cliff Ainsworth, Third Year.
Previous occupation, Agriculture Teacher at Macksville High. Independent. Catechist at St Stephen's Bellevue Hill.



Robert Bennett, First Year.
Previous occupation, Architectural Draftsman. Sydney Candidate. Catechist at St Andrews Riverwood.



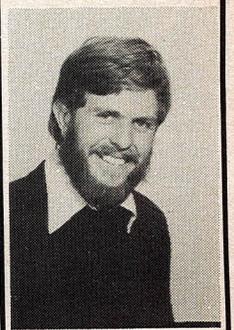
Ron Bundy, Third Year.
Married to Margaret. Children Simon and Ruth. Previous occupation, Commercial Cleaner. Sydney Candidate. Catechist at Holy Trinity Beacon Hill.



Philip Bassett, First Year.
Married to Margaret. Children Geoffrey, Rosemary, David. Previous occupation, Chemical Engineer. Sydney Candidate. Catechist at St Stephen's Normanhurst.



Sandra Banks, First Year, Deaconess House.
Previous occupation, District Officer Youth and Community Services. Worships at St John's Glebe.



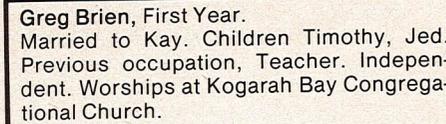
Geoff Collison, First Year.
Previous occupation, Science Teacher at Newcastle. Sydney Candidate. Catechist at St Barnabas Broadway.



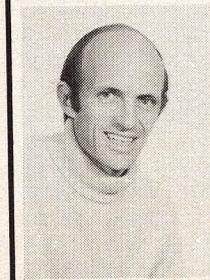
Les Barley, Second Year.
Married to Lynne. Sons Martin and Thomas. Previous occupation, Commercial Artist. Sydney Candidate. Catechist at St Stephen's Taren Point.



Andrew Campbell, Third Year.
Married to Maxine. Children Michael, Daniel and Sarah. Previous occupation, Minister at Warialda Presbyterian Church. Presbyterian Candidate. Catechist at Earlwood Presbyterian Church.



Greg Brien, First Year.
Married to Kay. Children Timothy, Jed. Previous occupation, Teacher. Independent. Worships at Kogarah Bay Congregational Church.



Gail Carson, Fourth Year.
Married to Paul. Previous occupation, Journalist.



Michael Charles, First Year.
Married to Maureen. Children Julian, Dominic. Previous occupation, Journalist with Reuter in Sydney. Independent Candidate. Worships at St Matthews Ashbury.

take hold of God and...

JOHN SADDINGTON

All of us are aware of the necessity to pray. The New Testament writers leave us with no choice! It is not my aim here to prove what you already know — but rather to consider the day to day realities of our own prayer lives.

Why do we find it so difficult to pray, and even at times are loath to do so? Have we perhaps failed to understand the true nature of prayer?

Satan, it is certain, always seeks to draw us away from God, but much of the blame must still be laid at our feet; too often we have retreated to the sidelines, discouraged and resigned, rather than persevering despite all the knocks, and consequently learning and growing through the experience.

Prayer is an expression of our intimate relationship with God as our Father; for it is through prayer that we respond to all God has done for us — in dependence and trust, in humility and gratitude. Is it not true that the nature of our prayers will reflect our own view and understanding of God?

OUR FAITHFUL GOD

As we come to know God as our loving Father, who is concerned about every facet of our lives and wants us to share all things with Him, will our prayers not be spontaneous, uttered from our heart, and will we not eagerly bring all the concerns which press upon us to Him?

Our prayers will be spoken in confidence, for our God does not change and has faithfully promised to answer the prayer of faith. Furthermore, our Father is the Living God, the Almighty One, with whom nothing is impossible. Certainly, such a perspective heartens us as we pray.

Yet we must remember that prayer is a gift from God, wrought by his Holy Spirit. Prayer is not easy — surely this is why we need the help of God's Spirit, and why Paul exhorts us to pray "at all times in the Spirit" (Ephesians 6:18). We must let God lead us in our prayers that we might come to know the dimensions of our God and thus the mind of God. Our praying is to be God-ward and God-centred.

Prayer must be seen, not just as one aspect of our lives, but as something infusing the whole of our lives, for we walk, all of our lives, in the presence of God and all of life is to be shared with God and lived for Him. To Paul, prayer was something done unceasingly, limited neither by time nor place. It was a way of life.

GROWING IN PRAYER

How then do we grow in prayer? If you are waiting for some secret formula, forget it! Begin where you are and work at it. One grows in prayer by praying, by wrestling with prayer and the various aspects of one's relationship with God.

It is not easy to be broken and humbled before God, to be honest and frank, to give God the glory and praise, to seek God's will rather than one's own desires, to be more concerned for the needs of others than one's own. Yet this is true prayer.

Too often, our motives are wrong when we pray; we seek results, such as a spiritual uplift, or answers, rather than a deepening relationship with God as the first priority.

And too often we go it alone, when the stimulus and encouragement of others could go such a long way. It is true that our own private prayer is the fountain-head of all prayer, as Jesus demonstrated, yet God promises to specially bless those who unite in prayer in Jesus' name (Matthew 18:19 following).

As Christians, we are brought into a new sphere of relationships, as members of a family. This brings with it a mutual responsibility to one another, to meet together (Hebrews 10:10) and pray together, as did the early church described in Acts.

By so doing we express our solidarity and unity, and extend support and encouragement to one another.

PRAYER AND SERVICE

Jesus calls us to walk in His steps, as people of prayer and also as people who serve, the principle of service and self-giving being basic to prayer.

I came to realise the importance of serving a couple of years ago at college after I had decided to give up going to the regular college prayer meetings. I felt that I could spend my time better in other ways. But was my attitude right?

Slowly God challenged me about my own role in college; he showed me how I was not there just to serve my own interests, that as part of the college community I was called to serve those around me, and to be concerned for fellow students as people.

This included praying with them,

sharing together in the burdens and joys of the student body and college life. For by our presence we are confirming our concern and support for one another.

Over the years prayer in both small and large groups has increased my confidence in prayer, and indeed my own prayerfulness. Though initially it was approached in fear and trepidation, slowly and painfully words were put together. Concern for what others would think was overcome, and learning to follow through and affirm the prayers of others was attempted. As a result, some of these times became the most rewarding and strengthening in my Christian life.

It is still hard work, but like everything, you only get out of it what you are willing to put into it! Often we come to prayer ill-prepared, with cold feet and numb minds — but isn't an appointment with God worth the effort?

MORE THAN JUST WORDS

Prayer is thus something which grows as we grow in Christ. It is something we must devote and apply ourselves to with all alertness (Colossians 4:2), for prayer is not just a string of words tied together — nor even our praises and petitions.

Genuine prayer is not monologue, but dialogue, opening our hearts and minds to allow God to speak and lead us: meditating, searching, wrestling and listening. Quite often it will be in the solitude of our prayers, alone and yet befriended, that we will come face to face with our God.

And prayer must never be divorced from God's living Word; it is here that we clearly come to know and understand God, to have our minds stimulated and extended, and to be left thoughtful and refreshed.

"One thing have I asked from the Lord

that I shall seek;
That I may dwell in the house of the Lord

all the days of my life,
To behold the beauty of the Lord,
And to meditate in His temple."

(Psalm 27:4)



John Saddington, Third Year. Married to Margaret. Previous occupation, Teacher in Science at Drummoyne High School. Independent Candidate. Catechist at St Mary Magdalene, St Mary's.

PEARLS

by **NICO DE MUS**

Nico de Mus is pleased to announce the purchase of "The New Birth", a pearl of fantastic beauty. To acquire this prize, Nico de Mus was obliged to liquidate its entire collection of fine pearls.

We believe that when you see our new pearl you will agree that it was worth it.



Michael Chavura, Third Year.
Married to Merilyn. Daughter Julleanne. Previous occupation, Bank Clerk. Independent Candidate. Catechist Haberfield Baptist Church.



Peter Clark, Second Year.
Married to Heather. Daughter Sarah. Previous occupation, Personnel Officer at Nepean CAE. Sydney Candidate. Catechist at St Andrew's Dundas.



John Cornford, First Year.
Married to Sue. Children Alison, Andrew, Timothy. Previous occupation, Radiographer at Mona Vale Hospital. Sydney Candidate.



Gloria L. C. Chuah, First Year.
Deaconess House. Previous occupation, Teacher at Penang, Malaysia.



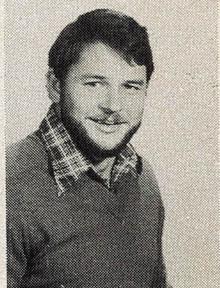
Graham Diggins, Third Year.
Married to Susan. Children Martin and Naomi. Previous occupation, Industrial Chemist. Independent Candidate. Worships at Macquarie Reformed Baptist Church.



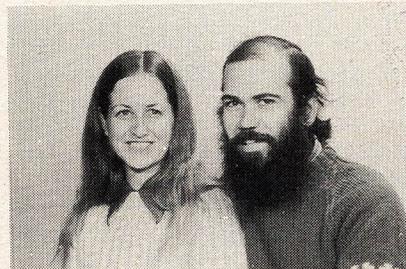
Trevor Edwards, Fourth Year. Senior Student.
Married to Ruth. Previous occupation, Archivist. Sydney Candidate. Catechist at St Clement's Lalor Park.



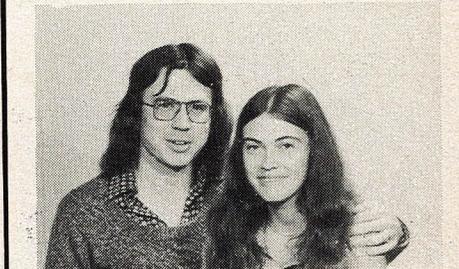
Ken Elder, First Year.
Previous occupation, Farmer. Independent Candidate. Worships at Revesby Congregational Church.



Neil Emerson, Fourth Year.
Previous occupation, Technician. Sydney Candidate. Catechist at St Paul's Emu Plains.



Norman Fagg, First Year.
Married to Leonie. Previous occupation, Metallurgist with AIS Port Kembla. Sydney Candidate. Catechist at St Philip's McCallum's Hill.



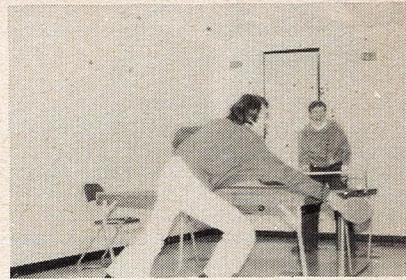
Phillip Fraser, Fourth Year.
Married to Denise. Previous occupation, Student. Sydney Candidate. Catechist at St Peter's Mortdale.

people among the pigeon holes

By Peter Taylor



Peter Taylor, Fourth Year. Married to Judy. Children David, Jonathan and Susanna. Previous occupation, Barrister, Sydney Candidate. Catechist at St Philip's South Turramurra.



A college lecturer's remark in chapel remains imprinted on my mind. Despite what his wife said, he DID live in the world. Her reply — "No, you don't. You live at Moore College!"

Many, both inside and outside the college, would find themselves in sympathy with this assessment. But what exactly does that other "world" of Moore consist of? As I review almost four years of college life during which I have lived off campus, but have participated fully in the life of the college, I ask myself whether Moore can be put into any particular category?

CAN MOORE BE PIGEONHOLED?

It is doubtful whether Moore can be adequately described as a single entity. After all, what is it? Can a pigeonholer accurately put the Moore pigeon in the "pious, divorced from reality, academic" hole?

In fact, it is men and women studying for diverse ministries (parish sisters and ministers and youth workers and scripture teachers). They come from backgrounds as varied as schoolteachers, engineers, artists and nurses. It is also wives and children, and other students who live at Moore but study various courses at universities and colleges.

To me, Moore is people such as these in various relationships. I think of two students who get up at 5 am every Wednesday to travel to the markets to purchase supplies for the college fruit and vegetable market. I think of small groups of concerned Christians praying for Peter Hobart, a student who died last year. Moore is people associated in close community — sometimes less aware of each other than we might be, as for example in the attendance of only a handful at a Students' Union Meeting

necessitating its cancellation; at other times expressing concern in tangible ways such as the payment of another's weekly rent when the money has simply run out.

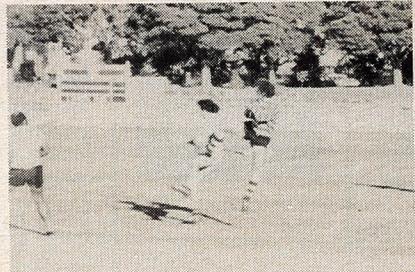
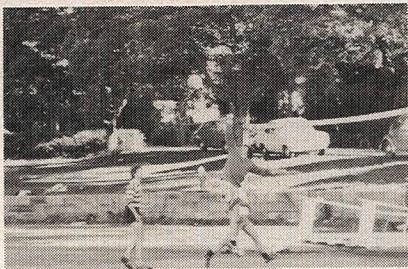
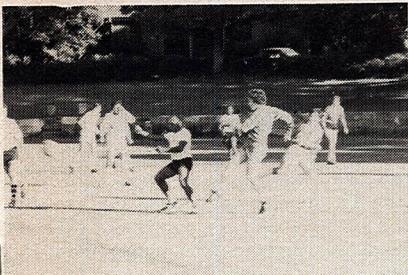
It is the gathering of groups from Moore and Deaconess House for an informal "cheese and chat". It is a family of seven living in Newtown getting together at a college family tea or barbecue with a family of five living at Mona Vale. It is the principal and staff concerned to implement a course of study and to exercise a pastoral ministry to students.

Finally, Moore is a group of people seeking in different ways to adjust to one another: a sporty youth worker discovers to his surprise others equal to his ability in touch football; students learn to live with the requirements that chapel and lecture attendance is compulsory and that college mission involves living away from wives and/or families for a week each year.

SUPPORTIVE FELLOWSHIP?

There is a danger of placing too much emphasis on external performance (exams and sermons), and forgetting the need for the preparation of the whole person for ministry. We need the support of fellow Christians as we seek to find honest answers to our questions and dilemmas. Do a husband and wife receive help if they are experiencing a serious problem in their relationship? Or, will they hide it because of fear of criticism? The challenge we face in this area is whether there is sufficient supportive fellowship in which such a problem can be expressed.

"Do Moore College students really need caring for? Surely they don't have real problems and are different from ordinary Christians?" I have found an awareness of problems,



especially those peculiar to ministry, in the sharing experience of a weekly prayer-support group. ("Father keep us from treading on people with hob-nail boots" — one prayer which has stamped itself on my mind.) There I have been greatly encouraged during preparation for final examinations and by support for weekend sermons and bible studies.

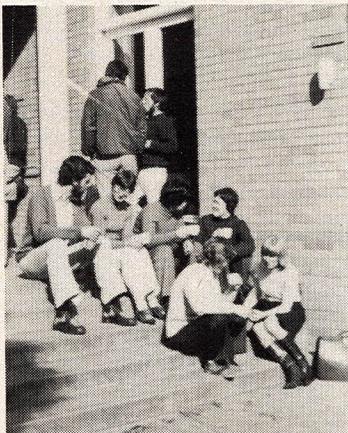
RELATING TO OTHERS

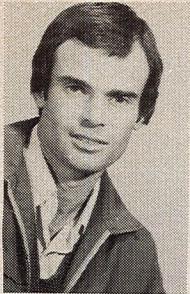
What of the way we relate? A further danger for those who study and teach theology is the tendency for us also to judge and pigeonhole others according to how doctrinally sound we think they are. "The doctrinally correct man is the complete man." This attitude raises barriers to communication with those who hold views different from our own by preventing us from identifying with them as people.

THEOLOGICALLY DEFINABLE?

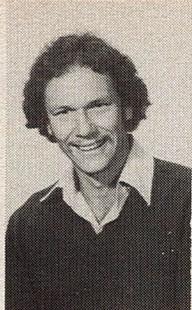
The mention of Moore is sometimes synonymous with words such as "fundamentalist" or "rigid". When I look at a variety of approaches within a conservative theological framework, however, it seems inappropriate to seek to define narrowly the theology of the college. With the study of different approaches to theological issues, cherished traditions are sometimes challenged by new thoughts. An old view may be modified or held with greater conviction because it has met with and surmounted a difficult hurdle.

I have enjoyed my years here. I came with the expectation that I would find good bible teaching. In addition I found support and friendship in a world of real people.





Graham Fitzgerald, Second Year. Previous occupation, Electrical Technician. Sydney Candidate. Catechist at St Edmund's Pagewood.



Stuart Grant, First Year. Previous occupation, Teacher. Sydney Candidate. Catechist at Christ Church Gladesville.



Paul Hannaford, First Year. Married to Helen. Son Mark. Previous occupation, Industrial Chemist. Sydney Candidate. Catechist at St Luke's Northmead.



Dallas Bryant, Second Year, Deaconess House. Previous occupation, Missionary and Pre-School Teacher.



Barbara Hamilton, Second Year, Previous occupation, Air Hostess. Student Deaconess at St Phillip's Carlingbah.

THE MINISTRY OF VISITATION

SIMON MANCHESTER

The "water fighting" fury of Carillon Avenue life (single student residents at Moore College) is only outrivalled by the "never a dull moment" community life in Little Queen and Campbell Streets where most married students live.

Here the sharing is so intimate that an untimely glass of water can cost fifty others their shower, plugging in an electric shaver dims the street lights immediately and a family argument makes TV unnecessary for a whole block!

One interesting aspect of this community life is visiting. Every person's front door sounds exactly the same so a new guest to the area can bring forty-five people to their doors with a simple knock. This is also a great game if you want to find out what everyone's wearing at any particular moment.

A great sense of fellowship in visiting is achieved with the very open and hospitable sharing and provision in people's homes. Meat, vegetables, commentaries, eggs, cheese, commentaries, cups of sugar, fruit and commentaries all change hands and everyone benefits. This can go too far of course and I'm looking forward terrifically to the return of my wallet, chequebook, car keys and toothbrush.

The positive thing about this visiting ministry is that everyone loves it. It's very encouraging to feel called on, even if your visitors have mistaken your door for another's.



David Greentree, Second Year. Married to Sue. Previous occupation, Engineer. Sydney Candidate. Catechist at All Saint's West Lindfield.



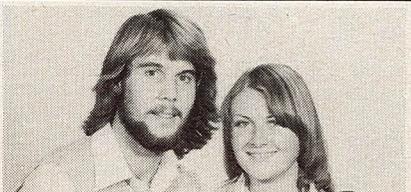
Susanne Glover, First Year, Deaconess House. Married to Peter. Children Katherine, Anabel. Previous occupation, Infants Teacher.



Wayne Gott, First Year. Married to Kathy. Previous occupation, Student at Armidale. Sydney Candidate. Catechist at All Saint's Tregear.



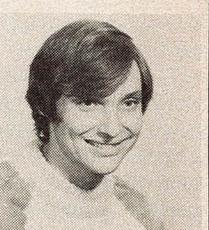
Joan Gray, Fourth Year, Deaconess House. Snr Student. Previous occupation, Teacher.



Simon Manchester, Second Year. Married to Kathy. Previous occupation, Teacher. Independent Candidate. Catechist at All Saints' and St James' Balgowlah.



Pauline Halford, Second Year, Deaconess House. Previous occupation, Nurse. Student Deaconess at St Alban's Macquarie Fields.



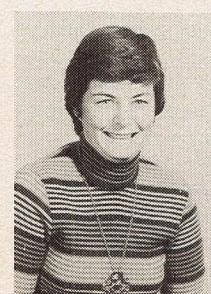
Tim Hudson, Fourth Year. Previous occupation, Electrical Engineer. Tim left College following mid-year BD exams to become the Youth and Pastoral Worker at St Mark's Yagoona.



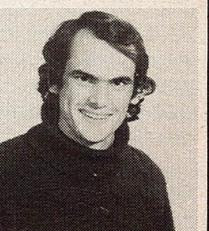
Helen Hoskins, First Year, Deaconess House. Previous occupation, Computer Programmer. Student Deaconess at St Mark's Avalon.



Kay Hughes, First Year, Deaconess House. Previous occupation, Secretary in Brisbane. Youth Worker Marouba Presbyterian Church.



Barbara Humphries, First Year, Deaconess House. Previous occupation, Nurse.



John Jenner, Second Year. Previous occupation, Teacher. Independent Candidate. Catechist at St Faith's Narrabehn.



Roderick Irvine, Second Year.
Married to Helen. Sons Tom and David.
Previous occupation, Student. Sydney
Candidate. Catechist at St Phillip's Car-
ingbah.



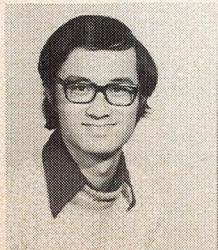
Greg Job, First Year.
Married to Cathy. Previous occupation,
Children's Youth Worker in Brisbane. In-
dependent.



Alec Jones, Third Year.
Married to Ethel. Children Bernard,
Michael and Ruth. Previous occupation,
Office Administrator. Sydney Candidate.
Catechist at St Andrew's Summer Hill.



Ian Johnston, First Year.
Married to Roseanne. Son Andrew.
Previous occupation, Computer Pro-
grammer at Sydney. Presbyterian Can-
didate. Student Assistant at Ashfield
Presbyterian Church.



Raymond Kong,
First Year.
Previous occupa-
tion, Accounts
Clerk. Independent
Candidate.

MOORE ? COLLEGE

A brief glance at the picture parade in these pages and you will realise that Moore College is more than a bunch of stern-faced and hairy men with red eyes and weighty libraries.

Digest these figures and see what I mean.

The twin Colleges have ten members of staff with seven wives and 24 children. Each staff family has at least three children except the Woodhouses, but even John and Moya have shown us recently that they will not be outdone!

There are 128 part and full-time students studying theology, plus 32 boarders at Moore College. 61 of these students have partners and they have produced 80 children.

This gives us a total of 170 staff and students with 68 wives and 104 children and a grand total of 342. However, the stability of this figure cannot be guaranteed owing to the prolific birth rate. For example there are at least half a dozen little nippers giving their mothers a beating, knocking at the inner walls of their secure little homes.

I have even heard that the word from Canberra is that no financial assistance will be given to the College while its members are drawing such vast sums of money in child endowment. "Beat the baby boom or Canberra will go broke" is the plea. However, I don't believe that there is an ounce of truth in this rumour.

Consider the social contribution with this sort of population. Three overcrowded inner city class rooms, a record-breaking rugby crowd, a fearful (but peaceful) anti-uranium demonstration, half a dozen women's soccer teams, a booming bridge club.

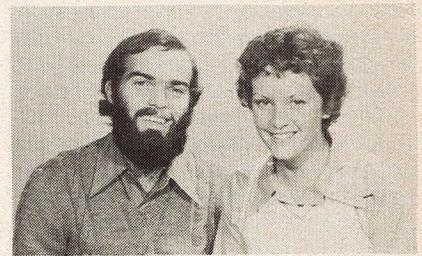
And what could we call such an institution. Perhaps Moore Maternity College would be a suitable alternative. The imagination runs wild!



David Mansfield, Third Year.
Married to Helen. Daughter Jenny.
Previous occupation, Cheesemaker at
Hawkesbury Agricultural College. Sydney
Candidate. Catechist at St Aidan's
Longueville.



Ronald Keith, First Year.
Married to Jackie. Previous occupation,
Student at Macquarie University. Sydney
Candidate.



Stephen Lee, Second Year.
Married to Patricia. Previous occupation,
Clerical Officer. Sydney Candidate.
Catechist at St Peter's Watsons Bay.



Jess Larrea, First Year.
Married to Denise. Children Stephanie,
Timothy. Previous occupation, Carpenter
and Joiner. Sydney Candidate. Catechist
at St Clement's Marrickville.



Robert Mirrington, Fourth Year.
Married to Diana. Children Ruth, Paul,
Susan, Kevin and Joanne. Previous oc-
cupation, University Lecturer. Sydney
Candidate. Catechist at St Aidan's
Hurstville Grove.



Sue McCulloch,
First Year,
Deaconess House.
Previous occupa-
tion, Teacher.

not all theological

DAVID HANGER

Over the last few years Moore College has experienced a "non-theological" invasion and as one of the invaders I'm all in favour of it.

Let me explain why.

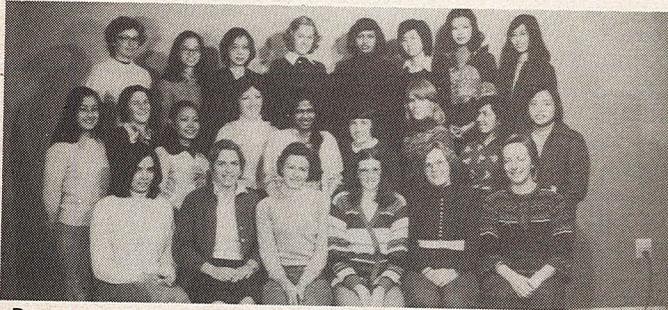
Although there has always been a number of single residents boarding at the College but studying elsewhere, this number has increased rapidly in the last two or three years because of the increase in the number of students who enter College married. The result is that many rooms in the single quarters have to be occupied to make the domestic department of the College financially viable.

The "non theologs" or "boarders" as we are affectionately named are usually engaged in tertiary study at one of the nearby universities or other institutions. Some of us are also members of the work force. So this is the "non-theological" invasion.

GREAT BENEFIT

I feel this has been of great benefit to both the "invaders" and the "invaded" as it has created a depth and variety of interests and outlooks within the community which can only assist the College in maintaining an awareness of the diverse community to which the students come from and to which they will go to serve at the completion of their course.

Also, many of the boarders who live in College have experienced a deepening of their faith and have received a greater knowledge of our Lord and of the ways in which we can serve Him. I for one, have been convicted of a need to understand God's word more fully and to live by the principles He has directed us to follow. Other boarders have been revitalised and strengthened in their Christian lives, while others have come to know God through the fellowship and patient teaching of their brothers in College.



Deaconess House have their own "Non-Theological" Invasion.



THE "NON-THEOLOGS"

As boarders it is quite easy to get lost in the routine of College life and be pushed under by the pressure of our study, so to overcome this we meet together for weekly prayer meetings and Bible study. These times together have allowed us to develop a deeper level of friendship and have encouraged us in our witness, our studies and work.

ONE IN CHRIST

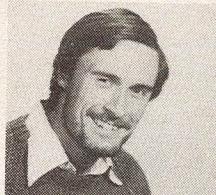
In other areas we are very much part of College life, sharing in rosters and duties, participating in chapel services by reading lessons and leading and sharing in prayer, joining in College chaplaincy groups and in sporting activities. It would be true to say that most boarders feel just as much part of the College community as do the theological students.

There can be tensions in a College such as this, with such a diversity and with people living in such close proximity to each other, so there needs to be a spirit of love, patience and understanding if we are to live in harmony. It is the experience of most of us in College that this spirit exists, and has helped us to overcome many of the problems that arise, but we must not be complacent. As John exhorts us, "Dear friends, let us love one another, because love is from God". 1 John 4:7.

FOOTNOTE: Since writing this article for Societas, Dave Hanger has postponed his university study and returned home to Lismore for a short period with the intention of returning to College in 1979 to commence theological study with a view to the ordained ministry. We are very excited for Dave in this decision and we look forward to his return invasion.



Graham McKay, First Year.
Married to Heather. Previous occupation, Electrical Engineer in Melbourne. Sydney Candidate. Catechist at St Andrews Wahroonga.



Alan Mugridge, First Year.
Previous occupation, Secondary Teacher. Sydney Candidate. Catechist at St Stephen's Cabramatta West.



Meleane Moala, Second Year, Deaconess House.
Previous occupation, Radio Programmer in Tonga. Student Deaconess at St Matthew's and St Andrew's Bondi.



Kenneth Martin, Third Year.
Married to Gillian. Son Luke. Previous occupation, Teacher in Economics at Narrandera High School. Presbyterian Candidate. Catechist at Bondi Presbyterian Church.

THE TEACHING OF TEACHING

The baby wasn't crying but a little restless. Her mother was gently rocking her in a stroller. One hand writing and the other rocking. She was one of a group who had studied for the Preliminary Theology Certificate exams set by the Moore College External Studies Department.

However, her exam wasn't the set paper, but something I had worked out and agreed to mark. The fellow behind — a fourth year law student — was doing the official paper.

The young mother had left school after first term of first year. She has not done any type of study since then.

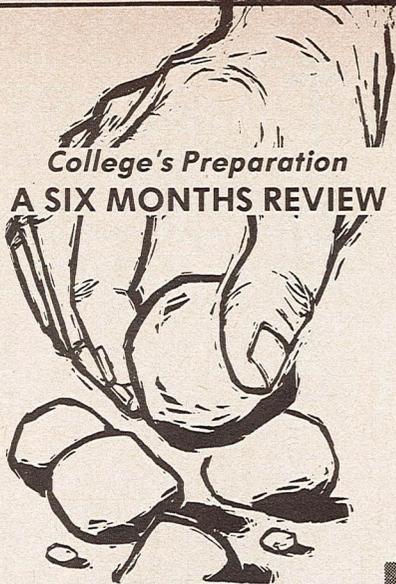
Both candidates had done the same course and had attended the classes regularly. For one the course was ideal. For the other the method of testing and even the instruction was hopeless. Not that she didn't contribute to the group or benefit from it, but what she did gain did not do justice to the time she had put into it.

The methods I have used for teaching mature and adult Christians in Mount Druitt have been the methods I was exposed to at University and Moore College — the class, the lecture, the exam. For people who left school early these methods are totally inadequate.

I accept a good part of the responsibility for my inadequacy in this area of ministry, but I am also disappointed in the preparation College gave me. More emphasis should be placed on the learning, the discussing and the using of different teaching methods. Small group work, assignment sheets, short answer tests etc should all be looked at.

New methods of teaching must be considered, not just for adult education at a level comparable to say PTC but also for teaching in the Sunday Service and the parish Bible study. In the pulpit and in the lounge room we want to communicate with, and exhort, our people effectively, but at present I find myself either slipping into a lecture style or manufacturing a classroom situation.

There must be more exposure to the "how" of teaching, the methods of communicating truths which we believe to be priceless.



College's Preparation A SIX MONTHS REVIEW

armed

PAUL PERINI

(Paul completed his College training at the end of 1976 and is now the Curate at the Anglican Church, Mt Druitt.)

THE THEOLOGY TAUGHT

The material learnt at College has been indispensable. The depth and the scholarship in theology have been essential for my work.

When the writings of a theological "cohort" which denies the divinity of Christ are popularised, they can shock those who have been nurtured on orthodoxy. As College made me look at the ancient churchman, Arius, and his popular choruses, which also taught that Christ was less than God, I can take comfort in telling the congregation, "Nothing is new under the sun."

College has given me the background in philosophy and the knowledge of New Testament studies that enables me to know the reasoning behind such teaching. I am able to offer some explanation to the person who asks "How can a Church of England minister say such things?"

Many of the issues confronting our society are bound up in theology: the place of the family, divorce, sexism, homosexuality, social justice. The minister has to be able to stimulate his congregation to think about these issues. He has to be able to show how they are bound up with our knowledge of God.

The debate now imposing itself on us as a denomination, on the ministry of women, opens up the whole area of the authority of revelation and the place of reason. College by no means has given me the answers to these questions, but it has given me the equipment to struggle with them personally — and to get members of the congregation to struggle with them.

THE LIFE EXPOSED

The range of work expected from a minister is immense, taking in administration, counselling, teaching, maintenance. The picture of this situation given by College — backed up by experience as a catechist — was, I have found, adequate and accurate.

The talks with staff members, the "red herrings" taken up in lectures, and even that unique subject entitled "pastoralia" all helped to convey something of parish life. They even created something of the atmosphere of spontaneity and the need for adaptability. This dialogue needed to be supplemented with the activity of Sunday catechist work.

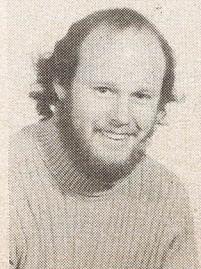
The one thing that we were all warned to expect was the pressure on our own devotional lives. On reflection, it was a pity we weren't warned of it before we entered College. This pressure is on every Christian and no College can teach a person how to cope with it.

The devotional life is the great leveller. No amount of expertise helps. It is just a matter of that discipleship and discipline each individual must express towards God.

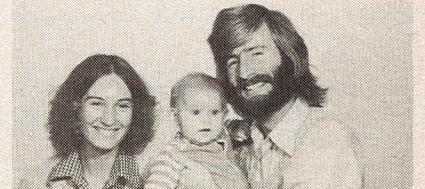
In this brief review I have covered three areas of ministry: the ways of teaching, the knowledge of theology and the general life. Now that I have been "baptised" into the work for which I was prepared, I have found that the College training equipped me very well in the last two areas.



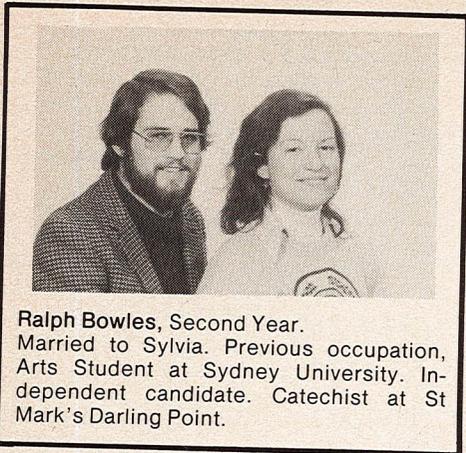
Alan Moore, First Year.
Married to Judy. Previous occupation, Science Teacher in Brisbane. Independent Candidate. Catechist at St George's Earlwood.



Jonathan Noble, Second Year.
Previous occupation, Student at Perth Bible Institute. Presbyterian Candidate. Catechist at North Sydney Presbyterian Church.



Gary Nicholson, First Year.
Married to Gai. Daughter Leah. Previous occupation, Child Welfare Officer. Sydney Candidate. Catechist at University of NSW Church.



Ralph Bowles, Second Year. Married to Sylvia. Previous occupation, Arts Student at Sydney University. Independent candidate. Catechist at St Mark's Darling Point.

T S A BLASTS OFF

RALPH BOWLES

A danger that attends any theological study is the narrowing of horizons. It is difficult to break out of our theological and denominational "ruts" and have dialogue with Christians of other traditions.

This year has seen the growth of the Theological Students Association of New South Wales, formed last year "to offer an opportunity for Christian fellowship across the present isolation that exists between most colleges".

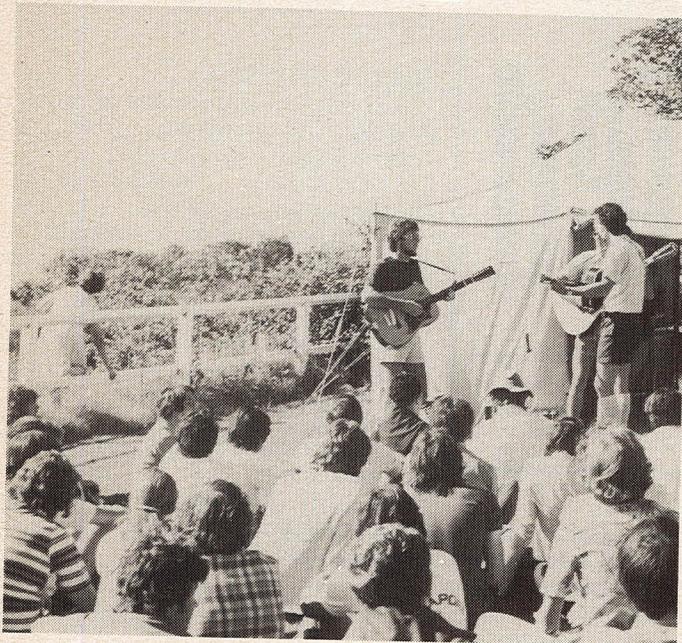
The TSA held its first general meeting at Moore College in October, 1976. Its members are drawn from a wide range of Colleges, such as the Baptist College at Eastwood; St Columban's College at Turrumurra; St John's College at Morpeth; St Paul's College at Kensington; the United Theological College at Enfield; the Catholic Institute of Sydney at Manly; Moore College and others.

The purpose of TSA is to establish links between students of theology, particularly those preparing for teaching and pastoral ministries.

On March 25 this year representatives of the various Colleges met at St Patrick's, Manly, in a relaxed atmosphere. It was a new and important experience for most of those who attended. Though no deep theological issues were discussed, those present saw the value of meeting and sharing with Christians of other denominations.

The TSA is not an ecumenical organisation; it is designed to foster fellowship. The association now produces a small journal "Theology and Ministry", which is compiled by student editors from Moore College and St Patrick's. This journal hopes to provide another forum for the exchange of ideas about theological study and pastoral ministry.

We trust that this new venture in our expression of fellowship and service will strengthen our bonds in Christ and propagate a deeper understanding of the Christian ministry.



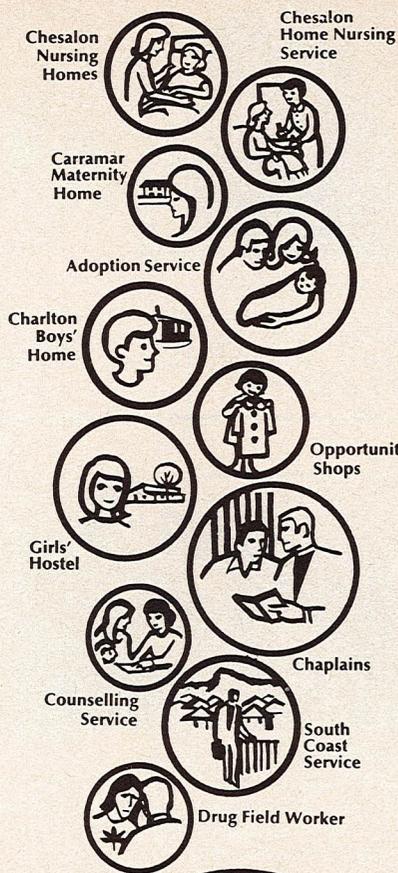
TSA members getting together at Manly.

<p>Claire Duncan, First Year. Deaconess House. Married to Robert. Children Kirstena, Kylie, Cameron. Previous occupation, Physiotherapist and Chiropractor.</p>	<p>Jocelin Salins, First Year. Married to Christina. Children Suvir, Ramona. Previous occupation, Evangelist in India. Independent Candidate.</p>			
<p>John deGroot, First Year. Married to Jenny. Children Melissa, Matthew. Previous occupation, Boilermaker at Devonport, Tasmania. Independent Candidate. Catechist St Augustine's Bulli.</p>	<p>David Griffin, First Year. Occupation, ISCF Staff Worker. Independent Candidate.</p>	<p>Mark Strom, First Year. Previous occupation, Builders Labourer. Independent Candidate.</p>	<p>Susan Noble, Fourth Year. Previous occupation, Teacher. Worships at St Phillip's Eastwood.</p>	
<p>Jennifer Farrell, First Year, Deaconess House. Married to Lee. Son Andrew. Previous occupation, Pianoforte Teacher. Independent Candidate. Worships at Dural.</p>	<p>Ted Teh, First Year. Previous occupation, Student. Independent Candidate. Worships at St George's Hurstville.</p>		<p>Richard Nixey, Fourth Year. Previous occupation, Accountant. Sydney Candidate. Catechist at St Mary Magdalene, St Mary's.</p>	
<p>David Kumnick, First Year. Married to Josee. Son James. Previous occupation, Clerk with Australian Public Service. Independent Candidate. Worships at Baptist Church Ryde.</p>	<p>David Webb, First Year. Previous occupation, Student at Sydney University. Catechist at St Anne's Ryde.</p>			
<p>Ley-Beng Kwok, First Year, Deaconess House. Married to Chee Yee Kwok. Previous occupation, Teacher. Worships at St Barnabas Broadway.</p>	<p> Hugh Norcott, Third Year. Previous occupation, Printer. Sydney Candidate. Catechist at St Paul's Gynea.</p>		<p>Ron Neems, Second Year. Married to Clare. Previous occupation, Clerk with Dept Main Roads. Independent Candidate. Worships at Calvary Chapel Greenacre.</p>	

The Anglican Home Mission Society carries on Christ's work today

With a staff of over 450, the Anglican Home Mission Society thrusts out on your behalf to meet the needs of the sick, aged, the unmarried mother and baby, adoptive parents, boys from the courts, low income and socially deprived families, the prisoner and family, patients in general and psychiatric hospitals, drug dependents. In short, to any person with any sort of problem we are "Good Samaritans to those in need".

Anglican Home Mission Society
St Andrew's House,
Sydney Square.
Telephone: 2 0642



Alan Parker, First Year.
 Married to Jenny. Children Ruth, Stephen, David, Paul. Previous occupation, Engineer and Lecturer in Papua New Guinea. Sydney Candidate. Worships at St Matthew's Ashbury.



Barry Parkins, First Year.
 Married to Rosalie. Children Wendy, Kelly. Previous occupation, Life Assurance Representative at Nambucca Heads. Sydney Candidate. Catechist at St Albans Five Dock.



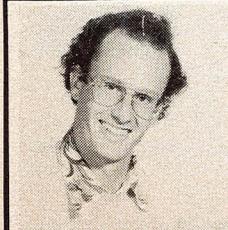
Gordon Preece, First Year.
 Married to Sue. Previous occupation, Youth Worker at Frenchs Forest. Sydney Candidate. Catechist at St Marks Sylvania.



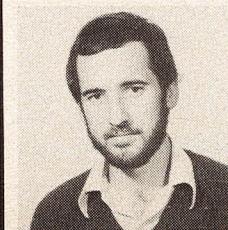
Trevor Oakley, First Year.
 Married to Linda. Previous occupation Civil Draftsman. Independent Candidate. Catechist at Soldiers Memorial Church of England Cabramatta.



Robert Presland, Second Year.
 Married to Robyn. Previous occupation, Radio and Television Technician. Sydney Candidate. Catechist at St Luke's Regent's Park.



David Pettett, Fourth Year.
 Previous occupation, Public Servant. Sydney Candidate. Catechist at St Paul's Seaforth.



Andrew Reid, First Year.
 Previous occupation, Wardsman. Independent Candidate.



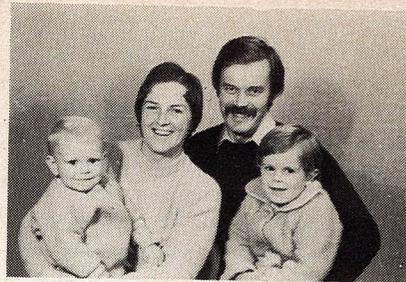
AGONY is pausing in your sermon for dramatic effect and burping.



John Pitt, Fourth Year.
Married to Hilary. Previous occupation, Music Teacher. John left College following mid-year BD exams and is awaiting ordination with the Diocese of Canberra/Goulburn.



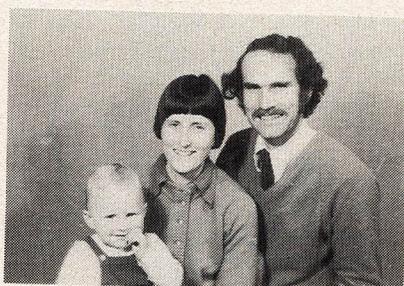
Bob Rothwell, First Year.
Married to Denise. Children Robyn, Glen, Christine. Previous occupation, Teacher. Sydney Candidate. Worships at St Barnabas Broadway.



Neville Sandon, Second Year.
Married to Levona. Children Danielle and Nathan. Previous occupation, Pastor to the Deaf Christian Fellowship. Independent Candidate. Worships at St Peters Burwood East.



Brian Roberts, Fourth Year.
Married to Denyse. Children Elizabeth, Heather, Luke. Previous occupation, Technical Officer. Sydney Candidate. Catechist at Holy Trinity Bexley North.



John Rutherford, Third Year.
Married to Leonie. Daughter Catherine. Previous occupation, Systems Analyst with Aust Iron and Steel. Catechist at St Saviour's Punchbowl.



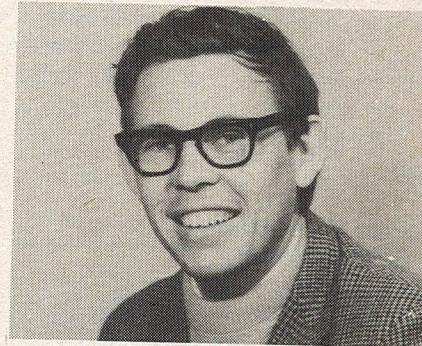
John Steele, First Year.
Married to Elizabeth. Children Karen, Linda, Alison, Susan. Previous occupation, Ceramic Engineer. Sydney Candidate. Catechist at St John's Maroubra.



David Watkins, First Year.
Married to Robyn. Previous occupation, Bank Clerk. Sydney Candidate. Catechist at St John's Sutherland.



Nick Speyer, Third Year.
Married to Joy. Son Richard. Previous occupation, Civil Engineer with Water Board. Sydney Candidate. Catechist at St Luke's Mascot.



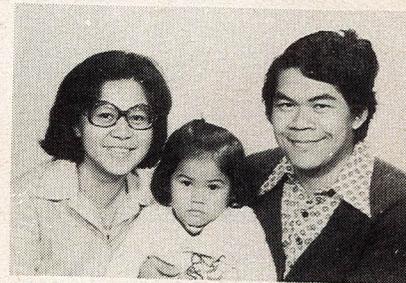
David Stone, First Year.
Married to Jenny. Children Jonathan, Ruth, Sarah. Previous occupation, Science Teacher at Kingswood. Presbyterian Candidate. Catechist at Scotts Church Sydney.

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Aureliano Tan Jr, Second Year.
Married to Nenita. Daughter Charis. Previous occupation, Physics Lecturer and SU Staff worker at University of Philippines. Independent Candidate. Catechist at Chinese Christian Church.

PhD's DON'T GROW ON TREES

In order to prepare people for Christian ministry there must be teachers with ability and knowledge, "the theological prowess", to provide the necessary training. At this time there are two ex-members of College staff now doing further study in England for this task.

THE PETERSENS

David, Lesley and the two boys continue their stay in Chedle, which is on the south side of Manchester, where David studies at the University. The Petersens left College in September, 1975, and David has now completed three chapters of his Thesis on the Epistle to the Hebrews with special reference to the theme of "perfection". David has informed us that his work is accelerating and he hopes to finish within the next academic year.

While studying David works as one of five clergy in a team at St Mary's Church Chedle, which has three branch churches. He preaches almost every week and is involved in working with young adults particularly. The family has found this work and fellowship very encouraging and they thoroughly enjoy this opportunity for pastoral ministry.

Mark (4), the eldest son, will start school in six months, and Christopher (2), is quickly gaining on his elder brother. Although kept very busy the family still miss their Australian family and friends and look forward to their return to Sydney and Moore College.

THE JENSENS

Peter, Christine and their two children, Michael and Elisabeth, left for England and Oxford University in August, 1976. They have settled in well and the children have adjusted to their new situation, having succumbed to the English accent — it's no longer dānce but dānce.

Peter is working in the area of Historical Theology at Oxford University. At present he is engaged in the study of the English Reformation and Puritan writers on the subject of Satan and related themes. His research, he tells us, has increased both his understanding of theology and his knowledge about theology and he gives thanks for the opportunity of these further studies.

Peter is also attached to a local Anglican Church, St Andrews in Oxford, where he works on Sundays and two evenings during the week. This work incorporates regular preaching, Bible studies and a Friday night youth group where there are plenty of opportunities for evangelism.

We wish David and Peter, and their families, continued progress in their studies assuring them of our prayers and interest. Both staff and students look forward to their earliest return to College.

STEPHEN ABBOTT.

In Christ's name we care



Chief Executive Officer
PO Box 41, Carlingford, 2118
Phone: 630 7777 Sydney

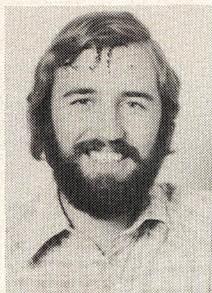


Philip Sinden, Third Year.

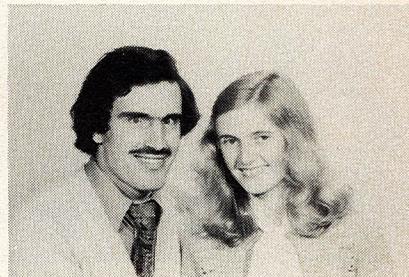
Previous occupation, Marketing Officer with CSR. Independent Candidate. Catechist at St Matthew's West Pennant Hills.



Greg Tobin, First Year. Married to Sue. Son Matthew. Previous occupation, Teacher. Sydney Candidate. Catechist at St Philip's Caringbah.



Richard Smyth-king, Fourth Year. Previous occupation, Outboard Motor Mechanic and Boat Fitter. Sydney Candidate. Catechist at St Andrew's Lane Cove.



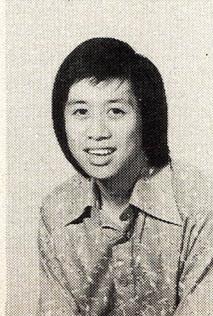
Graeme Toovey, Second Year. Married to Lesley. Previous occupation, Teacher. Independent Candidate. Catechist at St Clement's Jannali.



Ley Na Tio, Third Year, Deaconess House. Previous occupation, Church Worker in Indonesia.



Barry Webb, Fourth Year. Married to Alison. Previous occupation, Teacher. Independent Candidate. Student Assistant at Burwood Brethren Church.



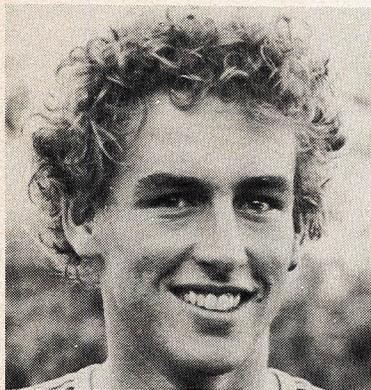
Ivan Yin, First Year. Previous occupation, Medical Student at University of New South Wales. Sydney Candidate. Catechist at St Stephen's Kurrajong.



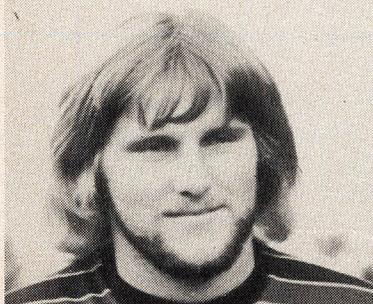
Kerry Andersen, First Year.
Previous occupation, Telephonist
Typist at CMS Sydney. Youth
Catechist at St Andrew's Cronulla.



Neil Atwood, Second Year.
Previous occupation, Student. Catechist
at St Martin's Blakehurst.



Owen Davies, First Year.
Previous occupation, Chainman at
Weipa, North Queensland. Stu-
dent Youth Worker at St Mark's Har-
bord.



Michael Dunojck, First Year.
Previous occupation, Bricklayer.
Youth Catechist at St John's Camden.



"Supple and susceptible to seduction." Does this definition of "youth" startle you? Perhaps it is an extreme statement but it is how many in our society see that vulnerable stage in life.

The media serenades youth and advertisers aim their campaigns at them. Indeed since the 1950's the business world, coupled with the media, have created a special youth culture with its own music, clothes, religions and thought patterns.

It is a tragedy that the Christian church, which has the most to offer young people in a non-exploitative way, has been the slowest to realise what is happening and the slowest to act appropriately. However, it appears that the growing trend in established churches overseas is to incorporate a specialist youth ministry into the life of the local congregation.

In 1976 the Anglican Youth Workers' Course began to train suitable people to work within the churches as youth ministers.

There are twelve of us now doing the course at Moore College, which involves two years of full-time study. We believe that God's word is true and therefore relevant to all men, and we want to communicate this truth to people of the youth culture who have generally rejected Christianity.

To do this effectively we must be theologically and practically trained and skilled.

I have found the theological training undertaken at Moore College to be a life-changing experience. Here we are instructed in the scriptures and brought to a much clearer understanding and knowledge of our great God and Saviour.

It was due to this instruction that I first began to find the teaching of Christians an exciting activity. When I began the course, my main concern was to warn people of the coming judgement and to explain to them the demands and promises of the gospel. But as I learnt about some of the depths and riches of God's grace toward His people and of the general spiritual poverty of most Christian youth, a new desire emerged within me.

I began to want to share with God's children some of what I had learnt — the privileges of being a child of the Creator and Redeemer of the universe and of His great provision for the spiritual warfare in which His people are daily engaged.

So College is our main source of instruction about God and His word, and thankfully it has been far more than a purely intellectual pursuit. This learning is, of course, basic to any ministry.

Our particular course includes specialist training in youth ministry and its related areas, which will enable us to communicate God's truth in a way that young people can understand and grapple with. This

come

SPECIALIST YOUTH MINISTERS

IAN POWELL

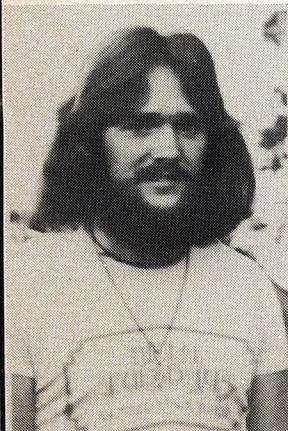
involves us in a wide range of conferences, missions, lectures, workshops and assignments. Coupled with our parish catechist work, it doesn't leave us much spare time, so we need tolerant families and friends.

Like all students we are eager to commence that work for which we are being trained. Our work will vary according to our own particular gifts, as well as the needs of the young people among whom we work.

In general, such work will include scripture teaching in schools, oversight of youth groups, youth camp work — to name just a few areas.

In conclusion, we are people with a real concern that Jesus should be presented to members of the youth culture in such a way that they understand that He is the person to whom all men owe allegiance.

Our work has a dual thrust — as evangelists and pastors — and we trust that God will be gracious to us and use us to bring honour and praise upon His Son Jesus.



Ian Powell, Second Year.
Previous occupation, Student. Youth Catechist at St Thomas' Rozelle.

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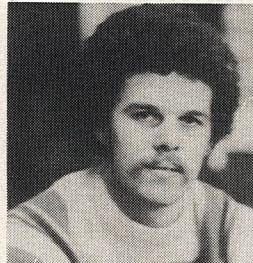
Tim Hawkins, Second Year.
Previous occupation, Department Manager. Catechist at St Mark's Brighton-Le-Sands.



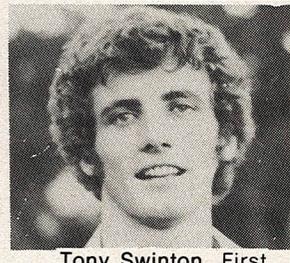
Andrew Hudson, First Year.
Previous occupation, Youth Worker Mortdale Open Youth Centre. Youth Catechist at St Andrews Cronulla.



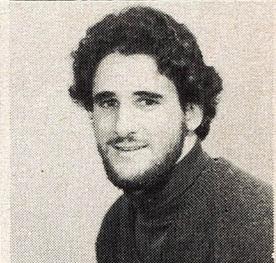
Tim Meller, First Year.
Previous occupation, Student. Youth Catechist at St Paul's Chatswood.



Mark Newton, Second Year.
Previous occupation, Student. Youth Catechist at St Thomas' Moorebank.



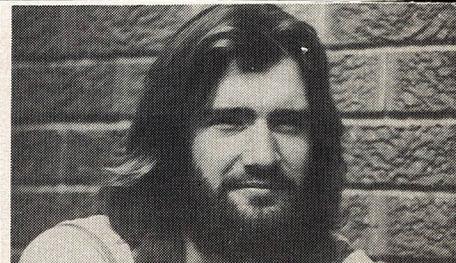
Tony Swinton, First Year.
Previous occupation, Computer Operator. Youth Catechist at St Matthew's West Pennington Hills.



Gary Roberts, First Year.
Previous occupation, Butcher. Youth Catechist at St Paul's Wentworthville.



Larry Galbraith, Second Year.
Previous occupation, Student. Youth Catechist at St John's Sutherland.



Richard Stovell, Second Year.
Previous occupation, Student. Youth Catechist at Christ Church Gladesville.

THE MINISTRY OF ENCOURAGEMENT

DONALD GEDDES

Tucked away in the lists of Spirit-given gifts is that of the ability to encourage others (Romans 12:8).

It is no accident that in the early church where New Testament evidence clearly shows an abundance of gifts being faithfully exercised by Christians, we find specific mention of one man who exercised the gift of encouragement. He is Barnabas. A Levite born in Cyprus, his real name was Joseph but Acts 4:36 tells how the apostles called him Barnabas meaning "one who encourages". The name also means "one who exhorts" or "prophet".

Of course, encouragement is an element in preaching or exhortation, but it is more than that. Perhaps the real gift lies in being able to discern the hand of God at work and then knowing the appropriate moment at which to give a word of encouragement.

BARNABAS AT WORK

We see Barnabas taking the converted Saul of Tarsus and vouching for his integrity before the suspicious disciples at Jerusalem (Acts 9:27 and Galatians 1:18). It was Barnabas who was sent by the Jerusalem Church to encourage the new and thriving cause at Antioch (Acts 11:19ff). Here Barnabas again sought out Saul and together they laboured for a year at Antioch until that church sent both of them on a missionary journey.

How great must have been the pastoral work of Barnabas to raise in a mere twelve months a church of such vision and concern for others! And how great was the result of the help and encouragement to Paul that produced the greatest missionary the church has ever known!



Donald Geddes, Second Year. Married to Noela. Children Peter and Roslyn. Previous occupation, Teacher in Education at University of NSW. Presbyterian Candidate. Student Assistant at Caringbah Presbyterian Church.

Who ministers to the minister?

With what humility we then see Barnabas fade into the background as Paul — the one he encouraged — steps into the prominence. But had faithful Barnabas "the good man full of the Holy Spirit and faith" (Acts 11:24) neglected to exercise this "little" gift and not encouraged Saul, the church might never have had the work and writings of the apostle Paul.

EVEN THE GREAT CAN FALL

Let us not think that Christian leaders or ministers or mature Christians do not become discouraged. They do! Remember how Elijah, after that tremendous victory at Mt Carmel, was overcome with utter despair so that he cried, "It is enough; now, O Lord, take away my life for I am no better than my fathers." We all fall into the "slough of despond" and we all need encouraging.

So there is a ministry that all Christians can exercise and that is the ministry of encouragement. At some time or other, every Christian becomes discouraged, and when that happens, they are useless. That is why the ministry of encouragement is so important and so fruitful.

HOW ABOUT IT?

Encouraging is not only a matter of helping to cheer people up when they are depressed. Perhaps more importantly it can be encouraging people to use God-given gifts, or to undertake a particular Christian service, or to strive for greater knowledge and deeper devotion in the things of the Lord.

May I encourage you to seek to watch for the opportunity to exercise the ministry of encouragement? You will only discover if God has given you this "gift" by exercising it, and who better could you start on than your hard-working minister?

"POSITION VACANT"

John Menear

It sounds like quite a challenging position doesn't it? But I wonder how many ministers would be interested in applying for it.

As one preparing for the ordained ministry, I have been surprised to learn that quite a few ministers browse through the "Positions Vacant" columns from time to time with a half-hearted thought of returning to secular employment.

I think that perhaps the most common reason for this is discouragement.

Discouragement is something that all Christians are subject to. However, it may not always occur to us that our minister may be particularly prone to it due to the nature of his work.

What are some practical ways in which we can encourage our own local minister? How can we ensure that he is aware of our support for him in his work? More importantly, how can we show him that we love him as a Christian brother, who, like all of us, needs encouragement?

To guide us in our thinking, I offer the following suggestions for consideration.

ATTITUDES COUNT

A minister once commented to me that he was always so encouraged when people came to church twice on Sundays. It may seem a little thing, but much of what discourages a minister is bound up with our attitudes to both him and also to church.

If, for instance, the prevailing view of church is that it is a place to go to, for worship and communion; then also our view of the minister might be that he is a service person not unlike a doctor, plumber or newsreader.

However, if we see church as a time of meeting with other Christians, using our gifts, learning, teaching and worshipping, then our expectations of the one who is pastoring will be different.

He becomes, not a super-Christian, but one like us; not a professional, only a brother set apart with more time to learn and serve; not addicted to services, visitation or teaching scripture, but a man attempting to fulfil what he sees to be his God-given responsibilities.

CAN YOU

- Work under pressure
- Cope with frustration
- Battle with discouragement

THEN APPLY FOR

MANAGEMENT POSITION

THE SUCCESSFUL APPLICANT WILL HAVE THESE QUALITIES:

- Experience in communications
- Administrative abilities
- Work with an efficient team

We can show our support of our minister by showing that we take his gifts seriously and, moreover, that we are keen to sit under the instruction of God's word.

VOLUNTEERS ARE NOT SUCKERS

Our society has tricked us into thinking that the words "volunteer" and "sucker" mean the same thing, but this is surely not the Christian way. We can assist and encourage our minister by offering help in many ways: in teaching scripture or Sunday School, parish visiting, perhaps some organising, typing or whatever you feel that God could be leading you to do.

I recall very clearly a minister telling me that at a time of serious crisis within his parish, as he went to visit the various families affected, he found that other members of the congregation were there, or had been, already. What a great encouragement that would be!

DON'T KEEP IT TO YOURSELF

How often have we all told our minister (apart from when he is leaving) how encouraging and built-up we have been by his labour and ministry among us? As I ponder on that myself, I can recall the many times that I could have conveyed to my minister, if I were thoughtful, the encouragement and help I had received. After all, we expect our minister to share in our sorrows and troubles, why not our joys and victories too?



John Menear, Second Year.
Married to Janelle. Previous occupation, Personnel Officer at Farmers & Co. Sydney Candidate. Catechist at St Paul's Canley Vale.

PRAYER IS PRACTICAL

A most practical way of encouraging your minister is to be aware of the work he is doing and to be continually praying for him as he does it.

For too long prayer has been looked upon as impractical, impotent, or the "minister's job". Nothing could be further from the truth. We must realise the power of prayer (James 5:16) and get down to it. It would be a great encouragement to your minister to offer to pray with him on a regular basis.

WHAT ABOUT HIS FAMILY?

Our minister can also be encouraged by our attitude to him and his family. It is easy for his family to feel isolated from the rest of the congregation and we must do all we can to break that down. Perhaps by opening our homes up to them in hospitality, going on picnics together. In general, seeking to do things with him and his family in a "non-professional" atmosphere.

THE GREATEST ENCOURAGEMENT

I have come to believe that if we become more concerned for each other's welfare and try to love one another as our Lord loved us, we will increasingly reflect the character of Christ in our lives.

Surely that will be the greatest encouragement of all to our minister. Who knows, perhaps next Monday he won't even look in the "Positions Vacant".

"WHY ON EARTH...?"

One of the more amusing experiences in my working life was noting the expression on the face of the personnel officer as I gently informed him of my decision to resign in order to enter theological college.

I knew that he wanted to say "why on earth do you want to do that for?" Yet he was too polite to say so aloud, so there were muttered exhortations that I was doing a very noble thing etc.

However, the unspoken question is a real one. What I am about to say is a reply to that question: why I am at college preparing for the ordained ministry. It is a personal account, not a theological justification for ordination. Hopefully, my own experiences will shed some light on your own experiences.

GOD-INSPIRED RESTLESSNESS

The decision to enter college, and the ministry, involves giving up something. In my case it involved giving up a "good job" with a commercial airline. This provoked two common reactions: one was that of awe at such a "holy" and "spiritual" gesture; another was that of incredulity at such an absurdly unrealistic leap in the dark.

Neither reaction saw the issue correctly. While I did give up the benefits associated with working in the travel industry, and literally had to get my feet back on the ground, in a sense I really gave up nothing when I took that step. When God calls us to surrender one thing, he gives us something better in return.

A God-inspired restlessness was my prelude to entry into college. A "good job" is not necessarily a deeply satisfying job, because God may want you elsewhere. I began to look for that "elsewhere".

Three factors were involved. I became persuaded that there was nothing more important than teaching and preaching the message of Jesus Christ. I was aware that God had equipped me for these tasks to some degree at least. Finally, I had come to realise that my Christian activity was increasingly superficial, drying up through a lack of understanding and growth. I was living on past experiences, past cliches.

So I entered college. No one put pressure on me to do so, though in years past the matter had been raised. There is only one time to enter college: God's time. Well-meaning people may occasionally try to persuade you to enter into college prematurely. Resist their persuasion until you are certain in yourself, then act decisively.

THE DEATH OF SUPERMAN

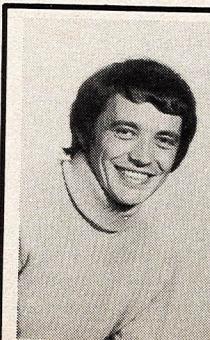
DAVID REAY

BASIC ARITHMETIC

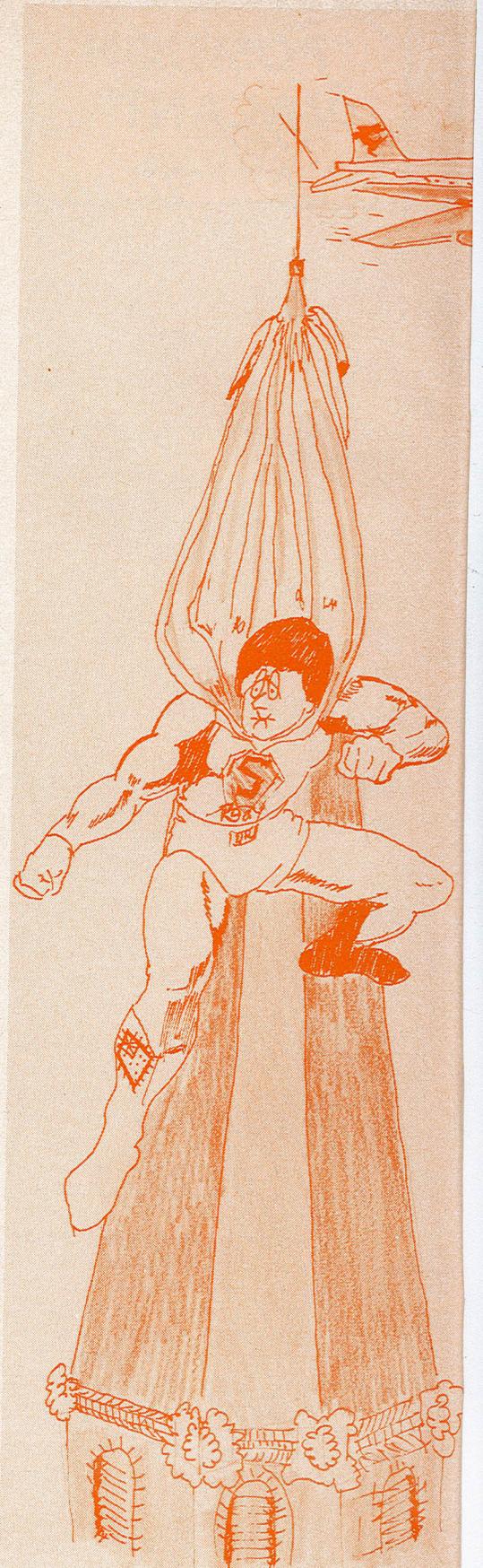
I had no specific intention of entering the ministry. My initial conviction was that I needed to be better equipped for whatever future God had in mind for me. It was a case of taking one step at a time.

After having taken that step, I began to ask myself further questions. It really got down to this: having recognised that teaching, preaching and care of God's people were the most important things I could do, and that I was equipped in some measure to do these things, in what situation could I best practise them? The answer seems to be the ordained ministry.

That may sound more like simple, logical deduction than divine guidance, but I doubt if these two things should be regarded as necessarily distinct in any case. It was not a case of having some romantic vision of myself in flowing surplice preaching to thousands, or a sense that the ministry was somehow more "holy" than anything else. It was not a case of a sentimental or traditional attachment to Anglicanism.



David Reay, Third Year.
Previous occupation, Aircraft Load Controller with Qantas. Sydney Candidate. Catechist at St Paul's Seaforth.



In its simplest sense, it was adding two and two together to get four: basic arithmetic under the guidance of God.

Well, here we are in Moore College, with the task of adapting to a new environment and life style. We have three small children. Veronica (6), Benjamin (4) and Christopher (2) and they have had to make new friends and go to new schools. We are very thankful to God that we have settled in quite quickly and have met a lot of new friends.

I have had a varied career as a shipping clerk, wool classer, truck driver and finally as a science teacher at Woy Woy High School. Joy is a qualified art teacher.

Our thinking towards the ministry was greatly influenced at the 1976 CMS Summer School at which the Rev John Stott spoke on Ephesians. The clarity and authority with which he explained the scriptures, impressed on us two things:

1. The need to understand the scriptures ourselves.
2. The need to communicate this truth to others.

These concerns led us firstly to offer ourselves for missionary service in Africa. However, I did not have the qualifications necessary for this course of action.

After considering our situation, by thought and prayer, we decided to apply for Moore College. I had considered applying for Moore College in the past but there had always been something preventing me from doing so.

So we moved ahead, confident in the knowledge that our great God would order our circumstances and direct our way. We believe that we are headed for the ordained ministry. However, this belief must now be submitted to reasoned enquiry and advice from those over us in the Lord. Our responsibility then is within our knowledge, but the future is known only to God.

There were many things we had to consider before coming to College and we offer the following questions that we asked ourselves, which may be of interest to you.

- Did our desire to serve God in the ministry arise out of "blind enthusiasm" or a careful study of the scriptures?

A MEANS TO AN END

For some time I had steered clear of thinking about the ordained ministry, having a fear of being sucked into a vast institution. I saw the minister as one who had to be a spiritual superman, needing to perfectly wear all his various disguises, whereas for my part, I felt that I seriously lacked the ability to leap tall buildings with a single bound.

I think differently now, though I am

TRUCKING TOWARDS THE MINISTRY

RON AND JOY NORMAN



Ron Norman, First Year. Married to Joy. Children Veronica, Benjamin, Christopher. Previous occupation, Science Teacher at Woy Woy. Sydney Candidate. Catechist at St Peter's Manly Vale.



- Did we have gifts and experience which would be useful to God in the ministry?
- Did we have a concern for, and a willingness to serve, other people?
- Was the maintenance of Biblical faith and conduct among God's people our concern?
- Did we desire to devote ourselves to the study of the scriptures and the teaching of the scriptures to others?
- Was there an existing need for men in the ministry?
- Was the attitude of our Christian friends and church leaders encouraging or doubtful?
- Were we both of one mind in our deliberations and decisions?
- Did any circumstances become apparent which indicated that we should wait until the circumstances changed? eg financial, family, work or health?

Our confidence then is in the belief that we are serving God and that whatever happens, "we know that to them that love God all things work together for good, even to them that are called according to His purpose" (Romans 8:28).

still aware of the great challenges of the ordained ministry. My new perspective on the ministry has come from my own reflection on scripture, and from the observation of various ordained clergy who were not spiritual supermen, but ordinary human beings who, empowered by the Spirit of God, were carrying out effective biblical ministries.

The essence of my attitude is that

the ordained ministry is a means to an end, rather than an end in itself. I am primarily concerned with the clear, consistent proclamation of God's dealings with men. How can I best achieve that end? I believe through the ordained ministry, aware as I am of its limitations and imperfections, and my own limitations and imperfections. In the absence of the ideal, I am committed to the reality.

Power without glory

One of the most striking characteristics of modern Australian society is the widespread rejection of authority in almost every area of life. Once, if a man was given a position of leadership and authority, there was little likelihood of his being challenged in his decisions by a subordinate.

The scene is very different today, for it seems that almost anyone can challenge and reject the decisions of leaders with impunity.

"MIGHT IS RIGHT?"

This attitude is not all that difficult to understand, for leadership in all its aspects has been shockingly abused throughout human history. The history of humanity could well adopt as its motto the slogan "might is right", for the mighty have always ruled, and normally with considerable brutality. Men and nations have been guilty of a shocking abuse of power in their strivings after glory and honour.

There are those whose idealism leads them to hope for a world in which there will be no longer any need for leaders. Their view is understandable in a world which has produced such grotesque figures as Atilla the Hun, Adolf Hitler and Idi Amin.

In view of the examples of these tyrants and a multitude of similar figures, is it any wonder that people by and large regard leaders with a mixture of distrust and scepticism? Even in our much vaunted democratic "West" we are treated to a constant stream of evidence which points to corruption at the very highest level; recent American political history bears eloquent testimony to that fact.

"LEADERSHIP NECESSARY"

A world without leaders is not easy to imagine. However, leadership seems to be built into the very nature of things. Any society, to run smoothly, requires some sort of authority structure, which in turn requires individuals or small groups of individuals who will assume certain responsibilities of oversight.

This tendency towards "leadership" is true even of the societies that exist among ants or bees. The dilemma for human beings is how to obtain leaders who will view their leadership position in terms of responsible service towards the community that appoints or elects them. How can any society ensure that its leaders will not take advantage of their position for the purpose of personal profit?



David Irwin, Third Year. Married to Jane. Daughters Kate and Jennifer. Previous occupation, City Missioner. Armidale Candidate. Catechist at St Mark's Northbridge.

"EXAMPLE OF JESUS"

The Christian Church, of all institutions, ought to have been able to provide the world with examples of selfless leadership, for the church has had before it constantly the example of its Lord, Jesus Christ.

It is to be deeply regretted, however, that the Church usually has imitated the world in its exercise of power. Rather than follow the example of Christ, it has slavishly followed the example of ungodly tyrants, in fact the church has outdone them, on occasions, in every possible aspect of the abuse of power.

Jesus is a striking contrast to both world and church. While they glory in their material power and wealth, strutting shamelessly upon the stage of world history, puffed up with pride and self importance, Jesus — the Lord of all, the eternal Word — had none of the trappings normally associated with human greatness or achievement.

As God coming to his own creation, he was not announced by a fanfare of trumpets. He was not born with great pomp and circumstance into a ruling family of Jews. Instead, He was born the son of peasants.

It was His world, and He could have used His unlimited power to subdue it. He could have filled the heavens with undisputable evidence of His coming, yet He chose not to.

During His ministry in Palestine, He invited the most unlikely of people to join Him. Jesus could have been out gathering an army to achieve His purposes, or He could have been building relationships with the right people in the right places; instead He sought the friendship of those regarded as "nobodies".

Eventually He was to die, a hideous and ignominious death ... a criminal's death, but His death was His most sublime triumph. The world that put Him to death interpreted His death as their triumph over Him, but in reality it was His triumph over them. This He proved by His resurrection.

Jesus neither began, continued, nor finished His ministry in the way that men would have chosen. At every point He chose a servant's way.

Jesus made His position clear to His disciples on that last dramatic journey to Jerusalem, "but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of Man also came not to be served but to serve, and to give his life a ransom for many" (Mark 10:45).

"AN EXAMPLE TO FOLLOW"

The pattern of Jesus' leadership was that of humble service. This was strikingly illustrated on that last night with His friends, when He dressed as a humble slave and washed their feet. He impressed upon them that He had set an example before them that was to be characteristic of all His followers.

Unlike Adam, who greedily grasped for what was not his by right, Jesus laid aside what was His by right in order to rescue mankind. He was undoubtedly the leader of His small band of followers, but one does not gain the impression that He domineered them after the fashion of a tyrant.

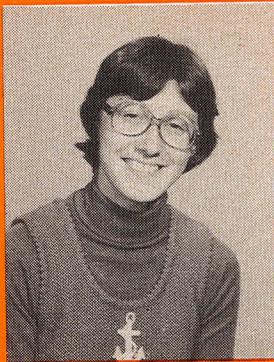
He expected obedience from His followers, but was Himself prepared to serve them, even to the point of death. In this way He chose to bring about peace with God for all mankind.

His disciples did not find the lesson easy to learn and later generations of disciples have had no more success. Nevertheless, the example and command of Jesus still stands as normative for all Christians, and especially for those who propose to be ministers or elders in the church of God.

After two thousand years, is it possible for Christians to make up the lost ground? Will it be possible at last for the church of God to lay aside the leadership pattern of the world, with all its arrogance, choosing rather to take the part of a humble servant as did our Lord and Master, Jesus Christ?

DAVID IRWIN.

Pauline Clements,
Second Year, Deaconess House.
Previous occupation,
Secretary. Student
Deaconess at St
Philip's Mc-Callum's
Hill.



Called to Service

by Pauline Clements

"Follow me and I will make you become fishers of men," said Jesus to Simon and Andrew. And immediately they left their nets and followed Him.

The call to follow Jesus goes out to every Christian, affecting each individual in various ways. For Simon and Andrew the call of Jesus meant leaving behind their previous occupation to take up a new work for the Lord.

Jesus' call to me made me leave behind a secretarial career to enter Deaconess House and to start on an unknown path. When I reflect on the events which led me to this decision, they now seem only a tiny ripple in my life; yet it was the hardest step I had ever taken.

The call came loud and clear,

leaving no loopholes for doubts, and yet I resisted very strongly. God had a plan to reshape my life!

I was too satisfied with everything, my life revolving around my job, my friends, my social activities and my involvement in the church. But God had a far richer and more rewarding plan for me, although I neither understood, nor desired it at the time.

For almost a year I fought against this. Yet I couldn't ignore it, and all my reasons for not accepting this call collapsed. Finally, I surrendered, realising that my reasons were merely excuses, for if I was to call myself a Christian I had to be prepared to be used by God in whatever way He desired.

Two years have passed since then and I am now studying at Deaconess

House, growing in both my knowledge of God and my faith in Him.

It isn't all easy because I have a lot to learn (sometimes the hard way) that I may be better equipped for His work. Yet it is a time of great joy — living and sharing together with other Christians, taking part in parish work, and simply knowing that I am in the place where God wants me to be.

The path ahead is still unknown and the work God has planned for me has not been fully revealed. I know, however, that I am being prepared here at Deaconess House for that work.

I have no feelings of insecurity or uncertainty; instead I have a great sense of peace, knowing that my life is in the hands of a loving God who has called me to His work.

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