

SOCIETAS



MOORE THEOLOGICAL COLLEGE 1969

MOORE THEOLOGICAL COLLEGE

Founded 1856

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COLLEGE
LIBRARY

E ditorial

What are the aims of SOCIETAS? While this magazine was being prepared, a brief search was made in the College Library to see what the aims were in the early years, e.g. about 1923. The result confirmed a suspicion that they vary according to the complexion of the student body at a given time.

Our aims in 1969 are twofold:

- a To supply some basic information about the College, from the student point of view, and, more important:
- b. To publish student articles which try to give positive help in the understanding of various aspects of the Word of God. It is our prayer that they will be used to meet the needs of people in different circumstances, and that they will encourage spiritual growth.

What does "SOCIETAS" mean?

It is a Latin word meaning "fellowship", "association", "union", "community", "society". Running throughout our articles is the theme of "fellowship", even though it was not the intention of the magazine to limit

contributions to a particular theme. It seems that the type of "fellowship" dealt with is better described by the Greek word "KOINONIA", which implies an intimate relationship and not merely one based on organization.

In a magazine of this size many things are likely to remain undiscussed, and it is regrettable that we have no article on Asia, but this does not imply any lack of concern in the College. In fact, the student body has raised money towards the establishment of a scholarship for Asian students. Other student concerns have included such matters as the role of the single adult in Church life, and the meaning of stewardship. All these matters demand prayerful and loving practical concern.

The views expressed in this magazine are not necessarily those of Moore College, the Students' Union, the editors, or any person whatsoever other than the authors. All items, including all photographs and artwork, are productions of present members of the College, and the printer, Mr. Fred Parker, is a former student of Moore.



MOORE COLLEGE 1969

JUST AS YOU ARE

"As iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Proverbs 27:17)

"There is one that is alone... This is vanity..." (Eccles. 4:1). "Man was made not for solitude," says Charles Bridges, "but for society... (Gen. 2:18)..." In the beginning God reflected on His creation; light, earth and seas, the fruit of the earth, the two great lights, the animal kingdom; in fact, "everything that He had made, and He considered that it was very good..." (Gen. 1:31). One thing, however, did not meet with His approval. "The Lord God said, it is not good that the man should be alone..." So, God made him "an help meet for him" (Gen. 2:18). Every person needs fellowship with other people. There are several observations about the nature of this fellowship that I wish to make.

1. It is a person to person relationship.

A prominent Sydney clergyman claimed recently, that "mass society is a lonely society". At first this seems to be a contradiction in terms. Further reflection, however, reveals a truth about people in contact. Because men and women are gathered together in one place we must not assume that they are enjoying fellowship. Fellowship (of the kind envisaged in Ecclesiastes 4:10) exists when individuals share something of their deepest needs and aspirations within a relationship where they trust one another. What is commonly called a heart-to-heart talk is a good example of this. "As face answers to face in water, so the heart of man to man." (Proverbs 27:19).

By way of contrast we might say that loneliness (or the absence of fellowship) is a state of non-relationship between persons. There may be contact — such as buying a ticket on a bus, or meat at the butcher-shop —, but no relationship exists, within which something of the deep needs of both (or all) partners is expressed. The Psalmist epitomises the feeling of the man out of fellowship with others: "there is no man that knoweth me... no man careth for my soul..." (Psalm 142:4).

People enter into fellowship with one another by revealing to one another something personal about themselves (for example, through a heart-to-heart talk). This personal revelation finds its fullest expression in marriage. This is why the marriage relationship is the one bond of fellowship which requires laws, which ensure that the partners not only enjoy the privileges of the relationship, but that they also fulfil obligations engendered by it. Nevertheless, every fellowship brings with it both

privilege and responsibility. "Two are better than one, ... for if they fall, the one shall lift up his fellow." (Ecclesiastes 4:10).

There are obvious applications of this principle to Christian fellowship too numerous to mention. The most important should be stated. All our fellowships reflect in some measure (be it ever so small) the nature of the fellowship we are meant to have with God. He offers us personal knowledge of Himself through His Son (John 14:21 (b)) and invites us to reveal ourselves to Him in prayer (Philippians 4:6-7).

2. The bond is love.

A wise man once remarked, "love is as strong as death" (Song of Songs 8:6). Love is the bond that cements people together in lasting relationships. It may appear in varying degrees of intensity, but is nevertheless the binding force, and is learned from God (1 John 4:7-11).

Love seeks the best for its partner and contributes willingly to any improvement in the other's circumstances, but it accepts its partner in fellowship without conditions — 'just as you are'. A fellowship in which one partner is constantly demanding changes in the other(s) cannot last. When all others fail the loving friend remains faithful and still says, "I accept you, just as you are."

Truly "a man's life consisteth not in the abundance of the things which he possesseth..." (Luke 12:15). It is 'who and not what' that counts. A feast fit for a king, or a home suitable to be his palace cannot satisfy the desire for fellowship which God has implanted in the human heart. The joy of seeing a well-loved face (Proverbs 27:17) and the warmth of a simple meal with loved ones (Proverbs 15:17) are infinitely better. Love is not concerned with what you can provide, but with who you are. Things take on a new significance because of their relationship with people whom we love. A wedding ring in a shop-window may be given only a glance as you pass by, but when it appears on a bride's finger it draws many admiring looks, especially from the man who gave it.

3. Loving is knowing.

The supreme expression of love — that of a man for his wife — culminates in the creation of a new person. (Genesis 4:1). This expression of love ought to lead also to an ever-deepening knowledge of one another's person. This fellowship, when properly enjoyed according to God's laws, is a constant reminder of the depth of fellowship which God desires every man to have with Him in Christ (i.e. an ever deepening knowledge). "He that loveth me shall be loved of my father, and I will love him, and will manifest myself unto him. (John 14:21).

In the day of Hosea the prophet, God's people were out of fellowship with Him because there was no "knowledge of God in the land". (Hosea 4:1). The fathers had forgotten the covenantal condition imposed by the Lord when they entered the land: "thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, ... these words thou shalt teach diligently to thy children..." (Deuteronomy 6:4-7). Consequently the children were ignorant of God's demands. They did not know Him. They could not love Him. (Psalm 78:5-6).

The breakdown of personal relationships so obvious in our world to-day is the natural consequence of man's

rejection of God's rule over him. That there is a God is obvious in the things He has made (Romans 1:20), but men "glorify Him not as God" (Romans 2:21). Most fathers no longer teach their children the truths about God (The Bible) and there is therefore, no "knowledge of God in the land". (Hosea 4:1).

It is time to cease using the term 'love' as a licence for lust, and to restore to marriage its unique status as an exclusive fellowship limiting its partners and those outside it, according to God's Laws. Fathers again need to teach their children to love God first, with all their heart. With this knowledge of God (as revealed in His Word) will come a new understanding of love, and a new capacity therefore, to enter into personal relationships which are both satisfying to man and acceptable to God.

T. J. HALLS

All Bible references are from the Revised Version.



IN THE PARK ONE FRIDAY

They tried to ignore him. The man and his wife pretended to watch the parade. They tried to ignore him. The bearded man wearing beads and worn-out gym boots pretended to watch the parade. He edged closer; they spoke to their children.

"What's going on, mate?"

The husband turned. The question was addressed to him though the eyes were on the crowd. He mumbled an answer.

"It's the Anglican Witness."

"oh?"

Silence.

The wife attempted politeness, "Yes, every Good Friday they, — we have it. And a service over there." she smiled. The bearded man rolled gum to one side, "Why today?"

"Well, it's, it's Good! Friday!" — broke in the husband — no bearded long-haired lout will speak to my wife like that.

"What's so special 'bout Good Friday?"

Incredulity. The husband started, "Well, it's the day that, the day, well . . ."

"It's the anniversary of Christ's death!" she defended, "doesn't that mean anything to you?"

Scratching his beard, "Hmmm, what's it mean to you?"

"Well — it's our faith." They spoke in unison and each patted a child's head. The husband went on, "Don't you think you need to believe in something? I mean today more than ever you need to believe something!"

"Something to grab onto you mean?"

"Well, no, er yes!"

"What about the Buddhists and the Moslems?"

It was her turn, "Well, they have their faith, don't they? We have ours."

She stood erect and rocked on her toes and heels. With confidence the husband tried, "I mean it doesn't really matter what you believe — so long as you live up to it." With an arm around her waist he smiled contentedly.

"Then how come Christ's death is so important? I mean

if everyone was a Moslem or Buddhist he needn't have died." The bearded man's longest expression received no reply.

* * * * *

She stopped humming the band's tune as the bearded man caught up to her and asked, "What's all this for?" For a split second she stared, smiled amusedly, then answered, "It's the Good Friday Anglican Witness."

"How's that?"

She was amused again, "You see every Good Friday we Anglicans have a witness. We have it on Good Friday because that's the day Christ died, or don't you think that's important?"

"Happened a long time ago."

"So did my birthday, but I still celebrate that."

"Yeah, but you aren't 2000 years old."

Amusement was in her eyes, "No, but Christ was special."

"How?"

"He died for us." Her colour changed slightly, "Look have you had an education?"

Now he was amused, "Yes."
 "Well, why don't you come and hear Marcus Loane?"
 "Marcus Loane . . . Who's he?"
 "I think you might know who he is."
 "What, is he a minister or something?"
 "He just happens to be the Archbishop."
 "Oh. Nah, I'm going this way." He jumped the wall and she quickened her pace towards the meeting.

* * * * *

He was standing with his girl friend when the bearded man asked him what was happening. He explained it was an outdoor Anglican service, an annual event. It was held on Food Friday because of Christ's death and, of course, this was relevant because Christ died so that we may be reconciled to God.

"... and what good is being a Christian?" asked the bearded man.

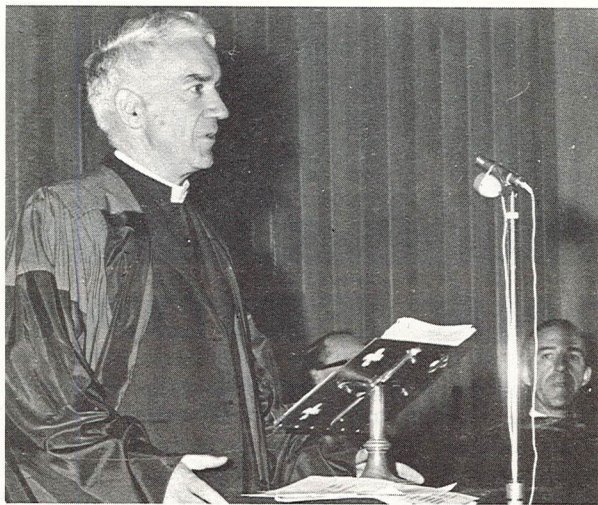
"Well, Christ makes a difference in your life."

"What sort of a difference? Does he make you happy?"

"Yes, but more than that — he gives you a purpose; he makes life worthwhile — he's a constant source of power. He helps, guides, forgives. It's hard to express but well, as Paul said, 'for me to live is Christ.'"

The bearded man smiled, the conversation continued. The celebrated way of salvation was explained and seemingly rejected. Then with a name and 'phone number to call "whenever he wanted to", and satisfied in the knowledge that some, a remnant, were in the park, the bearded theological student returned to his car.

JOHN KIDSON



Q: What was the purpose of your trip to England, Dr. Knox?

A: I went to England primarily to attend a world conference of Anglican Theological College principals which was held at Oxford in September and proved very worthwhile. And at the same time the College Committee thought that I should take the opportunity, and I was anxious to do so, to see as much as I could of modern theological education in England; and also to see something of the same thing in America, so I made a short trip to America last autumn. Since it was over fourteen years since I last left the College for study, it also seemed a good opportunity to take a little bit longer time in order to study my particular subject of theology in the British Museum library.

Q: Would you like to comment on the results of your study of the Communion Service?

A: Well, that would take rather a long time, I suppose, but I did at least come away quite convinced of this: that all the English Reformers held the same doctrine of the Lord's Supper — there was no real variation between them; that this doctrine is clearly contained in the First Prayer Book, and is the doctrine which is sometimes called Zwinglian, but, of course, this term is badly misunderstood:— It's the doctrine that the Lord's Supper contains the sign or symbol of Christ's death, rather than any real presence of Christ locally in the elements.

Q: Did you observe any trends in the role of the ordained minister which could be profitably followed in Australia?

A: No. The trends in the role of the ordained minister in England are the same as the trends in Australia, namely, more and more centralism and more and more institutionalism . . . Neither of these trends is desirable though they seem to be hard to avoid.

Q: What should an ordained minister do with his time?

A: Well. It depends on, of course, his particular sphere of ministry. And he will have to work out his own priorities. Has he got a family? And are they at an age that demands his attention? If so, he'll have to give the ordinary amount of time available for that. If he has no family he can, perhaps, give more time to his ministry. He must, of course, maintain his own studies, because how can he teach, and the Scripture says he should be apt to teach, if he himself is not a student?

Q: What do you see as the future of the ordained ministry?

A: Much as the past.

Q: What type of authority should the clergy have?

A: Well, you see, a clergyman's job can be divided into two sorts. As a minister of God's Word he has the authority that the Word of God has, which is purely persuasive. We see that authority embodied in the ministry of Christ. But as the presiding officer of an organisation, he has the authority, very often, as the managing director has, which may be quite centralised. Whether this is a good thing or not is another matter.

Q: What do you believe ought to be the main aims of a parish?

A: Should they have any aims at all? That's the first thing to consider. They should aim to be a fellowship, which is not really an aim but an experience. Christians should aim to discharge their ministries according to God's calling and the opportunities that Providence gives them: and they will be very varied. And the minister himself will have a ministry which he must discharge: and that should be his aim. Whether a parish, as a group of Christians worshipping together has an aim needs further thought perhaps.

Q: What is fellowship?

A: Fellowship is a relationship, a personal relationship. personal communion, easier to experience than to describe.



THE PARADOX IN SPIRITUAL LEADERSHIP

THE PROBLEM

There is a basic tension in any form of Christian leadership, linked to the fear of drawing people to oneself instead of the Jesus. All Christian leaders experience this tension, but often they have not thought it out. It might be stated thus: "How can I give a **strong** lead to my group and at the same time be giving a humble, self-effacing lead?"

Too often one comes into contact with groups of Christians who have a leader who is **only** humble in his leadership. There is a sense of hesitancy in the group; no one is **really** sure of the aim of the meeting, camp, etc.; no one is really sure, in **detail**, of the part he is meant to play. Such a group is usually untrained, hesitant, profusely apologetic about "being inadequate," in the end partially ineffective — and it is the leader's fault!

On the other hand one sometimes meets Christian groups led by an autocrat. Here the leadership is so strong that members of the group are either "brainwashed" into a certain line of action, or (if more strong-minded) silently seething. The leader of such a group is often gifted, with a strong outgoing personality, and one who grapples deeply with problems in private — so that his point-of-view at meetings comes across with dogmatic conviction. Such a group is often trained, but still hesitant (if the leader is absent) and ultimately only partially effective. These are often the groups which fall apart after the leader moves on — and it is the leader's fault!

The two extremes have been quoted to highlight the tension — but both types of groups are readily found.

Spiritual leaders must give strong leads to their groups; if they are to convey vision and drive, they must be enthusiastic and positive in the lead they give. They must be willing to state aims and plans clearly and also be willing to defend them. To allow every viewpoint to be aired without guiding the group one is responsible for towards decision is not to exhibit humility, but poor leadership.

But spiritual leaders must not **only** give a strong lead. They must also seek to be selfless in their leadership. They seek to serve the group they lead, for Christ's sake. They must seek to exhibit something of the same humility in leadership which Jesus showed, whilst still giving the kind of strong leadership which their groups as human beings, need.

Is there a solution to this "paradox", this tension in spiritual leadership? No solution will **do away** with the tension — it is inbuilt into spiritual leadership. However, I do believe that there is —

AN APPROACH TO A SOLUTION

The tension outlined is basically a **spiritual** problem, involving the interaction of the Christian leader with the individual Christians under him (her). The solution will involve a discernment and a wisdom beyond the capacity of the human leader, whatever his age, experience of life, or understanding of human psychology — and will ultimately depend on the quality of his own personal walk with the Lord.

As the spiritual leader lives his daily life in an attitude of surrender to God and dependence in Him, so he will be open to the leading of the Holy Spirit in each situation which confronts him. This will result in discernment as to the **kind** of lead which is required in each situation: it will also lead him towards the ability to give to others the apparently paradoxical strong/humble leadership which he longs to give.

The final impact and quality of your spiritual leadership will depend ultimately on your answer to that fundamental Christian question: what is **your** level of discipleship to Jesus?

R. BUCKLAND

STAFF CHANGES: Canon D. B. Knox and family returned from England early this year. Canon Robinson has taken leave for a few months to take up his appointment as Visiting Professor of New Testament at the Union Theological Seminary, Yeotmal, India, where a former student of this college, the Rev. Peter O'Brien, is teaching. We trust that Professor and Mrs. Robinson and Mark will have a profitable time overseas. Dr. Alan Cole has returned from Singapore, where he has been succeeded by another former student of Moore, the Rev. Graham Ogden. Dr. Cole has been on our staff a number of times previously. He comes with a wide missionary experience and a confidence that, in this age of shaking, the unshakeable will remain.

MISSIONARY VISITORS: We have had a number of visitors to our chapel, who have also had the opportunity of meeting students on a more informal basis, at the home of the Rev. and Mrs. Dudley Foord. They have included Mr. Michael Griffiths, Director Designate of the Overseas' Missionary Fellowship, and Dr. Bill Hawes, Field Director of the Borneo Evangelical Mission.

OLD BOY BISHOPS: Last year Bishop Eric Hawkey took up his appointment as Bishop of Carpentaria. He was in Moore College when our Archbishop was training for the ministry. Bishop H. Gordon S. Begbie has been appointed Bishop in Parramatta. Bishop Graham R. Delbridge is the new Bishop in Wollongong, and the Venerable John R. Reid has been appointed Archdeacon of Cumberland.

"When you are satisfied that the canon is correct, then you must do what the canon says." Canon D.B.K.

IS PRAYER A SPIRITUAL ASPIRIN ?

"And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask Him." Matthew 6:7-8.

In these words Jesus rules out a certain way of looking at prayer. That way is the pagan way of thinking, which looks upon prayer as the belabouring of the ears of a remote deity, who is unwilling to listen to, or reluctant to answer, the prayers of his worshippers. Great eloquence and fervour are needed to impress him, thus gaining his attention and favour.

I suspect that this paganism, in a more sophisticated form, pervades much of our thinking about prayer. We often hear talk about "the power of prayer", as though prayer, like a magic rite, had a certain efficacy inherent in it. Again, we are often assured that "prayer works", as though prayer, like a spiritual aspirin, brings the desired results quickly and unfailingly. Such talk invites us to think of prayer as a mechanism, which has some sort of efficacious cause-and-effect relationship with God and the world — more prayers prayed by more people with more fervour will lead to quicker and better results than would be obtained normally.

Jesus' words rule out any such mechanical utilitarian view of prayer — "your Father knows what you need before you ask Him." Then what is the point of praying? Prayer serves no useful function if God knows our needs, and thus, presumably, will supply them, (see Matthew 6:25-33) without us having to tell Him. So why pray? The difficulty with this question is not that it is hard to answer it (we only see it as a problem if we think of prayer in mechanical, utilitarian terms), but that it is illegitimate to ask it.

Jesus sets prayer in quite a different context, one in which utilitarian considerations do not apply at all. He sets prayer in the context of relationship with God as Father. All our thinking about prayer ought to begin from this point.

How then should we view prayer? It may be seen as:

1. A response to revelation and redemption: God is our Saviour.

Jesus sets prayer in the context of relationship with God, our Father; but this relationship is not a native possession of man, but a high privilege, a gift of God's grace, bestowed upon those who entrust themselves to Christ, the Father's Son. To call God "Father" presupposes and implies the redemption accomplished by Christ.

A man stands before God, firstly as a creature before his Creator and, secondly, as a sinner before the God of holy love. This remains true also for the man in Christ, who may call God "my Father". So when he addresses God as "Father" in prayer, he will do so with reverence and humility for he is a creature (Genesis 18:27), and with penitence and shame, for he is a sinner (Daniel 9:3-19).

And yet (and in this lies the glory of the Gospel message) he may also come with boldness and confidence. He does this, not by virtue of his penitence and humility (and how often we feel that we cannot pray unless we have worked ourselves into a humble and penitent mood), but solely by virtue of God's gracious invitation to us in the Gospel. When we pray we are responding afresh to his invitation, having as the grounds of our confidence:

- a) The character of God as holy love — Mat. 7:7-11; Romans 8:31-39.
- b) The finished work of Christ — Hebrews 4:14-16; 10:19-22.
- c) The present activity of the Spirit, confirming us in our sonship and aiding us in our prayers — Romans 8:15, 16-27.

Prayer is a response to revelation as well as to salvation, since our understanding and practice of prayer depend upon what God has disclosed about Himself and what He has done for us in Christ. One of the corollaries of this is that there is a distinction to be made between right prayer and wrong prayer. Those who do not pray according to God's Word do not pray aright. (Proverbs 28:19). Jesus' words in Matthew 6:5-8 seem to imply that the prayer of the Pharisees (the hypocrites) and the prayers of the Gentiles are not right prayers because they are not based on a right understanding of the character of God, i.e., they are not based on the Word. The Pharisees seemed to view God as the great Scorer, the Heavenly Accountant, and apparently thought that the more impressive their prayers were, the more marks they would get in the Heavenly ledger. We looked at the Gentile view earlier. For neither group was a relation to God as Father the starting-point for their doctrine and practice of prayer. Right prayer issues from right doctrine. We must have a right understanding of:

- a) God, His character and purposes — since to praise and worship God in prayer is thankfully to acknowledge Him as He has revealed Himself to be;
- b) Ourselves — both our proper response to God, and so we ask Him to enable us to do His Will, and our actual response to God, and so we confess that we have failed to do His Will;
- c) The condition and needs of men and the world — since intercession is to pray for men and the world in the light of the Biblical diagnosis of their ills, and of the remedy provided by God.

2. Our expression of dependence: God is the Lord.

Our God is too small. God is not the Celestial Boundary Umpire, helplessly running around the boundaries of the game we call human history, and unable to have any influence on the course of the game except when a major infringement of the rules, or some crisis, occurs. Prayer presupposes a God who is the sovereign Lord, possessor of all power and authority, and not a god who is a passive spectator in His universe, incapable of doing what He pleases with His creatures and His world (Acts 4:24-31; Isaiah 37:14-20). If God is not the sovereign and gracious Lord of heaven and earth, working out His purpose in the affairs of men, why do we ask Him to supply our needs? — or why do we ask Him to protect and care for others? — or why do we ask Him to bring our friends to know Him?

So in prayer we acknowledge the sovereignty and might of God, His ability to rule His creatures and creation, and His power to do far more abundantly than all that we ask or think (Ephesians 3:20). We acknowledge, too, our utter dependence on Him for all good, and, with all this, we acknowledge our own perversity as stubborn and wayward rebels, incapable of loving God and of serving Him aright, and so often uncertain of what we should ask Him.

3. Our Expression of Fellowship: God is our Father.

Prayer is not itself that fellowship, for this would be to equate prayer with being a Christian. As a Christian, I am in the fellowship of God's Son (1 Corinthians 1:9); my fellowship is with the Father and with His Son (1 John 1:3). In prayer I acknowledge and give expression to that fellowship, into which the faithful God has called me and in which He will sustain me (1 Corinthians 1:8-9). Thus I may have perfect confidence in prayer. There is no need to hide anything or to keep anything back from Him (as if we could do so!) — there is no sin, no fear, no problem, no ambition, which cannot be brought to our Father. Nothing is too big or too small to share with our Father. C. S. Lewis observes, "I fancy we sometimes be deterred from small prayers by a sense of our own dignity rather than of God's." God is big enough and gracious enough for any prayer, although this does not mean that our ambitions, fears, etc., are not sinful any longer simply because we have prayed about them: we may need to ask forgiveness for them. Look at Jeremiah 20:7-18, where Jeremiah tells God that he is fed up — maybe he was wrong in feeling that way, but he wasn't so foolish as to pretend that he didn't feel like that.



So to pray is to exercise our relationship with God, the Lord, Our Father, who has given His Son for us and His Spirit to us.

"Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer." Romans 12:11-12.

ALLAN CHAPPLE



STUDENTS WHO COMPLETED THE COLLEGE COURSE IN 1968

The Rev. Richard Andrew — Curate at Miller's Point
Michael Bennett — Marryatville, S.A. — secular employment
The Rev. Donald Campbell — Curate at Cooparoo, Qld.
John Collins — Curate at Jamberoo
The Rev. Monty Edwards — Curate at Riverton, W.A.
Peter Eyland — studying at University of New South Wales.
Ron Hastie — B.C.A. Hostel, Broken Hill.
The Rev. Robert Hockley — Curate at Parramatta.
The Rev. John Kilalo — Curate at Didoma, East Africa.
Tony McCarthy — employed by the Inter Varsity Fellowship
The Rev. David Peterson — Curate at Manly.
John Pryor — post graduate studies at Cambridge University.
The Rev. Warwick Thomas — Curate at Engadine.
David Wright — Blair Athol, Adelaide — secular employment.

EARTHEN



VESSELS

As a young Christian, enticed by the romantic stories of missionaries and, I trust, moved by the Spirit of God, I found myself teaching for the Administration in New Guinea. Here my bubble popped.

The romantic tales often heard about the heroic missionary proved to be illusionary. Not only was the life far from romantic but the missionaries themselves were just ordinary Christian people; not the higher ranks of Christian soldiers. (I learnt later that these higher ranks did not exist.) Here there was division, strife, bigotry, narrow-mindedness, selfishness, and all the other weaknesses of human character such as fear, maladjustment, and delusions of grandeur.

How could the Spirit of God work here?

Occurring at the same time as this disillusionment, yet separate from it, was the gradual realisation, due to the confrontation of another culture, that many of the values I had held as absolutes were merely relative. The combined effect of both processes was a retreat to scepticism. My faith was fractured. Over the months as I continued to be pre-occupied with these aspects of my experience my focus moved and I became the subject of my own morbid introspection. The chaos I had found in others was present to even a greater degree in my own character. It became obvious that the force that had motivated me to New Guinea was not my apparent concern for the people but my own desire for aggrandisement. I was subject to self; the target of lusts, ambition, pride and the devices of human nature.

Thus convicted of things apparently far more serious than the petty "sins" of middle-class suburban Sydney, I doubted the ability of Christ to redeem me. Cut loose from the dissolving absolutes of my home environment the world swam before me as incomprehensible and repugnant.

Many of the missionaries I met seemed unconcerned with these problems (which I thought to be obvious and universal) and embarrassment prevented me from broaching the subject. Thrown back on the Bible, the Spirit rebuilt

my shattered faith into something new which was able to meet my new situation. My attention was drawn from the sinfulness and weakness of man to the Power, Righteousness and Love of God. Here was an immovable foundation. While all around me might be relative, my confidence was placed in the Author and Creator of the Universe — **THE ABSOLUTE** — from whom all things receive their value.

Australia, and Moore College, has not changed my picture of the Christian. He is still clay; displaying the effects of sin as well as the fruits of the Spirit. Selfish ambition, pride, lack of love and understanding, tension, and division are evidenced in every area of the Christian community. Personal weaknesses, idiosyncrasies and lack of understanding mark all our personal relationships. Yet, the Spirit of God works here!

In all this God not only still loves us but his Spirit works through us. For his Power "is made perfect in weakness". (2 Cor. 12:9). Comprehending this we not only begin to apprehend the Power of God in this chaotic world but the Person and Love of God is underscored in a remarkable way. God is seen more clearly as a Person and the Love of God is recognised as not only incomprehensible in magnitude and expression but in its nature. (Rom. 5:8)

MICHAEL HILL



(In sermon seminar), "He said that it is rather difficult for the body to function without the head. I find this difficult to prove exegetically."
D.T.F.



A STUDENT LOOKS BACK

Some years ago I approached Moore College with fear and apprehension. To me it was an object of an unknown quantity, thus raising in my mind numerous questions concerning this "strange institution". Almost by definition, certainly by reputation, theological colleges echo with the life of a bygone age rather than that of our modern world. As I moved into the "hallowed halls", into a student body of about one hundred men, this image was discarded.

Let me share with you some of my "findings" about Moore College. I do this in the hope of removing some of that aura of mystery which tends to shroud such colleges.

Externally, the residential area of the college is not impressive. It stands as a complex of plain brick buildings. Indeed, it is easy to imagine that these walls contain an almost monastic community. This is far from true. Often the buildings are subject to severe "trials", a reflection that they house a bunch of healthy, virile young men whose activities are energetic and quite normal. Sometimes the college seems to throb with life. It may be someone "belting out" a jazzy tune on the piano or even a melodious movie theme. Mingled with this there may be screams of anguish or delight echoing from the table tennis room, while, in the background, the phones ring, rhythmically seeking attention. Occasionally one hears a verbal battle being fought, increasing in intensity as people get "hot under the collar", final proof that the men in college are just as human as you!

What of these men who come into college for four years' training, what are they like?

First, they come from varied backgrounds. Their former occupations vary widely, from barbers to teachers. Some are university graduates, other hold various educational qualifications. Similarly, "home" for many men is far away, from as far as Cairns, Brisbane, and Adelaide. The diversity extends even to men having different denominational affiliations. As one would expect, the marital status of men also varies. Some married men have teenage children, some have babies, some are recently married; while the single men are in different stages of commitment to bachelorhood. The number of married men in college has increased quite dramatically in recent years, they now represent over forty percent of the student body. Consequently, the presence of children around the college is no longer a novelty, but rather a "norm" of college life.

Amid this vast diversity there is a unity; for these men are bound together by a common faith and a love for God.

When most men enter college they do not know the staff, who for the next few years will have a significant influence upon their theological thinking. During one's college career one learns to appreciate these men as wise counsellors and astute tutors. One also learns their strengths and weaknesses, how to approach them most successfully, and to recognize the contribution they make to college life.

The fairly formal relationship between students and staff tends to reduce the extent of real communication between them. The situation can only be remedied (if one thinks it ought to be) by a conscious effort being made to close the existing gap.

A prospective student usually has some idea of the subjects he will study. They range from languages (Greek and Hebrew) to philosophy, from church history to a study of the Scriptures. Also included in the course are some non-examinable subjects like preaching and pastoralia.

The other side of college life is reflected in its routine aspects. Chapel services are conducted twice a day, morning and evening. During the week lectures are conducted daily from 9 a.m. to 1 p.m. Apart from occasional "free periods" the afternoons are free of lectures, although duties like "gardening" may absorb some of this time. Each evening a compulsory study time of two hours is observed. These imposed routines are often irritating to men formerly accustomed to greater independence.

The basic aim of the college is to train men theologically, and it is therefore essential that students gain practical experience by becoming catechists in parishes. Normally a man will spend two years in two different parishes as a catechist. During this time his duties will be varied, usually embracing youth work, a Sunday School class, reading of services, occasional preaching and visiting.

I would like to emphasize that the duties are part of a man's training and thus rectors and church officers ought to realize that they have a considerable responsibility towards their catechist. He needs their encouragement, guidance, sometimes correction, and a general benefaction from their more mature Christian experience.

When a student enters college he is usually surprised to find that there are a number of men who do not intend to be ordained, or who are at least undecided concerning their future. Many such men will ultimately be ordained, some will proceed to missionary work and others will return to secular life, taking with them the benefits of theological training. However, all these men share an awareness that they need to study theology, and this they do, trusting that God will guide them to their future vocation.

During one's college life there will be many times of frustration, particularly as one often feels that the fact that the student body consists of mature adult men has been overlooked. But, on the whole, I look back upon my time in college as a wonderful experience for which I thank God. I have learned many things, not only theology, but living daily in close quarters with other men has taught me tolerance, patience, humility, etc. One soon learns to appreciate others and to recognize one's own limitations. This helps to cultivate self discipline and a consideration for others.

Yes, Moore College means a lot to me, as a "home away from home", as a place where many deep friendships have been formed and where my faith in God has reached a greater depth and stability.

I am convinced that many of my readers should give serious consideration to theological training. I hope this article will encourage you to pursue this vital matter in the days that lie ahead.

TERRY DEIN

UNREASONABLE FAITH

"They're coming over here?" "But open your eyes, man — the Jordan is in flood!" "Where will they pluck their fleet of ships from?" "There is more than a handful of them, you know." "They can't have had many swimming lessons during these last forty years tramping in the desert." "But, of course, if each man carries his household goods and his weapons, the weight could well enable him to stay on the bottom and walk across — if he could hold his breath long enough! No, the whole proposal is just not practicable. If they were the only enemies we had to fear here in Jericho, I would suggest we pull down the city walls and disband the army." Such could well be the sentiments of a less superstitious, more practically minded citizen of Jericho, as he is told of the hordes of Hebrews, massed for invasion on the far side of the Jordan. Now let us cross over to their camp, to the tent of Joshua, their commanding officer, and see what is happening.

A council of war is in progress. The flickering lamplight plays on the intent faces of the little group of officers, as they strain forward in concentration on Joshua's crisp words. "The situation is this, men. Humanly speaking, it's impossible. All I can tell you is that God has ordered us to cross that river, and take that territory. How, only He knows. We march in three days time. Get your people ready."

Caleb's heart beats a little faster as he strides purposefully back to his area. He has seen enough of God's doings in the past to know that He can take them across. But How? He squares his shoulders, brushes the thought from his mind, and begins to plan tomorrow's activities. "I'll concentrate on my own business," he thought, "and trust God to look after His."

The day arrives. The Israelite throngs, packed and ready to march, watch in tense and hushed expectancy as the priests carrying the ark pace evenly towards the mass of flowing water. Ten feet to go . . . five . . . How could the river look so normal? Splash! The leading man's feet plunge in, then . . . Oh! A long gasp of incredulous exultation escapes from gaping mouths.

"We knew God would do it, somehow, but look!"

The Jordan has gone dry.

Caleb steps past the priest's standing in the waterless river bed . . . "Praise God the people obeyed and trusted Him this time," he thinks joyfully, "what we would have missed if they had not." God had given these people an order which it seemed physically impossible for them to obey. Despite this, he required them to march forward as far as they could. Not until they had done this did he open the way for further progress.

It is my experience that God often deals with His children in the same way today.

About three years ago I became convinced that God wanted me to come to Moore College. "But," I thought in distress, "there are so many obstacles." Like a mountain range they loomed — serious health problems, lack of educational qualifications, and shortage of money.

For a married man with two children, it seemed there was no hope. I began taking what steps were in my power, but often felt like giving up in despair. Then one by one the problems began to disappear, until at the beginning of this year we were able to leave our home in Queensland, and come to Sydney. I began studying at Moore. This seemed to me nothing short of miraculous. But more was to follow.

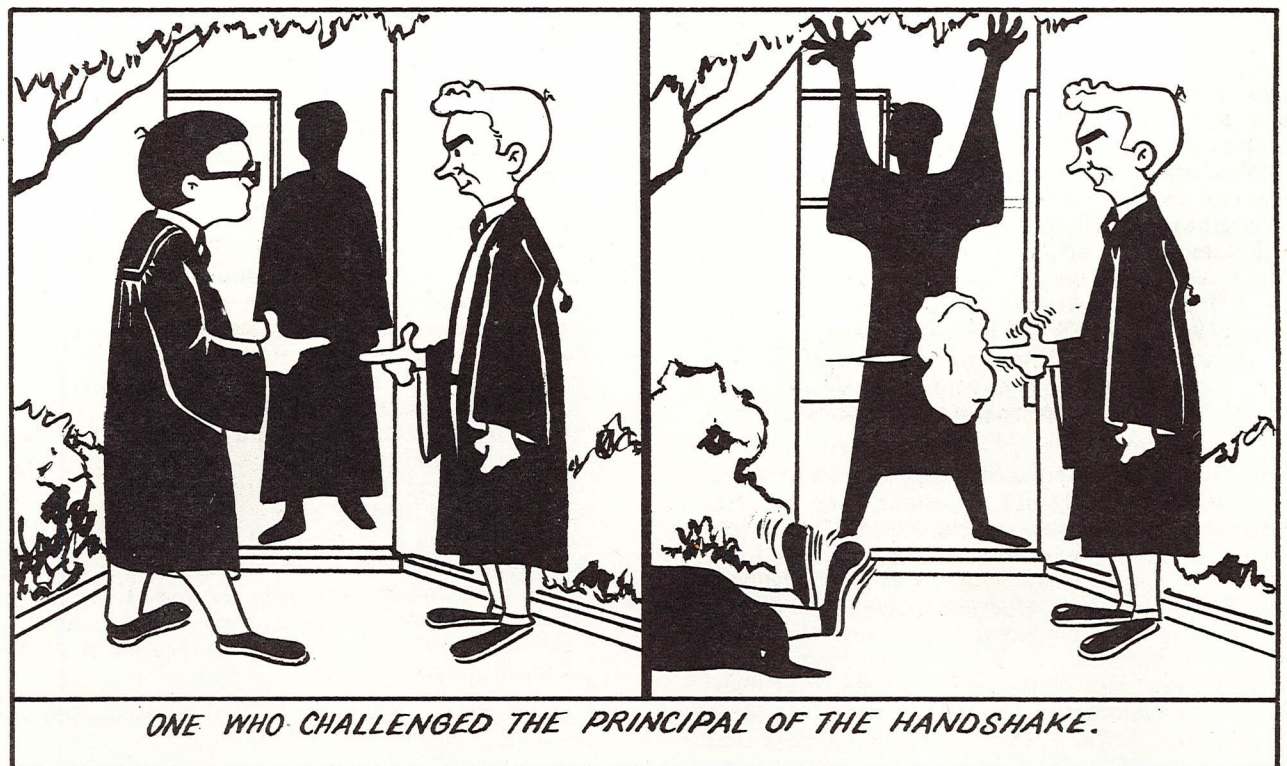
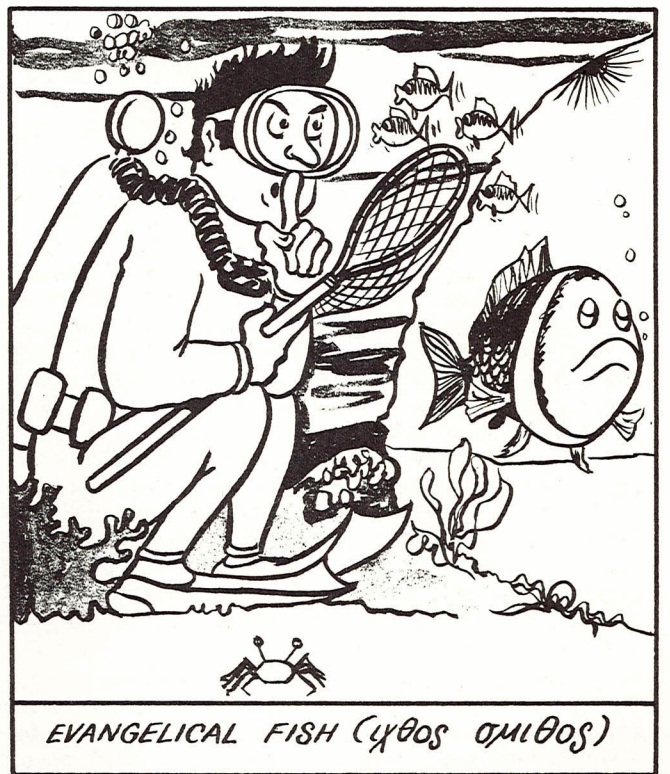
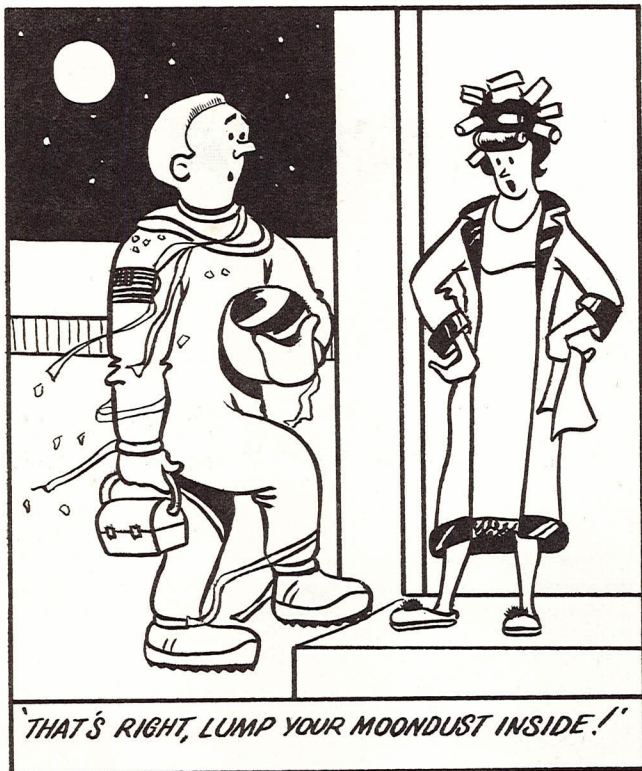
Because of circumstances beyond our control, we have been short of money. Our small store of cash was nearly gone a few weeks after the first college term started. So we committed the matter to God, resolving to continue in the course to which He had so certainly directed us. We waited to see whether He would supply our needs, or tell us to give the whole idea up. How hard it was to wait!

Then the second miracle began to occur. We were given money, often anonymously, and often by people who could not have known our needs. Usually a gift would come in when we were down to our last few dollars. Once we were given \$50 the day before receiving a bill for \$50.66. On another occasion I noted in my diary that our bank balance stood at \$8 and we would need \$100 within the next few weeks. The next day I was given \$100. How thrilling these faith-strengthening experiences have been!

What is God calling you to do? It may be to witness of Christ to a friend, or to take on that new job in your parish. Could it be to attend a Bible or Theological College, or to apply for missionary service? Once you are sure of God's Will you may follow the Israelites' example, and advance with the utmost confidence in God, although the barriers before you may seem as impassable as the River Jordan in flood.

ANONYMOUS





"Give my greetings, in the fellowship of Christ, to each one of God's people. The brothers who are now with me send their greetings to you, and so do all God's people here, particularly those who belong to the imperial establishment." (Phil. 4:21)

I should imagine that life for a Christian in Caesar's household would be a little precarious from time to time depending on the whim of Caesar. Does the same situation exist today? My reference to Caesar's household brought a rebuke from the Army Chaplain. "We live in a Christian country, you can't use that to infer anything about the Australian Army, they are all Christian." Well, if you say so, sir, I shall ask another. Pardon me, Padre, but I was wondering if we might start a prayer meeting on the camp for the men. "I don't believe in prayer meetings but you could have a discussion group, provided that I was present to ensure that no one attempted to proselytize." But surely there should be some place on the camp where Christians could meet for prayer and self encouragement? "Now listen, lad, I can't have you preaching your ideas about religion all over the place. Learn to develop an inquiring mind, I have some books by Bertrand Russell you might like to read. Forget this foolishness it will only get you into trouble." Well, it looks like we go it alone

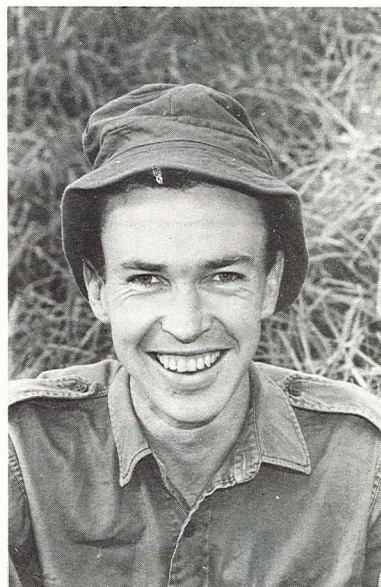
Excuse me, Chaplain, but we were wondering if you would come and speak at the fellowship meeting in the Chapel on Wednesday evening? "You have a WHAT? In my Chapel? With whose permission may I ask?" Well, none I guess, I didn't know that any would be required. "It's only common courtesy, son, but I will come, not to speak but to join you." Hallelujah! Things are certainly looking up.

Perhaps the other Padres will come too. "Sorry, I'm too busy." How about you, sir? "No, sorry, I live outside the camp." Now I'm beginning to understand about the two or three in my Name bit

"Listen in men. Tomorrow is Sunday but there will be a closed camp no leave. The Major has arranged a sports day for everyone, any questions?" What time is Church Parade, Sarge? (A great laugh comes from the troops.) "As I was saying there will be compulsory sport for all tomorrow." . . . Pardon me, sir, it's about Sunday, and . . . "I thought that the Sergeant made the point quite clear, that there is to be sport arranged for the whole company." I realize that, but I want to go to Church on Sunday. "There is no Church Parade tomorrow as far as I know." Well, if that's the case I'll take one. "You'll what?" That is if the men want one of course. "I don't know what the book says about it but it sounds okay to me. I'll give the Padre a ring and find out what the score is" "Are you there, soldier? The Major has given permission for you to go to the Church in town provided that you come back straight after the service." Thanks.

I remember on one occasion, being accused of trying to stir up trouble: simply for requesting leave to observe Sunday as is my usual custom. The opinion of some is that as long as a service is attended, obligation is fulfilled. I differ in that I like to spend the whole day in the fellowship of the Church; hence a conflict. Of course not all Chaplains encountered were as indifferent to the cause of fellowship as the ones mentioned. On several camps there were men who encouraged and prayed with us week after week. I even had the opportunity to preach at one of the services during Recruit Training. Due to the Character Guidance program, (centred on the Christian faith) every soldier is

ONWARD SOLDIERS



open to talk about spiritual things. During the course a Roman Catholic Padre gave me the opportunity to testify before the class of 100 men. This provided a topic of conversation for days afterwards. Never did I have to initiate a conversation, nearly every fellow I met had a genuine interest in spiritual matters. In the Infantry the feeling of comrade-ship is very real. Often the men would gather around the room during the evening hours and listen to the scriptures as I read aloud. It started as a joke but ended on a serious note, and illustrates, I believe, the spiritual vacuum left by today's secular society. As a result of the current National Service scheme many young Christians are finding themselves in the Army, with a sudden removal of Church and family life. To counter this loss, prayer cells have been formed. In Army Camps, Air Force Bases and on most Navy ships and shore bases, small groups meet together to share their common love of Christ. "For where two or three have met together in my Name, I am there among them."

Looking unto Him who is the author and finisher of our faith.

JOHN LAMONT

CHRISTIAN

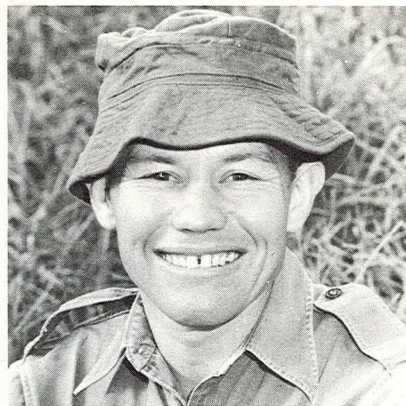


More Christians are in the army today than at any other time since 1945. Many who are about to enter the service do so with much apprehension. "What will I face? How will my Christian life and witness be accepted? How will my life and witness be affected by my time in National Service?"

I should like to share some of my own experiences from eleven years in the army, and to outline some other opportunities for fellowship and witness. It was during a period of University training, after four and a half years in the army, that I became a Christian. The next eighteen months provided a period of consolidation in my faith before returning to army life. Soon it was possible to share my faith with a number of my army friends, and with some young Malaysian officers attending an army course in Sydney.

In May 1965 our unit moved to Sabah. Here opportunities for witness were considerable, and included leading the whole squadron in groups of about thirty men in discussion on the Christian faith, leading a small Bible study group, and distributing literature to the local people in the Murut and Malay languages. Back in Australia, at the Royal Military College, Duntroon, I was able to assist with the Sunday School and a youth fellowship in addition to activities with C.M.S. and the Bible Society.

Today, during his recruit training, every soldier is interviewed by a chaplain, and attends a Character Guidance Course run by the Royal Australian Army Chaplains Department. This course, based on the Ten Commandments, provides ample opportunity for both formal and informal discussion of the Christian Faith.



A further course, called Character Leadership, is available to those recommended by their Commanding Officers and their Chaplains at an appropriate time, which would normally be when a man has obtained the rank of Corporal or higher. This course deals with some very important Christian doctrines, and is currently administered by the Chaplains of the R.A.N.

Each large military area in Australia has an "Everyman's" hut, where Bible studies, fellowship, and recreation are provided by Campaigners for Christ. For officers, there exists the Officers' Christian Union, basically a prayer union with occasional fellowship meetings. Any young man who thinks he may achieve officer status in National Service (or the Regular Army) could contact the author of this article for further information.

SOME ADVICE

Your circumstances in the army will depend on your posting, but the following guidelines should assist:

1. Get to know the men in your section. You will be with them for some time, so make friends: earn the right to speak to them of your faith.
2. Don't think you will convert your whole company, or even your whole section; pray that God will use you to win one man at a time.
3. Give every assistance you can to your Chaplain. Most Chaplains appreciate this greatly. If there is a Sunday School in your area, become a teacher. Attend Bible studies; your Chaplain can tell you where these are held.
4. Where your time permits, after fulfilling point 3 above, get into fellowship in a normal Parish. People here will encourage you and pray for you.
5. There are strong temptations to fall away while in the army, no one would deny that. But as you are faithful in prayer and Bible reading, so our faithful, unchanging God will keep you and uphold you. And, should you fall, He will gently, but firmly lead you back to Himself.

CONCLUSION

Army life can be exciting, dull, frightening, challenging, but more than anything else, it provides a time of getting to know human nature. No Christian need ever regret having to spend time in the service. And a final word to young clergymen:- Have you ever considered the possibility of service as an Army Chaplain? Think about it.

R. BIELENBERG

WHAT DO YOU MEAN

It is a sad and lamentable fact that many evangelical Christians are very poorly instructed in, and pay very little attention to, the Biblical teaching of the meaning of the Lord's Supper. Recently I had the privilege of administering the cup at a celebration of the Lord's Supper, and I became suddenly aware that I had only the vaguest notions of what this Sacrament actually meant and of what use it was in my Christian life. This article is not intended to give exhaustive arguments for one doctrinal view or another, nor is it a statement of the official teaching of the Church of England, but is rather a statement of my beliefs and experiences.

The death of Christ took place at a specific time, in a specific country, for a specific purpose. At the heart of the Christian Gospel stands the fact that Jesus Christ, God Incarnate, died an atoning death upon a cross to save men from sin. His death was a sacrifice (1 Corinthians 5:7). He was the sacrificial Lamb (1 Peter 1:18). His offering of Himself was made once, for all, and will never again be repeated. There is no more offering of any kind that can be carried out to secure the remission of sins, indeed there is no need — the "full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" has been offered (Hebrews 10:10,12,18).

But my participation in the Lord's Supper goes even deeper than just remembering certain events of 2,000 years ago. The bread and wine are visible tokens of the Covenant between my Lord and me. When I receive the bread and take the cup (as it were, from His hands) I find they are visible tokens or pledges to His promise to make certain benefits and blessings mine. Every time I partake of these pledges, I receive renewed assurance that God will indeed fulfil His promises to me, and that all my sins have been covered by His death for me on the Cross. I have the assurance that God is always faithful to His Covenant, even when I prove faithless, and that I can never come into eternal death and judgment because Christ has died in my place. He has placed His Holy Spirit within me to work in me and to make me daily more like Himself.

I believe that what Christ meant when He said that we must eat His flesh and drink His blood (John 6) was that we must participate, by faith, in the benefits of His death on the cross. What are these benefits? —

Firstly, Remission of Sins

Through the blood of Christ my sins are covered. His blood was "shed for the remission of sins." When I receive

BY THIS SERVICE?

It is that completed, once-for-all death of Christ upon a Cross for me, which the Lord's Supper commemorates. My attention seems to be focussed upon that one great sacrifice for sin that Christ alone offered — the breaking of His body and the shedding of His blood on a cross nearly 2,000 years ago. The sacrifice that my Lord made to save me, is an event I should never forget. My life with Him began at the foot of that cross, for His Holy Spirit draws all His chosen ones to this place. Daily I return to that cross, where my Christian life began, for forgiveness and cleansing, for pardon and peace. All the blessings of my life flow from this source. Always and ever I must admit by absolute dependence on His redeeming work and the ever recurring need for His cleansing power. As I come, at His summons, to His table and partake of the feast, I do not entertain the thought that the consecrated bread and wine are the actual place of Christ's present dwelling. The consecrated elements do not speak to me of Christ's living body and blood either as they were when He walked the streets of Palestine long ago, or as they are now in the place of highest honour in Heaven, but rather of His body broken and His blood shed on a cross. The bread remains bread and the wine remains wine and no physical change takes place during the service, but bread and wine do represent Christ's body and blood as they once were on the cross.

the sacrament of the body and blood of Christ, I receive a new and real assurance of the all sufficient remission of sins made possible by Christ's sacrifice on the Cross. The sacrament does not cleanse — Christ's blood cleanses — but the sacrament does add a visible seal to God's promise and witnesses to Christ's one sufficient sacrifice for sin. The sacrament reminds me of my assurance of forgiveness.

Secondly, the gift of the Holy Spirit.

When my Christian life began at the foot of the cross, God not only forgave me because of Christ's death but He also sent His Holy Spirit to dwell within me. Without Christ's forgiveness I could never have had the new life of the Spirit's indwelling power. The outworking in my daily life of the new life of the Spirit is a proof of His indwelling presence. The sacrament reminds me of the assurance that the Holy Spirit does dwell within and is fulfilling God's promises in and through me.

Thirdly, fellowship with God and fellowship with other believers. I have fellowship with God because Christ's death has reconciled me to Him. I now belong to Him — He has purchased me with His blood — and I, on this basis, have fellowship with those who have also responded to the Gospel invitation (1 John 1:7). As I come to the Lord's

table with other people, and as we partake of the one loaf, I realise that they share the same relationship with God as I do — we are united in one body (1 Corinthians 10:16,17). The sacrament is an assurance of fellowship with one another through Christ.

Fourthly, a place in Heaven

Christ has promised to prepare a place for me in Heaven (John 14:2,3). One day I will feast with Him there. The Lord's Supper is a provision for the pilgrim church as it travels through this world. The sacrament is only "till He come". Then I shall not need the symbols or pledges for I shall see Him face to face. The sacrament reminds me of my assurance that one day I will be with my Lord.

Perhaps it would be appropriate at this point to say that Christ is present at the celebration of the Lord's Supper. He is not present in the bread and wine but, by His Holy Spirit, He is present in the actions done with them, that is in the breaking of the bread, the blessing of the cup and the administration of these pledges to the faithful. I experience the Presence of Christ, made possible through the

sacrament, by actively responding to His coming to me; and this is probably one of the most wonderful aspects of the Lord's Supper — God moves towards me, it is His giving to me that must be emphasised. I receive the benefits of His death and passion and this compels me to respond with praise, gratitude and thanksgiving to Him for His wondrous love to me. Yet more than this, it compels me to offer my life back to Him. This is the only sacrifice I offer at the Lord's Supper:— my heartfelt praise and thanks and my own life as living sacrifice to be used by Him. When I see what He has done for me, my response must be that of the hymn-writer —

"Love so amazing, so divine
Demands my soul, my life, my all."

So when I see that Christ is personally calling me to share with Him in His sacred meal, and when I recall all the benefits that His sacrifice on the cross has made available to me, with gratitude and joy I respond and come to His Table.

ROBERT JONES

Neither Male Nor Female

There has recently been considerable discussion on the merits of having women clergy. Should women be ordained (or be elected to Synod, for that matter)? At the heart of this question is the basic issue of the respective roles of the two sexes. In the midst of changing Church structures or contemplation of such changes, we must find out what constitutes eternal truth and maintain it.

"God created man in his own image, in the image of God created he him; male and female created he them."

(Genesis 1:27).

The image of God is reflected in humanity. Humanity consists of male and female, the latter complementing the former (Genesis 2:18). When the separate roles of male and female reach their highest expression as God intended, then the image of God is reflected in humanity. (Of course, the image is distorted as a result of the fall.) In the teaching of creation and of the Old Testament a functional distinction is maintained.

In the ordering of the New Testament Churches St. Paul based some of his instructions and policy on the Genesis account. In 1 Timothy 2:11-13, St. Paul wrote, "Let a woman learn in silence with all submissiveness. I permit no woman to teach or have authority over men; she is to keep silent. For Adam was formed first, then Eve." Any suggestion that Paul was interested only in temporary circumstances needs to be examined carefully. If he was, do you suppose that he would have seen his point as the application of an unchangeable Biblical principle from the Jewish Torah (the Five Books of the Law)? Paul believed that the nature of God's creation required a certain standard of conduct in that situation. In any parallel situation today, the same principle must apply, and in the same way.

Yes, but what about Galatians 3:28?

"There is neither Jew nor Greek . . . neither slave nor

free . . . neither male nor female." That passage talks about **status**. Every child of God is equal in status. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles . . . bond or free." (1 Corinthians 12:13). Before God, the **status** of man and woman is equal, but their **function** is unequal. Functional inequality is to be found amongst relationships which are equal in status. So Paul tells children to obey parents, wives to obey husbands, and women to refrain from teaching or having authority over men in the Church (Colossians 3:18-22, 1 Timothy 2).

The right relationship of male and female is the image of God, and within the Godhead Himself can be distinguished status and function. The three Persons are equal in **status**, but there is a sense in which the **function** of the Son is subordinate to that of the Father. See 1 Cor. 11:3.

Do women, then, have a ministry? Emphatically, yes! There were women in the Upper Room at Pentecost. All members of the body of believers have functions. (1 Cor. 12). Therefore all members have ministries. These ministries differ. In Acts 16:14-15 we read of Lydia, who had a ministry of hospitality.

In conclusion, all Christians have ministries (spheres of service), but some types of ministry are to be performed only by men. The ordination of women and the election of women to the governmental positions of our denomination would seem to be inconsistent with Biblical perspectives. At the same time, let us seek to discuss this matter with sensitivity, and with thankfulness to God for the many ministries which women can and do exercise.

LINDSAY JOHNSTONE

"St. Paul was a Moore Theologically minded man." D.B.K.

WHY DID CHRIST DIE?

Christianity is unique among the major religions of the world in that its central focus is upon the death and resurrection of its Founder. The symbol of Christianity, both in the Roman Catholic and Protestant wings of the Church, is the cross. A number of major cinema productions such as *Ben-Hur*, *The Greatest Story Ever Told*, and *The Robe* have given vivid presentations of the death of our Lord to a universal audience. Despite this, it would be true to say that the number of folk aware of the central significance of His death is quite small.

Was Jesus Christ merely a martyr, one dying to express his belief in a cause, whatever that cause may have been? Was he an unfortunate, caught up in the whirl of circumstances over which He had no control. It is of the utmost importance that we do not impose our own views on the Passion narrative, but rather let the Scriptures, themselves, interpret the meaning of the events of that first Easter. From a survey of the Gospels at least four points emerge.

First, Christ's death is the climax of the Gospel story. There is a purpose and plan woven into each account. The writers did not merely accumulate all the material they were able to lay their hands on and put it together willy nilly. A definite structure and story leads to the climax of Christ's death and resurrection. This fact is impressed upon us when we consider that a large proportion of the material deals with the last weeks, days and hours of His earthly ministry. His work as teacher extended over approximately three years but, the balance of material dealing with the final stages is way out of proportion to that dealing with the earlier years.

There is a definite turning point. In St. Mark's Gospel it occurs at Ch. 8:29-31. Christ confronted His disciples with the crucial question of His identity. "Whom do men say that I am?" And they answered, "John the Baptist; but some say Elias, and others one of the prophets." And He said to them, "But whom say you that I am?" Peter answered Him, "Thou art the Christ!" But immediately after this confession our Lord made it clear that He was not the type of Christ that they expected and "He began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

This is His first open prophecy of that great act which was to climax His life as a man. From that time a number of clear predictions occur, and, quite plainly, our Lord is looking to Jerusalem where He knows He must die. He commenced that final journey, conscious that His death would fulfil the purpose for which He had come into the world. His life was not taken unwillingly, but laid down of His own volition.

The second point that emerges from a study of the Gospel material is that the death of Christ is substitutionary. Mark 10:45 reads, "For even the Son of Man came not to be ministered to, but to minister, and to give His life a ransom for many." Who were the people on whose behalf Christ died? Romans 5:6 supplies the answer: "For when we were yet without strength, in due time Christ died for the ungodly."

Thirdly, His death is associated with the forgiveness of sins. On the night of His betrayal, at the institution of the Lord's Supper, Jesus said, "This is My blood of the New Testament, which is shed for many for the remission of sins." (Matthew 26:28). He was not a political figure. He did not come to set up an earthly kingdom, as the disciples had anticipated, but rather to restore the relationship with God, from which man had fallen on account of his sin. Sin is the barrier which stands between man and God, and for which man lies under condemnation.

But why did our Lord have to die so that our sins might be forgiven. The answer, the fourth point, lies in the nature of the being of God. He is a God of justice and must punish sin. Christ came to bear that punishment. The offering of Himself was sufficient, because of the quality of the Sacrifice. The access to the presence of God, thus obtained by His death, is symbolised in the Scripture by the rending of the Temple Veil, which previously had separated sinful man from the Holiness of God's Presence.

What conclusions are we to come to? Because the Lord died in our place, and for our sin, the onus is upon us to respond to Him. We cannot ignore His death or remain neutral. Indifference is tantamount to rejection. Not only did He die for mankind in a universal sense, but we must also understand that Christ's concern is very much for the individual. His love is very personal. We do well to consider very seriously whether we have accepted with humble gratitude what He has done for us, by submitting our lives to His Lordship.

What joyful news the message of the Cross is seen to be, then, when its proper significance is not only known, but also responded to. The only response that is acceptable to God is that of which Isaac Watts wrote:

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

BARRY DUDDING

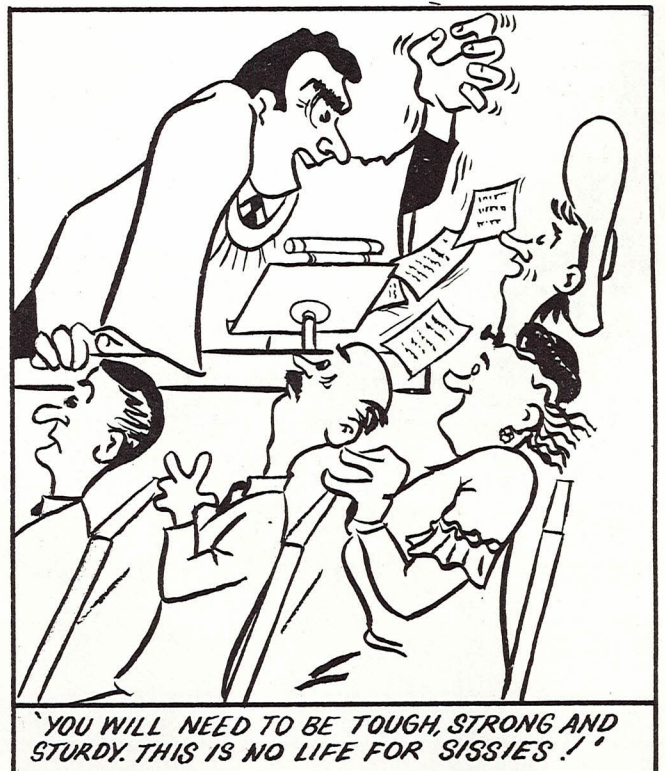


THE NON – THEOLOGS

*Christopher Towsey, Alan Colyer, John Bradley,
David Kerle and Graham Johnson.*



Chee Pang



HAVE YOU EVER TRIED TO BE A FRIEND?

It is a pity that young people are over-rated. They are not as immoral or sinful as is often made out. Although they are better informed as to ways and means of expressing and achieving likes and dislikes, they are cynical, rebellious, and often disillusioned, having lost the simplicities of earlier teenage generations. There is an instability, coupled with a distrust of parents and a feeling of disenchantment towards the Establishment, not to mention that ever-present acceptance of modern-day materialism, which is thoroughly unconvinced of the worth of Christianity. Many are thrust into an impulsive, "happening" world, yet are lonely. They are well educated, but have a confused criteria for discerning right from wrong, with no real ambition, except to follow the normal pattern of suburban hedonism.

Food, entertainment, everything is pre-packaged. Nothing seems to be essentially personal. There are few meaningful relationships, even the ones at home stand on shaky ground. In a world which is becoming increasingly complex, the immediate environment of the young person is becoming more standardised.

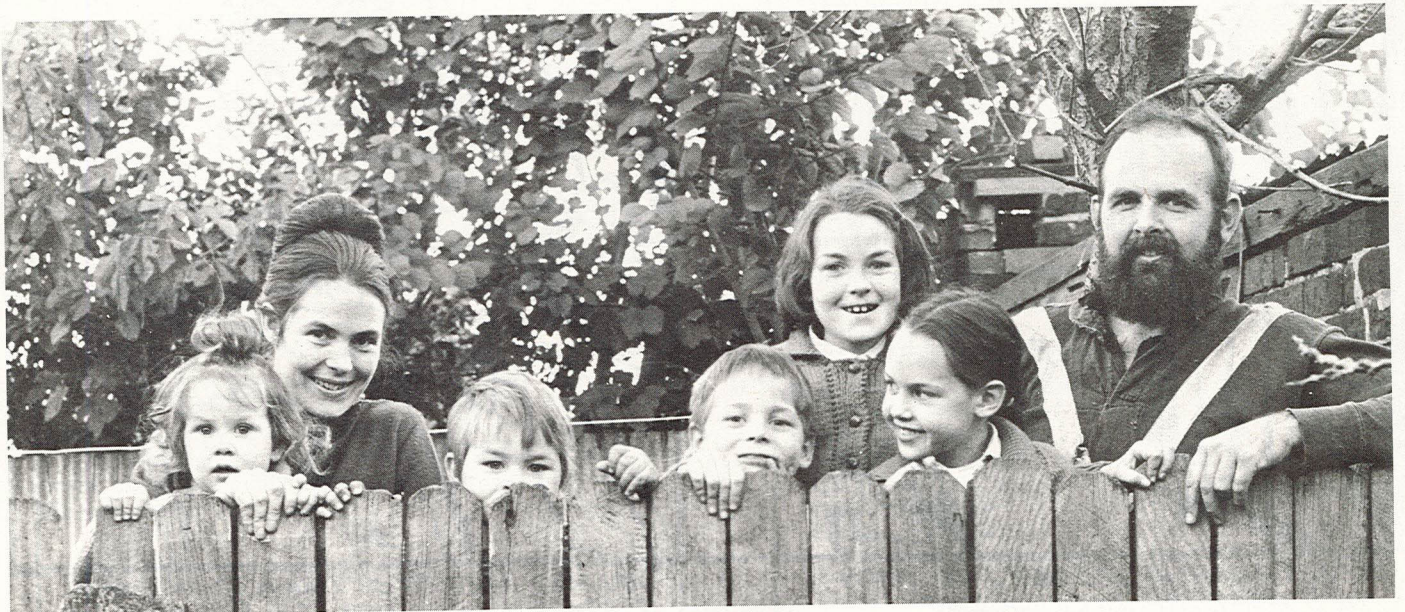
What are the current methods used in reaching these people? Although there are many places where an effective personal outreach is undertaken one still encounters the familiar pattern. For example, whether it be an Evangelistic campaign or a Fellowship meeting, all activity centres around the basic premise that people must come to us: to our meeting, in our hall, at our time, at our convenience. There they meet similar people in the security of the crowd and are never in a position to develop a personal relationship at any depth.

Then there are the pseudo-personal approaches which require statements like, "Read this booklet, it will explain . . .", or, "Friend (?), do you know the Six Steps to God?", etc. — anything that will not inconvenience us or involve us at too personal a level.

However, I do not think we ought to abandon all our current methods, but, rather, a change of attitude should take place within ourselves.

The problems of our young people are not being solved. Christianity is not concerned solely with giving security, finding friends, meeting needs, but with introducing people into a personal relationship with God. An act of repentance is required. Jesus Christ must be accepted as Lord and a direct commitment made. None of these things is done in an impersonal way. The Gospel strikes at the very root of our feelings. It involves relationships and attitudes. We forget this, and treat young people as "members" of a youth club, or objects of "witnessing" campaigns, never as people. In work amongst overseas students the point continually emphasised is the necessity to befriend people. One must be prepared to spend time with them, to give up personal ambitions, and to devote energy in establishing long-term friendships, which may (and often do) run into many years. But the assumption in many Sydney Church youth clubs is that this is not necessary. We maintain some splendid isolation.

Salvation is something social. People are brought into a fellowship experience, linked under Christ's Lordship. The true measure of Christianity is Jesus Christ Himself. The Christian must be obedient, so his very words and actions



SOME MOORE CHILDREN

will betray his convictions. It has been said that "there is no disloyalty to Christ more heinous than a discipleship pared down to the limits of convenience". We are to be known by our love for one another, and our humility in service. Yet how many a non-Christian has come to know the grace of God only in the form exemplified in the proud life, and has turned away, preferring to stick with his honest godlessness? Our Christian character is vital, if we want to communicate with people. As we behave responsibly to them, and develop attitudes based on respect, we move away from that area of impoverished personal relations that is so prevalent.

Here are a few suggestions.

1. The Christian Student.

Are you prepared to give up your time and energies to link up with a few non-Christians, to pray for them and invite them out, not with a group or to hear a speaker, but just with you? It may be easier to go in a small group, but remember, you are issuing the invitation, you are showing the interest, you are wanting to know them.

2. The Youth Leader — conscientious but frustrated.

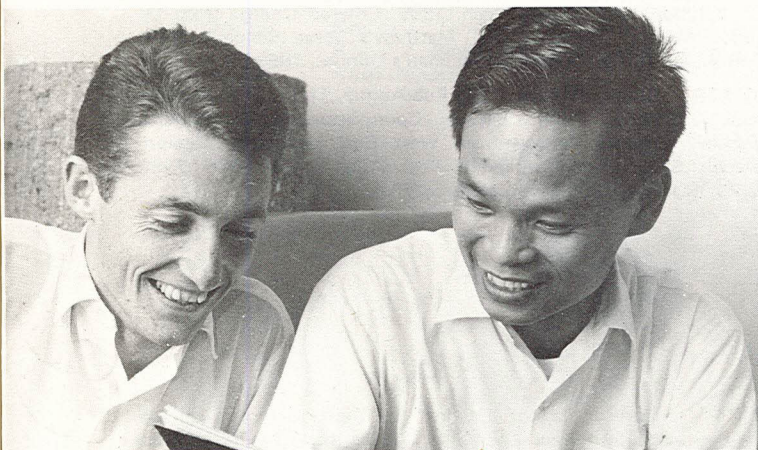
Do you know the people personally? Is knowing the group casually an excuse for not knowing two or three in particular? Have you ever invited them to your home or visited them in theirs?

3. The Christian Family

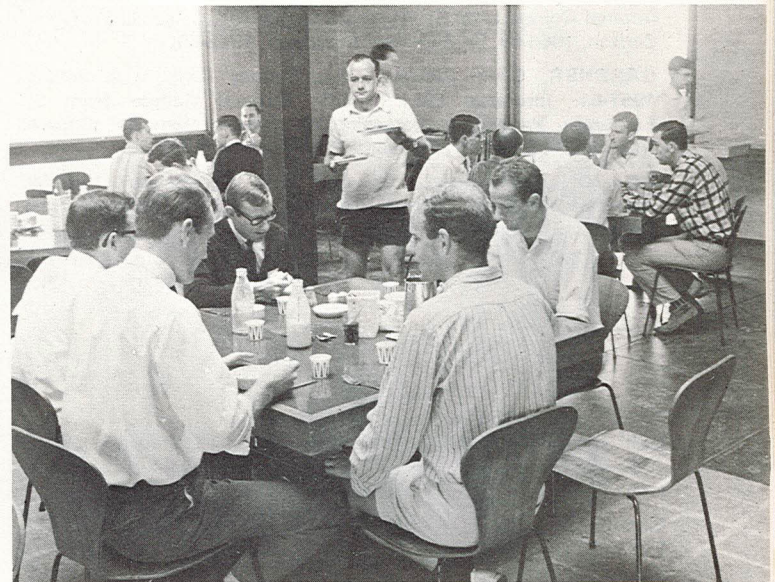
This may be one of the greatest untapped resources in youth work, that our Churches have yet to experience. If the problems that face young people are valid, then there is no other place where the solutions can be more clearly demonstrated than in a Christian home. The impact of bringing teenagers into this kind of dynamic and joyous situation is great. Here ought to be found stability, meaning, security, love and, above all, Christ. If He is the Lord of that family it will be seen in lives. Friendships cultivated in this context can be envisaged as long-lasting, as the young person is allowed to share in the activities of the family and see Christianity in action. Perhaps a greater revival and sense of fellowship could be known in our congregations if, first of all, the local Christian family allowed revival to come to its own home, and to share in prayer, Bible study and evangelism together.

Whilst these suggestions do not involve great degrees of planning, they do involve preparation. The Christian at school is the missionary on the spot. The Youth Leader is one who can take special interest in a few. The Christian home is a demonstration of unity and love of the highest order. I do not advocate the abolition of youth clubs or of evangelistic methods and media, but I plead for a more personal and intelligent approach to young people. Otherwise the accusation that Christianity is "a game people play", to borrow the words of a pop song, will be true!

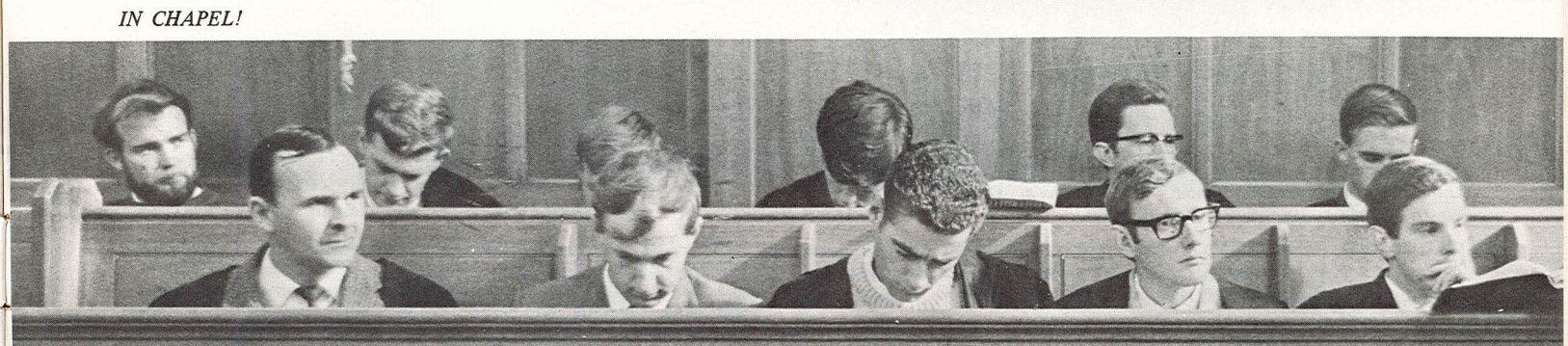
JIM RAMSAY



HAI's BIRTHDAY



ORIENTATION WEEKEND



IN CHAPEL!

MOORE COLLEGE STUDENTS 1969

FOURTH YEAR

BARRACLOUGH, Raymond George, B.A., Dip. Ed. (Qld.), Th.L. Rockhampton Boys' Grammar, 1955-58. Secondary School Teacher. Entered College from Christ Church, Childers, Qld. Catechist St. Peter's Cook's River, 1966-67, St. Andrew's Strathfield, 1968-69. Reading for B.D.

BOYCE, Noel James, Th.L. Tamworth High, 1953-55. Matriculation 1965. Welder. Entered College from Nundle Parish, Armidale Diocese. Candidate for Armidale Diocese. Catechist St. Augustine's Bulli, 1966-67; St. Martin's George's Hall, 1968-69.

BUTLER, John Albert. Balgowlah Boys' High School, 1956-60. Clerk, Department of Railways. Matriculation 1965. Entered College from St. Peter's Manly Vale. Catechist St. Anne's Merrylands, 1966-67; All Saints' Balgowlah, 1968-69.

CLERKE, Christopher John, Th.L. Sydney Boys' High School, 1955-58. Commonwealth Bank, 1959-64. Entered College from St. Paul's Gympie, where Catechist, 1965. Catechist St. Alban's Fivedock, 1966-67; St. Mary's Waverley, 1969. University of N.S.W., 1968. Candidate for Bush Church Aid Society.

COX, Hugh Teversham, Dip. Agric. (Wagga), Th.L. Macquarie Boys' High School, 1955-59. Wagga Agricultural College, 1960-62. Jackerooing, Wool-Classing, 1963-64. Dairy Farmer, 1965. Entered College from St. Mary Magdalene's, Wiseman's Ferry. Catechist St. Augustine's Bulli, 1966-67; St. Timothy's Narrabeena, 1968-69.

DEIN, Terrence Kemball, B.Comm., A.A.S.A., Th.L. Canterbury Junior Boys' High School, 1954-55. Enmore Boys' High School, 1956-58. University of N.S.W., 1959-64. Accountant 1963-65. Entered College from St. Aidan's Dulwich Hill. Catechist St. James' Carlton, 1966-67; St. Barnabas' Broadway, 1968-69.

GARDNER, Glenn Stewart, Th.L. Sydney Boys' High School, 1957-61. Insurance Clerk P.M.G. Entered College from St. Edmund's Pagewood. Catechist Wentworth Memorial Church, Vaucluse, 1966-67; St. Barnabas' Roseville East, 1968-69.

GORDON, Allan Ross, Th.L. East Hills High School, 1955-69. Armidale Teachers' College. Teaching, 1962-64, 1966. Entered College from St. Mark's Revesby.

HALLS, Thomas James, Th.L. Wollongong High School, 1955-59. Wagga Teachers' College, 1961-62. Secondary School Teacher. Entered College from St. Barnabas' Fairfield. Catechist St. Mark's Yagoona, 1966-67; St. Philip's Caringbah with St. Stephen's Taren Point, 1968-69.

JENSEN, Peter Frederick, Th.L. The Scots' College, 1956-60. Articled Clerk. School Teacher. Entered College from St. Stephen's, Bellevue Hills. Catechist St. Andrew's Dundas, 1966-67, St. Luke's Mascot with St. Stephen's Eastlakes and St. Andrew's Rosebery 1968-69. Reading for B.D.

JORGENSEN, Drew Ronald, Th.L. Church of England Grammar School, Brisbane, 1958-61. Accountancy Clerk. Entered College from St. Stephen's Cooparoo. Catechist, St. Peter's Burwood East, 1966; St. Clement's Janallie and St. Anne's Como 1967-68, St. James' Whalan, 1969.

LOWE, Desmond Allen, Th.L. Parramatta High School, 1952-56. Assistant to Production Manager at Australian Cream Tartar Co. Entered College from St. Peter's Campbelltown. Catechist Denham Court with Rossmore, 1967-68; St. Philip's Castle Cove, 1969.

MASON, John Graham, B.A. (Syd.), Th.L. Sydney Church of England Grammar School. Sydney University. Secondary School Teacher. Entered College from St. Philip's Eastwood. Catechist St. Andrew's Lane Cove, 1966-67; St. Alban's Lindfield 1968, St. George's Marsfield and St. Dunstan's Denistone, 1969. Reading for B.D.

RAMSAY, James, Th.L. High School 1955-57. Radio Serviceman. Matriculation East Sydney Tech. 1965. Entered College from St. Luke's Mascot. Catechist St. Matthew's West Pennant Hills, 1966-67; St. Andrew's with St. Stephen's Dundas, 1968-69.

WINTER, Bruce William, Dip. Pub. Admin., Th.L. Toowoomba S.H.S., 1954-55. Public Service Commissioner's Department, Brisbane. Entered College from West End Methodist Mission. Catechist St. John's Sefton and St. Mark's Chester Hill, 1966-67. St. Mark's Yagoona, 1968-69. Reading for B.A.

THIRD YEAR

BALLANTINE-JONES, Bruce Albert. Katoomba High School 1956, East Sydney Tech. 1965. Advertising. Youth Secretary for C.M.S. 1963-65. Entered College from St. John's, Darlinghurst. Catechist Holy Trinity, Dulwich Hill, 1968-69.

BARRETT, Stephen Graham. Manly Boys' High School 1957-61. Entered College from St. Faith's, Narrabeen. Catechist St. Columba's Flemington 1966-67, St. Philip's, Cabramatta West 1968-69.

BERRIMAN, Colin George Frederick. Trinity Grammar School, Matriculation Meadowbank Tech. Clerk, Hairdresser. Entered College from St. Luke's, Rydalmere. Catechist St. Matthias', Centennial Park 1967-68, Holy Trinity, Millers Point 1969.

BUCKLAND, Ronald Thomas. B.A. (Syd.) Parramatta High School 1951-53. Insurance Clerk 1954-62. Matriculation 1963. Sydney University 1965-67. Catechist St. Andrew's, Dundas 1965-6, Westmead 1964, 1967-8, Pendle Hill 1969.

DAUGAARD, Peter William. Rockhampton High School 1955-56. Airman R.A.A.F. Matriculation Hamilton Evening College. Catechist St. Mary's Guildford 1967. St. Paul's, Belfield 1968-9.

DORNAN, Donald Mackay. Hawkesbury Diploma of Agriculture. The Scots School, Bathurst. Entered College from the Presbyterian Reformed Church, Sutherland.

DUDDING, Barry John. Fairfield Boys' High School 1956-60. Clerk, Producers. Co-operative Distributing Society 1961-65. Sydney Missionary & Bible College 1966-67. S.M.B.C. Diploma. Entered College from Holyrood Methodist Church. Catechist at St. Matthew's, Birrong, 1968-69.

GIBSON, Brian Keith. Randwick Boys' High School 1953-58. Matriculation Cleveland St. Evening College 1959. Clerk, Sydney County Council 1959-1967. Entered College from St. Luke's, Mascot. Catechist St. Alban's, Belmore 1967. St. Columba's, Flemington 1968-69.

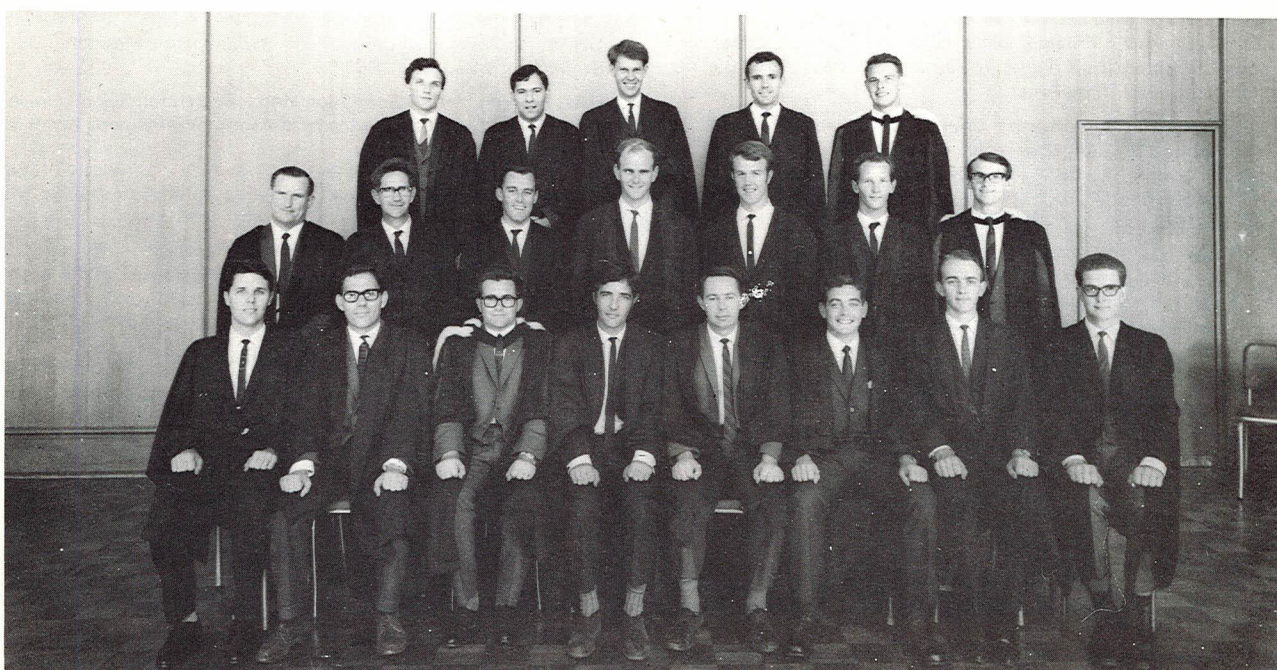
HAMATY, Michael Llewellyn. Trinity Grammar School 1952-56. Auditor. Entered College from St. Anne's, Ryde. Catechist St. Andrew's, Abbotsford 1967-68. St. Aidan's, Hurstville Grove 1969.

HAMILTON, Alan Edward. Gardeners Road Junior Technical School 1949-51. Randwick High School 1952. Assistant Accountant, Construction Company. Entered College from St. Stephen's, Eastlakes. Catechist St. Peter's, Neutral Bay 1967-68. St. Luke's, Mascot 1969.



STAFF AND FOURTH YEAR

Back Row: Terry Dein, John Butler, Glenn Gardner, Ray Barraclough, Peter Jensen, Bruce Winter, Chris Clerke.
Middle Row: Tom Halls, Jim Ramsay, Noel Boyce, Des Lowe, John Mason, Drew Jorgensen, Hugh Cox.
Seated: Rev. G. L. Goldsworthy, Rev. D. T. Foord, Canon D. W. B. Robinson, Canon D. B. Knox, Rev. Dr. R. A. Cole, Rev. B. L. Smith, Rev. P. W. Barnett, Rev. A. H. Nichols.
Absent: Allan Gordon.



THIRD YEAR

Back Row: Michael Hill, Michael Hamaty, Brian Gibson, Richard Harvey, Phillip Jensen.
Middle Row: Bob Matley, Len Ford, Barry Dudding, Bob McEwin, Bob Luscombe, Peter Daugaard, Lindsay Johnstone.
Seated: Colin Berriman, Bruce Ballantine, Ron Buckland, Stephen Barrett, Alan Hamilton, Don Wilson, Deryck Howell, Denis Robinson.
Absent: Don Dornan, Jim Henderson.

HARVEY, Richard Kenneth. Leaving Certificate Penrith Evening College. Hairdresser. Entered College from St. Stephen's, Penrith where Catechist 1967-68. St. Stephen's, Villawood 1969.

HENDERSON, James Eliot. Church of England Grammar School, East Brisbane 1959-62. University Student. Jackaroo. Fork-lift Driver. Entered College from St. Columba's, Clayfield, Brisbane. Catechist St. Mark's, Pendle Hill, 1967-68.

HIGGINSON, Edward Howard Moore, B.A., Dip. Ed. Camberwell Grammar and Scotch College, Melbourne 1935-40. Secondary School Teacher. Victoria Education Department 1951-8, 1963-7. Entered College from St. Thomas', Winchelsea, Victoria.

HILL, Michael. North Sydney Technical High School 1954-59. Primary School Teacher. Entered College from St. John's, North Ryde. Catechist St. Stephen's, Villawood 1967-68. St. Luke's, Miranda 1969.

HOWELL, Deryck King. North Sydney Boys' High School 1958-62. Bank Clerk. Entered College from St. Barnabas, Roseville East where Catechist 1967. Catechist at Wentworth Church Vaucluse 1968-69.

JENSEN, Phillip David. B.A.(Syd.) Scots College 1958-62. Entered College from St. Stephen's, Bellevue Hill. Catechist St. Aidan's, Hurstville Grove 1967-68. St. Andrew's, Roseville 1969.

JOHNSTONE, John Howard Lindsay. B.A.(Syd.) Barker College 1955-60. St. Andrew's Cathedral School 1960-61. History Teacher 1966-68. Entered College from St. John's, Beecroft where Organist and Lay Reader 1968. Catechist St. John's, Camden 1969.

LUSCOMBE, Robert Keith. Berkely High School 1957-61. Metallurgist. Entered College from St. Philip's, Berkeley. Catechist St. Augustine's, Bulli, 1967-69.

McEWIN, Robert Gavin Keith. Scotch College 1957-59. Goodwood Boys' Technical High School 1960. Metal Machinist 1961-65. Project Engineer-Planner 1966. Entered College from Holy Trinity, Adelaide. Catechist Christ Church, Bexley 1967-68. St. Mark's, Avalon 1968-69.

MATLEY, Robert Dudley. (L.Th.) Tamworth High School 1946-48. (Intermediate Certificate). Clerk & Salesman 1949. 1950-54 Wollongong Technical College (Trade Certificate) A.1&S. Port Kembla-Boilermaker-Marker Off 1950-59. Melbourne Bible Institute 1960-62. (M.B.I. Diploma). Melbourne College of Divinity (L.Th.) 1963-68. Andes Evangelical Mission, Bolivia, South America - Missionary. 1969 Entered Moore College from St. Michael's, Wollongong. Catechist St. George's, Engadine, 1969.

ROBINSON, Denis Paul. Homebush Boys' High School 1959-63. University Student. Bus Conductor. Entered College from Holy Trinity, Concord. Catechist St. Paul's, Rose Bay 1968. St. John's, Ashfield 1969.

WILSON, Donald Keith. North Sydney Boys' High School 1955-59. Clark with Taxation Department 1960. Audit Clerk 1960-66. Entered College from St. Stephen's, Willoughby. Catechist St. Bede's, Drummoyne 1967 & 1969. St. Mark's, Lilyfield 1968.

SECOND YEAR

ALLEN, Kenneth Percival. Hurlstone Agricultural High, 1956-60; Alexander Mackie Teacher's College, 1961-63; Teaching, 1964-67. Entered College from All Saints' Moree, Catechist St. George's Hurstville 1968-69.

ATKINSON, George Stanley. Newtown Technical College; Book-binder; Flight Steward. Entered College from St. John's Glebe, Parish Youth Director (Full Time) St. Luke's Mosman 1968-69. Reading for Lay Course (Part Time).

BALZER, Christie David, B.Pharm. Church of England Grammar School, Brisbane, 1957-60; University of Queensland, 1961-63; Pharmaceutical Chemist, 1964-67. Entered College from St. Andrew's Presbyterian Church, Cairns, Queensland. Catechist Croydon Park 1968.

BENSLEY, Ross. Macquarie Boys' High School 1957-60; Insurance; Sydney Missionary and Bible College 1966-68. Entered College from North Parramatta Methodist Church. Local Preacher North Parramatta Methodist Circuit 1969.

BRAVERY, Lionel Reginald, M.I.R., J.P. Wollongong High School 1946-52; Diagnostic Radiography 1956-67. Entered College from Figtree. Catechist St. Mark's West Wollongong 1968-69.

CHAPPLE, Allan Leslie, B.A. Perth Modern School 1959-63; University of Western Australia 1964-66; I.V.F. Travelling Graduate 1967-68. Entered College from Bayswater Methodist Church, W.A. Catechist St. Barnabas' Broadway 1969.

EASTWAY, David Edwin. Trinity Grammar, 1956-60; Clerk 1961-63; Storeman 1964-65; Labourer 1966; Sales Clerk 1967. Entered College from Holy Trinity Concord West. Catechist St. Thomas' Rozelle 1968-69.

FARRELL, Robert Andrew. Narwee Boys' High School 1960-62; Office Work 1963-64; Shop Assistant 1964-65; Matriculation Sydney Technical College 1966; Life Insurance 1967. Entered College from St. Luke's Clovelly. Catechist St. Peter's Watson's Bay 1968. St. Chad's Cremorne 1969.

FINDLAYSON, Bryan. Knox Grammar School; Industrial Training for Manufacturing Chemists; Despatch Manager. Entered College from St. Philip's Eastwood. Catechist St. George's Paddington 1968.

FOSTER, Kenneth Richard. Cranbrook 1955-61; Textile Design 1962-67. Entered College from St. Michael's Vaucluse. Catechist St. Martin's Killara 1968-69.

FRANCE, William Michael, B.A. Sydney Grammar School 1956-61; University of Sydney 1962-63; Teacher 1964-66; Truck Driver 1967. Entered College from St. Clement's Mosman. Catechist St. Michael's Vaucluse 1968-69.

HAI, Nguyen Van, B.Sc. Quoc Hoc Hue School; Saigon University 1956-67 (inc. 4 years Vietnamese Army). Vietnamese Army 1968.

JOBBINS, Boak Alexander, B.A. Sydney University 1964-67. Entered College from St. Mark's Darling Point. Catechist St. Mark's Darling Point 1968. St. Peter's East Lindfield 1969.

JOHNSON, Kevin Robert. Hurlstone Agricultural High 1953-58, Clerical and Sales Work 1959-65; Melbourne Bible Institute 1966-67. Entered College from St. Paul's Lithgow. Catechist St. Edmund's Pagewood 1968. St. Alban's Fivedock 1969.

JONES, Robert Alan. Narwee Boys' High School 1960-64; Clerk 1965-67. Entered College from St. Andrew's Riverwood. Catechist St. Anne's Merrylands 1969.

LOWE, Jerryl Merwyn Cresswell. Normanhurst Boys' High School 1958-63; Draftsman 1965-67. Catechist St. Stephen's Normanhurst 1968. St. Mary's Balmain 1969.

LYNN, Jeffrey. Shrewsbury Technical College, England 1953-60, Engineering Draughtsman. Entered College from St. John's Sutherland. Catechist St. John's War Memorial Church Sutherland 1968-69.

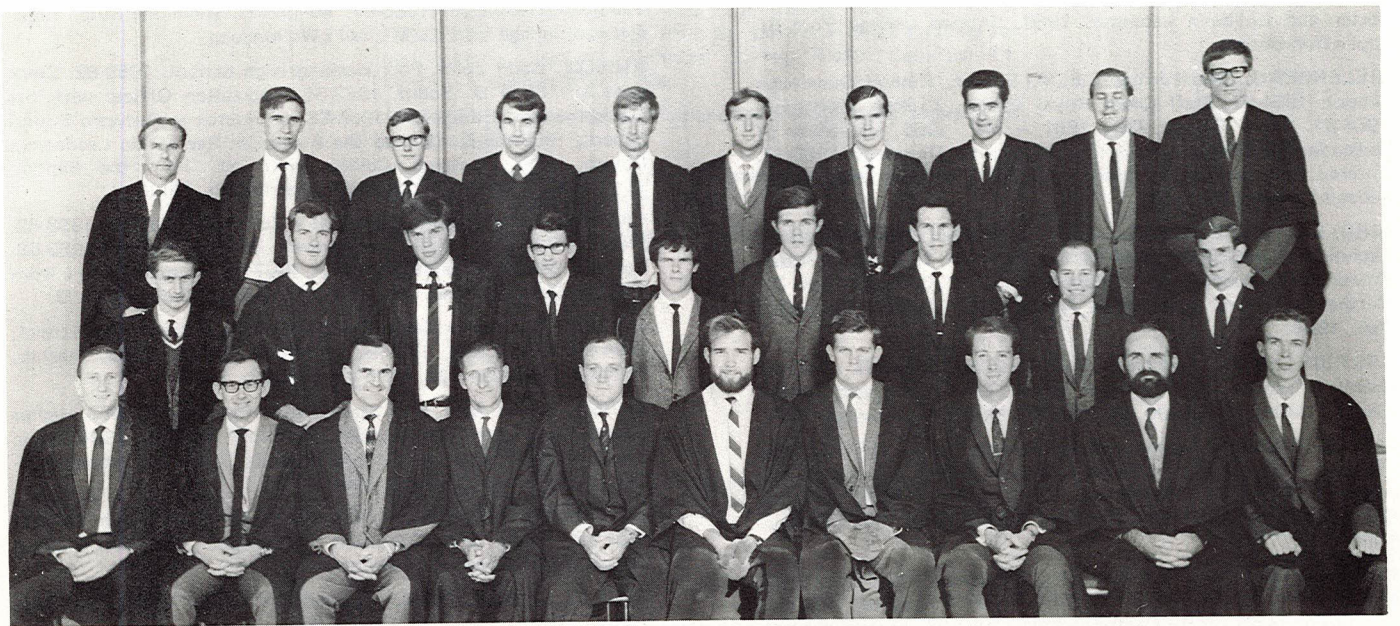
MEARS, Ian Roland, B.Sc. Fort Street Boys' High School 1954-58, University of Sydney 1959-62. Teaching 1963-68. Entered College from St. Chad's Putney. Catechist St. Alban's Epping 1968. Carlingford Homes 1969.

MULREADY, David Gray. Newington College 1960-64, Clerk 1965-66; University of Sydney 1967. Entered College from St. Mark's Northbridge. Catechist St. Martin's Killara 1967. St. Andrew's Lane Cove 1968-69.



SECOND YEAR

Back Row: Lionel Bravery, Les Spratt, Allan Chapple, Ian Mears, Chris Balzer, Ken Allen, Bill France.
Middle Row: Nguyen Van Hai, Rob Jones, Bob Farrell, David Mulready, Bryan Findlayson, Ken Foster, Kevin Johnson.
Seated: Graham Simpson, Jeff Lynn, Boak Jobbins, Greg Olliffe, Jerry Lowe, Peter Oram David Eastway.
Absent: George Atkinson, Ross Bensley, John Nolland.



FIRST YEAR

Back Row: Neville Newett, Dale Appleby, Greg Clifton, Graham Chipps, John Ryan, Jim Llewellyn, Frank Savage, Ross Coxhead
Vic McNamara, Michael Holz.
Middle Row: Ralph Ash, John Thew, Rod Harding, Trevor Marsh, David Seccombe, Graeme Begbie, Graeme Hodgkinson Russell
Beilenberg, Robert Cox.
Seated: John Webb, Gerald Beckett, John Abbas, Eric Bird, Myles Carrick, John Kidson, John Eley, Ian Pennicook Charles
Thomason, John Lamont.
Absent: Choong Chee Pang, Jim Thomson.

NOLLAND, John Leslie, B.Sc.: Coffs Harbour High School 1959-63; University of New England 1964-67. Entered College from Coffs Harbour. Catechist St. Clement's Mosman 1968-69.

OLLIFFE, Gregory Brian: Maroubra Bay High School 1959-63, Clerk 1963-65; Computer Operator/Programmer 1965-67. Entered College from St. Martin's Kensington. Catechist St. Alban's Belmore 1968-69.

ORAM, Peter John: Leichhardt Technical School; Lithographic Artist; Industrial Designer; Packaging Designer. Entered College from St. Faith's Narrabeen. Catechist St. John's Bishopthorpe Glebe 1968. St. Matthew's Bondi 1969.

SIMPSON, Graham McGregor, B.A.: Canterbury Boys' High School 1960-64; University of Sydney 1965-68. Entered College from St. Matthew's Ashbury. Catechist St. James' South Canterbury with St. Mark's Clemton Park 1969.

SPRATT, Leslie Alfred, B.Sc., Dip Ed.: Manly Boys' High School 1955-60; University of Sydney 1961-65. Teaching 1966-68. Entered College from St. Timothy's Narrabeena. Catechist St. Timothy's Narrabeena 1969.

FIRST YEAR

ABBAS, Gerrit-Jan, Dip.S.Tech.: Bussum High, 1948-52. Technical College Amsterdam, 1952-55. Sugar Technologist, 1955-69. Entered College from St. Paul's Presbyterian Church Gordonvale, Qld. Catechist St. Peter's Manly Vale, 1969.

APPLEBY, Dale: Sydney Technical High School, 1958-63. Balmain Teachers' College, 1964-65; Primary School Teacher, 1966-69. Entered College from St. Thomas' Kingsgrove. Catechist St. Paul's Wentworthville, 1969.

ASH, Ralph Arthur, B.E.(Syd.), 1967. Hunter's Hill High School, 1958-62. Completed two years National Service. Entered College from Christ Church Gladsville. Catechist St. Nicholas' and St. Mark's Croydon Park, 1969.

BECKETT, Gerald: Canterbury Junior Boys' High School, 1954. Enmore Boys' High School, 1955-68. Bathurst Teachers' College, 1959-60. Teacher, 1961-68. Reading for B.A.(Uni. of N.E.). Entered College from St. George's Earlwood. Catechist St. Mark's Lilyfield and St. Thomas' Rozelle, 1969.

BEGBIE, Graeme Ridley: Barker College, Hornsby, 1959-64. University of Sydney, 1965-66. Part-time teacher, 1967. Hospital Porter and Builder's Labourer, 1968. Entered College from St. Paul's Wahroonga.

BIELLENBERG, Russell James, B.E., M.I.E.Aust., Winum State High School, 1954-67. Staff Cadet Royal Military College, Duntroon, 1958-61. Army Officer, Dec. 1961 - Mar. 1969. University of Queensland, 1962-63. Lecturer in Engineering, Duntroon, 1966-67. Entered College from St. Mark's Albion, Brisbane. Catechist St. Aidan's Longueville, 1969.

BIRD, Eric Robert: Homebush Boys' High School, 1941-43. Sydney Technical High School, 1944-45. Draughtsman, 1946-54. Christian Broadcasting Association, 1955-69. Entered College from St. Matthew's Birrong. Catechist St. Paul's Canley Vale and St. John's Park, 1969.

CARRICK, Miles Cuthbert, B.Sc.Agric.(Syd.), 1965. Sydney Grammar School, 1957-61. High School Teacher. Entered College from St. Alban's Lindfield. Catechist St. Mark's Northbridge, 1969.

CHIPPS, Graham Laurence: North Sydney Boys' High School, 1960-65. Royal Military College, Duntroon, 1966. Commonwealth Attorney General's Department, 1967. C.S.R., 1968. Entered College from St. Andrew's Roseville. Catechist St. Paul's Oatley, 1969.

CHOONG, Chee Pang, B.A.(Nanyang, Singapore). Yuk Choy High School, 1955-60. University, 1961-64. I.V.F. Singapore, 1965-69. With Asian Bible Study Centre in India, 1966-67. Entered College from Lutheran Church of Our Redeemer, Singapore.

CLIFTON, Gregory, Keith: Certificate of Accountancy, Sydney Technical College. Punchbowl Boys' High School, 1957-59. Clerk, 1960-66. Accountant, 1967-68. Entered College from St. Saviour's Punchbowl. Catechist St. Peter's Watson's Bay, 1969.

COX, Robert Bruce: Kogarah Boys' High School, 1956-61. Bank Officer, 1961-69. Entered College from St. Philip's McCallum's Hill. Catechist St. Paul's Gympie, 1969.

COXHEAD, Ross Herbert: Belmore Secondary School, 1954-56. Apprentice Motor Mechanic, 1958-62. Tradesman Mechanic, 1962-69. Leaving Certificate through Bankstown Technical College, 1966. Entered College from St. David's and St. John's Greenacre. Catechist at Greenacre, 1969.

ELEY, John William: Manly Boys' High School, 1956-61. Department of Customs and Excise, 1962-69. Entered College from St. John's Mona Vale. Catechist St. Michael's Newport, 1969.

HARDING, Roderick Osbourne: Sydney Technical High School, 1959-63. Alexander Mackie Teacher's College, 1964-65. Primary School Teacher, Bexley North, 1965-68, Bobadah, 1968. Entered College from St. Nicholas' Coogee, District Counsellor for Youth Groups Advisory Service for Church of England Youth Department.

HODGKINSON, John Graeme: Harristown State High School, 1956-60. Commonwealth Bank, 1960-68. Entered College from St. Saviour's Gladstone, Central Queensland. Catechist at St. Paul's Rose Bay, 1969.

HOLZ, Michael Thomas: Keira Boys' High School, Wollongong, 1953-55. Electrician, 1956-67. Melbourne Bible Institute, 1968. Entered College from St. Michael's Wollongong.

KIDSON, Colin John: Port Hacking High School, 1959-62. Clerk with M.W.S. & D. Board, 1962-65. Recreation Officer with the Department of Education, 1965-68. Instructor at Outward Bound School, 1968-69. Completed the Australian Recreation Leadership Course, 1968. Entered College from St. John the Baptist, Sutherland. Catechist St. Clement's Marrickville, 1969.

LAMONT, John William: Canterbury Boys' High School, 1958-62. Press Photographer with The Sydney Morning Herald 1963-66. National Service, Cinephotographer, 1967-68. Entered College from Milperra Congregational Church. Catechist East Woonona, 1969.

LLEWELLYN, James Keith, B.A.(Syd.). Manly Boys' High School, 1954-58. Sales Clerk, 1959-62. Teachers' College, 1963. Teacher, 1964-68. Catechist at St. Faith's, Narrabeen 1969.

MARSH, Trevor John: Fort Street Boys' High School, 1958. Higher School Certificate from Sydney Technical College, 1968. Bank Clerk, 1959-67. Entered College from St. Andrew's Abbotsford-Russell-Lea, where Catechist, 1969.

McNAMARA, Victor James: Toowoomba State High School, 1951-53. Radio and Television Technician 1953-69. Entered College from St. James' Toowoomba.

NEWETT, Neville David: Queenstown Junior Technical High School, Tasmania. Bank Clerk. Hobart Savings Bank, 1954-57. Stock Clerk Stewarts and Lloyds Distributors, 1957-61. Personnel Worker, Associated Pulp and Paper Mills, Burnie, 1961-66. Melbourne Bible Institute, 1967-68. Catechist St. George's Paddington, 1969.

PENNICOOK, Ian Donald: Normanhurst Boys' High School, 1959-63. Bank Clerk, 1963-66. Clerk Repatriation General Hospital, Concord, 1966-68. Certificate of Studies, Adelaide Bible Institute, 1968. Entered College from St. Luke's Thornleigh. Catechist St. Matthew's West Pennant Hills, 1969.

RYAN, John Norman. Narrabeen Boys' High School, 1959-63. Purchasing Officer and Stock Controller, Department of the Navy Garden Island. Entered College from St. Faith's Narrabeen. Catechist at St. Martin's George's Hall, Villawood.

SAVAGE, William Francis. Rockhampton High School, 1958. Queensland Matriculation, 1967. P.M.G. Technician, 1959-68. Entered College from St. Paul's Rockhampton.

SECCOMBE, David Peter, B.Sc.(Uni.of N.E.). Coffs Harbour High School, 1963. University of New England, 1964-68. Chemist at Port Kembla Steelworks. Entered College from Coff's Harbour parish. Catechist St. Mark's Darling Point, 1969.

THEW, John Michael Harden. Tamworth High School, 1959-63. Armidale Teachers' College, 1964-65. Teacher at Bourke Intermediate High School, 1966-67 and Byrock, 1966. Catechist St. Martin's Blakehurst, 1969.

THOMSON, James. Primary schooling in Scotland and High School education in England, completed 1952. Trainee carpenter, cadet salesman, representative and sub-contractor, 1954-59. Self-employed general contractor and businessman, 1959-69. Entered College from Holy Trinity Baulkham Hills, 1969.

THOMASON, Charles Henry Stewart. Royal Australian Naval College, 1952-55. Britannia Royal Naval College, Dartmouth, Naval Officer, 1958-64. Farm Worker, 1965-68. Entered College from St. Paul's Presbyterian Church, Gordonvale, Qld.

WEBB, John Stirling. Katoomba High School, 1959-63. Builder's Labourer, Clerk, 1964-66. National Service, 1967-68. Entered College from St. Hilda's Katoomba. Catechist St. John's Campsie with St. Peter's Harcourt, 1969.

MEN ATTENDING TH. SCHOL. LECTURES

Rev. W. G. Camden. B.Sc.: District Missionary, Santo, New Hebrides.

Rev. J. Davies. B.Sc., B.D., Th.L., Dip.R.E.: St. Philip's Caringbah.

Rev. B. Johnson. Th.L.: Prov. Dist. of Manly Vale and Allambie Heights.

NON-THEOLOGS

BRADLEY, John: St. Stithian's College, Randburg, South Africa. Employed in Commerce.

COLYER, Alan Stewart: Kiama High School 1960-1962. Clerk 1964-1968. Entered College from St. Luke's, Warilla. Reading for Matriculation, Sydney Technical College 1969. Catechist St. Matthew's, West Pymble, 1969.

JOHNSON, Graham Philip: Maitland Boys' High 1968. Reading for B.D.S. 1969.

KERLE, David John: Trinity Grammar School, Summer Hill. 1961-1966. Reading for M.B., B.S.

TOWSEY, Christopher Alan John: Picton High School 1963-68. Reading for B.Sc.

"You can work hard and get a B.A., or M.Th. or even a Ph.D., or perhaps a D.Phil.Ox. — that's a butcher's degree." R.A.C.

