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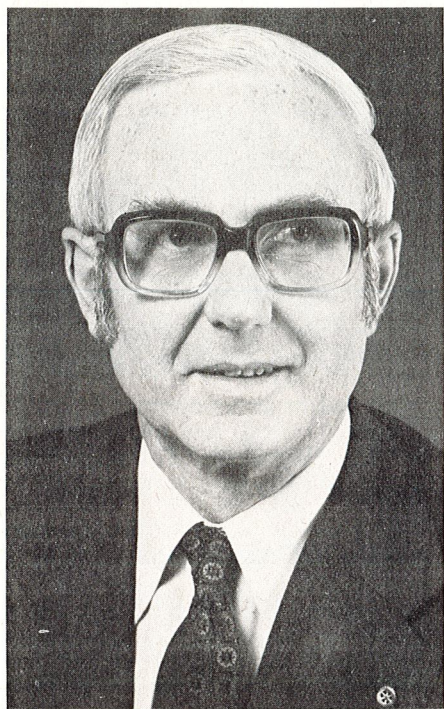
THEOLOGICAL COLLEGE

NEWS BULLETIN



No. 20 September 1976

Carillon Avenue, Newtown 2042



When a student, I was required to write an essay on "the influence of the past on present day engineering practice", and some interesting facts emerged. For instance, George Stephenson in deciding on the wheel gauge for his first locomotive, "The Rocket", measured the ruts in the paving stones of the road in front of his workshop — ruts made by Roman chariots centuries before. So it came about that the modern rail gauge (4 ft. 8½ inches) is the same as that used by the Romans. Whether for good or bad, surely a remarkable example of the influence of the past on present day practice.

In other areas, the forces which have shaped the past are still at work in the present. Some call this tradition — and not all traditions are necessarily good. But it is surely by no accident that the record of the Exodus of the Children of Israel from the bondage of Egypt to the freedom of the Promised Land begins with a genealogy, "These are the names" (Exodus 1:1). Two of the gospels also begin with genealogies. The historical roots and development of our

THE SECOND CENTURY

Founded in 1856, Moore College is the oldest theological College in Australia. For 120 years, it has trained men for the Christian Ministry.

Mr. Peter Nicholson, B.Sc., B.E., F.I.E. Aust., Honorary Secretary of the Moore Theological Committee for the first twenty years of the second century of the College, reflects on the purpose and future of the College.

salvation are more important than the modern generation, impatient with the past, is ready to acknowledge. "If we do not consider the errors of our predecessors, we shall repeat them; if we do not contemplate their victories, we rob ourselves of our rightful heritage." (Rev. A. Morgan Derham).

Moore College owes its present position, first, to the foresight of Thomas Moore, the Colony's Master Boat Builder, (1762-1840) and second, to the energetic action of Bishop Barker. By the terms of his will, Moore left his house and certain other property, to found a college for the education of young men of "the Protestant persuasion". It fell to Bishop Barker, soon after his arrival in Sydney on May 25, 1855, to take action to use the property and income for the purpose envisaged by Thomas Moore.

But in fulfilling Thomas Moore's wishes, and teaching "principles of Christian Knowledge and such Branches of moral, useful and general information as my said Trustees shall from time to time direct and appoint", Moore College owes its present position most of all to the unchanging nature of God himself.

When God spoke to Moses he said: "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob" (Exodus 3:6). In later years he became known as David's Lord, and later still for the wider family of all Christians, "the God and Father of our Lord Jesus Christ."

"I am the Lord, I change not" (Malachi 3:6). If therefore we are seeking to know God, to teach knowledge of him (theology), it

follows that the content of the teaching will not change. Methods may be improved (based on experience), facilities and "Helps" (such as a library) expanded for widening that knowledge — and what is found unhelpful discarded. But the basic content of our teaching will not change.

In looking back, we thank God for the men who founded the College, who taught in it, and who have gone out from it into every corner of the globe. In looking forward we are encouraged (unlike Alvin Toffler in his book "Future Shock") by the unchanging nature of God and of his grace through our Lord Jesus Christ. But just as several generations of men have brought the College to 1976, we in our generation have an obligation to maintain its teaching ministry. To provide the needs for this in the second century requires an increasing investment of teaching talent, and money for facilities and student support.

Tertiary training for students in Australia has become freely available to all with the necessary ability. Massive amounts of the country's resources are being consumed in education. On the other hand, education in theology for "young men of the Protestant persuasion" receives no Government support. The College looks to the Christian community to match what is being done in the secular world. Can we do less? And should we not be doing much more?

Next year will bring to an end new enrolments for the London University external examination for the B.D. degree in Australia. Moore College in recent times has made good use of this course — 110 students obtaining the degree over the past twenty

years. Perhaps the time has come to establish the College as a degree awarding body with recognition by the Higher Education Board of N.S.W. This will mean building up, and maintaining, a highly qualified staff. This in turn means encouraging men with the necessary ability to obtain higher degrees and further experience overseas. The College Committee would value your prayers and support as it considers these matters.

The Diocese of Sydney, and some parishes individually, are providing very substantial support in this endeavour and in the general running expenses of the College. Such has always been necessary (records show that in 1856, Bishop Barker contributed one hundred pounds a year towards the Principal's salary). This support is essential for the continuance of the College, which in turn provides the men to continue the Ministry of the Diocese. To quote the words of Archbishop Mowll: "No part of the Church's work is more vital than the training of its Clergy. The Church of England in Australia should be providing considerably greater opportunities for sound theological learning than have been available as yet, if the Church is to fulfil its high calling in this country."

In looking to the rest of the second century, Moore College looks to the support of all Christian people in making it possible to continue to fulfil this high calling of the study and teaching of the unchanging nature of God, a calling so firmly established in the first 120 years of its existence.

NOW is the TIME

to enquire about the

1977 MOORE COLLEGE COURSES FOR LAYMEN

(a) GENERAL CORRESPONDENCE COURSE

This course provides a programme of basic Christian Education covering Bible Knowledge, Doctrine, Church History and other subjects.

(b) A.F.E.S. COURSE

This correspondence course has been sponsored by Moore College, and the Australian Fellowship of Evangelical Students. It is designed to meet the needs of tertiary students who want to tackle a systematic study of the Bible at a level comparable with their tertiary studies.

(c) EVENING COURSE

This course gives people an opportunity to study the Bible and related subjects in a class situation under the direction of members of the staff of the College. Lectures are held at the College.

(d) COURSE FOR CHRISTIAN TEACHERS

This course is designed to help Christian teachers to relate the Christian faith to their profession. Lectures are held at the College.

FOR FURTHER INFORMATION, FILL IN THE FORM ON PAGE 4 OR RING THE DEPARTMENT OF EXTERNAL STUDIES 519 6460 (9 am-5 pm)

COLLEGE NEWS

PASTORAL TRAINING

Earlier this year, a meeting was held of members of Theological Colleges who were concerned in Training for Practical Ministry, and all the major Christian denominations were represented.

The meeting received reports from each of the Colleges, and considerable time was spent in outlining possible changes. The members of the United College indicated the particular contribution that their Department Head, Rev. Dr. R. G. Petersen, made by way of clinical and counselling procedures.

The representatives decided to hold further meetings as a means of sharing expertise and insights into pastoral training.

A second meeting was later held at St. Patrick's Roman Catholic College, Manly. Here discussion centred around the pastoral training at St. Patrick's College.

At the suggestion of the St. Patrick's representatives, it was decided to hold the next meeting at the Salvation Army Training College, Petersham. Here, the Army's method of training their students in personal evangelism will be studied.

These meetings have proved most helpful and stimulating, and Moore College has been represented by the Director of Field Work, the Rev. W. Lawton.

CURRENT ISSUES

Last term, the Moore College Students' Union organised a series of seminars to stimulate and inform theological students on current issues, and to provide an opportunity for inter-College fellowship.

James Boyle, Research Fellow of the Department of Economics, Sydney University, spoke on, "The Future of our Mixed Economy".

Professor Henry Myer, Professor of Government at Sydney University, took for his subject, "The Future of the Westminster Parliamentary System".

Mr. John Robson, Director of the Family Life Movement, spoke on, "The Future of Marriage".

FOR STUDY OVERSEAS

Rev. Peter Jensen, a lecturer at the College since 1973, has been given leave of absence for study overseas.

He will be a member of Magdalen College, Oxford, and his studies will be in Historical Theology with particular reference to the 17th Century.

COLLEGE CASSETTES

A list of cassettes produced by the College staff may be obtained by ringing the Department of External Studies, 519 6460 or by filling in the form on page 4.

OLD STUDENTS REUNION

The Annual Meeting and Reunion of Old Students will be held at the College at 10.30 am on Wednesday, 6th October.

AUDIO-VISUALS

The College has two Audio-Visuals relating to theological training, and these are available to Parishes. Further information may be obtained from Rev. Ron Palmer, 9 Rushall Street, Pymble 2073, telephone 44 3688.

REFORMED THEOLOGICAL REVIEW

Readers are reminded of this excellent Australian publication, issued three times a year. It contains articles of theological interest, and each issue has an article and a book review by a member of the staff of Moore College.

Interested readers are asked to fill in the form on page 4 and enclose a separate cheque for \$3.60 for a year's subscription.

YOU HAVE TO BE DEAF TO UNDERSTAND

First Year Student Neville Sandon writes about an unusual ministry.



The Green Valley Bible Study Group. Levona and Neville Sandon, front row, 3rd and 4th from left.

What is it like to "hear" a hand? "You have to be deaf to understand!" wrote Dr. William Madsen, a deaf Professor of English at Galludet College, Washington, U.S.A. What's it like to be curious, to thirst for knowledge you can call your own, with an inner desire that sets on fire — and to ask a brother, a sister or friend who looks in answer and says, "Never mind"? You have to be deaf to understand!

What's it like to be shouted at by someone who thinks that will help you to hear; or to misunderstand the words of a friend who is trying to make clear a joke, and you don't get the point because he's failed? You have to be deaf to understand!

What's it like to be deaf and alone in the company of those who can hear — and only guess as you go along, for no one is there with a helping hand as you try to keep up with the words and songs? You have to be deaf to understand!

What's it like to be on the road of life to meet a stranger who opens his mouth and speaks rapidly; and you can't understand the look in his face because it is new? You have to be deaf to understand!

What is it like to comprehend some nimble fingers that paint the scene, a moving hand that makes you part of the world at large? You have to be deaf to understand!

Generally speaking, silence is golden; but for the deaf, it is like a ton of lead — heavy and burdensome. It is a world in which frustration is heaped upon frustration, seeking to understand and be understood. The deaf are a sub-culture within our own "hearing" culture — having its own peculiar language style, its own thought patterns — a world which co-exists with ours that silently screams by.

It is in this context that my wife and I have ministered in the last two years. Born into a deaf family with one younger hearing sister, I grew as a participator of two worlds. To share the jokes of the two — and how different they are; to act as mediator of "he's deaf and dumb, you know" and those who did not understand.

By the grace of God, I was converted in my late teens at the Billy Graham Crusade, and four years later I attended the Sydney Missionary and Bible College with my wife, Levona. There we received basic Bible knowledge and doctrine principles. During this time, the Elders of the Deaf Christian Fellowship invited me to consider prayerfully becoming their first full-time pastor.

The Deaf Christian Fellowship is an interdenominational church for the deaf, and has now grown into three churches in Sydney from the original church at Beecroft. There are also deaf churches in most other

States, being governed and administered by deaf elders. The members' ages range from twenty to sixty years old. Sunday Schools are operating at North Rocks School for the Deaf, along with Religious Instruction classes during the week. The three churches meet weekly for prayer with in-depth doctrine studies for leaders. Bible studies and worship Sunday Services are carried out normally as any other "hearing" worship service, i.e. prayers, hymns, scripture reading and sermons. It is often commented by hearing folk to be a moving service where with the rhythm of hand signs, vividness of facial expressions and absolute quiet, one has scripture painted before you.

Language presents a problem with a small working vocabulary that does not extend beyond 3,500 words.

Specifically the problems amongst the deaf are: 1. Communication difficulties; 2. Emotional instability; 3. Educational deficiencies; 4. Vocational inefficiencies, and 5. Social immaturity.

In the last two years, I set myself primarily to the teaching of the Word of God amongst elders and leaders. Because of my intention to do further studies, it was felt that this primacy would have far reaching effects over a long term.

The purpose of the studies at Moore College is for a deeper understanding of God's Word, and further training for a practical ministry. The experience amongst the deaf Christians was invaluable, and the fellowship rich indeed. We as a family now wait upon God for His directing into the ministry of His choice.

The preaching of the gospel to the deaf and church planting has given dignity to the Christian and these problems are dealt with within the context of church growth, using agencies with qualified people for problems beyond our scope.

The fruit of an average deaf person is frustration, bitterness, heart agony, hurt and pain and the manifestation is seen in lives that are brutal and bitter. Whereas the fruit of the Spirit is love, joy, peace, longsuffering, etc. Truly there is a transformation in the life of the deaf.

VACANCIES FOR BOARDERS

The College, adjacent to Sydney University, has vacancies for tertiary students in 1977. Enquiries should be made to Rev. M. Hill.

If church people give Moore College

TOOLS for the JOB

Moore College can give the Church

MEN for the MINISTRY

We need:

- ★ a better staff-student ratio
- ★ to purchase regularly new books for the library and to up-date our library facilities
- ★ to maintain our present property in a state of good repair
- ★ to provide more accommodation for married students
- ★ to meet repayments on our Dining Hall, Library and staff houses.

give generously to the

ANNUAL EMBERTIDE APPEAL

Please place your gift in the enclosed envelope and forward it to the College.

Donations to the Building Fund and the Maintenance and Repair Fund are allowable deductions for taxation purposes.

A NEW VENTURE IN THEOLOGICAL STUDIES

In recent months it was thought that there was a growing need for both staff and students of the College, together with interested parish clergy and well-informed laymen, to be stimulated and encouraged at a Biblical and theological level by scholars from outside the Australian scene.

It was therefore decided that an annual series of academic lectures be given at the College by noted evangelical and Reformed scholars in the fields of biblical and theological learning. We are greatly privileged to have Professor F. F. Bruce agree to inaugurate the series in September, 1977, with five lectures on the relationship of the Old Testament to the New, under the general heading, 'Promised Beforehand Through His Prophets'.

Professor Bruce is Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. He is a Fellow of the British Academy, and currently President of the International Society of New Testament Studies. He is well-known as the author of more than twenty books, ranging from important commentaries on Acts and

the Epistle to the Hebrews, as well as a significant 'New Testament History', to the popular volumes, 'Are the New Testament Documents Reliable?' and 'The Message of the New Testament'.

As well as delivering the annual lectures at the College, Professor Bruce will interact with both students and staff by leading seminar and discussion groups in areas of New Testament interest.

In line with the general intention of making the lectures available to the Christian public through publication, Professor Bruce has arranged that his five lectures be published as soon as possible after they are delivered.

Professor Bruce's visit has been sponsored by a number of clergy and laymen interested in the promotion of theological studies.

Plans are already under way to invite other key evangelical and Reformed scholars to be guest lecturers for this annual series in 1978 and 1979. It is hoped that these academic lectures, together with the interaction with the visiting scholars themselves will lead to a deeper understanding of our Christian faith and with this, a deeper commitment to our Lord Jesus Christ.

To: Rev. R. H. Palmer,
Moore College,
7 King Street,
NEWTOWN, N.S.W. 2042

Please

- ☐ find enclosed my donation to the Building Fund
- ☐ add my name to the News Bulletin mailing list
- ☐ delete my name from the mailing list
- ☐ note my correct address
- ☐ find enclosed my annual subscription of \$3.60 for the Reformed Theological Review.

(Please send separate cheque to: "Reformed Theological Review")

Send me information about:

- ☐ the General Correspondence Courses
- ☐ the A.F.E.S. Course for tertiary graduates and students
- ☐ the Course for Christian Teachers
- ☐ the Evening Courses
- ☐ the Teaching Cassettes

Name: Mr/Mrs/Miss

Address:

Parish:

PAUSE A MOMENT ...

to pray for

- ★ the Principal, Vice-Principal and all other members of the teaching staff in their teaching, private studies, and pastoral care of the students.
- ★ the Trustees and College Committee, especially the Secretary, Mr. P. Nicholson and Treasurer, Mr. N. Malone as they attend to the business matters of the College; and the Hon. Organising Secretary, Rev. R. Palmer.
- ★ the Accountant, Miss V. Munnerly and the office staff; the Matron, Mrs. J. Pitkin and the domestic staff.
- ★ for the students in their studies and parish work; and for those who will be ordained in 1977.
- ★ the Department of External Studies as it administers the courses for laymen.
- ★ for those considering entering College in 1977, and for more men for the Ministry.
- ★ for the Candidates Committee.
- ★ for former students serving in other Dioceses and overseas.
- ★ for former students undertaking further studies overseas.