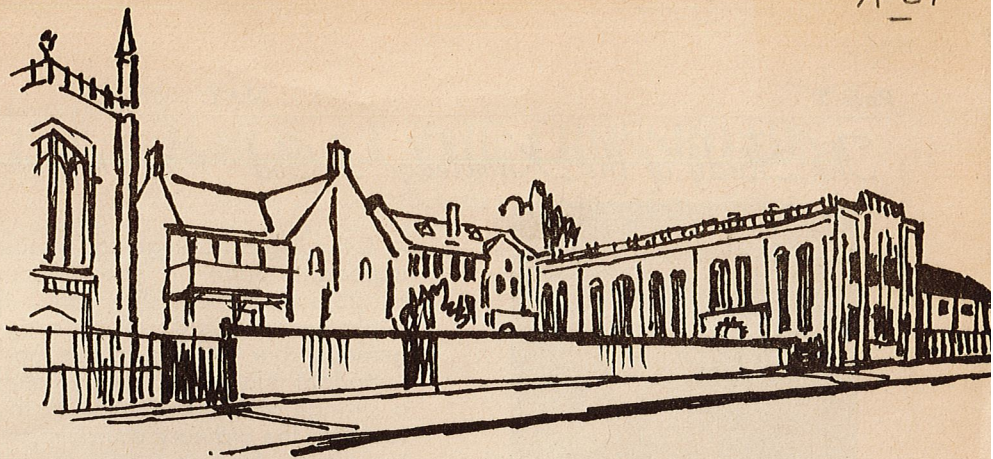


moore

THEOLOGICAL COLLEGE

NEWS BULLETIN



No. 1

MAY, 1967

SELECTING MEN FOR MOORE

by the Ven. E. A. Pitt, Archdeacon of Wollongong

Since 1963, there have been held twice yearly, in November and February, a weekend conference for those seeking admission to Moore College. These have taken place at "Gilbulla", the Diocesan Conference Centre, at Menangle. It has been my privilege to get to know numbers of men on these occasions and to share in fellowship, worship and discussion with them.

How do these men arrive at this stage? In many cases, they have been aware of God's call to serve in the ordained Ministry of the Church over a period of time and have sought to test this vocation in various fields of Christian service. They have come to a personal experience of Jesus Christ in differing ways and from a wide range of backgrounds. It has been interesting to find how many have traced their call to the Graham Crusade of 1959. The majority have had this sense of call deepened as they have shared in the Christian service of their own Parish, in Sunday Schools, Fellowship and Bible Classes. This will probably have led to a talk with their own Rector, who has been responsible for the suggestion of the claims of the Ministry. Perhaps an older Christian friend may have helped in this way and suggested an interview with the Archbishop or more usually with the Principal of the College.

The Principal will furnish the enquirer with an application form asking details of his educational standard (the normal requirement is the matriculation of a recognised university). He will also seek refer-

ences from the man's Rector and the names of those prepared to act as referees. He will also explain that a medical examination by the College Medical Registrar is a necessary requirement.

An invitation is then extended to the Selection Conference at "Gilbulla". The members of this board are appointed by the College Committee in consultation with the Archbishop who has recommended a panel of laymen. Two of these are always present and make a most valuable contribution from their experience of business and professional life, as well as their active participation in the work of the Church. One of the Coadjutor Bishops, generally Bishop Dain, acts as Chairman of the Conference, which includes the Principal and Vice-Principal of the College, the Archdeacon for Ordinands, and other members elected by the College Committee.

The object of the weekend is to give the members of the panel the opportunity of getting to know the candidates, helping them in any problems, and finally making recommendations to the College Committee concerning their suit-

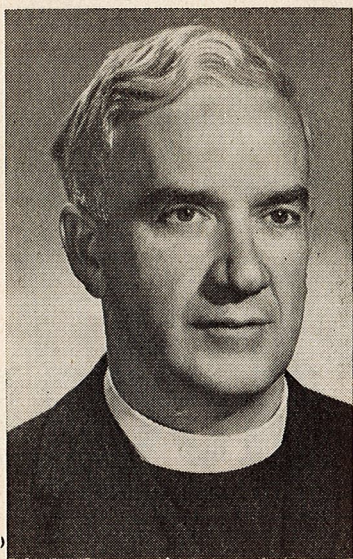
ability for acceptance in training. On the first evening, the Chairman welcomes everyone and gives them the opportunity of introducing themselves and giving something of their background and experience. We close with a short devotional message and prayers. Next morning, an address is given in the chapel on "The Ministry", and the rest of the day is taken up with interviews and discussions.

Each man is normally interviewed by three different couples of selectors, who will ask him concerning his sense of call to the Ministry, his devotional life, as well as his family background and the very practical matter of the financial provision necessary for any dependents while he is in training. This is conducted in an informal and friendly manner, but aimed at assessing the man's character, personality, powers of leadership, and intellectual ability. Those who take part are very conscious of their responsibility.

There is also a short written examination on simple Bible Knowledge, which is a guide to the selectors in their recommendations. Informal discussions are also organised on such problems as the Communication of the Gospel and the witness of the Church and individual in the world. A further devotional session is held on Sat-

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The Study of the Knowledge of God ★ by *The Principal, Canon D. B. Knox*



The Principal, Canon D. B. Knox

SELECTING MEN FOR MOORE

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urday evening and there is of course a celebration of Holy Communion with address on the Sunday morning.

When all the interviews are completed, the selectors have the task of comparing notes and making their recommendations to the Committee. Some men may be accepted for the full College course, others for the first year subject to review. Special courses of study may be advised in particular cases. Some men will be encouraged to continue their witness as members of the laity, and this may be a great disappointment to them. In all these matters the Committee will value the prayerful interest of the friends of Moore College, that the right decisions be taken and the correct advice given.

The final responsibility for ordination in our Diocese, of course, rests with the Archbishop. The men under training in the College are interviewed on his behalf by the examining chaplains. We thank God for those who have seen multitudes as sheep having no shepherd and are ready to pray that the Lord of the harvest will send forth labourers into the harvest.

"Here am I, send me"

A theological college has a most important place in the present structure of the Church's work. It might even be said without exaggeration that it occupies the most important place. This may seem a strange assertion in view of the fact that the ordinary church member seldom has any direct contact with the theological college; yet in spite of this, the college makes a direct and decisive, if undetected, impact on his Christian life. This is because our Christian life is based on Christian knowledge: as a man thinks, so he acts. Our knowledge of Christian things is largely moulded by the preaching ministry under which we sit. The direction and impetus that a minister receives during his course of training at his theological college may, and mostly does, affect the whole of his subsequent ministry, and this in turn affects the Christian life of the ordinary church member. Consequently, it is a matter of great importance to every churchman that the work of the theological college should be as effective as it is possible to make it.

Theology is sometimes thought of as a dry subject, not very relevant to life — even the life and work of the ministry. But this is a serious mistake which arises from lack of reflection on what theology is. Quite simply, theology is the study of the knowledge of God. Nothing could be more practical for life than the true knowledge of God, and nothing can be more important than to learn what that true knowledge is, and also how to convey this knowledge to others.

It is to this double task that the College directs its energies. Firstly, and primarily, it concentrates on teaching its members the true knowledge of God. In this the study of the Bible is the main ingredient.

Theology proper is simply the systematising of the message which God has given us in the revelation contained in Scripture. The average Christian can and should systematise and apprehend

this message for himself by reading the Bible intelligently, but he will be greatly assisted and speeded up in his acquiring of the knowledge of God's mind and in the applying of it to life by the assistance and guidance of a trained minister preaching from the Word of God week by week. The superficial and desultory reading of the Bible will not in itself correct a wrong apprehension of the truth.

The study of how to convey the truth of God's Word to the hearer by expository preaching, by teaching and by counselling is the second objective of a theological college. However, only the foundations of this can be laid during the college course. The perfecting of skills in this area naturally belongs to the period after formal college studies have been completed. At present no help is given to the young minister to guide him away from mistakes which he may be unconsciously falling into and which in the course of time will become habitual if not corrected.

There is, of course, a third very important element in college life, and that is the ongoing formation of Christian character in the lives of its members. But this is not an activity particularly distinctive of a theological college. It is the duty of every Christian fellowship or family to ensure that all its members grow in Christian character. However, naturally, this is a very important concern in a theological college, in view of the position of leadership in the Christian community that the students of the college will later occupy.

Because of the importance of the work of a theological college and of the spiritual nature of that work, the continual prayers of church people for the college and its members are of the utmost value in fulfilling its objectives, and since prayer follows interest and knowledge, it is most desirable that all members of the church community should know of the work of the college and take an interest in its welfare.

News Briefs . . .

The teaching staff for 1967 is as follows: Principal, Canon D. B. Knox, B.A., M.Th., D.Phil.; Vice-Principal, Canon D. W. B. Robinson, M.A.; Rev. D. T. Foord, M.Sc., B.D.; Rev. N. S. Pollard, M.A., B.D.; Rev. G. L. Goldsworthy, M.A., B.D.; Rev. B. L. Smith, B.D., Th.Schol.; Rev. P. Barnett, B.D., A.S.T.C.; The Director of External Studies is the Rev. B. W. Powers, B.A., B.Comm., B.D.

There are 93 theological students enrolled in 1967, but three of these are part-time students. In addition, there are several external affiliated students who attend some lectures only, and there are four non-theological students residing in the College.

At the end of 1966, fifteen students were ordained to the Ministry; nine were ordained for the Diocese of Sydney, and one each for the Diocese of Armidale, Brisbane, Canberra-Goulburn, Grafton, Melbourne and Newcastle.

Students who successfully completed their Th.L. course for the Australian College of Theology numbered 23, of whom two secured First Class Honours, and eight Second Class Honours.

Seven students were successful in completing their Bachelor of Divinity Degree of the University of London, five of whom gained Second Class Honours.

After an absence of more than four months, the Dean of Students, the Rev. D. T. Foord, returned to Australia in time for Christmas despite the Qantas air strike. Mr. Foord's trip covered more than twelve countries in Asia, Europe, and the U.S.A. He was committed to a Bible teaching itinerary which involved him in addressing audiences in Asian, English and American Universities, as well as speaking at conferences of clergy and missionaries in many countries. He was also able to attend the Berlin Conference in Evangelism. The scope of Mr. Foord's experiences overseas can only add richly to the contribution which he is already making to College life.

THE CHURCH AT THE CROSSROADS

The Rev. B. L. Smith, a Senior Lecturer of Moore College, returned recently from three years in England. He and his family spent a year in Cambridge, a year in Oxford, and a year in Birmingham. He writes of some of his impressions of the church in England.

Our leading impressions are, of course, impressions of Cambridge and Oxford. These are remarkable cities which have no real parallel anywhere else in Britain. From the point of view of a Christian minister and a theological teacher they were extremely interesting. Both cities have an ancient heritage and both universities have a strong formal Christian character. The sad thing is that this character persists so much as an empty tradition which in no way reflects how the majority of the graduates and undergraduates live and think. Churches and chapels are to be seen on every hand and theology is taught by some of the foremost academics of our time and yet the active Christian witness within the precincts of these great cities is on a very small scale. This, of course, is true not only of Oxford and Cambridge but of all modern Britain. There are cathedrals and churches scattered across the country-side, some of the finest architectural monuments in the world, but the number of people whose lives are shaped by their allegiance to Jesus Christ is relatively small. The presence of Christian minorities in large secular and materialistic societies is not peculiar to Great Britain but perhaps in few places does a country's past commitment to Christian perspectives and a Christian way of life stand in such sharp contrast to her present mood of indifference and even hostility to the Christian gospel.

So far as theological education in England is concerned this is largely the concern of the universities, both ancient and modern. Faculties of theology are to be found in abundance in the British Isles. Not only does this mean that the most qualified teachers in theology tend to gravitate to university posts but also that the role of the theological college in England is very much less significant than it is in Australia. In Australia the opportunities to teach the Bible at an academic level are very few and the task of instructing students in this field is largely re-

stricted to the theological colleges. Although there are many students in Britain who attend theological colleges without first having received any theological education at a university there are a great number of whom this is not true. For these latter theological colleges are virtually denominational finishing schools where the finer points of one's denominational tradition and practices are taught.

Although I was not able to sample widely the life of theological colleges in the United Kingdom I did find my way into quite a few and learnt a little about some which I did not see. Overall the flow of students into these colleges is, at the moment, at a very low ebb and therefore the number of men applying for ordination, at least in the Church of England, is embarrassingly small. This is no doubt due to the failure of the local churches to make any significant impact on their communities and, in particular, to the vague and negative theological climate which prevails in many university departments. There are exceptions to this pattern and it is significant that evangelical theological colleges in England have not suffered from the lack of students to anything like the same extent as many other colleges.

During my final year overseas I was a member of the faculty of an interdenominational Bible Institute. This was one of several such colleges which cater for men and women and provide a training for future ministers and missionaries and folk who will exercise Christian leadership in one form or another. This experience was invaluable from many points of view but one thing which it impressed upon me was that the work of God's Spirit is not confined to one denomination and the various ups and downs of particular groups or churches may offer little indication of what the overall scene is really like. British Bible Colleges have, of course, not been unaffected by the rising tide of secularism and a

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REV. Wm. L. WALSH

Dear Friends of the College,

It is some time now since we launched our Appeal for funds for Moore College, and as Commissioner of the Appeal, I would like to take this opportunity of thanking you all for the grand way in which you gave so generously towards this most important work of training men for the ordained ministry.

The Lord has worked in a very wonderful way in the hearts of people, and many gifts have come in from as high as \$600.00 and some over \$200.00, and many in smaller amounts. I am sure that a number of gifts that have been given have at times strained the resources of the givers. In all we have received \$16,500 from December to December, which includes only six months of the Appeal. Many of our missionaries have felt led to give to this work because of its importance.

The number of students entering College this year is 35, the highest it has been for several years now.

If I may say so, one of the heart rending things which has happened is that we have had to retrench one lecturer and so curtail part of our syllabus, and reduce the College bursary to each student because of the lack of funds. Our income has not risen at the same rate as the cost of living; our College should not be retrenching but expanding its facilities, activities and services to the church commensurate with the increasing opportunities of service within our denomination.

I do trust and hope that we may have a vision of the need for properly trained clergy so that the Church of England may continue to

maintain its high standard and voice in the affairs of this great country.

I would also like to thank the Rectors of the parishes who allowed me the use of their pulpits to put forward the needs of the College.

I can only say that I was received with warmth and encouragement by all.

I do commend to each and everyone of you the future of our College, and ask you to remember the members of the College and its work in your prayers.

Yours sincerely,
W. L. WALSH

The Honorary Organising Secretary of Moore College is the Rev. R. H. Palmer, Rector of St. George's Church, Earlwood.

Communications concerning this News Bulletin, and donations for the College should be sent to:

The Hon. Organising Secretary,
Moore College,
Diocesan Church House,
George St., Sydney.

THE CHURCH AT THE CROSSROADS (Continued):

decrease in student numbers has been felt by some of them but together they embrace a large student body of dedicated men and women whose zeal for Christ may well be a decisive influence on the Britain of tomorrow.

The overwhelming impression with which I was left was that where confidence in and faithfulness to the message of the Bible is lacking not only is there nothing left which is worthwhile saying but there will be very few people who want to devote their time to saying it! This is, perhaps, the point at which many of the churches in England are most conspicuously failing and why so many of the colleges face the future in a mood of deepening gloom. If we do not take heed in Australia the same fate may overtake us here.

But this is not the time for pessimism or inactivity. Obedience to God and faithfulness to His Word are the first responsibilities of Moore College or any theological college in these days. The ultimate purposes of God cannot fail. Of this we are confident. "Thanks be to God who always leads us in victory", says Saint Paul.

"But look, I tell you, look round on the fields; they are already white, ripe for the harvest." John 4.35 (N.E.B.).

For your Prayers

Sunday

The Trustees and College Committee; The Candidates' Selection Committee.

Monday

The Lecturing Staff: the Principal; the Vice-Principal; the Revs. D. Ford, B. L. Smith, N. S. Pollard, G. L. Goldsworthy and P. W. Barnett.

The Visiting Lecturers: Revs. Canon A. A. Langdon, K. N. Shelley, G. H. Feltham, E. D. Cameron, W. J. Lawton, E. G. Mortley, J. McIntosh.

Tuesday

The Domestic Staff; Matron Banks; the Rev. P. Barnett, Mrs. White and students at But-Ha-Gra.

Wednesday

The Senior Student.
The daily sermons in the Chapel.
The students in their parish work.
The families of married students.

Thursday

The students' activities in open air meetings, visits to other Colleges, College Missions and Conventions.

Friday

The various Dioceses and mission fields to which men are going.
Graduates and Staff studying overseas.

Saturday

The needs of the College.
That God will raise up men to be trained for the Ministry; that the financial needs of the College may be met; that there might be provision for urgently needed expansion (accommodation for lecturers, students' quarters, married men's quarters).

A Prayer for the College

"Almighty God, we thank Thee for the ministry of all who have gone out from Moore College into the world as Ministers of the Word and Sacraments. May there never be wanting a supply of suitable men who shall be shepherds after Thine own heart. In Thy goodness, O Lord, do thou provide for the needs of the College, and grant wisdom to those who govern its affairs. Bless all who teach and all who learn, and may Thy Holy Spirit be their guide; through Jesus Christ our Lord." Amen.