

# moore matters

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## Serving the Churches

### Meet the Students

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# Equipped with the Gospel

**Dr Mark Thompson**

**A THEOLOGICAL COLLEGE DOES NOT EXIST FOR ITS OWN SAKE. NOR DOES IT EXIST FOR THE SAKE OF THE WORLDWIDE ACADEMY OF SCHOLARS. A THEOLOGICAL COLLEGE, AT LEAST ONE WORTHY OF THE NAME, EXISTS TO FURTHER THE KNOWLEDGE OF GOD BY EQUIPPING MEN AND WOMEN TO TAKE GOD'S GOSPEL TO THE WORLD.**

**T**his means that it exists to serve the churches, because it is through and from the churches that God is fulfilling his plan of taking the gospel to the nations. It was the Holy Spirit, through the church in Antioch, who sent out Paul and Barnabas on their first missionary journey (Acts 13:1-3). A theological college plays a key role in that same mission but in a very different world. It partners with the churches to ground those we send in the teaching of Scripture and in understanding all things in their relation to God and his purpose (theological thinking).

This has been the perspective of Moore College from the beginning. Bishop Frederic Barker enacted the provisions of Thomas Moore's will because he saw the need for well-prepared servants of Christ to care for Christ's people and reach out to the lost. It has never been a College simply for Christian self-improvement. It has always been oriented towards ministry and mission. The high academic

standard for which the College is well-known is pursued, not for its own sake and not in order to impress the regulatory authorities, but because this ministry and mission is so important that it deserves nothing less. The wonderful treasure of the gospel (Matt 13:44-46) must be proclaimed and guarded. The people of God need the loving ministry of the word of God to strengthen their faith, encourage them in their walk of discipleship, and challenge them where this is necessary. Those who are lost need to understand the truth of their situation outside of Christ and God's extraordinary love for them that has been demonstrated at the cross. To engage in this ministry faithfully and well, and to do so over the long haul, especially in our context with all its challenges, requires a depth of understanding that only comes with sustained engagement with the word of God over an extended period.

A friend of mine used to answer the questions, 'Why do I need the best theological education I can

get, with all the change and cost associated with it? Why can't I just get what I can in my spare time?', by pointing to Ephesians 4. There the apostle Paul talks of how Christ himself gives to his people 'apostles, prophets, evangelists, pastors and teachers'. 'These word ministers are Christ's gifts', my friend would say, 'and we want you to be the best possible gift you can be.' That is not a bad way of thinking about what we are doing at Moore. We are not







creating pastors and teachers and giving them to the church. That is what Christ does. What we are doing is seeking to ensure as far as we are able that those who train here are the best possible gift to the church or mission field or Christian organisation in which they will serve.

In an important sense, the College is always accountable to the churches. Formally this takes place through its Governing Board, the majority of whom are elected by the synod of the Diocese of Sydney. Informally, this takes place as we receive feedback—both encouragement and challenge—from those we are seeking to serve. On Moore College Sunday, not only do we have the wonderful privilege of seeking the prayers of God's people for the College in a concentrated way, we get to meet with those who have a very tangible investment in the College.

If there is anything I have learnt from my involvement with GAFCON over the past ten years it is that 'as goes the seminary, so go the churches'. It is critical for the future of our churches that Moore College is faithful to the Scriptures and prepares its students well for effective Christian ministry in the twenty-first century. It is critical for the future of our churches that Moore College is able and willing to challenge popular Christian

trends of thought and practice that threaten to derail that ministry. We must hold each other to account on these matters.

There is another benefit a theological college with this emphasis can provide to the churches and to God's people more generally. It can provide biblically shaped and theologically driven thought leadership that equips the Christian community to reach out beyond itself to the world that needs to hear the gospel. That is what our four centres, the Priscilla and Aquila Centre, the Centre for Christian Living, the Centre for Ministry Development and the Centre for Global Mission are designed to do. The work each of the centres has been doing is exciting, innovative and deeply anchored in the teaching of the Bible. They have multiplied the ways in which we can serve the churches and further the gospel mission.

For many years now I have been repeating a simple message among the churches and other organisations that we serve: 'Moore College is your college'. I hope the snapshot of College life contained in this *Moore Matters* will help you

***As our God raises up labourers for his harvest and sends them to prepare at Moore College, please pray that God will keep us ministry-and-mission-minded and faithful in passing on 'the faith once for all delivered to the saints'.***

see the many ways this is true. Above all else we need your prayers. As our God raises up labourers for his harvest and sends them to prepare at Moore College, please pray that God will keep us ministry-and-mission-minded and faithful in passing on 'the faith once for all delivered to the saints' (Jude 3). As the growing need for gospel work in Sydney, rural New South Wales, across Australia and around the world becomes even more apparent, please pray that many will come to your college to be equipped for that work.

Mark D Thompson  
Principal



# Graduates centred on Gospel ministry

Trevor Cairney

**I HAVE CHOSEN THREE DIVERSE MOORE STORIES TO SHARE IN THIS ISSUE. THEY OFFER AN INSIGHT INTO THE PEOPLE AND PATHWAYS THAT LED THEM TO COLLEGE AND THEIR HOPES FOR THE FUTURE. THEIR STORIES SPAN A PERIOD OF ALMOST 30 YEARS.** THERE ARE TWO GRADUATES WHO GREW UP IN NSW COUNTRY TOWNS, AND A THIRD WHO WAS BORN IN MALAYSIA. ALL, BY THE GRACE OF GOD, FOUND THEIR WAY TO UNIVERSITY CAMPUSES IN NSW, WHERE TWO CAME TO FAITH AND A THIRD GREW IN FAITH. DIFFERENT AGES, DIFFERENT PATHWAYS, AND DIFFERENT MINISTRIES. BUT ALL HAVING A COMMON MOORE COLLEGE EXPERIENCE THAT HAS INFLUENCED THEIR LIVES AND MINISTRY FOR THE GOSPEL.



## Michael Woo

**M**ichael grew up in Malaysia and came to Australia in 2008 to pursue undergraduate studies in Medicine at UNSW. Before coming to Sydney, he was a nominal Christian, and "... definitely not living God's way". For Michael "salvation was based on performance" and he had "no assurance of salvation". He shared that his Malaysian church "... did not preach the bible properly, and the gospel was replaced with moralism, prosperity, miracles and spiritual experiences. I didn't even know whether Jesus was a real person or just a story."

He started attending a charismatic church in Sydney, but some other students invited him to join FOCUS International Church's bible studies. He had lots of questions, but when he observed the lives of genuine Christianity in the church, his interest was piqued. He found the preaching on sin and grace at FOCUS church to be different. This culminated in a talk on 1 Cor 15 on the resurrection. He realised that Jesus was Lord

"... whether I liked it or not", and that he needed to decide where he stood. Over the following days, he "... ended a relationship with a non-Christian woman and life was changed". In his words "... I learnt the gospel, the bible, and over time, had my world flipped upside down." He continued studying medicine and by 2011 he started to consider full time ministry seriously. He "devised a 10-year plan" which he has "largely stuck to" as God has continued to work in his life and give him a heart for the gospel in Malaysia.

After finishing medicine, he moved to Brisbane to work, and he attended the English congregation of the Chinese Christian Church Brisbane called SLE (pastored by an ex-Moore College and ex-CBS Trainee). He co-led a bible study group for university students, and also briefly attended a number of rural churches during his rural placements as a medical practitioner.

Michael started the Bachelor of Divinity in 2018. He still attends Focus Church at UNSW, and is also serving in a Student Ministry role at New College Village, UNSW where he lives with his wife Eunice. He runs weekly bible studies, and tries to encourage evangelism. He leads monthly services, helps to run the Christian Fellowship, meets up with students and reads the bible with them.

He says that Moore College has exceeded his expectations. "It has shown me the depth and richness of scriptures, biblical theology and doctrine, and old testament classes have been really enriching, with many 'wow' moments."

He loves college chapel, college community, and the emphasis on prayer and mission. In his words, he has grasped something of the "bigness of God's plan" and that "God must work for any ministry to succeed. Through God's kindness and strengthening, Eunice and I have grown." His heart is for gospel ministry in Malaysia and they plan to return after graduation.





### Deb Earnshaw

Before coming to college, Deb (as most know her) worked with AFES in Wollongong, as a teacher, and she also had a stint as a short-term missionary in Kenya. She studied at ANU in Canberra and the University of Wollongong, and “... was profoundly influenced by the evangelical ministry at both those universities”, which she believed “shaped everything done since”. She grew up in rural NSW in Wilcannia and later Wagga Wagga. She became a Christian through her family and the ministry of Wagga Baptist Church. She shared, “At the age of eleven I came to understand the nature of God’s undeserved generosity and the depth of my own unworthiness.”

It took her a while to decide to come to college and to save some of the funds. By the time she did arrive she was enthusiastic to throw herself into college life and learning. She lived at Carillon House (Mary Andrews then) “... and loved the fellowship”. In her words, “College was challenging in lots of ways, but I look back with such gratitude at the firm foundation and framework for thinking about God’s word it gave me.” One of her highlights at college was overlapping with her 3 siblings during the time. “It was fun to live and learn together with them as adults.” Two of her good friends at Mary Andrews also became her sisters-in-law during that time. [Editor’s Note: Perhaps a Moore College marriage record of sorts!]

While Deb was at college she served at St Michael’s Wollongong and Naremburn Cammeray Anglican, where she still works. She recalled that while at college a common challenge was “searching for a car park in Newtown on many a late Sunday evening after returning from the St Michael’s 7pm service”.

Deb continues to serve the College after graduation. She shared “... one of the great privileges I’ve had is to work as a chaplain at college for a number of years. I love praying with students and seeing where God leads them.”

### Tony Payne

Tony grew up in rural New South Wales and became a Christian through some varied influences. First, a Catholic youth group at his school helped him to realise that Christ was important, even though “... it didn’t quite teach how or why”. Next, was an Anglican Church and youth group he went to in Lismore, which “... filled in more bits of the puzzle”. Finally, “... and (probably decisively), the 1979 Billy Graham crusade”, was where it dawned on Tony that “... the gospel was about forgiveness of sins”.

Before coming to College as a student (1990-94), he

had completed a degree in Communications at what was then called the NSW Institute of Technology. It was there that he caught the vision for full-time ministry and did two years of MTS training (although not called MTS in those days!). He then launched Matthias Media in 1988 (first called ‘St Matthias Press and Tapes’). Finally, he decided to go to Moore College to equip himself for a continuing writing/editing ministry.

Tony recalls many highlights at Moore in the early 1990s as he completed a Bachelor of Theology degree: “... the mind-expanding lecturing of Rob Doyle, Bill Dumbrell, Barry Webb, John Woodhouse, and other legends of that time; the community that his young family became part of and were very sorry to leave; the sense (by the end) of not having been given all the answers, but having the framework and tools to keep growing in understanding.”

After 28 years of the Matthias Media ministry, he’s now back at College doing a PhD, which he says is “... to recharge intellectual and spiritual batteries, and reinvigorate the next stage of ministry, which will continue to include a fair bit of writing”. This time around it’s been different for him. The community is still important, but he isn’t a live-in student, and much of his engagement is through conversations with other post-grads and faculty, as he pursues his research. Nevertheless, he still finds the same key Moore characteristic—it is a “very supportive and stimulating place”.

Life beyond the PhD includes being part of St Paul’s Carlingford, which Tony and his wife Ali love, and other ministry involvements with groups like the Nexus Conference, the Sydney Doctrine Commission, the Matthias Media board and his part-time role as Director of the Centre for Christian Living (CCL) at Moore College. Tony and Ali’s two elder daughters are married with two young kids each; their middle daughter (25) works in fashion; and their two sons (22 and 23) still live at home with them in West Ryde.



### Thanks for partnering with us

I love working on these stories because they are a wonderful reminder of the grace of God. Three different life journeys, leading three different people to Moore College. Lives turned from death to life, and now centred on gospel ministry. Please pray for the College and its students, faculty and staff. And please consider how you might support this vital ministry, as we await a new group of students who are “*God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do*” (Eph 2:10).





# Real faith in a performance-dominated world

Lionel Windsor

**W**e live in a world that constantly judges us by how well we perform. From pre-school reports to professional annual reviews, performance assessments are everywhere. Of course, in many cases it is entirely appropriate to assess performance. Businesses need to perform for their customers, politicians for their constituents, employees for their employers, sportspeople and artists for their fans. Assessing performance can help us make wise decisions about whom to buy from, vote for, employ, watch or listen to. However, this focus on performance can easily become a burden. In our workplaces, the anxiety of being constantly measured and assessed can be a major source of stress and depression. Even worse, the demand for performance can affect our friendships, our relationships, our family life.

Is our relationship with God based on our performance? Does God “assess” us to determine our standing with him?

Last year marked the 500th anniversary of the beginning of the European Reformation. At the time of the Reformation, the medieval Catholic church taught that our standing before God depends in a significant measure on our moral and religious performance. Yes, they said, God gives us grace—but still, he demands performance, and if our performance doesn’t measure up, judgment awaits. The Reformers, however, went back to the Bible and rediscovered an amazing truth: when it comes to God, we are “justified”, not at all by our performance, but only by “faith”. Justification only by faith. Martin

Luther saw it as a truth by which the church stands or falls.<sup>1</sup> Thomas Cranmer hardwired it into the doctrine and prayers of the Church of England.<sup>2</sup> Justification only by faith mattered deeply to them.

So what does this amazing truth mean? And does it still matter today, 500 years on?

## Justified by faith

To understand justification only by faith, we first need to take a step back to consider some important biblical truths about God.

Firstly, we need to understand that God is our creator. God made the world and he made us. As creator, God has the right to tell us what to do. He has standards of right and wrong. God our creator wants us to measure up to his standards. That’s what being “righteous” means in the Bible: measuring up to God’s standards. But because God is our creator, he is also our judge. The Bible speaks about God assessing us based on our righteousness. This is where the word “justified” comes in. It’s a law-court word. Being “justified” means being declared “righteous” or “innocent”. “Justification” is a declaration by God the judge that we have measured up to his standards.

But we have a massive problem here. We’re not righteous (see e.g. Rom 3:10). We’ve rebelled against God, and rejected his right to rule us. So we don’t measure up. We don’t perform. As it says in Romans 3:23, “all have sinned and fall short of the glory of God”. On the face of it, this is terrible news.

But the Bible tells us that sinners can, in fact, be justified—through

Jesus Christ. As it says in Romans 3:24, we are “justified by his grace as a gift, through the redemption that is in Christ Jesus”. By rights, of course, we deserve condemnation from God for our sin. But Jesus, the perfectly righteous one, died for our sins, in our place, taking that judgment on himself (Rom 3:25). So through Jesus, we can go free. We can be justified before God! This justification happens, not through our performance, but through faith—which is all about Jesus, not us. That is why God is described as “the justifier of the one who has faith in Jesus” (Rom 3:26).

## Justified only by faith

We’re justified by faith. But more than that, we’re justified only by faith. That is, we can’t add even a tiny amount of performance (or “works”) into the equation as part of the criteria for justification before God. That’s because justification by faith is completely incompatible with justification by performance. In normal working life, we get rewarded for our performance. But justification by faith doesn’t work that way at all. It’s the opposite: it’s a gift of God’s grace. As Paul says in Romans 4:

*Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness. (Rom 4:4–5)*

So our right standing before God is not about deserving things from God. Rather, it’s about a gift—a gift of forgiveness (Rom 4:6–7). That means we are justified only by faith.



Our performance has nothing to do with our standing before God. Incredibly, God is, as the Bible says, the God who “justifies the ungodly”. We can’t approach our relationship with God the way we approach our employment. We can’t earn a right standing before God, like we earn wages. Worse than that—if we presume we can earn God’s favour and achieve eternal life as a reward in any way, we’re fundamentally denying God’s gift through Jesus. No—we’re justified only by faith.

### Getting faith right

But what is this “faith” by which we are justified? The word “faith” means different things to people today, and many of them are quite different from what the Bible means by the concept.

Some people assume that faith means something like “leaving your brain behind”. But that has very little to do with the Bible’s understanding of faith. In Romans, Paul talks about Abraham as the great pattern of faith. It says Abraham “grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was ‘counted to him as righteousness.’” (Rom 4:20–22) Faith, for Paul, isn’t about being anti-intellectual; it just means trusting God’s word. It’s about believing that God will keep his promises. God has promised to forgive us through Jesus’ death for us. He has promised to justify us and not condemn us. He has promised to love us. He has promised to give us eternal life with him forever, through his Son whom he raised from the dead. Faith is trusting that word of God.

Others assume that faith is purely an act of the intellect. This is the kind of problem James was facing as he wrote his letter (Jas 2:17–19). There were people who said they had “faith”, but it was a dead faith that merely involved affirming theological facts. James pointed out that even demons believe theological facts (e.g. “God

is one”), and it doesn’t help them. Faith isn’t just about affirming facts or ideas; it means trusting God. If you trust God, you’ll give your life over to him—which must produce results, otherwise it’s not real. Faith produces works. But we need to keep remembering that those works aren’t the basis of our relationship with God—they are the fruit of it.

Sometimes people object to the idea that we are justified only by faith by raising the issue of “incentives”. They ask: If we’re completely forgiven through faith, what incentive do we have to perform? Surely we can just take the free ticket to heaven and then live however we want? But this also is to misunderstand faith completely. In fact, it is to misunderstand God completely! God is not like some distant technocrat or boss dispensing an impersonal system of rewards and punishments to make us behave. And “faith” is not a matter of applying for a random reprieve from God’s system of incentives. No—it’s about having God as our loving heavenly Father, secure in his care. Being justified by faith means we have a whole new life to live as a child of our Father, now and forever. God, through his Son Jesus Christ, is the perfect father. He made us, he forgives us, he loves us, and he wants us to live for him. There’s actually no greater incentive than that.

Faith, then, is not an anti-intellectualism, or a bare intellectualism, or a get out of gaol free card. It is at the core of a relationship with God as our loving Father through Jesus. This is the faith by which we are justified. And this relationship with God gives us the power to live for him, in all circumstances (Rom 5:1–5).

### Why it matters

This truth—that we are justified only by faith—really, really matters. It’s about our orientation towards God, at the deepest level. Justification only by faith reminds us that our relationship with God

is not about our performance. It’s about admitting that we have sinned, that we have nothing in ourselves to make us worthy before God, and that we need Jesus’ death and resurrection to be forgiven and to live the life that God graciously gives us to live. If we deny this truth, we end up with a Christian life that starts to rely on our moral and religious performance. And that is a terrible road to go down, because it ultimately ends up denying God’s gracious gift to us through Jesus.

Justification only by faith must affect everything about our lives. For example, it affects our prayer. We come to God as dependent children to a loving Father, secure in his care, asking for our needs. It also must affect how we treat each other. In our performance-dominated world, it’s so easy to relate to one another in terms of our work, or our status, or our success, or our marital status, or our property. This makes us afraid to admit our weaknesses to one another, and drives us to try to impress each other. Yet justification only by faith shatters this pretence. It reminds us that we are God’s children together—people who sin and fail, yet who are loved, forgiven, and called by our Father to do what is right. That is what defines us, together. And it must change everything.

So performance assessments have nothing to do with our standing before God! We’re forgiven completely by what Jesus has done for us. We are justified only by faith. And that’s a truth that really, really matters. It’s a truth to hold on to with all we’ve got; it’s a truth to live by; and it’s a truth to proclaim to the world.

#### ENDNOTES

1. See *Luther’s Works* 40/3.352.3
2. See the *Book of Common Prayer*







# AMCL 2018: Answering the Psalmist's perplexity

*New-covenant newness in the book of Psalms*

**Peter Orr**

IN EARLY AUGUST MOORE COLLEGE ENJOYED THE VISIT OF DR JAMES HELY HUTCHINSON OF THE BELGIUM BIBLE INSTITUTE TO DELIVER THE 2018 ANNUAL MOORE COLLEGE LECTURES. DR HELY HUTCHINSON STUDIED AT MOORE BETWEEN 1996 AND 1999 AND IT WAS WONDERFUL TO HAVE A FORMER STUDENT RETURN TO DELIVER WHAT TURNED OUT TO BE A RICHLY STIMULATING WEEK OF LECTURES.

One of the goals of the Annual Lectures is to expose the student body to international scholarship of the highest calibre and that goal was certainly reached this year. Dr Hely Hutchinson addressed the central theological question: 'what is new about the new covenant'? His method of answering this question was to investigate the book of Psalms. We are accustomed to reading psalms as discrete units, and this is certainly an appropriate thing to do. However by attending to the shape of the Psalter (i.e. the entire book) as a whole, we gain the additional benefit of the Psalter's overall message or theological insight on a particular topic. The question of how the covenants relate to one another is a central question addressed by the book of Psalms.

The Psalter consists of psalms written from the time of Moses (Ps 90) through to the time following the exile (Ps 137). In its final form, it has been assembled into 5 books to communicate an overall message. Very simply, in the first three books we move from the triumph of the Davidic king (Psalm 2), to the catastrophe of the exile (Psalm 89). Psalm 89 at the end of book 3 is the crisis point of the Psalter. What has happened to God's *unconditional* commitment to David? God, the psalmist reminds him, had promised never to 'remove from [David] my steadfast love, or be false to my faithfulness' and never 'to violate my covenant' (89:33-34). And yet the exile surely implies that God 'has renounced the covenant' with David (89:39). James very helpfully showed us that this 'crisis' is wonderfully answered in the final two books of the Psalter by the *new covenant* which encapsulates but transcends God's previous covenants.

In his words:

*The answer to the psalmist's perplexity—the crisis of Book 3 and notably of Psalm 89—lies with the Abrahamic covenant which is the promise of a solution*



*to the sin problem of Genesis 3-11 and the Exodus 32 golden-calf episode. This solution lies with the new covenant whose establishment lies on the other side of the exile and provides a full-orbed answer to that exile. Central to this new covenant is the establishment of the throne of David in the shape of the eternal rule of David's superior, righteous seed and son who is also a suffering servant.*

In the final lecture, James considered the implications of the priority of the new covenant for the ethical life of the believer. In conversation with the New Testament, he showed that the language of 'law' in the Psalter (e.g. in Psalm 119) cannot simply be taken to refer to the 'law of Moses' in a simple sense, but that just as the previous covenants and institutions in Israel's history are transformed, so is the law.

Throughout the week, as we looked at the Psalms, we were repeatedly reminded how powerfully the Psalter points to and anticipates the Lord Jesus, or to quote James at one point in the week: 'This shows us that Jesus really is fantastic!'

The lectures are available to watch or listen to via the college website. We look forward to next year's lectures which are due to be delivered by Dr Gary Millar of Queensland Theological College.



# Billy Graham in Australia

Erin Mollenhauer

**M**any warm tributes to the late American evangelist Billy Graham were written in the press and online media in the weeks following his death in February 2018 at the age of 99. St Andrews Cathedral was filled to capacity on 9th March for a special memorial service, with an address from former Archbishop of Sydney Peter Jensen, a convert of the 1959 crusade. Displays of crusade photographs and memorabilia were mounted in the cathedral by both the Billy Graham Evangelistic Association Australia and the Samuel Marsden Archives, Moore College, which elicited fond recollections from the many people in the congregation who had attended one or more of the Australian crusades. More photographs, ephemera and news clippings from the Archives have been on display in the Donald Robinson Library.

The collection of Crusade material in the Archives comes from several sources, including the late Rev. Maxwell Fox and the Billy Graham Archives at Wheaton College, Illinois. It is unusual in that it is largely made up of ephemera—tickets, flyers, stickers and brochures—the types of items that most people would not think of keeping, but which can provide a fuller picture of the mood and scope of the event. Additionally, since the Australian crusades spanned a 20-year period across a time of significant social change, the style of graphic design and typesetting demonstrates the dramatic shift in tastes and attitudes. A number of articles on Billy Graham featured by the *Australian Women's Weekly* and *Woman's Day* magazines in 1959 were indicators of his popular appeal.

Several prominent Anglican clergymen were involved in organizing the Australian crusades, notably Canon Stuart Babbage and Rev. Bernard Judd, who were part of planning committees.

The 1959 crusade left a profound impact on Moore College. Principal Broughton Knox asked the students in 1962 to tell him how the crusade had inspired them:

*"During the crusade itself I experienced the working of the Holy Spirit with power."*

*"Whilst preparing for the 1959 Graham crusade my wife and I experienced a spiritual transformation, which resulted in such blessing that we finally offered for full-time Christian service."*

*"As one of the parish bus drivers I attended most of the crusade meetings. I was greatly strengthened through the meetings as I saw the power of the Holy Spirit in the lives of those who made firm decisions."*

*"I was called back to Christ during the Graham crusade after a long period of defection. A call to the ministry came as a result of the crusade, and I entered College June '59."*

*"My wife and I continually praise God for the miracle*

*wrought in our lives through the ministry of Dr Graham in Melbourne."*

Dr Knox wrote to Billy Graham later that year to tell him that fourteen students directly attributed their conversion or call to ministry to the 1959 crusade, and that those students were "among the finest members of our college at present".<sup>1</sup>

Rev Maxwell Fox collected reports from the 1959 Crusade follow-up committee. They estimated around 56,800 enquiries about conversion or recommitment were made during the crusade, with a further 4,200 contacted by telephone.<sup>2</sup> As reported in the autumn issue of *Moore Matters*, the Inter Varsity Fellowship were also heavily involved.

The Billy Graham Evangelistic Association's *Decision* magazine sponsored Schools of Christian Writing around the world, including some in Sydney and Melbourne in 1971. Covering fiction, non-fiction and journalistic writing, the school aimed to train Christians to spread the gospel through print media. The course curricula can also be found in the Archives.

The Billy Graham Evangelistic Association has made audio and video files from his crusades available on their website: [billygraham.org](http://billygraham.org). Billy Graham himself was a prolific writer and the subject of many biographies, which are held in the Donald Robinson Library.

Erin Mollenhauer, Archivist and Special Collections Librarian

*The library's archives and special collections have a large appeal within the Christian and secular world. It is a service to society with an accessible collection of historical items.*

## ENDNOTES

1. D.B. Knox to Billy Graham 28th December 1962. Papers of D.B. Knox. Series 047/6.
2. Billy Graham Crusade follow-up committee. (1959). *Final report*. Australian Crusades collection, series 117/1.







# Os Guinness gives a stirring lecture at Moore on Christian freedom

**O**n May 30 the College held a special Centre for Christian Living event with internationally renowned apologist, author and speaker Os Guinness, who delivered a stirring lecture about Christian freedom.

It was exciting to see the Marcus Loane Hall so full, and to discover that even more were watching via livestream around Australia and beyond.

The atmosphere was good, and the feedback from participants was universally positive and encouraging.

The night was attended by Christians from many churches in Sydney, graduates of the College, friends of the College, and students, staff and faculty.

Os spoke on “The greatest enemy of freedom is freedom” and reflected on the underpinnings of Western culture and its roots in history to the present day. He outlined how biblical ideas—particularly mediated through the Reformation—have decisively formed the foundation of Western societies. The modern freedoms we enjoy—freedoms of speech, of association, of conscience and of religion—can only exist and be sustained when their connection with virtue and faith is understood and nourished.

True freedom, he explained, is based in the truth: “the truth shall set you free” (John 8:32). It is a freedom not simply from constraint, but a freedom to be who we were made to be. The challenge

he presented for Christians was to understand how vital this Christian vision of freedom is—not only for our own lives and churches, but also for our nation and all of humanity.

Bishop of North Sydney Chris Edwards was among those present, and said that Os’s talk had reignited his thinking on engaging with the world: “Deep joy in Christian life often comes from the vast number of people who enrich our journey, but it is often only a handful of really significant people who speak into our Christian thinking. Os Guinness is one of the handful for me. So his reminder of the significance of ‘covenant’ for true freedom and his challenge to be on the ‘front foot’, rather than retreat from the secularist threats we face, made me dive back into his books.

“His challenge to challenge the relativists with their own relativism and to pursue their arguments to expose their pointless conclusions was so encouraging. I love his bravery! He has reignited my will to be ‘front foot’ thinking, then doing.”

Moore College Dean of Operations Cam Capel remarked, “Os Guinness had no notes and spoke spellbindingly for over an hour. I started to get a sore neck at not being able to look away for a moment!

“Christians should not be fearful of the new secular pressures, but instead should go out and respectfully and courageously promote the gospel as it is good news and addresses so many of today’s troubling issues.”

CCL Director Tony Payne commented, “The presentation by Dr Guinness was really quite remarkable—spanning not only the history of our civilisation and where

our most foundational values come from, but also challenging us in the present not to despair and not to lose our confidence in the gospel of freedom. Instead, we must think globally about the problems facing our culture and world, and act locally to sustain and grow freedom through the gospel of Christ.

***The atmosphere was good, and the feedback from participants was universally positive and encouraging.***

“The question time was a real highlight. And, of course, it was exciting to see so many people, both in the room and via Livestream, engaging with how the truth of the Bible shapes our lives and our whole society. That’s why CCL exists: to help Christians learn to bring biblical ethics to the issues that confront us day by day.”

The College thanks God for a thought-provoking night, and comments from attendees are already making organisers consider when we will hold a similar event in the future.

Positive comments on the livestream and social media include:

- » “This was an excellent lecture. Os Guinness is a brilliant scholar!”
- » “Brilliant. Thanks Os and those who put this together.”
- » “It’s a winner.”
- » “When is the next lecture in this great series from CCL?”
- » “I want moore”

Audio and video are available at <http://ccl.moore.edu.au/>.



# Insightful answers to pressing questions

Tony Payne

**W**hen was the last time your church had a sermon or some other form of teaching that dealt at length with one of the following questions?

- » How should we understand and relate to Islam?
- » What are 'guilt' and 'shame' really, and what do they mean for the Christian life?
- » Why and how does our daily work matter to God?
- » What is 'church unity' and why should we care about it?
- » How should Christians behave on social media?
- » What place and role does the Holy Spirit have in the Christian life?

My guess is that you might have touched on some of these subjects from time to time, but not delved into many of them at length or in depth.

This is not a criticism of your church or your pastor's sermons! On the contrary, if the regular diet of preaching in our churches was taken up with topical sermons on the kind of subjects listed above, something would be wrong. God himself should set the agenda for our Sunday gatherings through the regular passage-by-passage exposition of his word. If church preaching is dominated by the pressing current questions we are particularly interested in, then our Christianity will increasingly come to resemble *us* and *our* interests.

All the same, there is a time for dealing with pressing current topics. God's truth speaks to every facet of our lives, including the ones above. Quite rightly, many churches try to find ways to address these sorts of questions—although it's hard to do well, especially in the midst of a busy church program.



This is where the Centre for Christian Living (CCL) seeks to serve the churches of Sydney and beyond. Our aim is to bring the rich theological scholarship of Moore College to bear on just these kinds of issues. We want to provide accessible, insightful, biblically based teaching on every sphere of the Christian life in order to help Christians live for Christ and for others.

The centre does this in three ways:

**1. Through regular public events,** held on a mid-week evening at Moore College and in various places around Sydney. It's becoming increasingly common for small home Bible study groups to come to CCL events as a group, or register together for the livestream. (Livestreamers can participate in the question times via SMS.) You can sign up for regular updates about these events at our website: [ccl.moore.edu.au](http://ccl.moore.edu.au). We also produce some promotional graphics for slides and social media that you can use to spread the word about the events among your friends or at church. (If you'd like to join the people who receive those promotional materials

regularly, just email us at [ccl@moore.edu.au](mailto:ccl@moore.edu.au) and let us know.)

**2. Through our website: [ccl.moore.edu.au](http://ccl.moore.edu.au).** All the material from all our public events is available on our website in audio, video and text form. So if you're interested in any of the topics mentioned above, just head over to the CCL website: each of them has been the subject of a recent CCL event.

**3. Through our monthly podcast.** Once a month, we feature an interview with a Christian pastor or theologian about some aspect of the Christian life. Look for the Centre for Christian Living Podcast on iTunes or wherever you get your podcasts.

We hope to see you at one of our live events soon (or via the livestream). Our Wednesday 24 October event would be a great place to start: it's on 'A hell of a difference: Christians and the afterlife' with speaker Paul Williamson. Visit [ccl.moore.edu.au](http://ccl.moore.edu.au) for details and to book tickets.

*Tony Payne is Director of the Centre for Christian Living.*





# Supporting ministers and their churches

**Pete Mayrick**



**T**he Centre for Ministry Development is a centre of Moore Theological College.

We are Christians seeking to see God's people equipped for the task before us. We work with pastors to assist them and their churches to function at the highest level. We want to enhance lifelong reflective, theologically shaped, evidence based "best practice" in ministry by providing training, mentoring and support to those serving as gospel workers at the 'coalface'.

We have come to recognise that a pastor has an extraordinarily challenging and complex role. A key part of the work of CMD is to meet with pastors—one to one or in small group clusters—to support and encourage them and their churches. As we meet we seek to encourage pastors as disciples in their personal situation and support them as they work hard to lead Christ's church in their specific context.

We have access to a range of tools to help pastors assess and identify areas of ministry that may be helpful to focus on and a range of tools to help pastors in implementation of effective ministry. We are very blessed to be able to provide tools for personal development like psychometric testing (personality and competency testing) and 360 reviews specific to church ministry.

The pastor's role requires developing new skills which may have never been addressed in previous roles. Over the last seven years CMD has developed short and longer courses to help equip pastors and their teams (paid or unpaid) understand or further develop these skills. Since 2017 this has led to introducing the Developing Rectors' Program—a two year course and mentorship program for those ministers making the significant shift from Assistant Minister to Senior Pastor/Rector.

God has blessed us with a wonderful team of coaches/consultants, mentors and technical experts. We are very thankful.

Having said this, we are most thankful that we get the opportunity to support pastors as they seek to lead their churches in Christ's mission. We are grateful to see small and large developments in effective ministry in churches and to see God bless the work of the pastors we work with.

If you would like to find out more about CMD, including how to contact us, and the various programs, training or tools we can provide, please see the CMD website [www.cmd.training](http://www.cmd.training) or contact us at [info@cmd.training](mailto:info@cmd.training)

*Peter Mayrick is acting co-Director of CMD and Senior Consultant.*



CENTRE FOR  
**Ministry**  
Development



# Serving local churches' needs

Jane Tooher



One of the exciting developments in the past decade at Moore College has been the establishment of the Priscilla & Aquila Centre (P & A) in 2011. The P & A Centre was set up with two key goals: 1) to encourage women in a variety of ministries, and 2) to encourage women and men to work together in ministry in ways which celebrate the way God has created us and gifted us for the benefit of his people and gospel mission. In line with Moore's published values, one of which is Gender Complementarity, the P & A Centre has a particular interest in exploring the practical application of biblical complementarianism.

From its inception, the P & A Centre has been concerned to serve the needs of local churches by providing support and resources for those in ministry (which in the end is all of us). Some of the ways we do this include:

**1** Developing and improving the training of women for gospel ministry and mission at Moore. This happens inside and outside the classroom.

**a.** In the classroom we teach women at diploma, degree and post-graduate level. We seek to model how men and women can work together by male and female faculty members working together in appropriate ways in the teaching ministry of the College. We have designed courses of study which specifically address the interests and concerns of women in ministry and we seek to give voice to females and males in the past who have helped us understand the ministries of women, and also those who have helped shape us as women.

**b.** Outside the classroom the pastoral care and mentoring of women is undertaken not only by the women on the faculty but also by female chaplains who have a breadth of ministry experience and are currently involved in a range of ministries.

**c.** It also happens in women's chapel where female students preach, lead services, and receive feedback for their training, and in mixed chapel services where we continue to explore creatively the public role of women in a congregational setting.

**2** Helping both male and female students at Moore to think more seriously and creatively how men and women can minister together.

**3** Consulting with ministry leaders in and beyond the Diocese of Sydney about what biblical complementarianism might look like in their ministry setting.

**4** Giving talks and seminars for local churches and ministry organisations about the ministries of

women and the biblical imperative for men and women to minister together.

**5** Hosting an annual conference for male and female ministry leaders which explores these critical issues and others. [paa.moore.edu.au/conference/](http://paa.moore.edu.au/conference/)

**6** Hosting evening seminars for men and women in the church throughout the year. [paa.moore.edu.au/seminars/](http://paa.moore.edu.au/seminars/)

**7** Encouraging women in writing projects. [paa.moore.edu.au/writing/](http://paa.moore.edu.au/writing/)

**8** Encouraging women in post-graduate study. [paa.moore.edu.au/postgrad-study/](http://paa.moore.edu.au/postgrad-study/)

**9** Advertising ministry positions for women. These positions are on our website and are also sent to all our female students and any other women who ask to be on the email list for ministry positions. [paa.moore.edu.au/positions-vacant/](http://paa.moore.edu.au/positions-vacant/)

**10** A Study Leave program (anything from one week to several months) for women in vocational ministry where the women get to meet up with faculty specialising in the area they want to work in. This is designed for those in the local church etc., and also for female visiting scholars.

[paa.moore.edu.au/ministry-study-leave/](http://paa.moore.edu.au/ministry-study-leave/)

**11** Providing over 1300 free resources on our website to better equip and serve the church as men and women seek together to build the church and to reach the lost with the saving news of Jesus Christ. [paa.moore.edu.au/resource-centre/](http://paa.moore.edu.au/resource-centre/) You can subscribe to a fortnightly email that highlights a couple of resources. [paasignup.moore.edu.au](http://paasignup.moore.edu.au)

**12** We will soon be posting training papers that can be used in a variety of settings e.g. on your own, one to one, group setting. [paa.moore.edu.au/resource-centre/](http://paa.moore.edu.au/resource-centre/)

Please do not hesitate to contact us if there are any ways we can better serve you. [paa@moore.edu.au](mailto:paa@moore.edu.au)

*Jane Tooher is the Director of the Priscilla and Aquila Centre.*



# Global Gospel ministry

Simon Gillham

**O**f all the work that Moore College is involved in, some of the most exciting isn't happening on campus. For more than 75 years, Moore College has offered the Preliminary Theological Certificate (PTC) as a training resource to men and women in local churches. This work started in English, but for the last few decades has been translated into other languages and become a key training resource around the globe.

Of growing concern for us is the need to train indigenous leadership in regions of new gospel growth around the world. Historically, we have offered PTC to churches and individuals elsewhere through Moore College as an institution. This has blessed many, but it also has restricted both our reach—in terms of our ability to administer the materials in other languages—and our ability to contextualize the materials to suit local cultures and needs.

In 2016, we launched the *Centre for Global Mission* (CGM) in order to foster new partnerships with trusted gospel partners around the world. This centre has allowed us to see our theologically rich PTC materials be used in various contexts for local training. Our partners have been given permission to situate the PTC into their own programs—some for formal theological degrees, others for lay training. **Historically we have served distance students in 111 countries. Today, we work through a growing number of CGM partners to provide localized training for students on six continents!**

At the recent meeting of GAFCON (June 2018), Moore College was able to advertise CGM's work

to likeminded partners in gospel ministry. This was met with great enthusiasm, as there are many looking for trusted resources. Of particular appeal was our new online platform and mobile learning app that recently was developed for our global partners.

In order to continue to expand the reach of our resources and to provide better service to our partners, we have focused on the following projects in the last year:

**1 Developing and implementing IT infrastructure** that means that our partners will have access to all of our material (including assessment and administration tools) in online learning, mobile app and paper-based forms. In addition to providing low-cost access for students, this will allow partners to do all of their own marking and administration of courses without using Moore College resources. This means that the solution we have is 'scalable' without incurring additional costs to us.

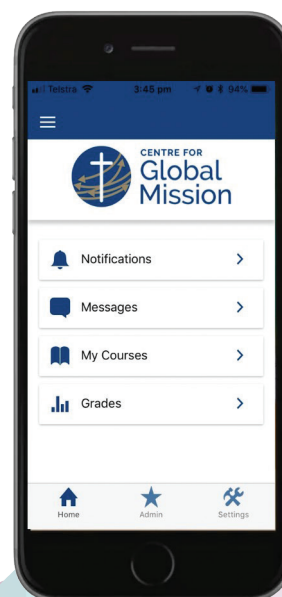
**2 Expanding our translations** to make our material useful to more and more people around the world. Current projects include French, Russian, Swahili, German, Chinese, Burmese, and Arabic.

**3 Formalising partnerships** with like-minded groups and institutions committed to training gospel workers. We currently have formal partners in Chile, China, Egypt, Germany, Ghana, India, Kenya, Madagascar, Malaysia, Mauritius, Myanmar, North Kenya, Pakistan, Russia, South Africa, South America, South Sudan/Uganda and Thailand.

Please join us in praying for this work! In particular, pray for the exciting initiative of one of our partners to use our materials to train 1,200 new leaders in Africa in response to recent gospel growth. As our Father draws more and more men and women to saving faith in the Lord Jesus, ask that He would raise up many leaders who are equipped to lead churches through faithful Bible teaching. Please pray for us as we seek to provide theologically sound materials for the development of indigenous leadership around the world.

For more information visit [cgm.moore.edu.au](http://cgm.moore.edu.au) or contact us by email at [cgm@moore.edu.au](mailto:cgm@moore.edu.au)

*Simon Gillham is the Director of the Centre for Global Mission.*





# GAFCON 2018

## A turning point in the history of Anglicanism

Edward Loane



ALMOST 1700 YEARS AGO, ON 20 JUNE 325AD, 318 BISHOPS CONCLUDED A VERY SIGNIFICANT MEETING. THEY HAD GATHERED IN NICAEA BECAUSE ERRORS HAD ARISEN IN THE CHURCH WHICH WERE SO PROFOUND THAT THEY UNDERMINED THE VERY FOUNDATION OF THE CHRISTIAN MESSAGE.

**T**hose bishops renounced the heresies and upheld orthodox Christian doctrine which had been revealed by God through the Scriptures. On 22 June 2018, 316 bishops (along with 669 other clergy and 965 laity), concluded another very significant meeting. They gathered in Jerusalem because errors have arisen in the church which were so profound that they undermined the very foundation of the Christian message. Those

delegates renounced the heresies and upheld orthodox Christian doctrine which had been revealed by God through the Scriptures. Those in Jerusalem were gathered from around the Anglican communion and represented the majority of that fellowship. But as this was the third GAFCON that has been held, a justifiable question is whether this conference will make any lasting difference in the way the conference at Nicaea did?

In order to answer that question, it is worth understanding the context in which this movement has arisen. The Anglican communion is a global fellowship of churches that share a common heritage with the Church of England. Ministers and missionaries went out from England to proclaim the gospel and they established churches around the world according to the biblical doctrine and liturgy which was the bedrock of the English church. As the number of churches that

shared this heritage increased, means were sought to demonstrate the fellowship of shared history, doctrine and mission. Four **Instruments of Communion** were established to facilitate fellowship. The **Archbishop of Canterbury**, by leading the most ancient diocese in England (est. 597AD), was privileged to be charged with facilitating fellowship. In 1867 Archbishop Longley held the first **Lambeth Conference** of Anglican bishops because many had raised concerns about false teaching in some churches. Although probably never originally intended to be a regular meeting, the Lambeth Conference began to be held every decade and became a source of fostering fellowship. 100 years later, two further instruments were established so there could be more regular consultation. In 1968, the **Anglican Consultative Council** was created to share wisdom and encourage members in





mission. In 1979 the first **Anglican Communion Primates' Meeting** was held for leaders of large groups of dioceses (provinces) to meet and prayerfully discuss issues facing the churches. These four instruments of communion were not established to be the basis of unity among Anglicans, rather, they were developed to foster the international fellowship which arose from the existing unity of history, doctrine and mission. Three of the four instruments are fairly novel in the history of Anglicanism, indeed, two have begun in living memory of most of the current bishops. They have no intrinsic value in and of themselves but are only valuable so long as they foster the fellowship in Christ which is the basis of the Anglican communion.

Unfortunately, towards the end of last century, some of the churches began to move away from the biblical and doctrinal basis of Anglican unity. At the 1998 Lambeth Conference these churches sought to validate their departure from scriptural norms by seeking the endorsement of the conference, particularly in relation to human sexuality. However, led by the then Archbishop of Canterbury, George Carey, the Lambeth Conference overwhelmingly rejected the heterodox suggestion and affirmed the biblical doctrine upon which Anglican unity had always been based. 1998 Lambeth Resolution 1.10 made clear that "in view of the teaching of Scripture" the conference upheld the Christian doctrine of "faithfulness in marriage between a man and a woman in lifelong union" and affirmed "abstinence is right for those not called to marriage". In this Resolution the instruments of unity declared again that the fellowship of global Anglicanism was rooted in biblical truth. For the schismatics this was an intolerable defeat and they went on to blatantly defy the instruments of communion. At this point, fellowship was tragically broken because the basis of fellowship was no longer shared.



Making matters worse, as the new century commenced the instruments of communion began to behave as though *they* were the basis of Anglican unity. Rather than facilitating a fellowship based on the underlying unity of biblical doctrine as they had been designed, they included in their fellowship those who had rejected that doctrinal basis and rebelled against the previous resolutions in its favour. Furthermore, they would not include some faithful Anglicans who bravely chose to stand against the schismatics' rejection of biblical Christianity. The rhetoric from those in authority declared that being Anglican amounted to "recognition" by the Archbishop of Canterbury and attending certain conferences rather than sharing in a common history, doctrine and mission. In taking this position the instruments of communion defaulted on their mandate and nullified their purpose.

As the invitations went out for

the 2008 Lambeth Conference, those who remained faithful to the biblical doctrines which were the basis of Anglican unity found the instruments of communion were being employed to condone fundamental disunity. By including schismatics in fellowship with orthodox Anglicans and claiming that unity was a result of attending the same conferences, the instruments of communion had become a conceited phantasm. This was called out for the fallacy that it is and GAFCON was born. In 2008 the first GAFCON arrived at the Jerusalem Declaration which was a statement reaffirming what it means to be an orthodox Anglican. Paradoxically, those who had betrayed the basis of Anglican unity began ridiculing the orthodox Anglicans as schismatics. Nevertheless, fidelity to the gospel compelled the GAFCON movement forward and a deep spiritual unity, the kind of unity the instruments of communion were supposed to

foster, was cultivated. The GAFCON movement continued to call upon the instruments of communion to fulfil the mandate they had been created for. Unfortunately, in the decade since the first GAFCON there has been no indication that the instruments of communion will

***In 2008 the first GAFCON arrived at the Jerusalem Declaration which was a statement reaffirming what it means to be an orthodox Anglican.***

return from their usurpation of the basis of unity being in shared history, doctrine and mission. Rather, they continue to contend falsely that they are the basis of Anglican unity.

GAFCON 2018 marks a significant turning point in the history of Anglicanism. The conference was not only the largest international





gathering of Anglicans in the last 50 years, it represented the majority of the Anglican Communion. In the final statement, the movement reiterates its earlier calls for schismatics to submit to the authority of the Bible and the instruments of communion to return to the purposes they were established for. But the legacy of GAFCON 2018 will be more than a reiteration of orthodox Anglicanism and a call for schismatics to return. In a highly significant move the conference endorsed the establishment of several networks which will foster the fellowship between Anglicans who share a unity of history, doctrine and mission. Nine networks were established, including networks for theological education, youth and children's ministry, and all importantly, mission and evangelism. In this way, GAFCON 2018 has effectively declared that the mission of the church is too urgent and important to indefinitely wait for errant churches and corrupt fellowship structures to fulfil their original purposes. These new global networks will deepen the fellowship and expand the mission of those who share unity in Christ.

**Nine networks were established, including networks for theological education, youth and children's ministry, and all importantly, mission and evangelism.**

Under God, the new communion structures that GAFCON has endorsed hold great promise and there is good reason to be hopeful about the future of Anglicanism. Of course, it is desired that the original instruments and the errant churches will return to their purpose, but now whether they do or not is quite irrelevant to the future of global Anglicanism. Some within the GAFCON movement, out of love, will continue to engage with the old



structures and call for repentance. Others will see participation as a validation of a false fellowship and will choose to not be involved. Either way, the fellowship and unity of global Anglicanism will grow as the majority of the church get on with mission and partner in the gospel through the newly established networks.

Those familiar with the history of the fourth century will know that the struggle for upholding orthodox truth did not end with the Council of Nicaea. Indeed, bishops like Athanasius spent the rest of their lives contending for the doctrine that had been agreed to. But Nicaea was a significant turning point. Not only was biblical truth upheld but a creed was agreed upon which would propagate that truth through the churches. Similarly, those in the GAFCON movement will need to continue contending for the truth, but I think it is fair to call this a significant turning point. Not only has biblical truth been upheld, now a means of deepening the fellowship of those who are united in sharing that truth with a lost world has also been established. The Apostle Paul thanked God for partnership in the gospel—GAFCON 2018 is a cause for great thankfulness to God.

*Images © Gafcon Global. Courtesy Anglican Media Sydney.*







# A renewed focus on the training of preachers

Mark Thompson



**M**oore College has long been respected internationally for the quality of its theological education. Its signature commitment to learning in community—which not only conveys information, but shapes character, deepens convictions and builds competencies—is understood and appreciated by churches and Christian organisations around the world. It makes a very discernible difference. Graduates of our diocesan theological college typically know the Bible well, humbly sit under its authority, are able to share God’s word with others effectively in the context of loving personal relationships, and love to do so. Yet Moore has never simply stood still and relied upon its heritage. The College is always trying to improve what it does and to equip men and women for faithful ministry in contemporary Australia and the world.

One area in which we have seen room for improvement is in training people in communication and preaching-teaching skills. Ministers of the word, whatever their particular context, need to know not only what to say but how to say it. They must not only ‘get it right’ but also be able to ‘get it across’. For years now we have been ramping up our commitment to preparing clear, faithful and engaging preachers and Bible teachers. Under the auspices of the Centre for

Ministry Development, a series of Advanced Preaching Seminars were held over the past couple of years.

At the end of 2016, an external review recommended increased attention to the entire practical ministry program at the College, and to the training of preachers in particular. We spent 2017 working on this. We consulted with men and women across the diocese, with special attention to leading voices among the senior ministers of our diocese, diocesan officials, members of congregations who routinely ‘consume’ the product of our courses, and a number of other significant voices inside and outside Sydney.

We have sought advice from people with recognised skills in preacher training from all over the world—people like Christopher Ash, formerly of the Cornhill Training Course in London; William Taylor, from St Helen’s Bishopsgate in London; Vaughan Roberts, from St Ebbes Oxford; David Helm, from the Simeon Trust in the US; Bryan Chapell, from Grace Presbyterian Church, Illinois; and David Cook, formerly Principal of SMBC here in Sydney. Best practice in seminaries around the world was examined and insights from the experience of our own Centre for Ministry Development were incorporated as well.

We have been thrilled by and are very grateful for all the feedback we’ve received as we have thought again

about how to do better in this area. The result has been a radical rethink of our practical ministry courses and especially preacher training. The newly revised program commenced in first semester this year. More broadly, some of the improvements in the ministry program include:

- » A renewed and stronger focus on evangelism, discipleship, cross-cultural skills, congregational ministry, leadership and teamwork;
- » A graded approach to learning that builds on prior learning (many of our students come to College with significant knowledge and skill);
- » A fresh focus not just on teaching ministry skills but also on enhancing wisdom in the use of them;
- » New units on Intentional Ministry Reflection designed to develop reflective ability (we want our engagement in ministry to be both theologically driven and practically effective for the benefit of those we serve);
- » A women's ministry stream in the Advanced Diploma of Bible, Ministry and Mission (with active consideration of a music ministry stream in the near future); and
- » A more targeted and varied approach to College ministry and mission placements to ensure a breadth of exposure to different ministry contexts.

When it comes to that element of our practical ministry training which deals more particularly with the training of preachers, there have been some very significant developments. Each member of the College faculty is committed to the task of mentoring, shaping and equipping our students in this area. We have together produced a document entitled a 'Philosophy of Preaching, and the Teaching of it, at Moore College'. Here are some of the improvements:

- » A sustained focus on developing skills in biblical exposition and preaching throughout the entire College program, with weekly workshops and feedback on preaching for all students in every year of their college experience;
- » A deliberate, carefully supervised progression from more instruction for first year students to more experience for later years;
- » A significant increase in the time spent in first year on developing skills in understanding and communicating the Bible;
- » The involvement of gifted and experienced preachers alongside the faculty in preacher training;
- » Annual coaching in evangelistic preaching for upper year students in preparation for the College Missions;
- » Faculty and visiting preachers providing good models of preaching in the College chapel;
- » Opportunities for more intensive reflection on preaching through occasional preaching conferences (such as those held with William Taylor and then Bryan Chapell in 2017);
- » Integrating students into the after College program



## ***Each member of the College faculty is committed to the task of mentoring, shaping and equipping our students...***

of preaching development through the John Chapman Preaching Clinics.

Our hope is for a life-long approach to preacher development, currently looking something like this:

**Sydney Cornhill (pre-College) ➔ Preaching training in College ➔ John Chapman preaching clinics and conferences (post-College)**

Moore College has a strong commitment to ongoing conversations and continuous improvement of the practical ministry courses. The churches and other Christian organisations we serve rightly expect graduates of the College to be men and women of strong Christian character and evangelical conviction, but who are also competent. Those serving in Christian ministry need to be people who deeply love the Lord and other people, and who are properly equipped to journey alongside others as they move from contact to maturity in Christ. A critical part of that is being able to communicate God's word effectively, and we are glad to keep working hard at helping people to do that. Our goal is to provide the best theological education and the best ministry training available anywhere in the world that results in graduates who serve sacrificially and skilfully, with a genuine love for God's people and concern for those that are lost, and with an unshakeable confidence in the authority, truth, clarity, and sufficiency of the Bible, God's written word to us. Our prayer is that the churches and other Christian organisations we serve will reap the benefits of these changes over the decades ahead.



# Jireh Jang

## Second Year

ALTHOUGH I BECAME A CHRISTIAN IN MY DAD'S UNITING CHURCH IN CAMPSIE, I MATURED IN MY FAITH, READING THE BIBLE WITH KOREAN BIBLE STUDY AT UNSW.

**A**fter graduation I worked in overseas humanitarian aid. After moving from my dad's church to the Anglican Parish of Enfield and Strathfield, I became more convinced that the world needed to be saved from Sin and Death more than poverty. I am thankful to God for Hui Shin who encouraged and trained me in my Ministry Apprenticeship. It was in those two years I saw again that the Word of God changes people.

Beside Hui there were many others who modelled Christian living to me through personal encouragements, articles online, sermons, conferences and books. I chose Moore College because the people that I trusted and encouraged my faith went to MTC. I knew that studying at Moore would shape my life and ministry to come out from the Word of God.

Studying and living at Moore College is like living in an X-Ray machine of holiness. I have loved hearing sermons at chapel and thinking about God's Word and reading about the history of Christians. But I found my doctrine and character being tested and exposed. It is hard work studying. It does take effort to think of

others. It is stressful trying to uphold an image of what I thought was 'a Moore College Student'.

But I am thankful to God for giving me friends and lecturers at College who remind me of what God thinks about me and what He has done for me in Christ.

I have learnt that despite what my Student Card says, I am a professional sinner, saved by God's grace. I have learnt that God is very generous in answering prayers. I have learnt that God continues to grow me.

I am thankful for Moore College because it is shaping me to love God and His Gospel.

I am praying that after College, God would use me to evangelise second generation migrants by teaching the Bible. There are many children of migrants who grew up in migrant churches but have not interacted with the Bible in their own heart language—English. There are also many migrant churches who are infected with false gospels preaching prosperity and unity. I hope that God would use me to tell them the Gospel so that they could reach the next generation.



# Miriam Bradshaw

## Fourth Year

**A** few years ago I was working in a hospital pathology lab, I was earning money and was somewhat respectable. Doing full-time college, not earning money, so I could know and love God better seems more than a little foolish in the eyes of this world. After a ministry apprenticeship and now in fourth year I wouldn't exchange my time at Moore for anything. As someone who probably takes too many shortcuts and just jumps to what I think is the 'right answer', it's been really formative for me to slow down, to read the Bible carefully and listen to what God is saying, not just assume I know the answer already. I really love Church History, understanding where I've come from and how God has worked in human history in some remarkable ways. College has been an invaluable investment in this life to help get other people ready for eternity.

Post-college, God willing, I'd love to go somewhere where there aren't many Christians and to be a Christian, to share Jesus with unbelievers and get alongside and disciple other Christian women. At the moment that's looking like a context overseas, but location to be confirmed. Really I'm not too fussed where that might be, life's too short to be fussy. I daresay I'm likely to make a lot of mistakes, to be inadequate and incompetent. But that's ok, God has a habit of achieving his purposes through inadequate and incompetent jars of clay! It shows that the surpassing power belongs to God and not to me.



# At Moore we train and equip people to serve

Mark Fairfull

**This *Moore Matters* focuses on Moore's engagement with and service to the churches. Moore College exists to serve the churches and the community. Moore does this in several direct and indirect ways through its courses, events, graduates, students, staff and faculty.**

**O**ur people and programs exist to serve the church. Moore has an intentional objective to extend knowledge beyond the College to serve the community and society. These services include conferences and workshops, public speaking by members of the faculty, lay publications and resources.

The very mission of Moore College presupposes engagement with the world: it speaks of service of others, of teaching and modelling Christ and love of him and people.

*'Our Mission is to enable men and women to deepen their knowledge of God, through higher education in the field of theology. This is so that they might faithfully and effectively live exemplary Christian lives, proclaim and teach the Word of God, and care for others in the name of Jesus Christ in all the world, to the glory of God.'*

The community engagement commitment of the College derives from the gospel of Jesus Christ which addresses the whole world, and which underpins the important College value of 'service'.

As a College we educate, train and equip men and women for Christian service in ministry and mission in the Diocese of Sydney and beyond in Australia and overseas. We are interdenominational in the makeup of our student body and graduates—but we are reformed evangelical in character and conviction.

The College is a theological resource for ministry to staff and laypeople in churches. We have a practical commitment to advancing knowledge and understanding of the Christian faith and its application.

The College through its people and programs provides thought leadership, research and scholarship to the Christian community. Our core business of training gospel workers, from distance through to postgrad study, provides a core resource to churches as we provide the leaders and ministers to help each church to grow and serve their local community.

Our own students serve the churches that they are



members and Student Ministers in. They are equipped by Moore to teach the Bible in a range of contexts and to think theologically and biblically about today's issues and questions, and be prepared to address tomorrow's. Christian knowledge and its application is informed by the pastoral setting of churches.

An important ministry in the churches is that of preaching—an area the College is improving and deepening in the practical training we provide through our various teaching, events and activities, as the overview in this *Moore Matters* shows.

One area we take College beyond the walls of the College is our centres, which play a vital role in serving members of churches in their Christian life. The four centres are active and engaged with the community as you will see in the articles in this *Moore Matters*. In this way theological and bible resources are provided to the Christian community for their learning and growth.

Our faculty members engage in writing, research, scholarship, speaking engagements and representation on external boards and committees. This personal engagement with the wider community leads to multiple outcomes.

The publishing of faculty writing in the form of books, articles, essays and blog posts also contributes to transferring the faculty's thought leadership to the community. Additionally, our general staff members worship and serve in a spread of local churches across the diocese.

Our faculty and graduates also serve in the wider church through bodies like GAFCON (Global Anglican Future Conference) globally and the Fellowship of Confessing Anglicans (FCA) locally. This is highlighted by Ed Loane in his fascinating article in this *Moore Matters*.



# Partnership in the ministry of Moore College

**T**hank you so much to all who responded to the Winter Appeal, as well as those who continue to give regularly to support our ministry. It is encouraging to see so many people giving in varied ways. I want to make special note of the very strong support for the new Scholarship fund. This is wonderful, for as I have explained in my varied communications in the past year, one of our greatest challenges right now is finding financial support for our students to attend Moore College. While many save for years, others sell limited assets, many borrow funds using Fee Help, and others gain support from families, this is challenging. Please continue to pray that financial reasons might not stop men and women from coming to Moore to be equipped for varied gospel focussed ministries around the world.

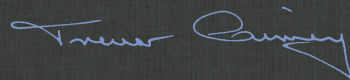
I was also heartened to see that many of you also grasp that we still have much more building development work to do. In particular, we need to replace some of the existing residential accommodation which is inadequate. We have much to do, and we appreciate your partnership in helping this to happen. Christians everywhere are supporting this key work. We're in this together through our shared faith and our common desire to proclaim Christ!

As our Principal stresses in his column in this issue, Moore College exists "to further the knowledge of God by equipping men and women to take God's gospel to the world". In the same way, the Moore College Foundation has this common purpose. The Foundation seeks to help fund the ongoing development of the College, and to encourage others to support and to pray for this work. Thank you for your partnership in this wonderful ministry, that is sending men and women to every continent to embark on gospel-centred ministries of teaching and the equipping of others.

As I said in a recent letter to supporters, I continue to be humbled by the sacrificial way in which so many give. I've seen many a 'widow's mite' in my short time in this role. I've also been encouraged by some large gifts, and the people who have responded to the challenge to give regularly. In one of my earliest messages to the many friends of Moore College, I issued the challenge to young and older supporters to consider giving monthly. While we might not have great wealth, we can give small amounts on a regular basis.

I was touched recently to receive a gift from a supporter nearing her 90th birthday and sending yet another gift from the hostel where she now lives. Her gift reflects a commitment to the College over many decades. In an age where it's easy to set up regular giving for those who bank online, would you consider setting up an automatic monthly gift today? Any regular amount will make a difference, whether it's \$10 each month or \$100. Please consider this form of giving. Our website can help you with the key details.

Once again, thank you for your partnership in the ministry of Moore College. Please join with me as we seek God's enabling for us to pray faithfully for the College, and to give to its gospel work of teaching, equipping and sending. Might we sow bountifully in our prayers and acts of giving, for as the Apostle Paul reminds us, our God "loves a cheerful giver" (2 Corinthians 9:6-7)



Trevor Cairney  
Head, Moore College Foundation



# My Moore Gift

We ask YOU to please actively support Moore to ensure that together we can continue this vital gospel work under God, for His eternal glory.

Your gift will be a personal investment in future generations of gospel workers.

*N.B. All donations to Moore College are fully tax deductible.*

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Family Name \_\_\_\_\_

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City \_\_\_\_\_

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## I would like to make a tax deductible gift of:

☐ \$1000 ☐ \$500 ☐ \$250 ☐ \$100 ☐ \$50

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☐ Once ☐ Monthly ☐ Quarterly

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☐ General Fund

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☐ Cheque (payable to Moore Theological College)

☐ Direct Deposit (see bank details below)

☐ My credit card

☐ Visa ☐ M/card ☐ American Express

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## It's Easy to Donate

**1** Return this form to Moore College by **mail**  
(1 King Street, Newtown NSW 2042)

**2** Visit our website **[www.moore.edu.au/donate](http://www.moore.edu.au/donate)**

**3** **Direct Deposit** (Please include your name in the description box)

Bank	Westpac
Name	Moore Theological College
BSB	032 016
Account	293828

**4** Call Leanne Veitch on **02 9577 9865**





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Principal of Moore College » Rev Dr Mark Thompson

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1 King Street, Newtown NSW 2042 AUSTRALIA

moore.edu.au » [info@moore.edu.au](mailto:info@moore.edu.au) » +61 2 9577 9999

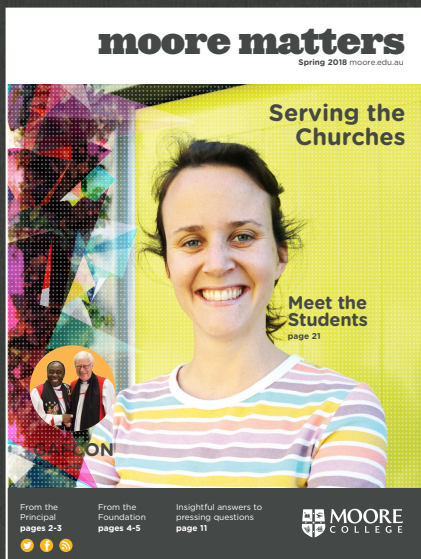
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## About Moore College

Moore College prepares men and women for a lifetime of ministry and mission through in-depth theological training. Today 600 students are enrolled in courses at Moore. Currently around 5,000 people in over 50 countries are studying by distance education. The College has trained thousands of men and women for a great variety of Christian ministries locally, nationally and around the globe. Moore is world renowned for its faithfulness to the word of God, the excellence of the education it provides and the effectiveness of its graduates.

Cover:

Fourth year student, Miriam Bradshaw.







## MEN PRAYING FOR MOORE BREAKFAST

An opportunity to bring together men from across the diocese to share in breakfast and pray.

**Philippians 4:6** "Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

In parallel with Moore College's women's Prayer Support Group, which is a group of faithful women that meets regularly and done so faithfully for over 50 years.

**WHEN:** Saturday 22 Sept 2018, 8.30am - 10.00am

**WHERE:** Knox Common Room  
Moore College, 1 King Street, Newtown

A limited number of parks are offered by appointment when you RSVP. (RSVP necessary for catering.)

**RSVP** by Sept 14 to [rsvp@moore.edu.au](mailto:rsvp@moore.edu.au)

# A HELL OF A DIFFERENCE

**CHRISTIANS  
AND THE AFTERLIFE**

[ccl.moore.edu.au](http://ccl.moore.edu.au)

**SPEAKER**

**PAUL WILLIAMSON**



Centre for  
**Christian  
Living**

**24 OCTOBER | 7.30PM**

**MOORE COLLEGE  
1 KING ST, NEWTOWN**

# OPEN DAY

**SATURDAY  
13 OCTOBER**

*with  
Spring  
Carnival*

**9:30 am - 1:30 pm  
1 King Street, Newtown**

The day includes an information session, lunch, a campus tour and plenty of opportunities for questions. **Lunch at 12 noon.**

**RSVP now!**

[moore.edu.au/open](http://moore.edu.au/open)

## PRAY *for* MOORE



### PRAYER SUPPORT GROUP

We share morning tea together (provided by members of the group) and pray together. Young children are most welcome, and while a crèche is not generally provided, there are plenty of toys available for the children to play with.

**WHEN** Monday, 10 am - 12 noon  
24 September and 5 November

**WHERE** The Principal's Garden at the College in Newtown  
(7 Carillon Ave, Newtown)

**RSVP** [kathryn.thompson@moore.edu.au](mailto:kathryn.thompson@moore.edu.au)