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Missions



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MOORE
COLLEGE



Martin Luther: The very human instrument of God

Dr Mark Thompson

IT WILL COME AS NO SURPRISE TO MANY THAT MY FAVOURITE REFORMER IS **MARTIN LUTHER**. I REMEMBER DOING A BRIEF PROJECT ON HIM WHEN I WAS STILL AT PRIMARY SCHOOL (AND NOT YET A CHRISTIAN!).

I read *The Bondage of the Will*, Luther's great response to the intellectual giant Desiderius Erasmus, before I entered College as a student in the early 1980s. The first lectures I gave at Moore College (other than those on New Testament Greek) were on Luther and the Reformation. In the mid 1990s there was a concentrated period of studying Luther's doctrine of Scripture under the supervision of Professor Alister McGrath. Though it has never been planned, Luther has been a part of my life, or so it seems, for almost 35 years.

What is it about Luther that is able to catch the imagination of Christian men and women so powerfully five hundred years on? Undoubtedly it is his courage in standing for the truth of Scripture even when opposed by the most powerful political and religious forces of his day. At the Diet of Worms, an overwhelming display of power was meant to intimidate the lone monk from rural north-east Germany. Yet before the emperor,

the princes of Germany, and the representatives of the Pope, Luther declared:

Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise. Here I stand. May God help me. Amen.

It was a courageous stand which shook the world. Luther had gone to Worms convinced he was in a battle, not first and foremost with the empire or the papacy, but with the devil and all who opposed the proclamation of the gospel of Jesus Christ. He knew that the devil would try anything to prevent people hearing of the grace of God,

of forgiveness extended to sinful men and women because, and only because, Jesus the Christ has died for us and has risen from the dead. His great fear at Worms was not that he would be taken and executed—a very real possibility—but that faced with the devil's taunts and the world's display of power, he would fail the test. 'Are you really the only wise one? Could so many really be wrong?' The words assailed him when he was alone in his monk's cell and when he stood in the meeting room at Worms.

It is that courage for the sake of the truth God has made known about himself and the salvation he has wrought for us that inspires men and women five hundred years on. Especially in a time when there is mounting opposition to the gospel by powerful groups in our world, Luther's words are an encouragement to take our stand on the Scriptures.

Luther had so many wonderful things to say about God's gift of forgiveness and justification, the living and dynamic character of

Christian faith, the rule of God over all of life, the power and clarity of the word of God, and much else. There is a passion and urgency in his words which is reminiscent of the apostle Paul. There is no time to waste. The truth needs to be heard because it is the only hope of people facing judgment.

Some of Luther's sermons are still powerful pieces of communication even five hundred years on and in translation. The second of his *Invocavit* sermons from March 1522 is one of my favourites. It is a marvellous exhortation to the principle of persuasion rather than coercion in Christian ministry. You cannot force people into the kingdom. We must proclaim the truth with clarity and simplicity and be gentle with those who hear us. Yet it is only God who can take that truth from the ears to the heart. Forced compliance and uniformity will accomplish nothing in the end. 'I did nothing. The word did everything.' Luther honestly believed that.

There is one final reason, though, why Luther is my favourite. It is that it is almost impossible to present him as a one dimensional hero. Sure, he was an intellectual giant with extraordinary gifts of language and theological insight. His stand at Worms (and before that at Leipzig and even Heidelberg) was magnificent. Yet he was a very human, complex character in which godly courage and human weakness were mixed together. He in fact modelled his own description of the Christian as 'at the same time righteous and a sinner'.

Luther had flaws, serious flaws. His fierce temper wounded friend and foe alike. His language was sometimes crude, intemperate, and even violent, particularly when facing what he identified as stubborn unbelief and resistance to the gospel (Catholics, the 'fanatics', rebels who had suborned his language to justify their cause, the Jews). He wasn't always right and he could stubbornly maintain

his position against overwhelming evidence from the Bible (witness his disagreement with Zwingli and the Swiss), convinced he was simply defending the words of Scripture.

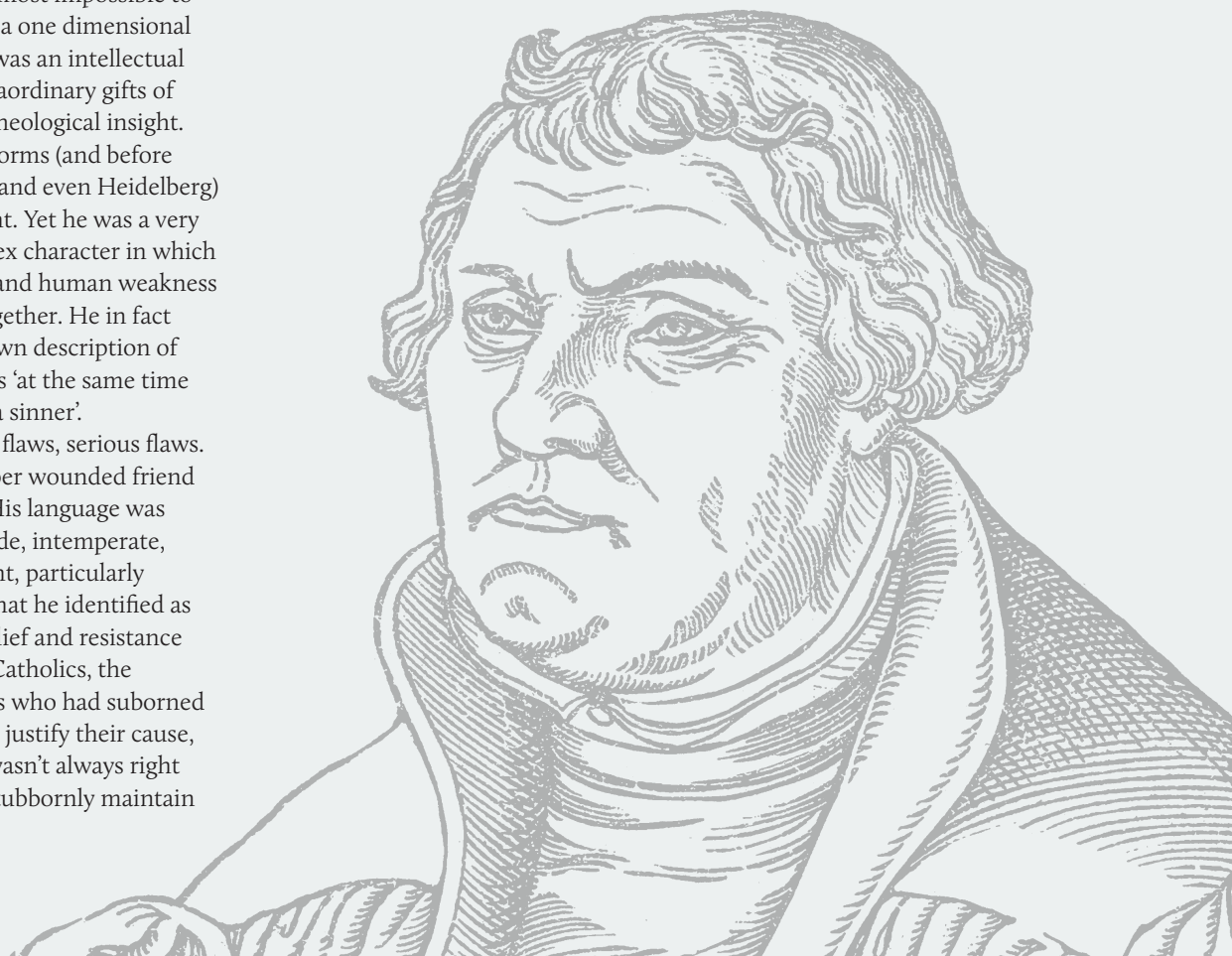
He is a favourite, not because I want to replicate those flaws, but because it is very hard to make him into an idol. I love his stand for the gospel, for the truth, clarity and authority of the written word of God, and his clear advocacy of justification by faith alone. I love his passion for the lost, those who do not know the forgiveness God has provided for those who will come to Christ, and for biblical preaching. Yet at other points I want to stand back from him. He is a wonderfully complex reminder that God is still able to use weak, flawed, and in certain ways inadequate men and women to accomplish his purposes. We don't have to be perfect or superhuman to be an instrument of God for good.

2017 is the five hundredth anniversary of the event that sparked the Reformation. On 31 October 1517 Luther nailed (or had nailed) the 95 theses to the church door at Wittenberg—a notice of debate about the nature of repentance and where forgiveness is truly

He was a very human, complex character in which godly courage and human weakness were mixed together.

found. It is worth celebrating. We hear the gospel today in no small measure because of the movement God unleashed through Luther. So Martin Luther is someone for whom we can give great thanks to God. The gospel he recovered needs to be heard today with the same sense of urgency.

Mark D. Thompson





From the Head of Mission

Simon Gillham

OVER THE LAST DECADE MOORE COLLEGE HAS SENT AN AVERAGE OF 8% OF ITS GRADUATES DIRECTLY INTO OVERSEAS MISSIONARY POSITIONS. 20% OF THE GRADUATES GO STRAIGHT INTO MINISTRIES INTERSTATE, SOME OF THEM INTO DIFFICULT AND ISOLATED MINISTRIES.

Those graduates who stay in or close to Sydney are involved in a plethora of diverse and challenging ministry positions. Moore College is preparing men and women to take the unchanging gospel of the Lord Jesus into rapidly changing and increasingly diverse ministry contexts.

All that the College does is geared to this purpose. Rigorous biblical studies require students to engage the biblical text in its original languages—an essentially and intentionally cross-cultural experience. Systematic and historical studies that demand students engage with views from outside of their familiar and comfortable experience. Ministry and mission studies demand that students reflect biblically and theologically rather than simply mimicking the ministry practice of others.

A critical part of tying all of this together is the students' engagement with mission while they are at College. There are several ways in which mission is kept on the College agenda throughout the year.

Each week guest speakers, who are often graduates of the College, introduce us to their life and ministry in the Mission and Ministry hours. Over the last year we've heard from missionaries working on every continent in everything from Bible translation, to poverty relief, to theological education, to student work, to church-planting and evangelism. We've also heard from people ministering more closely to home in student work, chaplaincy positions, preaching and parish evangelism.

Each term there is a different kind of a week-long focus on mission. In first term the whole College community went out on mission trips. This year we sent three teams overseas, two teams interstate, one team into rural NSW, and two teams into intentionally cross-cultural ministries in Sydney. Next year we will be trying something quite different and sending our entire community into the Wollongong Region to join in a coordinated region-wide mission event. These

are different ways of deliberately engaging in evangelism and mission. For our students, they provide a key point of integration of their formal studies with ministry practice.

In second and fourth terms, we will have a missionary family joining our community for the week and providing many opportunities for students to engage with them both in formal presentations, and also informally over meals and coffee.

In third term, we host our annual Mission Awareness Week, which combines elements of a 'missions expo', with an intentional mission focus in chapels and chaplaincy groups. More than a dozen of different mission groups are involved in some part of the week and students are exposed to many different models, opportunities and live examples of mission work.

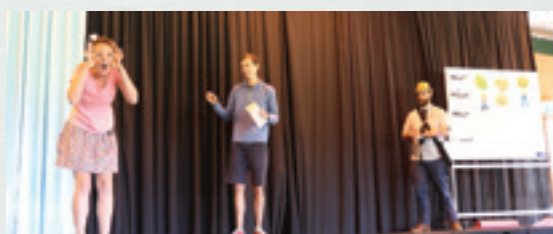
All of this works together to prepare students well for the diverse ministry contexts in which we pray that the Lord of the harvest will use them. Pray for us as we continue to reflect on and develop what we do here at College, to better prepare men and women to proclaim the unchanging gospel of the Lord Jesus, in a diverse and rapidly changing world.



In 2017 our Moore Missions were held 26 Mar – 2 April. These were posts drawn from our Moore Missions blog written during and post mission. See mission.moore.edu.au.

Team Perth

It was a wonderful privilege to be entrusted with the opportunity to run the Easter assembly in one of the local schools in Perth, and teach the kids what Christians believe about who Jesus is. We may have embarrassed ourselves, but praise God that the gospel was proclaimed loud and clear! Please join us in thanking God for the mission week we were part of in Perth. Thank him for showing us what ministry is like there, for challenging us in how we reach out to those around us with the gospel, and for giving us many opportunities to share the good news of Jesus.



Team New Zealand

During Moore Missions week, we organised a day of games with the team taking part in and watching rugby, soccer and board games with people we've met who want to know more about Jesus. Some of the guys even played up to three hours of soccer in the pursuit of building relationships and having gospel conversations – talk about perseverance! Loads of people this week have heard the gospel – praise God! How good it is to know that we leave this week's activities not simply in Auckland EV's hands, but in the mighty hands of our Heavenly Father.

Team Lane Cove & Mowbray

On the Saturday of Moore Missions week we set up a stand in the Lane Cove Plaza, an open community area amongst the shops, while the local orchestral group performed in the pavilion. Hundreds of children came to the stand to get a balloon animal, have their face painted, and enter the Easter egg guessing competition. People from both the Moore College team and LCM Churches were able to engage with the local community and invite them along to the things that were happening over Easter. It was so encouraging to see the huge engagement from the local community in what we were doing.



Team Kingsford

Kingsford mission was a blast for all of us. Not because it was simply fun, but because as Christians we absolutely love to share the gospel with those who don't know Jesus and those who do. And Kingsford mission was an opportunity for all of us to do that in ways that challenged us and grew us. We were able to participate in an array of activities such as kids clubs, Q&A Panels, bible studies, seminar and training nights, and fishing. Keep praying that the mission would produce a good harvest for the kingdom in time to come.



Team Vanuatu

For two nights on Epi Island we were sent out individually to eat with different families in the village. Not only did we enjoy generous hospitality and conversations under the stars, drinking coconuts and sitting on pandanas-leaf mats, we also introduced them to a Bible-reading plan. The privilege was all ours as we had a taste of what it's like for Bible translators. They expend every effort to improve literacy and generate enthusiasm for reading, so that their village friends might love the word of God. Pray that many more people might understand the true realities of Bible translation and consider taking part in this mighty work of the Lord.

Team Inner West

On one of the nights in Moore Missions Week, our team trained the uni-aged crew at CCIW in sharing testimonies. While many of them had shared their testimony before, they were encouraged to develop a flexible frame for their testimony that they could adapt to different situations—from sitting with someone on the bus, to a conversation with friends, to more formal settings. Underpinning all of this was the encouragement to make sure that Jesus was the hero of the story: change has come about through him! We pray that they will be equipped to share with anyone who will listen the compelling story of the difference Jesus makes in a life.



Team Hobart

During Moore Missions week, we divided up and visited three retirement villages around Bellerive. It was heavy going: we heard stories of newly employed carers crying through their first week of work and watched the elderly struggle with physical and mental infirmities. What a blessing it was for us to spend time with them, speaking the hope of the gospel into their lives. It reinforced for us the importance of the chaplaincy work in these places, to show and proclaim the love of Christ, and to encourage the faithful to cling always to Him, our great shepherd.



Team Glen Innes

Some of the things that we did during Moore Missions—We danced with toddlers and told them and their parents about the great God who made them. We visited a nursing home to sing of our great God who gave up his son so we could have a relationship with him. We crunched on chips with high schoolers and challenged them to consider whether Jesus' claims are true. Please be praying for all who heard the good news and that many may come to follow our great King and Saviour.

Team Parramatta

One of the most wonderful strengths of Mission in Parramatta is the great diversity of people and cultures that reside within the one city. During the week we attended the Gujarati Christian Fellowship service. The program included singing, dancing and dramatic items from both adults and children. There were prayers, a presentation about sin by a GFC member and a bible talk by our own Ben George. After the service, we enjoyed an Indian meal together and had good opportunities to speak to people about what they think of Jesus' claims. It was an evening filled with lovely company, beautiful outfits, delicious food and abundant gospel opportunities.



Team Japan

Lots of people have talked about how hard and long term ministry in Japan is. In our short time here we have seen a lot of positive things happen, and met people who are quite positive about the church and the gospel. But it is also clear that it is very difficult for the gospel to take deep roots here. Please pray for good soil—Jesus says in good soil the word will produce a crop 30, 60 or even 100 times what was sown. Please pray that this would be a reality in Japan and that gospel ministry will bear much fruit.



Team Panania

We had a street stall running in the city centre trying to raise awareness of the church in the community. We were really encouraged by some of the congregation members who came to help that used the stall as an opportunity to publicly share their faith with people that they knew from the area. Their boldness and fearlessness was inspiring: it is easy for us as strangers in an area to be bold, but for someone who has grown up in the community and has to see all these people again day in and day out it was especially courageous.

Team Rouse Hill

There have been some great events held at Rouse Hill during Moore Missions week. The two Sunday services went well, with Moore College students preaching in the morning and evening at 'cafe church', both on Mt 16:13-20. On Monday night 7 of our team went along to 'Boing Central'—an indoor trampoline park—to the young adults' event, where we gave our testimonies. Lionel Windsor also gave an evangelistic talk from Eph 2:1-10 at the church's annual Men's Night hosted at a very generous church family's house.



Team Malabar

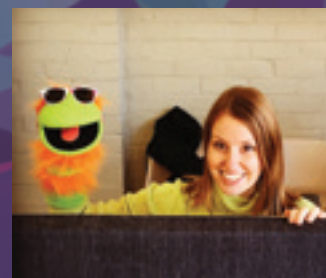
We had a 'Special Religious Education' Easter Assembly for Malabar Public School. Here we all learned that if we have stinky feet, our friends may not want to be near us until we wash them—fair enough! But the same is true with our hearts when don't follow God—we can't come near him. But how wonderful is it that God has promised to wash our hearts clean if we put our trust in Jesus. Please pray for the young students of Malabar Public, that they would respond to the gospel message they heard.



Team Wahroonga

One of the ways of trying to connect with the community has been going into shopping centres and talking to people as they pass by. Many people here are aware of the nearby Anglican church, but they haven't recently engaged with a church or who Jesus is. These pop up stalls have been a great opportunity, but at times have been frustratingly difficult. Not because we haven't had opportunities to chat, but because people cannot fathom why we would be doing what we're doing, in Wahroonga. Please keep praying that St Andrew's will continue to seek to see people won to Jesus.

MOORE Missions





Centre for Global Mission offers theological resources to overseas partners *Simon Gillham*

Imagine that you've been given responsibility for training Christian leaders in a part of the world where enthusiasm for the Lord Jesus is high, but resources are scarce. The local church gathers people together—maybe just for a few days or weeks at a time, maybe they can come and stay for longer. Where would you start? What would you use? What plan would you have for the first day, week, year—and then what would you do after that?

You don't know how many students there are going to be. You don't know what academic background they have, what their theological presuppositions are or even at times what their first language is. There's a chance that some will have a good knowledge of the Bible already but many won't. Apart from teaching, you need to work out how to set, conduct, mark and produce feedback measuring how well students have learnt. It is, shall we say, a challenge.

The Centre for Global Mission supports teachers throughout Africa, South America, Asia, the Sub-continent, the Indian Ocean

and the South Pacific regions to do just this, week by week. The Moore College PTC material is taught across cultural, linguistic, economic and political boundaries. Empowering these teachers so they can in turn help students learn more is core business for the Centre for Global Mission and is something we have a real passion for.

We can offer those tasked with training Christian leaders a flexible suite of high quality biblical and theological resources which can be ordered in the same way as our PTC program here in Australia, re-ordered or incorporated into a larger ministry training program. If you were in that position, imagine (in addition to text books) having access to diagnostic tests that could be scanned and produce feedback for each student plus a summary of where the class as a whole has theological strengths and weaknesses. Imagine being able to automate at least some of the marking of the final exam and so have the time to build high-value activities like sermons or practice in real-world evangelism into the

course because you aren't spending so much time creating, marking and administering assessments. Suddenly teaching in this context looks less challenging, or at least challenging in a better way.

We have these resources and all the building blocks for this to exist, but we need to build an integrated system that can deliver them to our partners in the gospel. A lot of the work has already been done but the crucial part that remains is to make these tools and resources available through a user-friendly web-based interface. We need to find funds to build that infrastructure.

But we don't want to stop there. We don't just want to empower teachers in the classrooms of the mission field—we want more classrooms and more teachers as well. To that end over the last few months we have entered into formal agreements with six partner ministries that empower them to construct Awards using Moore College's PTC material. We also have ongoing conversations with five more potential award-granting partners which we hope to conclude this year. We have given new impetus to ongoing projects translating the PTC material into Swahili, German and French and hope to soon start translation projects into Arabic, Burmese, Japanese and Thai. More students, more teachers, more learning about God and His word.

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

Our world-wide partners



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Thomas Bilney

Ed Loane



One of my favourite reformers was the early English reformer Thomas Bilney. He was not a big man in stature, but his convictions were large and his impact was both subtle and profound. He never rose to the heights of episcopal authority where he could steer the course of national Protestant reform, but his personal witness and friendship along with the genuine authenticity of his faith were to leave a lasting impression on those that ended up pulling the leavers of power.

Bilney was a student at Trinity Hall, Cambridge, when the great humanist, Erasmus, who was just down the road at Queens' College, published his edition of the Greek New Testament in 1516. The young scholar read those pages keenly and when he came across Paul's statement to Timothy that 'Christ Jesus came into the world to save sinners, of whom I am the foremost'

(1 Tim 1:15) he found salvation and his life was transformed. Bilney couldn't keep this good news to himself and he spent many hours discussing the nature and consequences of the gospel with those who were in his circle of friends. Through his witness a number of Cambridge men were converted including Hugh Latimer, who would become a bishop and martyr, and Mathew Parker, who established reform as Elizabeth I's Archbishop of Canterbury.

It was not only through personal evangelism that Bilney proclaimed salvation through Christ alone, he also preached it around the countryside. He denounced the abuses of the medieval church and proclaimed the gospel. For his message he was imprisoned for a long time in the tower of London where he was forced to recant and promised not to preach. Once released he was overcome with regret

for his apostasy and began to preach salvation by grace again. He was soon arrested and burned to death by the Bishop of Norwich in 1531.

Let me state four reasons I admire Bilney. First, his personal friendship and evangelism ultimately impacted millions as God used those he witnessed to in profound ways. We don't know how God will use us, or those we share the gospel with, we are just called to love and be faithful. Secondly, he was bold in his public proclamation despite the personal cost. The cost to us for being a public Christian is not nearly as great as it was for Bilney, but he is an example to us of taking up our cross and bearing it gladly. Thirdly, even though he succumbed to the pressure to recant, this failure was not the end of Bilney's service to the Lord. Unfortunately, we all fall short of the life that God would have us live, but in Christ there is forgiveness and by the power of the Holy Spirit we can continue in our service. Finally, Bilney reminds us of the way God speaks powerfully through His word. Simply reading his Bible he met Christ and found salvation. My PhD supervisor has recently become the Master of Trinity Hall, Cambridge, and on a recent visit he showed me the old college library which is closed to the public and has not been changed since the sixteenth century. It was a small room with books chained to their tables. We came across Erasmus's New Testament and I wondered if that was the very place where Bilney's eyes were opened—by the words of Scripture themselves. Sometimes, we might be tempted to look for the latest technique in leading someone to Christ, but Bilney reminds us that the best place to meet Christ is in God's word and it is there that we should be directing people.



Katherine Zell: A Reformation woman who made the most of the opportunities God gave her

Jane Tooher

Katherine Zell (1497/8-1562) was a godly woman with an independent mind that helped her to make the most of the life situation in which God placed her. Her writings are a little-known yet valuable legacy of the Reformation.

Independent thought

She was willing to disagree with the Roman church, as seen in her letter to the local bishop in 1524, defending her marriage to Matthew Zell, a priest at Strasbourg's cathedral. And she was also willing to disagree with fellow Protestants and friends, evidenced in her letter to Martin Luther after the Marburg Colloquy, urging him to be reconciled to Zwingli and the other Swiss reformers.

She was also prepared to associate at times with some members of the so-called Radical Reformation (e.g. she distributed aid relief with Lucas Hackfurt), a move

not always popular with some of the more mainline Reformers.

Katherine did not have the extensive education of a Luther or a Calvin, but she deliberately immersed herself in the Bible, as well as the works of the Reformers. The fruit of this is seen in her letters.

Katherine is a wonderful example of someone gripped by the Protestant doctrine of the authority and accessibility of Scripture. Her independence of mind was not simply an expression of individualism. Rather, she understood that the Bible has been given, not just for the church hierarchy to interpret, but for all Christians to read and understand under the guidance of God's Spirit. This is a truth we must continue to take seriously today.

Writings

Katherine wrote several letters and tracts that have survived. Amongst

them is the text of what she said at her husband's funeral.¹

Martin Bucer preached, and then Katherine spoke, including amongst other things, details

about Matthew's final hours.

The death scene Katherine describes is significant because Matthew died a "good death" as Luther had, namely without a priest, without prayers to saints, only

prayers to God. Reports of Luther's "good death" had been quickly published and was very popular with Protestants, as evidence that he had not died as a condemned man, claimed at the last by the devil.² The need for this kind of vindication of the Protestant cause explains Katherine's detailed account of what Matthew did when he thought his death was close. Katherine's concluding exhortation was that they not quickly forget their faithful shepherd, warning them that Matthew was concerned that the gospel would be lost in Strasbourg soon after he died.

Matthew's fears sadly seemed to be realised soon after his death. Within a year Bucer and Paul Fagius were exiled from Strasbourg and while they overstayed the deadline by three weeks, they were hidden by Katherine Zell, defiantly Protestant to the end. Both Bucer and Fagius found refuge in England thanks to the generosity of Archbishop Thomas Cranmer, but Katherine remained in Strasbourg dealing with her grief by immersing herself in the study of the Bible.³ Sadly, by February 1550, half of the churches in Strasbourg had Roman clergy, including the cathedral.

Until her death on 5 September 1562, Katherine remained consistently a Reformation woman who made the most of the situation God gave her, living out the gospel that had gripped her life.

You can hear more about Katherine Zell at our School of Theology in September.

She understood that the Bible has been given, not just for the church hierarchy to interpret, but for all Christians to read and understand under the guidance of God's Spirit.

1 Elsie McKee, *Church Mother: The writings of a Protestant Reformer in Sixteenth-Century Germany*, 'Lament and exhortation of Katharina Zell to the people at the grave of Master Matthew Zell, Minister at the Cathedral in Strasbourg, her upright husband, over his dead body [11 January 1548]', [Chicago: The University of Chicago Press, 2006], 103-123.

2 McKee, *Church Mother*, 110; Heiko A. Oberman, *Luther: Man between God and the Devil* (trans. E. Walliser-Schwartzbart; New Haven: Yale, 1989), 3.

3 McKee, *Church Mother*, 76.





John Calvin (1509-1564) – A brief appreciation of my favourite reformer

Chase Kuhn

I had a lecturer at seminary who used to say, “I was 10 when I asked Jesus in my heart. I was 18 when I asked Calvin in my heart.” I too, have had a long-standing respect for the great French reformer, though perhaps I would express my experience in less-dramatic terms! Above all else, I respect the deep love Calvin held for the Scriptures. It is often confused that Calvin’s doctrine and those that follow him (“Calvinists”) overlay a system on the text of the Bible and make the Scriptures serve the system. This may be true of some who have called themselves followers of Calvin, however true Calvinism is grounded in an unwavering conviction that the text of the Bible rules. In Calvin’s own words, he wrote his *Institutes*

of the Christian Religion in order “to prepare and instruct candidates in sacred theology for the reading of the divine Word, in order that they may be able both to have easy access to it and to advance in it without stumbling.” Calvin’s clear aim was to get Christians into the Bible.

With this great respect for the Bible, Calvin knew the right end of theology – worship. Throughout Calvin’s writings – both his *Doctrinal work*, as well as his commentaries – Calvin is untamed in his devotion to the Lord. There are moments when Calvin seems to erupt in praise to God for the truths he has been considering. This, to me, is reminiscent of the Apostle Paul (e.g. Romans 11:33-36) and is the appropriate manner for doctrinal meditation.

Third, I greatly appreciate that Calvin was a pastor. His theology was developed in the throes of ministry. He wrote with great zeal, applying truth to the issues of his day. He challenged doctrinal problems because he cared deeply for people and for the reverence of God’s Word. He preached very regularly and wrote commentaries on most books of the Bible. It is no secret, of course, that Calvin had his flaws and carried out his ministry, at times, in less than ideal ways. I do not applaud these flaws, but I

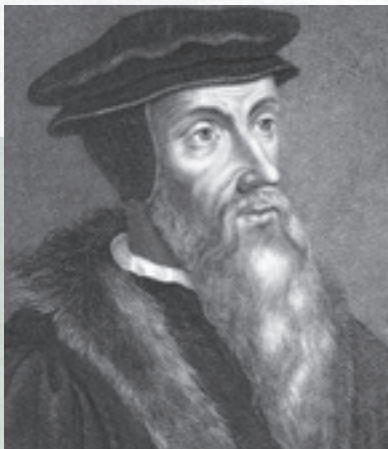
appreciate that he was human. He was a man who knew the wonderful riches of God’s grace shown to us in the Lord Jesus Christ.

Finally, Calvin knew that knowledge of self and knowledge of God are intricately interwoven. We cannot know God without knowledge of ourselves. Nor can we know ourselves without knowledge of God. Calvin was clear, looking inward exposes depravity and this depravity exposes a necessary

He was a man who knew the wonderful riches of God’s grace shown to us in the Lord Jesus Christ.

opposite. Conversely, seeing God in his holiness only magnifies humanity’s depravity. It is in view of this condition of all humanity that Calvin esteemed so highly the sovereign and gracious salvation of God that comes to mankind through Jesus Christ.

Today, I continue to read Calvin again and again, and in fact have several times read his work with men that I disciple one to one. I do so because Calvin leads me deeper into God’s Word, inspiring me to wonder at the truth found there and to live my life in worship.





Heinrich Bullinger

Colin Bale

One of my favourite reformers is Heinrich Bullinger who succeeded Huldrych Zwingli as the chief pastor at Zurich in 1531. As a second generation reformer he was a contemporary of John Calvin. The two reformers often worked collaboratively and there survives extensive correspondence between them. Bullinger was only twenty-seven years old when he began the ministry in Zurich. His ministry in the city lasted for over forty years, from 1531 until 1575. Like other reformers he had moved away from the Catholic Church as he came under the influence of reformed thinking, reading widely the works of Luther, Zwingli and others. After he earned his master's degree in 1522, he accepted an appointment as a teacher in a Cistercian monastery in Switzerland. By this time a Protestant, he persuaded the abbot and monks to accept the teachings of the Protestant Reformation.

In 1529 he was called to be the minister in a church in Bremgarten, where his father had served as the

pastor for many years. In that same year, he renounced his vow of chastity and married a former nun, Anna Adlischweiler.

His marriage and home-life was said to be a model of domestic happiness. 'Bullinger's house was a happy Christian home. He liked to play with his numerous children and grandchildren and to write little verses for

them.' The Bullingers eventually had eleven children, with all the sons becoming Protestant ministers! His home was often full of refugees, students, fellow ministers, and those of his congregation who needed help or counsel.

What impresses me about Bullinger is that he was not only biblically and theologically astute but pastorally focused. He wrote *House Book*, which is a treatise in pastoral theology. This work was translated into a number of languages and reprinted numerous times between 1560 and 1660. He was known for his generosity, giving food, clothing and money to those in need. His pastor's heart produced one of the first Protestant books designed to comfort the sick and dying.

He also preached numerous times a week for over forty years, amassing a great number of sermons, out of which flowed many biblical commentaries. His letters, tracts, sermons, and commentaries deal with both practical and theological matters on every front. He was incredibly prolific, with his writings outnumbering those of Calvin and Luther combined! His most important work was his *Decades*, a series of fifty sermons presenting a summary of Reformed theology and ethics.



BY HANS ASPER (1499–1571), PUBLIC DOMAIN, COMMONS.WIKIMEDIA.ORG/INDEX:PHOTO:913927

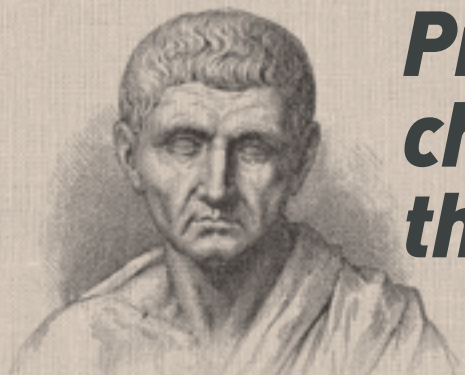
So influential was Bullinger on Protestantism throughout Western Europe in his time that Calvin's successor at Geneva, Theodore Beza, called him 'the common shepherd of all Christian churches'. Nowhere was this more evident than in England where he was in correspondence with many leading church figures. When the English reformer Bishop Hooper was in prison prior to his martyrdom he wrote to Bullinger addressing him as 'his revered father and guide' and commended to him the welfare of his wife and children.

Theologian, biblical scholar, pastor, preacher, prolific author, influential Protestant leader, loving husband and father, generous benefactor, caring friend – there is so much that makes Heinrich Bullinger one of my favourite reformers.



IMAGE: 3608 / SHUTTERSTOCK.COM

1 P. Schaff, *History of the Christian Church* (Vol 8), p. 207.



Practical reason in christian ethics and the book of Proverbs



Andrew Errington

IN HIS REMARKABLE TREATISE, *THE NICOMACHEAN ETHICS*, THE PHILOSOPHER ARISTOTLE DRAWS A DISTINCTION BETWEEN TWO KINDS OF THINKING: ON THE ONE HAND, THERE IS THINKING THAT LEADS TO A CONCLUSION IN KNOWLEDGE (THEORETICAL REASON), AND ON THE OTHER HAND THERE IS THINKING THAT LEADS TO DOING SOMETHING OR MAKING SOMETHING (PRACTICAL REASON).

Aristotle thought it was obvious that these were quite different. It is one thing to reach a true conclusion; it is quite another thing to manage to act well. Different excellences are involved, said Aristotle, which is why it is possible for brilliant mathematicians (or theologians) to make foolish choices.

There is something basically sensible about all this, which is one reason that Aristotle's thought has had a big impact on Christian ethics. The medieval theologian Thomas Aquinas made it his life's work to integrate Aristotle's ideas, and especially his thinking about ethics, into Christian theology. This exercised great influence on subsequent Christian thought, not only amongst Roman Catholics, but also Protestants. (Aristotle's treatise remained, for example, an important textbook for Reformed teaching. Luther, though, was not a fan.) The idea of practical reason continues to exercise an influence. In the recent work of the British theologian Oliver O'Donovan,

for example, the idea that practical reason has a distinctive character is foundational. Ethics is a discipline that reflects on practical reason, and the point of Christian ethics is to pay attention to the "putting into practice" that so often proves so tricky.

It turns out, however, that explaining what practical reason involves is more complicated than it might at first appear. Aristotle himself got caught up in difficult questions about the role of the virtues, means and ends, and how you arrive at specific decisions. For a thinker such as Aquinas there are additional difficulties to do with how all this might relate to God and his law, and to the gospel.

Now, in God's providence, there is a book of the Bible that is all about these questions: the book of Proverbs. As well as being a compilation of Israel's early, proverbial wisdom, Proverbs is a reflection on the nature of wisdom, by which it means something very practical. Wisdom, we read, dwells with "prudence, knowledge and discretion" (8:12). Wisdom, in Proverbs, means something like a kind of purchase on reality that allows you to live successfully. It is a book, that is, about what Aristotle and Aquinas thought practical reason was about—how not to mess up your life. (Its answer, though, is different: wisdom, says Proverbs, is found in righteousness.)

The value of

Proverbs for a Christian account of practical reason has, however, been constantly overlooked. One reason for this lies in the term "wisdom" itself. Wisdom, for Aristotle, as well as for Augustine and Aquinas, was an excellence that had to do mainly with "theoretical reason." This made the practical wisdom of Proverbs awkward.

Nevertheless, we should allow the voice of Proverbs to be more clearly heard in any discussion of the nature and importance of practical reason. Proverbs shows us a persuasive way of thinking about "practical reason", which can help Christian ethics know how better to assist with the "walking in wisdom" (Eph 4:15) and "discerning what is best" (Phil 1:10) that are at the heart of Christian existence.

Andrew Errington, a graduate of the College, is researching the relation of Proverbs and practical reason at the University of Aberdeen.



Rev Michael Kellahan appointed Moore College reader in religious freedom

THE PRINCIPAL HAS APPOINTED THE REV MICHAEL KELLAHAN, EXECUTIVE DIRECTOR OF FREEDOM FOR FAITH, AS MOORE COLLEGE READER IN RELIGIOUS FREEDOM. AT THE SAME TIME THE ARCHBISHOP HAS APPOINTED MICHAEL AS HIS ADVISOR ON RELIGIOUS FREEDOM.

Michael is married to Deborah and they have four children. He is a graduate of the College, and previously served at St Paul's Carlingford. Before full time ministry Michael worked as a solicitor for Freehills in federal government practice in Canberra. He has resigned as Senior Minister of Roseville East Parish to take up a full time role with Freedom for Faith.

Freedom for Faith is a Christian legal think tank that exists to see religious freedom protected and promoted in Australia and beyond. "It has a broad remit and membership," Michael explained,

Religious freedom is a matter of critical importance in a number of contemporary public policy debates.

"One week we might be working on a response to euthanasia laws in Hobart, the next we might be developing transgender policies for schools in Victoria. We are not just advocates for the protection of Christian freedom. If religious freedom means anything it must be freedom for all. For example last year we worked closely with the Jewish community in St Ives to represent their position to the government."

Last year Freedom for Faith partnered with Moore College's Centre for Christian Living to hold an event that considered challenges to free speech arising from the same sex marriage debate. "The success of that evening encouraged us to think about a closer partnership with Moore College," said Michael, "We are delighted to see this partnership with the College deepened. Religious freedom is a matter of critical importance in a number of contemporary public policy debates. Freedom for Faith is there to help churches and Christian ministries consider how to be faithful in light of these new challenges. We are therefore delighted to connect with the depth and breadth of the theological biblical and ministry resources the College provides. Operating in a political environment where there are constant pressures for pragmatism and compromise, it is vital that we act in principled ways driven by the gospel. We are keen to see the development of a more robust Australian political theology around religious freedom."

So how will Moore College and Freedom for Faith work together? Michael explained, "We think the theological strength of College can be sharpened by the political framing and shaping of those ideas. There are politicians and staffers who are crying out for well-developed ethical responses to the challenges before us. Faculty and students may be better placed than they realised to help offer this kind of thinking to them. Freedom for Faith can be a catalyst



for that kind of thinking. We also believe that the next generation of church leaders will need to train and equip their members to face a world that may be increasingly hostile to the gospel. We want the confidence and humility of future leaders to come from a conviction that the Scriptures are able to equip them for every good work. There are great theological riches to be drawn from reformed evangelical theology. The reformers and their successors struggled with issues of church and state, individual conscience, and the role of a godly citizen. These insights were vital foundational to the development of modern secular liberal democracy. We need a fresh formulation and expression of that theology for our time."

Freedom for Faith is holding its annual conference, Freedom17 in Canberra on Wednesday June 14. This is a unique opportunity for church leaders to meet with politicians and policy makers to discuss religious freedom concerns. For more info visit freedomforfaith.org.au/events.





The Psalms in the Christian Life

No book feels more personal than the Psalms, whose 150 songs give us unique words with which to express our joys and our sorrows before God. No book is more theologically rich than the Psalms, which Martin Luther called 'a Little Bible, wherein everything contained in the entire Bible is beautifully and briefly comprehended'. The goal of this evening is to deepen our appreciation of the Psalms – as poetry, as a book, as a part of Christian Scripture – in order to deepen our experience of the Psalms as a crucial resource for Christian living.



Andrew Shead has been teaching the Old Testament at Moore College for over 20 years; his current research interests are the book of Jeremiah, Hebrew poetry, and the Psalms. He is married with three teenaged children, with whom he enjoys good food and good conversation.

CCL is an initiative of Moore Theological College.

WHEN AND WHERE:

Wednesday 30 August 2017

7:30pm – 9:30pm

**St Cuthbert's Naremburn
Anglican Church, Cnr Willoughby Rd
& Merrenburn Ave**

SPEAKER: Andrew Shead

TICKETS: \$20 per person (supper included)

Individual livestream: \$10

Group livestream: \$25

Buy tickets online at
ccl.moore.edu.au/tickets/

MINISTRY TO MUSLIMS CONFERENCE

WITH DR JOHN AZUMAH

Together with Evangelism & New Churches, the Centre for Global Mission will be holding an event – *Between Naivety and Hostility: engaging evangelistically with Muslims in Sydney today*.

Dr John Azumah, Scholar of World Christianity and Islam, will be giving two addresses and practical training in workshops on sharing the gospel with people from a Muslim background and on the state of gospel work with Muslims around the world.



**17 JUNE
MOORE COLLEGE**

\$50 INC DINNER

**Between
Naivety and Hostility:
engaging evangelistically
with muslims in Sydney today**

moore.edu.au/events



Dan McKinlay

Third Year

Plumbing the depths of God's riches at Moore

There are so many questions one should ask about the best way to train for full time gospel ministry. Are the languages really necessary? What about church involvement? Why not study part-time while also working at a church? These were my thoughts in 2014 as I thought about the next step in training for local parish ministry in Scotland. We knew our nation was desperately gospel poor, especially when we considered the heritage of great Reformed theologians and missionaries that had come from there. We also knew we wanted to get the best possible training for a lifetime of ministry. I had studied at Cornhill Scotland and had loved my time there, but I knew I needed more time in the classroom before I was ready to hold a regular preaching and teaching ministry.

Moore College had been on our radar for a while. This was not least because so many of the Bible study resources we used at church, the commentaries I poured over in sermon preparation, and the books we devoured on the 'how and why' of ministry, had come from Moore College graduates. We knew we wanted to be trained like these men and women, and to be able to engage with God's word from first principles in its original, beautiful languages. In God's immense kindness, and to our great surprise, he provided the means for us to move and study here. Kirsten and I got married in 2014, and within four months we had packed up life in Edinburgh and left our families to study at Moore.

Now I'm in third year, and Kirsten works for a Christian publisher in Sydney. We can already look back with deep gratitude to God for this College and diocese. It is a rare thing that a theological college and the local church could work in such close partnership—something that, in itself, would be well worth travelling to experience. One of our biggest concerns, and the concern of many back in Scotland, was that we would be isolated from the Church as we study. We have found the opposite to be the case. The College has guidelines for ministry placements that stop us from being distracted from our study, but having regular ministry involvement and being a part of a church family has helped us both to settle into life in Sydney, but also to put into practise already some of what we've learned. There will always be ministry to do as long as the day is called 'today'. But taking a focussed time to invest in theological study now, especially while we are still young, is something that I am confident will continue—God-willing—to pay dividends throughout decades of ministry to come.

While sunshine and clear blue skies continue to be a delightful novelty, the real beauty of our time here so far has been in plumbing the depths of God's riches in his word. Despite my initial

hesitations about the necessity of learning the original languages, I can see now that they are an essential part of the preacher's arsenal. Through them we can engage deeper and apply passages with greater clarity. On top of that, learning from lecturers who are at the forefront of theological research and reflection has meant that students are often exposed to the currents in the sea of theological discussion—something that will serve us well for when these conversations trickle down into our churches in years to come.

At the moment, we are planning to complete our training by remaining in the Sydney Diocese after College for a few years before heading back to our homeland. Whilst there are always needs wherever there are people who don't know Jesus, we see that the need is particularly great in the UK. Already we can't wait to take all that we have learned, and all that we will continue to learn in the coming years, back to Scotland in order to serve the church faithfully.



Natasha Leong

Fourth Year

My family and I came to Australia from Singapore when I was 3 years old. My parents were not Christian at that time but God in his graciousness has worked through various people and contexts to bring the gospel to bear fruit in my family's life. Looking back I'm so thankful for generous friends and ministers who taught the Bible faithfully, modelled faith in action and cared for us.

Before I came to study at Moore College, I worked as an Occupational Therapist, then completed a two year Ministry Apprenticeship at Cumberland Campus (USYD). During that time, I was increasingly convicted of the reality of Jesus' return as Lord and Judge, and so I was challenged to think about how I would use the opportunities and capacities God has given me for His kingdom. God provided wise, godly people who helped me to think through all of this and showed me the importance of having a solid Biblical foundation in order to articulate the gospel faithfully. Also, from my personal experience with Moore Graduates, I've been constantly struck by their deep conviction and love of God and his Word and the clarity with which they communicate and think about ministry. These were things that I wanted to be shaped in during my time at College—and so here I am at Moore!

It's been a wonderful privilege to live and study in community. Being able to share the joys and challenges of each other's lives and wrestle with how God's word should shape our lives together has been a great joy. Many precious friendships have come about as I've lived at College that, God-willing, will endure for

many years after our formal time of study ends. I've been so encouraged by our faculty—by their diligence, generosity and model of faithfulness and their personal conviction of the gospel of Jesus.

During the course of my study, I've come to appreciate that not only are we learning about God, but we've been encouraged to deepen our *relationship* with him. We're being equipped with the tools to understand God's perspective of this world so that we are able to live in a manner that brings Him honour and glory as we wait for Jesus' return.

I've come to appreciate more and more how richly God has blessed Sydney, particularly in the access to evangelical churches and teaching. In contrast, so many other parts of Australia and the world just don't have that. I hope that the 'big vision' of God's kingdom will shape the decisions I make and that I'll be able to serve Him on a university campus somewhere outside Sydney when I finish College. To begin with, that will probably be somewhere interstate, but with a view to going overseas at some point. Where and when exactly? I'm looking forward to seeing what God has in store!

It's been a wonderful privilege to live and study in community. Being able to share the joys and challenges of each other's lives...



MOORE COLLEGE GRADUATION 2017



Grant Borg

2017 Alumni

My name is Grant Borg, married to Clare and proud father of Leah (2.5) and Amber (1.5). I completed a Bachelor in Divinity at the end of 2016, and Clare and I were employed by MBM Rooty Hill under Ray Galea at the start of 2017 to head up a Church Plant in the South West of Sydney – in the Fairfield Council Area I grew up in.

By God's grace on the 12th of Feb 2017 we had our first service in Smithfield Public School (Fairfield Council Area) in partnership with 70 adults and 30 kids. Most of the team came from MBM Rooty Hill, with a couple also being sent from Northmead Anglican Church. The team and I had been working together for about 18 months prior to the Feb 12th date, and were able to hit the ground running. We have had a great time meeting over the past few months, have seen 7 people give their lives to Jesus, a number of families join our church, and many more hearing the good news about the love of God for the first time. It has been a privilege to be a part of this incredible team.

God has been powerfully at work in my life over the past 8 years since I gave my life to Jesus, and in that time he has not wasted a minute of it. I have been very conscious that time is one of our most valuable assets, and I have always tried to spend my time in a way that would bring the greatest degree of profit for Jesus' name and his coming Kingdom. When it came time to choose a Bible College to go to, I naturally wanted to find the one that would help me to progress furthest in my knowledge and love for God, and equip me for pastoral ministry.

I decided to go to Moore College because I spoke to many people from a variety of bible colleges to find out which would be the best use of my time, and the general consensus was that the 4 year Bachelor of Divinity



Moore offered was going to be the one that would take the most amount of effort to graduate from. I was told that the academic standards of Moore were unusually high, and that the work load was just as vigorous. As a tradesman from the South West of Sydney, when I heard about those standards I knew that I had found the college for me! I figured it was going to push me the hardest, and be the best use of my time. I had never studied before so I was nervous about how I was going to keep up with the work load, so I worked hard and finished my 1st year with a Distinction Average. I went on to finish my 4th year with a Credit Average overall, and was as prepared as I could have been for the ministry I'm now overseeing.

I would highly recommend Moore College to any person who is willing to push hard and sink deep into the Word of God with the aim of leading people to Jesus anywhere in the world.



Alan Au 2017 Alumni

HI, MY NAME IS ALAN AU. I'M HAPPILY MARRIED TO BEATRICE. I'M INCREDIBLY THANKFUL TO GOD THAT FROM A YOUNG AGE I WAS RAISED IN THE GOSPEL BY MY PARENTS AND MY CHURCH FAMILY.

Over the years, God had impressed on me that the preaching of the gospel of Jesus Christ is the greatest thing He is doing in the world and our greatest need today. Having been shaped by the faithful bible teaching and training of many Moore graduates, I was challenged to invest my life in full-time gospel ministry. I resigned as a pharmacist and pursued a ministry apprenticeship at Sydney University Evangelical Union and then training at Moore College. By the grace of God, it has been an incredibly journey so far, making humbling progress and wonderful mistakes along the way.

I graduated from Moore College in 2016. Since graduating, Bea and I have been serving at Captivate Presbyterian Church in Epping. A young and small church that has been blessed with a great foundation in faithful teaching and a great energy for seeing their neighbours, colleagues, friends and family come to

know Jesus. We are working and praying hard to be a force for the kingdom in bringing people to Jesus.

My favourite thing by far since graduating has been teaching the Bible week in and week out. What a privilege it is to be able to put into service what you have learnt in presenting God's truth and to see God work through it. (Who would have thought that the Greek and Hebrew would come in handy!)

I chose Moore College because I appreciated their commitment to engaging in the Word of God and exploring the far reaching implications it has for life and ministry. I observed it to be foundational and formative for many of my mentors. In my time so far, I have come to appreciate this to an even greater extent. Be it strategy development with my elders, training young evangelists, sermon preparation, familiar challenges or breaking new ground, Moore has taught and modelled a gospel centered and theologically grounded practice. It has equipped me to face the challenges and opportunities of being the only staff member. It has encouraged me to keep building up people of God. It has envisioned me to keep holding close and holding out the gospel which is the power of salvation.



Luke Bird 2017 Alumni

I was born in London and was raised in a Christian home. But, it was while on exchange at Sydney University that I came to understand the grace of God offered me in the gospel and so became a Christian. What revolutionised my life in that year was something quite simple - I was taught how to read my Bible well. It was also in this year that I met Gemma, my wife, and was challenged to think about how I might use my life for Jesus.



After completing a ministry apprenticeship at Campus Bible Study UNSW, I came to Moore College, studying from 2013-2016. Since finishing, we have moved to Brisbane to work with the Australian Fellowship of Evangelical Students. I serve on a team which partners with the Christian student group at the University of Queensland, Evangelical Students.

My time at Moore College was invaluable in preparing me for this ministry. I trusted that the course would equip me for a lifetime of ministry and it did! Not only did it give me a rich understanding of God's word, but also a deep theological grounding, a sensitivity to historical developments in Christian thought, and an understanding of how the Bible impacts my life and ministry. Moore has equipped me to be a confident and careful reader of God's word, and I have noticed that,

personally, the impact of this has been a robust trust in the scriptures and the God who wrote them.

I decided to come to Moore for three reasons. First, many of those who had taught me the Bible had come through Moore. These influential people had such a clarity and trust in God's word. This was something I saw as vital for those who would be ministers of the gospel. Second, Moore was not only about informing, but transforming people by God's word. Moore's commitment to grow people as disciples of Christ, not just as scholars, is clear, as we were faithfully taught from the scriptures each day in chapel. Finally, I saw that the emphasis on learning in community would not only sharpen me in my theological thinking, and help me to grow as a Christian as I shared life with others, but would also give me precious relationships with brothers and sisters in Christ. Relationships that would be a great support in ministry into the future.

The Reformation as contemporary as ever at a contemporary College

I hope that like me you love the articles on the faculty member's favourite Reformers featured in this edition of *Moore Matters*. They are engaging, interesting but maybe surprisingly for some is how contemporaneous these Reformers and their teachings, writings and beliefs are 500 years later.

These are intensely practical articles as the accounts of these Reformers have so much to teach us today. Also what you see in this edition of *Moore Matters* is a contemporary College presenting and preparing people with an unchanged gospel in contemporary ways.

The Mission focus of this *Moore Matters* is deeply encouraging as you read the College's mission preparation framework and approach, see a selection of outreach from Moore Missions 2017 and hear more about the College's work through the Centre for Global Mission.

The rest of the magazine allows you to taste some Graduate thinking, read news from some of our Centre's, see photos from our annual Graduation, meet some of our beloved students and alumni.

It has been three months since the official opening of our new building. Present there to mark this occasion were Moore's three living principals—Peter F. Jensen, John W. Woodhouse and Mark D. Thompson—which was exciting to see the generations and the leadership of the College from 1985 until today. What a continuity in the unchanging gospel has been provided by these three faithful men.

In terms of our contemporary College, our principal recently announced his contemporary vision for ongoing expansion and development, I include these here for your information and prayer.

Bridging the gap—the generosity of God's people has provided \$15.7 million of the \$20 million target for the learning and teaching centre. If we are to avoid the sale of property and expensive financing, we still need to raise \$4.3 million.

Student housing—the next most urgent need of the College is for the development of suitable student housing both for singles (our dormitories are now over 80 years old) and marrieds. Currently only about 50% of our students are resident in College housing and we are aiming at giving all of them that opportunity. The College wants to conduct a capital campaign to raise additional funds to build the necessary housing.

An endowment for faculty and scholarships—in uncertain times and with an increasing call from those in underprivileged areas (and two-thirds world countries) to provide theological education for those the Lord has gifted; we would like to build an endowment that will ensure we always have the teachers we need and will enable us to provide scholarships to those in greatest need. The College will seek to raise these funds also.

The College has been deeply rooted in its history in the ministry of prayer and we ask you to support us in this way.

I commend the College to your prayers and support.

Mark

Mark Fairfull
Manager, Marketing
and Communications



Moore's three living principals at the opening of the Learning and Teaching Centre
L to R: Peter F. Jensen, John W. Woodhouse and Mark D. Thompson

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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Moore Matters

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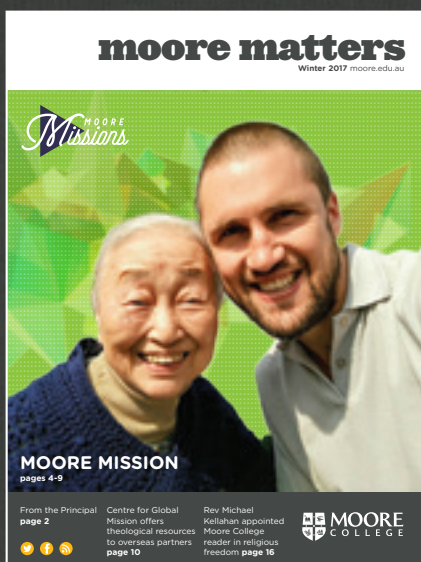
About Moore College

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:

A photo taken during our Japan '17 Mission team.

Pictured is 4th year Moore College student Sam Chrisp with a local believer who was handing out flyers inviting people to church.



FREE EVENT

3 & 7-11 AUGUST

2017

ANNUAL
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LECTURES

**Reformation
Preaching and
the Modern Mind**

Thursday 3 August
Evening lecture, 8:00pm

Monday 7 – Friday 11 August
Morning lectures, daily
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MONDAY 28 AUGUST
7:15PM – 9:00PM

OPEN WEEK

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FRIDAY 1 SEPTEMBER

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a taste of Moore's
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*The
Psalms
in the* **Christian
Life**



Centre for
**Christian
Living**

30 AUGUST

7.30PM

ST CUTHBERT'S NAREMBURN ANGLICAN CHURCH

moore.edu.au/ccl

**PUBLIC
LECTURE**

**Why the
Reformation
Still Matters**

19 JULY | 7:00 PM – 9:00 PM

**Lecture open to all students
and the general public.**

Speaker: Graham Cole (former member of the Moore College
faculty now Dean of Trinity Evangelical Divinity School, Chicago)

Moore College
1 King St, Newtown

