

moore matters

Spring 2019 moore.edu.au



Theology & Discipleship

Raising and discipling gospel workers
pages 2-3

Can we really stand up for the rights of those we think are wrong?
pages 8-9

Theology: not a one-off educational experience
pages 12-13



CONTENTS

**Our shared responsibility
for the great commission** 4-5
Distance Graduation 2019 6
Life in Ministry Conference 7

**Can we really stand up for the rights
of those we think are wrong?** 8-9
Our partnership with churches... 10-11
**Theology: not a one-off
educational experience** 12-13

**Theology is essential
to discipleship** 14
**Equipping and sending men and
women for gospel mission** 15
Events Calendar back cover



Raising and discipling gospel workers

Mark Thompson / Principal

The opportunities and need for gospel ministry are greater today than ever before. And yet, there is confusion in the wider Christian community as many with competing views of the future battle it out in the media and in politics. Amid it all the gospel is still the powerful way God saves people. We need more people to prepare for a lifetime taking that gospel around the world. This need is felt in Australia and abroad. Many places have never heard the gospel of the crucified and risen Christ. Sadly, many have also forgotten this life-giving message.

Recently I spent some time visiting seminaries and theological colleges in other parts of the world to see how they viewed the challenges and opportunities of the moment. What I encountered was clear thinking realism about the scale of the challenges facing theological education today. Colleges cannot expect to rest on their reputations and wait for the students to come rolling in. Prospective students need to hear all the options and factors involved in a robust theological education. Why this place? Why this course? Why this mode? Why these teachers? These questions become even more important in the current climate of hostility. Even churches are not immune to losing focus on equipping and sending gifted men and women to train and be sent to the ends of the earth. This is reflected in the decline in the number of people engaging in vocational ministry, and consequently fewer are committing themselves to full-time residential theological education.

Quality theological education is expensive, and it is a battle to provide financial support to all those who need it in order to study. Yet I was encouraged to find a cheerful confidence in many places that God is at work leading, directing and resourcing the work of theological education in an exciting new age of gospel opportunity. The challenges I've just outlined



might seem like a perfect storm that can only generate despair. Yet this was decidedly not the case in the places I visited, particularly in the United States. While there are quite a number of smaller colleges who are closing or on the verge of closing, the people I met with were positive and even excited about the opportunities. Men like Al Mohler from Southern Baptist Seminary in Kentucky, David Dockery from Trinity Evangelical Divinity School in Chicago, and Johnny Juckes from Oak Hill Theological College in London. All are seizing the opportunity to reach out to more people while at the same time guarding the most important elements of theological education and ministry training. They know that God is at work and he is sovereign and good.

Common to every conversation I had during this brief tour was an unshakeable commitment to the importance of personal relationships, extended face-to-face interactions, mentoring, apprenticeship and

living life together. All stressed that such contexts that enable students to serve one another are the proper contexts, not just for ministry training but for deep and rich theological education. All stressed that face to face ministry is best prepared for face to face. All agree that we need to make the most of the technological advances of the past two decades. These have generated wonderful opportunities to reach into places where we could not go before. They also enrich the classroom and offer new opportunities for teaching. Yet what one leader called 'the intergenerational transmission of wisdom' is indispensable. Future leaders need to be cared for themselves the way they will be caring for others. They need to see priorities lived out right up close, next to them. They need to be immersed in the Scriptures, but also immersed in Christian fellowship. Yet, the particular type of Christian fellowship that is most valuable, is one that involves those alongside you wrestling with the same questions and same decisions as you are, while seeking to embody the gospel they have learned. Our task goes way beyond merely helping people to access information.

The churches of the mid twenty-first century need men and women who know and love God, know and love his word, and are willing to know and love his people (those who have been saved and those who are yet to be saved). They need people who have recognisably 'been with Jesus', as was so evident and so startling in the case of the earliest disciples (Acts 4:13). Our College is committed to doing all we can to help those who come to us in order to grow in each of these areas so they can be very 'useful in the ministry' of making disciples (2 Tim 4:11). Growing such gospel workers who are thoroughly equipped for a lifetime of such ministry is a serious business. There are no shortcuts.

Participating in God's great plan to bring all things under the feet of Christ is a wonderful privilege, as is the opportunity to walk alongside God's people, as together we seek to share Jesus and his salvation with others. All over the world the door is still wide open for people to do this. We need people who will go wherever God would send them to live and teach the gospel. As Jesus put it, 'the harvest is plentiful but the workers are few' (Matt. 9:38). The wonderful thing is, as I have found in Australia, in the States, Britain - and in many other places as well - God is raising up and sending out the workers that we need. Let's pray that we will continue to play our part in resourcing men and women and training them so that they might embark on gospel work over the long-haul, with a faithfulness of life and message that causes all heaven to rejoice and praise God's wisdom.

Mark D. Thompson





Our shared responsibility for the Great Commission

Trevor Cairney / Head of Foundation

One of the great challenges for all Christian churches is the need to share Christ with the 'world'.

Following Christ brings with it the responsibility of making disciples. The great commission in Matthew 28:18-20 was not directed simply to churches, but to you and me, the people who make up our churches. When Jesus came to his disciples after the resurrection, he commanded them: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."

A key question we should reflect on for ourselves and for the sake of our churches is: am I personally captured by Jesus' challenge to go and make disciples? For being captured by Jesus' vision of discipleship would mean pushing to make disciples at every opportunity.

As I get older, I'm conscious of many missed opportunities to share Jesus. People I should have befriended, others I should have followed up, some who needed challenging, others in need of practical help. How are you and your church doing? Hopefully, our first response is not to look at how others can act, but how we might respond.

This might begin with prayer, and then include talking with others about ideas and

possibilities, before resulting in some type of action.

I'm excited by stories of our graduates taking the gospel of Christ to the world. Men and women, young and old, all with a desire to make disciples of Jesus. Like you and me, they're far from perfect, but all with the same great responsibility. This should inspire us to go and do likewise!

I want to share examples of two graduates working in some challenging contexts. Each has inspired me to personal prayer and action.

Jum Naden

In our August Moore College e-Newsletter I shared how exciting it is to see Jum Naden now in ministry in the New England region. I've been challenged by his story, and in sharing it, I challenged our supporters to help build a strong Indigenous scholarship program. Well trained Indigenous Christians are needed in our communities and churches in order to disciple, teach and eventually train more Indigenous men and women for ministry service.

Jum grew up in Western Sydney as the son of an Anglican minister who led a small church plant to reach the Aboriginal community in the area (Mount Druitt). He was at church every Sunday and was taken to many Christian conferences while growing up. These included the National conference of the Aboriginal Evangelical Fellowship of Australia. At one of these conferences, Jum first understood and responded to the gospel.

Later he was challenged to consider committing his life to full time pastoral ministry. He applied to attend Moore College when he was just 18 but was encouraged to work for a while to gain additional life experience. He trained as a Diesel Mechanic in Broken Hill and eventually worked full time in this trade. But the desire to be trained for gospel ministry never left him, so he re-applied in 2015 and was accepted!

Jum is now serving as a curate at Saint Peters South Tamworth. He is involved in many aspects of church life with his wife Philippa, including youth group, regular preaching at the four Sunday services and in outlying parishes, door knocking Coledale with others on Wednesday nights and speaking at NAIDOC Assemblies at local public/private schools. He is also involved in the Diocese's efforts to reach the Aboriginal communities in the North West with the Gospel.



When I asked Jum to reflect on what he sees as some of the greatest ministry needs for Indigenous Australians, he shared four priorities.

First, competent, deeply convicted men and women with good ministry character and who can clearly explain the gospel.

Second, a support network for Aboriginal people studying. This should include more people in our churches understanding the history, culture and context of Indigenous Australians, and helping to develop a greater understanding of Aboriginal men and women who would undertake training.

Third, a clear voice and direction for discipling and training Aboriginal Christians within the Church.

Fourth, ensuring that Indigenous ministry is spiritually, physically, emotionally and financially sustainable in the long term.

We need to support an increasing number of Indigenous students coming to Moore to be equipped as gospel-centred ministers, evangelists, missionaries and leaders to reach Aboriginal Australians.

Manoj Chacko

Manoj Chacko was born and brought up in Malaysia. His father was from India and moved to Malaysia before WW2 as an “economic migrant” looking for work. However due to racial riots in Malaysia in 1969, his parents moved back to India. He completed an MA and worked in Christian Education before migrating to Sydney aged 40, with his wife Ramabai and two young children. They attended Anglican churches at Revesby and Moorebank and grew in spiritual understanding.

At the age of 47, he felt the call to attend Moore College. Initially it was challenging for Manoj and Ramabai as he commuted to College each day. They were also supported financially by several family members and parishioners from Moorebank Anglican. Despite challenges, Manoj grew under the teaching of faculty. In his words, “my biblical understanding changed from seeing seemingly unconnected narratives and stories, to God fulfilling His promises and purposes in Christ heading towards a New Heaven and New Earth.”

After graduating from Moore College, he began full-time ministry in the parish of Moorebank. A key ministry that began out of the Parish in the late 90’s was a ministry to new immigrants from South Asia (India, Pakistan, Sri Lanka, Nepal, Bangladesh etc). It was a ministry of “Transitions”, helping South Asians to adjust to an Aussie way of life. It was a practical ministry of support, as God drew more people towards the church. As well as helping with networking, guidance and advice, they also provided for practical needs. One church member from Moorebank would often open their home for free to families in their first weeks. Most of those who benefitted from this woman’s generous hospitality still visit her and refer to her affectionately as



“Auntie Betty”!

A South-Asian Fellowship service was also conducted once a term bringing together families across the Sydney basin from various denominations.

Through these ministries the church helped several sub-continental families, some of whom are still active and serving members of Liverpool South, ministering to newer arrivals.

A ministry to refugees from Sri Lanka, Africa, Cambodia, Iraq and Syria later arose from this work, with many coming to faith. In 2008, when Manoj and Ramabai moved to Liverpool South, they were exposed to several Pakistani refugees. A number attending the World Youth Day conference in Sydney that year applied for asylum and a couple of these men stayed in the rectory. One of the families stayed with Manoj and Ramabai in the rectory for over 6 months. These men and their families were exposed to the Word & Biblical teaching. One was later to become a member of the Parish Council, and through Anglican Aid, now runs a School for Peace ministry in a major city in Pakistan.

In 2013, as the numbers of boats carrying asylum seekers multiplied, Liverpool South Church played a significant role in ministering to hundreds of Sri Lankans across Sydney. This included communal computer access at various locations in the church, so new arrivals could Skype and communicate with their families. Many were of Hindu background. Weekly Tamil meetings were run for them on Sundays where testimonies were shared, the gospel preached, and lunch was served. A number of these converts were baptised and have moved to regional towns like Orange to fulfil Government asylum seeker conditions.

...

What both of these stories demonstrate is how God uses churches and individual Christians to reach the lost. Both also demonstrate how the responsibility to take the gospel to the world is a shared responsibility. We are all disciples who are to accept the Great Commission. Please pray for the College as it equips many for global ministry and pray for our churches, as each of us work at our responsibility to ‘make’ disciples.





Distance Graduation 2019

Chris Thomson / Lecturer in Old Testament and Ministry



DISTANCE EDUCATION HAS BEEN PART OF THE MINISTRY OF MOORE COLLEGE FOR MORE THAN 70 YEARS.

The Preliminary Theological Certificate (PTC) started life as evening lectures by the then principal, T.C. Hammond. Lecture notes were posted out to students who couldn't attend, and the PTC eventually became a correspondence course, helping men and women across Sydney, Australia, and the world to deepen their biblical and theological understanding.

This year, 133 students completed one of the college's distance courses, and on 24th May we celebrated with the 22 who could be present for this year's distance graduation, alongside their family and friends. Among the graduates were four students from Pacific Hills Christian School, a number of retirees, and all ages in between. Most were from Sydney, but by chance the first two I met at supper had travelled separately from Hong Kong to be there, and had never met before!

After receiving their certificates, each student was interviewed briefly about what they had gained from the course and how it had helped them serve Jesus. It was a joy to hear of the diverse ministries the PTC is equipping people for, including Bible study leadership, personal evangelism, children's ministry, community chaplaincy, songwriting and women's ministry. Several students spoke of how the course had enriched their understanding of the Bible and increased their confidence in sharing their faith with others. Chase Kuhn, the College's Director of Distance Education spoke to us from God's Word in 2 Peter 3, encouraging us to live lives of holiness and godliness in the light of Christ's future coming.

Recently, all of the College's various distance courses have been brought together under the PTC banner, and we have nearly completed the process of bringing

them online to increase accessibility and affordability. There are three levels of PTC, each consisting of six units. It costs just \$45 per unit to enrol, and you are free to work at your own pace, with up to six months to complete each unit. There is also an option to access the course materials without enrolling or sitting exams. If you haven't yet experienced the PTC, why not sign up for a unit and give it a try? Perhaps you could consider taking the course with a friend or a small group, as several of this year's graduates did.

Through the PTC, the Lord has blessed individuals and ministries throughout the English-speaking world. But in addition, through the College's Centre for Global Mission, the resources developed for the PTC are being translated and made freely available for use around the world, with units in 18 languages so far. It is wonderful to see how this work is bearing fruit.

Find out more at moore.edu.au/ptc



Life in Ministry Conference

Archie Poulos / Head of the Department of Ministry

‘When I left College I wish I knew I needed more than a great theological education – that self-awareness would help me to not only persevere, but to grow in ministry’. This was a reflection from Paul Grimmond, Dean of Students, and presenter at the *Life in Ministry* conference held at Moore on August 6th. Paul is unashamedly a self-confessed Sydney Evangelical and Sydney Anglican, and very thankful for the theological training he received at Moore. Nevertheless, he went on to say that resilience is enhanced not merely by knowing the Bible better, but by developing in self-awareness. Paul’s session explored why our Sydney Evangelical tribe avoids or dismisses growth in self-awareness, and how the gospel might grant us resources and perspective to actually engage better with personal awareness as we move forward.

Mark Thompson opened the day in prayer and said that the College is concerned not only for ministers in their College training but for the whole of their lives. He shared his hope that this conference would help in promoting that.

The need for help is clear. Nearly 200 people attended the *Life In Ministry* Conference, focused on building ministry resilience; a conference for both clinicians (the psychologists, counsellors and friends) who support those in ministry, and ministers themselves. I cannot think of another time when groups of both clinicians and clergy shared the same space. This is because the professions talk amongst themselves, and talk amongst themselves about the other profession. Psychologists talk to each other about assisting

ministers, and ministers talk to each other about where they might get help to probe and evaluate the ‘dark arts’ of the psychological world. At this conference, both professions sat next to each other and thought through how to grow in resilience from the perspectives of both theology and practice.

Valerie Ling, a clinical psychologist who works closely with many clergy, explored clergy resilience. Kirsty Bucknell, an organisational psychologist who works with the College’s Centre for Ministry Development and who has completed a Masters on the place of reflection in developing resilience, shared her findings. Jenny Brown, Anna Moss and Craig Foster from *The Family Systems Institute* spoke about growing through understanding and functioning in systems.

To give a feel for the need and benefits of the conference, here are a few comments:

- » A minister shared he needed help when he realised that he thought God was useful (and so prayed for things) rather than delighting in Him.
- » Another shared that he is utterly convinced that there is no fine print when you become a Christian. Jesus calls us to total surrender and service. He spoke of sleeplessness and feelings of guilt, even when he took one morning a week to read the Bible with his wife over a relaxed breakfast. He stressed how this was unsustainable for a life of ministry.
- » A senior minister spoke of how he thought theology was all he needed, until personal family grief coincided with severe church conflict and strained



family relationships. Only then did he realise he needed to step back and get some assistance.

- » A missionary spoke of receiving a devastating, debilitating, life-long medical diagnosis; and how she is navigating her way through it, by both being reminded of God’s promises, and by taking up and enjoying gymnastics.

Each of these people, despite the issues they faced, could speak of how God used their crises to make them into the people He desires them to become.

Please pray for our clergy and the professionals who support them, so that we might all grow in wisdom as we engage in the honour of the ministry God has called us to.



Can we really stand up for the rights of those we think are wrong?

Michael Kellahan / Moore College Reader in Religious Freedom and Executive Director of Freedom for Faith

WE'RE CROWDED AROUND IN AN UPSTAIRS ROOM OF A SOUTH WESTERN SYDNEY MOSQUE. THE BUILDING IS A CONVERTED FACTORY. IF IT WEREN'T FOR THE SHOES BESIDE THE DOOR AND THE PRAYER MATS, YOU'D MISTAKE IT FOR A CHARISMATIC CHURCH.

There's a cafe, gym and posters on the wall showing building plans for the next stage. Manakish and pastries are piled onto plastic plates and steaming hot black coffee is served. Around the table there are Muslims, Jews and Christians. Some of us are meeting for the first time. The religious and cultural differences between us are very real. There's almost no one that I agree with on everything, maybe not even on most things. And it occurs to me that that is exactly what Australia is like. We have very different beliefs. We don't know each other well.

We're meeting to talk about religious freedom – and there is much to talk about. The last few months have seen terrible attacks at mosques, a synagogue and churches. Since the changes to marriage, there have been sustained media and parliamentary calls for changes to the laws for faith-based schools. We've seen almost two years of inquiries, hearings and parliamentary debates about religious freedom. Between controversies over schools, a Prime Minister photographed in church, and Israel Folau, freedom of belief will not leave the front page. A surprise election result has the government wanting to deal with this issue and move on. A chastened post-election opposition wants to build bridges with

faith communities.

A journalist has heard we are meeting. She thinks there may be a story – what brings these people with different beliefs together? What is our answer to that question? Is this just political opportunism – a playing at worldly politics which forgets the distinctiveness of Christ's claims? That is certainly the concern of our Christian critics. We often have people who are very comfortable arguing for Christian freedom but wary of freedom for others.

From the start, Freedom for Faith has held a principled decision to stand up for freedom of belief for all Australians. That includes faith communities that we have serious disagreements with. We didn't realise how hard that decision would be.

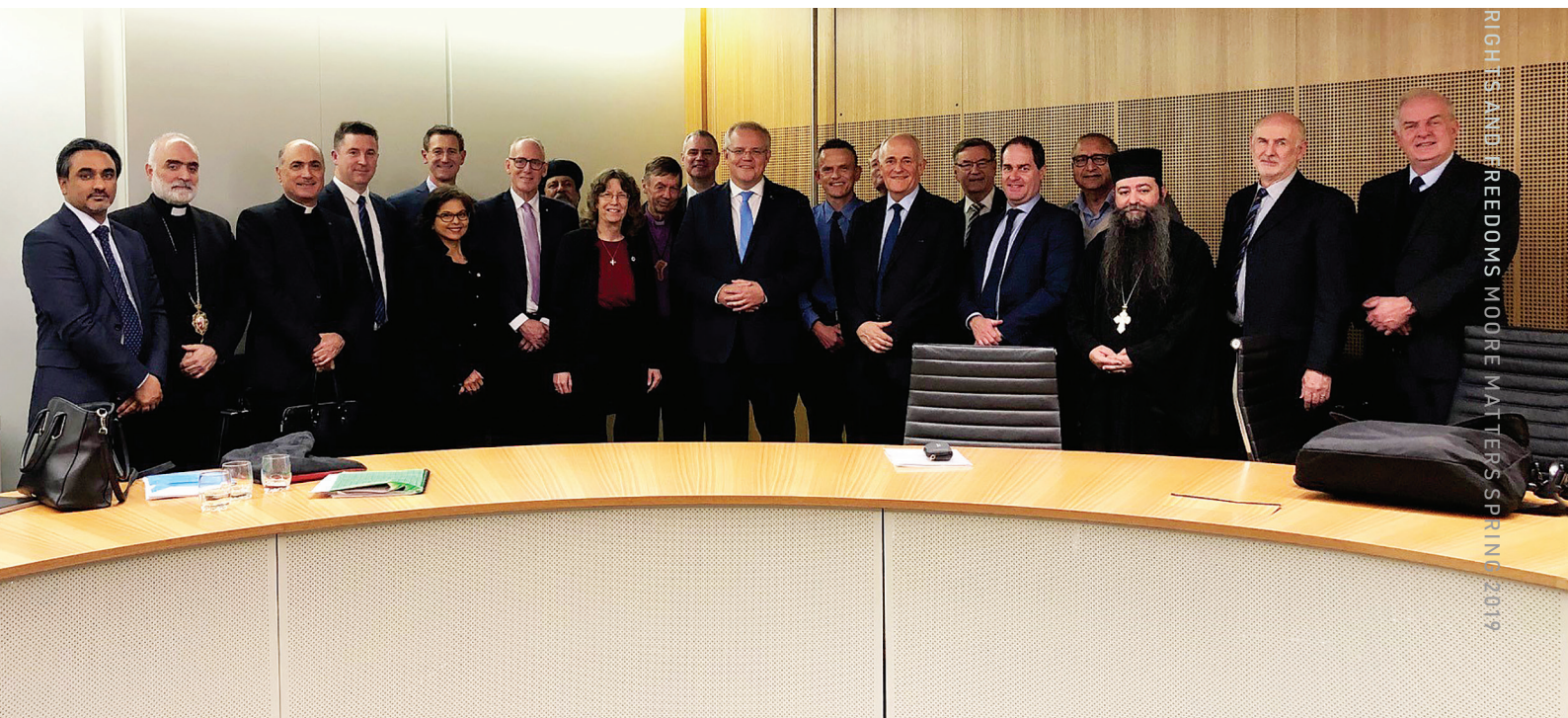
A principled commitment to religious pluralism must not be confused with a universalist or relativist ecumenicalism. I've seen enough meetings like that, where liberal churchgoers spend their time apologising for Christians being Christian and see nothing but common ground with different faiths. That's not how our breakfast feels. There's no sense of lowest common denominator agreement or a papering over of differences. Our breakfast therefore can't start with prayer!

My first direct involvement in political advocacy was to

stand alongside the local Jewish community. For five years they had been locked in a dispute with the local council over an Eruv – a series of poles and wires that mark out a boundary around the synagogue. The Eruv should have been innocuous to the local community but had tremendous significance to the Orthodox Jewish community. Removing the Eruv would effectively leave many housebound during the Sabbath. In front of an overflowing council chamber, I was able to say that I have a very different understanding of God's word but that we were supportive of their freedom to worship according to their conscience and beliefs. The local Catholic and Anglican bishops also made explicit the Christian support for their cause.

Similar issues have arisen in the Folau case. If Folau denies the Trinity, should he have support of Christians? Whether the Herald's reports on Folau's orthodoxy are correct or not, they simply do not change the fundamental issues. 'Freedom for all' is a world apart from freedom for just our tribe. Freedom of belief is not a Christian right but a human one – it belongs to us as citizens and not just us as church members.

This is not to say that differences in belief do not matter. Genuine belief is more than some optional identity marker we take up, or a sign of our cultural heritage. A rich Christian vision of freedom is built on more than individual autonomy. Freedom is something good given by God. It speaks of who we are,



the kind of world that God has put us in and the kind of relationships we are called to have. It is far more communal than the unfettered individualism of our modern liberal democracy. It speaks of how we are free to be good - or free to love, or free to serve. There's a richness to this Christian vocabulary around freedom that we desperately need to speak well. You could trace it back to being made in the image of God, or the way God saved his people for service in the Exodus, or a dozen other ways through the Scriptures. Supremely though, we see it in Christ who has made us free and calls us not to fear.

Some are championing a withdrawal into Christian safe spaces. Others seem to want to capitulate whenever the Christian faith encounters other beliefs. Both responses seem driven by the fear that we need to act in a different way to see the church preserved. While fear may be an understandable response to a rapidly changing world and to genuine threats which are coming at people of faith – we are not to be the people of fear. Again and again we are told ‘do not fear!’. So, we must

While fear may be an understandable response to a rapidly changing world and to genuine threats which are coming at people of faith – we are not to be the people of fear.

not fear. Nor should we be naive. We must be public in the faith, but expect our freedom to hold beliefs no longer held in common to be contested. That was true for Peter and John before the Sanhedrin and has been true since. For 2000 years we have needed to show we are not going away. We talk about Jesus, we love our neighbour, we wait for the kingdom. We are always to resist the temptation to see the kingdom realised in a political regime. Our hope is for the kingdom which Christ will bring.

The mosque breakfast has led to a fruitful joint meeting with the Prime Minister and many faith leaders. We're working together on laws that aim at preserving generous

freedom – a freedom built on real, not faux diversity. A freedom where you share a meal and talk about the faith you do have. That is hard work. There are all sorts of cultural barriers that make it triply so! Democracy is like that – it seems impossible to bring people together and find workable ways of getting along. It is much easier to withdraw and not engage. But that is not our calling.

This time, when people are terrified of mentioning religion because it's so divisive, is creating a cultural moment with greater connection and understanding than perhaps we have ever seen. We're no longer pretending to agree, we're not saying we're all the same. And while holding that difference, in connection with each other, we're meeting each other for the first time.

FF FREEDOM FOR FAITH



Our partnership with churches

Michael Sadler / Alumni Officer



Churches often set aside a day each year to celebrate a particular event or to highlight a specific cause: we pay respects to those who died in war on Remembrance Sunday; we encourage members to make financial pledges on Giving Sunday; we particularly remind each other of the resurrection of our Lord Jesus on Easter Sunday. We remember these things (especially Jesus' resurrection) all the time, but it's often useful for us to have a day set aside when we can bring focus on particular items.

Each year, Moore College Sunday is held on the first Sunday of August in churches across the Diocese. It's an opportunity for churches to highlight the partnership between churches and the College, for which the College is immensely grateful. However, it's clear that our partnership is in no way limited to one Sunday each year. We're thankful that churches are faithfully praying for the College; sending students to be trained here; giving financial support; and providing opportunities for our students to serve with them. The quotes below, gathered from churches across Sydney, are a sample of some of the ways that our partnership works and what it means.

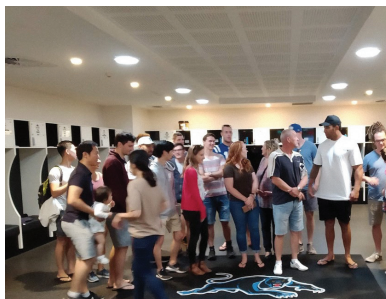
St John's Cathedral Parramatta (Bruce Morrison)

"The bond between St. John's and Moore College is a lovely illustration of genuine and Biblical fellowship – a partnership in Jesus' Kingdom. It's both Gospel focussed and at the same time deeply personal. I'm deeply aware that where our diocesan training college goes, so eventually will go our churches.

It's a virtuous circle. The men and women who enter College reflect the churches that they are sent from. In turn, those who graduate from Moore also reflect the College that has trained them, and they teach in churches which send. This fellowship is a very high priority for us at St. John's because we know that in the long run our church, and indeed our diocese and others around the world, will depend on these same men and women, decades into the future. So, I never want to take Moore College for granted. God forbid that this virtuous circle should ever become poisoned by evil conduct or false doctrine. Our prayer is always for the life and doctrine of those who teach and study."

Yagoona & Condell Park Anglican (Ray Vassallo)

"We thank God for the important contributions student ministers have made towards our church's development over the years. We are not bristling with leaders or many young adults for a variety of reasons. So, to have servant-hearted gospel-minded younger men and women who are being theologically trained willing to help us engage with and follow up the scores of newcomers that visit us each year has been an enormous help. This is in addition to the more formal contributions in service leading and preaching which over the years have been consistently very good. We try to look after our student ministers by not over working them, however we have found all to be so servant-hearted and wanting to help in whatever ways are needed. It is such a joy and blessing."



Christ Church St Ives (Anton Marquez)

"Christ Church St Ives has enjoyed a rich partnership with Moore College for many years. All our current ministers have trained there. Our ministry staff continues to develop in their theological and pastoral training through many College programs and affiliates such as the Priscilla and Aquila Centre, the Master's program, the Centre for Ministry Development and the Centre for Christian Living. This has enriched and equipped many on the team, particularly helping us think theologically through some of the key issues of today, including gender, leadership and mission. A few of our key lay leaders have also benefitted from the Diploma night courses as they seek to be equipped to lead others at church.

"It remains a great joy to continue to send members of Christ Church off to Moore to be theologically trained for vocational ministry. Usually after an MTS traineeship we farewell people like Michael and Louise Figueira with joy to study at Moore and then, God willing, out into the world to make disciples of Jesus. As a church, we continue to pray for the College at regular intervals in our services, asking God to continue to train and equip people to serve the church through Moore."



St Mark's Sadleir (Dave Morgan)

"This year it was an amazing privilege to host a Moore College Mission Team. I think it excited our people about the sort of people being raised up for vocational ministry. One particular highlight was a visual journey through the Bible story at Men's Bible study. A guy was there who has mild dementia but the Bible story is now so much clearer to him, he became a Christian the following Sunday and was baptised on Easter Sunday.

"Another thing I'm excited about is Simon Gillham, MTC's Head of Mission, who not only is doing hard thinking about cross cultural work overseas but also about crossing all sorts of cultures with the gospel in Sydney. Our particular cultural context is that Sadleir is a working class/deprived area, and Simon has been doing some hard work reflecting on how to make disciples in that culture. I'm looking forward to coffee with him soon to keep thinking through this with him, as well as the possibility of him meeting with some of our key leaders."

St Stephen's Penrith (Tom Harricks)

"Our Church benefits from the ongoing work of student ministers. One of the most important things



that our student ministers do is to have intentional gospel-shaped conversations to motivate people to grow in Christ. This has a really important influence on the culture of our church. Student Ministers invariably challenge me as a leader with sharp insight, good ideas and a reluctance to accept the status quo. Student Ministers also challenge me to keep improving my coaching and development skills as each student is so different."

Watson's Bay Anglican (Scott Newling)

"We're a small church, and often lack hands to the plough. To have a Moore mission team earlier this year allowed us to get out into the community, both to share the gospel and to promote church activities; this was something that we've struggled to do ourselves. And the gracious warmth and godliness of the students on the team only confirmed to the church that the students we have are the norm, not the exception!"

...

I hope the above responses are encouraging. They show how varied long-term gospel partnerships between the College and churches have been growing and bearing fruit. Please join us in thanking God for working in this way, and pray that He will provide more opportunities like these. The College has a great responsibility as a place where generations of global gospel workers are made ready for lifetimes of service and ministry. Please ask the Lord to keep blessing the College's relationships with churches, which are so essential to our shared goal.



Theology: not a one-off educational experience

Kate Bradford / Moore College chaplain and post-grad student

Events in my life and ministry seem to have drawn me back recurrently to Moore College. At the same time, ministries in cross-cultural and diverse settings have called me out into the public space. I spend my ministry working at the interface between church and society, clergy and laity, theology and practice - sometimes as the host and sometimes as the guest.

My story so far: I came to College in 1990, as a relatively new Christian intending to study for a year, but like many others, I stayed for four. After College, my husband and I headed to St Andrew's Hall in Melbourne with our family, to the training college for the Church Missionary Society. We then served in Tanzania for a decade at a remote rural Bible college and hospital.

On our return from Tanzania, and after everyone else had settled into work and school, I began to look for a ministry position and so I applied to Anglicare for a chaplaincy position in a children's hospital. Within a year, I had moved from a poorly resourced primary care Christian hospital in rural Tanzania to a state-of-the-art, quaternary training, government-run hospital in a major city in Australia. During this time, I also became a chaplain to Moore College students, so once again I felt I was moving between environments with vastly different outlooks on life. And yet, before God I was the same person ministering in different contexts.

As part of my Anglicare training, I attended courses in chaplaincy training. These were excellent in raising my awareness of listening to the other person, understanding the emotional content of what was being said, as well as learning



to respond helpfully. However, I struggled during this training to know where my Christian-self fitted into the training model. This added to internal tensions that had begun building during our time in Tanzania, which increased with my ministry in the children's hospital and with College students.

I found myself cutting-and-pasting unresolved quandaries to a clipboard in my mind, because problems in ordinary life rarely present themselves in such a way that there is a straightforward biblical or theological answer. Yet, in many ways, my questions were not vastly different from every Christian's, who is trying to put everyday life together with their belief in Christ. It also occurred to me that all ministry involves crossing cultures. Any Christian seeking to care for others engages with at least three cultures: their own, the ancient culture of the scriptural text, and the cultural context of the other person.

We become prayerfully conscious that we exist within a world inside God's providential care, and we acknowledged our dependence upon the living work of the Holy Spirit through Scripture in our lives.

Yet, locating ourselves within God's world and recognising our need for Christ's help does not lessen the effort required on our part to understand the world in which we minister. The world created and sustained by God's providential care is a place of vast cultural variation. It has a mix of different languages, family backgrounds, religious beliefs, ethnic and social norms, national and political frameworks, as well as geographical and climatic circumstances. Even at a personal level, people within the same culture have significant differences between themselves. This is seen through differing emotional, mental, physical and spiritual dynamics that affect how people relate to others.

As a former missionary, I have experienced the richness of a God, who spoke in different languages and genres, and to people in different times and places. I also saw his word could speak truthfully and clearly into different cultures, and I came to believe that it applied to all Christian ministries.

theological anthropology and the art of ministry. Christian practice (practical theology) attempts to work between these two fields. In cases where society gives broad assent to the underlying assumptions of Christian faith, it is quite easy to conflate theology with anthropology, and much of ministry

and eternal life are foreign terms. Very often, they are seen negatively and obliquely through news stories and other second-hand encounters. In many ways for me, Australia was little different to Tanzanian society that had people of Christian, Muslim and Animist backgrounds who did not share a scriptural understanding of being human. And so, there was a need to really listen in order to understand what people really did believe and what were *their* underlying assumptions and questions.

Seeking to resolve these tensions, I was feeling between my inner world of beliefs, my hopes for ministry, and the worlds of the people I was meeting. I was trying to understand what ministry looked like in various contexts. I commenced an MA(Theol) here at Moore College concurrently with an MA(Chaplaincy). In each subject, I was asking: how did the Word of God relate to the world of the people we were ministering to, and how did we do this best?

Together with a few Anglicare chaplains, we began reading widely around the subjects of pastoral care, soul care and chaplaincy. I was trying to piece together the history of different movements to try to understand how these ministries fitted with other Christian ministries, both within and beyond the church. We began teaching a new practical pastoral care course at Anglicare, and over time, a new training course was developed for Moore College. All this led me back again to Moore College and its comprehensive library. This time, I am researching several European pastoral care practitioners in the Reformed evangelical tradition from the mid-twentieth century. I am hoping that we can recover some 'dropped stitches' of pastoral wisdom from previous generations that will help us move in the ministry space that exists between us and our beliefs, and those of the people that we seek to serve in the name of Christ.



John Calvin opened his *Institutes* with an assertion that "true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves. But as these are connected together by many ties, it is not easy to determine which of the two precedes and gives birth to the other. For, in the first place, no man can survey himself without forthwith turning his thoughts towards the God in whom he lives and moves; because it is perfectly obvious, that the endowments which we possess cannot possibly be from ourselves; nay, that our very being is nothing else than subsistence in God alone."¹ It is these connections and their many ties which are not easy to determine, that encapsulate the connective tissue of all Christian ministry and for this reason deserve our careful attention.

There are two related bodies of knowledge: that of God and that of humanity: theology/

assumes theological truths are understood and orientated at most people.

Calvin, who lived much of his life as a French refugee in Switzerland, was sensitive to the 'pulls of many ties.' Calvin had trained in the humanist knowledge of secular wisdom in the classics and law. He had also trained in the divine knowledge of Scripture and theology. He recognised the profound interplay between the embodied mortal creatures in the temporal world sustained by the breath of God, and the dire need of these creatures for renewal: immortal bodies preserved into eternity through the forgiveness of sins secured through the death and resurrection of Christ.

When I began working in a hospital in Australia, it was immediately clear to me that very few people in our wider Australian society shared our knowledge and dependence upon Scripture. At best, it serves as a distant cultural memory. For the most part, Biblical concepts of God, salvation, sin, repentance, forgiveness, redemption, new birth,

¹ John Calvin, *The Institutes of the Christian Religion*, tr Henry Beveridge first published 1845. (Grand Rapids: Christian Classics Ethereal Library) (1.1.1), 44.



Theology is essential to discipleship

Ben George / Marketing and Communications Manager

To be a disciple of the Lord Jesus Christ can be hard. It can be hard to live in a world which is hostile to Jesus, and therefore hostile to us who follow Jesus. The Bible does not shy away from this truth. And yet, as God's people, we are continuously urged to persevere in suffering. As a response to the glorious gospel through which we have been saved, we are called to glorify God with our entire lives (Romans 12:1-2). That means we are called to proclaim this glorious good news of salvation through Christ alone, as well as adorn the gospel by the example we set in how we operate in day to day life.

We are to be like Jesus, holy and blameless, in order that others might see the joy of living as a Christian.

One significant challenge that we face as Christians is living in a world that does not believe in absolute truth. This is not a contemporary

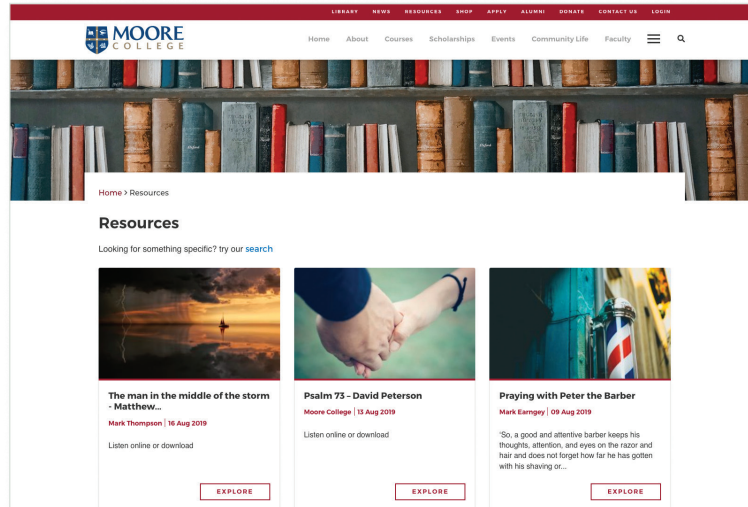
phenomenon. We know from Scripture that humanity as a whole suppresses the truth that is plain to see in God's creation (Romans 1:18-21). And suppressing the truth about God our Creator means that the world does not believe in God as the determiner of truth and final authority on all things. This can cause great difficulty for us as Christian disciples, for we face the challenge of having to justify our ethical stance on issues without a clear point of commonality. When the philosophies and presuppositions of the world around us are constantly pushing against us, it can be easy to compromise on absolute truths that have been revealed to us in the Bible. Sadly, in some cases, it can also mean that Christians fall away under social pressure.

It is precisely for this reason that serious theological study is important for every Christian disciple. While it may be appropriate for many of us to consider theological study in a formal setting at Moore College, a serious study of theology is vital for all of us. The reality in a world that believes in relative truth, is that how we live as Christians is complicated. Therefore, answering the world's questions as we live Jesus shaped lives needs to be nuanced. Speaking to our non-Christian friends about issues of sexual ethics, gender dysphoria, euthanasia and abortion (to name a few), is complicated.

Living lives of sexual purity, with an aim of sharing the gospel, in service of others and in submission to King Jesus can be hard to justify and come off as judgmental. As disciples, it requires us to think and speak with more than just a few Bible verses of proof. We need to be

able to place our thinking in the overarching message of Scripture, and place debates among a rich history of Christian thought and philosophical understanding in order to live and speak winsomely and faithfully.

Therefore, I am thankful for the resources available online to help us all as Christian disciples. In the past few months, our team has been working on the new Moore College website. During that time, I have been struck by the volume of theologically rich resources that are available, that help Christians to dig deeper into theology. This is a great blessing as we strive to keep our eyes on the grace of God in the Lord Jesus Christ. Why not take a look? moore.edu.au/resources/



Equipping and Sending for Mission

Thank you to everyone who responded to our most recent Winter Appeal. Once again, you have given generously towards 'Development', 'General purposes' and 'Scholarship support'. The latter has also included two focussed appeals for 'International Scholarships' and recently 'Indigenous Scholarships'. All categories have been supported.

The exciting thing about our scholarships program is that it will allow a number of people to enrol at Moore in 2020 who would not have been able to do so except for your support. This will include students who will study full-time with us on campus as well as teachers and evangelists overseas who require additional training in ministry in their home countries. I shared some of their stories in a recent appeal email. Some of these people have minimal theological training and yet, they are leading churches and evangelistic ministries in some very difficult locations. The support of those who have given to this specific category is helping to equip people in home countries for 'front line' ministry.

Please praise God that with your support, application rates are up this year compared to 2018. I have no doubt that our enhanced and expanded scholarship programme has had a direct impact on enrolments. People who gave to us in recent years should have been sent a copy of *Societas* that offers profiles on all of our on-campus students. Please pray for them.

Could I stress three things about how your donations are used?

First, we honour your specific directions in relation to your giving and I personally treat every dollar that you give as if it is one of mine. That is, with great care and responsibility.

Second, our new scholarship committee makes its careful decisions informed by faculty, referees, and any specific directions by donors.

Third, we make decisions based on suitability for ministry/mission, and financial need.

We are aware of our responsibility to use every dollar you give to us very wisely. Please consider prayerfully what you are able to give to the College.

If you'd like to discuss areas of key need, please contact me by phone (02 9577 9900) or by email at trevor.cairney@moore.edu.au. At the moment, we have the following quite specific needs for additional funding:

1. **Support for our key Centres** (Centre for Global Mission, Centre for Ministry Development, Centre for Christian Living, and Priscilla & Aquila Centre).
2. **Learning support for students** in the B.Div and B.Th.
3. **Indigenous scholarship needs.**
4. **Specific support** for the basic costs of our ministry and training around the world.
5. **Postgraduate scholarships.**

As well as the above specific needs, you will see on the flap attached to this back page, that there are three main ongoing categories to which you can direct your gifts. Gifts to the 'Scholarship Endowment Fund' will help us to support students who couldn't study without this funding. 'General Purpose' gifts are allocated to areas of greatest (and sometimes strategic) needs. Gifts to the 'Building Fund' go towards ongoing building renovations and improvements and the exploration of new developments in the planning stages. Donations to all three categories are tax deductible.

I greatly appreciate your partnership with us in the ministry of Moore College. Please join with me as we pray faithfully for the College and seek God's enabling. I pray that our God will continue to bless the College as we continue to teach, equip, disciple and send men and women to undertake gospel-focused work around the world.



Trevor Cairney
Head
Moore College Foundation



My Moore gift

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.

Title _____ Given Name _____

Family Name _____

Address _____

City _____

State _____ Postcode _____

Phone _____

Email _____

I would like to make a tax deductible gift of:

☐ \$1200 ☐ \$600 ☐ \$300 ☐ \$120 ☐ \$60

☐ Other \$ _____

☐ Once ☐ Monthly ☐ Quarterly

Directed towards:

☐ Scholarships Fund ☐ Building Development Fund

☐ General Fund

Payment method:

☐ Cheque (payable to Moore Theological College)

☐ Direct Deposit (see bank details below)

☐ My credit card

☐ Visa ☐ M/card ☐ American Express

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

CARD NUMBER

Expiry Date _____ / _____

Name on card _____

Signature _____

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**

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**

Moore Matters is the newsletter publication of Moore Theological College

Principal of Moore College » Rev Dr Mark Thompson

Editor » Trevor Cairney

Assistant Editor » Michael Sadler

Art and Design » Lankshear Design

Moore Matters

Copyright © Moore Theological College 2018

1 King Street, Newtown NSW 2042 AUSTRALIA

moore.edu.au » info@moore.edu.au » +61 2 9577 9999

CRICOS #00682B » ABN 47 46 452183

About Moore College

Moore College exists to train men and women to take the good news of Jesus Christ to the world. Since 1856, more than 5,000 students have graduated from the College and have been sent out by God. Moore College has equipped men and women to serve in over 50 countries across the World. Today over 3,500 students are enrolled in our courses globally.

Cover:

College students and church members together at Yagoona and Condell Park Anglican during mission week.



JOIN US AT THESE UPCOMING EVENTS AT MOORE COLLEGE

SEPTEMBER–OCTOBER



**Wednesday 11
– Thursday 12
September**

School of Biblical Theology

Details: Doctrine for Declaration: Explorations in the Theological Foundations of Biblical Preaching.

Speakers: Simon Manchester, Mark Thompson, David Starling, Simon Gillham, Will Timmins, Phillip Jensen, Andrew Leslie, Jane Tooher, Tony Payne and Paul Grimmond.



**Saturday
21 September**

Men's prayer breakfast

Time: 8:30 – 10am (Breakfast provided)

Details: Join us for a morning of prayer for the faculty, staff, students and work of the College.



**Monday
23 September**

Prayer Support Group

Time: 10am–11:45am

Details: The Prayer Support Group is a group of women from all over Sydney that meets together to pray for the needs of the College, its faculty, students and staff. We are always looking for new women to join us as we express our dependence on God for all things.



**Monday
14 October**

Recruiting women into vocational ministry

Speaker: Phillip Jensen

Time: 2pm–3:30pm

Details: This session is important for men and women interested in the ministries of women in the spread of the gospel. This talk is open for all, and will be especially helpful for those in positions of recruiting, training and employing women in ministry positions.



**Saturday
26 October**

Open Day & Spring Carnival

Time: 9am–2pm

Details: The day includes hearing about college life from faculty and students as well as a campus and accommodation tour with plenty of time for questions. Lunch is free and will be provided at 12:00 noon. We hope to see you there!



**Monday
28 October**

Books of the Reformation: An Interactive Exhibition

Time: 6:30pm–8:30pm

Details: The printed word and Reformed–evangelical theology go hand in hand. The Donald Robinson Library at Moore College holds many significant works printed during the Reformation, including two incunabula, first editions of Martin Luther's works and every edition of the Book of Common Prayer. These and many more will be on display at this free event.

For more information or to book now, go to moore.edu.au/events.