

## Moore College: Into all the World



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# Moore's commitment to Global Mission

**Dr Mark Thompson**

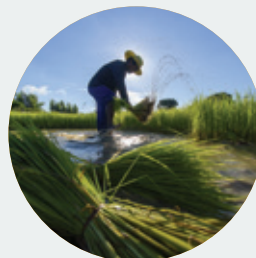
AS I WRITE THIS THE ANNUAL SYDNEY SYNOD HAS CONCLUDED AND A VERY BUSY YEAR IS HURTLING TOWARDS ITS CLOSE. AT OUR SYNOD THIS YEAR, WE LAUNCHED MOORE COLLEGE'S **CENTRE FOR GLOBAL MISSION**. THIS IS BOTH SOMETHING NEW AND THE REAFFIRMATION OF SOMETHING OLD AND FAMILIAR.

**I**n one sense, there is nothing new about Moore College's commitment to global mission. I entered College in the early 1980s alongside men and women enrolled in the Diploma of Bible and Mission, a program designed to prepare people for work on the mission field. A decade and a half later, the Department of Mission was launched when Mike Raiter joined the faculty. Mission subjects became not just the interest of a few but began to be taken by all students. The annual College Missions have included, for some years now, one or two overseas missions every year. Men and women working in mission, or for mission agencies, regularly speak at our weekly Ministry and Mission hour, and once a year we have a week-long expo of global mission in our 'Mission Awareness Week'. We pray for those without the gospel, and those who are taking the gospel to them, regularly in chapel and over lunch. Global mission has been a concern of Moore College for quite some time.

That is not surprising since the Bible presents global mission as a priority for Jesus and so a priority for those who follow him as his disciples. Jesus wept over lost Jerusalem, had compassion on those from other nations who came to him, and commissioned his disciples to take the gospel to the world. He spoke of how 'this gospel of the kingdom must be proclaimed in all the world as a witness to the nations, and then the end will come' (Matt 24:14). The trajectory of biblical theology is towards that point when a great multitude 'from every nation, from all tribes and peoples and languages' stand before the throne and before the Lamb proclaiming 'Salvation belongs to our God who sits on the throne,

and to the Lamb!' (Rev 7:9-10). It is very hard to take the Bible seriously and not be passionate about global mission.

Yet there is something new about this Centre. It opens up new possibilities and signals a new determination to serve those who have fewer gospel resources than God has given us here in Sydney. Under the umbrella of this Centre we can provide training resources to places as different as Madagascar and Egypt and Bolivia and France. We can build partnerships with colleges in other places, stimulate an awareness of gospel mission opportunities and issues here at home, and contribute to the worldwide conversation about how to reach the world for Jesus. The







CENTRE FOR  
**Global  
Mission**

CGM promises to be an instrument through which we can take the good things God has taught us here at Moore and make them known right across the world. Its inaugural director, Simon Gillham, has the energy and vision to lead us in this and we are exceedingly grateful to God for bringing him and Margie amongst us.

All of this does nothing but enrich the central work of preparing men and women for service in the churches of Sydney and Australia. None of us, and none of our congregations, can afford to be merely inward-looking, though the changing context of ministry and mission in Australia might tempt us to be just that. When we are challenged strongly

**Every community is, or is rapidly becoming, a multi-ethnic community. Global mission is now on our doorstep. We are all involved in it.**

by the culture around us it is all too easy to 'circle the wagons' and simply protect what we have. Yet that would be completely out of step with Jesus and his mission! Now is the time to give ourselves with fresh energy to the work of proclaiming Jesus and the salvation he brings in every square metre of the globe. What is more, the wonderful news is that our heavenly Father is bringing the nations to Australia. Every community is, or is rapidly becoming, a multi-ethnic community. Global mission is now on our doorstep. We are all involved in it.

I am thrilled that at a moment when we could very easily have been distracted by things like building projects, administrative reviews, the

changing face of higher education in Australia and mounting opposition from our cultural opinion makers, God has provided this opportunity to keep our focus where it should be, on the triumph of God's purposes in all the world and the part he has graciously given us to play in that. Yet centres and programs and structures are only secondary really. The mission we are involved in is first and foremost a spiritual mission. It is God's mission, working through his Spirit in the world to convict men and women of the truth about his Son. We are entirely dependent upon God to provide the opportunities, enable us to take them up, and turn the hearts of those who hear so that they might put their trust in Jesus. Only God can do it and if we try without him we are bound to make a hash of it. So it is critical that all we do, not least in the Centre for Global Mission, is begun, continued and ended in prayer.

There is a great deal more I could tell you about this month. God has been doing remarkable things in bringing our building project to completion, helping us prepare for the next fifty years of the College's life, and building and shaping the next generation of gospel workers, our students. Youthworks College is coming to join us on the Newtown site and we hope other organisations will too before long. The first of the John Chapman Preaching Clinics,

providing important help in the development of preachers, is about to begin (more about those in a future issue). These are all wonderful reasons for thanksgiving. Yet I want to foreground the Centre for Global Mission because of its extraordinary potential for furthering God's purpose in the world.

Thank you for your continued interest in Moore College. Thank you too for your prayers. Please continue to join with us in praying that God might use us, in all our frailty and weakness, to fulfil his purpose and bring glory to Jesus Christ.

*Mark D. Thompson*

**Simon Gillham -  
CGM director and  
Head of Department  
of Mission**



# GWC

**George Athas - Director of Post Graduate Studies,  
Lectures in Old Testament, Hebrew and Church History**

SOUTH  
ATLANTIC  
OCEAN

West Coast  
National Park

Cape Town  
Table Mountain  
National Park



# GWC

I FIRST WENT TO **GEORGE WHITEFIELD COLLEGE (GWC)** IN 2009 AT THE INVITATION OF DR DAVID SECCOMBE, THEN PRINCIPAL OF GWC. HE HAD COME TO MOORE COLLEGE IN 2008 AND REQUESTED THE ASSISTANCE OF OUR OLD TESTAMENT FACULTY TO HELP TEACH UNITS IN THE OLD TESTAMENT PROGRAM. **THUS, I SPENT PART OF A STUDY LEAVE PERIOD IN 2009 TEACHING AT THE COLLEGE IN CAPE TOWN, SOUTH AFRICA.** SINCE THEN, I'VE BEEN REGULARLY INVITED BACK TO CONTINUE TEACHING IN THEIR LANGUAGE SUMMER SCHOOL PROGRAM AS WELL AS HELPING DELIVER POSTGRADUATE UNITS.

**A**t GWC I found the cultural differences obvious, but not difficult to navigate. This was due mainly to the eagerness of the students to learn, but also helped by the fact that I personally grew up straddling two cultures (Australian and Greek). So I had some sense of what it meant to cross cultures—a helpful preparation.

There are many similarities between the classrooms of GWC and Moore. So I've been able to transfer my experience helpfully across each. But perhaps the main difference has been that in South Africa the relationship between lecturer and student is far more critical. In

Africa, students learn far more through relating to the lecturer than to the content. Teaching is not simply about imparting content. The Australian situation is not purely about imparting content either, but about a lecturer enthusing students about the subject they are studying. However, in Africa the sense of relationship is far more important. Students are so responsive to direct engagement and conversation—more so than reading set texts and doing assessments. Relating directly to a lecturer is initially difficult for them, since instructors tend to be put on a pedestal in African situations in a way that does not occur in Australia. However, working to put students at ease soon allows their eagerness for learning to bloom. I found I was able to make excellent connections with students from a wide range of backgrounds, and learned much from them in return, too. It forced me to learn widely, teach simply and personably, and appreciate the impact of culture on learning and understanding.

I have personally found my time at GWC immensely rewarding. In many ways, my contributions seem to go much further there, perhaps because many students come from poorer

socio-economic and educational backgrounds. The educational standards do differ markedly from those in

Australia, and this is one of the greatest challenges in teaching in South Africa. However, sharing the faith of the students builds a very significant bridge. It provides a unity from which good relationship can proceed. In

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conversing with the students at GWC, I have become aware of just how pressing the need is for good, solid understanding of the Bible in Africa—particularly of the Old Testament. So I've realised that I can contribute to the growth of Gospel work there as students are equipped with better understanding of God's word, and can then make a positive difference among the churches to which they return

after their time at college. Being able to interpret the Old Testament properly and wisely helps to ground the Christian life and promote responsibility and maturity amongst Christians.

I have developed excellent relationships with the GWC community over the years through my returning visits. They have grown from a small college into what I would now describe as a medium sized college. They face many challenges because of this transition in terms of faculty, curriculum, administration, financing, and infrastructure. But these are good challenges because they demonstrate growth. I find myself

encouraged in the faith and enthused by the work every time I go—something that my family also now shares with me, since they have accompanied me a couple of times. As such, we have committed ourselves to an ongoing relationship with the GWC community and its vital work. Through its students, the college is having a significant impact in South Africa, Zimbabwe, Malawi, Zambia, Tanzania, Kenya, Ethiopia, and Nigeria—to name but a few of the countries from which its students come. So we look forward to continuing our fellowship in this wonderful Gospel work.





# Training for cross-cultural mission from 'first principles'

**Simon Gillham – Head of Department of Mission**



THERE ARE ENORMOUS AND URGENT GOSPEL NEEDS ALL OVER THE WORLD. WE JOIN IN PRAYING FOR THE LORD OF THE HARVEST TO RAISE UP WORKERS. WE RECOGNISE THE WISDOM IN TRAINING THOSE WORKERS FOR THE MINISTRY GOD SETS BEFORE THEM.

**B**ut what kind of training prepares a person well to be a cross-cultural missionary? There are different models of training and each have their strengths and weaknesses.

I want to make a pitch for the value of studying the Bible in

original languages and studying theology and Church history from original sources. The 'original sources' or 'first principles' approach is what we do at Moore College and it prepares us well for long-term cross-cultural ministry in at least two very important ways.

First, those who engage in international cross-cultural ministry often have to assume a greater responsibility for their own continuing growth in the Scriptures. They are intentionally moving to an area because of the gospel needs of that place. They can't expect the same regular access to insightful, stimulating Christian

fellowship and Bible teaching. Reading the Bible in its original languages opens more doors to be challenged and surprised by the Word of God, and so to be consistently refreshed.

Second, the process of studying the Bible in original languages is a cross-cultural experience in itself. You realise that the task is not simply about learning a new vocabulary, for there is rarely an exact equivalence between words of different languages. Languages shape and are shaped by cultures, and so to understand a language you must engage the wider culture. Studying theology and Christian







history from original sources puts us in touch with real people from different cultures and worldviews. We are exposed to understandings and expressions of Christian faith shaped by these differing cultures and worldviews. We must develop a theological discernment which takes account of these things.

The more limited our engagement is with other languages, cultures

and history, the greater the risk that we may confuse the essence of the gospel with the one language and culture in which we came to know it. When this is combined with a training focus on practical methodologies, the risk is further multiplied. We lack the points of reference to discern the difference between ministry first principles and particular

expressions of those principles.

We must develop habits of going back to original sources and first principles. As we reflect on the strengths and weaknesses of the church in various cultures throughout Christian history, we are likely to be far more humble and nuanced in our communication across cultures. As we enter a new culture and attempt to teach the Word of God, we are not simply trying to translate what we learnt in English into a new language. We are joining our new friends in a journey back into the world and culture of the Bible. We do this to help them understand and bring the Word of God to bear in their own culture and language.

It is our hope, prayer and expectation then, that students of Moore College will graduate with more than good ministry skills and abilities for now. We are working to provide students with the habits and frameworks they will

***We must develop habits of going back to original sources and first principles.***

need to think through theological questions and ministry challenges that we haven't thought of or experienced yet. That's why investing deeply in studying 'first principles' is a great way forward for cross-cultural missionary training.

**FIRST PRINCIPLES**

**CHURCH HISTORY**

**CROSS-CULTURAL**

**CHRISTIAN FELLOWSHIP**

**ORIGINAL SOURCES**



# Susanna Baldwin

## Fourth Year

I LIKE TO TELL PEOPLE I WENT TO BIBLE COLLEGE BECAUSE I LOST AN ARGUMENT.

**T**he story isn't entirely apocryphal: a new acquaintance had challenged me with the question "should all Christians at least consider the possibility of vocational ministry?" and I had gone away determined to make a watertight case for why my calling lay squarely in the secular workforce. I was trained as a social researcher, and thrived on gathering and sorting data to arrive at reasoned conclusions. After a little reading and reflection, I was confident I could give a sound biblical justification for Christians finding their place of 'kingdom service' outside the church, the chaplaincy office or the mission organisation. Yet something else happened to me in that process—something that eluded keyword-searches and flowcharts and neat thematic summaries. A long-held restlessness resurfaced; an itch that remained unscratched despite the fact I was only a few months into what looked on paper to be my dream job. I had never quite forgotten a talk I heard some five or six years prior, back at my home church in the UK, by a man with a Wycliffe Bible Translators badge who spoke of tribal villages and transistor radios and the tears of joy that

flowed when people realised God loved them enough to speak their language. And so as prayers and conversations and oddly timed nudges began to fall into place around each other, I felt a growing conviction and excitement that God might in fact have a different job lined up for me than the ostensibly 'perfect' one I had just thrown myself into. Eighteen months later I was taking my seat in the Knox Lecture Theatre alongside the fellow travellers with whom I would share the exhilarating—and, in many respects, all too fleeting—adventure of theological study and ministry preparation over the next four years.

As a training ground for translation-based overseas work, Moore made sense in many ways: the thorough emphasis on biblical languages; the careful integration of biblical, doctrinal and ministry subjects; the well-thought-out structures of community life and pastoral care. Four years on, I am leaving not only with a solid grounding in Greek, Hebrew and Aramaic (the latter of which the College was kind enough to run as a final year elective despite my being the only student who signed up for it!), but—perhaps more importantly—with a bigger and richer vision of our glorious God, author of creation and redemption, who has sent his Son

and revealed his plan of salvation in Scripture so that all nations, peoples and languages might stand complete before his throne in the new heavens and earth. Some 180 million precious souls currently live in God's world without any access to his life-giving word. Terrible damage can be done in even the most well-meaning Christian communities when believers cannot read the Scriptures in the language they best understand, that speaks to their hearts and penetrates their culture and worldview. By God's grace I hope to make a tiny contribution to the vast unfinished task of Bible translation, as I head out from Moore to undertake further training in cross-cultural linguistics before committing to a long-term field assignment with Wycliffe. Would you pray that God might raise up many more workers from amongst us for this vital ministry? And in the meantime—just perhaps—don't be afraid to challenge someone to an argument.



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## Tom\* Fourth Year

I CAME TO MOORE COLLEGE WITH THE EXPECTATION I WOULD BE HEADING OVERSEAS AFTER MY FOUR YEARS OF STUDY WERE DONE. FOR VARIOUS REASONS, THAT PLAN HAS HAD TO CHANGE FOR THE TIME BEING.

I would still love to go overseas in the future, however there are so many opportunities to proclaim Jesus Christ to those from other parts of the world here at home. In 2017 I will be packing my bags and flying off to Perth to work in student ministry at the

University of Western Australia, where I will work alongside students in proclaiming the gospel to the five thousand international students on that campus. I don't have any prior connection to Perth, so I guess in many ways it will be just like mission work in that I'll be moving to a new far-flung location I'm not familiar with, to make disciples cross-culturally.



My time at Moore College has been a great blessing from God. The everyday interactions with class mates, fellow residents and lecturers has shaped and formed me in significant ways. Whilst the academic side of things is the obvious benefit of College, the friendships I have made here and the godly examples of my class mates have also been especially formative. I have loved seeing how my year group puts each other's interests before their own in wanting to help others learn and succeed rather than being competitive. It has been wonderful having the time to 'chew the fat' in informal theological discussions, and then there is all the supporting and praying with each other through the joys and hardships of life. Getting a good theological grounding is vital to loving those we will minister to in the future, and studying at College has equipped me so well on that front. But even more important is being shaped in godly character, and the community-based learning of college has been a great blessing to me in this way.

To all my classmates and to my fellow 'resos' who have been my family these last four years, I want to say thank you for the blessing you have been to me and I look forward to seeing how God will use each of you to make disciples for Christ.

## Jerome\* Fourth Year

**O**ur family moved here from Brisbane four years ago in order to attend Moore College. Before College, we had approached CMS about doing overseas mission work. Having been born overseas and encountering opportunities to share the gospel with people from other cultures, mission seemed like a good fit for us. We were told that we needed at least one year of theological training and a missionary couple who happened to live nearby encouraged us to attend Moore College. It helped that we knew of a number of ministers who had been trained at Moore College and the College had a good reputation for sending out well-trained people, some of whom ended up being involved in diverse ministry settings. After much prayer, confirmation from others and open

doors from God, we moved to Sydney to attend College.

We found living in community with other College students and their families to be very helpful in getting readjusted to Sydney and in returning to studies after a ten year break. My previous degree was in the biological sciences and so studying theology came with very different expectations and challenges. The rich variety of subjects that were part of the course—such as church history, philosophy, ethics, Christian communication, and understanding world religions—have added a practical dimension to the solid biblical foundation that studying at Moore College has a good reputation for. College's emphasis on learning in community has been an essential part of my development as it has made me to be a more careful listener and communicator. The variety of opportunities available during Mission Week and to receive training in churches and university ministry have been particularly beneficial in preparing me for life beyond College. These opportunities



have widened my field of vision by challenging me to explore various ways that I can use what I have learned at College in real-life ministry settings.

We have recently been accepted as missionaries in training by CMS and we will be spending next year being trained and raising support before we go to a country in South East Asia. I feel that our time at College has prepared us well for a lifetime of fruitful gospel ministry wherever we may find ourselves situated. Overall, it has been a great privilege to have been given the opportunity to come to Moore College and be equipped to take the good news of Jesus Christ to a world in great need of hearing about him and submitting to him.

\* Surnames withheld.



# Matthew Pearson

## Fourth Year

AS THEY SAY IN THE TERRITORY, JESUS IS THE "BIG-BOSS". AS A FAMILY, WE ARE HEADING TO THE NORTHERN TERRITORY TO SERVE AMONG INDIGENOUS AUSTRALIANS.

**B**efore Lisa and I met each other, God had been preparing us in different ways for this task. I had seen God save Aboriginal teenagers in Armidale. Lisa had seen God at work through missionaries in the Northern Territory on a mission awareness trip, and a teaching prac at Ngukurr. We are both trained as primary teachers but wanted to get some experience in Christian ministry before heading "up north". After two years of a ministry apprenticeship in Armidale, we arrived at Moore wanting to learn to think theologically as we share the news of Jesus with people.

Even though we don't know exactly what kind of work we'll end up doing, I've learnt how to understand God's word better, which helps me to know God better. I leave Sydney wanting others to know God better as well. When I meet people who don't know that Jesus is the only way to the Father, I am now better resourced to listen to them—their beliefs, their worldview—before prayerfully seeking an opportunity to show them that it's only by trusting Jesus that they'll be saved.

We are now Missionaries In Training with the Church Missionary Society. After six months of learning how to work effectively in another culture down in Melbourne, we will be back in

Sydney to raise support for this work. In 2018, we aim to be living in a remote community, learning a local Indigenous language, and seeking opportunities to strengthen and grow the church.

God is already working. He's bringing people from every tribe and language into his family, and He has

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used the faculty and the students of Moore College to shape me into an approved worker, who can pass this life saving news on to others, who will then go and pass it on to others.





# John G. Mason

**ON SUNDAY, OCTOBER 23, ST MATTHEW'S ANGLICAN CHURCH, WANNIASSA (ACT), CELEBRATED ITS 40<sup>TH</sup> ANNIVERSARY.**

OVER THE YEARS ST MATTHEW'S HAS GROWN AND EQUIPPED MANY TO SERVE THE GOSPEL IN AUSTRALIA AND OVERSEAS. AS IAN POWELL, NOW RECTOR OF ST MATTHEW'S, HAD INVITED ME TO PREACH AT THE ANNIVERSARY SERVICE, LET ME SET OUT SOME REFLECTIONS OF MY EXPERIENCES OF CHURCH PLANTING, BOTH IN CANBERRA AND NEW YORK CITY.



**I**n 1976 I was given the option to either be the senior associate at a Canberra city church or, alternatively, to plant a new church in the fledgling Tuggeranong Valley in Canberra south. Reckoning that under God starting a new church would enable Judith and me to reach more people with the gospel, I chose the second option.

Looking back, **Moore College** not only grounded me in skills to plumb the Scriptures and to preach and teach God's Word, but also challenged me to develop pastoral and leadership skills needed in ministry—building up God's people in Christ's love, and building in more people through gospel outreach.

Furthermore, while at Moore, I was impressed with the strategic nature of the ministry of Paul the Apostle. He went to cities, preached and set up churches. As I reflected on this I began to see that in the right place, with good resources and ministry experience, **forming churches could also facilitate gospel proclamation.**

**England.** I had the opportunity to experience a church plant while studying for a New Testament research degree in England in the 70s. Living on a new housing estate outside Durham (in a house

provided for my ministry), we met on Sundays in a pub. We saw people growing in faith and others coming to faith. The Lord used this, together with my ministry experiences in Sydney, to prepare me for church planting in Canberra and later, New York.

**Church planting.** St Matthew's Wanniasa was set up alongside Canberra's growth. But church planting can also occur in other contexts. When an unexpected invitation came from Dr Timothy Keller to set up a new church in Manhattan, we saw this as a strategic opportunity to reach more people in a global city.

**Prayer and colleagues.** Planting new churches is one way we can apply Jesus' words: **"The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest."** (Luke 10:2)

Because the news of God's kingdom is for all people, Jesus' disciples would not be able to do the work by themselves. Even the *seventy* Jesus sent out would not be enough. Our first task in gospel work is to pray for colleagues—people willing to leave their comfort zones to serve the work of the gospel. In gathering the community that came to form Christ Church New York City, I used the Moore College External Studies Course.

**Jesus is realistic.** When sending out the *seventy* he warned that ministry would not be easy—their message would not always be welcome (Luke 10:10-11). Luke 10 also records the joy of the *seventy* when they returned from their

mission. Many lives had been changed. But Jesus also warned them of the perils of mission success: by God's grace faithful ministries will bear fruit. Jesus warns, "Satan fell because of spiritual pride. **Rejoice rather," he says, "that your names are written in heaven."** (Luke 10:20)

On October 23 it was wonderful to see the vital growth of God's people at St Matthew's Wanniasa. It is also wonderful to report the way that the Lord continues to answer our prayers for Christ Church (Anglican) New York City. In 2010 we planted another church in Manhattan—now Emmanuel Anglican Church NYC. Soli Deo Gloria.

More recently I have been involved in setting up the 'Anglican Connection', a North American network of gospel-centred, 'reformational' Anglican and other ministers. The Anglican Connection endeavours to facilitate the building of vital churches equipped to take God's good news to the wider community. Links with the Sydney-based *Effective Ministry* team are proving helpful. (See: [www.anglicanconnection.com](http://www.anglicanconnection.com))





# Deepest need for theological education

**Dan Wu - Lectures in Old Testament and Biblical Languages**

**M**oore College has a heart to see the gospel go out into all the world, to give all people the opportunity to hear about the love of Jesus for them. Our graduates have been sent to serve in vocational ministry in more than fifty countries around the world, in roles ranging from church planters, to youth ministers, to theological educators, and more. Many others have studied here, then returned to their home countries, better equipped to serve alongside their secular occupation.

But, as Jesus said, the harvest is plentiful, but the workers are few. The needs are overwhelming, our resources not nearly enough. We must think of mission in a wholistic way, but we must also think carefully about the best way to use what we have. A few years ago, I met with the bishop of Kaduna, Nigeria, in preparation for teaching a Moore PTC course to ministers-in-training there. He outlined the many areas that needed attention, from evangelism, to youth work, to practical ministries, to preaching training, to developing infrastructure and administration. However, he was insistent as to what he saw as the first and highest priority.

‘Our deepest need is for theological education. We need to train the next generation of leaders for the church. We love our western missionaries coming to help, but it is Nigerians who will reach Nigeria. Training our pastors to think, teach, and live theologically—that is what you can help us do.’

The month or so I had there confirmed the truth of his words. The students’ zeal and delight for God was transparent in that African way that often exposes



(quite painfully) how needlessly reserved and standoff-ish our western version of Christianity can be. Their preaching was exciting and passionate. Their memorisation of the Scriptures was comprehensive. They were wonderfully warm and welcoming. It was a joy to be with these brothers in Christ, and as much as I was there to teach them, I found myself taught, rebuked, corrected, and trained in righteousness by them.

However, as we worked through Romans together, it also became clear that many of these men, who were so key for the future of the church in Kaduna, also needed deeper theological foundations—a firmer grasp on how the gospel of Jesus holds *everything* in life and ministry together. As a result, their understanding and teaching could tend towards legalism, they had trouble critiquing clearly the damaging prosperity gospel that is so prevalent in the Nigerian church, and tribalism and authoritarian

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hierarchical relationships, even amongst fellow Christians, could often go unexamined and unchallenged.

‘Theology’ can sound quite dry, something that is done in an ivory tower by those who like to use big words and play with convoluted ideas—all of which is miles away from normal people and normal life. But good theology is not like that at all. Good theology is just thinking God’s thoughts deeply after him, so that we can seek to live wholly for him. This is obviously much more than just a pastime for a select few—it is a description of salvation itself. Good theology is vital for all God’s people.

It is no secret that clean water and good sewage is pretty much *the* most important factor in public health, over and above good





doctors, nurses, and medicine. J. I. Packer once likened theologians (and theological education) to the church's sanitation engineers: they help ensure that the word of God flows to his people unpolluted and clean. One of the best things we in Sydney can do to advance God's mission to save the world, with the rich heritage of theology we have been blessed with, is to share the precious gift of that clear, accurate theological thought and reflection that enables people to filter the muck out, and drink deeply and freely of the water of life itself.

I went to Nigeria in 2009, well before I came on faculty at Moore. But I went because, as someone in 'coalface' ministry, I was convinced again and again, by engaging with everyday people, that good theology is not an ivory tower thing, it is vital to a vibrant, growing, practical life of faith. It was my joy to see the young people I was ministering to in Sydney grow in the ability to bring their theology to bear on every area of life. Over the years I had with them, I saw them, not simply standing up for Jesus at school, university, and work (often at great cost to themselves), but also knowing *why* and *how* to stand up

for him, and even bring others to Christ, as they humbly, gently, and compellingly gave reasons for the hope they had. I saw them wrestling with the implications of the gospel in more and more areas of their lives, and making real changes to live for him. I saw them become discerning and wise, able to critique their own culture and identify false teaching that would move them away from Christ. I saw them giving themselves to others in love, as they grew in their grasp of how wide and long and high and deep was the love of Christ for them.

Would it not be wonderful, if that sort of life-changing, soul-stirring, intensely practical theological education were to course strongly through the church in Nigeria; and more, throughout the whole world?

Now that I am back at Moore, one of the most exciting things for me, as I look around the faculty, is that this passion for world mission is shared by each and every one. And it is not just a side interest, it is the central drive in each one of us, and in all our teaching and fellowship with our students. We want to see the world reached for Christ! But we are also convinced that the best way we at Moore College

can do that is to make theological education our main game. Our course of study is intensely practical, because good theology should make a difference to life and ministry. But it is also intentionally, at its heart, a *theological* education, because we are convinced that this is the most effective way to bring the light of salvation to the world.

As the cliché goes, give a man a fish, and you feed him for a day, teach a man to fish, and you feed him for a lifetime. Perhaps we could add an extra layer to that: teach a man to teach others to fish, and you feed a whole town for many generations! On second thoughts, maybe we should just leave it as it was. But I hope the point is clear. Our aim at Moore is to give God's people the strong, deep foundations and framework of theology that will equip them well, not only to be able to bring the gospel to bear on whatever variety of situations they face, wherever they end up serving, but also to equip others to do the same, so that the love of Jesus takes deep root in the hearts of all of God's people, and through them, spreads into all the world. This is the heartbeat of world mission. I hope and pray this is always the heartbeat of Moore College.



# Offering Moore to the developing world

**Mark Fairfull**

**L**aunched at Sydney Synod last month, Moore's Centre for Global Mission (CGM) promotes theological reflection and practical engagement in cross-cultural mission work. The Centre provides a pathway for the rich biblical theology taught at Moore to be deployed in service of those seeking to make disciples across cultural boundaries in Sydney and around the world.

Moore College was established in 1856 to train people for the proclamation of the Gospel in what was then considered one of the ends of the world. Since that time the College has played a key role in training people for missionary work and practically supporting other theological institutions around the world.

The Centre for Global Mission cements and expands that role, building a bridge between the academic heart of the College and the world in which we minister. Training for cross-cultural mission will continue to be an integrated part of the core curricula and life of the College community. The Centre will provide further opportunities for contributing to external publications, conferences and the wider discussion of missiological issues. The Centre's ultimate goal is to broaden the reach of this work and to serve our partners overseas in a more targeted, strategic and holistic manner.

Working with the College's established networks in a range of countries, the Centre for Global Mission offers help with essential practical resources and consultancy services in providing and administering theological education.

Inaugural CGM director Rev Simon Gillham remarked, "We have tremendous resources in and around Moore College and amongst our graduates. The Centre lets us harness those for theological institutions which are struggling in other parts of the world. I'm really excited that we can be part of levelling the playing field and seeing that our resources in Sydney are shared

much more broadly and readily. The Centre gives us the opportunity to engage a much bigger group of people and to better organise our response."

"In theological education in the developing world, sometimes it's about money but there are other major issues Moore College is in a position to help with—in terms of knowledge and resources for teaching and running an institution, an IT department that develops databases, and online learning platforms."

Moore College Principal Dr Mark Thompson welcomed the move as an important development to enhance the College's ongoing work in cross-cultural mission and supporting the global church. "Moore College has, as long as I've known it, had a global vision," he said. "We are concerned to see men and women from all cultures and locations come to know Christ and engage in the wonderful task of making him known. The Centre for Global Mission will help us to do that with a clearer focus and a broader reach. I couldn't be more thrilled that this opportunity has arisen and that Simon Gillham is going to direct this work."

## **What you need to know about the Centre for Global Mission**

- » Its network includes institutions in South America, Malaysia, China, India and throughout Africa and is extending to the Indian Ocean region, including Mauritius and Madagascar.
- » Its director Rev Gillham is utterly in love with Africa. "We used to say that when God made the world he got to Africa and started showing off," he says. "Amazing animals, waterfalls; an incredible part of the world."
- » The Centre launched last month at Sydney Synod.
- » It welcomes contributions of skills and resources from across the College, and the wider Anglican community.

**To find out more about the CGM, visit the new Centre's website, [www.cgm.moore.edu.au](http://www.cgm.moore.edu.au)**



# Moore: about ministry and mission

**M**oore College has been at the forefront of training men and women for worldwide Christian ministry and leadership for over 160 years. Just as in the past, the vision of Moore College is to see the good news of Jesus Christ shared among men, women and children all over the world. Moore College is part of an important global mission and although our primary function has been to train people for local ministry, the College embraces the bigger picture of training and equipping people for ministry and mission everywhere.

The College is constantly striving for new and accessible initiatives so that people in all walks of life can be taught well about Jesus. In this issue you have read about some of these initiatives, as well as hearing from four of our current 4th Year students whose hope is to reach people with the gospel in other countries as well as our indigenous people in the Northern Territory. We've read also about John Mason, a former student of the College in the 1960s, who has had an enormous ministry here in Australia and overseas, proving that the training he has received at Moore College has equipped him for a lifetime of Christian ministry. No retirement plans for John!

Supporters of Moore College know that their gifts are used to further the gospel here in Australia and all over the world as you can see from what you've read in this *Moore Matters*. For those of you who are already financial supporters of Moore College—thank you very much. For those who believe the College doesn't need your support, I ask you to reconsider. We very much rely on the support of our Christian brothers and sisters to enable us to train our students well for the important work of sharing the gospel. Partnering with Moore College is one of the most important steps you can take in supporting Christian ministry and mission. We train the people who are teaching people about Jesus. The work of Moore College is tremendously important in equipping people to go out into this dark world and shine the light of Jesus Christ. I ask you to please make a tax deductible contribution towards the work of Moore College today.

Thank you

Vicki King

Vicki King  
FOUNDATION MANAGER





# An historic moment as keys to new Moore building handed over



**T**here was great joy at Moore College on Monday, November 7 as the keys to the new building were handed to the Principal, Dr Mark Thompson. "This is a significant milestone", Dr Thompson said. "In one way or another a building has been planned on this site for 50 years and now in God's goodness it is here."

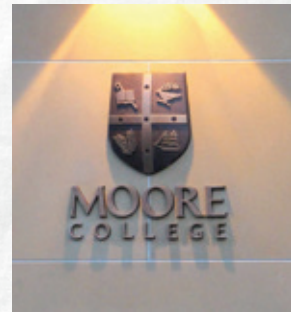
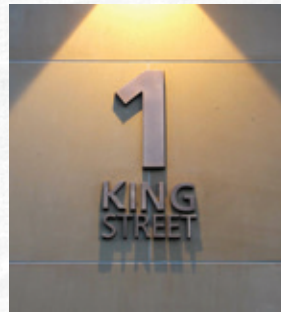
Though there is still much to be done to get the building ready for its official opening on 11 February, 2017, there is excitement as staff, students, faculty and of course the library, plan to move into the new building.

Dr Thompson took the opportunity to especially thank the builders, Kane Constructions, who have been very concerned to accommodate a working college in and around their building site.

He also thanked Mr Cam Capel, the College's Dean of Operations for his extraordinary contribution to the project. "Without Cam I am sure we would not have reached this point", Dr Thompson said. "Our heavenly Father has provided our needs through generous friends and through wise stewardship and management of this project. This is a time for profound thanksgiving to God."

"We look forward to many people from all over the city sharing with us on the day of the official opening."

You can see a gallery of the latest photos of the new building at the College's website and on the Moore College Facebook page.







**ENROL BY NOV 30  
TO GROW IN CHRIST  
AND CHANGE  
YOUR LIFE  
...AND THEIRS!**

At Moore College, our first goal is to help you deepen your walk with God, to develop Bible-based spiritual maturity so you can mature others, and bring the life-changing gospel of Jesus Christ to the world. Become the sort of person they can thank God for. Enrol by November 30 to beat the admin fee, and begin changing your life...and theirs!

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



# 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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## It's Easy to Donate

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

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

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

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





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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:

Matthew and Lisa Pearson with their children.

