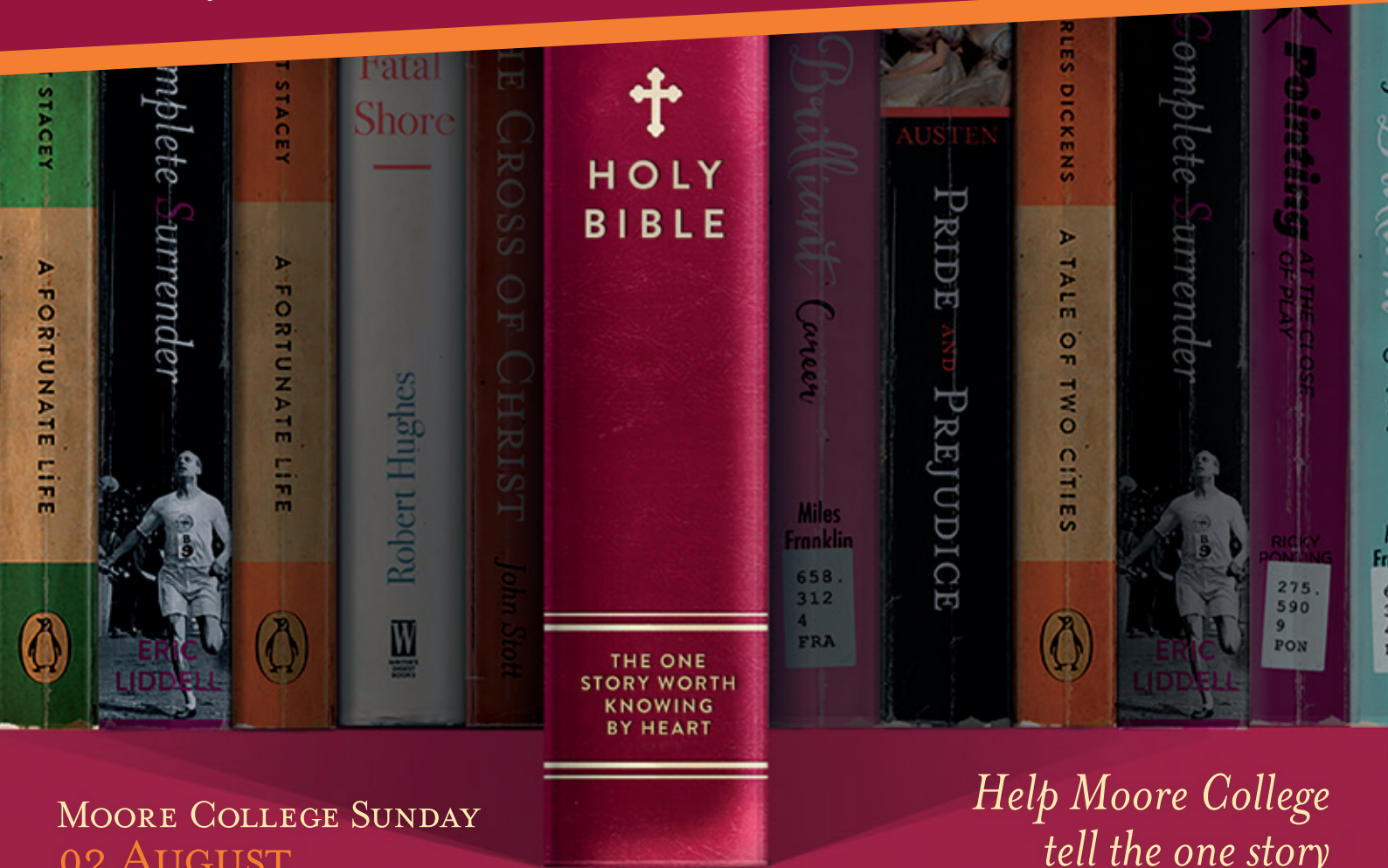


# moorematters

MC Sunday 2015 [moore.edu.au](http://moore.edu.au)



MOORE COLLEGE SUNDAY  
02 AUGUST  
IN CHURCHES

*Help Moore College  
tell the one story  
worth knowing by heart.*





# Telling the one story

Dr Mark Thompson

**It was the French writer Jean-Paul Sartre who insisted that stories are the fabric of life: we live our lives surrounded by our own stories and the stories of others. Some of those stories are manufactured. They are the fiction that allows us to escape the reality we inhabit. Others are deeply, profoundly true, not just for us, but for those around us. They are the stories we cannot live without in reality. We all locate ourselves and the events of the moment in an unfolding plot and the direction of the story makes sense of the little incidents along the way. So whether we recognise it or not, we are all storytellers.**

**T**he Christian gospel is the key to the grandest story of them all. It is the message which makes sense of the universe, human history, and both the good and the bad of our moment in that history. Everything before those minutes when the birth of Jesus was announced by the angel had been heading to this point. Everything after the morning of the resurrection looks back to it. God's intervention in the world in the person of Jesus the Messiah affirms God's commitment to the human beings he has made, while at the same time acknowledging that something has gone profoundly wrong. We cannot rescue ourselves from the choices we have made and

so God has acted to do just that. God has not given up on human beings. He offers us hope and summons us to faith and a new life shaped by repentance and thanksgiving and joy. The gospel message of what he has done to secure our rescue is good news.

Moore College exists to equip men and women to share that good news with the world. It is, and has always been, a counter-cultural story. That is increasingly obvious just at the moment. The gospel of Jesus Christ challenges our

sense of self-sufficiency and our right to determine reality for ourselves. It doesn't initially look like good news to people who are committed to another story or to their right to choose whichever story they prefer or invent their own. So the first task is to get a hearing for the gospel story and the second is to tell it faithfully and in a way which exposes the illusions and the pretentiousness with which we and our contemporaries surround ourselves.

All of this is yet another reason why we cannot afford anything but the most serious commitment to theological education. We need the leaders of our churches and our denominations to be grounded solidly in the Scriptures and the gospel story they tell. We need them to discern the consequences and implications of what the Bible teaches.

We need them to understand the stories told by those around us—where they've come from, where they lead and why they are so deeply unsatisfying when viewed in the cold light of day.

**The gospel of Jesus Christ ... doesn't initially look like good news to people who are committed to another story or to... whichever story they prefer.**

## Taking Faith Seriously Kate Henderson

(3rd Year)

I came to Moore College after studying accounting, having been challenged to take my faith seriously. At the end of 1 Corinthians 15, Paul tells his brothers and sisters to be steadfast and keep working for the Lord with the knowledge that it isn't in vain. This is what I hope my life will look like, and what college is preparing and challenging me to do.

When I was thinking about coming to Moore, I wanted to learn more from God's word and to have this experience in community. For a year, my sister and I were at college together, and it has also meant three years living in Carillon House in Newtown. Both of these experiences have made a huge impact on my time at college. I only have to go next door for advice or company, and have loved the depth of relationships that comes from studying and living together. At times, being a 'reso' has been hard, but this experience of living in community while learning has given me a support network that will continue into the future.

At this stage, I'm not sure where I will be heading after finishing college. Regardless of where I go, I know that Moore has given me a solid foundation for a lifetime of Christian ministry and has taught me to read and teach the Bible well. It has sharpened my thinking, and shown me many opportunities to try and serve God better. I have recently seen the influence of evangelical school chaplains, and have been convicted of the need to teach young women God's word as they grow up. It was at school that I first heard the gospel, and this gift of salvation is what I hope to pass on to others.



Kate (left) with her sister Sarah



We need them to love those with whom they share this story—truly, determinedly and persistently—longing to see them turn to Jesus and grow in him. Without a deeply biblical and theological training, they are likely to collapse under pressure; they might modify their message in a vain attempt to retain the respect and good will of those telling other stories—as some have in recent days.

Will you keep praying that Moore College might effectively train men and women for this critical task of sharing the one story which changes everything and opens up both a present and a future that are so astonishingly good?

*Mark D Thompson*





# Just read!

Dr Peter Bolt, Head of Department of New Testament and Greek

**H**ave you never read? The wise men of his time thought they could baffle Jesus with their questions about God, human life, resurrection from the dead.

On one famous occasion an expert in the Jewish law asked Jesus 'what must I do to inherit eternal life?' (Luke 10:25). A very good question. It got to the heart of what Jesus was on about. It penetrated the human heart as well. It is the question every human being ought to ask. It is an immensely practical question because we know we are all going to die. That's a fact. That's the biggest problem we all face. So how do we find the answer? If only people asked the question more often. If only they honestly sought the answer. But, on this occasion, honestly or not, this lawyer stood in front of Jesus and this was his question.

But talk about eternal life is talk about something beyond anybody's experience. It has to be taken on promise. Taking something on promise is a thing of the heart, the mind, the soul. It needs to find a settled place in our inner world. And yet our inner world is messed up by whacky thoughts, tangled emotions, confused and conflicting perceptions about ourselves and the world—and

about God. Sometimes we are so confused that we convince ourselves that we can even use our crooked views to evaluate God's straight talk. We deem ourselves wise, and our self-taught wisdom tells us that God's ways just don't make any sense.

So, way back then, some of the lawyer's friends invented a tricky case about a woman who replaces one dead husband after another and finds herself in heaven with seven of them to choose from (Luke 20:27–40). On the resurrection day, they sniggered, which bloke is rightfully hers? If Jesus insists on talking about things beyond this world of our senses, human cleverness can so easily box this 'Messiah' into a corner and make him look stupid. Well done. Human wisdom wins another round!

Wise men of all ages seem to want to baffle people in the same way. It's as if they think that a clever question is a knock out punch. But they seem to forget. Even a clever-sounding question is not an answer. It's still just a question. And in this death-filled

world our groaning hearts don't need clever questions. They need to know how to find eternal life.

With his usual brilliance, Jesus wasn't out-clevered. But, let's be honest, his answer wasn't really that deep. Okay, and to be brutally honest, his answer was something some kid in Sunday School would say. It was a baby's answer.

When the lawyer asked the excellent question about eternal life, Jesus had a simple retort, 'what's in your Bible? How do you read things there?'. He'd read it.

He'd read it rightly. Jesus told him to go and do it. It wasn't the reading that was hard, it was living by what he read. That's what he'd so wisely managed to complicate.

When the lawyer's sniggering friends turned the tragic case of a seven-time widow into a school-boy debating weapon, Jesus had the same simple retort.

'Have you never read ...?' He asked. Understanding God is not that hard. Just read. Grasping that there is

Taking something on promise is a thing of the heart, the mind, the soul. It needs to find a settled place in our inner world. And yet our inner world is messed up.

# What has the academy to do with the church?

Mark Earney BD 2012



a world to come and life everlasting is really simple. Just read. The problem of being overcome by your own convoluted rationalistic skepticism can be avoided. Just read.

What a gracious God we have! He communicates the most profound 'thing' that there is to know in the most ordinary way! He makes himself known. And so he makes eternal life ours. And how? Just read.

What good news! Any serious question can be asked in the confidence that some kind of answer will be found. Just read. If we are confused about life, the world, or even about God. Just read. Confusion is our state of life in this fallen, foolish world. Confusion is not the Bible's problem. Just read. It may take some time. It will take the Lord patiently opening our blind eyes as we ask him to do so. But have no doubt. There is a crystal clear direction out of the confusion that we so often call wisdom.

Have you read your Bible? How does it read to you?

Have you never read?

*Peter Bolt*

If the first disciples of Christ had no formal academic training and yet were exhorted to make disciples of all nations, then we might be tempted to question the value of postgraduate study. When this form of study takes a minister out of the parish for a few years, costs an arm and a leg, and relocates a family to the other side of the planet, then the question becomes all the more pointed. Is postgraduate study actually beneficial for the churches of Christ?

Admittedly I have only recently begun my studies, so I do not speak with a great deal of experience. Nevertheless, convinced of the great need for training hundreds of Gospel ministers, here are five of the ecclesial benefits that my family prayerfully considered as we embarked upon this academic adventure.

**The churches benefit from sustained theological reflection.** In a sense, every Christian is a theologian, and yet some of us are set apart for specific and sustained reflection upon the riches of God's Word. The input of study, supervision and seminars involved

in a few years of postgraduate education translates into a lifetime of output for future generations of church leaders. Of course, this is not ivory tower stuff—true knowledge of God always issues in practical application. As one reformation theologian put it, theology is the science of living blessedly forever. Surely this kind of sustained study is a good thing for the churches.

**The churches benefit from historical reflection.** When Christians realise that they stand on the shoulders of giants, there will be no place for, as C.S. Lewis put it, 'chronological snobbery'. When we see what our evangelical forefathers lived and died for, what they cherished and valued, and how they prized the Gospel, then we cannot help but run the same race and fight the same good fight.

**The churches benefit from participation in the academic conversation.** One of Satan's great schemes is to infect the theological academy with newfangled orthodoxies which are in fact unorthodox. The Christian postgraduate student has the opportunity to stand with Bible in hand and ever so slightly

nudge that academic discourse in a good direction for future generations. However, as important as contributing to that academic conservation might be, it is merely the means to the end that God's church might be gathered in, and that Christ might be worshipped.

### **The churches benefit from new gospel friendships.**

An important dimension of postgraduate study is the new network of relationships formed between like-minded brothers and sisters. Learning in a new ecclesiastical community generates gratitude for various aspects of the theological heritage back home (e.g., Sydney's biblical theology) and promotes awareness of challenges to the gospel in churches abroad (e.g., the precarious state of the Church of England). New gospel relationships and new gospel zeal are certainly good things for the churches.

**The churches benefit from the spiritual growth of the student.** The lessons learned through moving overseas with family (prayerfulness, marital strengthening, dependance on the Lord's provision, etc.), adjusting from pastoral ministry into the ministry of the pew (reminders about identity in Christ—not in

pulpit ministry), and personally through study of the Scriptures, are transferable to various ministry contexts. The Christian postgraduate student cannot but continue to grow unto the measure of the stature of the fulness of Christ, and naturally this is a blessing to the churches.

Now, the above is a fairly autobiographical sketch of my experience as a theological postgraduate at the University of Oxford. Yet these major themes would likely be applicable to those who would undertake a masters course at Moore, or a doctorate in America. This is because at root, postgraduate theological study is a forming of both the mind and the heart. It is thinking, but taking every thought captive to Christ. It is speaking, but speaking with the aroma of Christ. It is writing, but writing to the glory of Christ. Is it worth it? For Christ, it absolutely is.

However, as important as contributing to that academic conservation might be, it is merely the means to the end that God's church might be gathered in, and Christ worshipped.

*Mark Earngey is currently undertaking postgraduate theological studies in the early English reformation period at Wycliffe Hall, University of Oxford. He offers free church history tours of the city to readers of Moore Matters!*



**P**ayer is the way the Christian life begins. We pray asking God to forgive us and change us so we can live with Jesus as our Lord. Prayer remains a continuing characteristic of the Christian life. When we pray, we praise God, we bring our needs before him and we thank him for the things we have received from his hand. In doing this, we follow the example of Jesus, who prayed throughout his ministry on earth and also taught his disciples to pray. The Lord's Prayer is a model for Christian prayer, which includes praise of God, concern for his purposes in the world, acknowledging that our needs are met by him, asking for forgiveness and seeking his glory.

Moore College has always realised the vital importance of prayer, not only for each individual Christian but also for our fellowship. That is why we pray in our classrooms, in chapel, in the dining room and in a myriad of other opportunities that arise each day.

We have also always recognised the need to have people praying specifically for the important work we are involved in at College. We are extraordinarily grateful for the prayers of God's people on Moore College Sunday, at the Prayer Support Group, in the churches that regularly pray for us, and in the more recently commenced Men Praying for



# MOORE PRAYER

Moore group. We also value the prayers of the many saints who receive our quarterly prayer bulletin and use it to pray for us regularly, and for those who access our prayer points via the website or have them emailed monthly or utilise our PrayerMate feed.

We at Moore need your prayers, thanking God for his faithfulness to us, asking him to continue to provide for our needs, and especially asking him to keep us faithful and effective in training men and women for gospel ministry. Please pray for us. Consider joining one of our prayer groups, or subscribe to our prayer points so you can pray for us on your own or with others at your church. We would particularly value your prayers for the following:

- Pray for the new faculty who will join us in 2016 (Simon Gillham and two others to be appointed).
- Thank God for the progress that has been made to date on the new Learning and Teaching Centre and pray that he will provide the funds necessary to complete it without selling property.
- Pray that God would continue to raise up godly men and women to study at Moore and then go out into the world with the gospel of Christ.

*Kathryn Thompson*

## Prayer Support Group

**Who:** Women

**When:** Five times a year on a Monday morning at 10am

**Where:** Principal's residence – 7 Carillon Ave, Newtown

**Next Meeting:** Monday, 20 July at 10am

For more info, contact Kathryn Thompson: [kathryn.thompson@moore.edu.au](mailto:kathryn.thompson@moore.edu.au)

## Men Praying for Moore

**Who:** Men

**When:** Several times a year on a Monday evening at 7.30pm

**Where:** Principal's residence – 7 Carillon Ave, Newtown

**Next Meeting:** Monday, 21 Sept at 7.30pm

For more info, contact Mark Thompson: [mark.thompson@moore.edu.au](mailto:mark.thompson@moore.edu.au)

## Quarterly Prayer Bulletin

**Who:** Anyone

**When:** Four times a year, at the beginning of March, June, September and December

**How:** By post or email

To receive the bulletin **by post**, contact Mark Fairfull on 9577 9999 or [mark.fairfull@moore.edu.au](mailto:mark.fairfull@moore.edu.au)

To receive the bulletin **by email**, sign up at [moore.edu.au/bulletin](http://moore.edu.au/bulletin)

## Electronic Prayer Points

**Who:** Anyone with access to technology

**When:** Daily, monthly or quarterly

**Quarterly Prayer Points** are available by signing up at [moore.edu.au/bulletin](http://moore.edu.au/bulletin)

**Monthly Prayer Points** are available at [moore.edu.au/prayerpoints](http://moore.edu.au/prayerpoints) or emailed to you when you sign up at [moore.edu.au/prayerlist](http://moore.edu.au/prayerlist)

**Daily Prayer Points** are available via **PrayerMate**, a free app for iOS and Android

# Distance education around the world

Peter Sholl



**M**y name is Peter Sholl. I began studying the Moore Distance courses when I was working as an engineer in the Philippines in 1992. I'd work all week in the office, and on the weekends study the Moore courses in my hotel room. Later I studied my BD at Moore College from 1998-2001 and subsequently completed my MA through intensives. After serving in parish ministry in Sydney for 6 years, my family and I left to serve with CMS in Mexico, where I am the director of MOCLAM, the institution that offers the Moore College Distance education courses in Spanish. We have students all over the world. If you can think of

a country where people speak Spanish—we probably have a student there. These students are studying exactly the same subjects as those who study in English, although often in quite different circumstances.

One of the great parts of my job is that I get to present certificates to graduates in all sorts of strange locations. The last graduation ceremony I attended was in a little town on the most easterly point of Cuba. I presented PTC and ThC

certificates to students who had been studying with local tutors, and we were all jammed into a little house with their family and friends, followed by graduation photos under the banana and mango trees out the front.

As I meet students in these far-flung locations, it is always a great encouragement to them to know that as they study God's word through the Moore Distance courses, they are joining with brothers and sisters all over the world.

There are students studying Moore Distance on six continents, in several different languages, and in all sorts of circumstances. As you study in your small group at church or at your desk at home, you join those studying with

missionaries and visiting teachers from Australia in Kenya, Tanzania, Uganda, Mali and South Africa. You're colleagues of those studying throughout India as small groups go from Australia to train local leaders. You're with me and my students in Latin America, in Cuba and in Spain. You're with students in Asia who are studying in Chinese, and those around the Indian Ocean studying in French. I could go on! You really are part of a world-wide family.

And yet in all this diversity of different languages, locations and contexts, there is one vital element in common. Perhaps that is best expressed in the answer to the most common question I get when I am talking to Latin American brothers and sisters about the courses. They often ask me "Why should I study these subjects?"

That's a fair question, because in inviting people to study, we are asking them to make a big commitment. The courses are hard work, students need to study hard for their exams and it will be a big drain on their already busy schedule. So here is what I say. We do these courses because through our study of the Bible, we come to know God more deeply, so we are better able to serve his people.



The Moore Distance courses are unashamedly about the Bible. As we study God's word carefully and thoroughly, we come to know him better. In the classes I teach, we spend hours reading the Bible. One afternoon of an Old Testament course that I teach is spent finding a quiet corner and reading Deuteronomy—all of it! Many of my students say they have never read so much of the Bible before!

We read and we study so we come to know God better. Time after time I hear testimonies of students talking about how their personal relationship with God has deepened and strengthened in the course of their studies. Great!

But there is more. These courses are not just aimed at personal growth—although that is of course a good thing—they prepare those who study to better serve God's people. We want our graduates to be better preachers, evangelists, prayers, visitors, encouragers, bible study leaders, Sunday school teachers, holiday kids' club helpers, prayer partners, 1-1 readers. . .

If you are reading this as a student of Moore Distance—be encouraged! You are joining with thousands around the world. If you are not a student—can I urge you to consider becoming one? Just as students in Cuba, Mexico, Kenya, India and many more have discovered, you will personally grow



Peter with Adrian and Anita Lovell, CMS Missionaries working in MOCLAM in Bolivia.

in your love of God, and you will be better equipped to serve his people.

*For further information on Moore Distance, please visit the website: [moore.edu.au/distance](http://moore.edu.au/distance)*

## Moore Distance Graduation 2015



# Why we avoid the light



**Tony Payne**  
Director, Centre for Christian Living

**There is a verse in John chapter 3 that makes my flesh creep every time I read it.**

It comes straight after the famous but still dazzling John 3:16, where God's love for the world shines out with such blazing clarity. This is why he sent his Son into the world, says John: to be lifted up and to die for sins so that "whoever believes in him should not perish but have eternal life". Just glorious.

But then comes a verse that casts a shadow across that glory, and makes me shudder. "And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil" (Jn 3:19).

Or if we might rephrase it: For the people so loved their evil works that they sent away God's only Son, that whoever should want to keep doing

what they wanted to keep doing might do so unmolested.

This verse is gut-wrenching because it is so true. It names a reality that we all experience, both in ourselves and in the world around us. Our reluctance to come to the Light (and to remain in the Light) stems not so much from a disinterested intellectual perusal of the evidence about Jesus, but from our wish to keep doing the things that we like to keep doing. Our rejection of the Son (or in the case of Christians, the down-drag that constantly tries to pull us away from the Son) is driven by a foolish form of self-love—foolish because we wrongly believe that the evil deeds we embrace and want to keep doing will actually turn out to be for our good.

There is an important anthropological principle here. Our reason and thoughts and opinions are not partitioned off from our desires and actions—as if we can think in complete objectivity, without our actions and desires affecting our thinking; or (conversely) as if we can desire or do something without it deeply reflecting something about what

we believe to be true or good.

It strikes me that this principle is very relevant to the current debate about same-sex marriage our society is having—or rather, the lack-of-debate we are having.

The apparently rapid shift in public opinion to support same-sex marriage has not been the result of better arguments or more persuasive evidence. It has happened (in my view) because those promoting same-sex marriage have very successfully connected their cause to a deeply held belief in our community—a belief that is constantly reinforced by actions that are now so commonplace as to be unremarked upon.

**For the people so loved their evil works that they sent away God's only Son, that whoever should want to keep doing what they wanted to keep doing might do so unmolested.**

That belief, which has been brewing and growing for more than a century, and is now totally dominant in the West, is that the autonomous, personal pursuit of my own happiness (and in particular my

own romantic sexual happiness) is a basic good that no-one and nothing should prevent me from pursuing.





This belief burst into action during the sexual revolution of the 1960s and 70s, and is now the new normal. People should be allowed to pursue their sexual and romantic happiness whenever, how ever, and with whomever they want to have it. In fact, it is cruel and unjust to *prevent* someone from such a pursuit, simply because of the outmoded conventions of traditional morality. Our society has embraced this view, reinforced and habituated it in a million personal actions, and now cannot contemplate any argument that might challenge it.

The proposed re-definition of marriage, in other words, has its roots in a re-definition of sexuality and personal freedom that is now thoroughly entrenched in the lives and actions of our community, and will not easily change. It is not that our community is only now thinking of abandoning the Christian view of marriage. It did so decades ago.

In the face of this, the challenge for us as Christians is as it always has been. Remain in the light. Testify to the light. Pray that God would open eyes.

Tony Payne

## The Millars at Moore Scott Millar (4th Year)

"The only thing that could stop us going to college is if we have another baby."

It's 2010. We have three kids, have just finished building a new family home and are dedicated lay leaders in our church. For ten years various people have encouraged us to consider vocational ministry.

And for ten years we've maintained a stubborn reluctance to the idea. But a friend puts the ministry question to us once more, and for whatever reason, we now find ourselves on the verge of diving in.

"The only thing that could stop us going to college is if we have another baby."

Two weeks later we find out Susie's pregnant. Baby four: not unplanned, but certainly unscheduled! The question is: does this put a stopper on the ministry idea? The answer surprised us: not at all!

We knew that what mattered most (and what gave us the greatest joy) was helping people understand the goodness of the gospel. Forgiveness of sin; the promise of eternal life; God's profound love in Christ. Neither of us grew up in "church-going" families, and so we both treasured those who had opened the scriptures and shared the good news of Jesus with us. We were keen to commit our lives to this same task and to have God use our weakness for his glory.

Five years on, we're now just moments away from entering a life of pastoral ministry. And life at Moore has equipped us in more ways than we could anticipate for this. Undeniably, the education here has been outstanding. But additionally, the pastoral example of the faculty coupled with the network of wonderful colleagues we've met and the various experiences of mission are blessings our family will treasure forever.

We pray God will take the things he's blessed us with and use them for his glory in Christ in the years ahead.





# Marriage

Noun

*The union between two people who love each other.*

*1. The legally or formally recognised lifelong union of a man and a woman as husband and wife.  
e.g. "They have a very happy marriage."*



26  
AUG

## REDEFINING SEX & MARRIAGE

How to think, live and speak as Christians when the world heads in a different direction.

With Sandy Grant and Tony Payne

[MOORE.EDU.AU/CCL](http://MOORE.EDU.AU/CCL)



MOORE  
COLLEGE

## Open Events 2015

### Open Night

Monday 31 August  
7:15 pm – 9:00 pm  
15 King Street,  
Newtown

### Open Week

Monday 31 August –  
Friday 4 September

### Open Day

Saturday  
26 September

OPEN

Come in and check out Moore, experience College life and get a taste of Moore's in-depth theological training.

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

[openevents@moore.edu.au](mailto:openevents@moore.edu.au) | 9577 9999



Priscilla & Aquila  
Centre

The Priscilla & Aquila Centre at Moore College was established to encourage and promote further thinking about the practice of Christian ministry by women in partnership with men.



## P&A EVENING SEMINARS

Observations on Men and Women  
in Ministry



Thurs 20 Aug 2015  
7-9pm  
15 King St  
Newtown

Speaker: Willie Philip (Scotland)

Mary – the Second Eve?



Wed 21 Oct 2015  
7-9pm  
15 King St  
Newtown

Speaker: Peter Jensen

For more info  
and registration, visit [moore.edu.au/paa/events](http://moore.edu.au/paa/events)

Free resources  
are available at [moore.edu.au/paa/papers-and-talks](http://moore.edu.au/paa/papers-and-talks)

***Moore Matters* is the newsletter publication of Moore Theological College**

Principal of Moore College » Rev Dr Mark Thompson

Editor » Vicki King

Associate Editor » Mark Fairfull

Proof Reader » Alison Woof

Art and Design » Lankshear Design

*Moore Matters*

Copyright © Moore Theological College 2015

1 King Street, Newtown NSW 2042 AUSTRALIA

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

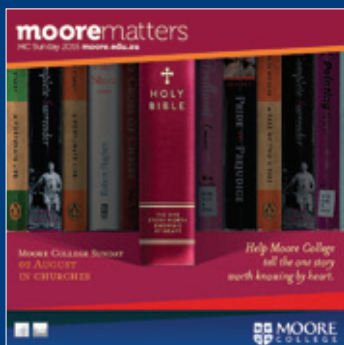
CRICOS #00682B » ABN 47 46 452183

## About Moore College

Moore College 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

Moore College Sunday, 2 August 2015 in churches



# 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.*

Title \_\_\_\_\_ Given Name \_\_\_\_\_

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

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Postcode \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

I would like to make a tax deductible gift of: ☐ \$1000 ☐ \$500

☐ \$250 ☐ \$100 ☐ \$50 ☐ Other \$ \_\_\_\_\_

☐ Once ☐ Monthly ☐ Quarterly

**Directed towards:** ☐ **New Building** and/or ☐ **General Work**

☐ By cheque (payable to Moore Theological College)

☐ Please charge my credit card

☐ Visa ☐ M/card ☐ American Express      Expiry Date \_\_\_\_/\_\_\_\_

CARD NO

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

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](http://www.moore.edu.au/donate)**

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

Bank      Westpac

Name      Moore Theological College

BSB      032 016

Account      293828

**4** Call Vicki King on **02 9577 9798**