

moore matters

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An anniversary worth celebrating

Dr Mark Thompson

THIS YEAR MARKS ONE OF THE MOST SIGNIFICANT ANNIVERSARIES FOR CHRISTIANS AROUND THE WORLD: THE FIVE HUNDREDTH ANNIVERSARY OF THE PROTESTANT REFORMATION. ON 31 OCTOBER 1517, MARTIN LUTHER NAILED A NOTICE OF DEBATE TO THE CHURCH DOOR (USED AS THE UNIVERSITY NOTICE BOARD) IN WITTENBERG.

The 95 theses he suggested for debate were quickly copied down, printed, and circulated throughout Germany and indeed the rest of Europe. His call for a radical return to the teaching of Scripture on repentance and forgiveness, and his questions about the authority of the church and some of its treasured doctrines, touched a nerve. In God's wonderful providence, a number of other factors came together to allow this reformation to take root in a way other attempts before it had not.

Why should we make a fuss about this anniversary? Especially here, on the other side of the world, why is this anniversary, and the events it celebrates so important? Why is Moore College holding a year-long series of events to mark the occasion?

Amongst all the other issues addressed by the Reformation, one stands out: the gospel focus of salvation in, and only in, Jesus Christ. Just as in the early church, where the debates about the Trinity

and the person of Christ were pursued so rigorously because ultimately a proper understanding and response to salvation was at stake, the sixteenth century reformers emphasised justification by faith alone because they were convinced the big issue remained what God has done for us in and through his beloved Son. In those early centuries, alternative understandings of Jesus Christ threatened to call into question the reality, effectiveness and fullness of our salvation from sin. In the sixteenth century, doctrines and practices in the Roman church obscured the Bible's teaching on our bondage to sin and a full and complete redemption accomplished only in Jesus' perfect life, atoning death, and triumphant resurrection.

In our own times, there are many, both inside and outside the churches, who do not consider the salvation of men and women to be the most important issue of the moment. Other good things have become the preoccupation of some: justice and mercy, cultural engagement,

entrepreneurial ministry, efficiency and good governance. Let me stress that each of these is good. Undoubtedly so. The witness of a humble life of integrity and grace could be added to that list. Yet the source and driving force behind such concerns is increasingly missing. The cross of Christ looms so much larger



in the pages of the New Testament than it does in the manifestos and websites of some Christian organisations today.

This, as much as anything else, makes the reformation highly relevant to us today. The reformers would call us back to the cross, to our dire situation apart from Christ's sacrifice, to the critical importance of forgiveness, justification and reconciliation with God.

I've been struck again lately by Luther's congratulatory words to Erasmus at the end of *The Bondage of the Will*.

I give you hearty praise and commendation on this further account—that you alone, in contrast to all the others, have attacked the real thing, that is, the essential issue. You have not wearied me with those extraneous issues about the Papacy, purgatory, indulgences and such like—trifles, rather than issues—in respect of which almost all to date have sought my blood (though without success); you, and you alone, have seen the hinge on which all turns, and aimed for the vital spot.

What was this 'vital spot'? Luther congratulated Erasmus for seeing that the critical difference between Luther's understanding of the gospel and that of the Roman church rested on a different understanding of the human condition. We cannot do anything to please God, to move towards him, or to prepare for his grace. Every part of who we are has been touched by the consequences of the Fall and, Luther insisted, it was a dangerous delusion to think otherwise. You will never really entrust yourself to Christ unless and until you despair of yourself. Luther's point was that this was 'the hinge on which it all turns'. Only Christ saves us; only Christ can save us.

It seems that it was only in the early twentieth century that various slogans summarising the teaching of the reformation were brought together in the five *solas*: Scripture alone (*sola scriptura*), grace alone

(*sola gratia*), faith alone (*sola fide*), Christ alone (*solus Christus*), to the glory of God alone (*solus Deo gloria*). It remains a useful summary, especially when due weight is given to the 'alone's. It is the 'alone' in each case that distinguished Protestant theology from that of the Roman church and still does today. Equally important is to realise that all five belong together and that they gather around the central truth of salvation by Christ alone.

There is no hope for human beings apart from Christ. The Reformation stressed that central truth again and again, and in a myriad of ways. That is, after all, what 'justification by faith alone' was all about. We can only be set in the right with God by what Jesus has done and the only way we can embrace that salvation as our own is by faith, trusting the promise of God held out to us in Christ. No matter what background, no matter what pedigree, no matter what achievements (even religious achievements)—we make no contribution whatsoever to our salvation. It is all done *for us* by Christ. That is the wonderful truth which calls forth repentance and faith. That is why glory belongs to God alone.

We need the opportunity this 500th anniversary brings, because we are so prone to be distracted from this central truth, to assume it and so in practice to forget it, and to order our lives and ministries on other principles. The Reformation has a word for our time—pulling us back to biblical priorities just as it did with faithful Christians in the sixteenth century.

I hope you will come to each of our celebrations of the Reformation this year. The first Reformation Rally has already been held. A crowd gathered in Marcus Loane Hall to hear Simon Manchester speak of

Martin Luther and his 'second wife', the letter to the Galatians; Peter Jensen speak of William Tyndale and his vision for the word of God in the hands of every believer; and Peter Adam speak of Calvin and his wonderful preoccupation with reformation by the word of God. It was a great morning!

The next Reformation event is on 26/27 May, when we will be holding a 'Justification Summit', examining

No matter what background, no matter what pedigree, no matter what achievements (even religious achievements)—we make no contribution whatsoever to our salvation. It is all done for us by Christ.

this central doctrine of the reformers. As we've seen above, the doctrine of justification by faith alone is critical for the life of Christians, churches, and global mission. We are hoping that the Friday afternoon-Saturday morning format will make it possible for many to come.

The Reformation which began in 1517 is certainly worth celebrating. The Reformation is not over and its message needs to be heard again, especially at a time when friendship with the world, ecclesiastical allegiances, and entrepreneurial activism are such enticing distractions for some.

Mark D. Thompson



Lord, open the king of England's eyes

Pete Tong



'GOD'S OUTLAW' WAS THE FIRST CHRISTIAN BIOGRAPHY I READ, AGED ABOUT 11, GIVEN TO ME BY MY GRANDFATHER AT CHRISTMAS. I WAS CAPTIVATED BY THE COURAGE AND INTELLECT, ADVENTURE AND BETRAYAL, BUT MOST OF ALL THE FAITH OF WILLIAM TYNDALE, THIS FUGITIVE WHO UNLOCKED THE TREASURE OF GOD'S WORD AND FREELY SHARED IT AMONGST HIS COUNTRYMEN.

Tyndale grew up in an England where the Roman Catholic Church had lost the Gospel under a shroud of superstition, mysticism and tradition. The only authorised Bible was a 1000-year old Latin translation, which common people could not understand and most clergy could not translate.

As a young man, Tyndale had become fluent in French, Spanish, Italian, Greek and Hebrew, and his intellect could have secured him a prominent career in the church. Yet he hated the church's ban on an English bible because he believed it created an unnecessary barrier between believers and the word of God.

One night he shared these views around a dinner table, declaring:

I defie the Pope and all his lawes. If God spare my life, ere many yeares I wyl cause a boy that driveth the plough to know more of the Scripture, than he doust.

Tyndale set about the task of illegally translating the New Testament into English, but without a local bishop to sponsor or protect him, he found sanctuary on the Continent, where, in 1524, he wound up in Worms, the great Reformation city which had also housed Martin Luther. There he got to work on a very simple and direct translation, which would eventually become the cornerstone for all English literature.

A year later, on the night before printing was to begin, a drunken printer said too much in a pub, unwittingly tipping off authorities. Tyndale was caused to flee, losing much of his text as he got away. Undaunted he began again and another year later his New Testament was finally printed in 1526.

At this time, most Bibles were large and bulky, for use in a church, but Tyndale's New Testament was designed to be used in the hands and read by ordinary people. It was printed to be only a few inches tall, which also made it a convenient size to smuggle back into England.

As the Bibles made their way into England and sold on the black market, the Catholic government's reaction was swift and fierce. Thomas Moore decried the book as '*not worthy to be called Christ's testament but either Tyndale's own testament or the testament of his master Antichrist*'.

Both the books and those caught distributing them met with the same fate. They were burned.

Meanwhile Tyndale accelerated his work by moving to Antwerp, which brought together two strategic advantages. Antwerp was home to both a printing industry five times greater than London's and also a community of English merchants eager to grab the profitable opportunity of smuggling illegal books into the homeland. There Tyndale remained for 9 years, refining not only his New Testament translation (eventually beginning work on the Old Testament) but also his techniques to hide them as individual pages within bigger books, until they could be safely assembled on English soil.

Although Tyndale had been away from England for more than a decade he remained a heretic with a hefty price on his head. Antwerp was indeed a progressive city but it would only take one person to betray 'God's Outlaw'.

As our Lord was betrayed by a friend over dinner, so was William Tyndale. Henry Philips was an Englishman who had grown close to

A year later Tyndale paid the ultimate price for his desire to put God's word into the hands of the ploughboy.

Tyndale in Antwerp and one night he invited him for a meal. On the way, Tyndale was led into a narrow alley where Philips had arranged for soldiers to lie in wait. Tyndale was beaten, arrested and imprisoned in a castle near Brussels. It turns out Henry Philips had gambled himself into large debt and so, desperate for

In October 1536 Tyndale was finally led out to be executed. Before he was strapped to a stake to be strangled and burned, he prayed loudly, 'Lord, open the king of England's eyes'. This prayer was answered only a few months later, when the English Bible was legalised in Tyndale's home country.

cash, betrayed his friend. No one is certain who paid him.

A year later Tyndale paid the ultimate price for his desire to put God's word into the hands of the ploughboy. His introduction to his English Old Testament translation provides insight into what drove this martyr.

I had perceived by experience, how that it was impossible to establish the lay people in any truth, except the scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text.

It is why William Tyndale gave his life for the cause of Christ. He believed that God's word had to be understood for God to be known and the Gospel received.

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Favourite Reformers: John Stubbs

Archie Poulos



WHEN I WAS ASKED TO WRITE ABOUT MY FAVOURITE REFORMER MY MIND IMMEDIATELY WENT TO CALVIN, LUTHER AND CRANMER. I HAVE BEEN SO SHAPED BY THESE GOD-GIVEN MEN THAT I AM NOW UNABLE TO WEIGH THEIR EFFECT ON ME—THEIR INFLUENCE IS SO EMBEDDED IN ME, AND THE REFORMATION WAS SUCH A THEOLOGICAL TRANSFORMATION THAT THESE WERE THE GREAT CHANGE AGENTS USED BY GOD IN HELPING PEOPLE THINK THEOLOGICALLY.

But then my mind turned to others, since although the Reformation was theological, the Reformation truths cannot help but change a person's character and convictions. So I turned to the Reformation Puritans. It was they who so strongly proclaimed that all of life was to be lived before God, and so no part of life could be thought of as unimportant or outside of the gospel's reach. Others wrote of the way the imagination must be captured by the Spirit of God so that our hearts and affections can be captured for service of God. Wholehearted, whole-of-life commitment to Jesus is a wonderful legacy of the Reformation.

Recalling these ideas—that the theological conviction calls for these truths to be lived out in costly, bold repentance and practice—my mind went back to a little-known figure of the Reformation who epitomised these truths, back to a man named John Stubbs (or sometimes called John Stubbe).

The making of the reformer

Little is known of John Stubbs. He was born around 1544 and died in 1589. He studied law at Cambridge University, where Reformation ideas were firmly embedded. His sister married Thomas Cartwright, the great Reformation thinker. He then practised law at Lincoln's Inn and it was there that he probably became a committed protestant. The Puritan demand for the constant purification and reform of the church can be seen in his writings of that time, where he attacked the use of the surplice and kneeling for communion.

Stubbs's Defining Moment

In 1579, partly as a political tactic, the English Protestant Queen Elizabeth entertained the possibility of marrying a French Catholic, François, Duke of Anjou. This horrified many English Protestants. Many clergy preached sermons against the intended marriage but John Stubbs authored a pamphlet entitled *The Discovery of a Gaping Gulf whereunto England is like to be swallowed by another French Marriage, if the Lord forbid not the banns, by letting her Majesty see the sin and punishment thereof*. This pamphlet used strong language and declared that such a union would bring God's wrath upon the nation.

Stubbs himself declared that he wrote the pamphlet to ensure the freedom of thought and free speech that is associated with Protestantism. He argued that if England were to become Catholic

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again then people would not be free to practise religion and dissent would be silenced. The title of the pamphlet is enough to demonstrate that a second reason for its production was a concern for the purity and wellbeing of the Kingdom, that could only be maintained through the practice of the Protestant Faith.

Stubbs was a man who knew that truth mattered, and that truth was the truth of the Reformation. It mattered so much that the blessing of God, the good of people, and the freedom of speech and conduct was at stake if it was compromised.

The Cost to Stubbs

Queen Elizabeth took the pamphlet to be a challenge to her gospel commitment, seeing this as sedition. She sentenced Stubbs, first to death, and then relented to a punishment of having his right hand chopped off with a meat cleaver.

Stubbs was stripped naked, put into stocks and whipped. On November 3rd, 1579 he had his right hand cut off. After the dismemberment, Stubbs removed his hat with his remaining left hand and sang *God Save the Queen*.

The crowds were speechless at this event. A man who clearly honoured the Queen, and had every right to be hostile toward her, prayed for her.

A Great Reformer

Stubbs's life is a witness to the impact of understanding and living the Reformation truths, important in our day of gospel compromise: to the need to stand for truth, no matter what the cost; to a heart that would honour those in authority however they mistreat him; to the knowledge that failing to follow the ways of God leads to both personal and national disaster. His was a practice that was willing to warn of danger, no matter what the outcome.



The place where English reformers Cranmer, Ridley and Latimer were martyred on Broad Street, Oxford.

The Gospel and the Gospellers

Mark Earngey

Remembering the Reformation

At the heart of the Reformation was a recovery of the gospel of Jesus Christ. In fact, the English reformers of the early 16th century called themselves 'evangelicals' or 'gospellers'—the popular term 'Protestant' came afterwards. They lived—and many died—to protect and preach the gospel of Jesus Christ.

The reign of Henry VIII produced now legendary struggles between conservatives and evangelicals over the Bible and justification by faith alone. The reign of Edward VI involved bringing in the *Book of Common Prayer* and purging out superstition and idolatry. And yet, under the reign of Mary I, much of this was undone. Around 300 of those who fought for the Gospel, died for the Gospel. Around 1,000 were banished into exile and many of these returned to see the Gospel flourish again under Queen Elizabeth. What mighty men and women of the faith they were!

Researching the Reformation

I have the great privilege of undertaking doctoral research into an extraordinarily important but highly neglected 'gospeller' of the English reformation: Bishop John Ponet (1514-1556). He was a rising star among his Cambridge humanist peers, an invaluable chaplain and theological advisor to Archbishop Cranmer, a reformation stalwart as Bishop of Rochester and Winchester, and the most senior ranking English ecclesiastic among the Marian exiles.

Ponet wrote and translated influential theological treatises on subjects ranging from mathematics

and astronomy to the Lord's Supper and clerical marriage. He authored the first official Church of England *Catechism*, which included the first publication of the *42 Articles of Religion*. And he put in writing the first piece of political theology by an English reformer that advocated for limited monarchy—and tyrannicide in the case of an ungodly ruler! So central was he to the English reformation that John Bale described him as Thomas Cranmer's faithful *Achates*, who always provided the Archbishop with great counsel in divine matters.

The reign of Henry VIII produced now legendary struggles between conservatives and evangelicals over the Bible and justification by faith alone.

In the Lord's kindness I have discovered a way to track down books owned by English reformers. Since Ponet was a heavy note-taker I have had great fun (and at times great difficulty!) wading through the marginalia of around 40 of his books (his 1552 *Book of Common Prayer*, his Greek New Testament, his personal copies of Aristotle's *Politics*, Aristophanes, William of Ockham, Zwingli, Ptolemy, Vermigli, Oecolampadius, etc!).¹

¹ If you are so inclined, the British Library have digitised one of the rather important ones, which you can view here: www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_89067_fs001r

Rejoicing in the Reformation

As I finish up my research over the next 18 months there will probably be some helpful additions into the field of English reformation research. More important however, are the helpful additions to my own spiritual life as a result of this study. As I have worked around the margins of Ponet's books I have been greatly encouraged by the honest reflections of a 'gospeller' in action. He was steeped in theology and history, but the Bible was his ultimate authority. He read and wrote fluently in several languages, but spoke plainly to the common man. He knew that obedience to God came before obedience to any man. And he knew that salvation came by faith in Christ alone.

As we remember the Reformation this year, we should recall that during the reign of Henry VIII, Edward VI and Mary I, there were many 'gospellers' like Ponet who suffered for their faith. They laid hold of the treasures of Christ and held loosely the things of this world. They put their lives on the line to protect the Gospel, and they preached that Gospel until their dying breath. Lord, would but a bit of their zeal rub off on our 'gospellers' today!

Mark
Earngey
Wycliffe Hall
Oxford
BD 2012



Reformation Women: whole lives transformed by the power of God's word

Tara Stenhouse

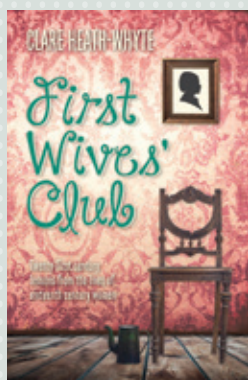


IT'S EASY TO LIMIT OUR INTEREST IN THE REFORMATION TO THE HIGH-PROFILE LEADERS, TEACHERS, AND PROTESTERS, LIKE LUTHER, CALVIN, OR CRANMER.

Yes, there's so much to learn from them, from their teaching and writing, from their zeal and courage. But as they taught the Scriptures and encouraged people in the pews to read the Scriptures for themselves, as their writings were copied and passed on to others, the ripple effect was massive. Many lives were changed. The lives of men, women and children, the lives of the wealthy and the poor, the lives of the healthy and the sick. Marriages, parenting, home life, working life, church life—all were transformed by the Biblical truths that were being discovered.

I've loved hearing about some of these transformed lives as I've read two books over the last few years, both focussing on women.

First Wives' Club is a short readable book by Clare Heath-Whyte. It's the stories of six reformation women—Katie Luther, Anna Zwingli, Argula von Grumbach, Katharina Zell, Wibrandis Rosenblatt, and Idelette



*First Wives' Club: Twenty-first century lessons from the lives of sixteenth century women, by Clare Heath-Whyte, 10Publishing, Leyland, England, 2014. (Clare has also written on women in the 18th century: *Old Wives' Tales: Twenty-first century lessons from the lives of eighteenth century women.*)*

Calvin—and Clare Heath-Whyte is a wonderful storyteller! Many of these women paved the way as wives of priests and monks, which was so controversial and ground-breaking at the time. Their lives showed the goodness of marriage, sex, and family life—something we easily take for granted. Their lives were often incredibly difficult. Their husbands were persecuted. They were persecuted (especially once their husbands died). Life was fragile, with many tragedies. Sickness was everywhere. Many children died well before their parents did. Finances were tight.

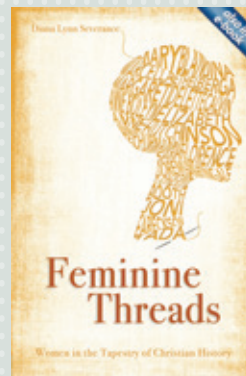
Their husbands had busy, demanding lives, and were often away travelling.

But the whole of these women's lives were transformed by the Biblical truths they discovered as they read the Bible for themselves. They treasured the Scriptures, and because of this they were godly servants, working hard at home and outside of home. They were loving wives and mothers. John Calvin said that Idelette was 'the best companion of my life' (p156). They were often courageous in proclaiming the gospel. They wrote letters challenging the established church (as well as letters of encouragement). They were involved in theological discussions. They opened their homes generously to other leaders of the reformation as well as to refugees from persecution. They cared for those in need, within their homes and in their churches and communities, at great cost to themselves.

Each of them trusted God in the midst of much suffering and grief, clinging to their Lord Jesus, and endured to the end. They weren't perfect (and the author is honest about this), but they are wonderful examples of women changed by the reformation truths of the Scriptures. There's so much to learn from them—and Clare Heath-Whyte draws out the lessons along the way.

The second book focussing on women is **Feminine Threads**, by Diana Lynn Severance. The lives of hundreds of women throughout Christian history are brought together in this one book—that's an amazing thing in itself! You can read more about the transformed lives of other women in the Reformation period, but there are also many other stories right from Jesus' time until today. It is densely packed, covering so many different women, with further reading if you want to chase up more detail.

So, in this year of many Reformation celebrations, why not pick up one of these books and learn more about some women whose whole lives were transformed by the power of God's word?



Feminine Threads: Women in the Tapestry of Christian History, by Diana Lynn Severance. Christian Focus Publications, Scotland, 2011.

THE LIBRARY'S REFORMATION-ERA BOOKS

The rare book collection in the Donald Robinson Library contains many works printed during the Reformation. One of the earliest translations of the Bible into English was that of William Tyndale. Our 1550 copy was printed in London during the short reign of Edward VI, when the printing of English Bibles was permitted. It is well protected by a modern binding in red leather. A year earlier, in 1549, Thomas Cranmer compiled the first *Book of Common Prayer*, and several more editions were produced until the standard version of 1662 was published after the restoration of the monarchy. The Croft Collection of Books of Common Prayer, collected by Rev. Warren Croft, contains one prayer book from the reign of every English monarch since Edward VI.

Cranmer's first full-length book was *A defence of the true and catholike doctrine of the sacrament of the body and blood of our saviour Christ*, which was printed in London in 1550. Our first edition of this work is bound in vellum and shows the typesetting custom of the time—the text in Gothic type with scripture quotations in Italic. Cranmer's fellow reformer Hugh Latimer wrote many sermons which were collated and published in 1571, 16 years after his death at the stake, under the title *Frutefull sermons preached by the right reuerend father, and constant Martyr of Iesus Christ M. Hugh Latimer*.

Of the European reformers, the

library holds early works of some of the best-known. Luther's commentary on Galatians was translated into English and printed in London in 1580. Unfortunately, the top of the text has been cut off when one of the book's previous owners had it rebound. This used to be common practice for rebinding early works. Headings or annotations in many of our books have unfortunately been cut off when the pages were trimmed to fit the new binding.

Our copy of Calvin's *Institutes* was donated to the library last year. It is believed to be the 1562 edition of the first English translation, although unfortunately the title page is missing. As with Luther's commentary, the ascension to the throne of the Protestant Queen Elizabeth I allowed English translations of the continental reformers to be printed openly in England. In some of the margins of this work, an early owner has drawn little hands—they are called manicules and were a common annotation made by 16th and 17th century readers. However, these manicules are pointing away from the text!

The library also holds two works which pre-date the Reformation—Augustine's *City of God* published in 1473, and St Jerome's *Epistles*, published in 1497.



TYNDALE
NEW
TESTAMENT



FIRST
PRAYER
BOOK



CRANMER'S
DEFENCE



CRANMER'S
DEFENCE
TEXT PAGE



CALVIN'S
INSTITUTES
MANICULES



LUTHER
GALATIANS
COMMENTARY



LATIMER
FRUTEFVLL
SERMONS



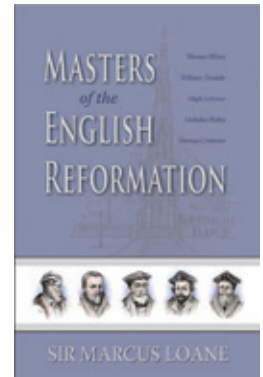
Marcus Loane's *Masters of the English Reformation* Colin Bale

Marcus Loane's *Masters of the English Reformation* was first published in 1954 and remains in print sixty-three years later. The long period of the work being in print is a testimony not only to its important focus but also to its readability for successive generations. The book presents biographical profiles of five key English reformers—Thomas Bilney, William Tyndale, Hugh Latimer, Nicholas Ridley and Thomas Cranmer—showing how they contended for the truth in the period 1516 to 1556. Loane describes the five men as '*Masters*' because, convicted of the truth of the gospel, their contributions were incredibly significant to the cause of Reformation in England. So committed were the five to biblical truth that they were willing to risk and give their lives as they

challenged erroneous teachings of the Catholic Church of their time. Each of the five reformers is described in terms of how he supported one or more of what the author names as key 'pivots' of the Reformation: Scripture Alone, Christ Alone, Justification by Faith Alone, and a Reformed Understanding of the Lord's Supper. Moreover, the contributions of Tyndale in preparing an *English Bible* and Cranmer in composing the *Book of Common Prayer* are lauded because these two works facilitated lay access to the Christian faith, which had not been a feature of the pre-Reformation church. Loane makes it clear that the two texts were not only critical for the Reformation generation but 'shaped the thought and mould of the faith in England' in the centuries following. While there are

more detailed biographies of each of the five reformers, this book brings them together in one narrative to reveal the collective effort that was the Reformation in England.

However, as Loane makes very clear throughout the book, the real cause of this movement was not the combined ministry of the five reformers but the 'guiding Hand' of God who, through His Spirit, worked in the reformers to promote biblical Christian faith. *Masters of the English Reformation* is a book worth reading and re-reading!



From Knox to now: GWC and Moore partner together David Höhne



George Whitefield College in Cape Town, RSA has much in common with Moore College. GWC's founding Principal was D B Knox, who retired as Principal of Moore in order to take up this particular ministry. Consequently, there are many aspects of the ethos of GWC that reflect Knox's priorities for Moore.

1. A well-trained faculty who work together as a fellowship;
2. A well-resourced library;
3. Learning in a residential community;
4. Students disciplined to grow in their knowledge and love of God so that they are better able to make him known; and
5. A world horizon for theological training that is contextualised by strong links with local churches.

The chief difference between GWC and Moore is the pool of potential students. GWC has extraordinary possibilities for international and cross-cultural ministry, as students come from all over the African

continent, West Asia and even South America.

Due to its setting in a developing world context, resourcing the ministry of GWC is a constant challenge much greater than that experienced by Moore College.

It is a wonderful privilege to take part in the GWC post-graduate programme alongside Dr Peter Jensen (see picture below) in keeping with the long standing relationship between the two institutions as we partner together in announcing the coming Kingdom of the Lord Jesus.



GWC

Getting to know our Dean of Students

Paul Grimmond



Who's in your family?

I'm married to Cathy (25 years this year) and we've got three kids – Anna, Ethan and Joel (they're all in high school).

What do you enjoy doing in your spare time?

I love walking with my wife, watching my kids play sport, watching TV series (I know, along with everyone else, we're currently in season 5 of Downton Abbey), reading, listening to music and occasional computer games.

What story does your family always tell about you?

The time that I drove the campervan into a tree in Central Australia and swore under my breath. The kids think that's hilarious. (Mainly because they'd never heard me swear before.)

What is your favourite travel destination and why?

I've only been outside of Australia once in my life – to the South Island of New Zealand (which was beautiful). Cathy and I have always

wanted to visit Switzerland and see the alps. Who knows, maybe one day. But if not, heaven will probably be better than Switzerland.

Did you ever consider another career and if so, how did you make the choice?

When I left school I wanted to be a professional musician. I applied for the Jazz course at Sydney Conservatorium. I auditioned but missed out on one of 2 places for saxophone players. So I guess God made the decision for me. I then went to uni to study Medicine, switched to computer science after a year and then worked as a programmer before starting my vocational ministry training. In the end, it was the fact that Jesus was Lord of all that convinced me to think about how I could use my gifts in vocational ministry.

What did you do in your working life before Moore?

I got to talk to Uni students about Jesus at the University of New South Wales, as well as training people in a ministry apprenticeship. I loved it.

What is your role at Moore? Under God, what would you like to achieve at Moore College?

I am the Dean of Students, which means that I am responsible for the shape of pastoral care of students at Moore. My prayer is that I might get to know students and be a small part of their formation as godly, faithful, gospel-centred, sacrificial leaders of his mission in the world.

What advice would you give to someone considering training for Christian ministry?

Talk to the people who know you best and ask what they think. Be willing to hear about your strengths and weaknesses and what they might mean for your future. I'd also say, that if you do pursue training, train in the places that will stretch you personally, biblically and theologically. Go somewhere that will encourage you to make mistakes and take some risks for the gospel. Well, not actually encourage you to make mistakes, but give you enough freedom to try new things and think new thoughts and get things wrong sometimes. You learn most from your mistakes.



A wannabe Wallaby, magician, Londoner now lectures at Moore

Peter Tong



Who's in your family?

I am married to Katelyn and we have three children: Chloe (11), Lily (8) and Sam (6).

What do you enjoy doing in your spare time?

I love fishing, playing sport and making and drinking coffee.

What story does your family always tell about you?

There was the time I stepped on the Christmas Pavlova getting out of the car, or the time I played a G-scale in the school eisteddfod ... take your pick.

What is your favourite travel destination and why?

When I was young I went on a trip to London, and have since been drawn to this city. I love the history, the culture and the sightseeing. Mind you, a snorkeling holiday on the Great Barrier Reef sounds pretty good too.

Did you ever consider another career and if so, how did you make the choice?

When I was really young, I wanted to be a Playschool presenter, in high school a Wallaby, and at university a stand-up comedian and professional magician. After I finished studying I taught for a few years at Sydney University in the Education Faculty. In the end though, God used my experiences doing ministry as a layperson at church to grow a desire to train and prepare for a lifetime of full-time ministry.

What did you do in your working life before Moore?

Before I joined the Faculty at Moore, I was working as a minister at St Andrew's Wahroonga (where I still work) and before that at Naremburn Cammeray Anglican Church.

What is your role at Moore?

I have joined the New Testament Department and have responsibility for a chaplaincy group as well. I've been involved in some ministry subjects and preaching groups too.

Under God, what would you like to achieve at Moore College?

Since I continue to work in a parish for most of the week, I'd like to help students see the relevance of their study for practical ministry. I hope that, under God, I could help students continue to bridge the gap between rigorous theology and real-world practice.

What advice would you give to someone considering training for Christian ministry?

I would remind people that all Christians are called to offer themselves as living sacrifices to the Lord and use the gifts they have to serve other brothers and sisters in Christ. With this in mind, we would all benefit from training for Christian ministry to be better equipped to serve the church. To those who are trying to weigh up how to best use their one life for God's glory, then I think there's no better forum to do that than to spend a year studying the Scriptures in community with mature Christians.



“

The new Library is a wonderful space for reading, studying, research and writing. It is fitting that the biggest theological library in the Southern Hemisphere is now housed in an appropriate spacious facility. Representatives from the TEQSA, the Commonwealth Higher Education Regulator, recently toured the Library and were very impressed that a college of our size should have such an impressive, modern facility. It is a welcome addition for students, faculty and the wider community.”

Dr Colin Bale
Vice Principal

The new Donald Robinson Library

Julie Olston, Library Manager

13
donald robinson library moore matters 2017

Walking into the Donald Robinson Library one sees an expanse of yellow and green tartan carpet, the Carillon Avenue and King Street streetscapes, displays of some of the Library treasures, a row of individual power-enabled study desks and waist high book shelves. The long-awaited new library was declared open on February 11th, 2017 by the Governor of NSW, His Excellency General The Honourable David Hurley AC DSC (Ret'd).

The Library is spread over two floors—Ground and Lower Ground—of the Learning and Teaching Centre. The Ground floor is the smaller of the two floors and contains the Library Service Desk, a meeting room, a variety of seating and study spaces and the book collection within the Dewey range 000-222.999.

The majority of the collection is housed on Lower Ground, either on shelving modules, around the walls, or in the open access compactus. At present, the Library holds some 73,000 volumes and the intention is to return at least another 25,000 volumes from offsite. These physical format resources complement the extensive online resources made available to students' devices.

The Library Amphitheatre has been used for year group information literacy sessions this year as well as

being embraced by the students as the place to attach a laptop to the large digital screen and study with friends. Wifi is available throughout the Library, while desks and furniture include power outlets. Chilled and hot water are provided for the refreshment of users.

The Rare Books Library houses the entire collection of some 7,000 volumes in a temperature controlled environment, while the adjoining Samuel Marsden Archives room provides compactus storage accommodation for part of the archives collection. These special collection facilities will aid



The Library is now located in the centre of the campus, there will be at least one hundred thousand items on open access.

our students' original research, as the works are now more accessible. For the opening, displays about the history of the College were mounted in the Library Meeting Room and the two special collections rooms, and these displays will be changed from time to time.

The Library has been named after Bishop Donald Robinson, former Vice Principal of the College (1958-1972), Bishop of Parramatta (1973-1982), and Archbishop of Sydney (1982-1993).

We thank God for the gift of the new library facility. It will better support the learning of those who are being equipped to take the gospel to the whole world. The Library is now located in the centre of the campus, there will be at least one hundred thousand items on open access and there are a variety of comfortable, attractive and power-enabled desks and seats. Increased student numbers, especially at night, indicate the blessing that the new Library has brought already, with its feeling of space and good amenity.

Tawanda Masango

Third Year

MY WIFE SHUPI AND I COME FROM ZIMBABWE AND IN DECEMBER 2016 GOD BLESSED US WITH OUR BEAUTIFUL DAUGHTER WHOM WE NAMED UNATHI WHICH MEANS "GOD IS WITH US".

Before coming to college, we lived in Harare (capital of Zimbabwe) where I served as a full-time campus staff worker with The Fellowship of Christian Unions in Zimbabwe (FOCUS) while Shupi worked as an IT auditor with Deloitte.

Our story of coming to Moore College is a very long one and only made possible by God working through various people to make it happen. When I went to university in Zimbabwe, FOCUS had no campus staff at my university, so the Christian Union was student-led. This was a very difficult time for me as I encountered some teachings which left me with more questions than answers regarding my faith. However, this was a great time of growth, and by the time I finished university, I was convinced that someone needed to do university ministry full-time. God gave me a heart for university ministry but at this point I had not yet accepted the thought of doing full-time ministry. In His great kindness and wisdom God opened an opportunity for me to come and do one year as a

ministry apprentice with AFES here in Sydney from 2010-2011. This was a life transforming time in many ways. Through hearing the gospel clearly proclaimed and seeing the example of countless AFES staff, I was convinced about the urgency and priority of the gospel. After this I went back to Zimbabwe where I worked with FOCUS for 3 years, serving on 3 different campuses in Harare.

During the 3 years of serving as a full-time staff worker, I realised the need for theological training if I was to serve longer and more faithfully. Shupi and I started praying for an opportunity for theological training in 2012. Although we applied to many places, our first choice was Moore College because most of the people who discipled me during my MTS were Moore graduates and I had seen and benefited from the clarity and gospel centeredness in their preaching. However, we had little hope of coming to Moore given the costs of studying and living in Sydney. Again, God worked in

amazing ways to bring some dear brothers and sisters in Christ who pledged to help with my tuition and many others who continue to give generously to meet our living expenses.

Studying at Moore has been both a challenge and a delight. Grappling with languages continues to be hard work but very rewarding once I began to grasp them. I have been pushed to think hard about many areas of doctrine and ministry practice, which has been helpful both for my growth in godliness as well as ministry skills. After college, our plan is to return to Zimbabwe where I will continue working with FOCUS, as we seek to build and establish reformed evangelical ministry in the universities and colleges.

Under God, we are hoping to go and teach the gospel as well as train the next generation of church leaders and staff workers while they are on campus.

Our Vision: Zimbabwe transformed by the gospel, one student at a time!



Lisse Reid

Third Year

Studying at Moore is “disciples making disciples” in action for me, having been born on Little Queen while Dad was studying at College, and now living on “Big” Queen Street while I study. For both, my husband Craig (who finished last year) and me, taking time to study at Moore College is about being equipped for a lifetime of raising up disciples of Jesus who will make more disciples of Jesus. During our time at Moore, I have been thankful to be grounded deeply in God’s Word—through learning biblical languages, learning how to understand and apply the Old Testament, gathering together as a community for chapel, and in applying God’s Word to our lives and ministry. As Craig and I have been deeply grounded in God’s Word, we’ve also been deeply cared for—particularly by my year group

and College faculty and staff. Our daughter Annabel, who is 1 and a bit, is very much an honorary member of my year group, and she loves a good chat with the lecturers! Sometimes her raspberry blowing could be timed a little better, though for comedic effect it’s always spot on. Her time at Moore now will hopefully stand her in good stead, as she hears the good news of Jesus each day from us and from her friends and lecturers at College. And we pray in years to come she might move into Campbell Street to study at Moore too. As we approach finishing our time at Moore, we hope to work with university students, proclaiming Christ to them either in Australia or overseas.



Tim Rowe

Fourth Year

We’re a couple of country kids who’d love to see the nations praise Jesus. I grew up on a ‘hobby’ farm in Armidale, while Sarah was on a ‘real’ farm in Oberon. We both were blessed with Christian families at home, and benefited hugely from joining a ‘family’ of Christians when we came to Sydney for University. I was studying Engineering, but the most valuable thing I learnt at Uni was that Jesus was the Lord of my life and the saviour of the world. This changed my priorities and ambitions and set me on a path of mission. Sarah shared this desire, and as a couple, we started to intentionally equip ourselves for this goal. We both completed ministry apprenticeships with the uni Christian group, where we developed a sound and practical ministry framework. I then came to Moore College to be equipped with the best tools to keep our ministry and faith sharp and growing for decades to come—even through possible isolation on the mission field. God has blessed us with two boys while we’ve been at college, which has been Sarah’s primary

ministry, although she has also been studying a diploma part-time, seeking to keep growing and being grounded in God’s word.

We came to college seeking to go overseas, but Sarah’s health means it’s looking increasingly likely that we’ll be involved in university student ministry more locally—and we trust that God knows what He’s doing. College has equipped us both for long-term faithful word-ministry, but it has done much more as well. I arrived with a sturdy, but fairly scant theological framework. Most of the struts were in the right places, but it lacked precision and depth. College has challenged and developed my framework, but most significantly, it has added much clarity and precision. This was something I didn’t realise I needed, but am most grateful to have had the chance to develop. We’ve also been reminded that this is a life-long task, and it has given us the academic resources and relational network to keep

growing and being refined for years to come. Moore College has a big emphasis on studying in Christian community, and we have deeply benefitted from this.



Tom Habib

2014 Alumnus

I'M MARRIED TO JESS, AND WE HAVE TWO KIDS—PETER AND JEMIMAH. WE LIVE IN THE SOUTH WEST OF SYDNEY AND SINCE FINISHING COLLEGE I'VE BEEN WORKING AS AN ASSISTANT MINISTER AT YAGOONA AND CONDELL PARK ANGLICAN.

The past few years have been incredibly exciting as God has brought people to Himself and grown His church. This year I have the privilege of heading up a new church plant at Condell Park with a group of people from the existing Yagoona congregation. We have been meeting together for about a month now and God has already been bringing people along to hear the gospel and find out more about Jesus.

I am very thankful to God for Moore College and how lecturers

and fellow students helped shape me into a man of God who loves Jesus and is passionate about seeing His name glorified among the nations. Moore College helped me to know God—and in knowing Him, to be changed by Him. I have found that it is only as I know Him and love Him that I can begin to share Him with others, and college was a wonderful time of growing in my love and knowledge of God.

Moore College gave me a love for God's word and taught me how to read and understand what God is saying. There are a hundred things that you can do as a minister, but only two things that you must do—pray and preach the Word. Because it is God's Spirit who does the work, we must pray, and because God's Spirit works through God's Word, we must preach. College helped me not only to see this, but to learn how to rightly handle the living word of God so that I can hold out



these words of life to others.

Finally, Moore College made me into an evangelist by always putting the need to call people to repentance and faith at the heart of everything that we do. All of college was built around this urgent call from Christ to make disciples of all nations, and this Kingdom-minded DNA has shaped me and now shapes the ministries that I lead.

I chose to go to Moore because my Minister said that I should go there. I didn't know very much about it when I went, but looking back at my time at college, I now know why my minister wanted me to go there. And now I want to encourage people I meet to go as well—so that they will grow and the gospel will go out to the nations.



Stephanie and Andrew Judd

2012 and 2013 Alumni

Stephanie and Andrew Judd are both graduates of Moore College, having each completed the Bachelor of Divinity degree. Stephanie began her studies in 2013 after spending four years working at Abbotsleigh Girls School as an Assistant Chaplain and years 7-9 Christian Studies teacher, in addition to engaging in the Ministry Training Strategy for one year at Christ Church, St Ives in 2009. Prior to that, Stephanie completed a Bachelor of Music (Performance) majoring in voice at the Sydney Conservatorium of Music. Andrew began his studies at Moore in 2009 after working as a trainee youth minister at St Alban's, Lindfield and after completing his studies in Arts and Law at Sydney University.



Since leaving Moore at the end of last year, Stephanie has taken up a position on the senior leadership team at City on a Hill, Melbourne as the Women's Ministry Director. In that role, Stephanie is responsible for overseeing the teaching, training, and discipleship of women at City on a Hill, Melbourne, and contributes to the overall vision and mission of the church.

Andrew, having left Moore at the end of 2012, has spent the last four years working at St Barnabas, Broadway as an Associate Minister. His focus was preaching, discipleship and training, particularly on campus in the residential colleges around Sydney University. Moving to Melbourne to support Stephanie's ministry, he is now doing similar work part-time as the Community Pastor at City on a Hill, Melbourne, preaching and overseeing the midweek Gospel Communities. He is also working away at his PhD in biblical hermeneutics.

Stephanie chose to study at Moore as a response to the fine Bible teaching that she had received from previous graduates of Moore, and due to the rigorous language component of Moore's course. For Andrew, it was the scholarly nature of the course, and the



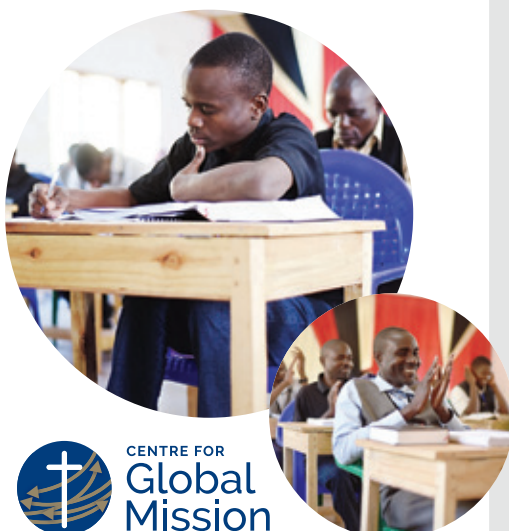
Moore's program has enabled their teaching and discipleship of others to be grounded within, and derived from, a rich theological framework.

impressive library which made Moore the obvious choice. Stephanie and Andrew are aware of the way in which the integrated nature of Moore's program has enabled their teaching and discipleship of others to be grounded within, and derived from, a rich theological framework. In addition, their studies at Moore have enabled them not only to think and teach within such a framework, but to think and act in a strategic manner when it comes to Christian ministry and leadership. In preaching, evangelism, discipleship and apologetics, Stephanie and Andrew have found themselves increasingly up against the strong cross-pressures of secular Australia. They regularly have cause to give thanks to God for the rigorous disciplines they learned at Moore, which help them to adapt to unforeseen challenges.

CCL NEWS

Our next Centre for Christian Living event for the year will be on **'The dignity of work'**. Moore College lecturers Chase Kuhn and Peter Orr will be speaking on the nature of work and its place in the Christian life on **Wednesday 17 May, from 7:30 to 9:30pm** in the Marcus Loane Hall, Moore College. Supper will be served afterwards. Registrations essential: moore.edu.au/ccl.

CCL now has a podcast: <https://ccl.moore.edu.au/listen/podcast/>. Our first episode contains a fascinating and stimulating interview with Moore College lecturer David Höhne on the concept of the self in the work of Dietrich Bonhoeffer. Be sure to subscribe for more.



Centre for Global Mission Director Simon Gillham is excited about the opportunities for broadening the reach of Moore's Preliminary Theological Certificate (PTC) course. There are currently more than 2,200 people, spread across about 30 countries worldwide, studying this material in 19 different languages. Some of them are isolated in remote locations, others come together in study groups or for intensives from time to time. Some of them are amongst the poorest of the poor in India and Africa, but others are in France, Germany, Ireland and the UK.

Following its launch in October 2016, the Centre for Global Mission (CGM) began to assume responsibility for the international use of the PTC material. In the past the Moore College External Studies Department enrolled all of these students so that they could work toward receiving a Moore College Certificate. Now we are focusing on making our valuable resources as widely and easily accessible as we can, and empowering our overseas ministry partners to develop and offer their own awards, with our support. It's our aim to be great partners in the gospel with others who are working to train men and women for ministry around the world.

Exciting new study stream for women



2017 sees a new women's ministry study stream being offered for the first time as part of Moore's new Advanced Diploma of Bible, Ministry and Mission. The 3 subjects are (i) *Ministries of Women*; (ii) *Women and Children in Church History*, and (iii) *Influences on and Issues for Australian Christian Women*. Jane Tooher, who has designed this stream, says, "I am extremely glad that an Australian college is offering subjects that look at Australian Christian women in the past, and also at how events and changes in our society have influenced, and continue to influence Australian Christian women now. So, for example, our subject *Influences on and Issues for Australian Christian Women* will look at things such as the world wars, right to vote, contraception, no fault divorce, free education, and feminism more generally, among other topics. We have specifically designed this stream for women, to allow them to explore the opportunities and challenges of ministry as women and to women. However, women will continue to study together with men for all the other classes."

I know that my redeemer lives, and that in the end he will stand on the earth.

I have been reading Job in my quiet times recently and have found it very encouraging as a book of wisdom and consolation in times of trial, hardship and suffering. It reminds me of the faith we share here at Moore College, and the hope we hold that our living Redeemer will return to make all things new. It is a time of great renewal here at Moore, as we see in this bumper edition, all in the service of our great living redeemer who will in the end stand again on the earth. It also reminds me of the vital need for the College to train and teach men and women who can keep fanning the faith into flame amongst both believers in our churches and those we reach with the greatest news of Jesus.

New students, new courses, new initiatives, new faculty, new activities, new energy, a new library, and renewed application to our task of training and equipping the next generation of gospel workers so that many might be saved to know their redeemer. Our new building is only a means to this gospel end, but it is a wonderful support and provides quality infrastructure to aid the College in our unchanging task. With the advent of these resources it is encouraging to see the College expand its work of training clergy and lay people for the Diocese and beyond.

I am taking over editing this newsletter from Vicky King, who after 11 years of faithful service retired from her staff role in December last year. We are grateful to Vicki for her service at Moore and wish her well in her future.

An exciting focus of this *Moore Matters* is the Reformation today—looking back and forward on a pivotal event in history that has shaped and informed our College theologically. We hope everything in this newsletter has been of great encouragement to you in your work today. And we hope you have enjoyed reading about the new

library, meeting our wonderful students and alumni, and learning about our latest news and events.

The Archbishop of Sydney recently wrote in a letter to clergy commending Moore College Sunday to the churches:

Moore College not only plays a vital role as the college to train clergy and lay workers for our diocese, but also to equip Christian leaders for many other spheres of ministry around the world. It is pleasing and exciting to realise how many men and women are being trained, through full-time or part-time study or through the distance education courses. The College is expanding its work with gifted new faculty and a new Learning and Teaching Centre, which was recently opened by the Governor of NSW. It needs our continued prayer and financial support as it faces the challenges of equipping people for the proclamation of the gospel. The text on the plaque marking this occasion is:

**'For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.'
(2 Corinthians 4:5)**

I commend the College to your prayers and support.

Mark

Mark Fairfull
Manager, Marketing and Communications



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.

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

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Moore Matters

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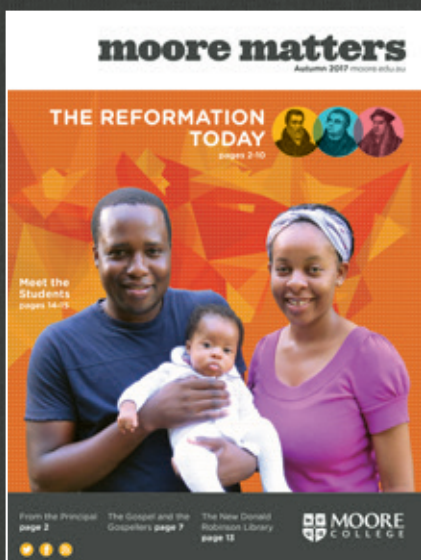
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About Moore College

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:

Tawanda and Shupi Masango.





OPEN NIGHT

MAY 8
7:15PM – 9:00PM

OPEN WEEK

MONDAY 8 MAY –
FRIDAY 12 MAY

Come along to
check out the
College, be involved
in classes and get
a taste of Moore's
in-depth theological
training.

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The dignity of work

The nature of work and its
place in the Christian life

17 MAY

WHEN AND WHERE:
Wednesday 17 May 2017
7:30pm – 9:30pm
Marcus Loane Hall
Moore College
1 King Street, Newtown

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

SPEAKERS:
Chase Kuhn and Peter Orr



Public Events for 2017

JUNE

17 CGM Event: Ministry to Muslims

JULY

19 Public Lecture: Why the Reformation Still Matters

24 Mission Awareness Week 2017

AUGUST

3 Annual Moore College Lectures 2017
Public Evening Lecture
Speaker: Carl Trueman

6 Moore College Sunday 2017

7-8 Annual Moore College Lectures 2017

26 Reformation Rally

28 Moore College Open Week/Night

30 Centre for Christian Living Event – The Psalms...

SEPTEMBER

13 School of Theology 2017:
Celebrating the Reformation

20 Priscilla & Aquila Evening Seminar –
Women and work

THE Justification Summit

Come along to an
in depth look at the
central doctrine of
the Reformation,
justification.



May 26

1:30pm – 5:00pm

May 27

9:30am – 12:30pm

This afternoon and following morning event, held at Moore College, will reflect on the reformation doctrine of justification by faith alone, and how the biblical doctrine bears upon many of the contemporary debates surrounding this subject. Speakers include, Mark Thompson (Principal of Moore College) and others.

**Venue: Marcus Loane Hall
Moore College
1 King St, Newtown**