

GENERAL COLLEGE OUTCOMES FOR ALL GRADUATES OF MORLING COLLEGE

Our commitment is to doing all we can to see graduates:

1. Embrace the core characteristics of evangelicalism, including:
 - a. Holding to a Trinitarian orthodoxy, including that the one God exists in one substance and in three Persons, Father, Son and Holy Spirit
 - b. Upholding the historicity of the crucifixion and resurrection, the centrality of the person and work of Christ, his divine/human nature, and his saving work on the cross as the only means for salvation and the forgiveness of sins
 - c. Affirming the Bible as infallible, as God's revelation to humanity, and as the supreme source of authority in matters of faith and practice
 - d. Encouraging evangelism in organized missionary work or by personal encounters and relationships with others, supporting mission through both announcement (proclamation) and demonstration (social concern and action)
2. Have a commitment to the local church, to being an active participant in a local church community, and to exploring their ministry vocation in local churches and other ministry and mission opportunities further afield
3. Interpret the Bible accurately for themselves, and demonstrate an understanding of the Word of God, including:
 - a. An appreciation of the big picture and the plotline of Scripture
 - b. A clear understanding of the Christian Gospel, and a capacity to share that with others
 - c. An ability to convey and apply the truths of Scripture to their own and others' lives in effective ministry
4. Have a keen interest in Bible and theology, and the ability and desire to grow and feed themselves in understanding and skills beyond study at Morling College
5. Understand themselves as Christians called to world mission – locally, regionally, nationally & globally
6. Strengthen and deepen their spiritual relationship with God
7. Be readied as far as possible for appropriate Christian ministry and Christian service
8. Value and develop Christian character
9. Beginning to understand their beliefs in the light of Christian history, and their particular Christian heritage and tradition (with a corresponding interest in exploring this beyond their study at Morling), and developing a sound basic understanding of Christian history and historic Christian faith, such that they have a vital context to evaluate current ecclesiological, theological and pastoral emphases theologically and pragmatically.
10. Have an ability to articulate their Christian faith, especially with respect to other belief systems and worldviews, and what it means to be a Baptist. (Even if they are not a Baptist, they should have some idea of the core convictions and beliefs of the Baptist tradition.)

BAPTIST PASTORAL OUTCOMES (PRESENTED BY MORLING COLLEGE, MINISTRY SUPPORT AND DEVELOPMENT, & THE COMMITTEE FOR THE MINISTRY)

In addition to the General Outcomes listed above, our commitment is to doing all we can to see pastoral leadership graduates¹ adequately formed for ministry. Our expectations need to be informed by scripture, and in particular by Matthew 5:1-12, 6:33, 10:26-33; Mark 10:35-45; Acts 20:17-35; Romans 12:1-13; 1 Corinthians 12-13; 2 Corinthians 4-5; Galatians 5:16-26; Ephesians 4:1-16; Philippians 3:7-17; Colossians 1:28-29; 1 Timothy 3-4; Titus 1; 1 Peter 5:1-11; and, Jude 20-23.²

DOCTRINE

Theological and Intellectual Formation - understandings consistent with evangelicalism and the 1979 NSW/ACT Baptist Statement of Beliefs (as amended in 2002/03):

- a. The 1979 NSW/ACT Baptist Statement of Beliefs (as amended in 2002/03) – A clear commitment to these as provided in **Appendix A** of this document.
- b. A theological understanding of ministry, leadership, mission, church governance and discipleship that is consistent with Baptist ecclesiology and the supplied Baptist Statement of Beliefs.

Demonstrated commitment to and understanding of orthodox, biblical belief along with an ability to explain it clearly.

CHARACTER

Character is the bedrock for an individual's ministry effectiveness. Character involves the following: integrity, reliability and Consistency in line with the character of Jesus Christ; evidence of a love for the Word, love for God, and love for people.

Christlike qualities of character – character and integrity that reflects Scriptural standards.

- * Priorities shaped by the mind of Christ
- * Ethical standards and personal integrity in obedience to the imperatives of Scripture
- * Conduct that is consistent with Christian teaching and values
- * Sexual purity, especially, but not only, in relationships in ministry
- * Willing observance of ministerial ethics, including loyalty to peers and colleagues
- * Thinking reflective of a clear understanding of biblical values
- * Being above reproach as reflected in the passages listed in the introduction to Part B of this document (**Appendix B** lists some qualities of character and spiritual life sourced from these texts, which are exemplary rather than exhaustive)

¹ The Baptist accreditation group is the key group we have in mind here; however we would like to see these Pastoral Leadership Outcomes embraced by others who are a part of the Pastoral Leadership Cohort also.

² These are the texts dealt with in Appendix B.

CAPACITY

Evidence of current internal and external resources to follow the call to ministry.

Emotional maturity – consistent, healthy self-awareness and self-acceptance.

- * Emotional stability over time and under differing circumstances
- * An accurate understanding of personal strengths and weaknesses
- * A healthy awareness of their personality, behaviour patterns, level of interpersonal effectiveness, motivations, growth areas, and response to anxiety and conflict

Self-discipline – the capacity to work to potential.

- * Completion of agreed-upon tasks without coercion
- * The taking of initiative to attend to their responsibilities in a timely way
- * The setting and keeping of healthy ministry boundaries – saying “yes” or “no” as appropriate
- * Taking responsibility for the development of their spiritual gifts

Spiritual disciplines – prayer, reflection, personal encounter with God, and personal application of truth to self and life.

- * Actively practising taking “time out” to consider how to align their life with God’s word
- * Evidence that their knowledge of truth is moving beyond information gathering to personal application
- * Demonstration of a personal faith in their practice of ministry in both word and deed
- * Living in a Spirit-filled way, according to the prompting, fruits and guidance of the Spirit
- * Consistently making space to commune with God
- * Demonstrating a love for time with God and in the Scriptures
- * Cultivating a rich devotional life, including regular (preferably daily) prayer and study of the Scriptures

Developing relational, emotional, and psychological capacities for ministry

- * Relational capacity
- * Relational support
- * Self-awareness
- * Resilience

CALL

A sense of vocation – responding to the call of God revealed by the Spirit in the Word, the community of faith, reflection and prayer.

- * The conviction and evidence of a vocation from God, as evidenced in the person’s life and confirmed by other individuals and the candidate’s church
- * An attitude toward their ministry that reflects a sense of obedience to the leading of God

Accountability – acceptance of spiritual care giving from others.

- * Willingness to be close enough to form true community with others
- * The choice to have spiritually accountable relationships

Church/Ministry Life – steady, meaningful involvement in local context.

- * Committed to the local expression of the body of Christ, and to meeting with Christians in a local church regularly, and to submitting to its discipline
- * Being committed to corporate worship

Zeal – an authentic spiritual fervour and passion for God’s kingdom and his righteousness

COMPETENCE & TRAINING

Spiritual gifts and natural abilities to get the job done. Proficient development of gifts, skills and knowledge through processes of formal, informal and supervised experience based equipping

Ministerial and Missional Formation - demonstrated by competence in core ministry areas of:

The Word – capable of interpreting, teaching and proclaiming Scripture.

- * Demonstrating a solid understanding of hermeneutics, exegesis, and homiletics. Being able to accurately exposit the Scriptures, apply them to their own and other lives, and communicate these truths effectively.
- * Ability to preach and/or teach competently in the context of one’s ministry

Mission and evangelism principles – ability to apply such principles personally and in ministry.

- * Interpreting the cultural context for the purposes of ministry and mission
- * Applying principles that will promote mission and growth
- * Actively seeking to lead others to a personal relationship with God
- * Knowing how to help various kinds of unbelievers move toward a commitment to Christ
- * Practising hospitality and welcoming the stranger
- * Demonstrating a capacity to relate to people from cultural backgrounds significantly different from the one they know best
- * Adapting well to new ministry settings

Interpersonal relationships – effective skills in relating to others.

- * Competence in the give-and-take of good interpersonal communication
- * Knowing how to demonstrate and receive love and respect
- * Ability to form healthy relationships with the opposite sex

Leadership – capacity to form and equip others for ministry, with integrity.

- * Having a working understanding of what their equipping roles are
- * Discipling others and developing a culture of discipleship in their ministries
- * Demonstrating the skills and competencies to empower others for service
- * Showing initiative in leading an area of ministry, as well as equipping others to work with them
- * Understanding how to lead change and transition in their ministries, and how to manage and resolve conflict
- * Understanding and demonstrating the skills of servant leadership
- * Paying attention to developing the next generation of leaders, who can likewise build up and develop others. Seeking to equip others for ministry (Ephesians 4)
- * Having an ability to lead through sound administrative and management capabilities

Pastoral Care – compassionate care of others.

- * Demonstration of genuine skills in spiritual care giving, including the skills involved in visitation, and the development and oversight of systems of pastoral care (for example, small groups or other structured programs of pastoral care involving the pastoral ministry of other people)
- * Demonstration of competence in helping others
- * Exhibiting the ability to attend (give supportive attention) to persons, families, or congregations in the midst of crises in ways, which blend a theoretical understanding, empathy and wise counsel. Giving pastoral responses that reflect a model of Christian care beyond just modern therapeutic approaches.

CAPABILITY

- * A willingness to develop and improve through reading, mentoring, coaching, immersion in community, ongoing training (formal, informal, and semi-formal), accountability groups, etc.

Appendix A: The 1979 NSW/ACT Baptist Statement of Beliefs

(As amended to gender inclusive language following the 2002 and 2003 Assemblies)

The Nature and Unity of the Godhead

There is one God Who is eternal personal Spirit. He is infinite in power, wisdom, holiness and love. God is Triune in essential being and revealed to us as Father, Son and Holy Spirit.

The Deity and Humanity of Christ

Jesus Christ as the second Person of the Godhead is eternally one with God the Father of whose person and glory Jesus is the accurate expression. To become human He was conceived of the Holy Spirit and born of the virgin Mary, so that two whole and perfect natures, the nature of God and human nature, were united in one Person; truly God and truly human.

The Holy Spirit

The Holy Spirit as the third Person of the Trinity is eternally one with the Father and the Son yet He is sent by Them to achieve the divine purpose in the world and in the Church.

The Divine Inspiration of the Scriptures

The Scriptures, consisting of the sixty-six books of the Old and New Testaments, are the infallible Word of God. They were written by holy people of God inspired by the Holy Spirit and have supreme authority in all matters of faith and conduct.

The Sinfulness of People

People were made in the image of God and for fellowship with God. By transgression of God's command humankind fell from fellowship with God and their nature was corrupted. As a consequence all people are spiritually dead under Satan's dominion and control and subject to God's wrath and condemnation. Therefore, apart from God's grace, people are helpless and hopeless.

Christ's Atonement for Human Sin

In order to redeem people from the guilt, penalty and power of sin, Jesus Christ became human and died a sacrificial death as our representative substitute. By His resurrection, God's acceptance of His atoning death was demonstrated. This atonement is sufficient for the whole world, but effective only in those who received it. The sinner is justified and reconciled to God, not through any personal merit, but solely on the basis of God's gracious gift of salvation in Jesus Christ received through faith.

The Work of the Holy Spirit in Salvation

The ministry of the Holy Spirit is necessary for the acceptance of God's provision of salvation. The Holy Spirit convinces sinners of their sinfulness, leads them to personal faith in Jesus Christ as Lord and Saviour and so brings them to spiritual birth as God's children and to fellowship in Christ. Working within the life of believers the Holy Spirit makes real the presence of Christ, witnesses to their relationship with God, leads into all truth, bestows gifts for effective service and produces graces for holy living.

The Church

The Church is the body of people whom God has separated from the world through faith in Jesus Christ as their Lord and Saviour. All regenerate persons are members of the universal Church of God which takes local form wherever groups of believers unite for worship, fellowship and service in accordance with scriptural principles. All believers are called to a priestly ministry in the offering of spiritual sacrifices and sent into the world to be witnesses. God calls individuals to positions of oversight and leadership or to special ministries. The Church recognises such by ordaining pastors,

commissioning missionaries, appointing deacons and other leaders, following New Testament practice.

The Baptism of Believers Only by Immersion

Baptism is an ordinance of the Lord Jesus Christ. It is a public declaration of a person's faith in Jesus Christ as Lord and Saviour. In accordance with New Testament Scripture it should be administered only by total immersion which symbolises the believer's identification with Christ in death, burial and resurrection, the remission of sins and the believer's dedication of himself to God to live and walk in newness of life.

The Communion

The Lord's Supper is an ordinance of the Lord Jesus Christ instituted by Him to be celebrated with the elements of bread and wine by believers in Christ until the end of the age. It commemorates and declares our thanks for the Lord's substitutionary death. The celebration of the ordinance expresses our fellowship with and in the Lord Jesus Christ as members of the Body of which He is the Head.

The Return of the Lord Jesus Christ

At the end of this age, according to His promise, Jesus Christ will return personally and visibly in His glory to the earth. The full consummation of the Kingdom of God awaits His return.

The Resurrection of the Dead

At the end of the age, there is to be a resurrection both of the righteous and the unrighteous. After death people's bodies return to dust, but their spirits return immediately to God - the righteous to be with Him and the unrighteous to be reserved for the judgment.

Rewards and Punishments in a Future State

God has appointed a day of final judgement for the world. At that time Jesus Christ will judge every person and each will receive reward or punishment according to their deeds. Those judged righteous, in their resurrected and glorified bodies, will receive their reward and will dwell forever in Heaven with the Lord. The unrighteous will be consigned to Hell, the place of everlasting punishment.

Appendix B: Qualities of Character and Spiritual Life We Expect to See in those Going into Pastoral Leadership from Morling College

Our expectation is that pastoral leadership graduates would be above reproach, as reflected in the passages already listed. Appendix B lists some qualities of character and spiritual life sourced from these texts, which are exemplary rather than exhaustive, and which we expect to see ongoing growth in our pastoral leadership graduates in the following areas:

- i. Poor in spirit, willing to mourn or be persecuted for righteousness sake, merciful, meek, pure of heart, peacemakers, who hunger and thirst after righteousness (Mt 5:1-12)
- ii. Seeking first the kingdom and God's righteousness, boldly and fearlessly proclaiming the Gospel (Matt 6:33, 10:26-33)
- iii. Demonstrating the characteristics and qualities of a servant (Mk 10:35-45)
- iv. Serving the Lord with humility, faithful proclamation of the Gospel, obedience to God's leading, considering one's life worth nothing save obedience to Christ (Acts 20:17-24)
- v. Keeping watch over oneself and the flock as faithful shepherds (Acts 20:25-35)
- vi. Offering one's body as a living sacrifice, being transformed by the renewing of the mind, using one's gifts enthusiastically, never lacking in zeal, keeping one's spiritual fervour, serving the Lord (Rom 12:1-13)
- vii. Honouring all members of the Body of Christ and their unique spiritual gifts (1 Cor 12), and demonstrating the qualities of love described in 1 Corinthians 13
- viii. Setting forth the truth plainly, preaching the Lord Jesus Christ, persevering under trials, fixing one's eyes on what is unseen and eternal (2 Cor 4:1-18)
- ix. Living by faith not by sight, making it one's goal to please the Lord in view of his return (2 Cor 5:1-10)
- x. Committed to the ministry and the message of reconciliation through Christ Jesus (2 Cor 5:11-21)
- xi. Living by the Spirit rather than gratifying the desires of the sinful nature (Gal 5:16-21)
- xii. Demonstrating the fruit of the Spirit – love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5:22-23)
- xiii. Crucifying the sinful nature with its passions and desires, and living by the Spirit, while keeping in step with Him (Gal 5:24-26)
- xiv. Living a life worthy of God's call – completely humble and gentle, patient, maintaining unity in the Church (Eph 4:1-6)
- xv. Humbly using one's gifts and ministry to prepare God's people for works of service, building up the body of Christ toward maturity and the whole measure of the fullness of Christ (Eph 4:7-13)
- xvi. Speaking the truth in love with a view to the whole body growing up into Christ (Eph 4:14-16)
- xvii. Considering everything loss compared to the surpassing greatness of knowing Christ, for whose sake they have lost all things. Seeking to be found in Christ, having a righteousness that comes by faith, and striving to know Christ and the power of his resurrection, the fellowship of sharing in his sufferings, becoming like him in his death, attaining the resurrection from the dead. Pressing on to take hold of that for which Christ Jesus took hold of them. Forgetting what is behind and straining toward what is ahead. Pressing on toward the goal to win the prize for which God has called them in Christ. Following the example and pattern of those who have exemplified this life. (Phil 3:7-17)
- xviii. Proclaiming Christ, admonishing and teaching with all wisdom in order to present everyone perfect in Christ, struggling with all Christ's energy, which so powerfully works in them (Col 1:28-29)
- xix. Above reproach, faithful in marriage and exemplifying an honourable family life, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent

- but gentle, not quarrelsome, not a lover of money, having a good reputation in the world, keeping hold of the Gospel with a clear conscience (1 Tim 3)
- xx. Holding firmly to and teaching consistently the truth of the Gospel, training oneself in godliness, and setting an example in speech, life, love, faith and purity (1 Tim 4:1-12)
 - xxi. Faithfully serving through one's spiritual gifts, while watching life and doctrine closely (1 Tim 4:13-16)
 - xxii. Blameless, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain – instead, being hospitable, loving what is good, self-controlled, upright, holy, disciplined, and Gospel-focused (Titus 1)
 - xxiii. Being a shepherd who is eager to serve, self-controlled, resisting the devil, standing firm in the faith, an example to the flock and a servant leader, and clothed with humility (1 Pet 5:1-11)
 - xxiv. Building themselves up in their most holy faith and praying in the Holy Spirit. Practising mercy, passion for the Gospel and salvation, and hating sin (Jude 20-23)