

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me.

Ridley Log



To Adore, Imitate and Serve.

April 2016

Ridley Faculty

Bezzant on BRAINERD: Sacrificial Living or Strategic Thinking?



We are so used to inventing new ministry structures or organisations that it is hard to imagine a time when there was no such thing as a mission society. No campus groups. No such thing as inter-cultural studies. No fund-raising for churches elsewhere. But things changed in the eighteenth century as the British Empire grew and Christians lived amongst pagans for the first time in a thousand years. And it took a man named David Brainerd to help change the way mission was seen. He was a college student who got religion, and he was kicked out of Yale for his enthusiasm. Without a degree he couldn't be ordained so he managed to find some funds in Scotland to begin a work

amongst native Americans. Puritans had long since wanted to evangelise the Indians but had done a poor job.

Not that Brainerd initially did much better, but in the span of only four years (1743-1747) he saw around eighty Indians become Christians. He even thought that grace was demonstrated more powerfully amongst some of them than amongst the English. He lived in Indian villages, ate disgusting food, learnt a little of their language, and all this while struggling with consumption....

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Ridley Log Editor: Stephen Tan

Feel free to contact me on stephentanws@gmail.com if you have any queries or ideas

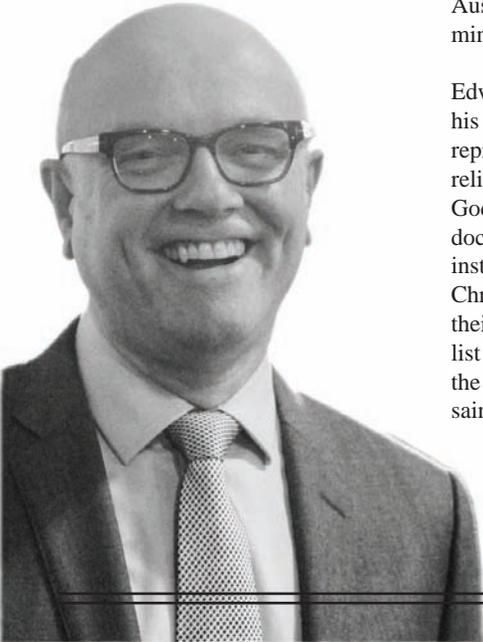
(Cont'd) Bezzant on BRAINERD

and depression. He died aged 29 in Jonathan Edwards's manse with Edwards's daughter Jerusha nursing him to his death. Legend has it that they were engaged to be married, but even if it is not true, their closeness meant that she soon succumbed to consumption as well. Brainerd's diary, which he wanted destroyed upon his death, Edwards dutifully published, and it became the work which made both Brainerd and Edwards famous in the century of missions about to dawn.

Why should we read *The Life of Brainerd*? For purely cultural reasons, because it has influenced so many leading figures in the history of modern missions, like John Wesley, William Carey, Henry Martyn, and Samuel Marsden. For spiritual reasons, because the big idea in these five hundred pages is the importance of living sacrificially in order to

promote God's mission in the world, whereas we are more inclined to imagine that more strategic thinking is what will make the difference. Brainerd was one of the weak ones who could shame the wise by letting God's glory be seen in his struggles. Brainerd, unmarried, unwell, uneducated, was greatly aware of his need of the church, friends and family, and of tender moments of kindness. Here was no hero who took on the world without sustaining a scratch. Here was a man who complained of God's distance and disinterest. His laments shatter our complacency, even if we disagree with his cross-cultural methods and are not surprised that spitting up blood when horse-back riding won't cure TB. For practical reasons, we might read *The Life of Brainerd* to learn how the first clergy in Australia were trained to minister amongst Aboriginals. Reading this book was the only preparation that the earliest chaplains in colonial Australia had for cross-cultural ministry.

Edwards began the book by reminding his readers that "There are two ways of representing and recommending true religion and virtue to the world, which God hath made use of: the one is by doctrine and precept; the other is by instance and example." Reading Christian biographies and learning from their examples should be on our to-do list every year as a way of relearning the faith once for all delivered to the saints.



- Rhys Bezzant

Helpful Hints

Should I Do a Year of DISCERNMENT?: My (Pre-College!) Year of Discernment.

The Year of Discouragement... the Year of Disillusionment... I'd heard these names from well-meaning friends and older 'ministry-mentors' before I attended my first Year of Discernment session. The assumption was that the YoD was something to endure, rather than to learn from. You know you want to get ordained, you just have to go through the motions. But I didn't know if I wanted to get ordained. I was interested in ministry, but ordination? Approaching the YoD from this starting point was significant in my very positive experience of the 2014 edition.

Yes, 2014, the year before I began at Ridley. This was perhaps a strange choice, as many students don't seem to get serious about Anglican ordination until perhaps their second or third year of College. However, my decision to undertake the Year of Discernment reflected the fact that I was already active in Christian ministry and seriously considering theological college as preparation for long-term vocational ministry. In other words, I was already asking questions about my calling to ministry, so it made sense to consider the question of Anglican ordination at the same time.

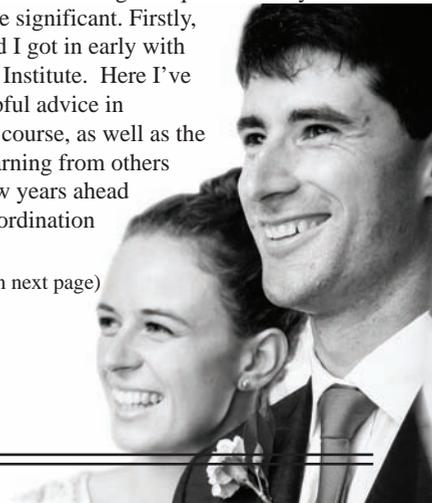
My first reason for undertaking the Year of Discernment was that it is my church's tool for assisting people considering full-time vocational ministry. I realised that I was a member of an Anglican church, and yet a lot of my conversations about future ministry training were happening with the leaders of the student Christian fellowship where I was doing my apprenticeship. This was good and helpful, but surely my church had a role in this process and something to contribute. And indeed it did.

Unsurprisingly, the Year of Discernment focuses specifically on the distinctive shape of Anglican ordained ministry, which gave helpful shape to my imaginings of the life of the minister. It forced me to think through the realities of the Anglican Church – both its historic roots in the 39 Articles, Book of Common Prayer and Ordinal, and its contemporary expression across parishes and schools in Melbourne. I grappled with different approaches to calling and discernment, as well as to ministry and ordination. Perhaps most helpful were the conversations with people I met along the way. Chief amongst these was my mentor for the year, with whom I had a number of encouraging and clarifying discussions.

The year didn't leave me fully persuaded, but nor was that its aim. Rather, it left me with a far more detailed picture of what ordination would involve and, with that, a strong inclination towards ordination, which is gradually being confirmed through the selection and training process.

The benefits of examining this question early in my course are significant. Firstly, it has ensured I got in early with the Anglican Institute. Here I've received helpful advice in planning my course, as well as the benefit of learning from others who are a few years ahead of me in the ordination pathway.

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Secondly, the YoD uncovered for me the significance of my own personal history with the Anglican Church. I've been connected to Anglican churches for my whole life, and I remain comfortably Anglican, which is not insignificant for my thinking about ordination. So, if I do feel compelled to vocational ministry, and unless I have a valid reason to leave the Anglican church, I ought to submit to the ordination selection process as the proper test of my calling, and to ordination itself as the recognition and enactment of that calling. This was the fruit of my Discernment through 2014 and beyond, fruits which continue to sustain me in my ministry formation, and which, I trust, will sustain me for many years in Christ's service.

- Michael Phillips. 2nd Year. MDiv.

The DB Report: Dining Room Drama Over Sausage Rolls

On Thursday of last week, morning tea in the Ridley Dining Room was interrupted by a sausage roll-related scuffle. A first year student, who has requested for their name to rename secret, was reprimanded for taking too many sausage rolls. Ridley Student Committee's Member for Fair Food Distribution, Adam Cheung, picks up the story. "I had noticed this guy the previous Thursday", reported Cheung, "when I saw him take a couple of scones for the road. It was the end of morning tea and everyone had had enough, so I let it go, but I thought I'd better keep an eye on him." Scones are one thing, but when this student chanced his arm on the extra sausage rolls, Cheung had to step in.

"I saw him go for a third roll, so I called him out from the coffee queue, I couldn't let it go. I escorted him outside and questioned him." It turns out that, as a new student this year, the man was misinformed on morning tea etiquette. "He had seen faculty taking three sausage rolls, or sometimes more, and thought that was open for anyone," Cheung continued. "He didn't realise that, by convention, students don't take more than two rolls. Once he'd explained this, we stopped short of sending him to the Principal's office. It was an unfortunate misunderstanding all up!"

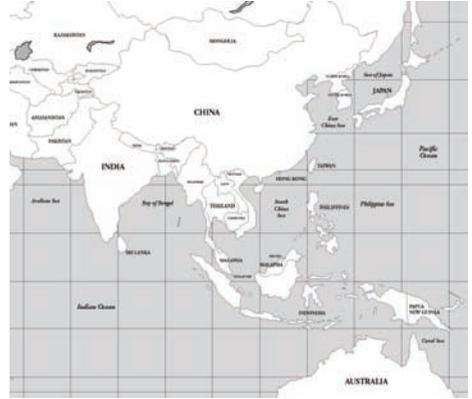
Admirably contrite, the student will write a formal apology to the RSC, and has pledged to abstain from sausage rolls for the remainder of this semester. Whilst this episode ended relatively peacefully, Cheung wishes to make morning tea etiquette clear to avoid any future drama. "With crackers and cheese, or tomatoes, or hummus and so on, there are no limits. Once they're gone, that's it. With scones, 'two will do' is a good rule of thumb, at least until everyone has had. However, with sausage rolls, they're a rare meaty treat and we want to make sure everyone has equal opportunity for enjoyment. Students should have no more than two on any one morning tea." If you need further clarification on the best way to behave at morning tea, seek out RSC Member for Fair Food Distribution, Adam Cheung.

- Hugh Morris



STUDENT PROFILES ★★

Name: Lynn
Course: GDipDiv
Church: Mentone Baptist Church
Ministry Goal: To be a Missionary in South East Asia



1. Hi Lynn. Tell us a bit about yourself and why you chose to study at Ridley.

Hi Stephen, my name is Lynn. I came to Melbourne as an international student, became a Christian and slowly by God's grace, I am learning and growing and be amazed by the Gospel and how it can be for a sinner like me.

Choosing Ridley was a fairly easy process. My pastor recommended Ridley and I have been praying for the right bible college for quite a while. Then I went for the open day and liked everything I saw, so I guess God had his hands in it. I simply followed.

2. I understand that you're working full time as an accountant while studying part time and serve with the FOCUS team at Monash Clayton. How do you juggle work, study as well as ministry?

I was working full time, but this year I have reduced to part time during semester time and full time when it is semester break. God has showed his favour to me at the workplace.

It is a bit challenging for me to work out the balance and also have quality time with God. I have learnt to spend time reading the bible and praying as a priority and trusting all the other things (i.e due dates or work deadlines) to him. I will find help and strength from Him. I try to swim twice a week. A bit of exercise helps me to relax and rest the brain.

3. You're currently doing a Grad Dip in Divinity. How have your studies at Ridley prepared you for your ministry goal of being a missionary to South East Asia?

The foundation subjects have been very helpful. I guess not only to prepare me for ministry, but also deepen my own understanding of God's word and get me to rethink how to approach scripture. This semester I am taking the subject Mission Perspective. I'm only in the first couple of weeks in the course, but I feel it is so great to learn something about the theology of mission, the history of mission and practical parts (i.e. cultures, worldview etc). It is probably a very



introductory level, however learning about God as a missional God throughout the stories in the scripture and in history gives me a broader and more biblical understanding of mission.

4. You're also part of Charlie's Global Missions cohort. How has that prepared you for mission work?

I think Global Mission Learning Group is one of my highlights each week. Meeting with missionaries and hearing from their stories, asking questions and interacting with them highlighted a lot of my blindspots in mission work.

5. Tell us why you think global missions is important.

Local work is very important too. But God is a global mission God and we do not need to wait for the famous Great Commission in Matthew 28 to find this out. In Genesis, God has already announced that his salvation plan is for all nations. At National Training Event (NTE) held at Canberra in December last year, there was a world map put out with many unreached people groups tagged. I was surprised to see so many of them. There are people groups that are much less fortunate than mine, so it is important for me to have the global perspective even in praying and supporting God's mission.

6. Any advice for your fellow students who might be considering global missions?

If you are on campus on Wednesday, come and check out the global mission learning community. If you aren't but are considering, I do recommend chatting with someone at Ridley: Charlie, the RSC or the lecturers. I feel you do not have to be clear or certain, even if you have a tiny bit of interest, it is worth finding out more and more importantly bringing it to God and praying about it. Our God is a great, loving and living God.



Ridley Alumni

Ministry on Campus (FOCUS)

My role as a FOCUS staffworker is a bit like a “missionary on campus” - but from time to time I am asked: what I actually do during the week? Every day is different and at various times my role has taken the shape of: counsellor, english teacher, driving instructor, proof reader, designer, chef, driver, first aid nurse, secretary, event planner, teacher, preacher, trainer, writer, tour guide, swimming instructor, conference administrator, fundraiser...

But the heart of everything is opening the Bible with students - helping them connect with God through His word, to know and follow Jesus - in big groups, small groups, or just one-to-one.

Ever since I was a uni student myself, I’ve seen firsthand the strategic value of university ministry as students get stuck into the Bible, grow in knowledge of God and understanding of the gospel and its impact on their lives, and are trained for a lifetime of serving Jesus.

Humanly speaking, I believe university work is strategic because:

- Students are open. Uni is a time in life when they’re asking the big questions. Christians are wondering whether they’ll continue their parents’ faith. Non-Christians are open to exploring Christianity for the first time.
- Students have time. Although they think they’re busy, in reality they have a lot of spare time to investigate and grow as Christians.
- Students are gifted. In all likelihood God will raise up many future church and community leaders from among university students.

Why work with **international students** in particular?

This too, is strategic. All overseas students have had the experience of leaving their home and family and coming to study as foreigners in an unfamiliar culture. They are open to new ideas and experiences. Some come from places where Christianity is restricted/repressed, and many come actively wanting to learn about Jesus for the first time.

At Monash Uni, around 20% of all students come from overseas - at least 1 in every 5 students. They come from places such as China, Malaysia, Singapore, Vietnam, India, Indonesia, Uganda, Swaziland, Zimbabwe, Brazil, the middle east... This represents an amazing opportunity to reach the world, literally on our doorstep. But more than that: it’s part of fulfilling God’s ultimate goal of saving people from all nations through the Lord Jesus (Rev 7:9).

At Monash we seek to play our part in making disciples of all nations, by evangelising, equipping and exporting international students.

One of my great joys in this ministry is that we regularly have nonChristians studying the Bible with us – this year we have had around 30 seekers on average attending our weekly meeting! And by God’s mercy, many have come to faith over the years, as they are exposed to the good news of Jesus in the Scriptures. It is a concrete reminder that God’s gospel is powerful for salvation. Personally it has bolstered my confidence in evangelism (if you are feeling discouraged by the hard-hearted hostility of your non-Christian friends, meeting keen Chinese seekers for whom the gospel is fresh and attractive may be a great tonic!).



But conversion isn't the end of the story – we also want to help train and prepare international students to stay Christians and persevere in faith for the rest of their lives. Most international students will return to their home countries after a few years, and will face significant challenges. The cost of discipleship may mean suffering and family conflict (eg. if they are the only Christian in their family), pressure to marry an unbeliever, on top of all the common challenges of entering the workforce with its potential idolatry of career, lifestyle, etc. We want see students mature, with a worldview transformed by the gospel, so they make decisions for the rest of their lives that are radically Christ-centred. In partnership with local churches, FOCUS aims to mature and equip Christian students so that they are well-grounded in the Bible, able to return home with the gospel and apply it to their local context – as “ready-made” missionaries who know the language and culture. In this way they play their part in building up God's church around the world.

As in any ministry, there are griefs as well as joys, failures as well as successes. Serving students across cultures has been a huge learning curve with its own particular frustrations, but has also given me the joy of seeing the gospel of Jesus Christ transform the lives and worldviews of students from all sorts of backgrounds.

Sandra Joynt graduated from Ridley in 2010, and now works for the AFES (Australian Fellowship of Evangelical Students) at Monash University (Clayton campus), with the Christian Union. Her particular focus is on overseas students, through her international group called FOCUS (Fellowship of Overseas Christian Union Students). Check out her staff team blog: <https://afesmonash.wordpress.com/>

Worshipping at The Temple Down The Road

Last year, I attended the final of the ICC Cricket World Cup at the MCG – a world-famous cricket venue that seats over 90,000 people. Australia and New Zealand, the two hosts and strongest teams in the tournament were playing to be crowned champion of the cricket world.

I've been a cricket-lover since I was very young, playing and following it avidly, so I was greatly looking forward to this final. Perhaps unsurprisingly then, I found it a profoundly religious, worshipful experience, and for that reason somewhat unsettling.

Before the match, the flags of the 14 competing countries were paraded out onto the ground, and then the two teams filed out onto the ground to the sound of deep, rhythmic music of the sort that plays during epic movie scenes. There were flamethrowers and a great sense of awe, even mystique being developed, coupled with a great sense of anticipation. The sense was almost transcendent, or so it seemed.

Then, all of a sudden, we noticed a streaker in little more than a cape running across the field. I was somewhat shocked! But it was as he approached the pitch itself, the centre of the ground, that holy of cricketing holies, that I started to think, 'No, surely not!'. And then he did! He ran right onto and across the pitch itself! I felt myself breathe in sharply, involuntarily, as he did so, such was the boldness of his transgression against the sacred square – the carefully prepared pitch upon which all the action will take place and upon the behaviour of which the fates of the two teams hangs.



Nevertheless, his transgression was soon dealt with severely and physically by the security staff; he was removed from the sacred space and punished for his desecration. The anthems ensued and there was once more the sense of transcendent, awe-inspiring worship for the players, the occasion, the sport, and the glory attributed by such a large crowd. The control that this occasion had over us all was demonstrated only a few short minutes later, when Mitchell Starc, Australia's star bowler, bowled Brendon McCullum, New Zealand's star batsman in the first over. We were instantly polarised – devastation for the Kiwi fans, slumped in their seats, while the Aussies jumped as one, ecstatic shouts of joy erupting involuntarily.

The whole experience enveloped me in a world created by this tournament – a narrative of struggle and perseverance against the odds in the quest for ultimate glory as two teams faced the final challenge. The experience itself engaged the senses – fire, light, overwhelming sound, marvellous deeds impossible for a mere mortal, and the shared experience of worshipping with other devotees.

It was the final victory presentation that really cemented this sense of the religious. The battle was over, the victory won, and now the spoils were waiting to be received. And to whom were they

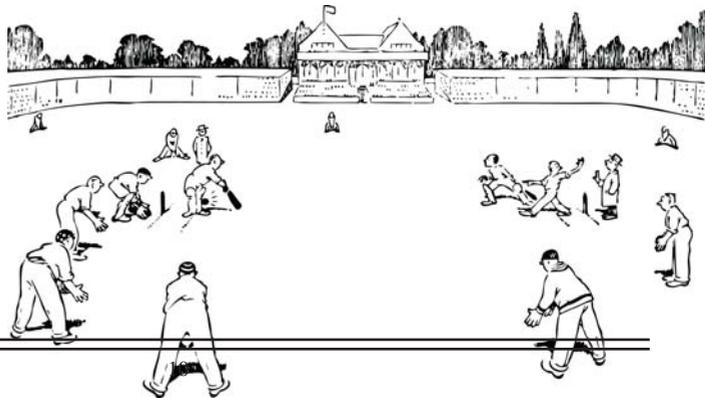
given? McCullum, the captain of New Zealand, gave 'credit' to the Australians who had been the best team on the day – 'they'd earned it' he said. Michael Clarke likewise gave credit to the New Zealanders for their great tournament, and Mitchell Starc paid homage to his own hard work and that of his coaches for his outstanding achievements. The glory went to those who earned it, those who had worked hard and had subdued their enemies through conquest.

For this is the gospel of the sporting world – hard work and perseverance, devotion to your goal will bring reward in the end. Luck will play a part too, so make sure you're ready to take your opportunity when it comes, because there may not be a second chance. Only the strongest will overcome.

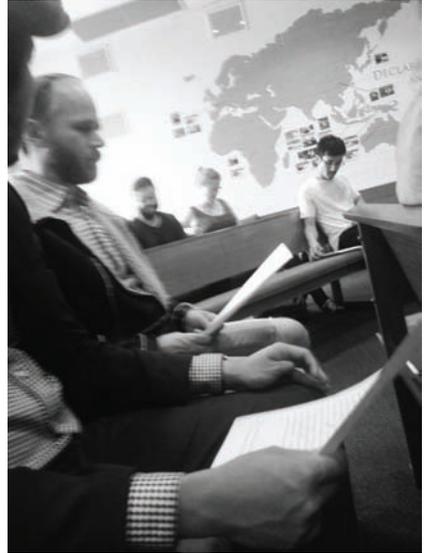
What a far cry from the gracious gospel of the Lord Jesus, where the meek and unworthy receive the kingdom! Where victory is achieved through the death of the one who submits to the end. We hope for a kingdom we haven't worked for and a glory we haven't won. We humbly seek the mercy of God of which we are unworthy. What a marvellous Lord we follow, who has overcome and now invites us into his kingdom!

So, what do I do now with my love of cricket (and many other sports that can be equally alluring)? I'm still a bit unsure what to make of my experience that day. I think the way forward is to recognise it for the good thing it is, but also for the idol I am tempted to make it. I thank God for the joy I have received from it, and I confess Jesus Christ as my hero, the one I glorify, the one I wish to emulate. I take careful note of the effect that my sport-playing and -following has on my emotions, my bank balance, and my time, ensuring that God remains the focus of each. And I thank God that by his grace his people are exalted far above any sporting star, to receive their share in his glorious kingdom.

- Michael Phillips



What You Might Have Been Missing....



Don't wanna miss out more? Join the next Community Time!!

GENERAL NOTICE!

Community Time

Make Time for Community Time!
THURSDAYS // 145pm-235pm // Dining Hall

12 May - Missional Church Planting in 21st
Century Melbourne
19 May - Coffee and Pancakes

Ministry and Mission Opportunity

Nungalinga College in Darwin
has an urgent need for a married couple,
or two people who can share,
to take on the role of weekend hosts.

Details are online at
<http://www.nungalinga.edu.au/job-vacancies/>

Who's on the RSC?

Big Boss	- Adam Ch'ng
Lil' Boss	- Linda Pollard
Money Man	- Michael Phillips
Notetaker	- Bryan Bock
Lounge Organizer	- Sarah Wallace
Hoodies and T-Shirt	- Matt Vinicombe
Design Dude	- Ricky Njoto
The Log Editor in Chief	- Stephen Tan
Chapel Co-or	- AB Shinasi
Music Co-or	- David Chiswell
1st Year Rep	- Maddy Solomon

Being a Christian in a Rainbow World

Ridley has invited Rev Dr
Wes Hill from Trinity
Seminary Pittsburgh to spend
two weeks with us in early
August.

The page for the Public
Lectures is here
[www.ridley.edu.au/events/
event/washed-and-waiting/](http://www.ridley.edu.au/events/event/washed-and-waiting/)

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