

Gal 5:13b

Do not use your freedom to indulge the flesh; rather, serve one another humbly in love.

Ridley Log



To Adore, Imitate and Serve.

The
MISSIONAL COMMUNITY
Edition

August 2016

MISSIONAL COMMUNITY

By Stephen Tan



“Missional Communities” is a buzzword that is going around church planting circles these days. Some of you have probably heard it but are not quite sure what it means. As I begin the church planting process myself, I have become convinced of the value of Missional Communities and aim to plant a church around Missional Communities. In this edition of the Ridley Log we will hear from Dan Saunders a former Ridley student and RSC president who has planted Arkhouse Church using Missional Communities, Sarah Wallace a current Ridley student and RSC Committee Member who has led a Missional Community at St Augustine’s Mont Albert and yours truly.

What are Missional Communities? There are a growing number of Missional Community thinkers and practitioners emerging and most of them have their own unique take on it. Three of the most well-known groups are 3DM (Mike Breen) SOMA (Jeff Vanderstelt) and Crowded House (Tim Chester and Steve Timmis). I personally prefer the SOMA version. Jeff Vanderstelt defines a missional community as “a family of missionary servants who make disciples who make disciples”. I like the SOMA definition because it is grounded in the doctrine of the Trinity.

Family: We are sons and daughters of God the Father....

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

(Cont'd) MISSIONAL COMMUNITY

Our primary identity as Christians is as sons and daughters of the Father. We can only be sons and daughters because God is Father.

Servants: We are servants of King Jesus. We see the language of slave/master (doulos/kurios) all throughout the New Testament. You can't have a slave/servant without a master/lord/king and vice versa. But Jesus isn't just a king over us, he put on flesh and lived as a servant among us showing us how to live as servants (Phil 2:6-8).

Missionaries: We are empowered by the Holy Spirit for mission. In Acts 1:8 we see that Jesus promises the Holy Spirit to his disciples to empower them to be his witnesses in Jerusalem, Judea and Samaria and to the ends of the earth.

Missional Communities become the context to live out the Family, Servant and Missionary identities.

Missional Communities are also organised around the ideas of Gospel, Community and Mission.

Gospel: The gospel is the foundation of the Christian life and should be foundational to every aspect of ministry and church life. Most churches organise their small groups around bible studies and often times that's the main function it serves. Missional Communities are centred on the gospel but are not solely organised around the study of scripture. Missional Communities are also concerned with applying the gospel to all of time.

Community: Many church small groups function primarily as social groups. Building community is important but true gospel-centred community is more than just socialising. Gospel-centred community should also involve hospitality (meals!), prayer, pastoral care, confession, encouragement and serving each other in practical ways.

Mission: Not many churches actually organise their communities around mission because mission is hard! This is probably the one aspect of missional communities that distinguish it from your typical church small groups. Every Missional Community should have an active, collective mission field, a subculture or group in society that the Missional Community is seeking to reach (e.g. uni students, migrants, refugees, neighbours, musicians, etc).

As more Christians use Missional Communities as a means to make disciples and build community, my prayer is that many Christians will learn the art of disciple making and that many unbelievers would trust in Jesus as Lord and Saviour.



Ridley Alumni

Community Groups: Missional Communities at Arkhouse Church

What is a Community Group?

At Arkhouse Church, together with our Sunday gathering, forming mid-week Community Groups (CG), is how we seek to live out our gospel identity with gospel intentionality on gospel mission.

Inspired by the Soma Church 'missional community' model, we understand our 'gospel identity' as being a family of missionary servants, disciples seeking to make disciples (Matt 28:19-20; Rom 8:15-16; 1 Ptr 2:1-12).

A CG is a micro-gospel community (family) that supports and encourages its members to follow and grow in Jesus (disciples), to reach out with the gospel (missionaries) through the 'everyday gospel rhythms' (servants).

A CG is our main discipleship engine, driving the pistons of leadership development, caring community, evangelism, and pastoral care. A CG structure is nothing new; it's simply organizing as a church to call people to active participation in the mission of Jesus, seeking to fulfill the Great Commission.

What happens in a Community Group?

A CG differs from a traditional bible study because a CG does more than just bible study! A CG meets weekly to share a meal together, a tangible way of being servants to one-another and living out shared family community.

After the meal, we meet for DNA - Discipleship, Nurture and Accountability. For 'Discipleship' we do sermon-based Bible studies, based

on the previous Sunday's sermon. For the rest of DNA, we meet in gender groups with male and female leaders for 'Nurture' (pastoral care and discipleship) and 'Accountability' which is about being accountable and praying for each person's everyday mission and the collective mission of the group. In this way 'living with gospel intentionality on gospel mission' is kept on the agenda.

Leaders and Co-Leaders meet for monthly coaching sessions for reflection, prayer, assessment, accountability and training. In this way the CG remains connected to the church and focuses on both discipleship and leadership development.

How do CG's do Evangelism?

CG's seek to do evangelism and thereby obey the Great Commission by, firstly, encouraging each member to live with 'gospel intentionality' – being intentional about sharing their faith in Jesus. Teaching every believer to take on a 'missionary' identity, builds a culture encouraging everyone to live with gospel intentionality by actively praying for their friends and seeking opportunities to be honest and open about their faith.

Gospel intentionality is then lived out in both an everyday and collective mission. Everyday mission is reactive. It recognises the opportunities provided in each member's sphere of influence,....

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network, workplace or school/uni and it encourages each individual to pray for and reach their particular network.

Collective mission is proactive. It focuses on something within the local neighbourhood (eg. a playgroup, a school, a uni campus, a street, a particular disadvantaged people group) and it encourages the CG, as a group, to reach out to their collective mission.

As a church we then provide opportunities throughout the year for each CG to do Scattered Worship – where they're active in their collective mission space. This may involve holding a party, attending a working-bee, running a games night, doing a prayer walk, whatever ways and means are available to them to connect within their collective mission.

Life-on-Life not Programs

As we seek together to do mission we live out our gospel identity in the everyday rhythms of life. These rhythms are: story-formed, listening, celebrating/grieving, eating, blessing/serving and working/resting. We're seeking to train our members to live out the mission of Jesus in the everyday stuff of life, rather than seeing evangelism as only happening in a course, program or event run by ministry experts.

To do this we pay close attention to seasons and patterns in the culture of the context in which we're located. We then seek to join in the rhythm of life of the local community. We ask the 'missiological questions' of what should we reject, redeem or receive? In these ways we seek to bring gospel distinctiveness and live as salt and light, to develop pathways for gospel engagement and conversation. We then actively train our members in how to have gospel conversations, how to talk about Jesus and how to share the gospel in life-on-life relationships and situations.

But Does it Work?

After 5 years we've found that CG's are a very effective model for making disciples, growing community and raising leaders. Our spiritual inertia and apathy to the lost, together with the joy and ease of fellowship with other believers, means it's always an effort to keep a focus on evangelism. We've found that a collective mission is more effective when most of the group live, play and work in the same neighborhood they're trying to reach, but even then, it takes years and years to build relationships. We've also found that CG's are more effective when they identify those with the gift of evangelism and focus their prayer and mission activity around those people.

Regardless of which structure or philosophy of ministry you adopt, every church needs to think carefully about its evangelism strategy. The church in the West is in decline and we live in a growing antagonistic, post-Christian culture. If we don't seek creative and new ways to connect to unbelievers, the church will continue to be seen as irrelevant and anachronistic. Community Group's, having both an internal and external focus, training believers to live out gospel identity with gospel intentionality on gospel mission, are an effective structure for any church to reach out to it's surrounding community.

Dan Saunders was converted in the Sinai in Egypt while backpacking through the Middle-East. He is currently the Lead Pastor of Arkhouse Church (www.arkhousechurch.org.au) in East St Kilda, Melbourne, Australia, a church plant with the Acts 29 Network. He holds degrees in Arts and Law and a Masters of Divinity from Ridley where he graduated in 2009 and served as president of the Ridley Student Committee. He has worked previously as a Commercial Lawyer, in Anglican and University Campus ministry and has been church planting for 5 years. He is married to his pilgrim partner, Ali and they have 4 kids, 3 boys and 1 girl.

Missional Communities A Right Response to the Gospel

As Christians, the bible has a lot to say about our identity. Jesus' life sets an example for how we are to live as his followers. His death reminds us of our prior bondage to sin and our subsequent freedom through grace, and his resurrection and ascension certifies that we are fully free from the chains of sin forever, giving us the freedom to carry out God's will here on earth through his Spirit. The Missional Communities (MC) movement seeks to respond to the gospel in its fullness. It identifies key parts of who the Scriptures tell us we are, and promotes a way to respond to this in a holistic, all-encompassing manner. This is not just another model for how we "do church", but a call to be the church. I believe missional communities is a right response to the gospel. It is simply living as the gospel has called us to live. The MC model picks up on three key identifiers Scripture gives us for the body of believers; family, servants and mission.

The gospel calls us to be family. Adopted as sons and daughters of God through Christ (Ephesians 1:3-14), we are called into a new family (John 1:12-13). As Christians we often don't take the concept of family in Christ very seriously. We call one another brother or sister, but rarely follow this up by living like family in our churches. Brother or sister in Christ is not a token, affectionate label, but a new level of intimacy and support we share when we are adopted as God's children. Our Christian communities should be characterised by this concept of family, and MCs seek to do this by encouraging close knit, genuine community. By being present with one another to the degree where we know the depth and detail of each other's lives, we can disciple and support one another holistically. Practically this looks like meeting regularly outside of a Sunday – sharing weekly rhythms....

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together. These rhythms might include sharing meals, caring for each other's kids, doing the shopping and school run together and helping move house. The point is to find ways to be present in one another's lives beyond a Sunday gathering and weekly bible study – *do life together*.

The gospel also calls us to be servants. The foot washing account in John 13:12-17 gives us a picture and mandate of Christ-like service. It's personal and at times can feel uncomfortable, its counter-cultural, its other-person centred, and its practical (Matt 25:35-37). Christ entered the world not to be served, but to serve. He was intensely present in our world and lived a life characterised by the loving service of others. He calls us to do the same. MCs provides an ideal framework to live as servants. Living in close community gives us countless opportunities to serve our Christian family. Countless chances to give real, practical help that doesn't require something in return, that is given because that is who we are as followers of Christ. Sharing weekly rhythms together confronts us with the opportunity to sacrifice for someone to serve them, someone you are not obligated by blood or marriage to serve. This is an intensely counter-cultural concept because it means being honest about our needs, and allowing others to do things for us without the expectation of payment. As a member of a Missional Communities church plant for a number of years, I found myself confronted with not only the reality of sacrifice and service for my family in Christ, but also challenged to accept selfless love and service when I had done nothing to earn it. Sound familiar? Serving one-another is an incredible way to see practical love and grace poured out. It is an exercise in understanding the depth of love that Christ has lavished upon us and calls us to lavish upon others.

Finally, the gospel calls us to mission. We are a family, we are servants, and we are on mission together. It is unequivocally clear in the gospels that we are sent (John 20:21). Armed with the good news of Christ and empowered by the Spirit, God sends us to make disciples of all nations who will then go and make disciples (Matthew 28:16-20). MCs emphasise that we are all called to be missionaries. Some of us in other cultures and nations, and some of us in our own backyards. No follower of Christ is exempt from the call to mission. Our mission field is in our workplaces, with our neighbours, in our children's schools, in local coffee shops, gyms and parks. As a family of servants, we are called to extend this family, this radical service and love, to the world around us. This call is intensely practical. It means getting to know your literal neighbours, engaging in social activities in the work place, knowing the parents of your child's classmates. It is also an intensely communal call. Central to the MC model is that we go on mission together as a family in Christ. Whether you chose to intentionally invest as a community in a local sports club or café, or invest in your neighbours and open your home, going on mission in community not only responds to the gospel, but it practically demonstrates it as well. As you engage with the world around you in the context of loving, serving Christian community, you demonstrate to your neighbours, colleagues and friends what it looks like to show grace. What it looks like to serve. What it looks like to love radically. This practical model of loving like Christ, serves as an incredible witness and testimony of the gospel. We can welcome others into a family that will adopt them as Christ has adopted us, that will serve them as Christ has served us, that will pursue them as Christ has pursued us. Missional Communities seeks to respond to the gospel with all of life. Holistically, and with integrity. Where the way we live each day matches up with the gospel we proclaim.

- Sarah Wallace



The DB Report: “Bird Top Billing For Ping Pong Gold”

For elite athletes across the globe, all roads lead to Rio in August. Olympic fever will grab the attention of many Australians, but Ridley students would be well advised to keep an eye on our own elite athletes. Limbering up for the annual ping pong classic, Ridley’s best and fairest will fight it out for top prize on the table through Semester Two.

Tournament organiser Maddy Solomon is confident the college’s elite players will make the effort to enter. “There are a few good players who have been around a while now, one of the Rickys even brings his own bat, he means business.” Solomon went on, “There are always of a few first year students who turn up looking sharp.” However, there is no doubt who will steal the show. “Professor Bird is considering an

entry this year”, said Solomon. “He’s still reigning champ at the Highland Theological College, but I think that’s mainly because they sold the table the year he won, and haven’t held a tournament since.” Social media is awash with chatter concerning Bird’s entry.

Several grainy pictures of Bird practising with Rev. Dr. Scott Harrower are doing the rounds on Instagram, but Solomon says they prove nothing. “They only tell us he’s in shape, I still haven’t had him put pen to paper. We’re still hopeful.” One thing is for sure, if Bird does enter, he’ll draw a crowd. “He’s nothing if not entertaining!” If you want to be part of the tournament, see RSC Member for Serious Sport, Maddy Solomon.

- Ryan Brosner

Ridley Faculty

The Saint Hilarius Herald: Adam Driver Set to Star in “Joel Osteen: The Musical”

Award winning producer Cameron Mackintosh has brought together Andrew Lloyd Weber (Cats, Evita, Phantom of the Opera) and Stephen Sondheim (Sweeney Todd, Into the Woods) to create an epic musical drama about America’s most beloved televangelist. In a coup for the producers, yesterday they confirmed rumors that Adam Driver, who played the villainous yet alluring character Kylo Ren in Star Wars VII, will be starring in the lead role as Joel Osteen.

The 33 year old Adam Driver, who is no stranger to Broadway, was said to be elated with the opportunity to play Joel Osteen on the stage. In an interview with the Saint

Hilarius Herald’s entertainment and science correspondent, Michel Vogel, Driver said, “Playing Osteen is a dream come true. I mean, after being Kylo Ren, playing Joel Osteen is such a natural progression for my career. Kylo Ren and Joel Osteen are both charismatic and intimidating characters. I think Kylo Ren is the Joel Osteen of the Star Wars universe.” When asked if he was nervous about the role, Driver replied, “Yes, of course, who wouldn’t be? For a start I have to go through a daily teeth whitening ritual that takes three hours, plus I have to learn how to pose in the pulpit like a squirrel getting a prostate exam. Joel has some very particular mannerism and face expressions that are really hard to replicate. But I’m up for it, I look forward to the challenge.”...

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*Broadway is abuzz with news that the theatrical extravaganza
Joel Osteen: The Musical is about to open with
Star Wars' Adam Driver in the lead role as Joel Osteen.*

Driver will be singing some show-stopping songs that Weber and Sondheim have collaboratively written, including "Holy Cow, Your Best Life Now!" plus "I Am and So Can You," and the moving tear-jerker, "It's Your Time to Tithe like an Angel." A sample of the complete cast recording has already been released on iTunes, where it broke all download records in 3 hrs, and met with unanimous acclaim. Already critics like the New York Times' Frank Rich are saying that this show will sweep the Tony Awards. It seems that the producers already have a hit on their hands, with national and international tours planned, and pre-production of a Spanish version has already begun.



The biggest surprise of the show is the choice of casting for the female lead to play Victoria Osteen. Initially the producers wanted to keep the Star Wars connection going, so they invited Daisy Ridley, who plays Rey in Star Wars VII, to audition for the role. Ridley, however, had never heard of the Osteens, and when they explained to her who the Osteen were and what the show was about, her agent contacted the producers via twitter with the direct words, "Are you out of your %\$#@ mind?" Unperturbed by the rejection from Daisy Ridley's agent, the producers kept looking and were just about to sign comedian Tina Fey to play the part of Victoria Osteen when Cameron Mackintosh had a moment of inspiration.

Mackintosh told Michel Vogel in an interview, "We had Tina Fey locked in, one of the most talented and funniest actresses on the scene, she was down stairs with her agent, ready to sign on to play Victoria Osteen. But then I had what I can only describe as a revelation, as if Joel Osteen was praying for me right there and then, and I thought to myself, no, we need someone else. Tina is great, but I know someone who is even more fit to play the part of Victoria Osteen." That person was John Travolta.

John Travolta wowed critics with his performance of the female character Edna Turnblad in the hit movie musical Hairspray in 2007. "So," explained Mackintosh, "It was not all that out of the box to cast Travolta as a woman, Victoria Osteen. We got John in to do a quick audition, and he performed it perfectly, majestically, poetically. I mean, if the real Victoria Osteen was in the room with John while he had his costume on, I wouldn't be able to tell the difference between then."....

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There is of course one big difference between John Travolta and Victoria Osteen, namely, that Travolta can sing like an Italian Diva. Travolta steals the show with his soprano voice singing, “Do Be a Clod, Do it for Yourself, Not for God” and the dramatic eleven o’clock number, “Clean up this Mess you Stupid Stewardess.” On top of that, Michel Vogel had a sneak peak at the show and he said the chemistry between Driver and Travolta was “positively sizzling, if it were any saucier they’d have to give the show an adults only rating, this is hotter than Texas chilli in summer!”

Will Joel Osteen: The Musical live up to the hype and set new box office records? Time will tell. But Fox Entertainment is already banking on a hit, they’ve purchased the movie rights, and are planning a Christmas Movie for December 2017. Whatever the outcome, there will be white teeth and promises of blessings from on high when Joel Osteen opens on 23 July at the Neil Simon Theater.

- Michael F. Bird

NB: The Saint Hilarius Herald is a fictitious and comical news source, much like The Onion and The Babylon Bee, so don't take it literally or get offended, just trying to have some laughs.



STUDENT PROFILES ★★

Name: Donovan Jasper
Course: MDiv
Church: Mentone Baptist Church
Ministry Goal: Pastoral Ministry in Rural Victoria
You might recognise him as: Singer and Guitarist on the Tuesday chapel music team.

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

I'm married to a beautiful and Godly woman, Rebekah, and we've recently welcomed Josiah, a delightful and playful son, into our family. We belong to Mentone Baptist Church where we have been serving for nearly six years. I grew up on a farm in southern NSW, then came to Melbourne for Uni in 2007. While at uni I grew a lot in my faith and understanding of the gospel through the ministry of CU. I became quite involved in serving in ministry through CU, and really enjoyed helping others to study the Bible and grow in the love and knowledge of God. Towards the end of my degree, I began to be convicted about the need for full-time Gospel workers, and to discern my own skills and passions in that area. Over the next few years I continued serving at my local church and seeking guidance regarding heading towards full-time ministry, before I eventually took the plunge last year to commence formal training. I wanted to study locally in Melbourne, and Ridley College was recommended to me by my pastors and a number of other ministry workers that I spoke to for its academic rigour, its doctrinal faithfulness and its care for character and community. Plus, quite a few of my friends have studied/are studying at Ridley, and it's quite easy to get to on public transport. ;)

2. I understand that you work four days, study at Ridley one day a week (2 subjects) while serving your church and you recently became a dad! Congrats! How do you manage all your different responsibilities?

Badly. Last year I was doing 2 subjects in 1 day, and I think I managed to just get by, though a number of my other ministry commitments probably suffered as a result. Particularly with the additional responsibility of raising Josiah this year, I made the decision to cut back my work commitment to 3 days a week so that I could get more out of my studies this year. I also decided to do the Greek A Unit online over summer, rather than take the intensive, and that has given me a big head start to the semester, so I'm finding the work-load quite manageable at the moment. But more generally, I've had to work on being more disciplined in getting onto assignments early (when you're only at College 1 day a week, 3 weeks till the deadline means it's effectively only 3 days away!), and also not filling up all my evenings with study and church and ministry commitments, because I need to give my time to my family first. I'm looking forward to moving to full-time study next year so that I can focus more clearly on my training, but I'm currently enjoying the variety that family and work and study and ministry bring to every week.

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3. What are some of the highlights of your time studying at Ridley so far?

One of my highlights in my first semester was the Life Ministry Group with Scott Harrower. It was a great opportunity to hear about other students' journeys to studying at Ridley, and also a chance to reflect on my own spiritual journey. Scott was great at asking the right probing questions to help us to really reflect and share about those people and events that have shaped us and set us on this journey towards ministry.

Another highlight has been meeting for Chapel each week, and sharing in a Chapel team (both service and music). It's a wonderful chance to encourage each other during the study week, and to re-focus our attention on the reason for our studies.

4. Tell us a bit about ministry in rural/country Victoria and the needs there. Should more Ridley students be considering living and serving in a rural context?

In regional areas, local communities are very important. Local churches play a very important role as part of forming the local community. Most churches are quite small, often with only one pastor, or sometimes even sharing one pastor between several churches. Because of the lack of resources and opportunities in regional areas, it can be very difficult for churches to find good pastors who are willing to commit themselves for long-term ministry. As a result, there is a severe lack of well-trained pastors with strong, Gospel-focused visions for churches in regional areas. While there are also many churches in Melbourne with the same needs, it is a quite easy for Christians in Melbourne to find another church where the Gospel is being preached, but that is not an option in regional areas. I would encourage anyone at Ridley, particularly those who, like me, have grown up in a regional setting, to prayerfully consider whether God might be calling them to a life of sacrificial, fulfilling, community-minded, Gospel-focused, Christ-centred ministry in a regional context.

5. How has Ridley helped develop you for pastoral ministry in a rural context?

I think the question should be framed in the future tense (or even future perfect!), as I've only really just started my training here. The main way that Ridley can help is the same way that they help in developing anyone for Christian ministry: by training and developing in me sound doctrine, effective Gospel-focused teaching, Christ-like character, and a love and desire to serve the people of God wherever they may be. But another way that....

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Ridley specifically helps in preparing workers for regional ministry is through their partnership with organisations like Bush Church Aid. Every month Ridley hosts a prayer meeting and info-session with the local BCA representative, which is a great opportunity to find out about specific work, ministry and needs that are present in regional areas around Victoria. If you want to find out more about these meetings, please speak to Anthony Andreazza.

6. Any advice for your fellow students who might be considering ministry in a rural context?

Pray about it. Think about why you want to go there. Don't make the decision to go or not to go lightly. Moving to a regional area to do ministry is a big commitment, particularly if you're not used to life outside of a big city. Ministry in a regional context will be very different to ministry in a city church. But the need is great, the harvest is plentiful and the workers are (very) few. So make the most of opportunities to find out more about regional ministry through events like the BCA prayer meetings. If life in the country is new to you, then maybe look for an opportunity to get to know a regional town, even take the opportunity to stay there for a few weeks or a month to find out what the values and important issues of the local community are. Do a curacy or placement in a regional church if you have the chance. Even if you don't start out in a regional church, keep regional ministry in your prayers, you never know, God might call you there later in your ministry.



Helpful Hints

Music You Don't Sing at Church Yet (but maybe you should)

I love music. I play music. And I love my many friends who play music. But I don't really fit the stereotype of a musician. I never have. There's just too many noticeable differences between me and your average singer/songwriter/hipster who can make double denim look cool.

The differences are immediately obvious when we play sport. I had a brother and a backyard, so I learned to hold my own, but it seems to me that 'real musicians' tend to engage in ball sports as if they have never quite worked out which is their dominant hand.

It's the same problem when it comes to drinks. Most muso's like craft beer and specialty coffee. Me? I like the idea of both... but there is an inescapably linear relationship between my enjoyment of a beverage and its sugar content.

There's lots of reasons I don't fit the musician mould. But one in particular stands out like a pimple on a Barbie Doll.

I don't like new music.

I don't get excited about the latest EP. I don't jump on the great new album that just dropped on iTunes.

I certainly don't spend hours scouring Spotify for a nugget of genius-wrapped-in-obscurity, so I can claim to have 'discovered' it. It's not that I especially like old music, I just go with what I know.

But that poses a problem for me, because I have to pick songs for church.

Given my preferences, I'd love to pick from a list of classic hymns every week. But if I did that - I know for a fact that everyone else would get bored very quickly (true story: I was choosing songs for a pastors' conference - and decided that I'd play it safe by only picking hymns. I thought the approach was working nicely, until a lovely older man - close to 70, at a guess - gently pointed out that I seemed to be a little behind the times. Snap).

So suddenly, I have to think of other people - which makes picking songs more difficult. (In fact, other people make *everything* more difficult).....

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As a church-music leader, I need music that's faithful, solid, and sing-able (for the musically illiterate in my congregation), while still managing to be artistically compelling (for those in my congregation who use categories like 'artistically compelling'). So, like a twenty-something man-child hunting for pokemon on a Tuesday, I've neglected my responsibilities in order to search for an elusive treasure that only a select few will appreciate: Music that most of the people at my church will like.

This regular column is my attempt to share the fruits of that research with you. I hope it's useful.

Music you don't sing at church yet (but maybe you should) #1

Citizens and Saints: 'Join the Triumph'



I expect many are familiar with this indie rock outfit of 'Made Alive' fame. But when it comes to picking songs for church, I've found that most people tend to stop there. 'Join the Triumph' is their follow up release to that album, and it's well worth a look.

My guess is that most people have shied away from giving this one a fair go because it's so heavily electronic. Admittedly, it does give the impression that you'd need to be half-cyborg to do the tunes any justice, but having listened through it a few times, I think that with a little creativity and a clear melody carrier, you'll find that these songs might just work with whatever instruments you've got on Sunday morning.

Additionally, great up-tempo songs (AKA 'Bangers') tend to be few and far between these days, and it's harder still to find any with lyrical substance. These guys have managed to buck that trend, proving that the Holy Spirit does not move exclusively at 72BPM, and fast songs can be more than an outlet for teenage drummers to express their frustration.

- Dave Chiswell

PRAY FOR YOUR RIDLEY MATES!

This space is for you to write down the names of 6 of your Ridley friends to pray for them individually. Let's serve each other in prayers!

<p>Name: What to pray for:</p>	<p>Name: What to pray for:</p>
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<p>Name: What to pray for:</p>	<p>Name: What to pray for:</p>
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<p>Name: What to pray for:</p>	<p>Name: What to pray for:</p>
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GENERAL NOTICE!

Learn ARAMAIC

A free short course in Aramaic will run on Tuesdays 4.30-5.30pm (8 weeks) beginning 9 August.

Any Ridley student/staff member who has completed the Hebrew Intensive or equivalent is welcome.

Contact Jill to sign up: Jill Firth j.firth@ridley.edu.au.

Youth Ministry Position

Youth ministry position available at St Marks Forest Hill 16 hrs a week to disciple a small but enthusiastic bunch of youth.

Contact Phil Meulman on 0413 134 195.

Who's on the RSC?

Big Boss	- Adam Ch'ng
Lil' Boss	- Linda Pollard
Money Man	- Michael Phillips
Notetaker	- Bryan Bock
Pastoral Care Rep	- 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

Freedom for Faith Conference

'Religious Freedom in an age of equality' Freedom for Faith is a Christian think tank dedicated to the protection and promotion of religious freedom in Australia.

23 September 9am-5pm.
Australian Catholic University, Melbourne Campus - 115 Victoria Street, Fitzroy, VIC 3065

For more info/tickets:
<https://www.eventbrite.com.au/e/religious-freedom-in-an-age-of-equality-freedom-for-faith-conference-tickets-26477353477>