



Ridley Log

“... it seems that nowadays as churches seek to respond to the consumerist culture of the Western world, we have stopped basing our decisions for our worship services on Christ, but rather resorted to following a model of a model...”

3



“Sometimes we don’t cater for children in church as we think church is not for them.”

5

In this issue:

List of 2014 Graduands

**Recapturing Creativity
by Jacob Darlison**

**Are Children Really
Participating in
Church?
By Stephen Urmston**

**Photos from our Table
Tennis Tournament
and Follies!**

And more...

Thank you, and Goodnight!

A note from the chair of our RSC, Stephen Urmston

This year has been both great and challenging. I had the privilege of leading the Ridley Student Committee. We tried a few new things and kept going in areas where the committee was already strong. My fellow brothers and sisters on the committee have worked very hard and I thank them for it.

When I think about my time at Ridley (and there are still 2 years to go) I will always thank God for the community that we have here. From the great chapel services where we can all not only praise God, but also be challenged and reminded of why we are at college, to the lunches we share together, to hanging out at Launch Camp and of course our small groups. One thing I love about Ridley is that even as we hold academic standards high, it's our hearts that are being moulded each day. Thank you everyone, faculty, students and staff, for challenging our hearts every day, whether it be through classes, chats or behind the scenes. May God bless you over the summer, in whatever He has planned for you. See you in 2015!

*And a massive thank you from the Editor, to all those who contributed to the Log this year! So many people have sent in written pieces, helped with formatting, and assisted with the logistics throughout both semesters. I have loved the opportunity to be part of editing the Log these last two years, and look forward to seeing where it goes in the future!
- Miriam Dale*

Recapturing Creativity

by Jacob Darlison

Over the past year I've had the great privilege of serving local, national and even international church communities by training and equipping worship teams and leading congregational worship as a guest worship leader. No matter where I go, or who I am engaging with I've found a common theme of dysfunction within our approach to the goings on in our worship services. People all across the world struggle endlessly to find the right model for their church service, the one that will cause Anglican hands to be raised and Pentecostal hands to be... err... lowered? So we look for successful demonstrations of "Church" and look to systematically imitate their entire program, seeking the same fruit from a different context. It's easy to see where we got lost, for Christianity is built upon the principle of following a model; solely that of Jesus Christ. Yet it seems that nowadays as churches seek to respond to the consumerist culture of the Western world, we have stopped basing our decisions for our worship services on Christ, but rather resorted to following a model of a model; blindly trusting that what Church 'A' does will work perfectly for Church 'B'.

Whether it is attempting to replicate the stadium rock sound and style of a Hillsong United song with your youth band to the detriment of eardrums the suburb over (and in some instances those who enjoy in-tune instruments!), or facilitating your Thursday service structure based entirely upon that found in the APB under the heading 'Thursday Service', our churches have become stuck in an ever-deepening hole of 'Un-Creativity'. Un-Creativity - a lexical creation following an Orwellian model - in worship is the practice of seeking to be, do, sound or feel exactly like another at the expense of our, and our congregations' personal expression of worship.



The antithesis of this is, unsurprisingly, creativity; not artistic talent but one of the characteristics that is intrinsic to our nature as image bearers of God the creator. It is the art of utilising that which is within one's grasp to form or create something meaningful and new.

I believe we need to recapture the art of creativity within our services for two main reasons: It will allow us to better love our congregation, and above all it will allow us to better worship God.

If our services are to truly engage our members, then it is imperative the entire narrative that is expressed from the moment a person walks in the door to the moment they leave is fundamentally familiar and adoptable. Creativity is the process of taking the elements of musical worship, exhortation and teaching, or prayer and creating them into a meaningful expression of worship which truly reflects the pastoral situation of those who have come to participate. Too often we forget that the purpose of constructing a worship service is not about performing the songs à la the album recording, nor providing a platform for our Piper-esque preaching skills to be delivered, but the sincere love for our congregation to worship our God honestly; a love that manifests itself in seeking to create from the precedent of that which has gone before, in a way that truly reflects our own method of worship.

Simply attempting to be creative will force you to ask questions you perhaps haven't asked before. Questions such as "What am I trying to say?", and "How am I going to say that?" should become the primary starting point for our services each week, as opposed to "Where should I put the greeting of peace, before or after the notices?", or "Which 6 songs should we do this week?"

Not only does creativity encourage pastoral awareness and care of our congregation, but as we recapture our identity as creative image-bearers we begin to better reflect God's intention for us, and thus begin to worship Him in a way that reflects His own character.

Worship is intended to be a voluntary act of adoration, yet often we find that many of our members participate involuntarily or without any true desire to be participating in the program of our services. When we allow and formulate a culture of creativity and personal expression of worship, by modelling it in our programming and delivery, we will see greater engagement with God from our members.

In my own personal experience, not one person will arrive to church in the same way, feeling the same things or with the same amount of personal preparation for their time at church. Therefore we can't expect them to simply fit in to our service structure and engage - whether or not we adhere to a belief that it is a choice. We should do our best to express the aspects we have control over in a way that is pastorally creative, and in a way which allows our members to be creative in their own expression. I'm not advocating for removal of liturgy, nor the disuse of Hillsong's music and arrangements. I am however, advocating for greater thought to be put in to our services using the creativity that is intrinsic to our character as humans, to tailor a service that allows for personality (and thus honesty in our worship) in a corporate setting to be expressed.

If, being a student of Ridley, you enjoy reading books on things I would suggest reading the following:

- Worship Matters by Bob Kauflin
- AND
- The Art of Curating Worship by Mark Pierson

“Not only does creativity encourage pastoral awareness and care of our congregation, but as we recapture our identity as creative image-bearers we begin to better reflect God's intention for us, and thus begin to worship Him in a way that reflects His own character.”

Are Children Really Participating in Church?

by Stephen Urmston

We do a lot of things at church that can be seen as difficult to understand. I have previously talking about the language we use, and purposefully being inclusive in our language, so not only to be clearer for children to understand, but also to be clearer for the adults to understand. I also referenced a show on ABC3 to watch, (which was simply their news channel). Lots can be learnt by the way they use language to communicate to a wider audience. This time I want to talk about not only the language we use, but also who is up the front. I want to draw our attention this time, to how we actually think about children, and if we think they are 'worthy' to be part of our service.

Firstly, I want to talk about different ways we think about children in church. There are a couple of different views on children in church, and funnily enough, the main distinction is: are they adults or are they children. This sounds silly, of course children are children, so let me explain.

Think about your own church service. What is the main age that is up the front? If it is a normal church, it is probably adults. And think about it, that's fair enough; adults need to lead clearly, play clearly, sing clearly, and pray clearly. It's a skill set to be able to do these things well, and lead the congregation. Obviously the front of church is not the place for children... right? (if you aren't cringing, then maybe you should just keep reading)

Church is sometimes seen as a place that is only truly understood by adults. And this is why children are not seen up the front of church, and are just told to sit in church, and be quiet, as they need to learn to behave like adults, in an adult environment.

Children, in the adult environment, are considered important, though they cannot be part of the service; if they are lucky they might get a children's talk, where the children are called down the front (as church is not a place for them, so they need to come to the front) for a short pithy teaching time, then told to leave.

Ok, so some of that was a little too blunt, but you get the idea. Sometimes we don't cater for children in church as we think church is not for them.

"I want to draw our attention this time, to how we actually think about children, and if we think they are 'worthy' to be part of our service. "



A different way of thinking about children is when lots of effort is put in to give them their own program. A 'high place' is given to children as the church is trying to teach them in a relevant way. Though doing this, they are cut off from the main church service, and the same problem is seen as the above approach, that is, that children should not be part of the service.

There is a final approach, which is a bit of a compromise between the two. Obviously we want to teach children faithfully in ways they can understand, and sometimes a 20 – 40 minute sermon is not the best way to teach children. Though we do need to think about how we involve them. If we think that children need to be full participants in the service, then we need to think about how and where we can involve them. Have children help lead the service with you, and on a normal Sunday not on a special children's service, but on a normal service. Have children help read prayers. Older children, who can read, can read the bible in the service. If we want to value children in our service, then we need to integrate them into our service. Not only will this help the children be heard, but it will also encourage the adults, plus it will also help other adults now that they too can be part of the service, and not just the few elite who can speak well.

Church is a place for all to serve, all to belong, and all to participate. Not just those adults we think can speak well. Think about how and who is serving up the front in your service and think about how inclusive you are actually being.

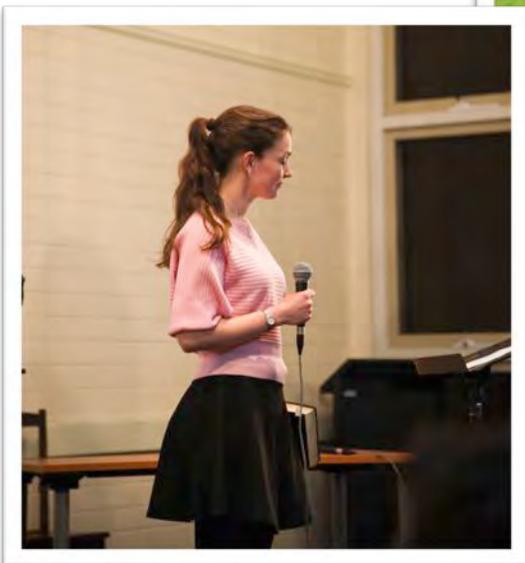
Some credit for this article goes to Andrea Baxter, from her article from the Journal of Lutheran church musicians, Vol 20, No.1, March 2012, titled 'Integrative approach to Children in Worship'



#RidleyLife Table Tennis Tournament and Follies!!



After going neck-and-neck for much of the match, the J's (Jimmy and Joel) lost out in the final minutes to the Beards (Sam and Mark).
Congratulations champions of Semester 2, 2014!



**And then,
there was
Follies...**





2014 Graduands

(At time of printing)

DOCTOR OF THEOLOGY

Ronald Laldinsuah

MASTER OF ARTS (MINISTRY)

Martin Campbell Watson

GRADUATE CERTIFICATE OF THEOLOGY

Christopher Alan Porter

MASTER OF DIVINITY & GRADUATE DIPLOMA OF DIVINITY

Daniel James Gebert

Peter Greenwood

Christopher Alan Porter

MASTER OF DIVINITY

Fionna Christian Chia

Tiana Louise Harris

Joel Peter Hill

Kenneth Alexander Hugh Johnston

Jee Yoon Kim

Frankie Koh

Rachael Elizabeth Lopez

Amanda Louise Lyons

Paul Robert Pallot

BACHELOR OF THEOLOGY

Joel Stephen Deroon

Conrey La'Mont Ferreira

Shebu Jacob John

Brenton Neil Morrissey

ASSOCIATE DEGREE OF THEOLOGY

Jennifer Louise Ellem

GRADUATE DIPLOMA OF DIVINITY

Peter John Blyth

Julie Maree Dean

Danielle Deroon

Robert James Edwards

Sarah Grace Margaret Hemmings

Mark Trevor William Jones

Naomi Claire Kenner

Esther Rosemary Leach

Toby John Leach

Jane Maree Lennan

Sydney Paul

Benedict Rachana Teng

Weng Kai Tham

Sophie Louise Timothy

Paul Huey Shiuh Woon

GRADUATE CERTIFICATE OF DIVINITY

Tibor Mihaly Boka

Heather May Cetrangolo

Angela Ruth Chandler

Hannah Ruth Hill

Julia Laura Marshall

Benjamin Keith Wilson

BACHELOR OF THEOLOGY (HONOURS)

David James Wilson

BACHELOR OF THEOLOGY/BACHELOR OF MINISTRY

Andrew Phillip Esnouf

Jonathan Paul Lopez

Matthew Robert Scheffer

Jeremy Watson

DIPLOMA OF THEOLOGY (pathway 2)

Grace Alice Chandler