



Ridley Log

END OF SEMESTER EDITION

“... You Dead?”

Miriam Dale

There is a scene, in the childhood classic *Cool Runnings*, which to this day, gives me chills to watch. And it's not just because of the snow, or the ice, or the spectacular combination of Jamaican color schemes with early 90's fashion sense. It's the scene of the final race, where Sanka, Junior, Derice, and Yul Brenner are shooting around an icy track on a faulty bobsled. As they skim around the corners, a screw comes loose and the sled flips, careening out of control through icy tunnels and banging the team's helmets against hard walls.

The sled finally grinds to a halt, the crowd is silent, and I watch with baited breath until, from a helmet near the back of the sled, comes the immortal phrase:

“Derice.... you dead?”

To which Derice replies, with great powers of observation:

“No man. I'm not dead.”



Occasionally the end of semester can feel like a bobsled race gone wrong: when deadlines and exams careen towards us with fearful momentum, and the race which started out so well (full of resolutions to do all my readings and get all my essays in on time) now feeling distinctly out of control.

Which is why I love the end of that scene, when the four battered but still in tact teammates emerge from the wreckage carrying their bobsled on their shoulders, to the slightly predictable but still

inspiring slow-clap of the crowd. With their sleek morph suits (before they were popular) and their big smiles, they know they have achieved something great by crossing the finish line. As we make it to the end of semester, some at a steady jog and some limping, let's be glad for what has been achieved, but even more so let's rest in a God whose love for us is based on the identity He gives us, not on anything we achieve, and not on any identity we give ourselves...

So to all of us who are, well, not dead:

Congratulations! We made it!

But even more than that, our identity is in Him.

In This Issue:

- ◆ Finding the Sabbath
- ◆ Meet the Faculty
- ◆ City of Churches:
Adelaide Diocese Profile
- ◆ Why Did Jesus Rise?

Finding Sabbath

Tim Collison

I was at Soul Survivor a couple of weeks ago and it got to Saturday evening and after four days of camping in the rain I was a little tired and disinclined to listen the speaker for the evening. I was just going to have a period of reflection in my head instead (I was going to have a nap) when the speaker Amy Stephenson said the message God had laid on her heart was to speak to the busyness of our culture. My plans for some quiet reflection were laid aside because one of the things I really think Christians do need to address in our lives is busyness.

Our modern world kind of encourages a fractured life where it is hard to find time to intentionally rest.

We prioritize time with our friends, our work, our study, and our hobbies. When I think about my congregation I think about how often people are driving around making sure their kids can play three different sports, or play two different instruments, or whatever is in vogue for kids to do these days. When I think of my generation at church I think of the time we give to sports, to watching TV or movies, or the time we spend at parties. I am no exception to all this: I spend a lot of time watching TV, or working (mostly not at the same time), working on my blog and socializing. I also

spend a little bit of time studying (mostly while I watch TV). And then we all wonder why we're too exhausted to go to small group. Or someone says to you, we just don't have enough time for our kids to be involved in youth group, or to participate in the church beyond showing up somewhere during the first set of songs.

Please don't think I'm criticizing spending time in our local community or with friends and family. There is a Biblical imperative to be in the world, sharing our lives with people. I was simply struck by Ms. Stephenson when she addressed the issue of busyness by looking at the fourth commandment. She rightly pointed out Jesus' summation, 'Love God and love your neighbour', stitch the first three commandments together and the last six. But it doesn't really sum up the fourth one. She then pointed out something I'd never thought of before, that honouring the fourth commandment actually allows us to keep the other nine.

I think this is actually quite profound. Finding rest is actually something we need to do if we are to love God, and love our neighbour. Taking time out of our daily life to spend with God is something we see modeled by the prophets, by the Patriarchs, by David, by the apostles and by Jesus. It is obviously something we need to be doing. It is something I struggle with. Our modern world kind of encourages a fractured life where it is hard to find time to intentionally rest. A few practical ways I thought of to combat this were:

Fracture Your Sabbath

Instead of taking a chunk of time once a week to be refreshed and spend with God, take half an hour or so several times a week and spend it away from the world. Go for a walk or a run or a ride and leave your phone or music at home. Get a Bible plan and work your way through it. Write down who and what you will pray for each day of the week.



Rebuild Your Sabbath

Every now and then take a short break where you don't spend time on work, but spend it in community with friends. Take a few days out going camping or just hanging out. It's great to do this with Christian friends. I'm not saying not to go on holiday with non-believing mates; I think that's a great opportunity to rest. But if you're looking to refresh and renew your ability to spend time with God you need to do it in community. When you do this make sure you take some time to pray together and read God's word together.

Redefine Rest

I often think of rest as time for pleasure. I will relax by going to the movies or watching TV or reading a book or doing something I really enjoy. But I struggle to think of time with God as rest. But it is. And I think this is what the fourth commandment is pointing to. Real rest is time with God. It might take you a while to redefine rest in this way but it is worth doing. I think David captures it really well in the 23rd Psalm. Real refreshment doesn't come through the things the world offers us but through presence with the Creator God.



MEET THE FACULTY...

Andrew Malone



1) Which five words would you use to describe yourself?

'I can plod.' — William Carey

2) How did you become a Christian?

I resonate with the testimony of one of our graduates. I believe in miracles because God saved me *despite* my perfectly normal, self-sustaining, middle-class, church-going upbringing.

My family were always active church members and my dad eventually became a minister. Yet it finally dawned on me in my teenage years that I had to own my own faith. I came to appreciate the phrase 'God has no grandchildren.'

3) You have spent some time overseas – what is a travel story you would be happy to tell us?

Is this the part where I describe having to babysit the *Log* editor in Egypt in her pre-teen years and in Turkey in her post-teens? (I can't believe this line survived into print!)

4) If you could be a part of any Sci-Fi universe, which one would you pick?

I like that most SF universes are actually our own. You just get to do more in them, especially travelling faster and further.

The ones with time paradoxes are particularly fun. It would be great to add several hours to each day or be able to revisit past decisions in the light of future knowledge.

5) How did you come to be at Ridley?

Sometime last century I'd run out of things to study at uni but wasn't ready to commit to a real job. So college was a way of buying another three years to come up with a plan.

Three years now borders on two decades. (What kind of crazy time dilation does this place have going?!)

6) Which is your favorite book of the Bible, and why?

Hardly news to most readers, but I'm a huge fan of Leviticus. If you grasp there the character of God and the huge lengths he's gone to in order to tabernacle safely among his people, the rest of Scripture pretty much falls into place.

A close second is Hebrews. That's because it's basically just Leviticus translated into New Testament Greek.

7) Most people identify as either a cat or a dog person. If, instead of cats and dogs, you had to choose between an orangutan and a Tasmanian devil to be your pet, which would you choose and why?

A lemur or meerkat. I'm a non-conformist and don't like being constrained to other people's options.

8) What does an ideal day look like for you?

I'm sure the answer isn't intended to be 'the day of the Lord', but I'm sure getting old enough to understand why generations have always prayed for Jesus' return.

In the meantime, I'm best contented with a balance of private reading and people, teaching and research.



“I have so much to do that I shall spend the first three hours in prayer.”

- Martin Luther





City of Churches: Adelaide Diocese Profile

Matthew Browne

It may come as a surprise that Adelaide -'The City of Churches' doesn't actually have that many churches. In fact, it comes fifth in a list that ranks Australia's capital cities based on the number of churches. The Anglican Diocese of Adelaide is one of three South Australian dioceses that together make up the province of South Australia.

The Diocese itself encompasses the entirety of suburban Adelaide and a large portion of the land around Adelaide. There are approximately 150 priests in the diocese, led by Archbishop Jeffrey Driver and assistant bishop Tim Harris. Whilst the most recent census data shows that over 150,000 people identify as Anglican in the Adelaide region, the most recent synod reports showed only 8,660 worshippers attend services on a Sunday.

The Diocese is made up of 65 separate parishes which display a wide degree of Anglican expressions, ranging from low evangelical to high Anglo-Catholic. The two largest evangelical Anglican churches are Holy Trinity and St Matthews Kensington. Both churches are dedicated to preaching the gospel and have seen growth in recent years. Holy Trinity is now a network comprising of six churches including the original parish in the Adelaide CBD, and five plants in the suburbs of Adelaide and the Adelaide Hills. St Matthew's has recently opened the doors of their first plant, Grace Church Trinity Gardens, and has plans to open another church in Adelaide's west in the near future.



The Diocese's Mission and Evangelism Unit is heading up an initiative which is planning the establishment of six large regional 'hub' churches as well as six ministry teams which will take the form of Ministry Clusters and Missional Corridors. These initiatives are part of a wider vision to reinvigorate the diocese with fresh expressions of church. In addition to the 'hub' churches and ministry clusters the Diocese is working towards three major new projects including the planting on a new church to the north west of Adelaide which will serve as a hub for ministry throughout the western suburbs of Adelaide, and the establishment of two ministry groups partnered with Anglicare and local Anglican schools to service the community to the north of Adelaide.

Having grown up and served in the Adelaide diocese I have come to appreciate its diverse nature- but I am excited to see evangelical, gospel-focussed churches leading the push into the future.



Why Did Jesus Rise?

Brian Rosner

Why did Jesus rise? According to 1 Peter 1:3 the resurrection of Jesus brings us two 'life-changing' benefits: "In his great mercy, through the resurrection of Jesus Christ from the dead, God has given us *new life* and *a living hope*."

A living hope

It goes without saying that death is a terrible thing. Most people face their own deaths with understandable trepidation. And if human life is about relationships, the deaths of loved ones rob us of those relationships we value most. The resurrection of Jesus means that as believers in Christ we do not face death as those who have no hope (1 Thessalonians 4:13).

"The resurrection of Jesus means that as believers in Christ we do not face death as those who have no hope"

Paul's great exposition of the meaning of the resurrection of Christ in 1 Corinthians 15 climaxes with the words: "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" (1 Corinthians 15:54-55). Through the resurrection of Jesus Christ death has lost its sting. By his resurrection Jesus destroyed death and brought "life and immortality to light" (2 Timothy 1:10).

But what is the nature of this hope and how does it work? Many Jews in Jesus' day believed in a general resurrection of all people at the end of time ushering in the New Age (see Daniel 12:1-2). We see this belief in Martha's response to Jesus when he tells her that her dead brother, Lazarus, would live

again: "I know he will rise again in the resurrection at the last day" (John 11:24). When Jesus told Lazarus to come out of the tomb it certainly wasn't what Martha was expecting!

But as remarkable as the resurrection of Lazarus was, it does not compare with the resurrection of Jesus. Lazarus needed someone to take off his grave clothes. He rose to return to life as it was before he died. And he could expect to die again. In fact, death threats against Lazarus appear as soon as the next chapter in John (12:10)! The resurrection of Jesus is of an entirely different order. Jesus leaves his grave clothes behind. He rose to a new life beyond death – a new dimension of living. He would never die again. His resurrection was the beginning of the New Age.

It is not that the Jews were wrong about the great resurrection at "the last day." What took everyone by surprise is that God did for Jesus in the middle of history what most Jews believed he would do at the end of history. And the resurrection of Jesus is the harbinger of that great day for which we still wait in confident hope. Christ's resurrection was the "firstfruits" of the future resurrection (1 Corinthians 15:20, 23). Jesus is the "firstborn" of the new creation (Romans 8:29).

If you've ever been to a motor show you'll know that they have three types of cars on display: (1) Concept cars – odd vehicles that will never be built; (2) Cars for sale; and (3) Prototypes – new models, not yet for sale, but soon to be produced in large numbers.

Jesus is the prototype of the new humanity, the first cab off the rank. His bodily resurrection is stage one of a two-stage resurrection. At the

second coming of Christ “the Lord Jesus Christ . . . will transform our lowly bodies so that they will be *like his glorious body*” (Philippians 3:20-21).

Jesus said to Martha: “I am the resurrection and the life. Anyone who believes in me will live, even though they die; and whoever lives and believes in me will never die” (John 11:25-26). Because of the resurrection of Jesus we have a living hope.

New life

But we don’t have to wait until we die or Jesus returns to experience resurrection life. We live now as those who belong to the New Age. The resurrection of Christ is vitally important for understanding what it means to follow Christ and be part of God’s people. Christ was raised “so that we too might walk in newness of life” (Romans 6:4).

“We are to clothe ourselves with compassion, kindness, humility, gentleness, and love”

What does it mean to live now as those raised with Christ? Colossians 3 fills out some of the details. We are to set our hearts and minds on things above, not on earthly things. We must resist the temptations to sexual immorality, greed, idolatry, anger and unwholesome speech. We are to clothe ourselves with

compassion, kindness, humility, gentleness, and love.

The resurrection of Jesus also leads us to worship. When the two Marys witnessed Jesus risen from the dead, their response was to clasp his feet and to worship him (Matthew 28:9).

More soberingly, as we know the power of Jesus’ resurrection in our lives here-and-now, we should also expect to share in his sufferings (Philippians 3:10). Resurrection life is no walk in the park. To be raised with Christ means that we must also die with him to living in ways marked by pure self-interest. Love can be costly and the final victory over sin, death and the devil does not come until the day our own resurrection bodies come off the production line.

The Book of Common Prayer teaches us to pray:

“O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ our Lord. Amen.”

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