

AVONDALE

REFLECTIONS

The Alumni and Advancement magazine of Avondale College of Higher Education

Winter 2017 Vol 29 No 1

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POWER TO THINK AND DO

*"Praise the source of faith and learning
that has sparked and stoked the mind
with a passion for discerning
how the world has been designed . . ."*

Thomas Troeger, "The Source of Faith and Learning"

The source of faith and learning—as a faith-based education institution, this source is the reason for our existence. Ellen White, who formed much of her philosophy on Christian education during her time in Cooranbong, puts it this way: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do" (*Education*, p17). The power to think and do!

During my childhood years, I wasn't always offered the best example of thinking and doing. At home in Western Australia, Dad once offered to show my brothers and me how to "dig" a dam. We helped him dig a hole about half a metre in depth, then watched as he mixed a bag of fertilizer with fuel, inserted a stick of gelnite and ran a fuse wire. Dad instructed us to hide behind a couple of big gum trees while he lit the fuse and scurried behind another tree. Then we waited, and waited and waited. Finally, Dad came out from behind his tree. "Sorry boys," he said. "For some reason that didn't work..." and suddenly there was an enormous explosion. Clods of earth shot up into the air and rained down around us.

It's a good example of doing but not thinking things out completely. But while thinking is crucial, it's not enough just to think about our goals. To rephrase Paul, "If I have a mind to probe the heavens, but do not have justice and compassion for strangers, neighbours and friends, then I am only a resounding gong or a clanging cymbal" (1 Corinthians 13:1).

When it comes to Christian higher education, just thinking about it isn't enough. Throughout our 120-year history, we've been dedicated to fostering the God-given abilities in our students and staff members. That's why we're moving towards university college status with the goal of achieving university status by 2021.

We continue to be blessed by the sacrifices our alumni, staff members and friends of Avondale make in donating their time, talents and financial support. Our mission depends on people like you—we thank you for your support on this journey. We hope you'll continue to support us as we strive to praise the Source of faith and learning through thought and action at Avondale.



Professor Ray Roennfeldt
President
Avondale College of
Higher Education

STUDENTS SATISFIED

Avondale performs competitively in quality, national survey shows

Almost 90 per cent of the 1071 undergraduate students completing the 2016 Student Experience Survey said they were satisfied with the overall quality of their educational experience.

The ratings for Avondale were higher than the national average for all indicators except learning resources, which students rated only just lower. This is the second year the survey has included responses from students at non-university higher education institutions such as Avondale. The students rated the overall quality of their educational experience the same as students at universities (80 per cent). Learner engagement is also on par but, as in the past, learning resources is lower.

"I am not sure we can compete on the latter," writes Vice-President (Quality and Strategy) Professor Jane Fernandez on a news forum as part of the Higher Education Private Provider Quality Network (HEPP-QN). "But our strengths have been in our teaching and support of students."

What the data supports, she adds, "is the quality of the teaching and the learning at universities and non-university higher education institutions across Australia. We are glad to be part of that."

DISCIPLESHIP THEORY IN PRACTICE

Avondale alumnus gives first copies of new book to neighbours

The Buddhist neighbours of an Avondale alumnus received the first copies of his new discipleship book after its dedication at a Seventh-day Adventist Church.



"We have great neighbours, and we eat, pray and share with them, following the simple steps Jesus taught," says Dr Peter Roennfeldt, who launched *Following Jesus: Disciple-making and Movement-building* during the worship service at Lilydale Seventh-day Adventist Church in Victoria on March 4.

Roennfeldt's neighbour Shaun Perera and his father and mother received the first two copies of *Following Jesus*. Perera's wife, Gishani, could not attend because of work commitments but told Roennfeldt they have started reading the book. "We are very blessed," she said. "Your prayers are very powerful for us!"

While Roennfeldt is excited about *Following Jesus* and its potential to be used by churches and in communities around the world, his ministry begins at home, as evidenced by his neighbours' enthusiasm for his new book. "With all the travelling and teaching I do, I cannot afford to miss the joy of introducing my neighbours to Jesus," he says.

CHALLENGING THE CALL TO 24/7 MINISTRY

Avondale study helps ministers find work–life balance

The work–life imbalance of Seventh-day Adventist ministers revealed by academics at Avondale has helped the church in Australia rethink professional development.

A paper by Warrick Long and Peter Williams of Avondale Business School informs the new Ministry Development Process, which encourages ministers to talk about, resource and develop a plan for their ministry. “Should pastors be available all the time?” reveals the findings of a study—the first of its kind—of 78 local church ministers.

Three in four of those ministers indicate work interferes with developing and maintaining friendships and with participating in out-of-work activities. Almost all (90 per cent) indicate it keeps them from family and friends, and even more (97 per cent) feel rushed or pressed.

A comparison of the work–life balance of ministers with that of other working Australians found the ministers had significantly higher levels of interference than any group in the national survey. Yet more than half (58 per cent) feel satisfied with their work–life balance. The implications of this incongruity? “Many pastors are not living and modelling balanced lives and are not establishing important nurturing relationships,” write Long and Williams.

The study found almost all ministers (98.7 per cent) check their work emails when not at work. About two-thirds “like to know what

is happening” or found “it helps me manage things when I go back to work on paid time.”

Notably, almost one out of four indicated “work is an important part of who I am.” Most ministers (53.8 per cent) found it “helpful” having work email available to them all the time, although comments in response to this question recognised the need for balance. “Now that emails can be accessed at all hours, employers can tend to forget that there are times when it is ‘tools down,’” wrote one minister. “I wish we could switch off and not have the constant intrusion.”

So who takes more responsibility for maintaining work–life balance: employees or employers? “All need to take responsibility,” says Long. “Employees need to talk with their employer about reasonable expectations.

Employers need to reconsider the distribution of work now that use of technology, and email in particular, has increased workload.”

“Ministers are a hardy lot and many thrive in isolated, difficult environments...we’re proud of them, but we’re also concerned about their long-term health and the health of their families.”

The church in Australia’s Ministerial Association developed the Ministry Development Process in response to Long and Williams’ study, among others. Ministers begin the process by completing, with three or more of their church leaders and mentors, an online competency assessment profile. This gives a score informing and guiding conversations in seven areas of ministry. Ministers and their mentors then choose one or two areas on which they will base their Ministry Development Plan.

The plan includes using resources such as books, discussion units and webinars, setting goals with timeframes and choosing an accountability partner. The process, which the church in the South Pacific will make more widely available through an online tool this year, includes a quarterly review by the minister and their partner and a yearly evaluation with church leaders.

Self-leadership and time management are two of the seven areas of ministry, and they are the lowest factors in a trial of the Ministry Development Process in Queensland and Western Australia. According to Ministerial Association Secretary Pr Brendan Pratt, this confirms the findings of Long and Williams’ research and supports the role of mentors and accountability partners. “Ministers are a hardy lot and many thrive in isolated, difficult environments—as do many of our church members,” he says. “We’re proud of them, but we’re also concerned about their long-term health and the health of their families.”



A WALK DOWN JERICHO ROAD

Avondale's latest musical event *Jericho Road*, performed over three nights in March, journeyed through a topic not often mentioned in Christian circles—divorce. The musical event on love, loss and faithfulness was written by Avondale academic Dr Lindsay Morton and included a cast and crew of 40 students, alumni and staff. It featured three different endings, with audiences viewing an alternate ending each night.

"The Bible tells us to be faithful to God and to our spouses, but it doesn't give us specifics on how to stay committed

in a world of quick-fixes, social media and instant gratification," says alumna Laura Mitchell, a 2016 business/arts graduate who returned to direct *Jericho Road*. "It's time we open the discussion in our churches.

"*Jericho Road* has blown me away with its sheer honesty—nothing is masked, skimmed over, or given a fake and forced happy ending. This represents real life."

Students Fomai Mohr (as Jacob Carver) and Kristy Maletin (as Leila White) in the musical event *Jericho Road*. **Photo:** David Page





THE JOURNEY FROM KANDY

From Sri Lanka to Avondale—
Grace Paulson shares her story

She's a familiar, friendly face on the Lake Macquarie campus, always impeccably dressed and smiling. In her role as Project Manager and Assistant Academic Registrar, Grace Paulson manages project implementation and assists in the Academic Office. Though not the path she originally saw for herself—as a teenager and straight-A student she dreamt of becoming a doctor—Grace feels it's the one God has led her down over the years.

"God made it clear to me that medicine was not my calling," she says. "I know that wherever I am is where He wants me to be."

The journey that brought Grace, her husband, David, and their three children to Australia has seen them call a number of different countries home. Grace and David met in India, while both leading a Pathfinder group. After their marriage they moved to Singapore, where their children—son Dan, 22, and daughters Debbie and Dorcas, 20 and 17—were born. From there they moved to New Zealand, and when David was interviewed for a position at Avondale as lecturer in business, Grace felt certain the move was an answer to their prayers.

But though there was no indication of a job for her, Grace wasn't concerned. After a lifetime of seeing God's goodness when she needed it most, there was no doubt in her mind that God would provide once again.

"One day I will talk of Your goodness through these dark days," she promised God. Now, with a memoir on her mind, she feels the time has come.

Born in Negombo, Sri Lanka into a pastor's family, Grace grew up comfortable with change. Her father, an ethnic Indian born and raised in Sri Lanka, came from a Hindu background and was disowned by his family when he became a Seventh-day Adventist. Her mother was raised Anglican, and the two met at the Lakpahana Adventist College and Seminary, the school Grace would later attend.

With an older sister, two younger brothers and more than 20 cousins on her mother's side who were "like siblings," there were plenty of happy early memories in Sri Lanka. In her grandmother's home tucked away from the main road in a quiet little village, there were also plenty of opportunities for mischief.

"We were rascals," Grace says. "We had no toys, so we learned to climb every tree in the neighbourhood, even the coconut trees!"

But her carefree surroundings were changing. Grace's parents had accepted a scholarship to undertake further study in the Philippines, leaving Sri Lanka in 1983. Now 14, Grace was in an awkward position: too young to move out on her own and pursue higher education, like her older sister; too old to change schools and accompany their parents, like her younger brothers. So Lakpahana became her home.

Kandy, the country's second-largest city, joined the infamous Black July riots on July 23, 1983. Gangs of Sinhalese rebels looted and burnt homes and businesses owned by those of Tamil ethnicity, and violence soon turned deadly. For the children at Lakpahana, it was a nightmare.

"We'd just come back to the dorms from our Wednesday night prayer meeting, and we knew something was not right," Grace recalls. "Our lights went off early; we were told to hide."

The rebels had come onto campus. Armed with crude, makeshift weapons, they made their way to the dormitories, planning to slaughter any Tamil students they came across. A quick-thinking dean switched off the lights and a male Tamil student stood guard at the door.

"He said, 'Girls, they're here. I'll give my life for you, but that's all I can do,'" Grace recalls. "That was the last thing I heard him say."

But in the darkness, confused and frustrated, the rebels fought among themselves, unable to tell the ethnicity of the students they had intended to kill. Eventually they left, deciding to come back when it was light.

The students were quickly divided into groups and hidden away in different parts of the campus overnight, some in classrooms or science laboratories, in case the rebels returned. After a fitful night they were loaded onto buses and taken to a hastily-assembled refugee camp, guarded by police. But daylight revealed the terrors of the night before—clouds of smoke billowed from torched buildings, and massacred bodies lay in the streets.

"The horrors of that journey," Grace recalls. "I wish I had not looked out of the bus."

From the refugee camp, the students were moved north to Jaffna, Tamil-occupied land, where it was assumed they would be safer. Grace took refuge with relatives, moving from house to house until her parents were able to return more than a year later. For a few months after the massacre they'd had no way of knowing she was even alive.

Although the riots of Black July had ended, the civil war was far from over—it would continue for another 25 years, ending in 2009—and those caught up in the turmoil continued with their lives as best they could. Journeys to work or school could be interrupted at any moment, and no one went anywhere alone. People were frequently kidnapped from the roadsides and never heard from again; mass graves were discovered many years later.

"...until the riots came I hadn't had a practical faith. What God did for me in those two years taught me to lean on Him, and it made my faith unshakable. I never once felt like He was not there."

"The worst was not knowing if you'd return safely," Grace says. "You'd walk outside and hear gunshots, and if they were in the direction you were heading, you'd have to turn around and go home. Sometimes you'd get all the way to school and see smoke, and have to go back. Every day we survived was a blessing."

But still she attended church, often by herself, riding her bike when taking the bus wasn't safe.

"I just felt like I had to go. As a pastor's child, we were always told about God, but until the riots came I hadn't had a practical faith. What God did for me in those two years taught me to lean on Him, and it made my faith unshakable. I never once felt like He was not there. We prayed constantly. Relying on God was the only way."

Life in Australia has been kind. Now closer to Grace's parents and siblings, also living in Australia, the family has enjoyed reconnecting with those they love more frequently, and have even been able to travel back to Singapore. But Sri Lanka isn't yet on the travel plans, though Grace says she'd like to revisit her birth country "some day."

As for the refugee crisis, Grace says she takes a tough stance—"but I'm sure you can understand how that developed in me," she says. "After becoming a refugee, I realised there was so much I had taken for granted—fresh air to breathe, clothes to wear. When you go through life-threatening events and experience that displacement, you learn to appreciate every little opportunity that comes your way. True refugees, not opportunistic ones, are looking only for the chance to start again."

"In terms of actual refugees, though, I think we need to be more understanding of them. I can't even imagine what some others may have been through. It's abuse on a corporate scale. I think it's our role to be understanding, not to judge."

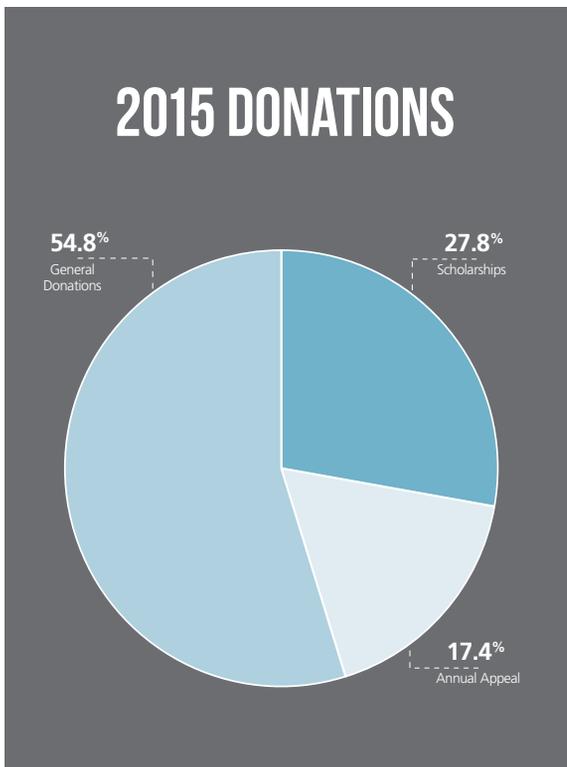
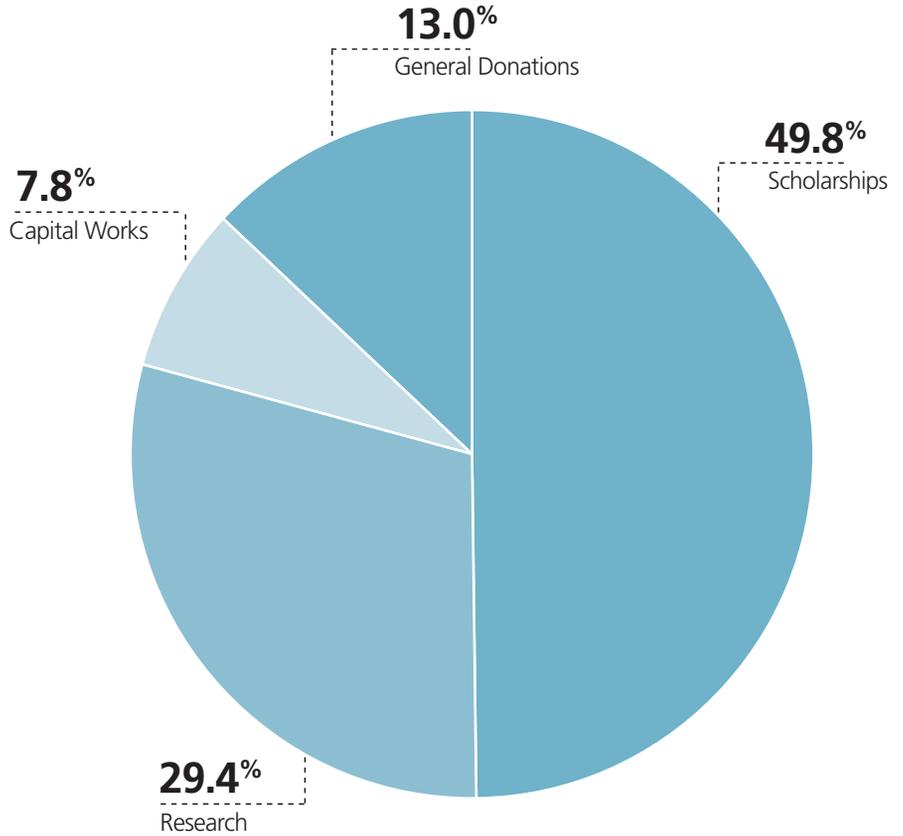
And although the years since have healed some wounds, the memories of those dark days—and the God who got her through them—will always remain.

"Each day I am reminded of God's goodness to my family and me," Grace says. "Home has become wherever I am, and ultimately wherever God wants me to be."

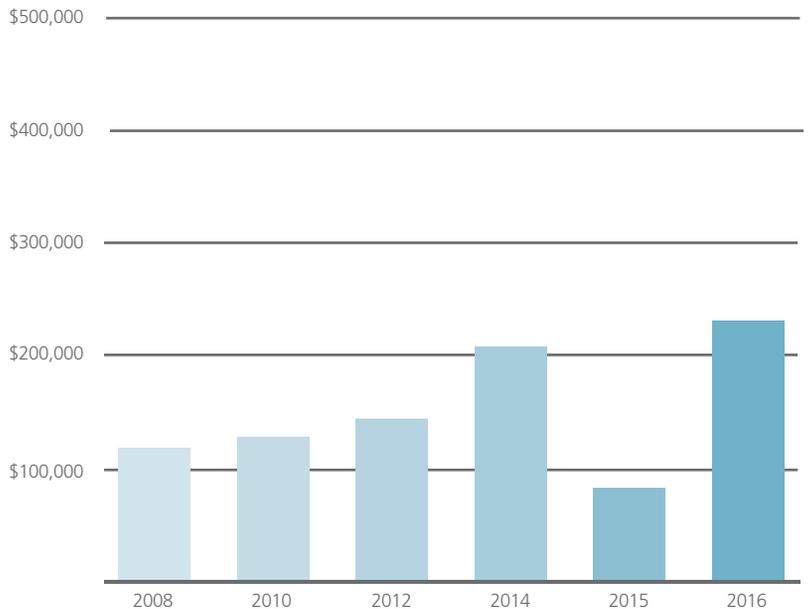
2016 DONOR REPORT

Did you give to the Annual Appeal in 2016? Thank you for helping our Lifestyle Research Centre continue to lead in the study of lifestyle medicine and grow its contribution to the Seventh-day Adventist Church's comprehensive health strategy. Your generosity has enabled the centre to offer not one but three Pacific Partnership Scholarships—three times the potential influence. The record response to the appeal shows in the bar graph (below).

We are now reporting donations by use rather than type. So, the pie chart (right) shows your response to the invitation of journeying with us as we accept the challenge of learning and discovery (research), of educating leaders (scholarships) and of developing quality infrastructure (capital works).



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PACIFIC PARTNERSHIP

SCHOLARSHIP FOR POSTGRADUATE STUDY IN LIFESTYLE MEDICINE

A record response to the Avondale College of Higher Education Offering in 2016 means the Lifestyle Research Centre can announce the opening of applications for the Pacific Partnership Scholarship.

The scholarship provides seed money to Pacific islanders to begin postgraduate studies in lifestyle medicine. It will empower those with influence to share their knowledge with those in their communities, many of which are now having to meet the challenge of treating lifestyle-related chronic conditions.

The Lifestyle Research Centre is offering up to three Pacific Partnership Scholarships. The successful applicants will receive full-fee waiver to complete the Graduate Certificate in Lifestyle Medicine.

To find out more about the Graduate Certificate in Lifestyle Medicine visit www.avondale.edu.au/postgraduate, phone +61 2 4980 2377 or email study@avondale.edu.au

Applicants must be citizens of a Pacific island and graduates of an Australian Level 7 (bachelor) degree or equivalent. Applicants should send a cover letter, curriculum vitae and academic transcript to:

Dr Darren Morton
Course Convenor,
Postgraduate Studies in Lifestyle Medicine
Avondale College of Higher Education
PO Box 19, Cooranbong NSW 2265

Applications close on June 30, 2017.

A QUESTION OF MISSION

How to make your local church part of a multiplying movement

This is a critical moment in our history. In fact, this is a *kairos* moment—a period in history when God calls us, with the aid of His Spirit, to rise in humility and to pursue our destiny.

Our movement officially began on May 21, 1863. Front and centre: our conviction that Jesus would return personally, visibly, literally to this earth. But we have entered the seventh generation of our existence as a movement and Jesus has not come—a *kairos* moment.

We are now living in one of the fastest periods of change in history and the local Adventist church is in danger of becoming irrelevant, even outdated. The local church is at the crossroads and needs to biblically reinvent itself to stay relevant. Many churches are in maintenance mode. Even though transfer and biological growth are steady, kingdom growth is minimal or by only addition. In its mission work, our church often seems to be servicing institutions more than engaging in frontline work.

We have to ask tough questions. Will the local Adventist church continue in its same structural mode, resourcing a paradigm of audience-centred and program-driven ministry? How will we respond to Generation Y and Millennials,

who will be the church of the future? How can discipleship become the heart and centre of the mission of the church as outlined by Jesus?

My conviction is a multiplying local Adventist church will thrive in a fast-changing world. It will be a relationally structured church since God is a deeply relational Being. It will be a multiplying church as it spreads the Word relationally. The local Adventist church of the future will not be afraid of or inhibited by the work of the Spirit but will seek more and more of the Spirit in its life and ministry. It will be led by a dynamic team of people who are visionary, empowering and compassionate, sold out on seeing the kingdom come. Leaders will care equally about the community in which the church exists and about the members who attend.

Evangelism and discipleship, eschatology and ethics, proclamation and transformation go hand in hand. Worship will be inclusive, participatory and gospel-centred. Young people will be given greater buy-in to what happens in the local church because the church is about them just as much as it is about others. We must also address the manner in which the local church is structured, which has been shaped by societal changes and culture.

The church will triumph in the same manner in which it was birthed—through the empowering of the Holy Spirit. Only the Spirit will bring about innovation in harmony with the Scriptures and propel a new generation of fearless leaders to confront the challenges this world faces and to prepare the world for that day.

These are some of my convictions. But convictions need to be tested and tried, and not only in the crucible of life. More importantly, they need to emerge from the foundation of Scripture and in the transformational realities of the gospel of Jesus.

The local Adventist church must be rooted and grounded in mission to become a multiplying movement. Mission is one of the deep-seated concerns of both the Old and the New Testaments—and is fundamental to the nature of God and His purposes for this world.

Adapted from the introduction to *Mission Shift: Multiplying Disciples in Your Community* by **Dr Kayle de Waal**, Head of Avondale Seminary. *Mission Shift* is available from Adventist Book Centres in Australia and New Zealand.

MISSION SHIFT: REVIEW

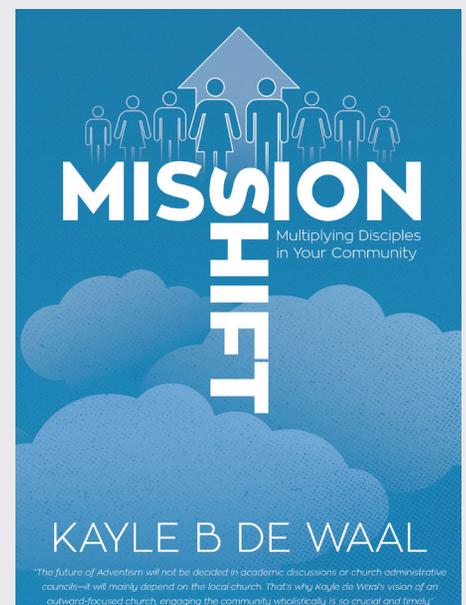
I have an enormous amount of material to read in the course of my work—and I try to read it all. But when I came to the manuscript that author Dr Kayle de Waal gave me, that became his new book *Mission Shift*, I couldn't put it down. This book shares the vision that we have for the church in the South Pacific—to make more and better disciples. It also gives reasons for and practical suggestions in how we will live out our calling to be the last great disciple-making movement.

In many places in our region, our church has been there for more than 100 years. After so long, it is easy for the church to be in a rut, just going through the motions, just doing church and not thinking about the purpose of God's church—to be the home for all the new disciples coming into His kingdom.

What Kayle does in *Mission Shift*—and this is what I got excited about—is talk about both where the existing church is, and how we could become that disciple-making movement. This book is about shifting our churches to a renewed mission, and bringing meaning and effectiveness to everything we do.

Mission Shift is one of the books that I would like every pastor and elder in every church across the South Pacific to read. I think lay and pastoral leadership need to think about why we are doing church. And I believe this will be a significant book in helping us shift to really being focused on discipleship and mission.

—Pr Glenn Townend, President, Seventh-day Adventist Church in the South Pacific



DEFINING DISCIPLESHIP

Avondale academics who tackled founding faith term develop online tool for self-analysis

Researchers from Avondale College of Higher Education have completed a two-year, church-funded study aiming to define one of founding terms of faith—discipleship.

“One of the key postulations of Christianity is that there is an inherent link between becoming a Christian and being a disciple,” the research report notes—a link the project has sought to explore and define.

“You can’t hit the target if you don’t know what it is,” says Avondale Seminary Head Dr Kayle de Waal, who led the project. “For too long local churches have been focused on membership rather than discipleship—defining discipleship is crucial for individuals and for the wider church.”

The project began in 2014 with a \$50,000 grant from the Seventh-day Adventist Church in the South Pacific. The aims: to provide an objective description of a Seventh-day Adventist disciple of Jesus, and to provide a model by which to measure discipleship.

“For too long local churches have been focused on membership rather than discipleship—defining discipleship is crucial for individuals and for the wider church.”

“Our first quandary was to figure out whether discipleship was even something that could be measured,” says Dr Sherry Hattingh, Avondale’s Primary Course Convenor and member of the multidisciplinary team. Other members: Dr Lindsay Morton from the Discipline of Humanities and Creative Arts, Dr Rick Ferret from the Discipline of Ministry and Theology and Dr Kevin Petrie and Julie-Anne Heise from the Discipline of Education. “We eventually came to the unanimous conclusion

that, actually, you can.”

But, as prior research showed, measuring discipleship wasn’t going to be easy. Like others before them, the team struggled to define a concept that has been integral to Christianity for decades. During the project’s first stage, team members interviewed leaders at each of the worldwide church’s organisational levels—local church, conference, union and division—to gather personal definitions of discipleship. Of the 126 people contacted, 40 responded. Of these 40, only one identified as female, a ratio Hattingh believes is “representative of current church leadership, though not ideal.”

Only 57 per cent acknowledged a global definition of discipleship within the church, but these respondents stated clearly that discipleship constitutes “the central vision” of the church and is their priority. When asked about what actions a disciple of Christ displays, respondents said: active participation in the life of the church. It received the highest number of responses, although teaching and

evangelism received strong responses, too. One respondent noted “a disciple comes [to church] to listen with attention and intention.” Three respondents differentiated between discipleship and church membership, commenting that “members . . . don’t have any passion in terms of spreading the gospel.”

From the initial study the team created an 80-question survey using key terms and concepts in four dimensions of discipleship

growth. These became the basis for the discipleship model, with key growth areas—godly, reproducing, obedient and working—laid out in non-hierarchical form. Choosing a form for the model was challenging, Hattingh says, in part due to the inferred hierarchy most two-dimensional models appear to take; something the researchers wanted to avoid.

“One of the key findings from our research is that all relationships between disciples should be reciprocal, non-hierarchical, and mutually edifying,” de Waal says.

The creation of the model was the process Dr Kevin Petrie says took the longest, but was the most rewarding.

“We created a model that, we believe, reflects the key components of ‘being a disciple,’” he says. “It made me question what being a disciple should look like in my own life; questions valuable to ask of ourselves regularly.”

With results and a discipleship model the team spent months perfecting now published—in issues one and two of the *Journal of Adventist Mission Studies* last year—the next stage will involve equipping churches and church members with a discipleship tool. That tool: online guides that help church members choose areas of discipleship in which they want to improve, in what Hattingh calls a self-analysis.

“For me, what I’d ultimately like to see is people being challenged to think about where they are personally with discipleship,” Hattingh says. “It’s not about what the church is doing about it, it’s what I, as an individual, am doing about it.”

TAKE FIVE WITH LACHLAN ROGERS

Following in the footsteps of three previous generations, Dr Lachlan Rogers began his career at Avondale. He graduated with a Bachelor of Science degree in 2007 before undertaking postgraduate studies and has completed world-first research on diamond colour centres. Rogers recently returned to Australia to work at Macquarie University, having spent the past five years in postdoctoral studies in Ulm, Germany.

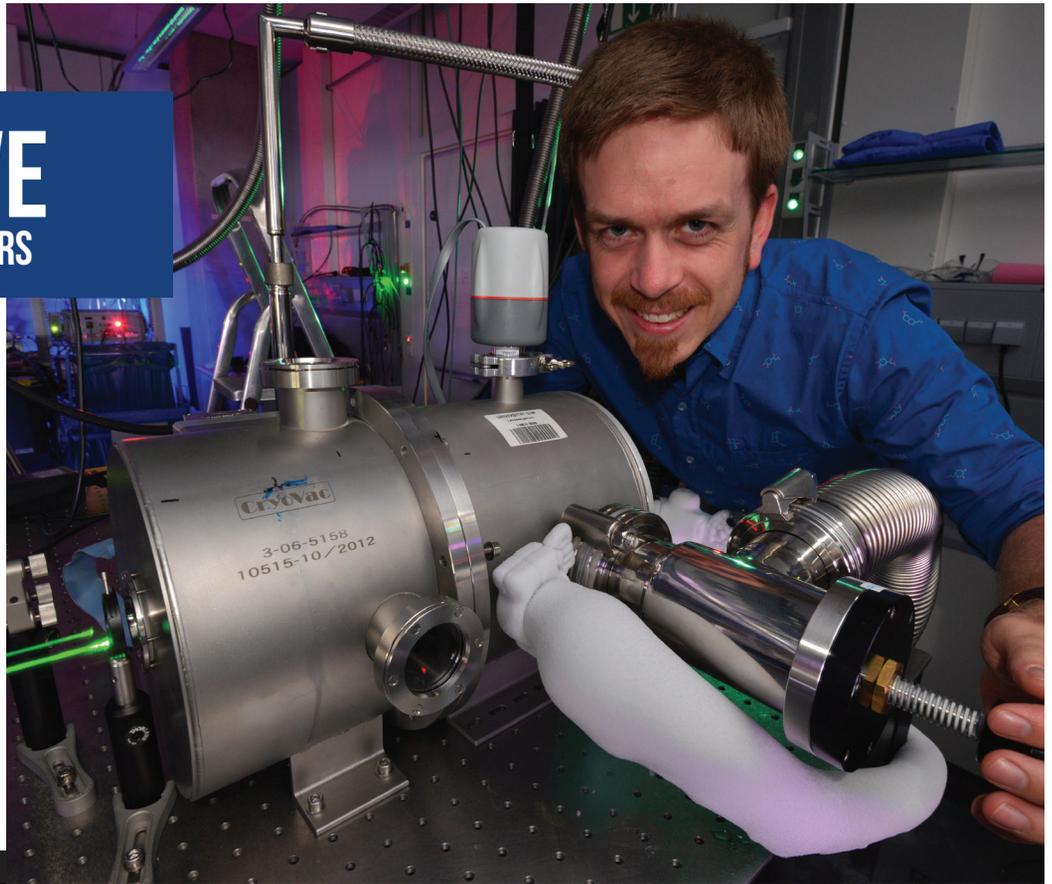


Photo: Dr Lachlan Rogers

How did your love for science begin?

I think my love for science began as a love of mathematics. I remember enjoying numbers and patterns from a very young age, and I was captivated by the power of mathematical concepts. Mathematical pleasure, curiosity about nature, and my fascination with tinkering all combined to produce a real passion for physics.

You recently received a Discovery Early Career Research Award (DECRA) from the Australian Research Council. Congratulations! What will you be focusing on for your research project?

DECRA is a three-year fellowship with \$120,000 in research funds and supports early-career researchers. My project involves the tiny glowing artificial atoms in coloured diamonds that can be used to receive, store and send information in a network using laser light and microwaves. In particular, my project will develop a novel artificial atom in diamond that is better at connecting to other nodes in a network.

You were the first person to measure the dark decay channel in diamonds leading to spin polarisation. What does this mean for the scientific community?

The glowing artificial atoms in diamond enable the manipulation and read-out of individual electrons' quantum states. Generations of physicists have dreamed of this ability, and it opens a new window into nature. There are wide-ranging potential applications in quantum-computing, secure cryptography and biomedical sensing/imaging—but before these can be developed, it is vital to understand the

building blocks. My discovery of the mechanism for spin polarisation was an important step in this journey.

What challenges or opportunities have you experienced as a Christian working in scientific fields?

At heart, religious traditions—including Christianity—and scientific activity are all trying to seek truth and make sense of life and the universe we inhabit. Science tells us how things work and religions help us discover what they mean. Learning how nature works does not diminish God's awe, it deepens it. It seems to me that there should be far greater collaboration between these efforts rather than the guarded distrust I often sense Christians have for "science."

My scientific work has provided the opportunity to work with a wide variety of people. In Germany, I worked with colleagues who fasted during Ramadan, brought traditional Russian Orthodox Easter cakes to share, ate kosher, and left the lab every Friday to attend prayers at the city mosque. These cultural and religious differences were mutually respected, and collectively our scientific curiosity produced an atmosphere of learning from each other's perspective on the world—although I realise this is probably not normal!

What's left on your scientific bucket list?

I came close to visiting Antarctica for a research project, but it didn't work out. I'd love to get there one day.

Sara Bolst is Assistant Public Relations Officer at Avondale College of Higher Education

BACK FROM THE HISTORY BOOKS

Remember William Henry Baker? He receives about a paragraph in Dr Milton Hook's *Experiment on the Dora*, which tells the history of Avondale. Baker, an American missionary, taught Bible subjects during 1914 and 1915. His wife, Josephine, was headmistress. William returned in 1920 but was essentially dismissed at the end of the year for "indiscretions."

Well, he's back...sort of. Norma Booth (left) is the daughter of William's daughter, Doris. Pam Newell (right) is Norma's daughter-in-law. They returned to Avondale from the US to find out more about William and his history.

Oh, and guess how many "indiscretions" Avondale found? None.



REMEMBERING MICHAEL CHAMBERLAIN

Two Facebook posts linking to an article about the memorial service for an Avondale alumnus at the centre of one of Australia's most publicised legal cases have reached more than 10,000 people.

"Time to say sorry to decent man" reports on the service for Michael Chamberlain, who died from complications of acute leukemia on January 9 this year. As his lawyer, Stuart Tipple, reminded the 650 people attending the service, Chamberlain looked for good in imperfect people and good in an imperfect world. A selection of the comments appearing with that post

share the frustration and note the injustice of wrongful conviction.

"Sorry is too late after he has died," notes Frances Cullinan. "Better late than never," writes Mariusz Maikowski. Adds Merryl Kontogianis: "No amount of sorries can compensate or take away the pain and suffering they have suffered."

Nikari Terranova looked ahead. Describing Chamberlain as "an honourable person in our Australian fabric," she wrote, "Here's hoping the next generation will live up to their father's legacy. God bless them."

Michael Chamberlain and then-wife Lindy were charged and convicted after the disappearance of their nine-week-old daughter, Azaria, at Uluru on August 17, 1980. They were exonerated in 1988. Twenty-four years later, a fourth—and final—coroner's inquest found the cause of death: Azaria had been taken by a dingo.

Tipple, who visited Chamberlain in Gosford Hospital the day before he died, issued a challenge to the Northern Territory Government: make the apology because "an apology is never too late."

Think&DO

A JOURNEY THROUGH GIVING WITH AVONDALE

Power to think and do: it's a gift from the Creator. Seventh-day Adventist Church pioneer Ellen White makes the statement to encourage exploration and engagement (Education, p. 17). Giving to Avondale through its Think&Do campaign demonstrates your support for her philosophy.

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