

REFLECTIONS

MAGAZINE FOR ALUMNI AND FRIENDS OF AVONDALE COLLEGE OF HIGHER EDUCATION

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AN UNFULFILLED PROPHECY

OUR RESPONSE TO JESUS' RADICAL
ROLE FOR WOMEN IN MINISTRY

 **Avondale**
COLLEGE OF HIGHER EDUCATION

LIVES OF LEGACY

Awards, citations and life sketches honour alumni at Homecoming and 65 Years of Science at Avondale reunion

REDIROOM FOR HOSPITALS

The story of a nursing alumna, her entrepreneurial brother-in-law and the professor whose research helped it happen

CAPTAIN JACK FINALLY SETS SAIL

Launch of mission boat book equals Signs Publishing record

AVONDALE HOMECOMING

AUGUST 23-24, 2019

WHO WILL YOU MEET?



Reconnect with former classmates at honour year reunions.
Honour years: 2009, 1999, 1989, 1979, 1969, 1959 and 1949.

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ALUMNI

2009 | 1999 | 1989 | 1979 | 1969 | 1959 | 1949

HOMECOMING 2019

Beyond feminism

I'm learning to identify as a feminist. To me, feminists are women and men who see what many can't—or don't care or choose to—see, then they act. You know the line from Irish playwright George Bernard Shaw's *Man and Superman*: "He who can, does. He who cannot, teaches"? That's me—except, of course, I'm a woman.

I teach an introductory course to literary studies during which I induct students into the dazzling world of critical theory—the unit covers a range of "isms." "You will have to learn to read all over again," I tell my students. I mean that literally, because reading is so much more than comprehending words. Deep reading, the kind that changes your mind (or your heart), is seeing how a text positions you as a reader. I love seeing students grasp this. The "aha" moments—the realisation they can read the world differently—are a joy. For a lucky few, these moments lead to a revelation: they can live the world differently.

The class analyses texts from a Christian perspective at the end of semester. The default, understandably, is a moralistic rather than a critical analysis. The soapbox moment (my students know exactly what this is) inevitably comes when I find myself lecturing about how we need all the "isms" working together before realising the revelatory power of these words: "There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus" (Galatians 3:28, NLT).

The truth is the gospel is more emancipatory than postcolonialism, demands deeper equality than Marxism and collapses the male-female power dynamic more effectively than feminism. I ache for the day when Christians are again known as agents of revolutionary power and change for good. When we extract Christianity from its web of human traditions and oppressive doctrines and restore the power of the gospel, every Christian will bravely, wisely, unapologetically work for the goals of every "ism."

A friend remembers the class as a turning point because it gave her "adult intellectual eyes." So, perhaps Shaw is wrong: teaching is doing. Why, then, do I find it difficult identifying as a feminist?

Because I haven't had to. I'm privileged. I can stand behind the rope because others have stepped into the ring. This is a painful realisation but one that comes with a call to exercise the influence I have on behalf of those who have less.

> **Dr Lindsay Morton**, Assistant Dean (Teaching and Learning), Faculty of Arts, Nursing and Theology, Avondale College of Higher Education



GIVING ON SONG

Praise for friends as funding increases

An increase in donations and a large bequest is helping Avondale continue to invest in the student experience despite a \$2 million budget deficit.

The bequest, at \$1.35 million, is one of the largest received by the college of higher education. It will use the money only for capital development projects that support goals identified in the strategic plan. Expenditure must be approved by College Council.

Donations to Think&Do, the rebranded annual appeal, have grown year-on-year, from about \$120,000 in 2008 to more than \$210,000 so far in 2018 and from about \$80,000 to more than \$95,000 in the years Avondale does not receive an offering from local Seventh-day Adventist churches in Australia and New Zealand. The money since 2015 has supported the research centres and the Pacific Partnership Scholarship, which provides seed money for Pacific islanders to begin postgraduate studies in lifestyle medicine.

The church in the South Pacific has also given Avondale a one-off \$80,000 grant to support and nurture staff wellbeing.

An almost \$60,000 donation from a charitable trust established by a longtime Friend of Avondale will refurbish an iconic student life and learning space on the



Photo: Brenton Stacey

Lake Macquarie campus. College Hall will get new carpet and a contemporary study pod, which will "provide a home and an area conducive to study for students not living on campus," says Vice-President (Finance, Infrastructure and Risk) Kelvin Peuser.

Another donor helped by providing the balance for Avondale Conservatorium's Refurbish A Piano project. Now with new strings and hammers, key bed bushings and extensive regulation, the Yamaha C5 Conservatory Collection Grand Piano has moved from Music Hall to Ella Hughes Chapel, where it will become an instrument for performance not just practice. Institute of Worship Director Dr Lyell Heise played the piano during one of its first public appearances, a hymn sing for staff members and members of the community.

"We're thankful for all donations," says Peuser. "They represent the strong support our staff, alumni and friends have for Avondale."

The deficit comes as lower enrolment this year followed a near record graduation class size last year.—Brenton Stacey

LIVES OF LEGACY

AWARDS AND CITATIONS SURPRISE AND HONOUR ALUMNI AT HOMECOMING



Photo: Collin Chuang

Avondale surprised recipients of its top alumni awards by keeping news of their achievements from them until the beginning of Homecoming (August 24-25).

Career missionaries Alastair and Jillian Macgillivray learned of their naming as Alumnus and Alumna of the Year only after registering. “[They] will be shocked when they realise Avondale Alumni is recognising their life work,” wrote Alastair’s second cousin Dr John Hammond in the Macgillivray’s citation. “But what else would we expect? The couple have lived lives of self-effacing service, much of it as volunteers in the Pacific islands. . . . Choosing a life of simple trust, with minimal earthly possessions, they have experienced riches in a way that cannot be readily measured, leaving a legacy of skilled Pacific tradesmen, well-constructed churches and Adopt a Clinics that stand strongly against cyclones.”

The recipient of the inaugural Lifetime Achievement award, Dr Gilbert Valentine, missed noticing his citation even after leafing through *Homecoming* magazine. The award, independent of honour years or Avondale Alumni’s awards, recognises the life work of a student who not only fulfils the Avondale motto, “A Greater Vision of World Needs,”

but does so in a way that makes a worldwide impact on the Seventh-day Adventist Church and in the community. “While expressing his vision for Adventist mission, Gilbert has become one of its premier historians,” wrote friend Dr Lyell Heise in Valentine’s citation. “Author of four books, Gilbert reminds us of the power of the past to inform and transform the church into a contemporary expression of its founders’ vision.”

Gilbert prayed for wife Dr Kendra Haloviak Valentine from La Sierra University (Riverside, California, USA) before the Professor of New Testament Studies preached the sermon during the worship service on Saturday. A refuge theme that had pervaded the writing of the magazine editorial, the reading of the citations and the presenting of the opening reception devotional also emerged during the sermon.

Earlier during the service, public relations specialist Brock Goodhill received the Young Alumnus of the Year for his passion, professionalism and perspective. The 2012 graduate is a former Senior Publicist and Social Media Manager at Opera Australia.

Honour year citations

Seven other alumni, one from each of the

honour years, received citations from their classmates. The most poignant: educator Graham Barnett’s from the class of 1968. Wife Jan received the citation on behalf of her late husband, with the capacity Friday evening opening reception audience in Ella Hughes Chapel standing and applauding. Graham’s career and life climaxed on the morning of October 2, 1998, when an errant spark caused a petrol explosion at Pacific Adventist University (Port Moresby, Papua New Guinea), where he served as the then Dean of Education. Graham, critically burnt, was airlifted to Brisbane and placed into a coma from which he never woke. The citation remembers “the well-lived life of . . . a man who never did things by half measure.”

After the presentation, Hammond read from the draft manuscript of a book written by Jan called *Life With Wanpela Pukpuk Man*. The story and its recitation lightened the mood.

Joining Barnett as citation recipients: former Director of Finance for the NRMA Earle Rogers (1948); retired Adventist minister and administrator Pr Errol Wright (1958); principal Neva Taylor (1978); young adult ministry specialist and faithful creative Pr Tony Knight (1988); midwife Tamara Peach (1998); and Executive Director of the School of Medicine’s Alumni Association at Loma Linda University Calvin Chuang (2008).

Almost 120 alum and their family and friends attended the 1968 honour year reunion—hosts Hammond and 2017 Alumnus of the Year Dr Wilf Pinchin had in the lead up to Homecoming called about three quarters of their classmates. Other reunions, notably 1978 hosted by Mike Dye and 2008 hosted by Joshua Moses, also attracted large numbers.

And in a move away from the honour year concept, Calvin Stewart hosted a reunion for students employed by Reg Brinsmead’s Agricultural and Domestic Sprayers and Shauna Ryan a STRONG WOMAN pop-up mini-conference, both on Sunday.

Violinist Jaime Jorge performed the Homecoming concert on Saturday evening, closing the weekend with an engaging performance of well-known hymns.

> **Brenton Stacey**, Public Relations Officer
Avondale College of Higher Education



BEGINNING AGAIN “MY ONLY HOPE”

A recipient of Avondale’s top academic prize had just buried his father in Papua New Guinea when an invitation to return for the annual ceremony came. Bachelor of Business (Marketing) student Daniel Lavaiamat travelled with the casket from the hospital in Port Moresby to the family’s home island of Baluan for the funeral when he received an email asking whether he could attend. “I said yes, but I didn’t know how I would get to Avondale. Then the call came from Sydney.” The Seventh-day Adventist Church in Greater Sydney had a job to offer and would be willing to fly Lavaiamat back. “I went from nothing, burying my father, raising all the money to do that, to getting the call and getting paid to return to receiving this prize.” Working in logistics after making some bad investments during a long stint in real estate, Lavaiamat realised “my only hope” was to begin again—he even slept in his car to ensure he had enough money to pay his fees. The experience strengthened his resolve and his relationship with God. “I’m so grateful because I know what it means to be broken and to be humbled.”

Photo: Paris Lawrence

65 YEARS AND COUNTING

AVONDALE ALUMNI REMINISCE AT SCIENCE REUNION

Avondale alumni have reflected on how science intersects, informs and even enhances their faith at a reunion that focused on the past and the future.

A degree offered initially through London University that the first student completed in 1953 is now a discipline with about 450 graduates. One of the first three featured as a guest of the 65 Years of Science at Avondale Reunion, October 26-27.

Dr Laurie Draper joined younger alumni to cut a large pendulum-shaped cake during the weekend's final event, a banquet. He and classmate Dr Ken Thomson, who attended the morning services, graduated a year after the late Professor Eric Magnusson.



Asked during an interview how he dealt with issues at the interface of science and Seventh-day Adventism, Draper first mentioned Magnusson's return to Avondale. Magnusson headed science at Avondale between 1961 and 1970 then served as Principal between 1971 and 1980. Being the first significant Adventist scientist appointed as a faculty member at Avondale and having two PhDs "set him up

to be the champion to defend the church's position," said Draper. "He thereby faced a fearful dilemma: loyalty to current Adventist Bible understanding or a commitment to intellectual honesty." The two—Draper would serve first as departmental head and then as Academic Dean—frequently discussed how to "honourably handle the divided opinion."

"Eric always conducted himself with dignity and grace even on occasions when he was being harshly challenged by people who knew vastly less than he did."

What has science done to my faith? asked Australasian Research Institute Head Dr Ross Grant during his reflection at vespers the

FROM COUNTRY BOY TO SCIENCE PIONEER

DR LAURIE DRAPER REFLECTS ON HIS AVONDALE EXPERIENCE

Dr Lachlan Rogers (2005) interviewed his grandfather during the 65 Years of Science at Avondale Reunion. These are the questions he asked and the answers he received.

To please both your high school science teacher and your family, you applied for and received offers from The University of Sydney and from the Australasian Missionary College. How did you decide between the two?

I knew it would be a crucial decision. Not just a choice between study programs but a spiritual crossroads for a 16-year-old country boy. After much prayer, I committed to accept

whichever offer came first. I kept close watch on the mailbox. The letter from Avondale came first with the Sydney offer coming in the very next mail. With trepidation, I signed the letter rejecting the scholarship and committed myself to the uncertainty of the Avondale alternative.

You and Ken Thomson joined Eric Magnusson as the first three to study science at Avondale. What were your first impressions of Eric?

I remember hearing Eric, in a group of students discussing their ambitions, say, "I want to put Avondale on the academic map." At a time when Avondale was an academic backwater,

the statement seemed outrageous.

Avondale offered its Bachelor of Science through London University. The academic rules were tough. Did you all pass?

Our results were not announced until five months after the exams and came only a few days before graduation. To our relief, Ken and I passed at the first attempt—Eric passed with first-class honours a year earlier. As far as we know, Ken's appointment to Moonah and mine to Newcastle made us the first science teachers in the Australian Seventh-day Adventist school system with a university degree in their speciality.

You returned to Avondale five years later. How did that happen?

Avondale made no attempt to keep the

night before. "While God can't be empirically proven, a logical conclusion points strongly to an external, authoritative, creative force."

Professor Bruce Lo addressed in his worship service sermon the tension between faith and



Left: 65 Years of Science at Avondale Reunion guest Dr Laurie Draper (1954) with Magnusson, Draper and Thomson Science Prize recipients Rebekah Robinson (2018), Braden Oliver (2002, 2006) and Katie Palmer (2016). Top: The now retired Professor Bruce Lo (1966) preached the Sabbath morning sermon. Bottom: Dr Lachlan Rogers (2005) interviews his grandfather, Dr Laurie Draper (1954), one of the first three students to graduate with a Bachelor of Science at Avondale. Photos: Brenton Stacey and Colin Wilson

science, suggesting five ways to deal with it. Acknowledge the complementary nature of the fields. Respect honest knowledge seekers. Note the validity of other arguments. Self-assess. Acknowledge doubt. Ask questions.

The reading of life sketches during the Friday evening and Saturday morning services honoured seven notable alumni—Ken Chapman, Dr Sid Cole, Graham Blackburn, Magnusson, Dr Richard Pearce, Professor Bruce Waldrip and Keith Wallace—and their contribution to church, college and community.

A spreadsheet completed by attendees over the weekend measured service in years and in degrees of science alumni. Some 1000 years as secondary teachers in Seventh-day Adventist schools and almost 340 as departmental head and about 140 as principal in those schools. In

the tertiary sector, alum earned 37 PhDs and 7 master's degrees in science disciplines and 11 in other disciplines. Those degrees were useful, with 345 years of service as lecturers and 10 as president at Avondale and 214 years elsewhere. Sanitarium Health and Wellbeing benefitted from the expertise of graduates, who gave the entity almost 365 years of service.

The reunion "demonstrated the enormous contribution of Avondale-trained scientists over the past 65 years and the strong leadership of our pioneers," says Dr Lynden Rogers, Head of the Discipline of Science and Mathematics. "The warmth expressed demonstrated the significance of Avondale as a place of scientific and spiritual nurture in their lives."

> Brenton Stacey, Public Relations Officer,
Avondale College of Higher Education

MILLION DOLLAR SCIENCE FUND

Science makes an impact on almost every aspect of our lives. Avondale recognises the importance of not only providing an understanding but a mastery of it. The science program celebrates 65 years in 2018. But quality and an anticipated transition to university college status comes at a cost.

Donating to the Million Dollar Science Fund will help: support staff as they seek to increase the discipline's proud research record; support students through a scholarship; purchase and upgrade essential equipment; and invest in human resources. Thank you for helping us continue to attract the best students to science. Donations above \$2 are tax deductible in Australia.

> avondale.edu.au/giving/science

Bachelor of Science going after the initial 1950 intake but did have plans to offer, with lectures and laboratory sessions, a Diploma of Science. This would be synchronised with the Bachelor of Science syllabus so students could also sit the London exams. Asked to be part of this drawn-out effort to gain external academic recognition, I returned in 1960. Eric, now with two PhDs in chemistry, returned from prestigious overseas appointments the next year to head the new Science Department. In 1963, I sought leave to begin my PhD in physics at the University of New South Wales. Ken returned in 1964 and began the same degree at The University of Newcastle. By 1974, Eric, myself and Ken were Principal, Academic Dean and Head of Science.

Eric died in 2009. What can you tell us

about him and his vision for Avondale?

I felt embarrassed being Eric's classmate. He out-performed Ken and me by several orders of magnitude. We found study a constant grind; it seemed he excelled simply by looking over his books the night before the exam. Eric's academic prowess and network of contacts led to attractive offers for advancement, but he remained true to his teenage commitment. Eric remained friends with these contacts, who moved gradually into influential positions in Australian tertiary education. As Principal, Eric built a highly-qualified teaching faculty. With advice and help from his contacts, Avondale received the National Certificate of Registration status for many of its courses. After almost 20 years of comparative obscurity, and following retirement, Eric was given the unexpected honour of being received into the Research

School of Chemistry at Australian National University. This was, and is, almost unheard of. It's probably true to say you can trace much of Avondale's academic recognition to Eric.

How did you deal with issues at the interface of science and Adventism?

Eric's return, the first significant Adventist scientist to be appointed as an Avondale faculty member, set him up to be the champion to defend the church's position. He thereby faced a fearful dilemma: loyalty to current Adventist Bible understanding or a commitment to intellectual honesty. We had many discussions about how to honourably handle the divided opinion. Eric always conducted himself with dignity and grace even on occasions when he was being harshly challenged by people who knew vastly less than he did.



Pr Glenn Townend (1985, 1994), President of the Seventh-day Adventist Church in the South Pacific, leads in the prayer of dedication for newly commissioned Avondale seminarian Dr Wendy Jackson. Photo: Brenton Stacey

AN UNFULFILLED PROPHECY

What's happened to the strong roles for women in the early church?

Quick! Name three women leaders of the early Christian church. Any come to mind? Someone or even a few named Mary, perhaps? Maybe Dorcas or Priscilla?

In the ancient world, women were rarely referenced by name in writing. This means we often know fewer of these women, even though their stories are all through the New Testament and the writings of the church. But in its first two centuries, Christianity was widely considered to be a religion that gave

women options, valued their contributions and disturbed cultural norms for women of all classes. Our inability even to name women who were significant to the early church has undermined our ability to normalise the full participation of men and women in building the kingdom of God.

Women were among the disciples of Jesus, following Him from town to town and financially supporting His ministry. The gospels even name some of them: Joanna, Susanna

and Mary Magdelene (see Luke 8:1-3). Jesus' work with Mary of Bethany, the sister of Martha, demonstrates His support of women who wanted to "sit at His feet" and become disciples. In the Greco-Roman context, the phrase, "sit at His feet," described people who were formally establishing a discipleship relationship with a teacher. Mary chose that, and Jesus affirmed her along with the other women who followed Him.

The importance of women in the New Testament

era is demonstrated by the dependence on their witness to the resurrection of Jesus. The Greco-Roman world did not take seriously the testimony of women yet the gospel writers matter-of-factly cite women as honoured by God in this way. The first century church clearly saw their witness as authoritative, which makes it likely their on-going role in church ministry was well-known in the decades after the resurrection. Again, in the fashion of the time, not all of them are named, but it is clear they had significant relationships with Jesus and the other disciples and it is their testimony that comes down through the historical record to the fundamental miracle of the Christian church: the Resurrection.

Throughout the New Testament era, women helped sponsor the apostles, led churches in their cities, mentored and discipled the next generation of Christians, interceded for Christians with political leaders and constituted a high proportion of the members of the church. The list of women leaders in the church to which Paul casually refers reveals the common assumption they were active founders and sustainers of the church, as well as making up more than half its members: Junia, the apostle (Romans 16:7); Pheobe, minister of the church in Cenchræa, outside Corinth (Romans 16:1-2); Priscilla, whose leadership meant she preceded her husband, which would have been surprising in Greco-Roman culture (Romans 16:3); Phillip's daughters who were prophets and are mentioned by the historian Eusebius as "mighty luminaries" of the church (Acts 21:9); along with other house church ministers and social leaders (1 Corinthians 1:11, 2 John 1, 2 John 13, Acts 16:40).

We can see through Paul's writing that the position of women changed radically with Christianity. In Greco-Roman culture, women needed to be under the care of their husbands—their role in procreation and extending the citizenship of the community was vital. But early Christians suggested some women could and even should remain unmarried, doing the work of the church (1 Corinthians 7). For this, many prominent pagan writers criticised Christians. The classical culture is similar to our culture: the public sphere (for men) remained separate from but had more value than the private domestic sphere (for men and women in families). Christianity, with its emphasis on house churches, its formation of a new

MAGDALA: HEARING THE CALL

A STORY FROM MY JOURNEY THROUGH THE "HOLY LAND"



Photo: David Delgado,
Boat Chapel, Duc In Altum, Magdala, Israel

The stories of Jesus' women disciples are too often overlooked, almost forgotten. But in Magdala, I could hear the whispers over time, from the many women disciples before me. Their stories—the outcasts now in community, the scorned now accepted, the tormented now healed—flow from the great Healer to generations of women.

A resident of Magdala, a small port and fishing village on the shores of the Sea of Galilee, Mary had been tortured by demon possession but found freedom in Jesus' healing hand. She would become a central figure in the closing days of His ministry.

Along with other women, she lingered at the cross, weeping as she kept vigil. No doubt she spoke words of comfort and looked on Jesus with compassion. His words from the cross were to the women before Him, addressing them with tender endearment, "Daughters of Jerusalem." He knew how deeply they mourned for Him, so He pointed to a bigger picture outside of that moment (see Luke 23:28).

She hastened to the tomb where an angel in all his brilliance explained why it had been abandoned. The depth of the impact of Jesus' life on her was so great she did not doubt or hesitate, even when the disciples did.

Her parting record is of spreading the great news of a Messiah alive.

Strolling among the stones of Magdala, Jesus tells me I am so loved in His kingdom. So loved He led the way in making women disciples so I would know that I, too, am a part of His mission.

Of all the many women's feet who have walked the shores of Magdala—the fisher-wives, the market sellers, the disciples, the pilgrims and the tourists—Jesus left a message for each one of them and women the world over: "I want you as part of my kingdom: 'Follow Me.'"

The zephyr coming over the waters of Galilee breathes over me and washes me with His endless love. I know He is mine. And greater than that, I am His.

community not bound by the biological family, and its radical egalitarianism, was a threat to the separation of public from private.

Early pagan writers were scandalised. Christian women were publicly speaking, “gadding” about tending to poor or sick members of their churches—and even going to the public jails to bring food and other supplies to imprisoned Christians. The work of the church put women in these difficult and disparaged positions. The second century critic of the church, Celsus, thoroughly attacked the women around Jesus, arguing the use of women in the ministry of Jesus meant His movement was disreputable. Other Roman authors of the second century, Marcus Cornelius Fronto, Lucius Apuleius and Lucian of Samosata, focused their disapproval on the ways Christian women violated norms moving about in public, worshipping with men in the house churches and remaining celibate

and unmarried. The example of women Christian martyrs, from slave girls to aristocratic women, became a source of pride for the church and of condemnation for the Romans.

What happened? How did these stories get lost and these strong roles for women erased or replaced? It appears the church eventually gave in to pagan opinion about the correct roles for women. Earning acceptance from the communities in which it ministered became more important than allowing all believers to flourish with the gifts of the Spirit given them by God. The Constantine era consolidated this. The state sponsored the church and churches were more public places, like pagan temples, with separate places for men and women. Christians began to act out the separation between public and private and to believe the domestic sphere was both less important than the public and the place where women were

to stay.

This is a far cry from the radical role Jesus modelled for women, when He hugged Mary Magdelene in the garden and bid her, “Go and tell.” She became, as one second-century Christian called it, the “apostle to the apostles.” We need many more such women (and men!) with the spiritual gift of apostleship, and we need to reawaken the stories of these early Christian mothers who can be mentors to young men as well as women. “Even on my servants, both men and women, I will pour out my Spirit in those [last] days, and they will prophesy” (Acts 2:18, NIV). Mary of Bethany and the daughters of Philip would be so pleased to see this prophesy fulfilled.

> **Dr Lisa Clark Diller**, Professor of History, Southern Adventist University, on faculty exchange at Avondale College of Higher Education in 2017

“ENOUGH!”

PRESIDENT’S CLARION CALL FOR CHURCH TO FULLY RECOGNISE A WOMAN’S CALL TO MINISTRY



*A speech of note set the tone for the commissioning service of Avondale seminarian Dr Wendy Jackson. Avondale College of Higher Education President **Professor Ray Roennfeldt**'s welcome expressed his frustration with the worldwide Seventh-day Adventist Church's decision not to give regional divisions the autonomy to ordain women. This is what he said.*

So, what are we doing? Let me begin with what we are *not* doing.

We're not giving Wendy any special ministry gifts—she has already been given the gifts of teaching and pastoring by the Holy Spirit (see Ephesians 4 and 1 Corinthians 12).

We're not bestowing on her any special authority or power—ministry, as the word implies, is about service, and while Wendy is already in a leadership position, it is as a servant leader (see Luke 22:25-26).

And we're not saying Wendy's ministry is in any way inferior to anyone else's because the church is not mature enough to recognise there is no difference between commissioning and ordination—and Scripture commands neither for men or women pastors.

Then, what are we doing?

As Wendy's colleagues and peers, we're acknowledging and recognising her unique ministry gifts—mixed with generous amounts of her humour, her medical experience, her church experience, her care for others, her organisational talents, even her New Zealand background.

And, more importantly, as Wendy's community, we're affirming God's call on her life and her ministry among us. We're saying to her: we will back you, we will walk beside you and we will clear the path ahead of you.

The path ahead will not always be easy. We live in a world that is walking away from the church. We live in a church, a church we love, that sometimes feels like it is walking away from our world—by valuing policy compliance over personal conscience, uniformity over unity and shaming over sensitivity.

So, what can we do?

We need to support Wendy and her sisters—our sisters—in ministry. We need pew and pulpit to speak up and say, “Enough!”.

I close with one of my favourites quotations from church pioneer Ellen White, and I'm going to leave it as it is, because I usually change it to say “men and women.” It reads:

“The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin [or, my word, “injustice”] by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall” (*Education*, p. 57).



GIVING THE BLUES THE BOOT

The Lift Project helps students at Avondale live more happily

Almost all first-year pre-service teachers at Avondale are living more happily after participating in an experiential wellbeing intervention as part of their course.

About 100 of the 127 students enrolled in the mandatory Foundations of Wellbeing unit participated in the study. The unit featured one weekly interactive lecture and individual assignments and incorporated a 10-week educational adventure called The Lift Project.

Authors Drs Jason Hinze and Darren Morton observed significant improvements in the physical health, mental health, spirituality and life satisfaction of the participants, who also reported reductions in symptoms of depression, anxiety and stress. Almost all reported the intervention having a positive impact on their wellbeing—they felt better prepared to care for themselves and more resilient. The findings are “encouraging,” write Hinze, a Senior Lecturer in the School of Education, and Morton, Lead Researcher in the Lifestyle Research Centre, in the most recent issue of the *TEACH Journal of Christian Education*.

Foundations of Wellbeing explores strategies to improve wellbeing, all of which are evidence-based, objective and experimental. Using the consolidated theory and practice for wellbeing,

the unit shows how the things we know are good for us—such as resting adequately, eating healthily and exercising—are backed up with data, science and experience.

The pre-service teachers learnt more about wellbeing before beginning The Lift Project. Over the 10 weeks of The Lift Project, they completed small daily and larger weekly challenges, all of which connected to what they had learned during the week.

For example, in the first week, the students were introduced to the emotional brain—the Limbic System. They were challenged to speak positively for the week, offering genuine compliments each day. Over the following weeks, the students learned more about moving dynamically, immersing themselves in uplifting physical and spiritual environments, looking to the positive, eating healthily, sleep, de-stressing, serving others and flourishing.

The students reported enjoying the challenging nature of The Lift Project, engaging with the experimental sides of it and enjoying the opportunities to connect with others to share their experiences. The enhanced social interaction complemented the evidence-based and interactive aspects of the unit, making it more meaningful.

The Seventh-day Adventist Church has a history of advocating for wholistic health—physical, mental, emotional and spiritual. Avondale, as one of the church’s tertiary institutions, is mindful of this. Including formal wellbeing education in courses for pre-service teachers in their first year of study reflects the move toward providing wellbeing education for students at schools but emphasises the importance of overall health for teachers on a personal level. Teachers suffer significant challenges to their wellbeing, with up to 30 per cent being affected by burnout and psychological distress (Milatz, Luftenegger and Schober, 2015), resulting in up to 40 per cent of teachers leaving the profession with less than five years of service (Acton and Glasgow, 2015).

This, according to Hinze and Morton, makes the promotion of teacher wellbeing imperative. “Providing wellbeing education to pre-service teachers may not only better equip them to care for their own wellbeing, but also enable them to be positive agents of change in the school setting,” they write. “All educators should be wellbeing educators.”

> theliftproject.global

> Adele Nash, Alumna (2004),
Avondale College of Higher Education

ALUMNA'S GRAD GREETING LEADS TO THIS

REDIROOM A HELP FOR HOSPITALS



This is the story of an Avondale nursing alumna with an eponymous last name, her entrepreneurial brother-in-law and a greeting at graduation with a professor whose research has helped bring a hospital infection control resource to market.

The story begins when Esther Nurse graduated from the Bachelor of Nursing course in 2014. Over graduation weekend, she introduced one of her lecturers to sister and brother-in-law Anna and Justin Ballantyne. With friend and industrial designer James Burkwood, they had been working on an idea called RediRoom, a temporary single-patient isolation room to help hospitals reduce the spread of infection. The lecturer? Professor Brett Mitchell, an infection control specialist. "The lack of single rooms in hospitals is a problem here in Australia and overseas," he says. "I immediately saw in RediRoom a potential solution."

Justin had already secured patents. He, Burkwood and Mitchell then procured a government grant that enabled construction of a "rudimentary" but workable prototype. The prototype represented everything RediRoom is today, with some improvements added based on feedback from clinicians. Mitchell also introduced Justin to GAMA Healthcare, which is now a commercial partner.

In testing, Justin and Mitchell examined RediRoom's functionality, "in particular, whether clinical procedures could still be undertaken as normal," notes Mitchell. "We also explored the infection control specifications and suitability," he adds. "In both instances, the room performed positively." Mitchell's research helped the Ballantynes and manufacturer CareStrategic make further improvements.

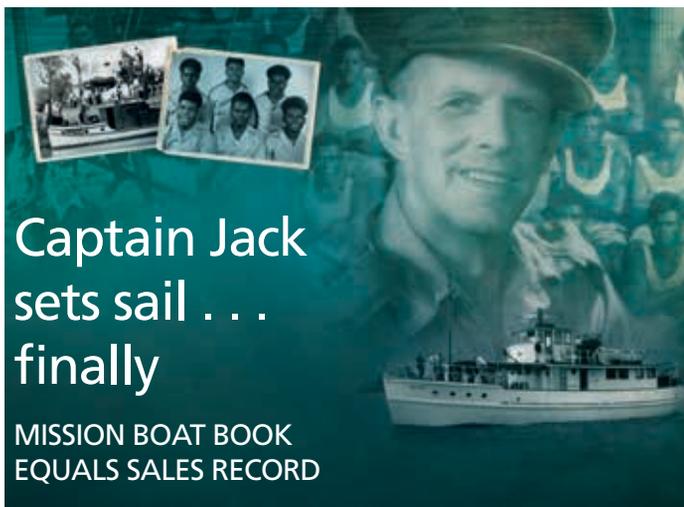
RediRoom "will have a positive impact on the prevention and control of infections and pathogen transfer in hospitals," says Mitchell. Which is just as well because its origins lie in Justin seeking a solution for a problem his wife faced.

An accident and emergency nurse, "Anna kept coming home frustrated, saying, 'I can't move my infectious patients out of emergency. There are never any single rooms available!'" The majority of patients who needed to be isolated fell under contact and droplet precautions, so staff would usually just pin a sign on the "magic curtains" as Anna nicknamed them. She read international, national and state guidelines "and kept saying, 'All we need to do is put up a tent.' I listened to her complaints for about a year, then I said, 'That's it. I'm finding a solution!'"

The Ballantynes went looking to see if one existed. It did and didn't. Others were also trying to find a solution but "everything was slow, impractical and expensive," notes Justin. The more they searched, the more they discovered the extent of the problem. "We decided to simply create something for Anna and her hospital in the hope it would also help solve such a big issue globally."

RediRoom is now in the final stages of production. Plans are to trial it in five hospitals in Australia and another five in the United Kingdom. "It'll be on the market by this time next year," says Justin. Potential customers, having seen RediRoom at several infection control conferences, are eagerly waiting. "All of the responses have been similar. People are saying, 'This is fantastic! When can we have it?'"

What will creating a product that helps lift the burden of preventing healthcare-associated infections feel like? "A job well done," says Justin.



Captain Jack sets sail . . . finally

MISSION BOAT BOOK
EQUALS SALES RECORD

A book about Seventh-day Adventist mission boats that took 74 years to make has equalled sales records at its launch.

Captain Jack Radley and the Heyday of the Fleet is primarily the work of Rose-Marie Radley, daughter of one of the fleet's dominant figures. Jack Radley's missionary stories, particularly from his experience as a medical boat captain in Papua New Guinea during World War II, first caught a publisher's interest in 1944. Pacific Press expressed interest in a letter to the "mathematically gifted, self-taught engineer" that year. He retired in 1955 and intended to write but never realised his dream.

So, with her father's chapter headings, diaries and a scrapbook of photographs and stories, and with retirement beckoning, Rose-Marie began writing her version. It has become not only a history of the boats but also the story of the people who sailed them and the church they helped build.

"We have a friendly rivalry with Pacific Press, so I like the fact we've beaten them to it," said Signs Publishing Book Editor Nathan Brown during the launch at Sydney Adventist Hospital (August 18).

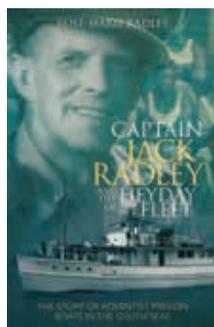
Rose-Marie's connection to the

hospital—born, trained and worked there as the longest serving Director of Nursing until her retirement—ensured a large audience. The number of books sold—176—equalled a Signs sales record.

Captain Jack is one of the largest in pages Signs has published. This comprehensiveness—beginning with the *Pitcairn's* launch from California in 1890—makes it "a valuable work of church history," said Brown. And it explains why Avondale Academic Press is, in a first for Signs, a co-publisher.

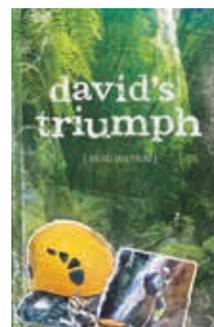
Rose-Marie credits "further indication of approaching mortality" as speeding up a "slow and erratic" progress. "I know my Dad could have done a much better job. But it has still been a joy and privilege to seek to follow in his footsteps."

Captain Jack "fills a gap in the story of Adventist mission in the Pacific islands," said Dr Graeme Humble, Director of Adventist Mission for the church in the South Pacific. "It's a wonderful blend of history and story." But not a "whitewashed" history. "Rosemary shares stories of success, failure, conflict, courage. They challenge us to re-examine how we can be involved in mission."



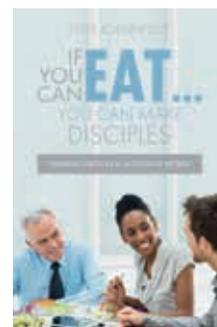
Captain Jack Radley and the Heyday of the Fleet (Signs Publishing) Rose-Marie Radley

An extensive and well-documented book told from the perspective of those who staffed mission boats and launches. The predominant theme, and with which the author is most familiar, is the role of her father, Jack. His story is remarkable in its depiction of missionary activities as an endeavour from which you might not return. It chronicles the sacrifices missionaries made to visit native populations on primitive islands, their encounters with tropical diseases and their experiences with enemy forces during World War II. A listing of mission boats, their names, service years and dimensions is a worthy addition for a book likely to become the definitive history of Seventh-day Adventist mission ships in the South Pacific.
—Stephen Chavez



David's Triumph (Signs Publishing) Brad Watson

It seems a shame to farewell familiar characters but this is a fitting conclusion to the *David* trilogy (following on from *Finding David* and *David's Revenge*). The story sees relationships tested, boundaries pushed, friendships mended and loved ones lost. And the challenge of winning a triathlon. Throughout it all, David and his mates are as adventurous as ever and continue to grow together. Friendship and family dynamics are believably crafted. Happiness and success don't come easily. Resolutions aren't simple. Death and grief are realities. A spiritual theme is beautifully woven through the book, blending the experiences of loss and difficulties with growing a personal relationship with God. An eminently accessible read.—Adele Nash



If You Can Eat . . . (Signs Publishing) Peter Roennfeldt

Roennfeldt's (1970) experience of sharing faith with multicultural and multi-faith neighbours soon directs us to the method of Jesus and what He taught His disciples in Luke 10:1-24. Jesus reminded us more people are ready to hear about Him—and the healing and hope He brings—than we might assume (see Luke 10:2). And people are curious about Jesus when He is shared by someone they are getting to know. As well as its strong biblical foundation, the book includes stories and examples of what this can look like in your community. The closing chapter suggests how churches can minister to friends wanting to follow Jesus; an appendix introduces other faiths. *If You Can Eat* is challenging and inspiring, biblical and personal, simple and profound.—Nathan Brown

TAKE 5

WITH ROD AND ZAN LONG

Rod (1984) and Zan Long (1986) share their creativity in children's ministry and production locally and internationally—as longtime leaders of ministries in the Kellyville Seventh-day Adventist Church and as board members of the One project. They are recipients this year of Manifest's Gabe Reynaud Award for excellence in faithful creativity. *Reflections* asked the couple five questions about Jesus. All in the context of faithful creativity.



What does “faithful creativity” mean to you?

Faithful creativity simply means being faithful to the Bible and faithful in our efforts to point people to Jesus, constantly exploring new ways and ideas to reach the world and inspire living a faithful life. Jesus used creative methods to reach people with His message. We need to not bury our talent but continually look to invest and divest it.

Why bring the One project to Australia?

Rod: We came home from [the One project gathering in] Seattle bursting with energy, new life and love for Jesus. People noticed it and asked us about it. The beautiful thing about working with the One project has been the positive responses from those who attended—lives changed, Jesus relationships renewed, people returning to church, people more in love with their church . . . healing in many ways. That has been the best blessing, and the one thing that drove us to keep putting effort in.

Excellence in planning, presentation and production mattered to the One project. Why?

Rod: Every element of a worship program is important and can enhance or detract from the main thing—Jesus—even in small ways. We have always aimed to bring the absolute best in every element of these gatherings to focus on Jesus and His message. The feel of the paper you hold, the graphic elements used, the flow of the program, how

a table is decorated, creative and sometimes surprising worship elements, respecting people's time by starting and finishing on time—all these things contribute toward the main goal. We bring our best in everything because the subject matter deserves it.

And TOP Kids. That became one of your contributions to the One project. How so?

Zan: I love “Jesus. All.”—these two words have redefined how we do life. While attending the 2013 gathering in Newcastle, I thought if we aren't inclusive of everyone no matter what age, then we might be “Jesus . . . Only for a few.” It's so important to be intergenerational with our faith, so the challenge of creating an experience that is saturated in Jesus across the generations became my goal.

How does Jesus model and inspire creativity for you?

We love the contrast in the Creation and how there's always something new and unusual going on in the world around us. We love that Jesus calls us to see the immense possibility in every situation, when we let Him design our days. We're excited for what he has planned for us and what new ways of being and doing He will bring. He never ceases to amaze us. His creativity is endless.

HONOUREES' GREATER VISION: GO TO SERVE

Alumni honoured at Homecoming 2018 personify the college of higher education's motto, "A Greater Vision of World Needs." Some have taken that vision overseas; some to mission fields in their communities.



Lifetime Achievement recipient **Dr Gilbert Valentine** of La Sierra University (Riverside, California, USA) has become one of the Seventh-day Adventist Church's premier historians. Author of four books, Gilbert reminds us of the power of the past to inform and transform the church into a contemporary expression of its founders' vision.



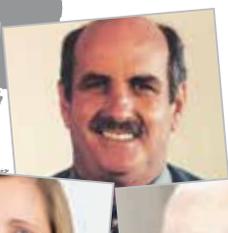
Alumni of the Year **Alastair and Jillian Macgillivray** are career missionaries whose self-effacing service left a Pacific island legacy of skilled tradesmen, well-constructed churches, Adopt a Clinics that stand strongly against cyclones and a five-tonne catamaran for outer-island mission service. Their Listair Institute would become an accredited self-supporting institution of practical learning in Vanuatu.



The Class of 2008 honoured **Calvin Chuang** for his dedication to helping people live fulfilling lives. He is now Executive Director of the School of Medicine's Alumni Association at Loma Linda University (California, USA).



Pr Tony Knight (1988) received his citation for going beyond better for those who deserve best, serving three decades in local Adventist church and young adult ministry in the West and across Australia. The faithful creative is now Director of Resource Development for the church in Australia.



the late **Graham Barnett's** ears—returning to the country as Dean of Education at Pacific Adventist University. Classmates remembered the 1968 alumnus as a man who never did things by half measure.

Earle Rogers' (1948) citation is for a lifetime of service, including a 25-tenure at the National Roads and Motorists' Association. Hurstville Adventist School Principal **Neva**



The cry of Papua New Guinea rang in



Taylor's (1978): as a woman of faith who puts people—her students, primarily—first.

Work as a Finance Advisor for an Adventist Development and Relief Agency Tsunami Rehabilitation Program in Thailand and as a midwife awarded for mentoring students on placements saw **Tamara Peach** (1998) receive a citation from her classmates.

And **Pr Errol Wright** (1958) received his for following God's leading into pastoral and mission ministry, notably as President of the Adventist Church in the eastern Solomon Islands and in Vanuatu.





Think&DO

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