

# The Newboldian

ALUMNI MAGAZINE

2022

## Excelling together

For the first time in three years, students, staff and their families were finally able to celebrate their achievements at our Awards Ceremony. Even in the face of the pandemic's adversity, the focused and uplifting virtual community endured.

Justice is what love  
looks like in public

Newbold and the Centre for Ministry  
and Mission: the road ahead

The must-know guide to  
scholarships at Newbold

The Newboldian is a magazine  
for alumni and friends of  
Newbold College of Higher Education

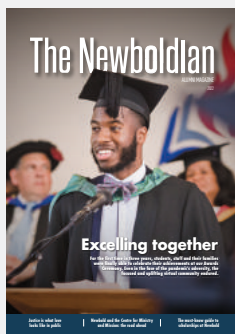
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#### ON THE COVER

Mr Jesse Samuel, postgraduate student,  
presenting the Student Response at the 2022  
Awards Ceremony. Photography: Asun OLIVAN.



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#### FROM THE EDITOR:

The Newbold Alumni Association is pleased to present the 2022 issue of *The Newboldian*.

As we welcome Principal Dr Stephen Currow, we would like to take this opportunity to thank former Principal Dr John Baidam for his many years of service. We hope you will be encouraged and inspired as you read, and please stay connected with Newbold. Visit our website to remain up to date with the latest news and events.

Please contact us to share your story, photographs, or opinions about content in this issue by contacting the Editor at [alumni@newbold.ac.uk](mailto:alumni@newbold.ac.uk). Letters to the Editor may be considered for publication.

To update your address or subscription preferences, please visit [newbold.ac.uk/newboldian](http://newbold.ac.uk/newboldian)

Clive Malcolm

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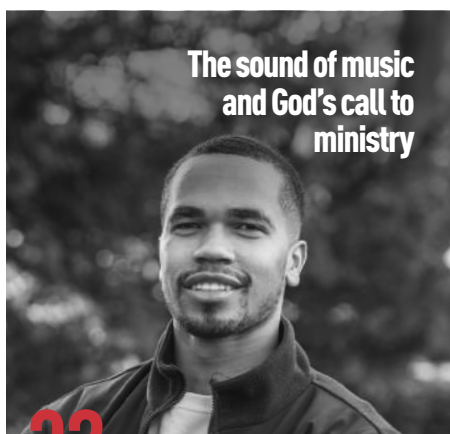
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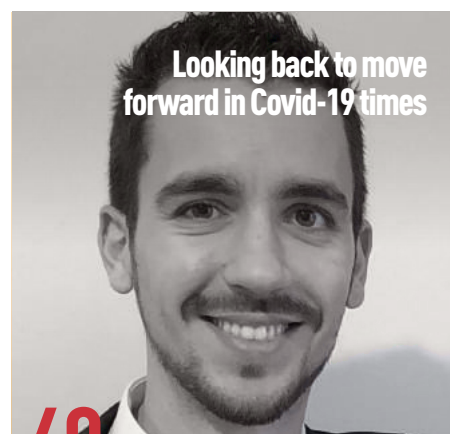
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## Dear Newboldians,

Welcome to the 2022 edition of *The Newboldian*. This academic year has been a year of significant change. Our recent reorientation has resulted in a smaller institution focused within the Centre for Ministry and Mission on our undergraduate and postgraduate programmes, all validated by the University of Wales Trinity Saint David.

We have readjusted our staffing specialities in line with the change, and we have had some significant retirements, most notably that of Dr John Baildam, who served as Principal from May 2014 to March 2022. I want to thank Dr Baildam for his outstanding service to the College. We all wish him a long and fulfilling retirement. I also want to thank Lynda Baildam, Per Lisle, Dr Aulikki Nahkola and Dr Gifford Rhamie for their many years of service to Newbold.

Following the recent General Conference Session, the Chair of the Board of Governors has changed too, with Dr Daniel Duda appointed as the new Chair. He has been serving on the Board since 2005. We thank Pastor Raafat Kamal for his many years of service on the Board of Governors and for his last eight years as Chair of Governors.

It is a privilege to be appointed as the Principal of Newbold. As some of you know, I served at Newbold for nine years, from 2002 to 2011. These were very enjoyable years. Consequently, it was a privilege to return last August as a Principal Lecturer in Pastoral Studies. This has also been a great opportunity to reconnect with former students and colleagues.

Everywhere I go, I am constantly reminded that there is something special about Newbold. The College has a long legacy of positively influencing the lives of students – even those who only attend for one semester – and, through this influence, it contributes to enhancing the Church's mission. Newbold graduates have positively impacted many people's lives well beyond the borders of the Trans-European Division.

This year has seen the One Year in Mission and Service programme reintroduced. We have had a great group of students join those already on campus. Although highly diverse, it has been a very supportive group of students who have bonded well and become friends for life. Their service projects include Adventist Development and Relief Agency (ADRA) activities in Serbia and Bosnia, and ministry activities in Cyprus. We look forward to a new intake every semester. We want to thank our partnership with the Trans-European Division for the scholarships to eligible students; Adventist Volunteer Services; and ADRA Europe for the service opportunities.

This year also saw the reintroduction of the Newbold Bible Conference in May. In partnership with Newbold Church, this was again an excellent opportunity to discuss aspects of significant challenges, issues, and opportunities confronting the Seventh-day Adventist Church today. We have scheduled the next Bible Conference for the weekend of 4 March, 2023.

Plans are already underway to reintroduce the Summer School in English for July 2023. We are expecting to finalise arrangements for some students from Ukraine to join us here for studies. We would welcome your support of these students at this difficult time as they continue their studies in preparation for service.

Newbold has a rich legacy. As we face a post-Covid and post-Brexit future in very challenging times throughout Europe and the rest of the world, I am confident that God will continue to lead Newbold so that it provides a 'Life-changing' and 'Faith-affirming' experience.

I trust, as you read this issue of *The Newboldian*, that you will see the spirit of Newbold continues to manifest itself in today's Newboldians.

Wishing you God's richest blessings,

Newbold, autumn 2022

Dr Stephen Currow  
PRINCIPAL

FROM THE PRINCIPAL





# NEWBOLD AND THE CENTRE FOR MINISTRY AND MISSION: THE ROAD AHEAD

Photography: Roland Dan

**Dr Stephen Currow was appointed Principal at Newbold from 1 April, taking over the reins from Dr John Baidam, the College's second longest-serving Principal, who retired at the end of May. We asked Dr Currow to tell readers about his plans for Newbold in the coming months and years.**

**Newbold went through a notable change between 2020 and 2021, closing its Business and Humanities departments before setting up the Centre for Ministry and Mission. What was the thinking behind the restructuring of the College?**

We had to make decisions to ensure the College continued operating. We had challenges with student numbers and associated costs. The impact of the Covid-19 pandemic and subsequent economic factors meant we had to make substantial changes to consolidate the College's long-term viability.

The pandemic made it harder for us to accomplish our goals, primarily because we also relied on an international market. It all comes down to the number of students and the cost of operations. Our short-term goal is for the College to expand its offerings once the situation has stabilised.

**What is the Centre for Ministry and Mission? How does it contribute to the mission of the Church in the United Kingdom and beyond?**

The Centre for Ministry and Mission aims to help pastors develop a strong mission focus. We're not solely focusing on academics; we want students to become well-informed, educated practitioners. That's why we reviewed the curriculum and staffing at the Centre.

We want to create well-balanced pastoral studies and biblical studies programmes. Obviously, graduates coming out of Newbold find employment through Conferences within the Trans-European Division. So, good academia and significant employer input drive the Centre for Ministry and Mission's curriculum.

**The College adapted its teaching methods during the pandemic, introducing hybrid learning, such as combined online studies. Is this form of learning here to stay, and if so, why?**

Certainly, we will continue some of the hybrid learning. If we were to move to online, asynchronous learning, which is learning in your own time, we would have to redevelop our teaching methodology and get different accreditations. But, at the moment, we're working face-to-face with our undergraduate students whilst providing a few distance-learning options for part-time students.

Our postgraduate programmes are online and synchronous with students on campus, which is our current hybrid approach to learning. Students on campus appreciate the benefits of face-to-face learning, and we have postgraduate students who prefer to live on campus in order to have direct access to resources. They want to be in an environment that helps them to focus on their studies.

## Are you going to introduce vocational courses for Church members wanting to develop skills for other forms of ministry?

At the moment, we don't have vocational courses. However, we want to create variations of some of our validated programmes for Church members to study full-time or part-time. We're also looking at ways to better support members, being mindful to avoid duplicating training programmes run by our Conferences. We need to find a sweet spot and be in dialogue with the Conferences to ensure we're complementing, not competing.

When I was here earlier in the 2000s, Newbold offered an accredited higher education certificate. It was a one-year programme with a youth ministry pathway where students could progress to a bachelor's degree. It allowed students to involve themselves in ministry activities. Today's equivalent is our One Year in Mission and Service course. We have a higher education certificate in the area of ministry on the horizon, so we're exploring our options.

## Will Newbold continue collaborating with institutions such as the University of Wales Trinity Saint David?

There's no question that Newbold must have a recognised academic partner in order to operate. The University of Wales Trinity Saint David validates our curriculum and processes. It provides external examiners to ensure that the quality of what we're doing is appropriate for the programmes and meets all the requirements of the UK higher education system.

Should we decide to go down the PhD route once again, we'll need to know if the University of Wales Trinity Saint David has the appropriate supervisors in theology, biblical studies and pastoral ministry to support us. We have to keep asking these questions as we think about what will be the best programmes for Adventist young people wanting to serve the Church and their communities.

## Are we going to re-establish partnerships with other Adventist institutions?

Yes. We would need to explore a range of things if we were to move into the PhD realm, which would probably be in partnership with another European Adventist university. We're talking with Andrews University about a worship module that could be open to people beyond Newbold. It would be of great interest to the wider Church. We're also talking with Southern Adventist University and Andrews University about using our campus for their research students to come to in the summer.

Obviously, we'll need to consider how some of the programmes we develop will line up with the potential US market. It's not something we're ruling out, but we're primarily focused on how we can serve the Church here in the Trans-European Division.

We want to see if we can get as much of the European-type programmes here as possible while incorporating some US adaptations for what we're doing.

## Looking ahead, where do you see the College and the Centre for Ministry and Mission in the next five years in terms of growth?

We're going to continue with our core work. We'll be doing more in the area of continued professional development and will provide variations of our postgraduate programmes, such as postgraduate certificates, to help pastors broaden their skill-sets in ministry. It will enable them to meet the demands of our changing times.

There will be more offerings to Church members as we branch out into areas associated with ministry. We've already started the Clinical Pastoral Education programme, and we'll ensure it is embedded in our offerings in a sustainable way. We're also looking to provide a postgraduate certificate in areas such as counselling.


Another thing we're looking into is micro-credentials. It's an emerging area in the higher education landscape. It will provide opportunities for people to return to Newbold to do parts of modules that will keep them abreast of developments in ministry. They can enhance their skill-sets without enrolling on a full degree.

Micro-credentials can be cumulative, so you can build a qualification if you do enough of them. But, it's a new area, and we'll have to wait to see how the University of Wales Trinity Saint David will approach it administratively before we decide how to deliver it.

## Are there any exciting plans on the horizon for Newbold in 2023?

I'm excited because we have good staff in place and a good group of new students, and there are more on their way here. We're working on a postgraduate certificate in Adventist education to support Adventist education throughout the Trans-European Division.

We're also planning an English language summer school from 6-28 July 2023, and we have a mandate from our Strategic Planning Committee to come up with a proposal to the Board to reintroduce the English Language Centre in September 2023.



# FOUR DECADES AT NEWBOLD: A REFLECTION

Former Principal, Dr John Baildam, reflects on his time at the College.

Photography: Roland Dan

Forty years ago, while I was completing my seventh year as a teacher at Stanborough School, my wife Lynda and I were contemplating our marriage and our subsequent move to Newbold, where I had been asked to teach in the College's large School of English. Some years earlier, I had taken Newbold's Teacher's Supplementary Course, then went to teach in Germany before being appointed at Stanborough, where I headed up the Boarding School as well as teaching languages, literature, Bible and sport. And now, returning to Newbold as an employee was an exciting challenge.

Suddenly I would be teaching those who were 'more mature' – in some cases my students would be even older than I was. Moreover, they were all from so many different countries and backgrounds, ensuring that I would be learning new things every day.

There were two assemblies a week in those times, and students had to submit an attendance slip on their way into the Assembly Hall. I must have looked rather young, as frequently I was asked to present my own slip!

In 1983, I was asked to become Director of the School of English, and with the introduction of classes in German and French, we expanded our offerings and consequently the number of students in the School – frequently with some 30 students from North America alone.

In 1990 the Governors invited me to take on the newly formed role of Director of Admissions and Records. I enjoyed working with those on Newbold's degree programmes, grappling with various

international entrance qualifications and visa criteria, and ensuring that all our students followed appropriate academic pathways as they prepared for completion of their degrees and thus for graduation.

At one stage, we boasted over 360 students from around 60 different countries, with classes having to be split and additional teaching resources hired. Those were exciting times as Newbold creaked at the seams. Fortunately, Murdoch Hall was built in 1983, and Schuil House followed not too many years later. It seems an age now since we were offering degrees in Theology, Business Studies, Humanities and Behavioural Sciences – as well as a full raft of English Language qualifications. I was also tasked with overseeing our move to semesterised curricula when Andrews University chose that route.

In 1997, I was appointed to the position of Director of Academic Affairs, combining that role some years later with that of Deputy Principal. I was planning my retirement when unexpectedly, in May 2014, I was elected to serve as Principal, agreeing to take the role on for a couple of years while the College settled down after (yet another) difficult period. Eight years later, I now discover that my tenure – which formally ended when Dr Steve Currow took hold of the reins on 1 April this year – was in fact the second-longest in Newbold's 120-year history.

There have been many challenges, of course – not least those presented initially by COVID-19 and then subsequently by the Trans-European Division-led restructuring and reorientation of the College, which resulted in redundancies, staff departures and



reduced student numbers. Nevertheless, I look back on my four Newbold decades with gratitude for what I have experienced and learnt from interacting with such a rich variety of students and colleagues. I have seen so many commit their lives to the Lord, even when such seemed unlikely – the tales are legion and heart-warming, whether during my first semester or during my most recent one.

I have particularly relished my role in helping Newbold become an academically mature institution, respected both within the Church and within the UK's higher education community. This has included collaborating inter alia with the Accrediting Association of Seventh-day Adventist Schools, Colleges and Universities; the Council for National Academic Awards; Open University Validation Services; the University of Wales Lampeter, subsequently the University of Wales Trinity Saint David; the Quality Assurance Agency for Higher Education; Accreditation UK/the British Council; the British Accreditation Council for Independent Further and Higher Education; the Office for Students; and the Association of University Administrators and the Chartered Institute of Educational Assessors (both of which granted me full Fellowships). I have also enjoyed liaising with so many other universities and educational institutions within the UK and abroad – and serving several of them in a variety of professional capacities. I have appreciated such collegial interactions and opportunities to experience other cultures and backgrounds.

I am also grateful to the College for constantly encouraging my academic and professional development via my doctoral studies and additional courses and certificates in a variety of fields. I have enjoyed my involvement in leadership and management, as well as teaching a huge variety of language classes; seminars in postgraduate research methods; and countless workshops in opera studies!

I leave Church employment after a total of 47 years – 40 of those at Newbold – and I continue to be amazed whenever former students reveal how I might have influenced them positively in some way, with one very recent revelation going right back almost to the beginning of that period. I am humbled whenever I learn that I may have had a pivotal role on a student's journey to becoming a scholar in the humanities; a successful entrepreneur in the world of business; a caring pastor; a committed and loving parent or member of society; or a successful teacher or lecturer – in several cases, even at Newbold itself!

I leave Newbold knowing that I have always done my utmost to be 'firm but fair' (as I have so often been assured!) to all students and colleagues, regardless of age, gender, sexuality,

race, nationality or ability. I am particularly pleased to have been part of Newbold's increasing training and awareness in Equality, Diversity and Inclusion – and was grateful that our students recognised such when I spoke at last academic year's final Assembly.

Despite the recent period of upheaval, I know that the shrinkage of offerings will enable the College to grow once again in targeted areas as it addresses the demands of new global realities. These are likely to include chaplaincy and health and shorter developmental courses for members of the Church and the local community. I believe that Newbold will expand more intentionally and in ways that will enable it to become financially independent of the large subsidies which it has enjoyed over so many decades.

The College has done its utmost to support students through online and hybrid learning and teaching, but nevertheless, I still maintain that the Newbold experience is best enjoyed on our physical campus, allowing for easy access to lectures, sports activities, and a variety of opportunities for spiritual growth, social interactions and emotional well-being. Students appreciate the holistic ways in which classes are taught – not merely via the traditional 'stand and deliver' methods, but also through interactive and personal approaches. Staff make themselves available outside the classroom too, offering and providing the additional support that students seek as part of their rounded educational experience. Alumni testify to the benefits of being physical members of Newbold's small, close-knit community in which students and staff can build relationships and share their ideas and perspectives safely as they exhibit and prepare for 'ministry' in the widest possible sense of that word.

My Newbold colleagues and I are proud of the principles which I know will continue to drive our College, namely:

- The distinctive and holistic Seventh-day Adventist understanding of the Bible's teachings about salvation in Jesus
- A commitment to strengthening Seventh-day Adventist identity, vision and mission
- A desire to reflect the diversity of the Church within the Trans-European Division
- A determination to articulate the good news of Jesus Christ and His soon return in ways that are biblically faithful, attractive, relevant and culturally authentic for those living in the twenty-first century.

Thank you for continuing to support Newbold's important work as the College enters a new era.

# 2022 AWARDS CEREMONY

Classes of 2020 and 2021 return to Newbold to participate in Awards Ceremony.

Photography: Asun Olivan

In 2021, Newbold hosted a virtual Awards Ceremony via Zoom for the classes of 2020 and 2021 due to the pandemic. With the return to physical graduation ceremonies at universities across the United Kingdom, Newbold invited graduates of 2020 and 2021 to put on graduation robes to celebrate their achievements alongside the graduating class of 2022 on 10 July.

Serena Santona, Academic Registrar, began the ceremony by praising the graduands and graduates for their academic success. She described it as “the culmination of many years of dedication and hard work” throughout two years of “exceptional uncertainty and challenges” due to the Covid-19 pandemic. “A virtual Awards Ceremony is not as exciting as being here together properly celebrating your academic achievements”, said Ms Santona. “So, it is an honour to see those who graduated in 2020 and 2021, even

though not everyone could attend. We wanted to see everyone in person and watch them march to the platform to be congratulated.”

“This is the day to commemorate the completion of your study”, said Dr Stephen Currow, Principal at Newbold. “The last academic year was a year to recover from the pandemic. While continuing to deliver our academic programmes in a hybrid format, it is great to welcome students onto the campus. So, it is good to see everyone in person. We look forward to student numbers increasing in the next academic year.”

In her address to the graduating students, Lorraine McDonald, Education Director for the British Union Conference of the Seventh-day Adventist Church, spoke about leadership, providing examples from the life of Jesus. She warned the future leaders that people





would expect them to be “on-call 24 hours, seven days a week”. Quoting American author Brené Brown, Mrs McDonald said, “We live in a culture that rewards exhaustion as a status symbol and connects productivity to self-worth.” She advised her listeners to follow the leadership habits practised by Jesus. In her conclusion, she said, “As you embark on this world of shepherding, whether in business or the ministry of the gospel, keep looking to the ‘Great Shepherd’ [Jesus] to guide you.”

As the ceremony drew to a close, Jesse Samuel, representing the 2022 graduates, said they were fortunate to fulfil their classes online in spite of the pandemic. “Today is a signifier that despite the challenges, God is still in the midst of our journey”, said Mr Samuel,

and continued, “In my former school, we had a saying, ‘Enter to learn and depart to serve.’” He charged his student colleagues to “serve with humility, grace and the power God has given us”.

“Graduating in person made me feel like I had accomplished something. I feel like all my hard work has been rewarded”, said 2021 Biblical and Pastoral Studies graduate Fitzroy Morris, following the ceremony. “This time around was a ‘wow moment’, being able to graduate with my family around me. It’s been a family journey because my family, friends and lecturers encouraged me through my struggles, challenges and moments when I almost felt like giving up. Now, I’m inspired to continue with my master’s studies.”



# 2022 BIBLE CONFERENCE

The 2022 Bible Conference, titled “Challenges, Issues, Opportunities: Adventism in the 21st Century”, the first major event organised by the College since 2019, brought together a dynamic team of speakers who shared captivating presentations with their audience at Newbold Church and online on 27 and 28 May.

Photography: Roland Dan



On Friday evening, Dr Laszlo Gallusz, Senior Lecturer in New Testament, set the scene for the theme of the conference with the opening remark, “Every society and organisation run by human beings have their own issues and challenges, and this includes the Seventh-day Adventist Church. To deny or ignore the issues is equal to ignoring reality and missing the opportunity for constructive growth.” Dr Gallusz introduced the evening’s keynote speaker, Dr Stephen Currow, Principal at Newbold, who delivered a presentation on the *Seven Challenges Facing Adventists Today*. Dr Currow ended his talk with an encouraging appeal for everyone to “preach the Word, fight the fight of faith, pursue godliness, be rich in good deeds and take hold of eternal life”.

The following day’s programme provided plenty of food for thought, beginning with a fascinating presentation by Pastor Julian Thompson on the digitalisation of the Bible. He used the philosopher Marshall McLuhan’s famous quote, “The medium is the message”, to explain how digital technology, mobile devices, texting, and even emojis impact how people interpret the biblical text and understand the

Bible. Dr Ivan Milanov, Senior Lecturer in Old Testament, followed with a presentation on the pitfalls of conspiracy theories. He unveiled a list of similarities between the views of some Adventists and conspiracy theorists, showing how easily people are lured into a culture of conspiracy. He added that God has already revealed Satan’s intentions and plans in the Bible, so “whatever conspiracy theory you are exposed to, pray for wisdom”, and pointed out that “wise people are a faithful people with a special bond with the Lord”.

Dr Laszlo Gallusz followed with a presentation on the ‘perceived delay’ of Jesus’ Second Coming, challenging Adventists to hold on to the hope of Jesus’ ‘soon return’, which is “at the very core of Adventism” – the Church’s identity, theology and mission. Dr Laszlo Gallusz showed that with “the passing of time”, the expectation of the Second Coming became harder to sustain, most notably during and after major world events such as World War I, World War II and, more recently, the Covid-19 pandemic. He said the issue “penetrates to the core of who we are” as Adventists and summed up his talk by saying, “God will not take short-cuts when he is solving the problem of the Cosmic Conflict. He knows how and when to act”, so we can say, “Maranatha! Come Lord Jesus!” at the appropriate time.

Pastor Jonathan Holder and Dr Daniel Duda, Education Director at the Trans-European Division of the General Conference of the Seventh-day Adventist Church, shared inspiring sermons for the day. Pastor Holder preached on the topic ‘Waiting for Jesus’ Return’ at Salisbury Hall, while Dr Duda shared a message at Newbold Church on struggling with identity.

One of the day’s highlights included a presentation by Dutch politician Marianne Thieme on the dangers of the theology of perfectionism. She showed its link to meritocracy, a concept rooted in our society where people get ahead in life based on





their accomplishments. She said we live in a world “ruled by perfectionism” where “we want to have a perfect life”, pointing to an abundance of mobile apps available for self-help and self-improvement, and people wanting to measure everything in their pursuit of success. Ms Thieme explored the roots of the ‘Adventist perfectionism narrative’, making close comparisons with ‘the meritocracy narrative’, warning that it eventually leads to a ‘winners and losers’ mentality, and the tendency to become judgmental and condescending, all of which leads to frustration and spiritual burn-out. Concluding, she said it is “incompatible with God’s grace”, which is “an unmerited gift of love”, emphasising that “it is Christ’s perfection that saves us”.


Dr Ján Barna, Principal Lecturer in Systematic Theology, considered ‘the problem of truth’ in his presentation titled *Google, Adventism and Algorithmic Truth*. He said that multinational technology companies and social media giants take the position that “the solution to the problem of truth is artificial intelligence”, and working on better algorithms helps us discern the truth from fake truth. He argued that this approach to the problem of truth is “impersonal and artificial”. Moreover, “truth in the Bible is not algorithmic” based on computational procedures, “so Adventist ecclesiology has a challenge” when representatives from churches, conferences and unions gather at General Conference sessions to vote on matters that effectively become “truth for the Church”. He pointed out that badges distributed among delegates are “given on the basis of a representational algorithm”, which effectively

“becomes their proxy for truth”. Dr Barna summarised with an invitation for the Church to carefully reflect on governance and how it arrives at ecclesiastical solutions to the problem of truth.

Visiting lecturer Pilira Zapita had the honour of providing the day’s final presentation *Plugging the Deficiency of the Holy Spirit*. She stated that Christian scholars and church members tend to agree that there appears to be a “deficiency of the presence of the Holy Spirit”. Quoting theologian Cheryl Jones, Ms Zapita explained that the term ‘deficiency’ describes “believers and faith community who neglect the Holy Spirit or do not fully open themselves to possibilities of a Spirit-filled life”. She said that the Holy Spirit is “the indispensable presence that Jesus left to empower us” in a contemporary world, and “without the Holy Spirit’s empowering presence, it is impossible to become faithful witnesses of Jesus from a personal to the corporate level”. She pointed out that just as Jesus urged his disciples to wait for the outpouring of the Holy Spirit, we too should wait and “plug into the source like never before”, saying, “Come Holy Spirit, we need you.”

The 2022 Bible Conference drew to a close with a panel discussion led by former Principal Dr John Baildam, who presented the speakers with questions from the audience and online viewers. Dr Currow ended the event by thanking the audience and everyone who took part, and Newbold Church for providing the venue and its support in making the conference a success.





# THE MUST-KNOW GUIDE TO SCHOLARSHIPS AT NEWBOLD

Photography: Roland Dan



Funding studies is essential to every student's journey to ministry. Newbold provides students with opportunities to take advantage of extra financial support. We asked Academic Registrar Serena Santona to give a guide to the different types of funding available at the College.

## What scholarships are available at Newbold?

We have different options for students who need financial assistance. The Trans-European Division of the General Conference of the Seventh-day Adventist Church (TED), the big umbrella organisation, and various Unions such as the British Union Conference (BUC), provide financial assistance. Other scholarships are available thanks to the generous contributions of alumni and friends of Newbold through donations or bequests.

There are various types of scholarships with different requirements, so students must determine which scholarships best suit their particular needs. When they apply for a scholarship, a committee looks through their application and awards scholarships based on each student's academic performance and tutor feedback.

Everybody from the UK who studies at an undergraduate and postgraduate level for the first time is entitled to receive a student loan from the UK Government. It is something that perhaps some of our students may want to consider. The Government provides up to £6,000, so the students would have to make up the rest of

the amount owed in the tuition fees. Students can go to our website for more information about Government student loans. On top of that, students within the BUC who have been Church members for at least three years can apply for a BUC grant that covers 25% of the whole package (tuition fees and accommodation) for the entire duration of their studies at Newbold.

If you are a new student from the BUC and a member of the Church, we will ask you, "Hey, have you applied for the BUC grant?" It might be the case that you have already applied for the BUC grant; however, it is something that we check upfront. So, if you're thinking about coming to Newbold, you should look into this immediately. We have the grant application form on our website under Tuition and Financial Support. It is also available on the BUC website at [adventist.uk/departments/education/grants](http://adventist.uk/departments/education/grants).

We also have what I would describe as a boost from the TED. Any TED student who comes to Newbold for the first time is eligible for a TED scholarship, valid for the first year of their studies. For example, if you're a student from the Netherlands, the TED will cover 50% of your tuition fees. The information is available on our website.

The TED is divided into two geographical areas; higher-salary and lower-salary countries. Students from lower-salary countries can receive a scholarship that will cover 100% of the tuition and 50% of their room and board for the first year. When they come to the United Kingdom – thanks to the fact that we belong to the Office for Students – they are permitted to work part-time during the semester and full-time during the summer break. It can help them to build their savings to continue with their studies. Students from higher-salary countries can receive a scholarship that will cover 50% of their tuition fees. So, this is something that the Church is doing to help students get started in their first year.

The TED provides total funding for students doing the One Year in Mission and Service course, and so they don't pay anything. The TED scholarship covers 100% of tuition fees, accommodation and meals.

We also have the Olive Archer Student Aid Fund, a special fund named after a person who donated money to the College for students preparing for ministry in the BUC. In addition, students in the BUC currently studying at Newbold may be eligible to receive financial help from the Student Aid Fund. They have to go through an application process and receive a recommendation from the head of their curriculum area. It's helpful for students who may not have a BUC grant.

American students wanting to study at Newbold can receive a 70% discount on tuition fees if their parents work for the Church. We are part of a pool of higher education institutions that have agreed to provide this discount.

In addition, international students need to check what kind of funding they can get from their governments. Even if they are international students, they might be eligible to receive student loans from their government to come and study at Newbold. I know that Finland, Norway, Sweden and the Netherlands offer financial assistance to students studying abroad.

As Academic Registrar, I would like to stress that we are determined to reward students for their hard work, which is why we provide scholarships every year for the second semester. Every November, toward the end of the first semester, we publish a list of scholarships for which students can apply in the second semester.

### **Are some students missing out on scholarships? Do you find that some students do not realise they may be entitled to financial assistance?**

I have had conversations with people who thought they were not eligible for a scholarship. I told them, "Apply anyway!" Most of these scholarships are for people in the TED, but among the list of donors who have set up special funds, we have funds that aren't limited to a geographical area. So, if a student belongs to

a different Division, they can still apply, and we will help them select a suitable scholarship. We do whatever we can to help students. There are times when we cannot offer much, but we know that, taking a quote from Tesco, "Every little helps."

I want to caution students, especially those receiving TED scholarships covering 100% or 50% of their tuition fees, that it is Church money. Students are fortunate to access that money, but they should not take it for granted. If a student doesn't attend class simply because they're not interested in attending and thus fail the course, then the TED has the right to withdraw their scholarship. God expects us to be honest with ourselves, others, and the Church. It is a different matter if a student is struggling, for example, with a subject like Greek – that's an entirely different story. We will do everything we can to help and support them so they don't have to worry.

### **How does the College support students who are struggling financially?**

We are discreet when dealing with students who are struggling financially. I am sure every student on campus has someone they can relate to, whether the Chaplain, a tutor, a lecturer, or myself. They need to let them know they're struggling because we will ensure the message discreetly goes to the appropriate office, and we can tell the student how to apply for the hardship fund. I would advise students not to withdraw from the College if they have financial problems.

We understand that finance can be a major source of stress for students, especially those with families who have decided on a career change and who come to Newbold to take a Graduate Diploma in Biblical and Pastoral Studies. We don't want finance to be a stumbling block in their studies, so we encourage students to tell us about their financial plans before they begin their studies. It allows them to start College without being weighed down with financial worries.

I have seen so many students struggling in class because they were worried about how they would pay for their tuition. We want to ensure they work out their financial plan with our Finance Office before the beginning of the semester. The Finance Office is there to help. It provides students with a payment plan, which allows them to pay monthly instead of paying everything up front. Some people see the Finance Office as scary, but it is not. It's essential to be proactive and open about personal finance and to work with them – they are here to help you!



# LEAVING A MARK THAT CANNOT BE ERASED

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In 2021, former teachers Helen and Michael Pearson received the Charles Elliot Weniger Society's Award for Excellence for "significant contributions to the Church, community and world". They have dedicated their lives to their work as teachers, helping students and, reaching out to the surrounding community, promoting dialogue on religion and culture through the College's Diversity Centre. After spearheading the Centre and its Diversity Lectures since the 1990s, they finally decided to step down in April. We interviewed Helen and Michael to learn more about their time at the Diversity Centre.

**How and why did you get involved with the Diversity Centre?**

**Michael:** The Diversity Centre started with Dr David Trim, who used to teach at Newbold. He's currently the Director of Archives and Statistical Research at the General Conference. At the time, I was the Vice Principal, and I was interested, so I became part of the team with Dr Gifford Rhamie and Dr Val Bernard, who came later. We had many earnest conversations about diversity, particularly racism and white privilege. Although at times difficult, those were some of the richest conversations I have had between the four of us because we were open and honest with each other.

The Diversity Centre was originally called the Centre for the Study of Religion and Cultural Diversity, which is a mouthful to say. Eventually, we changed the name to the Diversity Centre, which came about as a result of the idea that it was easy for Adventists to sink into a narrow worldview of seeing ourselves only as a unique religious people; therefore, we needed to reach out to the wider world.

David Trim had many contacts with the wider academic world. He is a highly respected historian whose reputation extends well beyond Adventist circles. He was able to bring in well-qualified people to talk about historical diversity. Gradually, over the years, we broadened the scope of the lectures.

**You invited speakers from other Christian denominations. However, did you invite speakers from other religions?**

**Helen:** Yes. We had a few Muslim speakers and Dr Philip Lewis from the University of Bradford, the Bishop of Bradford's advisor on Christian-Muslim relations. He was the most comprehensive speaker we've ever had on Islam because he knew all the different permutations of Islam. And then last year, we connected with the Cambridge inter-faith training and bridge building organisation. They spoke about approaches of Jews, Christians and Muslims to Scripture from the perspective of Islam.

**Michael:** We've had several rabbis come to speak, mainly from the liberal wing of Judaism. We also invited Rabbi Dr Jonathan Romain from the Maidenhead Synagogue to do a presentation. He is one of the leading liberal rabbis in the country and often presents on the radio.

**What did you enjoy most about your work at the Diversity Centre?**

**Helen:** I have enjoyed meeting different speakers over the years. David Trim began the custom of meeting with the speakers outside of the College before the lectures. We are curious by nature, so we asked many questions and listened to what our guest speakers





had to say over dinner. It was a great privilege. We asked them what they knew about Adventism, and they would often want to know about their audience and what to expect. It also allowed us to deal with misconceptions and points of ignorance about their understanding of Adventists. So, we had very frank conversations over meals.

It is also good when other Christian groups in the community show their appreciation for our work because one of my concerns has constantly been breaking down prejudices against Seventh-day Adventists. Many regularly attended our lectures. Also, we were able to help Adventists who felt isolated and, to some extent, abandoned by the Church. It's very satisfying to support them and help them continue learning and developing their faith through their connection with Newbold.

**Michael:** We were broadcasting online long before the pandemic, and we were always delighted to see people in the physical audience and online subscribers who were members of local congregations from other denominations or former Adventists who had given up on the Church. They were of double value for us because they are the people we want to serve.

**Helen:** I did public relations for Newbold in the seventies, and one of our goals was to connect with people in the area; Christians and non-Christians.

**Michael:** It was more than that. It was our conviction that Adventism has no right to exist unless it connects with the broader community; otherwise, what's the point?

**Helen:** The Diversity Centre is rooted in bridge building, making links between the Adventist Church and other religious denominations. We also achieved this through the Beach Lectures – all credit to their founder Dr Bert Beach. We aimed to connect thinking people in the area who wanted to connect with other thinking people.

### How have people responded to your work over the years?

**Michael:** Overall, people have expressed much appreciation for our work. Organising lectures looks simple, but Helen had to put in tremendous work to make the Diversity Lectures successful. There's a lot of groundwork to cover when organising events at the Diversity Centre.

One of the significant benefits that the Diversity Centre has brought to the College is that accreditation authorities have informed Dr John Baildam, the former Principal, that they were impressed knowing the College has a Diversity Centre. During inspections, they often said, "Tell us more about the Diversity Centre." We never anticipated this would happen.

### What are you going to do now that you're both retired?

**Helen:** Amongst other things, we write a blog each week. Our children persuaded us to do it. They said you still have something to offer even if you're retired. Initially, I wasn't in favour of the idea, but I love it because, for years, I've told myself, "Helen, you need to write more." It makes me do that.

We've always done our best to stay in touch with people, especially those thinking about leaving the Church and those who have already left. We've been a link with them, and they are glad we have remained in contact.

When we came to Newbold in 1972, Principal Dr Roy Graham said he wanted us to make our ministry unique, to work with people struggling with questions about their faith. He told us to look after them, and nobody has ever told us to stop doing that, so we will continue to reach out to encourage people on the fringes of their faith.

Photography: Asun Olivan



# CHRISTIANITY, ANIMALS AND THE ENVIRONMENTAL CRISIS

February 2022 Diversity Lecture

Newbold's first Diversity Lecture of 2022 was about eating animals and the effect it is having on human life and the deepening environmental crisis. It was a highly-informed encouragement to follow traditional Adventist health principles!

The speaker, Professor David Clough, Professor in Theology and Applied Sciences at the University of Aberdeen, has devoted years of study to the place of animals in Christian theology and ethics. His ground-breaking two-volume work, *On Animals: Systematic Theology*, has been called "indisputably the most important and comprehensive theological treatment of animals to have appeared in any language at any time in the Christian tradition".

Clough, a Methodist lay preacher, introduced his lecture by recognising Seventh-day Adventists as fellow-inheritors of the Wesleyan tradition. He referred to John Wesley's sermon in 1781, 'The Great Deliverance', in which Wesley lamented the cruelty with which animals were treated. "The cruelties that we visit on animals have multiplied since Wesley's day", said Clough.

He began his lecture with the first of six questions: "Do we have time for animal ethics when there are so many other human and social ethical issues to attend to?" Clough suggested various answers to the question. The first was the urgency of the global situation for animals which he illustrated with some alarming statistics about human consumption of animals. In 1900, farmed animals weighed 3.5 times more than all wild animals. By 2000 the biomass of farmed animals was 24 times the weight of wild animals. "Unless we pay attention", said Clough, "wild animals will become an anachronism." – Their numbers have decreased by 60% in 50 years. "The United Nations estimates another 50% increase in global meat consumption by the middle of the 21st century."

Photography: Amber Kipp

Clough made it clear that we don't have to choose between different ethical issues because many of them intersect. For instance, a commitment to employment justice leads to concern for safe and healthy working conditions for abattoir employees. Clough showed that internationally workers in meat-processing plants have little job security. Doing high-risk, unpleasant and physically and mentally dangerous jobs, they are disproportionately likely to be migrants and members of ethnic minorities.

From social issues, the lecture moved to theological issues and the idea mentioned in the Q&A that "what God has reason to create, God has reason to redeem" (John Hildrop). With multiple references to various biblical books, Clough emphasised the centrality of the Christian doctrine of creation. He showed biblical pictures of a good God who created humans and animals in a harmonious non-violent relationship. This God came, in Jesus, to redeem the cosmos and all 'flesh' – not just human flesh. "God's reconciling work has cosmic dimensions", said Clough. The Messianic peace in Isaiah's prophecy and in Revelation encompasses the human and the non-human realm. All Christians have a responsibility to join in that work of reconciliation.

One of the most graphic parts of the lecture came next as Professor Clough answered the question, "What are we currently doing to animals?" He described and in some cases showed what human beings are doing to fish and chickens, to pigs, sheep and cows – both dairy and beef. He reminded us that creatures, all of them sentient and (some) highly intelligent and created to live freely, are confined in small spaces and deprived of 'their preferred behaviours'. For market advantage, they are confined to small spaces while they are alive and slaughtered by means both greedy and inhumane.

The connection between meat consumption and the climate crisis is massive. "There is no path to net-zero while we are doing animal agriculture", said Clough. Globally and locally rivers are being polluted by industrial animal agriculture and the land that we are taking away from the rainforest is impacting the survival of indigenous people. Then followed these amazing statistics; we are feeding 33% of our cereal crops to farmed animals. If we changed this, we could feed 2.4 billion more people. Water security is at risk. It takes 20 times more water to produce 1 kg of beef than the same nutrition from plant-sourced food.

This behaviour has negative effects not only on animals but also on human health.

Zoonotic diseases result from the transmission of infectious agents from one species to another. Covid, for example, is one of those closest to home. The feeding of antibiotics to animals is resulting in the growth of antibiotic resistance in both them and human beings. Without effective antibiotics pandemics could be bigger and more destructive than those we have already seen.

Professor Clough finished his lecture on a practical note by asking, "What should we do?" Clough recognised Seventh-day Adventists as being "significantly ahead of other Christians in having thought about diet and faith". He advocated a vegetarian or flexitarian diet to give our fellow creatures the opportunity to flourish. He called on his fellow Christians to source their food from higher welfare sources and avoid factory-farmed products. He offered various resources – a recent document, 'The Christian Ethics of Farmed Animal Welfare', obtainable through various websites, and more help and practical ideas on CreatureKind and Default.veg.org.

The Q&A session discussed secular and other traditions for humane animal ethics. It looked at the perceived tension in Genesis between dominion and stewardship, and explored the contribution of a sacrificial atonement system to animal cruelty and hierarchies in nature. In addition, it considered the tension between apocalyptic views of the end-times and contemporary concern for animals and other fellow creatures. It also discussed the destruction of domestic and global natural habitats, UK food security and tree-planting, and the negative effects of some alternative diet foods such as soya and almond milk. Finally, it looked at who benefits from industrial animal agriculture and the effects of powerful and influential lobbies on the government of mostly white male capitalists from the global north who are set on maintaining the status quo. The Q&A session concluded with a description of Professor Clough's Christmas Dinner and his expression of delight in both cooking and eating good food!

*Helen Pearson*

# THROUGH THE EYES OF AN AFRICAN WOMAN – THE CLIMATE CRISIS

March 2022 Diversity Lecture

“Are all women celebrating International Women’s Day as we are celebrating?”, wondered Dr Zivayi Nengomasha, Programmes and Planning Director for ADRA Africa. Her significant question went to the heart of the March Diversity Lecture at Newbold College on the evening of Tuesday 8 March. The question focused minds on the topic for the evening, ‘The Environmental Crisis – Through the eyes of a Christian woman in Africa’. Looking at the crisis with a gender perspective, Nengomasha demonstrated graphically that the burden of climate change is far more likely to be borne by women and girl children than their fathers, brothers, husbands and sons.

Nengomasha began with a recognition that scientific facts about the ozone layer and carbon footprints are now fairly commonplace. Justice and gender issues may be less well-known. A major geographical injustice is that while Africa contributes only two to three per cent of emissions, the poorer classes in Africa are disproportionately affected by climate change – and among poorer groups, the effects on women are, once again, disproportionately high. Their human stories as they take on the challenges of climate change are less well known. By the end of the evening, the audience knew a great deal more about the experience of women and girl children.

Nengomasha began with an overview of the African situation. In most African countries, the economy is driven by rain-fed agriculture – and rain is in shorter and shorter supply. The period between one drought and another is shortening over the decades, meaning increased poverty and hunger among the poorest people. Sadly, it is some of those poorest and most desperate subsistence

farmers who contribute further to climate change by cutting down trees as fuel – wood is used by 90% of the continent’s population for cooking. Sometimes, they open up forest areas to expand agricultural land for themselves. All this deforestation and reduction of the catchment areas for water further worsens the water crisis.

Africa is the second driest continent. Desertification in about 45% of African land is further contributing to the environmental problems which are intensified as the erosion of the soil and its nutrients means reduced bio-diversity, reduced crop yields and the loss of species and habitats. There are fears that in another 20 years 50% of species will have been destroyed.

Like the land, air is also negatively affected by pollution. In the three decades between 1990 and 2017, deaths from outdoor air pollution in Africa have increased by 57%. Sometimes it is because facilities are inadequate but generally waste management is not being done.

All of these factors are more likely to increase the burden of work carried by women and girl children. As climate change reduces water supplies, more time is needed to collect the precious liquid. “Some women won’t be celebrating International Women’s Day”, said Nengomasha, “they will be getting up early to walk 10km to collect water for their families.”

Many women are spending two hours a day on cooking and five hours on collecting fuel. Hardly surprising, then, that they have far fewer educational opportunities, smaller salaries and almost no access to bank

accounts. Despite the fact that women work most of the land, they comprise only 15% of landowners. Studies have shown that women are 60% less well-nourished than the rest of the family because they tend to feed their families first. Ongoing water reduction is only likely to increase all these pressures and the vulnerability of women – especially the risk of girl children to violence, child marriage and sexual abuse. “When resources are limited, child marriage can be viewed as a ticket out of poverty, and children become burdens to be ‘off loaded’”, said Nengomasha. Children’s human rights to childhood and to becoming adults who can make choices are under constant threat.

Aware of the harrowing picture she had created, Nengomasha concluded, “This is not just propaganda and scare tactics!” She went on to offer some hope by looking at what can be done, what is being done by ADRA and what each of us might do.

In asking the question, “How does climate change affect women?”, ADRA in Africa is setting an example by thinking differently about climate change. Recognising that creating educational, social and economic empowerment for women is a means of empowering whole families, ADRA now mainstreams a gender perspective. “We view all our activities through gender lenses”, said Nengomasha. Projects to educate girls and increase literacy among young women, to develop and train women in other skills where agriculture is not viable, to build

the capacities of women to engage with the market through loans and banking – all these create economic empowerment for women. ADRA’s projects to train women leaders give them the chance to build change in their own communities. As women develop their asset bases so that they have fallback mechanisms in difficult times, their vulnerability is reduced.

Solving climate problems is not only about helping women. “We believe in complementarity, engaging both men and women so they can grow together”, said Nengomasha. In conclusion, she mentioned an ADRA partnership closer to home for some of the international Diversity Centre audience. She described an initiative of ADRA UK with young Adventist women and men in Scotland who are partnering with five ADRA country offices – Eswatini, Lesotho, Namibia, Zambia and Mozambique – to get involved in environmental care reforestation and clean-up operations in their own communities.

The Q&A session explored Nengomasha’s own vocation for the work, the challenges she faces, the needs of urban and nomadic women in Africa, politics, COP26 and cynical views about funding. With her 20-year career in research and humanitarian work on climate change, Nengomasha herself offers an inspiring example of what educated African women and men can achieve on their own continent. With similar commitments from all of us, how much reduction might there be to the challenges of climate change for Africans and all of us?

*Helen Pearson*

Photography: Estevao Gedraite





# L IS FOR LIFESTYLE – CHRISTIAN CHOICES THAT DON'T COST THE EARTH!

April 2022 Diversity Lecture

**O**n the Tuesday night before the Easter weekend when Christians everywhere remember the death and resurrection of Jesus Christ, Newbold's final Diversity Lecture of this academic year focused on loving the world and particularly the earth, which God loved so much that he gave his Son to redeem it and its people. The lecture explored how we can live out our discipleship in a culture that continually bombards us with the pressures of consumerism.

Dr Ruth Valerio, a theologian and campaigning environmentalist from the charity Tearfund, encouraged her online audience to think about the practical Christian choices that everyone can make, particularly for the sake of those poorest people at the greatest risk of the negative effects of climate change. She said (later in the lecture) that a person in the UK emits the same amount of carbon in six days as a person in Malawi in a whole year.

Valerio began her lecture with staggering statistics about the threats: 33% of amphibians and reptiles and 25% of mammals are at risk of extinction, biodiversity loss is at an unprecedented rate, and ecosystems and species are collapsing all around the world. Humans are the problem species – abusing the land, polluting the atmosphere, overfishing the sea and exacerbating the problems.

During the pandemic, Valerio suggested we forgot the threats to us and our health from our overuse of plastic. Not only is the marine environment suffering as turtles and albatrosses, dolphins and whales eat our discarded plastic, but research now shows a threat to human health as microscopic plastic fragments have been found in the air we breathe. For billions of people living in poverty without

adequate rubbish management and disposal, the threat is even greater. Rats bring disease, the burning of plastic gives respiratory issues. A video from a Tearfund worker in Zimbabwe recounted problems of drought, food insecurity, and generations of children missing out on education because they need to work or walk to collect water. Polluted drinking water brings more disease.

The biodiversity loss, the climate crisis, water shortages and the plastic pollution are all caused by human irresponsibility. How can we act to take care of this world and fellow-creatures?

Valerio named our various circles of involvement: home, church, community and wider world. She involved the online audience in making suggestions about how we can use resources more responsibly everywhere: not using bottled water or wasting food; recycling responsibly, particularly plastics; growing vegetables seasonally; driving less; walking or using bicycles or buses; passing on unused clothes; and planting seeds to attract bees and butterflies in community green spaces. Looking at our domestic and institutional use of energy, Valerio recommended environmentally friendly insulation of homes and churches and the College and encouraged support for companies using sustainable energy products.

In the wider world of environmental campaigning, Valerio suggested that we can all use our voices to speak up and call on our government and businesses to work in favour of the natural world rather than against it. She talked about developing a campaigning movement of Christians to develop awareness about the environment. "The big systemic change will come only through



Photography: Roman Koester

the actions of government and business when they are called out to act on their rhetorical environmental values”, she said.

When we see the challenges and complexities of the environmental crisis, we think: Where do I start? Valerio suggested that we can simplify our approach by thinking about our actions in four areas: food, travel, energy and rubbish.

With food we can ask, how has it been grown? How much water has been used? What chemicals have been used? If we do eat meat are we ready to pay more to support farmers who care for their animals?

When it comes to travel are we ready to take the alternative to flying even when it is longer? Are we prepared not to fly or to fly very seldom? Can we drive cars that are more efficient – or better still, can we walk or cycle instead? Choosing a renewable energy company is important, as is reducing the amount of energy we use. Insulating our homes and using energy-efficient appliances are important.

And then to the bathroom. “How many plastic things do you have in your bathroom?”, Valerio asked. And the kitchen. How many chemicals are you using to clean your home? Try to ditch the plastic and the chemicals! If all this seems overwhelming, think about and do one thing in each area.

Valerio concluded with five top tips for Christian environmentalists:

1. Start on your knees with an attitude of repentance and humility to recognise where your choices have been damaging.
2. Recognise that the issues are complex so do not take all the guilt individually. The government and businesses carry a lot of responsibility and could make it easier for the rest of us to do the right thing.
3. Keep finding ways to learn about the issues. Join in with other individuals and communities to learn together.
4. Do not take an ‘all or nothing’ approach or worry that you are not doing things perfectly.
5. Make the most of the big decisions like choice of house, car and heating system.

The Q&A session discussed diet. “Ninety-nine per cent of the world’s soya is used to feed animals”, said Valerio. It is more efficient to drink soya milk and eat tofu than to eat the meat from cattle fed on soya. Another questioner explored the difficulties of passing on environmental values to children who may not share them. A different question explored the familiar concern about environmental values being unimportant because the world is going to be destroyed at the second coming of Christ. “We wouldn’t take that approach with poverty, would we?”, said Valerio. “Isaiah 58 teaches us that whatever is going to happen, God has called us to care for people.” Another question explored the difference between secular and religious environmentalism. “We as Christians are not surprised when people don’t deliver”, said Valerio. “We do have a future hope and a long-term perspective that sustains us.”

Helen Pearson



# JUSTICE IS WHAT LOVE LOOKS LIKE IN PUBLIC



▼

**Newbold's former Senior Lecturer in Pastoral and Biblical Studies and Director of Field Education, Dr Gifford Rhamie, now works as a consultant helping organisations provide inclusive working environments where employees share a unique sense of belonging. He talks with Clive Malcolm (editor) about his work and passion for making a positive difference in**

Photography: Roland Dan

## Defining equality, diversity and inclusion (EDI)

**Clive:** Equality, diversity and inclusion are buzz words that characterise the transformation work you are doing with our staff at Newbold and other organisations. What does equality mean to you?

**Gifford:** Equality primarily refers to the notion that all human beings are of equal worth and that no single person is better than the other. Because of this, there ought to be an equality of opportunity for everyone with consideration given to people's particular needs and capabilities. Equality ensures we regard everyone as having equal opportunities to access different services and future prospects.

**Clive:** And diversity?

**Gifford:** Diversity looks at the fact that we are all different, and because we are all different and have unique characteristics, we ought to contribute to each other's lives in the best ways possible. If I were to consider a person's uniqueness, it would play a part in the diversity of a team and representation within an organisation. So, diversity recognises and values people's differences and diverse perspectives because we are all unique.

**Clive:** You mention that we are unique as individual human beings. Can you expand on that?

**Gifford:** Uniqueness, due to socialisation, has been categorised into different identities. Some people are loath or reluctant to be classified as such. When we talk about identity, we speak about

appearances, such as one's gender, race, ethnicity, sexual orientation, religion or faith, and physical abilities. The idea is, yes, there is a diversity of sorts in the sense that we are coming from different perspectives. Still, we all live life through different lived experiences through particular identities with a specific view of life, which can only serve to enhance the richness of humanity and our existence as a group. So, we encourage diversity on those grounds.

**Clive:** What about inclusion?

**Gifford:** You can have equality without diversity and diversity without inclusion. Inclusion refers to the need for human beings to have access and participate and to sense an openness to one's engagement, so you are listened to, and your views and ideas are taken seriously and sought after. There is a sense within inclusion that one feels like a member of or part of a particular mission or vision, and one's contributions are highly valued.

**Clive:** So, would you say equality, diversity and inclusion are relevant to the human experience?

**Gifford:** I see equality, diversity and inclusion not as characteristics we should have but as qualities we already have. There's a difference between characteristics and qualities. Characteristics deal with externalities and things that we can put on or put off. Qualities refer to something innate and inherent. Therefore, I would argue that inherent in every human being are the values of equality, diversity and inclusion. These are human values and principles. Unfortunately, many societies have socialised these qualities out of people rather than in people.



**Clive:** This is an interesting perspective.

**Gifford:** Yes, this is how I approach my work. Given that they are human values, I approach my work assuming that I am speaking to people who, like me, aspire towards equality and being open to others and being included because they also like to be included. It is getting people to connect with their need to invite others in and join others. The whole concept of EDI lies within this idea of belonging. Ironically and detrimentally, it is possible to have EDI without belonging. This happens when we treat EDI as a tick-box exercise.

## What it means to belong

**Clive:** Let's move on to belonging, then. What do you mean by belonging?

**Gifford:** Belonging is where a person has a sense of familiarity and homeliness, not homelessness, in being at home away from home. Although the home is not perfect, by any stretch of the imagination, we sense that we are part of an extended family, part of a team, and wholly at one with the mission and vision of an organisation. Nonetheless, we understand that the mission or vision of an organisation is not static or stationary but dynamic and subject to change.

We have external signifiers at home, such as pictures, furniture, television, colour schemes, and smells. There are also internal signifiers such as acceptance, safe space, and people understanding who you are. So even if you argue, you know you are not going to be sold out or hung out to dry. The affinity and familiarity we have with each other in a group-bound context create feelings of belonging.

So, as human beings, some of us have experienced schisms due to racism, ableism, sexism, homophobia, misandry, misogyny, etc. It has led to a vast amount of research and formulation of educational models through which we can frame concepts in a way that is not only palatable but challenging. Such research has revealed that organisations function much better when characterised by EDI when they promote EDI values within the framework of belonging. Such organisations are more productive, better at retaining good staff, intentionally seek to employ talented people from diverse backgrounds, provide more career development opportunities, and encourage a culture of belonging, especially for people from minority backgrounds.

EDI opens the doors in a way that enriches people's ways of thinking and draws out confidence for talents to shine within companies and organisations. When you have this 'hospitality of the other' as part of your values system, you'll welcome different points of view even though, at times, you may not fully understand them. Thus, EDI allows people to become facilitators and enablers, and dare I say (as we would in a Christian context) brothers and sisters.

## Getting involved with EDI

**Clive:** At Newbold, we've known you as a pastor, Lecturer in Pastoral Studies, and Senior Lecturer in Biblical Studies. How did you get involved in EDI work?

**Gifford:** I've always had a vested interest in this field. It has been a lifetime investment, especially in terms of the subject of race, given my own felt journey as a black person born and raised in London. The changing world around me has constantly called 'question' to my race. When I was about 13 or 14, I realised my skin colour was a problem for people, a problem for the 'majority culture'. I had to navigate that space, characterised as a problem, and it was traumatic in many ways because I had to endure stereotyping, police bullying, and being ignored by teachers.

Nevertheless, my church formation in a multicultural context sensitised me and equipped me with the resilient and analytical tools to deconstruct my experience as the 'Other'. My Christianity has constantly called on me to advocate accessibility for the marginalised and voice hope to the disconcerted. So, I draw from my racial marginality and discernment to enable groups to see the dynamism that can prosper and create resilience.

I have spent over 24 years at Newbold, two of which were as a part-timer. I felt that God was tugging at my heart to make a more significant impact in the area of EDI. I felt prompted, in part, by the restructuring at Newbold over the past 18 months, by the death of my dad, which focused my purpose, but, moreover, by the wider sociopolitical wind of change brought about by the death of George Floyd two years ago.

All my professional life, I've felt compelled to speak truth to power as far as racial justice is concerned – whether in social services, mental health, young offender prisons, the police service or Newbold's Diversity Centre, which I helped set up.

Even my PhD dissertation is on equality, diversity and inclusion in many ways, set against an ancient Jewish, Afroasiatic world. So, EDI activism is merely a focused supplement to or development of my calling. It allows me to interface with the public with the Good News in ways in which my previous full-time roles have not.

I became significantly involved in EDI when a former student, a Ukrainian Jew, who himself was inspired by my lectures in the early 2000s, put me in touch with the Ministry of Justice to provide EDI training. After the training, I received many compliments and plaudits for my approach to providing safe spaces to have difficult conversations. It was the affirmation I needed to be bold in my calling. Indeed, Rockstone Consultancy, my company, was born.

## Dealing with racism

**Clive:** During one of your workshops, you discussed the difference between an anti-racist and a non-racist. Can you share what you said?

**Gifford:** Sure! A non-racist person will tell you they are not racist and acknowledge that racism exists and is a problem, but they go with the flow; they don't stand up to micro-aggressions and systemic racism. They take no ownership of what is going on, and their response to racism is passive. An anti-racist, on the other hand, is not prepared to go with the flow but is ready to stand up to the problem. For example, they do not tolerate racist jokes and will appropriately challenge people who make derisory remarks even in casual conversations.

**Clive:** Is it possible for someone with racist tendencies to change?

**Gifford:** I see in the human spirit a desire for equitable relationships. I see this as an inherent quality in all of us. For many, because of nationalistic socialisation inclusive of media conditioning, these qualities have been buried six feet under. Therefore, I see my work as unearthing these qualities, helping people reconnect with that part of their human story to reshape their personal narrative.

Unlike many EDI practitioners, I do not merely focus on behaviour. It's not enough to tell clients that "this is micro-aggression when you act that way" or "you need to have a certain quota of people from underrepresented groups such as women", etc. I focus on bringing about a paradigm shift in attitudinal outlooks which impact behaviours. When people are open to the story of racism and its prowess, which comes with predatory attitudes, you discover that it touches them.

When people are brought in touch with their humanity through this sad but destructive history, but in light of the promise of a better story, they are more likely to realise that while racism is a profoundly human problem, they can be empowered and equipped to bring about change. Some organisations are facing up to this reality and, consequently, providing huge spaces of belonging.

## The road ahead

**Clive:** We've covered a fair bit of ground. I sense that we can go on for much longer. However, we have to bring this conversation to a close. Do you have a parting word?

**Gifford:** Clive, thanks for this opportunity of sharing. It's heart-warming to share such a fractious yet hopeful story. Unfortunately, as long as division, oppression, the underdevelopment of people, and discrimination continue, we will always have EDI. Like many EDI consultants, I am driven by a moral imperative to make things right.

When I do EDI consultation, I do it with love. Dr Cornel West, the Dietrich Bonhoeffer Chair at Union Theological Seminary, is famous for saying, "Justice is what love looks like in public." I have adopted this motto, and I deliver EDI initiatives with a compassion that challenges people and organisations to collaborate with others to remove injustice and make life better for everyone in our workplaces and communities. Thank you!





# ON-CAMPUS DEVELOPMENTS AT NEWBOLD

Carsten Waern, Trans-European Division Property Investment Consultant, shares news about the latest developments taking place around the College campus, including improvements to the Moor Close gardens.

Over the past year, we have entirely renovated Schuil House, student accommodation, and put new furniture in all the rooms. We have also carried out significant renovations in the classrooms in Salisbury Hall, where all classes are currently taking place. These include installing modern communication equipment, such as interactive screens and microphones for online learning. Everything changed during the pandemic. Lecturers had to teach via the internet, so the future of education will likely be some hybrid learning where students and lecturers interact through technology.

Egremont, which was empty for at least ten years, has been refurbished. We renovated all the upstairs rooms and installed new toilets and a kitchen, and we are renovating the two rooms used as offices for the Newbold Student Association. Furthermore, we are renting the rooms to create extra revenue to support the College. The rooms are quite appealing to small business owners. They are suitable for small consultants, beauticians, psychiatrists and photographers. Recent roof repairs and improved facilities make Egremont an excellent place to occupy.

Everyone will be pleased to know we have extra parking space behind the sports hall. Last year, we extended our sports hall and

football pitch rental to create additional income. We needed more parking space, also for the church and other events. We are holding more events such as weddings, and Pathfinder meetings where we can have up to 1,500 or even 2,000 people on the campus in one day, so we had to create more parking space behind the sports hall.

Other news includes plans to do repairs and improvement works in Moor Close gardens. We have discussed a few ideas with the local council, but it is too early to provide details at this stage. However, we will have a full-time gardener who will also carry out repair work around the campus. The gardener is scheduled to commence work this autumn. A local group called Friends of the Garden is eager to get involved with making improvements to the gardens.

There is plenty of interest in the Moor Close gardens. We have been negotiating with the local parish council to see how we can be a more integrated part of the community, providing access to the gardens. Everything came to a standstill during the Covid-19 pandemic, but we are back. It is an exciting time for the College; Newbold is alive and kicking!

# PUTTING THE PG CERT IN MISSION TO GOOD USE



Pastor Paul Dhanaraj has been in ministry for more than 20 years. He works for North England Conference, looking after three churches in the Northampton district. He recently completed a Postgraduate Certificate in Mission at Newbold and recommended the course to his colleagues in the ministry because, as he puts it, “you can put whatever you study into practice” immediately.

After I had completed my MA in Theology at Newbold, Dr Stephen Currow suggested I consider doing a Postgraduate Certificate in Mission, which I did, and now I have completed the course. The course consists of three modules: Engaging in Contemporary European Culture; Digital Discipleship; and Healthy Churches: Planting and Revitalising. I immediately knew the modules would play a significant role in my ministry. Digital evangelism, for example, since the pandemic, has become critically important. It is the same with the Healthy Churches: Planting and Revitalising module. I have seen many churches dying because the young people are moving out, and those left behind have stagnated.

## Engaging in Contemporary European Culture

Dr Wayne Erasmus [Lecturer in Engaging in Contemporary European Culture] and Dr Tihomir Lazić [Senior Lecturer in Systematic Theology] taught Engaging in Contemporary European Culture. They told us about when Adventism came to Europe and how the Adventist pioneers struggled

to win over the Europeans. They discovered their approach to evangelism in America did not work in Europe. For example, they learnt that, unlike the United States, having large gatherings did not appeal to the Europeans. It took some time for the General Conference to figure out the best way to conduct evangelism in Europe. It is interesting because we are in a similar situation today.

This module showed us that, as pastors, we need to take a step back and look into the Christian worldview and the contemporary views of the society in which we live in order to understand how to evangelise in Europe successfully. Blindly going ahead with traditional evangelism does not bring success.

We had to do a considerable amount of critical evaluation on current issues, such as the movement of migrant people in the churches where congregations consist mainly of people from the African continent and the Caribbean instead of the local indigenous populations, and dealing with issues that accompany migrating members. At the same time, we must accommodate

people from other denominations and reflect on how we view them. I wrote a paper reflecting on myself, my views and the views of others. So, we asked ourselves, who are these others and what criteria are we using to classify other people? Our lecturers showed us videos and gave us articles to read and reflect on as we sought to determine who the others are.

To conclude, we treat others based on the criteria and beliefs that we hold, but others treat us as their others too based on their own opinions. So, on those grounds, as Adventists, it is our mission to accommodate different people and look at the bigger picture instead of seeing them as others.

It's easy to see ourselves as more privileged and blessed with our mission and prophetic messages. However, the truth is God accommodates everyone. He's the God for all of us. Salvation is for everyone. Focusing only on prophetic messages and isolating ourselves is not what God expects from us. We need to reach out to people and accommodate everyone.

We studied three aspects of how we view

“The Postgraduate Certificate in Mission is a one-semester programme that complements the Master of Arts in Theology degree in practical theology and the mission field. It provides cutting-edge analysis of relevant cultural and societal trends in Europe today.

The programme prepares students for ministry by teaching innovative and constructive responses to the current and complex questions related to ministry and mission as they unfold in our increasingly pluralistic and culturally diverse society.

*Dr Ján Barna, Head of Research, Principal Lecturer in Systematic Theology*

people: How God sees people, how we see people, and how others see us. The great advantage of this exercise is that we can put ourselves in other people's shoes as they come into our churches and know how they see us.

## Digital Discipleship

Digital Discipleship is a very practical module which introduced us to the media and digital communication. We learnt how to reach people through media evangelism, starting from the basics as if we knew nothing about digital evangelism, and it was so good.

We learnt how to set up a studio, buy suitable cameras and present material because you need to consider who is watching your video broadcasts, how they are being viewed and what you need to do to reach different people.

I began applying every aspect of this course to my church's communication team. We increased the size of the team to reach more people. We were only using Zoom, but then this approach to online media ministry taught us how to create short videos, find new ways to attract people to our website, and present information better.

The General Conference provided many tools to help us, including a new app. They also gave us material for Bible studies, short videos and sermons, and material you can easily circulate within your community. I put everything I learnt into practice with my communication team; it was so useful.

I was so impressed that I went to the church board to purchase some of these gadgets, and we set up a small studio for recording sermons and for church members to produce material. Our churches would benefit if Newbold provided the Digital Discipleship module separate from the other two modules for our communication teams and elders.

After the course, I started producing short videos with a friend, using short messages

portrayed in paintings, drawings and videos. The response has been so good. I was impressed I could do so much, and the members of our church liked it because we were reaching people with short stories and sermons. It got the attention of our young people. So I think my project has shown how we can connect with young people and children.

I will recommend this course to everyone. Not only did we learn how to do digital evangelism, but we learnt how not to do it, which is very important. Unlearning bad habits is the worst part. You need to know how best to present yourself on the camera and what to say because you are broadcasting all over the world, and people judge you by what they see and hear.

I think this is a type of thing that should be mandatory for every church communication team. It should be made available to our churches with some financial concessions, promoted in both Conferences.

## Healthy Churches: Planting and Revitalising

The Healthy Churches: Planting and Revitalising module is fantastic because, just like the Digital Discipleship module, it is very applicable. You learn how to approach church planting from a missional perspective. Moreover, we had visiting lecturers who gave us practical advice on planting churches and revitalising them.

We examined the culture and a sociological context behind planting churches and how to develop them. We studied how drastic change impacts congregations; how to deal with those changes; how to spot the symptoms of a dying church; and what to do to change things.

We asked ourselves, what factors cause a church to die? When dealing with a dying church, you either refresh and regenerate it or plant new ones and then try to build them up. There is also a need for us to look into the social and cultural factors affecting

a church. For example, immigrants coming into British churches bring elements from their cultures.

We investigated different styles of worship. For instance, a traditional English worship service tends to be more conservative, whereas some immigrants may come into the church with a more charismatic style. There are many cases where cultural merging did not go well and caused division and separation.

I think Covid-19 has caused some churches to start dying because people could not meet face-to-face. Some people are finding it difficult to return to church. As time passed, people also became very stagnant with their mission. We also dealt with social issues, looking into the demographics of local churches. You have to consider divorce rates too.

Once we have identified the various issues and learnt how to deal with them, we position ourselves where we can reach out to people and revitalise our congregations.

## Putting into practice what we learnt

All three modules are essential for the ministers. I would recommend this course to current ministers because it is so practical. You can put whatever you study into practice. I shared what I learnt with the elders and my pastoral team, then with the church board and now with my department leaders. They appreciated everything. Moreover, the great thing about the course is that it does not disrupt your daily pastoral commitments. It is manageable because it is online so you can fit it in with your work routine.

I want to give credit to the lecturers, especially Dr Tihomir Lazić, who taught us and made it possible for us to get through the course. They were understanding and accommodating, and that made it easier for us. I am implementing everything I have learnt in the Postgraduate Certificate in Mission course – it has strengthened my ministry.

# THE SIGN THAT MAKES YOU WONDER

They say God works in mysterious ways, and so does Steven George, who tells how God used a homeless man to confirm his call to the ministry.

Steven George recently completed his final year in Biblical and Pastoral Studies at Newbold. As he reflects on his time at the College, most of which was online, he admits it was “quite challenging but fulfilling” at the same time. “I came to Newbold in September 2019, so I spent about four or five months on campus before the coronavirus pandemic and lockdown”, said Steven. “The remainder of my course was online. That was definitely a challenge trying to navigate through everything.”

Steven took every opportunity to return to the campus to spend time with other students despite the setback. “We did everything online, even after coming back in 2021 and 2022”, explained Steven. “I came back to the campus to use the library, but mostly for the social life, attending different events like the Week of Spiritual Emphasis and The Experience. We tasted what social life was like on-campus at the beginning of our course, so we wanted to stay connected.”

One of the things Steven appreciates most about the Biblical and Pastoral Studies course is the pastoral placement. “I’ve always been keen on doing ministry, so the placement programme was a perfect opportunity to do that”, said Steven. “I was able to do two placements because of the lockdown. I did the first one with Pastor Jerry Smith in Norwich. It was entirely online, but it was fascinating attending board meetings and business meetings, and doing pastoral visits. I did my second placement with Dr Michael Hamilton in Cambridge, half online and half in-person. It was perfect because he had just moved into a new district, so I learnt how to deal with issues relating to moving to a new church as a pastor. I gleaned as much as I could from Dr Hamilton. He came to Newbold to teach a module in pastoral leadership online. As soon as we completed the module, I emailed him to thank him and asked, ‘Can I do my placement with you?’ He said yes, so that was great.”

Steven confesses he did not plan to become a pastor but admits, “I felt a kind of nudging from God”, which some would describe as ‘the call’ to ministry. However, his response was, “No way! Not me! I wouldn’t do that job.” Understandably, at the time, the 17-year-old was at school, trying to decide what to do with his life. “I remember speaking to an elder at my church”, Steven recalled. “He told me the Bible story of Gideon, who asked God for a sign, and told me to do the same. I prayed about it and told God, ‘If you



want me to go into ministry, I’ll go into it full-time. No questions asked’, and being the impulsive person I am, I said, ‘I’ll give you everything right from the get-go, but I need a sign! I want a random person to call out my name, to say something to confirm that I should go into the ministry.’”

A couple of months later, Steven received the most unexpected response to his prayer. “My friend Kapiya came to me and said, ‘You’d never guess what happened last Thursday. We met a homeless guy who gave us a piece of paper with your name on it.’ I said, ‘No way! That’s impossible.’ At the time, we were part of a homeless ministries group. Kapiya and another friend, Michael, were helping some homeless people the previous week. They tried to help a Romanian man who couldn’t speak English. He refused food and water, but he allowed them to pray for him. Just when they were about to move on, he suddenly tapped Kapiya’s leg to get his attention and gave him the piece of paper, which turned out to be a work experience application form that I had filled in at school two years earlier in 2016. I remember losing it and being told off by the teacher. When Michael gave it to me, I thought, ‘Okay, God’, when I saw my handwriting, ‘I’m nobody special, but you’ve given me the sign I asked for. Let’s go!’”

Reflecting on the experience, Steven said, “I wasn’t sure why God showed me that particular sign, but having completed my third-year degree studies, I realised that I needed it because I had a lot of doubts during the first and second years of the course. Whenever those doubts appeared, I looked at that work experience application form, which I have in a picture frame. It reminds me that God called me, so I must persevere and keep moving forward.”

Steven recalls a phrase he heard whilst on a mission trip in Brazil: ‘The mission saves me.’ “That’s been my motto during my three years at Newbold. Being involved in God’s mission and ministry is as much about serving others as it is about being saved. If I hadn’t come to Newbold straight out of school, I probably would have turned my back on God and left the Church. So, this mission has saved me in a real sense, and it’s so encouraging to know that God is interested in us.

# A DOUBLE-TAKE ON THEOLOGY

Nilsa Marsh says she never saw herself studying theology until she did a double-take, suddenly realising it had much more to offer than she had imagined.



In 2019, Nilsa Marsh left the United States to study for a degree in Humanities at Newbold. However, the sudden outbreak of Covid-19 soon brought her studies to a standstill. “I absolutely loved being at Newbold, but then Covid happened”, said Nilsa, recalling her experience. “We were told we had a week to return home, and I thought, ‘Okay! Cool! Understood!’ So, we went home and continued studying online like the rest of the world.

“About a month into the fall semester of 2020, Newbold informed us the College was shutting down all its programmes except Theology”, continued Nilsa. “We had a few Zoom meetings with the President of the Trans-European Division to discuss the changes. He talked about his time at Newbold, working for ADRA and other things, and I think he did an unintentional elevator pitch for theology at Newbold. My interest spiked, and a little voice in my head said, ‘Hey! Maybe you want to do Theology’, but then I thought, ‘Okay, it’s 5 a.m. [in San Diego, California], maybe I need to sleep.’” Nilsa settled down with life in the United States, working as a nanny, looking after triplet three-year-olds, but the tiny voice at the back of her mind refused to go away. One day, she decided to return to Newbold.

“It’s truly the work of God that I’m here studying for a BA in Biblical and Pastoral Studies. It’s the last thing I thought I would be doing – the last thing anyone thought I would be doing!”, exclaimed Nilsa. “I always loved Newbold, and I knew this was where I needed to be. Like the slogan says, ‘It’s life-changing, faith-affirming’, plain and simple.

“You have to come here to experience Newbold for yourself. It’s been faith-affirming, mainly because I came back to study theology. I got baptised recently, and that wouldn’t have happened if I didn’t return. I never wanted to get baptised. I had decided that I would never get baptised under any circumstance, but clearly, something changed along the way – I think it was divine inspiration. It’s been an awesome experience.”

Nilsa describes studying for the BA in Biblical and Pastoral Studies as a long learning process, but she quickly points out that she appreciates its practical side. “I enjoy the practical applications of my studies. Last semester, we examined the history of the Church, Christianity, hermeneutics, and other topics, which was awesome because I love history and literature.

“This semester, we’re learning Cross-cultural Ministry and Ministry in Context and more about real-life applications. You learn about things going on in the world outside of the ‘Adventist bubble’. And yes, the ‘Adventist bubble’ is a real thing! That’s why I appreciate being here – people value other perspectives.

“I am interested in human rights, so I’m focused on finding out about people on the outside. For instance, we learn about different religions from people who know or were part of those religions. People like Dr Petras Bahadur, the Director of the Global Centre for Adventist-Muslim Relations [at the General Conference], did a class with us yesterday; it was absolutely incredible.”

Reflecting on her experiences at the College, Nilsa maintains that she responded to God’s call to return to the United Kingdom to study at Newbold. “I definitely had a call, although not necessarily to be a pastor; instead, it’s a call to be here studying theology”, said Nilsa. “Many things you learn in theology apply to other occupations, especially in humanitarian areas.

“No one ever said theology is an easy degree, but you learn a lot, and it changes you. It’s a more holistic approach to being a student because you learn to be disciplined and go on field placements, so you’re also active at church working with people. Sometimes it’s hard at times, but it’s so worth it!”

# THE SOUND OF MUSIC AND GOD'S CALL TO MINISTRY



**Adam Best was en route to becoming a music teacher but made a U-turn when he received the call to ministry. Now, he is on course to become a pastor.**

Adam Best began learning to play the piano at six years old and started playing music in church when he was fourteen. His love for music led him to study music at Leeds Conservatoire, a higher education music college in West Yorkshire. "Music was my first love", said Adam. "I thought going down the teaching route, and teaching music was the right thing to do. Everything was going fine at the Conservatoire, although I wouldn't say I was enjoying it."

Adam experienced a spiritual awakening just before the United Kingdom went into lockdown in 2020. He realised that although he was active in church, playing the piano, he was, in fact, a 'window Christian', having one foot inside the Church and the other foot outside. He was en route to becoming a music teacher, but little did he know that he would soon receive the call to ministry.

In January 2021, Adam began to have second thoughts about his career choice. He did some deep soul-searching, asking himself what he wanted to do with his life, concluding that his true calling was to become a pastor. "I called Sam, a good friend of mine studying here at Newbold, and asked him how he recognised his call to the ministry", said Adam, and continued, "I didn't believe we had many similarities in terms of our experiences, but I guess God calls everyone in a different way. However, I didn't think about that at the time.

"I asked my dad what he thought of my idea about becoming a pastor. He didn't try to talk me out of it, but he said, 'Don't feel that the only way you can serve God is by being a pastor. You can serve God doing anything, like being a teacher, so don't ever knock that because there is a huge need for godly teachers. Don't underestimate that role!'

"I had coronavirus in August 2021, and while I was self-isolating, I finally decided that, without a shadow of a doubt, I wanted to study

to become a pastor. I couldn't imagine myself doing anything else. I told my dad about my decision, and he said, 'Yes, God has called you to become a pastor.'"

Adam enrolled on the BA in Biblical and Pastoral Studies course in September 2021 and said he is enjoying his studies. "The Biblical and Pastoral Studies course has changed how I think", explained Adam. "It has changed me for the better. Believe it or not, it's not so much about what I've learnt but what I've unlearnt, and I've unlearnt many things. In one of our first lectures, Dr Laszlo Gallusz [Senior Lecturer in New Testament] made a point to 'always be open and listen to others even when you think they are wrong'.

"Before that lecture, I wouldn't even listen to people like T. D. Jakes because he isn't an Adventist. I would only listen to Adventist preachers and only read Adventist books. So, learning to be open has paved the way for life-changing things that God wanted to reveal to me. If that foundation hadn't been laid in the classroom, I don't think I would have been so willing to learn new things from other people's points of view. God has been patient with me, knowing that I had a closed mindset, which on reflection, was so wrong."

Summing up his experiences to date, Adam said he knew that God had a plan for his life. "He was organising events in my life to reveal himself to me, and his timing was perfect. I have realised that Jesus is more of a personal saviour. Even the way I relate to him has changed. Rather than doing things to be saved, I came to the place where I said, 'You know what, I want to get to know you now.' I have learnt to trust in Jesus no matter what happens. I'm relying on his guidance, and I'm excited to see where he will lead me."



# THE TRANSFORMING MINISTRY OF COACHING



Student mentor Pastor Atte Helminen says we can all learn and benefit from getting involved in mentoring. He shares his story of how coaching transformed his ministry.

I graduated from Newbold almost 30 years ago. Since that time, I have always tried to help the College in different ways. Every week, I meet two Newbold students for at least an hour. Initially, I met each student separately, but recently, we have moved on to team coaching, which I believe is even better. We have good dialogue, and they learn more from the coaching sessions and each other.

My job is to care for the students and ask and answer questions about their studies. As a mentor, I help them stay focused and balance their lives with their studies and mission. I have always believed in mentoring. When I became a pastor in Helsinki, I did not have anybody to mentor me or give me an internship. So, I created a pastors' team and started a weekly pastors' meeting where we helped each other. It became my way of surviving as a pastor and as a leader. I am also a church planter at heart, and church planting is never possible without a team and coaching. If you do not have a support system, you need to learn how to build one for yourself.

I used to attend all kinds of coaching courses. However, many of the techniques I learnt did not become part of my lifestyle. At least, not until I saw a positive change in the lives of some of my pastor friends from other denominations – they did a master's in coaching course. I completed the course 10 years ago, and it changed my life. I started coaching and training pastors, teachers and entrepreneurs, and helped some become coaches themselves.

Learning is an ongoing process. I am learning all the time. Nowadays, I spend several hours a week coaching young people who need my help. I coach professional coaches too. I believe everyone should have a mentor at some point because you learn essential life skills. Coaching enables you to develop your identity and goals. It builds your character and helps you cope with difficult situations.

Young people live hectic lives with their studies, personal issues, and relationships. However, I am not here to solve their problems, but I am here to help them figure out problems for themselves. I have mentored many young people in Finland during the last few years. When they are in trouble and ask for help, sometimes I respond with a question, and they say, "That's a good question. What do you think about it?" Also, trust is crucial, and it is important they feel safe when asking difficult questions.

If you asked me whether other alumni should get involved in mentoring, I would say absolutely. It is a win-win situation. We can all learn and benefit from getting involved in mentoring. The satisfaction of seeing someone succeed in life brings me the greatest joy. Living a self-centred life where your goals are always at the forefront of your mind will leave you empty. We should lead and serve like Jesus – it is so rewarding.

When I think about mentoring, I always tell myself, "It's not about me but others." Our happiness is not based on our successes but on helping others, so they, in turn, help other people too – following Jesus' example – now, that is true discipleship.



# ONE YEAR IN MISSION & SERVICE

Newbold's One Year in Mission and Service course is a gateway for anyone who wants to do mission work. It is a practical programme designed to equip students with essential knowledge and skills needed in the mission field. At the end of the course, each student heads out on an organised mission trip to places of their choice.

Ethan Mpozembizi, Jennifer Habricot and Mande Hakizimana completed the course this summer. They are currently serving in mission fields in different European locations. Before they left, we asked them to talk about the journeys that led them to do the course, their experiences at Newbold and their aspirations.

Photography: Roland Dan

## TAKING THE "ROAD LESS TRAVELLED"



Medical scientist Mande Hakizimana, from the Republic of Ireland, lived a busy life commuting to and from work each day until she pressed the pause button on her life. After hearing about our One Year in Mission and Service course, she found herself at a crossroads. Inspired by the words of the poet Robert Frost, Mande took the "road less travelled by" and came to Newbold to pursue her dream to do mission work.

Looking back over the past year, I would say the One Year in Mission and Service course was an exciting experience. I was not sure what to expect when I arrived at Newbold. Still, I was pleasantly surprised to discover we would engage with the theology aspect of mission work by attending theology lectures with theology students. It was entirely new for me, coming from a science background. Newbold showed me a new way of learning, taking in information, and listening to the thoughts and opinions of my peers on different topics. Participating in the theology classes allowed me to see what theology students learn and do, and how they think and interact. It was amazing.

Science lectures are quite 'matter of fact', leaving little or no room for opinion. Everyone accepts the facts, and there is not much discussion over it. So, Newbold was like a breath of fresh air because I attended classes that were discussion-based, where you have a thought process as to why you think in a certain way instead of simply learning a bunch of facts.

I was not sure who I would meet at Newbold; coming to England, I assumed all the students would be British. I was surprised to meet people from all over the world. Not only that, I learnt so much about how people from different cultures live. I grew up in Ireland in a small town with

a small countryside church. Seeing how people do things differently was an eye-opener. It broadened my opinion on life, and listening to other people's perspectives opened up my mind.

One of the course modules that impressed me was Cross-cultural Ministries, which introduced us to the fact that culture plays a huge part in people's faith. We learnt that people think differently based on where they are from, and their cultures influence how they practise religion. So, I have to consider how I approach someone with the gospel. When people are not accepting what I am presenting, it could be because I am bringing a cultural aspect to my belief

that does not connect with them. You learn about people, what they are about, where they live and what it all means to them before you can begin to tell them about the gospel. You then present the gospel in a way that they can understand. I have realised that preaching the gospel is not a 'one size fits all' kind of thing. You are painting a different canvas for every person you meet because we are all from different backgrounds, and everyone has their own story.

The Contemporary Evangelism module taught us different ways to present the gospel. Evangelism is not just about standing on a street corner, handing out leaflets and inviting people to your church. It is the way you live your life. It is all about building relationships. Often, we focus heavily on presenting just the gospel, which makes people in today's modern setting very apprehensive and wary of Christians. You build trust when you build connections with people. Once people know you genuinely care about them, they are more open to listening to what you have to say. Christ demonstrated this in his ministry.

During the course, Adventist Development Relief Agency (ADRA) workers came to the College to share their experiences. It is one thing to talk about mission, but meeting someone who has done mission work and tells you about their first-hand experiences sticks with you more. You can draw from their experience and ask questions. Having a one-on-one conversation with someone who has worked in the mission field and listening to how it changed their lives and impacted them is more personal.

The mission trip is the final stage of the One Year in Ministry and Mission course. Our course leaders gave us different options on where we could go for our mission trip. They left us to decide where we wanted to go. I looked for a mission trip centred around humanitarian aid work. Not surprisingly, ADRA grabbed my attention when I saw one of their refugee projects at a community centre in Belgrade. So, I decided to go to Serbia.

Before coming to Newbold, I worked as a medical scientist in a microbiology lab in a hospital in Ireland. I graduated from university in 2018, and instead of taking what the poet Robert Frost describes as "the road less travelled by" and taking a gap year to pursue mission work, I took the most common path and started my career. It was not what I truly desired, but it was the safest option and made the most sense at the time. I convinced myself it would only be for a year. However, I was still working in the lab three years later.

Mission work has always been something that's been on my heart, something I wanted to do but put off doing. I have always had a desire to help people in whatever way possible, to meet them at their place of need and, as a result, to add value to their lives in whatever way I could. When a friend told me about the One Year in Mission and Service course, which she planned to start in January 2022, I found myself at a crossroads. I asked myself, "Am I going to let this opportunity slip away?" After many thoughts, conversations, and prayers, I applied for the course and was accepted.

One of the great things about going to Newbold is I felt like I was breaking the cycle. With society, you go to university, graduate, start your career, and work your way up the career ladder. There is no natural pause. It is like a tick-box exercise. So, going to Newbold was a massive decision for me. I remember being scared, feeling like I had pressed the pause button on life. It seemed like everybody else was moving forward, and I was taking a step backwards.

When I arrived at Newbold, I met many people with similar stories, especially those doing the Graduate Diploma in Biblical and Pastoral Studies and the MA in Theology. Hearing their stories and finding out they were in different careers was quite revealing. They, too, felt God had called them to press the pause button on their lives to come to Newbold. It was refreshing to hear their stories and a comfort to see people doing different

things like me. In our society, stepping back from a career to do something for God is entirely unheard of; however, meeting like-minded people at Newbold was tremendous – I knew I was not alone. I realised I was on a journey. I was moving forward. The path of life is not straight. You can reinvent yourself. Society teaches us, from a very young age, that we need to choose what we will do for the rest of our lives. It is as if there is no room for God to comment on the picture to say, "Hey, I want you to go down this road."

One of the scariest things about change or accepting God's call is that it often leaves us feeling like we are starting again. It can be quite daunting in a world where there seems to be no time to pause, let alone rewind and start again. At Newbold, I met people willing to accept God's call even if it meant starting again. It takes courage to begin again, bringing to mind my favourite quote: "I hope you live a life you're proud of. If you find you're not, I hope you have the strength to start all over again."<sup>1</sup>

In life, you will have opportunities to start again; however, when you begin again with God by your side, you are not starting from scratch. All the twists and turns in your journey will enrich your experience and uniquely equip you to carry out your calling. You are starting from a place of advantage. When you accept God's call, you are not pressing stop, pause or rewind on your journey because responding to his call is part of your journey.

I decided to take a leap of faith by leaving my job to do the One Year in Mission and Service course. I took the road less travelled by, and I hope that in years to come, when I look back, I too can say, "Two roads diverged in a yellow wood, and I took the one less travelled by, and that has made all the difference."

1. F. Scott Fitzgerald, *The Curious Case of Benjamin Button*, first published in *Collier's Magazine*, 27 May, 1922

# THE 'YEAR IN MISSION' GOAL

Sports and exercise therapist Ethan Mpozembizi says he has seen the hand of God working in his life. Now, he is ready to serve God by serving others.



Ethan Mpozembizi was studying Sports and Exercise Therapy at Coventry University when he decided he wanted to devote more time to mission work. "I had done some missionary work before starting my studies", explained Ethan. "I want to use my knowledge of exercise therapy for treating injuries and injury management in the mission field, so it was a no-brainer when the One Year in Mission and Service course came up. I heard about the course at a North England Conference event in 2018. Pastor Dejan Stojković, who is now the Trans-European Division's Youth Director, and also coordinating the programme, was doing a presentation. He said, 'The One Year in Mission and Service course – give a year to God!' That was it for me."

Ethan wanted to become a professional footballer when he came to the United Kingdom from the Democratic Republic of Congo as a child. "I played football for the Wolverhampton Wanderers Football Club Academy as a teenager", Ethan proudly declared. "However, I thought, if I can't be a footballer, I would still like to be around the game as a physiotherapist or refereeing or something. That's what inspired me to study Sports and Exercise Therapy at Coventry University."

It was not long before Ethan took a step back to take stock of his life, realising that, as he puts it, "God was calling me to something bigger than myself", and "it was during that period that I saw the hand of God working in my life. I found myself drawn to people doing mission work and evangelism. I decided to take a gap year from my studies to attend the PEACE (Practical Evangelism and Adventist Christian Education) programme in Wolverhampton. Surprisingly, when I informed the university about my intentions, they told me they would officially recognise it as a placement year instead. So, I attended PEACE, studied about God, did evangelism, and at the end of it all, the university told me, 'Ethan, you've graduated with honours and a year in placement.' I've never known anything like it, telling my university I'm going to preach, and hearing them say, 'Yes, go ahead! And, by the way, we'll help you with finance and everything you need.' That was a miracle!"

One of the modules Ethan enjoys most in the One Year in Mission and Service course is Cross-cultural Ministry. "The classes are amazing", said Ethan. "The content is valuable because you learn about different cultures and religions. Sometimes you want everybody to see things the way you do, but you discover that

people from other cultures see things differently. So, you have to ask yourself, 'How do I minister to them?'"

As he reflects on participating in class with theology students, Ethan says the experience has been "an eye-opener". "Even though we don't have to do assignments like the theology students, we are not treated differently in class. It is as if we are studying for a degree in theology because everyone takes part in discussions. It is easy to think, I'm going on a mission trip, so why do I need to learn things like theology, Hebrew, and Greek? But you need to understand the gospels if you are going to share the gospel with people."

Ethan is preparing for the next stage of the One Year in Mission and Service course, the mission trip, which he describes as "the practical side of things". "The mission trip may vary in length depending on your commitments after the course", explained Ethan. "The organisers are quite flexible with the time you spend on the mission trips. There's not a maximum or a minimum period. Also, you don't have to go straight away. You can defer it to the following year if you want. The amazing thing is the Trans-European Division makes sure that you're sorted in terms of food and accommodation. All you have to do is get to your destination. I'm going on a mission trip to Cyprus to work with a church doing community outreach. I want to get involved in Bible study groups because I enjoy teaching the Bible. I plan to spend four months in Cyprus. I'm looking forward to putting everything I've learnt into practice."

Looking ahead to the mission trip, Ethan says he is ready for the challenge. "I am excited to see how God will work through me. My mission trip contact in Cyprus said something that has stayed with me. She said, 'You can't go through the water and expect to remain dry.' In other words, the experiences we go through in life change us. So, I would say to anybody thinking of doing the One Year in Mission and Service course, this is an experience that will change you, and it'll change you for the better, by God's grace. If you're looking to do something for God, there's no other way but to serve Him."

# TAKING TIME OUT FOR MISSION AND SERVICE

Jennifer Habricot had doubts about enrolling on the One Year in Mission and Service course, but now she says every young person should take a gap year for mission work.



Language interpreter Jennifer Habricot said she had no intention of studying at Newbold. However, after a few light-hearted conversations with a friend and a brief chat with Newbold's Student Enrolment Officer, she signed up for the One Year in Mission and Service course. "I wasn't planning to do the course, and I didn't want to come to Newbold", said Jennifer. "However, a friend on the course told me I should do it. At the time, I was working, but I was planning to find another job, so I decided to take some time off work. I thought, 'Lord, I don't want to go back to doing the same job, so what shall I do now?'"

"To cut a long story short", continued Jennifer, "I went to an Adventist Youth Leader Training Conference organised by the South England Conference. Troy Smith, Newbold's Student Enrolment Officer, was there promoting the College and talked about the One Year in Mission and Service course. I ended up speaking to him and asked for more information. I prayed about it, filled in the online application form, and soon after, he called to tell me I had been accepted. I thought, 'Okay, I'm going to Newbold.'"

The first two weeks of the course did not live up to Jennifer's expectations. She felt disappointed because it was not what she had envisioned. "I must admit, I didn't like the first two weeks of the course. I asked myself, 'What am I doing here?' I didn't know much about what we were being taught, so I wouldn't say I liked it at all. We learnt a lot of history, but obviously, I misunderstood the point of those classes. On the spiritual side, I thought, 'We don't even open our Bibles in class!' However, by the third week, I understood the whole purpose of the course, and I love it now.

"I learnt that the lecturers are not here to give people a particular type of spirituality; they're here to provide you with tools to help

you have a more profound spiritual experience. Now, I understand the context and history of the Bible, the Gospels, Christianity and other religions, which gives me a complete picture of things I need to know. So, this is how I understand things; no one else can work on your relationship and connection with God. You have to do that yourself, and the lecturers are here to help you. I'm really enjoying all the course modules now because I think it's a global approach. After all, it gives you the big picture."

Jennifer has a passion for health and well-being, and she is very interested in the medical missionary side of mission work. However, keeping her options open, she says she is keen to get involved in other mission areas, such as working with the homeless and refugees. She is looking forward to the mission trip [organised by ADRA or the Adventist Volunteer Service] and is willing to go anywhere and do anything and see how the Lord will lead her.

"I would encourage anyone to do this course", said Jennifer when asked about her overall thoughts on the course. "I think it's a shame that we have so many opportunities in the Adventist Church to do mission work, but few people are taking them up", she explained. "I think we've lost a lot of our missionary spirit. Instead of rushing off to university, I believe every young person should take a gap year to do mission work."

Jennifer describes the One Year in Mission and Service course as a great opportunity for young people to gain mission experience. "If you're thinking about doing the course, I would say don't hesitate. Just come and see, and if you don't like it, at least you know, but if you love it, it is going to be life-changing."

# WELCOMING MUSLIMS AND THE “PEOPLE OF THE BOOK”



Pastor Božidar Prgonjić is studying MA in Theology at Newbold. He is working on his Master’s dissertation, choosing to write on a topic close to his heart; how to create better dialogue with Muslims on the subject of God and God’s character. A former television personality, Pastor Prgonjić is a chat show host with a YouTube channel of almost 20,000 subscribers and videos that attract up to 100,000 views. We met with Pastor Prgonjić to talk about building relationships with Muslims in Bosnia and reaching people of other faiths and those without faith.

## Why did you set out to build relations between Adventists and Muslims in Bosnia?

I was born in Bosnia during the Yugoslav Wars. So, I’m a child of the war. I felt the animosity between Serbians, Croats and Bosnians. Genetically, we are the same, but religion and other things divide us. I was raised in the Serbian part of Bosnia. We lived together with Muslims, but we hardly spoke much about religion. Everyone kept to their own religion because this is part of their identity.

When I became a pastor, I did a series of public presentations on creationism with a friend in various cities. To be honest, I was a little scared at first, not knowing how people would react. I wondered whether they would think we were going to try to convert them to Christianity, which can be a dangerous thing to do. There are still open wounds from the war because many people lost their relatives. Even I lost relatives. So yes, we were dealing with a very sensitive topic.

Our tour went better than expected. We built excellent relationships with the principal and the lecturers of an Islamic university. They realised that we shared common ground on matters such as not drinking alcohol and not eating pork and asked if we had doctors who could work with the local imams to start a stop-smoking programme for Muslims. They even invited us to present on their radio and television programmes. I could see they respected us as Adventists because they saw that we follow the teachings of the Bible.

Muslims’ main complaint about Christians is that they do not stick to the Scriptures. Knowing that we believe in one God and follow

the Bible closely, they called us the “people of the book”. So, we found common ground for dialogue. Yes, we have differences in our understanding of God’s character, but we cannot say there’s a different God simply because we have different opinions about His character. In his books on Christian-Muslim relations, the theologian Miroslav Volf says that if we believe there is only one God, we can disagree about his character, so we can talk, but we need to speak respectfully with each other.

As Adventists, we can be a good influence on people around us. We don’t have to convince people about God. God is the one who convinces us, so we should be like Jesus, who “went around doing good” [Acts 10:38]. I’ve tried to use the talents God has given me to make a positive impact in the lives of others in the field of health, theology or in whatever way possible.

## How do you view Adventist-Muslim relations here in the United Kingdom?

We have communities of people from different cultural backgrounds here in the UK. You have areas where you find high percentages of Muslims, and we need to make efforts to connect with them. Adventists aren’t the only people you’re going to meet in heaven and on the “new earth”; therefore, we don’t have time to be building walls.

If we can communicate over there in heaven after salvation, I think we should start communicating with each other while we’re here on earth. Thinking this way has helped me come to converse better with people. If I find myself among Buddhists, I will try to connect with them. They share the same desire for divinity as we

do, although I feel closer to the truth. They feel closer to the truth from their perspective, so we can find common ground and ways to talk about God and share our faith.

### **Can you tell us a little more about your ministry in Bosnia before you came to the UK?**

Yes, I served as a pastor in Bosnia for over three years before starting my postgraduate studies at Newbold. I worked in the Serbian part of Bosnia, where, if you're an Adventist, you're in the minority, and people think you're strange and you're likely to be viewed with suspicion. As I said before, identity and religion are interconnected, so if you're Serbian, people expect you to be Orthodox. They expect you to be Catholic if you're Croatian, and if you're Bosniak, Muslim. So, it's more of a mission field than a conference.

Sometimes, the negative attitudes toward Adventists have a lot to do with our attitudes as well, feeling that we are coming from a better position; sometimes, we give people the impression that we're trying to sell something that isn't very good. However, you can break down these types of barriers. For example, I started a crafts workshop at one of my churches. At the beginning, the women who came to the workshops looked worried and scared, but after a few months, they settled down and were happy to be there. They presented me with a book, a gift from the mayor on my last day in the district. We made a good impression in that district, so I believe we must listen carefully to people to identify their needs and help them. If you fail to recognise their needs, you end up trying to give them something they don't want.

I also had a talk show on Bosnian TV. I followed a simple format where I invited different doctors and experts in their fields to talk about creation, herbal remedies and other health and wellbeing matters. The show received good feedback from audiences.

### **How did you get involved in commercial television?**

I used to go to a youth theatre during my high school years. At the time, all my affinities were toward media, not theology or pastoral work. I got involved with commercial television as a comedian in a television comedy series. Later, I had an idea for a health talk show and spoke to the TV studio director, who said if I produced it, he would give me the space to broadcast it. I went to our Adventist Hope Channel in Croatia and recorded six episodes

of Život i zdravlje (Life and Health), which they broadcast on TV K3 in Bosnia.

The programmes were quite popular, so they asked me to produce more. However, by that time, I had already started my theological studies. I didn't have the time to do another series of talk shows, so the television studio started their own series. Some time later, the TV studio director returned to ask me if we could produce a few more shows, which we did. You can watch Život i zdravlje on Youtube, which is a good platform for our health ministry.

### **Please tell us about your YouTube ministry.**

During the pandemic, my friend (a biology professor) and I started the YouTube channel Bozidar Prgonjić where we regularly discuss creationism and theology. We started with a few subscribers, but now we have over 19,600 subscribers to the channel. On Fridays, we often have between 10,000 and 100,000 viewers; people from the former Yugoslavia, its diaspora, and the people from the three main religions in the Balkans watch the broadcasts.

We get more viewers whenever we discuss topics such as evolution and creation, and dinosaurs. We did a video where we talked about aliens – we were really talking about demons and angels – and it received over 100,000 views. These are the type of topics that people like.

### **What type of responses do you get from people who watch your programmes?**

Many people tell us that we've helped to restore their faith. Many people also say they're religious but don't practise their religion. They don't attend church, and some don't believe God exists. Some former Adventists tell us we've restored their faith although they've not returned to church, but I'm okay with that because we're not necessarily bringing people back to the Adventist Church; we're bringing them back to God.

Our programmes clarify confusion about evolution and creation, mainly because we have a biologist who explains the technical side of things. People do searches on Google to check what he's saying is true. But that's what I want people to do; seek the truth for themselves and find God.

# LOOKING BACK TO MOVE FORWARD IN COVID-19 TIMES



**Pastor Luca Zagara says Covid-19 has forced many Adventists to rethink their way of doing and being a Church and suggests we look to the first-century Church for answers.**

Luca Zagara completed his MA in Theology and Postgraduate Certificate in Mission at Newbold in 2020. In March 2021, he received a call to the Welsh Mission and is currently ministering to congregations in the Newport District of Churches.

“My wife and I had Wales on our minds well before we received the call to go to Newport, even before I began my studies at Newbold”, said Pastor Zagara. “We always knew in our hearts that Wales was going to be a place of importance in our future. So, when the call came, we had no doubts and said yes straight away, and it’s been a great blessing.”

Despite his enthusiasm, Pastor Zagara began his ministry during one of the most challenging periods to affect British society in recent history; lockdown, a time when all churches across the United Kingdom were closed. “Worshipping on Zoom was less than ideal, but the most difficult thing during that period was getting to know people in person”, he explained. “I like to mingle with people, talking face-to-face and getting to know their stories.”

In his article titled ‘Diaconal church in COVID-19 times’, published in the January 2022 edition of *Ministry Magazine*, Pastor Zagara observed that many local congregations had to “rethink their way of doing and being a church” during the pandemic. They had to find alternative approaches to connect with local communities. He suggests that by assessing and understanding the characteristics of diaconal ministry in the first-century Church, congregations today can be empowered to increase their impact on the wider community in various situations and during a crisis.

“I based the article on a paper I wrote for an ecclesiology module at Newbold”, said Pastor Zagara. “This isn’t theory but something I experienced in Watford while working with One Vision, an action group, part of the Community Chaplaincy Service at Stanborough Park Seventh-day Adventist Church, which began way before the Covid-19 pandemic. One Vision provides safeguarding courses, mental health first-aid training, and meals for the homeless. It set the stage for various ministries to meet the needs of those affected by the pandemic. It is linked to the ecclesiological side of the Church

– how we link serving others (diakonia) with living as a community (koinonia).

“When we look at what the Bible says about what it means to be a deacon or deaconess, you’ll see it is more than opening the church’s door each Saturday and saying ‘Happy Sabbath! Welcome!’, or setting out chairs and cleaning the church. It’s about looking at the real needs of the people in the community and the church. It’s about restoring people’s hope and meeting their spiritual needs.

“We can do everything possible to help others with their physical, mental and spiritual needs, but we can also have a community where we welcome people. We can say, like you, we have our struggles too, but we are all united by one God who loves us, and we want to share this fellowship with you. It’s not simply about going into the streets and being friendly and kind to people, but offering them a place of refuge, which can be in the church or a group in someone’s house – it’s about creating a safe space where they can come to learn more about God.”

Summing up his ministry to date, Pastor Zagara pointed out that many people spent time reviewing their lives during the lockdown. “I have had people approach me saying, ‘Pastor, I had more time to study the Bible, to pray, and now I see the need to be baptised.’ While some of us struggled with our faith during the lockdown, others experienced a renewal of faith”, he said, and continued, “We’re going to have our first baptism in two years and it is going to be special.

“I think the Adventist Church in Wales needs a revival. The other day, I heard someone on the radio saying, ‘Revival comes when we read our Bibles.’ I agree we need to return to our Bibles and grow with our knowledge of Jesus. However, it’s not just about knowledge. It’s about having a personal relationship with God each day. Once we’re ‘re-Bible-lised’ – a term I’ve just made up – I believed we will begin to see a genuine revival.”





## OPEN FOR BUSINESS – VENUES FOR HIRE

Newbold is pleased to announce that it is open for business with an offering of excellent venues for workshops, training courses, meetings and large events such as weddings and conferences.

The College reopened its doors for on-campus studies in September 2021 after the UK Government relaxed Covid-19 restrictions, which places it in an ideal position to return to providing venues to individuals and organisations looking for places to hold events.

Venues available include small classrooms that hold up to 15 seats, large classrooms that hold up to 30 seats, the Assembly Hall, which has space for up to 300 seats, and the Smith Centre with room for 30 seats. The Sports Hall, renovated in 2019, provides seating for up to 800 people.

Newbold's Moor Close is a popular venue for different events. "Moor Close is excellent for weddings, receptions, anniversaries, birthdays, baby dedications, graduations and conferences", said Melisa Razum, Event Co-ordinator at Newbold. "It is a listed building built in 1865, and the surrounding Sylvia's Garden is beautiful. It has a chapel that holds up to 100 seats, complemented by the adjoining Green Lounge and the Blue Room, which seat 50 people. We want people to know that it is available for hire.

"We also have empty office space to rent, and classrooms in Murdoch Hall and Salisbury Hall are available for hire during the week. Our cafeteria reopened in January 2022, and we are offering special menus for events like weddings."

Newbold offers a range of accommodation in Keough House, Schuil House, Moor Close, and the Family Housing flats. Keough House has standard single and double occupancy with single en suite and twin en suite rooms. Rooms in Schuil House, which has single rooms with a shared en suite, are available for rent during the summer break, from mid-May to 1 September. Moor Close has single and double occupancy rooms, and the fully furnished Family Housing flats come with the option of one, two or three bedrooms, a living room, bathroom and storage.

"Newbold is an ideal location for all types of events, and we invite everyone to visit the campus", said Viviane Derico, Accounts and Administrative Assistant. "Our team is keen to help you provide the most memorable events and experiences. Not only do we boast a fabulous location, but we are reasonably priced as well. We look forward to seeing you soon!"

For more information about booking venues and accommodation at Newbold, contact Melisa Razum at [bookings@newbold.ac.uk](mailto:bookings@newbold.ac.uk)





# MAKING PASTORS "THE BEST THEY CAN BE"

Newbold launched its Clinical Pastoral Education (CPE) course on 15 August 2022. The globally recognised programme began as a two-week residential intensive course led by Dr Ivan Omaña, Director of Adventist Chaplaincy Ministries at the General Conference. We interviewed Dr Omaña to find out what the course entails and how pastors can apply what they have learnt to their ministry.

Photography: Roland Dan

## What is the purpose of this course?

Many people think it's a course everybody must take to become a chaplain. That's part of the process, but it's precisely for pastors. Among the seven pastors we have on the course, only one is in full-time chaplaincy. The rest are pastoring churches and looking for clinical experiences in local hospitals.

The CPE course makes pastors the best they can be. The training improves pastors' visitation and enhances how they lead their churches or conference boards. It goes back to Ellen White's statement in *Ministry of Healing*, page 143, "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed sympathy, ministered to their needs, and won their confidence."

Jesus got close to the people, and his actions highlight one of our biggest problems in ministry nowadays; we somehow believe we've been called to be managers of churches. We've not been called to be managers of churches; we've been called to minister to people, to be shepherds of the flock. You cannot be a shepherd

from a distance – you must be hands-on. The real shepherd must smell like sheep, implying that you must get close to the sheep.

## What can pastors expect to learn, and how will it enhance their ministry?

You learn there's always a story behind every behaviour, and it's within the story that you find ministry opportunities. So, when somebody behaves in a particular way, you'll know how to approach the person and try to unpack the behaviour so that you can hear the story and minister to the individual in a significant and relevant way.

We do a two-week intensive course where I teach the trainees the clinical learning method, using case studies which they bring. We also use reflections as a learning method. It makes them uncomfortable because they must reflect on the things that happened each day before, and they're only allowed to write up to 250 words. They have to be concise. Also, most of the learning takes place in a group setting, so everyone's learning to trust each other and use the group to their advantage.

Unlike the traditional approach to teaching, I don't set learning goals. Each trainee sets their learning goals. I sit with them one-on-one and home in on their learning goals. They have up to three learning objectives, which they share with each other. Their goals range from "I want to be a better listener" to "I want to use my emotions in a useful way for my ministry".

If one of the trainees tells me he wants to manage his emotions better, I would ask, "What do you mean when you say managing your emotions?" The response could be, "Well, I feel that whenever I cry, I'm creating a disservice to others." I would respond, "How about understanding that your tears can be a tool for ministry?"

I am confronting some issues here because most pastors function from the perspective of what they believe are the expectations of their church members. However, the fundamental question is: How many of these expectations are based on reality?

### What is the next stage?

After this two-week intensive orientation, we'll meet for three hours a week for 15 consecutive weeks. Each trainee must bring six cases and self-evaluations over the 15 weeks. There will be

a mid-unit self-evaluation where they review their progress and goals and write a final evaluation document at the end of the 15 weeks.

Each unit of the course is 400 hours. The Adventist Chaplaincy Institute educates and certifies chaplains worldwide at the General Conference and requires pastors to do four units of CPE to become a Board Certified Chaplain.

My dream is for Newbold to become a centre where we teach CPE all year round. Any one of my trainees can become a CPE educator at the College after completing this course. Once again, it all goes back to what I said earlier; it's about making the pastor better. At the end of the course, I would like to see the seven pastors be the best version of pastors they can be.

“It was great to be back at Newbold, where I studied, got my degrees, and eventually joined the staff for 14 years as Dean and Chaplain. The CPE chaplaincy study was intense, confronting, and hugely practical.

It's an honour to sit with Dr Ivan and learn about the true ministry of chaplains. Becoming better pastors, wherever the Spirit will lead, was the motto throughout the two weeks of training, sharing, discussing in the class, and practical hands-on at the Royal Berkshire Hospital in Reading. I would recommend this four-year study to anyone when they begin the second round.

*Pastor Geert Tap (United Kingdom)*

“I am so grateful to be doing the CPE course. It has already been a significant blessing to be a part of this education. These two weeks have already given me a broader and better platform to stand on for my ministry.

*Pastor Silje Majholm (Sweden)*

“The course has been excellent so far. Dr Ivan Omaña has challenged and helped me to reshape my thinking regarding chaplaincy and how to approach it. He has been a real source of inspiration and encouragement. Clinical Pastoral Education teaches you to slow down, be more present in the moment, listen better and react appropriately. My classmates have also been fantastic, and I have enjoyed embarking on this journey with them.

CPE is teaching me to give the 'platform' or the 'mic' to the patient and allow them to express themselves without bias or judgement. When we minister to others, we often want to jump in and say, "That's happened to me before!" or "I know someone who's had that!" or some other cliché statement.

CPE has shown me that the focus should always be solely on the patient, to become a better listener, to identify the patient's needs, and respond appropriately. I want to provide some light to those in their darkest moments.

I'm so glad I got accepted onto this course at Newbold, as I am about to start a job as a hospice chaplain. I feel much more confident and better prepared to take on this role than I would have had I not taken CPE. I hope to be a much better chaplain as a result of taking this course.

*Pastor Curtis Samuel (Northern Ireland)*



# ON THE BORDERLINE WITH VILI COSTESCU

Newbold alumnus Pastor Vili Costescu says there are no boundaries to what God can do when it comes to helping people in their greatest times of need. He reflects on his experience on the Romanian-Ukrainian borders helping people affected by the war, and discusses plans to bring Ukrainian families to the United Kingdom.



Earlier in the year, I started a refugee project after seeing the crisis unfolding in Ukraine. I contacted the Adventist Development Relief Agency (ADRA) Romania to ask if they needed help. They responded by sending a list of items they needed, everyday items such as sugar, oil, and all the things you would buy from supermarkets. ADRA delivers these essentials across the border into Ukraine each day. I sent the list to my network in Romania. They were keen to help; I was surprised by their enthusiasm. I got hold of two small vans to take items such as long-shelf-life food, dried food, toiletries and children's nappies to Ukraine. Right now, I have another van loaded with power generators that we will take to local churches, which have become the social centres of the community in the southern part of Ukraine.

We did not go into the combat zones during our time in Ukraine. Life outside those areas seems pretty normal, except for the empty supermarkets and you cannot travel easily. People tend to stay indoors, children attend school online, and everyone is trying to do their best. What amazed me was seeing how busy the Church has become; many people are turning to God and see the Church as a sanctuary. The pastors are busier than ever, serving their churches and the community. They are truly the spiritual leaders within their communities. Our churches are doing a tremendous job in the villages and small towns.

The Church in Ukraine has a large membership with many Romanian-speaking communities. Ukraine, Russia and Moldova

also belong to the same Division – it is a unique and equally strange situation from this perspective. Most people are unaware that a substantial part of Ukraine’s population consists of people of other nationalities, more than 50 per cent of the population. You have Russian-speaking people and sizeable minorities connected to neighbouring countries such as Poland, Slovakia, Hungary and Romania.

Although the borders have changed many times over the last 200 years, the people have maintained their cultural identities. Interestingly, you will find entire villages in Romania where the people speak Ukrainian and cities and towns in Ukraine where people speak Romanian – there are many cultural crossovers. People are not only connected through nationality or language but also faith and marriage; there are mixed families. For example, you find husbands from Russia and wives from Ukraine or the other way round. So, in terms of destroying human connections, the war is a real tragedy.

The response of our members in Romania has been incredible. It is easy to forget that as Adventists, we are part of an international family with links everywhere. ADRA Romania has been very active because volunteers and Church networks support it. People from all over the country gather and send aid, and our young people do shifts with ADRA at the borders, meeting people as they enter the country.

Every church in Romania is an ADRA centre. They have created an excellent system for receiving and distributing aid and receiving people. They also work with other humanitarian organisations and network with different institutions, so as soon as people cross the border, they are already waiting to accommodate them. Ukrainians who wish to go to specific areas of Romania receive support when they reach their destinations.

From the outset, my purpose has always been to create a link between Ukrainian refugees and British families. The British government set up a scheme earlier in the year, but it was not clear how it would work, so my purpose was to find a way to get refugees into the United Kingdom (UK). We have families here in the UK keen to welcome Ukrainian refugees into their homes. We had a situation where one of my church members wrote to her MP (Member of Parliament) to pressure the Home Office to sort out visa applications for a family waiting to come to the UK. She was successful! The whole church is ready and waiting to receive the family. I am humbled by what I have seen.

I saw Adventist and non-Adventist refugees worshipping together at the centre I visited in Romania. Everyone took part in morning devotions and church services on Sabbaths. The people I am

bringing over to the UK are like that, they are aware of what we stand for as Seventh-day Adventists, and they are happy to stay in the homes of our members. I am working with the host families here in Britain not only to provide shelter but to be a witness to them too.

Unlike most people in Britain, Ukrainians have seen conflict within their borders before. Being part of the Warsaw Pact, people still feel traumatised and have had to endure much. However, they are resilient and very patriotic and will survive; it is in their DNA. Those who have moved to neighbouring countries believe they will return home no matter what. Many received invitations to come to the UK but changed their minds. It is incredible.

People ask me about their needs, likes and dislikes, and how to accommodate them when they arrive in the UK. My response is, like many of us, Ukrainians just want to live life, get jobs, do something, help others, and get involved, even within our churches. I advise my church members to let them be and be patient with them; they will adapt and do so quickly. So, what they need most are acceptance, direction, and hope.

Regarding communication, it is very heart-warming to see how we can communicate with each other nowadays. Most Ukrainians do not speak English, but you can use your mobile phone to communicate. I use Google Translate to keep in touch via WhatsApp with people about to come to Britain.

Every time we go through these types of situations, I see glimpses of humanity and Christianity in the hearts and minds of ordinary people. You see people sharing whatever they have, and you see gratitude in those who are being accepted and embraced – it is of God. Humanity can come together to live in a way God intended. We can come together in difficult situations; for me, that’s the greatest win in the world.

I am happy to say that whenever I pray with my colleagues, we do not pray only for Ukrainian people; we pray for Russian people too. We have seen that Christianity works, and it is something on which we can still rely. We see biblical principles at work in times of crisis, and God is opening doors. It is crucial to do whatever we can to help, no matter how little, because it will impact people’s lives in ways we cannot imagine.



# WHEN THE SPIRIT MOVES



Pastor Vincent Goddard recently published his autobiography, *When the Spirit Moves*, a testimony of how the Holy Spirit can work miracles whenever people ask him to move in their lives. He says prayer is a catalyst for spiritual revival. We invited Pastor Goddard to tell our readers a little about his ministry, experiences at Newbold and his inspiring new book.

## How did you begin your ministry, and what was your source of inspiration?

I have been in ministry for 45 years and am now retired. After completing my studies at Newbold, I began my ministry at the Jamaica West Conference in 1975 under the supervision of the late Pastor A. Parchment. I realised that my college training was primarily academic, and I lacked the practical experience to enter ministry in England. I decided to go to Jamaica to learn from the giants in evangelism; Pastor Cecil Perry, Dr S. M. Reid and Edward Earl Cleveland, widely known as E. E. Cleveland. Perry and Reid

eventually became presidents of the South England Conference of the Seventh-day Adventist Church. I did my first campaign under the tutelage of Pastor Perry, where we had 2,000 people coming under a big tent. In the end, we baptised 250 people.

All the pastors during that time were involved in evangelism, which inspired me. Some baptised between two, three and even four hundred people each year. I baptised 100 people during my year in Jamaica before returning to the United Kingdom to commence postgraduate studies at Newbold, which I completed at Andrews University in the United States.

My experience in Jamaica transformed my life. It was a privilege to be among so many inspiring ministers of the gospel and to spend time getting to know them personally at our then West Indies College, which is now Northern Caribbean University. Sitting at dinner tables chatting with people like E. E Cleveland was amazing. I used every opportunity to learn as much as possible from them. When I returned to Newbold to begin postgraduate studies, my lecturers could not believe I was the same person.

### **You said you were a part of a “great spiritual revival” at Newbold during the seventies. What happened?**

The spiritual revival at Newbold was a transformative period in my life. It began with a lecturer from Switzerland who specialised in eschatology last-day events. He was the main speaker at our Week of Prayer meetings, and his words stirred us up. It was an awakening that came to Newbold, and strange enough, it wasn't just to Newbold; it was a phenomenon that occurred on Adventist campuses worldwide, particularly in America. It spurred us to get up at five o'clock in the mornings to spend time in prayer. There wasn't enough space in the prayer room in the men's dorm to fit everyone, so we assembled in the corridors, in the lobby, anywhere we could find space to read our Bibles and Ellen White books, and pray. Whenever we met other students while walking to our classes, we would stop, huddle together in a circle and pray. It was an incredible experience.

Prayer is the catalyst for spiritual revival. If we pray daily for the baptism of the Holy Spirit, God will do his work. Jesus said, “You don't receive because you don't ask.” He even said how much God is willing to give us the Holy Spirit. If we give gifts to our children, God is even more inclined to provide us with the Holy Spirit; the key to a revival at Newbold and even in our churches. There is no timeline for the Holy Spirit's presence in our lives. The Holy Spirit will be in the Church until Jesus returns.

### **You recently published a book. What is it about, and what motivated you to write it?**

My book, *When the Spirit Moves: Seven Decades of Divine Interventions*, is a lighthearted recollection of unrelated experiences. It is about my journey as a Jamaican-born

disaffected youth growing up in England and how God led me to do a 360-degree turn to become a dynamic force for change as a pastor, evangelist and Vice-Chancellor of the University of Arusha, Tanzania, East Africa. It shows how everything can be made possible through the power of the Holy Spirit, which provided the water-baptised missionary zeal that has characterised my life.

Everyone who knows me and my extraordinary experiences encouraged me to write the book. Even my sister, Marlene, gave me several recorders to record events as I moved from place to place. An old friend became the ghostwriter and produced a wonderful draft; then, I took it from there. Moreover, I want to inspire people, especially those who cannot see how their lives fit together. I want to give them hope. Jeremiah 29:11 says God has a purpose, a plan for our lives. Things could have been very different for me. I nearly died at three months old, but I am here looking back and seeing the invisible mix of Holy Spirit and flesh perform mysterious wonders in my life.

I am a practical man of action led by my faith in God. Once I decide something, I carry it out to its conclusion, no matter how small the task. It gives me a sense of accomplishment. The book is also about taking risks and being comfortable with being uncomfortable until the evidence shows that the risk was worth taking. Ultimately, the book is for everyone who has an open mind, even if they're an unbeliever, because it shows what God can do to transform our lives if we give him a chance.

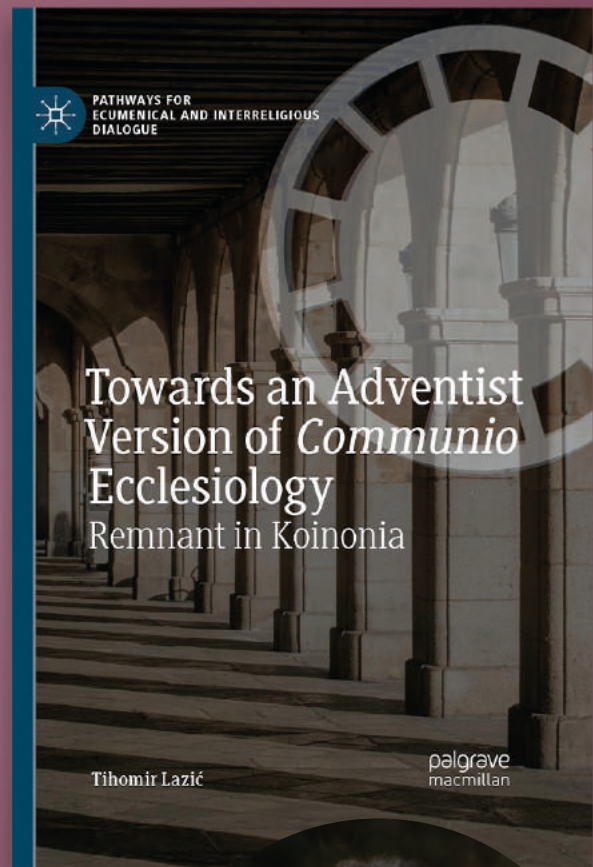
### **How would you sum up your ministry and experiences over the years?**

Well, I would sum up my ministry and life experiences by simply saying that I'm a possibility thinker, insofar as with God “all things are possible”. If we allow the Holy Spirit to guide us, and we pray for the baptism of the spirit each day, he will transform our lives, experiences and worldview so that we will become a power for good on the earth. That is what I believe, and I've demonstrated it.

# BOOK REVIEW: *TOWARDS AN ADVENTIST VERSION OF COMMUNIO ECCLESIOLOGY*

Dr Tihomir Lazić – Palgrave Macmillan, 2019

What is the role of Adventism in today's world? Newbold's Dr Tihomir Lazić looks for answers in his book *Towards an Adventist Version of Communio Ecclesiology: Remnant in Koinonia*.



Over the last two decades, Adventist scholars have sought to articulate a balanced and distinct ecclesiology (study of the Church) to help Adventism retain its global unity and relevance and cultivate more meaningful interactions with other denominations.

In his book *Towards an Adventist Version of Communio Ecclesiology: Remnant in Koinonia*, Dr Tihomir Lazić says Adventists can benefit from their own version of *communio* ecclesiology, which represents a specific type of ecclesiology that focuses on relationships to understand the Church.

According to Dr Lazić, there is a need to facilitate a 'more rounded concept' of church from an Adventist perspective. He points out that Adventist systematic theology and specifically ecclesiology are still in the making; therefore, to achieve a more rounded concept of church, he proposes that Adventist theologians venture into the broader field of contemporary ecclesiology to find answers.

In his own quest for answers, Dr Lazić looks at the origins of the Seventh-day Adventist Church and the roots of its identity as the 'remnant' church. He introduces his readers to the concept of *koinonia*, translated as *communio* in Latin and 'communion' or 'fellowship' in English, which emerged as a key idea in the contemporary self-definition of the Christian Church today. Furthermore, he analyses the views of some of the twentieth- and twenty-first centuries' leading *communio* ecclesiology, examining how their theoretical framework can assist the Adventist community in handling practical ecclesial issues.

The book aims to deepen the Adventist's understanding of the nature of the Church and to move beyond a predominantly functionalist portrayal of the Church as herald or messenger to also view it as a *koinonia* of believers guided by the Holy Spirit, which is a central aspect of God's plan of salvation.

*Towards an Adventist Version of Communio Ecclesiology: Remnant in Koinonia* is a preliminary attempt to spell out the Adventist version of *communio* ecclesiology. It aims to "reinvigorate, inspire and equip Adventists' further quests for God's truth". It is a thought-provoking book that prompts the need for fresh discussions about Adventism, the Church's identity and its role in the twenty-first century.

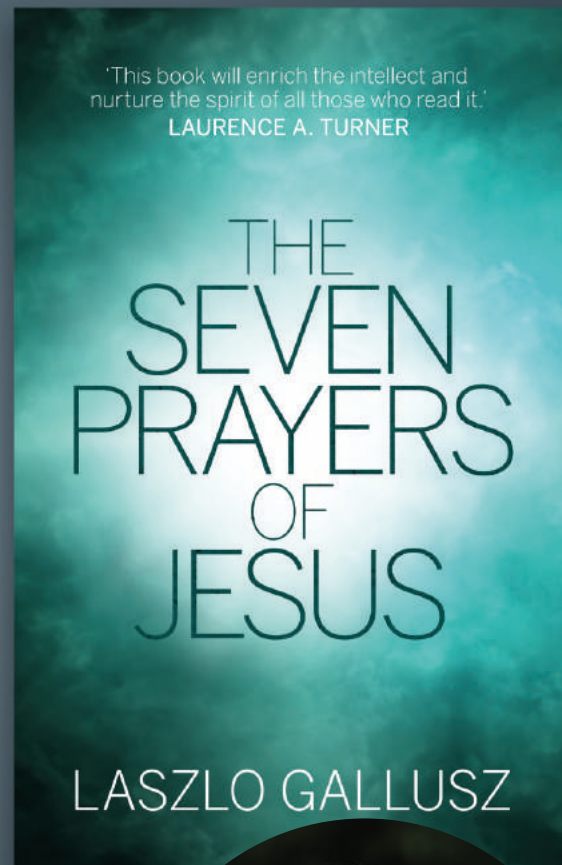
**Dr Tihomir Lazić | Senior Lecturer in Systematic Theology**  
Newbold alumnus Dr Tihomir Lazić joined the College as a lecturer in Systematic Theology in August 2015. He specialises in contemporary ecclesiology, focusing on Adventist ecclesiology and identity issues. Dr Lazić completed his DPhil in Theology at the University of Oxford.



# BOOK REVIEW: *THE SEVEN PRAYERS OF JESUS*

Dr Laszlo Gallusz – Inter-Varsity Press, 2017

Jesus taught his disciples how to pray; however, Newbold's Dr Laszlo Gallusz reveals Jesus' prayers had a deeper purpose in his 'must-read' book *The Seven Prayers of Jesus*.



Millions of Christians believe that prayer is the breath of their souls, on which the quality of their spiritual lives depends. However, according to Dr Laszlo Gallusz, the reality is that we are all beginners when it comes to prayer. It is something we need to learn repeatedly.

*The Seven Prayers of Jesus* is not another prayer guide and does not attempt to examine the biblical teaching on prayer systematically. Instead, it focuses on 'the praying Jesus', investigating his prayers in their literary, socio-historical context and points to their theological significance and relevance in today's world.

Dr Gallusz wants readers to grasp the true essence of Jesus' prayers. He begins by exploring Jesus' use of the word *abba* (father) in prayer. He points out that no pious Jew in Jesus' time would have dared to approach God using such a familiar expression, yet Jesus himself taught his disciples to address God as 'Father' (Luke 11:2) or as 'Our Father' (Matthew 6:9).

According to Dr Gallusz, there is a need to address the subject of prayer from a fresh angle to restore it to the place where it belongs: the heart and soul of the Christian experience. Notwithstanding, he argues that one of the biggest obstacles standing in the way of a fulfilling prayer experience is finding time to fit God into an already overcrowded schedule.

Taking inspiration from the writer Corrie ten Boom, Dr Gallusz says prayer cannot be relegated to a 'spare tyre' installed in case of emergency. It should be viewed as the 'steering wheel', a means for releasing God's power into our lives.

*The Seven Prayers of Jesus* is a fascinating read. Not only does it provide a fresh biblical perspective on the prayers of Jesus, but it also acts as a source of inspiration designed to revitalise our prayer lives.

**Dr Laszlo Gallusz | Head of the Centre for Ministry and Mission, Undergraduate Programme Leader, Senior Lecturer in New Testament**

Dr Gallusz is a member of the Society of Biblical Literature and specialises in New Testament exegesis, theology, eschatology, Jesus and the Gospels, and the Book of Revelation. He is also the author of *The Throne Motif in the Book of Revelation*, published in 2015.

# STAFF UPDATES

## As of November 2022

You are reading this edition as Newbold embarks on a journey into a new era, under new leadership and staffing within our integral departments. Many names you recognise are no longer here, starting a new chapter in retirement or elsewhere, but their wholehearted dedication and love for the College echo down the hallways, in the books, through the buildings and the memories of thousands of students across the decades.

We are so grateful for every contribution and year of service, for every idea and legacy that have carved the pathway to where the College is now.

### Retirement

<b>Name</b>	<b>Last Job Title</b>
Dr John Baildam	Principal
Lynda Baildam	Associate Librarian
Per Lisle	Librarian
Dr Aulikki Nahkola	Principal Lecturer in Old Testament

### Farewell

<b>Name</b>	<b>Last Job Title</b>
Dr Tom de Bruin	Senior Lecturer in New Testament
Roland Dan	Acting Head of Marketing and Communications, Digital Marketing Specialist
Debbie McReynolds	HR and Office Manager
Dr Gifford Rhamie	Senior Lecturer in New Testament
Siniša Šerbić	Cleaner
Troy Smith	Student Enrolment Officer
Vanessa Špoljar	Academic Programmes Administrator
Bisser Stoykov	Head of Marketing and Communications
Pr Julian Thompson	Lecturer in Old Testament

### Welcome

<b>Name</b>	<b>Job Title</b>
Nevena Borscok	Librarian
Mylena Chaipero	Departmental Administrator – Centre for Ministry and Mission
Ina Chapman	Executive Assistant to the Senior Leadership Team
Daniel Derico	Food Services – Second Chef
Helena Gallusz	Receptionist
Pr Ivana Mendez	Lecturer in Biblical Languages
Pr Rory Mendez	Director of EGW Research Centre
Olgica Milanova	Assistant Librarian
Dr Eike Mueller	Senior Lecturer in New Testament
Mara Omari	Campus and Estate Services – Grounds Person
Zinaida Pärna	Campus and Estate Services - Cleaner
Pr Adrian Peck	Lecturer in Pastoral Studies
Thanongkiat Poonchai	Food Services – Head Chef
Fernanda Scozziero	Admissions and Records Officer
Slavka Suvajac	Campus and Estate Services - Cleaner

# DEATHS

It is with sadness that we report the deaths of the following members of the Newbold family.

## Len Eastwood

(1943-2019)  
alumnus: 1967

## Eric Winch

(1934-2021)  
alumnus: 1957

## John Arthur

(1938 -2021)  
alumnus: 1961

## Ron Surridge

(1928 -2021)  
alumnus: 1952

## Peter Hinks

(1931 - 2021)  
alumnus: 1962

## Wendy Nawrotzki (née Anthony)

(1964 - 2021)  
alumna: 1983

## Jack Sequeira

(1932-2022)  
alumnus: 1963

## Dr Harry Leonard

(1934-2022)  
History lecturer





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