

# THE NEWBOLDIAN

spring / summer 2015

for alumni and friends of Newbold College of Higher Education



## STUDENT SURVEY HIGHLIGHTS...

...NEWBOLD'S STRONG  
SPIRITUAL SIDE

- > NEWBOLD LAUNCHES CENTRE FOR CHRISTIAN LEADERSHIP
- > WALKING WITH ANGELS, LED BY GOD: A STORY OF GOD'S PRESENCE
- > SCIENCE, THE BIBLE, AND THE BEGINNING
- > NEWBOLD ACADEMIC PRESS RELEASES FIRST TITLE



THE NEWBOLDIAN:  
A magazine for alumni and friends  
of Newbold College of Higher Education  
Spring / Summer 2015

EDITORIAL TEAM:  
Kirsty Watkins (Editor)  
Tim Watkins  
John Baildam

DESIGN:  
Alexander Bodonyi

PHOTOGRAPHY:  
Alexander Bodonyi  
Tim Watkins

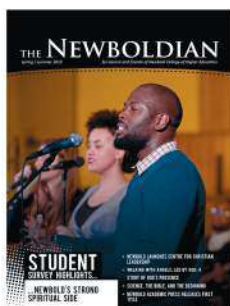
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contributed to this edition, through  
photography and articles.

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Registered Charity No: 1052494  
ISSN 2055-5474



ABOUT THE COVER:  
Responses to the College's student  
survey have demonstrated that,  
regardless of their spiritual backgrounds,  
students feel that their spiritual needs  
are being met at Newbold.

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The Newboldian is published by  
the Marketing and Student  
Recruitment Office

Newbold College of Higher Education  
St Marks Road  
Binfield, Bracknell  
Berkshire, RG42 4AN  
United Kingdom  
Tel: +44 (0)1344 407407  
[www.newbold.ac.uk](http://www.newbold.ac.uk)

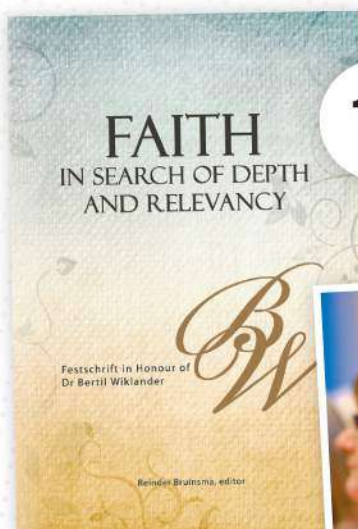
Letters to the editor may be  
considered for publication and may be  
submitted to: [alumni@newbold.ac.uk](mailto:alumni@newbold.ac.uk)



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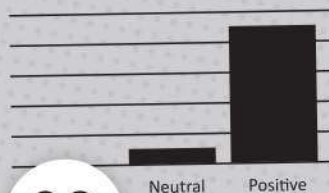
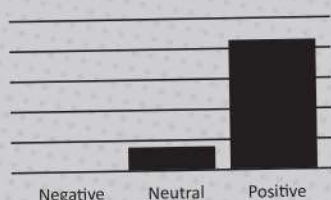


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### RECEIVING THE NEWBOLDIAN

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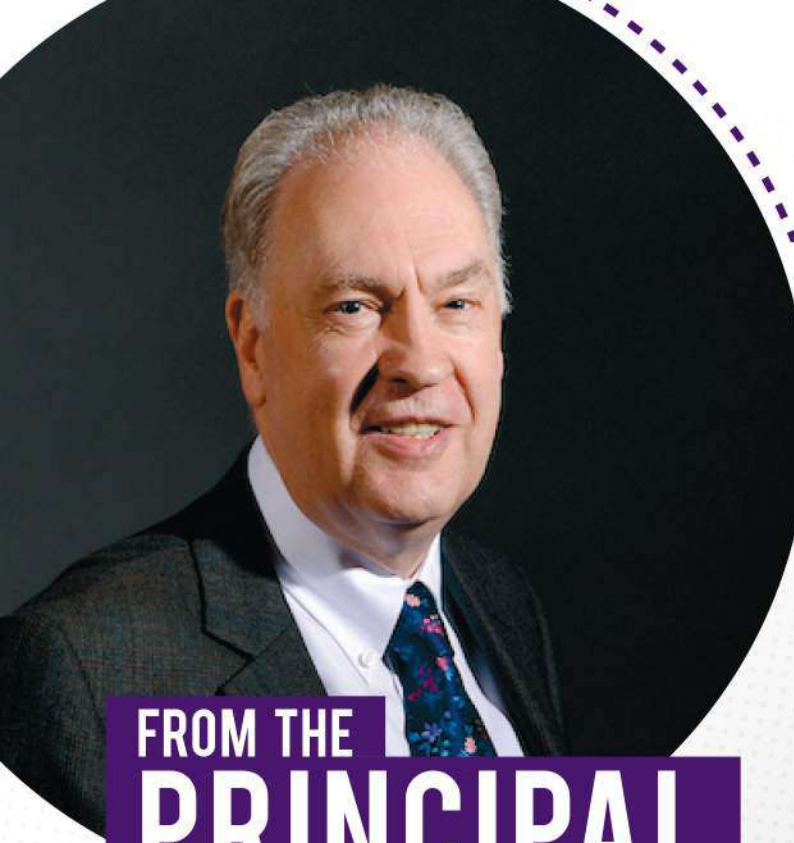
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## FROM THE PRINCIPAL

**I am delighted to welcome you to this latest edition of *The Newboldian*, our publication for alumni and friends of Newbold College of Higher Education. Rather like an operatic overture, the following snippets will hint at fuller articles throughout.**

### SPIRITUAL LIFE AT NEWBOLD

**A** RECENT STUDENT SURVEY noted primarily the many and varied opportunities for spiritual growth at Newbold. It is always wonderful to hear how students have been led to give their hearts to the Lord while on our campus.

### ENROLMENT, RECRUITMENT AND MARKETING

**I**N THE LAST ISSUE of *The Newboldian* we were able to report a substantial increase in student numbers and we are pleased that enrolment numbers in the current semester have stayed at that level.

As we seek to grow the numbers of students at the College, we also continue to work on increasing our accommodation, which is operating at almost 100% capacity throughout.

Recruitment and marketing endeavours are constant and ongoing. Earlier in the year Dr Sandra Rigby-Barrett, Director of Study Abroad Programmes, returned from a three-week tour of colleges and universities in the USA, promoting our Adventist Colleges Abroad programme.

Andrew Layland, Director of the School of English (SoE), and Erica Hole, former Director and now part-time lecturer and recruiter for the SoE, recently

visited South Korea and Japan to promote the College in a variety of ways. Andrew and I also visited Brazil in April, and liaised particularly with UNASP, the Adventist university, from which we receive many students for our School of English programme.

College staff are joining Trans-European Division personnel each Sabbath as they take the pulpit within the British Union Conference. This is an excellent opportunity for Newboldians to meet the members within our local constituency.

### EVENTS

**N**EWBOLD has hosted several on-campus events in recent months, including a meeting of South England Conference workers; a South England Conference Evangelism Expo; a four-day Global Adventist Internet Network event; and a day of crisis management training with Celeste Ryan Blyden of the Columbia Union Conference.

The Diversity Centre continues to host monthly presentations, attracting visitors from the local community as well as from the College. The annual Beach Lecture was given on 7 October by Rabbi Professor Jonathan Magonet, who is Vice-President of the World Union of Progressive Judaism, and a biblical scholar. The 2015 lecture will be given on 13 October by Dr Sam Wells, Vicar of St Martin in the Fields and Visiting Professor in the Department of Theology and Religious Studies at King's College London.

In late March the College hosted a meeting of European Teachers of Theology (ETTC) which saw almost 60 theological colleagues from across Europe come together, and Newbold's annual Bible Conference in mid-April (see page 24 for more on this).

Future events include the next part of our Certificate in Health and Wellness, starting on 20 July; and a reunion for staff and students from the 1990s over the weekend of 7-9 August.

### CAMPUS DEVELOPMENTS

**T**HE NEW showers, toilets and carpeting installed in Moor Close have been greatly appreciated by students and lodgers. However, this has also emphasised the poor condition of many of the bedrooms, some of which have not had any significant attention for decades. Potential donors (including College staff, Governors, alumni and College Councillors) are being invited to sponsor specific rooms and to raise funds for their refurbishment. Many alumni have an emotional attachment to Moor Close. The estimated cost of refitting each room is around £2,000. Already three staff members have pledged enough money to renovate two rooms, and other donors have pledged money for several further rooms. This still leaves around a dozen more for which we need to raise funds. If you are able to co-sponsor or even to sponsor a room, do get in touch with us. We will even arrange a plaque to ensure that the room is in your name. Interested parties can contact Abigail Wright, the College's Chief Financial Officer, for more information on this project.

Biomass boilers have been heating Salisbury Hall and the Library over the past year and new Biomass boilers have just been installed in the former laundry space and will soon be heating Moor Close, Murdoch Hall and the Sports Hall/Gymnasium. Phase three has just been agreed and will provide heat for Schuil House, Keough House and Egremont. Already the College has saved tens of



thousands of pounds in heating costs, and is setting a green example to the community.

Our former Bursar, Judith Vučić, chairs our Moor Close Gardens Restoration Group. This had not met for some time and we look forward to future plans.

We have set up a publications panel to drive the work of the new Newbold Academic Press (NAP), which will be encouraged to produce regular publications of staff research, essays and papers, as well as monographs under the NAP label. The panel met for the first time in early February and the NAP's first publication, *Journeys to Wisdom*, a Festschrift in honour of Newbold's very own Michael Pearson, was launched at the ETTCC in March.

## EXTERNAL REVIEWS AND PARTNERSHIPS

THE COLLEGE'S annual monitoring visit from the Quality Assurance Agency for Higher Education took place on Thursday 4 December 2014, and I am delighted to report that the outcomes were positive. Of particular interest to the panel on this occasion were how our students serve as members of prime committees and how they report back to their peers.

Our most recent quinquennial review by the Accrediting Association of Seventh-day Adventist Schools, Colleges and Universities took place 19-23 October 2014. Very positive comments were made by the panel at the exit report, though we have to wait until after the next AAA Board has met in April before we receive the full written findings. We are grateful to our peers and colleagues on the panel, which comprised Dr John McVay, President, Walla Walla University (Chair); Dr Daniel Duda, Education Director of the Trans-European

Division (Secretary); Dr Christon Arthur, Vice Provost and Dean of the School of Graduate Studies & Research, Andrews University; Dr Mike Lekic, Associate Education Director of the General Conference; Dr Friedbert Ninow, Rektor, Theologische Hochschule Friedensau; Dr Mack Tennyson, GC SunPlus Director and former VP Finance, Asia-Pacific International University; and Dr Bill Wohlers, immediate former VP Student Services, Southern Adventist University.

After being given the green light by the top administrators of the University of Wales, Trinity Saint David, to pursue a partnership with the University, we have submitted an Institutional Profile document (with 44 appendices) and a Due Diligence document covering legal and governance issues. We pray that this submission will enable us to present programmes for validation.

Our School of English has received a further accolade by being admitted into membership of English UK, the UK's national association of accredited English Language centres.

## THE CENTRE FOR CHRISTIAN LEADERSHIP

DO ENSURE that you register on our website to receive details of events hosted by our new Centre for Christian Leadership (CCL). The CCL will provide a resource for the British Union Conference initially, and thereafter for the Trans-European Division at large. Weekend workshops are planned throughout the year, as well as occasional events during the week. Just a few examples of the many events which we plan to offer from the spring of 2015 include The Ordination of Women; Adventist-Muslim Relations; Teaching the Sabbath

School Lesson; Seventh-day Adventist History; Media in the Church; Running a Church Library; and Youth Ministry.

Under the auspices of CCL the College has forged an alliance with the Lifestyle Medicine Institute (LMI) in Australia to enable it to run facilitator training events for the Complete Health Improvement Program (CHIP) on our campus. As part of her remit at Newbold, Sharon Stevenson (Director of Student Services) is to be the LMI Regional Coordinator UK/Europe and will be responsible for CHIP programmes and facilitator training.

## STAFFING

WE CONGRATULATE the head of our Department of Theological Studies, Bjørn Ottesen, on the recent completion of his DMin degree from Fuller Theological Seminary.

The Department is sorry to note the retirement of Dr Laurence Turner at the end of May this year, and the departure in January 2016 of Dr Cedric Vine for Andrews University, where he will serve in the Seminary as Associate Professor of New Testament. At the time of writing the College is in the middle of appointing an Old Testament lecturer to replace Dr Turner, and a Systematic Theologian to replace Dr Gunnar Pedersen, who retired some time back but who has continued to teach on a contract basis. Once these appointments have been settled, the College will advertise for a New Testament specialist to join us in January next year.

The College's Business Development Manager, Brian Davison, has recently agreed to extend his contract as he continues to work hard to enable the College to maximise its assets and minimise its outgoings.

Serena Santona, who has been covering Annet Johnston's maternity leave in Admissions & Records, will oversee that area when Annet returns in the middle of June. Both will work on a 75% basis in Admissions & Records, and in her role as Senior Administrative Officer Serena will add oversight of our online provision and partnerships with institutions across the Trans-European Division for online and intensive learning.

Kirsty Watkins has returned part-time from maternity leave to take up the role of Coordinator for the Centre for Christian Leadership. She will also continue to work with the Marketing and Student Recruitment Office to coordinate the College's publications and public relations.

Andrej Godina is working on a contract basis as Digital Recruitment Officer. We are delighted to have him to work with other colleagues in the area of recruitment and marketing.

## THE FUTURE

WE LOOK to the future with considerable optimism as our numbers grow and as our facilities improve. Thank you for all you do to support Seventh-day Adventist Christian education at Newbold.



*Dr John Baildam  
Principal*





# AT HOME AND BEYOND

## NEWBOLD STUDENTS AND STAFF MAKE A DIFFERENCE IN THE COMMUNITY

Newbold students and youth volunteered in Bracknell, Serbia, Ghana and Nigeria through various opportunities for service.



### NEWBOLD YOUTH 'ARE THE SERMON' ON GLOBAL DAY OF SERVICE

**Y**OUTH from Newbold College of Higher Education and Newbold Church took to the streets to 'be the sermon' as part of the Seventh-day Adventist Church's Global Youth Day (GYD) on Saturday 21 March. Groups of students and staff from the College travelled to the West African countries of Ghana and Nigeria, while others participated in a variety of initiatives more locally, in Berkshire. Newbold's youth were part of millions of Adventist youth around the world who mobilised to be the hands and feet of Jesus through acts of kindness on this global day of service.

A team of Newbold students and staff, led by Nana Bonnie, part of the College's Finance Department and member of the Reading Ghanaian Adventist Church, visited Valley View University (VUU). The team worked with VUU's pathfinders to minister to the children

at the Christ Faith Foster Home where they donated selection of food items, toiletries and books, and the pathfinders entertained the children with marching drills and drumming lessons. "The children of Christ Faith Foster Home were very grateful and also shared with us some heartbreaking personal stories," said Nana.

Newbold School of English student Iris Kichenama was also part of the group who travelled to Ghana. "It was an honour to be in Ghana for this event," she said. "GYD was not just a one-day event, it is an experience that will remain with me for a lifetime. This is something I would like to do all over again and I encourage everyone to serve whenever an opportunity arises."

A second group of Newbold staff and students travelled to Nigeria, where they worked with students from Babcock University to raise awareness about the elimination of poverty, and raised funds that were donated to a local children's home. "My experience in Nigeria was eye-opening," said



Religious Studies student Ileana Gonzalez who travelled with the group. "It was not just great to represent Newbold, but also to bring back the values of GYD, and to share them with the rest of the students," she said.

The Nigeria group engaged in outreach activities such as singing, playing with children and passing out refreshments to local merchants and citizens. "Serving in Nigeria was such an awesome experience, and it was great to see so many young people engaged in various acts of service throughout the day. I was blown away by the kindness and love shown by the Babcock students to those living in the community around the university," said Joseph Philpott, Theology student and President of the Newbold Student Association (NSA).

Back in England the youth from Newbold College and Newbold Church also participated in various outreach activities. Some spent time with the elderly residents of a local aged care home while others visited a local dog rescue centre. In the centre of Bracknell, students and church members painted faces and handed out fruit and balloons while the Newbold Church youth gospel choir performed for shoppers. Pastor Alastair Agbaje, Newbold's Chaplain, Dean of Men, and one of the key organisers of Newbold's activities on GYD said that it was amazing how the local community embraced the youth. "Our local Tesco and Waitrose stores very generously donated vouchers towards our activities in the town

centre, and McDonalds donated the balloons," he said.

The international events of GYD were broadcast via the Hope Channel in a 24 hour live streaming event which attracted approximately 250,000 viewers. "What our TED youth have accomplished today is touching," said Tim Den Hertog, member of Newbold Church who attended the live broadcast on Saturday evening. "They've not only touched the people that they came into direct contact with, but also us who have had the opportunity to witness their deeds."

Newbold played host to the stories coming from West Africa and the Middle East as part of the Church community's commitment to GYD. "GYD is Christianity translated in every language and culture of the world. It is strategically placed at the intersection of media, compassion and service," said



Pastor Vili Costescu, media expert and Associate Pastor at Newbold Church. "We are blessed in Britain to have human and technical resources to be an active part of this global movement."

*Judith Makaniankhondo*

## NEWBOLD STUDENTS MAKE A DIFFERENCE IN SERBIA

CHILDREN from the Roma community in the northern Serbian city of Subotica benefited from the volunteer service of a group of Newbold students last November.

Many of those in the Newbold community contributed to the success of the trip through participation in the International night and concert earlier last year, which enabled the 13 volunteers to raise all the funds necessary to provide new desks, chairs and storage furniture for a playroom in the Educational Centre for Roma, an organisation that supports the Roma community through education and healthcare for both parents and children.

The students, who came from Newbold's Department of Theol-



ogy, School of Business, Adventist Colleges Abroad (ACA) exchange programme, and the School of English, also worked with hearing impaired students at the Dositej Obradović school, and with students with special needs at the Žarko Zrenjanin school, helping to develop the school students' skills in cooking, crafts and conversation.

"It was great to have the opportunity to work with the children and students we met on this trip, particularly those at the special needs school," said Business student Liana Quenga. "We made a lot of new friends, and it's an experience that I will take with me for the rest of my life."

The experience was organised through the College's Mission and Volunteerism course, under the direction of Snezana Kordovan. "I was so inspired to watch the Newbold students," says Snezana Kordovan, Mission and Volunteerism lecturer. "It was very moving to see how our students engaged so well with the children to bring them so much happiness."

Adventists have not previously been well-regarded in the area but as a result of the students' work, the door is now open for ADRA to support the funding of gym equipment at the Zarko Zrenjanin school, when their support was previously not welcome. As a result of the trip, the College was promoted across a range of media in the city including a press conference and guest spot on a popular television show.

"The work the students did with the children was not aimed at promoting Adventism or Newbold" says Snezana, even though Newbold and the church were recognised because of their work. "Acts of service transcend languages and cultures and impact all involved. This is what Christian life is all about."

*Kirsty Watkins*





# STUDENT SURVEY HIGHLIGHTS...

## ...NEWBOLD'S STRONG SPIRITUAL SIDE

**Students feel overwhelmingly positive about their experience at Newbold, and about the College's spiritual side in particular, Newbold's annual student survey found.**

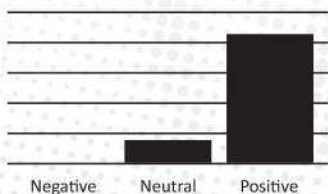
**O**VER 90% OF RESPONDENTS agreed that Newbold is a Christian environment which upholds the mission and values of the Adventist Church, indicating that regardless where students fall on the liberal-conservative spectrum, or what their spiritual background is, that the difficult task of meeting their spiritual needs is mostly being achieved.

Pastor Alastair Agbaje, Chaplain and Dean of Men, said "It can be a challenge to meet the spiritual needs of such a diverse group, so I'm really pleased to hear that so many of our students are growing in their faith in Christ. I want to affirm our campus ministry team who have been phenomenal this semester with their creativity and drive to get people involved, and which I believe has had a direct impact

on the spiritual temperature on campus."

Administered during the Autumn Semester, the survey covered everything from the on-campus environment and spiritual atmosphere to admissions and finance services and food services, with students representing all curriculum areas

### I FEEL THAT NEWBOLD IS A CHRISTIAN ENVIRONMENT WHICH UPHOLDS THE MISSION AND VALUES OF THE ADVENTIST CHURCH



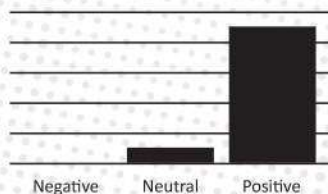
(For a more detailed break down of responses, visit the Newbold website.)

responding to the survey.

"We always want to improve the experience that students have at Newbold, from application and admission through to their time on campus and the services we offer," said Tim Watkins, the College's Marketing, Communications, and Recruitment Coordinator. "The best way to get their honest opinions is through a survey of new and returning students."

Outstandingly positive responses were recorded for the Library service and for the service provided by curriculum area academic and administrative staff, who respondents found to be friendly and helpful.

### I FEEL LIKE THE STAFF CARE ABOUT STUDENTS



Students also thought that studying and living at Newbold was good value for money, with only 16% saying that the cost of studying at Newbold was not reasonable, and just 7% who believed that the accommodation was not good value for money.

"I love Newbold and find everything that happens here a true blessing from the Lord," said one respondent. "I am grateful to be able to learn in this amazing environment of spirituality lived in the real world."

The College has developed an action plan to address areas identified by students as needing improvement, including financial services, admissions and food services.

"Overall we are pleased with the results of the survey," said Dr John Baidam, Newbold's Principal. "It's great to have evidence that our students are happy and growing in their faith here. The College is always looking to improve the experience students have while studying with us, and this survey will be an important tool that we will use to achieve this."

*Kirsty Watkins*



# NEWBOLD LAUNCHES CENTRE FOR CHRISTIAN LEADERSHIP



NEWBOLD  
COLLEGE  
OF HIGHER EDUCATION

## CENTRE FOR CHRISTIAN LEADERSHIP

**N**ewbold College of Higher Education has established a Centre for Christian Leadership to offer practical and theoretical short courses and workshops for Church members and leaders to gain or enhance their skills in various areas of ministry.

The Centre began offering workshops this Spring, starting with the College's free annual Bible Conference, How to Read the Bible for All It's Worth, which attracted just under 200 attendees to the College's campus in April.

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Examples of the workshops the Centre will offer include:

- Helping others overcome addiction
- Music in worship
- Family ministries and relationships
- Church event communication
- Teaching a Sabbath School lesson
- Youth ministry

We would also love to hear your suggestions for workshops you would like to see offered by the Centre. If you've got an idea, please go to our website to suggest a workshop topic.

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You can find out more, register, and pay on our website:  
[www.newbold.ac.uk/centre-christian-leadership](http://www.newbold.ac.uk/centre-christian-leadership)





# WALKING WITH ANGELS, LED BY GOD

Dr Conrad Vine is President of Adventist Frontier Missions and has a background in international aid work, having served with ADRA in locations including Central Asia, Africa, and the former USSR. He completed an MA in New Testament Biblical Studies at Newbold in 2004, and tells an inspiring story that demonstrates God's leading and presence in his ministry and mission work.

**"M**Y FIRST ENCOUNTER WITH AN ANGEL was at the border between two former Soviet republics," recalls Dr Conrad Vine, Pastor, missionary, Newbold alumnus, and current President of Adventist Frontier Missions (AFM). Dr Vine needed to carry a large sum of US dollars across the border into a country where there was civil war between ex-communists and mujahideen guerillas. "I couldn't declare the funds at the border without them being confiscated, and putting my life being in danger," he explained.

As he stood at the first of six

border checkpoints, praying for help, an old man dressed in local attire approached Dr Vine and asked him, in fluent English, whether he wanted to cross the border. The man instructed Dr Vine to look at the ground and nowhere else, and led him past three checkpoints, over the border, and past another three checkpoints. Nobody stopped them. It was as if they were invisible. "Once we were across the border I turned to thank the man, but he was nowhere to be seen," said Dr Vine.

This is just one of many stories of God's leading and presence

in the ministry to which he called Dr Vine, one that is far removed from the path in health administration within the British National Health Service (NHS) that Dr Vine originally started down. During his time with the NHS, Dr Vine was encouraged to undertake a short-term placement in a developing country to prepare him for health administration in inner city communities within the UK. This temporary placement - with the Adventist Development and Relief Agency (ADRA), in Azerbaijan - resulted in an answer to prayer when Dr Vine was invited to work full-time for

ADRA in the Euro-Asia Division during a providential meeting at the airport in the final week of his placement in Azerbaijan.

Dr Vine went on to serve in several positions with ADRA in the former USSR, Africa, and in Central Asia where he led ADRA's response to the 2004 Boxing Day Tsunami in Sri Lanka. He describes the opportunity to serve with ADRA, and in the former USSR in particular, as an incredible privilege. "Each week I would worship with true heroes of faith, with those whom history has mostly forgotten, but whose names will be in the



Book of Life," he said. "It was humbling to hear testimonies of persecution by the KGB, long internal exiles, forced divorces, the abduction of children by the communist state...and of God's loving provision for His faithful children."

Dr Vine also recounted an incident in another country, when a parliamentary deputy made a speech on television denouncing the Adventist church and promising to return that evening to his hometown and forcibly close down the local Adventist congregation. "We gathered in our office for an earnest season of prayer," he remembered. The next morning it was announced that the same deputy had died of a heart attack during the night and the congregation's right to worship was preserved.

During his years with ADRA Dr Vine witnessed the most heart-wrenching scenes in disaster zones, refugee camps and conflict areas. "Truly, without God, there is nothing people will not inflict on others," he said. "Yet, I also saw God at work in miracles, in my own mistakes, in answers to prayer, in divine appointments, and in the most unlikely of places. Serving with ADRA was God's way of teaching me important lessons about Himself, His mercy and His patience with wayward human hearts."

"Looking back, all the stages of my life and ministry have been God's loving shaping for my current service with AFM," said Dr Vine. "Along the way, God provided friends whose God-fearing counsel helped when making crucial decisions, and it is a joy to know each morning that I am serving in the role that God has shaped and prepared me for."

Throughout his journey Dr Vine has completed studies at Aston University (UK), Sheffield Hallam University (UK), Newbold College

of Higher Education (UK), the Islamic University of Minnesota (USA), and Andrews University (USA). He remembers his time at Newbold, in particular, and credits the solid biblical foundation he received at the College as being an enormous blessing to both he and his wife. "At Newbold I learnt to engage with the Word of God in a faithful yet honest manner, and to cherish a living contact with the Living God behind the Scriptures," said Dr Vine.

Dr Vine and his wife, Luda, served as a pastoral team in churches in the UK and USA, before being called to AFM where he is currently President of an organisation whose missionaries serve in 20 countries worldwide, often in very difficult, hostile or dangerous locations.

"AFM exists to establish Adventist church planting movements among unreached peoples. This is a broad vision, as by some calculations approximately 40% of the world has yet to hear the name Jesus!" said Dr Vine. AFM missionaries currently serve in West Africa, the Middle East, the Far East, South-East Asia and Europe, and some of their most recent work has been responding in practical ways to the refugee crisis in Northern Iraq. Following displacements by the Islamic State of Iraq and Syria (ISIS) extremist movement, AFM has been working less than 50 miles from ISIS front lines to build shower and latrine blocks for displaced women in refugee camps and distributing winter clothing, water filters, oil heaters, and infant formula.

Dr Vine feels privileged to be in a position where he sees God pouring out

the Holy Spirit in incredible ways through the ministry of AFM, particularly in the Muslim world. "Missionaries are seeing deliverances from demonic harassment and regular exorcisms, and around the Muslim world Jesus is appearing to many in dreams, setting many on a lifelong and dogged search for Christ," he said. "There seems to be a spiritual struggle going on for the hearts and allegiance of Muslims. Through the powerful work of Jesus, the Prince of Peace, Muslim hearts are being won for Christ in numbers that have not been seen since Islam arose 1,400

years ago. But in response Satan is stirring up violence to prevent these movements to Jesus."

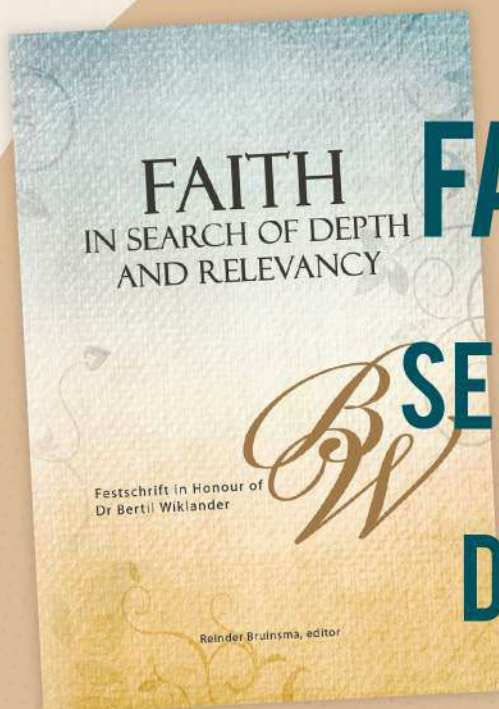
Dr Vine sees God's love as having shaped all the elements of his life and career – from his decision to study Business and work with the NHS in earlier years, to his various roles with ADRA, and eventually to AFM. "It is a joy to know each morning that I am serving in the role that God has shaped and prepared me for," he said. "When all is said and done, why would I be anything other than a missionary?"



## TELL US YOUR STORY

Have you got a story to share? How has your life been touched by the Lord, in ways big or small, since you left Newbold? The Alumni Association wants to hear from you! Tell us your story, at [alumni@newbold.ac.uk](mailto:alumni@newbold.ac.uk)





# FAITH IN SEARCH OF DEPTH AND RELEVANCY



**Faith in Search of Depth and Relevancy is a collection of thirty-two essays by a wide variety of authors, spread throughout Europe and beyond. They not only have in common that they work (or have worked) in the Seventh-day Adventist Church, but also that in their assignments they have had a close association with Dr Bertil Wiklander – former President of the Trans-European Division of the Adventist Church, and former Chair of the Newbold Board of Governors – to whom these essays are dedicated. What follows are several abbreviated versions of contributions to this book by Newbold staff.**

## ALL IN YOUR IMAGINATION

Photography: Tim Watkins, Alexander Bodonyi



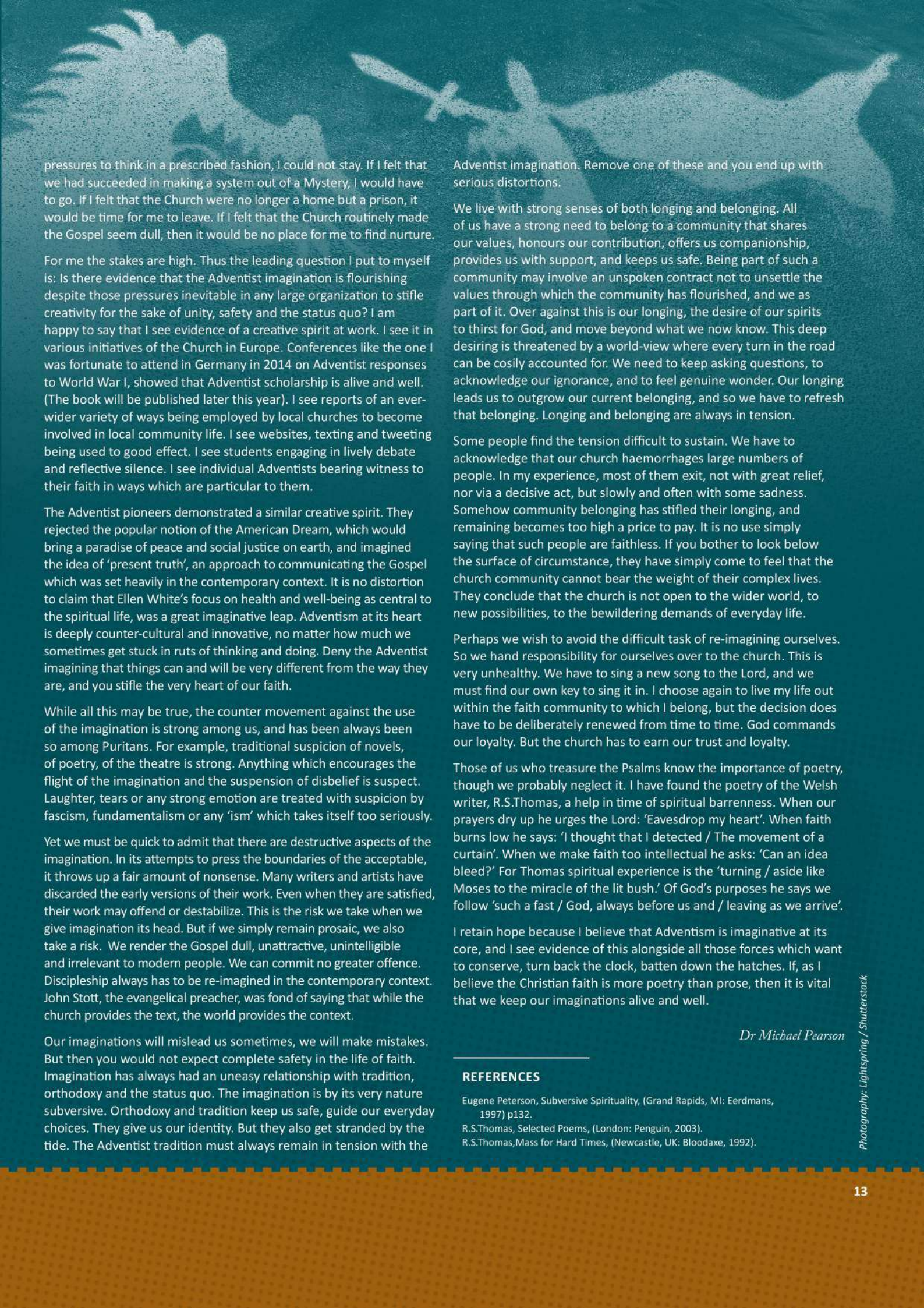
**W**HEN ELEMENTARY SCHOOL TEACHERS get their children to make sturdy Norman castles out of yoghurt pots, cardboard boxes, matchsticks, glue and paint, they are asking them to use their imaginations. They get them to see new uses for simple objects to create a unique effect. The imagination produces something new out of something old and familiar. It involves the act of wondering. It is prophetic.

The life of the imagination is extremely important in any human community. It opens up the future. Without it a community will

stagnate, in the end fatally. Eugene Peterson, author of the biblical paraphrase *The Message*, says: 'Imagination is the capacity to make connections between the visible and the invisible, between heaven and earth, between past and present, between present and future. For Christians, whose largest investment is in the invisible, the imagination is indispensable...'

So I can think of only one reason why I would take the radical step of leaving the Adventist faith community which has nurtured me for most of my life. It would have nothing to do with doctrine, lifestyle, policy or personal grievance. It would have everything to do with the failure of the Adventist imagination. If I felt that there were overwhelming





pressures to think in a prescribed fashion, I could not stay. If I felt that we had succeeded in making a system out of a Mystery, I would have to go. If I felt that the Church were no longer a home but a prison, it would be time for me to leave. If I felt that the Church routinely made the Gospel seem dull, then it would be no place for me to find nurture.

For me the stakes are high. Thus the leading question I put to myself is: Is there evidence that the Adventist imagination is flourishing despite those pressures inevitable in any large organization to stifle creativity for the sake of unity, safety and the status quo? I am happy to say that I see evidence of a creative spirit at work. I see it in various initiatives of the Church in Europe. Conferences like the one I was fortunate to attend in Germany in 2014 on Adventist responses to World War I, showed that Adventist scholarship is alive and well. (The book will be published later this year). I see reports of an ever-wider variety of ways being employed by local churches to become involved in local community life. I see websites, texting and tweeting being used to good effect. I see students engaging in lively debate and reflective silence. I see individual Adventists bearing witness to their faith in ways which are particular to them.

The Adventist pioneers demonstrated a similar creative spirit. They rejected the popular notion of the American Dream, which would bring a paradise of peace and social justice on earth, and imagined the idea of 'present truth', an approach to communicating the Gospel which was set heavily in the contemporary context. It is no distortion to claim that Ellen White's focus on health and well-being as central to the spiritual life, was a great imaginative leap. Adventism at its heart is deeply counter-cultural and innovative, no matter how much we sometimes get stuck in ruts of thinking and doing. Deny the Adventist imagining that things can and will be very different from the way they are, and you stifle the very heart of our faith.

While all this may be true, the counter movement against the use of the imagination is strong among us, and has been always been so among Puritans. For example, traditional suspicion of novels, of poetry, of the theatre is strong. Anything which encourages the flight of the imagination and the suspension of disbelief is suspect. Laughter, tears or any strong emotion are treated with suspicion by fascism, fundamentalism or any 'ism' which takes itself too seriously.

Yet we must be quick to admit that there are destructive aspects of the imagination. In its attempts to press the boundaries of the acceptable, it throws up a fair amount of nonsense. Many writers and artists have discarded the early versions of their work. Even when they are satisfied, their work may offend or destabilize. This is the risk we take when we give imagination its head. But if we simply remain prosaic, we also take a risk. We render the Gospel dull, unattractive, unintelligible and irrelevant to modern people. We can commit no greater offence. Discipleship always has to be re-imagined in the contemporary context. John Stott, the evangelical preacher, was fond of saying that while the church provides the text, the world provides the context.

Our imaginations will mislead us sometimes, we will make mistakes. But then you would not expect complete safety in the life of faith. Imagination has always had an uneasy relationship with tradition, orthodoxy and the status quo. The imagination is by its very nature subversive. Orthodoxy and tradition keep us safe, guide our everyday choices. They give us our identity. But they also get stranded by the tide. The Adventist tradition must always remain in tension with the

Adventist imagination. Remove one of these and you end up with serious distortions.

We live with strong senses of both longing and belonging. All of us have a strong need to belong to a community that shares our values, honours our contribution, offers us companionship, provides us with support, and keeps us safe. Being part of such a community may involve an unspoken contract not to unsettle the values through which the community has flourished, and we as part of it. Over against this is our longing, the desire of our spirits to thirst for God, and move beyond what we now know. This deep desiring is threatened by a world-view where every turn in the road can be cosily accounted for. We need to keep asking questions, to acknowledge our ignorance, and to feel genuine wonder. Our longing leads us to outgrow our current belonging, and so we have to refresh that belonging. Longing and belonging are always in tension.

Some people find the tension difficult to sustain. We have to acknowledge that our church haemorrhages large numbers of people. In my experience, most of them exit, not with great relief, nor via a decisive act, but slowly and often with some sadness. Somehow community belonging has stifled their longing, and remaining becomes too high a price to pay. It is no use simply saying that such people are faithless. If you bother to look below the surface of circumstance, they have simply come to feel that the church community cannot bear the weight of their complex lives. They conclude that the church is not open to the wider world, to new possibilities, to the bewildering demands of everyday life.

Perhaps we wish to avoid the difficult task of re-imagining ourselves. So we hand responsibility for ourselves over to the church. This is very unhealthy. We have to sing a new song to the Lord, and we must find our own key to sing it in. I choose again to live my life out within the faith community to which I belong, but the decision does have to be deliberately renewed from time to time. God commands our loyalty. But the church has to earn our trust and loyalty.

Those of us who treasure the Psalms know the importance of poetry, though we probably neglect it. I have found the poetry of the Welsh writer, R.S.Thomas, a help in time of spiritual barrenness. When our prayers dry up he urges the Lord: 'Eavesdrop my heart'. When faith burns low he says: 'I thought that I detected / The movement of a curtain'. When we make faith too intellectual he asks: 'Can an idea bleed?' For Thomas spiritual experience is the 'turning / aside like Moses to the miracle of the lit bush.' Of God's purposes he says we follow 'such a fast / God, always before us and / leaving as we arrive'.

I retain hope because I believe that Adventism is imaginative at its core, and I see evidence of this alongside all those forces which want to conserve, turn back the clock, batten down the hatches. If, as I believe the Christian faith is more poetry than prose, then it is vital that we keep our imaginations alive and well.

*Dr Michael Pearson*

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# CHRISTIAN IMAGERY IN RICHARD WAGNER'S *PARSIFAL*



## PRETEXT

**D**RINKING in firstly the fragrance of the gardens in Villa Rufino, Ravello; then the cooling mountain air as the sun bakes the terraces plunging towards the sea countless metres below; and finally the refreshment prepared at the town-square hostelry named after the evil Klingsor, it is not hard to imagine how and why this magical place inspired the music of Act II of Richard Wagner's final masterpiece, *Parsifal*.

I was first introduced to *Parsifal* when, already a Wagner acolyte by the age of twenty, I procured a live recording of the 1963 Bayreuth Festival production conducted by Hans Knappertsbusch. I was immediately entranced by the beauty of the music and over the many intervening years I have heard, seen and experienced a large number of different performances and interpretations. Each time I am struck by how "Christian" the work is.

Arguably, all creative art, whether literature, painting, music or architecture, emanates from that creative spark provided by the Creator.[1] Humans write, paint, compose and design as they are moved..... Sometimes beauty is corrupted by evil, just as the Bible contains dark passages – but if art can reveal something to us of God, of our place in His Creation, of our salvation through Christ, then surely it is indeed "inspired". We must not reject art because of its human imperfections – to do so would force us to ignore sections of the Bible, whose bloody battles hardly fill us with an understanding of God's love.

Conservative Christianity has traditionally shunned the arts, yet they provide us with opportunities to explore human frailty and to reflect on God's plan for us. In his music drama *Parsifal*, for example, Richard Wagner examines the struggle between the earthly and heavenly, the erotic and the spiritual. Parsifal – a Christ figure – resists the temptations of Kundry, whom he ultimately baptises. She even anoints his feet, drying them with her hair.

It is hoped that this essay will serve as a catalyst to the gentle reader to examine this fascinating topic in more depth and at greater leisure.

## CONTEXT

**P**ARZIVAL [sic] was a thirteenth-century epic poem written in Middle High German by Wolfram von Eschenbach. Wagner's "version" *Parsifal* was prepared for the second Bayreuth Festival in 1882, and Christian imagery abounds throughout.[2] François Girard, who directed the 2013 Metropolitan Opera production, suggests that "*Parsifal* has been overly depicted as a Christian drama ... There are strong references—the mass, the wounds of Christ, the Grail,



the holy spear.”[3] Seeking to make the opera relevant to a modern audience, however, Girard goes on to claim that “*Parsifal* is not just an opera—it’s a mission. It’s a sacred piece in the history of music ... It’s us. It’s our suffering, our temptation, our weakness.”

If *Parsifal* is not a Christian work, then why does the German-speaking world perform this long[4] “*Bühnenweihfestspiel*” (“Sacred Festival Play for the Stage”) so much at Easter? For example, in April 2014 alone, *Parsifal* was performed once each in Braunschweig, Leipzig and Mannheim; twice each in Darmstadt and Munich; and no fewer than three times each in Berlin, Innsbruck and Vienna.[5]

As the blogger ‘Andy’ has pointed out, Wagner “viewed religious symbols as valuable tools for use by creative artists [such as Wagner himself] ... yet *Parsifal* is a work with a deeply Christian ethos”. [6] ‘Andy’ treads the well-worn path of noting that for Wagner “redemption” means “love” through self-sacrifice. This is a theme throughout the canon of all Wagner’s mature operas. Such redemption is usually enacted on the part of a woman – we note Senta’s sacrifice for the Dutchman in *Der fliegende Holländer*; Elisabeth’s death while praying for the return of the eponymous hero in *Tannhäuser*; Elsa’s death in *Lohengrin*; Isolde’s “Liebestod” (“Love-Death”) in *Tristan und Isolde*; and the death of Brünnhilde in *Die Walküre*, her subsequent resurrection in *Siegfried*, and ultimately her (second?) death as she rides into Siegfried’s funeral pyre at the end of *Götterdämmerung*.

The English word “redeem” stems from the Latin “redimere” (“to buy [back]”), whereas the German word used in the music-drama is “Erlösung”, which has more the sense of “release” or “deliverance” (from sin). Ambiguities abound. Is Amfortas the redeemer in need of redemption? Is Parsifal the redeemer, or is he the agent of the redeeming Grail? Or is he himself redeemed by Kundry?[7] Is the (ordained or commissioned?) redeemer in fact feminine? Essentially we can invoke the apotelesmatic principle of multiple meanings, whereby in fact aspects of “Redeemerhood” arguably feature in several of the protagonists rather than in any single individual.

Wagner makes no specific reference to Christ in the opera, preferring “Heiland” (“Saviour”) or “Erlöser” (“Redeemer [lit. Releaser from sin]”). It is unclear whether Kundry is redeemed on Good Friday by Christ, by the Christian God, or through some other power.[8] In this regard, James Mark posits the view that “the Good Friday theme raises ... the question Who [sic] brings about the restoration of life? What, in fact, is Parsifal’s role? Who is he? The setting, the imagery of faith and worship are Christian; the Brotherhood is a Christian one; the Grail is the Cup of the Last Supper. Parsifal invokes the Cross when he defies Klingsor and the Redeemer when he baptizes Kundry.”[9]

Speaking of references in the opera to Christ’s sacrificing his body and blood to expiate sin, James Breckenridge admits that “what does seem to be clear is that Parsifal is portrayed as one whose knowledge and compassion enable him to become a channel of the saving grace which ultimately comes from Christ”.[10]

Whatever the case for this being an intentionally Christian drama or not, Wagner clearly intended us to become more aware, more sensitive, and more compassionate human beings. *Parsifal* is certainly about redemption, reuniting, suffering, compassion, healing and growth - all Christian themes.

## URTEXT

WAGNER’S ORIGINAL TEXT as used in the preparation of the full essay is taken from R. Wagner, *Parsifal: Ein Bühnenweihfestspiel*, ed. Wilhelm Zentner (Stuttgart: Reclam, 1968).

It is deemed expedient here, in the interests of length, to omit this part of the original essay but instead to encourage the reader to explore the original text in more detail by going to the full essay referenced above.

## CONCLUSION

ON WAGNER’S TOMB IN BAYREUTH, we read the inscription “Erlösung dem Erlöser” (“Redemption to the Redeemer”). As recognised by David P. Goldman, “the chorus hails Parsifal with these words at the opera’s conclusion, implying that the hero has redeemed Christ himself just as Wagner promised to redeem Christianity through art”.[11] And these words form the title of Mark Berry’s programme notes (in which he also provides an analysis of the role of Christianity in the work) for the most recent London production of *Parsifal*, staged in late 2013 by the Royal Opera House, Covent Garden.[12]

Whatever Wagner’s original intentions, the text (and music) of this drama undoubtedly lead one closer to Christ and Christian redemption if the listener and/or observer is prepared to be receptive to such an interpretation.

Dr John Baidam

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# READING THE BIBLE ALSO WITH THE EARS



## INTRODUCTION

THE AIM OF THIS ARTICLE IS TO remind readers that the Bible as a text is a rather new concept; that there is an oral Bible predating the written Bible. In order to understand better the latter, the former needs to be carefully considered. As a red thread, I

use Vernon Robbins's division of human history into seven different periods[1], each one of them corresponding to a specific culture.

### The Oral Culture

Writing is quite recent. The cuneiform writing started in 3400 BCE in Mesopotamia. Hieroglyphs were invented in Egypt in 3200 BCE. The first consonantal alphabet appeared in the midst of the 2nd millennium, in Byblos. This Phoenician alphabet went through several developments: south and north-Arabic; palaeo-Hebrew, Moabite and Aramean. Palaeo-Hebrew writing is attested from the IXth century BCE, hundreds of years after Moses.[2] Scholars agree that the first "alphabet" using vowels and consonants was the Greek one, from 1000 BCE.

In the Oral culture, sound is the unique medium. General information, laws, epics, narratives, circulate orally. At the beginning and at the core of the OT, we find story-tellers, preachers and oral prophets. There is no doubt today: the culture of biblical times was mainly oral.

### The Scribal Culture

In Scribal culture, oral traditions are put into a written form,[3] because orality is by nature fragile and transient. As soon as a word has been uttered, it disappears. Records are needed, at first for commercial purposes. At a political level, kings need to leave a trace of their deeds: written accounts of battles and victories to form the annals and the archives of any kingdom. Moreover, oral traditions need explanations, interpretations and actualisations. Storytellers who were hitherto knowledge holders, the protectors of the traditions, and the guarantors of stability, gradually saw their authority challenged. Scribes took over. They became a dominant group, and not only because they were able to write. They soon combined different roles: counsellor, judge, lawyer, keeper and interpreter of the traditions.

### The Rhetorical Culture

The Rhetorical culture merges the Oral and the Scribal cultures. Schools of rhetoric abounded throughout the Mediterranean basin where the art of speaking – not the art of writing – was taught from infancy up to the higher levels of education. Most of Paul's letters, if not all, are built according to the main rules of rhetoric. If they come

to us readers today as texts, they were first speeches to be orally performed.

### The Reading Culture

Personal and silent reading is a relatively modern practice. Private and silent reading was considered an anomaly.[4] Most if not all texts were read by a professional reader, an educated performer.[5] In this context, reading means therefore "being read to, by someone". There are two essential components to a reading culture in late antiquity: a reciter, and the hearers of the recitation. [6] Reading was difficult.

In this culture where orality was still dominant, to read and to write was actually reserved for a small segment of society. On reading, more precisely, Meir Bar-Ilan estimates the literacy rate within Judaism to be 3%, which he said was equivalent to that of the non-Jewish population.[7] In Jesus' time, reading and writing were performed by Herodian officials, scribes, Pharisees and the high clergy.[8]. It was on them that access to knowledge was based.[9] Given the size of a Christian community in the first century, it is likely that only two or three members were able to read a text.[10]

### The Literary Culture

According to Robbins "a literary culture presupposes that people read texts regularly and can recite extensive passages in them from memory." [11] In Judaism, it is well established that memory played a leading role, often instead of writing. "No wise in the Entire corpus of Rabbinic literature was ever portrayed as consulting a book in order to verify his rendition of a teaching of early masters of the tradition, but many consulted professional memorizers (Tannaim) who functioned as walking libraries." [12]

### The Print Culture

The Print and Scribal cultures are obviously close. But they are not identical. Via the scribes and their work of copying and recopying the texts, Scribal culture gave birth to the manuscripts. We might have a naive view of the work of the scribes. It was a business, not a ministry. The task of the scribes was not easy. Papyrus was expensive. For writing a work such as the Gospel of Mark, a scribe would ask 10 denarii, the equivalent of a ten-day's wages,[13] plus the price of the papyrus. It is no surprise therefore, that owning a manuscript of one text was rare. Only rich families could afford it, or VIPs such as the Ethiopian eunuch, number two in the Ethiopian kingdom, in charge of finances (Acts 8:27).

There was no controlling authority in charge of verifying the accuracy of a manuscript and its reliability compared to the "original". Various readings were not a concern for the readership. This attitude is typical of a traditional world in which variant texts are deemed valid and authentic".[14]



The Print culture may help those who might be afraid of the plurality and diversity found in the biblical manuscripts. Pope Damasus I (305-394) could be considered as one of the forerunners of the Print culture. In his endeavour to eradicate heresy and to unify the Church, he asked Jerome to produce one single translation of the Bible in Latin, instead of the hundreds of different versions circulating in the Empire at that time. The Vulgata became therefore the only authorized text for the Catholic Latin tradition, until Vatican II (1963). The same process of production of one single authorized version occurred two centuries later within Judaism, with the work of the Massorettes. From the different manuscripts circulating in those days within Judaism, they produced one single version of the OT, by and large what we read in the *Biblia Hebraica Stuttgartensia*, which is what is still used today by any OT scholar in the world. In the XVIth century, after the issue of the two competing editions of the NT Greek published by Erasmus in 1516 and Ximénès in 1522, the Elzevier brothers edited a NT in Greek under the title *Textus Receptus*, as if it was the only possible text. As one can see, the Print culture replaced the plural of the previous cultures – many different and coexistent manuscripts – with the singular – one single authoritative text, with the claim that it is a faithful duplicate of the original. The final step in this process of standardisation is the theory of the inerrancy of the Bible: what one reads is what has been written. It comes from God, direct, without any error.[15]

### The Hypertext Culture

The Hypertext culture – mainly our today culture – is fluid, multiple, changing, with no centre and no hierarchy. When ordering a book on the Internet, the customer is given different options: whether a printed copy of the book, or an electronic version. Whatever the choice, he also gets a list of other books, somehow connected to the one he just bought: “customers who bought this item also bought...” The Hypertext culture is also the Google culture. When launching a search, readers are not only given access to books, but to images, to videos, to various kinds of data, on different platforms. Hypertext culture seriously challenges Print culture. A computer with an Internet connection gives access to a quasi-unlimited bibliography. Personal libraries are not needed any more. This hypertext culture is definitely a challenge for the religions of the Book.

### CONCLUSION

IT IS OBVIOUS that our hermeneutics and the way we consider the Bible rely quite exclusively on the Print culture. We are sons and daughters of Gutenberg. As a consequence, we have mainly ignored or disregarded the other cultures, as if they did not exist, or were insignificant. We have failed in our endeavour to reach the initial situations and circumstances which gave birth to the written Bible as we can read it today. When we approach the texts of the Old and New Testaments, we see them mainly, if not only, as literary written works. Because they have survived as written documents, we have great difficulty appreciating that they have not been received as such by their primary audience.

Casey Davies put it this way: “What they heard was what they got”, [16] not what they read, contrary to us. In other words, if we want to be closer to the first mode of delivery of the divine revelation, we can’t ignore the “acoustic resonance” [17] of the

texts, in what we have called a phenomenology of sound. In other words, to a text-centred hermeneutics, we have to add an oral-centred hermeneutics, to a hermeneutics of the eyes, a hermeneutic of the ears.

*Dr Jean-Claude Verrecchia*

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# DIVERSITY CENTRE LECTURES

**Helen Pearson is the Coordinator for Newbold's Centre for Religious and Cultural Diversity. The Centre hosts a series of free lectures throughout the year that are open to Church members and the wider community.**



## CERTAINTY ABOUT THE RELIABILITY OF THE WORD OF GOD – HOW CAN WE BE CERTAIN WHAT GOD SAID?



**JEAN-CLAUDE VERRECCHIA**

*Principal Lecturer in New Testament, Newbold College of Higher Education*

**T**HERE ARE 24,000 MANUSCRIPT COPIES of the original biblical text, many differing in small details. So can we be certain that we know what God said? Dr Jean-Claude Verrecchia - Principal Lecturer in New Testament, co-editor of two translations of the Bible, and author of numerous books and articles about the Bible - addressed this issue when he delivered a lecture for Newbold's Centre for Religious and Cultural Diversity on November 11, 2014.

Dr Verrecchia began by demonstrating that despite the numerous fragmentary and lengthy manuscripts available, there is a basic consistency between the documents. "If we read it in a good modern translation", he said, "We can trust what we read."

Although the documents are consistent, they are not always identical. Dr Verrecchia illustrated this fact with quotations from different manuscripts. "For centuries, Biblicists had the dream of finding the 'original text'," he said. "They wanted to find a 'fixed version' of what Isaiah wrote or what Luke wrote." But Verrecchia made it clear that is not what is going to happen. "The truth is, we are too wealthy," he said. "The more manuscripts we have, the more unlikely it will be that we can find an 'original text'."

There is a reason for the variety of manuscripts. The early copyists were not interested in perfect copies of texts - rather they were interested in conveying the truth that was in them. Recognising this, Dr Verrecchia asked two challenging questions for us as 21st century people: Could it be this question about the precise text does not belong to the biblical world view, and, is God that interested in text? "Throughout the Bible the verb 'read' is not used in the imperative form. The Jews were told to hear and listen to the Word of God. Listening was vital," he said. "Instead of a 'writing' God", said Dr Verrecchia, "imagine first a 'speaking' God."

Through analysing the history of the biblical manuscripts, it can be seen that the biblical text is stable rather than fixed. Throughout the ages of the scribal and rhetorical cultures, throughout the centuries when few people could read or write and the transmission of the Word of God was through someone in authority writing or reading from a manuscript, listening and memory were vital parts of being a believer. Only since Gutenberg and the invention of the printing press has a 'fixed' text seemed important to some believers.

Dr Verrecchia concluded by explaining that, unlike Islam and Judaism, Christianity is not primarily "a religion of the Book." It is a religion of the Son. "Faith comes from what is heard, and what is heard comes through the word of Christ (Romans 10:17)," he quoted.

*Helen Pearson*



## THE THREE MILE AN HOUR GOD



**Reverend Professor  
JOHN SWINTON**

*Professor in Practical  
Theology, University of  
Aberdeen*

**"S**ABBATH LOCATES US IN THE RESTFULNESS OF GOD. It is a beautiful, slow and gentle picture of two people encountering one another; you can only do that in profound ways when you sit and look at one another. Looking and seeing properly requires a slow rhythm... Being a witness to Sabbath is transformative, rebellious and really quite disconcerting to the wider society... Learning to tell the time properly is one of the gifts we can give to a dark and difficult world."

These were the words not of one of Newbold's Seventh-day-Sabbath-keeping Adventist theologians, but of a minister of the Church of Scotland, the Reverend Professor John Swinton, who gave the February Diversity lecture at Newbold College on Tuesday, 10 February. His lecture focused not on the timing of Sabbath, but on the quality of Sabbath time. He called it: Sabbath, Time and Faithfulness.

As a former mental health nurse and hospital chaplain, Dr Swinton, now a Professor in Practical Theology at the University of Aberdeen, has spent much of his life thinking about and ministering to people with disabilities of various kinds including learning difficulties, Alzheimer's disease, and physical limitations. In relation to his experience in this area, he quoted Jeremiah 22:16 – "To defend the cause of the poor and needy is to know God."

Engaging with such people, indeed any people, requires that we "take Sabbath moments," Dr Swinton said. His lecture focused on the nature of God and the nature of time. A God, he reminded the largest ever Diversity lecture audience, who is 'timeless'. It is human beings who have created clocks and who focus on the use of time in a manner influenced by the left brain to grasp and manipulate the world. "If we only pay attention to the world in grasping ways we will end up with a society remarkably like our own," Dr Swinton said.

He described how we think of time in financial terms - as something we can buy, lose, make and save. It was in response to such a materialistic, grasping, oppressive system, created by Pharaoh and described by Moses, that God commanded people to take a Sabbath rest. "How much more countercultural could God be?" asked Dr Swinton. "And in our own day, when you look around it is not difficult to see that time rules over people, has become almost demonic. It needs to be redeemed and put to its proper purposes."

If we keep Sabbath, if we realise that we live in God's time, in the time of a God who is timeless and unchanging, then we begin to recognise that time is a gift to be given away. Perhaps we will begin to go more slowly and pay attention to those things that the world considers trivial. "If I can find Sabbath spaces, I see the world differently because I pay attention to the world differently," Dr Swinton explained. He went on to expand that, in the keeping of Sabbath time, God encourages people to focus on relationships, on encounter with God and with other people. "Love takes time...the kind of society we have created makes it very difficult to love. You can't love on the run." He also added a personal note: "Where I am in the university, there are a lot of people who know about theology but not many people who know Jesus."

Dr Swinton focused on the idea of a 'Three Mile an Hour God' discussed by the Japanese theologian, Kosuke Koyama. "Love has its speed," he said, "it goes on in our lives at three miles an hour, it goes at the speed we walk, and therefore it's the speed the love of God walks." Dr Swinton followed up with the thought-provoking question: "If you are walking at six miles an hour and Jesus is walking at three miles an hour, who is following whom?" He commented, "If you are impatient, you are in the wrong game."

Bringing his lecture right down to the everyday religious world, Dr Swinton challenged his audience to think about slow spirituality, and to think about what slow care looks like. "What would it look like if we did church politics slowly and gently?" he asked.

John Swinton describes his work as "to think through faith not as 'believed' but as lived." In thinking through Sabbath with a room full of many professing Sabbath keepers, there was much to provoke thought as well as to offer balm to the soul. It was indeed, moral and practical theology.

For more information on Newbold's Center for Religious and Cultural Diversity, and the free lectures it hosts, please visit [www.newbold.ac.uk/diversity-centre](http://www.newbold.ac.uk/diversity-centre)

## GOD, LANGUAGE, MIND AND MEN

**Mervi Kalmus, speaker for Newbold's April Diversity Lecture, is a Newbold graduate, a Seventh-day Adventist pastor in Tallinn, Estonia, and a lecturer in Homiletics at the Tartu Theological seminary of the Estonia Baptist Church. See the Autumn/Winter 2015 issue of the Newboldian for more information on this lecture.**

*Helen Pearson*



## DIVERSE MODELS OF LEADERSHIP



**Superintendent  
MAX WILLIAMS**  
*Metropolitan Police Force*



**DENISE WILLIAMS**  
*Head Teacher,  
Sebrook Academy*

**S**UPERINTENDENT MAX WILLIAMS, a 27-year veteran of the Metropolitan Police Force, and his wife Denise, Head Teacher at Isebrook Academy, Kettering, delivered a lecture on the Diverse Models of Leadership for Newbold's Centre for Religious and Cultural Diversity on 11 March.

The Williams have each gained significant experience in leadership throughout their careers, and are both ordained elders in the Seventh-day Adventist Church. Together, they described the various types of leadership with examples from both their professional lives and their marriage.

From the beginning, the Williams emphasised the relationships between leaders and their teams. They described leadership as not being about achieving a position but rather about encouraging your followers in different ways. "If you think you are a leader but no one is following you, you are taking a walk," said Denise.

During the course of the lecture, the Williams discussed six leadership styles:

- Coercive
- Authoritative (not to be confused with authoritarian)
- Affiliative
- Democratic
- Pace-Setting
- Coaching

Authoritative leadership takes a long view. This leadership style has as a vision – it communicates, persuades, and brings people along with the leader. Affiliative, or 'pink and fluffy' leadership aims to create harmony and a healthy atmosphere.

Democratic leadership involves team members and gets them to 'buy in to' a vision. Pace-setting leadership sets an energetic pace and is invaluable where there are short deadlines. "Although, the danger with pace-setting leadership is that you will blow a fuse and exhaust people," Denise warned.

Coaching leadership is about supporting the members of one's team in identifying their own professional development goals. It's not to be confused with mentoring which tends to run more along the lines of telling people what to do.

The Williams emphasised the importance of leaders getting to know their team when they are first appointed to the role, and demonstrated that each style of leadership is useful in different situations. For example, during a crisis, policemen need to be coercive and directive. Giving the command 'Get out now,' can save people's lives.

A politician may need to be 'pink and fluffy' before polling day and more authoritative once they get into office. Clergy need all the skills described: affiliative (in pastoral situations), pace-setting (during fundraising projects) and authoritative (in the pulpit and in the boardroom).

How does one decide which kind of leadership is needed in a particular situation? The answer, according to the Williams, is to use Emotional Intelligence (EI) - the capacity to know and manage your own emotions before trying to understand and lead others. "There's a big focus on EI in the public sector at the moment," said Max. "It is said that it takes IQ (intelligence quotient) to get a job, and EQ (emotional quotient) to hold on to it."

This begs the question of how one comes to know oneself. A method recommended and summarised by the Williams was The Myers Briggs Type Indicator (MBTI) test, which helps people discover whether they are introverts or extroverts, whether their focus is on sensing or intuiting the world, and whether they are more likely to think long term or to have an immediate gut reaction or response to a situation. Finally, they need self-awareness about whether they are more likely to judge a situation in advance and be goal-oriented, or whether they are more likely to be perceiving, and 'go with the flow'.

As well as knowing themselves, the Williams recommend that leaders need to understand the reasons why people follow them. Some people follow leaders simply because of the leader's rank or position, others because they themselves want to. Some follow out of personal ambition - because the leader moves the team member on in their individual goals - or because the leader has done something personal for them. The fifth and best reason that a leader acquires followers is when they choose to follow because of who the leader is and what they represent - when the values of the leader and of the followers coincide.

The Williams concluded by looking towards the future. Challenges for leaders in the public sector and in the church are growing daily as political, economic, social, moral and technological factors influence both leaders and their followers. The knock-on effects of a diverse society and the increase in social media activity put more and more responsibility on the shoulders of leaders. Max and Denise Williams demonstrated how much both leaders and followers need to learn in order to serve our society and our church.

*Helen Pearson*



# LIFE-CHANGING FAITH-AFFIRMING

HOW AN EXPERIENCE AT NEWBOLD IS TRANSFORMING THE LIVES OF OUR STUDENTS



**ESRA ELIASSON**  
*Business*

**T**WO AND A HALF MONTHS INTO MY STUDIES, and I am delighted to be a business student at Newbold College of Higher Education. The learning environment is exactly what I hoped for – dynamic, warm, engaging and collegiate. I interact with so many truly exceptional students and professors from various corners of the world on a daily basis. It is inspiring to be a part of such a diverse group of people.

The attention the professors give the students at Newbold, and the personal, one-one-one involvement and mentoring they give is exceptional. Professors here at Newbold sincerely care about each student's goals and ambitions, and try their best to prepare us for what is ahead.

It is affirming when professors preface sentences with "In the real world" because for them it is true. You see, what I have experienced is that Newbold's School of Business focuses on teaching its students skills that they will need to use in the real world. For example, most classes incorporate group work and presentations into the curriculum. Those who are uncomfortable presenting in front of the class have no

need to worry because I can guarantee they will gain the skills necessary to be an effective presenter by the time they graduate!

At Newbold I am getting the opportunity to see the concepts I learn in class applied in the real world. This semester our class visited Iceland to experience some of the country's cutting-edge enterprises.

London, the international centre of much of the world's commerce and with representation from almost every imaginable sector, is a glittering gold mine for a business student. Just an hour's train ride away from Newbold, we frequently make day trips in to locations that complement our studies. Being able to study somewhere with access to some of the most admirable and most successful businesses in the world, to attend business events, expos, and lectures, is an incredible opportunity.



**MAURI BROCKMAN**  
*Adventist Colleges Abroad*

**I** AM FROM WALLA WALLA UNIVERSITY and I've spent the last academic year at Newbold under the Adventist Colleges Abroad exchange programme. I would not trade my the last nine months that I've spent here at Newbold for anything! At Newbold I've had the chance to see some of all the historical sites that we've learnt about in history class, or seen in classic films, such as *Pride and Prejudice*.

One of my favourite things about the College is that it's an international school with several different academic departments that attract people from a wide range of backgrounds. I have made so many new friends from all over the world; Norway, Poland, Brazil, Spain, Denmark, Italy, France, Guam, and many others.

Newbold is different to anything I've experienced, but definitely worth it. Even the environment surrounding the dorms is different, but again well worth it! The people and the sites to see around England and around campus are beautiful.

I am sad to be leaving this wonderful place in a month or so, but I know that my time here has been filled with memories and new friendships that will last a lifetime! I couldn't have asked for a better place to study.



**CHIONI (JOHNNY) MIGUEL**  
*Theology*

**I** AM STUDYING THEOLOGY AT NEWBOLD and am almost at the end of my first year, a year that has taken me on a journey of self-discovery and personal development.

When I first came to Newbold my intention was to be cleared academically and become eligible for pastoral ministry, but even in just one year I have gained so much more from Newbold. Being amongst students from different countries and nationalities exposed me to different convictions of Christian lifestyles within the church. This expanded my view of God, and brought me to the realisation that I cannot limit God to any singular cultural background as standard for humanity.

On campus I joined the organisational team for The Experience, a campus ministry run by students, for students, where I was in charge of the programme's worship through music. My involvement in this ministry led to my organising a gospel choir - and the irony of that is that music is not really one of my skills, yet God helped me excel beyond my expectations and outside of my comfort zone!

In 2014 I had the opportunity, through Newbold's Theology department, to attend a global summit on (church) leadership. This summit inspired me and reminded me that my primary school teacher had encouraged me to grow my skills in leadership, something I didn't understand at the time and thus put to the back of my mind.

Now I am discovering my ability and passion for leadership, and just recently God provided me with an opportunity to put these skills into practice when I was invited to represent Newbold during the College's Global Youth Day activities at Valley View University in Ghana, West Africa.

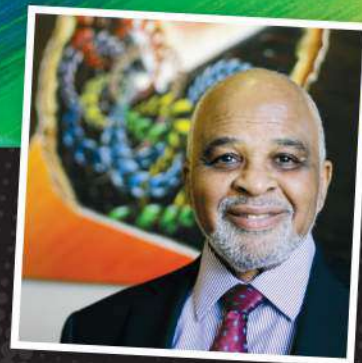
I am also growing academically, although at this point Newbold is much more than academics. I would say Newbold for me is my phase of chrysalis, or pupa, a phase where God is preparing me for church leadership beyond my imagination. It's a blessing to be at, and study at, Newbold.





# THE BEGINNING

Almost 100 square feet of acrylic on canvas now hangs in its new home in Newbold's Roy Graham Library. The Beginning depicts the dynamic nature of creation, and has been a fixture at the College for almost thirty years.



THE PAINTING was created in the 1980s by Clifford Sellors (1960 – 1993), a Newbold alumnus and artist, and Dr Albert A. C. Waite. Dr Waite is a former Principal Lecturer in Science at Newbold who worked with Sellors to co-design the work in what Dr Waite describes as a trusted partnership, one that would work towards his vision of creating an artistic portrayal of the synthesis of science and the Bible.

Dr Waite's original inspiration for the The Beginning – which he would wait over a decade to see fulfilled – came in 1973 by way of a letter Dr Waite's father

in Jamaica wrote to Dr Waite as he was about to commence postgraduate studies in England:

*"Well my boy, do remember that many good Christian young people go to university singing 'I'm a child of the King' and leave singing 'I'm the child of a monkey'."*

The warning disturbed Dr Waite, and he pledged to do something about the 'many' that the letter referred to and he began to study the creation and evolution debate. Challenged by some of what he was reading, Dr Waite

wanted to write a book about these issues from a Christian scientist's perspective, until, while visiting a local church and seeing a display depicting Creation Week, he noticed that it did not portray his understanding of theosience in relation to Genesis. This inspired him to create a work of art, a painting that would better illustrate the subject than the book he had planned to write.

Dr Waite felt that viewing, rather than reading about, a synthesis of creation and science through the right painting, would give an immediate impact and a more understandable view of God.

He believed that such a painting would be timeless, and wanted everyone to see something new in it, regardless of the era they lived in. It would take a special kind of artist to capture this vision.

Dr Waite discovered this artist a number of years later, in 1980, at a conference in Derby. Dr Waite was quite taken with the backdrop that a local artist - Clifford Sellors - had been commissioned to create for the event. The backdrop was a-cultural, inviting, and vibrant. Dr Waite later said that while he remembers little of the conference itself, the painting transfixed him. While Dr Waite





and Sellors spoke briefly at the conference, it wasn't until the mid-1980s when Dr Waite spotted Sellors, out of the blue, in the enrolment queue at Newbold. "I immediately went over to him and told him I needed him to help me do a painting," recalled Dr Waite.

Sellors agreed, and the two spent much time reading, analysing and discussing the account of creation in Genesis 1:1 – 2:3 in as many versions of the Bible as possible. They were unified in their vision for the painting: that it should educate, reveal a rational and intelligent God, and have the potential to be a timeless piece of work that would be relevant to all who saw it. There is not one element of the painting that they didn't both agree on.

They decided on a structure for the images, and discussed and agreed upon each section

– the painting was to portray Dr Waite's interpretation of the creation account, in a manner of Sellors' choosing. Sellors experimented with several sketches but neither he nor Dr Waite was comfortable with the "look", and the pair went back to study images and diagrams of physics and chemistry, prisms and white light sources, and diagrams of DNA.

The actual painting took almost two years to complete, and Sellors worked on it on campus at Newbold. Sometimes students and staff walked by and would make comments, little imagining that some of their suggestions would be incorporated into the final painting. Vince Traynor, a local art framer who worked at his workshop in Binfield village to stretch the canvas for the painting, remembers Sellors fondly and was impressed by his artistic expertise. The painting was first displayed in

V & A Traynor Fine Arts, Binfield, in January 1991. The frame for the canvas was constructed in Vince Traynor's workshop but was so large it had to be set up in Traynor's garden where the painting was stretched onto it. Traynor fondly remembers Clifford having to actually walk the canvas with several fellow students through the village as they didn't have a vehicle big enough to transport it to the College. "Cliff was a likeable lad with great promise and vision as an artist for such a young man. He had a tremendous vision," said Traynor.

Viewers who examine The Beginning closely will see intricate details, such as the leopard, where each spot depicts in miniature a different animal, and the bird's feathers, which each depict a bird. The seventh and final full day of creation is depicted by an unravelling double helix spiral,

and was to be the climax of the painting. Depending on the angle of light and where one stands, the face of Jesus is visible to those who know just where to look. When viewed through a red acetate filter the face of Jesus, modelled on a Harry Anderson painting from "Steps to Christ", is immediately clear; a deliberate technique Sellors and Dr Waite chose to symbolise that one sees Christ in focus only through the blood of Jesus.

"It is impossible to convey all the imagery and symbolism in the painting in writing," said Dr Waite. "But I still see it as an educational tool to illustrate the dynamics of nature and the Bible, and as a painting that has endless potential, with God at the heart. It's the legacy I want to leave on this earth."

*Lynda Baildam  
Per Lisle*



# HOT OF THE PRESS

## NEWBOLD ACADEMIC PRESS LAUNCHED AT THEOLOGY CONVENTION

**Newbold Academic Press (NAP) was launched at a gathering of almost 60 theologians as part of the 2015 European Theology Teachers Convention (ETTC).**

THE ETTC saw Adventist teachers and scholars from 15 countries, representing every Adventist educational institution in Europe, including Russia and the Middle East University, gather at Newbold College of Higher Education. NAP was launched during the Convention's final evening, following five days of papers and discussion around the theme *Ecclesia reformat a semper reformat* (a reformed church, always reforming).

Under the direction of Manfred Lemke, Chair of the NAP Publications Panel and the College's Academic Registrar, NAP will specialise in the publication of scholarly essays, papers, books, and research. Its aim is to further the College's

objective of providing quality learning and teaching through the provision of Christian higher education by publishing a variety of titles from Newbold lecturers as well as internationally-respected Adventist authors.

NAP's inaugural publication was a Festschrift, or collection of essays, titled *Journeys to Wisdom*. It was produced in honour of Dr Michael Pearson, who officially retired at the end of 2013 after over 40 years with the College.

Twenty Adventist scholars and administrators, including a number of Newbold staff, alumni, and friends of the College, contributed to *Journeys to Wisdom* through essays on the matters of Christianity,

spirituality and ethics. By demonstrating their impact on fellow travellers, the book attempts to mirror the breadth and depth of Dr Pearson's thinking, teaching and writing.

Dr John Baildam, Newbold's current Principal and long-time friend of Dr Pearson and his wife, Helen, had the honour of presenting *Journeys to Wisdom* to the unsuspecting Dr Pearson. "As a self-termed exponent of radical orthodoxy and as a critical friend of the Church, Mike is always at his best when students and staff can be themselves with him," said Dr Baildam. "Always a popular teacher at Newbold, Mike's methods were often unconventional. A class on Existentialism may have found him teaching while standing on a desk – and a young student endeared herself to him when she famously claimed that 'you are always at your most interesting when you get off the subject!'"

Dr Pearson continues to teach at Newbold part-time, and was recently awarded the honorific title of Principal Lecturer Emeritus by the College.

NAP has a series of publications planned over the coming months, including Dr Bjørn Ottesen's (Head of Newbold's Department of Theological Studies) doctoral thesis, *A Strategy for the Adventist Church to Reach the Increasingly Secular and Postmodern Danish Population*, and the proceedings of the 2015 ETTC.

### Journeys to Wisdom

Festschrift in Honour of Michael Pearson

Edited by  
Andreas Bochmann  
Manuela Casti Yeagley  
Jean-Claude Verrecchia

Purchase the book at [www.newbold.ac.uk/academic-press](http://www.newbold.ac.uk/academic-press)

Kirsty Watkins





## 1990s REUNION

**7-9 August 2015, Newbold College of Higher Education**

You are invited to Newboldians reunion for staff and students of the 1990s

**R**ECONNECT WITH FRIENDS during the worship and social activities over the weekend, including a cruise on the River Thames in Windsor and a special high tea on campus. The sermon on Sabbath will be taken by former Newbold Principal, Dr Andrea Luxton.

Registration is now open, and earlybird prices are available for those who register by Monday 1 June. There are limited ensuite

and shared rooms available so book now to secure your place. Full weekend packages start from £90, and include:

- all meals (Friday night to Sunday lunch, including a banquet lunch and high tea on Sabbath)
- two nights' accommodation
- a trip to Windsor with a two-hour steamer cruise on the River Thames on Sunday morning

Keep in touch with news about the Reunion at  
[www.facebook.com/newboldcollege](http://www.facebook.com/newboldcollege)

## NEWBOLDIANS AT THE GENERAL CONFERENCE

**I**F YOU ARE A NEWBOLDIAN and plan to attend the 2015 General Conference Session in San Antonio, Texas, then Newbold would like to invite you to a get together on Tuesday 7 July at the Henry B Gonzalez Convention Centre. Newbold Principal, Dr John Baildam, will be hosting a private event for alumni to meet, reminisce, and learn about what's new on campus.

If you've got some time to spend at the College's booth in the Exhibition Hall we'd love to have you! Please let us know, by emailing [alumni@newbold.ac.uk](mailto:alumni@newbold.ac.uk)

For more information, or to register visit [www.newbold.ac.uk/alumni](http://www.newbold.ac.uk/alumni)

----- Marica Mirilov, 2014

## DANCE ON THE EDGE

**M**ARICA MIRILOV SPENT NINE YEARS at Newbold College of Higher Education, first as a student and later as a member of staff, an experience that had a profound impact on Marica's outlook on life. She believes that each member of the Newbold community makes an impact on Newbold, and that in turn the College leaves its own permanent imprint on the person. It is not just the knowledge that the lecturers at Newbold impart, but also their attitudes towards life that they demonstrate to the students, that contribute to the impression a Newbold experience leaves. It was this preparation that helped Marica face the challenges in her life.

Published in 2014, her book *Dance on the Edge* is the story of her mother's

miraculous spiritual healing, a woman who, in the face of terminal illness, discovered the beauty in and meaning of life. So much so that it became the nicest part of her life, and just a beginning of a relationship with God that goes beyond the edge of life. The book is written from Marica's perspective as her mother's carer and spiritual guide, and describes her families lives during this four-year struggle.

*"Dance on the Edge" is indeed a choreography of death. Laden with spiritual optimism and faith in the Divine, the author succeeds in swathing the dread of imminent death into a triumphant and hopeful garment"*

Marios Vasiliou



## NEWBOLD GRADUATE AWARDED PHD

**Congratulations to Dr Moses Ndimukika, who was awarded his PhD by Sahmyook University, in Seoul, Korea, in February 2015.**

**H**IS THESIS, *Pentateuchal Laws and Institutions of Poverty and the Poor in Light of Divine Justice*, attempts to examine how the principle of divine justice contributes to the understanding and interpretation of poverty and the poor in the Pentateuch (the first five books of the Bible, Genesis to Deuteronomy). The study established that the meaning, rationale, and purpose of the laws and institutions of poverty and the poor can be well understood, appreciated and addressed if they are en masse interpreted in light of divine justice. Therefore, a composite approach to the subject of poverty and the poor that is based on the principle of divine justice was found to be ideal for a better appreciation of the of the socio-economic, ethical, and legal

challenges and dynamics of the covenant community.

Dr Aulikki Nahkola, who supervised Dr Ndimukika's Master's dissertation at Newbold, where he graduated in 2005, said that she was pleased to have the opportunity to read his doctoral thesis. "I feel this thesis is important, particularly as we think of the demands the Church has in Africa," she said.

Dr Ndimukika has now returned to Uganda, where he lectured in Theology at the Adventist higher education institution Bugema University, and was the Principal of the public Kampala International University (City Campus), prior to pursuing his doctoral studies.

## SIGN UP TO RECEIVE THE NEWBOLDIAN BY EMAIL AND WIN!



If you would like to receive the Newboldian by email, and don't already, then if you sign up to our Newboldian emailing list before 31 October you could win a set of vintage Newbold mugs! To update your preferences, please go to [www.newbold.ac.uk/newboldian-subscribe](http://www.newbold.ac.uk/newboldian-subscribe)



# ALUMNI DEATHS

## OLIVE ARCHER

1919 - 2014

OLIVE SELBY, born in Skewen, South Wales, completed a stenographer's course at a commercial College in Swansea, before spending two years studying at Newbold College (Stretton under Fosse) where she went on to work in the general office for almost a year. Olive also worked at the ESDA office (Edgware) in the transport department, and the North England Conference office.

Olive relocated to Watford in 1941 where she worked in the Accounts department of Granose Foods and where she

continued until after her marriage in February 1950. She returned to secretarial work at Granose until July 1971 when she moved back to the then Northern European, West Africa Division office in St Albans as a secretary. Olive, who had been previously widowed, took early retirement in November 1972 after over 32 years of employment.

Her funeral was held at the Stanborough Centre in Watford on 23 January 2015.

## COLIN MITCHELL

1927 - 2015

COLIN MITCHELL was born in Chelsea into an artistic family. Although his mother and American cousins were all Christian believers, Colin was not until he went to Oxford where he was converted at a Christian Union meeting. At Oxford Colin met Adrian Kent, a fellow student who introduced him to the Adventist faith, and he was baptised by Pastor Victor Cooper in 1952.

While studying at Aberdeen University Colin first met Clemency Phillips at a prayer meeting in the upper room behind a shoe shop where the local Adventists met. They stayed in touch over the years while Colin worked in Iraq, Pakistan and other desert areas and were eventually married at Newbold College in 1963.

Colin was actively involved in his local churches – Cambridge, Reading, and in later years Newbold church. He served as a

lay preacher and an elder but was particularly valued for his expertise in the field of Creationism.

Colin was proud of his four children, Patrick, David, Julian and Laura, and later his nine grandchildren.

"One of the things that impressed me about Colin was his ability to maintain a simple Christian faith while still holding his own in contemporary scientific circles. Balancing two competing world views like this is a skill which requires both faith and humility," said Pastor John Surridge, President of the Welsh Mission. "Colin was not afraid to admit that there were things he did not understand, but this didn't bother him. If scientific evidence appeared to contradict his religious convictions he would just shrug his shoulders and confess that it was something he would have to take on faith."

## OLIVE PENNER

1920 - 2014

OLIVE PENNER was well known to those who spent time at Newbold in the 1970s. She worked in the College laundry and later the library, where she was involved in the project that relocated the library holdings from Salisbury Hall to their new home in the Roy Graham Library.

She was the wife of Dr Jonathan Penner (occasional guest lecturer in Speech and Homiletics at Newbold) and mother of David Penner (former Principal at Newbold) and Anne Turner (former library assistant).





## CALENDAR OF EVENTS

**7 MAY 2015**

SPRING SEMESTER ENDS

**14 JUNE 2015**

AWARDS CEREMONY

**20 JULY - 20 AUGUST 2015**

HEALTH AND WELLNESS INTENSIVE COURSES

**8-14 JUNE 2015**

MEET NEWBOLD AT THE NEC CAMP MEETING

**15-21 JUNE 2015**

MEET NEWBOLD AT THE SEC CAMP MEETING

**2-11 JULY 2015**

MEET NEWBOLD AT THE GENERAL CONFERENCE

**2-27 JULY 2015**

SUMMER SCHOOL IN ENGLISH

**7-9 AUGUST 2015**

1990s REUNION

**7 SEPTEMBER 2015**

AUTUMN SEMESTER BEGINS

**8 SEPTEMBER 2015**

DIVERSITY LECTURE

**13 OCTOBER 2015**

ANNUAL BEACH LECTURE

**10 NOVEMBER 2015**

DIVERSITY LECTURE

**16 DECEMBER 2015**

AUTUMN SEMESTER ENDS



**NEWBOLD  
COLLEGE**  
OF HIGHER EDUCATION