

FIVE CASE STUDIES PREPARED FOR ASSOCIATED CHRISTIAN SCHOOLS

A Series of Short Papers Prepared for Associated Christian Schools

EDITED BY PASTOR RON WOOLLEY



Associated Christian Schools

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About The Author

RON WOOLLEY

Ron was educated in the Hunter Valley of NSW and holds a Bachelor of Science and a Graduate Diploma of Education from the University of Newcastle.

Ron was appointed Headmaster of Citipointe Christian College Brisbane in 1985. A position he held for 33 years. He was the founding Chairman of the Christian Schools Association of Queensland.

Ron currently serves as a Director of Associated Christian Schools and as Company Secretary to the Council of Christian Heritage College.

Areas of particular interest in education include the integration of faith and learning, management structure, and international education.

Recreational interests include reading, world cinema, gardening and ACS Study Tours.

Table of Contents

1. INSPIRATION FROM TWO FAMOUS ENTREPRENEURS:	6
<i>Conventional meritocracy, egalitarian meritocracy, or mediocrity? What's it to be?</i>	
March 2018	
2. FUTURE-PROOFING AUSTRALIAN CHRISTIAN SCHOOLING:	12
<i>Cautions from Western Australian and Boston, Massachusetts</i>	
December 2018	
3. INSPIRATION FROM A CHRISTIAN AT HARVARD:	18
<i>Where might we set up our 'Ebenezer'?</i>	
May 2015 – Expanded August 2020	
4. INSPIRATION ON THE CONCEPT OF SERVING THE COMMON GOOD:	24
<i>The 'Red Frogs' organisation as an example</i>	
August 2020	
5. INSPIRATION ON THINKING ABOUT ENGAGING CULTURE CREATIVELY:	30
<i>James Davison Hunter's thesis on cultural change exemplified in William Wilberforce</i>	
July 2011 – Expanded August 2020	

CHAPTER ONE

INSPIRATION FROM TWO FAMOUS ENTREPRENEURS: MERITOCRACY OR MEDIOCRITY?

*Case study: The educational backgrounds of Elon Musk and
Mark Zuckerberg*

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Author: pastor Ron Woolley, March 2018



Inspiration from two famous entrepreneurs: meritocracy or mediocrity?

Case study: The educational backgrounds of Elon Musk and Mark Zuckerberg

Mark Zuckerberg is the co-founder of Facebook, one of the world's most-recognisable companies. This has made him one of the youngest and richest men in the world, yet Facebook was created in 2004, only 14 years ago.

Times magazine named him their 2010 Person the Year¹ and Forbes currently (2018) places him at #10 on their list of The World's Most Powerful People². He is aged 33 (03/2018).

FROM WHAT KIND OF BACKGROUND DOES MARK ZUCKERBERG³ COME?

Zuckerberg was born in 1984 in White Plains, New York. He is the son of Karen (née Kempner), a psychiatrist, and Edward Zuckerberg, a dentist. His ancestors came from Germany, Austria and Poland. He and his three sisters, Randi, Donna, and Arielle, were brought up in Dobbs Ferry, New York, a small Westchester County village about 21 miles north of Midtown Manhattan. Zuckerberg was raised Jewish and became a Bar Mitzvah when he turned 13.

At Ardsley High School, Zuckerberg excelled in classes. He transferred to the exclusive private school Phillips Exeter Academy, in New Hampshire, in his junior year, where he won prizes in science (math, astronomy, and physics) and classical studies. In his youth, he also attended the Johns Hopkins Centre for Talented Youth summer camp. On his college application, Zuckerberg stated that he could read and write French, Hebrew, Latin, and ancient Greek. He was captain of the fencing team.

THE FOCUS OF INTERROGATION: WHAT CHARACTERISTICS ARE THERE IN MARK ZUCKERBERG'S BACKGROUND THAT MAY HAVE CONTRIBUTED TO SUCH AN EXTRAORDINARY OUTCOME?

1. His ancestry is in European Judaism⁴ (Germany, Austria and Poland) – a background of hardship, persecution, ostracism and dislocation. Some have wondered why Jews have been so successful throughout history, but the answer may be more complex than first imagined: ... even religious practices, the clearest form of cultural factors, cannot be studied and understood in isolation of the political struggles over these practices and without an investigation of why certain groups advocate them and succeed in implementing them.

2. His parents are both professionals⁵: his father Ed is a dentist, a graduate of New York University College of Dentistry, and his mother Karen is a psychiatrist, a graduate of New York Medical College.

3. He attended both the (public) Ardsley High School – listed as #146 in 2015 by Newsweek's ranking for top US high schools – where Wiki reports he excelled, before transferring to Phillips Exeter Academy New Hampshire⁶.

4. Phillips Exeter Academy is one of America's oldest schools (founded 1781), with a student teacher ratio of 5:1 and an average class size of 12, noted for innovation and application of Harkness education (a system based on a conference format of student interaction with

minimal teacher involvement)⁷; PEA fees are currently US \$53 271 (boarding) or US \$41 608 (day) per year.

5. Phillips Exeter Academy "has educated generations of the upper-class New England establishment and the American political elite but has introduced many programs to diversify the student population, including free tuition for families whose income is \$75,000 or less. The school has been historically highly selective, with an acceptance rate of 17% for the 2017–2018 school year, and nearly a third of graduates attend Ivy League institutions."

6. Mark Zuckerberg was already skilled in game-creation and programming before he entered Harvard, dropping out in his sophomore (second) year, but in 2017 receiving from Harvard an honorary degree (Doctor of Laws) and presenting the Commencement Address⁸ to 2017 graduates.

Elon Musk is the founder of a number of companies including SpaceX, Tesla and Neuralink. This has made him one of the richest men in the world, yet he is aged just 46. Forbes currently (2018) places him at #21 on their list of The World's Most Powerful People⁹.

FROM WHAT KIND OF BACKGROUND¹⁰ DOES ELON MUSK COME?

Born in Pretoria (South Africa), Musk taught himself computer programming at the age of 12. He moved to Canada when he was 17 to attend Queen's University. He transferred to the University of Pennsylvania two years later, where he received an economics degree from the Wharton School and a degree in physics from the College of Arts and Sciences. He began a PhD in applied physics and material sciences at Stanford University in 1995 but dropped out after two days to pursue an entrepreneurial career. He subsequently co-founded Zip2, a web software company, which was acquired by Compaq for \$340 million in 1999. Musk then founded X.com, an online payment company. It merged with Confinity in 2000 and became PayPal, which was bought by eBay for \$1.5 billion in October 2002.

In May 2002 Musk founded SpaceX, an aerospace manufacturer and space transport services company, of which he is CEO and lead designer. He co-founded Tesla, Inc., an electric vehicle and solar panel manufacturer, in 2003, and operates as its CEO and product architect. In 2006 he inspired the creation of SolarCity, a solar energy services company that is now a subsidiary of Tesla, and operates as its chairman. In 2015 Musk co-founded OpenAI, a non-profit research company that aims to promote friendly artificial intelligence. He co-founded Neuralink, a neurotechnology company focused on developing brain-computer interfaces, in July 2016 and is its CEO. He founded The Boring Company, an infrastructure and tunnel-construction company, in December 2016 and serves as CEO.

THE FOCUS OF INTERROGATION: WHAT CHARACTERISTICS ARE THERE IN ELON MUSK'S EARLY BACKGROUND THAT MAY HAVE CONTRIBUTED TO SUCH AN EXTRAORDINARY OUTCOME?

1. It is certainly not religion. He has trouble conceiving of divine Origin and appears to be something of a scientific rationalist. Ethnically his ancestry is British and Pennsylvania Dutch.

2. His parents are both professionals: his father Errol from whom he is estranged is an electromechanical engineer, pilot and sailor; and despite the estrangement, Elon Musk attributes his engineering skill to his father, whom he considers to have an incredibly high IQ¹¹; his mother Maye was a model and dietician, with a Master's in dietetics from the University of the Orange Free State and nutritional science from the University of Toronto.

3. He attended both the private Waterkloof House Preparatory School and the (public) Bryanston High School where he was bullied before transferring to Pretoria Boys High School. Both are highly considered academically. He holds a Science degree (physics) from the University of Pennsylvania, a Science degree in Economics from the same university's Wharton School, and dropped out of a PhD at Stanford to become an entrepreneur.

¹ https://en.wikipedia.org/wiki/Time_Person_of_the_Year

² <https://www.forbes.com/powerful-people/list/#tab:overall>

³ https://en.wikipedia.org/wiki/Mark_Zuckerberg

⁴ <http://whynationsfall.com/blog/2012/9/3/why-the-jews-are-so-educated.html>

⁵ <http://nymag.com/news/features/zuckerberg-family-2012-5/index1.html>

⁶ <https://www.exeter.edu>

⁷ https://en.wikipedia.org/wiki/Phillips_Exeter_Academy

⁸ <https://news.harvard.edu/gazette/story/2017/05/mark-zuckerbergs-speech-as-written-for-harvards-class-of-2017/>

⁹ <https://www.forbes.com/powerful-people/list/#tab:overall>

¹⁰ https://en.wikipedia.org/wiki/Elon_Musk

¹¹ <https://www.rollingstone.com/culture/features/elon-musk-inventors-plans-for-outer-space-cars-finding-love-w511747>

¹² <https://www.news24.com/SouthAfrica/News/Bryanston-High-School-saddened-by-Elon-Musk-bullying-20150723>

TO PONDER

Entrepreneurs of this calibre may be more born than made. Parental background **and** educational opportunities both play a decisive role and that role could be positive or negative. There is evidence that perhaps the negatives contribute to decisive determination in adult life, undoubtedly an entrepreneurial skill.

THE CHALLENGE

The challenge for an Australian Christian School is whether it can provide opportunities or experiences that develop the entrepreneurial side of young adolescents.

- Would an Australian Christian school nurture this kind of alumni?
- If Christian education as we understand it is to fulfil its potential, does this case study challenge us to think about what **goals** and **practices** might contribute significantly to the holistic development of students?
- How might an Australian Christian school balance the challenge of developing entrepreneurship in young adolescents in a cultural context more infused with egalitarian ideals than entrepreneurial ones?



2022

CHAPTER TWO

FUTURE-PROOFING OUR SCHOOL ENROLMENTS

Cautions from Western Australia and Boston, Massachusetts

Author: Pastor Ron Woolley, December 2018



Future-proofing our school enrolments

Cautions from Western Australia and Boston, Massachusetts

INTRODUCTION

Future-proofing our Christian faith-based schools should impel us to focus on both *distinctiveness* and *quality*.

- The **distinctiveness** of our schools is the way we integrate Christian faith and learning.

ACS schools have had decades of experience developing their distinctives.

- The **quality** of our schools is what will defend our future.

While they may have achieved good quality evidenced by enrolment growth, further improvement will require as much thinking about quality as has been previously applied to the integration of faith and learning.

Will it be enough to rely on parents choosing faith-based education on faith grounds alone? Was it ever enough?

This case study looks at **two situations**, one from an Australian context, the second a very different one but one that may have something instructive to say for our future. It is important that our sector of schooling adapts to a rapidly changing social environment, wherein traditional Christian values may be challenged rather than respected as the underpinning for both a just society and a sound education.



CHANGING ENROLMENT PATTERNS IN A WESTERN AUSTRALIAN LUTHERAN SCHOOL (NOW CLOSED)

Near the end of 2017 a Board Chair advised of the closure at the end of 2017 of a school in Western Australia. A check of enrolment data about this school from the ACARA My School website revealed the following pattern:

Year	Enrolments	Enrolment Loss
2019	534	
2010	499	(35)
2011	480	(18)
2012	405	(75)
2013	324	(81)
2014	237	(87)
2015	183	(54)
2016	146	(37)

Average loss pa (55)

There were twenty other schools within only 7.6km of this school, and in 2008 before the enrolment decline, their self-description read, *The college has modern facilities set on spacious grounds and the master plan encompasses the construction of further buildings as it continues to grow. The college has strong links with the wider community and its 5 hectares of sports fields are regularly used by the public.* One wonders why the decision was taken to locate the school in an area already so well-served by existing schools.

Yet in May 2017, only nine years later, their Board chairman had to write to the community, *It is with much sadness and regret that I write to inform you that the College will close at the end of 2017. This is a distressing and unavoidable decision. It is the intention of the College Board ... to sell the site, ideally to an education provider. Students will be told first thing tomorrow morning. If, however, you prefer or feel that it is appropriate for you to tell them first, please proceed to discuss this letter with your children.*

One wonders why the Board was prepared to sell the struggling school to another education provider. This, perhaps, points to issues other than enrolments.

No-one would want this to happen to one of our schools. But if it did, the school's legacy could not be described in terms of 'modern facilities set on spacious grounds'; if the legacy was the contribution their alumni continued to make to the wider community, some sense of self-worth and pride could be maintained.



CHANGING ENROLMENT PATTERNS IN SCHOOLS OF THE ROMAN CATHOLIC ARCHDIOCESE OF BOSTON

Of the states that make up the USA, four are commonwealths, a traditional English term for a political community founded for the common good – a government based on the common consent of the people as opposed to one legitimised by status derived from the Crown. One of those four is Massachusetts, of which Boston is the capital, founded in 1630. It is the home of the oldest continuing school in the USA, Roxbury Latin School, a private boys school founded in 1645, one of a number founded around that time.

People of Irish descent form the largest single ethnic group in the city (15.8%) followed by Italians (8.3%). A 2014 Pew research study noted 57% of the population identified as Christian, 25% Protestant and 29% Roman Catholic, while 35% claimed no religious affiliation. The Boston area has some of the world's best-known educational institutions, a resultant 'young' demographic profile, and strongly Democrat politically. The first Roman Catholic President of the USA, John F Kennedy, was a Bostonian of Irish descent.

STRONG NUMERICALLY, AND YET...

As of 2017/18, the Roman Catholic Archdiocese of Boston has 116 schools¹ with 36,039 students in pre-kindergarten through high school, 80% of staff and 70% of students were Catholic. Yet in 1993 the archdiocese had 53,569 students in 195 archdiocesan parochial schools². This represents a **decline** of 40.5% (1993–2018) in the number of schools and 36.3% in number of students.

It is reasonable to ask what might have caused the number of schools and enrolments to have declined, at an average of 1.6% pa and 1.5% pa respectively, over the last 25 years?

A PROBLEM EXPOSED...

At the beginning of this 21st century the archdiocese was shaken by accusations of sexual abuse by clergy that culminated in the resignation of the archbishop, Cardinal Bernard Francis Law, on December 13, 2002.

In September 2003, the archdiocese settled over 500 abuse-related claims for \$85 million. Perpetrators included 140 priests and two others. In June 2004, the archbishop's residence and the chancery in Brighton and surrounding lands were sold to Boston College, in part to defray costs associated with abuse cases. (Boston College (Jesuit) is one of the archdiocese's five Colleges and Universities)³.

In 2003, The Boston Globe received a Pulitzer Prize for Public Service, the newspaper honoured "for its courageous, comprehensive coverage....an effort that pierced secrecy, stirred local, national and international reaction and produced changes in the Roman Catholic Church". The investigation of the scandal by The Boston Globe was titled "Spotlight Investigation: Abuse in the Catholic Church". Its in-depth reporting was the central subject of Tom McCarthy's film Spotlight in 2015, which won two Academy Awards including Best Picture.

¹ <https://www.csoboston.com/infographics>

² Nealon, Patricia. "Parochial pupils add X factor to city school-choice equation." Boston Globe. April 28, 1993. Retrieved on September 28, 2013

³ https://en.wikipedia.org/wiki/Roman_Catholic_Archdiocese_of_Boston#cite_note-13

While it may not be concluded that this alone caused the enrolment decline in the archdiocese's schools, it is not unreasonable to conclude that it would almost certainly have affected how Catholic parents viewed their Catholic institutions, especially schools. Most serious of all is the worldwide undermining of confidence in their church of the church's own adherents.

This is not confined to Boston or even the Roman Catholic church. The Royal Commission into institutional abuse here in Australia has not yet concluded its work, but already its findings have had a massive impact on all the churches, Catholic and independent schooling.

A COMMENT:

Reputations are hard-won but easily lost; reputation and enrolments enjoy a close relationship. It is impossible to predict what faith-based schooling enrolments in Australia might look like into the future, but one thing is clear: the sector will likely not have the rapid growth that characterised the last four decades, when independent schooling experienced a growth rate of 1%pa, with a high percentage of independent schools identifying in some measure as faith-based.

TO PONDER

- **What can Christian schooling learn from other sectors**, particularly noting how those which experienced significant problems either succumbed, or attempted to address those problems?
- **Are we ensuring the *distinctiveness*** of our schools, ie the way we integrate Christian faith and learning, is both being maintained and promoted?
- **Are we ensuring the reputation** of our schools through monitoring *quality*, both **Christian** and **academic**, to defend future enrolments?

03

CHAPTER THREE

INSPIRATION FROM A CHRISTIAN AT HARVARD

Case Study: David Tang-Quan Where might we set up our Ebenezer

Written by Ps Ron Woolley, August 2020



Emmerson Hall, Harvard University. The scripture text is from Psalm 8:4

Inspiration from a Christian at Harvard

Case Study: David Tang-Quan Where might we set up our Ebenezer

BACKGROUND ANECDOTE

One Saturday morning near the end of the April 2015 ACS study tour, I took a train from our Boston hotel to the campus of Harvard University. As God would have it, I chanced upon the service of Morning Prayer in the Memorial Church on campus. The lesson was from 1 Samuel 7:9-12:

9 And Samuel took a suckling lamb and offered it as a whole burnt offering to the Lord. Then Samuel cried out to the Lord for Israel, and the Lord answered him.

10 Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the Lord thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel.

11 And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car.

12 Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, "Thus far the Lord has helped us."

The preacher that morning was Harvard student David Tang-Quan, who provided these thoughts¹ on the Bible reading,

When reading the Old Testament, it is easy to get bogged down and lose sight of the beauty of God's repeated provision for his people. At first glance this

passage appears like many others – just another conflict between the Israelites and the Philistines.

But Samuel did not want this to fade into obscurity in the minds of the people. Instead, he found a giant rock to mark the site of the battle and called it Ebenezer, which means 'stone of help'.

Rather than giving praise to God one day, and then moving on and forgetting about His provision in the days to come as the Israelites were prone to do, Samuel establishes a lasting landmark that bears witness to God's unfailing goodness in His life and those of the Israelites.

David Tang-Quan had been pondering his undergraduate time at Harvard, which would soon draw to a close, and pondering the question: "Is this the last time..." I will attend this lecture, walk through this hall...etc. As studies drew to a close, he noticed himself becoming anxious about what things the future might hold. But during these wanderings, he had also had the opportunity to mentally walk through the symbolic Ebenezer stones he had erected during his time at Harvard, figurative stones that marked how the Lord had, and would continue, to provide:

When I walked past my dorm, I recalled the Christian roommate the Lord provided who walked alongside me in my faith journey; or when I walked through another building I recalled the Ebenezer stone I laid there when as a sophomore student struggling with deep depression, I was surrounded by brother

brother students who prayed over and interceded for me before the Lord, much as the paralytic man was healed due to the faith of his friends. At other times walking in different campus places, I recalled stones laid there from relationships formed, and people brought into my life, to help in times of my greatest need.

The Harvard service of Morning Prayer concluded with the singing of David's favourite hymn, Come thou fount of every blessing:

Come Thou fount of every blessing;
Tune my heart to sing Thy grace

Streams of mercy, never ceasing call for
songs of loudest praise

Here I raise my Ebenezer; Here by Thy
great help I've come

And I hope, by Thy good pleasure,
safely to arrive at home

TO PONDER: WHERE DO OUR 'EBENEZER STONES' LIE?

A purposeful life – a glimpse into his biography



As a freshman (Year 9) student at Palos Verdes Peninsula High School Los Angeles, David K Tang-Quan was a promising student, becoming a 2008 California State Science Fair participant...



As a Year 11 student David was a 2010 participant in another Science Fair, his project entitled, Evaluating the Role of the ESCRT Complex in Host/Cell Interaction and Stress Response of Candida albicans...

¹ <https://soundcloud.com/harvard/david-tang-quan-15-saturday-april-25-2015>

² <https://www.reaganfoundation.org/education/scholarship-programs/ge-reagan-foundation-scholarship-program>

As a student board member in the Palos Verdes Peninsula Unified School District Board of Education, David interviewed school administrators, teachers, and surveyed the student population, resulting in fresh insights for an impressed Board. He also was the Student Board Member Program Director for the California Association of Student Councils, a leadership non-profit organization, where he organized and managed conferences for other student board members across California. This won him a 2011 GE-Reagan Foundation Scholarship.

Honouring the legacy and character of the 40th President, the GE-Reagan Foundation Scholarship Program² rewards college-bound students who demonstrate exemplary leadership, drive, integrity, and citizenship with financial assistance to pursue higher education.

Criteria for selection are,
Ronald Reagan Presidential Foundation Scholar candidates must:

- Demonstrate outstanding leadership, character, communication skills, academic achievement, and commitment to Ventura County

- Demonstrate strong academic performance (minimum 3.0 grade point average/4.0 scale or equivalent)

- Be citizens of the United States of America

- Graduate from a high school in Ventura County, California during the application academic year

- Plan to enrol in a full-time undergraduate course of study toward a bachelor's degree at an accredited four-year college or university in the United States for the following academic year.

Ranked #1 in his class and with a perfect SAT score, David planned to attend Harvard University. In 2011 he became a Milken Scholar³:



Milken Scholars was founded in 1989 by Lori and Michael Milken to honour exceptional young men and women based on their academic performance, community service, leadership activities and ability to

overcome obstacles. By identifying these extraordinarily talented youth and then providing resources and networks to them, so they can help themselves and those around them, the program aims to support Milken Scholars during their academic and professional careers.

As of 2020, over 500 Milken Scholars have been selected from more than 100 high schools in Los Angeles County, New York City and Washington, D.C. Representing a variety of ages, backgrounds, academic and professional interests, they are attending and graduating from the top colleges and universities in the country.

Milken Scholars receive financial assistance during their undergraduate careers. Yet, what makes the program truly unique is the access to a lifetime of resources. Being a Milken Scholar means joining an extended family and building relationships that will last over time. For example, Milken Scholars receive ongoing career-related counselling, assistance in securing internships, opportunities for volunteer community service, and a fund to assist with the transition from college to graduate school or the world of work.

Throughout their college careers, Scholars are in regular communication with Scholars staff and each other. They meet with Foundation staff and mentors during campus visits and special events, including an annual Summit that provides guidance and insights through speakers, panels and activities to prepare Scholars for choices in their personal, academic and professional lives. These resources create a setting that propels these exceptional youth into the position where they can achieve their academic and professional goals and, in the process, make a profound difference in the world around them.

David revealed what it means to be purposeful in life in an address **Calling and Vocation**⁴ he presented⁵ while resident in Harvard's Lowell House:

When I was 12, I decided I wanted to be a lawyer. All the lawyers I had been exposed to in my life had been "good" people: Harper Lee's Atticus Finch in To Kill a Mockingbird, Law and Order's Jack McCoy, and several of the "cool parents" of my closest friends. In fact, up until last month, I still believed one of my closest family friends and mentors of the last 20 years was a lawyer, simply because I had grouped him as a "good" person in my mind. To my twelve-year-old self, being a lawyer seemed less to do with what one actually did, but more about how one lived – as a passionate advocate for justice and a faithful believer in a cause greater than oneself.

In the ten years since that time, I've learned what being a lawyer actually entails, and while I still admire the work, I know it is most definitely not for me. Lawyers actually have to write. A lot. It was a sad day indeed when I learned my friend's dad spent more time in an office than making eloquent courtroom speeches. I had idealized the career, when really, it was the people behind the career that I wanted to emulate.

I had a similar learning moment last semester. Like every other senior, the question of what to do after college consumed me. In my case, the job choices narrowed to a decision between for-profit consulting (cue the groans) and non-profit consulting (cue the confusion). Sure, both positions were consulting gigs at their core, and yet changing those three letters from for-profit to non-profit seemed to make a world of difference in how people perceived my interests and moral rectitude.

In struggling to make this decision, I focused on my perceived sense of calling, and what that implied with regards to my vocation. While many people associate calling and vocation with religion, I apply these terms more broadly.

For me, calling represents purpose – examining my moral framework to determine the values I hold most dear, and building an impactful life around those values – whether it be in praise and worship of an almighty God, or in a moral utilitarian fulfillment of integrity and other important virtues. In my fellowship, Harvard College Faith and Action (HCFA), I find a shared calling toward inclusive community – demonstrating love not just to God, but also toward others. As a former co-leader of the organization's Social-Action team, I enjoyed a variety of weekly service activities that satisfied, to a certain extent, that calling.

Vocation then speaks to the manner in which I live out such a calling. Littered on the trail of my career aspirations are various other occupations – public policy advisor, microbiologist, financier – I've changed what I "want to do when I grow up" almost as much as I've changed my concentration. What hasn't changed, though, is what I perceive my calling to be. Vocation is mutable; calling, much more immutable.

One of the ways I have sought to live out my calling here at Harvard, is in my vocation as a director at the Harvard Square Homeless Shelter. Not only is there great physical need for a warm place to sleep and food to eat in this freezing cold winter, there is also great emotional and intangible need that I find too important to ignore. I am passionate about pursuing social justice, and the shelter helps me accomplish this. Even more so, the shelter, like HCFA, stands for an inclusive community that demonstrates love to everyone.

Yet, when I compare my experiences with those of my friends who have spent their time here exploring other pursuits, I don't think my experiences made me any more moral or better. Calling can be lived out in so many different vocations – as a faithful student researcher, as a skilled columnist for the Crimson, or even as a diligent member of the Harvard Undergraduate Beekeepers. Loving others is not limited to non-profit work.

In the case of my job decision between for and non-profit consulting, I found myself again idealizing the career above the person. I was in love with non-profit consulting, in part because I thought it made me out to be a better person. For-profit consulting is not inherently better or worse than non-profit work. In fact, I now realize, it is the way that I live my life that matters more than any position. Why do I now know this? Well, a lawyer told me so.

In 2015 David graduated cum laude from Harvard with an AB Economics (Bachelor of Arts in Economics/with a minor in Global Health and Health Policy). He spent his four years at Harvard serving at the **Harvard Square Homeless Shelter**, eventually becoming the Administrative Director. His previous work experiences include a stint in Colombia with **Enveritas**, a coffee

certification start-up; time in Rwanda with **EarthEnable** (where one of his key accomplishments was to secure grant commitments of more than \$2M) an affordable flooring social enterprise; and several years in Boston at **Innosight**, a strategy and innovation consulting firm.

David is now an experienced international development professional and former management consultant with work experience across five continents. He recently completed an MBA at Oxford University's Saïd Business School and plans to continue to scale private sector businesses with a social impact lens⁶.

FOR FURTHER REFLECTION...

- What does this case study of an exceptional student have to say to us, when we contemplate the greater purpose (telos) of Christian schooling in Australia?
- How might a school foster in its students, similar notions of purposefulness (calling, vocation)?
- What would it take to create longer-term networking opportunities for alumni, like the **Milken Scholars Program** (which has its motto Lifelong Leaders for a Better World) or a **Scholarship Program** like that of the **Ronald Reagan Presidential Foundation & Institute**?

³ <https://www.milken scholars.org/our-program/>

⁴ <https://vimeo.com/120756852>

⁵ https://lowell.harvard.edu/files/lowell/files/david_tang-quan.pdf

⁶ <https://www.linkedin.com/in/davidtangquan/>

04

CHAPTER **FOUR**

INSPIRATION ON THE CONCEPT OF SERVING 'THE COMMON GOOD'

Case Study: The 'Red Frogs' organisation

Written by Ps Ron Woolley, August 2020



Inspiration on the concept of serving 'the common good'

Case Study: The Red Frogs Organisation

INTRODUCTION

Section 2 of the 2019 ACS eBook (*'Think deeply. Think differently'*) contains a paper on what ACS means by the common good. The Biblical foundation explored was from Jeremiah 29:1-9, wherein Jeremiah gives very specific instructions to the Hebrew captives¹ and seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace.

Some have suggested that this is a parallel to how Christians should view their time in this life, as the NT writer to the Hebrews notes, chapter 13¹⁴ For here we have no continuing city, but we seek the one to come.

If we are to learn anything from Jeremiah's advice, it is our Christian duty while in this life, to 'seek the peace of the city' and 'to pray to the Lord for it' ie to work for the common good of the society.

WHY RED FROGS?

The storyline of Red Frogs is one of exemplary implementation of the sentiment expressed in Jeremiah 29. Why?

Red Frogs is a support program for young people, reaching across Australia and the globe. Recognising that the culture of young people is dominated by alcohol and that excessive consumption of alcohol and other substances can lead to dangerous and life-altering behaviours, Red Frogs make it their mission to provide a positive peer presence in alcohol-fuelled environments where young people gather, educate

*young people on safe partying behaviours, and empower them to make positive choices for their future*¹.

Using the example of an organisation well known to Australian schools, this case study, then, illustrates how Christians under the inspiration of the Holy Spirit can contribute massively to the common good.

BACKGROUND

It all started² in 1997, when Red Frogs Australia founder Ps Andy Gourley (then youth pastor at Brisbane's Citipointe Church) hit Schoolies Week on the Gold Coast with his skateboarding mates and realised the need for a designated sober person at the massive drinking parties.

SOME RED FROGS MILESTONES SINCE THEN

1997

With a team of 17 volunteers wearing t-shirts screen printed with 'Hotel Chaplaincy', Andy hit the Gold Coast with a budget of \$450 in pocket. They started door-knocking every hotel room and looking after schoolies. Many schoolies were skeptical and closed the door in their faces – until they discovered the magic of a small red lolly.

1999

Volunteer Sam Bartlett cooked the very first pancake for his Schoolies. Little did he know they would become part of the very DNA of Red Frogs who now do around 77,601 pancake cook-ups annually.

2001

As the frog supply tipped over the 1 tonne mark, Hotel Chaplaincy expanded across the country – now aiding Schoolies/Leavers celebrations 10 locations with 685 volunteers supporting 95,000 party goers.

2002

Previously having just one number diverting to five box-shaped Optus mobile phones, Red Frogs officially pioneered the first National Call Centre, directing distress calls and pancake requests to teams across the country and allowing crew to gain 'intel', enabling them to respond to incidents just in time, not after time.

2003

The Red Frogs Education programs gained traction in over 60 schools, educating 8000 year 12 students on safe party behaviour and how to survive schoolies week.

2004

Allen's Lollies came on board with full sponsorship of the red frog lolly. Today, Allen's donate 24 tonne of frogs each year.

2007

Red Frogs provided their first Festival response at Dreamscape Festival in Cairns, focusing on patron welfare and assisting emergency services. Frogs now support over 675 ,000 festival goers nationally each year including Australia's largest festival, Splendour in the Grass.

2009

Optus/Network Communications began donating 5% of every mobile phone plan bill towards Red Frogs through their mobile charity plan.

2012

The year we sadly said goodbye to the late Ps Simon Campbell, one of the founding members of what has now become the Red Frogs Australia Support Network. Simon was one of the driving forces in initiating and pioneering this amazing program which has now had ripple effects all around the world, impacting millions of young people.

2015

Andy shared *'Why you should take candy from strangers'* at TEDx Southbank

2016

Andy became *Team Chaplain* for the Reds Rugby team and the Brisbane Bullets.

2019

In its 22nd year, Frogs reached 1.4 million people annually through high schools, universities, sports, Schoolies/Leavers, leadership training, skate parks and music festivals. Red Frogs have had a lasting impact on a generation and will continue to safeguard the next generation in the years to come.

IT TAKES AN INSPIRED PERSON...

'Ps Andy Gourley (a.k.a. 'Boss Frog') will challenge the way you think about young people today and how you can influence their culture'³.

The modelling of culture and behaviour is very much a part of Andy's personal approach to interacting with young people. Andy readily shares his stories and principles on culture change with audiences nationally and internationally. His approach is raw and real, and he provides realistic strategies on "becoming the answer you want to see around you".

Andy was listed in American AACSB's Top 100 Influential Leaders⁴ in 2015 and is highly acclaimed for his direction and leadership not only in Red Frogs Australia but in providing strategic direction for youth ministries nationally and internationally. Today, Andy is a local pastor at Citipointe Church Brisbane, and along with his wife and 3 children is driven to continue "safeguarding this generation of young people."

Andy was a finalist in the Australia of the year 'Local Hero' Queensland 2015; listed among American AACSB top 100 Influential Leaders 2015; winner of a QUT Outstanding Alumni Award for Excellence, 2015; and a finalist in the Brisbane Lord Mayor's Business Awards, 2016; he was presented with the Key to the City by Brisbane Lord Mayor Adrian Schrinner in 2018.

¹ <https://www.youtube.com/watch?v=4Twj-BhKmUA&t=1s>

² <https://redfrogs.com.au/about/history>

³ <https://www.youtube.com/watch?v=wppnUDhSw7k&t=2s>

⁴ <https://www.aacsb.edu/influential-leaders/honorees/2015/andy-gourley> Association to Advance Collegiate Schools of Business

Today, the organisation he founded, Red Frogs Australia, has become a global support program that provides direct relief from alcohol and drug-related issues that are known to cause anxiety, suffering, distress and helplessness among young people. The program has expanded internationally to safeguard a generation of young people in Bali, Fiji, New Zealand, South Africa, Zimbabwe, United Kingdom, Poland and Canada.

TO PONDER

- Direct conversation will always have its place, but what about for those people and situations which render that next to impossible. What does this *non-judgmental* approach have to say to that?
- Andy Gourley is an alumnus of Holland Park SHS and QUT's School of Business; his wife and children are all alumni of a Christian school (Citipointe Christian College). How does this speak to living a Christian lifestyle while ministering to a more challenging or indifferent lifestyle?
- Red Frogs is essentially dependent on volunteering. What does this case study have to say about how an inspired Christian becomes a visionary leader?



INSPIRATION ON THINKING ABOUT ENGAGING CULTURE CREATIVELY

*Case study: An introduction to James Davison Hunter and a
reflection on William Wilberforce*

05



Inspiration on Thinking about Engaging Culture Creatively

Case study: An introduction to James Davison Hunter and a reflection on William Wilberforce

BACKGROUND

The 2011 ACS study tour to the UK culminated in the CS Lewis Institute's Summer Institute at Oxford and Cambridge – the institute theme was *Transcending Chaos & Transforming Culture*.

One afternoon elective seminar, *Paradigms of Hope: Transcending Chaos & Transforming Culture*¹, was led by Cherie Harder, President of the Trinity Forum, Washington. Cherie is now one of the 'Friends of ACS', to whom we are indebted for introducing us to the thoughts of James Davison Hunter. One of those seminars looked at the life of William Wilberforce to see whether evidence could be found to support Hunter's thesis on cultural transformation.

BIOGRAPHY OF JAMES DAVISON HUNTER

James Davison Hunter is an American sociologist, the LaBrosse-Levinson Distinguished Professor of Religion, Culture, and Social Theory at the University of Virginia, the founder and executive director of UVA's Institute for Advanced Studies in Culture, and a Senior Fellow at the Trinity Forum.

Hunter's thesis on culture formed a briefing to the Trinity Forum in 2002, later developed into his book, *To Change the World: The Irony, Tragedy, and Possibility of Christianity Today*.

ABSTRACT: TO CHANGE THE WORLD²

The call to make the world a better place is inherent in the Christian belief and practice. But why have efforts

to change the world by Christians so often failed or gone tragically awry? And how might Christians in the 21st century live in ways that have integrity with their traditions and are more truly transformative?

In 'To Change the World', James Davison Hunter offers persuasive—and provocative—answers to these questions. Hunter begins with a penetrating appraisal of the most popular models of world-changing among Christians today, highlighting the ways they are inherently flawed and therefore incapable of generating the change to which they aspire. Because change implies power, all Christian eventually embrace strategies of political engagement.

Hunter offers a trenchant critique of the political theologies of the Christian Right and Left and the Neo-Anabaptists. Hunter argues that all too often these political theologies worsen the very problems they are designed to solve.

What is really needed is a different paradigm of Christian engagement with the world, one that Hunter calls "faithful presence"—an ideal of Christian practice that is not only individual but institutional; a model that plays out in our work and all spheres of social life. He offers real-life examples of what can be accomplished through the practice of "faithful presence." Such practices will be more fruitful, Hunter argues, more exemplary, and more deeply transfiguring than any more overtly ambitious attempts can ever be.

HUNTER'S THESIS SUMMARISED IN FIVE PROPOSITIONS

Proposition One: Culture is a resource and as such, a form of power.

Like money, accumulated cultural capital translates into a kind of power and influence. But what kind of power? What kind of influence? It starts as credibility, an authority one possesses which puts one in a position to be taken seriously. It ends as the power to define reality itself. It is the power to name things. Cultural capital gives the ability to speak on a wide range of other issues with great authority.

Proposition Two: Culture is produced.

Most of us are inclined to what could be called the "great person" view of history. Against this view, I would argue that the key actor in history is not individual genius but rather the network, and the new institutions that are created out of those networks. This is where the stuff of culture and cultural change is produced.

When we think of the movement that led to the outlawing of slavery in England, we think of William Wilberforce. While clearly a charismatic figure, it was the Clapham Circle, a powerful network of Christian abolitionists, that carried the day.

Proposition three: Cultural production is stratified in a rigid structure of "centre" and "periphery."

With cultural capital, it isn't quantity but quality that counts most. It is the status of cultural credentials and accomplishment. In other words, with culture, there is a centre and a periphery. The individuals, networks, and institutions most critically involved in the production of a culture or civilization operate in the "centre", where prestige is the highest; not on the periphery, where status is low.

Proposition Four: Cultures change from the top down; rarely if ever from the bottom up.

It is sometimes true that political revolutions and economic revolts occur from the bottom up, but on their own terms they are almost always short-lived. Long-term cultural change always occurs from the top down. In other words, the work of world-changing is the work of elites, gatekeepers who provide creative direction and management to the leading institutions in a society.

Proposition Five: World-changing is most intense when the networks of elites and the institutions they lead overlap.

Implied here is the **overlapping of the different forms of capital**—cultural capital overlapping with economic capital and/or political capital. Again and again we see that the impetus, energy, and direction for changing the world were found where cultural, economic, and often political resources overlapped; where networks of elites, who generated these various resources, come together in common purpose ... in common purpose—something we should never forget.

HUNTER'S PROPOSITIONS AS ILLUSTRATED BY WILLIAM WILBERFORCE⁴

Proposition One: Culture is a resource and as such, a form of power.

In the late 1700s, when William Wilberforce was a teenager, English traders raided the African coast on the Gulf of Guinea, captured between 35,000 and 50,000 Africans a year, shipped them across the Atlantic, and sold them into slavery. It was a profitable business that many powerful people had become dependent upon. One publicist for the West Indies trade wrote, "The impossibility of doing without slaves in the West Indies will always prevent this traffic being dropped. The necessity, the absolute necessity, then, of carrying it on, must, since there is no other, be its excuse."

By the late 1700s, the economics of slavery were so entrenched that only a handful of people thought anything could be done about it. That handful included William Wilberforce.

Proposition Two: Culture is produced.

Proposition three: Cultural production is stratified in a rigid structure of "centre" and "periphery."

Proposition Four: Cultures change from the top down; rarely if ever from the bottom up.

Proposition Five: World-changing is most intense when the networks of elites and the institutions they lead overlap.

¹ <http://www.cslewis.org/programs/oxbridge/2011/afternoon/harder.html>

² <https://oxford.universitypressscholarship.com/view/10.1093/acprof:oso/9780199730803.001.0001/acprof-9780199730803>

³ From Trinity Forum Briefing Vol 3 No 2 To Change the World, James Davison Hunter 2002

⁴ <https://www.christianitytoday.com/history/people/activists/william-wilberforce.html>

Wilberforce had political ambitions and, with his connections, managed to win election to Parliament in 1780, where he formed a lasting friendship with William Pitt, the future prime minister. But he later admitted, "The first years in Parliament I did nothing—nothing to any purpose. My own distinction was my darling object."

Wilberforce began to see his life's purpose: "My walk is a public one," he wrote in his diary. "My business is in the world, and I must mix in the assemblies of men or quit the post which Providence seems to have assigned me."

Wilberforce was initially optimistic, even naively so. He expressed "no doubt" about his chances of quick success. As early as 1789, he and Clarkson managed to have 12 resolutions against the slave trade introduced—only to be outmanoeuvred on fine legal points. The pathway to abolition was blocked by vested interests, parliamentary filibustering, entrenched bigotry, international politics, slave unrest, personal sickness, and political fear. Other bills introduced by Wilberforce were defeated in 1791, 1792, 1793, 1797, 1798, 1799, 1804, and 1805.

In 1797, Wilberforce settled at Clapham, where he became a prominent member of the "Clapham Sect," a group of devout Christians of influence in government and business. That same year he wrote Practical View of the Prevailing Religious System of Professed Christians—a scathing critique of comfortable Christianity that became a bestseller.

IMPLICATIONS FOR CHRISTIAN SCHOOLING THE CHALLENGE

• How can Christian schooling acquire the cultural capital Davison identifies in Proposition One?

Associated Christian Schools has steadfastly positioned ACS within independent schooling in Queensland. As a result, ACS representatives serve in almost every activity of ISQ. For ACS, a common thought of the 1980s, that Christian schooling should see itself so distinctive as to constitute a fourth sector after Government, Catholic and Independent, was replaced by a more embracing view, that Christian education is to serve the common good of society, not just be an end in itself.

• How can Christian schooling acquire the dense networking Davison suggests in Proposition Two?

ACS study tours provide a clue as to how this might emerge. By enlisting the help of highly networked Christian leaders, such as Cherie Harder (Trinity Forum),

ACS in time has extended its networking, engaging with a wide range of influential Christian educators and researchers. Already, this has borne fruit, many having become 'Friends of ACS'. It was a decisive factor leading up to ACS becoming a member of a Consortium to deliver the Cardus Education Survey Australia report, the effect of which in the wider community is anticipated with considerable interest.

• How can Christian schooling adopt a 'top down, from the centre' approach as Davison success in Propositions Three & Four?

Certainly not by being isolationist or exclusivist. Greer and Horst, in their book, Rooting for Rivals, suggest the way of the future is collaboration. The Cardus Education Survey Australia consortium is evidence of what can be achieved by collaboration (the cost of CESA being prohibitive to any single organisation). But there is more to it than that: it is important that ACS look for 'Friends' in areas of influence who are different, or more experienced, or whose organisations are better developed. This is the power of leverage – a concept recommended to ACS by President Michael Lindsay, based on his doctoral research.

• How can Christian schooling overlap its networking, as Davison suggests is more intense in effecting cultural change?

The key is to not confine areas of interest to areas of self-interest. ACS has found 'Friends' in Asia, UK, NZ, USA and Canada. It has looked to Jesuit, Kuyperian, Church of England, North American evangelical traditions as well as to Christian higher education and Christian research institutions in universities, and has sought to introduce its members to great thinkers and writers from these diverse traditions. The ACS study tours have been instrumental in achieving this, as has the leadership shown the organisation by its Executive Director, Chairs, and Directors. In turn, this has pointed ACS in the direction of becoming a professional learning and researching organisation, for the common good of society.

• How can Christian schooling work towards developing a paradigm of 'faithful presence'?

Is Davison's notion exemplified through the 'Red Frogs' organisation? And if so, does the overlap of Red Frogs and its sponsors including government agencies, Associated Christian Schools, Christian Heritage College and ACS Friends constitute the 'overlapping networks' that Davison recommends in Proposition Five?



