

RECORD

September 24, 2005

In this issue

ASA busy
reaching out

ADRA responds to
Hurricane Katrina

What's up with
your *Signs* renewal?



Reports from AUC session



Re-elected AUC president Pastor Chester Stanley (centre), with general secretary Pastor Ken Vogel (left) and Chief Financial Officer Kingsly Wood (right), chairs business at the AUC session.

AUC focuses on Australian mission

MELBOURNE, VICTORIA

In its first regular session, the Australian Union Conference (AUC) set about developing—and exploring—its unique identity and mission. The session began in Melbourne on September 4 with the sounds of the didgeridoo and an energetic indigenous welcome. A video presentation presented an upbeat and vibrant picture of the church's many activities, while noting the challenges of reaching the people of Australia.

"Modern Australians are looking for meaning in their lives. We can offer them full meaning in Jesus," Pastor Chester Stanley, AUC president, told the 224 delegates representing the nine conferences.

Talking about the need for identity, Pastor Stanley said the church "should be obedient" to the heavenly vision it has received to "declare the fullness of the gospel." He also challenged the delegates to be proud of the church's name. "We need to brand everything we do as 'Adventist' so the church system builds credibility," he said.

Unity was another issue Pastor Stanley addressed. "Whereas it is important the church gives young people more responsibility and offers them involvement," he said, "it must not forget its older members. We must be eternally vigilant to ensure to be a gracious church to all."

(Continued on page 6)



We are encouraged to chase a dangerous and self-destructive illusion.

The art of not shopping

IT WAS A SLOW AFTERNOON TRAILING behind shoppers among the boutiques of an inner-city shopping “paradise.”

We were assured it was the last stop, so we seated ourselves and watched the thronging customers coming and going from that particular European-inspired fashion retailer. The store drew a wealthy clientele—a quick look at a few price tags assured us of that; the racks were laden with couture supposedly of the highest quality and style; energetic music pumped across the space, goading the mostly young women toward the cash registers. One of our companions turned to me with the comment, “If this were a work of art, I would title this ‘Attractive Girls Who Don’t Smile.’”

It was a perceptive observation: shopping is a serious business. In fact, shopping has become a national and international pastime and the accumulation of things is among the greatest foolishness of contemporary society. It isn’t a smiling matter: “We are engaged in a mania of consumption. . . . More and more people own houses that are larger and larger, and ever more crowded with stuff.”¹

Absurdly we are encouraged to this excess by our societies as a whole, led by our governments. Contemporary economies have evolved to the point where the report of consumer spending is one of the most anticipated economic indicators. The focus on such information as important to economic health has inverted the historical emphasis on carefulness in times of hardship or emergency.

So if you don’t have money now, just use credit. In a recent report, Australia’s credit card debts have hit a record \$A28.2 billion. That’s up 13 per cent from a year previously and double that of just four years ago. But it’s good for you and good for your country—we are told.

As it is, that’s how the system works. “Most people are able to convince themselves, at least temporarily, that it is absolutely crucial to buy items they don’t really need. Indeed, our economic health depends on shoppers’ ceaseless lust for the inessential.”² As such, the primary role of advertising is to manufacture insecurity, the lurking suspicion that our lives are somehow incomplete and that the particular product promoted is just the answer.

As such, we are encouraged to chase a dangerous and self-destructive illusion. Sadly, it is a malaise from which we as Christians are not immune, and perhaps to which we are particularly susceptible. An emphasis on education, lingering echoes of the old-time Protestant work ethic, some useful teaching on stewardship, increasing denominational respectability and many examples of God’s material blessing have combined and conspired to propel many Christians into a steady upward mobility across successive generations. With increasing wealth come increasing opportunities for and temptation to further accumulation and consumption.

But one of the greatest risks for us as Christians is to assume that what we are doing is somehow Christian, simply

because we are Christians and we are doing it. When it comes down to it, capitalism—and the rampant consumerism that drives it—is not only a-Christian, but in the broader context of the economic and social inequities across the world and the finitude of the earth’s resources, our consumerist capitalism may well be un-Christian, perhaps even anti-Christian.

Jesus was definite in His teaching that our lives do not consist of the things of the world around us (Matthew 6:25-32) or the “stuff” we might accumulate (Matthew 19:16-24; Luke 6:24; 12:13-21). He pointed out the danger of being distracted by “stuff” in place of the more important things of the kingdom of God (Matthew 6:19-21; 33).

Responding as Christians to the “mania of consumption” may not always be straightforward, but to minimise our participation as much as possible is a first step. Dallas Willard suggests “a gentle but firm non-cooperation with things that everyone knows to be wrong.”³ To buy less, to go shopping less often, to buy carefully when we must, to get some of the “stuff” out of our lives, to use our resources to help others are an important beginning.

So smile—and don’t “just buy it!”

1. Thomas Hine, *I Want That: How We All Became Shoppers—A Cultural History*, HarperCollins, page 158.

2. *ibid*, page 190.

3. *The Divine Conspiracy*, page 313.

Nathan Brown



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Our vision is to...
know
experience
and **share**
our hope in Jesus Christ!

ASA busy reaching out

NEWCASTLE, NEW SOUTH WALES

The Adventist Students Association (ASA) has been busy lately with a number of projects designed to help students and others explore faith and develop relationships.

On the weekend of August 26 to 28, seven student leaders from ASA, the Newcastle Adventist Students Association (NASA), Avondale College's Young Adult Networks (YAN) and the Avondale Student and Faculty Association (ASFA) joined forces to form the inaugural UNICO team that travelled to the New South Wales town of Armidale to visit the University of New England (UNE) campus. This was done to help initiate a long-term relationship that includes plans to develop an Adventist university student



The UNICO team from Newcastle University and Avondale College join young people from Armidale for church.

group on the campus and a broad strategy for on-campus outreach.

Dr Sven Ostring, president of ASA, and Richard Carter, president of ASFA, travelled to Armidale on the Friday to meet with various representatives of groups on the Armidale UNE campus, to gain a deeper understanding of student life and determine possibilities for an Adventist ministry on the UNE campus.

From these discussions, the concept of an annual sports competition between Newcastle–Avondale and UNE sports teams was developed. Also, the possibilities of organising Christian musical concerts and religious forums on the campus were explored, together with the opportunity of joining other churches for city-wide Christian celebration events. The rest of the weekend was spent socialising with UNE students, discussing university ministry and exploring possibilities for further meetings and interaction with those on the Armidale campus.

ASA also organised a religious forum in early June, with panelists including a Christian who teaches theology, a former Baptist who has devoted his life to Buddhism, and an Iranian Baha'i persecuted for her faith. Avondale College students joined those from the University of Newcastle and others at the forum on



Dr Ray Roennfeldt (far left) speaks during an interfaith panel organised by ASA and hosted by Dr Sven Ostring (far right).

Newcastle's Callaghan campus on June 8. They came to hear Sanaz Khanlari (Baha'i), Gregg Heathcoate (Buddhism) and Ray Roennfeldt (Christianity) answer life's great questions, as posed by Dr Ostring.

The panellists each discussed their respective journey of faith, why they followed their religious traditions and what was important about life and the relationship between God and humanity. All spoke of grace and explored how their faith had developed and changed their lives.

One of the most profound observations from the forum came from the university's Anglican chaplain, Bruce Perry, who commented that the panel demonstrated Christian faith—the ability to let everyone have their say. Christians have the confidence that Christianity will be convincing without the need to suppress everyone else's ideas and beliefs, he said.—**Adele Nash/Clansi Roy**



◆ The Bairnsdale church, Vic, has moved from their previous house-block-sized premises of 85 years to a 95-acre light industrial complex, "The Jolly Jumbuk." After lacking facilities for Sabbath school classrooms and outreach programs, the new premises have plenty of room to meet their needs and has space for a potential ADRA op-shop, bookshop and includes a house—now accommodating their pastor, Marcus

Mundall, and family. The complex's cafeteria has already been used to run a series of vegetarian cooking demonstrations. "It was highly successful," says Joffre Gilchrist, communication secretary for Bairnsdale church. "We had advertised in the local paper and will now run a follow-up article about its success." Their first service at 455 Princes Highway, Broadlands, was on June 18. The Presbyterian church, which has been renting their Nicholson Street building for many years, purchased the property and shared a "goodbye" Sabbath lunch with the old owners.—**Scott Wegener**



◆ The Central Coast Adventist School (CCAS), NSW, has received a commendation for their commitment to promoting child literacy. The presentation came from the Hon Carmel Tebbutt, NSW Minister for Education and Training, at Taronga Park Zoo on August 29 as part of the government's National Literacy and Numeracy Week initiative. The school, one of only 48 to receive the award

nationally, was commended for their K-3 Decoding Program—a unique program developed over the past five years by the school's "Learn Inc" team in conjunction with other specialists. Designed to teach students the mechanics of reading, results show all Grade 3 students who have participated in the full program since Kindergarten are now reading well beyond their grade level. CCAS principal Dean Bennetts says, "As a system we work hard to find inventive ways to build a future for our students. It's great to see this acknowledged nationally."—**Andrew Robartson**

ADRA responds to Hurricane Katrina

SILVER SPRING, MARYLAND, USA

The Adventist Development and Relief Agency (ADRA)—International has committed funding to Adventist Community Services (ACS) to provide relief aid to those affected by Hurricane Katrina.

While ADRA operates emergency management programs around the world, it provides funding to organisations, such as ACS, when disaster strikes in the United States.

According to an August 30 news release from ACS, its disaster response teams are preparing to provide relief in Louisiana, Mississippi and Alabama.

Relief items being distributed in New Orleans, Louisiana, include blankets, new clothing and personal kits, including toiletries.

“We are working with Federal Emergency Management Agency (FEMA) to set up a multi-agency warehouse near the devastated areas in Louisiana,” states Lavidia Whitson, director for ACS regional headquarters for Arkansas and Louisiana.

In Mississippi, volunteers are also providing food to the community and volun-

teers from two feeding units that can each produce 20,000 meals a day.

In Alabama, ACS is working with the state Emergency Operating Center to conduct damage assessments, determine immediate needs, and strategise donation distribution methods.

Various conferences around the United States are also responding to the disaster by collecting donations of food, water, hygiene items and money to be sent to the areas affected. Volunteers are also being sent to the area to assist with special projects involved in the clean-up.

Church leaders are also encouraging members to pray for those who were affected by the disaster, as well as for those involved in providing care for the victims of the disaster and helping to clean up the area.

Pastor Don Schneider, president of the North American Division, said, “The Seventh-day Adventist Church in North America joins with this nation in praying with and for the individuals affected by the disaster caused by Hurricane Katrina. In times like these, we need to band together to help those who are in great need.”—*ADRA International*

Ellen White named among “most influential” authors

SILVER SPRING, MARYLAND, USA

A recent survey by The Barna Group of reading habits of Protestant pastors in the United States includes Ellen G White as one of the most influential authors for today’s younger clergy.

“The under-40 pastors championed several authors who were not ranked highly by older church leaders,” the survey states. “Those authors included business consultant James Collins, seminary professor Thom Rainer, nineteenth-century Seventh-day Adventist icon Ellen White, and pastor John Ortberg.”

“The most influential books often fail to reach the bestseller lists,” writes a representative of the company. “That’s one of several key findings drawn from the list of books that pastors say have influenced them the most in the past three years.”

The Purpose Driven Life and *The Purpose Driven Church*, both written by Rick Warren, topped the list as the most helpful books of all for Protestant pastors.

The Barna Group, Ltd, is a privately held, for-profit corporation located in Ventura, California.—*Adventist Review*

◆ Two of the **Sydney Adventist Hospital’s** health professionals were among the 530 on the **Queen’s Birthday Honours List**. Accredited anaesthetist **Dr Patrica Dimmock** received her Order of Australia for her service to medicine and humanitarian aid through the Nepal Plastic Surgery Program. Special Care Nursing Unit Manager **Coralie Batchelor** (pictured), a board member of Adventist Develop-



ment and Relief Agency International, received her award for nursing and humanitarian aid in the same program. “Seeing the **change in the lives of our patients** has been all the reward we have ever needed,” she says.—*Leisa O’Connor*

◆ Avondale College lecturer **Dr Allen Steele** has received a **lifetime membership award** from the International Communication Training Institute (ICTI). The award recognises Dr Steele’s “individual commitment to the development and training of leaders in **Christian broadcasting**.” Dr Steele, a senior

communication lecturer and vice-president for advancement at Avondale, is a founding member of ICTI, serving on its council for eight years, and is editor of the *ICTI Journal*.

◆ The *Today’s New International Version* (TNIV) has caused controversy for selectively changing all language to use **gender-neutral expressions** wherever they interpreted the original author to have meant both genders. An example



shows Proverbs 13:1 being translated from NIV’s “A wise son heeds his father’s instruction,” to TNIV’s, “A wise child heeds a parent’s instruction.” In doing this, however, there has been no feminine language tagged to God or Jesus, nor any of Their masculine references withdrawn.—*Scott Wegener*

More @ www.tniv.info/abouttnivbible.php

◆ **Correction:** The photo caption on page 12, *RECORD*, September 17, should have included **Wanda Copaceanu** (left), who at 23 was one of the **youngest delegates** at the SPD session.

RENEW YOUR *SIGNS* MAGAZINE SUBSCRIPTION @ WWW.SIGNSOFTHETIMES.ORG.AU/SUBSCRIPTIONS

Former lecturer speaks at Chamberlain symposium

SYDNEY, NEW SOUTH WALES

Former Avondale College lecturer Dr Norm Young has spoken at a symposium observing the 25th anniversary of what has been described as one of, if not the most celebrated cases in Australian judicial history.

Dr Young presented a paper entitled *The Third Wave* during the Chamberlain Case Symposium at Macquarie University on August 14.

The paper outlined the importance of support groups during the murder trial of Lindy Chamberlain, demonstrating the significant role of the Seventh-day Adventist Church, which provided monetary and legal aid to the Chamberlain family during the trial.

Dr Young received an invitation to attend because of his intimate knowledge of the case. He published a book, *Azaria: The religion factor*, in 1984.

Mrs Chamberlain-Creighton, who presented the keynote address at the symposium, describes Dr Young as a close friend, adding, "It's nice to see Adventists invited because of their involvement in the wider world and in this case.

"[Dr Young's] participation was appreciated by everyone involved," she said.

Mrs Chamberlain-Creighton's acquittal was based on evidence brought to the Royal Commission inquiry by Ken Chapman, laboratory supervisor in the Faculty of Science and Mathematics, who worked for the Sanitarium Heath Food Company at the time, and former Sanitarium scientist Les Smith.

"Who would believe two technical officers at Sanitarium would be right and the many professors would be so wrong?" said Dr Young.

The symposium is the second focusing on the Chamberlain case. "It is nice to see the change of focus away from what happened to what it can mean to Australia," said Mrs Chamberlain-Creighton.—
Brayden Blyde

Signs asks for patience

WARBURTON, VICTORIA

The 2005 *Signs* campaign officially ends on September 30, in a few days time. Traditionally, about 75 per cent of orders and renewals are processed in the two-month period. But this year there have been some problems. RECORD asked Leonie Jull, *Signs* subscriptions coordinator, about the problems.

Tell us about the new software and why there are so many problems.

After many years of working with an antiquated system, a new subscriptions database package was purchased, but it required substantial modification to be suited to the idiosyncrasies of our database, specifically with regard to subscriptions for *Signs* ministry projects. There are also issues with producing renewals and processing payments, as well as some problems with the transfer of data from the old system to the new. The modification for the new software was due for installation in early July, in plenty of time for the August *Signs* campaign. Unfortunately, we are still waiting.

So what's the problem with renewals?

Apart from renewals being generated later than in previous years, we have also realised the new software has dealt with renewals differently. As you know, *Signs* campaign runs over three months. What we have found is that depending on when payments were processed, different expiry dates were generated for different subscriptions—some expire in September, some in October and some in November.

So a person might have received their renewal and find that the five for their local church *Signs* round is listed, but their own single subscription is "missing"?

Exactly! It could be that their church subscriptions expire in September and their personal subscription expires in November. I've had hundreds of people phone our hotline asking about this. The previous renewal system picked up the three expiry

dates, grouped them, and generated one renewal. The new software has only picked up the September expiry subscriptions. That's why there are some "missing" from some people's forms. This also accounts for why some people have not received a renewal form as yet.

If a person phones in, we can check their complete order and align all the subscriptions to expire at the same time. If people choose not to align their expiry dates, they will receive another invoice in the following months for their other subscriptions.



Signs subscription coordinator Leonie Jull.

With thousands of renewals pouring in, how are you coping?

Not so well! Many of the automatic features of the old software will be available with the modification, but in the interim the processing is a manual operation. Despite many hours of overtime, I have a pile of unprocessed cheques on my desk, representing hundreds of renewals. The result of this it that a customer may have paid but will still get a renewal reminder. I can only ask that people be patient—and, please, disregard further renewals if they've already paid.

What can a customer do to help?

The most important thing is to be patient. Please don't dump your *Signs* ministry because of a computer glitch. If you have questions about your renewal, you can email me or call the hotline and I can sort it out with you. If you have a credit card, I can take your payment over the phone. If you phone out of hours or the line is busy, leave complete contact details on the answering machine—and don't forget to leave your phone number! Again, please be patient. I've been receiving a huge number of calls, and it may take some time to get back to you. It's been a difficult time for us, and I thank those people who have been so patient and understanding.

Signs subscription hotline numbers:
Australia 1800 035 542
New Zealand 0800 770 565

AUC focuses on Australian mission

(Continued from page 1)

Pastor Stanley told delegates that more than 1000 Australians have joined the Adventist Church during each of the past five years, but “we are not satisfied with this growth rate,” he said. “Mission must absorb our best talents, efforts and money,” he urged delegates.

According to Pastor Stanley, systems and structures are also important, but they are not “sacrosanct.” “Every organisation needs to review its structure,” he said. “The Australian Union Conference plans to do that.”

Pastor Stanley asked delegates to “open churches to the community for prayer and support.” He said spirituality and nurture are essential for a “healthy church.” He challenged delegates to turn Adventist churches into places where “the Word is taught and applied,” and where people are “nurturing, praying and gracious.”

“God has blessed us in tremendous ways,” Pastor Stanley said at the end of his address. “I

am proud of the faith, kindness and generosity of my church.”

During the following two days of meetings, AUC session delegates were given glimpses of this church with reports from the conferences, departments and entities covering the work of the church amid the geographical and social extremes of the Australian nation.—*Bruna Tawake*



Sydney pastor Johnny Murison opened the AUC session with the sounds of the didgeridoo.

CFO gives thanks—and a challenge

MELBOURNE, VICTORIA

Kingsley Wood, chief financial officer for the Seventh-day Adventist Church in Australia, thanked church members who “faithfully give their tithes and donate generously” to the work of the church. “Without your support, we could not operate,” he said during his report at the business session of the Australian Union Conference (AUC). “It really is that simple.”

The church in Australia has experienced a steady growth in tithe and an overall increase in per capita giving. “AUC has received \$A171.4 million in tithe over the period 2001 to 2004,” he said. “This is an increase of 16.85 per cent.” The growth in tithe has exceeded the Consumer Price

Index (CPI) for the entire period, but it has not matched the increases in costs of labour, which are “significant because the church’s greatest cost by far is remuneration,” said Mr Wood.

Whereas tithe giving has increased, support to mission offerings and projects has decreased. According to Mr Wood, “we are contributing, on average, less than 1 cent per dollar of income for missions in our home field.” Donations and offerings to the home division have decreased by 37.96 per cent. “This is not going to speed up the process of getting our job finished,” he said.

Mr Wood called for ministers to “promote financial stewardship within congregations” and for members to continue to be “faithful, loyal and regular” stewards of God’s resources.—*Bruna Tawake*

Church thanks long-time ATSIM leader

MELBOURNE, VICTORIA

Pastor Eric Davey was honoured by delegates to the Australian Union Conference (AUC) on September 5.

Pastor Davey will retire early next year after more than 40 years of church employment, highlighted by his work with Australia’s indigenous people as director of the church’s Aboriginal and Torres Strait Islander Ministries (ATSIM) during the past 20 years.

Presenting Pastor Davey with a citation for service, AUC president Pastor Chester Stanley paid tribute to Pastor Davey’s personal commitment to his work and love for the people he serves. Church leaders also thanked Pastor Davey’s wife, Maxine, for her support of his ministry.

Pastor George Quinlin—a pioneer in the church’s ATSIM work—added his affirmation. “I can think of no-one so well known and loved in communities right



AUC president Pastor Chester Stanley paid tribute to Pastor Eric Davey, who has worked full-time with Australia’s indigenous people for 20 years.

across Australia,” said Pastor Quinlin.

Session delegates greeted the presentation of the citation with a standing ovation.

An emotional Pastor Davey thanked the church for the support of the work of ATSIM. “It’s been a great privilege to do a special work among special people,” he reflected.

“I retire happy,” said Pastor Davey. “Our indigenous work is in good shape and I leave it in good hands. I believe the best days are ahead for the work of ATSIM.”

—*Nathan Brown*

Secretary challenges church to grow

MELBOURNE, VICTORIA

A series of models highlighting current and potential trends for the growth of the church in Australia challenged delegates “as to the need for every Seventh-day Adventist to become directly involved in leading someone else to Jesus.”

Australian Union Conference (AUC) general secretary Pastor Ken Vogel reported 2.63 per cent growth over the four years to the end of 2004, giving a total membership of almost 52,000. In the past five years, a total of 5,535 new members were added to the church. Currently, there is one Adventist in every 390 Australians.

Pastor Vogel pointed out that the growth of the church is not keeping up with population growth. “The church in Australia ought to prayerfully consider what God would have us do to further facilitate His mission to make disciples within our own territory while continuing to support and maintain active involvement in mission worldwide,” he reflected in his report.

According to the report, Australian Adventists are organised in 486 churches and companies—an average of 107 members per church group—cared for by 295 field pastors, an increase of 27 pastors in three years.

With this information in mind, Pastor Vogel noted that in 2004 the church attracted one new member for every 47 existing members. He urged members to take personal responsibility for reaching out and nurturing others within the church.

Pastor Vogel also led session delegates through a series of amendments to the AUC constitution. “We were presented with our constitutional structure upon the commencement of the AUC,” Pastor Vogel explains. “Having worked with these over the past four years, there have been a number of items that have needed adjusting.”

While many of the changes were editorial in nature, delegates also voted to reduce the number of delegates to future AUC sessions and restructure the AUC executive committee.—*Nathan Brown*

Medal honours educator

MELBOURNE, VICTORIA

Full academic dress was the attire of choice for the presentation of the inaugural Australian Union Conference (AUC) Education Medal at the AUC session on September 6.

Introducing the medal presentation, AUC president Pastor Chester Stanley reflected on the desire of the Adventist Education Department to develop an award to recognise someone who has made a significant contribution to the church’s education work in Australia.

Pastor Stanley and Dr John Hammond,



Dr Arnold Reye accepts the AUC Education Medal.

AUC’s education director, presented the award to Dr Arnold Reye. Dr Hammond recounted Dr Reye’s long history of employment in church education as a teacher, principal and administrator. In “retirement,” Dr Reye continues to work with the Education Department in the South Queensland Conference.

“I feel that I had no control at all of the various factors that impinged on my career,” said Dr Reye, accepting the award. “Whatever I have achieved, I have not achieved on my own,

and when I look at this medal I will also see the faces of those whom I’ve worked with.”—*Nathan Brown*

AUC nominating committee report

Note: While voted by the session, these appointments are subject to acceptance.

Administrators

President—Pastor Chester Stanley.
General Secretary—Pastor Ken Vogel.
Chief Financial Officer—Kingsley Wood.
Associated Chief Financial Officer—Referred to AUC executive committee.

Departments/associations/services

Sabbath School/Personal Ministries—Pastor Roger Govender.
Ministerial Association Secretary—Pastor Graeme Christian.
Youth Ministries—Pastor Tony Knight.
Aboriginal and Torres Strait Islander Ministries—Director referred to AUC executive committee; Associate—Pastor Eddie Hastic; Associate—Pastor Don Fehlberg.
Adventist Education—Dr John Hammond; Associate (Administration)—Dennis Reye; Associate (Curriculum)—Georgina Winzenried; Associate (Curriculum)—Philip Knight.
Resource Centre Manager—David Pearce.
Adventist Support—Pastor David Robertson

AUC executive committee

AUC Officers (3); Presidents of local conferences (9); AUC institution heads (2). Union department/secretaries/heads (6): John Hammond (AUC); Graeme Christian (AUC); Tony Knight (AUC); ATSIM director (AUC); Roger Govender (AUC); David Robertson (AUC).
Pastors/employees (5): Jedidiah Ah Siu (SQ); Sally Hall (NNSW); Gordon Smith (NNSW); Mark Vodell (Vic); Peter Kilgour (GS/SNSW).
Local conference officers (2): Warrick Long (WA); Scott Hopkins (SQ).
Laypersons (13): Kristal-Rae Brooks (SQ—Youth); Gordon Fietz (NA); Kathy Garlett (NNSW); Merella Gordon (GS); John Harris (SNSW); Edmund Yeoh (Vic—Youth); Anthony Roberts (Vic); Marcia Hutchinson (Tas); Kaye Zyderveld (SA); Tony Lambert (WA); Hamley Perry (Tas); John Bagnall (GS); Deanna Pitchford (SQ).

AUC ready to grow

BY NATHAN BROWN

FOLLOWING THE RESTRUCTURE OF the union conferences and missions in the South Pacific Division in 2000, the newly organised unions began work on January 1, 2001. For the Australian Union Conference (AUC), the four-and-a-half years of operations have been a period of transition—forming a leadership team, locating and renovating an office building, and establishing an entity to oversee the work of the church in Australia in partnership with almost 52,000 members in nine conferences.

Pastor Chester Stanley has been AUC president during that time and was re-elected on September 5 in Melbourne. He spoke with RECORD in the lead-up to the AUC session.

What has been the AUC experience over the past four-and-a-half years?

I think some people felt the AUC was going to come together instantly. But that was unrealistic because we had to pull together two former entities, operations, financial systems and all kinds of matters that made up the two former unions. That doesn't happen overnight.

Mind you, by no means have we only been establishing ourselves organisationally. All kinds of initiatives have been taken during this time. We have had nationwide ministers meetings, introduced "Mission Mongolia," established "Homes of hope," established a conference restructuring committee, had an exciting "Year of evangelism" and a nationwide camporee, employed Geoff Youlden as an Australia-wide evangelist and created the *Minister's Handbook*, which incorporates appraisal and evaluation processes. I could keep you here for a long time telling you about many of the creative programs instituted in ministry, education, youth, indigenous ministry, our resource centre and our other departments.

It's been an exciting time and yet it is true, it has also been a time of establishing ourselves.

So you've been in your new offices for about a year now.

Yes, about 12 months. Our development as a union was impacted by the need to establish a new headquarters. Bricks and mortar aren't everything but it is important to create identity. The reality was we were initially housed in the Victorian Conference office in cramped quarters with dozens of boxes around. We just didn't have room to sort out and unpack. Victoria was very kind to accommodate us.

We wanted to be careful with the church's money and so it was a significant process trying to find an appropriate building. Once selected, we had to go through the process of refurbishment, working with architects and builders. It's a time-consuming and protracted process.

What are the advantages of a union conference lining up with national boundaries?

It makes sense to me for the church to have a single national administration. I think there are all kinds of reasons for this, particularly in terms of our interaction with government.

For example, we have many educational government policies made at national level, and there is considerable discussion about more aspects of education being driven federally. Aged care is another area in which national policy makes an impact.

At that level it makes sense, and I think broadly speaking for the church, Australia has an identity and culture of its own and it is good if we can work specifically within the context of that culture as one entity.

In Australia, at least, the union conference is perhaps the least understood level of the church. What is the role of the union?

In some areas of the worldwide church the perceptions are a lot clearer about the union's role and function, again because these unions have been linked to national identity whereas it hasn't been the case here.

If you had no unions, the South Pacific



Pastor Chester Stanley, president of the Australian Union Conference.

Division would have to directly administer close to 40 missions and conferences. It would be unreasonable if that were the case. It would be a huge office and the process cumbersome.

The Australian Union's role is to supervise, coordinate, to provide leadership and so on for—in our case—the national church and for the nine conferences in Australia. Our job is to support and train conference leadership and provide resources. Then the conferences can offer training that implements and uses these resources.

Your leadership team has grown since the inaugural session. What brought that about?

Yes, we have added an additional officer. In the original restructuring proposal, place was given for three administrative officers. But it was decided to give it a go with two: a president and a secretary-treasurer. It became clear it was impossible. We got swamped, there's no question about it. So Pastor Ken Vogel joined our team as general secretary.

This must have been a demanding time for you personally.

The demands of the role have been heavy. I think people had expectations that were unrealistic in terms of the development of the AUC. Essentially, we have twice the number of entities that the two former unions cared for, with half the

number of personnel.

For example, if I attended just two executive committees per year in each of the nine conferences, including time for travel, I would be looking at more than five weeks out of the office and away from home, and that is just one of many responsibilities. There are also camp-meetings, division committees, conference sessions, General Conference Annual Council, special church events and so on.

One has to be really careful about responsibilities and family. As a family we are close and it has certainly been a challenging four years. It's just very constant.

How would you assess the health of the church in Australia from your experiences around the country?

The church in Australia works in a very challenging secular environment. But as I've travelled around I realise again and again that we have great people out there who stand against the tide, who are living their lives faithfully and who commit financially to the church in a significant way on a regular basis.

I salute our church members who live in the real world and take stands on issues and beliefs that sometimes make life difficult for them. So many wonderful people are making contributions in all kinds of ways, both in the church and in society—I'm proud of them.

So should the church in Australia be growing at a faster rate?

Yes, we should. But we are doing better than some people think we are doing. The

most recent census was interesting. We are one of just a few churches in Australia experiencing any kind of positive growth. We're on the right side. It's not the sort of growth we want, but we're not like a number of churches that are going backwards fast. We need to be strongly evangelistically, both for the health of the church and because that's our responsibility.

What other issue do you see as important for the church?

I think the issue of identity is a significant issue in an organisation as it gets older. We need to *remember*, it's as simple as that. Everything flows out of identity and that's really where you get your energy, commitment and vision from.

Retaining our young people is vital for the health of the church. We hear the statistics and they are disturbing. The interesting thing is, we have lots of youth leaders, we have Adventist schools—yet the percentage of young people leaving the church continues to worry. It deserves major attention.

Unity is an issue I think we need to be careful about. There are all kinds of issues that have the potential to fragment us.

We have a group looking at the structure of our conferences. One could argue that our conference boundaries reflect different times. I'm not saying that I necessarily think we should have fewer than nine or more than nine conferences, but any organisation must review its structure to see that it's appropriate.

We also have a group looking at the possibility of having a national education

system that may be more financially efficient. Similar possibilities exist with aged care.

Other areas that are obviously important relate to the matters of nurture and spirituality. We must be perceived as genuinely Christian.

So what's your vision for the church in Australia?

My vision for the church is that it should be a healthy church; it should be a relevant church; it should be a committed church.

We also must continue to be a prophetic church in the sense of not buckling under the enormous pressure society places upon us—I think in that sense truly prophetic—we will proclaim the Word of God unequivocally.

I believe we have an obligation to speak out and protest against wrong. I think sometimes we haven't done this as strongly as we should. I think people would have been drawn to us and attracted to us if that were the case. I would love Australian society to know we have perspectives and are clearly a church that is involved in the community. We can't be isolated.

We must be an evangelistic church. Although on the one hand it's tough, on the other hand, again and again, I see all sorts of evidence out there of a growing awareness and sensitivity to spirituality. I keep meeting wonderful people who've become Adventists recently and who are rejoicing—bright people, intelligent people, young people and older people. To be a healthy church we must be an evangelistic church, so that's right at the top of my agenda. Also, we must continually be creative in finding ways to persuade people for Christ and for present truth.

We should be an inclusive church. We have many capable women in leadership in local churches and we need to salute them for the leadership they provide. We also need to include our young people and our elderly people. They must be on board and part of it.

I want to see a church that is a unified church; a mission-focused church with its identity crystal clear and an optimistic and buoyant church. **R**



Delegates at the first regular session of the Australian Union Conference, held September 4 to 6 in Melbourne.

Nathan Brown is editor of RECORD.

Living the Bible

BY CHRISTINE MILES

HIS NAME WAS BILL. HE HAD trademark wild hair, wore a holey T-shirt, tatty jeans and no shoes. All the time. Everywhere. To school, and . . .

One day Bill decided to attend church. Heads turned as Bill started down the aisle looking for a seat. The church was completely packed; there were no seats to be had.

The regulars began to look a little uncomfortable. Bill got closer and closer to the front and when he realised there were no seats, he sat down on the floor.

By now the tension in the air was thick. A deacon slowly made his way toward Bill. He would ask Bill to leave, to come back when he was more suitably attired.

The deacon was in his 80s, had silver-grey hair, and wore a three-piece suit. A godly man, very smart, very dignified and very courtly. It took a long time for the man to reach the boy. The church was utterly silent except for the clicking of the man's cane.

The elderly man dropped his stick on the floor, and with great difficulty he lowered himself and worshipped with Bill.

The minister stood to speak: "What I'm about to preach, you will forget. What you have just seen, you will never forget. Be careful how you live. You may be the only Bible some people will ever read."¹

Another reading

Graham Capill, a former Christian Heritage Party leader, spent almost 14 years espousing "pro-family" policies. He denounced controversial artwork involving sexual images; he lauded a chastity program for secondary students. He said other political parties claimed to be "pro-family" but were not because they aborted children and did not support the traditional view of marriage. He was appalled at the idea of men dressing as women.

Just a couple of months ago, Capill was sentenced to nine years imprisonment for sexual abuse of young girls. New

Zealanders expressed rage and disgust that a Christian could do such a thing. An email he sent to his supporters prior to his initial court appearance reads in part as follows:

*Dear friends, I have decided to plead guilty tomorrow morning. The law as it has been explained to me seems so different to what the biblical law and indeed common perceptions are of rape.*²

Nobody seems to know exactly to which biblical law Capill is referring. Not only has he committed multiple gross acts of abuse, but he has caused doubt to be cast on how Christians behave behind closed doors.

Be careful how you live. You may be the only Bible some people will ever read.

A Bible reading

The Bible provides clear guidelines for Christian living: "Be sincere in your love for others. Hate everything that is evil and hold tight to everything that is good. Love each other as brothers and sisters and honour others more than you do yourself. . . . Take care of God's needy people and welcome strangers into your home.

"Ask God to bless everyone who mistreats you. Ask him to bless them and not to curse them. When others are happy, be happy with them, and when they are sad, be sad. Be friendly with everyone. Don't be proud and feel that you are smarter than others. Make friends with ordinary people. Don't mistreat someone who has mistreated you. But try to earn the respect of others, and do your best to live at peace with everyone."³

Be careful how you live. You may be the only Bible some people will ever read. **R**

1. Adapted from 52 Dynamic Stories, compiled by David Goodwin, 2002.

2. NZ Herald, July 15, 2005.

3. Romans 12:9-18, CEV.



Thoughts in a cathedral

BY DEANNA PITCHFORD

O Lord,
they sought to capture You
in wood and paint and stone,
when in reality
and glorious finality
You are flesh and blood and bone.

Christine Miles writes from Auckland,
New Zealand.

Deanna Pitchford writes from
Brisbane, Queensland.

What do you see?

BY BRADLEY ANTHONY

JODIE DID NOT SEE WHAT I SAW. HOW it came to be that way is still a mystery to me. I can't speak for others but when I looked at her, I saw a 17 year-old girl with pale skin, reddish hair and a slender build. She was a gifted writer, even then, and always seemed to dux our English class. Jodie was more than clever.

There was just one problem. At lunch, she nibbled rather than ate, and it seemed she rarely ventured out of our English classroom. She passed her lunchbreaks there while I loitered in the playground or played rugby. It seemed odd she would choose to pass time with a small group of friends in a room that most of my mates avoided. *Well, I thought at the time, they're girls—that explains everything.*

Over time it became common knowledge. Jodie was anorexic. Her arms had become frail, her clothes hung loosely and her cheekbones protruded more than they should. People talked. Her friends became worried and spoke in whispers about her condition. There were even rumours of hospital and "other consequences."

When Jodie looked in the mirror she did not see what we all saw. Staring back at her, bloated and overweight, was another girl, one who was weak and fat and lacking self-discipline. So Jodie became super disciplined. The thinner she became, the more her counterpart in the mirror loathed her.

As odd as it seemed to me, Jodie wasn't the only girl at school who had to live with the "A" word. Sally was even more mysterious. She had the sort of smile that could lighten a gloomy day at 50 paces, a smile that made you feel special. And she moved with a gracefulness and natural poise that reminded me of a model. Sally dressed carefully and socialised easily.

But Sally was even thinner than Jodie! Fragile as a butterfly, she had that star quality so difficult to describe, yet so obvious in those who have it. She seemed outgoing and shy all at once, and I still wonder what it was that she saw in her mirror. The girls who spent time with her said she would eat and then vomit. *Bulimia* was the word they used in hushed tones that were

almost guaranteed to be heard.

A decade has passed since I last saw Jodie and Sally. Yet I still wonder. How is it that young, talented, attractive girls could find so much in themselves to despise? What curse convinces beauty that it is in fact ugly? Why is it that young women, and men for that matter, can come to reject themselves? What robber, what vindictive thief is this that steals self-worth and replaces it with self-hate?

Self-diagnosis

Funnily enough, I've always felt strong. But lately, in the past year or five, I feel like I've woken up from a bad dream. You see, I have only just realised that I have been anorexic too!

You wouldn't know by looking at me, because I'm short and wide and more than a little stocky. I eat too much! But the fact is I have carried my anorexia on the inside. Let me explain.

Accept for a moment that I am the church and the church is made up of sinners like me. I figure when I look in the mirror, I see a small part of the church. And when others study my life, they notice a part of the church too. In a way, when I look in the mirror, I see a lot more than me!

Sadly, for a long time I didn't see much I was positive about. What I did see that was positive I rarely mentioned. And I'm not the only one. I'm surrounded by anorexics. Maybe you are one too.

Take the minister I met just yesterday. "Do you work?" I asked ignorantly.

"Yes, I'm a minister," he replied. "I've been in the area only for a few months though."

"Oh," I said, feeling a little foolish and correctly guessing which church. "Are you enjoying your new role?"

"Oh yes," he replied comfortably. "Cooranbong is a bit of an Adventist ghetto but..."

Stop right there! A ghetto is a crowded, filthy city slum. Jews lived and died in German ghettos. What sort of anorexic thought assumes that a vibrant community full of churches, practising Christians and



country scenes is ugly and deserving of apology? I'm sure he did not mean to sound negative but I have heard the slur many times before spoken apologetically by Seventh-day Adventists living in the area. Many. But why? Millions of people in the world would love to live in a place as blessed as this.

I can't exactly take the high ground. As I said, I'm a recovering anorexic myself. I'm the kid who was too embarrassed to stand out the front of my church after the service had ended. I'm the one who squirmed uncomfortably on the school bus when my friends speculated that Adventists practised witchcraft and murdered babies. I'm the kid who went to Avondale College and complained about the food, the lecturers and the compulsory religion classes. I'm the man who realised he was still a boy at age 30. In my distorted view going to Big Camp with a young family was an incredible waste of time. Ready to find fault, I had become spiritually anorexic and what I saw in the church left me hungry and dissatisfied.

Maybe it is a family trait. My father wrote to my sister recently. She teaches in a Christian school and was herself the product of Christian schooling. Although he loves her, in a way I find hard to understand, this is what he said:

"I have reached the point where I have lost respect for you. . . . I consider you to be an educated fool. . . . I am left wondering whether you are simply mad or just plain bad." He continued, "I have come to hate church organisations. . . . I have no respect for the church and the fools that make it what it has become."

Stop right there! I'm the brother of that

woman and I can tell you she is a talented, amazing teacher.

And Avondale?

Bitter and angry at our family situation, desperate to leave behind an unhappy family situation, I was begged by my mother to go for a year to college instead of joining the army. The cheapest Bible in the college bookstore and the believers I met introduced me to Jesus and I have never been the same again! Without Avondale I think I might be spiritually dead!

So now I'm left to wonder. What sort of anorexic thought distorts the amazing truth that the church's institutions stand for? What sailor in stormy seas ever cursed a lighthouse? Why can't my father see this? Why don't others? What robber steals the beauty in our church and replaces it with unhappiness?

Another look

Our view of ourselves, and our church, can become poisonous. We who are the church can so easily become negative and fault-finding, which can lead to a culture of self-hate. The more anorexic our thoughts become, the less good we see, the more distorted our perspective turns, and the less attractive we are to the lost. Slowly, like a person who ceases to eat, our strength ebbs and we become weakened and isolated.

You know this is true! Never has the Seventh-day Adventist Church been so needed. Never has its health message been so relevant. Never has the Sabbath rest been so important. Never have so many people despaired for peace and truth in a troubled world. Never have we been better equipped to open our arms to hungry souls who sense Jesus calling their name but need an invitation.

And never has the evil one worked so hard to focus us on our failings and weaknesses. What a recipe: sow seeds of doubt, water liberally with a can of criticism and enjoy a harvest of half-hearted Christians who are apologetic and ashamed of their strengths. Anorexia just for Christians. It is the perfect antidote to a beautiful message!

The Bible says it simply. All have sinned and fallen short of the glory of God. All of us are weak. The church is faulty and feeble; it always has been. But it is wonderful too. Wonderful because God is with us still. Beautiful because truth transcends people. Remarkable because so many have sacrificed so much. We are ugly! We are imperfect! But Jesus makes us whole!

When you look in the mirror, what do you see? When you speak of the church, what do you say? When you talk to others, how apologetic do you feel?


Maybe we need to speak more about Jesus and complain less about others. Maybe we need to hold onto what is good and put fault-finding to rest. Maybe we need to contemplate our blessings.

Maybe that is what Paul meant when he said, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you" (Philippians 4:8, 9, NIV). **R**

Bradley Anthony is a pseudonym.

Record Roo's

Kids Corner



Hi Kids,
Do you always do the right thing? God doesn't like it when we sin but He is always willing to forgive us if we are sorry. Rahab knew that she had sinned and was sorry for doing so. Read Joshua 2:1-24 to find out what God did...
RR

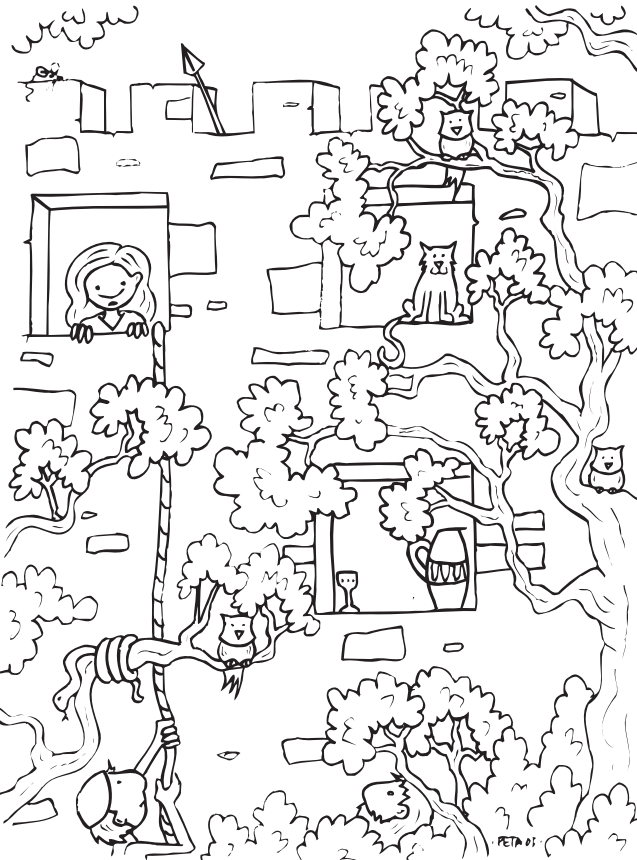
Fill in the Blanks

"But if we confess our ____, He is faithful and ____ to forgive our sins, dismiss the ____ against us, and purify us from all unrighteousness."
1 John 1:9 TCW

Spot-an-object...

Lots of things happened on the wall of Jericho. Find and circle the things that you can find in the list below

Rahab	2 spies	spear	cat
mouse	3 owls	snake	cup and jug



Colour in... the wall of Jericho

Symbiotic unity

STEVE CINZIO, QLD

I applaud Leith Stanton's commitment to the gospel (Letters, August 27) and his practical, hands-on application of the good news as it relates to the needs of people in his part of the vineyard.

The worldwide church with its focus on global evangelism is an extension of his caring arms as it reaches out to those afflicted by all diseases, both physical and spiritual. In my reading of the Bible, I see no conflict between our reaching people with the gospel and issues of social justice. Acts of social justice are the vehicles by which the good news is made accessible and delivered to people who do not know Christ.

The gospel is maligned when, by words and actions, it is proclaimed apart from our responsibility of assisting those who are oppressed by acts of injustice. Our relationship with God has much to do with issues of social justice (see Micah 6:5 and Amos 5:18). Our proclamation of the gospel needs to go hand-in-hand with the work God asks us to do in this world.

Nonsense notion

WLADYSLAW HAMULCZYK, VIC

I wonder how those in our church's leadership will respond to the complaints about insufficient representation of various groups at the General Conference, especially those demanding proportional representation for young people.

Following this line of thinking we should

then have representatives for the range of age groups up to 100, with proportional numbers of women and men and so on—a ridiculous proposition. The choice of a delegate to any session ought to be based upon their ability to contribute to meaningful discussion, not belonging to a particular group.

Active students

FRANCO GIARRAPUTO, QLD

It's heartening to know there is a committed and supportive organisation for Adventist students in secular institutions ("ASA elects new executive team," News, August 6). But it is perplexing to note that its major goals differ little from those of

among its members, and to create a support network and a forum for Adventist students struggling with these issues, as well as having an evangelistic vision.

Neither should ASA shy away from functioning as a crucible of ideas on how to make constructive contributions in the life of the church membership at large and to our institutions "to equip God's people . . . and build up the church" (Ephesians 4:12, NLT).

RESPONSE: SVEN OSTRING, ASA PRESIDENT

A mature university student ministry takes time and resources to develop, and we leaders recognise ASA has more to achieve. But many of the issues raised are being addressed within member ASA societies.

Acts of social justice are the vehicles by which the good news is made accessible . . . to people who do not know Christ.

other church-based youth organisations.

From my experience in an Italian equivalent, I would have thought that a student organisation should have as its primary focus the intellectual issues and challenges facing educated Adventist Christians. For example, postmodernism, secularism, evolution/creation, medical ethics, spirituality and health, the rich-poor divide and, among others, how to present the gospel and our faith intelligently in the university milieu.

I would urge the ASA and its affiliated bodies to explore how they can place themselves in the intellectual arena of university life, to foster a spirit of inquiry and challenge toward prevailing world views

For example, the Queensland University Seventh-day Adventist Students society ran an apologetic series called "The God theorem," which looked at such issues as the existence of God and nature of truth. The Newcastle Adventist Students Association hosts a series of talks called "Spiritual quest," with presentations on many of the suggested topics. It also hosts a series of campus forums called "Life's great questions."

ASA also has a vision to establish a research centre for philosophy and apologetics. We would welcome the participation of Dr Giarraputo and other Adventist academics in establishing such a centre and its research program and being involved with other aspects of on-campus outreach.

petros



Peter Yu

Note: Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.

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Eastern Solomon Islands Mission session.

Notice is hereby given that a session of the Eastern Solomon Islands Mission of the Seventh-day Adventist Church will be convened in the Tenakoga church, during October 26–29, 2005. The program will convene with registration of delegates at 8.30 am, and seating at 9.00 am. The Business Session agenda will consider the following: Recommended changes to the Eastern Solomon Islands Mission administrative structure; any necessary amendments to the Constitution; and receive reports.

Hennie Murray, Secretary

Bickley centenary celebration—October 22, 2005.

Bickley church invites past and present members to our centenary celebration (100 years to the day), commencing at 9.30 am for Sabbath school, 11.00 am worship service, light lunch, and afternoon program with review of memorabilia, heritage and history to honour pioneers, such as Palmateers, and notable workers who have sat in our pews. We have many ex-Carmel students on the honour list. Further information: Neil Maxwell (08) 9454 6881; or Yvonne Johnson (nee Garvin) (08) 9291 6508; email <yvonnelj@ozzienet.net>.

Volunteers. Adventist Health Association seeks expressions of interest from medical and paramedical graduates and undergraduates to serve on the yacht *L'Oiseau*, in the East Solomons Islands Mission (see RECORD news story, August 13). Contact <bhands@flatrate.net.au> for details.



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Waitara centenary—October 15, 2005.

Waitara, NSW, church invites past members to celebrate 100 years of worship. Worship services, 8.30 and 11.15 am; Sabbath school, 9.45 am; lunch, 1.00 pm; historical review and special music program, 3 pm. To reserve lunch and for more information, phone Les (02) 9847 3268; email <lreihan@adventist.org.au>.

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Wanted—videos, DVDs and CDs that

have no copyright. Market Evangelism needs them to share. Contact: Market Evangelism, PO Box 4421, Hamilton East NZ; email <biblestudies@clear.net.nz>; phone NZ (07) 849 1008

Positions vacant

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▲ **Country Director—ADRA—PNG** is seeking to appoint a director to provide visionary and strategic leadership to the work of ADRA in PNG. **For further information** please visit the POSITIONS VACANT section of the SPD web site at <adventist.org.au/employment>. **Applications in writing** (including your résumé, three work-related referees and the contact details of your church pastor) should be forwarded to: Human Resources, South Pacific Division, Locked Bag 2014, Wahroonga, NSW 2076; email <hr@adventist.org.au>. Applications close September 28, 2005.

▲ Minister (Torres Strait)—Aboriginal and Torres Strait Islander Ministries of the AUC,

in conjunction with the **Northern Australian Conference**, is seeking expressions of interest in a ministerial position in the Torres Strait, commencing January 2006. Seventh-day Adventist ministers and lay members may apply. The successful applicant will be a committed Seventh-day Adventist; interested in working with indigenous people, culturally sensitive and respectful. A knowledge of boats and mechanics would be an advantage. **Applications in writing** (including résumé) should be forwarded to Pastor Eric Davey, ATSIM Director, AUC, PO Box 4368, Ringwood, Vic 3134; phone (03) 9871 7505; 0412 417 414; email <edavey@adventist.org.au>; or Pastor Deane Jackson, President, NAC, PO Box 51, Aitkenvale, Qld 4814; phone (07) 4779 3988; 0427 071 707; email <djackson@adventist.org.au>.

▲ Principal, Darwin Adventist Primary School—Northern Australian Conference.

Ready for a sea change? Do you want to make a difference in young lives? Are you committed to Adventist education? Why not respond to the challenge of both teaching and growing a school in a beautiful tropical city. Darwin Adventist Primary School is looking for a principal in 2006. **For further information and application** contact Mrs Ruth Jackson; phone (07) 4779 3988; or email <rjackson@adventist.org.au>. Applications close October 21, 2005.

▲ Senior Accountant for Education—North NSW Conference

seeks a Senior Accountant for Education. The successful applicant will have a business or accounting degree and be a practising Adventist. Responsibilities include coordinating schools accounting/reporting; budget setting; leading Schools treasury staff. Essential: sound knowledge of accounting; preparation and presentation of financial reports; experience in computer-based accounting packages. **Applications** to: General Secretary, North New South Wales Conference, PO Box 7, Wallsend NSW 2287. Include three work-related referees and contact information of your church pastor. For more information: Russell Halliday <rhalliday@adventist.org.au>; phone 61 +2 4951 8088. Applications close October 10, 2005.

▲ New Zealand Seventh-day Adventist schools

have a number of opportunities for teachers to join the great team of New Zealand Adventist educators. **For more information** on specific opportunities contact Owen Ellis, Director of Education for the New Zealand Pacific Union Conference; email <oellis@adventist.org.au> or phone 64 +9 262 5620.

▲ Lecturer in Accounting—Avondale College, NSW,

seeks to appoint a lecturer in accounting and related subjects to commence February or July 2006. The contract is for three years, renewable by mutual agreement and subject to a performance review after one year. Postgraduate qualifications to the level of a master's or doctoral degree desirable, but bachelor's degree and professional certification with CPA Australia or ICAA required. For further information contact Dr K Howson; email <keith.howson@avondale.edu.au>; or phone 61 +2 4980 2168. **Applications** to include at least three referees, to Sonya Muhl, Avondale College, PO Box 19, Cooranbong NSW 2265; email: sonya.muhl@avondale.edu.au; phone: 61 +2 4980 2284; fax 61 +2 4980 2269. For a full job description and selection criteria, see Avondale College web site: <www.avondale.edu.au>. Applications close October 12, 2005.

▲ Chief Financial Officer—NNSW Conference, Newcastle,

is seeking a qualified and experienced CFO to manage conference finances. The successful applicant will have excellent communication skills, be team oriented, committed through practice to the mission of the church, and be a CA or CPA with senior financial management experience. **Applications** to Bob Dale <rdale@adventist.org.au>. Closing date: October 17, 2005.

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Alstonville 25th anniversary. Alstonville, NSW, church invites past members to its October 22, 2005, celebration. Sabbath school 9.30 am, worship service 11.00 am, potluck lunch, then 2.00 pm down memory lane. Inquiries: Helen Hill (02) 6624 4614.

School reunion, October 1-2, 2006—Planned for the long weekend (most states). Year 10 (1976), Vic Park; Year 12 (1978), Carmel College. Contact Chris Markey on (02) 6625 2305; email <markeylchris@hotmail.com>.

Retirement Village vacancy—A vacancy exists within the Adventist Church-owned Fernleigh Flats retirement centre, Ballarat, Vic, for immediate occupancy. For full details, contact Garry Harrowfield: phone 0418 508 244 or (03) 5342 4253 (ah); email <trudi@gardonmotors.com.au>.

Adventist Support for sexual abuse and misconduct

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