

RECORD

September 29, 2007

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"Our church is cool but . . ."



Health mixes with spirituality



The ordination to ministry of Christopher Sululoto and Fenika Maalo was a highlight of the recent Samoan Pastors World Conference.

Samoan pastors mark ministry growth

APIA, WESTERN SAMOA

More than 70 Adventist pastors from the United States, Guam, Papua New Guinea, Fiji, New Zealand and Australia met in an inaugural Samoan Pastors World Conference at the headquarters of the Samoas-Tokelau Mission in Apia on August 13 to 18.

The conference was officially opened by the Prime Minister of Samoa, the Honorable S M A Tuilaepa. The Prime Minister congratulated Samoa's church leaders for initiating the conference, and challenged the pastors to consider the relevancy of content, delivery and inclusivity of the gospel in a technological age.

The theme, "One in sharing and in ministry," focused discussions on how Samoan pastors and church workers around the world employ their "Samoan-ness" to grow God's kingdom by devoting talents and spiritual gifts in honoring the Great Commission.

Pastor Laurie Evans, president of the South Pacific Division, shared challenges facing the Adventist Church worldwide. He also addressed the sensitive issue of culture and how it could be a strength in uniting servants of God in reaching out to people for Christ.

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Often there's muddled advice and comfort from Christians about death.

Questions of death and life

HALF A WORLD AWAY, THERE'S A cemetery in Droxford, Hampshire (UK). It has beautifully carved Celtic crosses, small stone angels and lichen unfolding itself over flat tombstones, obscuring names—some of which are hundreds of years old. Rusting railings surround a raised vault, encased in blackberry tendrils. Yew trees stand guard in their silence.

A church with walls of flint—somehow the stones look like large, milky eyeballs—sits in the middle of it. Long-dead relatives are buried here, resting in the peaceful churchyard that overlooks river flats and a thicket of waist-high nettles.

When we were there, it was close to a year since I'd lost my best friend of 16-and-a-half-years. Maybe in a century or so, he'll just be a peaceful memory, like the relatives who'd passed on decades ago, rather than one that was still painful.

In John 11:25, 26, Jesus tells Mary, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die." He then asks, "Do you believe this?" (NIV).

Well, do you? Do you believe it for yourself, dead relatives and friends? Sometimes belief is easier said than done, even when we know what God promises about death and His victory over it. In spite of knowing what God has said and done, we sometimes have moments of doubt. A doubt that sees death separating us from the ones we love

so deeply. *Maybe they're lost to us forever, we think. Maybe right now is all the time we have.*

As Adrian Plass expresses it in his short story, "Nothing But the Truth," it's "A fear of nothing. A fear there is nothing. A fear he's just stopped existing. A fear that all my talking and thinking about Jesus and God and heaven in the end amounted to nothing."

Somehow there's a massive difference between knowing people die and it actually happening, and even though Jesus says, "Do not let your heart be troubled. Trust in God; trust also in Me. . . . I am the way, the truth and the life" (John 14:1, 6, NIV), death still hurts. It's scary and it's unknown. At times, we even block God out in our pain—blaming Him, questioning where He is in it all and how He could let it happen.

However, we can't attribute all suffering to God or assume that life with Him will be free of suffering. Often there's muddled advice and comfort from Christians about death, too.

They might say it was God's choice and His time—which makes God seem unfair and capricious, and ignores the fact that death wasn't in His original plan for the world. Or they might say we'll all get to meet again when the "roll's called up yonder" and, therefore, we shouldn't be sad—but it hurts right now.

Our pet theories about why God "allows" suffering and death can sometimes get in the way of providing connection and care to

people who really need it. They don't want "solutions" to the problems caused by living in a sinful world, so much as comfort.

Sometimes God does speak to us through suffering and grief—but we don't need to torture ourselves hunting for a "message" if there's not one to be found. When we grieve, God is there with us, sharing our pain, knowing what it feels like and understanding.

After all, God's own Son suffered and died for our sins, facing separation to rescue us. Because of this, we're able to see the ones we love again. Jesus wept for friends who died in His time on earth—including Lazarus, whose death and resurrection is retold in John 11.

The stories of our lives are woven together, and it hurts when pages are ripped out or the book is closed. But Romans 12:15 tells us to rejoice with those who "rejoice and weep with those who weep" (NKJV).

We can provide community in suffering—support, help, hope and love. We don't have to try to rationalise pain or death each time, as there aren't always answers to the questions. In knowing our life on earth is limited, we can embrace the time we have with loved ones and have courage—through Jesus—that there's more to life than just this one. Then, when we get to the end of this existence, we won't regret a moment.

Adele Nash



Official Paper of the South Pacific Division Seventh-day Adventist Church
 ABN 59 093 117 689
 www.adventist.org.au

Vol 112 No 37
 Cover: Eddie Erika

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www.record.net.au

Mail: Signs Publishing Company
 3485 Warburton Highway
 Warburton, Vic 3799, Australia
 Phone: (03) 5965 6300 Fax: (03) 5966 9019
 Email Letters: editor@signspublishing.com.au
 Email Newsfront: record@signspublishing.com.au
 Email Noticeboard: editorsec@signspublishing.com.au
 Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00.
 Other prices on application. Printed weekly.

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

Health professionals talk spirituality

ADELAIDE, SOUTH AUSTRALIA

The second Australian Conference on Spirituality and Health encouraged health professionals to discuss their patients' spiritual beliefs, and pray with them if patients asked. More than 300 health professionals, academics and pastoral workers attended the conference initiated and organised by the South Australian Conference's department of Adventist Health Ministries. It was held in late August at the Festival Theatre in Adelaide.

"Physicians should take the spiritual history of their patients and identify their spiritual needs," says Professor Harold Koenig, founder of the Center for the Study of Religion/Spirituality and Health at Duke University Medical Centre, North Carolina (USA), and an international leader in research on religion, spirituality and health.

Professor Koenig emphasised that physicians need to refer patients to those trained to address spiritual issues and not attempt to do it themselves. However, they should support and accommodate their patients' spiritual beliefs unless their beliefs are unhealthy.

"Research among oncology patients shows a significant improvement in their conditions after three weeks, when doctors take nothing more than five minutes to understand the spiritual history of their

patients," says Professor Koenig. "We are just beginning to understand its impact on a patient's ability to cope and their physical health." However, Professor Koenig reminded health professionals that they should not be pushing their spiritual beliefs onto their patients.

Although the majority of delegates came from Australia, some also came from countries including the United States, New Zealand, Iran and Fiji. Delegates included students, academics, health professionals, chaplains and church leaders, and represented a range of denominations and faiths.

Speakers such as Nada Roude, a cultural and religious diversity consultant, shared aspects of Islamic faith with delegates while Alwin Chong, from the Aboriginal Health Council of South Australia, helped health practitioners understand Aboriginal spirituality in order to integrate it with the Western medical model and get the best health outcome.

Seventh-day Adventist speakers, such as Professors Carla Gober and Gerald Winslow from Loma Linda University (USA) and Professor John Quin from Sydney, also presented on religion, spirituality and health practices.

"The Seventh-day Adventist Church is a denomination with a huge emphasis on health—but with no voice on the links be-



"Spirituality and Health" conference organiser Marek Jantos (left) talks with a conference participant.

tween spirituality and health," says Jonathan Duffy, director of Adventist Health for the South Pacific Division. "It is good to be seen as leaders and perhaps shapers in this debate now. It is an opportunity for us to lead the debate about what constitutes spirituality."

According to Marek Jantos, director of Adventist Health for the South Australian Conference, the conference has enabled the Adventist Church to establish its presence among professionals and the academic community. "They have developed an appreciation of the origins of our health principles and philosophies, of the wholeness toward health that we advocate," he says. "We have also been able to direct discussions in relation to spirituality and health according to our philosophy."—**Melody Tan**

More @ www.spiritualityhealth.org.au



◆ A group of 22 volunteers from Perth, WA, braved the cold on the edge of the Kalahari Desert to build an AIDS day care centre for the disadvantaged children in the community. This will give children the opportunity to be cared for during the day and given a good nutritious meal for lunch. As well as building, the

group also unpacked a shipping container full of hospital supplies and delivered them to Kanye Adventist Hospital, gave out clothes to villages in the Kalahari, held two kids clubs—where a total of 290 children attended—and dined with the President of Botswana, who commended Botswana Women's Ministries and the volunteer group for their dedication to the project. Containers of hospital and school supplies continue to be sent to Botswana and Lesotho. —**Greg Whyte**



◆ Long-time Avondale College student and leader of COSMOS, an Avondale College student mission club, Charles Pointon, is now a published author. At 97 years of age, Mr Pointon launched his first book, *A Friend in High Places*, during assembly on the Lake Macquarie campus on August 22. The book, edited by Laurie Meintjes, is about adventure with God,

angels and prayer. Avondale College president Dr John Cox states in the foreword, "Charles' book, so aptly titled, is a heart-warming account of a rewarding and fulfilled life, infused with an extraordinary spirit of enthusiasm and godliness." Avondale Music owner, Peter Dixon, initially encouraged Charles to document his life and helped fund the publication of the book. "Charles is a remarkable person, and his life is a source of inspiration that prompted me to tell him to write a book," says Mr Dixon. Profits from the sales go to COSMOS.—**Andrew Opis**

Springwood explores “hope”

BRISBANE,
QUEENSLAND

The Springwood church (Qld) has undertaken a five-week “Journey of hope.” Launched on August 18, the resource—written by Springwood members—was created to help people find “courage for today and certainty for tomorrow,” says Springwood’s associate pastor, Travis Manners.

At the beginning of the “journey,” each member received two copies of the 96-page booklet, one for themselves and one to give away. “Giving the *Journey of Hope* books to non-Adventist friends was a great way to offer hope to people, while at the same time inviting them to participate in the series,” explains Pastor Manners.

The book includes devotional readings for each day of the month and the weekly topics emphasise different aspects of hope. “The book also contains a small-group study guide,” reports Pastor Manners, “and more than 30 small groups have been participating in the home meetings.”



Springwood pastors (front to back) Andre van Rensburg, Travis Manners and John McMurtry launched the church’s “Journey of hope.”

The message was reinforced with five worship services and sermons on the subject of hope. These include a theme song based on Psalm 62:5 and a series of dramas exploring the topics of hope. Church member and composer Aleta Annable led a “Journey of hope” concert to conclude the series on September 15. The concert featured a combined mass choir and included a sacrificial offering to fund Springwood’s development.

“There are many challenges people wrestle with and that can choke their spirit,” says Springwood’s senior pastor, Andre Van Rensburg. “‘Journey of hope’ was created to help people face the storms of life. Amid pain and heartache we don’t look down, we look up.”

“As Seventh-day Adventists, we have a great hope—a blessed hope—centred in Jesus,” says Pastor Manners. “I could think of nothing more valuable to offer our church and our community than that.”

—Peter Raymer/RECORD staff

More @ www.journeyofhope.org.au

Students baptised at Avondale School

COORANBONG, NEW SOUTH WALES

Four students—Destyni Till, Lauren, Scott and Claire Farquharson—were baptised on August 31 in what is believed to be the first baptism at the Avondale School. The baptism service came at the end of the week of spiritual emphasis and about 500 students, friends and family attended. Each candidate gave their personal testimony and dozens of students came to the microphone to support their decision.

After the baptism, chaplain Leighton Heise called for students to make a commitment to baptism. Some 40 students came forward.

The baptised students were welcomed into membership of the Lakeside church the following day by Pastor Clive Nash.



School baptism: (left to right) chaplain Leighton Heise, Scott Farquharson, Pastor Clive Nash, Claire Farquharson, Destyni Till and Lauren Farquharson.



◆ A number of **university students** who attended the recent youth conference in Melbourne have taken up the call to share the Word of God with other students on university campuses. Adventist students from **Monash University** are conducting a series called the “**Elijah project**,” which shares their belief in Jesus, His values and the message of His

soon return. In the lead-up to this series, students busily conducted surveys, doorknocked surrounding areas, handed out leaflets and commenced a Bible-study group on campus. On the opening night, while the young presenters said they were “nervous,” 30 people attended and shared in both the message and meal.

—Wayne Boehm

◆ The special baptism of a young person was recently held at Yarra View retirement village, Vic. **Emily** is 16 years of age. Her parents sent her to **Warburton Christian**



School in Grade 2. Later, she was diagnosed with **macular degeneration**, which eventuated in her transferring to the Royal Victorian Institute for the Blind at Burwood. Her younger twin sisters were still at the school, so contact was maintained and Emily had Bible studies most weeks. Emily then found out she had a rare ailment called **Bat-**

ten disease. Those who have this disease have an aged brain in a youthful body. The baptism was conducted by **Pastor Eric Kingdon** in the Yarra View Retirement Village, which was able to provide facilities that accommodated the mobility challenges that Emily faces. At Emily’s request, her blind friend sang “Amazing Grace” a cappella.

—Joy Kingdon

◆ Thanks to the expertise of New Plymouth’s **David Rielly**, the Hawera and Stratford churches are now able to broadcast **Adventist radio** to the local community.

DAYS AND OFFERINGS: ◆ OCTOBER 13—APPEAL EXPENSE OFFERING

Samoan pastors mark ministry growth

(Continued from page 1)

The conference was also an opportunity to acknowledge and celebrate the contribution by Samoan ministers of the past to the work of God around the world. In humility, the conference confessed the Holy Spirit's equipping power of Samoan workers, locally and abroad, as it recognised several notable "firsts" in the Adventist Church around the world: first pastors conference; first Samoan woman in pastoral ministry, Moe Ioane; Pastor Neone Okesene, first Samoan serving as a union mission general secretary in Papua New Guinea; Dr Erika Puni, first General Conference appointee; and Pastor Eddie Tupai, first conference president.

One of the challenges faced by Samoan ministers is the lack of translated resources. The conference set up a "Translation and editorial committee" to address the need for up-to-date and relevant evangelistic resources for both pastors and church members.

The Samoan church was also challenged to make Sabbath school the primary tool in the local church to make disciples. Leaders urged that Sabbath school return to the biblical model in Acts 2:42-47—the study of the Bible, fellowship and nurture, involvement in local activities and global community through prayer and financial support.

The keynote of the conference was a



Pastors Eddie Tupai and Uili Solofa, presidents of the North New Zealand Conference and Samoas-Tokelau Mission.

healthy recognition that, even in a hierarchical society, the Holy Spirit was able to bring together young and old, men and women to renew relationships, welcome new ministers, encourage interns and unite relatives and families long separated due to serving God abroad. Pastor Lawrence Tanabose, president of the Trans-Pacific Union Mission, made it clear the call to pastoral ministry is God's call, as two of the local ministers, Christopher Sululoto and Fenika Maalo, accepted their calling through ordination.

Dedicating Samoan sons and daughters to saving lives all around the world was a clear mandate, voiced by the hundreds who packed the Apia church as Dr Puni challenged the congregation in his final address, "One church, one mission, one hope." The conference concluded with the promise to meet again, as pastors renewed their commitment to serve God.—**Eddie Erika**

Kiwis want Aussie peanut butter

BERKELEY VALE, NEW SOUTH WALES

Sanitarium has confirmed that Australian peanut-butter lovers can be confident their favourite brand of Sanitarium Peanut Butter is made in Australia. "We source our peanuts from Australian and international markets to produce the highest quality and great tasting peanut butter that is the trademark of Sanitarium Peanut Butter," says Sanitarium's general manager for Australia, Kevin Smith.

"Fluctuating peanut crops—a result of the severe affects of the drought in Queensland—mean that from time to time, we source our raw peanuts internationally," he says. "But we aim to support our Australian farmers and economy as a priority."

The New Zealand peanut-butter market is dominated by private label brands and is price-driven. To be able to compete, Sanitarium offered New Zealand consumers a product manufactured in China under strict quality and production control.

"We are pleased our Kiwi neighbours want our Aussie product back on shelf and we are ramping up our production here to ensure they have the best of what Australia can offer—Sanitarium Peanut Butter made in Australia."—**Julie Praestiin**

This alternative to Christian radio has already proved a successful means of spreading the good news of Jesus. One man who has been listening has decided, as a result, to worship with the New Plymouth group. "We are confident that this method of spreading the gospel, along with its local content, will also be a blessing to the South Taranaki regional churches," says the pastor.—**Marilyn Pasione**

◆ Applications are now invited for annual grants from the **New Zealand Christian Foundation**. The foundation was established

in 2001 to provide financial support primarily to advance the **special mission** of the the Seventh-day Adventist Church through education, health, evangelism and humanitarian projects. Last year's projects include funding for Nelson's new Alcohol and Drug Counselling Centre, and for Maori Evangelism. Submissions must be received before October 1.—**NZ Christian Foundation**

More@ www.nzchristianfoundation.org.nz

◆ The Seventh-day Adventist Church is growing so rapidly that

membership is projected to reach **50 million** by the year **2020**. Only 12.5 per cent of those projected members were already members in the year 2000. Many will live in places where economic and language barriers may limit accessibility to important spiritual resources. "Connecting with Jesus," on the Hope Channel, is a special one-hour presentation introducing an exciting global project, sponsored by the General Conference and the Ellen G White Estate. The goal of the project is to put sets of 10 Spirit of Prophecy books and 10 related study guides into **two mil-**

lion homes. This is the largest international book distribution project in the church's history. The books will be printed in many languages and subsidised to keep prices affordable.—**Hope Channel**

◆ **Reader's Digest, NZ** (September issue), contained the following anecdote in their "All in a Day's Work" segment: People of all faiths use our hospital—but this was a first. As I reviewed a patient's chart, I noticed that the admitting nurse had written next to religion: "Seventh Day in Venice."

“Ellen” visits conference

WAHROONGA, NEW SOUTH WALES

Some 100 conference-goers met Ellen White at the third annual “Women and the Word” conference, held at Sydney Adventist Hospital on August 31.

The guest speaker, Dr Ginger Hanks-Harwood, dressed as Ellen White, a co-founder of the Seventh-day Adventist Church. From her appearance to her speech, she portrayed Ellen White and expressed the humour of a woman who knew Jesus through pain, failure, criticism and frustrations.

Ellen White’s personal adventure with God challenged listeners to reflect on their own lives and faith. The weekend’s study encouraged participants to consider more seriously the question, “What is God saying to us through her life, ministry and messages of inspiration?”

“It is very important to have the church’s interest in sitting down and discussing Ellen White’s importance to the women of today,” says Dr Harwood.

The audience found that Dr Harwood’s first-person enactment helped in their perception and understanding of Ellen White, who became a real woman, with real struggles, pains, sufferings and courage. “It was much easier to accept, understand and

compare myself to her,” said one participant. “She inspired me as no other story of Ellen White has before.”

According to the presenters, for Ellen White, the active involvement of women in ministry—in an increasingly complex world, and an ever-expanding gospel work—was not merely an option; it was mandatory.

The conference touched on a variety of topics from “Ellen’s fashion tips” to “Reading and interpreting Paul with insight and integrity.” It was emphasised that often the historical context of both Scripture and Ellen White’s statements have been ignored. Dr Harwood noted that even Ellen White understood that “time and place must be considered” when applying the *Testimonies*.

“It’s been an amazing discovery to see Ellen White as a real person,” says Maria Albert of Sydney. “She became alive through the different speakers. I now understand how to better interpret her writings. John Skrzypaszek [director of the Ellen White SDA Research Centre] made it clear that Ellen White was a real woman who had her weaknesses, yet surely was a messenger of God.”

The “Women and the Word” conference was jointly organised by the South Pacific Division’s Adventist Women’s Ministries and Avondale College.—*Kristina Malarek*

Adventists and Presbyterians affirm common beliefs

LOUISVILLE, KENTUCKY, USA

Delegates of the Seventh-day Adventist Church met with leaders of the Presbyterian Church (USA) at the Presbyterian Church’s national headquarters in Louisville, Kentucky, on August 22 to 24 to affirm common beliefs and dispel stereotypes.

The meeting marked the second conversation between the two denominations. Last November, Presbyterian delegates joined Adventists at Adventist world church headquarters in Silver Spring, Maryland, after pitching the idea of a conversation with Adventist Church leaders.

“The Adventist Church has a responsibility to clear up misconceptions other Christian denominations might have of us, and meetings such as this one give us an opportunity to do so,” says Dr Angel Rodriguez, director of the General Conference’s Biblical Research Institute.

Adventist and Presbyterian delegates affirmed the authority of Scripture and agreed the law should guide Christian living. They also discovered a common emphasis on individual conscience in religious matters.—*Elizabeth Lechleitner/ANN*

◆ **The 19 South Korean church workers** freed from captivity in **Afghanistan** have arrived home, after being held by the **Taliban** for six weeks. Of the 23 Koreans snatched on July 19 by the Taliban, two were murdered and two were freed earlier. Carrying portraits of their two colleagues executed by the Taliban, the former hostages looked pale and tired as they faced the waiting wall of television cameras at South Korea’s Incheon airport. “We apologise to the people for causing trouble and thank everyone who

helped us return home safely,” one of the 19, **Yu Kyeong-Sik**, said. “We owe the country and the people a great debt.” —*ASSIST News Service*

◆ A new **Australian political party** is campaigning to limit the special treatment given to religious groups and their business interests, which it says amounts to **\$A30 billion** a year. The concessions are widespread and include exemptions from council rates, freedom from payroll tax, income tax, fringe benefit tax and the

Goods and Services Tax. Chief executive officer of **Anglicare**, **Chris Jones**, said the money saved from tax exemptions was injected into services that would otherwise have to be provided by governments. As an incorporated body, Anglicare was required to lodge a tax return and published a lengthy annual report to disclose where its money was being spent, he said. **The Secular Party**, a Sydney-based group, has yet to be granted party status by the Australian Electoral Commission. —*Mercury*

◆ **The pope** has blasted Europeans for being selfish and not having enough **children**, in a sermon at the 850-year-old Austrian pilgrimage site of Mariazell. “Europe has become **child-poor**. We want everything for ourselves and place little trust in the future,” the pope told a crowd of the faithful at an open-air afternoon mass, which took place under heavy rain on Saturday. The pontiff had denounced abortion upon arriving in Austria on Friday, as the “very opposite” of human rights.—*Agence France-Presse*

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL RECORD@SIGNSPUBLISHING.COM.AU

College community shares evening with Yancey

COORANBONG, NEW SOUTH WALES

Prayer helps make God visible”—a simple yet profound statement that formed the core of best-selling Christian author Philip Yancey’s presentation to 1450 people at Avondale College on September 7, as part of an Australian speaking tour.

Mr Yancey began by sharing two “theological insights” he gained from climbing every 14,000 foot (4200 metre) mountain in Colorado—the largest state in the United States if “ironed flat.” He completed the last of his 54 climbs two weeks before touring Australia. His first insight: “No matter how it looks, trust God.” The second: “You are not in control of your life.” Mr Yancey used Psalm 46 as a biblical reference for both, contrasting the description of mountains falling into the heart of the sea with the directive, “Be still, and know that I am God” (verse 10, NIV).

“It’s as if God is saying, ‘I’m God and you’re not, and that’s a good thing,’” he said.

According to Mr Yancey, the Bible contains 650 prayers. He read them all during the writing of his new book, *Prayer: Does It Make any Difference?* He also read letters, interviewed friends and researched for hours in libraries. What did he learn? Prayer is instinctual. “When we’re grateful and desperate, we pray,” he said.

Mr Yancey spoke during his interview with host David Pope—who invited us to eavesdrop on the conversation—of struggling to pray for more than seven minutes a day. So, he invites God to take over his “inner conversation,” which he offered as a solution to the problematic and daunting biblical challenge to “pray continually” (1 Thessalonians 5:17, NIV).

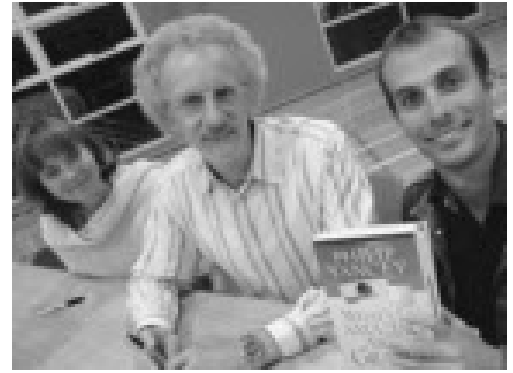
Mr Yancey suggested a good way to begin a day would be to pray, “Lord, what are you doing in my city or town today, and how can I be a part of it?” He illustrated this by telling the story of Joanna and Julian Thomas, co-directors of the Centre for Hope and Transformation (CHAT).

In the late 1990s, the Thomases accepted an invitation from Pollsmoor Maximum Security Prison in Cape Town, South Africa, to wean inmates off their addiction to violence. The inmates committed 279 violent acts the year before the couple began. CHAT offers courses focusing on life skills, conflict resolution and restorative justice. It is working—the inmates committed just two violent acts in 2005.

Mr Yancey visited Pollsmoor this past year and found, on a wall in one of the cells, the Bible verse, “Surely the Lord is in this place” (Genesis 28:16, NIV). “Joanna told me, ‘We just had to make God visible,’” said Mr Yancey.

The Saltmine Theatre Company provided further thought-provoking entertainment. Two of the four sketches featured prayer. In the first, from the company’s play *The Screwtape Letters* and under dark, red lights, a senior devil instructed his apprentice in the art of temptation—in this case, tempting a Christian not to pray.

The second dramatised Dutch Christian Holocaust survivor Corrie ten Boom meet-



Philip Yancey (centre) signs copies of his books for Jason Hinze. Janet, Philip’s wife, looks on.

Ann Stafford

ing a former guard from the Ravensbrück concentration camp in Germany. He had become a Christian and now sought Corrie’s forgiveness. She stood trembling, battling against the coldness she felt toward the man. “Jesus, help me! I can lift my hand. You supply the feeling,” she prayed.

Avondale College church member Michael Dabson initiated the “An evening with Philip Yancey” tour in January 2003. “I have a huge desire to reach people with the message of Christ,” he says.

The presentation at Avondale attracted hundreds from the regional community. “I like exposing Adventists to non-Adventists,” says Mr Dabson. “It is especially important for our students to see us welcoming and working with other Christians.”
—**Brenton Stacey**

Opinion: Yancey’s pain makes sense of prayer

I feel Philip Yancey’s pain or perhaps more accurately, he feels mine, and the pain of most Christians—praying isn’t always easy.

During his presentation at Avondale College, Yancey admitted he struggles to pray for more than seven minutes a day. Hearing this as a follow-up to the college’s Festival of Faith speaker Herb Larson’s “spend-an-hour-with-God-or-you’re-not-doing-it-right” angle makes for an interesting comparison—best left to the confines of my own mind.

We’ve all prayed unanswered prayers, struggled with the role of prayer and wondered what difference prayer makes. In a world of disparate beliefs and theologies, these experiences unite Christians.

Yancey found the process of writing his new book tedious: hours of research, weeks of solitude at his desk and the nitpicking process of editing. However, *Prayer: Does It Make any Difference?* contains a message offering comfort to the questioning Christian.

Yancey neatly summarised the problem with our perception of prayer—self-interest. Whether it is the “thanks, thanks, thanks” or the “please, please, please” prayer, it is our own image at the centre. He proposed that prayer is an opportunity for us to “jump into the stream” of God’s will, putting us in a position to be open to the needs of the world in the Creator’s eyes. It makes sense. God knows what we want and need, He knows our burdens—but we don’t know His. Prayer offers us this insight.

I found Yancey’s presentation as refreshing as it was challenging. I might still kneel with eyes closed to pray, I might still slip into self-centredness but prayer makes a bit more sense now.—**Braden Blyde**

“Our church is cool but I reckon we could be cooler”



BY JOANNA DARBY

WHEN I WAS INVITED TO MAKE this presentation,* I was told to “tell us about the things you love about this church, the things we are doing well. Tell us about the things that we are not doing so well, things that frustrate young people.”

So I thought hard about that, being a representative voice, of all the things we love about church and all the things I think we don’t do so well, and I wrote lists—long lists.

But who am I to say what the future of our church should be? Who am I to say what the personal picture and vision of a whole generation might be? We don’t even all agree on what “church” is today, let alone what it should look like tomorrow! So I don’t even want to try to give one picture of what church should be or become.

The only thing I can be an authority on is me and my experience, and even that is sketchy at times. And my vision of what our church can be is personal too.

But it’s true. I do think this is a cool church—I wouldn’t be here if I didn’t think that.

And these are some ways I think we could be cooler. Of course, there’s a whole stack:

- I think every church should be more loving, more accepting—but that’s something for every church, for every denomination.
- I reckon we could be cooler if we supported our ministers more, rather than continuing a culture of mistrust and criticism of our leadership.
- I love that we have ADRA—a whole organisation focused on mission, service and aid—but I would love it even more if we fostered an individual ownership

and responsibility for service, rather than churches palming off responsibility to the big organisation.

One reason I reckon this church is cool

Simply the fact that I am here in front of you makes this church cool. I’m a 24-year-old girl, who thinks she has a lot of wisdom but who probably doesn’t. Who thinks she has a lot of experience in youth ministry but has got nothing on most of you. Yet I’m the one with the microphone.

I am not an exceptional or extraordinary person but I have been given a ton of exceptional and extraordinary opportunities. I’ve been totally blessed and not because I was necessarily something special but because a lot of awesome people have believed in me, trusted me and given me ownership, responsibility and a voice.

I was asked to preach my first full sermon when I was 16. And at 19, I was running around the conference training leaders. How ridiculous—19 years old and teaching groups of people, most of whom were older than me. When I stop and look at all the stuff I’ve been involved in just in the past six years, I can’t believe all you guys trusted me so much.

But I reckon we could be cooler

My story is not the norm. I am the exception, not the rule. When I look around there are not many 24-year-old females—or males—who have had the opportunities and experiences I’ve had, who get to do the stuff that I get to do. And remember, it’s not because I am exceptional.

I reckon our church would be even cooler if there were more 24-year-olds, 27-year-olds and 19-year-olds all over the South

Pacific getting such opportunities. And it comes from you guys. It comes from people like our youth leaders, willing to take a risk. It comes from people willing to take the time to teach young people how and trusting them enough to give them ownership. Our church is cool but I reckon we could be a whole lot cooler.

The most important reason I reckon we are cool

Our church is built on the philosophy of a growing and developing doctrine. We are a church that believes in change. We believe in “living truth.” The preamble to our fundamental beliefs acknowledges this and goes on to say: “Revision of these statements may be expected at a General Conference session when the Church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God’s Holy Word.”

One of the defining characteristics of our church is that we have no creed. I am reluctant even to use the word “doctrine” because we have never claimed to have a concrete, immovable set of answers. We do not pretend to know everything that cannot be known.

I believe, as a church, we have a good scriptural basis for what we teach and I believe there is truth in our church—I wouldn’t be here if I didn’t. We have some precious gems of truth that we have a responsibility to teach and share. But we need to present what we know humbly, with an understanding that we don’t have all the answers to all the questions. Because we are humans, our brains are puny and we probably will get some stuff wrong. Truth is eternal—it has a depth that cannot be

fully understood in this lifetime.

The preamble says that we should expect changes, developments and additions to our doctrines. If our doctrines are based solely on the Bible, we must believe that the meaning of Bible passages and prophecies can be reinterpreted and scrutinised again and again. The Word lives and breathes because God lives and breathes. The gospel is not the story of Jesus, it is Jesus Himself.

This preamble says a lot. It says that we are a church that believes in change, a church that values progress and development in all aspects of church existence—even to the core of our beliefs. We believe in change and I reckon that's cool.

But I reckon we could be cooler

The Bible says God is the same yesterday, today and forever. But I think sometimes we have rewritten that and replaced "God" with "church"—"the church is the same yesterday, today and forever." The church is people. And God is in the business of changing people, transforming people. So, if our church is people, God wants to change our church too.

We are a church that believes in change—but we aren't good at it. It's the basis of our statement of fundamental beliefs but in reality, we don't seem to like it much. "If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If convictions come as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word" (Ellen White, *Christ's Object Lessons*, page 112).

We are in danger of becoming intoxicated by our own wisdom, our pride in our ability to understand and interpret God and His Word. Are we in danger of holding these truths as if they are something we can own? And do we keep those truths as a ransom for others to be like us, instead of like Jesus?

In *Patriarchs and Prophets* (page 459), Ellen White warned of three characteristics of the Israelites when they abandoned God that we would be in danger of developing toward the end of time: that they will be filled with outward ease and security; they would fail to keep their eyes set on God; and that they would neglect prayer and

cherish a spirit of self-confidence.

This self-confidence is an unteachable spirit and a lack of humility, where we think we've got it all figured. We think our church is fine just the way it is and we don't want to learn from anyone else.

We aren't a teachable denomination. We aren't teachable in terms of doctrine, ministry style, church format, church structure, church appearance, music, policy and more. We still want to keep our church in the box. We have our own way of doing things.

It's easy to come to a convention such as this and get filled up with great ideas. It's much harder to take those things back to our churches and get them off the ground. But that's what I'm talking about—actually effecting change.

So my wish for our church is that we could look as good in the flesh as we do on paper. I wish we could be as revolutionary today as we were in the beginning of our church. We have so many ideas, and young people with so much vision and passion but we get stuck on the practice part, therefore we're slow on the change uptake.

Three aspects of change

1. We need to expect change but don't expect it to look a certain way.

Do not look for God to come in a particular way. Expect Him to act but not in a certain way or a certain time. No matter how well we may know God, Oswald Chambers says, the great lesson to learn is that He may break in at any moment. We tend to overlook this element of surprise, yet God never works in any other way. Suddenly, God meets our life, God meets our church when it pleases God—and in the way that pleases Him.

I could elaborately describe the future church for you but not only may it not be your picture of church, it might not be God's picture of church because He's likely to surprise all of us.

2. We need to stop claiming generational curses and start claiming generational choices.

We blame the history of the church, the culture that has developed, the way we have become and the patterns we have established in our local ministries. We view it as a curse that we cannot escape from, an inevitable way of being. But we have a choice every day. We can choose today the church we want to be tomorrow. Our

history is rich but we need to learn from it, rather than use it as a crutch. Our history should propel us forward, not hold us back.

Musician and activist Bono wants our generation to be known as the one who ended poverty. What will this generation of the church be remembered for? So far, we are known as the generation who started going to the movies and abandoned vegetarianism. Personally, I want to be remembered for something better than that.

3. Continue the dialogue. Paint big pictures.

I have found it fascinating to sit and talk with a bunch of people—friends my age or students at school—and ask them "What do you love about our church?" and "What frustrates you most about our church? What would you like to see changed?"

I loved having these discussions, especially with teenagers. I found out so much about the passions of individuals who make up the body of our church. It sparked so much enthusiastic discussion and whole sessions of visioning about the possibilities. Go and have these conversations with the people around you, with your team at church, with your kids at church. This topic is more of a dialogue than a monologue. So I hope you continue this dialogue.

Don't wait for a forum, avenue or system for you to discuss or voice your opinions, frustrations, visions, ideas, dreams—initiate the conversations. Just ask. Get talking. These are just a few of my personal passions. They may be different for different people. You might have a picture of the church that is better at caring for single mums, or one that makes better use of internet media and is on the front line of multimedia communication and evangelism.

Talk to people. All of these visions and passions make up the future church. Start painting pictures of the church of your dreams. Paint big pictures of your church. **R**

**This article is adapted from a presentation at "Move with the power II," the South Pacific Division youth leadership training convention held in Brisbane, Qld, August 10-14. See "Leaders to 'reclaim, retain and rescue,'" News, September 8.*

Joanna Darby is chaplain and Bible teacher at Central Coast Adventist School, based in Erina, New South Wales.

A day in the life of an ordinary pastor

BY COLIN RENFREW

PEOPLE OFTEN WONDER WHAT PASTORS do. As a pastor, I wish I had an answered prayer for every time I've been asked what I do. Sicknes would have vanished long ago and dysfunctional relationships would be only a vague memory. Jesus would have returned in a blaze of incredible glory and raised the dead who loved Him, and translated the living who longed for His coming. Honestly, I have heard it that often!

I've often heard the question arise from inquiring young adults weighing up pastoral vocation and the call of God on their lives. At times, it originates with sceptical church members, who call into question the work ethic of their pastor(s). I have also heard the question arise from supportive members, wanting to know what you are doing so they can assist and be more focused during their prayer time for you and your ministry.

Have you ever wondered what pastors do? In attempting to answer your question, the following may be a trigger for better understanding what pastors do.

Pastoral life is unique! Varied workplace locations and diverse individuals make up an ever-changing environment. One thing's for sure—it isn't boring. There are noisy, congested coffee-shop Bible studies and lively primary students during chapel talks. You can be listening and counselling the broken-hearted one moment, and rejoicing with brand-new parents the next. Life as a pastor serves up great variety—from digging holes on church building projects to planting gospel seeds in the lives of all who make up your world.

The fluid work environment requires varying job descriptions and skill sets, which constantly require high levels of flexibility and structure.

The same bus route or train timetable, the same traffic lights to and from work,



day after day, is not something familiar to pastoral ministry. When people are involved, where families are concerned, when lives are at stake and where the kingdom of God is being extended, uniformity of days and tasks cannot be expected or demanded. Pastoral life does not mean going to the same cafe for lunch every day or regular clock-in, clock-out 9-to-5 hours for a workday. Pastoral life is unique in the marketplace of vocations.

A brief glimpse of pastoral tasks reveals the possible assortment of experiences each new day can bring. Pastors are expected to have skills, abilities and gifts in the following areas, and to varying degrees, administer them in those areas. Pastors visit, counsel and listen, as well as providing teaching, preaching and mentoring. Pastors lead and support, while taking time to grow, study and learn. Pastors are called to help and assist, while serving, chairing and building. Pastors are involved in worshipping, networking and connecting, while writing, preparing and giving at the same time.

Pastors are often the contact point for people in crisis, whether spiritual, relational, financial or emotional. Whatever the presenting issue, pastors are regularly sought out in times of crisis, by both members of the congregation and previously unknown individuals from the general community.

With this in mind, it needs to be stated that, in some ways, the pastor is always at work. The phone can ring anytime—and does. There is a sense that each time you answer it, you are at work. It could be anybody, ringing for any reason. Boundaries between

work and leisure, business and pleasure, church and family can become blurred.

Most pastors do not view themselves as supermen or superwomen! No one person can be good at everything. Some are better at preaching, others shine when counselling, while others come to life administering church meetings. It's a huge ask to be a balanced pastor, able to meet all the expectations. And the truth is that sometimes pastors fail—just like everyone else.

In attempting to answer the question, "What do pastors do?" I've drawn on a day from my own diary. It isn't a typical day because there are no typical days. It's just a day that I lived as a pastor of a vibrant growing church, with all its associated joys and challenges.

An ordinary day

6.30 am: Struggle out of bed! This is difficult, when you combine the fact that you're not necessarily a morning person with a late-night Bible study the previous night. The study was fantastic—a couple of genuine seekers, one struggling with major addictions. But with lots of questions, it went late and the location was 45 minutes away from home. I arrived home about 10.30, exhilarated and exhausted.

After I crawl out of bed and shower, I go to the study and open my Bible, seeking a new connection with God. Not much happens! I examine the day's schedule.

7.30: Breakfast and interaction with family. Watching the kids grow and being a regular part of their lives is one of my favourite parts of the day.

8.00: Family worship is a key part of every day, when we take time to seek God as a family. During these times, we attempt to develop faith in our children. We pay close attention to them and their growing appreciation of who God is and how He is available for them. It's a challenge, as our children are young and their attention span is not long. We keep it short and as participatory as possible.

My wife is brilliant. In an effort to teach our children the importance prayer plays in our lives and engage them in this, my wife established two boxes. One filled with 30 to 40 names of people we know—and some we don't know—who we are praying for. Each day, one of our children moves from person to person, inviting them to draw a name from the box.

When everyone has a name, we talk briefly about the person and then, one by one, we pray for the name we chose. After prayer, another child—we have three—collects the “prayed-for” names into a second box.

We do this daily, until the first box is empty and then we start all over again. It's amazing how this simple procedure has engaged our children in the needs of others and gives a sense that God can help when we pray.

8.15: Final preparations for the children, then off to school for the day. My wife carools with another mum; it's my wife's turn today.

8.30: Now the children are at school, I seek another quiet time with God. I open my Bible and pray, seeking to connect with God. During this time of prayer

Tips for members

1. Phone your pastor and offer to pray for him or her. Find out what his or her plans are for the next day and be intentional with your prayers.
2. Offer to spend some time with your pastor in ministry.
3. Attend the next business meeting where pastoral and departmental reports are given.
4. Connect with your pastor over lunch. Stay in touch with him or her.
5. Ask how you may be able to ease his or her load.

and Bible study, the next two sermons are running around in my mind. I record my thoughts.

10.00: The next couple of hours are focused on administration and conference reports, as well as examining committee notes for actions that need to be carried out.

I make a number of phone calls during this period.

12 noon: My wife and our twins arrive home from a kids playgroup my wife directs with other mums.

No lunch today because I'm fasting for an anointing later in the afternoon. So I go for a 40-minute walk instead of lunch.

1.00 to 3.00: Sermon preparation—interrupted by four-year-old twins, wanting to share craft they made at playgroup. Working from home is a double-edged sword. I greatly enjoy the interaction with family but regular interruptions can make it difficult, especially for a task-orientated person like me.

3.00: My desktop computer has crashed. I take it for repairs. I later learn the hard drive needs replacing and the entire operating system reinstalled.

3.30: From there, I make my way to a couple of hospital visits. Both are post-operative pastoral-care visits. However, the hospitals are at different locations in town and the afternoon traffic makes it slow going.

5.00: I gather with prayer warriors and friends of the individual requesting anointing. We sincerely seek God's intervention.

6.30: Without time to eat, I make my way from the anointing to the other side of town for a premarital counselling session with a delightful, unchurched, cohabiting couple. They participate eagerly in exploring the issues in preparation for their marriage.

8.30: Arrive home. I'm looking forward to breaking my fast. I'm hungry and have a late tea. It's good!

I take some unhurried time to connect with my wife and we talk about the day. Together, we watch some late-night TV news, before my wife staggers off to bed.

I roughly plan tomorrow's activities on some paper. And I head to bed after 11:30.

More questions?

Have I answered the question “What does a pastor do?” sufficiently, so the question will never be asked again? I don't think so. But if you are still mystified regarding the life and times of your pastor, then perhaps the following suggestions will aid in resolving the issue for you.

Ask your pastor if you can accompany him or her for a day—or part of it. There is nothing like on-the-job experience to answer your questions. Most pastors will be happy for your company.

I'll let you in on a secret: this kind of ministry can be lonely. Only fellow pastors and their families know how lonely it can be at times. So your offer to spend some time with them will often be welcomed.

But the most important thing a pastor does is to spend time alone with God and that's something you can't do with him or her. **R**

Colin Renfrew is director of ADRA, personal ministries and Sabbath school for the South Queensland Conference, based in Brisbane, Queensland.

Tips for pastors

1. Take time to communicate what you are doing:

- from the pulpit;
- at board and especially business meetings;
- via bulletin and/or newsletter;
- keep a diary or journal and publish extracts periodically;
- publish key future appointments and invite members to pray.

2. Involve members in ministry. Invite your congregation to accompany you throughout your day.

- take them on a hospital visit;
- invite them to a Bible study;
- have them accompany you during a congregational visit;
- expose them to a school chapel talk;
- arrange for them to accompany you to committees you sit on in your community, such as a ministers fraternal or welfare group.

To copy or not to copy?

BY JEANELLE ISAACS



WITH LAWSUITS INCREASINGLY COMMON, IT IS IMPORTANT your church website follows the copyright laws of your country. The following tips are given only as a guideline and are based on Australian copyright laws.

Who owns the copyright?

It's important to find out the source of the content. Was it created by people employed in your church? If so, your church owns the copyright on the content. Was it done by a contractor or volunteer? Then they own the copyright and you can use the content only as specified in your agreement with them.

Or was it copied from a third-party source? Then the third party owns the copyright and you can use the content only according to their specifications.

If you or your church have not created the content, it's important you seek permission before you use it on the Web. And just because content is on the internet doesn't mean it's free to use on your website.

Can you upload your church service to the Web?

The church worship service can contain many elements, such as music and a sermon. It is important you have permission from the speaker to upload the sermon to the Web and also get copyright clearance on musical items. People have been taken to court for using even two bars of music.

When can you use copyrighted content without asking permission?

You don't need permission in the following instances: when reporting news; criticism and review; parody and satire; if copyright has expired or the material is not protected by copyright; or you are using only an "insubstantial" part—for example, quoting a paragraph with an acknowledged source.

In using copyrighted content in the above circumstances, it is important that you deal with it fairly. This means that you give sufficient acknowledgement to the author/creator and take into account how much material you use. For example, don't copy a whole article and paste it into your website. Instead, take a paragraph and give details of where the whole article can be read.

What are users of your site doing with your content?

Do users have rights to use content in the website? For example, can a user download your worship service or sermon and make copies of it on CD and distribute it? If content on the website is not meant to be used in such ways, you should include a statement of what users can do with the content. **R**

If you need more information or to complete an online tutorial on this subject, go to <http://web.adventistconnect.org>.

Jeanelle Isaacs is electronic media officer for Adventist Media Network.



Record Roo's Kids corner

Hi Kids,
Many people loved Jesus and believed He was the Son of God. When Jesus visited Jerusalem one day, lots of people wanted to welcome Him. Read the story in John 12:12, 13.

RR

Fill in the Blanks

The next day a great _____ that had come to the _____, when they heard _____ was coming to Jerusalem, took branches of _____ trees and went out to meet _____, and cried out: "_____! Blessed is He who comes in the name of the _____! The King of _____!"

John 12:12, 13 NKJV



Colour In

These children are waving palm branches and singing to celebrate Jesus as He rides into Jerusalem.

God or our opinion?

KEN MCLEOD, NSW

“Behind the vote” (Letters, August 18) suggests that cultural differences may determine the outcome of a vote on women-in-ministry at a future General Conference session. However, we should not forget that God’s law cannot be set aside by any human agency, including the General Conference.

When Paul spoke to Christians on this matter, he said it is God’s law and commandment (1 Corinthians 14:33-38). In 1 Timothy 2:11-3:2, he identifies this law as dating back to Eden, which clearly transcends all cultures (see Genesis 3:16).

Beginning with the Deity, the principle of headship (see 1 Corinthians 11:3) passes down to the human family, with all playing a role in the salvation of humanity. Jesus, though equal with the Father (see Philipians 2:6), is subordinate (see 1 Corinthians 15:28). Though women are equal to men, God gave the headship to men, both in the church (see 1 Corinthians 11:1-16) and in the family (see Ephesians 5:22, 23). It’s His choice.

Similarly, God gave the priesthood to the Levites, because of their loyalty to Him at Sinai. On occasions when the priesthood became defunct through apostasy, righteous men from the other tribes could not substitute. Even Jesus could not be a priest on earth (see Hebrews 7:12-14). When God Himself abides by the rule of law, who are we to set it aside? The Sanhedrin thought so, and were rejected (see Matthew 15:1-9).

May the General Conference not follow the same road but leave well alone. It’s not their prerogative.

GEOFF HOUSTOUN, QLD

I see that the feminist view for the ordination of women has some strident advocates. In talking with some pastors who support this idea, they propose that Paul, in writing Corinthians, Timothy and Titus on this issue, was biased by the culture of the day and can be safely ignored.

Using the same reasoning, I propose that Matthew and Paul can be safely ignored where they write about the Sabbath. The culture of the day in our time is to worship on Sunday. It is recognised almost univer-

sally as the correct day for Christian worship. The writers of the New Testament were obviously biased by the culture of their day in advocating Saturday/Sabbath worship.

I know from others that this is not an isolated incident—yet it is easily overcome. It just takes a little effort from each of us.

More WIM thoughts

RON MCGRATH, WA

In the discussion of women-in-ministry, I have been interested in the question of why Jesus did not include women among His 12 disciples. I think an answer can be found in the parallelism between the old and new “Israel’s.”

God covenanted with Abraham, Isaac and Jacob to make them a great nation that was to be His witnesses to all nations. The 12 sons of Jacob, whose name was changed to Israel (see Genesis 32:28), began 12 tribes, known as the children of Israel. The covenant with these Israelites was ratified by the shedding of animal blood at Mount Sinai.

Correspondingly, Jesus called 12 men from among the Israelites to be the foundation members of the Christian church—“spiritual” Israel. The Christian church is based on a new covenant (see Hebrews 8:8-10) and the same promise as made to Abraham (see Galatians 3:29).

In John’s vision of the Holy City, he saw 12 gates on which were written the names of the 12 tribes of Israel. He also saw 12 foundations on which were written the names of the 12 apostles of the Lamb (see Revelation 21:10-14). The 12 tribes were the original “gates” through which the nations of the world were to be blessed and the 12 apostles were the “foundations” of the Christian church, with Jesus as the cornerstone.

This brief parallelism satisfies me as to why Jesus did not include women among the 12 apostles.

Reach out at church

NAME SUPPLIED

Recently, my young adult daughter moved away from home, causing her to

seek another church to worship in. Fortunately she is in a city, which gave her several Adventist churches to choose from within 30 minutes drive—most people have only one church to try.

Unfortunately, at each church she has experienced the common problem of being welcomed by only one person—either the minister or official “welcomer” of the day. Even though she was invited to stay for lunch and did so, no-one else made an effort to be friendly and welcoming.

My daughter is a fairly outgoing, confident adult but these experiences have made her feel unwilling to return to the same church the following week. It is difficult enough to walk into a strange church once. To do it twice requires more courage than many of our young people have. I’m sure this would be even more difficult for non-Adventists.

I know from others that this is not an isolated incident—yet it is easily overcome. It just takes a little effort from each of us. This Sabbath and every one from now on, look around and say hello to anyone you don’t already know.

Ask if they are visiting or new to the area, and be friendly. Ask them some open questions, such as: Where have you moved from? Do you know anyone else here? Are you working or studying nearby?

Then if there is a luncheon, sit and talk with them. Introduce them to others in your church. Please don’t use the excuse that you are shy—so are many of our visitors.

It could make all the difference—for that Sabbath and many more to come. And perhaps that visitor will return and eventually feel at home with his or her Adventist brothers and sisters.

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.

Positions vacant

▲ **Teachers—Gilson College (Victoria)** is seeking talented and experienced teachers who enjoy working in an environment where quality and excellence are valued. Due to retirements and the growth of the College, opportunities exist for career advancement. Positions are available in the following areas: experienced lower primary teacher; experienced upper primary teacher; senior secondary IT teacher; senior secondary Maths teacher; and senior secondary Art teacher. Gilson College is a Prep–Year 12 school set on 30 acres, west of Melbourne. Forward your CV, with referees, to the principal, Gilson College, 450 Taylors Rd, Taylors Hill, Vic 3037 or email <admin@gilsoncollege.vic.edu.au>. A job description will be forwarded to all applicants.

▲ **International Development Internships—Adventist Development Relief Agency (ADRA) Australia** is seeking expressions of interest from recent International Development or Social/Human Science graduates considering a career in international development. ADRA Australia supports community development programs in a number of African, Asian and Pacific countries and wishes to place up to three interns in partner ADRA offices for 2008-09. Applicants should have previous experience in a cross-cultural environment and/or significant volunteer experience, and demonstrate a commitment to ADRA's mission. Applicants must be eligible for an Australian passport. For more information, visit <www.adra.org.au/getinvolved/careers.htm>. Applications close **October 9, 2007**.

▲ **Program Manager—Adventist Development Relief Agency (ADRA) Australia** is seeking development-qualified professionals for a program manager role, to support a range of community development and relief programs mainly in the South Pacific. The successful applicant will have a commitment to ADRA and the church, academic qualifications, 5 yrs field or relevant experience and a passion for social justice. They will need strong communication skills and to be up-to-date with industry trends. For further information, visit the 'careers at ADRA' website at <www.adra.org.au/getinvolved/careers.htm> or contact Cindy Cox on (02) 9489 5488. **Applications in writing** to Human Resources, ADRA Australia, PO Box 129 Wahroonga NSW 2076 or email <ccox@adra.org.au>. Applications close **October 16, 2007**.

▲ **Administrator/CEO—Karlundi Aboriginal Education Community (Western Australia)** is seeking an experienced administrator with the ability to interact with Aboriginal community groups, government departments, church personnel and a multicultural staff and student group. The successful applicant will have an aptitude for cross-cultural ministry and a good understanding of community development. They will be committed to holistic Christian education. All initial inquiries should be directed to ATSIM Director Steve Piez on (03) 9871 7505/0409 357 701 or email <spiez@adventist.org.au>. Applications close **October 20, 2007**.

▲ **Dorm Parents and Teachers—Karlundi Aboriginal Education Community (Western Australia)** is seeking applications for the positions of female dorm parent and male dorm parent for our hostel program and two teachers for our high school (primary-trained teachers are encouraged to apply). For further information regarding Karlundi and available positions, please contact the administrator on (08) 9981 2933 or email <administrator@karalundi.wa.edu.au>. **Written applications** should be sent to the administrator, Karlundi Aboriginal Education Community, PMB 6, Meekatharra, WA 6642.

▲ **IT Lecturer—Fulton College (Fiji)** is seeking a qualified Information Technology lecturer with an aptitude for and interest in cross-cultural ministry.

▲ **Education Lecturer—Fulton College (Fiji)** is seeking an Education lecturer in conjunction with its Bachelor of Education degree in Primary Education. For more information, please visit the SPD Human Resources website at <http://hr.adventistconnect.org>. All written applications, including CV, 3 work related referees and the contact details of your church pastor must be forwarded to Human Resources, Seventh-day Adventist Church (Pacific) Ltd Locked Bag 2014, Wahroonga NSW, 2076 Australia, email <hr@adventist.org.au> or fax (02) 9489 0943. Applications close **October 9, 2007**.

▲ **Hostel Care Manager—Alstonville Retirement Village (NSW)** is seeking a permanent F/T Hostel Care Manager to run the 50-bed hostel. The successful applicant will have aged-care experience in a senior management role and commitment to caring for the aged in a Christian environment. They will be responsible for overall coordination of care services as well as the facility's quality improvement program. Please send your résumé marked "Hostel Care Manager" to Alstonville Adventist Retirement Village, 77 Pearce Creek Road, Alstonville NSW 2477. Applications close **October 15, 2007**.

▲ **Food Services Manager—Avondale Retirement Village (Cooranbong, NSW)**. The successful applicant will be a qualified chef with a commitment to vegetarian cooking. This is a senior role within the organisation with responsibility for the provision of food services throughout the village, as well as a small retail outlet. Please send your resume marked "Food Services Manager" to Avondale Retirement Village, PO Box 105 Cooranbong NSW 2265. Applications close **October 15, 2007**.

▲ **Youth Secretary—Western Australian Conference (WA)** is seeking a proficient, qualified individual to be secretary of the Western Australian Conference's Youth Department. The successful applicant will strive to perform at a high level of excellence and bring enthusiasm, energy and professionalism to their work. Their primary role will be to provide support to the youth directors and youth department during office hours. Remuneration will be in accordance with the Clerk's Award. A job description is available upon request. Forward applications, along with church membership details, to Warrick Long, Secretary Treasurer, Western Australian Conference of the SDA church, PO Box 134, Gosnells WA 6990; email <wlong@adventist.org.au>; fax (08) 9398 5164; or phone (08) 9398 7222. Applications close **October 12, 2007**.

▲ **Early Learning Centre—Hills Adventist College (Castle Hill, NSW)**. Formerly known as Castle Hill Adventist School, the Early Learning Centre has 59 places for children between 3 and 5. The aim of the program is to care for, educate and prepare young children for life. Applications from early childhood professionals who are passionate about caring for young children in a Christian environment are sought to fill the following positions: **Director**, responsible for leadership and administration with a sound knowledge of regulatory and accreditation documents. Must have a DoCS approved qualification and at least one year's experience in the provision of a children's service. **Early Childhood Teacher**, 3-4 year university-trained teacher. New graduates welcome to apply. Diploma trained teachers may also be considered. Please send to the principal, Castle Hill Adventist School, 84-90 Cecil Avenue, Castle Hill NSW 2154.

▲ **Manager, Adventist Retirement Villages—Seventh-day Adventist Aged Care (Greater Sydney, NSW) Limited** is seeking expressions of interest for the position of manager, Adventist Retirement Villages, Sydney (incorporating the Wahroonga, Kings Langley and Hornsby campuses). Please send your expression of interest (including your CV) to the General Secretary, Greater Sydney Conference, 4 Cambridge St, Epping NSW 2121 or to <mworker@adventist.org.au>. Applications close **October 17, 2007**.

▲ **Director of Nursing—SDA Aged Care (WA) Ltd (Perth, WA)**. A position exists for an appropriately-qualified nurse with managerial and aged-care experience. Duties include administration, nursing care to residents and supervision of staff. To apply, send résumé and a brief cover letter to the CEO, <gblagden@adventist.org.au> or call (08) 9354 4133 for more information. Applications close **October 8, 2007**.

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Mission Opportunity—Korea. Korea needs native English-speaking volunteer Adventist missionaries to teach English and Bible. Excellent benefits, monthly stipend, health insurance, round-trip airfare, free housing and more. Training provided. Bachelor's degree required. Call mobile 0418 980 443.

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Obituaries

Fursdon, Jeffery, born 2.5.1927 in Brisbane, Qld; died 20.8.07 in the John Flynn Hospital, Gold Coast, following a short illness. He is survived by his wife, Judith; his children and their spouses, Kerry and Vic Fowler (Sunshine Coast), John (Melbourne, Vic), and Lyn and Scott Penman (Currumbin Valley, Qld); his five grandchildren; and two great-grandchildren. Jeffery was passionate about the gospel and the abounding grace of God. His legacy of generosity, kindness and a love of God will live on in the lives of those who knew him. *Adrian Raethel*

Sadler, Hugh Ormond Baxter, born 16.3.1926; died 9.5.07 at Gingin, WA. He was survived by his sister, Eunice. He lived on his farm in Gingin and loved singing. Hugh was a supportive member at the local Bindoon church but unfortunately was sick the last few years of his life. He was buried at the Karrakatta Cemetery, Perth on 17.05.07.

John Horvath

Weddings

Hyde—Whittaker. Neville Lloyd Hyde and Tjake Whittaker were married on 27.5.2007 in the Traralgon church, Vic. They plan to reside in Morwell.

W H Doble

Griffiths—Zahmel. Mark Griffiths, son of Allan and Noelle Griffiths (Balranald, NSW), and Amanda Zahmel, daughter of Len and Wendy Zahmel (St Agnes, SA), were married on 10.12.06 in the College Park church, Adelaide.

Will Grobler

Advertisements

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Special invitation from Eastward Missionary College. Come and join our students for Eastward's 2007 visiting lecturers, and receive the spiritual highlights of your year! Dr Allan Lindsay, October 15 to 19 for "SDA History" and November 5 to 9 for "Role and Use of the Spirit

of Prophecy." Pastor Bruce Price, October 29 to November 2 for "Winning Jehovah's Witnesses to Christ," "Archaeology and Successful Evangelism." Peter Gregory (USA, Korea), November 12 to 16 for "How to Study the Bible," and "How to Teach the Bible." Cost: \$A120/week inc classes, accommodation, meals etc. Venue: Colo Heights, Sydney NSW. Contact Mark Roberts (02) 4565 0100 or <mroberts@eastward.edu.au>.

1930s Kauri Pine church pews for sale, in two sizes. 12 large (2.7 m) 23 small (2.1 m). Matching pulpit also available. For sale as a set or singular. Phone (02) 6332 3631.

Your help is needed! Eastward Missionary College, in its early developmental stages, needs more workers—volunteer and paid. If you'd like to be part of an enthusiastic team, in a venture with enormous potential, contact Rod on (02) 6585 8085 or check out <www.eastward.edu.au>.

Fiji Mission—Bibles, data projectors, computers, sound equipment, laptops and donations are needed to run mission programs in Fiji. If you can help, please contact Jan Kearns on 0400 318 297 or (03) 5623 3005 before October 13.

Finally

A candle loses nothing by lighting another candle.



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