

RECORD

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In this issue

NZ schools display
Adventist ethos

PAU's week of
health emphasis

Developing an
Adventist spirituality



GSC workers quiz PM on alcohol laws



Winners of the "Let's Keep Drug-Free" high school competition for 2007, hosted by Sydney Adventist College.

SAC hosts national drug-free ceremony

STRATHFIELD, NEW SOUTH WALES

Sydney Adventist College (SAC) recently hosted a national ceremony for the "Let's Keep Drug-Free" high school competition. The ceremony acknowledged the winners, chosen by Drug Free Australia (DFA), for the reasons they thought Australia should be drug-free.

Four Adventist high schools in Sydney competed and added their own program to the competition, called "ichoose2B drug-free." The overall winner was an entry from Granville Boys High school, with Angela Ghouizi, a Year 8 student at Mountain View Adventist College, as runner-up. Josephine Baxter, executive officer of DFA, found the

entries to be both "creative and passionate."

Malcolm Rea, health director for the Greater Sydney Conference, says, "The Adventist Church takes a very clear drug-free position. I believe that the best protection against drugs is strong family ties."

As a follow-up to the competition, SAC will participate in a drug education initiative this month. Year 5 and 6 students will learn about the impact of drugs in a presentation by Darren Marton, manager of the "No Way Campaign," which is part of the national drug-free initiative. The "ichoose2B drug-free" program will also run next year.—*Claudia Martin*



To show how Christian faith meets people's deepest needs is to be like Jesus.

Reaching a secular world

REACHING SECULAR PEOPLE continues to challenge the church. We simply cannot be satisfied that we are being faithful to the Lord and His commission if we continue to rely on presuppositions, attitudes and methods that may work well in some contexts but neglect secular people. We must see mission to the secular as an opportunity for the Holy Spirit to perform the kind of miracles we read about in Acts.

Consider with me four important principles in reaching out to secular people:

1. Incarnational mission

To be incarnational is to be like Jesus. To show how Christian faith meets people's deepest needs is to be like Jesus. We need to meet people where they are. This may mean that in a secular context, we do not commence with a sermon or even a Bible study. They will follow.

Rather, we can all cultivate relationships with secular people and learn to express ourselves with humility, maintaining an emphasis on servanthood and Christ's Lordship. Of course, while doing this, we must ensure that we maintain a full commitment to objective truth and history. Meaning cannot be sacrificed on the altar of relativity.

2. God-centred mission

When reaching out to secular people it must be uppermost in our mind that all mission is God's mission. It is His intention and by His initiative that the world is saved (see 2 Corinthians 5:18, 19). Those

who have been created new in Christ Jesus are called by virtue of that creative act to participate with God in this mission (see 2 Corinthians 5:17-21).

God is the sending God (see Mark 1:2; Luke 9:2; Romans 10:15), the serving God (see Luke 22:27), the loving God (see John 3:16; 1 John 4:11-21) and the calling God (see Acts 16:10).

It is He who sets the agenda for mission, and He who is the focus of our mission. Jesus said that if He were lifted up, He would draw all people to Him (see John 12:32). Does He know what He is talking about? Is He talking about secular people?

3. Congregational mission

The church is commissioned to go out into the world in obedience to Christ. The world in turn, is to be invited and welcomed into the church. When the congregation is able to welcome people into the fellowship of believers in such a way that healing and growth form a continuum, the congregation fulfils its mission.

This will not happen by chance. While there will always be an element of the spontaneity in the interaction of the believer with the world, the congregation must be intentional about planning and resourcing opportunities for its members to interact with the world.

A single event is not usually sufficient. The congregation must provide a variety of options to facilitate the secular person's movement toward faith. Mission is never

just an event. It is always a process.

4. Values-based mission

When reaching out to secular people, we need to be more focused on values transmission than on sharing information. Rather than "What is truth?" the first question of secular people is generally "Where is meaning?" Their interest will be aroused when their scale of values is challenged to the extent that they realise ultimate meaning cannot be derived from their secular values.

For most people, this is best accomplished in the context of person-to-person interaction. To transmit values, we need commitment and authenticity. Secular people are particularly suspicious of people they see as inauthentic. If they sense any hint of sham, there is an immediate loss of opportunity to share values.

Do we really believe Jesus when He promises that "this gospel of the kingdom will be preached in the *whole* world as a testimony to *all* nations" (Matthew 24:14, NIV, emphasis supplied)?

It is time to overcome some of our supposed theological, historical and sociological roadblocks and stretch our comfort zones, in order to see and experience what great things our God can do.

With God, nothing is impossible.

Barry Oliver
General secretary
South Pacific Division



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

New Zealand schools display Adventist ethos

WARBURTON, VICTORIA

A recent tour of Seventh-day Adventist schools in north New Zealand has revealed the Adventist ethos is not just alive and well but continuing to develop in these institutions.

The tour was conducted by Ken Weslake, associate director of Adventist Education in the South Pacific, for seven Trans-Pacific Union Mission (TPUM) education directors to learn how to manage their schools.

“Adventist schools in New Zealand are using different ways of presenting the ethos to their students and are united in their approach,” says Mr Weslake. “The entire school system is engaged in a really well-planned manner to ensure that sharing the ethos is highly intentional.”

According to Mr Weslake, the Adventist ethos encompasses the faith, the beliefs and the practices of the Adventist Church.

Through purposeful planning by teachers and school administration, the Adventist ethos has been demonstrated in every aspect of school operation. This includes governance, curriculum delivery, relationships with the local community, service and evangelism.

“There is no area within education that [the Adventist ethos] doesn’t impact,” says Lanelle Cobbin, curriculum specialist for

the New Zealand Pacific Union Conference (NZPUC). “It captures the essence and vision of Adventist education.”

The growth of the Adventist ethos has been developing since 1993, as a result of an integration agreement with the New Zealand government. In order to continue receiving funding from the government to operate, schools have to maintain and demonstrate their special character (the Adventist ethos) in the school system.

For Ross Bishop, principal of Tauranga Adventist School, the special character is the very reason the school exists. The school’s slogan “Where Christian values count,” is clearly displayed in written form on everything, including letterheads, logos and school uniforms.

“The basis of everything that happens in our school boils down to the Christian values that are so essential,” says Mr Bishop. “It is our reference point, enshrined in the code of conduct. Our main concern is for children to have a relationship with Jesus Christ.”

Every student in the school is also encouraged to adopt one service project per year for the community. Students have raised money for World Vision, sponsored Asian Aid students, baked for elderly people and

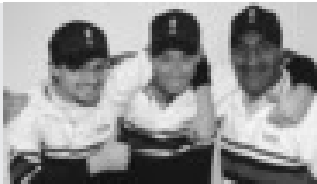


Students from the Palmerston North Adventist School are familiar with Christian values.

prepared breakfast for the homeless.

“We were able to feel and capture the overt focus of Christianity that was unapologetic, effective and gave a sense of direction to the schools,” remarked David McClintock, education director of TPUM. “It was actually feeling the presence of God in the schools as a clear, intentional guest. As we left each school, another facet of the diamond of Adventist education had been embedded in our minds. It is not a single dimension that can be captured in one school. The range of school approaches and the insights of the various principals as they enlarged on what special character meant to them was broadening and valuable.”

There are 16 Adventist schools in New Zealand with 1800 students and 150 teachers.—*Melody Tan*



◆ **Avondale College** students (Cooranbong, NSW) from the public relations campaigns and events management class have organised a “Your future is now” careers day for communication graduates on the Lake Macquarie campus. More than 20 students attended the event, organised to prepare them for their first job interviews. **Melody Danswan**, a human resources management

lecturer at the University of Newcastle and Avondale, challenged the students to “succeed by filling oneself inside.” **Emma Deaves**, recruitment coordinator from Complete Staff Solutions, helped students understand the recruitment process and the role agencies play in matching vacancies to prospective employees. **Colin Clark** and **Leighton Cantrill**, director of human resources and recruitment promotions officer for the South Pacific Division, conducted interactive workshops to help students understand how to best present resumes and cover letters, and how

to behave during interviews. They also replayed a recording of a mock interview with one of the students. **Jared Millist**, a final-year communication student, described the event as “practical and relevant.” —*Ursula Borgas*

◆ **Noosa Christian College** continues its expansion program, with the construction of a new **Prep learning centre** and a two-storey high school building. “It’s great to see these new facilities being built,” says principal **Ross Reid**. “They will provide much needed space for our growing

College.” The new state-of-the-art Prep learning centre will consist of two air-conditioned classrooms plus a central core, housing a common computer suite, store rooms for teachers and an undercover area. Two toilets are included in the complex. Both rooms will also contain a fridge, to keep drinks and lunches fresh for students. “A feature that we’re very pleased about is a large covered play area at the rear, which will provide an excellent outdoor play and learning area,” says Mr Reid.—*Noosa Christian College*

Offering to reach new people

WAHAROONGA, NEW SOUTH WALES

Every day, Global Mission pioneers help people around the world to fall in love with Jesus, and the Annual Week of Sacrifice Offering on Sabbath, November 10, will go to sponsor more Global Mission projects.

Every dollar given to the Annual Sacrifice Offering goes directly to the front-lines of Adventist Mission, reaching people who have never been told “Jesus loves you.”

Pastor Ray Coombe, director of Adventist Mission for the South Pacific Division (SPD), says, “The SPD receives \$US220,000 each year to help fund new church plants in our own region but this is only a fraction of what the church is doing in other places—especially in Asia and the 10/40 window, where the church faces the greatest challenge among non-Christian cultures and religions.”

During this year within the South Pacific Division, Global Mission funds have helped support volunteer missionaries in Papua New Guinea (PNG), Vanuatu, Fiji, the Solomon Islands, Australia and New Zealand (NZ).

Global Mission projects are establishing an Adventist presence in isolated island groups, in Highland villages in PNG, in Aboriginal



Part of the Sudanese group at Springvale in Melbourne, which receives support through Global Mission funding.

communities, among Sudanese immigrants and Asian students in Melbourne, and in the heart of Sydney’s CBD.

“This is cutting-edge church growth and mission,” says Pastor Coombe.

Applications for new church plants in Samoa, Queensland, Vanuatu and Queenstown, NZ, have already been received for 2008, and contributions to the Week of Sacrifice Offering will provide funds to help these projects.

“Please give generously on November 10,” asks Pastor Coombe, “or send a regular donation to Global Mission in your tithe envelope.”—**RECORD staff/Ray Coombe**

The Global Mission offering will be collected on November 10 in churches around the South Pacific Division.

Hymns prove popular at Avondale College

COORANBONG, NEW SOUTH WALES

The third annual Hymns and Songs of Praise drew another big crowd to Avondale College Seventh-day Adventist Church on September 8.

The program, organised by the South Pacific Division’s Institute of Worship, risked playing a secondary role to best-selling Christian author Philip Yancey, who spoke on the Lake Macquarie campus on the Friday evening and Saturday morning. Instead, it attracted similar numbers.

“There’s a lot of life in traditional Christian hymn singing,” says director Dr Lyell Heise, who served as host and conducted the orchestra. “One of our aims is to preserve the powerful tradition of hymn singing, while celebrating the new voice through which we’re telling the old, old story.”

Senior music lecturer Dr Robb Dennis conducted the Avondale Singers and vocal ensemble The Promise, which led the congregational singing. He says the program is important because “it shows the younger generation there are hymns relevant to them.”

The program ended with a rousing rendition of Isaac Watts’ “When I survey the wondrous cross,” written in 1707.

—**Andrew Opis**



◆ **ADRA Nelson** was recently involved in the rescue of caver **Dr Mike Brewer**, on August 26, below the **Takaka Hills**, Tasman district, NZ. **Avon** and **Judith Wastney** were called in by Search and Rescue to provide hot meals for those involved in the rescue. For three days, they served veggie soup, mince stew and sausages, sandwiches and rolls, as well as hot

drinks to go, to feed the more than 44 cavers, communications and safety officers, and others through the night. At 1.15 am on Tuesday morning, Dr Brewer was brought out and airlifted to Nelson Public Hospital with suspected fractures. The team then stayed on until 5 pm, when the crew had dismantled the rescue site and everyone had gone home.

◆ **Glenala Samoan company**, Brisbane, Qld, has been running a public evangelistic program called “The Truth About . . .” The series was conducted **Dr Erika**



Puni, director of stewardship for the General Conference, over two weeks from July 29 to August 11. The program was conducted in two languages—Samoan for adults and English for young people. Attendance was between 35 to 40 people every night, not including church members. Consequently, 30 people have been baptised, the majority of which

are young people. The results of the program benefit not only **Glenala Samoan Company** but also other Samoan churches around Brisbane, with members inviting their friends to the program.

—**Aitui Fanene**

◆ A member of **Boolaroo church**, NSW, recently received his PhD from the University of New England in Armidale, for writing on a topic close to the heart of Seventh-day Adventists—the Book of Daniel. **Eric Livingstone’s** dissertation examined **Daniel 8:14**, its relation to the “cleanse” seman-

DAYS AND OFFERINGS: ◆ NOVEMBER 4—ABC OPEN DAY ◆ NOVEMBER 10—ANNUAL SACRIFICE OFFERING

Greater Sydney Conference workers quiz PM on alcohol

SYDNEY, NEW SOUTH WALES

Recent campaigning by the Australian Prime Minister, John Howard, in his own electorate of Bennelong, Sydney, provided an opportunity for Greater Sydney Conference (GSC) workers to ask questions.

GSC departmental directors, Malcolm Rea, Pastor Brendan Pratt, Pastor Pablo Lillo and Claudia Martin, attended the meeting to raise issues on behalf of the church.

During question time, Mr Rea raised the issue of alcohol tariff, and challenged the Prime Minister by asking, "Given the escalating youth problems with binge drinking and carnage on our roads, what will be done about increasing alcohol tariffs to address these problems?"

Mr Howard's response was somewhat predictable in the comfortable RSL venue at Eastwood, saying, "This is a good question. We certainly share your concern about excessive alcohol use. Tobacco and alcohol tariffs increase routinely twice yearly, unlike those for most other commodities. We have no plans to change this arrangement at present. Many Austral-



The Prime Minister, John Howard, answers questions at the meeting in Bennelong.

ians enjoy drinking alcohol in moderation, so we are anxious not to penalise the wider community for the excesses of a few."

"Another member of the audience came forward after the campaign presentation to affirm our position," says Pastor Lillo. "Later, talkback radio mentioned the alcohol tariff issue we raised at the launch."

"It is known that usage is directly impacted by costs and access, so it's important that we continue to raise and discuss our concerns as a church," Mr Rea reflects.

—RECORD staff/Pablo Lillo

New Fijian hymnal launched

SUVA, FIJI

A new Fijian hymnbook, *Ai Vola Ni Sere Ni So-Kalou Ni Lotu Ni Kavitu E Viti*, was launched in mid-July. The hymnbook had been in the making for the past 15 years.

Joe Talimaitoga, general secretary of the Fiji Mission, says the hymnbook was well-received by church members. For the first time, the book includes two music styles—staff notation and, for the sopranos and basses, lines of solfa notation, as the people of Fiji use tonic solfa extensively.

The first Adventist hymnbook published in Fiji was prepared and printed in 1899 by John Fulton, Edith Guillard, Calvin Parker and Pauliasi Bunoa, an early Fijian convert.

Since then, several books have been published always with text only. This new book generally follows the topical arrangement of the *Seventh-day Adventist Hymnal* but the selection of the 460 hymns it contains was made by the Fiji Mission Hymnbook Music Committee. Meli Tuqota, a church member and skilled musician, was chairman of the committee and responsible for much of the translation work, along with a number of other church members.

—Glynn Litster

tic field and its importance for Seventh-day Adventism's concept of investigative judgment. Two of the examiners suggested publication of the work, opening the way for negotiations with an academic publisher. The thesis is to be restyled in book format. The study has revealed extensive additional biblical and modern linguistic data to support the idea of the sanctuary being "cleansed," and the legitimacy of moving to the ritual cleansing of the sanctuary on the Day of Atonement (see Leviticus 16).

—Leonard Tolhurst



◆ Earlier this year on Thanksgiving Day, the Narrandera church, NSW, conducted a special thanksgiving service. Personal ministries leader, Joanne Jones, sent personal invitations to representatives of volunteer groups of Narrandera. The church was full and representatives from each group were presented with a framed certificate of thanks. Many people expressed their grati-

tude for the volunteers' work in Narrandera and most visitors stayed for a fellowship lunch together. Pictured (left to right), Pastor Steve McGuire and Joanne Jones present Joanne Fennessy, from the Suicide Prevention Group, with her certificate.—Margaret Jones

◆ After more than 35 years of ministering to people around the world via radio, Adventist World Radio (AWR) is planning to develop a presence on television, in the form of a new TV series called "Making Waves." AWR staff and video producers

recently returned from an intensive filming trip in Asia, and the program will begin airing later this year on the Hope Channel. "Making Waves" will help people experience the reality of God's dramatic actions in this world," says AWR president, Ben Schoun. "It will tell the story of AWR and its vital ministry to the places where the gospel has not yet penetrated." The title is a play on words, symboling not only the radio waves but also the waves of change that occur in people's lives when they discover Jesus. —Shelly Nolan Freesland

Retailer supports ADRA trauma care project

BLACKTOWN, NEW SOUTH WALES

The Adventist Development and Relief Agency (ADRA) community centre in Blacktown, Sydney, has received more than \$A4000 from a local department store to assist its “trauma bags for kids” project.

Every month, a group of about 10 volunteers meet at the Blacktown Seventh-day Adventist church to pack the bags with personal and comfort items for children no longer at home due to trauma, abuse and neglect.

Items include a soft toy, a blanket, colouring or activity books, stationery and toiletries. Myer is one of Australia’s major retail companies. It has 60 branches nationally that annually choose charities to support. Myer in Blacktown selected the ADRA community centre as their charity of choice last year.

“It has been overwhelming to realise that the staff of one store will work so enthusiastically to raise that amount of money,” says David Haupt, manager of the ADRA community centre. “This certainly reconfirms the support and willingness that Blacktown community has for people in need.”

The items are either bought by the community centre or donated by the Adventist Church. More than 70 bags have already



Volunteers at the Blacktown Adventist church in Sydney packing “trauma bags.”

been given to the Westmead Children’s Hospital and the Mount Druitt Hospital since the start of the project a year ago.

“We know these things don’t make everything right for the kids,” says Mr Haupt. “But they go a long way in building some resiliency by showing that people do care.”

“This project is only one of the means to soften the impact of trauma on people. The Blacktown ADRA Centre also works with families and adults to address other impacts of trauma in order to break its destructive cycle,” he says.

According to Myer Blacktown’s manager, Jeff Easom, the reason staff members have gotten so wholeheartedly behind the project is because they identify with what the Blacktown ADRA Centre is doing to help traumatised children.

—Melody Tan

Church posts gains in tithe, mission offerings

SILVER SPRING, MARYLAND, USA

In large and small ways, members of the Seventh-day Adventist Church are giving more now than they gave last year. An increase in ordinary tithes and offerings lifted the Adventist Church’s financial bottom line by \$US10 million as of September 2007, compared to the same time last year.

Juan R Prestol, under-treasurer for the General Conference (GC), said that as of September 30, the church’s financial statement reflects “a significant inflow of tithe received during the course of the year, and an increase in net assets.” Tithe for the 2006 calendar year totalled more than \$US1.6 billion.

“Annually, in small and large amounts, God’s faithful servants return \$US1.6 to \$US1.7 billion a year, and every dollar of that is as important as the millions that come in,” said Robert E Lemon, GC treasurer.

Conservative estimates of revenue through the end of 2007 will give the church enough resources to recommend additional funding for projects and programs around the world.—Taashi Rowe/ANN

◆ The most **popular texts** have been revealed after an internet survey of **37 million Bible references**. The results rank every verse by popularity and are published on the **TopVerses.com website**. TopVerses.com is a new search engine, created to help users find Bible verses more quickly. The benefit of a ranked search is demonstrated by typing “world” to find **John 3:16**. Starting from Genesis, 96 verses match before John 3:16. The 31,101 verses of the Bible were ranked by the results. The site also ranks Bible books and chap-

ters. The most popular verse was John 3:16, with more than twice the score of its nearest rival, John 1:1. Although John was the most popular Gospel, it was sixth overall, with Ephesians the overall most popular book.—**Ramon Williams**

◆ **Australian primary school students** spend more time in school assemblies and **religious education** than they do studying science, a national study shows. The Federal Government-commissioned study of **160 public and private** primary schools

found that teachers spent more than half of their time teaching English and maths. They spent 4 per cent on school assemblies and **4 per cent on religious education** but only 3 per cent on teaching science.—**The Age**

◆ On October 11, **Muslim leaders** from around the world released a letter to “leaders of Christian churches everywhere,” emphasising the shared theological roots of the two faiths and saying the survival of the world depends on them finding common ground. The document—

“**A Common Word Between Us and You,**”—was signed by 138 clerics, scholars and others from across the Muslim world. Noting that the two faith groups combined make up more than half the world’s population, the letter reads, “If Muslims and Christians are not at peace, the world cannot be at peace. . . . Thus our common future is at stake.” The key point of the 29-page letter is that Christianity and Islam share two foundations: love of one God and love of one’s neighbour.—**Australian Christian Channel**

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

Cairns church follows-up outreach success

CAIRNS, QUEENSLAND

Members of the Cairns church are “following up people like crazy” after an evangelistic series that attracted almost 400 people from the regional city and saw more than 100 newly-interested people complete the series. “We are still in contact with those 100 people in one way or another,” reports church pastor Roger Ward.

Fifteen people made a commitment to join the Adventist church at the conclusion of the four-week evangelistic series, led by Pastor Gary Webster, secretary of the Ministerial Association for the South Pacific Division. But the Cairns church expects there will be more. “It has been hard to keep up with so much interest but we are continuing with it and hope to see results,” says Pastor Ward.

“It has been a great encouragement to the church,” he adds. “It has a good at-



Pastor Gary Webster preaches in the Cairns church as part of the outreach series.

mosphere about it as we see these new folk are coming along.

“We’ve started up a group out at the Aboriginal community of Yarrabah and that group is going very well. We are conducting a Revelation Seminar and it seems that

group will grow. It would be wonderful if we could establish a church there at some time in the future.”

Pastor Ward has also heard from a woman who attended the series in Cairns but then relocated to Canberra, where she now attends an Adventist church.

Most of the evangelistic meetings were held in the Pacific International Hotel, Cairns. However, the last three weekends were held in the Cairns church, giving participants an introduction to the church community.

“Everything connected with the meetings was professional,” says Pastor Ward. “We had a team of people from the church, who worked very hard in the several months leading up to the series—and God has blessed our efforts.”

Similar series are planned for Sydney, Darwin, Newcastle, the Solomon Islands and Papua New Guinea in 2008.—**Nathan Brown/David Gibbons**

PAU health week focuses church’s health role

PORT MORESBY, PAPUA NEW GUINEA

The health emphasis week, held at Pacific Adventist University (PAU) from September 24 to 29, was used as an opportunity to call for the Adventist Church to re-emphasise their health message and provide more care to those who are suffering.

Dr Chester Kuma, associate director of Health Ministries for the South Pacific Division, was the guest presenter for the week. Speaking in his capacity as a missionary-medical doctor, Dr Kuma noted the health challenges, such as TB, diabetes and HIV/AIDS, faced by Pacific island countries.

When asked of practical strategies to alleviate these challenges, he responded with three strategies, saying, “Education should be given primary emphasis. From integrated curriculums in primary education levels to adult education, awareness and understanding of these diseases is vital in their prevention.

“The governments should also take an

active role with legislative measures on the harmful commodities that exasperate these diseases.

“Finally, a strong partnership between governments and religious organisations should be established as a mechanism to translate vital information and developed programs to the people.”

Dr Kuma also noted the importance of integrating the Adventist Church’s health message into various disciplines in the church’s tertiary educational institutions, in order for it to have the most impact.

“I greatly desire a major integration of the health message in the various disciplines in PAU. Schools should have programs that impart and further emphasise the role of the health message in correlation to the Salvation message,” Dr Kuma said.

He also used the health emphasis week to challenge the Adventist Church to translate theology into love and compassion, and help alleviate the HIV/AIDS problem.

“There are so many hurting people. In PNG alone, HIV/AIDS has gone from

emergency to tragedy—endangering not just the lives of its victims but the social, economic and political fabric of society,” Dr Kuma said. “Because of fear and stigmatisation associated with the HIV/AIDS problem, there is a lack of understanding among members of faith-based organisations and, as a result, they don’t know how to deal with the situation or how to approach sufferers.”

Dr Kuma added, “As a church we cannot be ignorant of this reality. We must do something to alleviate this problem. There is a gap between we faith-based organisations and the suffering people, in that we are not translating our belief and theology into practice. The church must be seen to be leading in this area. There are a lot of people who need love and compassion, and it would be proper if Christians provide that.”

Recent statistics show that Papua New Guinea has more than 64,000 reported cases of HIV/AIDS—around two per cent of the adult population.—**Edna Woori**

More @ www.pau.ac.pg

Developing an Adventist spirituality

BY BRUCE MANNERS

SPIRITUALITY IS A DIFFICULT TERM to define. It has been described as “a broad concept referring to the ways in which people seek, make, celebrate and apply meaning to their lives.”¹ In a society with growing uncertainties and ample choices, people will need to spend more time reflecting on deep values that make life worth living and it will be “increasingly difficult to determine precisely what spirituality means.”²

The waters are muddied, though, when the term is popularly used for almost any experience. For instance, when Jerry Hall—the former Mrs Mick Jagger—visited Australia a few years back, she said that natural childbirth was a spiritual experience for her. As was watching her goddaughter being born. As is her love of poetry. As is her ability to forgive the press for what they say about her and Jagger.³

Spirituality then has come to mean different things to various people and is often used in a vague and ambiguous way.⁴ For some, it’s an undefined word with no clear meaning or with wide and loose significance;⁵ and a word that is “hardly more than a hint, a ‘hint followed by guesses.’ And the guesses proliferate exponentially.”⁶ One researcher, David Tacey, admits a definition is difficult, “but we can talk around the subject and provide some hints and descriptions.”⁷

We Adventists have no distinctive understanding of spirituality. In fact, there is little that is distinctive between denominations in concepts of spirituality or in the terminology used.⁸ Spirituality, as a relatively recent term within Protestant Christianity (in the past 50 years),⁹ would be expected to rate lower than theology or lifestyle, which have far stronger traditions

within the Adventist Church.

Any concept of Adventist spirituality must be biblically based. That’s a given, and this takes it to a more meaningful level than that of the former Mrs Jagger’s understanding or of self-actualisation schemes that can pass for spirituality. The Bible is essential for a Christian understanding of spirituality for it “reveals the God who is the subject, the object and the means of true spirituality.”¹⁰

Eugene Peterson says the Bible is a great gift to the world in terms of spirituality: “Tested against the reality of actual lives, [the Bible] turns out not to be another of many ‘guesses’ about spirituality, but spirituality itself. Instead of reading about spirituality, getting careful definitions or elaborate descriptions of it, we come upon spirituality in action. Reading the Bible, we are immersed in the intricate tangle of human life as it is entered, addressed, confronted, saved, healed and blessed by the living God—God’s Spirit breathed into human lives. Spirituality.”¹¹

Biblical spirituality is grounded in something solid and outside ourselves. Having accepted the Bible’s validity and authority brings two immediate results. First, we can no longer claim every warm feeling as a spiritual experience in the biblical or Christian sense. Second, we discover within its pages spiritual disciplines that enhance Christian spirituality.

We can describe biblical spirituality as an experience and relationship that is human spirit to the Spirit—or, better expressed, “a magnificent choreography of the Holy Spirit in the human spirit.”¹² Spiritual disciplines help build and strengthen this relationship. They assist in taking the relationship to a more consistent level than oc-



iStockphoto

casional experiential encounters with God and in creating a “room where Christ can invite us to feast with him at the table of abundance.”¹³ Biblical revelation and spiritual disciplines help give focus, direction and methodology for developing a strong, personal God-related spirituality.

Because spirituality is about a personal relationship with God, there is no set formula for what will be the most meaningful for an individual—one size does not fit all. What proves to be a meaningful approach to God for one may not work as well for another. In other words, while it’s true that all Christians should be involved in spiritual disciplines, such as prayer and Bible reading, not all will have the same impact.

So, what would an Adventist model of spirituality look like? The following seven points are tentative discipline-based starters that attempt to place Adventist teaching in the context of spirituality. An attempt has been made to bring the topic into plain language, avoiding terminology often associated with spirituality.

Relationships

Biblical spirituality is bound up in our relationship with God. Christianity itself is about relationships. God is the majestic Creator—Lord of the universe but He’s also the Father (a relational term). His Son (another relational term) lived, died and rose from the grave so we might have hope and life. He gave believers the right to be called children of God (see John 1:12). Siblings to the Saviour, we’re family. Love undergirds the family of God. Love spreads out from the family of God because, yes Cain, we are our brothers’ (and sisters’) keeper. This is why both good deeds and the Good News need to be shared. Building relationships

takes discipline. The same kind of work to develop relationships within families and friendship groups is needed in developing a relationship with God.

Worship

God alone is worthy of worship. The Revelation 14 passage we claim as our own is about His worthiness and our worship choices. Worship is a spiritual discipline in both its private and corporate experience. It can involve a variety of elements, including praise and adoration, prayer, music and the Word. It can be structured or unstructured. Privately or publicly, in worship God is the audience. We worship falsely when we become the centre of worship—avoiding this takes great discipline.

Communication

God communicates through His Word and His Spirit. The spiritual disciplines of reading and listening, of journaling and meditation, of shouting (inwardly, if you prefer) and silence are all part of this communicative experience with God. Solitude can be helpful but praying through a crowd can be just as effective. Some find it easy to “practice the presence of God” in the everyday; most have to set specific times.

Time

Adventists should be at an advantage here because of the Sabbath emphasis when we attempt “to become attuned to *holiness in time*.”¹⁴ Taking the time—and not only on the Sabbath—may be the most difficult discipline of all because of the fast pace of life most have. Social researcher Hugh Mackay has discovered that families are reassessing family life: “In all this re-evaluation, *time* is of the essence! . . . Spouses speak of the need to take ‘time out’ to work on the repair and maintenance of their relationships.”¹⁵ We, as part of God’s family, need time to maintain this relationship.

Money

Tithing is the most obvious spiritual discipline involving money. In its true sense, tithing recognises a trust relationship with God. But it is so much more. Our giving, our spending and our resisting the temptations of materialism should fit into the context of the disciplined life. The ideal is to make our money a spiritual tool, perhaps as Rabbi Shawn Zevit sees it: “To obtain

something is to create an exchange that leaves all parties feeling whole and holy in their comings and goings with each other. Money used as a spiritual tool in this way has the potential to leave everyone resting in a place of peace, of *shalom*.”¹⁶

Witness

Whether it’s “walking across the room” to befriend a stranger, witnessing on a street corner or preaching an evangelistic sermon, when rightly done, sharing God is a spiritual experience. If it comes out of a relationship with Him, what we share comes out of our practical and spiritual experience.

Present–future living

We live in the present but we can already taste the future with Christ, because we’re part of the family of God. Our hope for the future will impact on how we live now. Our relationship with Him brings with it the desire to live a balanced, wholesome lifestyle, for it is this type of lifestyle that will lead to a balanced and wholesome spirituality—you can’t divorce the physical and emotional from the spiritual.

Attempting to describe spirituality does little justice to the experience of an active and growing relationship with God. However, what we can say is that spiritual disciplines can be used to develop a strong experiential relationship with God. There’s nothing new here—it has been this way since the beginnings of Christianity¹⁷ and grows naturally out of Old Testament teaching. Without the disciplines, there is no sustainable Christian spirituality, for while they do nothing of themselves, they “get us to the place where something can be done . . . in the place where the change can occur.”¹⁸

We will always have difficulty defining spirituality because it is an experiential term that can be used to describe feelings of euphoria. Biblical spirituality brings the focus where it should be—away from us and onto God. The spiritual disciplines give structure for developing a strong relationship with Him.

By now, you should have realised that all I’ve done is suggest that Adventist spirituality should fit within a biblical and holistic approach to Christianity. There’s something very Adventist about that concept. Then again, “the spiritual life is not one slice of

existence but leaven for the whole loaf. . . . Spirituality is naturally holistic.”¹⁹ **R**

1. Philip Hughes, et al, *Believe It or Not: Spirituality and the Churches in the 90s*, Christian Research Association, Kew, Australia, 1997, page 7.

2. Robert Wuthnow, *After Heaven: Spirituality in America since the 1950s*, University of California Press, Ltd, Berkeley, 1998, page 14.

3. Michael Raiter, *Stirrings of the Soul: Evangelicals and the New Spirituality*, Matthias Media, Kingsford, Australia, 2003, page 74.

4. Paul Kurtz, “Spirituality, neospirituality, and the paranormal,” in Laurence Brown, et al (editors), *Modern Spiritualities: An Inquiry*, Prometheus Books, Amhurst, New York, 1997, page 223.

5. C P M Jones, “Preface” in Cheslyn Jones, et al (editors), *The Study of Spirituality*, SPCK, London, 1986, page xxii.

6. Eugene Petersen, “Foreword,” in Michael Green and Paul R Stevens, *New Testament Spirituality: True Discipleship and Spiritual Maturity*, Eagle, Inter Publishing Service (IPS), Surrey UK, 1994, page vii.

7. David Tacey, *Re-enchantment: The New Australian Spirituality*, HarperCollins Publishers, Sydney, 2000, page 17.

8. Alister E McGrath, *Christian Spirituality: An Introduction*, Blackwell Publishers, Oxford, UK, 1999 pages 13-14.

9. *It must be admitted, though, that “spirituality” now covers terms like “piety” and “devotion,” which have fallen out of favour.*

10. Michael Green and Paul R Stevens, *New Testament Spirituality: True Discipleship and Spiritual Maturity*, Eagle, Inter Publishing Service (IPS), Surrey UK, 1994, page x.

11. Eugene Peterson, *ibid*, pages vii, viii.

12. Marjorie J Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life*, Westminster John Knox Press, Louisville, Kentucky, 1995, page 6.

13. Henri J M Nouwen, “Foreword,” in Thompson, *ibid*, page x.

14. Abraham Heschel, *The Sabbath: Its Meaning for Modern Life*, Farrar, Straus and Giroux, New York, 2000, page 10.

15. Hugh Mackay, *Turning Point: Australians Choosing Their Future*, Macmillan, Sydney, 1999, page 18.

16. Shawn Israel Zevit, *Offerings of the Heart*, The Alban Institute, Herndon, Virginia, 2005, page xxv.

17. For instance, *Jesus and the New Testament writers encouraged us to engage in such spiritual activities as prayer, worship, witnessing, coming apart, reading the Word, walking in the light and loving God.*

18. Richard J Foster, *Celebration of Discipline: The Path to Spiritual Growth*, Harper & Row, New York, 1978, pages 6, 7.

19. Thompson, *ibid*, page 15.

Bruce Manners is senior pastor of Avondale College church, Cooranbong, New South Wales.

Reclaiming our influence

BY JEFF PARKER

OVER THE PAST DECADE, I HAVE BEEN blessed to work as a youth pastor and conference director of youth ministries in two Australian states. During this time, I have seen many young people stand up and commit their lives to Jesus and the church. I have watched their boundless energy used by God and it never ceases to amaze me how much our young people can do when fired up for God.

But I have also seen many of our young people decide to walk away from church. And this has prompted me to ask a number of questions.

Is there a reason why a large number of our young people are deciding to give church a miss in 2007? Who is having the biggest influence on our church young people? And does church life still impact the lives of the current generation of young people?

Surveying influencers

In the 1980s, a series of 18 studies compared the changing influence of various institutions on the values and behaviours of 13- to 18-year-olds. A study conducted in the 1960s was used as a benchmark.¹ The earlier study discovered that the family exercised the greatest influence on teen values and behaviour. This was followed in order by school, and friends and peers, with the church rounding out the top four.

In the 1980s, things had changed. Friends and peers had taken number one spot as influencer of teen values and behaviour. The influence of family dropped to number two and media jumped onto the list at three. School dropped two places to number four and church dropped out of the list altogether.

So what does the list look like in 2007? The global pervasiveness of the internet and TV boosts the media's influence to the top of the list. Friends and peers—a group

also targeted by an aggressive marketing machine—would drop to number two. For reasons including marriage breakdown and indifference, the family continues to drop to number three and the school still stays at number four. The church still holds no apparent influence in the survey results.²

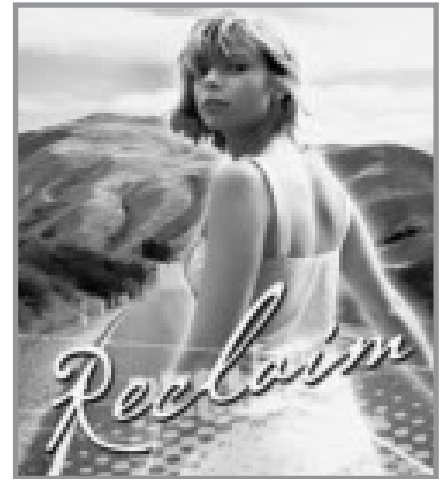
So what can we as church do to address the lack of influence, before many more of our young vote with their feet and walk out the “back door”—or any door—of our churches? Walt Mueller—one of the most respected voices in youth ministry today—suggests there are three crucial steps for reaching our young people.³

Step 1: Know the unchanging Word.

The word *evangelism* comes from the Greek term meaning “to bring or spread good news.” “It is impossible, therefore, to talk about evangelism without talking about the content of good news. What is it? At its very simplest, it is Jesus. Jesus Christ Himself is the essence of the gospel.”⁴ If our mission is to lead young people to Jesus, we need to know Him ourselves. We must know the message—inside out and upside down. The first and greatest need of the one reaching out to this emerging generation is to know God and His Word. That Word is the “power of God for the salvation of everyone who believes” (Romans 1:16, NIV).

Step 2: Know young people and their rapidly changing culture.

The basic principle of effective communication is that the one sending the message must know the receiver—particularly how and what the receiver thinks. We often think that reaching other cultures is something missionaries have to do in some far country. In fact, understanding youth culture is, in reality, just as big a challenge. The only difference is that this youth culture is



right around us. Walt Mueller states, “The basic message of God’s word doesn’t vary from culture to culture. But the words used in communicating the unchanging Word must always be chosen with deep sensitivity to the receiving culture. This requires not only an intimate and growing knowledge of the message but also of the receiver and his or her culture.”⁵

To really know the emerging generations that make up our youthful audience, we need to get to know them at three different yet equally important and necessary levels:

- We must know them individually, in terms of both their personality and abilities. Some of the discoveries should include: What makes them get up in the morning? What do they value? What are their interests? How do they make decisions? Where do they live? What is their family like? What skills do they possess? Who are their peers, and how do they influence them? What are some of the positive and negative things that have shaped their lives? We don’t need a long question-and-answer session where we tick all the boxes and have all the answers. It means taking time over a period of weeks—or even months—to get know the youth around us at our church.
- We must know them developmentally. In just a few years, teenagers grow from the dependence of childhood into the independence of adulthood. Developmental questions—Who am I? Who are my friends? What does my future hold?—plague our young people as they endeavour to find answers. “We must listen to and communicate with them in ways that reflect a deep understanding of the particular place they’re at devel-

opmentally. . . . We should know them so well developmentally that we understand them better than we understand ourselves.”⁶

- We must understand their changing cultural context. Our young people are powerfully moulded and shaped by the world around them. Today’s postmodern, media-driven world bombards them with messages that shape their understanding of the world. To understand them, we have no choice but to understand their culture.

Step 3: Take the unchanging Word to young people growing up in a rapidly changing culture.

Walt Mueller puts it together well: “Once we know the message and the ‘address’ of those awaiting the delivery, we need to get on our way and deliver the good news. If we have done our homework, our presentation of the Gospel will be understandable to the youth we have been sent to reach.”⁷

If our church really wants to impact its young people in 2007 and beyond, it needs to closely follow this three-step model. Not one step can be left out if it is to succeed. As a church, we often leave out step two, which really takes time, then wonder why we fail.

Here’s the challenge: let’s add our church again to the list of influencers of teen and youth behaviour in this generation of young people. It’s going to take some time and work—but to not take that time may see many of our young people miss the kingdom. **R**

1. Joe Francomano, Wayne Lavitt and Daryl Lavatt, *Junior Achievement: A History*, Colorado Springs, 1988, pages 238-39.

2. Walt Mueller, *Engaging the Soul of Youth Culture, Bridging Teen Worldviews and Christian Truth*, Intervarsity Press, 2006, page 26.

3. *ibid*, pages 46-52.

4. John R W Stott, *Authentic Christianity*, edited by Timothy Dudley-Smith, Intervarsity Press, 1995, page 323.

5. Mueller, page 48.

6. *ibid*, page 49.

7. *ibid*, page 51.

Jeff Parker is director of youth ministries for the North New South Wales Conference, based in Newcastle, NSW.

Prayer keys: An important connection

BY JULIE WESLAKE

REBECA, AGED THREE, LOVES TO pray. When the prayer is finished she often says, “Let’s pray again.” She enjoys prayer just as she enjoys eating with the family, reading with the family and playing games with the family. To Rebecca, prayer is simply part of her life. Rebecca’s prayers are simple and concise but God hears them.

Like Rebecca, children who are introduced to God early in life and who have praying parents who talk to God about their thoughts and needs, learn to understand that God is a real and important friend.

So here are some practical ideas of how to make prayer part of life for children:

- Pray over your baby as you rock him or her gently in your arms.
- Pray over your child each night, asking for God’s protection and for God’s love to fill his or her heart (see Numbers 6:24-26).
- Model and teach young children a simple one- or two-sentence prayer at mealtime and bedtime.
- Establish prayer as part of daily routine.
- Encourage them to name things to thank God for.
- Model and teach short prayer sentences from the Bible.
- Model and teach how to pray to God throughout the day.
- Teach children to sing their prayers, set to familiar tunes.
- Teach older children to use a prayer model such as ACTS: Adoration and praise; Confession and saying sorry; Thanksgiving; Supplication or requests.
- Pray for other people’s needs:



Dreamstime

Sunday—missionaries

Monday—someone in the news

Tuesday—friends

Wednesday—someone who is not a Christian

Thursday—teachers and ministers

Friday—family members.

- Learn to wait for God’s answers by keeping a family prayer journal and recording dates of requests and answers.
 - Memorise the Lord’s Prayer. Go through each section and have children illustrate the different ideas.
 - Study the prayers of Jesus, David (2 Samuel 7:18-29), Elijah (1 Kings 18:36-37), Nehemiah (Nehemiah 1:5-11) and Saul (Ephesians 1:17-19).
 - Study the prayers of other great men and women.
 - Take your children on a prayer walk, asking God to bless each home as you walk past.
 - Make a prayer wall, where photos, pictures and Scripture can direct children to pray.
- Take time to pray with your children. They will feel loved and cared for, and you will develop a better understanding of their worries and needs. “One of the wonderful things about sharing prayer times with your children is that it not only connects your child’s heart to God, but it will connect you and your child, heart to heart” (Cherie Fuller). **R**

Adapted from Opening Your Child’s Spiritual Windows by Cherie Fuller.

Julie Weslake is director of children’s ministries for the South Pacific Division.

Making it attractive

BY JEANELLE ISAACS

YOUR CHURCH WEBSITE MUST look good. People are saturated with pro-



fessionally designed marketing material and have a critical eye for things that don't compare. People also tend to judge the credibility of an organisation by how professional its website looks—especially if the website is their first interaction with your church. If you don't grab their attention in a few seconds, another billion websites are just a click away.

Here are some design and layout tips:

Pick a style

There are many different types of websites—news sites, community sites, blog sites and many more. A church site could be a cross between a corporate site and an entertainment site. A corporate site contains information about the mission and vision of the organisation, informing visitors about their services. By contrast, an entertainment site will engage visitors to spend time browsing through the content. The type of content may include photo albums, polls, audio, video, articles and tips on health, lifestyle and spirituality.

Familiarity feels good

Sticking to the standard web layout is beneficial, because visitors will find it easy to navigate around your website. The standard layout is to have a three-column format, with the banner at the top of the page, the main menu on the left side or running across the top underneath the banner, and the main content in the middle with the search function on the top right side.

Consistency keeps it easy

Having a consistent colour scheme, font type and size makes it easy to read text and navigate through a website. It also adds a professional touch to the site, rather than having multiple colours and fonts.

Conclusion first

Because people mainly scan text on websites rather than reading word for word, it's important to get your point across as soon as possible. So start with the conclusion and expand on the concepts later.

Simple is best

Features such as Flash websites and animations can deter visitors if they take too long to download, or if they frustrate or confuse the visitor. The visitor wants to find the information they are looking for. A trendy animation may be attractive the first time but soon becomes frustrating on repeat visits. **R**

With netAdventist 3.0, you will be able to upload a custom design for your site. Until then, if your church would like a custom design, email <webmaster@adventistmedia.org.au> with your specifications.

Jeanelle Isaacs is electronic media officer for Adventist Media Network.

Record Roo's kids corner

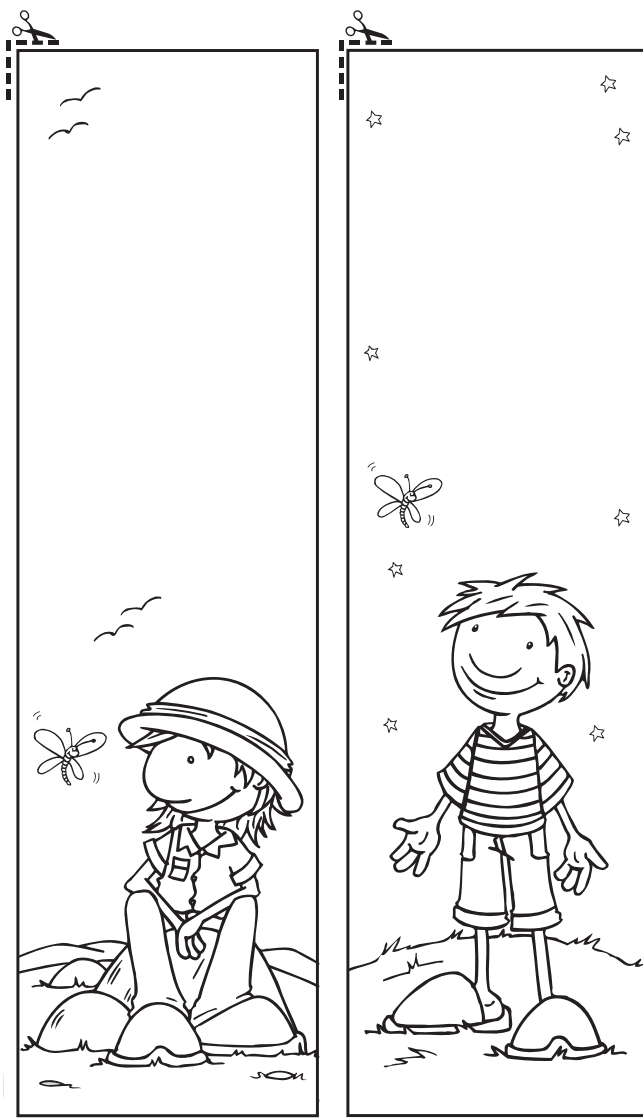


Hi Kids,
The Bible is full of wonderful promises from God. Do you have a favourite Bible text or memory verse? Use the bookmarks below to write your favourite verse on, then keep it in your Bible!
KK

Fill in the Blanks

Get a grown-up to photocopy these bookmarks onto thick card.

Cut them out, write your favourite Bible verses on them, then colour them in!



Peta Taylor

Biblical, but wrong?

VICTOR CHRISTENSEN, QLD

The writer of “Learning to listen” (Letters, October 13) is to be congratulated for bringing together the various strands of the New Testament witness on one of the hot topics in biblical exegesis. What she has to say works for me.

The New Testament offers us a radical reworking of Old Testament norms. For example, in Acts 15:1, Paul’s opponents, who claimed circumcision was necessary for salvation, had the testimony of Scripture on their side—but they got it wrong. Referring to such directives, Hebrews says “what is becoming obsolete and growing old is ready to vanish away” (Hebrews 8:13, NKJV).

In the New Testament period, not only biblical directives but also cultic and social norms were open to revision. Both the Old and New Testament condone slavery, whereas in principle Christianity is opposed to slavery from the ground up. Paul’s acceptance of such social conditions of his time does not allow us to view even a benign form of slavery as compatible with biblical principles.

The Bibel deals similarly with the second-rate status of women. Because a social revolution would have impeded the preaching of the Gospel, could it be these matters were left to a later time for these wrongs to be corrected?

Despite 1 Corinthians 11:4-7, 10, not even conservative Adventists require women to cover their heads in church. And, ignoring 1 Corinthians 14:34, it is acceptable for women to contribute publicly to Sabbath-school discussion and worship services.

Since we do not enforce 1 Corinthians 11:4-7, 10 or 1 Corinthians 14:34 in spite of Paul’s emphatic demands, why do some want to impose some restrictions Paul placed on women but not others?

More opinions

JIM BEYERS, QLD

“God or our opinion?” (Letters, September 29) is correct that we cannot set aside a commandment of God. But God can—and He does.

In Old Testament times, He gave a commandment to circumcise. In Galatians 5:6,

He negates that command. This is also true regarding the status of women. Galatians also tells us there is now neither Jew nor Greek, slave nor free, male nor female—we are all one in Christ Jesus (see Galatians 3:28). We need to refer back to Calvary, rather than to Eden.

Having been trapped in legalism in the past, I am sensitive to its nuances and can see its influence in the current debate. I once attended a meeting where a vote was taken on whether to appoint women as elders. Tempers flared and I’m sure the Holy Spirit

This article is even more relevant in today’s world, where cheap grace robs His needy children of the service due to them.

listened with unutterable groans. One participant offered me \$10,000 if I could prove my point of view.

I’m sure the above verses prove it—but I won’t claim the money. I’ll just cling to Romans 13, where Paul tells us that love fulfils the commandments.

WAYNE DAVEY, QLD

In relation to the “God or our opinion?” letters: Amen!

Important context

GARY WEBSTER, MINISTERIAL ASSOCIATION SECRETARY, SOUTH PACIFIC DIVISION

The article by Ellen White, “Walking in the Light” (*Adventist World*, September 8) was a marvellously energising call to active service for Christ. It would do us all well to read it. But I was disappointed that “Context needed” (Letters, October 6) missed the point of the article.

Please read the article again, keeping statements within the context of the whole passage. She is saying nothing more than Jesus said in His parable of the talents (see Luke 19:12-27). Was Jesus a legalist? God forbid! She is simply saying what the Bible teaches: when we accept the saving grace of Christ, love springs up in our own hearts for God and others through the Holy Spirit (see 1 John 4:19, 20; Romans 5:5). Duty becomes a delight and sacrifice a pleasure for those genuinely rooted and grounded in Christ.

The letter also sadly takes the statement, “God has no use for listless souls,” out of context. In context, she is simply stating that if we accept and claim the marvellous grace of God in Jesus and sit back and do nothing in loving service for Christ, we will be rewarded accordingly.

Please read Ellen White in context and you will find she had no need to modify her remarks after 1888. This article is even more relevant in today’s world, where cheap grace robs Christ and His needy children of the service due to them.

JOHN SKUSE, WA

The writer of “Context needed” says *listless* means “sad, lonely and unhappy.” My dictionaries give the meaning of this word as “indifferent, languid” (Websters) or “lacking vigour or energy” (Collins). These are quite different meanings from that given by the writer of the letter.

In quoting this paragraph, the letter leaves out what Ellen White says about the Judgment and the evidence used. Comparing what Ellen White says here and much of her writing with the Bible, it is just as accurate now as it was in 1881.

Loving attitude

JEANETTE RUSSELL, WA

I was touched by “You are missed” (Letters, October 6). To have a “Kaye” in every Adventist church would be such a blessing. I was impressed by the writer’s love and concern for those missing members that, unfortunately, every church has.

But to have the loving attitude of this woman would, I’m sure, see the situation change and the missing back in their seats in our churches. God bless you and may we all pray for the same concern.

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

▲ **Chief Operations Officer—Adventist Retirement Village (Victoria).** This is a newly created position to assist the CEO in the operational functions of the three retirement villages across Victoria. The villages are located in Bendigo, Warburton and Nunawading. Reporting to the CEO, the COO is responsible for providing operational support to the staff and management team at each site. The position is based at Nunawading. For a position description, selection criteria or general information about the position, contact Ruth Welling at <rwelling@adventist.org.au> or (03) 9259 2108. Applications close **November 23, 2007.**

▲ **Registered nurse—Avondale College, Faculty of Nursing and Health (Sydney Campus, Wahroonga).** The successful applicant should be a registered nurse, with a higher degree and a record of successful recent teaching experience in higher education or clinical nursing, who will be required to undertake teaching and research in nursing and health. A doctoral qualification would be highly regarded. For more information contact Dr Paul Race <paul.race@avondale.edu.au> or (02) 9487 9630.

▲ **Organic/biological chemistry lecturer—Avondale College, Faculty of Science and Mathematics (Lake Macquarie Campus).** The successful applicant should have at least a masters degree or equivalent qualification in chemistry (PhD preferred) and be willing to undertake teaching and research in this field.

For job descriptions and selection criteria, visit <www.avondale.edu.au>. Applications addressing the selection criteria, with contact details for at least three referees, should be emailed to <employment@avondale.edu.au> or sent to Sonya Muhl, PO Box 19 Cooranbong NSW 2265, (02) 4980 2284. Applications close **November 6, 2007.**

▲ **Hostel care manager—Alstonville Adventist Retirement Village (NNSW)** is seeking a full-time 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 quality improvement of the facilities. Please send your resume marked "hostel care manager" to Alstonville Retirement Village, 77 Pearce Creek Road, Alstonville NSW 2477. For further information, contact Paul Mitchell on (02) 6628 1944 during business hours.

▲ **Manager—Bus company, Adventist Christian Schools (WA).** It is envisioned that the successful applicant will have clearly demonstrated abilities in many of the following areas: driving (appropriate licence); scheduling and routing of buses; driver recruitment and rosters; communication skills; and mechanical ability to cater for repair and maintenance. Additionally, appointment to this position will require a police and working with children check. The bus manager holds an important role in operation of our schools, and requires someone with vision and organisational ability. Please email your application, including CV and church membership details, to Stacey Kendall <skendall@adventist.org.au>. Applications close **November 16, 2007.**

▲ **Graphic Designer—Signs Publishing Company (Warburton, Vic)** is seeking an enthusiastic graphic designer for a full-time position in our busy, modern prepress department. The successful applicant will be skilled in the Mac environment; proficient in electronic design and layout, and have experience in commercial electronic design. Any other connected attributes will be favourably considered. Commitment to quality and service, together with a respect for Christian values and ethics are essential. For further information contact Ray Portbury on (03) 5965 6300 or <ray.portbury@signspublishing.com.au>. Applications in writing should be forwarded to Production Manager, Signs Publishing Company, 3485 Warburton Highway, Warburton VIC 3799. Applications close **November 26, 2007.**

Weddings

Carr—Lemus. Christian Carr, son of John and Ann Carr (Dongara, WA), and Marina Lemus, daughter of Manuel and Mirna Lemus (Perth, WA), were married on 30.9.07 in North Perth church. *Steven Goods*

Hala—Leet. Lesili Hala, son of Ikitolu (deceased) and Latahemour Hala (NZ), and Katie Leet, daughter of Darryl and Elizabeth Leet, were married on 1.10.07 in the Paradise Palms chapel, Coffs Harbour, NSW. *Ken Martin*

Landstra—Butler. Stephen Landstra, son of Henk and Jen Landstra (Turramurra, NSW), and Jodie Butler, daughter of Terry and Dianne Butler (Loma Linda, California), were married on 2.9.07 in

the Castle Hill church, NSW. The couple plan to live in Sydney. *Terry Butler*

Shulz—Merle. Norman Shulz and Merle Hopkins-Terry were married on 8.10.07 on a boat on the Shoalhaven River, Nowra, NSW. *Rob Cook, Bruce Campbell*

Sredojevic—Marshall. Milovan Sredojevic, son of Milica and Jovan Sredojevic (Albury, NSW), and Salele Ana Marshall, daughter of Robert Marshall (Luskintyre) and Darleen Gordon (Caves Beach), were married on 16.9.07 at the Central church, Turner, ACT. *Kendell Cobbin, Rex Cobbin*

Townend—Cantrill. Shaun Kevin Townend, son of the late Pastor Kevin Townend (deceased) and Julie (Karing, NSW), and Sara Monique Cantrill,

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daughter of Frank and Marlene Cantrill (Tamworth, NSW), were married on 15.9.06 at Milton Park, Bowral.

Brad Melville, Frank Cantrill

Goods, Clement Charles, born 13.8.1919 at Penguin, Tas; died 15.9.07 in the Bernie Hospital. On 31.1.1942, he married Mavis Ellen. He is predeceased by his son, Larry. He is survived by his children, Colin, Glen, Gaylene and their spouses; his grandchildren; and his great-grandchildren. Clem was a faithful believer in Jesus and now awaits the Resurrection morning when Jesus comes. He will be sadly missed.

Francis Pule

Obituaries

Bottrell, James Reginald, born 21.6.1921 at Waverley, NSW; died 11.9.07 in Quirindi Nursing Home. On the 10.8.1946, he married Mareta Dilger, his wartime sweetheart, who predeceased him on 8.10.03. He is survived by his four daughters, Lynne Blundell (Curlewis, NSW), Dorothy Hall (Cooranbong), Helen (Sydney) and Alison (Carrara, Qld); his three sons-in-law; his 11 grandchildren; and five great-grandchildren. During his retirement at Kingscliff, Reg was involved in coastguard operations for many years and received the Australia Medal for his services. Reg loved the Lord and will be fondly remembered by his church family (Tumbulgum). His friends and family look forward to seeing Reg on the Resurrection day.

Warren Price, Adrian Raethel

Maguire, Edward (Eddy), born 4.5.1925 in Scotland; died 24.9.07 in Newcastle Mater Hospital, NSW. In 1948, he married Phyllis. He is survived by his wife (Cooranbong); his sister, Isobel Chapman (Blue Mountains); his sons, Noel (San Remo), and Raymond (Wyee); his daughter, Lynette (Lismore); his seven grandchildren; and his seven great-grandchildren. Eddy was a Christian gentleman who loved his Lord, his family, his church and his friends. He will be missed, not only by his family but also by his many friends in the Avondale Retirement Village.

Clive Barritt

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Matthews, Anthony (Tony) William, born 28.10.1949 at Lidcombe, NSW; died tragically 15.9.07 at Taree. He is survived by his wife, Leona (nee Hinze); and his children, Joshua and Sharisse. For 21 years, he was a dairy farmer in the Manning district before returning to his trade of building. He was well known for kindness, generosity and helpfulness, and his family and friends look forward to being reunited with him in God's kingdom.

Lyndon Thrift, Bob Pannekoek

Roy, Nina Joyce (nee Stace), born 17.5.1922 at Yarrowitch, NSW; died 7.9.07 at Wahroonga. She is survived by her husband, Eric; her daughter and spouse, Claire and Adrian Flemming (Wahroonga); her grandchildren and their partners, Raelan and David Goodacre (Turramurra), David and Ruth Flemming (Wahroonga); her three great-grandchildren, Zach, Jude and Jesse; and her older sister, Josephine Romer (Hornsby). Nina's quiet, faithful spirit and love for her family, church and Creator will be remembered.

Dale Arthur, Adrian Flemming

Advertisements

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mencing in January 2008. Contact Sandra on (02) 8783 7000 or email <ep@epraise.com.au> as soon as possible.

Finally

He who has health,
has hope—he
who has hope,
has everything.

Missionaries' Lunch—Avondale graduation. Sabbath, December 1. There will be a combined lunch immediately after the church service, for missionaries and ex-missionaries, families and friends who attend the Avondale graduation. Please bring a plate of food, sufficient for your family and a friend. Drinks and goodies will be provided. This year will highlight the role of mission boats in spreading the gospel in the Pacific. We encourage all to give a short talk on one special highlight of your mission experience involving a mission boat. Contact Ken Boehm on (02) 4365 3033; mobile 0408 072 313 or Warren Martin on (02) 9489 5907; email <warrenjmartin@hotmail.com>.

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Advent Funerals—an Adventist business serving our church community. Sydney/Wollongong/Central Coast/Newcastle. Pre-paid and payment plans available. Phone 1300 791 182; fax (02) 4648 0166; or email <adventfunerals@aol.com>.

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