

RECORD

August 23, 2008

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Question time during the Sabbath-school meeting at the Adventist Students Association New Zealand convention, held recently in Wellington.

Wellington hosts ASANZ convention

WELLINGTON, NEW ZEALAND

More than 70 university students and young people from around New Zealand gathered in Wellington from July 1 to 6, to attend the third annual Adventist Students Association New Zealand (ASANZ) convention.

The theme for the convention was "For such a time as this!" and featured Pastor Dan Augsburg, from Michigan, USA; Johnny Wong, from the Gateway Adventist Centre in Melbourne, Victoria; and Farai Manjengwa, from Zimbabwe, as guest speakers.

Seminars and workshops were also pre-

sented, covering topics including the life of Jesus, university campus and small-group ministries, prayer, victory in Christ, and relationships.

A variety of outreach activities were also conducted. Students worked on street witnessing, tree planting, rest-home visitation and delivering food parcels donated by Sanitarium New Zealand to needy families within the Wellington area.

More than 450 homes were visited and had food parcels delivered, along with invitations to attend a special Sabbath program at the ASANZ convention.

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Jesus did not apologise for this selective approach.

Target nurturing

WITHOUT A DOUBT, JESUS WAS the most socially aware human of all time. His interaction with others, while living on earth, gives us a perfect example of healthy human interaction. He revealed how humans and our social networking are meant to work.

Jesus divided His followers into groups. Unstructured multitudes came to Him for healing and to hear His stories. From those, He trained 70 (see Luke 10) to go out witnessing. Closer still, 12 were disciples on a daily basis. And there were three into whom Jesus poured special time and effort. Peter, James and John were the three men chosen by Jesus to be His nurture group.

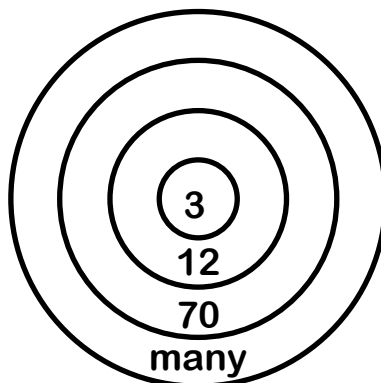
We have so immersed ourselves in church growth, church health, church life cycles and church buildings that we naturally assume Jesus' ministry and mission was focused on building local churches.

But Jesus was never a church pastor. Jesus was a small-group leader. Jesus led a healthy small group—12 disciples. He modelled small-group principles day in and day out for three and a half years. The Great Commission (see Matthew 28:16-20) is a small-group commission. A study of the leadership of Jesus is a study in small-group management, training and empowering.

Jesus targeted His attention based on levels of involvement. When He spent time with the crowds, the inner circles (70, 12, 3) were also present. When He ministered to the 70, the 12 and the three were present.

At the heart of the 12—and the heart of Jesus—were the three. Peter, James and John were the most trained, nurtured and empowered of the disciples.

To ensure His effectiveness, Jesus often limited his audience. When He focused on the 12, the 70 and the crowds were often absent and, at times, were specifically not invited. Occasionally, Jesus chose to separate the three from the 12 for a special time of training and nurture.



Jesus did not apologise for this selective approach. In fact, He saw it as necessary. Jesus chose to specifically involve these three in the extremes of His spiritual journey. At the Mount of Transfiguration (see Matthew 17:1-3), the three saw Jesus in His *glory* as His true identity was revealed. At the raising of Jairus' daughter (see Mark 5:22-42), the three witnessed Jesus' unique *giftedness*—He has power over death. And in the Garden of Gethsemane (see Mark 14:32-36), the three saw Jesus in His

grieving—struggling to keep the Father's will as His own primary focus. At each of these times, Jesus specifically called these three out of the 12 and instructed the other nine to stay behind. He made it clear He was pouring special time and training into Peter, James and John.

We, too, will be most effective if we pour ourselves into others in this selective and intentional way. Followers of Jesus are nurtured to maturity and, in turn, nurture others to maturity. By focusing our nurture on a select few, we can create a deep bond with them and invite them into our moments of glory, giftedness and grieving.

Once, after presenting this picture of Jesus' ministry to a multid denominational group of church leaders, a Lutheran elder commented how empowering it was to hear that he couldn't and shouldn't care for everyone. He said it would really benefit church leaders to take the "nurture group" concept to heart. Modelling your ministry on Jesus' example is always liberating!

Jesus understood we cannot pour ourselves fully into more than a few people. He didn't see anything wrong with "playing favourites" in this way. Why He chose Peter, James and John we can only guess. But one thing is certain—Jesus had a core group of three He nurtured in a special way.

I challenge you to develop a nurture group of just a few people.

David Edgren



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

Camp mission offerings benefit projects

WAHROONGA, NEW SOUTH WALES

More than \$A190,000 has been raised during the past financial year from mission offerings collected at camp meetings in Australia and New Zealand, and the two projects that will benefit from these funds are already underway.

Director of Adventist Mission for the South Pacific Division Pastor Ray Coombe says, "Sixty per cent of the camp offering funds will help complete renovations and rebuilding on several health clinics around the Pacific, and major upgrades will now take place at the Pacific Adventist University (PAU) library with the remaining 40 per cent."

The PAU library commissioned a new air-conditioning system in February, 2008, and PAU vice-chancellor Dr Branimir Schubert says, "This is making a huge difference to those using the library, as well as assisting in the preservation of books. We can now add journals to our shelves, and provide additional space for research and study within the area," says Dr Schubert.

When the new administrative building is completed in September, the library will see a major refurbishment to equip the space vacated by the administrative offices it currently houses. According to Pastor Coombe,

this will require new flooring, partitioning and a reallocation of space. Additional developments are also planned for the library.

"The aim is to provide new study workstations for a minimum of 50 students," says Dr Schubert. "Currently, we only have a few computers available in the library due to lack of space."

Pastor Coombe says that although the 40 per cent share of the offering funds will not cover all the costs of these improvements, they will "go a long way to helping the university. We thank our members, around Australia and New Zealand, for their generosity and commitment to this premier training institution for the South Pacific."

The larger share of the funds will help rebuild and restore a number of health clinics around the Pacific. One of the first medical facilities to be rebuilt is the Kwailebesi clinic in the Solomon Islands, destroyed by fire more than a year ago. This vital medical outpost has been adopted by several churches, including Coffs Harbour (NSW), Tumbulgum (NSW), Gosford (NSW) and Melbourne Polish (Vic), and a "fly 'n' build" team led by Elwyn Ferris has just returned from the construction project. Further assistance was provided by Woden church in Canberra, and a Sabbath school class at Avondale Memorial church (NSW).

The Kukudu clinic, which was adopted

by Hillview church (NSW) several years ago, has been restored and the Biluro clinic, adopted by Birdwood church (SA), has also been completed.

Other clinics that will soon be upgraded as a result of the camp mission offering and the "Adopt-a-Clinic" project include Kapi clinic in Easter Highlands, Mount Diamond clinic in Central Papua, the *MV Pathfinder* and Koil clinic in the Sepik Mission. In the Solomon Islands, Sango clinic on Malaita, Balolava clinic on Guadalcanal, and Dovele and Kanata clinics in Western Province will also receive attention soon. Middle Bush clinic on Tanna and Aore clinic in Vanuatu are also on the list to benefit.

In addition to the funds received from camp mission offerings, 61 churches in Australia and New Zealand have become involved in the adoption program, committing to support clinic operations on a continuing basis. Pastor Coombe says, "This still leaves about six clinics without any sponsors and interested churches can contact Dr Chester Kuma at the SPD Adventist Health department for further information."

"The 'Adopt-a-Clinic' project has been a great blessing to our medical missionary work," says Dr Kuma, "and we are certainly grateful for the \$A120,000 that has come via the camp mission offerings." —**RECORD staff/Ray Coombe**



◆ Six Carmel Adventist College (WA) secondary students had the experience of a lifetime when they recently joined a church group going to Mongolia. All were actively involved in mission projects, ranging from restoring a children's playground, organising a children's playgroup, building seedling boxes and constructing a green house. In addition, the students had the

opportunity to visit a number of local Adventist families to pray with them and hand out beanies. Students also got to engage in a number of sporting and social activities with local church youth. According to Megan Townsend, the trip really opened her eyes. "The people were amazingly friendly, the standard of living is not as high as Australia and it was cold at times. The trip made me realise just how lucky I am to be living in Australia." A few said that they would like to return and continue the work. Pastor Glenn Townsend, president of the Western Austral-

ian Conference, ran an evangelistic series, which resulted in a number of baptisms. —**Gavin Williams**

◆ It was a busy month at Robinvale church, Vic, in June. The Pathfinder club gained six new members, who participated in its first camp for the year from June 26 to 30. Significantly, these are children whose



parents no longer attend church. On June 7, the club also led the church's worship service. —**Lomani Uilou**

◆ Tauranga church member Valerie Sale had two paintings selected for this year's Tauranga Society of Artists annual exhibition. Her work, "Watching Moths," won the supreme award. While visiting friends in France, she saw the silhouette of a mother kneeling with her child, watching moths around a lighted lamp in an alcove. —**Doris Sanderson**

Church inspired for singles outreach

WAHROONGA, NEW SOUTH WALES

On July 5, the Fox Valley Adventist Community Church ran a “young adults day” for people aged between 25 and 35, which included a speed-dating event inspired by Pastor David Edgren’s RECORD editorial “30, single and seeking” (February 16).

The day began with a free brunch, attended by 25 people, followed by Sabbath school and a worship service dedicated to young adults, encouraging them to seek God and His life for them. Pastor Murray Hunter, chaplain at Northpine Christian College, presented the sermon and encouraged young adults to aim high. “You Church” was held in the afternoon, which provided an opportunity for open discussion about spiritual journeys, world issues and prayer.

The speed-dating event was held in the evening. In attendance were 12 women and 10 men, and the night had a 25 per cent success rate. Each were given a code when they registered and if interested in another attendee, further introductions could take place.

Pastor Hunter was the MC for the night and encouraged brave behaviour by the men in approaching the women. A list of questions were given to people to help conversation roll and each couple was given three minutes to “meet.” Pastor Hunter says, “I

think the night was a lot of fun, the concept is a lot of fun, and it just enables young people to be deliberate in communicating and meeting each other. We’ve got a hole in our ministry for the 25 to 35 year olds who are single. It’s another tool we can use to assist people in spending time together in meaningful communication, with a bit of fun.”

Melissa Barrett, who helped organise the night, says, “The response was very positive and another speed-dating night was voted for sometime later in the year. We were happy to host the day and hope young adults in the Adventist church have more of these opportunities to feel the support of the church.”

Dr Murray House, evangelism lecturer at Avondale College, was involved in organising the event. He encourages other churches to give the singles events a try and hopes the idea is something that will be picked up by conferences, which he says would help “broaden the scope” of the events. “I think it was a safe environment and a lot of fun,” he adds. “One of the best comments I heard was that whether you’re looking or not, it was a lot of fun. Meeting a lot of new people, getting to talk with them and build skills is important. We hope other churches across capital cities will run events like these on an annual basis. Most of the attendees wanted it run two to four times per year.”—**Adele Nash**

Wellington hosts ASANZ convention

(Continued from page 1)

The street-witnessing team, led by Pastor Mark Falconer, associate youth director for the New Zealand Pacific Union Conference, and Pastor Augsburg, also invited people to the Sabbath program, and had more than 60 people register their interest in learning more about the Bible and Christianity.

The Sabbath program was attended by more than 300 people, including a number of non-Adventists. Mr Majengwa preached and encouraged people to dedicate their lives to Jesus.

During the convention, attendees were also given the opportunity to see New Zealand’s prime minister, Helen Clark, and other members of the Labour-led government, respond to questions from the opposition leaders and MPs during question time in the parliamentary debating chamber.

Before the convention ended, the ASANZ executive team was selected. Dianne Sika-Paotonu was re-elected as president and Karl Taafe was elected as vice-president. Ms Sika-Paotonu says, “Our key focus will be to strengthen both existing and emerging ASANZ groups across tertiary education institutions within New Zealand.”

—**Reno Paotonu**

◆ A member of the **Hastings church, NZ**, youth group has won a regional speech competition by talking about what it means to be a Kiwi. **Raphael Mobegi**, who emigrated from Kenya less than two years ago, beat four others in the **RNZRSA Secondary Schools Speech Competition**, winning \$NZ1000 for himself and \$NZ1000 for his school, Karamu High School. He will now fly to Christchurch for the national competition in August. Last year, **Tevivi Daniel**, a member of the same church and school, won the national

competition and a trip to North America. Both young men are members of the **Toastmaster’s Club**, which has helped them considerably, as well as their participation in the worship services.—**Hawkes Bay Today/ Cushla Cruickshan**

◆ The Burmese group sharing the Werribee church, Vic, premises, recently celebrated the baptism of nine new members. Plans are underway to consider enlargement to a company in the near future. Volunteer minister Mervin

Myat Kyaw and his wife, Nan Shwe, were honoured by the minister assisting the Premier on Multicultural affairs, with a Burmese Interpreter Scholarship. The couple hope that the scholarship will put them in contact with and allow them to help newly arrived immigrants. “It is for our community,” said Mr Myat Kyaw. “The scholarship will help us take care of them and help them.”

—**IntraVic**

◆ By direction of the secretary-treasurer, the **South Australian**

Conference is initiating a program whereby each church in the conference is entitled to use the **Ankara Youth Camp** for one weekend every second year at no cost. The conference has also offered to help churches find a suitable speaker for the weekend. The only conditions are that the churches must use the weekend as a spiritual and recreational retreat, between March and September.—**Grape Vine**

◆ Young people from Toowoomba and members of the commu-

Tithe continues “healthy” growth in AUC

MELBOURNE, VICTORIA

Tithe collected in Australia in 2007 showed a “healthy increase” of 9 per cent over 2006, according to Kingsley Wood, chief financial officer of the Australian Union Conference (AUC). In the financial calendar year, \$A56,123,548 was received from Australian churches, with most conferences recording an increase in returned tithe. This continues a trend over the past few years, with a 10 per cent rise in 2005 and 3 per cent in 2006.

Mr Wood says he could not pinpoint a definite reason for the increase. “Maybe there is some more work being done by the stewardship department in local conferences, maybe more awareness,” says Mr Wood. “It could be that more conferences and local churches are introducing electronic giving as an option.”

And the trend appears to be continuing. Figures this year, when compared to the past decade’s average collection rates, were on track for an “increase of around 6 to 7 per cent for this year,” according to Mr Wood.

The healthy projected increase puts the church in a comfortable, but not solid, position. The union continues to support

conferences that have a low tithe base by contributing \$A700,000 back to their operations. “We recognise the sharing concept and helping the ‘weaker brother.’ We have some big ideas and project plans but we are not able to proceed until we can secure funding,” says Mr Wood.

Although the AUC has been among the top 10 contributors to worldwide tithe figures since 2004, a comparison of tithe income to the church membership suggests a disconcerting proportion of members are not returning tithe to the church organisation.

“Our capacity for employing more ministers and engaging in more significant evangelism events would be greater if tithe was faithfully returned by all members,” says Mr Wood.

Recognising church members are under financial pressures—exacerbated by drought and rising living costs—Mr Wood encourages members to support the work of the church by returning tithe. He adds, “It keeps the church going. The only other solution is to have fewer ministers employed, reduce the contribution to evangelism and that sort of a thing. I think, however, we all want to see strategies that will enhance the spread of the gospel.”—*Clansi Rogers*

Church responds to tax breaks confusion

SYDNEY, NEW SOUTH WALES

Rodney Brady, chief financial officer for the South Pacific Division, spoke to Stephen Crittenden on the Australian Broadcasting Corporation’s “The Religion Report” on August 6, responding to media reports of the Australian government planning to cut tax concessions for non-profit organisations.

A July 28 story in *The Australian* said charities and other non-government organisations could lose millions of dollars due to two reviews being conducted by the government. The first is a senate inquiry into the regulation and accountability of charities, and the second is being conducted by Dr Ken Henry, head of Australia’s treasury.

Asked about Sanitarium’s tax situation, Mr Brady said, “There’s a whole range of taxes that Sanitarium pays, such as fringe-benefits tax, payroll tax, stamp duty, GST. All its tax obligations are met. There’s probably a misunderstanding in the community as to what taxes actually occur in organisations churches operate, or churches themselves. A lot of people are working on the assumption churches pay no tax, which is far from the truth.”

—*Adele Nash*

More @ www.abc.net.au/rn/religionreport



nity came to see **Noah’s Ark** at **Warwick church, Qld**, on August 2. Presenter **Rod Walsh** told how he felt impressed to build a scale model of the ark 10 years ago. Wondering whether this was a message from God, he turned on the radio and was amazed to hear a 20-minute report ridiculing the ark as a fantasy tale. In his sermon, Mr Walsh shared

how all the animals fitted into the ark, what happened to all the waste, where the water went, as well as evidence that proves a worldwide flood. Working with Creation Ministries, Mr Walsh and his wife, **Nancy**, spend seven months each year touring Australia, visiting churches, schools and local shows in an “ark van” that contains a fixed model of the ark, plus a side cut view.

—*Ursula Vaughan*

◆ The **Lithuanian government** granted the Seventh-day Adventist Church’s application for **state-**

recognised status on July 15, qualifying the church for state subsidies and certain tax exemptions, as well as excusing theology students and clergy from military service. “State recognition for the Seventh-day Adventist church in Lithuania means that its contribution to public life and culture is recognised,” said **Bertold Hibner**, president of the Lithuanian Field. Lithuanian law separates religious communities into four categories: traditional, state recognised, registered and unregistered. Only traditional and state-recognised religious

organisations have insurance payment exemptions for clergy and employees, and are not taxed for services such as electricity and heating. To qualify for state recognition, non-traditional religious entities need to be registered in the country for a minimum of 25 years. Government status does not legally affect the ability of a religious organisation to worship or reach out to communities. The Adventist Church was established in Lithuania in **1919**, with current membership numbering more than 900.—*ANN*

Students escape fire during Fiji band tour

SUVA, FIJI

A group of Avondale Schools students had a lucky escape in Fiji, when the church-owned building some of them were staying in burned down in the early hours of July 11. Of the 10 students in the building, two suffered minor injuries and a third was treated for smoke inhalation but there were no serious injuries.

The students were part of a 70-strong band and choir group, along with 10 staff members from the schools, who were visiting Fiji to perform eight concerts over 10 nights in a number of venues, including the Suva Civic Centre. They were staying at Camp Villa, the church campsite along Debua beach in Pacific Harbour, when the incident occurred.

A National Fire Authority statement said a mosquito coil was the likely cause of the fire, and believe the coil came into contact with a pillow that was on the floor of the A-frame building where the students were staying.

Chief financial officer for the Fiji Mission John Turner says, "Two teachers tried to put out the fire but a deodorant

can exploded."

The group lost all their belongings, apart from their passports, which had been stored in another building.

Despite the fire, the rest of the tour was successful and venues were often filled to capacity. The funds raised from the concerts were donated to Fiji schools and education.

Prior to the tour, students had worked hard to raise funds to cover the cost of the trip. They found sponsors in the community and participated in fundraising "events," such as washing cars and delivering 8650 phone books. A pre-tour concert was held at the Avondale Schools multipurpose centre, which raised \$A7000 for the trip.

While in Fiji, the group took the time to visit a number of schools. They also assisted with the Sanitarium Health Food Company's Fiji TRY-athlon, acting as supervisors at the event, while the schools' stage band performed on site. One of the members of the group, Emma Maidment, says, "The performances went really well. The people were enthusiastic and responded with vibrant applause whenever they heard something they liked."—*RECORD staff/Susan Rogers/Fiji Times*

SI Christians launch manual on social issues

HONIARA, SOLOMON ISLANDS

A Christian education manual on HIV/AIDS, reproductive health and life skills was launched in the Solomon Islands in late June.

The manual was compiled by the Adventist Development and Relief Agency (ADRA), Global Youth and Leadership Nexus, and Christian churches in the country, including the Assemblies of God, Catholic Church and United Church.

ADRA Solomon Islands' HIV/AIDS project manager Julianne Oge said the manual was developed to help train, equip and empower all Christian churches to tackle HIV/AIDS and other health issues from a biblical perspective. It is also hoped the manual will enable adult facilitators to communicate more effectively with young people about life issues within the context of a shared faith.

Ms Oge says church leaders recognise they need to face the challenges of reaching out to church members. "They resolved that they needed a HIV manual to help them with this task of reaching youth, and even adults, within a church setting and communities," she adds.—*Solomon Star News*

◆ Representatives from more than a dozen religious communities gathered in Honolulu, Hawaii, from July 12 to 13 for the first **Festival of Religious Liberty** held in the United States. Sponsored by the **Seventh-day Adventist Church**, the festival celebrated **religious freedom** through musical performances and discussions. Participants expressed appreciation to government officials for the roles they play in maintaining the right to worship freely. Mayor of Honolulu **Mufi Hanneman** greeted festival attendees on July 13, saying he appreci-

ated the work of the Adventist Church in encouraging peace and understanding among people of different faiths. The church's department of Public Affairs and Religious Liberty (PARL) organises similar events in countries all over the world, including Peru, Russia and South Africa. These festivals raise awareness about the need for religious liberty.—*ANN*

◆ A kosher diet can stack on the kilos, so a rabbi has launched a diet challenge to **Australia's Jewish community**: lose 1000 kilograms in 12 weeks. **Rabbi Mendel Kastel** is

launching an online diet program, giving kosher recipes, personalised menus and exercise plans, a kosher conversion guide, and goal-setting and weight-tracking tools. Rabbi Kastel, as head of the NSW Rabbinical Council, has got his message out to rabbis across Australia to challenge their communities. He is also director of crisis housing agency **The Jewish House**, which will get a dollar from corporate sponsors for every kilogram lost. "We aim to lose about a kilo a week," he said. He also said he did not know if members of the Jewish community were fatter than other

Australians but they needed to be aware of the importance of eating right, drinking only moderately and exercising. Rabbi Kastel has been road-testing the program for five weeks and has shed six kilograms.—*The Age*

◆ Saudi Arabia's **religious police** have banned selling **cats** and **dogs**, or exercising them in public in the capital, Riyadh, because men were using the animals to make passes at women. The ban follows an old edict issued by the supreme council of Saudi scholars.—*The Age*

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

Australian Adventist appointed leader of US government commission

WASHINGTON DC, USA

Australian-born Seventh-day Adventist Dr James Standish has been appointed executive director of the United States (US) Commission on International Religious Freedom.

As executive director, Dr Standish will be working for a US government entity that provides data and insights into the dimensions and impact of religious repression and intolerance in countries worldwide. Dr Standish will also be part of a team that gives independent policy recommendations to the US president, secretary of state and Congress.

"This is an extremely important position in the US Government and a real honour for an Australian-born Seventh-day Adventist to hold," says Pastor Ray Coombe, public affairs and religious liberty liaison for the South Pacific Division.

The Commission was created by the US Congress, in response to the International Religious Freedom Act of 1998, to monitor the status of freedom of thought, conscience, and religion or belief abroad, as defined in the Universal Declaration of Human Rights and related international instruments.

Not all religions are represented on the Commission, as members are selected among "distinguished individuals noted for their

knowledge and experience in fields relevant to the issue of international religious freedom, including foreign affairs, direct experience abroad, human rights and international law."



Dr James Standish.

In 2001, Dr Standish began working for the General Conference as director of legislative affairs. In this position, he represented the worldwide Adventist Church to the US Congress, the White House and the executive agencies. In addition to his responsibilities with the Adventist Church, he is also deputy-secretary general for US Legislative

Affairs of the International Religious Liberty Association.

"Because of the great work James has done in Washington, one of us is now the leader of the Commission. What a change and what a privilege!" Dr John Graz, director of Public Affairs and Religious Liberty for the General Conference and United Nations liaison, shared in an email. "We thank God for this recognition at such a high level and for having a brother there."

Dr Standish received his legal education at Georgetown University in Washington, where he graduated *cum laude*.—Melody Tan

More @ <www.usclrf.gov> or <<http://parl.gc.adventist.org/aboutus/staff/standish.html>>

Carter Report to come to Christchurch

CHRISTCHURCH, NEW ZEALAND

In preparation for the Carter Report coming to Christchurch, a committee, made up of pastors and church members from the South New Zealand Conference (SNZC), has been formed and has put together four key action strategies in preparation for the event.

The strategies are prayer, mobilising small groups, public evangelism and contact building. The committee hopes to establish 60

small groups around the city, with at least one non-church member attending, and interest is being built through evangelistic outreach programs. SNZC president Pastor Craig Gillis says, "It's encouraging to see and feel the excitement and support from church members, as we focus on preparing for the public proclamation of the gospel."

The Carter Report outreach will be held in Christchurch's Town Hall Auditorium.

—RECORD staff/Craig Gillis

More @ www.carterreportnz2009.com

College holds multicultural festival

WALLSEND, NEW SOUTH WALES

On July 29, Macquarie College celebrated its inaugural multicultural day, which was an initiative of the school's languages department. The idea was also inspired by the United Nations, who designated 2008 as the "International Year of Languages," through which people can learn about others' cultures and grow to respect them.

A multicultural survey of the students found Macquarie College has students from 26 countries and cultural backgrounds, including Chile, China, Finland, France, Germany, Italy, Romania, Samoa and the United States of America.

Loretta Woolford, a member of the languages department at the school, says, "I was surprised by this, as our school is small. But this is something I've always wanted to do—promoting multiculturalism. Through the day, we made students aware that people from more than 150 countries have made Australia their home and gave them insights as to why. Migrants make sacrifices to come here—they sometimes come to escape persecution or trauma; they come seeking peace and a better life."

Staff and students were treated to performances by "Grupo Capoeira Brasil" and "Millabah," an Indigenous group from the Hunter School of Performing Arts. Students took part in a dress-up competition and performances representing countries including India, Samoa and France.

Mrs Woolford says, "The day was an opportunity for staff and students to embrace the rich cultural diversity God has given us as part of our college. It was a celebration of individuals within God's big multicultural family."—RECORD staff/Karyn Asher



Students and staff with a variety of flags.

Eating for the environment

WHEN WE THINK OF CLIMATE change, we tend to think of pollution caused by cars, the energy used to generate electricity, and how much water we use while having a shower or doing the dishes. But Australian research, recently published in the *Nutrition and Dietetics Journal*, reveals the typical Australian or Western diet creates more greenhouse emissions than that caused by electricity and transport.

The typical Western diet

So, what is it about this Western way of eating that has such an impact on the planet's wellbeing? Essentially, it's the growing emphasis on animal foods seen in the developed or Western countries, with some developing countries also using more animal foods. Research shows eating that emphasises plant foods and minimises meat intake results in a smaller carbon footprint. One reason is it takes significantly less water to produce plant foods and fewer trees are cut down than for grazing livestock. It's estimated that one kilogram of beef production generates 52 kilograms of carbon dioxide equivalents, compared to just 0.4 kilograms for the same amount of wheat.

Total Wellbeing?

This latest research also looked at the impact of the Australian CSIRO Total Wellbeing Diet. This diet recommends excessive amounts of meat—up to 200 grams of meat per day. The research found that following this diet would use an extra 15,000 litres of water in a week, compared to eating 70 grams of meat a day or less, as recommended by leading health authorities.

In addition, when it comes to the diet's impact on disease, the research showed that intakes of red and processed meat at the high levels recommended could double the risk of colorectal cancer.

Eco wellbeing

We've got some practical ways of reducing your carbon footprint with small but significant changes to your food choices:

- **Eat less meat.** Reducing your meat intake or replacing meat with nutrient-rich leg-

umes like chickpeas, baked beans, nuts, seeds and grains is not only going to help the environment, it's more economical. Lean beef costs around \$7.50 for 500 grams at the supermarket, while 500 grams of chickpeas costs about \$1.40.

- **Go organic.** Buy the best quality food you can afford—and if you can, choose organic. These foods are grown without pesticides or herbicides, and often the farmers growing them will apply sustainable farming practices.
- **Start composting.** Recycle your kitchen scraps to create nutritious food for your veggie garden. **R**

For more tips on helping our planet through food choices, give us a call on 1800 HEALTH (1800 432 584) in Australia or 0800 100 257 in New Zealand to speak with one of our dietitians.

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Lentil and vegetable lasagne

- 1 tablespoon oil
- 1 medium onion, chopped
- 1 stick celery, diced
- 1 teaspoon curry powder
- 1 carrot, grated
- 1 zucchini, grated
- 425g can brown lentils
- 425g can crushed tomatoes
- 140g tub tomato paste
- ¼ teaspoon salt
- ½ x 250g packet fresh lasagne sheets

Sauce

- 40g margarine
- 3 tablespoons plain flour
- 3 cups lite milk
- ½ cup low-fat cheese, grated
- ½ teaspoon salt

1. Heat oil in a large saucepan and saute onion and celery until soft. Add curry powder and saute a further minute.
2. Add carrot, zucchini, brown lentils,

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tomatoes, tomato paste and salt. Bring mixture to the boil, then reduce heat and simmer for 5 minutes. Set aside.

3. Place margarine in a bowl and heat in the microwave for 1 minute or until melted.

4. Stir through flour, then microwave a further minute.

5. Gradually add milk, then microwave for 8 minutes, stirring every few minutes until mixture boils and thickens.

6. Add cheese and salt, then microwave for 1 minute.

7. To assemble, line the base of a 20cm x 33cm ovenproof dish with lasagne sheets. Spread with half the lentil sauce, then half the white sauce. Repeat the layers, ending with the white sauce.

8. Bake in a moderate oven, 180°C, for 40 minutes.

Serves 8.

PER SERVE: 1260kJ (290cal). Protein 13g. Total Fat 10g. Saturated Fat 3g. Carbohydrate 39g. Total Sugars 11g. Sodium 250mg. Potassium 650mg. Calcium 240mg. Iron 1.8mg. Fibre 5g.

Along the way

BY CHRISTINE MILES

I HAD TOO MANY VOLUNTEERS! FROM knowing I had one volunteer an hour earlier, I suddenly had four volunteers, all willing to take my class of Pathfinders through their swimming honour at the local pool. I hadn't put out a call for more help; I had prayed.

As a leader, I feel uncomfortable when a volunteer has nothing to do. I also feel uncomfortable when it seems I have nothing to do because the volunteers are doing it. I walked with purpose between the various swimming groups, making sure everyone knew what they were doing, encouraging the Pathfinders and generally feeling like an extra limb!

Belying the "wisdom" of parental advice, it is my habit—my son declares it is my spiritual gift—to talk to strangers. Along the way, I smiled and spoke to several parents and caregivers, making small talk about the hot day, the busy pool and the water activities the pool attendants were supervising.

I was on my third lap around the pool when a woman lowered her book, put her sunglasses on her head and indicated she wanted to talk.

"What club do you belong to?" she said.

"This is one class from the Papatōetoe Pathfinder club," I said. "It's a bit like Scouts and Girl Guides combined. Girls and boys . . ."

"I know," she said. "You belong to the Seventh-day Adventist Church. They're those legalist Christians."

Dear God, please help me! How many people had been damaged as members of our church worked through an attitude of legalism toward an understanding of a God of grace?

I kept the smile nailed to my face, even though I wanted to cry, "No, no, no!"

"Have you been to a Seventh-day Adventist church?" I asked.

"No." She was still friendly but I knew the God I represented was under intense scrutiny. "I had a good friend many years ago. She was one of the kindest people but

there were so many things she couldn't do. No jewellery, no coffee or tea, go nowhere except church from Friday sunset until Saturday sunset."

She trailed off and pointed out her granddaughter getting into a kayak on the other side of the pool.

I chose my words carefully. Actually, I didn't. I opened my mouth and God gave me the words. "I am sorry that you saw legalism in your friend's Christianity," I said. "Our church, like many others, has gone through a period where members had a misconception that one must behave a certain way in order to be saved."

"Yes, and nobody is good enough until they do things your way." Her words were bitter but her tone was matter-of-fact.

Dear God, You've got to help! I'm going to botch it up without you!

"How long since you spent time with a Seventh-day Adventist Christian?" I asked.

"I've got three friends who go to your church," she said. "They invite me sometimes but I've been put off. It was—" she did some mental arithmetic—"probably 30 years ago that I saw the kind of God you worshipped."

"Ah!" I said.

"What?"

"I know where you're coming from. Once, you would have been right. People were discouraged from wearing make-up and jewellery; if you were going to eat meat, you did it in secret; you absolutely did not drink tea or coffee, and going to the movies was evil. Have you heard of grace?"

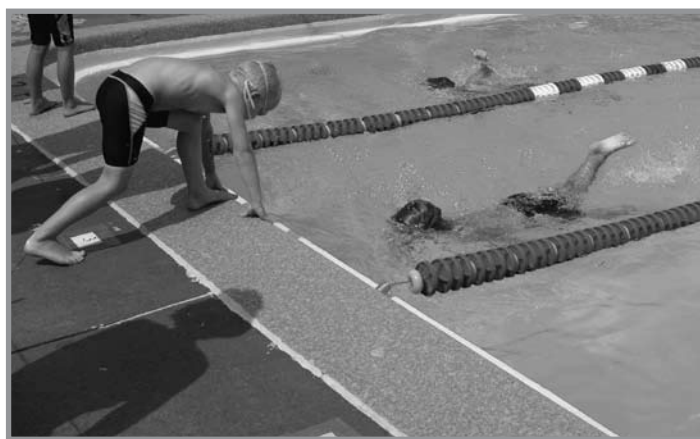
"Yes."

"What is it?"

"When you are treated well without earning or deserving it."

I had thought she would say "Asking the blessing on the food" or "behaving with elegant decorum."

"What would you say if I told you that



the God represented in the Bible—the God of our universe—is a God of grace?"

"Ummmmmm."

"That He loves you in spite of anything you've done, that all He wants is for you to acknowledge your need for Him and accept what He has done for you." I was scaring myself with my enthusiasm; I hoped I wasn't scaring her! *Dear God, please strike me dumb if I'm not speaking words from You.*

"That, actually, is amazing," she said. "And you say I'll find this God in the Bible?"

"You absolutely will," I said. "You will not find a God who is waiting for you to be good enough."

Along the way . . . I had prayed this morning that God would use me as I went about my day—along the way . . .

Jesus' incredible conversation with the Samaritan woman happened along the way (see John 4:4). When He healed the official's son, He was "in the course of his journey" (John 4:46, NLT). Many of Jesus' disciples were invited to join Him as He went on His way (see Mark 1, Matthew 9, Luke 5). Large crowds always seemed to be following Him or meeting Him, as He went on His way. He healed the lame man at Bethesda on the way (see John 5). He raised the widow's son (see Luke 7), He healed the Roman officer's servant (see Matthew 8), and He healed the demon-possessed man (see Mark 5) along the way.

Jesus healed and Jesus taught. Jesus forgave sins and Jesus inspired people to live better lives.

Along the way. **R**

Christine Miles writes from Auckland, New Zealand

What's the difference?

BY ERROL WEBSTER

POPE BENEDICT'S VISIT TO AUSTRALIA as part of World Youth Day (July 15-20)—described as the largest youth event in the world—attracted much media coverage last month. Both Dr Philip Jensen, Anglican dean of Sydney, and Pastor Chester Stanley, president of the Australian Union Conference, said they were pleased Sydney had been chosen to host the event and extended a welcome to visitors. But they also expressed concerns about the claims of Catholicism.

Dr Jensen said, "This protest against Roman Catholicism is no small complaint. It goes to the very heart of God's central message to mankind—the way of salvation."¹ Pastor Stanley put it this way: "Adventists are Protestants, too. . . . As Protestants, we have a different view of God and salvation."²

Yet the *New Catholic Encyclopedia* says: "Both Catholics and Protestants stress that the whole of justification is the work of God's grace."³ So, what's the difference?

To answer this question, we need to go back to the 16th-century Protestant Reformation. It must be stressed here that we are discussing theology, not people. As Pastor Stanley said, "I know many Roman Catholics. They are passionate about their faith—they are good parents and responsible citizens. They are the kind of people you want to live next door to. But we do have different theology."

The central issue in the Reformation, agreed on by both Protestants and Catholics, was justification by faith. Protestant writer James Buchanan calls it "the distinctive principle of the Reformation."⁴ Catholics call it "the capital doctrine of the Reformers."⁵

The Council of Trent (1545-1563) was convened to counter the protests of the Reformers. The question was, "How can a sinner be just, or righteous, before God?" Out of the Reformation and the Council of Trent came two radically different answers.

Two views of salvation

The Council of Trent, following the Latin, stated the term "justification" meant "to make righteous." "God cannot consider one just or non-sinner without making him just [righteous]."⁶ Justification, the council concluded, "is not only the remission of sins but also sanctification and the renovation of the interior man"⁷ Trent confused justification with sanctification.

On the other hand, the Reformers taught justification meant "to reckon or to declare righteous."⁸ Alister McGrath, summarising the Reformation view, says: "Justification is the forensic *declaration* that the Christian is righteous, rather than the process by which he or she is *made* righteous. It involves a change in *status* rather than in *nature*."⁹

For the Reformers, the basis of justification—of God's acceptance and declaration that we are righteous—is the perfect life and death of Jesus imputed, credited, and counted to the believer—an *act of grace for us*. It is a righteousness *totally outside* the believer.¹⁰

Luther said: "Believers inwardly are always sinners; therefore they are always justified from without."¹¹ For the Council of Trent, it was on the basis of an *inherent righteousness* infused or imparted—*grace in us*. Believers are justified by "the grace and the charity which is poured forth in their hearts by the Holy Ghost."¹²

The Council of Trent denied that we are justified by faith alone in the merits of Christ.¹³ Trent said it was by God making us righteous, "through rebirth in Christ" and the infusion of righteousness in sanctification through the Holy Spirit.¹⁴ Imputed righteousness is said to mean imparted righteousness "by which He makes us just."¹⁵ For the Reformers, the means of justification was *faith alone* in the *completed work* of Christ—*plus nothing*. Luther said: "God doth accept or account us as righteous only for our faith in Christ."¹⁶

The effect of justification, for the Reform-



ers, was full and complete pardon and acceptance the moment a sinner believed in Christ (see Romans 8:1). Nothing else could be added to this to justify a sinner. New birth and sanctification were the immediate fruit. While obedience was the wholehearted response, complete obedience is impossible due to our sinful nature (see Proverbs 20:9; Romans 3:10-20; 1 John 1:8, 10).¹⁷

On the other hand, the Council of Trent maintained that justification was incomplete, being based on sanctification, and it could be increased by good works. The council concluded that no-one should say "that the observance of the commandments of God is impossible for one that is justified. For God does not command impossibilities."¹⁸

The basic difference between the two views is in the understanding of sin and depravity. The Council of Trent limited sin to conscious wrongdoing and taught that depravity is curable in this life. The council denied both that the Fall affected our will and that our propensities to sin constitute sin in those born again.¹⁹ In other words, sinless perfection and complete obedience are possible in this life through indwelling

righteousness.

In contrast, the Reformers believed sin is what we are—our disposition—and that depravity was total. That is, every area of our being, while not as bad as it could be, was affected by the Fall.²⁰ Sin will not be eradicated from our nature until glorification (see 1 Corinthians 15:51-57). Luther wrote: “We are sinners because we are the sons of a sinner.” “Sin is indeed always in us, and the godly do feel it, but it is covered, and is not imputed to us of God, for Christ’s sake.”²¹

A subtle shift

What is not often realised is the subtle shift in the Catholic doctrine of justification from crude legalism to a more spiritual form of legalism at the Council of Trent. What Trent did was to substitute the work of the Holy Spirit for the work of Christ as Saviour, thus making the Holy Spirit our Justifier instead of Christ.²²

The Council of Trent made the transforming work of the Holy Spirit in the new birth and sanctification—God’s gift of *grace in us*—the basis of justification, instead of the completed work of Christ.²³

While the work of the Holy Spirit is *as necessary* for the plan of salvation as the work of Christ is for us, He is not our Justifier—Jesus is (see Romans 3:24; 5:9). Atonement, mediation and intercession are the special work of Jesus (see Romans 3:25; 1 Timothy 2:5; 1 John 2:2; Hebrews 7:25), while new birth and growth in holiness—progressive sanctification—is the special work of the Holy Spirit (see Romans 15:16; 2 Thessalonians 2:13; 1 Peter 1:2; John 3:5-8).

Just as Jesus and the Holy Spirit are inseparable yet distinct, so it is with justification and sanctification. “They designate two phases of salvation: Justification is what God does for us, while sanctification is what God does *in us*.”²⁴ Jesus gives us a perfect *standing* before God by dying for us and crediting righteousness to us (see Romans 5:6-8; 4:6; 8:1). The Spirit as Sanctifier works *in us*, imparting righteousness and transforming our lives (see Galatians 5:22, 23).

The work of the Holy Spirit is to point sinners to the completed work of Christ, leading them to trust in that *alone* for salvation (see John 15:26; 16:8-15). In this trust, believers grow as they obey and cooperate

with the Spirit who works within. While the response of obedience and the work of the Spirit are essential, this is *never* the basis of our acceptance with God.

These were the two views of salvation that grew out of the Reformation. The meaning of justification for the Council of Trent was a “making righteous” rather than a “declaring righteous.” Everything else grew out of this definition. Justification depended on the inherent change in believers, rather than faith alone in the completed work of Christ credited to them.

The judgment

So apply these two views of salvation to the question: “How can a sinner stand before God’s holy law in the judgment and be acquitted?” According to the Council of Trent, God has to make us righteous before He can acquit us. In other words, believers must become sinlessly perfect first through indwelling righteousness.

Because of this view of sin and depravity, limiting sin to conscious wrongdoing and lessening the effects of the Fall, the Council of Trent could advocate perfectionism. The whole system of monasticism is considered “the boldest organised attempt to attain to Christian perfection in all the long history of the Church.”²⁵

Because the council-made justification depends on sanctification, there could be no assurance of salvation until perfection had been reached.²⁶ “All theories of perfectionism lower the standard of righteousness and lessen the enormity of sin.”²⁷

For the Reformers, believers have perfection credited to them—even the righteousness of Christ—the moment they believe and accept the free gift of grace in Christ Jesus. On this basis and this basis alone, they are acquitted in the judgment. Obedience is the loving response of the believer to this gift.

For Adventists—as Protestants—this is our heritage. **R**

1. Sydney Morning Herald, May 27, 2008.

2. See “President affirms youth day comments,” RECORD, June 28, 2008.

3. W J McDonald (editor), New Catholic Encyclopedia, McGraw, 1967, Vol VIII, page 90 (NCE).

4. The Doctrine of Justification, Baker, 1977 from 1867 ed, pages 9-10

5. NCE, Vol VIII, page 89.

6. NCE, Vol VIII, page 85.

7. Canons and Decrees of the Council of Trent, Ses-

sion 6, Chapter 7.

8. Martin Chemnitz, Examination of the Council of Trent (1565-1573), Concordia, 1971, page 474: “The meaning of the word ‘justify’ ... is judicial, namely, that the sinner accused by the Law of God, convicted, and subjected to the sentence of eternal damnation, fleeing in faith to the throne of grace, is absolved for Christ’s sake, reckoned and declared righteous, received into grace and accepted to eternal life.”

9. Justification by Faith: What it Means to us Today, Zondervan, 1988, page 61.

10. McGrath, page 52.

11. Martin Luther, Commentary on Romans (1515-16), Kregel, 1954, page 83.

12. Session 6, Canon 11.

13. Session 6, Chapter 11.

14. NCE, Vol XII, page 125; Vol VIII, page 84; “If they were not born again in Christ, they would never be justified, since in that new birth there is bestowed upon them ... the grace by which they are made just.”

15. NCE, VIII 84, 85.

16. Martin Luther, Commentary on Galatians (1535), Kregel, 1979 from 1850 ed, page 71.

17. Z Ursinus and C Olevianus, The Heidelberg Catechism (1563), Christian Reformed Church, 1975, page 25: “Even the very best we do in this life is imperfect and stained with sin.” See also Ellen White, Selected Messages, Book 1, Review and Herald, 1958, page 344, where the best efforts of “true believers” are “so defiled” by the “corrupt channels of humanity.”

18. Trent, Session 6, Chapter 11. Session 6, Canon 18 says: “If anyone says that the commandments of God are even for one that is justified and constituted in grace, impossible to observe, let him be anathema.”

19. Trent, Session 5, section 5: An inclination to sin ... which the Apostle [Paul] sometimes calls sin, ... the Catholic Church has never understood to be called sin in ... those born again.” “The Protestant view of justification logically presupposes the idea of a moral deterioration of man that is due to the Fall and incurable in this world” (NCE, Vol VIII, page 88). “If anyone says that after the sin of Adam man’s free will was lost and destroyed ... let him be anathema” (Trent, Session 6, Canon 5).

20. Louis Berkhof, Systematic Theology, Banner of Truth, 1941, pages 246-47.

21. Romans, page 95; Galatians, page 71.

22. Buchanan, page 387.

23. McGrath, page 68; Berkouwer, Faith and Justification, Eerdmans, 1954, page 95; Berkhof, page 512.

24. Seventh-day Adventists Believe ... , Ministerial Association, General Conference of Seventh-day Adventists, 1988, page 123. See also Fundamental Beliefs, 10.

25. R Newton Flew, The Idea of Perfection in Christian Theology, Oxford, 1968, page 158. Cited in H K LaRondelle, Perfection and Perfectionism, Andrews University Press, 1971, page 301; Sebastian Bullough, Roman Catholicism, Penguin, 1963, page 247.

26. Buchanan, page 123.

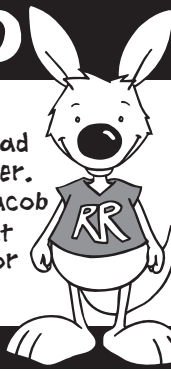
27. Berkhof, pages 537-8.

Errol Webster is a retired pastor, who writes from Bathurst, New South Wales.

Record Roo

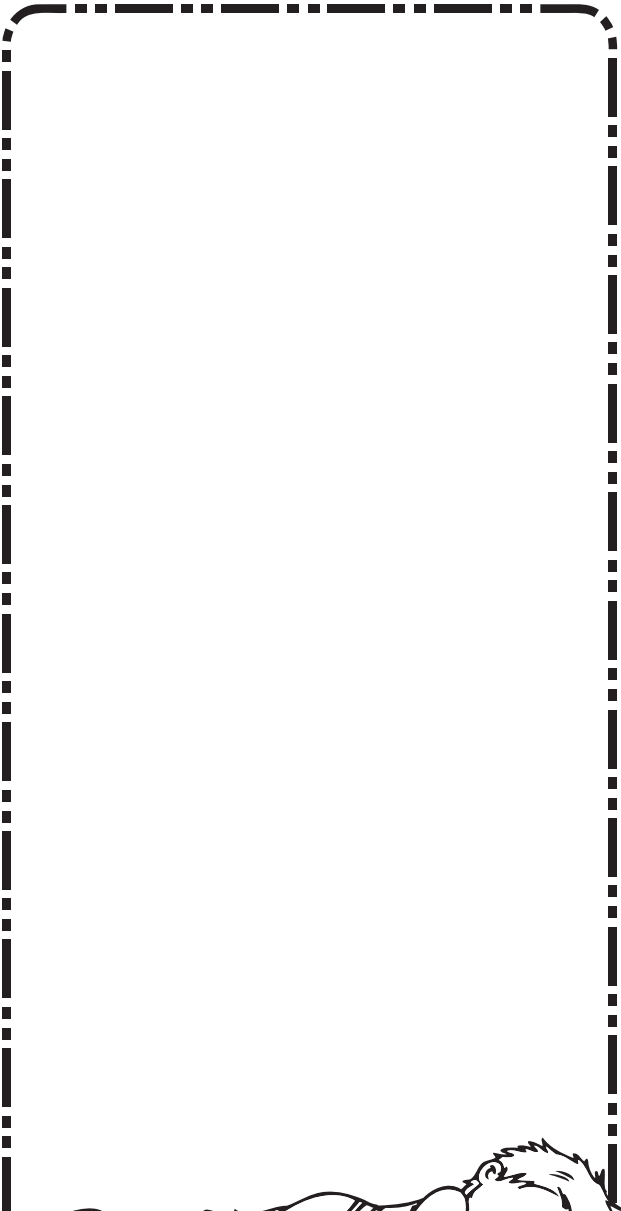
Hi kids!

Last week we learned that Jacob had to run away from his angry brother. On his way to Haran, God sent Jacob a special dream. Do you know what it was? Read Genesis 28:10-20 for the whole story!



Draw

Read Genesis 28:12. Can you draw what Jacob is dreaming about?



Peta Taylor

Beyond greeters

GRAHAM COLES, VIC

I can sympathise with the writer of “The greeting church” (Letters, August 2) in her concern about the unfortunate “coldness” she has experienced at many Adventist churches. The solution, however, may be found not so much in the welcome by official greeters at the door.

A few months ago, I was invited to attend a Saturday-evening worship service at one of the largest and fastest-growing churches in Melbourne. Having a personal interest in the subject of the sermon that evening, I decided to attend.

What made the biggest impression on me as a visitor was not the warm, unofficial greetings by at least three people after I arrived, nor the welcome, singing, prayer or sermon. It wasn’t even the information pack handed to visitors. It was what happened after the worship service. All visitors were invited to drop by the “friendship lounge” at the rear of the auditorium before going home.

Curious, I stopped by and found a moderate-sized room, lined with comfortable lounge chairs and sofas, equipped with basic kitchen facilities and coffee tables, where a few people milled around, preparing hot drinks or juices, and chatting. I was introduced to Gary, a pleasant-looking man in his 40s and, settling down with a hot chocolate and cupcake, we engaged in conversation. It turned out he was a police officer and had been converted to Christianity only two years earlier. We chatted about our families and our jobs; my church, which he knew little about; and the problems of sharing Jesus with non-Christian people in our workplaces. I asked about some of the outreach programs they conduct.

Two or three other people entered the room and were introduced. I was warmly and sincerely invited to return, and I said I might. I thanked them for their expressions of friendship and left.

As I returned to my car, my steps were light and my spirit buoyant. I had enjoyed my experience, the singing was alive, and the sermon interesting and uplifting. But most of all, what stood out in my mind as the reason I would want to return was the warmth of the friendship offered to me by strangers, who had nothing to gain but the joy of perhaps seeing people coming to their church and hopefully finding Jesus.

I haven’t returned to that church yet. Perhaps I will one day. But when I attended my Adventist church the following Sabbath, I couldn’t help wishing it provided the same warmth, the same feeling of belonging and the same opportunity for making new friends as the church I had visited the previous week.

GENNARO COZZI, VIC

We all know there is thirst for care, sympathy, kindness and warmth, and we look for it in the place where it is supposed to be—in the church. But according to letters recently published in RECORD, these qualities are sometimes missing. I apologise to all who feel discouraged on behalf of those who missed this opportunity to respond to your needs. I can offer only two words, quoted in the article “In the land of not yet” (Feature, August 2): “Jesus wept”—and He is still weeping for you, brothers and sisters, so do not be discouraged: Jesus also laughed and His smiling face is watching over you. Let us all cheer up in Him.

Artistic witness

SHARON HIGGINS, NSW

What a joy it was to read “Consider beauty” (Editorial, July 19). If we spent more time considering the colour the Lord brings into our lives, and the diversity of beauty He surrounds us with, we would be infused with positive affirmation of His love for us, and this would naturally follow through into our worship of Him. To become “evangelists of beauty” is to truly witness to those around us of how we can live the abundant life our Saviour desires us to live (see John 10:10).

Instead of being like dry-toast Christians, we can display richness, colour, vibrancy and a passion for Christ. What a witness a joyous and joyful Christian can be! It really is our duty to encourage colour and beauty in the lives of our fellow Christians, sitting next to us in church but currently living impoverished walks with the Lord. What a wonderful testimony for our neighbours, whose only contact with the Creator of all beauty is through us. True inner beauty is hard to resist!

There is absolutely a place for the artists and artisans of our church community to reflect the greatest Artist of all. There should be affirmation and encouragement of any godly activity that provides opportunity to appeal to the creativity within us all. Simple things can make a great difference to a worshipful atmosphere.

Real contact

DIANNE BEATTIE, NZ

I can understand the excitement in response to new technology and opportunities (“God’s geography,” Feature, July 5) but I am concerned about some of the article’s conclusions. The article mentioned how there is more contact these days with friends far away than most of the neighbours who live in the same street. How sad. Jesus asks us to make disciples—what about starting with the neighbours who live in our street?

It saddens me to hear the amount of time my grandchildren and many other children spend on the computer, Xbox and in front of the TV. It’s too easy to shut the door and give the kids the technology that keeps them amused and out of our hair.

We should get outside and take a look at the world around us—there are many people out there who need someone to call in and say “hello.” Think about it.

“The strongest argument in favour of the gospel is a loving and lovable Christian.”

Another model?

BRYAN BALL, NSW

The corollary to the plea for women ministers, since they can best meet the needs of women in the church and in the secular world in “Gender and church” (Letters, July 26), is that men can minister more effectively to men. Is that what the advocates of women in ministry really believe? One hardly thinks so. In view of the declining numbers of men in the church, would this not be a persuasive argument for more men in ministry?

The truth is there is no biblical model for such a dichotomy in ministry. Rather, the Bible indicates that when God calls a person to ministry, He also equips that person. It is impossible to find even a suggestion in Scripture that God calls women to minister to women or men to minister to men.

The church’s great need—and it is becoming critical—is neither for more female ministers nor more male ministers but a basis for our understanding and practise of ministry that is first biblical, rather than sociological or personal. Without such a basis, which Adventists have always claimed for all they believe and do, the ongoing debate about men and women in ministry will become increasingly unhelpful and divisive.

MERLE COZENS, NSW

I was saddened by the “Gender and church” letters, which described how whenever their female pastor preaches a sermon, a number of people exit the church before the sermon commences. No matter how sincerely these people may believe they are “doctrinally correct,” have they ever stopped to consider how poorly they are following the example of their loving Saviour?

Jesus had many doctrinal differences with the religious leaders of His day, yet nowhere in Scripture does He absent Himself from the synagogue on Sabbath

because of this.

If our doctrinal correctness does not produce fruits of loving kindness and Christian courtesy, then whose spirit are we follow-

ing? As Ellen White puts it, “The strongest argument in favour of the gospel is a loving and lovable Christian” (*The Ministry of Healing*, page 470; see also *Testimonies* Vol 9, page 189).

Food law divisions

STEPHEN FERGUSON, WA

Recently, people have asked why we keep food laws but not other laws found in Leviticus (“Kind of laws,” Letters, July 19). Most Christians see the Mosaic Law as containing three parts:

1. The Decalogue, which remains intact after Jesus (see Romans 13:8-9, James 2:8-11);
2. Ceremonial laws of the sacrificial system, abrogated at the cross (see Ephesians 2:15); and
3. Civil laws, which are either: a) moral and enduring, such as laws against defrauding workers (see Leviticus 19:13, James 5:4); b) merely permissive laws to be disregarded, like divorce (see Matthew 19:3-9); or c) neither moral or immoral laws that may nonetheless offer good practical advice, like regulations concerning infectious diseases (see Leviticus 13).

Most Adventists seem to place laws regarding food in the civil, but moral, category, citing Acts 15:19-21 and 1 Corinthians 3:16. However, following Mark 7:19-20, I believe food laws probably best belong in the civil category, as neither moral or immoral laws. They are the practical advice of the Great Scientist, given to help us live healthier and happier lives.

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

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Weddings

Behrens—Thiele. Michael Behrens, son of John and Luen Behrens (Berowra, NSW), and Sharona Thiele, daughter of Pastor David and Dr Jillian Thiele (Pacific Adventist University, PNG), were married on 20.7.08 at the Fox Valley Community Centre, Wahroonga, NSW.

David Thiele, Ross Cole,
Brad Melville

Hall—Chappell. Brian George Hall, son of Alfred and Wilga Hall (both deceased), and Mary Beverstock Chappell, daughter of Harold and Elsie Williams (both deceased), were married on 3.8.08 in the Bunbury church, WA. Robert Kingdon

Low—Pinkerton. Peter Low and Shona Pinkerton were married on 25.6.08 by the seaside at Burleigh Gardens National Park, Qld, surrounded by relatives and friends. Raymond Kent

Obituaries

Bakof, Stoja, born 10.10.1916 in Macedonia (former Yugoslavia); died 2.7.08 in her home at Donvale, Melbourne, Vic. She was predeceased by her husband, Vasil, in 1990. She is survived by her children and their spouses, Luba, Draga, Michael and Heather, Cveta, Susi and Aldo; her five grandchildren; and her four great-grandchildren. As an only child, Stoja's dearest wish was to have a large and loving family. This dream was tested following the death of her firstborn twins at birth. She is remembered as a loving and generous person. A loved and respected member of Nunawading church, Stoja was laid to rest with her husband at the Springvale Cemetery, where they both await the return of Jesus.

Trevor Rowe, Rod Anderson
John Denne

Barlass, Noel Ronald, born 16.4.1924 at Christchurch, NZ; died 16.7.08 in the Christchurch Hospital. On 17.12.1947, he married Betty. He is predeceased by his daughter, Carol, in 1971. He is survived by his wife; his three daughters and their husbands, Wendy and George Cox (Christchurch), Julie and Allan Mennie (Perth, WA), Denise and Neville Falloon (Hokitika, NZ), and Phillip and Lisa (Perth, WA); his 10 grandchildren; and his two great-grandchildren. He held many roles in the Barbadoes St, Sydenham and

St Martins churches over the years. He helped build the Mt Hutt retreat and the Tasmania Youth Camp. Noel was involved in many choirs, the Silver Advent Band Christchurch and the over 50s band. A faithful soldier for the Lord, he waits for His coming. Surely missed by all who knew him.

Neil Thompson, Ben Rae

Jessen, Gladys Mary (nee Hartvigsen), born 9.3.1914 at Gympie, Qld; died 14.7.08 at Durack. She was predeceased by her husband of 63 years, Reg, in 1989. "Nanna" has left behind a large and loving family, who she was very proud of: six children, Maureen, Don, Phyllis, Myrl, Ray and Norm, and their spouses; her 15 grandchildren; and 25 great-grandchildren. She was baptised in 1961 in Maryborough, and later joined the Sherwood and Inala churches in Brisbane. Her faith and love will always be remembered. Gabriel Ontanu

Morgan, Jayde Rose, born 26.7.1982 at Collie, WA; died 18.7.08 in a car accident at Brunswick Junction. She is survived by her father, Vince Morgan (Townsville, Qld); her mother, Sue Morgan (Mt Isa); her brother, Ben (Mt Isa); and her grandparents, Jim and Yvonne Harper (Perth, WA). Jayde was a vibrant young person who worked in aged care. She was well-liked, as testified by the large number of young people present at the cremation service in Bunbury.

Robert Kingdon

Pringle, Eleanor Joyce (nee Davis), born 3.5.1937 at Kalgoolie, WA, where her father was the minister; died 23.7.08 in Epworth Eastern Hospital, Box Hill, Vic. On 15.12.1963, she was married to Russ Pringle at Warburton by Pastor Ross Piper. Russ predeceased her in 2007. She is survived by her three children, Jenny Pringle, Glen and his wife, Jenni, and their two children, and Doug; and her adopted daughter, Naomi Sutton, her husband and four children. Eleanor was devoted to her family and the Croydon church, where she was an elder and in Pathfinders for 35 years, she was employed for many years as a librarian at Edinburgh Adventist Primary and Nunawading Christian College, until unable to continue due to poor health. Peter Roemfeldt

Rayward, Berris Rita, born 23.9.1922 at West End, Qld; died 12.7.08 in Queensland. Berris was one of 12 children. In 1987, she was baptised by Pastor Jack Bambury

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and attended Brisbane Central and, later, Michelton church. In her later years, Berris suffered a brain tumour and was hospitalised for four months. Her sister and brother-in-law, Shirley and Ted Ockendon, lovingly cared for her. She is at rest, awaiting the return of her Lord and Saviour.

Ken Martin

Sucliffe, Howard, born 27.9.1907 at Nanango, Qld; died 18.7.08 in the Yeppoon Hospital. He is survived by his wife, Ethel; and sons, Lyall, Geoff, Barry and Herb. Howard worked as a timber-cutter, a farmer and in the marble quarries. They later moved to Gracemere in retirement. Howard and Ethel accepted the Adventist message in 1957, as the result of the "Voice of Prophecy" radio program and also the ministry of Pastor Bert Grosser. They moved into Capricorn Adventist Retirement Village in 1998, where they continued to enjoy making the music that was the passion of their lives. Howard celebrated his 100th birthday last year in style. He was greatly loved by family, friends and fellow members, and will be sadly missed. Awaiting the Resurrection morning.

Alvin Coltheart

Underhill, Maud Lillian (nee Gray), born 5.1.1916 at Ayr, Qld; died 14.7.08 in the Victoria Point Adventist Retirement Village. At the age of 29, Maud married Manuel, who predeceased her. She is survived by her two daughters, Carol Ann Mackie and Joan Elizabeth Anderson (now Granger), as well as their husbands and families. Maud was a pillar of strength in the Innisfail church, before moving to Victoria Point. This Christian woman was laid to rest in the Beenleigh Cemetery. She awaits the return of the Lord.

Ken Martin

Vijsma, Albertine (Tine), born 15.4.1922 in Bandung, Java, Indonesia (then known as Dutch East Indies); died 19.7.08 in Redland Bay Adventist Nursing Home, Victoria Point, Qld. Tine was predeceased by her husband, Fred. She is survived by her sisters, Beatrice (Vennik) and Else (Webster), and their families. In the 1930s, while Tine was quite young, she was baptised with her

parents. Trapped in Holland during the German occupation, World War II, the family faced many tribulations. Tine and her husband served at Mirriwinni College and in Dutch New Guinea. She will be sadly missed.

Neil Peatey, Jeff Webster

Were, Laurence Horace (Laurie), born 11.4.1917 in Prospect, Adelaide, SA; died 30.7.08 in the Glenhaven Gardens Nursing Home, Sydney, NSW. He was predeceased by his wife, Joan, in 2007. He is survived by his children and their spouses, Kevin and Susie (Texas), Noel and Robyn (Sydney), and Alan and Glenys (Sydney); his eight grandchildren; and his four great-grandchildren. Laurie was a Christian gentleman whose life revolved around his church and his family. He was a devoted husband and father throughout the 67 years of his married life. He was a gentle, caring person who was loved and respected by all who knew him, and will be sadly missed by his family and friends.

Barry Wright

Wormleighton, Terry, born 27.2.1946 at Semaphore, Adelaide, SA; died 7.6.08 at home in Adelaide. On 23.4.89, he married Dianne Schnell at Queenstown church. Terry is survived by his wife (Adelaide); his daughter, Louise; his younger sisters, Ann (Beaudesert, Qld), Sue (Murwillumbah, NSW) and Cindy (Adelaide, SA). He spent most of his working life with the Sanitarium Health Food Company. Terry loved his Lord, his family, his church and Holden cars. He fought prolonged illness and injury for several years and is now resting peacefully, secure in his hope of the Resurrection.

Matthew Tompson, Will Grobler

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Spiritual concert in English—August 30, 2008. Dandenong Polish church, 6 pm–8 pm, 100 James Street, Dandenong, Melway Ref: 91A B2. Artists: The Sard family, Yola Meilczarsk, The Rivet family, Pastor Paul Ustupski, Mark Lambert, the Joyful Singers and Michael Czarny. Admission free. Sponsor: IHIA—a supporting ministry of the SDA Church. Queries: contact Marc Rivet, Music coordinator, phone (03) 9702 7504.

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