

RECORD

September 20, 2008

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BRISBANE, QUEENSLAND

Sabbath school is such a common thing in our church but this summit was planned to re-engage and see what this is contributing to the church," says Pastor Joseph Talipuan, director of Sabbath school and personal ministries for the South Pacific Division (SPD), of the SPD's Sabbath school summit.

The summit, held from August 20 to 24 at the QCCC Brookfield Convention Centre near Brisbane, involved about 90 people from across the South Pacific, including administrators, departmental directors, pastors, Sabbath-school leaders, children's ministries leaders and other

church members.

"We have never had a meeting like this to address Sabbath school," explains Pastor Talipuan. "This is not a training seminar. We have done that many times. Now, let's see what we have in our hands. We are anticipating a number of strategies will grow from the interactions and discussions.

"The main goal is transitioning our Sabbath-school classes into active small groups. Some Sabbath-school groups have become only about Bible study—which is a good thing in itself—but these groups can be about much more than that."

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2103

We are yet to recognise that we should “do justice” simply because it is right and good.

THINK THE COMMENT SO CAUGHT MY attention because it resonated with my experience growing up in church. In their introduction to *Justice in the Burbs*, Will and Lisa Samson describe how they “both grew up in churches that emphasised Scripture memory. Yet neither of us can remember ever memorising a verse about God’s concern for the poor.” Thinking back on years of Sabbath-school memory verses and Pathfinder memory-gem exams, I draw the same blank.

The Samsons go on to reflect on the more than 4000 sermons they estimate they must have heard between them as young people, “yet neither of us can remember hearing sermons about God’s concern for those in need during these formative years.” As a preacher’s kid, I need be careful in criticising much of the preaching I heard as a younger person but I agree with the Samsons’ conclusion that “somehow we grew up with little or no instruction about God’s heartbeat of justice.”

This isn’t about criticising a preacher, Sabbath-school curriculum or youth group. It’s bigger than that—an undoubtedly Christian world view that has somehow missed a vital part of God’s obvious concern for this world and its people.

According to one count, the Bible contains 2103 verses expressing God’s special concern for the poor. *The Poverty and Justice Bible*, a recently published edition of the Contemporary English Version, literally highlights its more than 2100 references

to these issues. Compared to many other aspects of faith and Christian living we almost take for granted but with far less biblical exposition, the weight of references is overwhelming. We must get serious about issues of justice and injustice in the world around us. Neither biblical ignorance nor apathy toward the wider world are any kind of adequate excuse.

Despite some renewed interest in justice issues in Christian circles, the basic world view remains. A preoccupation with justice issues is seen as just that—a distraction from our real task as Christians. And where justice issues are engaged, it is too often only as public relations for the church, an “entering wedge” for the real task of preaching or just a nice thing to do, if so inclined.

We are yet to recognise that we should “do justice” (see Micah 6:8) simply because it is right and good.

Many of us are yet to recognise the enormity of injustice. Rabbi Abraham Joshua Heschel contrasts our complacency with the prophets’ urgent calls for justice: “We ourselves witness continually acts of injustice, manifestations of hypocrisy, falsehood, outrage, misery, but we rarely grow indignant or overly excited” (*The Prophets*).

We are yet to make space in our church agendas and understanding of mission that can work toward making better places of our communities and our world.

We are yet to recognise that in seeking justice and goodness in the world we are enacting the kingdom of God (see Luke 4:18, 19)

in a way that is at least as faithful, valid and perhaps effective as preaching it. As Ellen White put it, “Search heaven and earth, and there is no truth revealed more powerful than that which is made manifest in works of mercy to those who need our sympathy and aid. This is the truth as it is in Jesus” (*Thoughts from the Mount of Blessing*).

We are yet to recognise the scope of the call to actually change the world: “Missionary work usually starts as acts of charity, but the more you learn about how political and economic institutions oppress and exploit the poor, the more you realise that charity is not enough. Justice is also needed” (Tony Campolo, *Letters to a Young Evangelical*).

We are yet to recognise that when we fail to work for justice in the world, individually and corporately, we sin and in failing to pursue justice, we misrepresent God (see Proverbs 14:31). But when we care for the poor and the oppressed, we honour and worship God (see Isaiah 58:6-10).

We are yet to recognise that when we work for justice, we are truly working with God and His purposes. It is He “who gives justice to the oppressed and food to the hungry . . .” (Psalm 146:7-9, NLT).

We could begin by memorising some of these 2103 verses, hearing some of these sermons and having some of these Bible studies. It will change how we see the world, and how we live and share our faith.

Nathan Brown



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

Vol 113 No 36
 Cover: Nathan Brown

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www.record.net.au

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

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

“Homecoming” time to reflect, renew

COORANBONG, NEW SOUTH WALES

Avondale College alumni gathered for Homecoming weekend from August 29 to 31 at the college, to celebrate and remember times spent there in the past.

Evangelist, author and former church administrator Pastor David Currie presented “Highlights of public evangelism during the last century in the South Pacific” during the second annual Alumni Lecture on the Friday. Pastor Currie’s historical review served as a reminder of the characteristics of successful outreach—evangelists as skilled communicators, both as speakers and marketers, the ability to adapt, the use of new technology, the use of personal invitations, and the courage to share and publicly defend one’s faith. Pastor Currie noted the decline in number of evangelists and the lack of connection Adventist Church members now have with evangelistic programs. “Where are the reapers?” he asked.

The Alumni Association dedicated the lecture to Dr Allan Lindsay, a former director of the Ellen G White Seventh-day Adventist Research Centre, based at the college. Dr Lindsay’s “proudest achievement” is presenting the video series *Keepers of the Flame*, which has been translated into more than a dozen languages. Dean of the Faculty

of Theology Dr Ray Roennfeldt said of Dr Lindsay in his introduction to the lecture, “You have been an evangelist for the church but more importantly, for Jesus Christ.”

The association also honoured educator and librarian Brian Townend with its Outstanding Alumni Award. He spent more than 40 years in service to the Adventist Church and made a significant contribution to Adventist education, with a dedication to life-long learning.

This award was presented during the Sabbath worship service and was the last for Alumni Association president Pastor Roger Nixon, who announced during the annual general meeting on the Friday that he was not seeking re-election. Members of the association voted Jenny Hilder (1981, 1982) as his replacement.

Eight other alumni—one for each honour year—joined Mr Townend as award recipients. Receiving citations were: former missionary Beryl Stocken (1938); former minister, evangelist, publishing director and mission president Percy Holmes (1948); fly’n’build coordinator Elwin Ferris (1958); Avondale College lecturer Robyn Priestley (1968); chair of music performance at the University of Salford, David King (1978); former tradesperson and nurse, now medi-



Pastor Russell Kranz meets colleagues from the theology class of 1968.

Ann Stafford

cine and surgery student and heart transplant recipient Graeme Fitzclarence (1983); teacher and Abide Family Ministries director Kimberley Houliston (1988); and Central Coast Adventist School chaplain Elia Crevar (1998).

Mr Crevar spoke emotionally about renewal during the vespers sermon. Worship service speaker Pastor Malcolm Allen (1958) recounted stories from his 35 years of denominational service as a reminder that “God still leads His church.”

A “Hymns and Songs of Praise” concert, organised by Dr Lyell Heise, director of the South Pacific Division’s Institute of Worship, was held on the Saturday night and will be broadcast later this year on Hope TV. —**Brenton Stacey**



◆ On July 31, eight boys from **Prescott Primary Northern, SA**, Year 6/7 classes won the **SAPSASA** (South Australian Primary Schools Amateur Sports Association) state-wide knockout basketball competition, making them the top team for their age group of **98 teams** in the state. The team had to win five games against the top 12 teams

to qualify for the final, which they easily did. Reports from two SAPSASA officials, opposing coaches and parents all came back admiring the way the team conducted themselves, on and off the court. This attitude was noticed as on August 26, they were at the **Port Adelaide Football Club** to receive the **Youth Sports Awards 2008 monthly achiever** in the category **TEAM—Northern Region**. They have also been put in the running for the Youth Sports Awards overall winner, to be determined later in the year. —**Tim Borgas**



◆ Recently the **Esperance Christian Primary School, WA**, participated in the annual three-day music festival, held in the town’s civic centre. The school competed in the small school choir section and won **second prize** with 84 points. Also participating in the festival was a local church member, Year 12 student **Emma Starcev-**

ich, who participated in the under 16 woodwind instrumental solo and the Grade 6 piano solo. Emma won first prize in both sections and also won a monetary prize for gaining the highest mark in woodwind. The adjudicators comments included Emma’s music was beautifully played and was very well done. She recently received honours for her flute exam. Pictured from left to right: **Kelly Quick** (teacher), Emma Starcevich, **Rhiannon Roeloff**, **Leticia Lowe** and **Jamie Quick**. —**Rhonda Morcombe**

Summit assesses Sabbath school's role

(Continued from page 1)

"This has long been overdue," adds Pastor Roger Govender, director of Sabbath school and personal ministries for the Australian Union Conference. "We have been tracking Sabbath school for more than 150 years, and we want to be sure Sabbath school meets its intended goals.

"I appreciate the passion that has come from those who have shared in our small groups. It is amazing how people see things through different lenses but ultimately, we are focused on the same goals. The interaction has been stimulating and inspiring."

Pastor Talipuan acknowledges the challenges faced by different Sabbath-school groups and the differences in culture between churches in Australia and New Zealand, compared with those of the Pacific. "One option would have been to divide the groups and address those two realities separately," he reflects. "But we decided to put them all together and let them talk. I think the groups helped inspire each other. It is not so much about the program but those needs that are common to us all."

Dr Lyndelle Chiomenti, editor of *CO*, the young adult Bible-study guide, and part of the Sabbath school department at



Another discussions group at the Sabbath school summit.

the General Conference, was enthusiastic about the summit. "I am impressed that leaders are listening to these concerns and seeking ways to address them," she says. "The discussion groups have been the backbone of this summit. I have admired the interaction of people from different cultures and the compromise that has allowed everybody to share their perspectives in a gentle way.

"Sabbath school is alive and well in this division," she comments. "But I think adult Sabbath school faces similar challenges around the world—how to get people to come, how to make it more appealing to others, at the same time as maintaining its integrity and spiritual nurture. Those in Sabbath-school leadership are focused on meeting these challenges and making improvements."

Local church Sabbath-school leader Alicia Cooke, from Wallsend, NSW, says Sabbath school is "alive and happening" in her church but what she learned at the Sabbath school summit will help grow this ministry. "I have never been aware of the goals of Sabbath school and I have discovered we could be doing more," she says. "I can take this home and create a more focused Sabbath school."

"I have learned a lot of things that will be very useful in ministry in our part of the world," agrees Pastor Taei Siaki, district director for Savaii Island, Samoa. "I hope to adopt some of the ideas to help grow the church in Samoa."

As far as the summit is concerned, Miss Cooke says the brainstorming was worthwhile but "the outcome depends on what leaders do with the information."

And Pastor Talipuan is aware of the challenge. "I've heard people say negative things about Sabbath school—that it is dying," he reflects. "But we need to ask serious questions about such statements and not just assume that is the way it will be.

"My dream is for Sabbath school to be a soul-winning, mission-focused, disciple-growing part of our church. I don't know whether it will happen from just these meetings but we are focused on growing in that way."—**Nathan Brown**



◆ At least 500 children and adults turned up on August 9 to Avondale Memorial church's Kids Reach Rally (KRR)/STORM Co outreach, held at Cooranbong Park, NSW. The theme for the day was "Jesus is always there," no matter what, with open arms. The message was acted out through a rework of the *Prodigal Son*, written and narrated by Emma Thomson, with local

STORM Co actors. There were also appearances by the STORM Co Clowns, PJ from Arnie's Shack, the Avondale School Small Choir, and the Avondale Movement Group. STORM Co clowns entertained the children with face painting and balloon-animal making afterwards. —**Paul Ginn**

◆ The Chairperson of Amata Community, in the remote Anangu Pitjanjatjara lands of northern South Australia, said, "We are sick of normal TV with all its rubbish—we want Christian TV!" He called the community council together and



they voted to pay Adventist installer Bob Harders from Busselton, WA, to set up every house with a dish and a receiver so they can receive Christian TV. The people would then pay back the money to their local council. Every house except one agreed—totalling 37 homes linked up. Mr Harders encourages the people to tune into Hope and 3ABN by listing them 1 and 2 on

the channel list. Mr Harders is a retired businessman from Busselton, who only returned to the church a few years ago. "I believe God wants each of us to use our talents to help spread the message of Jesus," he says. Mr Harders was away for about eight weeks on the last trip, installing 105 satellite systems.—**Don Fehlberg**

◆ On August 21, Avondale Schools, NSW, Year 3 classes enjoyed an exciting and educational Aboriginal culture day. This was part of the unit they are currently studying, which is "Aus-

DAYS AND OFFERINGS: ◆ OCTOBER 13—APPEAL EXPENSE OFFERING

New president for Avondale College

COORANBONG, NEW SOUTH WALES

Affirmation, consultation, facilitation and vision are some of the characteristics Dr Ray Roennfeldt hopes to bring to the Avondale College presidency when he assumes the role next year as current president Dr John Cox retires.

Chairperson of the Avondale College council and president of the South Pacific Division Dr Barry Oliver announced the appointment during a staff luncheon immediately following the college council's meeting on August 26.

Dr Roennfeldt says, "For me, this means I will model a service mode of leadership." He acknowledges his ability to care for and lead others is "dependent on maintaining my personal spirituality, my family and personal relationships and my professional relationships. My capacity for ministry and leadership is dependent on my being a person of genuine openness and ethical integrity."

Dr Roennfeldt graduated as a registered nurse from Sydney Adventist Hospital's school of nursing in 1969. He then completed a Bachelor of Arts in theology at

Avondale College, graduating in 1973. He has also earned a Master of Arts in religion and a Doctor of Philosophy from Andrews University in Berrien Springs, Michigan, USA.

Dr Roennfeldt has served as a local Seventh-day Adventist church minister in southern New South Wales and as a district director and educator in Papua New Guinea. He began lecturing at Avondale in 1991 and is currently a senior lecturer in and dean of the Faculty of Theology.

Dr Roennfeldt will replace Dr Cox at the end of the year. Dr Cox, 68, announced his retirement in an email to staff members on April 17. He will, by the end of this year, have served the church for 47 years, five-and-a-quarter of those as president of the college. "Avondale has been part of my life ever since I arrived as a student in 1957, and it has been a great privilege to contribute for so long to its mission," says Dr Cox. "How could I be anything but a strong supporter of Avondale in retirement?"

Dr Cox speaks proudly of the "vigorous" spiritual life at Avondale and the "height-



Dr Ray Roennfeldt with Dr Barry Oliver.

ened" emphasis on service, particularly among students who continue to volunteer for projects in Australia and in developing countries. "One of my most heartfelt prayers is that each person at Avondale will develop an enduring relationship with Jesus, that will keep on guiding our choices and actions," says Dr Cox.

Dr Oliver describes Dr Cox's legacy as leading the college "with distinction in the fulfilment of its academic pursuits, while at the same time leading by example in the development of its Christian ethos and mission from an Adventist perspective." He adds, "Under his leadership, the college became an incorporated entity, commenced a major land development to provide an endowment to secure the future and moved toward the development of a stronger research culture."—**Brenton Stacey**

More @ www.avondale.edu.au



Retiring Avondale College president, Dr John Cox.



tralia Our Home. Students were assigned to one of four tribes while they undertook the day's activities, which included cooking, dot painting, storytelling and making boomerangs. The children were shown artifacts from different cultures and Indigenous minister **Darren Garlett** told of his experiences in traditional Aboriginal life. Students were able to

learn about the role Indigenous Australians played in the early settlement of Australia. Special guest **Kent Kingston** gave a didgeridoo demonstration and Year 9 student **Nathan Neville** assisted the children in learning how to throw a boomerang. Other activities that followed included cooking damper and Anzac biscuits in the kindy kitchen, and hunting for snakes and berries in the bush. —**Susan Rogers**

◆ Fourteen volunteers from **Armadale, Carmel, Avon Valley, Livingstone and Rossmoyne churches,**



WA, recently left their mark in the sands of **Gumare**, in the remote north-western corner of **Botswana**. Gumare is a village of **6000 people**. This was the third in a series of volunteer trips to build Care Centres for young children, working in conjunction with the church's **women's ministry department** in Botswana. The group ran kids clubs, with more than **350 children**

in attendance. A hall with three offices, a toilet and shower block was constructed and painted. In addition, a further three remote villages were visited, and items left with the orphans and destitute. Four schools were given many boxes of teaching resources and library reading books. The local hospital and clinic were also glad to receive many boxes of medical consumables. Sewing machines were also donated to make clothes for the many orphans, as well as to sew items that can be sold to make the centre self-sufficient. —**Greg Whyte**

Young Adventist scientist awarded for cancer research

WELLINGTON, NEW ZEALAND

Dianne Sika-Paotonu, president of the Adventist Students Association New Zealand (ASANZ) and a member of the Wellington Central Adventist church, has been awarded for her groundbreaking research into the development of designer vaccines for the treatment of cancer.

Ms Sika-Paotonu won the “Advancing Human Health and Wellbeing” category of the 2008 MacDiarmid Young Scientist of the Year Awards in New Zealand for her work with the Malaghan Institute of Medical Research’s Vaccine Research Group. The awards are named after New Zealand-born Nobel laureate professor Alan MacDiarmid.

Her PhD research, in the group led by Dr Ian Hermans, is focused on a rare group of immune cells called dendritic cells. They have the ability to stimulate the immune system to launch attacks against cancerous tissue.

By developing strategies to maximise dendritic cell activity, it is hoped Ms Sika-Paotonu’s research will lead to a more natural approach to cancer therapy.

According to Ms Sika-Paotonu, the research is helping her keep a promise she



Dianne Sika-Paotonu receiving her MacDiarmid Young Scientist of the Year Award from Graeme Fraser, chairperson of the Health Research Council.

made as an eight year old to find a cure for cancer after a close family friend died of the disease.

“I told my mother at the time that one day I would find a cure,” she says. “My own mother has since battled cancer twice and two of my aunts have had similar encounters.”

She adds, “This means a lot to myself, family and friends, and also opens new opportunities to witness for God. As ASANZ president, I hope this might inspire and motivate our Adventist university students studying at secular campuses throughout New Zealand to remember that not only does God call us to serve Him whatever our vocation in life, He also expects us to work hard and do our best. If we are faithful in doing our part, He’ll do the rest.”—**RECORD staff/Melody Tan**

PAU granted radio permit

PORT MORESBY, PAPUA NEW GUINEA

The Papua New Guinea Radiocommunication and Telecommunication Technical Authority (PANGTEL) has granted Pacific Adventist University (PAU) a three-month radio permit. This follows PAU’s successful application for a radio station licence.

PAU’s development director Dr Fifaia Matainaho recently received the permit from Une O’ome, manager of licensing and business relations for PANGTEL.

The three-month permit is the standard procedure for radio licensing and allows PAU to import and test radio equipment. It is part of PAU’s strategic plan to have a radio station in place to serve the community through programs with positive messages.

The main focus of the radio station will be to support, educate and inspire local communities through radio programming on issues such as adult literacy, health, gender and equality, environment, small business advice, social issues and positive music.

Through radio, TV and the internet, PAU aims to deliver educational, social and religious content, not only to students on the university campus but also people living around the Pacific and the world.

—**Stephen Vele**

◆ General Conference president **Jan Paulsen** called for forgiveness and reconciliation during his first visit to **Kenya** since violence fuelled by contested presidential elections erupted there in January. Pastor Paulsen told a group of 80 Kenyan church leaders and ministers in Nairobi on August 22 that the church must champion faith in God transcending ethnic loyalties. Later, in a strongly-worded speech to some **30,000 Kenyans**, he specified the divisions Christianity erases: position, wealth, political affiliation, race, ethnicity, language, gender and age. But becoming

a Christian does not exact a loss of culture, race or nationality. Paulsen’s comments followed a similar theme a day earlier, during a visit with the country’s president, **Mwai Kibaki**. Pastor Paulsen also met with a group of 40 Kenyan leaders who are Adventist, among them members of parliament, government ministers and permanent secretaries, judges, managing directors and other civil servants. —**Elizabeth Lechleitner/ANN**

◆ **Adventist-laymen’s Services and Industries (ASI)** members donated **\$US8 million** during the

organisation’s August 6 to 9 week-end convention, **quadrupling** last year’s offering. The upswing is spurred largely by interest surrounding the **“One-Day Church”** project, a church-supported joint venture of ASI and Maranatha Volunteers International, to address the need for substantial, easily-assembled church structures in regions where membership is rapidly growing. Structures that can be completed in as little as **six hours** provide the framework and the roof, leaving local members to finish the walls with affordable and readily available materials.—**ANN**

◆ **Italian beachgoers** can now get closer to God, thanks to an inflatable church on the beach. The “bouncy church”—which takes five minutes to inflate—is 30 by 15 metres, complete with an altar and confessional booth. The inflatable will be set up in **Molise**, on the Adriatic coast, and is to be manned by a team of priests waiting to hear confession, give mass and sing holy music. A night-time mass will take place between 10 pm and 1 am—in direct competition with local bars and nightclubs. —**Ananova.com**

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

Fiji radio station gives hope to listeners

SUVA, FIJI

Hope FM, a Seventh-day Adventist radio station in Suva, Fiji, is now offering listeners the opportunity to receive a daily Bible verse on their mobile phones.

The Bible verse text message service commenced in early September, and is a result of an agreement between Hope FM and Vodafone Fiji. Listeners will need to subscribe to the service in order to receive the Bible verse, which can be delivered to their mobile phones as a text message in either Fijian or English. Subscriptions are monthly and each message costs 20 cents. There are also plans to provide Hindi messages in the near future.

Vodafone Fiji also sponsors Hope FM's Bible Quiz Challenge, which has received more than 20,000 mobile text message answers since the start of the year.

Hope FM first started broadcasting from the Fiji Mission in 2003. Its signal reaches as far as the towns of Navua and Nausori, and broadcasts a mix of music styles—contemporary Christian, gospel, Indian and Fijian music. The station plays only Christian music but the style of music varies.

“The responses we have been getting from listeners through telephone, mail and



Semi Francis, media development officer for the Fiji Mission, in front of Radio Hope Fiji.

personal contact has given us a clear indication of the strength of the radio station in our communities,” says Semi Francis, media development officer of the Fiji Mission. “There are more people requesting copies of our programs [and] radio listeners call us requesting [the] sermons we air [so they can] listen [to them] and use [them] for sermons on Sundays.”

According to Mr Francis, the Adventist Church's media ministries in Fiji are growing from strength to strength. “God is working behind the scenes and I believe we're starting to see [more people attending church] service now,” he says. “It's a new beginning for us and we've been truly blessed.”

—Melody Tan

“Hibiscus” program raises awareness in Fiji

COORANBONG, NEW SOUTH WALES

The “Hibiscus Safe Campaign,” established to raise awareness about the threat of HIV/AIDS and other sexually-transmitted infections (STIs) during the Hibiscus Festival in Fiji, ran from August 16 to 23.

The campaign is a joint initiative by the Fijian government's Ministry of Health, Adventist Development and Relief Agency, Fiji Red Cross, Fiji Network Plus and peer educators from the University of the South Pacific. The Hibiscus Festival is in its 50th year and attracted more than a quarter of a million people to Suva.

With a goal of raising awareness and promoting individual and social responsibility toward STIs, organisers set up a booth at



Peer educators at the refresher training course before the “Safe Festival” campaign.

the festival, where a wide variety of information relating to reproductive health was provided. Counselling and testing for HIV/AIDS was also available.

Organisers hope that raising awareness about the diseases will help reduce discrimination against people living with and affected by HIV/AIDS.—Fiji Times

Vietnam veteran's day memorial held in Beachmere

BEACHMERE, QUEENSLAND

For a number of years, Pastor Mike Brownhill, minister of Landsborough church, has been the chaplain for the Beachmere Veteran's Drop-in Centre in south Queensland. Pastor Brownhill says, “What's unusual about this is that I told Barry Alison, founder and president of the centre and a Vietnam veteran himself, that back in the late 60s and early 70s, I was one of the biggest Vietnam War protestors God put breath into. Barry's reply was, ‘All is forgiven. We still want you as our chaplain.’”

August 18 marked the annual Vietnam Veteran's Day memorial service at the centre. The date was chosen because of the anniversary of the Battle of Long Tan, in which 18 Australian soldiers were killed and 24 wounded, the costliest engagement of Australian forces in the Vietnam War.

The event incorporated the regular features of a war memorial service, with the raising of the Australian flag, prayer, various speeches, laying of wreaths and the playing of the Last Post.

Pastor Brownhill says, “It's a great opportunity to do some devotional talks and mix, mingle and minister to veterans who are still hurting after four decades of memories. It's also great to generally fly the flag for Jesus.”—RECORD staff/Mike Brownhill



(From left to right) Reg Benedict, a Vietnam veteran and country and western artist; Barry Alison, senior veterans' administrator and president of the centre; Casey Sullivan, representing her parents Caryn Sullivan, Queensland government MP for Pumicestone, and Jon Sullivan, Australian government member for Longman; and Pastor Mike Brownhill, chaplain of the centre.

Skip the junk for breakfast

RECENTLY CONDUCTED NEWSPOLL research has found more than half of 12–24 year olds skip breakfast at least once during the week. Of more concern is that a quarter go on to have soft drink and one in 10 eat chocolate, ice-cream or potato chips as the first meal of the day. Nutritionally, they are loading up on high salt, sugar and fat foods without the goodness of fibre, vitamins, minerals and other important nutrients obtained from a healthy breakfast.

Here are five reasons to eat breakfast:

1. Kick start your brain—Breakfast literally means to “break the fast” since your last meal. Because we haven’t eaten since the night before, a healthy breakfast restores the body’s energy, especially for the brain. Research shows people who eat a balanced breakfast have better concentration and are more likely to be efficient at work.

2. Get your body pumping—Research shows breakfast speeds up our metabolism, which helps us burn energy faster. Eating breakfast is more likely to help you maintain a healthy weight. The fibre and carbohydrates in a good breakfast help you feel fuller for longer and prevent snacking.

3. Boost your nutrient intake—People who eat breakfast generally eat less fat, more fibre and have higher intakes of vitamins such as calcium, iron and magnesium.

4. Boost your mood—Research consistently shows breakfast eaters tend to have

a more positive mood, are calmer and less stressed.

5. Think and perform better—People who eat a good breakfast have better concentration and memory, and are more likely to be efficient at work or school than those who skip breakfast.

Many people say they don’t eat breakfast because they don’t have time or simply don’t feel like eating at that time of day. Try:

- Getting up a little earlier in the morning and have breakfast first—before showering or ironing clothes, that way it doesn’t get left out when you’re running out the door;
- Taking a brekkie pack made up of fruit, wholegrain cereal and a tub of yoghurt with you to work or school, and have it when you do feel like eating;
- Planning ahead. Make our cinnamon muesli recipe on the weekend and eat it throughout the week. **R**

If you would like more tips on eating a healthy breakfast, call us on 1800 HEALTH (1800 432 584) in Australia or 0800 100 257 in New Zealand to speak with one of our dietitians or nutritionists.

If you would like to order a free copy of our Everyday Essentials cookbook, you can order it online at <www.sanitarium.com.au> or by calling 1800 HEALTH in Australia or 0800 100 257 in New Zealand.

**Sanitarium Nutrition Service,
Berkeley Vale, New South Wales.**

Breakfast comparison table

Breakfast	kJ	Fibre	Fat
Wholegrain cereal, yoghurt and apple	1550	6 g	3 g
2 slices wholegrain toast, peanut butter and juice	1250	6 g	12 g*
Doughnut and soft drink	1350	1 g	9 g

*The fat in natural peanut butter is mostly from healthy monounsaturated fat.

Source: *Serve 2003*

THE HEALTH FOOD COMPANY
Sanitarium
nutrition
healthy for life service™



Cinnamon homemade muesli

- 2½ cups rolled oats
- 1 cup processed bran
- ½ cup chopped dates
- ½ cup chopped pecan nuts
- ½ cup chopped dried apple
- ½ cup currants
- ½ cup LSA*
- ¼ teaspoon cinnamon

1. Place all ingredients into a mixing bowl. Stir to combine.
2. Transfer muesli to an airtight container for storage. Lightly shake container before serving the muesli.
3. Serve with chilled So Good or dairy milk.

*LSA is a combination of ground linseeds, sunflower seeds and almonds, available in the health food section of the supermarket. It's perfect sprinkled on cereal or yoghurt, and can be used in muffin and cake recipes. Store left over LSA in a sealed container in the freezer.

Per serve: 1500 kilojoules (360 calories). Protein 8g. Total Fat 15g. Saturated Fat 1g. Carbohydrate 42g. Total Sugars 20g. Sodium 40mg. Potassium 490mg. Calcium 70mg. Iron 3mg. Fibre 10g.

Thinking aloud about Laodicea

BY ROY ADAMS

TODAY WE HESITATE TO CLAIM WE'RE the remnant; but as for Laodicea, that's us! Us alone! Why the difference?

As Adventists, we've received a lot of criticism over the years for arrogating to ourselves the title "remnant." This has led us, shall we say, to exercise greater caution in our claims and tighten our language when we speak about the things that set us apart. We've become more sensitive on this point, trying not to create impressions of special privilege or exclusiveness. That's because "remnant," however sparsely used in contemporary religious circles, still comes with positive connotations. It points to specialness, loyalty, faithfulness. Hence the pressure on Adventists to back off. All Christians want a part of it, and resent it when Adventists seem to claim the title for themselves.

"Laodicea" is different. It's not chic; it carries no positive connotations. Laodicea is described as "wretched, miserable, poor, blind, and naked" (Revelation 3:17, NKJV). No other Christian group vies with us for the dubious privilege of being identified with it. Unlike the claim to be the remnant, claiming exclusive rights to Laodicea is not politically incorrect. So, unchallenged, we've become anchored in the view that Seventh-day Adventists are the sole group envisioned in the apocalyptic concept of that term. And as long as that portion of Scripture remains intact, we continue to flagellate ourselves, finding ever new ways in which we think we fulfil the unflattering descriptions of the text.

But what if—and that's the thought that came to me—what if "Laodicea" is more comprehensive than our usual interpretation has envisioned? What if "Laodicea" applies to the entire Christian church today? How might this affect our mission and our

evangelistic strategy?

The answer, I think, is that it can broaden our approach and change our tone. On the one hand, it'll help cure us of any incipient pride we still have of somehow being superior to those we're called to serve. And on the other, it will take away whatever inferiority complex subsides in our system. For now, we'd see other Christians for whom we minister—and all others, for that matter—as in the same boat with us. All Laodicea—all "poor, miserable, blind,

As long as that portion of Scripture remains intact, we continue to flagellate ourselves, finding ever new ways in which we fulfil the unflattering descriptions of the text.

and naked." A level playing field makes for both boldness and humility.

Anticipating there'd be folks ready to come down on me like tons of bricks for suggesting we broaden our exclusive rights to "Laodicea," I took a moment to check out my speculations against the writings of Ellen White. Some of her emphases surprised me. She speaks of some Adventists in her time making "bad use" of the Laodicean message, not "applying it to their own hearts," but rather "using the testimony to oppress others"—causing her at one point to abandon "the subject almost entirely" (*Life Sketches*, page 333).

Though her usual application of the Laodicean message was to the Adventist

Church, she in a few key instances broadened it to apply to other churches and the world. As in this example: "The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world" (Letter 24, 1892; *SDA Bible Commentary*, Vol 7, page 964). And again: "The warning for the last church also must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches" (*Testimonies*, Vol 6, page 77). (And, yes, I checked the context. By "all the churches" here she meant all Christian churches.)

Mrs White never ceases to amaze me!

Then a series of other thoughts came to me: Can Laodicea change? Is the church always Laodicean—predestined to remain in the same state? The people of Nineveh were sinners; but under the preaching of Jonah, they repented in sackcloth. If that happens to Seventh-day Adventists, are they still Laodicea? Is it possible there could be segments of the church—perhaps even large segments—that aren't Laodicean at all? If we were to run into such a segment, would we recognize it? Or would we feel obliged to lay on them the Laodicean message with the same intensity as elsewhere?

Are these the wrong questions? If so, what are the right ones? **R**

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Roy Adams is associate editor of Adventist Review, based in Silver Spring, Maryland, USA.

Furnishing for growth

BY BIANCA MACARTHUR

GROWTH IS SLOW IN MANY Adventist churches in Australia and New Zealand. We need to ask ourselves why—and what are we going to do about it? While we seem to be able to baptise a few people, perhaps our deeper problem lies in nurturing them once they are baptised.

Which brings me to the question of furniture: “Four walls and costly furniture, velvet carpets, elegant mirrors, and fine pictures do not make a ‘home’ if sympathy and love are wanting.”¹ With what “furniture” are we decorating churches—our spiritual home? Do people feel cared for? If not, what could we do differently?

We could begin by not leaving it to the pastor to nurture the bulk of church members. So here are some thoughts on what we can do as church members to refurbish our churches:

Be friendly

Several years ago, researchers studied the effect of church friendliness on visitors. They discovered that visitors wouldn’t come back unless at least seven people took an interest in them. Be one of those seven people—look out for visitors!

Nurture people

Imagine how cared for a young or newly baptised person might feel if mature church members took the time to greet them by name and ask about their interests. Even better, you could take responsibility for spiritually nurturing at least one young or newly baptised person in the church.

Worship

Of course, in order to bless others, you have to have something to give. Each day, make prayer and Bible study a priority. Imagine what a blessing Sabbath would be if we followed the example of the Israelites, who, while en route to the Promised



Land, gathered bread daily and took double portions every sixth day (see Exodus 16:21, 29)? We would come to the table “not to be served, but to serve” (Matthew 20:28); as overflowing conduits rather than empty consumers of God’s abundance.

Lay ministry

Take the time to ask someone how their devotional life is going. What recent insights have they gained from their Bible study? How has God blessed them this week? Do they want you to join with them in praying for a family member? What trials are they facing at the moment? Can you provide or arrange practical help?

Small groups

Are you part of a small group? If not, find others you can meet with. Name a place and a time. Take turns at leadership, hosting and meal preparations. Choose a study series, or even make up your own. Invite spiritually aware non-Adventists.

Training

Know your spiritual gifts. Ask your pastor to help you identify your gift(s). Participate in training programs—such as leadership, evangelism and counselling—to hone your skills. Find ways to share your faith

with your non-Adventist friends, work colleagues and community.

Mentoring

Those who hold church office might consider mentoring a child in the area of his or her interest—for example, communion service preparations or sound equipment. Too often, we do not take the time to make children feel important. Children should be made to feel that their contribution is vital to

the ongoing functioning of the church—because it is. How would the Hebrews have gone forward if Moses had not taken on Joshua as an aide? Without God’s wisdom, they certainly would not have made it to the Promised Land. Let’s not underestimate the power of a godly mentor. Children should be encouraged to see their future in the church.

Teamwork

While we must not deny our need for mentors, we must be careful not to canonise them. Kids must be kept safe, no matter how respected their mentors are. Moses might have been a man of God but he also had a sinful temper. He was a capable leader but he wasn’t superman; he still needed a team to support him. In the same way, while the pastor has an important role to play in the life of the church, church members working with the Holy Spirit create the church atmosphere. The church only glorifies God—the prophetic purpose for which it was created—when leaders and the people work together (see Judges 5:2).

A humble attitude

To save humanity from the wages of “greatness” (see Genesis 3:4), Jesus braved

the cross. Through His life of unselfish sacrifice, Jesus shows us that the truly great person is not the one who keeps themselves from suffering but the one who suffers for others: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it" (Luke 9:23, 24*). We are called, not to contend with one another but to show compassion; and this not of our own strength but through the agency of the Holy Spirit (see Zechariah 4:6).

Evangelism

Real Christians save lives. While not all are called to entreat the masses, we can all share our passion for Christ. Let's be sensitive, not indifferent, to the eternal needs of others. We can befriend visitors, workplace colleagues and our youth on a personal level, and take an ongoing interest in their spiritual welfare. We can also seek out disaffected church members and show them empathy. Those who are concerned with saving souls will show a genuine commitment to praying for and ministering to lost acquaintances, continuing their intercessions even when answers are not immediate. If we truly want to save ourselves, the church and the world, we will meekly follow the one who took sin on Himself for us (see 2 Corinthians 5:21), who humbled Himself even to death on a cross (see Philippians 2:5-8).

Ellen White wrote, "The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears."² The message is obvious: when the church is faithful to the Great Commission, when it is firmly rooted in the commandments of Christ, it will grow. We have forsaken our first love, but if we repent, we will bloom again (see Revelation 2:5-7; Revelation 20:1, 2). We have broken God's statutes but He can write them on our hearts (see Exodus 34:1; Exodus 34:28). We have ignored his two witnesses for a time but now we must let them prophesy in our lives (see Zechariah 4:14; Revelation 11:3). When Adventists take Christ's Word to heart, a flourishing church is the sure result.

Proverbs 11:30 tells us, "The fruit of the righteous is a tree of life, and he who wins souls is wise." If Christ has commissioned us to farm evergreens, who are we to languish like dry sticks on the shelf? The Great Commission is unequivocal: more disciples must be made, not only by church leaders but also by the laity. Abraham's bottom-line blessing³—the good news of Jesus—needs to go to all the earth; not stop with Adventists.

Then let us be fruitful, not barren, fig trees; productive, not withered, almond rods. Instead of being like dead wood, let's be obedient to Christ's vision and furnish our hearts, homes and churches with the vibrancy of God's love. Then we won't have to worry about what kind of witnesses we are in the world: the Redwood of our faith, with its sweet aroma of unselfish magnanimity, will speak for itself. **R**

*Bible quotations are from the New International Version.

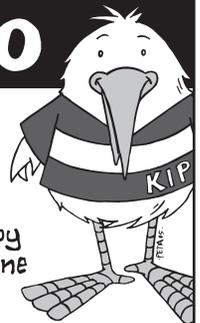
1. E White, *Adventist Home*, page 155.

2. E White, *God's Amazing Grace*, page 140.

3. E Richardson, *Eternity in their Hearts*, page 154.

Bianca MacArthur writes from Penguin, Tasmania.

Record Roo



Hi kids,
After many years of working for his Uncle Laban, God told Jacob to move back to his own land. But Laban wasn't very happy when he heard that Jacob had gone home! Read the whole story in Genesis Chapter 31.

Bible Text Puzzle

Then Jacob put his _____ and his _____ on _____, and he drove all his _____ ahead of him, along with all the _____ he had accumulated in Paddan Aram, to go to his father _____ in the land of _____.
Genesis 31:17, 18

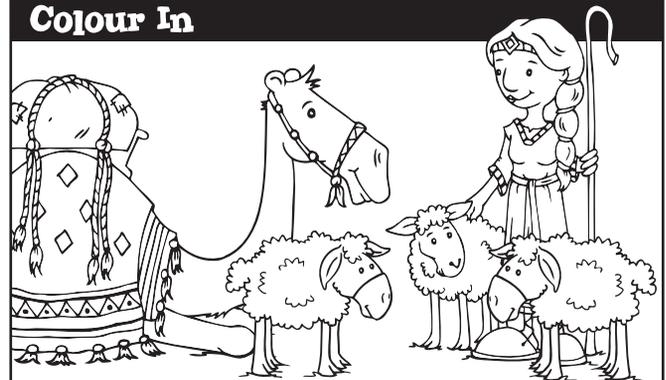
Word Search

Can you find these words in the puzzle below?



JACOB, RACHEL, LEAH, WIVES, CHILDREN, LABAN, RELATIVES, WEALTH, LIVESTOCK, FLOCKS, GOATS, CAMELS, SHEEP, FLED, TRAVEL, TENTS, CANAAN, STOLE, GODS, COVENANT, STONE, PILLAR, OATH, SACRIFICE

Colour In



Peta Taylor

With or without

**CHESTER STANLEY, PRESIDENT,
AUSTRALIAN UNION CONFERENCE**

Thank you for the recent report of “Project Hope” in Australia (“TV ‘Project’ shares Hope with the world,” News, August 30). However, the report should have read that an aim of “Project Hope” was to demonstrate that it is possible to produce quality TV programs “without multi-million dollar studios.”

The Australian Union Conference appreciates the opportunity to partner with Hope Channel in this way. We also thank the more than 300 church leaders, pastors and members who contributed to this project, particularly the many volunteers who worked in various capacities as part of the production team.

We apologise for this error and any misunderstanding resulting from it.—Editors

Aspects of difference

ALAN A JONES, NSW

I thank God, RECORD and the author for the excellent article “What’s the difference?” (Feature, August 23). The Protestant position on this subject is solidly based on Scripture alone. I suspect the reason some are confused on this topic is that some statements in our publications are not based on Scripture alone.

One hopes to see further lucid articles of this calibre on related topics in forthcoming issues of RECORD for the benefit of our church.

RAY W EATON, NSW

Thank you for publishing “What’s the difference?” This is a revelation that we do not only preach the good old message but we print it as well. Thank you for pointing out so clearly the work of Jesus and the work of the Holy Spirit in our salvation—“Although they are inseparable they are distinct.” I fear much of the Council of Trent (Catholicism) has crept into the Reformers (Protestantism) and many in our midst have lost their protest on salvation issues.

COLIN MACLAURIN, VIC

“What’s the difference?” explained

the differences between the Catholic and Protestant views of salvation very clearly. Ironically, some Adventists have held the “Catholic” view that we are saved by God making us righteous (rather than declaring us righteous because of what Jesus did), and the possibility of sinless perfection.

But despite our strong concern with “Catholic” beliefs, we should not demonise the individuals who hold them. I attended World Youth Day as an observer, and appreciated the joy it brought to Sydney and the sincerity of many Catholics’ faith, despite our differences.

We are all stewards, entrusted with the management of the household or estate of Another.

JOHN RALSTON, SA

Jesus, the carpenter, preached the good news simply, illustrating it with stories from everyday life. Paul, the theologian, did it with words that many still find “hard to understand” (2 Peter 3:16).

Everlasting life in a perfect world is not granted because we clearly understand the difference between the Protestant and the Catholic concept of justification by faith (“What’s the difference?”). It is granted because we believe the Son of God died in our place so our sins can be forgiven. It is also granted because we allow the risen Christ to do whatever is necessary to change our characters, so we will feel “at home” and there will be no danger the re-created, perfect world will again be spoiled because of unbelief, selfishness and disobedience.

The words of the Author and Finisher of our salvation are still as true today as they were 2000 years ago: “I am the Way, the Truth and the Life; no-one comes [home] except by Me.” Salvation does not depend on understanding theology but on having a relationship with a Person.

More than “chosen”

ELIZABETH ALLEN, VIC

I hope teens across the country did not read the front page of the August 9 RECORD (“‘Chosen’ teens challenged to lead”). All are chosen by God to grow His kingdom. God paid the price with the

blood of His son so you can be chosen.

Your church may have chosen not to be involved in the “Chosen teen leaders conference” for a whole lot of reasons, ranging from financial concerns to neglect.

I want to assure you that you will fulfil your role in the kingdom of God with or without recognition from the local church. Walk close to the heart of God, listen to His voice. He has chosen you to lead by His Spirit and He will equip you. Read Zechariah 4:6: “It is not by might nor by power but by My Spirit says the Lord” (NIV).

Planet stewardship

PETER HARRIS, VIC

I agree with “Creation care” (Letters, August 2) that we cannot any longer ignore environmental concerns. We seem to have done so for far too long. We are all stewards, entrusted with the management of the household or estate of Another.

God owns the earth. He created it (see Genesis 1:1; Psalm 24:1). Part of what Adventists believe with regard to stewardship contains a message about looking after what God has given us, and surely this implies the environment. We should be actively doing our part in looking after what belongs to Another, until His return.

In the book *Seventh-day Adventists Believe*, I read: “We are stewards of this world, and should do everything to maintain life on all levels by keeping the ecological balance intact. . . . In His coming advent, Christ will ‘Destroy those who destroy the earth’ (Revelation 11:18). From this perspective Christian stewards are responsible not only for their own possessions but for the world around them” (pages 270, 274).

Let us all do what we can.

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

▲ **Supervisor (20 hrs/week)**—*Adventist Development and Relief Agency (ADRA) Community Centre (Blacktown, NSW)* is seeking expressions of interest from a highly-motivated social welfare professional that will play a key role in the strategic growth and development of this cutting-edge ministry. This opportunity combines skills in leadership, clinical practice, program development, research and evaluation. Applicants should have a demonstrable commitment to ADRA's mission, values and goals, as well as a broad understanding of health systems, expert clinical social-work skills, high-level professional supervision skills, and an interest in quality improvement initiatives and research. Enquiries to Pastor Michael Worker on (02) 9868 6522 or email <michaelworker@adventist.org.au>.

▲ **Church Pastor—Lord Howe Island.** The Seventh-day Adventist Church (Greater Sydney Conference) Limited is seeking suitable applicants for the position of church pastor, Lord Howe Island. Based on Lord Howe Island, the role involves pastoral care of the church and ministry to the local community. The position is for commencement in December, 2008, or January, 2009, subject to negotiation. This position requires commitment to the teachings, values and mission of the Seventh-day Adventist Church. Pastoral experience is desirable. For more information, or to apply, please contact Pastor Michael Worker (02) 9868 6522 or email <michaelworker@adventist.org.au>. Applications close **September 22, 2008**.

▲ **Health course coordinator—Mamarapha College (WA)** is seeking a full-time coordinator for the health course. The successful applicant will have a deep commitment to Christ and the Adventist Church; a balance in theology, health and personal lifestyle; be friendly, empowering and honest; sensitive to Indigenous people, issues and cultural values; not patronising or racist; able to withstand cultural pressures and maintain confidentiality; adaptable; willing to learn; able to work on a small team; and with formal qualifications in health science and health promotion. The position will involve liaising with government, cross-cultural teaching, tendering for funding, using computers and developing health resources, among other things. Commencement date negotiable, no later than mid January, 2009. Send resume, referees and membership details to Human Resources, Mamarapha College, School Road, Karragullen, WA 6111, fax (08) 9397 7244, email <mamarapha@webace.com.au> or call (08) 9397 7233. Applications close October 6, 2008.

▲ **Chaplain—Sydney Adventist Hospital (Wahroonga, NSW).** An opportunity exists for a pastorally-gifted person to join the chaplains team at the Sydney Adventist Hospital. The SAN has a reputation for the care of the whole person and values the contribution of its chaplains in meeting this goal. The chaplains team is a dynamic group with an ethos that encourages the spiritual formation of its members and growing competence in the practice of pastoral care, as well as developing leadership capabilities in a number of areas. If this sounds like an environment and goal that fits your aspirations, we invite you to visit the hospital's website on <www.sah.org.au> for further information. Enquiries to Roger Henley, Senior Chaplain (02) 9487 9291. Applications close **October 10, 2008**.

▲ **Financial controller—Sydney Adventist Hospital (Wahroonga, NSW)** is looking for a qualified accountant with at least five years experience. Responsibilities will include: working closely and in partnership with hospital executives, directors and managers; providing commercial strategic direction and value added solutions; developing and analysing KPIs; identifying productivity improvements; developing and mentoring staff; proactive risk management of the finance function; and managing cash and working capital. For additional information, please visit our website <www.sah.org.au>. Written applications should be forwarded to Melva Lee, Director of Human Resources, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076 or email <melva@sah.org.au>. Applications close **September 26, 2008**.

▲ **Principal—Darling Downs Christian School, South Queensland Conference Education Department (Toowoomba, Qld)** is seeking expressions of interest and/or nominations for the position of principal. This position includes being a practising and baptised member of the Seventh-day Adventist Church, with a strong commitment to its mission. Enquires and expressions of interest should be directed to Tony Kent, Director of Education, South Queensland Conference. Phone (07) 3218 7777 or email <tkent@adventist.org.au>. Other teaching positions are also available in the areas of primary and secondary teaching. Resumes and expressions of interest are welcome.

▲ **Marketing Manager—ADRA New Zealand** is seeking to fill a newly-created senior role in marketing. This position involves managing the marketing program department in its core functions of PR, fundraising, communications and marketing. Some travel is required, both nationally and in the Asia-Pacific region. Applicants must have a personal commitment to the Seventh-day Adventist Church and ADRA's mission, vision, values and beliefs, with a passion for social justice and community service delivery. Strong communication skills and previous senior management experience is required, with a relevant academic qualification preferred. Please submit your application and CV to Clinton Rappell, ADRA NZ, Private Bag 76-900, SAMC, Manukau 2240. For further information, phone +64 (09) 262 5640, or email <clinton@adra.org.nz>. Applications close **September 26, 2008**.

For more employment options go to
hr.adventistconnect.org



Anniversaries

Knight, Arthur Lyndon and Audrey Marguerite Gilchrist were married in the old Wahroonga church on 24.3.1948, by Lyn's father, Pastor AW Knight. To this happy union were born two children, Marilyn (wife of Dr Barry Gane) and Anthony (Tony) married to Jacqueline (nee Week-



es). Two children were born to each of these families: Daniel and Kymberley Gane, and Natasha and Ellesha Knight, and five great-grandchildren have been born to Dan and Kym. All these family members and many friends gathered together for afternoon tea on 24.3.08, exactly 60 years to the day, to celebrate with Lyn and Audrey. Audrey and Lyn gave thanks to their heavenly Father for guiding their steps, protecting them through good and bad times and for a loving family, all of whom are serving the Lord in His vineyard.

Weddings

De Pena—Lemus. Rody Emmanuel De Pena, son of Ramon and Zunilda De Pena (Dominican Republic), and Monica Elizabeth Lemus, daughter of Manuel and Mirna Lemus (Victoria Park, WA), were married on 26.6.08, surrounded by close family and friends.

Edgar Nahum Reyes

Dyson—Chapman. Laurie Dyson, son of Frank and Rosalie Dyson (Busselton, WA), and Keryn Chapman, daughter of Ian Chapman and Trish Stewart (Brisbane, Qld), were married on 13.7.08 in the Brisbane Botanic Gardens rainforest. They reaffirmed the love they had shared as teenagers in Lismore, before being separated by trauma and distance for more than a decade. Both felt God's timing was precise in bringing them into contact again.

Frank Dyson

Egyed—Jones. Peter Egyed, son of Jozsef and Gyorgi Egyed (Veszprem, Hungary), and Cassandra Jones, daughter of Errol and Heather Jones (Geelong, Vic), were married on 27.7.08 in the Geelong church.

John O'Malley

McLaren—Dignos. Jonathan McLaren and Melinda Dignos were married on 17.8.08 in the Grand View Hotel, Cleveland Point, Qld.

Mark Pearce

Plewa—Peace. William Simon Plewa, son of Henry and Moira Plewa (Adelaide, SA), and Jamie Katherine Peace, daughter of Craig and Jeannie Peace (Adelaide), were married on 9.5.08 in St Andrews Uniting church, Strathalbyn.

Dean Brine, Nigel Ackland

Smith—Murray. Morgan Smith, son of Carey (deceased) and Cherie Smith (Sydney, NSW), and Rachel Murray, daughter of Kevin and Darlene Murray (Oaklands), were married on 16.12.07 in the Concord church.

Lloyd Grolimund

Walker—Jones. Daniel Walker, son of Greg and Jane Walker (Logan, Qld), and Mandy Jones, daughter of Colin Jones (Logan), were married on 25.5.08 in the Logan Reserve church, Brisbane.

Miroslav Stilincovic

Obituaries

Cordery, Russell (Rusty), born 19.9.1944 at Gunning, NSW; died 10.8.08 in the Charles Harrison Memorial Home, Cooranbong. He is survived by his sister, Karalee Lowe (Boambee East). Although Russell suffered from a severe disability from childhood, he was an extremely positive person and an inspiration to all who knew him. His favourite hymn, "When we all get to heaven," sung at his funeral in the Coffs Harbour church, expressed the longing of his heart.

Eric Greenwell

Cover, Mavis Mary (nee Myers), born 29.10.16 at Rockhampton, Qld; died 3.8.08 in Toronto Hospital, NSW. In 1937, she married Roderick at Longreach, Qld, who predeceased her in 1998. She is survived by her brothers, Tony and Colin; her son, Alan (Brisbane); her daughters, Marion Harrold (Caloundra), Robyn Burzacott (Cooranbong, NSW) and Gail Valentine (Sydney), and their spouses; her nine grandchildren; and her 15 great-grandchildren. She was introduced to the Advent hope through the preaching of George Burnside in Brisbane in 1952, and Sandgate church became her spiritual home. A woman of quiet, uncomplicated faith, she created a home girded with love and care, which provided safety and security for her cherished family, and passed on a strong sense of the value of what is right and good. Her children know they've been blessed.

Gil Valentine, Percy Harrold

Dick, Ronald, born 13.3.1937 at Omaperi in the Hokianga, New Zealand; died 20.7.08 after illness and was laid to rest beside his daughter at Te Uru te Kawa, in Ngataki. He is survived by his wife, Jean (nee Tahitahi); six of their seven children; his 11 grandchildren; and his two great-grandchildren. Ron was baptised after a mission conducted at Ponsonby church by Pastor Raurangi in 1972. Later, when the family moved back North to Ngataki, Ron became a member of the Te Kao church, where he served in various roles.

Errol Murray

Foley, Janice, born 10.12.1940 at Auburn, NSW; died 6.6.08 in the family home at Bowral. She is survived by her husband, Ron; her son, Glendyn; and daughter-in-law, Danielle; and her granddaughter, Elizabeth (Bowral). Jan commenced nursing at the SAN in 1958, and went on to various other nursing positions, including 2 years of

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mission service at Ambunti, PNG. She later returned to the SAN, where she was involved in setting up the first Intensive Care Unit. She moved to Bowral after marrying Ron in 1975, and faithfully supported the work of the Bowral church right to the end. Jan battled with cancer in her final months but her trust in God never wavered. Jan rests in peace, awaiting the soon return of Jesus Christ our Lord.

*Athal Tolhurst, Malcolm Allen,
Tony Moala.*

Gregory, Joan Mary (Robyn), born 9.3.1936 at Carlton, Vic; died 31.7.08 in Box Hill Hospital. She was married in October 1954. She is survived by her son, Danny (Melbourne).

Tony Campbell

Hoschke, Arthur Grahame, born 28.8.1943 at Coffs Harbour, NSW; died 4.7.08 at Coffs Harbour. On 7.10.1961, he married Madeline Adams, who predeceased him in 2006. He is survived by his children, Paul (Coffs Harbour), Julie (Newcastle), Michael and Andrea (Newcastle), and Anthony and Kylie (Coffs Harbour); his 10 grandchildren; and his great-grandchild. Grahame was a caring and supportive person who, with his family, grew bananas and was involved in the building trade around the Coffs area. Many tributes to Grahame's generosity and care were shared at his memorial service.

Ken Palmer, Kevin Amos

Kadvany, Ilonka (Helen), born 4.7.1940 at Apatin, Yugoslavia; died 9.8.08 at

Stanthorpe, Qld. In 1967, she married Janos (John). She is survived by her husband (Stanthorpe); her son and daughter-in-law, Karl and Betty; and granddaughter, Rebecca (Toowoomba). Ilonka migrated to Australia in 1971, arriving in Sydney. After moving to Brisbane, they attended a mission conducted by Pr Steve Jakovac and were baptised in Stanthorpe by Pr Arthur Bishop in 1979. Ilonka was a faithful member of the Church and maintained her faith in Jesus through her recent illness. Her loving compassion will be sorely missed by those who knew her but they are comforted with the assurance of Jesus' soon return.

Steve Jakovac, Mark Pearce

Kerby, Lindsay Paul, born 4.5.1940 at the SAN, Wahrenoona, NSW; died 21.7.08 in Wahrenoona. In 1969, he married Anne Reynolds. On 26.4.1987, he married Diane Nash. He is survived by his wife; her son, Lindsay Jnr; and her daughters, Caroline, Angela, Chloe, Olivia; and foster daughter, Anita. He was predeceased by his foster son, Wayne. He was also a tireless and generous worker for his church, friends and neighbours, who packed the Waitara church on 28.7.08 to express their deep appreciation for his many kindnesses. He was then laid to rest in the Rookwood Cemetery to await the call of his Lord, whom he had served faithfully and with distinction.

*Clifton Glasgow, Bruce Price,
Geoff Youlden*

King, William Cecil (Bill), born 11.11.1918, possibly at Leichardt, Syd-

ney, NSW; died 19.8.08 at Blacktown. He married Marie McPhee at Kings Langley. He is survived by his wife (Kings Langley). "Our Bill" was an unassuming Christian gentleman—with emphasis on "gentle." We knew little of his boyhood but for more than 50 years, he served faithfully as a deacon, first at Stanmore, where he met and married his wife, and at Kings Langley, where his warm handshake and smiling face made the worshippers glad. We are tempted to remember him as "St Bill."

R Craig, W Taylor

Larsen, Patricia, born 15.2.1951 in Sydney, NSW; died 5.8.08 at Noosa, Qld. She was predeceased by her husband, Sven, in 1990, and her son, Jason, in 2005. She is survived by her four daughters and their partners, Sonja and Andy Greub (Cairns, Qld), Tammy and Richard Brown (Seven Hills, NSW), Tia, and Asia and Cody (Sunshine Beach, Qld); and her 10 grandchildren. Patricia was baptised in Landsborough church in 2005, and died in the sure and certain hope of the Resurrection to eternal life.

Mike Brownhill, David Reilly

Menzies, Earl Guy, born on 9.4.1931 at Guyra, NSW; died 23.5.08 in Brisbane, Qld. On 6.4.1953, he married Lorna. He is survived by his wife (Brisbane); his children and their spouses, David and Lee (Cooranbong, NSW), John and Gaye (Terrigal), Stephen and Janelle (Sydney), Mark and Kay (Warwick, Qld), and Fiona and Wade Edgeworth (Brisbane); his 14 grandchildren and

three great-grandchildren. Guy lived a fruitful life full of service to others. He loved music and singing, though he was a builder by trade. Apart from many church offices that he held, Guy built many Adventist churches, including Avondale Memorial, Charlestown and Wallsend, as well as schools, homes for the aged and several conference offices. His faith in Jesus remained strong and his belief in the Advent message was unwavering.

*Sam Fiaali',
Alvin Shick, Mark Pearce*

Metcalfe, George Albert, born 18.4.1929 in Adelaide, SA; died 17.8.08 in the Adventist Aged Care Facility, Cooranbong, NSW. He is survived by his wife, Helen (Cooranbong); his children and their spouses; Jenni and Robert (Brisbane, Qld) Dean, Kathy and Hosam, Andrew and Bernadette, all of Sydney, NSW; one grandchild, Samantha; and his siblings, Margaret Quin, Yvonne Parker, Ted, and foster brother, Jim, all of Adelaide, SA. "Bert" was a warrior for God and wielded the sword of the Spirit, the Word of God, effectively and well through 43 years of public evangelism and pastoral care, during 40 campaigns in Queensland, Victoria and Sydney. Before retiring with a stroke 12 years ago, while Pastor of the Parramatta church in Sydney, he supervised the building of their beautiful new church. We confidently believe that one day soon, he will hear the Master say, "Well done, thou good and faithful servant. Enter into the joy of thy Lord."

*Jim Beamish, Len Tolhurst
Peter Watts, Max Hatton*

Pascoe, Allwyn Violet May (nee Tute), born 17.5.1913 at Geelong, Vic; died 8.8.08 in Coronella Adventist Retirement Village, Nunawading. On 30.6.1938, she married Charles in East Prahran church. He was baptised at the age of 98, after Allwyn prayed for him for 60 years. Charles predeceased her on 21.8.06. She was also predeceased by her son, David, on 17.9.1947, when he was five days old. She is survived by her son and his wife, Brian and Gwen (Toolangi); and her daughter and husband, Pam and Stan Pump (Heathmont, Melbourne). Allwyn was a beautiful, cheerful woman, who loved her Lord, her family and her church at Mont Albert. She loved her Bible and the promise of Christ's return. We will miss her greatly. *John Denne*

Porter, Betty (nee Bain), born 16.8.1932 at Pelaw Main, NSW; died 11.8.08 in the Mullumbimby Hospital. On 16.3.1952, she married Bon Porter. She is survived by her husband (Mullumbimby); her son and his wife, Wayne and Karen (Cairns, Qld); her daughter, Lee-Anne (Kanwal, NSW); and her three granddaughters, Shannon (Lismore), Natasha and Kirsten (both of Mullumbimby). Betty worked in the Conference Office and the Cooranbong Sanitarium. Following marriage, she worked in Bon's family Goonengerry sawmill. She won tennis trophies and will be sorely missed by the Mullumbimby church, where she catered, was a Pathfinder counsellor and worked in the op shop, among other things. She loved

her God, family and church, and was always cheerful. Awaiting the call of the Lifegiver.

*Ernie Krause, Cranville Tooley
Paul von Bratt*

Ward, Robin William, born 26.12.1950; died 2.8.08 at Rotorua, NZ. He is survived by his wife, Marjorie; and his daughters, Sherylee and Janet. Robin was a faithful husband to his wife and a loving dad to his family. His sense of humour was infectious. He will be sadly missed. Until the Resurrection, we say "goodnight."

Phil Laus, Allen Foote

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