

RECORD

October 4, 2008

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Finke community and College Park church members with the sign, erected at the dedication service for the block allocated for a church in the town.



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First Adventist church planned for Finke

FINKE, NORTHERN TERRITORY

Work is underway to establish an Adventist church in the Northern Territory town of Finke, near the geographical centre of Australia. In a special dedication ceremony on July 13, a sign was erected on the block allocated for the building. The planned church will be the first of its type for the Aboriginal community in the area.

A group of 20 people, mainly from the College Park Polish Adventist church in Adelaide, joined with local people for the ceremony, conducted by Pastor Don Fehlborg, associate director of the western area of the Aboriginal and Torres Strait Island-

er Ministries (ATSIM) for the Australian Union Conference, Pastor Jan Pollock and Marek Jantos.

The group spent the rest of the weekend sharing church and Sabbath school with local people, with the whole community attending the Sabbath afternoon lunch. On the Saturday night, Francis Watson, a designer from Adelaide, shared preliminary plans for the proposed church building.

On the Sunday, young people from College Park church conducted a special program for the local Aboriginal children. Ricki and John Reuter conducted a health pro-

(Continued on page 7)



The single most common perception is that Christianity is anti-homosexual.

Beyond assumptions

I AM TEMPTED TO THINK IT IS NOT A major issue. Most of the time I am not directly affected—and we all tend to think with less urgency about issues that don't bother us directly.

From a Christian perspective, the Bible says little about the issue of homosexuality—no more than five references, depending how you count them. And there is such a variety of explanations of these verses—urging what they “really” say—covering many shades of meaning. Belying the noise of various Christian activists, it is difficult to argue homosexuality as a specifically-important moral issue from a biblical perspective.

It's little wonder we would prefer to avoid the difficult questions, whether by our silence or by our dogmatic and perhaps unfeeling adherence to a seemingly simple, black-and-white attitude.

But then I come across the personal stories of those who have been hurt, confused and excluded by the church. Recognising the personal trauma, loss and heartache of openly acknowledging one's homosexuality in a conservative Christian community, it seems obvious most of those who have endured such an ordeal are not homosexual by choice. If they could choose otherwise, their lives and faith would be so much simpler.

Our silence is part of the problem. When the issue is not faithfully, carefully and sensitively addressed, the unspoken pressure to conform to “normality” gives rise to deep-seated personal tension, double lives and dishonest relationships. Or we simply say,

by our silence and our assumptions, “You don't belong. Unless you become like us, the church has nothing and no place for you.”

And then there is the perceptions of Christianity in the wider community. Research behind David Kinnaman's book *UnChristian* sought outsider's views on Christianity and the church. Of all possible descriptors, the single most common perception is that Christianity is anti-homosexual: “our hostility toward gays—not just opposition to gay politics and behaviours but disdain for gay individuals—have become virtually synonymous with the Christian faith.” While we probably would not describe our faith this way, this perception held by many in our community is a significant barrier to their further interest in anything Christian.

The preface to *Christianity and Homosexuality* acknowledges the difficulties faced by a community of faith that seeks to remain true to the Bible as the word of God, at the same time as living, worshipping and reaching out in a diverse and complex society in which tolerance is a highly-valued virtue. On one hand, we recognise that “the Bible nowhere has anything good to say about same-sex relationships” but then we know people who are both—as these editors put it—“incurably Adventist *and* incurably gay.”

This is the first step: recognising that homosexual people are people, human beings with loves, hopes, faiths, fears and failings—like us. They need a Saviour to the same degree as we do, and they need places to belong and communities in which

they can share and grow in faith.

With this realisation comes the difficult task of finding a balanced biblical faithfulness, ensuring we are not merely caving in to the amorality of society around us. We talk as a community of faith, wrestling with the texts that seem hard—not to water them down but to understand them as best we can, and seek the best in them for what it means to be human. And, of course, we need to read these verses in company with such broad and compelling commands as to “do for others what you would like them to do for you” (Matthew 7:12) and “I command you to love each other” (John 15:17).

Jesus seemed to preach and practice a scandalous inclusiveness, in ways many of us would be less than comfortable with today. As “God among us,” Jesus stepped into a worst-case scenario: “Tax collectors and other notorious sinners often came to listen to Jesus teach. This made the Pharisees and teachers of religious law complain that he was associating with such despicable people—even eating with them!” (Luke 15:1, 2). With Jesus' example of unconditional embrace, can we justify anything less in our churches and communities?

But what this means—what it looks like in practice and how we maintain our honesty and adherence to the Bible—are questions that require our continued and communal work, thinking and prayer.

Nathan Brown



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

ADRA Australia celebrates 25 years

SYDNEY, NEW SOUTH WALES

This year, the Adventist Development and Relief Agency (ADRA) is celebrating its 25th year of service to people in need.

ADRA Australia CEO Jonathan Duffy says, "It's taken the contributions of many people to make ADRA what it is today, and we want to celebrate this milestone with as many of them as possible. This occasion is also a great opportunity to renew our commitment as Christians to continue addressing poverty as part of our spirituality."

ADRA was established in 1983 and was previously known as the Seventh-day Adventist World Service (SAWS). SAWS was established in 1956, to provide relief and welfare to those in need. The change in name was to reflect the organisation's move from simply providing emergency relief to a growing program of long-term community development projects.

ADRA's work grew rapidly, with major programs in several countries emphasising community-development, food distribution, institutional development and ongoing disaster relief. Its work has included building health clinics in Africa, assisting hurricane survivors in central America, and teaching hygiene and health to chil-

dren in Asia.

By 1992, ADRA Australia accessed government grants totalling approximately \$A2 million.

In 1997, ADRA was granted General Consultative Status by the Economic and Social Council of the United Nations, increasing ADRA's voice in the international community.

In 2000, ADRA Australia was granted full accreditation for five years by the Australian Government, a status which was renewed in 2006.

ADRA provided funding for over 30 international projects with a total budget of over \$A8.8 million in 28 countries in the South Pacific, Asia and Eastern Africa in 2001/2002. ADRAcare continued to grow and focus on drug prevention and rehabilitation, as well as providing Indigenous community development, refuge houses and suicide-prevention programs. Op shops have also become part of the ADRA Australia lineup.

In 2004, ADRA Australia became an incorporated, legal company.

Today, ADRA Australia employs 22 staff at its office in Sydney, New South Wales, is represented by a director of ADRA Services in each regional Adventist conference office and receives support from hundreds of volunteers around the



country. In the past year, it assisted approximately 170,000 people in need in 15 countries, and managed a program budget of more than \$A11 million. Currently, the worldwide ADRA network has a presence in 125 countries and employs approximately 4000 staff.

To celebrate its 25th anniversary, ADRA Australia is extending an open invitation for supporters, volunteers, current and former board members and staff, along with members of the community, to join them in a celebration service at Kellyville Adventist church in Baulkham Hills, NSW, at 11 am on October 11.—**Candice Jaques**

More @ www.adra.org.au

ADRA Australia requests that RSVPs be made on 1800 242 372 or to adra.info@adra.org.au by October 8. Those wishing to join the potluck lunch, to be held on the day following the service, are asked to bring a plate of ready-to-eat food to share.

For directions to Kellyville Adventist church, please visit www.kellyville.org.au.



◆ Students from **Brookdale Adventist School, NSW**, were invited to participate in the **Small Sided Games Lightning Carnival** on September 14 at Members Equity Stadium in Perth. Students played short soccer games against other schools from around Perth, prior to the **Perth Glory v Queensland Roar** match. During half-time of the game, all participating stu-

dents and their coaches did a lap of honour around the stadium in front of a cheering crowd. The students who attended had a great day and got to meet **Spike**, the Perth Glory mascot (pictured).

—**Tanya Hort**

◆ Retired Avondale College lecturer **Professor Brian Timms** (pictured left) has named a new species of **fairy shrimp** to honour his field-trip mate and former college colleague **John Vosper** (right). Professor Timms named the shrimp **branchinella vosperi** to recognise Mr

Vosper's "major" contribution to his research. Mr Vosper found the shrimp while netting in a pool a few hundred kilometres from **Esperance, Western Australia**. He has joined Professor Timms on field studies for 19 years. "Not too many people get an animal named after them," says Professor Timms, a conjoint professor at The University of Newcastle, an honorary research fellow at the Aus-



tralian Museum, and an internationally-recognised limnologist and lake geomorphologist. He lectured at Avondale for 22 years and continues to serve as a sessional lecturer. "It's an honour because it's in perpetuity." Mr Vosper retired this past month after 39 years as the plumber at Avondale. He says he feels "privileged" to have the shrimp named after him.

—**Brenton Stacey**

Global Mission directors meet in Thailand

CHIANG MAI, THAILAND

Global Mission coordinators from all divisions of the General Conference (GC) recently met in Chiang Mai, Thailand, to discuss challenges and methods for accomplishing the mission of the Adventist Church. The 27 leaders spent August 26 to 31 together at the Adventist Mission International Exchange, exploring methods for reaching out to faith communities and people groups.

Pastor Ray Coombe, director of Adventist Mission for the South Pacific Division, says, "The focus on the preparation of materials and methods for reaching these people was a significant feature of the meeting and presentation by the directors of various

Global Mission study centres.

"It's clear that in many places of the world, there are large groups who have not been successfully reached with the Christian message, and more intentional work needs to be done to make the Christian message and Adventist lifestyle more attractive and relevant to them."

As a result, the Office of Adventist Mission in each division will be expanding their function to promote mission awareness which, although traditionally conducted through the Sabbath school department, needs a wider base for keeping "mission" at the heart of the Adventist Church's activities.

Pastor Coombe says, "World mission offerings have picked up over recent years but there's still a trend toward local needs and project giving, which sometimes overlooks the international work and needs of the church."

The quarterly *Adventist Mission* DVDs are one of the resources that has been met with widespread interest and approval from churches. The DVD includes video footage and reports on various mission projects around the world.



Some of the attendees at the Adventist Mission International Exchange, held recently in Thailand.



Attendees experienced a Muslim style of worship during part of the Sabbath worship program.

Attendees at the conference also visited a Buddhist temple, an animist hill-tribe village and an Adventist academy that has operated for 40 years.

"I appreciated the opportunity of sharing ideas and challenges with my colleagues from other divisions," says Pastor Coombe. "We are blessed with a strong sense of mission in the South Pacific Division because of the long-term commitment to the Pacific islands. We need to focus on some of the more challenging areas, where the church has a much smaller ratio of believers.

"We need to pray for Global Mission pioneers who are planting churches in all corners of the globe but particularly those who work in non-Christian areas where persecution is often their lot."—**RECORD staff/Ray Coombe**



◆ **Sanitarium** vendor managed inventory (VMI) buyer **Geoff Moore**, located in Christchurch, NZ, recently received an **Award for Excellence for 2007** from **Foodstuffs Wellington**. The award was presented by the Foodstuffs Wellington CEO, **Tony McNeil**, as part of a major ceremony attended by a number of VMI buyers serv-

ing the Foodstuffs Wellington account. Also in attendance were senior managers from Foodstuffs Wellington and senior managers from a large number of suppliers in New Zealand. The award was given for Mr Moore's efforts in achieving a supplier performance of **99 per cent** on deliveries to the Foodstuffs distribution centre, and member performance of **97.4 per cent** for deliveries from the Foodstuffs distribution centre to their member stores. This is a welcome award, not only for Mr Moore

but for Sanitarium as a whole. A few years ago, Foodstuffs Wellington was unhappy with the overall service provided by Sanitarium and decided to take over the buying themselves for a period of some 12 months. In late 2006, Sanitarium again started the VMI buying process with Foodstuffs Wellington. The development since then has been positive.—**Ole Pedersen**

◆ On August 26, 42 choir students from **Prescott Primary Southern, SA**, joined with students from other independent

schools to sing as one for the annual **Junior School Heads Association of Australia Music Festival** at the **Adelaide Town Hall**. The festival is held over three nights and features a combined schools choir, concert band, string ensemble, stage band and percussion ensemble. On each night, there are an average of **480 music students** who perform together and comere a highly-professional evening of music. This year, three Prescott Primary Southern students were successful in gaining a place in the string ensemble. Their

DAYS AND OFFERINGS: ◆ OCTOBER 13—APPEAL EXPENSE OFFERING

AUC plans new training initiative for church members

RINGWOOD, VICTORIA

A new initiative from the Australian Union Conference (AUC) plans to give church members the opportunity to expand their impact on the growth of their churches. Plans for the AUC Lay Training College will see Australian church members offered training classes and courses from the beginning of next year.

“We are looking at developing lay pastoral assistants, and want to develop leadership in areas of witnessing and evangelism,” explains Pastor Roger Govender, director of Sabbath school and personal ministries for the AUC.

“The AUC Lay Training College will provide training, coaching and mentoring to church members within the AUC who are focused on church growth—church planting, renewal and revitalisation, and personal and public evangelism.”

Course participants will undertake training in blocks of a few weeks at a time, a couple of times per year.

Teaching, training and coaching from “both local and overseas presenters . . . could be held at one central venue, and

also at conference or regional locations,” says Pastor Govender. The length of the courses varies depending on the level of training but is expected to last from one to three years.

The entry requirement for the training college will be based on candidates’ “commitment, willingness to be part of a dynamic church, and wanting to share their faith” and it is anticipated participants will be sponsored by their local church or conference.

“Practical ministry placements will be part of the training offered and will be arranged at either the participant’s conference or church,” Pastor Govender explains.

The AUC has established a committee to oversee the development of the training courses, as well as seeking a location for the college.

“While still in embryonic shape, we have done some brainstorming and are working on curriculum development, planning for dates and are wanting to get the promotional material out as soon as possible,” says Pastor Govender.—*Katelyn Reed/Nathan Brown*

More @ <http://auc.adventist.org.au>

Growing student leaders in Victoria

MELBOURNE, VICTORIA

Student leadership is being encouraged and nurtured in Adventist schools in Victoria. Groups of potential and current student leaders from Gilson College, Heritage College, Lilydale Adventist Academy and Nunawading Christian College recently gathered at the Victorian Conference office for a day of training, with educational and leadership consultant Greg Mitchell.

Mr Mitchell gave a presentation on team-building skills, and communication, relationship and leadership skills to 40 senior students. The presentation featured stories, engagement with students, video clips and practical examples of how students could apply the skills to their own school situations.

Tania Calais, schools development officer for Adventist Education in the Victorian Conference, says, “Students commented they hadn’t known what to expect but were challenged by the day and had a lot of fun. The interaction and networking between schools was also great to see, as the students got to know each other and worked together collaboratively on activities throughout the day.”—*RECORD staff/Tania Calais*

experience was quoted by one as being “truly amazing.” The music experienced by the children and the audience is varied and includes Christian, classical, modern and cultural music.—*South Australian Conference*

◆ **North West Christian School, Tas**, students and staff braved the showery cold weather on August 1 for their annual **walkathon**. Students from Kindy to Grade 10 collected sponsors prior to the day. Funds raised from the walkathon are being

used to support the school’s sponsored Asian Aid student from Bangladesh. The day raised **\$A1021.50**, with the extra money raised being used to purchase musical instruments for the primary students.—*Natalie Winchcombe*

◆ During the first week of the July school holidays, members of the **Castle Hill Pathfinder Club**, with supporting cooks and a couple of handymen, went to Vanuatu to install a playground at **Shekinah House**—the Port Vila hospi-



tal long-stay facility for sick children. The motivating factor behind the project came from the challenge given to Pathfinders at the 12th Gate Camporee, “What are you going to do about it?” Joining with their sister club from Vanuatu, **Potoroki church**, the Pathfinders set about planning and raising \$A20,000. The Potoroki

team organised accommodation, local transport and on-the-ground logistics in Port Vila, while the Castle Hill club supplied the playground equipment and ran a kids club at the No 2 SDA Mission in the afternoons. Fundraising consisted of a bush games night with Peter Dixon and his band, numerous sausage sizzles at Bunnings, the sale of gluten flour at the ABC at Epping, the sale of thousands of chocolates and proceeds from the food stall at the Pathfinder Fair.—*Sharon Duncan*

Delta “So Good-rem” for Sanitarium

BERKELEY VALE, NEW SOUTH WALES

Award-winning Australian singer/songwriter Delta Goodrem has become the face of the Sanitarium Health Food Company’s So Good soymilk. The 23-year-old enjoys drinking Australia’s top-selling soymilk, and says it’s a natural part of her healthy approach to eating and life.

“I really care about my health, so it was a natural choice for me. I believe in the health benefits and it tastes great. I have it on my cereal or in smoothies, and really love the frozen desserts,” says Ms Goodrem. “As well as tasting fantastic, So Good also gives me long-lasting energy to make it through busy days in the recording studio or when I’m on tour.”

The three-year partnership with Sanitarium will see Ms Goodrem appear in television, print and online advertising, as well as doing in-store promotions for So Good. Featuring a play on words with the Australian singer’s name, the new-look campaign uses the slogan “Delta So Good-rem,” with Ms Goodrem signing her autograph around the So Good carton.

Sanitarium general manager of sales



Delta Goodrem, the new face of So Good.

and marketing Rick Wilson believes Ms Goodrem is “the perfect ambassador” for So Good.

“We’re really excited to be working with Delta,” he says. “She’s positive, inspiring, full of life and genuinely cares about her health and wellbeing—key attributes that reflect the personality of people who drink So Good. Australians know and love Delta, which will help them connect with the So Good brand.”

In keeping with the healthy focus, So Good contains high-quality soy protein, which is good for heart and bones. With 80 per cent less saturated fat than regular dairy milk, So Good soymilks also contain a range of essential nutrients and vitamins.

—*Sharyn Brady*

More @ www.sanitarium.com.au

Kwailabesi clinic rebuilt, reopened

MALAITA, SOLOMON ISLANDS

Kwailabesi clinic in north-east Malaita has recently been completed after more than three weeks of reconstruction in July. The reopening ceremony was attended by a large crowd from the surrounding villages, with representatives from the Malaita Province Health Division, provincial administration and the Adventist Church.

The clinic was reopened on July 15 after it was accidentally burnt down after a gas cylinder for the fridge caught fire in March 2006. The clinic serves 12 villages, with a population of more than 3000. Around 200 patients attend the clinic per month.

Kwailabesi clinic was rebuilt by volunteers of a “fly ’n’ build” team, led by Elwin Ferris from Gosford Adventist church on the central coast of New South Wales. They were assisted by local volunteers from churches in the surrounding area.

The South Pacific Division’s Adventist Health department “Adopt a clinic” program saw four churches—three in New South Wales and one in Victoria—volunteer to adopt the clinic as their mission project. Some of the rebuilding work had already been undertaken by insurance.

—*Silent Tovosia*

◆ Seventh-day Adventists have long advocated a plant-based diet as the ideal for better health and longevity. Now, a top scientist, **Dr Rajendra Pachauri**, chair of the United Nations Nobel Prize-winning Intergovernmental Panel on **climate change**, has added another reason: a **vegetarian lifestyle** may not only add to your lifespan, it may save the planet. Dr Pachauri is telling consumers to stop eating beef and lamb, suggesting the best and easiest way of stemming climate change is to not eat meat at least one day each week.

He told **Juliette Jowit**, environment editor of *The Observer*, on September 7 that meat production accounts for **18 per cent** of greenhouse gas emissions—5 per cent more than all the world’s cars, trains, planes and boats combined. “In terms of immediacy of action and the feasibility of bringing about reductions in a short period of time, it clearly is the most attractive opportunity,” he says.—*BUC News*

◆ The Australian Race Discrimination Commissioner, **Tom Calma**, called for as many Australians as

possible to become involved in a discussion about the current state of freedom of religion and belief in Australia, when he launched the Australian Human Rights Commission’s “Freedom of religion and belief in the 21st century” discussion paper in Canberra on September 17. The intent of the paper is to examine and report on the extent to which this right can be enjoyed in Australia today, by drawing from everyday experiences and observations made by members of the public.—*Brinsley Marlay*
www.humanrights.gov.au/frb

◆ The **Supreme Court of Japan** has ruled against **Buddhist monks** who argued that Japan’s growing trend of **pet funerals** was a religious activity that should be exempt from taxes, like funerals for humans. The **Jimyoin temple** in central Aichi prefecture offers last rites for animals that resemble traditional Buddhist funerals, with bereaved pet owners paying preset fees. In Japan, families generally offer donations to monks, rather than explicitly paying for their services.—*AFP*

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

First Adventist church planned for Finke

(Continued from page 1)

gram for other community members.

A number of years ago, local Aboriginal people, including some who had attended Mamarapha College, requested that an Adventist church be built in Finke.

The Aputula Council gave their permission and support to the work, in appreciation of the work and regular visitation conducted by church members over the past five years.

Lorraine Ferguson, a member of the Port Augusta Adventist church, grew up in Finke and took Pastors Fehlberg and Eric Davey, former director of ATSIM, to the town to meet her friends in 2002.

Pastor Fehlberg says, "We're grateful to College Park church members for supporting the outreach in Finke. Their efforts have been really appreciated. We reached a milestone that weekend at Finke



Young people from College Park church ran a special program for Aboriginal children in Finke.

by erecting and dedicating a church sign. The people were really excited about the prospect of getting their own church."

The Northern Australian Conference has donated funds, as well as raising some money for the project. A number of other church members have worked on raising funds for the church, which is to be constructed by volunteers when enough funds have been raised.—**RECORD staff/Don Fehlberg/College Park church**

More @ <http://collegetpark.adventist.org.au>

Adventist named Tasmanian apprentice of the year

LAUNCETON, TASMANIA

James Espie, who attends the Launceston Adventist church with his wife and two children, has won the Domestic/Commercial Electrical Apprentice of the Year for Tasmania.

"I was really surprised to win the award but was really excited," says Mr Espie, whose employer, Contact Electrical, nominated him for the award. "It's nice to be recognised for the hard work I have done over the past four years, and is also recognition for my employer, who was prepared to employ me as a mature-age apprentice."

Winning the award, sponsored by the National Electrical and Communications Association, means Mr Espie is currently in the running for the National Apprentice Awards, which will be announced in Sydney



James Espie and wife, Gwen, at the award dinner.

on November 13.

"It is a big honour to be in the National Awards and I hope to be a credit to my employer and my state," says Mr Espie. "My wife is excited because should I win, we're off to Germany!"

Mr Espie will receive his licence on completion of his final examination in November.—**Melody Tan**

Avondale students win mountain biking championships

CANBERRA, AUSTRALIAN CAPITAL TERRITORY

On August 26, Stromlo Forrest Park in Canberra was host to the Australian Capital Territory All Schools Mountain Biking Championships. Avondale School entered five teams in the invitation-only event, with some strong results.

The 14 riders from the school competed against 540 riders from Victoria, New South Wales and the ACT. The tracks featured tight turns, jumps and a variety of terrains. The senior girls team—Alisa Dimertzi, Courtney Lawrence and Reanna Auston—won their division and the junior mixed team brought home silver medals. The girls team was called "Fat Tyre Fury" and the junior team was "Cadence Kids."

Dallas Barham, owner of Breakaway Cycles in Morisset, helped with transportation to the event. He also supplied Avondale School with four bikes for the event, as well as providing mechanical and technical support for the day.

Although the event is usually expensive due to insurance costs, this year's championships were covered by Canberra Off-Road Cycling. The students who participated enjoyed the challenge provided by the race and are hoping to participate in the event next year.—**RECORD staff/Susie Rogers**

More @ www.avondaleschool.nsw.edu.au



The winning senior girls team: (from left to right) Courtney Lawrence, Alisa Dimertzi and Reanna Auston.

Reconfiguring tertiary education in the Pacific

BY GILBERT VALENTINE

AT THE MEETINGS OF THE SOUTH Pacific Division (SPD) executive committee in November last year, far-reaching decisions were made concerning the future of Adventist higher education institutions located in the Pacific nations of the SPD. In a comprehensive action, the SPD executive committee resolved to establish an “integrated academic tertiary system,” comprising Fulton College, Sonoma Adventist College and the Atoifi School of Nursing all “under the umbrella and authority of Pacific Adventist University.”

The action came as a result of a two-year study of both the complexities and perplexities confronting the church’s tertiary education system by a specially appointed Commission on Pacific Tertiary Education. Chaired by then-SPD president Pastor Laurie Evans, the membership of the commission comprised representatives of the institutions themselves, their parent Union Committee bodies, directors of education for the two Union Missions, the SPD Department of Education and SPD officers. The commission concluded its work with a report to the SPD executive committee, recommending an integrated system.

In accepting the report, the SPD action envisages a single, integrated Adventist university system in the Pacific territories, with a main campus near Port Moresby in Papua New Guinea (PNG), offering programs through affiliated campuses in Fiji, the Solomon Islands and at Sonoma in East New Britain Province, PNG. Pacific Adventist University (PAU) was granted a charter in 1997 and operates under its own Act of Parliament in PNG.

Counting the benefits

There are many advantages for students and faculty at Sonoma, Fulton and

Atoifi—and at a new campus to be established in Honiara—in linking with the university in a unified academic system. Benefits for students include:

- Students at the various “college” campuses are able receive a “university” award;
- Student mobility and choice is enhanced with clearer articulation pathways for further study;
- Efficient transfer of academic credit arrangements;
- Increased opportunities for easier access to expensive information resources and expertise. PAU is a leading partner in the recently launched PNGARNet broadband satellite-based internet system in PNG, which is developing partnership arrangements with the Australian University ARNet system;
- Increased exchanges of information and ideas;
- Increased opportunities to benefit from exchange teaching arrangements;
- Enhanced academic quality of programs through the implementation of the university’s quality assurance processes.

For teaching staff, there are clear benefits as well. Ideally in a unified system, there would be a sharing and so reducing of work loads, opportunities for greater specialisation, enhanced career prospects, professional standing and job satisfaction.

According to SPD president Dr Barry Oliver, who has overseen the work of the commission and the implementation of its recommendations, “the development of a



The crowd at a graduation ceremony at Pacific Adventist University.

unified system under PAU is important because it will enable a more strategic and cost-efficient approach” to meeting the educational needs of the church.

“Tertiary education institutions are vitally important for the church,” he notes. “They provide trained workers for church service, as well as trained professionals who serve their communities and enrich and strengthen local congregations. Leaders who have come from the various institutions have helped shape the church and they will continue to do so.”

But, while it is important to be able to meet “the unique local needs of the church,” he says, “nevertheless, we must avoid needless duplication of programs, replication of expensive facilities and resources, and unhealthy competition between institutions.”

“As the church plans for the future, the ability to deliver a high-quality education, which meets the rising expectations of the missions and their constituencies, is vital. That we are able to do this in an affordable way was a significant concern of the commission,” comments Dr Barry Hill, director of Adventist Education for the SPD, who served as secretary for the commission.

Some participants in the commission study groups feared that a primary focus of the review exercise may have been sim-

ply to find ways of saving dollars. Studies of the various perplexities confronting the system soon indicated this would clearly not be easy or probably even possible. "It is true that the church's investment of financial and personnel resources in higher education is increasingly demanding. But the focus of the commission's work was on identifying problem areas, investigating how to best resolve problems, to enhance academic quality and, at the same time, make the best use of limited resources available, rather than simply saving dollars," reports Dr Hill.

Without rationalisation of the tertiary system, the continuation of autonomous, competing and overlapping tertiary institutions would require a much higher level of support, which would be inefficient, perhaps wasteful and ultimately unsustainable. This could eventually lead to consideration of undesirable linkages with government as a source of funding for staff salaries, and the likely commensurate loss of valued ethos and distinct Adventist identity.

There will continue to be the need for adequately resourcing a unified system into the future, with some increases probably inevitable but the cost of supporting the current structures into the future would be much greater and much more inefficient. Achieving the desired outcomes for the church's Pacific tertiary education sector in the most effective and efficient way is an important concern for church leadership in their stewardship of the church's funding.

Overcoming concerns

Some at the partner institutions expressed

fears that the distinctive institutional identities would be lost through the proposed linkage with PAU. But distinct campus identities will be maintained. Even though a student might be studying for a PAU award at Fulton or Sonoma under the authority of the university, they will still have the unique educational experience that a Sonoma or Fulton campus offers. Geographical location, the mix of students, spiritual life and worships, cafeteria, social and work routines, and interactions with fellow students and staff all make up the unique ethos on each campus. This will not be lost. With the new direction, academic, and some management functions and reporting will need to be restructured, which will modify the idea of complete autonomy. But being part of a university will strengthen the individual campuses and being able to offer university-level awards will enhance the ability of each campus to serve their local constituencies.

During the 1990s, the Adventist church's Pacific tertiary institutions experienced rising education standards, expectations of constituencies and increasing government requirements. This led to rising pressures on the colleges and expectations of them to offer higher level awards. In response to this, some integration of the tertiary institutions was implemented through a "consortium" model of relationship. Dr Lester Devine led out in developing structures and policies to try to efficiently manage these demands.

The new development model for the system moves beyond the previous arrangement and plans for a system under the authority of PAU. Under the new model,

integration begins with academic integration but envisages that this is only the first step in rationalising Adventist tertiary education in the Pacific. The commission noted in its final recommendations, voted by the SPD executive

committee, that "there are substantial efficiencies to be gained in respect to human, financial and asset resources, which can only be realised with full integration."

Working together

During the past six months, much work has been done in building common understandings, defining terminology, documenting quality assurance frameworks, and working with both the administrations and the faculties at each of the institutions. This work continues. During July, 2008, the Board of Governors at both Fulton and Sonoma Colleges voted to adopt the SPD's resolution to establish a unified academic system under the authority of PAU. It is anticipated that the Atoifi School of Nursing will follow shortly.

Work on harmonising the curriculums, the academic policy and quality assurance frameworks under the umbrella of PAU continues to progress steadily. Master Curriculum Plan documents embracing the various primary teacher training programs on each of the campuses have been finalised and approved by PAU Council. The Ministerial Curriculum document is almost complete. A degree or award may be offered by one university in a number of different locations but that award must have the same expectations, requirements and regulations that govern it. Maintaining academic integrity is vital. Work on developing common curriculum structures for both business and nursing awards under the university is also now underway.

"While there may be some apprehension about future uncertainties," comments Pastor Thomas Davai, president of the Papua New Guinea Union Mission and chairman of the Sonoma College Board, "what is clear and certain is that by working together in this new partnership, we will better be able to serve the needs of our students and our church members, and to facilitate the achieving of our challenging mission in this large and needy field."

It is hoped that the new academic arrangements will be in place by the commencement of the 2009 academic year. **R**

Gilbert Valentine is the tertiary integration officer for the South Pacific Division, based in Wahroonga, New South Wales.



The current campus of Fulton College, Fiji.

Christianity and Homosexuality

REVIEW BY DAVID POTTER

Are same-sex relationships natural? Do homosexuals and heterosexuals deserve equal treatment in the church? Is sexual preference chosen, or is it biologically determined? Are the Leviticus 18 and 20 edicts timeless moral laws that apply equally to Christians as to Israel? Do Paul's comments on "unnatural" relations (see Romans 1) cover all same-sex relations, or only the perverse practices of the godless Gentiles? These questions and many more are addressed in *Christianity and Homosexuality: Some Seventh-day Adventist Perspectives*, edited by David Ferguson, Fritz Guy and David Larson.

Most of the 18 papers in the book were presented at a 2006 conference organised by Seventh-day Adventist Kinship International, an organisation set up in the 1970s to nurture gay and lesbian Adventists. Eight were written by current church academics. Most question aspects of the traditional church position on same-sex relations. The reader faces two challenges: first, to properly assess the growing body of literature that suggests homosexuality is a predisposition, not a choice; and second, to re-examine what Paul is really saying in Romans 1.

Part one is biographical, presenting the stories of Sherri Babcock, the great-great-granddaughter of one of the founders of Atlantic Union College; Leif Lind, former Adventist pastor and missionary; and Paul Grady, son of a church pastor, missionary and administrator. All three are gay.

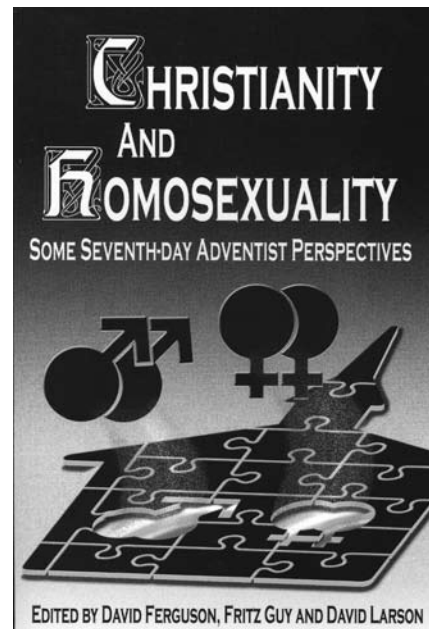
According to Lind, coming out of the closet was "the hardest thing I have ever done." Lind lost his marriage, his career, and his respect and acceptance in the church—a terrible price. But he had to be honest about who he was. "Who would choose to pit themselves against all odds and make life as difficult as possible if it were really a matter of choice or sexual 'preference'? Not too many people I know," writes Lind.

Part two examines biomedical perspectives. Research continues to suggest homosexuality has a genetic predisposition and is biologically determined, a conclusion that was widely resisted. One of the last impediments was removed in 1973, when the American Psychiatric Association unexpectedly declared that homosexuality was not an illness. As Aubyn Fulton asks, if homosexuality is neither a choice nor an illness, how is the church going to deal with its anti-gay bias?

Part three presents insights from behavioural science. Change ministries have failed repeatedly. The church that has called itself "the caring church" and a "welcoming church" has not given evidence of these claims in its treatment of gay members and workers, most of whom have been forced to live deeply closeted, lonely lives. To come out risks ostracism and dismissal. To express sympathy is to be treated with hostility.

Part four examines scriptural and theological perspectives. John Jones writes, "Romans 1:24-27 contains the Bible's only substantive consideration of homosexual conduct." But it is not a complete discussion. It is a preliminary comment that serves to introduce Paul's thesis that Jews and Gentiles are equally lost in sin and in need of salvation. Those who read Leviticus 18 and 20 literally, bring a preformed perspective that distorts Paul's message. Homosexuality is not the central issue in Romans 1. Furthermore, in discussing homosexuality, it is not clear that Paul's conceptual horizon and ours coincide. Indeed, there has been a serious confusion of categories.

For Guy, "it is Scripture as a whole that is properly the 'rule of faith and practice.'" Applying this principle leads him to conclude that "Scripture does not condemn all same-sex love." By contrast, Roy Gane's literal interpretation of Leviticus does not let him entertain pro-gay views. Neverthe-



less, he concludes that the church has some work to do to restore itself as "the trusted friend, rather than the enemy of sinners." Richard Rice notes with approval that in recent years the church has "become more open to the complexity of human sexuality and willing to consider more helpful responses."

Part five contains four papers on Christian social perspectives, in which the writers press the church toward greater fairness and compassion, toward becoming the "just, open, caring" community it should be. "God puts a tremendous value on human freedom." We must do no less.

We all have our responses. Perhaps these are well-informed; on the other hand, they could be tainted by prejudice or by misuse of Scripture. Whatever your current view, *Christianity and Homosexuality* will inform and challenge your understanding. **R**

Ferguson, David, Fritz Guy and David Larson (editors), Christianity and Homosexuality: Some Seventh-day Adventist Perspectives, Adventist Forum, 2008, approximately 366 pages.

David Potter is coordinator of general studies at Avondale College, Cooranbong, New South Wales.

Our Muslim neighbours

BY JON PAULIEN

EVERYONE WAS EXCITED. IT WAS THE first day tour of our 10-week stay in the Palestinian section of Jerusalem. Every spring, the Seminary at Andrews University (USA) offered a study tour to the Middle East, housed in a nice compound just five minutes from the Damascus Gate into the Old City. I was excited, too, since it was my first trip to the Middle East.

As tour guide, I took my position in the jump seat at the front of the bus, in close proximity to the driver—a genial and efficient Palestinian Muslim. I was wearing my usual Cubs baseball cap so the group could easily find me in crowds. We made our way over the hills east of Jerusalem and headed down the Jericho Road toward the Dead Sea.

Along the way, the driver and I made conversation about the Bedouin tents we passed, the extreme dryness of the landscape, the story of the Good Samaritan, and the observations he had gained from years of driving groups to Masada, Qumran (the location where the Dead Sea Scrolls were found) and Jericho, with its wonderful archaeological site and fruit market. He was bemused at my interest in photographing Palestinian police—Palestinian self-rule had just begun in Jericho—and drove us by Yassir Arafat's house, just because of my interest.

As the bus groaned its way back up the Jericho Road at the end of the day, however, he floored me with a question I didn't see coming. On a fairly straight stretch of road, he turned and fixed his eyes on me for a long second, then looked back to the road and asked, matter-of-factly, "Are you really an American?"

"Yes," I responded, wondering why he was asking the obvious.

"Then how come you are not a Christian?"

At first, I was seriously offended. How could he say such a thing? I protested his judgment but he brushed me off.

"There is nothing Christian about you," he said, "You are a better Muslim than I am."

Soon after that, we arrived at the guest centre in East Jerusalem and I was unable to speak further with him.

But in the weeks that followed, I had many similar experiences. I never spent an hour with any Muslim without getting that same pair of questions: "You're an American, aren't you?" "Then how come you are not a Christian?"

And with these repeated experiences, I began to understand why the bus driver drew this conclusion. In the Middle East, there are several markers that distinguish Muslims and Christians from each other. These markers are universally accepted by both sides, so they clearly define who is who. The first of these markers is alcohol. If you enter a grocery store in an Arab context and alcohol is for sale, you know that it is a Christian store. If there is no alcohol there, it is a Muslim store. Where do Adventists fit into that comparison?

A second key marker is pork. Good Muslims in the Middle East won't eat it. In fact, if a Muslim converts to Christianity, the way to convincingly demonstrate it to family and friends is to drink a glass of wine and eat a piece of pork in front of them. On which side of the line would Adventists line up?

A third key marker is dress. If you walk into an Arab travel agency and the women are dressed in a provocative Western fashion, you know it is a Christian agency. If the women are dressed much more modestly, you know it is a Muslim agency.

Now one might argue that these differences are relatively trivial but they are not trivial in the Middle East. These are carefully considered markers that are widely recognised and accepted. Christians and Muslims are well aware of them and watch carefully to see which side you are on.

But I have learned that the common elements between Muslims and Adventists run a lot deeper than that. I am coming to believe that God carefully designed the remnant message as an end-time bridge be-



tween the Muslim world and the West. We have space for only one example here.

What is of value at the end of life? When you are at death's door and you look back on your life, what will really matter then? Will you wish you had played more video games? Will you regret that you did not watch more comedy shows on TV? Will you regret that you chose not to use alcohol or drugs along the way? Will you wish you had spent more time following the lives of the rich and famous?

When you look back on your life from the other end, everything looks different. There is something about the approach of death that provides a keen focus on the things that truly matter. All the glitz, glamour and trivia fall away, and life's true meaning and priorities come into focus. As the end of life approaches, lesser things fall away and two main things tend to come into focus. The first is God and the relationship—or lack of it—one may have had with Him. The second is a review of what you have done with your life—the choices you have made and the kind of character you have developed and displayed.

What may surprise you is that the above is at the core of Islamic faith. In the Christian West, Islam is often trivialised as an oppressive, outdated, violent form of thinly-veiled paganism. What most Westerners—and even many Muslims—don't realise is that, at the core, Islam is a deeply-spiritual faith that has provided meaning and purpose for millions since its inception in seventh-century Arabia. And what may be even more surprising is the strong correlation between the core values of Islam and

the core values of Seventh-day Adventism.

Both Adventist and Muslim faith is end-time oriented. We live life in the consciousness of final judgment and the accountability that implies for every thought and act. We are each aware of the centrality of God in a great cosmic conflict. We are both aware that character is the one thing we can carry with us into eternity. Thus, at the core, Adventists and Muslims share a common perspective regarding the ultimate meaning of life.

Recently, an Islamic government requested that Loma Linda University (USA) organise a conference on spiritual life and wholeness as it pertains to the practice of medicine in Islamic countries. The request engendered a great deal of nervousness on the part of Loma Linda's leadership. In the post-September 11 context, fears were expressed as to how to approach issues of Adventist faith in the context of a country completely closed to evangelism. Some wondered if we needed to hide our faith to some degree in order to carry out the request.

A Muslim medical doctor, who was born and raised in that particular country and now resides in southern California, was invited to be part of the planning committee for the conference. As he listened to the concerns he remained quiet for a considerable time, feeling his way in an unfamiliar situation. But after about 45 minutes of discussion, he raised his hand to speak. What he said has resonated with me ever since.

"I really don't think you need to worry about this. Every Muslim who is familiar with Seventh-day Adventists knows that of all the other religions, Adventism is the closest to Islam. You are like spiritual cousins to us. Go ahead and plan this conference as you would any other. Just be yourselves and you will be welcome in my country. The Adventist values that Loma Linda University stands for—values that I know from my own experiences with you—will resonate deeply with Muslims anywhere. We need the wholeness perspective that you will bring to us."

There are significant points of difference between Adventists and Muslims. If you want to pick a fight, it won't be hard to do. But arguments rarely lead to spiritual growth for either party. They sometimes lead to intellectual growth but, more often, they simply confirm people in their previous opinions. They harden people in opposition to the positions held by the other.

When Adventists approach Muslims at the point of common spiritual need, the encounter can lead both parties to want more. Adventists become excited to discover others find some of their peculiar views spiritually uplifting. They are often inspired by the devotion to duty and spiritual discipline of many Muslims. Muslims, in turn, feel affirmed that their core beliefs can resonate with people in a Western context. And they are encouraged by the assurance Adventists find in Jesus as they prepare for the Day of Judgment.

If you give it half a chance, such spiritual affinity can be the basis of a beautiful friendship. **R**

Dr Jon Paulien will be a featured presenter at the forthcoming conference "Understanding Islam from a Christian perspective" at Avondale College from January 18–22. From more information or to book, contact Avondale College on 1800 991 392 (freecall in Australia) or +61 2 4980 2222 or visit <www.avondale.edu.au/uic>.

Jon Paulien is dean of the Faculty of Religion at Loma Linda University, California, USA.

Record Roo



Hi kids!

Have you ever been really happy to see someone that you haven't seen for a long time?

You can read about how happy Jacob and Esau were to see each other in Genesis Chapter 33.

Bible Text

But Esau _____ to meet Jacob and _____ him; he threw his _____ around his _____ and _____ him. And they _____.
Genesis 33:4.

Unscramble

Fill in the circles with the answers to the questions below.

When the answers are all filled in, you will discover a special word in the grey circles.

-
1. ○ ○ ○ ○ ○ ●
 2. ● ○ ○ ○ ○ ○ ○
 3. ○ ● ○
 4. ○ ○ ○ ●
 5. ● ○ ○ ○ ○
 6. ○ ○ ● ○ ○ ○ ○ ○
 7. ● ○ ○ ○ ○ ○ ○ ○
 8. ○ ● ○ ○ ○
-

Clues ...

1. Isaac's youngest son.
2. Jacob's favourite wife.
3. Our Father.
4. Jacob's family lived in one of these when they travelled.
5. A word that means "to assist".
6. Another word for "gift".
7. Jacob's mother.
8. Isaac's oldest son.

Answers: 1. Jacob, 2. Rachel, 3. God, 4. Tent, 5. Help, 6. Present, 7. Rebekah, 8. Esau

Higher motive

GAIL DONNELLY, QLD

The writer of “Along the way” (Feature, August 23) seems to say all those who don’t wear make-up and jewellery, don’t eat meat, don’t drink tea or coffee, and don’t go to the movies are legalists. Perhaps some have been but I know many lovely people who have followed this lifestyle because God’s word encourages us to do so (see 1 Peter 3:3; Philippians 4:8; 2 Chronicles 20:20; 1 Corinthians 3:17). They did so, not to work their way to heaven but out of love for their Saviour.

Sponsor protest

DON HALLIDAY, NSW

In our modern world, the upper levels of the sporting fraternity have become big business, with the top sportsmen enjoying large salaries and advertising perks, and some of them even selling their sporting prowess to the highest bidder.

I am sorry to see Sanitarium has decided to support this select group by promoting the Sheffield Shield, and this new connection is trumpeted on the front page of RECORD (News, August 2).

I know it is necessary for a large business like Sanitarium to catch the eye of the public but I would prefer to see it known for its humanitarian activities on behalf of the poor of this world, rather than for its support of sportsmen who are already well looked after.

BEVERLEY GRACE, VIC

I did not think I would live to see the day that one of our own establishments would condone and sponsor an activity that breaks the Sabbath! Most of the Sheffield Shield cricket games will include the Sabbath day.

For some time now, we have seen Sanitarium advertising and sponsoring cricket on its Weet-Bix packets—and I have seen little or no protests. But the issue is the breaking of God’s law. We need to stand up and be counted, and protest in no uncertain terms. If Sanitarium has to recant its decision and it costs millions of dollars, so be it. Far better this than the wrath of God.

RESPONSE: JULIE PRAESTIIN, BRAND AND COMMUNICATIONS MANAGER, SANITARIUM HEALTH FOOD COMPANY

Sanitarium Weet-Bix is proudly the presenting partner of the Sheffield Shield as a result of a partnership agreement with Cricket Australia. The arrangement is an extension of Weet-Bix’s existing support of Cricket Australia and Australian cricket player Brett Lee. It means the reinstating of the original Sheffield Shield trophy and partnership of the four-day domestic cricket series.

Like the Weet-Bix brand, the Sheffield Shield has a strong heritage, representing traditional Australian and family values. Weet-Bix is pleased to be responsible for the return of the Sheffield Shield to the Australian cricket community and public.

Through its partnership with Cricket Australia and the Sheffield Shield, Weet-

I praise the God who has delivered me from the crass selfishness of robbing God’s creatures of their lives.

Bix will continue to support and foster nutrition and healthy lifestyles, not just among players but also among the Australian public.

Sanitarium is mindful that the series comprises multi-day matches, which may or may not run over a weekend including a Saturday. However, as the Sheffield Shield games are an extension of our partnership with Cricket Australia, there is no commercial need to actively place advertising and signage packages, or pursue on-the-day activation of our sponsorship, if a match falls on a Saturday.

The games are not televised and we have no TV-advertising deals contracted for placement during Sabbath hours. We have viewed this sponsorship piece much the same as placing an advertisement in a magazine, which may or may not be viewed on a Sabbath.

Sanitarium management and staff are respectful of the values and ethos of the Seventh-day Adventist Church, and pursue its commercial arrangements prayerfully and ethically, acting in accordance with and for the best interest of the business and its shared mission.

More to the “story”

LYNDEN KENT, NSW

“A fishing story” (Letters, August 30) misquotes Leviticus 11:9-12, which sanctions all fish with fins and scales. Thus, tuna and mackerel pass, while sharks and stingrays do not.

But taking a larger view, the angel of Revelation 14:6-8 really said, “Worship the One in the process of making heaven and earth . . .” And at Creation, God gave marriage, responsibility for all the creatures, a vegetarian diet and the Sabbath. All of these are thus included in the First Angel’s mandate.

Every time I pass a butcher or fish shop, I praise the God who has delivered me from the crass selfishness of robbing God’s creatures of their lives so I can feed on their carcasses, when God has provided a much superior diet.

Clarifying model

MICHELE ROBERTSON, NSW

I would like to respond to “Another model?” (Letters, August 23) regarding my letter “Gender and church” (July 26). It was never my intention to suggest that men minister to men and women minister to women. The thought had never occurred to me.

I was simply suggesting that sometimes women may have a need to talk to a female minister and the option is rarely there. Or they may need to speak to a woman who holds a senior position in the church and this is currently non-existent.

It is important for our church to address these issues, given the day and age in which we live.

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

▲ **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; able to withstand cultural pressures; maintain confidentiality; be adaptable and 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 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 at <www.sah.org.au> for further information. Enquiries to Roger Henley, Senior Chaplain (02) 9487 9291. Applications close **October 10, 2008**.

▲ **Cashier/Clerk—Northern Australian Conference (Townsville, Qld)** is seeking a full-time cashier/clerk to join our treasury/ABC team. This position requires competency in general clerical duties, including bank reconciliation, accounts payable/receivable and petty cash. The successful applicant may also be required to help with the ABC shop sales assistant duties. Experience with Microsoft Office software is essential. Minimum Year 12 education, data-entry skills and some retail experience an advantage. Applications should be sent to Pastor David Stojic, Secretary Treasurer, Northern Australian Conference of the Seventh-day Adventist Church, PO Box 51, Aitkenvale, Qld 4814 or email <dstoic@adventist.org.au>. Applications close **October 10, 2008**.

▲ **Positions—Gilson College (Victoria)**. Want to be part of a dynamic team in the teaching ministry? Gilson College is seeking talented, experienced teachers who enjoy working in an environment where quality and excellence are valued. Opportunities exist for career advancement and positions are available in the following areas: • Experienced primary teacher • Senior secondary IT teacher • Senior secondary Bible teacher • Secondary Home Economics. The ability to teach in more than one subject area will be viewed favourably. If you wish to be part of a dynamic team, forward your CV, with referees, to Principal Mark Vodell, Gilson College, 450 Taylors Rd, Taylors Hill VIC 3037 or <admin@gilsoncollege.vic.edu.au>. A job description will be forwarded to all applicants. Applications close **October 17, 2008**.

▲ **Recreational activities officer and coordinator—Elizabeth Lodge Hostel Seventh-day Adventist Aged Care (Wahroonga, NSW)**, has a position for permanent 35 hours per week to a person who reflects the values of Seventh-day Adventist Aged Care. The successful applicant will require Cert III Care support services or equivalent, excellent English oral and written communication skills, and a proven ability to work patiently with frail, confused and immobile aged people. It is desirable that they have diversional therapy qualification or certificate IV in recreational activities. For more information, contact Jenny Steley on (02) 9487 0158 or email <jennysteley@adventist.org.au>.

▲ **Educator and Quality Coordinator—Elizabeth Lodge Hostel Seventh-day Adventist Aged Care (Wahroonga, NSW)**, is looking for a permanent part-time (32 hours per week) staff educator and quality coordinator. Successful applicant requires experience in CQI, Education, infection control and staff health, aged care nursing experience, computer literacy, and English-communication skills. The applicant should also have knowledge of the Aged Care Act 1997, and relevant post graduate qualifications are desirable. For more information, contact Jenny Steley on (02) 9487 0158 or email <jennysteley@adventist.org.au>.

For more employment options go to
hr.adventistconnect.org



Weddings

Davis—Borrott. Lyle Macleay Davis (Cooranbong, NSW) and June Pamela Borrott (Cooranbong) were married on 7.9.08 in Avondale Memorial church, Cooranbong.

Bruce Manners

Siemienowicz—Reynolds. Igor Richard Siemienowicz, son of Richard and Marguerite Siemienowicz (Melbourne, Vic), and Justine Cherrell Reynolds, daughter of Terry and Barbara (deceased) Groombridge (Mandurah, WA), were married on 28.8.08 in Swan Valley church, Perth.

Richard Reynolds, Lynn Burton

Trajkov—Jelovac. Heleon Trajkov, son of Pastor Nikola and Danijela Trajkov (Warrnambool, Vic), and Kristina Samantha Jelovac, daughter of Stevan and Miholjka Jelovac (Brisbane, Qld), were married on 31.8.08 in Salisbury church, Brisbane.

Dragisa Vidacak, Nikola Trajkov

Whitson—Owusu-Ansah. Murray James Whitson, son of Dr Ian and Marita Whitson (Cooranbong, NSW), and Dr Carmen Phillipa Owusu-Ansah, daughter of Drs Francis and Arabella Owusu-Ansah (Hornchurch, UK), were married on 2.8.08 in St Etheldreda's church, London, England.

Ian Whitson

Obituaries

Allum, Enid Clarice, born 13.1.1910 at Toowoomba, Qld; died 17.8.08 at Cooranbong, NSW. On 14.11.1934, she married Walter, who predeceased her in 2004. She was also predeceased by her daughter, Lorelle, in 1999. She is survived by her children and their spouses, Rodney and Leonee (Port Macquarie), Elaine Atkin (Sydney), and Bev and Lance Hooper (Banora Point); her 13 grandchildren; and 17 great-grandchildren. Enid was one of those people everybody loved because she loved everyone. At 98, Enid still showed concern for the wellbeing and interests of family and friends. Above all, Enid's hope in the coming of Jesus gave her strength and solace.

Alan Saunders, Craig Allum

Benness, Dulcie May (nee Boyle), born May 1916 in Perth, WA; died 29.8.08 at Caloundra, Qld. She was predeceased by her brother, Arthur; her sisters, Marj and Phillis; and her husband, Don. A faithful member of the Concord Adventist church for 50 years, she worked at the Sydney Adventist Hospital and for the Sanitarium Health Food Company. Dulcie also colporteur in the Strathfield and Concord areas of Sydney. Known by many as a caring, thoughtful and faithful friend, she was always the generous hostess. Sadly missed by her friends, and many nieces and nephews who loved her dearly, Dulcie was laid to rest in the sure and certain Hope of our Lord's return.

Bruce Price, Peter Colquhoun

Furniss, Arthur Joseph, born 11.6.1921; died 13.8.08 at North Rocks, NSW. Arthur had been connected with the church since childhood and was with the Parramatta church for most of his recent years. He is survived by his wife, Betty, whom he married in 1953; his son, Kevin; his daughter, Sandra (Barnes); and his three grandchildren. His cheerful and gentlemanly disposition will be missed.

Rein Muhlbeg

Ilett, Audrey Jean, born 19.10.1929 at Ungarie, NSW; died 22.8.08 at Kresville, Cooranbong. Audrey married Frank Ilett in 1950. She is survived by her husband; her two children, Ross and Rhonda; and her four grandchildren, plus lots of friends and relatives. Audrey was a cherished member of the church at The Rock and

Volunteers!

Volunteer Manager—Medical Boat Ministries (Solomon Islands). To supervise the operations and maintenance of medical clinic boats, buildings and finances in the Solomon's. Husband and wife team preferable. House, transport and stipend provided (volunteer to provide own fuel). Term 12 months (can be less if required). Commencement January 1, 2009. Captains licence for large vessels an advantage but not essential. Contact Trevor Oliver on 0419 773 336.

Volunteer Associate Pastor—Margaret River, WA. A volunteer pastor is required for a unique opportunity to work in Margaret River. Volunteer to commence work in 2009 for a minimum of one year (longer negotiable). Accommodation provided at no cost and living expenses negotiable. For more information, please contact Pastor Mark Ellmoos on 0400 550 116, (08) 9751 3195 or Lyn Price (02) 9847 3275.

Email:

<volunteers@adventist.org.au>
For more positions, check the web on
<www.adventistvolunteers.org>

+61 2 9847 3275



Wagga Wagga, where she played an active roll as church clerk and church musician. Audrey has not enjoyed good health for some years but her pleasant disposition will be sadly missed. Audrey is resting in the Avondale Cemetery until we meet again in an earth made new, where there will be no more mind problems.

Ray W Eaton

Jannusch, Clementina Clara (nee Harrold), born 10.7.1933 at Murphys Creek, Qld; died 18.8.08 at Auchenflower. On 10.7.1954, she married Vernon. She is survived by her daughter, Robynne Bartonda, (Bellbird Park); her brothers, Ted (Currimundi), Herbert (Bribie Island) and Mervyn Harrold (Burrum Heads); and her sisters, Mavis Mundy (Toowoomba), Marie Anderson (Sinnamon Park) and Betty Thomson (Victoria Point). Tina was a very loving, elegant lady, who really loved her Lord. She was never more happy than when serving her Master by showing her loving care to others, or using her musical talents to be a blessing and support to others.

Neil Tyler

Rifel, Sara, born 30.5.1919 in Argentina; died 1.9.08 in the Kings Langley Nursing Home, Western Sydney, NSW. Sara is survived by her three children, Orlando, Ofelia and Harold; her eight grandchildren; and her six great-grandchildren. Our Sister Sara outlived her husband, David, by 9 years. Sara confidently awaits the Resurrection trumpet call when Jesus returns.

Bill Sleight, Wal Taylor,
Nathaniel Pereira



40th Anniversary

09/11/08

Come and join us as we celebrate an important milestone!

The festivities will begin at 10am with our school 'Fete' including jumping castle/food & plant stalls/bric-a-bracs & books and more.

At 2pm a building & facilities walk-thru will commence for all students, teachers and parents, past and present.

We request that all past members of MVAC please supply their photo with name on back or email details so that we can use on the day.

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Blacktown, NSW—Celebrating 75 years, November 1, 2008. A warm invitation is extended to everyone who has been associated with the Blacktown church over the past 75 years to attend a Thanksgiving Celebration on Sabbath, November 1. Morning programs will commence with Sabbath School at 9.15 am, followed by the Divine Service. An afternoon Praise and Thanksgiving program

will commence at 2.30 pm. Lunch will be provided. An RSVP would be appreciated for catering purposes. Please email <anniversary@blacktownsda.org.au> or phone Daniel Vasconcelos on 0404 891 700.

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