

RECORD

March 28, 2009

In this issue

SPD seeks new editorial head

Heritage College opens new campus

The Spirit: distinct and divine



Some of the 94 over-60s retreat attendees climbed Mount Kosciuszko, which is located near the Adventist Alpine Village.

Seniors “retreat” to Alpine village

JINDABYNE, NEW SOUTH WALES

The Australian Adventist over-60s retreat held in February at the Adventist Alpine Village in Jindabyne, New South Wales, was attended by 94 people, filling “almost all lower bunk beds” at the village, according to attendee Loren Tinworth.

Guest speaker for the weekend Dr John Hammond, director of Adventist Schools Australia for the Australian Union Conference, presented the opening Sabbath program and spoke again for a special Sabbath program, which included a time for attendees to share stories of the way God has led in their lives.

This included Len Barnard and Colin Winch, both retired mission pilots, telling of special events from their mission service. Another attendee told of the kindness shown to a German family who arrived in Australia after World War II, as an Adventist family assisted them in setting up their home and business.

One attendee, Lyn Sandy, from Ingle Farm in South Australia, says, “It was good to be able to share our life experiences with others and reflect on God’s wonderful leading.”

Allan and Donna Walker, with their four
(Continued on page 4)



Partnerships to benefit students



I believe God understands our suffering and He suffers with us.

Through the fire

I FOUND THE WEEKS FOLLOWING FEBRUARY 7—"Black Saturday"—to be very trying for my faith. The prayers of so many people who have repeatedly asked God for rain to put out Victoria's bushfires have seemed unanswered for so long, more than 200 people are dead, close to 2000 houses have been destroyed and I'm struggling to understand where God fits into all of this.

No, don't worry—I'm not about to announce I've become an atheist and run off to party with those celebrating the 200th year since the birth of Charles Darwin while buying every single book by Richard Dawkins. I'm just saying it's been tough to try to understand, let alone find answers.

Disasters of this magnitude can be much easier to deal with when they're not on your doorstep—when they don't affect people you know. Friends of mine have lost friends in the fires in Kinglake and St Andrews, and the fires have come too close to Warburton. Life has become like an even less humorous version of *Groundhog Day* as I've implemented my "bushfire survival plan" numerous times—meaning, leaving town, as trying to stay to protect my home from the fires would be defending the indefensible.

The Bible is full of promises, miraculous escapes and interventions by God, and perhaps it can be easy to fall into the trap of thinking God will answer our problems in the way we want them to

be answered. When He doesn't, it can be hard. But living a godly life doesn't act as a magic amulet that will protect us from everything bad. Many good Christians died, and lost loved ones and property in the fires.

Life is full of trouble and suffering, which is something many people throughout the centuries have noted. This includes Job in the Bible, and he'd definitely know about it.

For Job, everything went bad within the space of a single chapter. He goes from having a large, happy family and an impressive array of possessions and more livestock than you could poke a stick at, to losing it all to a lot of smiting. And then there are the boils, sackcloth and ashes.

In Job 30:15, he says, "Terrors overwhelm me; my dignity is driven away as by the wind, my safety vanishes like a cloud" (NIV). In verse 26, Job continues, "Yet when I hoped for good, evil came; when I looked for light, then came darkness." However, he refuses to blame or curse God for what's happening in his life. Instead, Job expresses a desire to reason with God.

After a lot of questions, God answers Job out of the whirlwind. With a question.

So it seems like there are just more questions when it comes to suffering, at least in this life. But we can have some assurance that it won't go on forever.


In addition, I believe God understands our suffering and He suffers with us. In

fact, He's suffered with every person who has lived on earth, particularly His own Son. In Isaiah 43, God promises that when we walk through the fire, He'll be there with us. It doesn't say He'll put out the fire or that our homes won't be destroyed but at least there's assurance that He understands our pain and won't abandon us.

And I think we should thank those who have acted as God's hands in this time. Thousands of volunteers have given their time to fight the fires, protecting lives and properties. The work done by those in the Country Fire Authority, Department of Sustainability and Environment, State Emergency Service and many others has been tireless. Stories have emerged of immense bravery and kindness, including the policemen who organised people in Marysville to get to the town's oval, thus saving their lives. Then there's the immense generosity of the Australian public, donating millions of dollars.

Perhaps we can use the words of Dietrich Bonhoeffer: "Oh God be gracious unto me and help me. Grant me strength to bear what you send and let not fear rule over me. As a loving father, take care of my loved ones. Oh merciful God, forgive me all the sins I have committed against you and against my fellow man. I trust in your grace and commit my life wholly into your hands. So do with me as seems best to you and is best for me."

Adele Nash



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

Students benefit from business partnership

COORANBONG, NEW SOUTH WALES

Physical and technological improvements worth more than \$A900,000 are adding value to Avondale's business courses, thanks to a partnership between a consultancy and the college.

The five-year partnership between Professional Advantage (PA) and the Faculty of Business and Information Technology incorporates the Microsoft Dynamics Academic Alliance, giving staff members and students in the faculty access to software worth \$A695,000. PA will also provide staff members for guest lectures, technical support and training. This is in addition to offering employment for graduating students and vocational placement for others.

"By incorporating Microsoft software into the curriculum, students will complete their degree with a broader range of skills and, as a result, broaden their employment opportunities," says Philip Stanton, the learning and professional development product manager in PA's Microsoft Division. He notes PA's strong Avondale link—employing 29 Avondale alumni, including Mr Stanton, since alumni Derek and Jenny Rippingale formed the company in 1990.

Bill Truscott, a lecturer in the faculty who served as the project manager, says, "Students see we're connected with real people

in the real world."

The partnership also has wider benefits. The Australian Universities Quality Agency, in a January 2009 report of its audit of the institution, commends Avondale for seeking external partnerships in teaching and research.

"Partnerships are essential," says Avondale College vice-president (administration and research) Dr Vivienne Watts. "They help prevent us, as a higher education institution, from becoming an ivory tower. We still want to graduate students who are capable of critical thinking and have developed generic problem-solving skills but we also want these students to be prepared to operate in their future workplace—to apply their knowledge to specific, work-related situations. Partnerships with professional organisations help us achieve this balance."

Of the physical improvement, the first of a five-stage refurbishment of the faculty's building is complete. It includes the building of a larger reception, the acquisition of new furnishings, the addition of corporate signage on windows and general improvements to the building's interior. Five members of the faculty helped provide labour. One, senior lecturer Lyn Daff, even donated three of her paintings.

"We're a small group," says dean Dr Keith



The partnerships program has helped with renovation costs in the Faculty of Business.

Howson. "We get things done together."

Most of the money for the refurbishment came from a \$A30,000 PA donation, matched as capital expenditure by Avondale—both organisations have committed \$A100,000 over the five years. However, an additional \$A8160 came from an anonymous donor who visited Dr Howson in his office during the refurbishment. "The changes impressed him, so I jokingly said, 'You should support us.' I didn't know he already had a cheque in his pocket. His generosity embarrassed me."

The refurbishment is already creating goodwill. "The feedback from returning students has been overwhelmingly positive and our staff members have received a boost seeing their building transform from a museum piece to a showpiece," says Dr Howson.—**Brenton Stacey**



◆ Last month, Sissons, a real estate agency owned and operated by members of the Springwood church, was awarded Queensland's Best Small Real Estate Agency by the Real Estate Institute of Queensland for the second consecutive year. The award follows another in April 2008, when the Real Estate Institute of Australia judged Sissons as the Best Small Real

Estate Agency in Australia for the year. Peter and Paulene Sissons have been operating the business in Red Hill, Brisbane, for 17 years. Sissons has a history of winning awards. Over the last 10 years, the company has been awarded Best Agency in Queensland five times, making them the most highly-awarded real estate business in the state. "I thank the Lord for all of the blessings He has bestowed upon my company and family," Mr Sissons says. "In these tough economic times, I feel that the Lord continues to lead and direct my business, and the

results speak for themselves." Sissons is one of the four Australia-wide nominees in the category of Australia's Best Small Real Estate Agency this year. The results will be revealed in April.—**Peter Sissons/RECORD staff**

◆ On a cold Sunday morning, 13 students and staff met at the Nunawading Christian College (NCC), Vic, car park at 5.15am to volunteer at the annual Weet-Bix TRY-athlon, held in Melbourne. Among other duties, many of the team were involved in cheering on the participants, which included many familiar



faces of NCC students. Principal Lyndon Chapman led from the front and was excited to be part of the group. "It was great that students and staff at NCC are so willing to be involved in community service," Mr Chapman reflected. "Especially in such a quality and well-known event as the Weet-Bix TRY-athlon."—**David Jones**

Heritage College opens second campus

NARRE WARREN SOUTH, VICTORIA

Staff and students from Years 10 to 12 at Heritage College celebrated the commencement of classes at the school's new secondary campus in the Melbourne suburb of Officer on March 26. The new campus is located eight kilometres from the primary Narre Warren South campus. Students in Years 7 to 9 will commence their study at the new campus in 2010.

The first stage of the multistage development on the 20-acre rural site is a classroom block, library and science lab, as well as the current house, which is being renovated to act as an office and staffroom.

The school building is environmentally friendly, with solar powered "sun lizards" that are electronically monitored to reticulate the air temperature changes and keep them constant. Rainwater tanks have also been included as part of the structures.

Heritage College principal Colin Gallagher says, "We're excited to have opened our Officer campus this year, which I be-



Heritage College students and staff at the Officer campus.

lieve makes us the first truly dual campus Adventist school in Australia. The students are thankful for the spacious, environmentally-friendly building in which they can continue to learn and grow in their understanding of God's purpose for their lives."

The Officer campus is seen as being an "ideal" location, as it is located in a "growth corridor," where there are many young families. School administrators hope this will lead to more students enrolling and experiencing a Christian education through doing so.—*Maleesa Pascoe*

More @ www.heritagecollege.com.au

Seniors "retreat" to Alpine village

(CONTINUED FROM PAGE 1)

daughters, led out in the singing and worship-time preliminaries for the weekend.

The group visited Thredbo, enjoying the views from the chairlift rides, and a number also "braved" climbing Mount Kosciuszko. The Gaden Trout Hatchery, and new spillway and hydro-electric power station in the Jindabyne Dam wall were also visited.

Mr Tinworth says he heard many of the retreat attendees expressing their appreciation of the Adventist Alpine Village and described it as one of the "South Pacific Division's best-kept secrets."

He adds, "It's a little bit of heaven. The Alpine village was an experience everyone enjoyed. Some attendees travelled more than 800 kilometres to be there for the weekend and said it surpassed their high expectations."

Mrs Sandy says, "Participants felt inspired by the weekend—the presence of God was among us, and a feeling of peace and serenity filled the whole place. Truly, we were blessed with a 'mountaintop experience.' I look forward to the next one."

—*RECORD staff/Loren Tinworth/Lyn Sandy*



◆ In a new initiative at **Lilydale Adventist Academy, Vic**, students from Years 7 and 8 travelled to **Phillip Island's Adventure Resort** for the inaugural **Middle School Camp**. Students undertook a series of activities designed move them beyond their comfort zones, and build a sense of teamwork and trust within the student

group. The concept of combining the groups was based on sound educational reasoning of developing relationships beyond their own year level. In 2010, the Middle camp will continue to evolve, with Year 8 students completing a **First Aid Certificate** and developing a new skill—surfing. Year 7 students will be accompanied by their Year 11 Peer Support students for the first day and a half. This is a new strategy instigated by the school to further ease the transition from primary to secondary school.—*David Jones*

◆ **TV advertising** for a free viewing of the *Who is Jesus?* videos will screen in the regions of Orange, Dubbo, on Prime Television, April 4 to 12; in Wollongong on WIN Television, April 4 to 12; and in Tasmania on Southern Cross Television, April 8 to 16.

◆ For the fifth year running, Year 11 Studies of Religion students from the **Central Coast Adventist School, Erina, NSW**, visited the **BAPS Shri Swaminarayan Temple** in Rosehill, Sydney, on February 17, 2009. The purpose of the excursion

was to learn about **Hinduism** and experience visiting a Hindu place of worship firsthand. The 55 students and six teachers who visited the Mandir were informed about the origins of Hinduism and its major beliefs. The presentation outlined what Hinduism means for the individual, for society and for the world. It revealed the contributions Hinduism has made in the fields of mathematics and the sciences. At the conclusion of their visit, light vegetarian snacks and refreshments were provided for the participants.—*Indian Link*

OFFERINGS: ◆ APRIL 11—WORLD MISSION BUDGET OFFERING ◆ APRIL 18—UNION INSTITUTIONS OFFERING

“Mission accomplished” for LAA’s orphan aid

LILYDALE, VICTORIA

After two years of prayer, planning and persistence—both in Australia and Kenya—the Lilydale Adventist Academy (LAA) service project of sending a 40-metre shipping container filled with a wide range of supplies finally arrived at the Deal Thy Bread (DTB) orphanage in Kenya.

LAA students, Lilydale Adventist church members and other community groups raised more than \$A20,000 and sourced medical supplies, books, clothing, toys, school supplies and other goods in order to “make a difference” in the lives of the 100 orphans living in the DTB compound, which is run by Australian Ian Castleman.

Funds were raised in a variety of ways, including pizza nights at LAA, some fundraising conducted at the LAA Billy Cart Grand Prix and church small groups.

The container-load of materials stemmed from a small original idea involving former teacher Joy Hawke teaching students to knit. The knitted goods would then be donated to the orphanage. The project continued to grow and David Jones, middle school coordinator for LAA, says, “The project ended



Goods being unloaded at the orphanage.

up being named ‘Operation orphan fill’ and was advertised through the established mailing list for Deal Thy Bread Ministries Inc, and others then became involved. We had originally ordered a 20-foot container but we had to upgrade to a 40 foot. Sonja McLean [a project participant] from Albury practically filled the 20-foot container with her efforts in promoting the project alone.”

He adds, “This was a great project and the students could not wait to get involved. Their efforts and determination to make a difference in the DTB orphans’ lives cannot be underestimated.”

Mr Castleman says, “The children are all excited about the container—not just the children but the staff as well. It’s very exciting for them. What an effort!”

—RECORD staff/David Jones

◆ Students of **Naha Seventh-day Adventist Primary School, Solomon Islands**, now have more space and a conducive environment to learn. This follows the completion of their new two-storey classroom on Wednesday, March 4. European Union (EU) through its **Micro Project scheme** provided \$SBD191,284 for the building. Lack of space has been a major problem at the school since 2006. This follows the increasing number of students enrolling at the school. **Alrick Rore** of EU Micro Project said Naha SDA Primary School

was fortunate to be selected for funding. “We approved the project on the basis that it will cater for increased demand for education within the Naha community,” Mr Rore said. SDA education director Francis Leovania said the new building would provide access to improve quality education. Mr Leovania thanked EU and the government for their support of the project. The new building will accommodate Grade 4 to 6 students. —*Solomon Star*

◆ **Battle Creek, Michigan, US,**

a city with history and cultural significance to the Seventh-day Adventist Church, turned **150** on February 24. Battle Creek is the site of the Adventist Church’s first publishing house, the **Review and Herald**, and the **Battle Creek Sanitarium**. In 1855, Sabbath-keeping believers in Michigan invited Adventist Church co-founder **Ellen White** and her husband, **James**, to move to Battle Creek, where they promised to run the church’s printing press. The newly-established believers in Battle Creek organised into a world church

structure in 1863, calling themselves the Seventh-day Adventist Church. While Battle Creek is no longer the headquarters of the Adventist world church, **William Fagal**, associate director for the White Estate, said the city holds important parts of the church’s history. Today, Battle Creek is the home of the Historic Adventist Village, a restored collection of buildings that played vital roles in the church’s heritage. Exhibits include the homes of Ellen and James White, and **William Hardy**, an influential African-American Adventist.—*ANN*

New Pathfinder club launched

DAPTO, NEW SOUTH WALES

Dapto and Oak Flats churches in the southern Illawara region opened their new Pathfinder club on February 27. It is the first Pathfinder club in the area for many years, according to Dapto church Bible worker Andrew Opis.

Nine Pathfinders were present—along with parents, friends and church members—to start registration. Roger Nagle, district director for Pathfinders in the southern region of the South New South Wales Conference, was also in attendance to give the young people instructions with basic rules and tips for hiking, camping and what to pack.

The director for the new club, Renee Wawrzyniak, says she is “passionate about the club” and wants to see more young people join. She adds, “I’d like to see the group grow in numbers and, more importantly, the kids growing in the knowledge of Jesus Christ.”—

RECORD staff/Andrew Opis



New Pathfinders on parade.

Former Signs editor launches book for kids

WARBURTON, VICTORIA

The *Serpent Scroll*, the first book in the “Adventures in the Bible” series by former *Signs of the Times* editor Pastor Dave Edgren, was launched in late February. The book is aimed at juniors—children aged 10 to 12—and Pastor Edgren says he hopes it will give children “the ability to put themselves into the Bible.”

Published by Pacific Press, *The Serpent Scroll*'s summary was put into the Library of Congress in Washington DC, US, and states “Bible study takes on a new meaning for a Christian boy and his siblings when they find themselves in the pages of an “interactive” Bible, and learn firsthand about serpents, salvation, building a relationship with God and using a concordance.”

By following the stories explored by the characters Paul, James and Hannah, readers are introduced to concordance-style Bible studies. *The Serpent Scroll* also includes an appendix describing how a concordance can be used to study the Bible.

Pastor Edgren says, “The book explores



Pastor Dave Edgren with a copy of *The Serpent Scroll*.

the theme of salvation by following the word ‘serpent’ through the Bible. It starts with the Garden of Eden and travels through the desert with the children of Israel and the crucifixion of Jesus, to the story of the dragon in Revelation 12. My plan was to challenge children with the ideas in the story and get them to discuss what’s happening.”

Each of the 23 chapters feature a set of discussion questions to help “pull apart” the chapter. “Teachers can read the book to their students or parents to their kids, and discuss the issues with them,” says Pastor Edgren.

Readers are also encouraged to write short stories based on a word they follow through the Bible and email them to Pastor Edgren. The stories will then be published on the “Adventures in the Bible” blog, <www.godsstorytellers.blogspot.com>. Pastor Edgren says, “This encourages people to work through the themes contained in the Bible. That’s what most good sermons and Christian books do.”

—Adele Nash

The Serpent Scroll is available from Adventist Book Centres.

Mount Gravatt opens new church building

MOUNT GRAVATT, QUEENSLAND

On November 29, 2008, the new Mount Gravatt Adventist church was officially opened after many years of meetings, planning and prayers. Five of the church’s foundation members were present for the opening—Ed Lamprecht, Val Cornell, Marie Fien, Dulcie Richards and Gerry Beaden.

Mr Lamprecht was “excited” to see the church finally completed. However, Delvene Bullion, the church’s communication secretary, says, “Sadly, on the following Wednesday, Ed suffered a massive heart attack and passed away. His was the first funeral in the new chapel.”

Many previous members and pastors of the church, as well as current members and visitors, were present for the opening worship service. Pastor Chester Stanley, president of the Australian Union Conference, and Dr Barry Oliver, president of the South Pacific Division, were also present.

Three church attendees—Steven Andrews, Mark McAllees and Jayden Pearce—also committed their lives to Jesus through baptism in an afternoon program on the day.—**RECORD staff/Delvene Bullion**

◆ Students of **Betikama Adventist College** in east Honiara, Solomon Islands, have been told to watch out for straying **crocodiles** behind their school. The advice follows the capture of a **three-metre** croc in a creek behind the college on March 5. A person by the name of **Kuru** hooked up the crocodile, using tuna as bait. Others helped him pull the crocodile out. Lungga resident **Rickson Siu** claimed the creek the crocodile was caught in is infested with the reptiles. “My only advice is for students

to be careful when going near the creeks behind the school,” Mr Siu said.—**Solomon Star**

◆ Proposed **equality laws** by the **European Union** threaten to make it easier for atheists to file lawsuits against any organisation offering public service if they are **offended** by a displayed **religious symbol** or by a **religious act**. Something as conventional as a crucifix on a hospital wall or a prayer before a meal given at a church-related ministry could be reason enough for a lawsuit under the proposed equality law,

according to UK-based *The Daily Mail*. On the other hand, Christians can also sue groups offering public services if they are offended by a display. Critics warn that the laws are so broad and vague they could produce a slew of civil complaint cases by anyone claiming they are offended by an organisation. The **Church of England** has voiced concern that hospices and charities for the homeless may face legal action if people complain they feel offended by religious practice or symbols. The proposal is part of a new directive to abolish

discrimination by businesses on the basis of **sexual orientation, belief, age or disability**.—**www.christianpost.com**

◆ **The Vatican will no longer automatically adopt any law passed by the Italian government.** The Papal Office issued a statement saying many of Italy’s civil and criminal codes conflict with Roman Catholic church principles. **Vatican City State, the smallest sovereign state in the world, will now adopt Italian laws on a case-by-case basis.**—**Gleaner**

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SPD seeks new head of news and editorial

WAHROONGA, NEW SOUTH WALES

An international search has begun for a newly-created senior role in the South Pacific Division (SPD). The head of news and editorial will spearhead new initiatives of the church in better aligning media initiatives with the mission of the Adventist Church.

“We live in challenging times,” said SPD president Dr Barry Oliver. “For the first time in history, the world is experiencing simultaneous crises in financial, environmental and social spheres. These challenges present great opportunities to minister to the needs of a hurting world. To minister effectively, we need to communicate effectively.”

The new head of news and editorial will work with an experienced communications team to convey news across all media. The role will be responsible for the editorial function of the RECORD, *The Edge* and InFocus. Each publication will expand to include online publications and television programs, as well as the existing printed publication. This will make the delivery of news more timely and offer greater opportunity for feedback. “RECORD will continue its tradition of excellence in meeting the diverse needs of the church community of which we are all part,” Dr Oliver said.

The successful candidate will need to have had experience working with the church and its organisation, have strong theological qualifications, and an understanding of the effectiveness of print, broadcast and

web modes of communication.

The move is consistent with the decisions of the SPD Sessions in 2000 and 2005, to align all of the church’s communications functions more effectively with the mission of the church.

In preparation for the new initiatives, the print edition of the weekly RECORD has launched a new website, which internationally gives access to news from the division free of charge. The weekly InFocus TV program has also joined the emerging RECORD media brand, and continues to share Adventist news and the unique message of Jesus’ soon return with both the church itself and the wider Christian community. This broadcast runs on Hope TV, and will soon be available on the Australian Christian Channel and Shine TV (NZ).

Other new ministries and opportunities are on the horizon.

It is anticipated that Nathan Brown, the current editor of the print form of RECORD, will take up a new role as book editor. This expanded role will make it possible for the church to publish at least 12 major books a year—something that has not been possible before. Nathan will also contribute articles for the magazines and journals published by Adventist Media Network (AMN).

A new music ministry label will soon be launched, as well as a lifestyle television channel funded from web, print, book sales and video production businesses. It Is Written (Oceania), Discovery Centre courses and

Dial-a-Prayer will add to the evangelistic outreach of the division, further enhancing the mission of the church.

According to Neale Schofield, CEO of AMN, “It’s time Adventists became even more strategic in the use of the media to connect and invite the public to be part of God’s kingdom for eternity. We live in an era with emerging technologies, such as iPods, which make it possible for the first time in earth’s history to always have the message about Jesus and His kingdom within arm’s reach.”

“The emergence of the web network, new programming on the Hope Channel and the integration of media, print and communication has benefited local churches and SPD institutions,” says Dr Oliver. “They have enabled our division to better communicate to our church and the public in general the good news of Jesus’ second coming, and other issues in line with the mission of our church. The new initiatives will further enhance our work so far.

“It has been said that we live in a time when the only certainty is change. Our challenge and responsibility is to ensure that we preserve the eternal focus of our message and mission, while exploring and finding new and exciting ways of communicating that message and mission in a way that fulfils the commission given us by Jesus. The division is excited to be at the forefront of this endeavour.”

Applications close for the head of news and editorial position on April 30.—*David Gibbons*

Church controlling costs during economic downturn

SILVER SPRING, MARYLAND, USA

Leaders of the General Conference (GC) are keeping an eye on expenditures as the church begins to feel the effects of the economic downturn.

On February 12, the GC’s Administrative Committee voted to continue several restraints on spending, though no employee layoffs were announced. An almost-complete hiring freeze continues at the world headquarters, with only the most essential positions being filled when

they become open.

According to Pastor Robert Lemon, treasurer for the GC, the church’s headquarters has \$US294 million in cash and investments. This includes working capital of 40 per cent of one year’s operating expenses, restricted and allocated funds committed for specific projects, endowment funds and the extraordinary tithe received in 2006 and 2007, the majority of which has been allocated to various initiatives. Most of the funds are in fixed-income investments or bonds but a portion is in equities, or shares

of stock in companies.

“The strengthening of the US dollar is very positive for the church,” Pastor Lemon said. “We welcome it, as it gives more appropriations to the divisions and institutions outside the US. But it also reduces the dollars received by the [General Conference].”

He added, “Not all reports are in but we estimate a five per cent decrease in global tithes and offerings for the last three months of 2008.”—*ANN Staff*

More @ <http://news.adventist.org>

The Spirit: distinct and divine

BY PAUL PETERSEN

THE FIRST ARTICLE IN THIS SERIES outlined the arguments that moved the early Christians toward the doctrine of the Trinity. They accepted the divinity of the Jesus they worshipped, yet maintained the oneness of God.

Based on Scripture and rejecting pagan philosophy, they understood that for Jesus to be fully God, He must be Creator, independent of the created world. He is therefore eternal, omnipotent, ever-present and all-knowing. If He is less, He would be a second God. But as the Father and the Son are clearly two distinct persons or personalities, it follows that in the one God, there is more than one person. This Bible-based conclusion moved the early church to the next step, the identity of the Holy Spirit. How did the Christian church reach its understanding of the Holy Spirit as eternal God, distinct from, and yet one with, the Father and the Son?

Trinitarian formulas

Because Christians were convinced of the full, eternal divinity of Jesus Christ, the numerous triadic or trinitarian references to the Godhead in Scripture naturally led them to understand the Holy Spirit in a similar way. The Spirit was mentioned in line with the Father and the Son and is evidently, therefore, both distinct from and of the same rank.

As stated by Jesus in the gospel commission in Matthew 28:18-20, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (NKJV).

By mentioning the three persons but using the singular, referring to only one “name,” Jesus indicates the close unity of being that characterises the one Godhead with its three distinct persons or personalities.¹ Other well-known examples from the many triadic references scattered through

out the New Testament are found in 2 Corinthians 13:13 and Revelation 1:4-6.²

But what about . . . ?

But is not the word “spirit” used about human beings referring to the identity of that person himself, not another person? Is not the term “spirit” itself and a number of the metaphors used for “spirit” impersonal? And if the Spirit with a capital “S” really is God, why are no prayers and no worship in Scripture directed toward Him, and why is so little said about the nature of the Spirit at all?³

Such challenges and objections are often raised today as if completely new, yet they were far from unknown to the early Christian church. Its response then in some ways mirrors the modern history of the Seventh-day Adventist movement, as we have also come to understand the Holy Spirit as a distinct personality, yet one with God and part of the Godhead. Reflecting on these questions leads us toward a better understanding of both God and our own personal spiritual life and salvation. The task is not just an intellectual exercise.

He is a Person

A number of biblical texts speak about the Holy Spirit in ways different from when Scripture mentions the spirit of man. Texts like these underline the personhood of the Holy Spirit:

- “All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses” (1 Corinthians 12:11, NRSV).
- “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption” (Ephesians 4:30, NIV).
- “Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come” (Matthew

12:31, 32, ESV).

The Spirit has His own will and chooses accordingly. He can be grieved and blasphemed against. Such expressions are not fit for a mere power or influence but are characteristics of a person. Is the Spirit then a person just like you and me? No, we use limited human terminology to describe the divine, and the Spirit is so much more than we humans will never be.

Yet They are One!

These quotations about the personhood of the Holy Spirit are important because they describe the Spirit as different from the Father and the Son. He is another. Jesus tells us that sin against the Spirit is not identical with sin against Himself. Though united as one in a way no humans are, they are not the same person. They are distinct.

This distinctiveness is expressed in many New Testament texts. For example, Luke underlines the “threeness” in his description of the baptism of Jesus, where Father, Son, and Spirit clearly are not identical (see Luke 3:21, 22). And Jesus Himself—when sharing the promise of the Comforter, the Holy Spirit—also made it clear:

- “I will ask the Father, and He will give you another Helper, to be with you forever” (John 14:16, ESV).
- “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you” (John 14:26, ESV).⁴

This difference between Jesus and the Holy Spirit was significant for the early Christians’ understanding of the heavenly sanctuary. Jesus had entered as our heavenly High Priest and, maintaining His humanity, He limited Himself. When Peter, following the Day of Pentecost, further explained the outpouring of the Holy Spirit, he, therefore, emphasised that Jesus “must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets” (Acts 3:21, NIV).

He points to Another

So why does the Spirit tell so little about Himself? Why are no prayers in the New Testament directed to the Holy Spirit? The answer to these questions springs out of the role of the Spirit in the plan of salvation. Jesus said, “He will glorify me, for he will take what is mine and declare it to you” (John 16:14, ESV).

In a sense, the Holy Spirit is the humble representative of the Godhead. He is not speaking about Himself but pointing to another. It is in Jesus we know God as a person. The Sovereign of the universe has chosen to come to us as a human being in Jesus Christ. Knowing Jesus, we know God as saviour and friend.

When praying, we communicate with God. Prayer is part of a dialogue. So, when we pray, we focus on the person we address,

as we know Him. We know Him as Jesus, not as the Spirit. But when we pray, the Spirit comes to our aid to portray Jesus as He is. The Spirit who inspired the writers of the Bible comes to us to illuminate our minds to see God in Jesus when we read the Word and in prayer to respond to the divine mercy and love.

Secrets to a spiritual life

Jesus left His disciples. He serves as our High Priest in the heavenly sanctuary. Maintaining His humanity, He has limited Himself. But God is still with us. The Holy Spirit—a distinct person and part of the one God—is here to point us to Jesus. He is ready to pour out the love of God in our hearts (see Romans 5:5) and grow the fruit of love, peace and joy (see Galatians 5:22) in our lives. He shares gifts to equip

the church for its service (see Ephesians 4:7-13).

He is a humble representative of God. He points to Another, and to receive His blessings, we must forget ourselves and look to that Other, namely Jesus. The apostle Paul made this point clear: “O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?” (Galatians 3:1, 2, ESV).

We know God the Father through Jesus—God the Son. And we know Jesus through God the Holy Spirit. **R**

1. Various critics claim the “gospel commission” was absent from the early manuscripts of Matthew. This claim is completely without any basis in fact. Moreover, the Trinitarian baptismal formula is attested as a quotation as early as around 100 AD in the writing called “Didache.”

2. These triadic references do not always contain the sequence of Father, Son and Spirit. In Ephesians 4:4-6, the Spirit is mentioned first, then the Son and then the Father. Scholars have counted triadic references in the Pauline letters and found Jesus first in 16 instances, the Holy Spirit to be mentioned first in nine texts, and the Father first six times. This variation makes it clear the sequence is not intended to provide any ranking in authority or being.

3. The distinction made by using small or capital first letters is a recent typographical phenomenon. It never applied at the times of writing the biblical manuscripts, which only contained large or capital letters. It did not apply at the time of the translation of the King James Version. And even in the time and culture of Ellen White, there was no consistent custom of writing the personal pronouns or references to God with either small or capital letters.

4. The three are clearly described as distinct from one another. For example, try replacing the first person in John 16:14, spoken by Jesus, with the third-person reference to the Holy Spirit. The result will show the absurdity: the Spirit “will glorify himself, for he will take what is his and declare it to you!” This is not what Jesus teaches.

This is the second in a series of three articles dealing with the issue of the Trinity in the Bible, in the early church and in the Seventh-day Adventist movement. Extended and more documented versions of these articles may be found at the Adventist website or are available in hard copy from the office of the Field Secretary, South Pacific Division. The website also contains answers to a number of common questions and dispels prevailing myths relating to the Trinity doctrine.

Paul Petersen is field secretary for the South Pacific Division, based in Wahroonga, New South Wales.

Myths about the Trinity doctrine

A peculiarly Catholic doctrine?

Myths about the Trinity doctrine prevail. One of the most common is that the doctrine of the Trinity is a peculiarly Roman Catholic doctrine.

The fact is that the Nicene Creed was based on a previous baptismal vow, most likely from Antioch. The 318 delegates who voted in 325 AD and confirmed the doctrine were primarily from the eastern regions of the Christian church. Only four bishops from the Western part of the Roman Empire took part and the bishop of Rome—the pope—was not present.

The Trinity doctrine was embraced by the vast majority of early Christian churches. It is historically accepted by Orthodox, Lutherans, Reformed, Puritans, Anglicans and more. It is not a uniquely Roman Catholic doctrine.

The word “catholic” originally had another sense, however, namely universal or general. It was and is the generally-accepted Christian doctrine. It was the Christian understanding of God in contrast to pagan and Jewish views at the time of the early church, and to the Muslim view of Allah a little later in history.

But shouldn't we, some say, reject the doctrine if it is shared by Catholics? In this case, should we then also reject the incarnation, the virgin birth and prayer? Of course not. While there are differ-

ences in the way Catholics and Adventists view this because of the difference in our general theological perspective, we agree on the eternal distinction, as well as the unity of the three—Father, Son and Holy Spirit—just as we agree with Lutherans, Reformed, Orthodox and Christians in general, in contrast to Muslims and Jews.

As Adventists, we share with other Protestants strong views on the Roman Catholic Church and have identified this power in the historical prophecies of the Bible. But it is worth noting that Ellen White never includes the doctrine of the Trinity as one of the critical elements of the teachings of Rome.

Do other Christians believe Jesus had a beginning?

The answer is no! But confusion arises at times because the Nicene Creed uses expressions like “born, not made” and “eternally begotten/born before all times.” As strange as these and many other expressions may sound today, the intention when they were formulated was to counter the Arian teaching that Jesus had a beginning. Those who authored, voted for and later confessed the teachings of the Nicene Creed, by these terms, express their faith in the eternal divinity of the Son.

Finding positives?

BY MARK BAINES



IN HIS INAUGURATION SPEECH, US president Barack Obama suggested that if the people pulled together and took responsibility for the turmoiled state of their nation, they could make the changes necessary to get things back on track. It reminded me of another situation in turmoil a lot closer to home.

Many of my friends have left the church. Even though “big camps” and youth rallies can give the impression that the church is healthy and growing, a reality check suggests that a large percentage of my generation—and others—are still disconnecting from the public spiritual events many of us cherish. The majority of Australians view church as a place you’d really only go to for a wedding or funeral. Scores of those who remain “in the church” stay uncommitted and uninvolved, just taking a spectators view as they “church shop” from place to place. A number of those in their 20s and 30s feel stuck in a void between youth and adult categories, neither of which they deem a viable option.

None of this is probably news to you. If it is, then as one friend aptly put it, it’s time to wake up and smell the gluten burning! Nearly 1.5 million left Adventist Church membership worldwide from 2000 to 2005. So for every 100 new members, more than 35 others decided to leave. This total is considerably more than the 24 who left for every 100 added as reported for the five preceding years, and the statisticians can’t report on those who’ve left who have never been members.*

How many of your friends or family have left the church? Did they give up on God,

too? Some have left because we have been too controlling, critical, hypocritical or irrelevant. Shame on us. Others have gone because they’ve never understood their worth as a child of God, or their identity and purpose as an Adventist Christian. No doubt the distractions of consumerism and a hyper-real world have played a part in this modern-day exodus. A young professional recently shared her agonising decision to withdraw from church because she believed it was no longer relevant. This from a person committed to the Adventist church and its beliefs.

All of this can be depressing. Yet there are some positives. The mission field is now here in our midst. Some are disconnecting but are strong in faith and are choosing to “be” the church through new expressions. We’ve probably focused so much on getting converts through the front door that we’ve neglected those leaving through the back. We’ve also used the poor excuse that evangelism is only for the extrovert or those who are paid. Yet we all have an opportunity—and a responsibility—to reconnect our one-time friends with God. Jesus told a timely parable for us about seeking the lost. He said “wouldn’t you leave the 99 others to go and search for the lost one until you found it?” (Luke 15:4, NLT). Creative Christlike responses are needed. Part of this response will probably require a listening ear, an apology, and an invitation to reconnect with Christ, His Body and His work on this earth.

Another encouraging trend occurring with the disconnected is that they are very connected with work colleagues and friends

who are not followers of Jesus. Sadly, Adventists tend to stick together and often don’t have many deep friendships with unchurched people. This is a generalisation but of your non-Adventist friends, how many have you invited home? Luis Palau said that the church is like manure: pile it together and it stinks up the neighbourhood; spread it out and it enriches the world. If it’s true that those who’ve left church have formed relationship networks with a new array of people, think of the potential for bringing back not only those who once called your church home but their new friends and contacts as well!

These are difficult times for a church trying to shine its light on a hill when the great battle is still raging. Yet Jesus’ love, justice, healing, redemption and soon coming are still vital for humanity to know and receive. So let’s take the words of Jesus seriously: to seek the lost, even when they have strayed. Then we can rejoice with heaven, whom Jesus says is happier over the return of one lost sinner than the 99 who’ve never left! **R**

* <<http://news.adventist.org/data/2005/1120249432/index.html.en>>.

This article was written in response to “More than ‘bystanders,’” Feature, February 21.

The views expressed in Perspective articles are not necessarily those of the editors or the church. Readers may wish to respond.

Mark Baines writes from Murrumba Downs, Queensland.

Church governance:

ACA after 100 years

BY ROB ELLISON

IN THE EARLY 1990S, THE ADVENTIST Church's property was held in the names of individuals or other entities due to the church not having a legal entity to represent it or hold assets on its behalf. To ensure the church did not lose its valuable assets through various means when being held in other names, the administrators of the then-Australasian Union Conference of the Seventh-day Adventists formed the first incorporated entity, called the Australasian Conference Association (ACA), in New South Wales on March 26, 1909.

Part of the proof of this was that it was not until January 1911 that ACA took over the business and properties of Sydney Sanitarium and Benevolent Association Limited, the forerunner to the Sydney Adventist Hospital and, in 1917, became trustee of the businesses Sydney Sanitarium and Sanitarium Health Food Company. In 1919, ACA became the owner of the Signs Publishing Company.

The association was established to aid and forward the work of the denomination. It was to hold, manage, dispose of or deal with the real and personal property on behalf of, or for the use, benefit or purposes of, the denomination. Its activities were to be directly referable to the tenet or teaching of the Adventist Church. As such, the operating of Sanitarium Health Food Company, Sydney Adventist Hospital (from January 24, 1911), Signs Publishing Company (1919), Avondale College, and the remaining other institutions and entities that were operated by the church—such as schools, missions and other service entities—came under the umbrella of ACA. The association was the legal trustee of all these entities and, as such, the legal identity of the church.

The original members of the association at incorporation date were Pastor Ole Andrew Olsen, a minister in Sydney; Pastor Edward Harmon Gates, minister at Wahroonga; Alfred Wilfred Semmens, manager of the Sydney Sanitarium; Pastor John Henry Woods, a minister at Croydon in New South Wales; Wilber Dixon Salisbury, manager of the Signs Publishing Company; Pastor Stephen Montgomery Cobb, a minister in Melbourne; Pastor William Lemuel Henry Baker, a minister in Hobart; Pastor Edwin Sebastian Butz, a minister in Adelaide; and Pastor Thomas Henry Craddock, a minister in Brisbane.

Pastor J E Fulton was appointed as the first chairman of the association on September 15, 1909, and the appointment of members of the board happened on September 20, 1909. The first board members were J F Fulton, B F Machlan, C H Pretyman, A W Semmens, A H Piper, E H Gates and J H Woods.

Incorporation is the forming of a legal entity that is effectively recognised as a person, albeit a fictional one, under law. Another meaning is the consolidation of two or more bodies into one body. At incorporation of the association, all the entities were consolidated under one body—ACA—and it became the legal entity/trustee for the other entities. Further, in becoming an incorporated entity, property—both real and intellectual—could be held, signed for and assigned in the name of ACA. Thus, the Adventist Church was and is able to hold ownership of the property, not requiring it to be signed in the name of a person.

The operation of ACA was not just confined to Australia and the South Pacific but also covered parts of south-east Asia, with ACA approving the power of attorney to

purchase property in Java and Sumatra in October, 1909.

An important object of the “Memorandum of Association,” which carries through to the current constitution, is that no portion of the income or property may be paid or transferred directly or indirectly in any way to the members of ACA for their personal benefit. All funds and property are for the benefit of the denomination and, as it is a religious body, no income tax is applicable to the entity.

From the same period of time that ACA was incorporated, there are only 12 listed companies still in operation. Some of these include the Westpac Banking Corporation, Pacific Dunlop, National Australia Bank and the Australian Gas Light Company. Of the 12 listed companies incorporated in 1909 and before, 10 have changed their names and ownership. However, ACA has remained the Australasian Conference Association Ltd for 100 years, with the same owners and purpose.

Over the 100 years of operation, ACA has endured two world wars, the Great Depression and other recent economic downturns. But through God's providence, it has endured and remained strong, legally representing the Adventist Church and supporting and abiding with the objects of the company, as set out so many years ago.

The previous four chairmen, whose leadership of the association spans more than 25 years, are still alive and serving the church, although three are serving in retirement. Great appreciation is given to their leadership over this period to present. The past three chairmen were Pastor Walter Scragg (1984–90), Pastor Brian Ball (1990–97), Pastor Laurie Evans (1997–2000) and present chairman Rodney

Brady (2000—to present).

ACA's role has changed slightly since the incorporations of most of the entities of the denomination in the past few years, with its role being that of a trustee for real and intellectual property of the church, rather than trustee or legal entity for operating entities of the church, such as Sanitarium Health Food Company, Sydney Adventist Hospital, Avondale College and so on. This provides arm's length operation between entities and the assets of the church. This is still the role that ACA was set up to do 100 years ago.

Special property trustees have been established in recent years in some of the nations within the South Pacific Division to hold real property of the denomination.

All real property—being land, intellectual property, trademarks, leases of buildings and operating entities—are held in trust by ACA and, as such, are in the name of ACA. Therefore, all contracts for sale, purchase or lease of land and buildings in Australia are authorised, upon direction of the board of the entity concerned, by ACA. The trademarks held are not just for the South Pacific area but also around the world, protecting the intellectual assets of the denomination. This type of property is very valuable and not just for the operating entities. It is also important for services or projects the church operates, especially in the name and logo of the Adventist Church. Protection of these properties ensures the continued operation and financial security of the denomination.

ACA is willing and able to assist any church entity in registering trademarks and logos of their services and products. A database is held and updated by ACA of all the owned and previously owned trademarks, which provides a reminder service in relation to renewals of the trademark, along with notifications from the registering body. Trademarks are property and unlawful use can result in legal complications. One of the first steps people should take is checking the Intellectual Property Australia website before using any names of products and services to ensure they're not encroaching on someone else's legal property. Likewise, not registering a product or service may result in the loss of a name or product if another party registers it. Registration doesn't take long and the expense is small compared to the cost of losing the ability to utilise the name or logo.

What is the value of ACA to the Adventist Church today? The value provided to the church is the same as it was 100 years ago: providing a legal entity, which holds the valuable real and intellectual property of the denomination in trust, and ensuring all income and profits received from the operation of the association are fully utilised by the church in the operation of the South Pacific Division. Providing a legal entity that cares for and protects the financial security of the denomination, as well as ensuring its continuation, operating within the guidelines of its constitution, will still be relevant in another 100 years' time.

R

This is the second in a series of articles considering aspects of church governance, processes and leadership.

Rob Ellison is the secretary for the Australasian Conference Association Ltd.

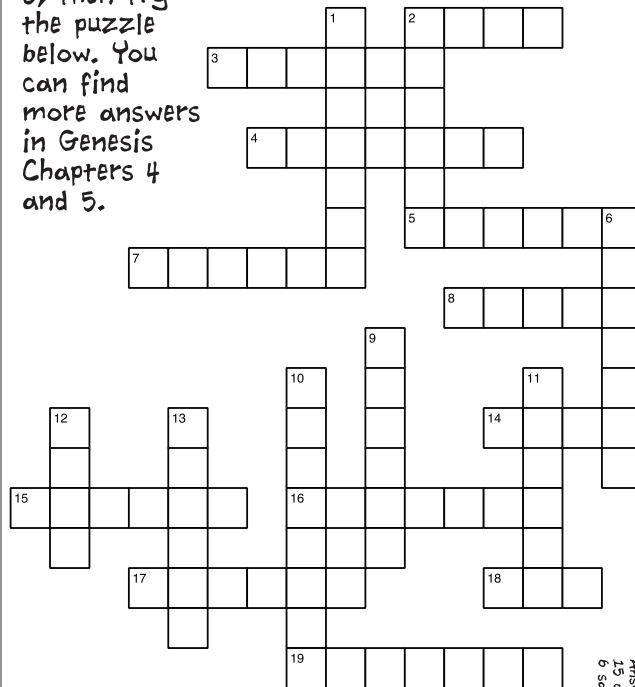
Record Roo



Hi kids!
Moses fled from Egypt after he killed the slave driver. He married one of the daughters of a Midianite priest and spent the next few years being a shepherd. One day as he was tending his flock in the wilderness, Moses stumbled across a very strange sight...

Crossword Puzzle

Read the rest of the story in Genesis Chapter 3, then try the puzzle below. You can find more answers in Genesis Chapters 4 and 5.



ACROSS

- 2. This was on fire but didn't burn
- 3. Hard work
- 4. Supernatural sign
- 5. Moses' people were these
- 7. Pack animal
- 8. Moses' brother
- 14. Something you draw water out of
- 15. A hot, dry place to live
- 16. The King of Egypt
- 17. Sadness
- 18. The One who called to Moses
- 19. Another name for Israelites

DOWN

- 1. A long trip
- 2. These were made with straw and mud
- 6. Moses' footwear
- 9. Where Moses fled to
- 10. Moses' wife
- 11. Moses' father-in-law
- 12. To do what you are told
- 13. Scared

Answers: ACROSS 2. bush, 3. labour, 4. miracle, 5. slaves, 7. donkey, 8. Aaron, 14. well, 15. desert, 16. Pharaoh, 17. misery, 18. God, 19 Hebrews DOWN 1. journey, 2. bricks, 6 sandals, 9. Midian, 10. Zipporah, 11. Jethro, 12. obey, 13 afraid.

More to “Bystanders”

MALCOLM FORD, NZ

I read with interest and concern the recent article “More than ‘bystanders’” (Feature, February 21). The study by Roger Dudley referred to in the article quoted “40 to 50 per cent of Seventh-day Adventist teenagers in North America are essentially leaving the church by their middle 20s.” The article went on to identify reasons for this disturbing trend.

But of all the diagnoses of the problems associated with young adult membership, there was not a single reference to the effects of the social/subcultural milieu in which Adventist teenagers and young adults live. There was not a single mention about the influence of TV, mobile phone texting, radio or computer entertainment, and how these might impact on the developing social and moral values of youth.

The leading question is to what extent are Christian parents allowing themselves and their children to be adversely conditioned by the imposition of non-Christian values via the electronic media in their homes?

Young adults who expose themselves to neo-pagan philosophies and sado-exhibitionist sex and violence in TV shows, movies, computer entertainment and much popular “music” are not going to be enthralled by the sedate atmosphere of a Bible-study group. These are the realities not addressed by the article.

I believe the article weighed too heavily against a church struggling with a worldwide phenomenon of youth unrest in a global environment of broken-down moral and social boundaries.

Why they stay

LARRY J LAREDO, QLD

I appreciated the feature article “More than ‘bystanders,’” and the editorial “Children today” (February 21). I, too, can testify to the importance of family modelling while growing up in the church. As kids, we were included and involved. I can also testify, as did the editorial, “I remember growing up in the church and making my decision early in life.” Thanks to the members who helped me feel so glad to be part of the church.

While it is commendable that we study why young people leave the church, could we have some studies done on why young people stay? After 48 years of marriage, with two children and four grandchildren, I am really pleased my adult children and my grandchildren are still enjoying the Adventist Church.

Articles have been well presented in RECORD but when did you last hear the evils of alcohol mentioned in church?

“Watertight” when?

MURRAY STRAWBRIDGE, NZ

In response to “New light?” (Letters, January 31) and, in particular, the statement “We Adventists have a watertight theology. Any new light must build on old light,” might I ask at what stage of Adventism did this “watertight theology” become so?

It was not at the beginning of our denominational founding, as in the 1860s we were still, among other things, at variance on the deity of Christ. It was not in 1888, when we still had not got the doctrine of righteousness by faith sorted. It was not even after Ellen White’s death because in 1919, we were still debating the role of inspiration, both of Scripture and Ellen White.

A statement from Ellen White in *Counsels to Writers and Editors* gives some perspective: “There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without error. The fact that many doctrines have been held for many years by our people is not a proof that our ideas are infallible” (pages 34-35).

So should we feel obliged to leave the church because we disagree with it on one or more points? God forbid, this is not the Protestant way.

True Christianity

JOY BUTLER, KENYA

As always, when I read stories about domestic or family violence, such as “When you hurt her, you hurt them” (Feature, February 7), my emotions are stirred. I hurt for those precious people in the story and I hurt for my church.

The message the writer is sharing is of utmost importance for the church. Until people understand and demonstrate God’s wonderful plan for marriage and family, the church and all its evangelistic outreach will be severely hampered. To be a true Christian is to show Jesus’ way of equality and harmony in all human relationships.

It needs to be noted that the South Pacific Division has a website dedicated to these issues. I am sorry this was not included at the foot of the article: <<http://spd.adventistconnect.org/fm-domestic-violence>>.

Losing our stand?

FIONA THOMSON, QLD

Traditionally, the Seventh-day Adventist church has espoused the position of total abstinence from the consumption of all alcoholic beverages. However, it is obvious that this is no longer a practice of many so-called Adventists. While not suggesting this is condoned by teachers, students in our schools are especially under attack as pressure to join in the social use of alcohol is rife. Some new Adventists have stated they were unaware of the need to abstain from alcohol.

We used to have “temperance” programs for young and old. Some older ladies still wear the “Little White Ribbon” badge and many remember having “signed the pledge.” We have had health programs to help people realise the evils of tobacco and to encourage vegetarianism. And articles by scientists such as John Ashton have been well presented in RECORD but when did you last hear the evils of alcohol mentioned in church? Is our church to go the way of the Methodists, who were once in the forefront of opposition to the use of alcohol?

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.

Volunteers!

English teacher—Mizpah Adventist High School, Tonga, requires a teacher for Forms 1 to 5 (equivalent of Years 7 to 11). Please contact Sisosala Vaihola <svaihola@adventist.org.to>.

Yacht owners—Pacific Yacht Ministries is seeking sailing vessels and owner captains for its 2009 season in Vanuatu. Vessels should be a minimum of 32 feet in length if monohulls, and should be registered and equipped for international passage. Evidence of hull and rigging surveys within the past two years should be available. Captains should have blue water experience and preferably offshore skipper qualifications, and should be available between June and November 2009 for a period of at least one month. Work will include health team and patient transportation, as well as transportation of equipment and supplies, and will involve having several people living onboard for extended periods of time.

Rumah Ukan Fly'n'Build—Sarawak Mission, Malaysia. Fly'n'Build volunteers are needed to help build a new church in Sarawak (Borneo). Skilled and unskilled but energetic people are needed July 10–23, 2009. Tasks include bricklaying, rendering, concreting, fitting doors and windows, and painting. An evening devotional series will focus on nurturing these new Adventists. For more information, contact Calvyn Townend at <ctownend@exemail.com.au>.

Fly'n'Build—Atoifi Hospital, Solomon Islands. Urgent need to replace roof on Atoifi Hospital (August, 2009). Looking for 15–20 volunteers. For more information, write to Brian Larwood, PO Box 2169, Midland WA 6056. Email <team@project-atoifi.org>.

Email:

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

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Anniversaries

Hill, Cyril and Pam (nee Worboys) were married on New Year's Eve, 1958, by Pastors Thomas Kent and Walter Hooper at Grafton, NSW. Their four daughters, Robyn, Neroli, Michelle, Sheree and their families, arranged a celebratory party at Lakeside church, Bonnells Bay, on Sunday, January 25, with many of their friends and ex-



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tended family gathering to share the happy occasion with them, and to wish them God's continuing blessings in the future.

Lawn, Arthur and Gwen (nee Higgins) were married on 1.12.1948 in Yeppoon, Qld. They celebrated their 60th wedding anniversary in their home in Yeppoon with their children, Cameron Lawn, Nola Dunstan, Helen Deards and extended family. Their four grandchild-



dren presented them with a large framed compilation of special memories, put together by grandson Stewart Deards. Both Arthur and Gwen have been active members of the Yeppoon church since it was established in the early 1950s. Arthur worked tirelessly on the Steering Committee for the building of the Capricorn Adventist Retirement Village. They enjoy worshipping in the friendly Yeppoon church.

Ward, John and Betty, were married on 20.11.1948 at Moonah, Tas. They were baptised in 1960 by Pastor Bryce Andrews, and have since held various offices in the Moonah, New Norfolk and



Collinsvale churches. They celebrated their 60th anniversary with Collinsvale church family at a luncheon on 22.11.08. On 23.11.08, they were joined by most of their six children, 19 grandchildren and 14 great-grandchildren for a barbecue at Tynwald Park, New Norfolk.

Positions vacant

▲ **Head of News and Editorial—Adventist Media Network (Wahroonga, NSW)** is seeking a full-time Head of News and Editorial, who will be based at Wahroonga, NSW, heading up a team to produce the print, web and broadcast editions of RECORD (the official news and editorial media of the South Pacific Division). The position involves working with dedicated professionals to communicate key messages that will inform, educate and nurture church members across the South Pacific Division. The successful applicant will ideally have experience in: writing effective and strong messages in print, web or broadcast, creating interesting, encouraging, challenging and faith-building articles, managing teams of people to ensure deadlines are met, delivering public presentations, developing creative communication strategies for print/web/broadcast, building relationships with contributing writers and AMN staff, facilitating the processes involved to produce content, and the delivery of print, web and broadcast editions. The successful applicant needs to have studied, and be committed to, Adventist theology. For further information, contact Kalvin Dever on (02) 9847 2222 or email <kalvin@adventistmedia.org.au>. **Applications in writing:** Kalvin Dever, Operations Manager, Adventist Media Network, PO Box 1115 Wahroonga, NSW 2076. Applications close **April 30, 2009**.

For more employment options go to
hr.adventistconnect.org



Weddings

Flynn—Tascone. Trevor Flynn, son of Gary (deceased) and Janelle Flynn (Willagee, WA), and Cara Tascone, daughter of Tony and Jodie Tascone (Thornlie), were married on 31.2.09 in Fremantle church.

Terry Lambert, Glynn Slade

Quarrel—Webb. Josh Quarrel and Rachael Webb (Burwood church, Vic) were married 3.11.08 at Monsalvat.

Rodney Woods

(Warwick), Helen Barker (Brisbane), Jillian and Alastair Macgillivray (Vanuatu), Carol and David Tasker (Philippines); her eight grandchildren and 10 great-grandchildren. Nancy was a tireless behind-the-scenes worker, sewing and sending literally hundreds of baby jackets to Atoifi Hospital (Solomon Islands) and Sops Hospital (PNG) for many years. Although she was rarely seen up front, her daughters paid tribute to her influence in their lives and her support during their almost 60 years of combined mission service. May the next generation take up her challenge.

Keith Miller, David Tasker

Obituaries

Bullas, Lorraine Joyce (nee Litchfield), born 26.4.1944 at Port Augusta, SA; died 1.1.09 at Ringwood, Vic. On 26.3.1962, she married Graham. She is survived by her husband (Mooroolbark); her children, Gavin (Wandin), Michelle (Chirnside Park), Ashley (Capalaba, Qld) and Nigel (Hurstbridge); and her seven granddaughters. Lorraine loved God and her family, and will be deeply missed by family and friends alike. She inspired others with her strong faith in Jesus and looked forward with confidence to the Resurrection.

Darren Croft

Cooper, John James, born 1912 in Perth, WA; died 21.2.09 in Weeroona Nursing Home, Cowra, NSW. He was baptised at Cowra on 23.9.1934. He was predeceased by two wives and one grandchild. He is survived by his two sons; his five daughters; and his grandchildren and great-grandchildren (throughout Australia). John was a determined achiever. He cared and nursed his second wife for years, while still bringing in a wage to keep the family. His faithfulness and commitment to Jesus was an example to all who knew him. He now awaits the blessed hope.

Brian Savage

Hay, Nancy (nee Butcher), born 3.7.1914 at Mildura, Vic; died 9.1.09 in her home in Brisbane, Qld, aged 94. Her husband, William (Bill), of 53 years, died in 1995. She is survived by her four daughters and their families, Val and Brian Wheeler

Hays, Irene Margaret Jane (nee Gilholme), born 26.5.1918 at Daylesford, Vic; died 31.7.08 at Springwood, NSW. On 25.3.1940, she married Bill Hays, who predeceased her in 1972. She is survived by her sister, Jean Driscoll; and her daughters Margaret Hivon (Coffs Harbour, NSW), Marion Paul (NSW) and Ellen Gaggin, (Faulconbridge); her seven grandchildren and her two great-grandchildren. She became interested in Seventh-day Adventism through a Pastor W J Kent mission. Irene was a founding member of the Oberon church, and served as treasurer and clerk for about 40 years. We thank God for her life and influence. *Ken Bird*

Lynn, Joan Mary, born 20.7.1924 at DeLungra, NSW; died 23.1.09 in Inverell Hospital after a brief illness. She is survived by her husband, Clem; her children and their spouses, Robert, Peter, Colin and Sonja, and Susan, Judith, Narelle and Gary; her 11 grandchildren; and her 16 great-grandchildren. Joan was a devoted mother to her family, friends and her church. Joan loved sharing her faith in God with friends. She had a deep love for her Saviour and the hope of His soon return. She will be sadly missed by her family, her church and all those who knew her.

Keith Jackson, Colin Graham Eteuati Feau

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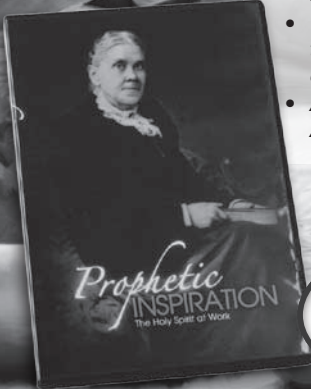

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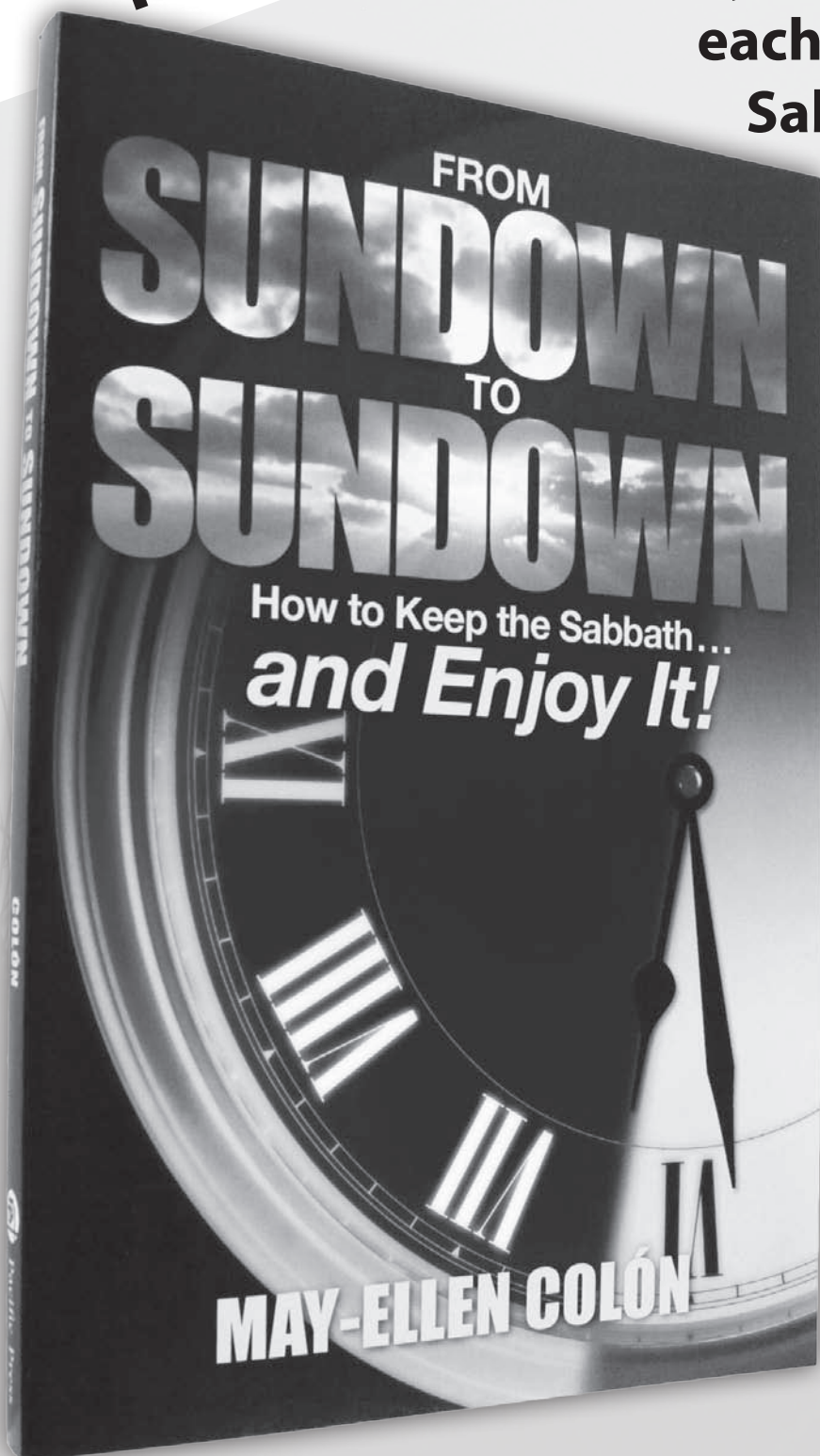
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