

RECORD

June 6, 2009

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STORM Co taken to Mozambique



(From left to right) Gladys Ashwin, Joanie Farmer, and Jorna and Ken Farmer during the unveiling ceremony of the Karalundi honour board.

Karalundi unveils honour board

MEEKATHARRA, WESTERN AUSTRALIA

Karalundi Aboriginal Education Centre (KAEC) recently unveiled an honour board listing the names of its chairpersons and principals since 1986. This is the first in the series of events slated this year, being termed the “Year of Recognition,” when the school gives distinction to individuals who have had significant input in the development of Karalundi since the early 80s.

The honour board, built through the volunteer work of former Karalundi principal Athol Grosse, was unveiled in a ceremony held on May 10 by four of its founding members—Ken and Jorna Farmer, Gladys

Ashwin and Joanie Farmer. Executive committee members, parents and other supporters were present.

KAEC CEO David Cowled says, “Karalundi has been operating now for 23 years, and we’d like to give due recognition to the founding members and other key contributors of the new Karalundi for their support in its re-establishment.”

He believes KAEC has “ascended from the ruins of the old mission and embarked on a better future for the Indigenous people of the Western Desert and beyond” with the commitment and determination of those involved with the centre.—*Romela Sanggalan*



It didn't matter who you were, God could use you if you gave your life to Him.

We are all God's disciples

EVERY YEAR, A SABBATH IN EARLY June is designated as "Women's Ministries Emphasis Day" by the General Conference. God calls all of us and He qualifies us for ministry according to the needs of His church.

But have you noticed what women are doing in your local church? If you look around, you'll see them active in many different ways. Women are busy doing all sorts of ministries within their homes, local church and community, and this is our opportunity to share with our churches what we are all about.

So here are two examples of women ministering:

Noleen decided something needed to be done to help cheer up children who have had to go into hospital or who had to leave their homes because of difficulties. So she organised the women from her church to prepare care packs with toys and practical things. They have been doing this for quite some time now. The hospitals and shelters in their area look to them when they run out of care packs. Many children have been cheered up and encouraged because of this ministry.

Vicky got the women of her church together to decorate jars of all shapes and sizes, to be used as vases and given to hospitals in their area. Many hospitals now call them and ask for their beautiful works of art.

In His ministry, Jesus went out of His way to make women feel His love and

attention. He accepted them in the same manner He accepted everyone. He made no distinction between gender, age or ethnicity. Seeing Mary's devotion to Him, He told Martha: "Mary has chosen what is better, and it will not be taken away from her" (Luke 10:42, NIV). Jesus wanted all of us to behold Him, to serve Him and to be His disciples.

Right from the beginning of our church, women took an active part in its work. Ellen White wrote the following in 1895: "God wants workers who can carry the truth to all classes, high and low, rich and poor. In this work women may act an important part. God grant that those who read these words may put forth earnest efforts to present an open door for consecrated women to enter the field" (*Daughters of God*, page 102)

Today, women are still an important part of our worldwide church. According to the latest General Conference statistics, women form 70 per cent of Seventh-day Adventist Church membership around the world.

Ellen White saw every woman as a force, either for good or for evil, on the people around her. She wrote: "Women may have a transforming influence if they will only consent to yield their way and their will to God, and let Him control their mind, affections and being. They can have an influence which will tend to refine and elevate those with whom they associate. But this class is generally unconscious of

the power they possess. They exert an unconscious influence which seems to work out naturally from a sanctified life, a renewed heart. It is the fruit that grows naturally upon the good tree of divine planting. Self is forgotten, merged in the life of Christ. To be rich in good works is as natural as their breath. They live to do others good and yet are ready to say: We are unprofitable servants" (*Daughters of God*, page 154).

God chose Ellen White, a young, uneducated woman. He formed her for service and used her to convey His messages to this church. God is still calling men and women to serve Him today.

Growing up in an Adventist home in Iceland, we were taught that we could do anything through Jesus. It didn't matter who you were—boy, girl, man or woman—God could use you if you gave your life to Him. That is still my conviction. I serve a God who loves me and is willing to use me, warts and all.

Let's all unite—men, women, boys and girls—and use the gifts and talents God has gifted us with in order to serve Him and His people where He has placed us. We are all God's disciples.

**Today is Women's Ministries Emphasis Day in churches across the South Pacific Division.*

Erna Johnson
Director of Women's Ministries
South Pacific Division



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

Vol 114 No 21
Cover: Romela Sanggalan

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www.record.net.au

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

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

Survey: Readers glad church provides *Edge*

WARBURTON, VICTORIA

Respondents to “The Great *Edge* Survey,” which was conducted recently to assess attitudes toward *The Edge* magazine, have strongly indicated readers of the magazine are glad the South Pacific Division (SPD) provides the magazine and believe it gives them a connection point with the wider church.

The Edge is the official youth magazine for the SPD in Australia and New Zealand, published as a supplement to *RECORD*, and is funded jointly by the SPD and Signs Publishing Company. The first issue of the magazine was published in 1997, and its 75th issue was printed recently. Currently, there are six issues produced each year.

Over all, the response to the survey was “very positive,” according to Adele Nash, editor of *The Edge*.

“You can never tell what results to expect with surveys,” she says. “But we were pleasantly surprised with the way in which *The Edge* has become an important part of many young people’s church lives.

“*Edge* readers were in strong agreement about the importance of a print copy of the magazine and would like to see more issues per year,” Ms Nash adds. “At times in the past, it has felt as though *The Edge* has had to prove its worth but the survey, as with

other surveys conducted in the past, shows readers clearly appreciate the spiritual and general information contained in the magazine that helps them to ‘Believe in Christ, live the life.’

“We’ve also found support for the magazine coming from people outside of the South Pacific region. Articles from *The Edge* are often reprinted in other Adventist magazines and it’s great to be able to see young Adventist writers from this region given broader coverage.”

A respondent aged in the 16-to-18-year-old group says, “I always look forward to reading it when it arrives.” Another respondent in the same age group says, “You guys are the best and I thank you so much for creating this mag and continuing with it. No wonder you’re on the Hope Channel!”

Almost all of those who responded to the survey also read *RECORD* and receive their copy of *The Edge* through their church.

Around 40 per cent of respondents share their copy of *The Edge* with other people, including parents, partners and friends. “It’s good to see this is happening,” says Ms Nash. “It shows the magazine isn’t limited to being an ‘in house’ thing only for people who go to Adventist churches only.”

The survey also gave readers a chance to have a say about what kind of topics they’d like *The Edge* to cover in future issues. This



The *Edge* survey has given a strong indication that readers appreciate *The Edge*.

included health, relationships with friends and family, “end times,” Bible study and sharing God with others.

Some would like to see the magazine deal with tougher issues facing young people. A 22-to-29-year-old respondent says, “I love *The Edge* and I’d like to see more ‘edgy’ and controversial issues being discussed. I’d like to know what people think about the stuff I deal with every day.”

More than half of the respondents knew of *Edge TV*, although not that many had watched it. “However, the clear majority of those who had seen episodes had enjoyed what they’d seen and want more episodes made,” says Ms Nash.

Other possibilities canvassed by the survey and finding support from readers were streaming episodes of *Edge TV* on the *Edge* website and developing an *Edge* podcast.

—*RECORD* staff

More @ www.edgeonweb.org



◆ The students and teachers from **Carmel College Primary, WA**, experienced a day with a difference on April 2. For the cost of a gold coin donation, they could wear a **crazy hat**. Decorated hats of all kinds were seen around the school, most designed and made by

the students and their parents. In the afternoon, the students walked down to the secondary campus, where they spent the afternoon taking part in a **fun run**. Two courses were set up on the college ovals, one for the junior students and a longer, more testing track for the older students. Students ran, jogged, walked or skipped laps around one of these two courses, collecting a sticker for each lap completed. The students kept running all afternoon, despite the warmth of

the day. A total of **975.77 kilometres** was recorded—making an average of **8.13 kilometres** per student, with student ages varying from four to 12 years. The **\$A3600** collected on the day will be added to the fund to buy new playground equipment for the primary school.

—*NewsWest*

◆ **Aruligo Seventh-day Adventist (SDA) Primary School, West Guadalcanal, Solomon Islands**, recently received donations from the **Woodford International**

School, Honiara. The donations, which included one roll of **carpet**, **six garbage bins** and **stationery**, were handed over to the school during Woodford’s annual camp in the area. Aruligo SDA Primary School was one of the schools most affected by the recent flooding. As a result, the school made its request to staff of Woodford, who visited the school three weeks before the camp. Principal **Raymond Rai** thanked Woodford School for the donations and presented a basket of fruit in return.—*Solomon Star*

Division leaders examine church finances

WAHROONGA, NEW SOUTH WALES

The South Pacific Division (SPD) is surviving difficult economic conditions and continues to move forward with its mission, according to church leaders.

Leaders say tithe has increased, rather than decreased, with the latest full-year figures showing tithe has increased by almost seven per cent. This is seen as a “very positive” thing, as the largest source of the division’s income is from tithes and offerings.

“Historically, the church has survived during tough financial times, thanks to the loyalty and sacrifice of its members,” says Rod Brady, chief financial officer of the SPD.

“And it appears to be true this time also. I am encouraged that Seventh-day Adventists right across the division faithfully return tithe. Tithe rose by 6.82 per cent in 2008. In the first couple of months of 2009 we are still seeing tithe increase.”

In addition to the portion of tithe it receives from missions and conferences, the division also relies on income from its institutions, of which the largest is the

Sanitarium Health Food Company.

But the division also relies on interest from reserve funds. A significant shadow from the economic downturn is that lower interest rates have quickly reduced interest income on these funds and this is a concern to leaders (“Interest rate cuts not good news for church,” News, January 24).

Because of the lower income from interest, SPD leaders have made adjustments to SPD budgets for the year ahead, starting on July 1:

- Reduce grants and appropriations from January 1, 2010;
- Leave some vacant expatriate budgets in the Pacific unfilled;
- Reduce headquarters’ staff travel budgets;
- Cancel planning and advisory committees;
- Ensure that all office staff take accrued annual leave; and
- Reduce expenditure on some specific projects.

Mr Brady says, “Mission is still our focus and it is very encouraging to see how God is looking after the church in spite of the downturn.”—*David Gibbons*

More @ www.record.net.au

Paulsen’s China visit first by top church leader in decades

SHENYANG, CHINA

Pastor Jan Paulsen, president of the General Conference (GC), has paid his first visit to China since becoming church president 10 years ago, and is also the first GC president to visit mainland China in more than 60 years.

Pastor Paulsen spent a week in mid-May visiting Adventist churches in the country, which now has more than 20 million Protestant Christians. More than half of Adventist pastors in China are women and a majority of the church’s membership of around 400,000 are also female.

Thousands of church members gathered to hear Pastor Paulsen speak at a number of churches, whom the GC president encouraged to continue in their work as “witnessing people.”

In meetings with both the national and regional branches of the China Christian Council, Pastor Paulsen expressed the Adventist Church’s interest in assisting both established seminaries and training centres in preparing larger numbers of pastors equipped to serve the distinctive needs of Adventists in the country.—*ANN staff*

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

◆ An Avondale College (NSW) student has done it again—short listed for a second consecutive year in a competition for students or new graduates at Australia’s largest annual international design event.

Trinity Cotton, who is completing a Bachelor of Arts in visual communication, redesigned the covers of three books for the “NewStar” competition at the AGIdeas International Design Week in Melbourne,



Vic, from May 4 to 7. Ms Cotton enjoyed reading *The Bell Jar*, *Hunting and Gathering* and *Looking for Alibrandi* when younger but wanted to improve the look of the books.

“A cover can influence whether you pick up the book or not,” she says, adding that the former covers “did not do the books justice.” A digital exhibition of Ms Cotton’s artwork, along with the other short-listed entries, showed at Mel-

bourne Museum until May 24.—*Brenton Stacey*

◆ Mountain View Adventist College, Sydney, NSW, student Bronson Pakoti has been selected to represent the state as a member of the NSW Combined Independent Schools Touch Football Team that will be competing in the National Australian Under 18 Touch Football Championships for 2009. Bronson has been called to attend a special training camp in the All Schools Championships, to be held at the Sydney Academy of



Sport at Narrabeen in July. “I’m looking forward to the championships but I’m pretty nervous about the training camp,” he said. “I was surprised when I found out I was selected. I hadn’t been playing my best and I made a lot of mistakes. But I know I can do much better.” The National Championships will take place at

DAYS AND OFFERINGS: ◆ JUNE 6—PACIFIC ADVENTIST UNIVERSITY OFFERING

NNZ network unites in prayer

AUCKLAND, NEW ZEALAND

Church members of the North New Zealand Conference have initiated a region-wide prayer network to help them unite in prayer for the mission of the church.

The North New Zealand Prayer Network sends out a monthly email that informs subscribers about the key strategic needs for prayer in the region and encourages them to pray about it. The email also provides tools and resources relating to prayer.

"The prayer network collates and distributes prayer needs from church leaders and local churches," says Russel Willcocks, pastor of the North Harbour Adventist church and editor of the monthly "Prayer Network" email. "The prayer requests, however, are specific to the mission of the church."

Pastor Ed Gallagher, spiritual growth pastor for the North New Zealand conference says the church administration is pleased about the "grassroots prayer initiative."

"We are excited about it: we'll be part of it and we give it our full support," he says. "We're anticipating a mighty blessing as more and more of God's people come into united prayer for the progress

of the gospel."

Pastor Willcocks says he also believes in the power of united prayer offered in agreement with each other. The idea of the prayer network is based on Matthew 18:19, where Jesus said, "Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven."

The first "Prayer Network" email was sent on May 13 to more than 60 subscribers who signed up after the conclusion of a North New Zealand prayer summit, hosted by the North Harbour church in April.

"Churches are welcome to request prayers for their events, outreach programs and strategically important needs, like the purchase of land for a new church," says Pastor Willcocks. "But signing up is also a commitment to pray for needs shared in the email."

Included in the list are prayer requests for God's presence in North New Zealand Conference's camp-meeting next year, and for a revival across churches, homes, schools, communities and the nation.

"We are passionate about praying for and helping our churches become praying churches," says Pastor Willcocks.

—Melody Tan

More @ <http://eepurl.com/7IK>

Avondale has record enrolment

COORANBONG, NEW SOUTH WALES

A record number of students are choosing to complete their higher education in a Christian context, according to the latest enrolment figures from Avondale College. Enrolment for semester one this year is 1309—34 more than the previous first-semester record. This equates to 573.88 when measured as equivalent full-time student load, an increase of almost 16 over semester one this past year.

The increase is in non-postgraduate courses, thanks in part to the "Helping Hands" program. Seventy-four new students enrolled because 52 current students registered to recruit them as part of the new mentoring and recruitment initiative. The Bachelor of Nursing (259) remains the most popular course at Avondale, despite the size of classrooms on the Sydney campus limiting the number of students enrolled. Avondale has now set up a waiting list for the course.

Enrolment in postgraduate courses decreased, despite the number of Doctor of Philosophy students increasing from three in 2008 to a record nine this year. Enrolment in the Vocational Education and Training sector also decreased, predominately because of the closure of the business certificate courses.—Brenton Stacey

Port Macquarie in the later half of the year.—Michael Heath

◆ On May 10, **Jemimah Watson** from **Prescott Primary Northern, SA**, represented the school in an **Interschool Equestrian State Championship** event. Jemimah, with her horse, **Cherry**, joined many other South Australian schools participating in the hacking or show riding section of the event. Jemimah represented the school by wearing her school uniform, with school colours and emblem embroidered on the saddle cloth of her horse. She

entered into six events, winning six ribbons—two firsts, one second, two thirds and a fifth place. She also went on to win the "Rider under 12 Years" competition in South Australia and her pony won the rest of the ribbons for her pony classes. Jemimah is considered the best **Under 12**



rider for her age, in this section, in South Australia.

◆ **Taupo church, NZ**, has recently experienced an increase in attendance, with three groups of people, including a family of six, attending permanently after watching **Christian TV** at home. **Mitch** and **Cindy Carr**, the parents of the family, were the first to be baptised in the church's new font. In the Taupo district, 3ABN has recently begun broadcasting free on regular television. **Andrew Ross**, a member of **Napier church**, was looking for a station to purchase



as an outreach project, and found what used to be the local tourist channel in Taupo. All the motels in the region already had their aerials tuned to that channel. A local satellite TV installer who looks after operations at the satellite tower has expressed his enjoyment of the programs, as have ministers of other denominations.—Lynelle Laws

“Paddle Dogs” cross Bass Strait for charity

LAKE MACQUARIE, NEW SOUTH WALES

On March 25, a group of five professionals from the Lake Macquarie area completed a fundraising kayak journey across Bass Strait. The “Paddle Dogs” raised more than \$A12,000 for the Black Dog Institute for the early detection of bipolar disorder.

“Paddle Dogs” came about as a result of Paul Crawford asking Brendan Clark on a Sabbath afternoon last year whether it would be possible to kayak across Bass Strait. After much research, they recruited three other kayakers—Troy MacDonald, Greg Gambrell and Robin Hay—for the paddling odyssey that began on March 9, after around 10 months of planning and fundraising activities, which included a trivia night and dinner.

The group decided if they were going to do something as “crazy” as crossing Bass Strait in kayaks, it may as well be for a worthwhile cause. The “Paddle Dogs” were concerned about bipolar disorder, which is the third leading cause of death in people aged 15 to 24, with a worldwide



The “Paddle Dogs” on their journey across Bass Strait, which raised funds for the Black Dog Foundation.

prevalence of three to five per cent of the global population.

They endured a number of days with challenging conditions on the crossing, with rain squalls, windy weather and choppy seas. The journey took a little longer than planned, due to a five-day stop on Deal Island when the winds were more than 90 kilometres per hour. The longest paddle on the crossing was 61 kilometres, which took nine hours to complete.

While en route, the group took part in interviews with radio stations and updated their website each evening with information about the day. One of the highlights, according to the group, was the “amazing” wildlife they saw on the journey.—*Karen Zeuschner*

More @ www.paddledogs.org

Broome church uses “Pinnacle of Terror” in expo outreach

BROOME, WESTERN AUSTRALIA

The Broome Adventist church used the Broome Expo, held over the first weekend in May, as an opportunity to reach out to their local community. As far as expos go, the Broome Expo is small but well patronised, giving local tourism and businesses an opportunity to advertise.

The church has an exhibit at the annual event, and this year invited the crew from Delhuntie Park in Victoria to run the “Pinnacle of Terror” program for children and teens at the expo.

The church also offered free stress tests and health information to people of all ages, and according to church members, there was an “uninterrupted flow of people coming through the tent” where they were set up.

The “Pinnacle of Terror” saw many of the local children and teenagers take part in the mobile adventure program, which features abseiling, the “step of fear,” highwire and a rockclimbing wall. Local newspaper *The Broome Advertiser* and TV stations reported positively on the “Pinnacle of Terror,” giving it lead position in a number of stories about the expo.—*NewsWest*

◆ **The Adventist Development and Relief Agency (ADRA)** is providing food baskets to hundreds of vulnerable families in **Brazil** who have been affected by **heavy rainfall** and **severe flooding** in the north-eastern part of the country. About **270,000 people** were forced to leave their homes and 39 died during weeks of flooding in the region, the **BBC** reported. The regional rainy season is set to continue through this month, said **Jefferson Kern**, project coordinator for ADRA in northern Brazil. The continued precipitation raises concerns of increased food scar-

city and the growing risk of waterborne diseases, Mr Kern said. High waters have destroyed thousands of homes and acres of cropland, and left many rural farmers without a source of income, ADRA representatives said. ADRA is distributing baskets stocked with food and other personal necessities to **400 families** in the city of Altamira, and more than 100 to other rural villages. The project will help more than 3000 individuals and focuses on families, the elderly and children, as well as struggling farmers.—*Nadia McGill/ANN*

◆ Members of faith groups from around the world, including representatives from the **Seventh-day Adventist Church**, are coordinating efforts to slow the spread of and eventually eradicate malaria. The **One World Against Malaria Summit** met on April 24 in Washington, DC, US, to discuss methods of partnering with government organisations and also between various faith communities. During the summit, a group of **Muslim** and **Christian leaders** announced a cooperative **Nigerian Interfaith Action against malaria**. Adventist church leaders in Nigeria said they

enthusiastically support the interfaith relief work. Religious leaders added that faith organisations are in a unique position to aid the work. The Adventist Church is actively working to prevent malaria around the world. One project, **Together Against Malaria**, is an initiative of the **Adventist Development and Relief Agency** in Mozambique and the **Inter-Religious Program Against Malaria**. Since 2007, they have helped provide malaria education to more than 1 million people and distributed 20,000 mosquito nets to high-risk groups.—*ANN*

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

Reedy Creek church members conduct outreach in Ukraine

CHERKASY, UKRAINE

An evangelistic program run in the Ukraine has “broken new ground” by being based on a foundation of Christian apologetics, according to Dr Philip Rodionoff and Eliezer Gonzalez, who conducted the program and are both elders of Reedy Creek Adventist church in Queensland.

The three-week program was held in the city of Cherkasy in April, with all seven churches in the city and their pastors supporting and contributing to the program, which was run with full government approval. The government’s director of religious affairs, who inspected the program, commented that it was “very interesting and the topics very relevant.”

The president of the Dnieper Conference, Pastor Stanislav Nosov, wanted to try new techniques of public evangelism. The program was intentionally designed to bridge the gap between unbelief and belief for people who had been educated in an atheistic education system under Communism.

Two presentations were given each day. The first presentation was given by Dr Rodionoff and focused on the scientific and logical evidences for God and Christianity. Dr Rodionoff’s presentations covered



Eliezer Gonzalez (left) and Philip Rodionoff (right) conducted an evangelistic program in the city of Cherkasy.

a wide range of topics, including evidences for God, the reliability of the Bible and the historicity of Jesus.

The second presentation by Mr Gonzalez focused on Jesus Christ and the teachings of the Bible. The biblical presentations tied in closely with and were based on the apologetics topics, while presenting the doctrines of the Adventist Church. Mr Gonzalez says, “My aim was to ensure that people committed themselves to a personal relationship with Jesus, so they would be able to understand the teachings of the Bible.”

At the conclusion of the series, 22 people were baptised and more than 30 people were involved in follow-up study groups run by local pastors.—**RECORD staff/Philip Rodionoff/Eliezer Gonzalez**

Special offering for PAU today

PORT MORESBY, PAPUA NEW GUINEA

Pacific Adventist University (PAU) will be the recipient of today’s South Pacific Division-wide offering.

The offering is dedicated to two projects, which are the establishment of a community radio station and the establishment of a student centre facility. The FM radio station, which will broadcast on 97.9 FM in Papua New Guinea, will be the first Adventist

radio station in the country. The student centre will provide a dedicated space for study, relaxation and social activities for PAU students.

This year also marks the 25th year of education for PAU. The anniversary will be celebrated over the weekend of August 28 to 30 at the university’s Koiari Park Campus. Vagi Vele, PAU’s marketing manager, says, “We want to remember the way God has blessed PAU over the past 25 years.”

—**RECORD staff/Vagi Vele**
More @ www.pau.ac.pg



Pacific Adventist University celebrates 25 years of education this year.

College church conducts STORM Co in Mozambique

COORANBONG, NEW SOUTH WALES

A group of 13 short-term volunteers sponsored by Avondale College church recently conducted a STORM Co (Service To Others Really Matters) training program in Mozambique. This was conducted in conjunction with Maranatha Ministries, an organisation currently working on building 1001 Adventist churches in the country.

More than half the population of Mozambique is under the age of 15, with a life expectancy of 40 years. The STORM Co training was aimed at building strong youth leaders, who can continue to conduct STORM Co programs, and build stronger communities.

The group also assisted with construction of church buildings and operated a make-shift medical clinic in the capital city, Maputo.

Ben Ferry, a member of the group who also assisted the medical team, says, “Being part of the medical team, I witnessed the faces behind all the statistics often rattled off in news reports. A young boy came to us at the triage station and his mother explained, through a translator, that he worked in a sweat shop, had been urinating blood for more than three years because of a urinary tract infection and often ate dirt.

“In spite of this, for two weeks, we saw God’s hand at work in Mozambique. Churches are being built every week, and wells are being dug.”

The group pooled money to buy Bibles in Portuguese for every family in one of the churches dedicated.

On the group’s return to Australia, the students and young adults who were part of it felt inspired to contribute more to the country. Mr Ferry says, “Through the Lord’s help, more than \$A25,000 was raised to help build churches, and buy Bibles and medical equipment. So the Mozambique adventure continues. We’re currently raising funds for two volunteers to stay for up to six months to do more STORM Co training. Then, later in the year, we’re planning for another team to return.”—**RECORD staff/Ben Ferry**

The China Study

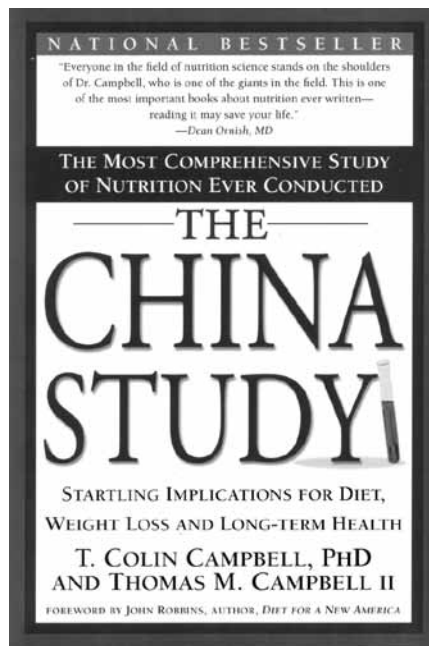
REVIEW BY KELLY DOWLING

IF DANIEL WANTED SCIENTIFIC EVIDENCE to validate his diet of vegetables and water (see Daniel 1:8-16), *The China Study* would have been a solid start. Using his own research and that of other scientists, Campbell argues convincingly for a whole-foods, plant-based diet, not only to prevent disease but, in some cases, to even reverse it. The authors intentionally set out to reduce the confusion that surrounds diet and health by presenting scientific evidence in a form that is easy to understand. They make numerous claims, including that dietary change can lead to a reversal in heart disease and enable some diabetic patients to go off their medication.

In Part I, Dr Campbell outlines how his early animal-protein research appeared to show that a high consumption of animal foods often resulted in disease. He then began to compare the results of animal versus plant-based diets. His widely-acclaimed “China–Oxford–Cornell Diet and Health Project” analysed the diets of 6500 adults in 65 counties across China, and found “more than 8000 statistically-significant associations between lifestyle, diet and disease.” Dr Campbell concluded that while whole, plant-based foods are beneficial, animal-based foods are not.

The second part of the book discusses numerous other studies that support the benefits of a plant-based diet. Benefits include a reduction in the incidence of obesity, diabetes, cancers and heart disease. Although non-Adventists themselves, the authors briefly mention Adventists, of whom approximately half are vegetarian. Although 90 per cent of these vegetarians consume dairy and/or egg products, they still have approximately half the rate of diabetes and obesity. “Adventist vegetarians were notably healthier than their meat-eating counterparts,” they conclude.

Apart from reducing the risk of disease, Campbell claims a plant-based diet can also lead to longevity, looking and feeling younger, and having more energy. Eight principles of food and health, and practi-



cal advice for changing to a whole-foods, plant-based diet, are presented in part three of the book.

Finally, the authors explore why so little is known about the impact that a simple plant-based diet can have in preventing and treating disease. The answer suggested is potentially frightening. Having been involved in all levels of academia, food industry and related government departments, Dr Campbell claims most food-related information disseminated to the public is linked to political and economic agendas, with research often conducted or sponsored by parties with vested interests. This enables these industries to promote results that favour them. He cautions against blindly trusting the food industry and questions the objectivity of some scientific research, which may present skewed perceptions of what the public want.

Dr Campbell also challenges the level and quality of dietary advice given by many medical professionals, suggesting that due to their lack of diet-related medical training, doctors are often more focused on prescribing medication and surgery, even when dietary change may

be more effective. Although the authors are not medical doctors, their recommendations are based on scientific knowledge and research. The views of two prominent physicians who practice medicine from a nutritional perspective are discussed in the final chapter of the book.

Throughout *The China Study*, the authors strike a balance between scientific reporting and explanatory discussion in order to satisfy both academics and the lay person. Research results, summarised in clear language, are easy to follow and full references are given. Although *The China Study* was written for an American audience, numerous international studies give the work broader application. While it is clear the authors are promoting a whole plant-based diet, the main recommendation seems to be a significant reduction in the consumption of foods of animal origin, rather than complete elimination. And the diet they promote fits closely with the Adventist lifestyle.

Keeping in mind that “more people die because of the way they eat than by tobacco use, accidents or any other lifestyle or environmental factor,” *The China Study* will prompt readers to review the impact today’s food will have on their long-term health and question the origin of information we base our food choices on. “People need to know why we are unnecessarily sick, why too many of us die early despite the billions spent on research,” they write. “The irony is that the solution is simple and inexpensive. The answer to the American health crisis is the food that each of us chooses to put in our mouths each day. It’s as simple as that.” **R**

The China Study: The Most Comprehensive Study of Nutrition Ever Conducted and Startling Implications for Diet, Weight Loss and Long-Term Health by T Colin Campbell and Thomas M Campbell, Wakefield Press, 2007, paperback, 417 pages.

Kelly Dowling is a public health professional, who writes from Sydney, New South Wales.

The shattered pot

BY CLAYTON POWELL

THE KINGDOM OF HEAVEN IS LIKE A Potter who decided to make the most beautiful pot he had ever made. In his workshop, he chose the finest clay and sat down at his wheel to begin work. He worked with great care and precision to shape the clay into the curves he had imagined. Hour after hour, day after day, he worked on the pot. He added handles and a spout with perfect proportions and elegant form.

Finally, it was complete. The Potter looked at the pot and it was good. It was now time to fire the pot in his kiln to forever fix the shape he had long dreamt of creating. Then came the long and painstaking work of painting. Such delicate strokes. Such subtle shades of colour. Month followed month. But the day came when the potter took one final look at the pot and it was good.

The last stage was to add the glaze to lock in the brilliant colours and dazzling whirls. It was now complete and a smile crept onto the face of the potter. It was good. He took his pot and placed it in the centre of his studio on a pedestal. He wanted all who came to his workshop to see his finest pot.

Some time later, a visitor arrived at the workshop. He strode into the room, glaring at the works of art with derision.

“Why are you here?” asked the Potter.

“I have heard of your latest attempt and have come to admire it,” sneered the visitor. His eyes narrowed as he looked down at the pot, taking pride of place in the centre of the artist’s studio. The visitor began to slowly circle the pedestal, examining the pot from every angle. “So this is your finest work, is it?”

The Potter said nothing.

“I don’t like the rumours about this pot. From now on, they will be talking about me!” And the visitor lashed out with lightning speed, kicking the pot with a savage blow.

The pot shattered, pieces scattered all over the floor. The Potter had not moved.

The visitor’s look of glee turned to anger: “Make another pitiful pot—if you dare! I look forward to ‘admiring’ that as well.”

The Potter watched as the visitor left, flinging a final curse over his shoulder. A tear slid down the Potter’s cheek.

The Potter carefully swept up all the pieces of the pot, being careful to find all the fragments hidden under the bench. He placed them lovingly on the bench in a storage box. The Potter could have made another pot just as beautiful. He had the time—and the patience. But this pot was special to him, irreplaceable. Something that special could never be created again. It would not be the same pot.

Instead, the Potter bent over the box and slowly began to sort out the thousands of pieces of broken pottery, some as small as a grain of sand. He worked carefully, steadily. Weeks passed. Months. It was intricate work. But the Potter knew that pot intimately. He knew every shade, every whirl. And he arranged all the pieces in their original layout.

The Potter knew what needed to be done next. If he glued the pieces together, the pot would not look like it once did. All the cracks would be visible as a fine, spidery web over the entire surface. He wanted the pot to look as good as it had when he had first made it. The pot needed to be healed.

So the Potter took up his carving knife and cut a deep gash along his forearm. The blood oozed thick and dark. He then lifted the first piece of the pot and dipped it in his own blood. He lifted the second and did the same. He then carefully fitted the two pieces together, glued by his own lifeblood. He continued to work, piece by tiny piece. His arm would be permanently adorned with a lattice work of scars. But the pain did not deter him from his mission. On he worked, until, finally, it was done.

He staggered back, exhausted, to admire his work. It had taken far longer to recreate the pot than to create it in the first place. The Potter could have made many new pots of equal beauty in the same time. But he was happy with his work. He placed the pot back on the pedestal in the centre of his studio. It looked even more brilliant than before. The colours looked more vibrant

and alive. They seemed to shift in the light. He looked at the pot and it was good.

The door burst open as the visitor entered abruptly. He glared at the pot in disbelief. His face distorted in rage. “I destroyed that pot!” he bellowed.

“No, you didn’t,” replied the Potter, “you only wounded it.”

“Don’t be stupid, old man,” the visitor growled. “It is only a pot, a piece of dirt.”

“It was never just a pot,” said the Potter, “and now it is even more than it ever was. It is now a part of me. And I am a part of it.”

“You talk in stupid riddles,” the visitor replied, “I said I’d be back.” And with that, he suddenly launched himself at the pot, striking it a fearsome blow.

The Potter made no move to stop him but a strange smile crept onto his face. The pot shot across the room, slammed into the wall and fell to the floor—completely undamaged. The Potter walked across the room, picked up the pot and reverently placed it back on its pedestal.

The visitor’s mouth fell open. But just as quickly, he flew into a rage, picked up a nearby stool and flung it down with his full strength onto the pot. The stool shattered in his hands. But the pot was unscathed.

“Enough!” said the Potter. “The pot is now a part of me. It can no longer be wounded. You no longer have power over any of my creations. Your reign of fear is over.”

The visitor felt the full force of the Potter’s words. He ground his teeth in anguish, looking for a way out. But there was no escape. His time had ceased.

The story of the pot spread far and wide. People visited from the surrounding villages, some from far-off countries. They came to admire the pot. But even more, they came to admire the Potter. He made no attempt to hide the spidery web of scars on his forearm. To him, they were a sign of the reconnection he had forged with his creation. It was very good. **R**

Clayton Powell writes from Donvale, Victoria.

Paul's missionary colleagues

BY NORMAN YOUNG

I COURTED MY WIFE FROM A DISTANCE. She was working in Sweden, while I was studying in England. There was the occasional phone call—the poverty of a student meant reverse charges from a public phone—and even the odd visit but mostly, we relied on letters in those days before emails or text messages. My habit was to go to the end of the letter first to read the words of endearment before reading the more mundane news in the rest of the letter. I imagine most couples do the same. Strangely, however, Bible readers generally do the very opposite when reading Paul's letters, especially the one he wrote to the churches in Rome.

In reading Paul's letter to the Romans, we normally start with the powerful argument for justification by faith (chapters 1-4), then move on to the equally forceful disputation about the law (chapters 5-8). Next, we puzzle over Paul's analysis of the role of Israel after Christ (chapters 9-11) and finally, we grapple with the challenge of his ethics (chapters 12-15). But most of us give the final chapter hardly a glance. And understandably so, since chapter 16 is just a sustained series of greetings to seemingly-insignificant people whose names we hardly recognise. But, by so doing, we miss out on some important matters.

Aside from the two non-Christian households—Aristobulus and Narcissus (verses 10, 11)—24 persons in the list of greetings in Romans 16:3-16 are mentioned by name as Christians.¹ Of these 24, seven are females.² We can expand that number to eight women if we include Phoebe (verses 1, 2), who very likely brought Paul's letter to the Roman churches. Two other unnamed women are referred to in Romans 16, which brings the total to 10 women Paul praises or mentions in Romans 16.³

Many of the males in the list simply receive a greeting without a comment (verses 14, 15). If we give attention only to those commended for their activity in the community, the ratio of females to males becomes 7:5 of women to men.⁴ Let's look at these women in Romans 16 to see how

Paul evaluated their missionary role in the early church.

Phoebe

The designation “sister of us [all]” (verse 1) reminds the readers that Phoebe was a full and equal member in the Christian community.⁵ In the same way that he affirms Timothy as “our brother” (see 2 Corinthians 1:1; Colossians 1:1; 1 Thessalonians 3:2), Paul endorses Phoebe and Apphia (see Philemon 2) as “our sister.” Women were highly active in the pagan religions but they were not referred to with the inclusive and familial term “sister.” This seems to have been peculiar to Christianity. But more than this, Paul describes her as a “deacon” (verse 1).

This should not be reduced to a general term like “servant” (KJV, NKJV, NIV).⁶ “Deacon” here implies that she had a responsible role in her congregation. According to Professor James Dunn, “Phoebe is the first recorded ‘deacon’ in the history of Christianity.”⁷ This does not mean Christians in the mid-first century had a formally instituted office but it does mean Paul considered “deacon” a fitting description of a woman's role in the local congregation. It was not, therefore, a gender-specific term to be applied to men only.⁸

Furthermore, Paul praises Phoebe as a “patron” or “benefactor.” This means she was not only a person of substance but also of status. She had been an active supporter of many who came to the Corinthian port of Cenchreae, including Paul himself (verse 2). This indicates that Paul and Phoebe were equals who were mutually committed to supporting one another.⁹ The Greek term used here (*prostatis*, “protectress,” “patron”) is a formal term for a person of high rank. Such a title affirms Phoebe as a leader in both society and the church.

Prisca

It is surprising to find Prisca mentioned before Aquila at the beginning of Paul's list of greeting—requests (verse 3).¹⁰ In fact, Prisca is generally listed in front of Aquila

elsewhere in the New Testament (see Acts 18:18, 26; 2 Timothy 4:19). It is probable that she led out in the congregation that met in their house (verse 5). It is also most likely in this wife—husband mission team that she was the more prominent of Paul's two “coworkers [that is, ‘missionary colleagues’] in Christ Jesus” (verse 3). “Missionary colleagues” should not be taken to mean they were assistants in Paul's evangelistic team. They were fellow evangelists because they had the same divine commission as Paul and preached the same gospel of Christ.¹¹ They could and did work with Paul in Corinth and Ephesus but they also had their own independent missionary role.

Mary

Mary, of course, is a common Jewish name but more significant is Paul's comment that she had laboured hard among the Roman assemblies (verse 6). The Greek word *kopiao* (“labour”) is a common Pauline term for missionary work, including his own endeavours (see Galatians 4:11; 1 Corinthians 15:10; Philippians 2:16). The interesting fact is that this term for evangelistic labours is applied only to the women in Romans 16 (Mary in verse 6; Tryphaena, Tryphosa and Persis in verse 12). Describing their work with such a verb presupposes that as far as Paul was concerned, they were active in evangelistic ministry. Clearly, their activities were not limited to ushering and handing out the bulletins.

Junia

The name Junia in verse 7 was read as a feminine name until the Middle Ages, when scribes construed it as a masculine proper noun. The feminine form has been preserved in 250 examples in ancient texts but no example of a masculine form has ever been found.¹² It is simply a hypothetical construction invented by the scribes during the Middle Ages. So we can be quite certain that Junia was a woman.¹³

Andronicus and Junia probably travelled together as married missionaries (see 1 Corinthians 9:5). Paul's use of the plural, how-



ever, can only mean he intended his words to apply to both Junia and Andronicus. Thus Paul designates her, as much as her husband, as an apostle, indeed, as prominent among the apostles (verse 7). It was this that caused the Middle Ages' male scribes to devise a masculine form of an otherwise feminine name, which Jewett damns as "a figment of chauvinistic imagination."¹⁴ They obviously found it intolerable to have Paul designating a woman as "prominent among the apostles."¹⁵

Paul says that Junia was a fellow Jew and a prisoner with him at some time. Having been in Christ prior to his own conversion (verse 7), she was a convert to Christianity within a year or two of Jesus' death. Being a pioneer and proclaimer of Christ's resurrection for several decades before Paul's writing to the Romans gave her a unique position in the early church. Junia was a person of some standing in the early church and clearly a leader. She was not forced to sit silently at the back of the community's household gathering and ask her husband at home about anything she didn't understand.

Tryphaena and Tryphosa

Tryphaena and Tryphosa (verse 12) are possibly sisters, given the similarity of their names. "Dainty" and "Delicious" may be the meaning of their names but it did not prevent them from being ardent workers in the Lord. That is, they were active gospel missionaries. Paul urges believers to submit to such gospel workers (see 1 Thessalonians 5:12), "which would mean in this case being subject to women."¹⁶

Persis

The beloved Persis (verse 12) likewise is noted for her hard labour in the gospel of Christ. The fact that Paul addresses her as "the beloved," and that she laboured so outstandingly for the Lord, demonstrates

she had a particular prominence among the Roman congregations.

Julia

Julia (verse 15) is a common Roman name, found frequently as the name of female slaves in the imperial household. Philologus and Julia are likely to have been freed slaves.

Paul mentions two other women but they are unnamed. In verse 13, he refers to the mother of Rufus (possibly the son of Simon of Cyrene, see Mark 15:21), then designates her as his mother also. Clearly this is not a biological relationship but an acknowledgement that Rufus's mother had assisted Paul with some maternal kindness. "Nereus and his sister" were possibly the offspring of Philologus and Julia. Be that as it may, this pair too is singled out for Paul's personal greetings.

The loss to mission?

The major role that women played in the swift advance of the early church is clear from Romans 16 and should determine our practice today. Unfortunately, as the church institutionalised, women became more and more subordinated to a male-dominated hierarchy. The loss to the church's mission was enormous and this early apostasy from the original place of women in the church has not yet been fully overcome. Paul's recognition of women's role in the church's mission with such titles as "apostle" and "deacon," as well as his praise for them as equal labourers with himself, was soon forgotten. Romans 16 clearly shows that Paul was happy to acknowledge women as equal fellow leaders and missionaries: are we? **R**

1. Peter Lampe, *From Paul to Valentinus: Christians at Rome in the First Two Centuries*, Fortress, Philadelphia, 2003, pages 164, 5. Lampe says 26, apparently including in his reckoning the unnamed mother of Rufus and the sister of Nereus.

2. Prisca, Mary, Junia, Tryphaena, Tryphosa, Persis, and Julia.

3. Outside Romans, Paul addresses four other women: Chloe (1 Corinthians 1:11), Euodia and Syntyche (Philippians 4:2), and Apphia (Philemon 2).

4. Lampe, *ibid*, page 166. He includes Rufus' mother in his ratio but not Phoebe, as he is looking only at the greeting list in verses 3–16.

5. Daniel C Arichea, "Who Was Phoebe? Translating *Diakonos* in Romans 16:1," *The Bible Translator*, 39/4 (1988), pages 401–9.

6. Nor is it simply "a courteous exaggeration" of "an ordinary lay woman" as Kazimierz Romaniuk argues in "Was Phoebe in Romans 16:1 a Deaconess?" *Zeitschrift für die neutestamentliche Wissenschaft*, 81 (1990), page 134.

7. James D G Dunn, *Word Biblical Commentary: Romans 9–16 (Volume 38b)* Word, Dallas, TX, 1988, Volume 2, page 887.

8. There was no term in Greek for a "deaconess" with a specific role until the late third century. Many of those whom Paul greets in Romans 16 were of slave origin. It is interesting that female slaves could be deacons in the early church. The Roman governor of Bithynia provides contemporary evidence of this. Writing to Emperor Trajan in 112 AD, he says: "I thought it the more necessary to inquire into the truth of the matter by subjecting to torture two female slaves who were called 'deacons' [ministrae], but I found nothing more than a perverse superstition which went beyond all bounds" (Pliny's Letters, Book 10, Letter 96, as quoted by Arichea, "Who Was Phoebe?" page 405).

9. Caroline F Whelan, "Amica Pauli: The Role of Phoebe in the Early Church," *Journal for the Study of the New Testament*, 49 (1993), pages 84–5.

10. Paul uses the proper form, Prisca, while Luke prefers the diminutive spelling Priscilla. We've retained Paul's spelling.

11. Robert Jewett, *Romans: A Commentary*, Fortress, Minneapolis, 2007, page 957.

12. Lampe, *ibid*, page 176.

13. John Thorley, "Junia, a Woman Apostle," *Novum Testamentum*, 38 (1996), pages 18–29.

14. Jewett, *ibid*, page 962. Dunn sees the determination to make "Junia" a male name as "a striking indictment of male presumption regarding the character and structure of earliest Christianity" (Romans, Vol 2, page 894).

15. This is true of modern scholarship. Michael H Burer and Daniel B Wallace on learned linguistic grounds argue for the translation "well known to the apostles," which of course removes the title from Junia (see "Was Junia Really an Apostle? A Re-examination of Rom 16:7," *New Testament Studies*, 47 (2001), pages 76–91). Their paper has been demolished by the equally learned Linda Belleville in her study "Iouanian... epistêmoi en tois apostolois: A Re-examination of Romans 16:7 in Light of Primary Source Material," *New Testament Studies*, 51 (2005), pages 231–249.

16. Peter Lampe, "Tryphaena and Tryphosa," *The Anchor Bible Dictionary*, Vol 6, page 669.

Norman Young is an honorary senior research fellow of Avondale College, based in Cooranbong, New South Wales.

Bright orange moments

BY FIONA BEAMS

MY CHILDREN ATTEND A PRIMARY SCHOOL WHERE IT IS compulsory to use an official, labelled, royal-blue school-bag. All the kids at school have the same schoolbag. When they arrive at school each morning, each child places their bag in front of their classroom, then runs off to play before class begins.

While my children were getting ready for school, we noticed the zip on my daughter's schoolbag was broken. I instructed my daughter to empty her schoolbag so I could get it fixed.

My daughter had to place her lunch box and drink into another bag. It was not royal blue but bright orange. All of a sudden, she realised her bag would be noticeably different to those of her peers.

There was apprehension as we walked to her classroom to place her bright orange bag among the sea of royal blue backpacks. How different she felt from her peers!

But as my daughter placed her orange backpack by the classroom door, her friends were chatting to her, uninterested in what was in her hands. They didn't even notice the bright orange bag!

The prophet Elijah was also lost in a "bright orange" moment. Elijah knew the queen of Israel, Jezebel, wanted him killed and he was worried (see 1 Kings 19). He believed himself the only follower of God left alive and called out to God: "The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left" (1 Kings 19:10*).

But God responds to Elijah in a whisper, informing him that he is not as alone as he imagines: "Yet I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and all whose mouths have not kissed him" (1 Kings 19:18). What a comfort for Elijah! He had like-minded people around him—the "bright orange" moment had passed.

We all have moments when we feel like we stand out like a bright orange bag among a sea of royal blue. Satan wants us to believe being different is negative—that unless you are royal blue, you will find yourself alone and abandoned.

But Satan is wrong, because even in moments when we, too, are "bright orange," we have the promise of our Lord by our side. We will never be left alone; God is always there holding our hand.

My daughter found that her friends didn't notice her bright orange bag. They were more interested in chatting to and being with her. Elijah found he was not alone; he was not the last surviving follower of God. And God reassures each one of us that "he will never leave you nor forsake you. Do not be afraid; do not be discouraged" (Deuteronomy 31:8).

Whether orange or blue, God loves us unconditionally, forever! **R**

*All Bible quotations are from the New International Version.

Fiona Beams writes from Mooroolbark, Victoria.

Record Roo



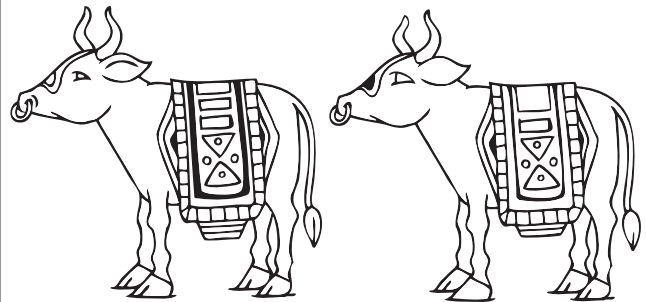
Hi kids!
While Moses was with God on Mount Sinai, the Israelites started to wonder what had happened to him. Instead of waiting patiently, they came up with an idea...

Bible Text

When the _____ saw that Moses was so long in _____ down from the _____, they gathered around _____ and said, "Come, make us _____ who will go before us. As for this fellow Moses who _____ us out of _____, we don't know what has _____ to him." Exodus 32:1, NIV

Spot the Difference

Can you find ten differences in these two pictures of the golden calf idol?



Answers: 1. missing ear mark, 2. tall line shorter, 3. black nose mark, 4. missing hoof split, 5. larger square on top of blanket, 6. shorter horn, 7. thinner black line on blanket, 8. missing nostril mark, 9. shorter blanket, 10. larger eye.

Word Search

M O U N T A I N C Q S U
A G F E S T I V A L S C
U A O O B O L D S Z A A
U T R L H O A X T E E L
S O R O D Y M O S E S F
F O A I N P E O P L E S
N L O F F E R I N G S M
V S S A C R I F I C E D

MOUNTAIN, MOSES, PEOPLE, AARON, GOLD, CALF, IDOL, CAST, TOOLS, SACRIFICED, OFFERINGS, FESTIVAL

Adopt a youth group

JEFF CROMBIE, NSW

I was interested to read the findings of the Catalyst youth ministry summit (“Summit refocuses on local youth ministry,” News, May 16). The main thrust of the article indicated greater attention should be focused on the local church and, in this regard, I have two questions: First, what more can a conference do, apart from increasing fund allocations, to support the local church? Second, did most of the chosen youth participants in the Catalyst summit come from larger churches?

Larger church youth groups can function fairly successfully as autonomous units, while smaller churches sometimes flounder for lack of finance, expertise, leadership and even representation. I’d like to see more integration and cooperation between churches. There is a danger that the local church becomes too egocentric and shuts itself off from the larger church family.

One way to combat this would be for the larger churches to adopt youth groups or Pathfinder clubs from smaller churches. This would open the doors for exchange of skills and ideas, and provide opportunities for increased social interaction between young people, especially in the context of combined camps or social outings. The conference could act as a facilitator to foster or organise the adoption process. I’m sure such combinations would benefit the church as a whole, and smaller churches in particular.

Finally, I hope that with this focus on the local church, the conference doesn’t decide to opt out of the programs it already provides, such as youth camps, Pathfinder camporees, youth rallies and other combined social activities.

RESPONSE: PASTOR GILBERT CANGY, DIRECTOR OF YOUTH MINISTRIES, SOUTH PACIFIC DIVISION

In answer to these specific questions: Conference youth departments provide leadership training, resourcing, consultation and coordination for local church leaders involved in all aspects of youth ministry; and, second, Catalyst participants were nominated by conference youth departments and more than half of these came from churches with less than 200 members.

The kind of networking you are suggesting would do us all a tremendous amount of good. And our young people are open to that kind of exchange. It is already happening in some parts of Sydney.

Some coordination could be provided for such an initiative but it would work better if it happened informally at a regional and grassroots level. If an initiative like this is perceived as controlled and contrived, it would work against the spirit of what you are suggesting.

As we continue working with the outcomes of the Catalyst summit, we are looking for greater synergy between conference and local church initiatives. And I am pleased with your appreciation of what the conference youth team is already providing.

Please pick up your bits of prickly sticks and take them some place else.

Troubled by dissent

W J ACKLAND, NSW

“Doubt-free?” (Letters, May 16) has prompted me to add my voice to those in our church troubled by the doctrinal dissidents among us whose assertions are so contrary to Scripture as to be unbelievable, except to the gullible. With the greatest respect and kindness, may I ask those who are trying to reconstruct the Adventist edifice to please pick up your bits of prickly sticks and take them some place else.

Better still, lock the doors to your ivory towers, cast yourselves into the furrow of this world’s needs and become a blessing to people in the manner described in Matthew 25:33-36. That way, you may have the joy of turning “a sinner from the error of his way [and] will save him from death and cover over a multitude of sins” (James 5:20, NIV).

The innate sin

MILTON HOOK, NSW

“Are’ or ‘act?’” (Letters, May 16) contains the seed of perfectionism in the idea that we are regarded as sinners only because we transgress in thought, word or deed, not because of “original sin” inherited

from Adam. And linking “original sin” to Roman Catholicism and infant baptism is only an attempt to charge guilt by association, which—of course—is not guilt at all.

The letter also links “original sin” with sins of ignorance, claiming God does not condemn anyone for these types of sin, citing Ezekiel 18 as proof. But Ezekiel 18 mentions three generations who do know the law. The second generation is the sinful one but the sins are not ones of ignorance. The point of the chapter highlights personal culpability for known sins. It is not addressing sins of ignorance. The same applies to Romans 2:6.

My reading of the Mosaic code leads me to believe that unintentional sin or sins of ignorance were certainly condemned and as soon as the corporate body or individual

became aware of the sin, they were required to make a sacrifice (see Leviticus 4:13, 14, 22, 23, 27, 28; 5:17-19; Numbers 15:22-29). That is, they were culpable when unaware of the sin and when they became aware of it. If a person was not regarded as a sinner when he was unaware of it, surely it was better if he remained in ignorance.

I also understand that whenever any known sinful action was forgiven, it did not need a second atonement. So what was the purpose of the blood sacrifices at the annual feasts (see Leviticus 23), the daily morning and evening sacrifices (see Numbers 28:1-8), the monthly sacrifices (see Numbers 28:11-14), and the Sabbath sacrifices (see Numbers 28:9, 10)? These could only have been an acknowledgment that everyone was, in a sense, under condemnation because of Adam’s sin. The fact that these sacrifices were regarded as repeated or continual corporate offerings indicates they were for corporate sin that existed continually, an innate condition rather than specific acts of sin by individuals.

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

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Anniversaries

Aldridge, Roy and Mary. On 25.09, Roy and Mary Aldridge of Wangaratta, Vic, celebrated their 50th wedding anniversary. The couple were married on April 28, 1958, in Mullumbimby church, NSW. The celebration of their married life was shared by their children and partners, Karl and Sandra Aldridge (Milawa, Vic), Jeanette and Mark Martin (Brisbane, Qld) and Sebastian and Shaun (Melbourne, Vic); as well as their grandchildren, Kate Marshall (Adelaide, SA), Amanda and Rad Wintle (Phillip Island, Vic), and Kirrilee Aldridge. They were also joined by invited friends. All enjoyed an evening of food and friendship in the Wangaratta church hall. Congratulations on this milestone in life.

Edmunds, Harold and Elaine (nee Siliteo), celebrated their 60th wedding anniversary, along with their family and friends on 26.4.09. The couple met at Hickey's Creek, Kempsey, NSW, and were married on 20.4.1949 in Kempsey church. After years of working as a farm hand, Harold and Elaine gave their time to the Lord by taking up the challenge

of Literature Evangelist work. Harold spent 17 years doing this work, until he was chosen for the ministry by Pastor Rex Moe in North NSW Conference. Harold and Elaine then retired back to Kempsey. They have three daughters, Julie and Ken Redman (Macksville), Robyn and Lance Nilsson (Newcastle) and Marilyn and the late Mark Chard (Whangarei, NZ); eight grandchildren and seven great-grandchildren, many of whom celebrated this wonderful milestone with them. Harold and Elaine have both been faithful and active members of the Kempsey church in their retirement.



Jaensch, Murray and Joan (nee Chaplin), celebrated their 60th wedding anniversary on 15.3.09 at the Murray Bridge church, SA. Church elder and lifelong friend of the Jaensch's, Don Wanke, presented the couple with a floral arrangement on behalf of Murray Bridge church. The couple were married in Adelaide by Pastor W N Lock on 15.3.1949. They have two sons, Peter (Emerald, Qld) and Roger (Adelaide, SA). Murray and Joan still live on the original Jaensch dairy property. After the presentation, Murray gave a short speech of thanks and told how he had asked for God's leading in whether Joan was the right girl to marry. He followed the advice in Proverbs 3:5,6 to "trust the Lord" and "lean not on thine own understanding." He then shared how he and Joan had been happily married for 60 years and recommended everyone follow God's leading in their lives.



Weddings

Howie—Dennert. David Howie, son of John Howie (deceased) and Edeltraut (Edi) Funk (Adelaide, SA), and Felicia Dennert, daughter of Rodney and Ruth Dennert (Adelaide), were married 19.4.09 in Clarendon Uniting church, Adelaide.
Nigel Ackland

Weddings

Piper—Cox. Joshua Albert Lee Piper, son of Albert and Joy Piper (Stanthorpe, Qld), and Lisa Anne Cox, daughter of Greg Cox (Geelong, Vic) and Lynette Foley (Reedy Creek, Gold Coast, Qld), were married 3.5.09 in the Roma Street parklands, Brisbane.
Mark Pearce

Obituaries

Barnard, Basil Gordon, born in 1917; died 1.5.09, aged 91. He is survived by his wife, Roma; their three children, Ted, Carol (Dell) and Jackie (Oaklands); their spouses, and his beloved grandchildren. This man was an original in his own right, a bushman, a scholar, a character and a deeply committed Christian. Basil (Bas) was buried in Wesburn Cemetery, Vic, followed by a memorial service in Warburton church. He rests in peace.
Ed Parker

Obituaries

Volunteers!

Volunteer Team Leader or Small Team—Solomon Islands, to oversee the construction of the Form 7 Building, Kukudu Adventist College in the Western Province of the Solomon Islands. Foundation dug and building materials already supplied. Just needs constructing with locals willing to assist. For more information, contact Lyn at <volunteers@adventist.org.au>.

Volunteer Teachers—Tonga. Teachers required for Tonga in 2010 for 12 months. Mizpah School needs an English, Science and Maths teacher for Form 5. Beulah College needs an English teacher for Forms 5 and 6, and a computer teacher. For more information, please email Siosaia Vaihola, <svaihola@adventist.org.tu>.

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

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Volunteers!

Clevery, Heather-Belle, born 6.2.1929 at Gore, NZ; died 28.2.09 in Waikato Hospital, Hamilton. On 28.4.1996, she married Max Clevery. She is survived by her husband; and her children and their spouses, Russell and Pat (Dunedin), John and Yvonne (Dunedin), Paul and Imelda (Central Coast, NSW), Karen and Brian Savage (Young), and Valda and Steve Casey (Gold Coast, Qld). Heather loved her Lord and spent hours reading His Word. She now sleeps, awaiting His call.
Brian Savage

Collins, Alice May, born 26.8.1918 at Cottesloe, WA; died 30.4.09 in Freeman Wing Adventist Residential Care, Rossmoyne. On 5.6.1939, she married Stan Collins at Bencubbin. She is survived by her children, Jenny Fitzclare (Perth, NSW), Wendy Dhue (Perth) and Glenda Norman (New Zealand). May won many trophies for cooking, handcrafts, photography and flower arranging in local Agriculture Shows. She was also a Red Cross, CWA, WCTU and ADRA volunteer. She faithfully loved and served her Saviour and is now resting, awaiting His return.
Keith Godfrey

Gunter, Pastor Harold William, born 9.6.1922 at Clifton Hill, Vic; died 16.4.09 in Freeman Wing, Adventist Residential Care, Rossmoyne, WA. In 1946, he married Lettie Rose in North Fitzroy church, Vic. He was predeceased by his son, Lyle (July, 2008). He is survived by his wife (Rossmoyne); his children and their spouses, Warren and Cher (Canada), Ken and Lyn (Lesmurdie, WA), and Eden Gunter (wife of Lyle). Harold graduated from Avondale College in 1944, and faithfully pastored churches in Victoria, South

Australia, north New Zealand, Queensland and Western Australia, where he retired in 1984. A man with a great sense of humour, he was loved and will be missed by his family. Harold loved his Lord and awaits his Saviour's return.
Keith Godfrey, Cyrus Adams

Lee, Irene Betty (nee Carson), born 25.4.1929 in Mullewa, WA; died 24.4.09 at Geraldton. On 27.11.1954, she married Ron O'Driscoll, who predeceased her. She was also predeceased by her second husband, Terry Lee. She is survived by her daughters, Patricia Pantell and Kathleen O'Driscoll (both of Geraldton); and her son, Brian O'Driscoll. Cheerful and generous by nature, Betty made a joyful commitment to Jesus in the months before her unexpected passing.
Richard Reynolds

Morton, Flora Macdonald (Mac) nee Trotter, born 2.5.1916 at Port Macquarie, NSW; died 3.5.09 in the Cherrybrook Christian Care Centre, Sydney. She was predeceased by her husband, Les, in 2005, and is survived by her children and their spouses, Cliff and Jan, Ross, Trevor and Patti (all of Sydney); her eight grandchildren; her six great-grandchildren; and her sister, Betty Dixon (Gosford). Flora became a faithful and active member of Arcadia and Galston churches after the family moved to that rural area in 1953. While originally working on the family poultry farm, she later worked in the Sanitarium Health Food Shop in the city and then at Hornsby. Over the years, she was to become a well-known identity around the Galston area, as she set out to minister to the needs of those in her local community. She was a gentle, caring person, who was loved and respected by all who knew her. She will be sadly missed by her family and friends.
Barry Wright, Roger Vince

Sharrock, Rex Edwin, born 25.8.1925 at Red Cliffs, Vic; died 29.4.09 in the Charles Harrison Nursing Home, Cooranbong, NSW. He married Lila May, who predeceased him. He is survived by his sons, Graeme and Philip; his grandson, Matthew; his granddaughter, Alexandra; his stepdaughters, Christine Neal and Leanne Hodges; and their families. He attended Avondale College and studied art under Maurice Kennedy in 1964/5, and worked at the Sanitarium factory to finance his studies. Later he lived and worked in Wagga Wagga, Canberra, Albury, Tamworth and Warburton areas, where he was known for his honesty and integrity in the pest control industry. In 2001, he moved to the Cooranbong area and was associated in worship with the Morisset Multicultural Community church (SDA) from 2008. Rex was passionate about his church, his family, his art, his love of Australian birds and a deep study of the Bible. He was laid to rest, awaiting the Master's call, in the Martinsville Memorial Cemetery, NSW, on 3.5.09.
Wilf Pascoe

Summerscales, Myra Blanche (nee Pascoe), born 14.8.1937 at Esk, Qld; died 29.1.09 at Gympie. In 1962, Myra married Lindsay Hercus, who predeceased her in 1976,



September 28th to October 4th 2009

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leaving her to care for their two children. In 1979, Myra married Bill Summerscales and, for a number of years, they lived at Gympie. She is survived by her husband; her daughter, Ruth Harvey (Brisbane); her son, Ivan Hercus (UK); and their spouses; as well as her grandchildren, Skylette and Jazelle. Myra was a talented lady who struggled with poor health but was never known to complain. She is sadly missed by her family, along with the many friends and church members who came to honour her passing.

Phil Downing, Neville Tosen, Charles Boyd

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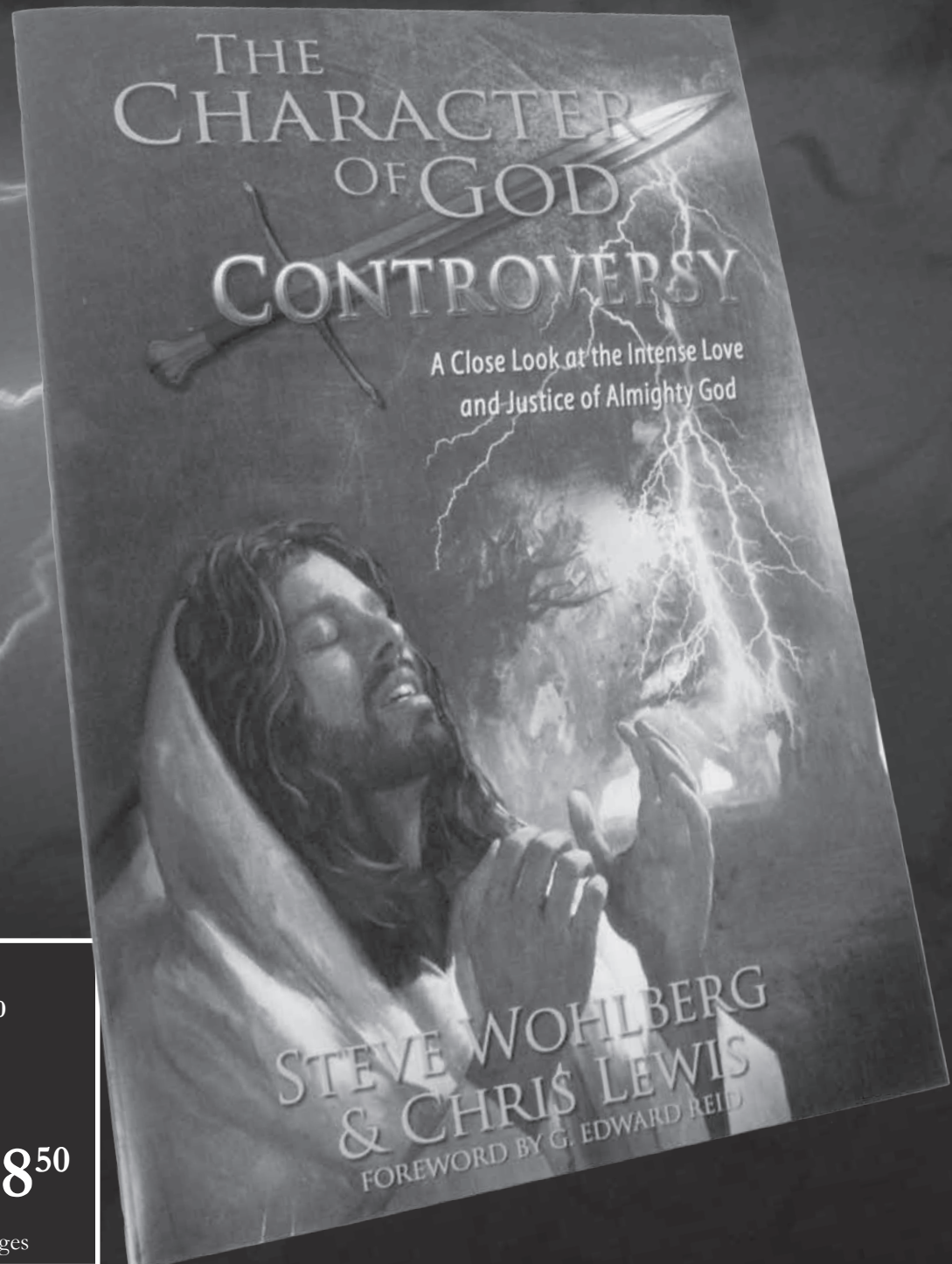
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Life is not a game. Our souls are at stake. We should never forget that in the last days our enemy, called the Devil and Satan, is doing everything he's learned through thousands of years of experience in an effort to "deceive, if possible, even the elect" (Matthew 24:24).



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