

# RECORD

June 27, 2009

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*The group of representatives from various organisations within the South Pacific Division met Sir Paulias Matane, Governor-General of Papua New Guinea (front row, fourth from left).*

## Entity reps inspired by mission visit

LAE, PAPUA NEW GUINEA

**T**hirteen representatives of various organisations within the South Pacific Division (SPD) joined Pastor Lawrence Tanabose, general secretary of the SPD, on a tour of Adventist institutions in the Papua New Guinea Union Mission (PNGUM) from May 17 to 24.

The tour was announced last year (“SPD focuses on resources for mission,” *News*, December 6, 2008) and aimed to provide people from the SPD, Sydney Adventist Hospital, Sanitarium Health Food Company, Risk Management Services and Adventist Media Network with an opportunity to visit areas that benefit from the work they do.

Pastor Tanabose says, “This trip grew out of the desire to provide an opportunity for the management of the major church institutions to see and experience church growth, as supported by the work of their institutions that has been appropriated to the unions and missions through the SPD.”

Pastor Tanabose adds, “What was been observed, experienced and learnt by the team is this—the power of the gospel is evident in the lives of the people. Despite the cultural standards and differences, Christianity can not be measured by material possessions and the financial structure of the church cannot

*(Continued on page 4)*



A generous life is always far larger and more valuable than any dollar donation.

# Generosity

**W**E ALL HAVE A TENDENCY TOWARD reducing the claims of faith on our lives. We do this either by watering down the Bible's instructions until we can all but ignore them or by isolating specific commands from the rest of our beliefs and lives, thus reducing the Christian calling to seemingly "achievable" components.

Generosity is one of the qualities of Christian life often treated in this way, particularly when we talk of it only in terms of giving and money. The risk comes when we think we can purchase "generosity" by giving at such a level as to become a "platinum donor" or "ministry partner." And, of course, there are many organisations, charities, ministries and causes happy for us to think and give in this way.

Yes, "God loves the person who gives cheerfully" (2 Corinthians 9:7\*)—and generous giving is an important aspect of faithful living. Studies suggest that an ancient Israelite living and giving according to the guidelines in the Levitical laws would regularly give between one-quarter and one-third of their income to the work of God, to help the poor and support the priests. We must allow the Bible to challenge our giving and financial priorities. But to reduce *generosity* to merely addressing the passing offering bag or making a credit card payment sells it short.

Instead, generosity is one of the largest life attitudes and a key quality of "those who fear the Lord," as noted a number of

times in Psalm 112, which groups generosity with other pre-eminent biblical values in describing the godly as "generous, compassionate and righteous" (Psalm 112:4).

Jesus commended careful attention to giving but criticised the religious life that, while involved in such giving, neglected "the important things of the law—justice, mercy and faith" (Matthew 23:23). In Jesus' teaching, these expressions of faithfulness are a larger kind of generosity.

In his New Testament letters, Paul regularly cited the generosity of God—expressed most fully in the giving and self-giving of Jesus—as the source of the Christian hope, our salvation and all the goodness of life. In turn, this was also the motivation for living a life of generosity: "You are generous because of your faith. And I am praying that you will really put your generosity to work, for in so doing you will come to an understanding of all the good things we can do for Christ" (Philemon 1:6).

Generosity is an attitude to life, faith, others and God that is large, bold and embracing. So much in our individual lives, society and culture prompts us to focus on ourselves, to keep as much as we can for ourselves, to fear those who are different from us and to reject goodness that falls outside our assumptions about life. Too often, our religion can have the same kind of effects on us.

Recognising this tendency, theologian Hans Frei urged a "generous orthodoxy" as a way of believing: "Generosity without orthodoxy is nothing, but orthodoxy without

generosity is worse than nothing." As Jesus said, being technically right is never as important as being faithful, kind and generous.

A generous faith is always listening, growing and sharing. It imagines the world and its people as God sees them, in both their goodness and their brokenness. It is involved with others, prepared to risk itself on their behalf and to learn from them.

In this way, a faith that gives generously is most likely to receive generously. Because such a person is open to others, they are regularly encouraged and challenged in their life of faith. A generous faith proves that it is not just a principle of farming or financial giving that "the one who plants generously will get a generous crop" (2 Corinthians 9:6).

As a quality of living, generosity is readily appreciated by all manner of fundraisers and charities. Such generosity is measurable and directly practical. But large donations do not necessarily indicate a generous life, as Jesus pointed out when observing the widow's offering (see Mark 12:41-44).

A generous life is always far larger and more valuable than any dollar donation. We need to better cultivate and appreciate generosity of spirit, faith and attitude in ourselves and those around us—and we need to find ways to reflect these in the life, practices and witness of the church.

\*Bible quotations are from the New Living Translation.

**Nathan Brown**



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**know**  
*experience*  
 and **share**  
 our hope in Jesus Christ!

# Adventist schools benefit from stimulus

## RINGWOOD, VICTORIA

Adventist schools in Australia have received more than \$A100 million as part of the Australian government's education modernisation program.

"It has been an unbelievable bonus that has come to the school system," says Dr John Hammond, director of Adventist Schools Australia for the Australian Union Conference. "It is a large amount of money and we're very happy that we have been able to assist the government in spending that money."

Adventist schools in Australia are using the money to fund a number of projects, including building libraries, learning centres and multipurpose centres, refurbishing existing areas, as well as a variety of landscaping and repair work.

"Our schools are growing and do not have assembly areas, multipurpose centres, sports stadiums or a place to do dramas. These are all 'bits' that we plan to 'put on later,'" says Dr Hammond. "The extra funding has given the school system such a push forward."

The three-year, \$A14.7 billion Building Education Revolution (BER) project—part of the Australian government's economic stimulus strategy—will benefit all 9540 state and private schools in the country.

The BER consists of three elements,

which are "Primary Schools for the 21st Century" (PS21) providing \$A12.4 billion in funding for all Australian primary schools, Kindergarten–Year 12 schools and special schools to build new facilities or upgrade existing ones; \$A1 billion for "Science and Language Centres for 21st Century Secondary Schools"; and \$A1.288 billion for the "National school pride" (NSP) program, which will fund minor capital works and maintenance projects. Under the NSP program, individual schools will be eligible to receive up to \$A200,000 for maintenance and building works.

There are 55 Adventist schools in Australia with a total enrolment of more than 11,000 students.

In the South Queensland Conference, projects to be undertaken include a sports auditorium and library extension to the cost of \$A3 million at Northpine Christian College; new Prep classrooms, and refurbishment of the library and primary classrooms at Brisbane Adventist College; and new libraries for Noosa Christian College, Gold Coast Christian School, Darling Downs Christian School, Coral Coast Christian School and Ipswich Adventist School.

All schools will also be receiving further funding to cover a range of smaller projects.

In the Western Australian Conference, projects include the refurbishment of the

Carmel Adventist College (Secondary) library and the extension of the pre-primary playground at Riverside Community School as part of NSP. As part of PS21, new libraries will be constructed for Brookdale Adventist School and Esperence Christian Primary School.

Carmel Secondary is also planning to submit a proposal for a science and language centre, according to Dr Hammond.

Avondale School in the North New South Wales Conference will build a new primary library/learning centre to replace their current library. Macquarie College will also build a new library, as will the Port Macquarie Adventist School. Kempsey Adventist School will replace some of their demountable classrooms with permanent structures with the funding they receive.

Prescott Primary Northern in South Australia has been successful in obtaining a grant of \$A2.5 million, which will enable the school to build an information technology centre and four additional classrooms.

The Greater Sydney and South New South Wales Conferences will also see work conducted at a number of schools, with a variety of maintenance projects scheduled. New buildings will be constructed at a number of schools, with refurbishment of existing structures also planned.—*Melody Tan/AMN staff*



◆ More than 500 people attended the **Sustainability Fair**, recently hosted by **Carmel Adventist College, WA**. The fair featured various agricultural practices that are kind to the environment, including **composting, waste recycling, mulching** and alternatives to **monoculture planting**. Various exhibitors also sold produce, as well as outdoor leisure equipment.

Several families expressed interest in having their children attend Carmel as a result of visiting the fair. Plans are underway to make this annual event even more popular, as there is increasing awareness in helping our planet. The opening of the fair included prayer and the message that we need to look after **God's creation**.—*Gavin Williams*

◆ Sharing her gift of hospitality with students from **Avondale College, NSW**, has earned a Coorabong retiree the title of **Southlake Citizen of the Year**. However, **Nell Veitch** feels embarrassed about

receiving an award "for doing things that please me." Ms Veitch's interest in the welfare of students began in 1939, the year she became a member of Avondale College

church. Students from overseas, many of whom arrived at Avondale with only what they could fit in their suitcase, became a focus of her attention. She would send them birthday cards and invite them for lunches. Most of the students call Ms Veitch by



her nickname, "**Mimi**." Southlake Community Services announced Ms Veitch as its Citizen of the Year during an afternoon tea at **Morisset Multipurpose Centre** on May 12. **Dr Vivienne Watts**, vice-president (administration and research) at Avondale, spoke about Ms Veitch's contribution to the college. She described Ms Veitch as "intensely interested in people," noting how, at 91, she continues to worship with the students at Avondale.

—*Brenton Stacey*



# Entity reps inspired by mission visit

(Continued from page 1)

sufficiently meet the needs of the growing body of Christ in Papua New Guinea (PNG).

“We continue to need the support of our church’s institutions in meeting the challenges of the mission in the Pacific.”

Ray Portbury, print production manager for Signs Publishing Company, says of his experience, “I didn’t know what is was going to be like, as I hadn’t been there before. I perhaps thought the mission fields were almost complete but there’s still a huge need out there.”

The group arrived in Lae late on the evening of May 17, and visited various places in the Morobe Mission on the following day. The PNGUM office, where an Adventist Book Centre warehouse is also located, was visited. The group met with staff members and toured the new office buildings.

“The team had the privilege of visiting the Lae prison and ministered to hundreds of inmates. Thanks to the prison ministry of the Morobe Mission, under the supervision of Margaret and Reg Davis, hundreds of inmates have taken their stand for Christ. Inmates thanked Sanitarium management for the hymnals and Bibles they have donated.”

The group also visited schools and churches in Lae, giving presentations about the work they do or testimonials about their life.

From Lae, the group travelled to Goroka and then flew to the village of Kapi on a new Adventist Aviation Services plane. In Kapi, they saw one of the SPD’s “Adopt-A-Clinic” projects. The Eastern Highlands Mission headquarters was visited and the group met with a young woman who pastors a number of churches in the area.

The group then returned to the Morobe Mission. Mr Portbury used the opportunity to visit Pastor Benaiah Sema, who translates the senior lesson pamphlets into Pidgin. “To get to meet him was good after communicating via email for so many years,” says Mr Portbury.

Port Moresby was the next stop on the journey, where the group stayed at Pacific Adventist University (PAU). The group visited schools in Port Moresby and met with the governor-general of PNG, Sir Paulias Matane. Sir Matane’s chief of staff and personal secretary are both Adventists and he spoke highly of the work done by Adventists in PNG. He was also “very positive” about the *Signs of the Times* magazine, leading Mr Portbury to arrange a subscription for him.

A small private clinic run by an Adventist doctor was also visited, as well as a number of churches where the group gave presentations.

On the Friday night, they attended an evangelistic program that was halfway through its 14-night run. Around 4000

people were in attendance, and close to 1000 people requested further contact and Bible studies.

The following day saw the group split up to visit a number of churches in the Port Moresby area. They gave testimonies, preached or shared stories at each church.

The church visits were followed by a presentation and worship at PAU, where each member of the group spoke about the department they represented to staff and students. Pastor Tanabose says, “The visit to PAU was beneficial because it’s where the leadership of the church have been nurtured and developed.”

“The people we met were beautiful and looked after us very well,” says Mr Portbury. “It opened all our eyes as to how people learn in schools with just a basic blackboard and chalk. Or how churches have just a roof and maybe a floor but they’re so proud of what they do, while back here we argue about the colour of church carpet. The people there have some real needs but are also very committed Christians who are working very hard.”

He believes there are still many needs to be met in PNG, and says people are “crying out” for printed material in their own languages of Pidgin and Motu.—**Adele Nash/Lawrence Tanabose**

More @ [www.record.net.au](http://www.record.net.au)



◆ **Wahroonga church, NSW**, held a successful five-week **vegetarian cooking program** during May and June. The program attracted, on average, about 22 people from the community each week. Guest speakers included leading nutritionist and author **Sue Radd**, and **Dr Ross Grant** from the **Australian Research Institute**. The final session was a vegetarian party

night. Participants filled out a **survey** at the end of the program. All stated that they enjoyed the series, **94 per cent** wanted to be contacted about future church health programs, and 78 per cent wanted to learn more about vegetarian cooking and healthy eating/diets. Health ministry team leader **Rosaline Baker** said the program developed new contacts and built good relations with non-Adventist community members. “It promoted an understanding of the values of the Seventh-day Adventist church lifestyle to the local community about healthful living,” she said. “It also

provided the church with opportunities to widen its area of service and encouraged church members to utilise their God-given talents to assist with church health outreach programs.”—**Tracey Bridcutt**

◆ A recent comparison and rating of **private school websites** across the Hunter and Central Coast, NSW, was published in **Get Ahead Kids**, a free family-orientated magazine. Twenty-three schools were assessed according to 15 specific criteria, such as having a search function, a parent portal and a map.

**Macquarie College, Newcastle**, placed second, scoring 4.73 out of five and narrowly beating another Adventist school, **Avondale School, Cooranbong**, who received an average score of 4.67. Avondale School’s website scored highly on a number of criteria, including overall quality and the quality of language, images, photos and information. Results also showed that the website had great aesthetics, a student and parent portal, and a detailed curriculum. Out of the 23 schools, 12 scored less than 3.0.—**Susan Rogers**

**DAYS AND OFFERINGS:** ◆ JULY 4—WORLD MISSION BUDGET OFFERING

# College to sell aviation school

## COORANBONG, NEW SOUTH WALES

**A**vondale College is selling its School of Aviation but the sale will ensure staff members keep their jobs and students currently undertaking the course complete their study.

The buyer of the school is Illawarra Technology Corporation (ITC), the largest subsidiary and commercial arm of the University of Wollongong.

ITC will employ the school's staff members—Leona Clifford, Joshua Ferry, Garry Fraser, Reg Litster and Anthony Moore—on terms and conditions similar to those the five have at Avondale.

This includes an agreement not to ask staff members who are Seventh-day Adventists to work on Saturdays.

ITC also plans to continue operating the school at Cessnock Airport, which means little if any disruption to the 13 students studying aviation this semester.

"While the sale will mean a sustainable future for the school, it will be a sad day for Avondale," says college president Dr Ray Roennfeldt. "The school will no longer be part of Avondale College and the staff won't be college staff. These are our friends and colleagues, and the parting is painful for all of us."

The signing of a Heads of Agreement in February and a Share Sale Agreement in May this year provides information about what Avondale and ITC must do to finalise the sale.

Avondale has registered a shelf company to hold the school's assets until final settlement. The company has applied to the Civil Aviation Safety Authority for an Air Operators Certificate, which the company will transfer to ITC.

Settlement is provisional on the company obtaining the certificate.

Avondale established the school in 1977 to train pilots for employment in the predominately Papua New Guinea-based missions of the South Pacific Division. The school has made a significant contribution to Avondale, the regional community and Adventist mission work since then. It has earned the respect of those within the industry, with peak bodies, government regulators and even other tertiary institutions seeking advice when developing syllabuses.

Pass rates in theory examinations are



Ann Stafford

*The sale of the School of Aviation will have little impact on students, who will study the same courses with the same teachers at the same venue.*

two to three times above national averages. More than 100 former staff members and students work as pilots, including the first female Qantas captain.

The school moved from its original base at Cooranbong when the local airport closed in December 2006 ("Avondale's aviation school moving from Cooranbong," News, October 15, 2005).

It has operated at Cessnock since this time, although enrolment closed this past year because of concerns over the school's long-term financial sustainability.

—**Brenton Stacey**

*More @ [www.avondale.edu.au](http://www.avondale.edu.au)*



◆ The **Dorrigo church, NSW**, ran a **community seniors' luncheon** on May 14 at the church hall. Twenty-five seniors from the community attended. The local primary school came and sang four songs and were well received. Four members of the **Coffs City choir** came and presented several songs, including some community singing. Everyone

enjoyed the items and the singalong. A birthday cake was cut by one of the seniors who had just had her **91st birthday**. It was a huge effort for such a small church group to cater for so many. Everyone enjoyed the meal and entertainment, and expressed their appreciation at the end of the function.

—**Graham Chesher**

◆ **National Day of Thanksgiving** was celebrated a day early this year at **Mountain View Adventist College, NSW**. A thanksgiving chapel service was organised



by the Head of Junior School, **Megan Sketchley**, where students took the opportunity to thank their teachers, staff and supporting members of the community for all the hard work they have done throughout the year. Among those honoured were **Greater Sydney Conference** staff, including president **Pastor David Blanch** (pictured).

During the thanksgiving service, Year 11 student **Miguel Adasme**, who is battling a serious kidney disease, along with his mother, **Sandra**, struggled to hold back tears of gratitude, while expressing their thanks to the school for the love and financial support they have been shown during their time of need. Following the thanksgiving service, guests were treated to a morning brunch, served by the Junior School prefects. All sweets, biscuits and pastries were prepared by the **Year 10 Food Tech** students.—**Michael Heath**

# Student–student Bible studies have impact

COORANBONG, NEW SOUTH WALES

Following the first of Avondale College's twice-yearly Festival of Faith programs, 24 students are leading Bible studies with their classmates. The students are mostly first- and second-year theology students.

Dr Wayne French, college chaplain, is training them and teaches Bible study to students over three classes. "They're so keen," he says. "It's exciting to see so many people enthusiastic about their faith."

Dr French speaks of the benefits of having students teach students, noting in particular the use of relevant language. "We don't have to reinterpret this Bible study for those receiving it," he says.

However, he admits some of the students leading the studies are nervous. "They're asking, 'Am I doing the right thing?' But the fact that

they're sharing a study of the Bible means they're studying the Bible."

Dr French acknowledges the role of the Holy Spirit. "There's potential growth for the student getting the study and the student giving the study."

Some 128 of those attending the Friday



Clark Riggins (left) and Orlando Berry (right) prepare to lead their Bible studies.

evening meeting during Festival of Faith responded to a call by speaker Pastor Dick Duerksen. Sixty-four requested Bible studies; 11 requested baptism. About 45 students are still studying—it has been impossible to contact some who requested the studies.

The Festival of Faith was held in late April, with the theme of "Court in His Presence." Daniela Brown, leader of Student Associated Ministries, says, "The purpose of Festival of Faith is to corporately come together to enhance private worship."

—Brenton Stacey/Bruce Manners/Christel Price

More @ [www.avondale.edu.au](http://www.avondale.edu.au)

# Mission partnership bears fruit

CHRISTCHURCH, NEW ZEALAND

The partnership between the South New Zealand Conference (SNZC) and New Caledonia Mission (NCM) proved fruitful when Pastor Craig Gillis, president of SNZC, ran an evangelistic program for the Bethany Adventist church in Noumea in May.

"The Bethany church is unique in NCM in that, while it's French speaking, the majority of the members speak Bislama, the national language of Vanuatu," says Pastor Gillis. "Because of the close geographical and ethnical relationships between Noumea and Vanuatu, many Niu Van people have moved to New Caledonia."

Pastor Gillis previously served as the Vanuatu Mission's northern district director and speaks fluent Bislama. Pastor Patrice Allet, president of NCM, saw this as an opportunity to reach out to those originally from Vanuatu.

"It was the most wonderful time," says Pastor Gillis. "Pastor Felix Wadrobot had the church members well prepared and at the conclusion of the program, six people were baptised and a further 27 made a decision for baptism in the near future."

Pastor Allet says the outreach is part of a long-term plan to plant more churches in the area.—RECORD staff/Craig Gillis

◆ **Newbold College, UK**, is now a licensed sponsor of students from outside the **European Economic Area** and **Switzerland**. This is the final step in a lengthy process that will allow the college to maintain its international student profile. In the biggest shake-up of the UK immigration system for 45 years, the British government moved last year to create new visa rules for students and to allow only licensed educational institutions to accept them. After a two-day visit to the college campus by **British Accreditation Council** representatives last November, New-

bold was granted accreditation for four years. At a time when the media reports hundreds of unlicensed educational institutions being closed down, principal **Dr Jane Sabes** was pleased to be informed that Newbold's licence had been granted. "Being accredited and licensed means we can continue to welcome international students and offer them what has always been Newbold's trademark—an accredited academic experience at both undergraduate and postgraduate levels in a **multicultural Christian community**."—*BUC News*

◆ The **entire Bible** can now be read in **German** using **Twitter**, following a record-breaking attempt to "tweet" the Scriptures from Genesis to Revelation. More than 3000 internet users took part in the 10-day initiative, condensing the Bible into 3906 messages with a maximum of **140 characters** each. "We were able to reach more people with this action than we had hoped," said **Melanie Huber**, manager of the Protestant website <evangelisch.de>, which launched the initiative on May 20, the opening day of the **biennial German Protestant Convention** known

as the **Kirchentag**. Theologians divided the Bible into more than 3000 sections to be summarised as individual messages, known as "tweets." Volunteers distributed flyers to tens of thousands of Kirchentag visitors, listing the Bible verses to be tweeted. The church's website provided an ongoing progress report, listing the sections that still needed to be condensed into Twitter format. The final tweet was received at 11 am on May 30, more than 24 hours before the deadline to have the whole of the Bible online.—*Adventist Review*

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL [RECORD@SIGNSPUBLISHING.COM.AU](mailto:RECORD@SIGNSPUBLISHING.COM.AU)



# “Light of the World” course now available online

WAHROONGA, NEW SOUTH WALES

**L**ight of the World,” a Bible correspondence course run by the South Pacific Division’s Adventist Discovery Centre, is now available to students online at <[www.light-oftheworld.com.au](http://www.light-oftheworld.com.au)>.

The course has remained popular for the past 50 years and, in 2008, was given its first makeover since the 1950s (“50-year-old Bible course gets a makeover,” News, April 18, 2008). Thousands of people have completed the course since it was created. More than 430 people have applied for the course from the beginning of 2008 until the present, with 257 currently active or who have graduated.

Pastor John Gate, media ministries director for the Adventist Media Network, says “We are delighted with the course—the content is great. It’s presented beautifully and now it’s online, we can share the light



*Adventist Discovery Centre course instructors Sharon Martin and Boli Kim look at the “Light of the World” course website.*

with the world.”

“Light of the World” takes students on a journey through the gospels, and focuses on the life and teachings of Jesus Christ over the course of 25 studies.

The centre currently has a number of their courses available online, with plans for more courses to be made available when web development is complete.—*AMN staff*  
More @ <[www.lightoftheworld.com.au](http://www.lightoftheworld.com.au)>

# Adventists re-elected to WCTU

ADELAIDE, SOUTH AUSTRALIA

**T**wo Adventist women have been re-elected to the Woman’s Christian Temperance Union (WCTU) of Australia after its national convention in Adelaide, which started on 27 May.

Julie Nagle, from Canberra, was re-elected national recording secretary and Glenda Amos, from Newcastle, was re-elected as national director for children’s work and the organisation’s webmaster. They will hold their office until the next national convention in 2012.

Ms Nagle was first appointed to the position in 2006, which made her the first Aboriginal person to hold office in the organisation (“Adventists appointed to lead WCTU,” News, October 21, 2006).

Margaret Martin, Australia Day Award winner from Western Australia, was also given an *ex-officio* position as national past president.

Special guests for the convention included Stephen Yarwood, deputy Lord Mayor of Adelaide; Frances Bedford, member for the Australian federal seat of Florey; and associate professor Stuart Piggin, director of the Centre for the History of Christian Thought and Experience at Macquarie University, and chair of the Australian Christian Heritage Foundation.

During the three-day conference, delegates reported on work that had been done in the past three years and attended seminars about drug abuse and advocacy. Delegates also discussed future initiatives and considered networking possibilities.

The WCTU is a non-profit Christian organisation that lobbies governments on issues regarding the use of alcohol and other drugs, and also provides drug education in schools and throughout the community.—*Glenda Amos/Melody Tan*

More @ <[www.record.net.au](http://www.record.net.au)> or <[www.wctu.com.au](http://www.wctu.com.au)>

# Sanitarium launches new So Good Rice Milk

BERKELEY VALE, NEW SOUTH WALES

**T**he Sanitarium Health Food Company is extending its range of plant-based beverages with the launch of So Good Rice Milk, which was officially unveiled on May 8 by Delta “So Good” rem.

Rick Wilson, general manager of sales and marketing for Sanitarium, says, “The extension into rice milk seemed a natural step for us in expanding our beverage portfolio.”

So Good Rice Milk is high in calcium and low in fat, as well as being made from whole-grain brown rice, which means a 250 millilitre serve of So Good Rice Milk provides slightly more



*The Sanitarium Health Food Company has launched So Good Rice Milk.*

than half of the daily target of 48 grams of wholegrains. It is also cholesterol, lactose and gluten free, and contains no artificial colours, flavours or preservatives.

Mr Wilson says, “We’re continually looking for new ways to inspire and resource our community to experience happy, healthy lives through plant-based diets. So Good Rice Milk is just another example of how we’re fulfilling that mission.”

Ms Goodrem will feature in a series of So Good Rice Milk magazine advertisements and a public relations campaign.

“I really care about my health and I love the fact that So Good Rice Milk is made from wholegrain brown rice. I enjoy So Good in my smoothies and on my cereal,” says Ms Goodrem. “Apart from the natural sweetness and great taste, it also gives me lasting energy to make it through busy days in the recording studio or when I’m on tour.”

—*Sharyn Brady*

More @ [www.sanitarium.com.au](http://www.sanitarium.com.au)

# The Promise of Peace

REVIEW BY NATHAN BROWN

ACCORDING TO CHARLES SCRIVEN, the journey of “becoming Adventist” is and must be a continuing reality for both the church and each of its members. “As understanding and commitment advance, the practice of hope advances too,” he urges in *The Promise of Peace*. In his overview, that process and practice should always be advancing and growing as we live corporately and individually “between our dreams and disappointments.”

*The Promise of Peace* traces this journey of “becoming” across the spiritual and organisational history of what has become the Seventh-day Adventist Church. Beginning with a burning hope and stinging disappointment, Adventism has grown in ways that could never have been imagined by its earliest members. With an expanding understanding of its hope, Adventism has grown in its wholistic vision and worldwide impact. It offers a hope that makes a difference in the world today, as well as promising a world fully restored and renewed.

But Scriven also traces this thread through the biblical narrative. From the covenant with Abraham that God would bless him “so that you will be a blessing” (see Genesis 12:1-3), *The Promise of Peace* follows the recurring call of God for His people to be good for the world, to enact a “covenant of peace” (see Ezekiel 34:25) and to be “peacemakers” (see Matthew 5:9). Scriven also points out the regularity with which the gospel is described as a message of peace (see Isaiah 52:7; Ephesians 6:15; and Revelation 1:4).

Through both biblical and Adventist history, Scriven urges, these themes should call us to seek how better to live out our faith and ensure it is a faith that is a blessing to those around us. That is what we should be always “becoming,” finding real ways to



contribute to “human flourishing.”

Having worked as a church pastor and college lecturer, Scriven is currently president of the Kettering College of Medical Arts, an Adventist institution in Ohio. As such, his argument is particularly fitted to explaining, exploring and extending the theology that underpins the church’s well-being and medical work around the world.

But *The Promise of Peace* should not be sidelined as a handbook for the health focused. It provides an interesting and worthwhile contrast to George Knight’s recent *The Apocalyptic Vision and the Neutering of Adventism*. Knight also works to strip away the cultural layers and “compromises” of Adventism, recounting the passion of the early Adventist believers. But his brief book tries to make up for its lack of argument with an excess of passion—although a harsher critic might describe it as bluster. He calls Adventism back to its apocalyptic vision and evangelism, as well as the core

of Christianity, but offers little by way of practical expressions of this faith.

Scriven also calls us back to the theological roots and vision of Adventism but offers a larger, more practical and ultimately more attractive vision of the Adventist hope—“just when your hope for a new world is most intense, you engage the present world. Just then you busy yourself, the best way you can, with the healing of the here-and-now.” While not forgetting the importance and necessity of the Second Coming, Scriven describes a group of people animated by this great hope who would dare to change the world.

Scriven has a lyrical style of writing, which takes a little getting used to but soon settles into a rolling lilt. As a writer who obviously loves words, he returns to the earliest formulations of Adventist belief, as first adopted in 1861. In line with his description of “becoming,” he adds to and refines this statement at key points of the book, offering the following pledge of belief as the climax of his work: “Thanks to the gift of grace, and for the purpose of blessing all, we take up the peacemaking mission and join together in keeping the commandments of God and the faith of Jesus.”

*The Promise of Peace* calls us to the best of Adventism. Perhaps it is a useful second volume to Knight’s robust call; perhaps it is the book that should have been heavily promoted and distributed in place of Knight’s. Whatever the case, *The Promise of Peace* is a significant contribution to our thinking about what it means to be Adventist and how we can better live out that hope. **R**

*The Promise of Peace Dare to Live the Adventist Hope* by Charles Scriven, Pacific Press Publishing Association, 2009, paperback, 174 pages. Available from Adventist Book Centres, price \$A28.95, \$NZ36.95.

Nathan Brown is editor of RECORD.



# Creating “magnet” churches

BY KATHERINE COOPER

**S**TRATEGIES AIMED AT DRAWING new members to our churches are a vital focal point for our outreach programs. But what do we do with these members to encourage regular attendance? Churches should be places people yearn to return to each week and feel they have missed something special if they are unable to attend.

Some years ago while studying the issue of retaining nurses within the nursing profession—a significant issue when considering the huge nation-wide shortage of nurses—I came across some propositions that have been tested within certain hospitals in the United States, described as “magnet hospitals” because of the great success with retention of nurses working in these hospitals. Some principles were so simple and general that they could be applied to any organisation. So here are five suggestions that can be most easily applied to a church environment:

## 1. Create a cohesive environment.

All members need to feel respected and appreciated by their leaders and each other. The church environment should be characterised by non-judgmental, caring, thoughtful and kind attitudes among members. Members exposed to this type of environment will feel more comfortable and relaxed, to the point that they enjoy fellowship with one another. This will have the flow-on effect of encouraging loyalty to the church and hence, retention of membership.

## 2. Unity among group members.

All members need to have common goals they aspire to accomplish. These goals need to be clearly outlined and demonstrated by the leadership team of the church. If differences arise, members should be approached with tact and humility to avoid discouragement. Many differences arise from misunderstandings and misinterpretations, and therefore need explanations delivered gently and carefully to clear the

disparity. Acceptance of differences in a kind and gentle manner may also be required where agreement of opinion or views cannot be reached.

## 3. Communication and interaction.

People intrinsically need to feel they belong somewhere and this can be developed through encouraging the virtues outlined in Galatians 5:22, 23, which describes the fruit of the Spirit, such as love, joy and peace. The manifestations of these fruit of the Spirit when communicating with one another will help promote a warm, caring, supporting and nurturing environment that will help people feel part of a loving church family.

## 4. Roles within the organisation defined.

The diverse roles within the church organisation need to be clearly outlined. Access to written guidelines or at least a clear verbal explanation given by the leadership team for the various roles would be beneficial for those members entering new roles. This will go a long way to prevent confusion in the execution of the respective roles and hence, discouragement. Members will feel empowered to fulfil the role properly once they clearly know what is expected of them.

## 5. Feedback on work done.

Since churches are largely comprised of a volunteer workforce, diligence in providing feedback in an appropriate and timely manner is important. If a job is well done, recognition needs to be made. This can take the form of expression of thanks from the front of the church, and written communications, such as bulletins and newsletters, and more personal and detailed communications from the leadership team or department heads to their assistants. This should



help with the difficulties experienced by many nominating committees in trying to find people interested in fulfilling various church roles.

If a job has not been done well or at all, the respective department head or member of the leadership team needs to approach the person concerned with tact and kindness. Focusing on what the person is doing right first, they can then gently outline the problem, finishing with a focus on the positive points. Perhaps the problem stems from a lack of understanding of what the role entails and can be easily remedied by a clear expression of expectations. This will do much to preserve the dignity of people so they will feel respected, rather than belittled.

When these principles are working well and retention is maximised, recruitment of new members will naturally flow as new members are accepted into the nurturing, caring and spiritually-sustaining environment of the churches that incorporate these concepts. **R**

*Katherine Cooper is a lecturer in Avondale College's School of Nursing, based in Wahroonga, New South Wales.*

# At the cross

## The Centurion's view

BY LINDA BRYAN

IT WASN'T MY FIRST CRUCIFIXION. I was almost feeling déjà vu—just another Jewish reject, although he drew a greater crowd than most. And they were a mixed lot, not just the usual roughnecks or hecklers. Some people were genuinely mourning amid the abusive mob. I won't repeat what the cretin hung up next to him was shouting—definitely one of the

abusive ones. Even the other guy on the cross told him to shut it.

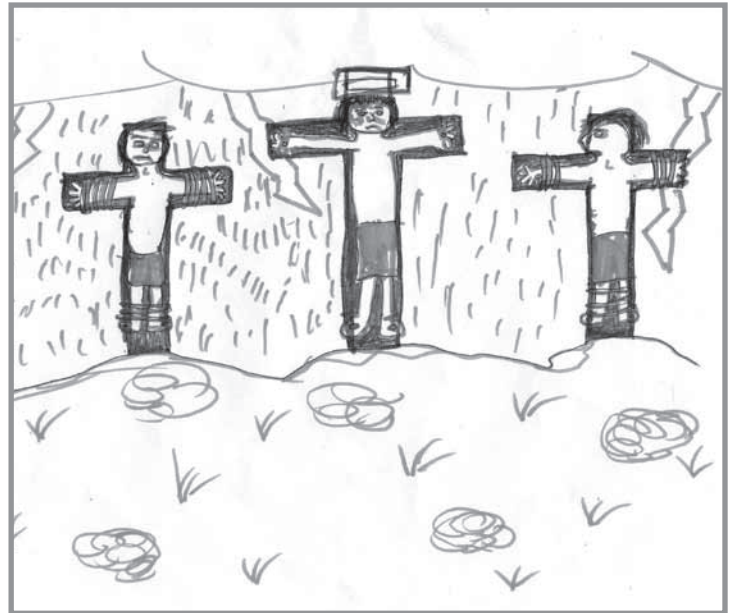
It wasn't exactly my handiwork. I didn't have the calluses from ropes and wood, hauling crosses into place; that was for my men. I watched my men doing their usual: swearing, mocking, jerking the crosses in to add to the torture, gambling for the robe of the one in the middle who was supposed to be royal. How petty they were. For the first time, I really saw how inappropriate it was. What makes them enjoy another's pain? Must be something to do with the power and might of the Roman Empire. Shame crept over me.

The more I watched the one in the middle, the more I knew he was different. We all sensed it straight away from his lack of fight. He didn't cry out to any of the gods or curse Caesar, as most did. No hate

or defiance flared in those deep eyes that penetrated right into my soul. I had the feeling he knew something more than we ever could, this silent, pensive King of the Jews. Unnerving.

He spoke a few times, each time saying the unexpected. His face was bloodied from the crown of thorns soldiers had pushed into his skull earlier. More mockery—a crown of pain. Only later, I began to realise how much that actually meant. As he hung dying, he asked his friend to take care of his mother, calmly, with no panic or fear.

Joshua Lon Ho Kee



## The convict's view

BY CHRISTY ELDRIDGE

I SAW THE SOLDIERS NAIL JESUS TO THE cross. But the only thing I could hear were my own cries of pain. I could see people all around. Some were crying and other people were standing proud—celebrating that Jesus was dying!

I recognised Jesus' mother and His followers, priests and many more—all there to see Him. No-one was interested in me. As they put Jesus' cross upright, I felt very sad. I had seen this Man heal, show kindness: He shouldn't be getting the same treatment as me!

The sound of thunder stopped everyone. As it boomed through me, I saw how much I had done the wrong thing all my life.

"Jesus, please take me to Your kingdom," I cried.

He smiled at me! "I promise you, I will," He said. His eyes were still kind, even now, as he was dying.

I believed Him. And I kept my eyes on Him and knew I was going to be alright. **R**

*Christy Eldridge is 11 years old and is a member of the Junior Sabbath school class at Shepparton, Victoria.*

## The child's view

BY ELLA RANKIN

IT WAS TERRIBLE! HORRIBLE! WHAT were those men doing to Jesus? Why did they want to kill *Him*? He didn't do anything wrong. He was such a nice man. I felt like running up and punching the man who was driving nails into Jesus' hands and feet. Tears were streaming down my cheeks. I buried my face in my father's robe. I couldn't bear to watch anymore.

Suddenly, the sky turned purple. Lightning flashed and thunder boomed from nowhere. Little children cried and bigger people screamed. My father picked me up and tried to carry me away, to shelter.

"No, Dad!" I cried. "I want to stay with Jesus as long as I can."

He put me down reluctantly. Suddenly, there was a strange sound, ripping. I found out later the Temple curtain ripped in half! I was shocked, amazed. How could that happen? Then I heard something—a voice shouting out. I looked up toward the cross. And it was Jesus crying out.

"Father, forgive these people."

As I walked home slowly that night, I thought about how Jesus could think about forgiving us in His last moments. Tears welled up in my eyes. Not tears of sorrow but tears of happiness. Jesus had forgiven me. Jesus had been talking about this, and everything was happening as he had said. That meant this was not the end. **R**

*Ella Rankin is 10 years old and was visiting the Junior Sabbath school class at Shepparton, Victoria.*

It was the atmosphere that really got everyone. Nature seemed to be working with this man on the middle cross. I'd heard rumours he could calm storms, now he seemed to be conjuring one. Darkness everywhere, thunder where no clouds had been moments before. He spoke again, not shouting at any gods but talking to the one God, feeling the separation. Something was tearing him apart from within his very soul. Later, I heard the temple curtain was also torn, by no man's hand.

His pain was not just physical, I could see that. He was not trying to stop the nails ripping his hands. His mind was somewhere else. He spoke again to the darkness. "Forgive them, they do not know what they are doing." I felt slammed in the chest, air knocked out of me. He was talking about me! I had ordered the soldiers to put him there. But I really did not know what I had done. Tears flowed down my face and I didn't care what my men thought. I could smell their fear as they gave up their ridicule and cowered.

Here, so near to where Abraham was asked to sacrifice his son as a test—I was no ignorant Roman, I knew my Jewish history—God had stopped his hand and the boy, of course, had lived: the Jews were his descendents. It all clicked together. God had tested Abraham to show him what God himself had to do, was willing to do. And now it was happening.

Realisation hit me like a spear. This was no ordinary Man. This was no ordinary King. This Man, who called to God as His Father, was the Son of God. The prophets had spoken of this, the ultimate sacrifice.

I didn't understand the details—I just watched His face and knew. He was doing this for me. **R**

*These pieces of writing and illustration were a class project of the Junior Sabbath school class at Shepparton church, Victoria.*

**Linda Bryan is a leader of the Junior Sabbath school class at Shepparton, Victoria.**

# Outrage?

BY BEN MYERS

THEY'VE DONE IT ALL. THEY BREACHED security at the APEC summit in a fake motorcade. They flew a blimp over the Vatican, advertising "young boys." They sold fake weapons to football fans before a game. They approached the Australian prime minister with a running chainsaw. They did an infamous eulogy ridiculing the public mourning of deceased celebrities like Steve Irwin and Princess Diana.

But earlier this month, Australia's most popular comedy show—*The Chaser's War on Everything*—finally went "too far." The Chaser team did a black comedy spoof of the "Make-a-Wish Foundation," suggesting that terminally ill children should be invited to "Make a Realistic Wish" (instead of that trip to Disneyland, we'll give you a pencil case). After all, the skit concluded, "Why go to any trouble, when they're only gonna die anyway?"

Next morning, the whole country seemed abuzz with outcries of complaint and condemnation. Everyone was talking about it. *The Chaser* was roundly condemned on the news media—if there's one thing that really gets the media excited, it's a good lynching!—and even the Australian prime minister televised a public statement, condemning the skit as "absolutely beyond the pale."

*The Chaser* boys themselves were forced to make a heartfelt public apology. And, as a "precautionary" measure, the show was censored and pulled off the air for two weeks.

Everyone agrees the skit was tasteless. But the really interesting question here is not about the skit itself but about the way our society reacts to something like this. Our public conversations in Australia give so little thought to questions of virtue, the common good or the moral formation of society. So why all this public moral posturing all of a sudden? Why do we respond

with such vehement moral outrage to a mere TV show? Why do we cry for blood, demanding immediate censorship, intervention, retribution? In short, what does all this moral outrage tell us about ourselves?

My hunch is that a society like ours—a society lacking any public discourse of virtue and the common good—actually needs moral outrage. It's our compass: it's all we have left to assure ourselves that our community life is not devoid of all moral shape.

When the prime minister solemnly protests that a TV comedy skit is "beyond the pale," he is appealing to our lingering intuition that there is some public "good"; that there must be more to life than the blank cheque of liberal "freedom"; that our society must be something more than a morally-vacuous crowd of consumers governed by the "neutral" systems of democratic capitalism.

In short, when virtue disappears from public life, we fill the gap with moral outrage. And that's why Australia needs *The Chaser's War on Everything*. Where else will we go to find our weekly dose of moral outrage? Who else can we blame and rebuke in order to assert our own moral uprightness—to assure ourselves all is well?

Our societies thrive on moral outrage: our public life demands it. But that is nothing to be proud of. All our pompous spluttering should remind us that we have lost something vital; that at the centre of our public life is a dark vacuum; that all our moral posturing is finally nothing else than a thin bandaid applied to a deep and festering wound. **R**

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

**Ben Myers writes from North Parramatta, New South Wales.**





# Becoming beautiful

BY JASMINE LARES

**M**ORE AND MORE, OUR SOCIETY SEEMS TO DEFINE BEAUTY as an outward appearance of perfection. A person whose physical aspects seem without fault, whose body is in perfect order, is the common conception of beauty by people today. But in reality, how many people possess these perfect traits? Is beauty only confined to those with an attractive exterior?

As I was thinking about this, my mind brought me back to the description of a beautiful woman in the Bible. It was written by a guy called King Lemuel, describing what he thought was characteristic of true beauty. Being a king, he had pick of the bunch, out of all the most attractive females in the land for a wife.

But he wrote his depiction of “the perfect woman” in Proverbs 31:10-31. In this description, he portrays a compassionate, generous lady, who is trusted and industrious—never being lazy—but who also has time for others. People respect her, because she is strong in what she believes, speaking words of wisdom and encouraging others in kindness. She looks out for her family, looks forward to the future with joy, is comfortable in who she is and respects the Lord. For bearing these particular characteristics, the king states, “She should be praised for what she has done” (see verse 31).

This is a very different definition of beauty than what we commonly identify with in our society. Instead of focusing on a superficial beauty, which will one day fade, this idea unfolds a new perception of beauty—a beauty that continues and grows throughout a lifetime.

How would our society—or our church—be different if this was what we saw as beautiful? **R**

*Jasmine Lares is a student at the University of Western Australia in Perth, Western Australia.*

## Record Roo



Hi kids!

God had a special miracle to show the people that the Levite tribe was the tribe He chose to take care of holy duties. He also wanted Aaron's family to act as priests.

### Bible Text

The \_\_\_\_\_ belonging to the man I choose will \_\_\_\_\_, and I will rid myself of this constant \_\_\_\_\_ against you by the \_\_\_\_\_.”  
Numbers 17:5 NIV

### Word Search

Find the words listed in the puzzle below.



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



**Aaron, Moses, Israelites, God, people, Levites, priest, tribe, chosen, rod, sprout, blossom, almonds, sign, miracle.**

## Works of grace?

DAVID HANCOCK, NSW

The works–grace conflict in Adventism, alluded to in “Was Jesus a legalist?” (Feature, May 23) might be easily resolved if most Adventists—and other Christians—recognised they are wrong about the fundamental Christian doctrine of sanctification. Genuine Christian good works are not “a response of love.” If they were, in spite of the fact that they were elicited by God’s grace, they would still ultimately be a consequence of human effort, will or choices.

Rather, genuine Christian good works are the same thing as the forgiveness of our sins. Both are simply the free and unmerited grace and mercy of God in action. There is no conflict between law and grace because they are the same thing.

The problem occurs because of the widespread preoccupation with a counterfeit form of works—or righteousness, sanctification, whatever you want to call it—which is a result of human effort, will and choices (see Matthew 7:21–23). Ultimately, like the Pharisees of old, it is just too painful for us to admit that most of our wonderful achievements—our degrees, our institutions, our programs and our possessions—are worthless because they have their source in our own wills, not in the will of God.

Not only is this the real reason behind our continuing perception of a conflict between law and grace, it is also the reason for our continuing irrelevance in the world in which we live.

SEAN RUSSELL, QLD

Thanks for the excellent article “Was Jesus a legalist?” But just one thing: shouldn’t the title be “*Is* Jesus a legalist?”

Thanks also for “Necessary but not enough” (Feature, May 16), which puts these theological debates—and my quibbling over past or present tense—into perspective.

## They go together

VICTOR CHRISTENSEN, QLD

In his 1977 book *Creeping Compromise*, Joe Crews argued that compromise is always a journey and never a single event.

Often creeping compromise is not a deliberate choice but part of a subtle delusion foisted on us by the cultural conditions of the times. Because creeping compromise is not easily recognised, it is not easily cured. Creeping compromise can cause us to corrupt the truth while leaving our personal sense of integrity intact.

In his inaugural address as president of the Jewish Theological Seminary in 1902, Solomon Schechter emphasised that compromised religion has no justification for its practice. He insisted that a religious belief is meaningless if we do not practice what that belief stands for: “In speaking of

sages, another Hebrew word is translated as “begotten” with the meaning of birth, midwife, labour.

Even though we call Jesus the son of God, Jesus was not birthed by God as we consider birth. How can One who is eternal have a beginning? Jesus is equal with the other parts of the trinity—Father and Spirit. Jesus is not a created being; He is Creator.

Other faiths use the word “begotten” to state that Jesus was created through some kind of birth from God, meaning Jesus is not God but only a god. But this is not implied in the Scripture when the root meaning of the word is studied.

## Genuine Christian good works are the same thing as the forgiveness of our sins.

dogmas it must be understood that Judaism does not ascribe to them any saving power. The belief in a dogma or a doctrine without abiding by its real or supposed consequences (for example, the belief in *creatio ex nihilo* without keeping the Sabbath) is of no value” (*Studies in Judaism*).

If belief in *creatio ex nihilo* without keeping the Sabbath is of no value, its corollary truth ought to be plain also, that keeping the Sabbath as a memorial of Creation without belief in *creatio ex nihilo* is an empty gesture. Rejecting the Sabbath as a memorial of *creatio ex nihilo* will inevitably lead to the rejection of the Sabbath itself.

## Exploring “begotten”

GEOFF HARVEY, NZ

On reading “Why not ‘begotten’?” (Letters, May 9) about the birth of Jesus and the term “begotten,” I thought I could suggest a more correct way of understanding this word, also used about Abraham’s son Isaac (see Hebrews 11:17, 18).

If we look up the original word in a good concordance, the word in Hebrews 11 translated as “begotten” in the King James Version has little in common with sex, natural or supernatural, but has everything to do with importance and value.

*Strong’s Concordance* defines “begotten” as “to turn forward for one’s self, encourage and exhort. In front of, prior, superior, above all before or ever.” In other pas-

## Means of acceptance

NAME SUPPLIED

As another Adventist professional who has been in similar circumstances from time to time (“Welcome the weary,” Letters, May 23), I would like to reassure the writer that the welcoming love and acceptance you crave will surely be given in abundance—as soon as you hand in your tithes and offerings.

That is, as long as you don’t stay behind for the church business meeting where the young professionals are denounced as “so worldly and uninterested in dedicating themselves to God’s work” because we cannot just walk away from the office in order to weed the church gardens at lunchtime on a weekday. Never mind that we are working hard to earn the pensions and unemployment benefits of those who can.

Alternatively, you could ask your fellow church members why they are only keeping half the fourth commandment (on the Sabbath day you shall not do any work) while ignoring the other half (six days shalt thou labour).

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

## Positions vacant

▲ **Administrative Assistant—Seventh-day Adventist Church (Greater Sydney Conference) Ltd (Epping, NSW)**, is seeking an enthusiastic, dedicated and experienced administrative assistant. This full-time position requires the successful candidate to facilitate a productive administration through efficient processing of inquiries, documents, scheduling appointments, secretarial work and administrative functions. For more information, a full job description or to send written applications, including CV (with contact details of your church pastor), please contact Pastor Michael Worker on (02) 9868 6522 or email <michaelworker@adventist.org.au>. The appointing body reserves the right to fill this position at its discretion.

For more employment options go to  
[hr.adventistconnect.org](http://hr.adventistconnect.org)



## Appreciation

**Valentine, Gail.** So many cards, telephone calls, emails, flowers and food parcels—we have been truly overwhelmed. The love and concern expressed by so many during and after Gail's struggle with her illness has helped lighten our grief at the loss of our dearly loved wife and mum. For all those we have not been able to personally respond to, we wish to acknowledge your kind thoughts and prayers with deep gratitude. Please know that your caring has been very much appreciated. Thank you for keeping us in your prayers. Gil, Andrew and Lincoln Valentine.

## Anniversaries

**de Klerk, Nicky and Mita** modestly celebrated their diamond wedding anniversary on April 18, 2009. To this union was born five children, Gloria, Norman, James, Peter and Gregory. The family are originally from Durban, South Africa, where many years of lay leadership



has resulted in a wide circle of church friends. The de Klerks have been worshipping at Parramatta church, NSW, for more than 30 years. Their family, close friends and extended family in Christ joined with them in support and celebration on this happy occasion.

**Nixon, Roger and Elva** (nee Millist) met at Longburn (NZMC) in 1955 and were married on May 25, 1959, by the late Pastor Lew Lansdown in the Papanui church, South New Zealand. They celebrated their 50th anniversary with family and friends in the Cooranbong Community Services Centre hall. All members (bar one) of the original bridal party were present. Robyn Colquhoun (nee Archer) sang the same item she rendered at Roger and Elva's wedding. Their two daughters, Stephanie (Hedges) and Kim, along with Pastors Calvyn Townend, Desmond Hills and John Lang, officiated in a mixture of happy highlights and moving mo-

ments. Roger and Elva's ministry has, in various capacities, exceeded 45 years in several countries. They continue to serve the Lord as volunteers in the North New South Wales Conference.

**Porter, Pastor George and May** (nee Corker), were married on 1.1.1959 by Pastor Gordon Wilson at Kulikup church, WA. Their two daughters, Bronwyn and Merrilyn, son, Calvin, and their families convened a celebration on January 1 at Bronwyn and Colin Chandler's residence at Mt Colah, NSW. Families, relatives and friends travelled from Broome, Perth, Melbourne, Brisbane and Port Macquarie to celebrate the golden anniversary. The entire bridal group, Ross Willis (best man); Elieta Lindsay (bridesmaid) and May Topperwein (flower girl) were present. Monique Hill, their only granddaughter (daughter of Gavin Hill and Michelle—deceased) modelled the bride's wedding dress and engagement frock. Congratulatory messages were received from the Governor General, Prime Minister, Opposition leader, State Governor, State Premier and Opposition leader, Federal member for Sydney Hills district, the Local member for Hornsby, and friends worldwide. George officially retired on 10.5.09 after 46 years of denominational service.

## Weddings

**Beams—Siemienowicz.** Craig Andrew Beams, son of Keith and Myra (deceased) Beams (Launceston, Tas), and Juanita Yvette Vera Rebecca Siemienowicz, daughter of Richard and Marguerite Siemienowicz (Mickleham, Vic), were married 1.2.09 in Montsalvat reception centre, Eltham.

Darren Slade

**Pleasant—Hilder.** Andrew Pleasant, son of Phil (deceased) and Josie Pleasant (Melbourne, Vic), and Wendy Hilder, daughter of John (deceased) and Norma Hilder (Narraweena, NSW), were married 5.4.09 on Long Reef Beach, Sydney. The couple met during North New South Wales camp-meeting through singles ministry.

Bryan Craig

## Obituaries

**Allende, Domitila**, born 30.6.1913 in Chile, South America; died 11.5.09 at

## 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 Sio-saia Vaihola, <svaihola@adventist.org.to>.

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

+61 2 9847 3275



Lions Haven, Hope Island. She migrated to Australia in 1971, following her only daughter, Nancy Henriquez, and her two granddaughters, Ingrid and Jacqueline. She worked at Sanitarium Health Food Company and was very active within the Spanish community. Now she is waiting Jesus' second coming. She will be sadly missed by all who knew her.

Waldo and Nancy Henriquez

**Inglis, Margaret (Peg) Janet** (nee Plunket), born 15.6.1924 at Diamond Creek, Vic; died 21.5.09. Peg loved her family and had nine children, Josie, Ronald (Baldy), Jeffrey (Pluto), Margaret, Shirley, Janet, Bill, Kevan and Dianne; 24 grandchildren, 26 great-grandchildren and six great-great-grandchildren. In 2000, Peg made her public stand for Jesus, being baptised into the Seventh-day Adventist Church in Hughesdale. Peg's life was not always easy but her testimony as a Christian will be remembered by all her family and friends. She'll be remembered for her deep love and care, her smiling blue eyes, and her radiant face, full of joy and hope. Peg will be greatly missed by her close family and her Hughesdale church family.

Richard Araya-Bishop

**Kay, Zora**, born 16.4.1927 at Glogonj, Yugoslavia; died 2.5.09 in Toronto Private Hospital, NSW. On 30.9.1948, she married Wilfred Kay (known as Pat) in Parramatta. She is survived by her husband (Cooranbong); her children and their spouses, Glenda and Graham Westlake (Toronto), Russell and Jane (Mooloolaba, Qld); and her six

grandchildren, Kylie, Scott, Haydn, Josie, Bianca and Mitchell. A true mum and "Nan," she was happiest when surrounded by her family and friends, with whom she loved to talk. She made friends wherever she went and cared for others deeply. She loved her garden and excelled in the kitchen. Zora made a significant contribution to the fundraising activities for the original Castle Hill church, the Castle Hill School and the Penrith church. She lived most of her life in Sydney, with a number of retirement years in Tasmania before she and Pat came to the Avondale retirement village. She will be remembered as one from overseas who blessed us and her name is on the Welcome Wall at the Australian National Maritime Museum Darling Harbour. Your hope, Zora, is our hope—it will be better on the other shore.

Adrian Craig, Max Hatton,  
 Len Bernard

**Marsland, Marion Patricia**, born 19.3.1952 at Kyogle, NSW; died 25.5.09 in the Queen Elizabeth II Hospital, Brisbane, Qld. Tricia was an active member of Springwood church, always welcoming people at the door. She loved her Lord and her church. She is survived by her only son, Justin, who, with her brother, Trevor, sister, Esther, friends and church members paid their last respects at Springwood church. She rests until that great trumpet call.

André van Rensburg, Travis Manners,  
 Kevin Brown

**McQueen, Elsie Evelyn** (nee Cooper), born 8.6.1921 in Perth, WA; died 15.1.09 in the Midland Nursing Home. On 23.11.1942, she married William (Bill) Albert McQueen. She is survived by her husband (Helena Valley); her daughters and their spouses, Kerry and Rick Brenton-Coward, and Shelley and Harry Pearson (all of Perth); her four grandchildren; and her six great-grandchildren. Elsie was a faithful Christian who taught her family well. She always put others before herself and was looking forward to the coming of Jesus, as is her family when they will see her again, healthy and well.

Lynn Burton, Harry Pearson,  
 Rick Brenton-Coward

**Morgan, Daphne**, born 17.11.1917 at Werris Creek, NSW; died 22.5.09 in Redlands Hospital, Cleveland, Qld. She married Ted Morgan in 1942, who predeceased her in 1962. She is survived by her sons, Russell (Bundaberg), Reg, Darryl and Trevor (all of Brisbane).

Phil Downing

**Thomson, Anthony Paul** (Tony), born 1965; died 9.5.09 at Woombye, Qld, in a car crash. Tony was baptised on 13.12.08 in Maroochydyore. Tony was one of four people who died in a horrific car crash on Queensland's Sunshine Coast. He was 43 years old and had been attending Maroochydyore church for two years. In that time, there was an obvious transformation in his life. He was baptised, making



him the only practising Christian in his extended family. He is greatly missed. Maranatha.

*Phil Ward, John Rabbas*

**Tinworth,** Leslie John, born 15.6.1909 at Beaudesert, Qld; died 30.4.09 at Caloundra. On 22.9.1930, he married Violet (Vi) Dieckmann at Boonah. He was predeceased by his wife in 1989; his daughter, Joyce Richards, in 2006; and his son, Donald, in 1998. He is survived by his children, Elsie McDougal (Nambour), Allan (Cooranbong, NSW), Len (Woombye, Qld), Betty Larwood (Nambour), and Collin (Hervey Bay); his 22 grandchildren; and his 36 great-grandchildren. Les spent much of his early life working on farms. He also did some colporteur work around Rockhampton but he was best known for his carpentry and house building. He had a great love of gardening, his large family and his church. He had a quiet assurance in Jesus and will be missed by those who knew and loved him. Mr 99.9 per cent, he was six weeks short of 100 years.

*Joe Webb, John Rabbas*

**Weiss,** Rudolf (Rudi) Werner, born 1921 in Katowitz, Germany; died 17.5.09 of a stroke in Bodington Aged Care Facility, Wentworth Falls, NSW. He is survived by his wife, Jenny (Wentworth Falls); his daughters and their husbands, Marion and Wilfried (Germany), Irene and David (Blackheath, NSW); and his grandchildren, Annette and Markus. Rudi attended agricultural training college, and worked as a gardener and landscaper. He was a member of the Good Neighbour council and Rotary Club, where he was well-known for his weekly program "Rudi's Corner." He was also the motivating force for a garden festival in Leura some years ago. He lost his house in the fierce bushfire in the Blue Mountains in 1957, and was a faithful elder in the Katoomba church for many years.

*Gilberto Dias*

**Wells,** Margaret Lesley (nee Rozynski), born 24.4.1933 at Orbost, Vic; died 9.5.09 in Falling Waters Nursing Home, Strathalbyn, SA. On 19.8.1950, she married Owen Wells. She is survived by her husband (Strathalbyn); and her children, Douglas (Launceston, Tas), Shirley Butenko (Kangarilla, SA), Peter (McLaren Flat) and Susan Wells (Ascot Park). Margaret was a most talented gardener and won many awards for her work. Margaret went to her rest after a long illness. She now awaits the coming of Jesus and the Resurrection morning.

*Nigel Ackland, Ray Carlsen*

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**South Brisbane Church 110th anniversary, August 8.** Past and present members invited. O'Keefe Street, Buranda. Sabbath school 9.30 am. Church service 11 am with lunch afterward. RSVP: PO Box 261, Coorparoo, Qld 4151 by July 20, 2009.

**Carmel College, WA, 1984-1988 class reunion.** For students who were in Year 8, 1984, to Year 12, 1988. The reunion is scheduled for 10.30 am, September 27, 2009 at Carmel College. For more details, please contact Peter Shuttleworth on 0413 353 592 or email <gromit70@bigpond.com>.

**Medical practitioners** needed for the Logan Adventist Health Association Health Centre. Full-time and part-time practitioners needed. Contact 0428 486 455.

**Esperance Christian Primary School 30th anniversary, October 2-4, 2009.** We invite all staff, students and their families (past and present) to enjoy the memories, and give thanks to God for what He has done and what He is yet to do. For more details, contact Jodie-Lee Ladbrook on (08) 9071 2703 or RSVP by email <30thanniversary@ecps.wa.edu.au>.

**Smithton Church, Tas.** 50th anniversary for church in Gibson Street, Smithton. October 24, 2009. All past and present members and friends are invited for this special celebration. Come and enjoy the history and catch up with friends. Memories and memorabilia welcome. Contact (03) 6456 4158.

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## Finally

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September 28<sup>th</sup> to October 4<sup>th</sup> 2009

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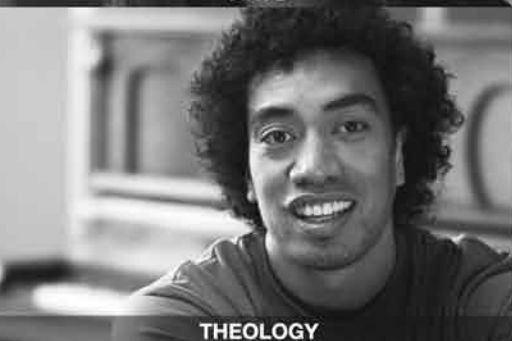
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