

RECORD

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In this issue

Teams connect
with missions

Avondale helps
Mission College

Overcoming
faith phobia



AWR
transmits
in Lao



AdventCare Victoria recently expanded with the acquisition of the 100-bed Yarra Valley Aged Care Facility in Yarra Junction.

Aged care boosts mission in Victoria

NUNAWADING, VICTORIA

Adventist aged care in Victoria continues to grow and have a wider impact in the community, as well as beginning to contribute financially to the ministry of the Victorian Conference. According to conference president Dr Denis Hankinson, this means the Victorian Conference has eight extra pastors doing evangelism and ministry because of AdventCare, “which has given greater success in the core mission of the church.”

Under rental agreements between the conference as property owner and AdventCare as the business operator of the aged-care facilities, funds are being put into

reserve to cater for future business growth for the first time. Of the \$A1.9 million rent, about 50 per cent is being used to help AdventCare grow, while the rest is used for the church’s broader mission in Victoria.

AdventCare recently purchased a 100-bed facility at Yarra Junction, now known as AdventCare Yarra Valley. And plans are in place to rebuild and expand the nursing home wing at AdventCare Whitehorse in the next two years.

“We can expand by buying Yarra Valley because we are now operating successfully and professionally,” Dr Hankinson explains. *(Continued on page 6)*



Love 0.1

Most real relationships happen in the real world.

LAST YEAR, A US BURGER CHAIN DEVELOPED a new application for the social networking website Facebook. The “Whopper Sacrifice” offer was simple: delete 10 of your Facebook “friends” and receive a burger voucher. Because the software then informed the deleted “friends” they had been sacrificed for the sake of a burger, Facebook managers soon removed the offer as potentially offensive, but about 87,000 users had already made the “Whopper Sacrifice.”

It’s a telling reflection of the kind of social interaction offered by Facebook, MySpace and a variety of similar sites, which have gained huge popularity in the past couple of years. An estimated 4.8 million Australians log onto Facebook each day. Countless hours are taken up with updating one’s profile and status, catching up with “friends,” seeking long-lost acquaintances, taking endless quizzes, playing a variety of games and merely collecting “friends.”

A few months ago, a friend messaged me on Facebook to point out that I had almost as many “friends” as there were days in the year. Feeling somehow validated, I was also struck by the absurdity of the “achievement.”

Perhaps there are those far more extroverted than I who can rightly claim as many friends as there are days in the year. But when I look at my catalogue of “friends,” with their alternately picture-perfect or comically-dreadful profile photos, I simply do not know quite a number of them. Others I have known at some point in the past

but after catching up on the brief highlights of the intervening 10 or 20 years, the conversations soon dried up. Beyond that is a vast array of acquaintances and colleagues whose online friendship is more statistical than anything else, most of whom could easily be deleted if an attractive enough offer was made.

Yes, there are a small number of real friendships nurtured by occasional online interaction. But most real relationships happen in the real world. They come from real conversations, real experiences shared and real interests in common—not similar results on a banal 10-question quiz.

When C S Lewis surveyed “the four loves” in his book of that title—affection, friendship, eros and charity—he would have been quick to dismiss the description of anything as ephemeral as online “friendship” as worthy of the name. “If all we mean by our love is a craving to be loved, we are in a very deplorable state,” he observed in a tone appropriate for critiquing online interaction.

In a more recent assessment of this phenomenon as “the most anaemic form of social interaction available,” Shane Hipps suggests that “when we realise that digital space has the extraordinary ability to create vast superficial social networks, but is ill-suited for generating intimate and meaningful human connection, we may treat it more like dessert than the main course” (*Flickering Pixels*).

Perhaps this new kind of relationship is such a lesser form—Love 0.1 on Lewis’s scale of 1 to 4—because of the nature of the

interaction and communication that takes place in such a forum. No longer are we subject to the vagaries of life as we create our online persona. We can use the same profile photo for years on end, never needing to acknowledge ageing, an unsightly pimple or a bad-hair day. Or we can change our image as often as we log in.

We similarly choose our likes, interests, causes, groups and adventures to fit the image we wish to convey. All our “friends” have fabulous, witty, action-packed lives, skipping from highlight to highlight—so why shouldn’t we? And we need to work hard at maintaining that virtual “me.”

Sometimes, church can feel a bit like Facebook: log on when convenient; collect as many “friends” as possible; choose quantity over quality; delete them when necessary; always look like you have it together; don’t go too deep; make sure you join the right groups; and, while appreciating difference, be cautious of those who are too different.

But writing to the Romans, Paul had a different model: “Don’t just pretend that you love others. Really love them. . . . Love each other with genuine affection, and take delight in honouring each other. . . . When others are happy, be happy with them. If they are sad, share their sorrow. Live in harmony with each other. Don’t try to act important, but enjoy the company of ordinary people” (Romans 12:9, 10, 15, 16, NLT).

Nathan Brown



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

Conferences build connections with missions

LAKE, PAPUA NEW GUINEA

Conferences around Australia are continuing to build connections with missions they have partnered with as part of “Partners in Mission,” a South Pacific Division initiative.

The Western Australian Conference is partnered with the Morobe Mission in the Papua New Guinea Union Mission, and relational ties between the two were further strengthened from June 1 to 6 as Pastor Peter Fowler and Athol Prior conducted a workshop in Lae.

The purpose of the workshop, titled “The King’s men,” which was sponsored by both the Adventist Development and Relief Agency and Papua New Guinea Church Partnerships Program, was to work on matters relating specifically to men.

Based on experience gained from leading the Ourcell men’s network in Perth, Pastor Fowler and Mr Prior led 31 men in Lae through a curriculum developed to benefit men in their local cultural context.

Through the six-day workshop, the topics of masculinity and identity, men and power, emotional identity, and fathers and sons were explored within a biblical framework, to understand God’s purpose for men from the time of Adam to the present day.

Other practical material contributed to

the ultimate purpose of establishing a “King’s men” network in Papua New Guinea (PNG), according to Pastor Fowler and Mr Prior.

The small-group experience in the cultural context of a PNG “men’s house” was modelled and developed using the pastor–church member relationship of two presenters. Selection of the workshop participants was based on the same model, with members being drawn from local congregations. Mr Prior drew on his experience of a childhood and teaching career in PNG to tailor a culturally-sensitive program.

Men were taught practical skills for nurturing small groups as a way to support men and address social issues. Pastor Fowler and Mr Prior say they hope this will create a “solid foundation” on which the men can build a network of groups.

The workshop concluded with each man being challenged to define his own mission as a man of integrity, the carving of a traditional ceremonial knife, a blessing from the elders present and a traditional *mu mu* (feast) to celebrate their graduation.

The South Australian Conference is partnered with the Kiribati Mission and a group of six men visited Kiribati from April 8 to 20 to conduct a “fly ’n’ build” project. They



Certificate presentation at the completion of “The King’s men” workshop, held in Lae from June 1 to 6 to work on matters relating specifically to men.

were assisted by six local men most days and were able to teach them maintenance skills. The majority of their time was spent on Abemama Island, with several days spent at the mission’s headquarters on Tarawa at the end of the trip.

The team conducted repair work at Kauma Adventist High School, which caters to 250 secondary students from many of the Kiribati islands and atolls. They also attended the baptism of 22 Kauma students on the final Sabbath afternoon of their stay.

Their final three working days were spent on Tarawa repairing housing. Team member Henk La Dru undertook technical repairs on the “Search for One” yacht.

A further mission trip is planned for October.—**RECORD staff/Peter Fowler/Athol Prior/Grapevine**



◆ A group of students from Hong Kong visited North West Christian School, Tas, as part of the Chinese Exchange Scheme established in 2007. Eight students from Tai Po Sam Yuk Secondary School and Kowloon Sam Yuk Secondary School, the sister schools of North West Christian School, along with their chaperone, Ingrid

Sze, came to Tasmania on a two-week study tour. During the tour, they visited classes of different grades, travelled from the north to the south of Tasmania for sightseeing, and joined a high school camp. But what impressed them most was the time spent with their home-stay families. “My home-stay mum likes to joke with me a lot. Her daughter is also an easygoing lovely person. I am very comfortable to be with them,” said Diu Bo Kwan, one of the exchange students. North West Christian School

plan to return the visit to Hong Kong in September 2010.—**Natalie Winchcombe**

◆ Nunawading Christian College, Vic, has begun a Pre-driver Education Program. The program will be used to introduce Year 10 and 11 students to the motor car, and will cover three main areas of study. These include an understanding of the overall operation of the car, developing a knowledge of “Systems of Car Control” and a study of road traffic rules and regulations.



“The aim of this program is to enable students to gain an understanding of the responsibility they have driving on the road, and to acquire knowledge and the correct attitude to driving,” says Noel Jensen, who has a certificate of traffic safety education and will be coordinating this program.—**David Jones**

SPD Travel introduces online booking system

WAHROONGA, NEW SOUTH WALES

South Pacific Division (SPD) Travel Service, the licensed travel agent of the Seventh-day Adventist Church in the South Pacific, has introduced a new online booking system that will make it easier to purchase domestic and international air tickets.

The new online booking system compares air fares—offering the best fare of the day—from various airlines. Church employees and members can purchase air tickets from the website at any time of the day.

“This website will make it very convenient for people to finalise travel plans, as they no longer have to waste time comparing airfares on various websites. At our site, they will be able to purchase the best fare of the day with no additional fees,” says Jacqui Haynes, manager of SPD Travel Service. “We have been a part of the church for more than 17 years and because we

are not for profit, our rates will be highly competitive.”

Church employees and members can also check visa requirements, organise car hire and accommodation, purchase travel insurance and more on the website. “We want to help take the stress out of travelling and be a one-stop shop for all kinds of travel needs,” says Ms Haynes. “And should church members ever need to contact us or need assistance, they will talk to a person, not a machine.”

SPD Travel Service was formed in 1992. All profits earned by the service are given to the SPD to help the mission of the church in the South Pacific.—*Melody Tan*
More @ <http://adventist.org.au/travel>



SPD Travel Service has upgraded their online services, allowing customers to compare and book travel more easily.

Up&Go sales reach new heights

BERKELEY VALE, NEW SOUTH WALES

Up&Go—Sanitarium Health Food Company’s “liquid breakfast”—has recorded “unprecedented” sales growth rates, with a “record” number of new users purchasing Up&Go over the first quarter of this year.

Ben Cummings, senior brand manager for Up&Go, says, “Up&Go has successfully recruited new users into the brand by combining an intensive burst of TV advertising with a promotional pricing strategy on three packs during February to encourage shoppers to trial the brand.”

The launch of Vive has also helped grow the Up&Go market by introducing more women to the brand. Vive is currently building its own consumer base without negatively impacting on Up&Go sales. “Both variants are already meeting the required ‘hurdle rates,’” says Mr Cummings.

Experimental sampling campaigns were run in conjunction with Coles, Woolworths and Fernwood Gyms in Australia, which introduced Vive to approximately 75,000 consumers.

Steph Gilmore, world surfing champion and Up&Go ambassador, launched Vive in Sydney earlier this year.—*Sharyn Brady*

More @ www.sanitarium.com.au



◆ Two schools in Queensland have combined their efforts to achieve one purpose: ministry. **Brisbane Adventist College (BAC)** and **Darling Downs Christian School (DDCS)** sent 15 students to **Kukudu Adventist College** in the Western Province of the **Solomon Islands**. The students, led by **Clin-ton Jackson** and **Braden Oliver** of BAC and DDCS respectively,

completed the painting of two of the boys’ dormitories, conducted kids’ clubs for children in the surrounding villages, and ran Sabbath school and Sabbath-closing programs. “Although the students went to give, they returned feeling like they had gained more from the experience,” said Mr Jackson, Head of Science at BAC, who hopes to return with another team next year. The team was hosted in the **Sonship house** by **Trevor and Helen Oliver**, directors of Sonship ministries. Three more boys’ dormitories need painting and there are many more maintenance projects to be

completed at the school.—*Dell Lawrence*

◆ **Correction:** The feature “Why I believe in God” (July 4) stated Dr Limoni Manu O’uiha was pastor of the Wanganui church. Dr Manu O’uiha lives in Wanganui and attends the SDA church there. He does not pastor the church as published.

◆ **Vital Connection** has received a **\$A35,000** government grant to improve its facilities after almost being shut down by the **Brisbane City Council**. The non-

profit volunteer-based organisation runs a soup kitchen service three nights a week for homeless individuals at Emma Miller Place in Roma Street, Brisbane. **Paul Thiganoff**, chairperson of Vital Connection, said the kitchen failed to comply with the City Council’s standards but will continue to operate thanks to much-needed upgrades, which include the installation of steel benches, shelves and racks, tilting of the walls, and new electrical wiring. The organisation, a welfare service agency of the **South Queensland Conference**,

DAYS AND OFFERINGS: ◆ AUGUST—SIGNS MONTH

Avondale helps Mission College become university

MUAK LEK, THAILAND

Avondale College has helped the Adventist Church's Mission College in Thailand attain university status. "The partnership involving Avondale's participation in our Masters Program was vital to attaining University status," reports Dr Warren Shipton, Mission College president. "We could not have reached the nominated government targets easily on our own."

An Australian who has led Mission College for the past five years, Dr Shipton is grateful for the hard work and enthusiasm of the college's faculty and staff, as well as what he describes as the evident leading of God at the various crisis points experienced during the protracted document preparation, application process and political turmoil.

"All achievements are built on the shoulders of those who have gone before," says Dr Shipton. "We are thankful for those whose vision, efforts and prayers have contributed to the institution we see today."

Soon to be known as Asia-Pacific International University, Mission College is the only Adventist tertiary institution in the Southeast-Asia Union Mission. According

to Dr Shipton, the new name was chosen carefully to avoid potential prejudice from some Asian governments. "The name 'Adventist' can be regarded negatively by some and officials have chosen in the past to decline issuing student visas for study at institutions bearing the name," he explains. "Instead of leaving potential students stranded, we are dedicated to providing opportunities to bring hope, health and happiness to the people of the region, focusing their minds on the certainty of peace and prosperity in God's eternal kingdom."

Originally established in Singapore in 1905 by the then-Australasian Union Conference, Mission College began a School of Nursing in Bangkok in 1947 and moved to its present campus about 10 years ago, when the Singaporean government resumed the original campus. The new university offers programs in liberal arts, nursing science and science, and currently attracts more than 900 students from 40 countries. It operates an Adventist Colleges Abroad program in Thai and Chinese culture.—*Mission College/RECORD staff*

More @ www.missioncollege.edu

Funding recognises community services

WANTIRNA, VICTORIA

A playgroup and a friendship group run by the Wantirna church in suburban Melbourne recently received grants totalling \$A7000 from the local and Australian governments in support of their service to the community. The "Little Steps" playgroup meets two mornings each week, allowing mothers from the church and community to meet socially while their children play and learn together. And every Thursday morning, some 40 seniors from the church and community meet as the Wantirna Friendship Group, enjoying socialising, Bible study and lunch.

"'Little Steps' and the friendship group are both excellent outreach programs in our community," reports Lindsay Borgas, Wantirna church's administration leader, "and we have been blessed to receive such substantial grants to assist our church in continuing these ministries."—*Record staff*



Wantirna's "Little Steps" playgroup recently received \$A5000 from the Knox City Council.

has been operating since 1995.
—*Dell Lawrence*

◆ Adventist teenager **Anna Surridge** is so passionate about climate change that she organised her own eco-baptism. The 16-year-old from Cardiff, Wales, was chosen as one of six **Climate Change Champions for Wales**, following a **Welsh Assembly Government** competition, and is eco-aware and eco-friendly in everything she does. She worked out that the electricity needed to raise the temperature of the font to a comfortable

temperature could be equivalent to making a thousand cups of tea and that it easily holds more than 1000 litres of water. So she decided to be baptised in a greener way. **Pastor Jeremy Tremeer** arranged for Anna's baptism to take place during a weekend camp near Brecon in the river Usk. "It was an amazing experience," said Anna, who was baptised by her father, John, a minister and administrator for the Seventh-day Adventist Church in Wales. "The weather was fantastic but the water was freezing."—*Wales Online*

◆ **Seventh-day Adventist anti-smoking advocates** are among more than a thousand public health, faith and other non-governmental groups applauding a new bill, heralded as the strongest action ever taken by the **United States government to reduce tobacco use**. Signed into law recently by **US President Barack Obama**, the **Family Smoking Prevention and Tobacco Control Act** is expected to give unprecedented authority to the **US Food and Drug Administration** to restrict tobacco manufacture and mar-

keting, with particular focus on keeping **kids smoke free**, anti-smoking activists say. The bill will impose higher taxes on cigarettes, further restrict tobacco advertising and ban what the **White House** calls "misleading" claims, such as "light" or "low-tar." Following years of relative inaction from the government on the issue of tobacco, the bill is a "step in the right direction," said **Peter Landless**, associate director for the General Conference's department of Health Ministries.—*ANN*

Aged care boosts mission

(Continued from page 1)

“This will guarantee our continued operation and community presence in the region.”

Dr Hankinson says the progress of AdventCare Victoria is the result of nine years of cultural change and hard work by AdventCare and conference leadership. “To turn major losses into a positive financial situation has been a challenge,” he says. “This success been largely due to the competent leadership of Ruth Welling, the energy and effort of her team and the wise counsel of our Adventist consultants.”

Having overseen this process since 2000, AdventCare’s chief executive officer Ruth Welling acknowledges that “building up a system like this takes time.

“Like running any other business, we need to come to a point where we are sustainable,” she explains. “We have a great group of core managers, who deal with all kinds of challenges. If not for this dedicated group of managers who share our vision, we would not be where we are today.”

Ms Welling emphasises that the primary focus is geared toward providing the best care for aged-care residents, including working to bring buildings up to good standard, to have a best-practice model of care, a professional level of management, and “to have a strong resident focus in everything we do.”

But the leadership of AdventCare is also obviously pleased to now be in a position to contribute back to the church. “We see we are a business owned by the church,” says Ms Welling. “As with any business, we are there to meet the clients’ needs—our residents, the government, the staff and the community—and to meet the owner’s needs. If we conduct ourselves as a professional business and provide a great service, we can then contribute back to the owner.”

While excited by the financial support for the church’s mission, both AdventCare and the Victorian Conference also point out the direct ministry taking place in and from the aged-care facilities. “We have funded our own chaplaincy programs in each home since 2000, which was unheard of back then,” says Ms Welling. “And we have seen many residents rekindle their relationship with God.”

“We are also developing a community outreach and support program from within our aged-care facilities,” adds Dr Hankinson. “The best example is the Alawara Centre in Bendigo, where the aged-care facility is supporting a whole range of community activities in partnership with the local church.

“The professionalism has actually given us more options and resources for not just the core business of caring for people but also for being evangelistic in the broadest sense,” he says.—*Nathan Brown*

AWR begins broadcasts in Lao

MUAK LEK, THAILAND

Adventist World Radio (AWR) began airing programs in the Lao language to listeners in the country of Laos on July 16. “This is a historic occasion,” says AWR president Ben Schoun, “as this will be the first Adventist media broadcast to the people of Laos in their own language.”

Laos is a small country of about 6 million people. Its communist government maintains stringent regulations on religious liberty and public evangelism is restricted.

In August 2008, the AWR studio at Mission College in Thailand took up the challenge to produce Laotian radio programs to broadcast from the AWR shortwave station in Guam. With the guidance of Pastor Surachet Insom, AWR Thailand coordinator, Pastor Brian Wilson, of the Southeast Asia Union Mission translation centre, took the initiative of working toward this goal with a few Laotian students currently studying at the college.

“We praise our great God for His providence throughout the radio work,” says AWR Asia/Pacific program director An-niston Matthews. “He loves every Laotian and desires to reach out to all people in this country.”—*AWR*

◆ **The Iraqi government has increased security for Christian places of worship** after the latest string of bombings killed four people and wounded another 32. Over the course of just 48 hours, seven Iraqi churches were bombed. The recent coordinated church bomb blasts are reminiscent of the series of attacks in early 2008, when **10 bombs** exploded outside Iraqi churches within two weeks. Since June 2004, a total of **59 Assyrian churches** have been bombed in Iraq, according to the **Assyrian International News Agency**. —*Christian Post*

◆ **Three ultra-Orthodox Jews** have been wounded in clashes with **secular Jews** in Jerusalem, ahead of the latest protest against what some see as the desecration of the **Jewish Sabbath**. Two of those injured were stabbed. All are being treated in hospital. **Ultra-Orthodox**, or **Haredi**, Jews have been protesting in recent weeks against the opening of a car park in Jerusalem during the Sabbath. They fear it will bring tourists into the area, encouraging local shops to open on the Sabbath.—*ABC news online*

◆ **Knowledge of the Bible** is in decline in **Britain**, with fewer than one in 20 people able to name all Ten Commandments, according to the **National Biblical Literacy Survey 2009**. Forty per cent did not know that the tradition of exchanging Christmas presents originated from the story of the **Wise Men** bringing gifts to the **infant Jesus**, while 60 per cent could not name anything about the **Good Samaritan**. Youngsters were particularly disillusioned, telling researchers that the Bible was “old-fashioned” and “irrelevant.” One respondent to the sur-

vey said **David and Goliath** was the name of a ship while another thought **Daniel**, who survived being thrown into the lions’ den, was “The Lion King.” **Rev Brian Brown** said the survey showed the need to push for greater religious education among young people as knowledge of the Bible among the **under-45 age group** was in decline. Despite the lack of enthusiasm about the Bible among the **900 respondents**, three-quarters said they owned one and almost a third said it was significant in their lives. —*Reuters*

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

Potential Adventist–WHO partnership “looks promising”

GENEVA, SWITZERLAND

As Seventh-day Adventist Church officials move toward official relations with the World Health Organisation (WHO), a United Nations agency, many church members think such a partnership would benefit the denomination’s network of schools, hospitals and clinics.

But at an international conference held last month to explore the possible collaboration, some Adventists said they weren’t sure about the proposed partnership, citing concerns of blending politics with faith and compromising the church’s spiritual values.

Still, leaders of both organisations said that working relations between the two organisations would give each better access to networks and resources as they seek to improve the health of local communities. Adventist leaders said the church’s international network could help WHO better implement the UN’s Millennium Development Goals, including improving maternal health and fighting HIV/AIDS and malaria.

The Global Conference on Health and Lifestyle in Geneva brought together representatives from WHO, the Pan American Health Organisation and more than 600 leaders of the Adventist Church. While WHO has previously partnered with other faith-based organisations, this would be the first time it could extend official relations to a church denomination. The conference approved an action statement that will be submitted to the General Conference’s Executive Committee meeting in October.

Requests for official relations are considered after a petition of the board, following two years of working relations. WHO could grant the Adventist Church official relations as early as 2012.

“What happens in relationships is that we actually learn how to work together, and . . . learn to hear what the other is saying and respect the similarities and differences,” said Ted Karpf, an officer at WHO’s Office of Partnerships.

Church leaders said they hoped the conference would help spread the church’s health principles in a more coordinated fashion. “The minuscule difference between the different kinds of vegetarian diets is not worth, in my opinion, the time and effort we devote to it,” said Dr Allan Handysides, director of Health Ministries for the General Conference (GC). “We need to have larger goals and larger strategies.

“The most important way we can influence our communities is through lifestyle issues,” he said.

Such an influence would include getting back to church co-founder Ellen White’s instruction from the 1860s to have each local church serve as a community health centre, church leaders said. “We have a lot of real estate that’s not being used six days a week,” said Dr Peter Landless, associate director of Health Ministries for the GC.

The church’s health principles—including abstinence from alcohol, tobacco and, where appropriate, a largely vegetarian diet—have been backed by health studies.

“A healthy lifestyle is something the church has had a knowledge of since the 1860s, and now has an evidence-based knowledge of,” Dr Landless said.

The conference also gave an opportunity for Adventist Church officials to meet with WHO representatives at its Geneva Executive Meeting Room, the first such meeting between WHO and a church denomination.

Despite the potential opportunities, some conference attendees were unsure of the church’s new direction. “I’m going to pray about it,” said Abigail Parchment, a nurse practitioner and Health Ministries director for the Cayman Islands in the Caribbean. “I think it’s excellent but I would never want our message to be diluted in any way.”

Still, Ms Parchment said she applauds the GC’s leadership for the conference, which she said rekindled her dedication to her position as Health Ministries director.

Most attendees seemed to favour a denominational partnership with WHO.

—Ansel Oliver/ANN

ADA endorses vegetarian diet

WAHROONGA, NEW SOUTH WALES

The American Dietetic Association (ADA) has released an updated position paper on vegetarian diets. The 12-page paper supports a vegetarian diet, using research and reports to prove its benefits.

The revised position paper incorporates new topics and additional information on key nutrients for vegetarians, vegetarian diets in the life cycle, and the use of vegetarian diets in prevention and treatment of chronic diseases.

According to the paper, published in July, “It is the position of the American Dietetic Association that appropriately-planned vegetarian diets, including total vegetarian or vegan diets, are healthful, nutritionally adequate, and may provide health benefits in the prevention and treatment of certain diseases.”

It purports that “well-planned vegan, lacto-vegetarian and lacto-ovo-vegetarian diets are appropriate for all stages of the life cycle, including pregnancy and lactation.”

Using evidence-based reviews, including published studies of Seventh-day Adventist communities, the paper showed that there are significant health benefits related to vegetarian diets. These include a lower risk of death from heart disease, lower cholesterol levels, lower blood pressure, and lower rates of hypertension and type 2 diabetes than non-vegetarians. Vegetarians also tend to have a lower body mass index and lower overall cancer rates.

Seventh-day Adventist sources cited in the paper include data from the Adventist Health Study, and studies by Dr Gary Fraser, Dr Noel Brathwaite and Arnold Vang between 1993 and 2008.

ADA’s position and accompanying paper were written by Dr Winston Craig, professor and chair of the department of nutrition and wellness at Andrews University; and Dr Reed Mangels, nutrition advisor at the Vegetarian Resource Group, Baltimore.

The Dietitians Association of Australia will be adopting the position paper for its own purposes.—Melody Tan

More @ <http://www.eatright.org>

A world authority?

BY NICHOLAS P MILLER

IN RESPONSE TO THE WORLD FINANCIAL crisis, Pope Benedict XVI has called for the formation of a “true world political authority.” This new “authority” would enforce global economic, environment and immigration policies to help construct a social order that “conforms to the moral order.” The call comes in the pope’s recently-released encyclical, entitled *Caritas in Veritate*, or “Love in Truth.”

Such language seems to reflect predictions Seventh-day Adventist have made for many years that at a time of international crisis, religious leaders would call for international enforcement of moral rules and standards. Is the pope’s recent letter a fulfilment of those predictions?

A full reading of the letter is needed to answer this question. Much of the letter contains materials that Adventists, along with most Christians, would agree with. It examines the current global economic and political order, and criticises it for creating too great a divide between the rich and poor, between the haves and have-nots.

Much of the pope’s social justice concern reflects well the message of the Book of James, which rebukes the rich of the world in the last days for oppressing and misusing the poor (see James 5:1-6). The pope’s critique of unrestrained, unregulated capitalism, and his call for ecological and community stewardship by businesses and corporations echoes the ethos of the prophets of both the Old and New Testaments. His call can be a reminder to all Christians that our ethics and responsibility do not stop at the church steps, or once we have paid tithes and offerings. We need to take our ethics of stewardship, sharing and caring, into our daily lives and businesses.

We can also appreciate his cautioning that rights cannot be pursued and promoted in the absence of related duties. He notes correctly that with freedom must come some measure of responsibility or the very conditions of freedom will disappear. We also welcome his acknowledgement of the

importance of religious freedom and the threat to it by states and regimes that promote secularism, and wish to marginalise religion in society and the public square.

But we are concerned when the pope—a religious, spiritual leader—seeks to advise the governments of the world on the creation of a worldly, political entity to implement global political, economic and moral policy through force and coercion. The pope is clear on this latter point. He says that his proposed “political body” should be “vested with the effective power to ensure security for all, regard for justice and respect for rights. Obviously, it would have to have the authority to ensure compliance with its decisions from all parties.”

Jesus Christ, whom the pope claims to represent here on earth, clearly said that “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place” (John 18:36, NIV). A political body “vested” with “power” to ensure “security” and “compliance,” as the pope recommends, will obviously have to use a police or military force. What qualifies the pope to make recommendations or suggest policies for the creation of such an entity?

A centralised, armed global authority would represent a significant collection of power and authority. As we know from history, and are reminded by Catholic historian and thinker Lord Acton, “power corrupts, and absolute power corrupts absolutely.” It would seem unwise, based on human experience and wisdom, to vest a central, global traffic cop with sufficient power and oversight to police the world.

Some may argue that the pope is not suggesting he or his church be in charge of such an authority, proposing instead that some other body take these steps to stabilise the world economy. Yet this cannot be the full argument. The letter makes clear that the policies carried out by the entity would be to construct a “social order” that

“conforms to the moral order.” The pope’s choice of words is telling. He clearly has a certain moral order in mind. Could this be any other moral order than the one articulated and taught by the Catholic Church?

The actual governing and wielding of the sword, or rifle, or bayonet, of the global authority might be by non-religious, powers. But it would seem the pope must envision that they would do so with some connection with Catholic Church leadership, teachings or both. It cannot be that the pope is calling for the creation of an authority and the implementation of a social and moral order, then plans to have no role or say in how it is to be implemented. Evidence to support this is virtually the entire history of the Middle Ages, where classic Catholic teaching called for a distinction between church and state but with a full cooperation, where the state wielded the sword on behalf of “the moral order” of the church.

Given this history and the abuses that flowed from it—including the Crusades, the Inquisition and the war on heretical groups such as the Waldenses—it seems unwise for the pope to thrust himself into the role of lead counsellor on the enforcement of an economic, social and moral order. But given prophetic insights, it is not unexpected.

So does this letter fulfil Adventist predictions of an end-time enforcement of international religious morality? No, not yet. This letter is just talk and ideas. But talk and ideas are meant to lead to action. And during times of calamity and crisis, ideas that would usually be ignored often gain more traction. The consequences and impact of this letter bear close watching, as the cost of liberty is constant vigilance. **R**

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Nicholas P Miller is director of the International Religious Liberty Institute at Andrews University in Berrien Springs, Michigan, USA.

Dealing with disputes in church

BY ALLEN SONTER

WE DON'T LIVE IN A PERFECT world—or church. From time to time, situations arise in which one or more individuals seem intent on attacking the church, its leadership, or some family or individual in the church. What should we do as a church—or as individual members—about such a situation?

It is unusual for anyone associated with the church to set out to deliberately destroy it. It is much more likely that those who appear to be damaging the church actually believe they are trying to improve it by cleansing it of hypocrites or heretics, or by pointing out things they see as wrong that need correction.

So the first thing we must remember in attempting to deal with such individuals is that they do not see themselves as a threat to the church but rather, as reformers. They believe that if the church would listen to them and cooperate with them, it would be a better place. Even though their activities flow from their judgment of others in the church, they accuse the church of unfairly judging them—and are quick to point out that the Bible admonishes us not to judge (see Luke 6:37).

We are judging another when we attribute a particular motive to that person's actions. This is why Jesus tells us not to judge. We do not know the motive for someone else's behaviour, so we have no right to assume a bad motive.

But we are not judging when we simply report someone's actions, though it might not be a Christian thing to do unless it is done in love. When we see an action that casts a person in a bad light or will cause trouble in the church, we should seek the direction of the Holy Spirit. If He presents an opportunity, go to the person involved and ask them kindly why they have acted that way.

The person can then explain the situation or give reasons for their actions, and you can express your concerns—if you still have any. If you come to some understanding or agreement, there may be no further

problem. If you cannot come to an agreement, you can pray together for the Lord to indicate what steps you should take. If no solution is found within a reasonable period of time, the Bible counsels that other individuals—possibly mutually-respected friends or church leaders—should be involved. If all else fails, the matter can be taken to the church for resolution (see Matthew 18:15-17).

Anyone else in the church who is concerned about the person's actions should also follow the Bible's counsel in dealing with the individual—much prayer and no unnecessary publicising of the situation.

When a situation is publicised, it is often made worse when members become suspicious of the “guilty” persons and cease to communicate with them. Poor communication means poor understanding, which in turn leads to mistrust, suspicion and avoidance. People take sides, make judgments, become hardened in their views and refuse to admit they might be wrong. Accusations lead to defensiveness. People stop listening, hearing only what they want to hear. Reports become inaccurate, people are accused of lying and the downward spiral accelerates.

But can such a spiral be reversed? We need to pray earnestly for the moving of the Holy Spirit within our church community. Only the Spirit of God can turn the situation around. In our human wisdom, we are likely to make the situation worse.

What we need to do is what the Bible tells us to:

1. All judging must stop and we must all pray earnestly for God to intervene. Comments should focus on how we can re-open healthy discussion between those with differing views.
2. All accusations must stop—from both sides. The aim must be to give each side the opportunity to explain their position, and to give reasons and evidence for their point of view. All must be willing to seek



forgiveness for unchristian behaviour.

The Bible makes it clear that whether I have something against someone else, or whether someone else has something against me, I must initiate the process of putting things right (see Matthew 5:23 and 18:15).

3. Jesus said that if a dispute gets to the point where the whole church becomes involved, because individuals or smaller groups are unable to produce a solution, the decision of the church body is to be accepted by both parties. If an individual does not accept the decision of the church, they are to be treated as one who does not yet know the Lord, in need of spiritual help (see Matthew 18:17).

If we follow these steps, it will be possible for each of us to work together for the advancement of the kingdom of heaven and our church will move forward under the power of the Holy Spirit. We need to uphold one another before God, because we are all tempted. Satan is at war with the church, so He will never leave us without challenging the genuineness of our faith.

Go to the Word, seek God in prayer, uphold one another before God and take His love to the world. **R**

Allen Sonter writes from Toowoomba, Queensland.

Overcoming faith phobia

BY ROCHELLE MELVILLE

WHEN YOU THINK OF “stepping out in faith,” do you experience any of the following symptoms:

- Pulse pounding in your ears and head;
- Can't seem to breathe;
- Dry mouth;
- Heart palpitations;
- Dizzy head, as though you might pass out;
- Mind racing but thoughts jumbled and confused;
- Tightness around your chest;
- Fear that if you can't escape the situation, you may die;
- Sweaty palms and underarms;
- An outright, terrifying, panic attack?

If you recognise any of these symptoms, you may have just self-diagnosed faith phobia.

Faith phobia is the fear of stepping out in faith. I know this phobia intimately, as I have experienced several significant attacks in my life. I have discovered that my phobia hardens my heart to God's voice, immobilises forward motion, stagnates and decreases my spiritual life, drains my enthusiasm and passion, and doesn't allow change to happen.

I've tried various treatments—everything from repeating inspirational Bible verses three times a day or as often as required, to “At-least-I'm-serving-just-don't-ask-me-to-do-anything-that-is-outside-my-comfort-zone.”

I've also tried more natural therapies too: parasailing, windsurfing, canoeing, rock-climbing, snorkelling, as well as scrambling up a few mountains and donating to charities. For a few minutes, hours or even days after pushing my limits, I have felt on top of the world, invincible and full of courage. Then when I think about “stepping out in faith,” my world shrivels to peanut size and I sit quaking with my Bible open on my lap, praying that I've misheard God.

Fear versus faith

Perhaps I have a split personality spiritually because despite the fear, at my core I have this dream to let God do something



amazing with my life for His kingdom. Patch Adams writes in his book *Gesundheit!* about dreaming big: “I'd like to introduce some of my friends . . . immense, vast, enormous, astronomical, tremendous, prodigious, stupendous, larger than life, infinite, mammoth, mastodonic, gigantic, gargantuan, herculean, Atlantean, jumbo, humungous, whopping, whacking, thumping, thundering, BIG.”

I believe God calls us to incubate gigantic dreams for Him, saturating ourselves in His spirit and availing ourselves with reckless abandon to His individual calling on our life. It has to be a God-breathed dream though, not just a whim after a missionary makes an emotional call, wishful thinking or a concentration of mental powers. Sometimes, a dream or vision needs to marinate a while or we need to mature before God calls us to go ahead. But no matter what, a dream must be God-birthered. We must know what God is calling us to do.

How then do I reconcile these two emotions: faith and fear? It's a bit like a scene in *The Matrix*. Neo, the lead character, must decide whether to take the blue pill, enabling him to sleep soundly in a safe, igno-

rant world covered by a myth, or take the red pill, which will open his eyes wide to the realities of the warfare that is going on all around him and thus engage the enemy.

Maybe there is a spiritual blue pill: insipid, safe, tame, familiar, mundane, mediocre, average, materialistic, indifferent, self-sufficient, comfort zone, doubt, worry, fear and boat-sitting.

What if there is a red pill, too? Revolution, danger, adventure, wild and untamed, risk, sacrifice, uncertainty, humility, dependency, sycamore-climbing, selflessness, faith and boat-jumping-sink-or-swim-I'm-diving-in!

I've decided I have been dominated by fear for long enough. I have been given a God-breathed dream and I must carry it forward, or I risk being disobedient. Some fear remains but it's time for me to don my “Captain Courageous” cape and jump out of the cupboard, Sword of the Spirit held high. It is time to step forward, regardless of the consequences.

My phobia will never be conquered unless I put myself in the place where my phobia is manifest. I will need to feel the fear and do it anyway, for I cannot have both my ordinary, everyday life and a magnifi-

cent life of faith. I cannot have both safety and comfort, and a God-sized adventure. I cannot hold onto both faith and fear. I choose to give fear the flick. As Proverbs 14:26 reads, “In the fear of the Lord there is strong confidence” (NKJV).

Where’s my miracle?

So we step out, full of Bible texts and faith stories. Then reality hits: we have bills due. On each occasion, we humbly meet with God and feel sure He will step in with a miracle to pay the bills supernaturally, as all our wallet contains is faith. At the close of business on several occasions, the bills were left unpaid to accrue interest and charges. What a shock: we’d never read a mission story where God failed to come through before.

At first, it doesn’t make sense. Every book we’d read shared that men and women of great faith have their bills paid. *So what about us, Lord? This is Your ministry, right?*

We went back to our Bibles, we wrestled with God, I threw my questions at Him and we prayed for answers. I read back over my journal and every page reassured me that God wants us to step out boldly into this ministry, and that He will bless and provide.

I received an email from friends describing how God had just seemed to miraculously meet their mortgage payment and how they were in awe of how God has provided for them. I read their news with much joy for our friends, who are slogging it hard in a full-time faith ministry—but I also felt envious. *Why weren’t our bills paid? How does that song go? “What about me? It isn’t fair. . . .”*

I have come to the conclusion that I need to question the idea that God does provide every need if we just leap. If that was guaranteed, everyone would be leaping. If everyone was leaping and landing safely in the arms of God, it would not require faith—we would just all get in line, like we were lining up at a fast-food counter. If it were a guaranteed thing, no faith would be needed. It would not require any leaping: it would be more like running through a meadow while birds sang and the sun gently caressed.

But will our faith be tested and strengthened if it is all so easy and guaranteed? Faith is tested in dark valley-of-the-soul moments, when He has the big picture

in mind. Although He never breaks His promises to be with us, He does let us be broken down.

When our preconceived ideas on faith and following Him are smashed to the ground, God can give us new insight and speak refreshment into our lives. In times of crisis and helplessness, God has our undivided attention. I have to conclude that God is more interested in changing us into his likeness than paying our bills. Maybe what God sees as supplying all my needs is different to what I perceive.

Although we spend time in the Word and in prayer, there are still times when God is silent. At these times, we stand at a crossroads. We have to choose to continue or choose to quit. We have to choose the red pill or the blue pill. We have to decide whether to follow the God-breathed vision, even though it doesn’t make logical sense financially or emotionally to continue.

We are choosing to step out in faith each day, and take God’s “silence” as an acknowledgment that we are maturing in our faith. We are making a faith choice, even when evidence and head logic says, *Time to get a real job*. We are choosing to spend as much time as possible serving and being obedient to our calling.

Those bills have now been paid, as well as the extra interest and charges, so God has been faithful and we have learned more about Him. We realise we must keep in our forethoughts the big picture and not hit the eject button until the Pilot tells us to.

Although I have more questions than answers when it comes to faith, I know we have come through the other side of the dark valley more determined than ever. This battle is a continuation of the battle started in heaven, now being played out on earth, in our homes and in our churches. Satan wants us to fear, our ministries to fail and for us to fall apart. But there is no way that Satan wins while we are trusting God and facing our fears.

Pressing on

I understand how dark and lonely it can be but hope you will be encouraged to choose God’s way regardless. It’s like having that phobia. We don’t want to do the thing that makes us fear. We’re afraid but we have to make a choice with our head, not our emotions. When we quiver inside, thinking “I’m afraid God will let us down

again,” sometimes we just have to decide to be faithful in our head and express faith, even when it feels wrong. We have to borrow courage from others and rely on God’s track record of faithfulness.

God didn’t send His beloved Son to die a cruel death to ensure we all have our bills paid and every indulgence satisfied. Rather, “Jesus came to ignite a fire within that would consume you and ignite you. Jesus the King came to fight for your heart. If He has won your heart, then to follow your heart will always lead you to follow the heart of God. He will always lead you to advance forward behind enemy lines to win the hearts of those who do not yet know Him or love Him” (Erwin McManus, *The Barbarian Way*).

It comes down to this: God is not so interested in the amount of faith we have or do not have. What God is interested in is our love for Him and how we express our love toward the people who mean so much to Him.

In response to the incredible love of God, this is our commitment:

We are willing to forsake our selfish dreams to go along a path that has never been trod, full of impossibilities, unknowns and uncertainties. Along the journey, there will be those who snigger and laugh outright—those who betray us and hurt us. There will be those who shake their heads at our inexperience and short comings—and we know we have many of those.

But this is not about us. It’s about Him. We will be walking the journey because we want to touch the world for God. If just one person gets to know God because of us, then our journey will be honourable and pleasing to God. We are journeying because the lives we touch will be someone’s son, father, wife, sister or friend.

We are certain God is working on us, transforming us and empowering us. God is supernatural and we know He is unequalled in strength. We will keep on going, even if the way is not financially prosperous or wealth calls us in a different direction. We will not turn back, look back, give up or give in. **R**

Rochelle Melville writes from the Gold Coast, Queensland, where she and her husband recently started a ministry for at-risk young people.

Please take the umbrella

BY PHILLIP LOMMAN

ONE WOULD NOT BE CONSIDERED DISILLUSIONED OF LATE here in Sydney for imagining our weather was just as we usually imagine it to be in Melbourne. Talk about four seasons in one day—some days, we are getting repeats!

After so many years of little precipitation, Sydney weather has been kind to us, giving us heavy rain, showers, drizzle, mizzle and moist mists. Yet with irregular appearance, the winter sun insists on reminding us of a normal cloudless Sydney winter's day, albeit briefly.

Recently, while on a break from her work—just because the sun was streaming through the clouds—my wife, Kathy, assumed all would be well for the 20-minute return walk. She was half right!

During the return trip, the mist, mizzle, drizzle and showery stages were skipped and it began to teem! There was nowhere to take shelter so, pressing on, Kathy began to bemoan her decision not to carry a brolly.

As she trudged through the downpour, a car pulled to the curb and the window eased down. I could suggest several comments suitable to the circumstances but instead of a smart remark, the stranger thrust a folded umbrella toward Kathy and said, "Here, please take my umbrella."

In surprise, Kathy thanked the gentleman, assuring him that she'd be OK—wet, but OK! He insisted, several times assuring her that he was happy to *give* her his umbrella.

So Kathy took the umbrella, clutching it in surprise as the car window closed and the unidentified driver and his car disappeared around the corner, never to be seen again.

With squishy, joyful step, she headed back to work with the mystery umbrella doing its job flawlessly.

Kathy couldn't stop talking about what she had experienced. There are still kind and generous people out there! In a high-octane, fast moving society, where the personal pressures to survive are great, there are still caring, giving people.

The value of the cheap, imported umbrella was not the point. It was the genuine concern of one human being for another in our sinful, selfish city.

The gift of salvation came at indescribable sacrifice and the death of Jesus, our Saviour. Have you and I been telling all we meet about the incredible gift of God? Try it. It's worth sharing! **R**

Phillip Lomman writes from Werombi, New South Wales.

Record Roo

Hi kids!
Something very sad happened when the Israelites arrived at the Desert of Zin. Miriam, Moses' sister, died. They buried her there. But the people were unhappy for another reason too. They were thirsty, and there was no water anywhere...

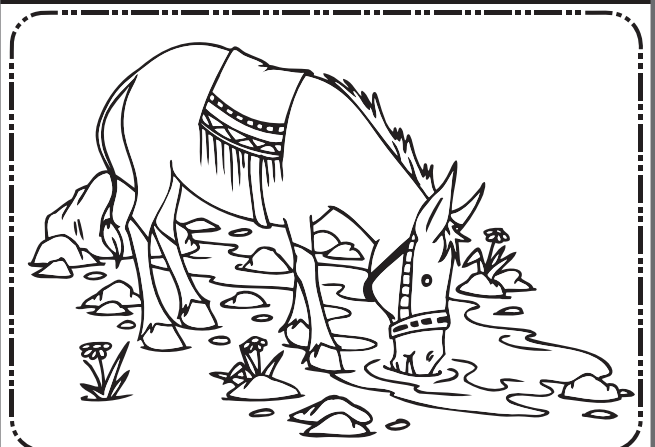
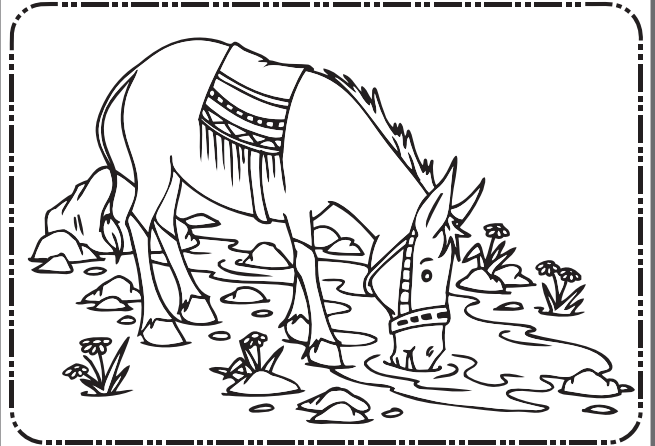


Bible Text

Now there was no _____ for the _____, and the people _____ in _____ to Moses and Aaron. Numbers 20:2 NIV

Spot the Difference

God told Moses to speak to a rock, and that water would pour out of it for the people and their livestock to drink. Can you spot the 10 differences between the pictures of the donkey drinking water from the rock?



Answers: 1. Missing egg-row, 2. Black throat latch, 3. Missing line on blanket, 4. One less flower (left of picture), 5. Extra pebble behind rocks at front, 6. Missing clump of flowers, 7. Front saddle cloth tassels shorter, 8. One less water ripple, 9. Front saddle cloth tassels shorter, 10. Rectangle on bridle longer.

Volunteers!

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>.

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Email:

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Weddings

Kruk—Shepherd. Piotr (Peter) Kruk, son of Janiec Kruk (Poland), and Roseanne Shepherd, daughter of Brian and Patti Shepherd (Mackay, Qld), were married 28.6.09 on South Mole Island.

Rick Ferret

Lett—Young. Stephen Jurgen Lett, son of Ernest and Coralie Lett, and Deborah Janice Young, daughter of James and Elaine Young, were married on 6.7.09 in a private home at Belfrayden, NSW.

Tom Turner

Lucas—Menzies. Leon Luke Lucas, son of Luke and Despina Lucas (South Coogee, Sydney, NSW), and Rebecca Debbie-Lyn Menzies, daughter of David Guy Menzies and Sheila Beatrice Simpson (Cooranbong), were married on 5.6.09 in the Botanical Gardens, Sydney.

Rick Ferret

Manariyo—Mukamana. Martin Manariyo, son of Edward Muhirwa and Marta Mukandekezi (Rwanda), and Odette Mukamana, daughter of Amos Munyuzangabo (Rwanda) and Annociata Ciza (Burundi), were married on 7.6.09 in Adelaide City church, Adelaide, SA.

Wolfgang Stefani

Obituaries

Kendall, Laurence Andrew Ernest (Laurie), born 23.1.1920 at Ringwood, Vic; died 23.6.09 at Victoria Point, Qld. On 6.5.1943, he married Mavis Isabell Pot-

ter. He is survived by his wife (Victoria Point); and his son, Mervyn (Brisbane). Laurie was a loving man, who loved life, his family and his Lord.

Neil Tyler

Martin, Audrey (nee Harp), born 26.12.1919 at Rockhampton, Qld; died 7.7.09 in Capricorn Adventist Retirement Village, Yeppoon. Audrey enjoyed a happy childhood with her two sisters and two brothers, and is survived by her sister, Nita. She married the love of her life, Joe, who predeceased her in 1996. Her sons, John and Dennis; and their families, including grand and great-grandchildren, sadly miss her. Audrey's parents were founding members in Rockhampton, being present when Ellen White preached in the old Rockhampton church in 1898. From her earliest childhood, Audrey placed her faith and hope in her loving Lord and the promise of his soon return.

Alvin Colheart

Pennifold, Joyce Margaretha, born 30.5.1929 at Shepparton, Vic; died 4.7.09 in Tweed Heads Hospital, NSW. She is survived by her loving husband, Glenn (Cabarita); Julie (Bogangar) and Lynne (Cairns, Qld). Joy was a gifted musician and shared her talents as a ministry. Her life was a sermon in shoes. She loved her Lord and church family (Tumbulgum). She will be truly missed until the Resurrection day.

Warren Price

Rashleigh, Marion Ellen (nee Dahler), born 4.3.1936 at Chinchilla, Qld; died 3.7.09 in the Mater Hospital, south Brisbane. She was predeceased by her son, John. She is survived by her husband, Doug; sons, Shane, Douglas Jr and Gregory; their wives; and her 10 grandchildren. She married Doug Rashleigh on 22.4.1957, settling in Wondai in 1959. After the tragic loss of their son, Marion found comfort and hope in the message of the Adventist Church, being baptised into Jesus and Mount Gravatt church in 1977. Marion had simple interests, centering on her family and service to others, particularly through Meals on Wheels. Diagnosed with cancer in early 2008, she dealt with it in her stoic and dignified manner till she lost her battle. Remembered with much love, she now sleeps in Jesus till He comes and awakens her.

*Mervyn Kennaway, Zeny Vidacak,
Andre Hamilton*

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▲ **Senior Lecturer or Associate Professor—Avondale College (Cooranbong, NSW)** is seeking applications for a senior position in the Faculty of Education at Level C/D (Senior Lecturer or Associate Professor). The successful candidate will be required to undertake teaching, research and consultancy, with a focus on research and research supervision. The position commences in January 2010. The successful applicant should hold a higher degree at doctoral level and preference will be given to experienced supervisors of research higher degree students. For further information, contact the Dean, Dr Peter Beamish <peter.beamish@avondale.edu.au> or phone (02) 4980 2179. For the selection criteria, please visit <www.avondale.edu.au>. Applications addressing the selection criteria, with contact details of at least three referees, should be sent to <employment@avondale.edu.au> or HR Officer, Avondale College, PO Box 19 Cooranbong NSW 2265, (02) 4980 2284. Applications close **August 24, 2009.**

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Finally

He who would enjoy
the fruit must not spoil
the blossoms.

—Gaelic proverb



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<http://sydneyportuguese.adventist.org.au>

To get started on netAdventist visit:
<http://web.adventistconnect.org>



Senior Chaplain Sydney Adventist Hospital



The Senior Chaplain's role is a vital part of the hospitals' Mission of Christianity in Action. This role is responsible for the leadership and management of the Chaplains' department and requires some one who is willing to play an active part in supporting activities that grow the Mission of Sydney Adventist Hospital.

The department provides a caring ministry to patients, families and staff of Sydney Adventist Hospital. A chaplaincy intern program commenced in 2009.

The successful applicant will have a theology degree and be eligible to hold ministerial credentials in the Seventh Day Adventist Church and be able to demonstrate the following skills and abilities:

- Effective communication skill with groups from diverse backgrounds.
- Previous experience in caring for the spiritual needs of people with serious illness.
- Proven leadership skills.
- Completed the CPE training or be willing to undertake this training program.
- Commitment to training and professional development.
- Proven experience in counselling and dealing with interpersonal relationships.

Further information at www.sah.org.au or contact Dr Leon Clark Chief Executive Officer on leon.clark@sah.org.au or phone (02) 9487 9241.

THE HEALTH FOOD COMPANY



MANAGER CULTIVATE, SANITARIUM WORKPLACE HEALTH AND WELLBEING SERVICES PYRMONT - SYDNEY

Sanitarium Health Food Company is seeking a suitable person to lead and grow its workplace health and wellbeing services as part of Sanitarium's health and wellbeing strategy on a full time basis.

Specific responsibilities will include:

- Establishing and growing the service
- Sales and marketing activities
- Engagement of new clients and ongoing relationships
- Managing staff and the day-to-day operations of the department

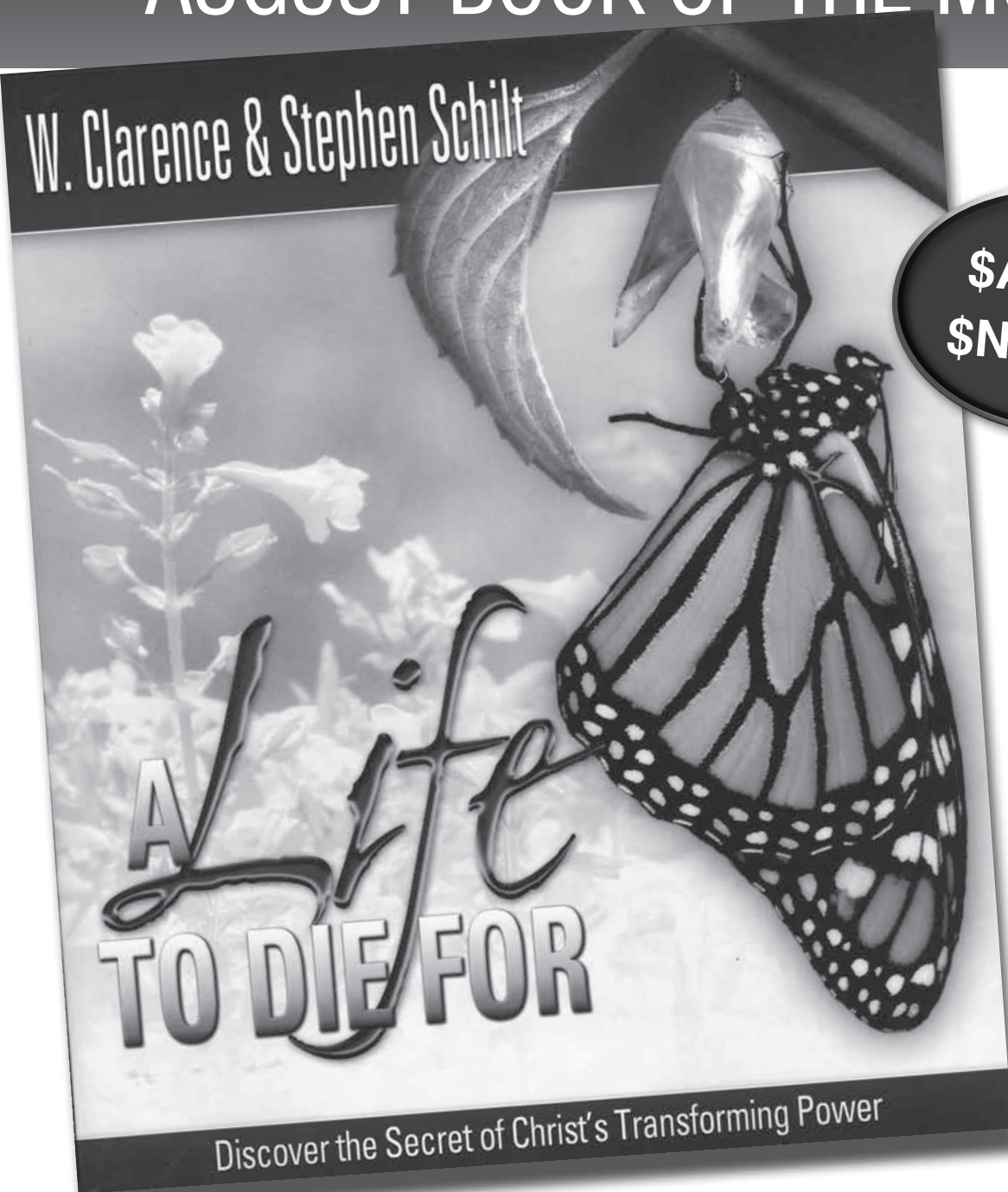
Strong experience in sales and marketing, business development and management are essential requirements. Tertiary qualifications in health would be an advantage but is not essential. Relevant staff management and corporate health service experience is also desirable.

Your key strengths will include a focus on quality, proven ability to organise, interpersonal skills and excellent communication skills.

All applicants must have the legal right to work in Australia

Please forward your written application and current résumé by
Friday 21st August 2009 to:
Group Human Resources
Sanitarium Health Food Company
Email: humanresources@sanitarium.com.au

AUGUST BOOK OF THE MONTH



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