

July 31 2010

# Record™

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## SPECIAL EDITION



# OUR CHURCH



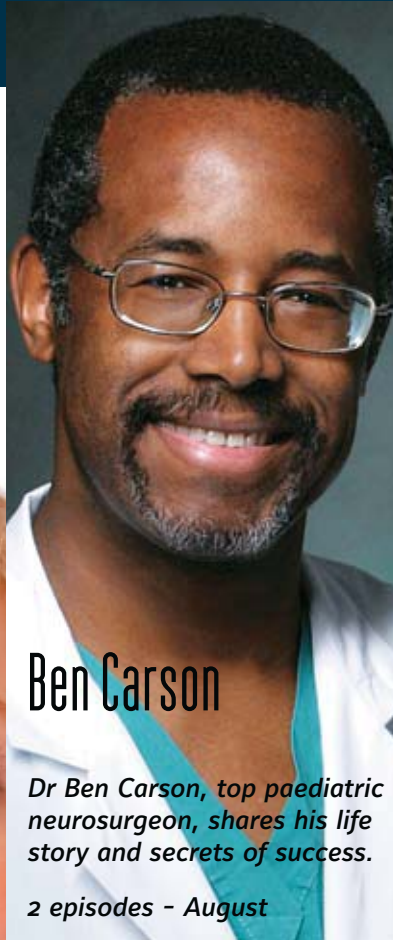


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2 episodes - August



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1 episode - September

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5 episodes - September



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TV2	100% of New Zealand	Sunday 5:30am   Monday 4:30am
Australian Christian Channel	Anyone with Foxtel, Austar, Optus.	Monday 12pm   Tuesday 7:00pm (repeat) Friday 5am (repeat)
Hope	Anyone with receiver for Optus D2 Satellite	Friday 7:30pm   Saturday 5:30pm (repeat) Sunday 8:30pm (repeat) (Hope times AEST)
EM TV	Papua New Guinea (all major centres)	Sunday 6:30am
<a href="http://www.itiswritten.com.au">www.itiswritten.com.au</a> <a href="http://www.itiswritten.co.nz">www.itiswritten.co.nz</a>		Video on demand, 24/7

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## New Adventist hospital purchased

*Pablo Lillo—Sydney, New South Wales*

The Sydney Adventist Hospital (SAH) has purchased the Dalcross Private Hospital in Sydney. The new acquisition will now be known as Dalcross Adventist Hospital.

Dalcross Adventist Hospital is a 51-bed facility located in the leafy Upper North Shore suburb of Killara, and is a leading private hospital in the provision of spinal, neurosurgical, vascular and ophthalmic services.

"The purchase of Dalcross Adventist Hospital will assist SAH in continuing to meet the increasing healthcare needs of the local community. There is an estimated seven per cent forecasted increase in demand for SAH hospital services

expected between now and 2026," says chief executive officer for SAH, Dr Leon Clark (pictured right).

Dalcross Adventist Hospital and SAH share similar profiles. Both have excellent reputations in the community for quality care and dedicated and committed staff. Both have long histories—SAH was founded in 1903 and Dalcross in 1912.

"With this change in ownership, Dalcross maintains the expertise and cutting-edge specialties that make it a premier private hospital, while being



The Sydney Adventist Hospital and Dalcross have 205 years combined experience in private health care in Sydney.

enhanced with the Christian mission and unique care that SAH is renowned for," says Dr Clark.



Adventist Curtin Tertiary Student leaders will hand out information packs to new students.

## Chaplains connect with students

*Gilmore Tanabose—Perth, Western Australia*

Challenged by the need to step out and share God's love to the "ends of the earth," a group of Seventh-day Adventist university chaplains, students and youth leaders in Perth are making a difference. They have set up stalls with give away items and information about their faith with new students at various university orientation days in Perth.

This initiative will involve touching

base with Adventist students at Curtin University, Edith Cowan University, Murdoch University and the University of Western Australia, while encouraging them to reach out to new international and local students.

Further activities focused solely on new students and their interest are also being planned, with the aim of involving them in a church plant.

## Baptisms broadcast on TV and radio

*Pablo Lillo—Sydney, NSW*

Sixteen students from Beulah College were baptised in a ceremony that was broadcast on Tongan TV and Radio, meaning thousands on the island got to see the event.

Beulah College is an Adventist secondary boarding school in Tongatapu. It was established in 1938, on the main island of the Kingdom of Tonga.

The broadcast was part of the school's evangelism and outreach to the community for 2010. School chaplain, Pastor Fanueli Mataele baptised students from all different ages and backgrounds.

Two of the students came from a non-Adventist families. Latu and Fa'apoi, in year one of high school, made a special request of their parents to attend Beulah College—after seeing how their next-door neighbour, Steven, had changed. Steven had given his life to Jesus the year before and became a witness to many.

Latu's parents attended the baptism. They were impressed with the school and the impact it has had on their son. "Latu has changed a lot since the first day he came to school and requested, too, that he could be a boarding student."

"May God continue to bless our students as they live to reflect Jesus in their lives," says Pastor Mataele.



Pastor Fanueli Mataele baptises the students from Beulah College, in front of a national audience.



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## School policy rewritten to allow intelligent design

*Pablo Lillo—Sydney, New South Wales*

A policy developed by the Non-Government Schools Registration Board of South Australia that wanted to prevent schools from teaching creation in science classrooms, has been totally rewritten.

The withdrawn policy stated, "The Board does not accept as satisfactory a science curriculum in a non-government school which is based upon, espouses or reflects the literal interpretation of a religious text in its treatment of either creationism or intelligent design."

The policy, introduced in December 2009, removed the ability of independent schools in South Australia to teach creation or intelligent design as part of the science curriculum.

The South Australian Conference and the Prescott Schools system called for the withdrawal of the policy and consultation with Christian schools.

According to Daryl Murdoch, Australian Union Conference education director, the policy was modified to focus on scientific methodology in the teaching of science, in line with similar bodies interstate.

"I am grateful to colleagues in the Christian sector for rallying and signing a joint statement requesting the review of the outrageous policy—a policy favouring evolution—that was clearly at odds with the rights of independent schools to teach in accordance with their belief systems," he said.

In sharing the decision, South Australian Conference education director Carel Neuhoff said, "The ability to teach and critique both evolution and



Adventist schools in South Australia are happy to have creation taught in their science classroom.

intelligent design in the science curriculum is an essential part of the special character of our schools.

"Having this policy in place would have greatly limited the freedom of classroom teachers to share an Adventist world view."





## Our church

Dr Barry Oliver

Sometimes, we think and talk as if “the Church” were a detached entity—something “out there.” We analyse it, critique it, even criticise it. We discuss its strengths and weaknesses. We lament that it is too old fashioned, too liberal, too worldly, too conservative and so on. For some, it seems, no matter what the church is, it is not what it should be.

Well, if we are honest, we probably have to admit that they are right. While ever we are on this earth, the church will not be what it could and should be. Until the coming of Jesus, it will always fall short of God’s ideal. John the Revelator had the audacity to call it lukewarm. Ellen White described it as “feeble and defective.”

But in the same passage, John reassures us that Jesus still stands at the door of the church and knocks. Ellen White continued her sentence by adding that the church “is still the object of our heavenly Father’s supreme regard.” Our God is still inviting us to open the door. He is still inviting us to think of the Church as something “in here”—as a corporate expression of ourselves in relationship with God, rather than a detached object of our critique. When we look at the church, we look in a mirror. We see ourselves, together in Christ.

Despite appearances and assertions by some to the contrary, the church has always been and still is God’s idea.

In this issue, we have invited a number of people to share how church structure works, and how the church’s mission is helped and enhanced by its structure.

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**knows**  
**experiences**  
**and shares**  
our hope in Jesus Christ!

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### Battle of the apps

Atheists and apologists now have intellectual ammunition at their fingertips! iPhone apps have been released to fortify both sides of the God debate. "Fast facts, challenges and resources" is for sale at iTunes from LifeWay Christian Resources. For skeptics, there's the "BibleThumper". —New York Times



### Under scrutiny

Christian groups in Australia are concerned that a senate inquiry into the Church of Scientology has broadened into a full-scale probe of religious charities' tax status. Independent Senator, Nick Xenophon says charitable organisations should not receive tax breaks unless it's clear that the community benefits from their work. —Australian Christian Lobby



### Crisis point

Over the next 30 days, one in eight children under the age of five is expected to die of starvation in the West African country of Niger. After three years of drought and failed crops, more than seven million Nigeriens are on the edge of survival. ADRA is asking for help from the international community. —adra.org



### Storm brewing

Nine hardline Islamic organisations meeting in Bekasi, Indonesia, have called for paramilitary groups to be established at local mosques. Their concern is Christian groups, who they accuse of insulting Islam and converting Muslims. The Islamic groups warn that if talks with Christian leaders are unsuccessful, war may follow. —Assist News Service



### Outreach funding

The Australian Government has allocated 50 million dollars for the health and education of Papua New Guinea's (PNG) most disadvantaged citizens. Over six years, the funding will be channelled through churches in PNG. Australian government money has previously been used to supported churches in providing HIV/AIDS awareness programs, improving health facilities and training teachers. —AusAID



### Words and pictures

An ancient copy of the four gospels is now believed to be the oldest illustrated Christian manuscript in the world. The Garima Gospels are cared for at a remote monastery in Ethiopia. New carbon dating research estimates the manuscripts were written between 330 and 650 AD. —The Telegraph (UK)

## C.R.E.A.T.I.O.N Health God's 8 Principles for Living Life to the Fullest

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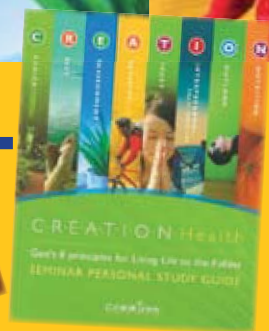
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## Lifetime of friendship helps build a church

Roy Richardson—Brisbane, Queensland

Since his retirement in 1984, 87-year-old Pastor Lui Oli has walked three kilometres each way, from his village of Irupara to the neighbouring village, every Sabbath. His mission has been to foster the fledging Adventist church in the large, mainly-United church village of Hula, about 120 kilometres east of Port Moresby.

Three years ago, Pastor Lui realised that the little tin-roofed shelter was too small for the growing membership. He wrote to his dear friend of 48 years, Pastor John Richardson, asking him to assist with some fundraising for a new church building.

The letter was received around the time of Pastor Richardson's wife, Dorothy's, funeral and the family decided to take on the Hula church as a family project. Attendees at her funeral service were invited to contribute rather than purchase flowers.

Over the next several months, the Richardson family set aside funds. Their son, Dale, raised considerable funds from the generous members of his local church, Port Macquarie. More than \$A26,000 was raised in total and given to the Central Papuan Conference (CPC) for the project.

The CPC also supported the building with a contribution of \$A7000.

For the last year, Pastor Lui's son, Gideon, has been coordinating the building project. His youngest brother, Iga, took numerous two-hour trips down the coast to bring the supplies to the village. A retired "mission" builder, David Kana, was hired to supervise the building of the church. He was assisted by local church volunteers and the Pacific Adventist University maintenance team came to assist on several Sundays.

Although some concreting and painting is yet to be completed, the church has been officially opened, with more than 500 in attendance from the community.

Pastor Andrew Lukale, the General Secretary of CPC, represented the conference and took the dedicatory sermon and prayer. Pastor Richardson sent two of his sons, Roy and Dale, to represent him, as he is unable to travel due to age. While Dale presented a picture of his parents to Pastor Lui, Roy read out the letter Pastor Richardson wrote



L-R: Roy Richardson, Pr Lui Oli, Gideon Oli, Esther Oli and Dale Richardson .

to Pastor Lui. The letter tells of his long-lasting friendship with the Oli family since they started working together in the Gulf of Papua in 1962. Dale also recalled falling overboard on the mission ship, *Uraheni*, when he was three years old. Pastor Lui dived into the ocean and saved his life.

Gideon Oli gave a financial report, then disbanded the building committee. He handed the church key over to the local pastor and head elder. In appreciation of their hard work, Roy and Dale presented a Bible to Mr Lui and Mr Kana.

### WHY I AM AN ADVENTIST

I have always been a doubter. When I left home at 17, I often thought, "Is God real?" and "Why am I a Seventh-day Adventist?" Now, more than 50 years later, several of my siblings and friends have chosen not to be Adventists. So I continue to ask myself, "Why am I an Adventist?" The answer: More than ever before, I am sure I want to keep the seventh-day Sabbath. I want to be ready to meet Jesus when He comes.

The Bible teaches it and this belief is very precious to me.

I love Friday evening. No matter how busy I have been all week, I can stop and relax. I can play my favourite Sabbath music, read my favourite book or Bible passage, or watch a DVD. I might even eat hot soup, and finish off with a slice of toasted sultana bread and a hot drink.

I worship at Hillview church, where I belong to a supportive, lively Sabbath school class. At church, we have lots of people with musical talent. We sing praises to God from the bottom of our hearts. I am a fairly emotional person and I am in love with Jesus. He walked the streets of Palestine, showing love, offering words of wisdom, and healing those who came to Him. He lived the kind of life I want to live. At my church, I know lots of people who are like Jesus. They are warm-hearted, they don't judge, they are there when you need them. They care about the local and global community, just like Jesus did. I am glad I belong. —Bev Chester





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## PERSPECTIVE

Rodney Brady

### Why does our church need financial support?

Money is one of the most powerful forces in today's world. People are prepared to sacrifice their families, health or even their lives for it.

When money is mentioned in a sermon, it produces a reaction like few other topics can. Answering "Why does the church need money?" will no doubt, be interpreted by some as simply another attempt to raise money.

Few members pause to think that the money the church has today (or even the money they themselves have) is mainly intangible and does not physically exist—it is no more than a number recorded by the bank. Why is such a number important to anybody, including the church?

Without money, there are few areas of the church that could operate in today's modern economy. A local church without money would not have electricity—worshippers would not have lights, a sound system, heating or cooling, or warm water for baptisms. Without money, conferences or missions wouldn't be able to pay ministers and operate schools. Money helps to make it possible for the gospel to go to the whole world by paying for the expenses of missionaries and other outreach activities, such as public evangelism, and radio and TV ministries and literature.

The easiest way to answer the question is to identify what the church can do without money. When this is identified, the answer to the question is simple: money is needed to do everything else.

The church is a diverse and complex organisation with a large workforce in nearly every country. It uses local currency to operate churches, schools, aged-care facilities, universities, hospitals, clinics, health food factories, printing presses and humanitarian functions. Each section of the church is like a cog interacting with other parts of the church and community. Money is similar to lubrication, required to keep each cog moving.

In today's economy, money brings with it a complexity of operations that require accountants and the church's governing committees to spend time looking after God's resources. Luke 14:25-35 explains the cost of being a disciple: guidance, planning and resource management. The verse warns "...if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him..." Money will not finish the work but it will help provide the resources for the church to finish the work.

The danger in our modern economy is that everything is measured by its monetary value. Many members believe once they have returned a faithful tithe and offering, they have fulfilled their requirements as God's disciples. This understanding is one of Satan's deceptions. He would be pleased to see our church with a big bank account and empty pews. The most important currency to the church is not in US or Australian dollars—it's in active members.

"Some think that if they give a portion of their money to the cause of God, this is all they are required to do, and the precious time given them of God, in which they could do hours of personal service for Him, passes by unimproved. It is the privilege and duty of all who have health and strength to render to God active service. The giving of donations in money cannot take the place of this. Those who have no money can substitute personal labour, and even money can be made in various ways in this work." (Ellen White, *To Be Like Jesus*, 82.5)



Rodney Brady is chief financial officer of the South Pacific Division.





# A sending church?

by James Toogood and Brent Barton

Should a local church still indulge in evangelism? Is our desire to be mainstream so strong that we have floated into the whirlpool of compromise? Have we lost our unique message?

In our stay-at-home, entertainment-saturated culture, it's getting harder to attract people to church events. We have tried focusing on healthy relationships, seeker-friendly services, midweek small groups and many other methods to attract the multitudes—but have we forgotten how to evangelise?

What does God Himself say? "Go to the whole world and make disciples from all nations, baptising them..." But "how can they call on God if they don't believe in God? How can they believe if they have never heard about Him? How can they hear if there is no preacher? How can someone preach unless they are sent?... because faith comes from hearing words about Jesus, the Christ-Messiah" (see Matthew 28:19, Romans 10:14–17).

"Wait!" the modern Christian may exclaim, "Isn't love what draws people to Christ? Doesn't Jesus say, 'By your love everyone will know you are my disciples?'" (see John 13:35).

Yes, a loving and lovable Christian is attractive, but love also requires words. No-one acted with more love than Jesus but He also taught about Who He was from the Holy Scriptures. He talked about God as He healed the sick. He preached to the multitudes wherever they gathered. He visited late at night to reach just one. Jesus Christ was a personal and public evangelist.

Jesus' disciples turned their world upside down with a two-part message. They preached about Jesus, the Saviour who forgives when we break God's 10 laws. And they taught the prophecies about the Messiah-Christ—the anointed one predicted from ancient times. The apostle Paul states, "Faith comes from hearing words about Jesus,

the prophesied Christ" (see Romans 10:17).

This message does not need to change. God sent an angel to John in a prison on Patmos Island. John wrote down the sermon the angel instructed we should preach to our end-of-the-age generation. It is about the 10 laws of God and the story of Jesus, the One who fulfilled prophecy (see Revelation 12:17–19:10).

The Seventh-day Adventist Church is unique in how it teaches all of God's laws and the prophecies. Of course, we share the story of our sin-pardoning Saviour with all Christians, but if we don't preach all God has asked us to, no other denomination will.

Paul asked, "How can someone preach unless they are sent?" The Seventh-day Adventist Church is the sending movement to which God has entrusted this message. But who is the church really? It is you and I. We are an organised group of believers

guided by the Holy Spirit for a single purpose: to reach our lost world.

While all of us should speak about Jesus, not all are evangelists. This is one of the roles gifted by the Holy Spirit to add new people to the church. Evangelists preach God's message to those outside of church, so they find faith in God (see Ephesians 4:11). So what is an evangelistic church? It is one that sends people into the marketplace who can speak. Evangelists speak about God's ten laws, God's forgiveness and the prophecies that verify Jesus is Messiah-God.

So can you say you belong to an evangelistic local church? Is your church presenting God's 10 laws and the Bible prophecies about Jesus to the folks in your area? Or does your church leave evangelism to the "professionals" who come from afar? How can your community hear? Faith only comes from hearing words about Jesus the Messiah. ↻

---

*Pastor James Toogood and Brent Barton are evangelists at Bishopdale church, NZ.*

# Our church



Could you answer a simple quiz on its operation?

by Dr Barry Oliver

ONE OF THE THINGS THAT CONSTANTLY surprises me is how many of us do not seem to understand the basics of how our church functions. Most of us understand that we belong to a local church and the influence of the church in the local community is largely up to the initiative, planning and praying of the congregation we belong to. However, many do not appear to understand how the church is organised and how it functions beyond the local community.

Questions are often asked of me such as: "What and where is the conference?" "What is the difference between the union and the division?" and "Why is it necessary to have a General Conference?"

Some of these questions are answered elsewhere in this issue of RECORD but here I will explain how our church is structured. This short article should be compulsory reading for every Seventh-day Adventist who loves the church and wants to have input into the mission of the church.



Knowing our church is one of the essential elements of maximising our service potential, and it is not very difficult. Let me explain.

Every Seventh-day Adventist is a member of a local church. The function of the local church is to provide nurture for its church family and to reach out to the community of which it is a part. Some members of the local church are asked to hold responsibilities within the church, which enable the church to care for its nurture and outreach functions. These responsibilities are described in *The Church Manual*.


Local churches in a prescribed geographical area, such as a state or a country, are grouped together into what we call a "conference". We borrowed this organisational term early in our history from the Methodist Church. The conference provides us with services such as governance of schools and aged-care facilities; employment of ministry, teaching, business and other professionals; ministry resources; and major events, such as camp-meetings and evangelistic crusades. In some areas, this level of organisation is known as a mission rather than a conference.

Conferences/missions in a prescribed geographical area are then grouped together into what we have termed a "union". The union may comprise a number of conferences, a number of missions, or some of each. The role of the union includes the coordination of the work of the church in a larger geographical area; providing opportunity for interchange of ideas and strategies across conferences; operating major institutions outside the scope of any one conference or mission; and generating resources with union-wide application.

Our unions are what we may term the "building blocks" of our global church organisation. Our global church organisation, known as the General Conference, comprises 125 unions. The president of each union is an ex-officio member of the General Conference Executive Committee.

They meet at least annually with the committee to plan for the global work of the church.

So that the General Conference can best coordinate the global mission of the church, it is divided into 13 geographic divisions. We are the South Pacific Division of the General Conference of Seventh-day Adventists. Included in the role of the division is safeguarding the essential "Seventh-day Adventist" character, ethos and mission of the church within its territory; safeguarding the name "Seventh-day Adventist" against those who may misuse it; registering and protecting trademarks that belong to the corporate church; facilitating or providing risk-management services, auditing services, IT services and so on to the corporate church in its region; operating large institutions such as Sanitarium Health Foods, Pacific Adventist University, and Adventist Media Network; overseeing the corporate constitutions and policies which govern the operation of the church in its region; and coordinating the provision of division-wide resources through ministry departments and services.

Our church is organised the way it is in order to facilitate the accomplishment of our mission. Structures are the servant of mission and we must be ever vigilant to ensure that this is the case. The globality of our structure is a direct reflection of Jesus' commission to "go into all the world," and the message of the Three Angels, which is to reach "every kindred, tongue, and people." It is based on the words of Jesus as He spoke the final commissioning to His disciples, saying, "But you shall receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem [local church], and in all Judea [conference/mission] and Samaria [Union], and to the ends of the earth [Division/General Conference]" (Acts 1:8). 

*Dr Barry Oliver is president of the South Pacific Division of Seventh-day Adventists.*

Local Church



## WHY I AM AN ADVENTIST

I was born into the Seventh-day Adventist Church but growing up in a family where your relatives all have different religions can be a struggle at times. Trying to help them understand the basic questions of our religion, like why we don't go to church on a Sunday or why we don't eat pork or shellfish made me question myself. Why am I a Seventh-day Adventist? Do these teachings have a value in my life? Some of us feel church is a routine but as I grew older, I became infatuated with my religion. I hungered for a spiritual feed, which was not often perceived as a spiritual message to me.

I am fortunate enough to be attending a Seventh-day Adventist school. I am blessed with a thorough knowledge of many beliefs and religions, including my own. I have realised that I am not a Seventh-day Adventist just because I was born into this church. Through the Sabbath school lessons and sermons that were taught to us—through the teachings of the church—I found, and formed a personal relationship with Jesus Christ. Sadly, a majority of young people like me only come to church because our parents tell us to, or because it becomes a routine. Even so, I am a Seventh-day Adventist because it is the only religion that can answer my questions. —*Caroline Piilua, NSW*





**The Mengino Clinic upgrade** carried out in a very isolated part of the Eastern Highlands (PNG), was very challenging. There are no roads so all materials and the enthusiastic team from the Northern Australian Conference were flown in by Adventist Aviation. The local community (see picture) gave strong support. Adopt-A-Clinic is an ongoing program that needs your support. —Kevin Price



**Pacific discoveries**  
The Discovery Centre is implementing plans to establish or revitalise Bible schools throughout the South Pacific in order to spread the good news of the Three Angels' Messages. Already facilities, Bible study courses and processes have been developed in Samoa in preparation for the opening of its Discovery Centre Bible school. Plans are also underway to open in Papua New Guinea and the Solomons. —Greg Evans



**Think orange**  
This is an integrated strategy whereby church and family work in partnership to create stronger communities. In Children's Ministry, it's about putting into practise Deuteronomy 6:7-9. The aim is to encourage parents to be the primary spiritual mentors of their children, through family worships, the study of Gracelink Sabbath School lessons and discipleship of kids. —Litiana Turner



**The Youth Ministries Department** focuses on leading young people into a saving relationship with Jesus. It does so by providing resources to assist and empower leaders in retaining, reclaiming and rescuing them. Resources are available for Adventurer, Pathfinder, Youth and STORMCo Ministries, amongst others. Browse the new website at <[www.spdyouth.com](http://www.spdyouth.com)> and to utilise this valuable ministry tool. —Nicole Brzezniak



**The Good Start Breakfast Club** (run by the Red Cross, in partnership with Sanitarium) at Wyong Grove Public School, NSW, was adopted by Wyong Community church more than five years ago. Pastor Wayne Krause has become an integral part of the school community. A mother of 11 children accepted Christ as a result of the connection the breakfast club has with the church. It's a great example of Sanitarium and a local church joined in mission. —Sharyn Brady



**Determined delegate**  
The Leadership and Professional Development department of the South Pacific Division is running four-year programs to develop leaders across South Pacific Island nations. The group above are part of 75 from PNG, currently enrolled in a certificate of leadership from Pacific Adventist University. The program will train effective church leaders. —Dr Barry Gane



**Adventist women**  
The Women's Ministries department of the South Pacific Division is engaged in producing resources that nurture, empower and reach out to women. Adventist Women is about helping women in the church, young and old, fulfil their full potential, encouraging them to become involved in all areas of ministry and support. —Erna Johnson



**Adventist employment internships**  
Adventist students have the opportunity to graduate with a head-start—successful applicants are paid to learn with some of the industry's top employers. Sanitarium, Sydney Adventist Hospital and other Adventist employers, are facilitating internships to assist students. Jessica Ward (pictured), a recent graduate of Avondale College, completed a Communications Internship in 2009 with Sanitarium and is now employed full time in their graduate program. —Korey Dowling



**FUN-draising**  
It was like musical chairs. But blind. The goggles had paper eyes stuck on them so the players couldn't see through them. Another challenge was seeing who could eat dry Weet-Bix the fastest. All for a good cause though as Longburn Adventist College, NZ, students held a games night for the 40-Hour Famine and raised \$A6000. —Manuwatu Standard





# Education and our church

by Dr Barry Hill

**T**HE MISSION OF THE ADVENTIST CHURCH IS TO make disciples of all people, leading them to accept Jesus as their personal Saviour through preaching, teaching, healing and discipling. Although we may see schools as discipling students through teaching, a good school will pursue all four aspects of mission. So spanning preschool to tertiary level, the role of the church's Adventist education system is to make disciples of its 54,724 students. This mission should be highly visible in all of our schools—from preschool to tertiary level.

How does discipleship happen? At preschool level, children are cared for in a safe, caring environment. Jesus' love shows through professionals who tell Christian stories and give children hope. Through the primary and secondary school years, teachers take the government syllabi and teach them from an Adventist perspective, weaving a web of Christian beliefs and values through them. But by relating well to students, they show their faith through their teaching.

At tertiary level, teachers are trying to deal sensitively with maturing faith. They prepare many students for denominational employment and give them an orientation to service. Teachers are shaping students' faith in countless ways.

All schools teach Bible to develop the faith of students. Not only do these classes develop students' world view through exploring Adventist history and beliefs, they help to form students spiritually. In fact, the developing K-12 curriculum in Australia and New Zealand is based on the spiritual formation model of Dr Ben Maxson. This is deliberate in discipling students as they encounter God, know what Jesus has done for them, submit to God's direction and integrate His presence into every area of their lives.

But there is more to student faith than absorbing Bible classes. Adventist mission is either visible everywhere in a school or it is nowhere. Beyond Bible classes, worship, baptismal classes and chaplains interacting with students—lies the power of teacher model, relationships with students,

world view, and school climate. School faith emerges from this cauldron of daily activity. School character, faith and soul show in "the way we do things around here." In fact, any school is a statement about how to have a world.

To trace the impact of schools in pursuing mission we may talk to teachers and past students, look at statistics, read the entries in conference and mission newsletters, and research classroom practice. School statistics within the South Pacific give a partial picture. Our 2009 statistics show 459 baptisms in schools division wide. However, the information we have is scant because good data is hard to extract and many baptisms are listed in church statistics. We

also need to look at student baptismal studies happening out of class and other indicators, such as student involvement in STORMCo service trips. In 2009, one Adventist school with 500 students was conducting 100 regular Bible studies. Another with 184 students, was conducting 50. NNSW Conference has recorded 900 regular student Bible stud-

ies in three years.

I led a research team that asked specific questions about the mission of our schools. The team conducted 260 interviews with teachers, students, principals, deputies and chaplains in 14 schools. The great majority of teachers and administrators thought their school's primary mission was to develop a saving relationship between their students and Jesus.

At the Adventist Schools Australia Summit in 2009, Dr Barry Oliver made the statement, "I am absolutely sure that those who established our church, and those who were particularly instrumental in giving us the worldwide education emphasis and system that we have as a church, most certainly believed that education is right at the very core of our mission." Adventist education makes a huge contribution to the mission of this Church.



**Adventist mission is either visible everywhere in a school, or it is nowhere.**

*Dr Barry Hill is education director of the South Pacific Division.*

by Nathan Brown



# A mission with a church





THE DISCUSSION ABOUT CHURCH STRUCTURE versus mission is like an in-church version of the spiritual-or-religious “question” in wider society. It might be trendy to say, “I’m spiritual but not religious” or “I’m into mission but not organised church” but if we think about such statements more carefully, they don’t make a lot of sense. Whenever two “spiritual” people begin talking about spirituality, and perhaps working together or holding each other accountable to what they say they believe, they are “doing” religion. To step away from that diminishes their spirituality. Similarly, to argue against or resist every form of church organisation diminishes mission.

The challenge is not choosing one over the other—structure without mission is pointless, mission without structure is chaotic and frustrating—while it is getting them in the right balance. Jesus suggested that His life and death would establish a church (see Matthew 16:18) but much more than joining an organisation, His focus was on calling people to participate in the kingdom of God that was now near (see Matthew 10:7). In Jesus’ vision, this kingdom was a shorthand way of describing the mission of God to lift up the last, the least and the lost (see Luke 4:18, 19).

Even for Jesus, mission came first. Church was what happened when a group of His followers got together to grow and share that mission. As such, church structure must serve this mission and will often arise from the mission and its progress.

This pattern continued in the early Christian church described in Acts. As the group of believers grew and new needs arose, church leaders created new roles and appointed people to meet these needs.

For example, the first deacons were appointed after a meeting called by the Twelve to discuss the distribution of food to widows. “Now look around among yourselves, brothers,” they said, “and select seven men who are well respected and are full of the Holy Spirit and wisdom. We will put them in charge of this business. Then we can spend our time in prayer and preaching and teaching the word” (Acts 6:3, 4). In turn, this contributed to the emerging church’s mission and “God’s message was preached in ever-widening circles” (Acts 6:7).

Everywhere Peter, Paul, Barnabas and the other early missionaries travelled, people responded to their message. When they were baptised as followers of Jesus, these new believers organised into church groups. These church groups were the recipients of the letters from apostles such as Peter, Paul and John that are collected through much of the remainder of the New Testament. Not surprisingly, a recurring theme in these letters is how these church groups should operate as “the body of Christ” (see, for example, Romans 12:5).

Later in the story of these first Christians, the success of their mission brought different cultures and ways of

believing into conflict. This led to the first international council of church leaders (see Acts 15) to answer some of the difficult questions raised by cross-cultural mission. The outcome was an “official” church statement and delegation—“So it seemed good to us, having unanimously agreed on our decision, to send you these official representatives” (Acts 15:25)—to share the conclusions of the council.

Paul, who was much involved with these early “structures,” explained the different complementary roles individuals might serve within the church community as God ordained: “He is the one who gave these gifts to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God’s people to do his work and build up the church, the body of Christ” (Ephesians 4:11, 12, see also 1 Corinthians 12:27, 28). Clearly, the division of roles and labour along such lines of giftedness dictates some kind of organisation or structure for the specific purpose of mission—equipping God’s people, doing God’s work and building up the church.

As the church rapidly grew, components of what we would now recognise as an ordered and structured church grew to meet the needs of members. This allowed for the greater progress of the church’s mission, and addressed issues and questions that arose in the church’s life. These structures grew in response to mission and its success, and were adapted to the dynamic nature of the mission and members it served.

In his history of structure and organisation in the Seventh-day Adventist Church, George Knight traces a similar progression in the interplay between mission and organisation in its different stages. He suggests the Adventist Church is in the third cycle of organisation, facing a new set of questions raised by the successes of the church’s mission and identity. The past major organisation and restructuring of the church, beginning in 1860 and 1901 respectively, have been focused on mission.

According to Knight, the key question is “whether the denomination is still flexible enough to change, or whether the onset of structural rigor mortis will win out. In many ways the issue underlying that question is one of identity. That is, will Adventism in the twenty-first century gain its identity from its structures (and institutions) or from its mission?” (*Organizing for Mission and Growth*).

The call of Jesus is to mission, not structure. Even so, church organisation—at its best—can and should serve this mission. We need to be prepared and able to change these structures at times to better assist this mission. In doing so, we must measure church structures by their contribution to serving the world, our communities and our nations. We must measure them by how they assist in lifting up the downtrodden and sharing hope—by how God’s people are equipped to do His work.

*Nathan Brown is a contributing writer for RECORD.*



# Administering our church

by Dr Brad Kemp

I'VE OFTEN HEARD IT SAID THE DIVISION AND UNION have no relevance for the local church. Why? It's probably because we don't know what they really do and they seem to have little impact on what we do. But is this really true?

Each level of the church has a role that it fulfills. However, the ultimate focus is on advancing the mission God gave His church. This is achieved best through providing services that assist the local church. Because our denomination doesn't operate on a congregational basis, where each local church is its own entity, we share our mission, our passion and our resources. This means that we can do big things that are often beyond the ability of the local church to achieve.

Have you ever asked, "Where did this ministry tool come from and how did this series get developed?" This is one area where the Division adds value to the local church. For example, many local churches have used *The Search* DVD series as part of their outreach program. This series was funded by the Division and produced by the Adventist Media Network, one of the Division's institutions. Because *The Search* is now becoming dated, a new series called *Beyond* is currently in production. Producing up-to-date resources is a valuable role played by your church's Division, Union and Conference/Mission.

You may be interested to know that there are currently two other major resources that have just been completed—ministry tools for the local church. These are the Family Ministry *Understanding Love* DVD resource and the new *Revelation Hope* seminar and DVD series. These are both available from your local ABC bookshop.

Also, Project Hope—an initiative of the Australian Union Conference—was produced for Hope Channel. The 160 episodes produced could not have happened without the support of conferences, church members, pastors and church leaders.

The Division also provides a regular news service through RECORD—integrating print, broadcast and web to provide you with the latest Christian news taking place around the world. The purpose of these services is to keep you informed, nurtured, inspired and they come to your church free of charge.

Supporting the media ministries of the church is the Discovery Centre, which offers Bible correspondence courses both through mail and online. Contacts made through the Discovery Centre are given to your local pastor for follow up.

In addition to these, each level of the church provides a variety of resources and services that directly benefit your local church, the majority of which would be lost if they did not exist.

All of this would not be possible if we did not have a Division, Union or Conference/Mission. Each level of the church provides far reaching support that adds to the ability of the local church to do mission. These resources don't just magically appear but come to you because you are part of a world organisation and have a hard working team of committed people supporting you at the conference, union and division level. They are passionate about seeing the mission of the church fulfilled and are working to develop relevant resources for you to use and to equip you for ministry "so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God..." (Ephesians 4:12-13).

The question for the local church is not so much, "Is the Division, Union or Conference/Mission relevant?" but, "Are you using the resources, which come as a result of having such a great ministry support team, to finish the work God has given your church to do?"

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*Dr Brad Kemp is associate secretary of the South Pacific Division.*

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# Our church: Electing leaders

by Pablo Lillo

**T**HE NEXT FEW MONTHS WILL BE A BUSY TIME for the church in the South Pacific. In the last half of 2010, the four unions within the South Pacific Division will have their constituency meetings—Australian Union Conference (AUC), New Zealand Pacific Union Conference (NZPUC), Papua New Guinea Union Mission (PNGUM) and Trans-Pacific Union Mission (TPUM).

Pastor Pablo Lillo talked to Pastor Ken Vogel, general secretary of the AUC to get a better understanding of how the church functions in electing leaders.

## What type of model does the church use for governance?

The Seventh-day Adventist Church is first and foremost a community of believers who confess Jesus Christ as God—both Creator and Saviour. This is a worldwide Christian family who are united in mission and belief.

As a worldwide community, no individual structure is an end in itself. In order to achieve responsibility, accountability and ownership, the church uses a “representative model” of governance. Such governance means the constituents of the various structural entities come together through duly-appointed delegates to consider where we have been, future directions and who should lead. The General Conference completed these meetings in July. Leadership was elected and some key directions were put in place.

## Why does the church need to meet every five years to elect new leaders?

Any and every organisation must have a time when they take a look at the big picture of what is happening and where they are heading. Much more so, the organisations doing the most critical work on earth, fulfilling the mission set down by Almighty God, need to be continually reassessing and moving forward. The local church does this regularly with business meetings, and the annual or biennial election of church officers. The local conference also does this on a triennial or quadrennial basis, and these meetings are called “constituency” meetings.

The major regional structures of the church, the unions, have their constituency meetings every five years. As a global church, we come together every five years to do the same thing—review where we have been, and prayerfully look to the future and completion of the mission to which God has called the church.

## How are delegates chosen?

Most delegates are chosen by each of the nine constituent local conferences in Australia. The numbers are proportionate to the membership of the local conference. It’s

possible there will be 158 delegates for the AUC Session in September. Over and above these, the current 40 members of the Union Executive Committee (UEC) participate as delegates. The UEC can also recommend others that should be part of this very significant decision-making event. As well as these, participants from within the union, the South Pacific Division send a couple of key leaders, so the General Conference is represented as well. The union president usually chairs the constituency meeting.

## How are leaders elected?

One facet of the business of the union constituency meeting that draws some interest, as it does at all levels of the church, is the election of leadership. Godly people are needed in leadership, whether that be UEC members (employee and non-employees of the church) or executive officers of the church, such as the president, general secretary and chief financial officer. Through our representative governance system, every church member has a part to play at some point in the process.

In Ellen White’s day, this was the case. She said: “Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities of the General Conference.” *Testimonies to the Church*, Vol 8, pp 236, 237.

## What is the role of the nominating committee and who chairs it?

The nominating committee is a large group of laypersons and employees from within the union, which is chaired by the president of the next level of governance of the church. In the case of the AUC, this means Dr Barry Oliver, president of the South Pacific Division, chairs the nominating committee for the constituency meeting. The nominating committee does not have the final say. Their nominations are put to the delegates of the constituency meeting, who vote for or against those names.

The Seventh-day Adventist Church is both local and global. One aspect must never be viewed in isolation from the other as the Seventh-day Adventist Church is only fully defined when both are in perspective.



*Pastor Pablo Lillo is head of news and editorial for the South Pacific Division.*



## OPENING HIS WORD

David McKibben

### The cross of Christ

The cross is the symbol of the Christian faith. The events surrounding the death of Jesus take up a disproportionate amount of the record of the gospels. The Lord's Supper, which is the only regular commemorative act instituted by Jesus, is a memorial of his death at Calvary. All of this points to the death of Jesus as central to the Christian faith, and our understanding of the person and work of Jesus.

### What does the Bible teach about the significance of the death of Jesus?

-The death of Jesus was the ransom paid for our deliverance from the tyranny of sin. **Read** Matthew 20:28, Mark 10:45 and Ephesians 1:7  
The shedding of His blood makes our freedom possible.

-His death on the cross was a sacrifice. Specifically, it was a sacrifice on our behalf. Jesus, who was innocent and righteous, took the place of the guilty and unrighteous. **Read** Isaiah 53:4-6, 2 Corinthians 5:21 and 1 Peter 2:24 and 3:18

-The cross is the ultimate revelation of the love and justice of God. **Read** Romans 3:25, 26 and 5:8, and 1 John 4:10  
God's character has been supremely displayed at Calvary.

-The death of Jesus signalled the conquest of Satan and his confederacy of evil. On that Friday afternoon, He appeared to be the victim when in actual fact He was the victor. **Read** John 12:31-33 and 19:30, Colossians 2:13-15 and Hebrews 2:14

When we consider what Jesus did for us at Calvary, we can only respond with wonder, gratitude and adoration. **Read** Galatians 6:14. The cross of Christ should be a constant theme of contemplation now, as it will be the subject of our study and praise in eternity.

*Pastor David McKibben is ministerial secretary for the South Australian Conference.*



## OPINION

Garth Bainbridge

### Holy places, holy people

I've seen the signs in the foyer or on the wall behind the pulpit, reminding us that we are entering the sanctuary or sitting in the temple. That, however, is the language of the Old Testament. Never do we read in the New Testament that the church is a building. In fact, within the span of the New Testament, it appears that church buildings didn't exist. Rather, the followers of Christ met in houses and halls. Paul greets Priscilla and Aquila and "the church that meets at their house" (Romans 16:3-5). He says hello to "Nympha and the church in her house" (Colossians 4:15) and he writes to Philemon "and to the church that meets in your home" (Philemon 2).

"Don't you know," asks Paul, "that you yourselves are God's temple and that God's Spirit lives in you?... God's temple is sacred, and you are that temple" (1 Corinthians 3:16, 17). Rather than church being a holy place, it is a holy people, whether gathered or scattered. Paul makes a tight mix of metaphors to state that we are "members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit" (Ephesians 2:19-22).

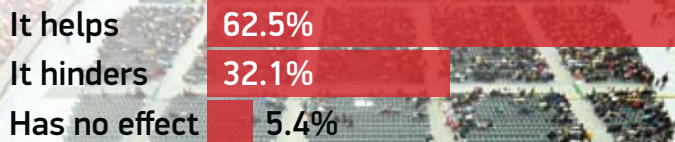
Peter also brings together two metaphors when he says that "you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5). So the picture of church being drawn by Peter and Paul is that it is not a building. It is a people infused with the Holy Spirit, serving as priests in God's service—"a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9).

We have the priestly function of revealing the glory of God—His character of love—to the world, declaring His praises to those who are yet in darkness as we once were. Of the old temple it was said, "Ichabod—the glory has departed"; but now God's glory rests on and shines through us, His people.

*Pastor Garth Bainbridge is ministerial association secretary for the Greater Sydney Conference.*

## OPINION POLL

Does the church's organisational structure help its mission?



### Next Poll

Do you think every believer is called to be an evangelist?

Yes  No

Please visit <record.net.au> to answer this poll.



# Our church: a focus on discipleship

by Pablo Lillo

**O**UR CHURCH FINDS ITS STRENGTH IN MISSION. Its commitment started well over 150 years ago. It includes a worldwide humanitarian work, an international volunteer program, thousands of schools, and satellite television and radio blanketing the globe. Our church runs a huge publishing program, a large network of hospitals and clinics, the Global Mission pioneer program, hundreds of overseas missionaries and involves millions of volunteers who serve their church with passion.

We're a church that follows Jesus' command to "make disciples of all nations" (Matthew 28:19). The Seventh-day Adventist movement is one of the world's most rapidly-growing denominations—a 16.3 million member global Protestant church. We broadcast to the world in 101 languages, reaching over 200 countries with the gospel message.

We're a growing church but more importantly, we are a disciple-making church.

But what is a "disciple"? Have you ever asked yourself what it really means to be a disciple of Jesus Christ? What exactly does that involve?

I googled the word "disciple" and found the following definitions: "Someone who believes and helps to spread the doctrine of another," or "A follower and student of a mentor, teacher, or other wise figure". The word "disciple" appears 232 times in the four gospels. In the case of Jesus, His disciples were those who followed Him while He was on earth, as well as those who continue to follow Him and His teachings today.

I'm reminded of the mission statement of the South Pacific Division: "To make disciples for Jesus Christ of all peoples, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12."

Christian discipleship is more than being a believer—it's about being a follower. Once we make a decision for Christ,

we must become His disciples and follow Him, just like Andrew, John and Peter.

"The apostle [Paul] varied his manner of labour, shaping his message to the circumstances under which he was placed," writes Ellen White. She adds, "The labourer for God is to study carefully the best methods . . ." Workers are "not to be one-idea men, stereotyped in their manner of working, unable to see and sense that their advocacy of truth must vary with the class of people among whom they work and the circumstances they have to meet." (*Gospel Workers*, 118, 119).

Dr Ted Wilson, the newly-elected president of the Seventh-day Adventist Church, challenged us to become committed disciples to the gospel message by concentrating our efforts and resources during the next five years:

*"To reach up, church members are urged to galvanise their personal relationship with God through prayer and Bible study. Reaching out means strengthening the community of members—through nurture, fellowship and discipleship—and reaching across as a tangible expression of the church's mission, through both evangelism and humanitarian work."*

Dr Wilson further called on Christ's disciples to, "Go forward in lifting up Christ and proclaiming God's grace; go forward in presenting the Three Angels' Messages; go forward in pleading for revival and reformation; go forward in following the Bible as it reads; go forward in reading and adhering to the counsel of the *Spirit of Prophecy*; go forward in proclaiming to the world the good news of salvation and the imminent second coming of Jesus Christ."

We're a church committed to discipleship—His mission and His purpose. Let's keep on growing together in serving our Lord and Saviour, and making a positive impact in our world.



*Pastor Pablo Lillo is the head of news and editorial for the South Pacific Division.*

South Pacific Adventist  
Women's

NEW  
WEBSITE

Our website has a new look and a new address! We've made our site as practical as possible. There are places to learn more about you (spiritual gifts) and we want to be intentional in reaching out to others. Therefore, we have included material for you to use in outreach (Bible studies).

***We believe that  
God has a purpose for  
all women!***



Visit us at  
<http://women.adventistconnect.org.au>



## RECORD REWIND

Dr Arthur Patrick

### Birth of the Division

Jesus' word to Christians is, "Go into all the world and preach the good news" (Mark 16:15). As Adventists observe the crisis-ridden world described in Revelation 13, they remember the glorious picture of earth's harvest in Chapter 14, after the gospel is given "to every nation, tribe, language and people" (Revelation 14:6, NIV).

Those Bible imperatives impelled the "first fleet" of Adventist missionaries to travel to the South Pacific during 1885. Soon, growing companies of believers in Australia and New Zealand were being carefully organised into "conferences" of churches. But it was apparent these entities needed grouping into a "union" of conferences. So, in 1894, a new initiative was taken—the first in the world—with the formation of the Australasian Union Conference. The structure worked so well that the General Conference of 1901 began developing union conferences elsewhere. Currently four unions serve the geographical area from Perth to Pitcairn and Kiribati to Stewart Island.

At first, Australia and New Zealand were a "district" of the General Conference. Soon, they began winning converts in the Pacific Islands and Asia. Thus, the Australasian Union came to include mission fields as diverse as Samoa, Singapore, Sumatra and the Philippines. When "districts" were renamed as world "divisions," the Australasian Union became part of the Asiatic Division. Currently, the Adventist world embraces 203 nations divided into thirteen divisions.

Much has changed since 1894, when the territory of Australia and New Zealand became a union of conferences. After 1922, the Australasian Union Conference was recognised as a "division" in its own right. In 1949, it was designated an "Inter-Union" conference to signify that it embraced two union conferences and two union missions. Then, in 1956, it was named the Australasian Division. But by 1985, still clearer definition was essential, so a new name was created—the South Pacific Division (SPD) of the Seventh-day Adventist Church.

Our task is still as Jesus declared and John described: to share good news with every nation, tribe, language and people—all 35 million who live in the vast territory of the SPD.

*Dr Arthur Patrick is an honorary senior research fellow at Avondale College, NSW.*

## MYSTERY HISTORY



Do you know

- The location of the photo?
- The date the photo was taken?

Send to [heritage@avondale.edu.au](mailto:heritage@avondale.edu.au).



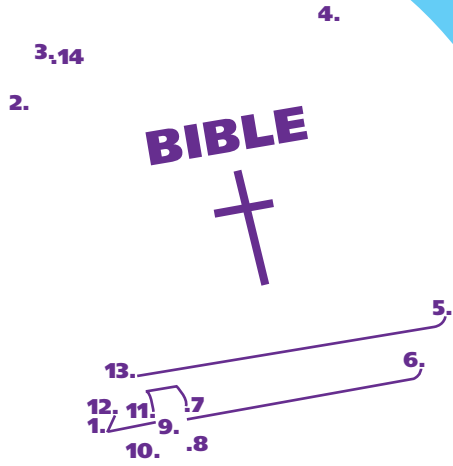
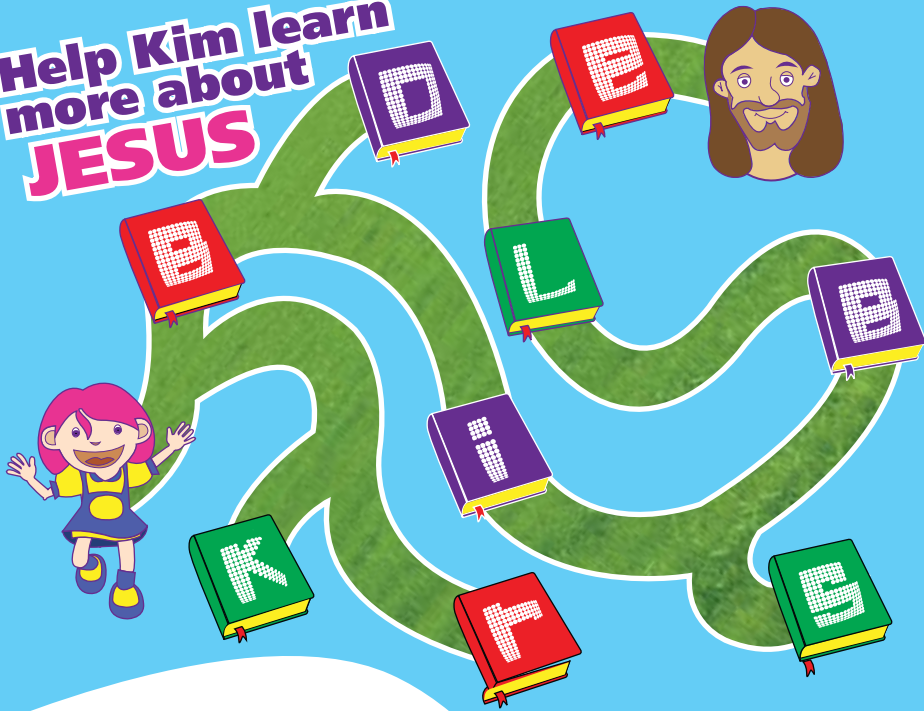


**Hi Kids!**

**Do you love getting birthday cards? What about letters and emails?** Cards, letters and emails are just some of the ways that people can let you know they're thinking about you.

**The Bible is a special letter written by different people sharing with us what Jesus did and thought about us.**

**Help Kim learn more about JESUS**



**BIBLE TEXT**

**Your word is a lamp that gives light wherever I walk.**

**Psalm 119:105**



27<sup>th</sup> September – 3<sup>rd</sup> October 2010

*Expression of Interest*

Sanitarium invites expressions of interest from accredited vegetarian cooking demonstrators and their local church to participate in National Vegetarian Week 2010 by hosting community cooking demonstrations.

Sanitarium will be promoting the week through a major public relations campaign. We will provide you with a support pack and promote your event on our National Vegetarian Week website.

To secure a support pack and your place in the NW program, please email [keryn.walsh@sanitarium.com.au](mailto:keryn.walsh@sanitarium.com.au) by August 9



**Sanitarium**  
*health & wellbeing*

## OBITUARIES

**King**, Maysie, born 23.4.1914 at Warburton, Vic; died 17.5.10 at Cooranbong, NSW. She is survived by her brother, Romnney, and his wife, Margaret (Melbourne, Vic); their children Vaughan (Tas), Julie Gibson (Brisbane, Qld), Glenice Stocker (Melbourne, Vic) and Hilton (Indonesia); her sister-in-law, Carol (Maleny, Qld); and her children, Gavin (Sydney, NSW) and Nerolie Bampton (Monteville, Qld); her niece, Lesley Chapman (Sydney, NSW); and 13 grandchildren. Irene gave 40 years of service to the church in Australia, New Zealand, Canada and England. She taught at Newbold, Longburn and in Canada. She was an accomplished violinist. Irene was a kind, generous and friendly person. She was a keen Bible student and longed for Jesus to come.

*Adrian Craig, Claude Judd, Bert Cozens*

**Fleming**, Maysie Jean (nee Dawson), born 3.12.1921 at Kelso, NSW; died 9.3.10 at Thornleigh. She was predeceased by her husband Eric in 2005 and daughter Janice Foley in 2008. She is survived by her daughters, Trish Fleming, Lynette Fleming, Margaret Ginger, her husband Derrick Ginger; and grandchildren, Andrew and Emily. Maysie is also survived by Glendyn, the son of

Janice, his wife, Danielle; and granddaughter Elizabeth. Maysie lived a simple life enjoying family and was a faithful member in the earlier years of the Thornleigh church and then the Parramatta church. She was a warm-hearted person and her bright spirit brought cheer to the people she interacted with.

*Rein Muhlberg*

**Lloyd**, Lola Bell (nee Fuller), born 3.1.1919 at Melbourne, Vic; died 7.4.10 at Cooranbong, NSW. She was predeceased by her husband, Murray, in 2006. She is survived by her daughter, Barbara Duncan (husband Graham); her son, Graham (wife, Josephene); her grandchildren Michael (wife, Nerissa), Keralie (husband, Peter Groom), Matthew and Andrew; and her great-grandchildren James, Taya and Noah. During her life, Lola actively supported community organisations and was deeply committed to serving the Lord. Her assurance in the Lord deepened as she grew older and she encouraged all to be ready to meet Jesus.

*Bruce Manners, Rein Muhlberg*

the Seventh-day Adventist Church will be held in the Prospect International church hall, Ballville Street, Prospect. Commencing with registration at 3pm on Saturday, September 25, 2010, the meeting will conclude on the afternoon of Sunday, September 26, 2010. Delegates will be appointed in harmony with the constitution. The business of the meeting will include: presentation of reports from administration, departments and schools; the election of president, secretary/treasurer, executive committee and appointments committee; proposed changes to the conference constitution, including a proposal for a four-year term; and the introduction of minor changes to terminology.

**South New Zealand Conference Constituency Meeting.** Notice is hereby given that the 63rd Constituency Meeting of the South New Zealand Conference of the Seventh-day Adventist Church will be held at Ilam in the Seventh-day Adventist church, Christchurch. Commencing 2.30pm, registration is on Saturday, September 25, 2010. Meeting runs until Sunday, September 26, 2010. The business session will include the presentation of reports from administration and departments. The election of president and executive committee for the ensuing triennium will also take place, and amendments



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to the conference constitution will be considered.

**Adventist law firm now open.** Nikolai Koolik, an Adventist Church member, has recently opened Koolik & Associates Lawyers, located on the north side of Brisbane, Qld. Areas of law include conveyancing, estate planning and administration, wills, and enduring powers of attorney and family law. For professional but personal and friendly service, please call (07) 3482 3333 or email <office@kooliklaw.com.au>.

**Notice is hereby given that the regular Constituency Meeting of the Australian Union Conference**

## SOUTH PACIFIC DIVISION





## POSITIONS VACANT

■ **Administrative Officer, Clinical Office—Avondale College (Wahroonga, NSW)** seeks applications for the position of administrative officer for the Sydney campus clinical office. The role is to provide administrative support for the clinical placement arrangements in the Bachelor of Nursing course. The full-time position (38 hours per week) commences August 2010, or as negotiated. Reports to clinical coordinator. Applications addressing the selection criteria, with contact details of at least three referees, should be emailed to <employment@avondale.edu.au> or write to HR Officer—Avondale College, PO Box 19 Cooranbong NSW 2265. For more information, call (02) 4980 2284. Applications close **August 6, 2010**.

■ **Camp Manager—Tui Ridge Park (Rotorua, NZ)**. This position requires an outgoing person with exceptional people skills. A strong commitment to the mission and values of the Adventist Church is essential, as is the ability to manage staff and property, promote the park, and develop and implement programs. This is a lifestyle position living on-site at a premier camping facility, which is a 172 hectare park. If you enjoy the outdoors, and have a heart for ministry through adventure activities and camping programs, please email your CV to <nnzc@adventist.org.nz> or send mail to Tui Ridge Park Board—Manager Position, Private Bag 76900, Manukau City, New Zealand 2241. Applications close **August 19, 2010**.

■ **Senior Lecturer—Pacific Adventist University (Port Moresby, PNG)** is seeking an experienced and highly-qualified senior lecturer for Pacific Adventist University's School of Business. Based in Port Moresby, PNG, the estimated start date of the role will be early 2011. For more information, please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. All applications, including your CV, three work-related referees, copy of educational qualifications and the contact details of your local church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (Pacific) Limited, Locked Bag 2014, Wahroonga NSW 2076 email <hr@adventist.org.au> or fax (02) 9489 0943. Applications close **August 31, 2010**.

■ **Junior Receptionist/Administrative Assistant—International Children's Care Australia (ICC Aus) (Sydney, NSW)** is an exciting international aid agency that does amazing things to help children who live in poverty in South-east Asia. We have recently opened a new office in Sydney and would like to employ a junior receptionist/office administrator. Some experience and/or qualifications would be an advantage. Please contact Glenn Roberts on 0403 290 451 or email <groberts@iccaustralia.org.au>. More information, including a position description, is available on our website <www.iccaustralia.org.au>. Applications close **August 16, 2010**.

For more employment options, go to  
<adventistemployment.org.au>



**of the Seventh-day Adventist Church** will be convened from September 5 to 8, 2010, in Melbourne, Victoria, at Sebel Albert Park, 65 Queens Road, Melbourne. The business of this constituency meeting will be in accordance with the constitution. Such business will include reports, election of leadership and proposed changes to the constitution. The constituency meeting will commence at 7pm on Sunday, September 5. Registration should be completed by 5pm and will be required prior to the commencement time.

The constituency meeting is planned to conclude at 3pm on Wednesday, September 8.

**60th anniversary of Cairns Adventist College** (formerly Cairns Adventist School), August 13 to 15, 2010. Historic photos/memorabilia requested. Please join us for our celebration activities and fundraising. Contact Clinton Bond on (07) 4051 2585 or email <ClintonBond@cas.qld.edu.au>.

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**Back to Capalaba.** We are inviting all former members and friends of Capalaba church, South Queensland, to a special service on Sabbath, August 7, at 11am. A warm welcome awaits you.

**Data projectors, screens, DVDs, VCRs, PA systems etc.** Lower

prices for Adventist churches, schools etc. Australia only. Rural Electronics (02) 6361 3636; or <greenfieldsenterprises@bigpond.com>.

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**Vegelicious recipe book.** New release. Recipes collected from the best vegetarian cooks, our Adventist women. Now available at Adventist Book Centres. Refer to 3.7.10 Record. Email <health@alburyadventist.org.au>.

**Next Record August 7**

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# Homecoming

## August 27-29, 2010

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