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THE AVONDALE EXPERIENCE: FIND YOUR INSPIRATION... INSIDE

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Author's critics help make sequel super

Cooranbong, New South Wales

Criticism from high school students has improved an Avondale College of Higher Education lecturer's sequel to a book about a boy and the challenge of adolescence.

Brad Watson met regularly with Year 9 students from Avondale School, Central Coast Adventist School and Macquarie College to seek their thoughts on his new, young adult story, *David's Revenge*. The lecturer in the School of Humanities and Creative Arts must have found the criticism constructive because book editor Nathan Brown describes *David's Revenge* as having more action, ideas and pages than its prequel, *Finding David*.

Mr Brown represented Signs Publishing Company at the launch in Avondale School's iCentre. He said the series "takes the ordinary things young adults face and puts them in big adventures".

"But there's also a recurring theme about God's influence and presence and interest in those things."

Finding David follows David as he moves into a new school and deals with bullying, romance and a mysterious family tragedy. *David's Revenge* continues the story—caught in a fire storm while hiking, David's RiskMEN group discovers truths, and lies, about each other.

Mr Watson has based the series on stories of his grandfather, Raymond, who suffered a nervous breakdown after contracting a rare disease called wildfire. He speaks of his father's anger at the lack of support for his grandfather, particularly after Raymond's hospitalisation. *David's Revenge* is available from Adventist Book Centres.—*Brenton Stacey*



Avondale students Bailey Clark, Caleb Kingston and Zoey Watson with Brad Watson.

Council commissions study of sand

Lake Macquarie, New South Wales

Lake Macquarie City Council has invited Avondale researchers to study the impact humans make on its beaches.

Dr Jason Morton, Dr Ewan Ward and Associate Professor Kevin de Berg will determine what effect driving vehicles and removing weed have on the biological health of five of the city's exposed sandy beaches. They will base their findings on: the level of bacteria; the abundance and diversity of macroinvertebrate and meiofauna assemblages; and the level of nitrogen in the groundwater.

"We know a lot about rocky shores and other marine habitats like seagrass beds, but it seems we've neglected sandy beaches," said Dr Morton, a senior lecturer in biology in the School of Science and Mathematics and the chief investigator of the study.

The council commissioned the study to monitor the health of its beaches and to raise awareness of their ecological function. "We take our beaches for granted," said coastal projects officer Kym Bilham. "They're not deserts or places to just lay out a towel. They actually play a critical role in keeping the water in our oceans clean." Dr Morton and his colleagues aim to complete their study early next year.—*Brenton Stacey*

Citation earns communicator \$A10,000

Cooranbong, New South Wales

A third Avondale academic has received a \$A10,000 citation from the Australian Learning and Teaching Council for outstanding contribution to student learning.

Carolyn Rickett (pictured) was recognised for "inspiring and innovative teaching methods that enable communication students to develop confidence and participate in authentic learning experiences".

The communication course convenor in the School of Humanities and Creative Arts earned the citation for a multifaceted project called *Wording the World*. Published by Puncher & Wattmann, the anthology features poetry from creative writing students and from leading Australian authors. Graphic design students created the cover and print journalism students reported the news of the launch.

Poet Judith Beveridge shared Avondale's Learning and Teaching Excellence Award with Ms Rickett in 2010.

"Publication is the only way for a writer to gain recognition," said Ms Beveridge, a lecturer in the Department of English at The University of Sydney.

"And it was only through Carolyn's efforts that the students had this rare opportunity to showcase their work in a high-class publishing venture."

Dean of the Faculty of Arts and Theology, Associate Professor Daniel Reynaud, said Ms Rickett was consistently rated by her students as an outstanding lecturer.

—*Sonja Larsen*





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"Students find their inspiration at Avondale
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Head of News & Editorial:
Pastor Pablo Lillo
Email: editor@record.net.au

Assistant Editor:
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Copyeditor:
Tracey Bridcutt

Graphic Designers:
Loopeck Lim & Shane Winfield

Communication assistant:
Revona Govender

Letters: editor@record.net.au
News & Photos: news@record.net.au
Noticeboard: ads@record.net.au

record.net.au
Mail: Adventist Media Network
Locked bag 1115
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Not what it used to be!

Ray Roennfeldt

I often hear people say Avondale College of Higher Education is not what it used to be—and I agree.

Ask an alumnus. You'll see a nostalgic look in their eyes, and then hear a series of comments beginning with, "When I was at Avondale . . ." The comments might end: "I couldn't leave campus without permission"; "We weren't allowed to own a car"; "All worship services were compulsory"; "No public displays of affection were permitted".

Avondale students are now independent and mobile. They display most of the attributes of adulthood, so we choose to operate in an environment that facilitates this.

What hasn't changed? Think mission. Avondale proudly belongs to the worldwide Seventh-day Adventist education system. Our statement of values expresses this heritage in terms of excellence, spirituality, nurture, service and balance. We continue to provide a quality education—the 2012 edition of *The Good Universities Guide* gives us eight five-star ratings. We continue to provide opportunities for our students to meet God through Bible study, fellowship, prayer, Sabbath rest and worship. We continue to provide pastoral care for our staff members and students. We continue to provide opportunities to serve—our motto is still "a greater vision of world needs"—and our students respond by volunteering their time and money. And we continue to provide a balanced approach to cultural enrichment, intellectual development, physical activity and spiritual growth—even adding sustainability of our environment and resources.

We call this the Avondale experience, and it continues to appeal with a record number of students—more than 1300—choosing to complete their higher education at Avondale this year. Avondale has changed and will change—it must as a growing, developing tertiary institution—but it continues supporting the mission of the Church.

This is how I see it. People—you and me—make up the Church. Many of the people making up the Church in the South Pacific come to Avondale because they want to serve as accountants, ministers, nurses and teachers. They want to learn something about the world, but in the process learn something about themselves—about their relationship to others and to God. In short, many of the people making up the Church find their inspiration at Avondale.

Dr Ray Roennfeldt is president of Avondale College of Higher Education.

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New amphitheatre

A new amphitheatre has replaced the baptismal font between the Chan Shun Auditorium and College Hall on Avondale's Lake Macquarie campus. Named after the family who helped fund it, the Brandstater Amphitheatre provides an outdoor alternative for events. Fewer candidates used the font after the opening of the college church in 1986. —John Cox/Brenton Stacey



Homecoming high note

Dell Lawrence and Vivienne Calwell perform "The Prayer" at Hymns and Songs of Praise. Dr Lyell Heise and his Institute of Worship Orchestra moved the Avondale Homecoming audience with grand arrangements and medleys. The finale? A dedication of "Because He Lives" to the victims of the Slacks Creek house fire (Queensland). —Brenton Stacey/Ann Stafford



In stitches

Wrapping handrails in wool has sent a message to users of the Brandstater Amphitheatre on Avondale's Lake Macquarie campus. "Touch me," read notes attached to Jasmine Flamenco's creations, "I am a metaphor for community." The arts student says knitting is similar to community. "It is one continuous strand; if something is cut, it all unravels." —Sonja Larsen/Peck Flamenco



Musical masterclass

The Promise's Vivienne Calwell, Emily Thomas and Andrea Kuburic listen as The Idea of North's Naomi Crellin notates "An Irish Blessing". The vocal ensemble and the vocal quartet performed the song as the finale to a masterclass during which Naomi, Nick Begbie, Sally Cameron and Andrew Piper workshoped The Promise's repertoire. —Brenton Stacey/Ben Turner



Portraiture's modern face

This portrait of his dean by a senior lecturer at Avondale has featured in an exhibition that challenges the form itself. *The Grotto Project: Exhibition*, based on Andy Collis's PhD thesis, examines portraiture in contemporary culture. It featured not only painting—such as Collis's portrait of Associate Professor Daniel Reynaud—but also installation, performance, new media and sculpture. —Brenton Stacey



Regeneration begins

Encouraged by one hour's paid leave or by student club COSMOS, staff members and students planted 400 trees during Avondale's Green Week. The trees are now growing along Girls Walk and near the dam behind Cooranbong Community Services Centre, both on the Lake Macquarie campus. —Brenton Stacey/Krissie Hopkins



People-focused principals

Primary teachers deal better with change under principals whose focus is on people not tasks, research by an Avondale lecturer shows. Dr Andrew Matthes's PhD identifies lack of time as the highest recurring challenge for teachers. It recommends principals develop leadership and management styles that foster approachability, encouragement and trust. —Sonja Larsen/Ann Stafford



Outdoor rec @ Avondale

Avondale now offers short courses in outdoor recreation online. Students maintain contact with lecturers but complete theory components electronically—resources include videos and PowerPoint presentations with voice over—and practical components in their local community. The initiative may see students completing each course in as little as one term. —Sonja Larsen/Colin Chuang



A different path

A course offering an alternative entry to degree studies at Avondale will graduate its 300th bachelor's student this year. The success of the Diploma of General Studies is recognised nationally, with the Australian Universities Quality Agency featuring the course on its good practice database. —John Cox/Colin Chuang



Healthy mission

A marketing major at Avondale has taken a class project to market to support mission. Mission Bars is a home-based health food company. Kyle Morrison, its founder, is using its products to replace chocolate fundraisers. The motivation to help others has been key to his success, lecturer Bill Truscott said. —*Sonja Larsen/Josh Hamilton*



On face value

Four large signs representing the values grace, inspiration, joy and witness adorn buildings on Avondale's Lake Macquarie campus. Each features a Bible verse under an "active" image of a person. Faces are obscured. "[Chaplain Dr Wayne French and I] want others to put themselves in the image and become part of the message," says marketing officer Colin Chuang. —*Brenton Stacey/George Allertz*



Healing hands

Sonja Frischknecht (centre) returned to Atoifi Adventist Hospital in the Solomon Islands this month with this team from Avondale's Faculty of Nursing and Health. The purpose of the trip: to serve as a clinical learning experience in a developing country and as an introduction to medical-focused mission. —*Brenton Stacey/Tamera Gosling*



On the right track

These Avondale students stroll along Boys Walk, part of a new seven-kilometre loop of the Avondale Estate. Two lecturers improved the historic track after opening the Girls and Sandy Creek Walks in 2009. Drs Darren and Jason Morton's gift to the community provides physical activity benefits and protects biological diversity. —*Brenton Stacey/Danelle Morton*



Service on the menu

"Serve" is a one-word summary of Cafe Rejuve's mantra. Its profits support mission projects and its use of Fairtrade food forms part of its commitment to environmental sustainability. A project of Avondale College church's young adult ministry, Regeneration, it "provides a positive environment for connecting", says founder, Pastor Mark Craig. —*Sonja Larsen/Sophie Gamble*



Power of one

Avondale staff members have raised \$A100,000 for mission by donating at least one per cent of their wages over the past two years. The 1% Club helps build schools, change lives, feed orphans and pay teachers, says secondary education course convenor, Jason Hinze. —*Brenton Stacey*

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The power of pen pals

Wauchope, New South Wales

Regular contact with their sponsor is good for the emotional health of children in developing countries, doctoral research by an Avondale academic shows.

Brad Watson discovered the importance of establishing and maintaining a relationship with sponsored children, during a trip to India over the semester recess.

Mr Watson visited children sponsored by the not-for-profit Christian organisation Asian Aid for more than three years. He found the children who had regular contact with their sponsor "seemed to have higher self-esteem [and] . . . a stronger sense somebody cared for them". For some children, according to teachers with whom Mr Watson spoke, the relationship with their sponsor also helped improve academic performance.

The level of the need for children to know something about their sponsor surprised Mr Watson. "I underestimated the importance of that sense of relationship," he said.

Asian Aid's customer relations officer, Kerry Patrick, said children "need a response to feel they are writing to somebody real". Asian Aid stipulates children write to their sponsors twice a year, but according to Mr Watson, "few sponsors would communicate with their children more than once a year".

Reflecting on his research, Mr Watson, a senior lecturer in international poverty and development studies at Avondale College of Higher Education, said regular contact would give children a confidence boost. Even one letter over 10 years "at least gives that child a sense of who is helping them".

Children could become confused by a lack of communication from their sponsors, said Mrs Patrick, "particularly when the

children see others in their class getting letters. They could think, 'What's wrong with me?'"

Melbourne-based mother Bek Ross has sponsored seven-year-old Priyanka for almost a year. She has not yet responded to Priyanka's letters but plans to do so.

However, both Mrs Patrick and Mr Watson caution about what information—discrepancy in wealth, for example—sponsors share with their children. "You don't want to establish an unequal relationship," Mr Watson said. It is a personal relationship, Mrs Patrick said, so "focus on similarities and talk about families".

Mr Watson encouraged sponsors to respond to their children "in meaningful ways" so the correspondence does not become simply like a transaction.

"Otherwise the relationship is at risk of becoming superficial and one-sided—they get the money, you get the letters." —*Josh Dye*



Sponsor and student meet: Brad Watson began sponsoring Namlan Kandulna during a visit to the Tonea School in Jharkhand, India.

The Aboriginal Christian advantage

Cooranbong, New South Wales

An Avondale academic will help select papers for an international heritage conference after presenting one himself that explored links between Aboriginal and Christian spirituality.

Dr John Skrzypaszek's "Cross-cultural sharing of spirituality" argues "the development of the Aboriginal Christian spirituality may be enhanced by the qualities embedded in its indigenous roots". He writes, "At the point where [the] propositional creed-based structure of the Christian faith creates a spiritual vacuum, the indigenous spirituality provides a natural bridge for spiritual healing and emotional stability."

Indigenous spirituality does this because it does not differentiate between the secular and the spiritual—Dr Skrzypaszek describes the indigenous consciousness as being "immersed in the totality of the spiritual journey".

This safeguards Aboriginal Christians "from the dangers of developing a creed-based identity defined only by conceptual terminologies" and enhances the development

of Christian spirituality by "reviving vibrancy and awareness of God's presence in every aspect of life's journey".

Dr Skrzypaszek, director of the Ellen G White Seventh-day Adventist Research Centre and a lecturer in the School of Ministry and Theology, presented his paper at the second International Conference on Intangible Heritage, held in Tomar, Portugal.

He has been invited to serve as a member of the Scientific Committee for next year's conference. —*Eily Sim/Brenton Stacey*



Dr John Skrzypaszek.

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NEWS

Academics show how to keep schools' competitive edge

Cooranbong, New South Wales

To remain viable in a competitive market, Seventh-day Adventist schools must maximise the aspirations and minimise the anxieties of parents, says a report by two Avondale academics.

Drs Peter Beamish and Peter Morey's findings are based on responses to surveys of, and interviews with, Adventist families who have children in schools in an Australian capital city. They show the majority of respondents have positive feelings about their school but identify academic orientation and the availability of extracurricular activities as needing improvement.

This is typical of most Adventist schools, says the report. The key selection criteria for parents are: quality teaching; strong discipline; high levels of care and support; a visionary principal; and a significant Christian ethos.

Advertising and branding are less influential. "These simply bring the school to the parent's attention," said Dr Beamish, dean of the Faculty of Education and Science at Avondale College of Higher Education. He and Dr Morey, a former educational administrator who is now a senior lecturer in the Faculty of Business, wrote the report for one of the conferences of the Church in Australia.

"Leadership, in a broad sense, is far more influential," Dr Beamish said. He tells of two parents visiting a school for an interview with the principal. "The principal thought he was interviewing them, but they were interviewing him."

As for aspirations, all parents want their children to realise their potential, so they choose schools that provide children with a diversity of experiences and enable them to perform well academically.

Parents also want their children to be committed Christians, although not necessarily Adventists. "Parents see themselves as taking responsibility for faith development, but they want schools to give all the help they can," Dr Beamish said.

The greatest anxiety? Keeping children committed to Christianity and as active members of the Church.

The tension between using Adventist schools to proselytise to those of other faiths and meeting the aspirations of parents who want their children to socialise with those of the Adventist faith is a topic of discussion among Adventist educators. The answer is not easy, Dr Beamish said. "Parents told us they were concerned their children would remain in the Church only if they had friends in the Church, but many of their children's friends don't go to their church."

The bottom line? "If parents perceive Adventist schools as having strategic vision and administrators, principals and teachers with determination to drive that vision, they'll choose those schools," Dr Beamish said. He cautions against simply expecting Adventist parents to send their children to Adventist schools. "Adventist schools are doing a great job and are generating goodwill, but families have a choice and intend to use that choice." —Brenton Stacey



Dr Peter Beamish.



Students

change lives through service

by Sonja Larsen

Feelings of relief but also of excitement and uncertainty replace those of stress and anxiety as students at Avondale College of Higher Education close their books and leave the safety of the campus for adventures in service.

This aspect of the Avondale experience is so important it appears in the corporate statement of mission.

"Preparing students for lives of service" is part of the whole-of-life education Avondale has been offering since 1897, but president Dr Ray Roennfeldt sees an even greater emphasis "here and now".

This will involve creating and encouraging students to enrol in at least one unit of study related to service, to challenge the status quo.

"Preferably cross-cultural service," Dr Roennfeldt says. "It gets students thinking about the needs of others and about the contribution they can make."

Many are contributing now, mostly in ministries they initiate and finance.

Student club One Mission will return for a third consecutive year to the Philippines and the Solomon Islands and send its first team to Brazil over the year end.

With no agenda or expectations, two STORM Co teams return to serve in the regional New South Wales towns of Goodooga and Moree—the mission of this ministry is for team members to be the hands and feet of Jesus.

Students serve in the local community or visit residents of the local Seventh-day Adventist retirement village as part of the Pick-A-Street and Dorm2Home ministries.

In Papua New Guinea, Bachelor of Theology/Bachelor of Ministry student Bekezela Sibanda and three friends run three evangelistic programs—baptisms and spiritual revival follow.

In the Solomon Islands, a partnership between Atoifi Adventist Hospital and Avondale's Faculty of Nursing and Health sees a team of staff members and students return to the wards in Malaita for a second consecutive year.

In Zambia, 59 people are baptised through the

evangelistic efforts of a group that includes nine Avondale students. With camera in hand, it is easy to mistake the Avondale staff members and arts students who travel to Nepal as tourists, but they leave most of their photographs behind. The stills and \$A10,000 worth of video production equipment donated by the Adventist Development and Relief Agency (ADRA) Australia and One Mission Media Mission team, will help the local ADRA office produce promotional material.

Four Bachelor of Arts (International Development and Poverty Studies) students also venture to Malawi, the Philippines and Vanuatu to volunteer with ADRA.


Jason Hinze, a lecturer and the secondary education course convenor in the School of Education, notes the speed at which sign-up sheets for Ministry of Teaching Overseas (MOTO) fill—56 from the school visit Cambodia, India and Nepal. The India team teaches 200 children at the AoZora Adventist Academy and witnesses the baptism of Nimesh Sinha, the school's founder and director.

While MOTO students discover the power of education, the nine-member Empower team discovers the power of personal testimonies in the Philippines. It organises a series of concerts, programs and workshops at high schools and a university, and a conference for Adventist young adults.

"We wanted to tell people we are all equal, that God doesn't just love Christians or Adventists," team member Jana Aveling says.

The message resonates with a group of Filipinos, who have now formed their own Empower team.

These ministries not only provide tangible evidence of Avondale's statement of mission, but they also help, as Bekezela says, transform lives, "including ours".

The pioneers set a high standard, but their vision for Avondale to provide "a greater vision of world needs" is a reality. Ask any of the students involved above. 

Sonja Larsen is a Bachelor of Arts student and a nominee for the W A Townend Christian Journalism Prize at Avondale College of Higher Education.

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R MY MINISTRY

Joanna Darby wants to add to the beauty of life despite feeling self-conscious about calling herself an artist—and once thinking of a career in the arts as “self-ish”.

“As I study the nature of beauty and the real purpose of beauty, I feel impelled,” she says. “God affirms my calling by placing incredible opportunities in front of me. How can I ignore this?”

Her first solo exhibition demonstrated the effectiveness of art as a communication medium. “I couldn’t believe how easily conversation with strangers turned to spiritual matters.”

Galleries in Canberra, Newcastle, Port Macquarie and Sydney have exhibited Ms Darby’s work—a common theme is the rhythms and patterns of life. Parliament House in Canberra has, too. Her work also appears in collections in Australia, Canada, New Zealand and the United Kingdom.

Ms Darby received the Gabe Reynaud Award at the inaugural Manifest Creative Arts Festival. The citation describes how her artistic statements as an artist and speaker “overflow with a passion for communicating the love of Christ, delivered with humility and compassion. . . She exemplifies the power of combining art and ministry”.

Ms Darby, an alumna of Avondale College who graduated with a Bachelor of Arts/Bachelor of Teaching in 2006, says the arts teach us “that any of our creation is only thinking God’s thoughts after Him”. Her advice to others: “We are but a tool in God’s hands. Our creativity is on loan from Him.” —*Kimberley Hodgkin*



R MY CHURCH

REGENERATION, New South Wales

They call it Regeneration, an Avondale College church young adult ministry charged with discovering what it means to follow Jesus. While Regeneration’s Sabbath morning worship program is typical—breakfast followed by praise and worship, prayer, testimonies and teaching—its service projects are not.

Crankt uses adventure therapy—activities include mountain biking, rock climbing and wakeboarding—and group-based mentoring to build youth resilience. Pick-A-Street makes door-to-door contact with members of the community to deliver homemade biscuits and to offer help with home duties such as gardening and maintenance. Other projects include preparing meals and providing art therapy at a youth drop-in centre, and providing music for worships at a local alcohol rehabilitation centre. Regeneration sent two teams to Mozambique to provide STORMCo training.

A proportion of the offerings collected at Regeneration support these and other projects. Beneficiaries include: an Adventist Development and Relief Agency well project in Malawi—Regeneration raised \$20,000 for this; an aid program for former child soldiers in Uganda; an orphanage in Mozambique; and a school-building project in Uganda. “This generation of young adults wants to make a difference,” says the church’s associate minister, Pastor Mark Craig, “and Regen’s members respond to this challenge with enthusiasm.” —*John Cox*





NOTHING IS WASTED Daniel Reynaud

If Daniel Reynaud's new album *Nothing Is Wasted* (Psalter

Music) came with an advisory label, it would be, "Nothing artificial added". The singer and songwriter, who is also dean of the Faculty of Arts and Theology at Avondale College of Higher Education, uses his songs to challenge, confront, inspire and refresh.

He brings a whimsical wit to his writing and adds a strong sense of personal and observed experience, which gives songs on *Nothing Is Wasted* an edge of honesty and humour.

For example, in "What You're Like", Reynaud boldly reveals his feel-

ings: "Jesus hold me tight tonight/ I'm feeling kind of fragile/ I know I muffed a lot of things today/ Made something of a fool of myself/ Didn't cope too well/ And I need a hug to tell me its okay." While other artists may hesitate to write in such a candid manner, it is one of Reynaud's strengths.

Even the design of the album cover plays on a clever use of words. On first look, the album title reads simply, "Nothing". On second look, and at the correct angle, the words, "Is Wasted", which appear in a gloss black on a matt black background, become visible.

Like the cover, Reynaud's lyrics dare the listener to consider again what they know, or what they think they know.

All profits from *Nothing Is Wasted* support Kidz4Him, a ministry of two

of Reynaud's friends, Rob and Sheree Moodie. "They grew tired of living in our affluent society while ignoring pain elsewhere, so they sold everything to care for the thousands of children orphaned by the AIDS epidemic in Zambia," Reynaud says. "Many of their friends said they were crazy, and they are, crazy about doing what God has asked them to do." Reynaud admires the couple's spiritual integrity and trust in God and wants to honour their work. "Their faith and courage inspire me."



Sonja Larsen is a Bachelor of Arts student at Avondale College of Higher Education.



FAITHFUL The Promise

Coming five years after its self-titled debut, The Promise's latest album, *Faithful* (Psalter Music), is in many ways a second debut.

But while it is in the nature of the Avondale vocal ensemble to change members from year to year, some things have not changed: Dr Robb Dennis is still director; and The Promise maintains the style and feel that have served it well since forming in 2005.

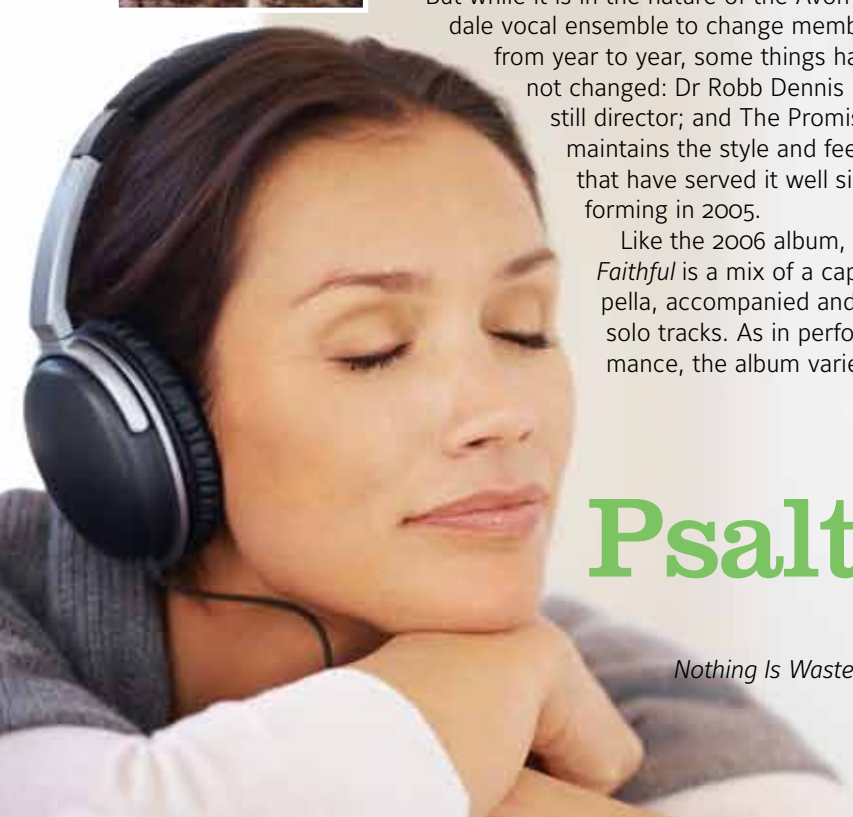
Like the 2006 album, *Faithful* is a mix of a cappella, accompanied and solo tracks. As in performance, the album varies

from the quiet and reflective, such as "Prayer of the Children", to the energetic foot-stomping of "Great God A'mighty".

Picking a favourite track is a subjective matter, but the standout is "Find Us Faithful".

And closing the album with an arrangement by The Idea of North-Australia's most acclaimed contemporary vocal quartet—is brave. The Promise pulls it off though, and listening to its rendition of "An Irish Blessing" begs the question, "Where is The Promise's own arrangements?" This is perhaps worth exploring as The Promise continues its ongoing development.

Clansi Rogers is an alumna of Avondale College of Higher Education.



Psalt and light

Nothing Is Wasted and *Faithful* are available at Adventist Book Centres.



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OPINION*

Bruce Manners

When God doesn't skywrite

"OK, God, now is the time to skywrite the answer." This is the prayer I prayed on a Wednesday two months ago.

God didn't answer—with cloud cover at the time, perhaps I couldn't see the message.

Most times, God doesn't give a direct answer because He's given us a number of resources to help us make decisions—and making decisions starts in our head; we have the power to think and to reason.

He's given us the Bible. It's superb at giving us information about Him and about lifestyle and relationships. The Bible is much more than an answering service, but it answers many questions. For example: I'm a Christian, should I go out with this non-Christian? The answer: Beware of teaming up with those who are unbelievers (2 Corinthians 6:14). That answer is also common sense.

I had been wrestling with my question for several weeks. During that time, I found it helpful to talk to people I knew had a heart for God. They had enough wisdom to listen a lot and not answer the question. They proposed scenarios, and they made suggestions, but it was my question.

I had also found myself collecting scraps of information I had filed away. I found the information helpful in giving some insight into my situation and into how I should respond.

Finally, having people pray with you and for you when you are trying to make decisions is incredibly supportive and helpful.

God didn't skywrite an answer that Wednesday, but I did receive an answer. It came out of a process, not a momentary sign.

I know what it's like to have God speak directly to you because I have experienced it, but that's rare. Mostly, you have to search out an answer. Fortunately, God has provided the resources.

Then you move forward in faith.

* Views represented in Opinion reflect those of the author and not necessarily those of the Seventh-day Adventist Church.

Dr Bruce Manners is senior minister of Avondale College Seventh-day Adventist Church.

NOW @ THEN



Variation of corporate logo first introduced by the then Australasian Missionary College in 1923.



Current corporate logo, adapted in 2011 from a new logo introduced in 2008.

Outliers, misfits or something else?

by Marion Shields

REMEMBER OVERHEARING THIS COMMENT DURING A discussion about the possible appointment of a student teacher to a school: "But they wouldn't fit".

A group of students were discussing the concept of leadership in the unit, Leadership and Advocacy, which I teach. They were particularly interested in why some leaders prefer yes-men (or women)—those who always agree with their superiors; or as the Macquarie Dictionary puts it, "Obedient or sycophantic followers." Yes-men (or women) are those who fit or who are safe.

Churches claim to value diversity but tend to do the opposite. If people do not fit with a church's perception of what is acceptable, they are subtly excluded.

I teach wonderful young adults how to be teachers, and in the area of special education, I teach them how to recognise children who are different. I particularly teach them not to be afraid of difference, not to ignore, punish or exclude but to give attention, reward and include, to help those children understand they are of value. Teachers—good teachers, Christian teachers—need to love and accept all children.

Outliers

An "outlier" is a word often used in statistics to refer to a piece of information that doesn't fit with the rest. Advice to statisticians goes like this: "Consider the possible value and the possible cause of the outlier before deciding to eliminate or ignore it."

I wonder if, as Christians, we take this advice when meeting people who don't fit? Particularly if they make us feel uncomfortable. Especially if they are in the church.

Misfits

"Misfits" such as John Wesley and William Wilberforce, because of their total commitment to the eradication of slavery, did not fit with the churches of their day.

Nor did Jesus—an outstanding misfit. Note His lack of education—He didn't attend high school or university. Note

His lack of employment—He didn't become a productive citizen. Note His nomadic lifestyle—He didn't settle down. Note His relationships with women and tax collectors—He even ate with them at dinner parties. Note His praise of Samaritans—He even held them up as model citizens. Jesus challenged the boundaries established by the Pharisees. His message? Not simply to restore our broken relationship with God but to heal broken relationships among people.

The Pharisees defined holiness based on exclusivity. Jesus defined it based on inclusivity. He didn't come out from those on the outside. He went to them, reaching out with love and compassion.

If we are serious about following Jesus, this should be our perspective and practice, too.

The Bible challenges us to "accept each other just as Christ has accepted you" (Romans 15:7, NLT). The Message's paraphrase increases the challenge. "So reach out and welcome one another to God's glory."

Ultimately, accepting others as God accepts us in Christ involves accepting people who are different, people who do not fit with our perception of what is acceptable, people who may be fellow church members. A healthy church often attracts unhealthy people, but a healthy church should be one of the few places where those people find love and acceptance.

Despite adding five million new members, more than 1.4 million members left the Seventh-day Adventist Church worldwide during the five-year period 2000 to 2004. Did these people not fit? I look at our conservatives, our liberals, our young adults, our senior citizens, our singles, our single parents, those with special needs, will they go, or will they find in you the "something else" and stay? ➤

Marion Shields is Master of Education course convenor, short course convenor and a senior lecturer in the School of Education at Avondale College of Higher Education. She presented this article as a paper during Avondale Alumni Association's Alumni Lecture at Homecoming this year.

Contagious pre-Christianity

By Bruce Manners

THE DEATH AND RESURRECTION OF JESUS RAISED no interest outside of Palestine. Roman historian Tacitus wrote of Judea in this period as “all quiet”. He and fellow historian Suetonius refer to minor matters—the remission of taxes and the ill feeling between Jews and Samaritans—but of the end of the life of Jesus and the beginning of Christianity, nothing.¹

Within a generation, though, Christianity began to make an impact. It is estimated Christianity had a growth rate of about 40 per cent per decade. This means after 300 years, by the year 350, more than half of the population of the Roman Empire—33.9 million, although there is some dispute about this figure—called itself Christian.²

So, what happened and what can we learn to help us as Christians regain our relevance?

Christianity gives meaning

Christianity developed in a pagan world of deities and gods who were considered the cause of military defeats or natural disasters—either as punishment by a god who favoured them, or by another god interfering. Christians believed in one God—and were accused of being atheists because they rejected others—and they made this stunning claim: God cared about people.

Christianity not only offered a better afterlife than paganism, its teachings also made life meaningful. During epidemics, for instance, the philosophers and the priests of the gods had no answer to the question, “Why?” Dionysius (d 265 AD) noted while pagans were terrified, Christians greeted the epidemics as “schooling and testing”.

Christianity provided an explanation (evil reveals itself), comfort (God cares) and something to do (care for the suffering).³

Christianity brings equality

Christianity developed in a pagan world where the Greek historian, Plutarch, described a child as “more like a plant than a human being” until it lost its umbilical cord.⁴ Cicero described grieving over the death of a baby as not common and inappropriate. He had no sympathy for the death

of his granddaughter and referred to her as “a thing”.⁵ Neither abortion nor exposure were considered moral issues. Some babies would be rescued but raised to become child prostitutes or slaves.

Within Christianity, however, children were considered “complete and whole human persons from birth”⁶—Christians made it their business to rescue babies from death, prostitution and slavery.

In a strongly hierarchical society, nobles and slaves were brothers and sisters in Christ and would greet each other as such.

And Christian women enjoyed a higher status,⁷ even becoming leaders in the church. They enjoyed greater marital security—Christians considered divorce unacceptable. They remained virgins until marriage as did Christian men—Christians condemned extramarital sex. They married later (Plutarch reported Romans giving their girls in marriage at 12 years of age or even younger) and had more choice in their marriage partner.⁸ Widows were honoured and supported.

Christianity gave value to life

Christianity recognises the reality of evil and of God’s power.

In the first and second centuries, Christians talk “about evil constantly; they name evil explicitly and variously; and they picture it more systematically than is common in the larger culture”.⁹ In the earliest post-New Testament literature, you sense the power of God to overcome the devil. Ignatius (d 108 AD) writes, “Satan is overthrown not by exorcism or any powerful confrontation, but by the expressions of attention to God (or God in Jesus) and to unity.”¹⁰

By the middle of the second century, however, exorcism is more significant. Justin Martyr (103–165 AD) writes of exorcism as not only the most important but the most common healing.¹¹ In the *Apostolic Tradition* (c 235 AD), the practice of exorcism has become formalised and linked to baptism.¹² What is significant about exorcism and healing: critics make little (or no) mention of them.

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(continued from page 14)

Christians took evil seriously and longed for it to end with God's triumph in the return of Jesus—an expectation that helped in "galvanizing the church into mission".¹³

Christianity becomes a cause worth dying for

The confidence Christians had in their resurrected Lord gave them the freedom to live for Him.

Many courageously faced death. Pliny the Younger, in a letter to the emperor, Trajan, preferred the term "inflexible obstinacy".¹⁴ As Meeks notes, Christians have "boldness wholly inappropriate for a people of their truly humble status and situation".¹⁵

Tertullian in his *Antidote to the Scorpion's Sting* encourages Christians "to return to an authentic Christian understanding of martyrdom and embrace its possibility".¹⁶ He tells of a group of Christians who, in 185, approached the proconsul of Asia, Arrius Antoninus, and demanded to be executed. He "obliged some of them and then sent the rest away, saying that if they wanted to kill themselves, there was plenty of rope available or cliffs they could jump off".¹⁷

Others helped the sick, and not only their own. Stark records how Christians demonstrated their care during two epidemics affecting the Roman Empire, the first, beginning in 165 AD in the East and lasting for several years, leaving cities and villages in Italy deserted and taking the life of the emperor. Almost 100 years later, another kills 5000 people a day in Rome. A few years later (c260 AD), Dionysius, bishop of Alexandria, in a letter to his flock, acknowledges the Christians who died. "Heedless of danger, they took charge of the sick, attending to their every need and ministering to them in Christ, and with them departed this life serenely happy; for they were infected by others with the disease, drawing on themselves the sickness of their neighbours and cheerfully accepting their pains."

When the emperor, Julian (355-360 AD), wanted to reintroduce paganism, he wrote to a priest, "The impious Galileans support not only their poor, but ours as well, everyone can see that our people lack aid from us."¹⁸

Having a Leader who conquered death brought with it a boldness that made some Christians martyrs but more willing to risk and lose their lives caring for others.

Christianity becomes contagious

Prospective converts did not find becoming a Christian easy, particularly after the year 60 when Christianity became a proscribed superstition. From the second century, a non-Christian who turned up at a church meeting would

most likely be turned away by deacons acting as bouncers. With good reason—any Roman official could bring proceedings against Christians. Eventually, the Fourth Council of Carthage, possibly late in the fourth century, stipulated "the bishop shall not forbid anyone, whether pagan, heretic or Jew, entry into the church, and shall not prevent them from hearing the Word of God up to the moment of the mass of the catechumens".¹⁹

Public witness virtually ceased to exist after the year 60. Christians were "silent in the open". The problem: "if they advocated their faith in the forum they could get not only themselves, but their congregations into deadly difficulty".²⁰

So, Christians became known by how they lived. This was an era when, in terms sometimes used to describe church community—believing, behaving and belonging—behaviour came to the fore. The Christians' loving gratitude to God who'd saved them played a "notable part" in their evangelism,²¹ and revealed itself in the love they showed others.

In precept 96, Cyprian, the bishop of Carthage and martyr (d 258), makes a profound comment that fits the age when he says, "We must labour not with words, but with deeds."²²

➤

The confidence Christians had in their resurrected Lord gave them the freedom to live for Him. Many courageously faced death.

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Dr Bruce Manners is senior minister of Avondale College Seventh-day Adventist Church. He presented this as a paper at the second New Perspectives on Christianity Conference, held on Avondale College of Higher Education's Lake Macquarie campus in July.

Jesus the Man

A defence of masculinity (according to the book of Matthew)

by Lyndelle Peterson

WHERE ARE ALL THE MEN? THE ANSWER, according to the 2001 Australian National Church Life Survey, is not in church—more than 60 per cent of attendees are women.¹

What about church do men find unappealing? Brandon O'Brien argues it's not the worship services but the Jesus presented by the Church²—it has feminised Him. Attributes such as compassion, nurture, sympathy and understanding are valid and well supported but do bring into question Jesus' masculinity.

A Jewish model of masculinity

Jesus and the Torah

The book of Matthew in the Bible emphasises the importance of the Torah in Jesus' life and teachings.

The earliest example of Jesus' knowledge and study of the Torah is during His temptation in the wilderness (Matthew 4:1-10*). He makes three references to the Torah indicating not only a knowledge of it but also an ability to interpret and correctly apply it.

The Sermon on the Mount (Matthew 5-7) reveals Jesus as a passionate protector of the Torah—He even denounces anyone who presumes to alter it. "Anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven (Matthew 5:19).

In the ancient Jewish culture, only men could study and discuss the Torah, which they were to uphold and protect, and the dialogue in these two passages illustrates this masculine characteristic.

Jesus and self-restraint

Another ancient Jewish masculine characteristic: self-restraint. Jesus' resistance to temptation—heightened by a weakened state—shows His aptitude for self-restraint. The setting for the temptation—meeting the devil in the wilderness—further emphasises His masculinity.

Jesus' teachings also resonate with self-restraint. Rather

than retaliating, Jesus tells His followers during the Sermon on the Mount, "If anyone slaps you on the right cheek, turn to them the other cheek also" (Matthew 5:39). In prayer, fasting and acquiring wealth, Jesus teaches His followers to show self-restraint so as not to draw unnecessary attention to their achievements or good deeds (Matthew 6:1-21) and, although not explicitly stated, matters of adultery, divorce and oath keeping (Matthew 5:27-37) all have self-restraint at their core.

The paradox: the Law teaches self-restraint but also requires it for observance and teaching.

Jesus and courage and strength in adversity

While Rabbinic literature does not advocate entering into combat, it does suggest men should act with courage and strength when meeting adversaries. While Matthew makes no obvious references to combat, it does include other examples of courage and strength in adversity. Matthew 1:21 institutes Jesus' divine function as Saviour of the world—"he will save his people from their sins". The language declares a responsibility that intimates the role of a leader—a responsibility similar to a commander in battle.

Allusions to combat are further highlighted as Jesus gathers his army. Calling the disciples, Jesus takes ordinary men and prepares them—with constant reminders that becoming a follower requires courage and strength—for the coming end-time combat.³ The strongest example may be as Jesus speaks to His disciples on the Mount of Olives in Jerusalem before the Passover. "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. . . . For then there will be great distress, unequalled from the beginning of the world until now—and never to be equalled again" (Matthew 24:9, 21).

Jesus and the absence of luxury

According to Matthew, the only tangible riches Jesus receives are the gold, frankincense and myrrh presented to

(continued on page 18)

Jarrad Davenport

Sunbathing at Dee Why in Sydney or getting ripped at the gym: give Jarrad Davenport the choice and he'd find it hard to decide. He enjoys both activities, but they don't consume him now.

Jarrad grew up in a house overlooking the Northern Beaches suburb—he would bust out his binoculars and check the surf report from his bedroom window—and soon began taking surfing seriously, even receiving sponsorship. He found employment in the fashion industry with companies such as GUESS, and with men's lifestyle magazine *FHM* (although Jarrad plays this one down). Then he found Christ.

The journey of discovery began at a bar in Darling Harbour. "I met a guy I knew from high school who said to me, 'It seems you're walking in true accord'," Jarrad says. His friend suggested Jarrad read a book. The theme—the New Age—surprised him. "It was out there, but it got me thinking about life after death."

The Christian surfing competitions Jarrad used to enter—the surfers would pray together before hitting the waves—helped, too. "They planted a seed in me," Jarrad says. "I could see a difference in that group."

(continued from page 17)

His family as a gift marking His birth (Matthew 2:11). Absence of luxury is also a strong theme in Jesus' teachings. Take, for example, His admonitions in Matthew 6:19—"Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal"—and 6:25—"Do not worry about your life, what you will eat or drink; or about your body, what you will wear."

The ancient Jewish writings do not always associate luxury with an abundance of food and drink; they include references associating luxury of the body with effeminacy. Philo Judaeus suggests only the most effeminate man sleeps on a "costly couch", while the masculine man is content with the earth as his bed.⁴ Jesus probably did not even have a permanent dwelling let alone a bed in which to sleep. Matthew 8:20 records Him as saying He has no place to rest His head and Matthew 14:13, 23 and 15:29 refer to Him stealing away to the country or the mountains for rest and prayer.

Jesus and legacy

The writer of Matthew understood the importance of providing a legacy. The opening verses of the book outline the genealogical legacy, culminating in the birth of Jesus (Matthew 1:1-17). Since there is no evidence suggesting Jesus continued the legacy, and because Matthew shows Jesus fulfilled messianic expectations as "the Son of David",⁵ Jesus is the culmination of the hereditary legacy.

In the ancient Jewish culture, denying oneself a legacy is denying the generation God has given, an idea Jesus appears to disregard. In a discourse on marriage, He notes

Jarrad began looking for a church. He got to talking with one of the gym members—a former Seventh-day Adventist—at the health club at which he worked. The conversation turned to faith, then to the great controversy and the Sabbath. Jarrad and his friend eventually decided to attend church. "I felt really good about how the Adventists taught that you find answers from the Bible," he says.

Jarrad plans to graduate with a Bachelor of Theology/Bachelor of Ministry this year. "The character and the presence of God are now the biggest inspirations in my life," he says. —Kirsten Barton



"for there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it" (Matthew 19:12). The message: providing a legacy is insignificant compared to the work of the kingdom of God.

Jesus' fulfilment of messianic expectations as "the Son of David" transfers the hereditary legacy from the earthly to the heavenly plane, exceeding the requirements of the ancient Jewish gender construction of masculinity by not only ensuring the continuity of humanity but also by redeeming it.

Conclusion

Jesus epitomised the ancient Jewish gender construction of masculinity and extended its meaning. The challenge for the Church: emphasise this and bring back our men. R

* All Bible quotations from the New International Version

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Lyndelle Peterson graduated with a Bachelor of Theology (Honours) from Avondale College of Higher Education in 2010. She presented this as a paper at Avondale's first Undergraduate Conference.

Kids' SPACE



When Daniel was a boy, his parents taught him about the true God.

Daniel decided that he would always live his life with God first.

One day King Nebuchadnezzar came with his soldiers and took Daniel and his three friends away.

They were given new Babylonian names: Belfeshazzar (Daniel), Shadrach (Hananiah), Meshach (Mishael) and Abednego (Azariah). The boys were told to do things that they knew would make God sad.

They all decided to always stay true to God and said NO to bad things.

Help Daniel, Shadrach, Meshach and Abednego Make GOOD CHOICES

TICK THE RIGHT CHOICES

- WORSHIP IDOLS
- DRINK WATER
- SLEEP
- BRUSH TEETH
- PRAY
- WATCH LOTS OF TV
- HEALTHY FOOD
- JUNK FOOD
- EXERCISE

Memory Verse

"I have chosen the way of _____; I have set my heart on your laws."
Psalm 119:30

Service Message
I serve God when I help my friends make good choices

* Hello in Wales



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SATURDAY, DECEMBER 10
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SUNDAY, DECEMBER 11
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RECORD REWIND

Arthur Patrick

The Avondale experience at Homecoming

Past Avondale president, Dr James Cox, initiated a new idea for the then Avondale College in 1981: Homecoming. Suddenly, former students from as far back as 1919 began to cluster, rekindling memories and renewing relationships.

All staff members and students were invited to Homecoming, but the Avondale Alumni Association particularly welcomed those who graduated in designated honour years, from one to seven decades previously, plus those marking their first quarter-century since graduation. Thus, at least once every 10 years, staff members and students return to their alma mater.

However, some want more opportunities for shared time. For instance, 10 graduates from the years 1953-1957 have, since retirement, gathered on four occasions, most recently in the Southern Highlands of New South Wales this year. Why do we cherish being together?

The 10 of us—David and Gaya (Wilton) Currie, Allan and Deirdre (Kent) Lindsay, Tom and Pam (Ion) Ludowici, Arthur and Joan (Howse) Patrick, and Athal and Linley (Willis) Tolhurst—spent 32 years at Avondale, graduating from 16 courses. Although we also graduated from other institutions 16 times, Avondale holds the premier place in our memories. All of us found our life partners there; the 10 of us have subsequently enjoyed more than 520 years of marriage and 322 years of paid work for the Seventh-day Adventist Church—plus years of volunteer service.

Avondale also focused our commitment to serve both church and community; the example of its staff members was a positive influence, especially because we came to regard them as friends.

We've planned another reunion next year, but we realise the next time we're together may be in the land where time will not be counted by years. Until then, we will prize our Avondale experience, peopled as it is by many more cherished friends than just the 10 of us who've found it possible to meet for planned reunions.

Dr Arthur Patrick is an honorary senior research fellow at Avondale College of Higher Education and the first president of the Avondale Alumni Association.



WEDDINGS



Coulston—Hiscox. Dion Coulston, son of the late Evan and Debra Coulston, and Alycia Hiscox, daughter of Ron and Nerolie Hiscox (Perth, Western Australia), were married 9.1.11 at St George's Cathedral, Perth.
Theresa Harvey

Willis—Green. Anthony Willis, son of Terence and Lois Willis (Merredin, Western Australia), and Sharon Green, daughter of Malcolm Green and Shirley Christensen (both of Perth), were married 7.8.11 at Barrett Lane, Herne Hill.

Andrew Skeggs

OBITUARIES

Buckingham, Mayah-Jayne Louise, born 9.6.11 in Nambour, Qld; died 25.8.11 in Maroochydhore. On 31.7.11, she was dedicated by Pastor Jim Tonkin at Maroochydhore. Mayah-Jayne was the dearly loved little daughter of Ben and Aimee (Maroochydhore). She died suddenly at just 10 weeks old. Her family and their many friends look forward to the resurrection morning with the full assurance of eternal life for this beautiful little child.

Jim Tonkin, John Rabbas



Cox, Geoffrey Wayne, born 16.10.1951 in Broken Hill, NSW; died 22.6.11 in Perth, WA.

On 26.9.1976, he married Dianne. He was baptised in the late 1970s at Broken Hill. He is survived by his wife; and his children, Michelle Schofield and Janine Cox (all of Perth). Geoff had a keen mind, a big laugh and a love of conversation. He was an accomplished electrical design draftsman. Geoff left an unforgettable mark on his friends, his family and his church.

Andrew Skeggs

Crago, Beverley Joan (nee Cooper), born 17.9.1931 in Perth, WA; died 16.6.11 in Freeman Nursing Home, Rossmoynne. On 30.4.1957, she married John Crago. She is survived by her husband (Bedfordale); her children, Sandra and Ian Kirkwood (Armadale), Ashley and Natalie (Merriden), Cindy and Les Harders (Toodyay); eight grandchildren; and two great-grandchildren. Bev was a delightful person who loved Jesus and did everything in her power to introduce others to Him. She treated everyone the same and went out of her way to help the lonely and underprivileged in life, using food parcels, Sabbath lunches at her place, and various other means to brighten their lives and to win them to Christ.

Lynn Burton, Wickie Wareham

Curley, Iris May (nee Councillor), born 26.4.1940 in Mullewa, WA; died 4.8.11 in Perth, from heart failure. In 1959, she married Les Curley. She was predeceased by her husband, who tragically died in a car accident while their seven children were still young. She was also predeceased by her daughter, Wendy, this year. She is survived by her children, Phillip, Leslie, Christopher, Terrance, Darryl and Heather (all of WA). Iris was raised and later worked in stations in mid-west WA. She was a caring, generous person who loved her family dearly. She was baptised at the Meekatharra church in 2009.

John Brown, Keith Godfrey

Fell, Bernard, born 13.2.1920 in Auckland, NZ; died 25.2.11 in Hamilton. On 10.1.1940, he married Jean Finsen. He is survived by his daughters, Janet Trim (Hamilton), Grace Jones (Huntly), Noeline McLean (Matamata), Muriel Fisher (Lower Hutt) and Lorraine McLean (Goulburn, NSW) and their husbands; 13 grandchildren; and 26 great-grandchildren.

Bernie was an elder at Te Aroha church for 40 years and enjoyed being with the young people. He loved his Lord and had a genuine self-sacrificing love for his church, family and others. He was dearly loved and is greatly missed.

Michael Falzarano

Fell, Muriel Jean (nee Finsen), born 10.11.1919 in Te Awamutu, NZ; died 28.8.11 in Hamilton. On 10.1.1940, she married Bernie Fell, who predeceased her on 25.2.11. She is survived by her children, Janet Trim (Hamilton), Grace Jones (Huntly), Noeline McLean (Matamata), Muriel Fisher (Lower Hutt) and Lorraine McLean (Goulburn, NSW) and their husbands; 13 grandchildren; and 26 great-grandchildren. Jean's life was centred on God and her family. Jean was a true homemaker and very active with social and church youth activities. Writing poetry, plays and skits for youth programs was one of her passions. She is greatly missed.

Michael Falzarano



Fittock, Amy Phyllis (nee Tagg), born 8.2.1920 in Wang Wauk, NSW; died

10.8.11 in Taree. On 7.8.1945, she married Henry, who predeceased her on 14.2.1996. She is survived by her children, Audrey, Harry, Margaret and Gloria; 16 grandchildren; and 18 great-grandchildren. She was a woman of strong faith; a loving and loveable Christian who longed for the second coming of Jesus. She was dearly loved and will be greatly missed.

David Pearce

Gough, Della Jean, born 9.12.1922 in Strahan, Tas; died 12.8.11 in Berwick, Vic. On 13.11.1943, she married Bert Gough. She is survived by her husband (Narre Warren); her children, Allan (Narre Warren), Kelvin (Berwick), Jonathan (Narre Warren) and her five grandchildren; and three great-grandchildren. Della was an active lay leader in her church and inspired others to serve the Lord. For many years in Victoria, she had her own driving school and was a member of the Victorian Motor Schools Association. She is remembered as a woman of God.

Tony Campbell

POSITIONS VACANT

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■ **Chief financial officer—Adventist Media Network (Wahroonga, NSW)** is seeking a full-time chief financial officer to be based in our Wahroonga office. The CFO will lead a team of dedicated individuals to provide critical financial support to the businesses and ministries that are part of Adventist Media Network. The successful applicant will have skills and experience in: managing financial procedures, processes and/or developing new procedures and processes as needed; advising the CEO and other managers on financial matters including budgeting, forecasting and analysis; financial reporting as required to meet established timelines. The successful applicant will hold suitable qualifications (CA or CPA preferred) and have equivalent experience in similar roles. Commitment to quality and service, together with a respect for Christian values and ethics, are essential. Please send applications with a copy of your CV to Calvin Dever, phone (02) 9847 2222 or email calvin@adventistmedia.org.au. Applications close **November 1, 2011**.

■ **VicYouth personal assistant—Victorian Conference (Nunawading, Vic).** Maternity leave position—12 months. Victorian Conference Youth Ministries (VicYouth) is seeking a full-time personal assistant/administrative professional, for a 12-month period, to provide a welcoming office environment, care for incoming and outgoing communication and provide administrative support to the Youth Department personnel. Interested applicants, please contact Moe loane Stiles for a copy of the job description. Contact via phone on (03) 9264-7741 or email vicyouth@adventist.org.au. Applications close **November 4, 2011**.

■ **Personal assistant—North NSW Conference Youth Department—North New South Wales Conference (Wallsend, Newcastle, NSW).** Applications are invited for the position of Youth Department personal assistant (12-month maternity leave position) for the North New South Wales Conference, commencing January 2012. This full-time position requires the successful applicant to support the Youth Department directors with planning and organisation of Youth Department programs and events throughout the year. For more information, a full job description or to send on your CV, please contact Pastor Jeff Parker via jeffparker@adventist.org.au or phone 0407 261 886. Applications close **November 7, 2011**.

To receive regular email updates go to adventistemployment.org.au



Kemp, Irene Mavis (Mavis) (nee Ward), born 18.1.1919 in Wodonga, Vic; died 25.8.11 in Warburton. In 1940, she married Hector Kemp, who predeceased her in 2007. She is survived by her daughter and her husband, Barbara and David Ridley (Monbulk); her grandchildren, Christina Butler (Bayswater), Bronwyn Smith (Lakes Entrance)

and Lorinda (Cairns, Qld); and her great-grandchildren, Jordan and Mikayla. Mavis gave her life to her family, her church and her friends. She loved a chat and enjoyed nature in all its beauty and variety and was a keen, 'green-thumbed' gardener. She gave her time to church involvement and loved singing and listening to hymns.

Morrie Krieg

Laing, Hazel Gwen (nee Wheeler), born in 1918 in Sydney, NSW; died 14.8.11 in St Catherine's Aged Care facility, Bathurst. On 25.2.1940, she married George Laing in the old Avondale church. He predeceased her in 2006. She is survived by her sister-in-law, Pam Wheeler (Sunshine Coast, Qld); nephews, Reg Desmond and Lindsay Wheeler, David and Peter Farrell, Barry Laing; and niece, Robyn Picker. Gwen was thankful to God for her godly husband, and the way God led her in her life.

Bogdan Petrovic

Lane, Gwendolyn Lois (nee Jackson), born 23.12.1918 in Masterton, NZ; died 11.8.11 in Masterton. On 6.9.1944, she married Stan Lane, who predeceased her. She is survived by Rosalie and Barry Shelton (Sydney, NSW), Lawrence and Lyn (Auckland, NZ), Heather and James Cooper (Masterton) and Robin and Lyn (Masterton); nine grandchildren; and 14 great-grandchildren. Gwen was a valued member of the Masterton church. In the past 18 months, poor health prevented her from attending regularly. She will be sadly missed by family and friends.

Lawrence Lane, Jake Ormsby

McClintock, Clifford Maxwell, born 6.9.1943 in Timaru, NZ; died 21.8.11 in Werrabee, Vic. He is survived by Resina and family (Point Cooke, Vic); sister, Carol Stanley and husband, Russell and family (Erina, NSW); and his brother, Barry and family (Christchurch, NZ). Max was a valued member of the East Prahran church in Melbourne. He taught and preached often, always sharing his love of the Gospel. Max was an elder for many years and senior elder for five years. He was loved and respected by family and church alike, as well as his clients at work. He will be greatly missed.

Russell Stanley, Morrie Krieg

Paget, Isobel (Isabella) Margaret (nee Crawford), born 10.3.1934 in Taumaranui, NZ; died 20.8.11 in Mater Hospital, Newcastle, NSW. On 25.11.1958, she married Arnold. She is survived by her husband (Tanilba Bay); and her children, David (Haberfield) and Sharon Duncan (Quakers Hill). Isobel wrote a new nurse training syllabus for PNG, Solomon Islands and Vanuatu governments—much

of it is still in use today. Her passion was missionary work in Vanuatu, where she and Arnold lived and later organised 'fly and build' projects there. Isobel was much loved by her husband, children, grandchildren and church family at Wallsend.

*Calvin Townend, Roger Nixon,
John Denne*

Rosenhain, Doctor Geoffrey, born 6.7.1911 in Ballarat, Vic; died 15.5.11 in Chesalon Nursing Home, Sydney, NSW, after a long and well-lived life. He married Meryl Rosenhain who predeceased him in August 2008. A former educator of educators at Avondale College, he and his wife were much loved and respected by his students and also by his church family. He is survived by his daughter, Sally Were; son, Peter and his wife, Elizabeth; and his grandchildren, Susan Lillioja, Geoffrey Rosenhain, Karen Bowyer and Jason Were and their families. Looking forward to the day when Jesus comes back and all of us made new will meet again forever in His presence.

Stephen Bews

Schultz, Sygmunt, born 9.2.1934 in Debnia, Poland; died 26.8.11 in Logan City, Qld. On 14.7.1974, he married Teresa. Sygmunt is survived by his wife; and daughters, Ruth Flemming and Sonia and family (Sydney, NSW). Sygmunt was a faithful member at Springwood church for 30 years. His kind and gentle spirit reflected his Saviour Jesus who he served and who will call his name on the resurrection morning.

*Andre van Rensburg,
Travis Manners*

Tapping, Linley Fern (nee Butler), born 3.2.1947 in Sydney Adventist Hospital, NSW; died 29.8.11 in Sydney Adventist Hospital, after a long battle with cancer and illness. She is survived by her husband, Robin; and her two sons and their wives, Colin and Lena (Canada), and Shane and Kylie (England). She was a much-loved wife and mother and grandmother to Colin's two children, Noah and Olivia, and was looking forward to the birth of their third child, her second grandson. A talented musician and a woman who was determined to do right, she will be greatly missed by all. Linley is resting till He comes and finally

SUPPORTING MINISTRY

■ **Male and female house parents (immediate start).** Develop, implement and supervise activity programs for students aged 10–17 out of school hours including weekends on a roster basis. Supervise students at meal times and associated care in the dormitories.

■ **Accountant (immediate start).** Qualified accountant to provide full accounting services to fulfil various funding agency requirements. Provide payroll, account payments and banking functions. Karalundi also operates a few business enterprises that require financial management.

■ **Teachers (2012) primary trained.** Plan, develop and implement teaching programs across all subject areas for high school aged students in a composite year 8–12 class.

■ **Sport and recreation officer.** Develop and implement a health and PE curriculum during school hours and assist in physical activity implementation amongst students after school hours in consultation with boarding house parents. Manage the 25mx10m heated class 2 swimming pool which requires the holding of a valid bronze medallion in order to obtain a Royal Life Saving Society Australia, Life Guard Certificate or higher qualification, or be able to obtain such a qualification. Additionally, hold or be able to obtain, a Pool Operations Certificate.

■ **Deputy principal.** Karalundi is currently seeking a teacher who has administration experience or someone who aspires to an administration position while still doing a part teaching load. The applicant preferably will be a qualified manual arts teacher who holds a current Cert 4 in Workplace Trainer and Assessment. The successful applicant will manage the VET program at the school by coordinating Year 11–12 students in their workplace activities. Some duties that will be required of this position are whole school timetabling, VET timetabling and management, developing staff duty rosters, coordinating school reports, coordinating excursions, administering school discipline procedures and be acting principal when required.

Karalundi Aboriginal Education Community Inc is an independent, Seventh-day Adventist-affiliated boarding school and community catering for Indigenous students from Kindergarten to year 12. It is situated 55km north of Meekatharra in central WA.

Karalundi is an oasis in the desert and includes a swimming pool, staff gymnasium and other recreational activities. Salary package includes subsidised on-site housing and utilities with salary sacrifice available. Salaries/wages based on the Association of Independent Schools of Western Australia Awards. Contact the CEO or principal for further information on 08 9981 2000, email: <ceo@karalundi.wa.edu.au> or <principal@karalundi.wa.edu.au> or post your CV with three work-related references to The CEO, PMB 6, Meekatharra, WA 6642.

Karalundi Aboriginal Education Community Inc, a ministry, is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.

brings her to the best place for her to be.

Stephen Bews

Tondut, Stella Alma (nee Lauterbach), born 5.3.1911 in Gosnells, WA; died 12.3.11 in Sherwin Lodge, Rossmoyne. On 9.7.1942, she married Arthur Tondut, who predeceased her in 2005. She is survived by her brother, Stan Lauterbach, his wife, Mavis (Rivervale); and her nieces, Lesley Bright (Forrestfield), Phyllis Ruthven (Stratton) and Robyn Miller (Collie, WA). Stella was a kind-hearted lady who loved Jesus and loved her church. For many years she was a faithful Dorcas worker and the church organist. She also provided and arranged flowers for the Gosnells church. Sabbath afternoons around the kitchen table at home were unforgettable, happy occasions where everyone, including visitors, relaxed and had a good old-fashioned chat. Her pleasant demeanour, calm and steadying influence, and wisdom, will be sadly missed.

Lynn Burton, Jean Gillham, Dave Rupe

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Berri (SA) township centenary and the Riverland SDA Church are hosting a "Back to Berri" weekend on November 25-27. Guest speaker Gary Kent. Everyone welcome. For more information, please call Kyle Richardson 0400 330 857 or email <KyleRichardson@adventist.org.au>.

Data projectors, screens, DVDs, PA systems etc. Lower prices for Adventist churches, schools etc. Australia only. Contact Trish, (02) 6361 3636; or <greenfield-senterprises@bigpond.com>.

Law firm in Sydney: JYP Legal is a law firm run by Adventist

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church member Jane Park. Areas of law include property, wills and estates, and family law. Please call (02) 9267 7171 or email <jane@successfulways.com.au>.

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Victoria Point (Bayside Brisbane) SDA church invites interested Adventists to visit us for fellowship and to assist us in our innovative outreach projects. We are seeking help for community and member visitation, small groups ministry and instrumental/vocal music. Contact our clerk, Barbara, at (07) 3207 8156 or <oharabarb@gmail.com>.

Is your Bible falling apart? Have it repaired by a professional bookbinder—any books, no matter what the condition, big or small. Visit <www.bookbinding.com.au> or call Milton on 0438 876 467.

Quality home in picturesque Toowoomba, QLD. This beautiful, elevated property with superb northerly aspect and 180 degree country views is situated in the highly sought-after area of Westbrook. The quality brick home is positioned on a fully serviced, fully landscaped 1203 sqm allotment. It features four generous bedrooms with built-in robes (main with ensuite

and WIR); spacious open-plan kitchen/dining room/family room/formal lounge; reverse cycle A/C; quality blinds, carpets and fixtures; security screens to all external doors and windows; insulated external walls and ceilings; DLUG with built-in storage; 18,100 litre stainless rainwater tank; quality fruit trees, lawns, shrubs, veggie garden; shade-house; sandstone retaining walls; 6m x 4m powered shed with built-in benches/shelving; 6 mins to Adventist school (Prep to Yr 12); 12 mins to Toowoomba CBD. \$450,000. Contact Greer on 0400 597 800.

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

Missionaries' lunch- Avondale graduation, December 10. A combined lunch after the church service, for missionaries and ex-missionaries, families and friends, will be held in the Education building, on the college campus. Please bring a

plate of food. Drinks and goodies will be provided. This year we will give a short talk on how you have continued to spread God's message in your "retirement". Contact Ken Boehm on (02) 4365 3033; mobile: 0408 072 313 or Warren Martin (02) 9489 5907: email <warrenjmartin@hotmail.com>."

CORRECTION

In "Church celebrates 75 years" (October 3, 2011), WC Were should have been described as Wilfred Were's father, not his grandfather.

Finally

"If you believe, you will receive whatever you ask for in prayer."
—Matthew 21:22

Next Record
November 5

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