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MARMITE BACK ON SHELF** page 7

**MONEY, MIGHT
AND MUNITIONS** page 16

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Tax changes to impact church finances

Wahroonga, New South Wales

The Treasury Department in the South Pacific Division (SPD) is closely monitoring the impact of changes made by the Federal Government to the way charities are taxed

"Commentators have said that the Australian Government has the Australian charitable sector in its sights," the division's chief financial officer, Rodney Brady, said.

He said there were some concerns on how the new Unrelated Business Income Tax (UBIT) would be implemented.

"It is now probable that some charitable income will be taxed and charitable organisations are waiting anxiously on details now that the consultation period has closed," he said.

"The consultation paper implied that income that was not from the charitable purpose would be taxed with input sought on small scale thresholds. This has the potential to have far-reaching effects, with some examples of what could be taxed: income from cafeteria revenue from hospitals/aged care and property rentals by churches and schools."

Mr Brady said "in Australia" changes were of particular interest to the SPD.

"The Seventh-day Adventist Church is a global church and members generously support projects outside of Australia through offerings and gifts," he said.

"The effects of the change could see some entities lose their not-for-profit status and make it more difficult for church entities in Australia to facilitate donations by members to overseas projects."

Mr Brady said New Zealand introduced a Charities Commission in 2008, and at the same time made a number of changes to encourage charities, which included making all donations tax rebatable.

"This included tithes and offerings. Australia is introducing a similar regulatory body and at the same time introducing greater restrictions on the operation of charities with plans to raise more revenue," he said.

"When the final details are released about the implementation of the government's changes, many charities anticipate that they will need to restructure their activities. The Seventh-day Adventist Church in Australia with its extensive operations will also need to consider what changes it will need to make."

Since 2010 the Australian Government has made several

announcements that have led to a number of important developments happening this year, according to Mr Brady.

"In this year's Federal Budget the government estimated that as a result of the changes it would receive an extra \$43 million in revenue in the first year," he said.

Mr Brady said the changes included the following:

1. Australian Charities and Not-For-Profits Commission (ACNC) to operate no later than mid-2012. The aim is to simplify reporting to multiple government departments.
2. The introduction of an Unrelated Business Income Tax (UBIT). As from the 2011 Federal Budget all new Unrelated Business Income will be taxed.
3. New regulation framework announced for Public Ancillary Funds.
4. Draft legislation released for comment by August 12 on changes to taxation legislation with regards to "in Australia". The effect of this legislation is that an organisation that pursues more than 50 per cent of its purposes outside of Australia will lose its not-for-profit status. Charities will not be able to give grants to other organisations that are not registered as charities in Australia or overseas.
5. The government will introduce legislation to give a new definition of charity. There has been more than 400 years of legal history that has defined charity as the relief of poverty, the advancement of education, the advancement of religion and other purposes beneficial to the community. The definition is to be broadened to include activities such as animal welfare, environmental groups and other social activist activity.
6. The 2009 Henry Taxation report has made a number of recommendations for changes to the taxation arrangements for charities, which the government has not yet taken action on.

"The introduction of the ACNC, if it achieves its objective of reducing the compliance burden on charities, could be a positive step," Mr Brady said. "The ACNC has the potential of giving the community greater confidence in the Australian charitable sector." — Tracey Bridcutt



Rodney Brady





The price of prejudice

James Standish

"You baby killer!" yelled the schoolboys at Julie as she walked to her Adventist school in Strathfield in 1980. She ignored the taunts as she'd done on other days since the Chamberlain case broke sensationally in the tabloids. But this time, as she walked, a projectile hurled by her head as the boys cheered.

Julie wasn't alone. Many Australian Adventists of the period have stories of harassment—from prank phone calls to public abuse. The hatred that underpinned the anti-Adventist bigotry was more than uncomfortable; it likely influenced the decision to prosecute the Chamberlains and the subsequent miscarriage of justice. As we go through the process of healing the scars from that period, it's incumbent on us to evaluate carefully what we've learned about our national vulnerabilities in the process—and what we still need to learn.

What is particularly surprising about the bigotry of the period is that it happened at all. Australia is, after all, one of the most diverse and tolerant societies in the world. We look at attacks on minorities around the world and shake our heads. The brutality, the tribalism, the ignorance and the scapegoating that undergirds the hatred spewed at minorities from 1930s Europe to modern-day Iran, seems entirely remote and foreign to us. And if you had to pick an innocuous faith community, it would have to be the vegetarian, non-combatant, healthcare providing, health food making and education cherishing Adventists who had a century's worth of contributing to Australian society by the time the Chamberlain case broke.

If anyone could be safe anywhere, it would have to be a peaceful faith community with a long history and deep roots in a tolerant and progressive society.

And yet in our society, in our lifetimes, the tabloid press used the most debased and defamatory claims to whip up intense hatred of Adventist Christians. And this let loose the inner demons of many Australians. When Lindy Chamberlain

was sentenced to a life-time of hard labour three decades ago, it's reported that cheers were heard from pubs all over Darwin. It's chilling. But it happened. That is the result of hate-filled propaganda mixed with a mob mentality, even in an enlightened society in modern times. Reflecting on those years, Wendy Harmer the Australian comedian who once lampooned Lindy Chamberlain-Creighton, noted in her apology that, "such was the firestorm of hatred, all rationality was lost".

... the tabloid press used the most debased and defamatory claims to whip up intense hatred of Adventist Christians.

The most profound lesson we can learn from the Chamberlain case is not about the nature of dingoes or even the flaws in our justice system. The most profound lesson is something that we've learned about ourselves: we now know Australians can be turned into lynch mobs as easily as any other society at any other time. So let's

stand guard of ourselves. Because if there's one thing we can know with certainty, there will be another firestorm of hatred against another Australian community sooner or later. And unless we have the character and the courage to stand up against it, the results will once again be terrifying.

Next time around, as a Seventh-day Adventist Christian, I want to be there standing arm-in-arm with whoever is the target of irrational hatred, defending them, and in the process, defending what is best in our ideals and our national character.

James Standish is communication director for the South Pacific Division. To follow James on Facebook: James Standish, Wairoonga.



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 "Centenary celebrations in Vanuatu."

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SEVENTH-DAY ADVENTIST
 Our vision is to be a church that... **knows experiences and shares** our hope in Jesus Christ

By this shall all people know

Some years ago I came across research which emphasised that the single most significant factor determining if young people remained in connection with the Church was the quality of the relationships they had with significant mentors and role models in the Church, including parents, youth and Pathfinder leaders, pastors and lay leaders.

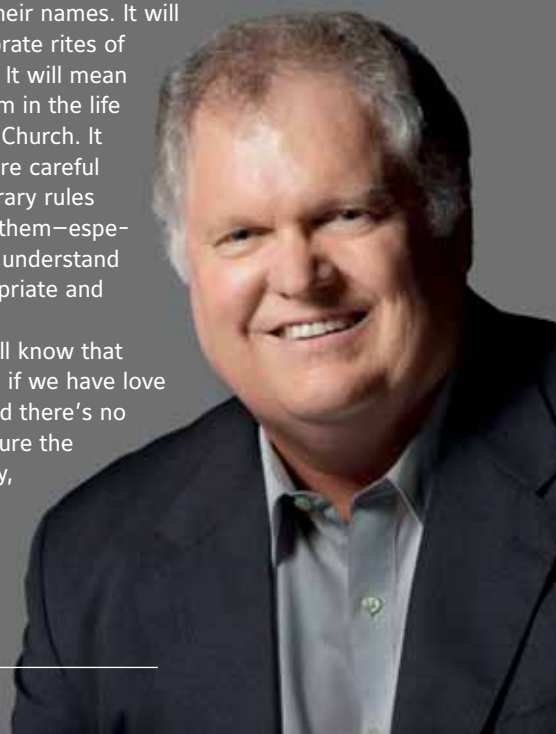
Of course, there are many factors that contribute to a person's connection with the Lord and the Church. But it seems to make eminent common sense that it's important to establish and maintain strong relationships with children and young people growing up in the Church.

Tragically, there have been some who have abused the privilege of interacting with our children and young people. All of us must be vigilant to ensure that our churches are places of safety and refuge for everyone. This only makes it all the more important for us to pursue appropriate affirming relationships.

Maintaining strong relationships will mean that we actually talk to children and young people. It will mean that

we know and use their names. It will mean that we celebrate rites of passage with them. It will mean that we involve them in the life and services of the Church. It will mean that we are careful not to impose arbitrary rules and restrictions on them—especially if they do not understand why they are appropriate and necessary.

Jesus said all will know that we are His disciples if we have love for one another. And there's no better way to measure the love of a community, than the way they cherish and nurture their youth.



Dr Barry Oliver is president of the South Pacific Division of the Seventh-day Adventist Church.

Adventist Health Professionals Seminar 2012 **Alcohol and Human Health**

Sunday August 5th

9.00 am - 3.30pm

The Brisbane Golf Club,
Tennyson Memorial Ave,
Yeerongpilly

Cost: \$50.00 per person
All guests must register
before the 25th of July

Enquiries:

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Joint venture of the South Queensland Conference Health Department and Adventist Health Association (AHA)

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Consultant to Drug, Tobacco and
Other Drugs (ATOD) Services
"Alcohol is good for the heart! Is it?"

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Director of Dalgarno Institute
(Coalition of Alcohol and Drug Educators)
"The Central Amenity in the
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Dr Dennis Young
Executive Director of the Drug
Awareness and Relief
Foundation (DRUG ARM) Australasia
"Alcohol and Harm Reduction"

Nathan Hawkins
NNSW Conference, Director of Health
"The Community Hangover:
Will alcohol follow the path of tobacco?"

Plus Adventist Health Association
(AHA) Annual General Meeting

New book retells “old, old story”

Warburton, Victoria

A story first told as a student’s sermon at Avondale College church 14 years ago has now become a new book for children and families from Signs Publishing Company.

The Perfect Lamb is a story centred on the crucifixion of Jesus, drawn from the Bible’s stories of these events with added insights from *The Desire of Ages* and the creative retelling of Pastor David Edgren, director of Children’s Ministries for the Victorian Conference.

Pastor Edgren said the original story attracted mixed reactions when he first told it, with one church-goer offering to buy him a Bible while another family told him how moved they had been by it.

“I saw them again about six years later and the wife told me that every Easter Friday to open the Sabbath, they would sit the family down and listen to a recording made that day of the story,” he said. “Because of

that family’s enjoyment of the story, *The Perfect Lamb* received new life as I started telling it again and wrote it down way before I even thought to become a writer.”

Now with four books published for young readers, Pastor Edgren is excited to see this sermon-tested story in print. “It’s a powerful story,” he said. “And books reach way further than you can ever reach yourself.”

Pastor Edgren has high hopes for *The Perfect Lamb*, which includes discussion questions for use in family worships, Sabbath Schools or classrooms. “I want many families to make it a tradition. We need to be telling stories to children—particularly the core Bible stories—and we need to tell them ourselves.

“The stories only truly become alive and a part of a child’s life when they hear them from someone they love. We are wired to be disciples—and stories our parents tell us inform our lives



Author David Edgren picks up a copy of *The Perfect Lamb* from the production line.

in powerful ways.”—Kerry Arbuckle/
Nathan Brown

The Perfect Lamb is now available from Adventist Book Centres.

Kempsey Adventist School

Change your location and change lives!

Kempsey Adventist School (KAS), a Pre-Kindy to Year 12 campus, is now inviting applications from experienced Adventist Science, Mathematics, English and Learning Support teachers who would like to join a teaching team in a stimulating learning and genuine ministry setting.

Recognized by the Association of Independent Schools NSW as a growing curriculum leader, KAS also enjoys a vibrant relationship with local Adventist Churches in reaching out through the ministry of education to a community which is actively seeking authentic, Christ-centered, values-based education.

Located alongside pristine surf beaches and National Parks, KAS offers a unique lifestyle/work opportunity for experienced teachers who have a passion for education in an environment of growth, professional support and relevance, where teaching is about changing lives and impacting a whole community.

For further information about career opportunities at KAS contact Mr Rohan Deanshaw, Principal - Kempsey Adventist School, by phone on 02 6562 7023 or by email at principal@kas.nsw.edu.au. Applications close on Friday 28 September 2012.



Changing the world one click at a time

Wahroonga, New South Wales

When Rachel Rankin's recent RECORD opinion piece was posted onto Facebook, it didn't take long to get noticed. One reader—a Californian woman who hasn't attended church for decades—commented on the intelligence and maturity of the piece.

Who would have ever guessed an Aussie teenager from Coorronbong could relight a spark in the heart of someone half a world away? And so can we—simply by sharing the news, features, editorials, opinions, and video segments we find meaningful, inspirational, and even challenging.

For the first time in their history the RECORD and RECORD InFocus can be shared quickly and simply. Like David Trim's article on holy war? It takes one click to share it with your friends on Facebook. Think the Price of Prejudice editorial this week is fatally flawed? It takes one click to Tweet it out to your followers and tell them why! Excited by Sue Radd's InFocus segment on the best dips in the world, or riled up about the InFocus interview with the Machine Gun

Preacher? Post just the InFocus video segment that peaks your interest on Facebook and add your thoughts.

If it appears in print or on the TV screen, you'll

now find it on www.record.net.au in a format that is easy to share. With a simple click, your non-Adventist friends, your ex-Adventist family members, your questioning kids or your doubtful neighbours can get fresh look at the world through contemporary, intelligent Christian voices. Visit www.record.net.au and share your faith with a single click!—*James Standish*



RECORD website now has more segments.

Mighty efforts to get Marmite back on shelf

Christchurch, New Zealand

Sanitarium Health and Wellbeing hopes to have the iconic Marmite spread back on shelves by October. In November 2011, Sanitarium's Christchurch factory, the only factory which makes Marmite, was temporarily closed due to earthquake damage.

Engineers confirm that they have identified additional structural damage to the factory. Further deconstruction of part of the factory, next to where the Marmite plant is located, is required to strengthen the building.

"We have received advice from our team of experts that we need to broaden our structural repair work to further increase the structural strength of the building," said Pierre van Heerden, Sanitarium's general manager—New Zealand. "Like our consumers, we are frustrated at the length of time this is taking, but the safety of our staff has to be our first priority. I know everyone is putting in a mighty effort to get Marmite back on shelf as quickly as possible."

Keep up to date at facebook.com/MarmiteNZ.—*Sharyn Brady*



Church leaders gain 'fuller' education

California, United States

Four church employees from the South Pacific Division (SPD) graduated from Fuller Theological Seminary at the same ceremony on June 9.

Youth Ministries director Nick Kross received a Doctor of Ministry for "A Youth Discipleship Model of Adoption for Australian Adventist Youth Leaders".

Danijela Schubert, assistant to the SPD president, also received a Doctor of Ministry for "Curriculum for a Masters level introduction to Youth Ministry course in Papua New Guinea".

Pacific Adventist University (PAU) senior lecturer Graeme Humble wrote "Contextualisation and Christianity in a Changing Traditional Society: Maritime Redemptive Analogies in Hula Culture" for his Doctor of Missiology thesis.

Kay Humble, is Human Resources manager at PAU. She

received her Master of Arts in Global Leadership.

On June 7 and 8 there was a Hooding Ceremony for those completing their doctorate, while June 9 was the Commencement Ceremony for all.

More than 700 students graduated from 35 countries. Fuller president, Dr Richard J Mouw, awarded the degrees.—*RECORD staff*



L-R: Nick Kross, Danijela Schubert, Kay and Graeme Humble.

100 YEARS IN VANUATU

On June 12, 1912, the first Seventh-day Adventist missionaries arrived in the New Hebrides (now Vanuatu). Today, the Church in Vanuatu has 18,000 members around the country, including the small island of Atchin, where the first permanent base of operations was established in 1913.

by Kent Kingston



Pioneers: Americans Pastor Calvin and Mrs Myrtle Parker (centre), who established a mission station on Atchin together with Australian newlyweds and Sydney Sanitarium nursing graduates, Harold (right) and Clara Carr. Early missionaries in the

photo on left are (L-R): Andrew Stewart, Jean Stewart, Naomi, Ross James, Mabel James, Norman Wiles, Alma Wiles, Jope Laveloa and Torika Laveloa (with son).



Not forgotten: Atchin believers care for the grave of Harold Carr Jnr, who died of acute bronchitis on October 6, 1913, at eight and-a-half months old.



Rescued: Alma Wiles with baby Naomi, who would have been killed when her mother died if the missionaries hadn't intervened and raised her to adulthood.



Vanuatu Mission president, Pastor John Leeman is flanked by tribesmen in traditional dress, a contrast of old and new.

Right: "Wimella of Tenemet": Photo taken by Alec Thomson in 1950 at the Big Nambas village of Tonmaru on the island of Malekula. The support of chiefs and other community leaders was expressed in donations of land.



Left: Services featured historical sketches, prayer and enthusiastic singing in Bislama, English and French.



Re-enactment: "Pastor Parker" teaches Atchinese "tribesmen" about God.

Downtrodden: While women in the South Pacific continue to face serious issues today, their lot is much improved from a century ago, when women of the Big Nambas tribe were not permitted to stand or walk upright in the presence of a man.



Centenary organisers performed a number of traditional re-enactments, echoing what the early missionaries would have seen when they arrived in Vanuatu.

Vanuatu Prime Minister Sato Kilman spoke warmly of the contribution of the Seventh-day Adventist Church to the nation, and took the opportunity to announce a donation of one million vatu (about A\$10,000) and the granting of a HopeChannel television licence for the Church in Vanuatu.



OPENING HIS WORD

David McKibben

The experience of Bible study

The heart of the Christian faith is a saving relationship with God. In the growth of this relationship, as in any other meaningful relationship, communication is crucial. A powerful way God speaks to us is through Scripture. Bible study is a vital component of our walk with God but the challenge is to make reading His Word an integral part of our daily lives.

What attitudes are important when we study the Bible?

- Belief in the Divine origin of the Bible. **Read** 2 Timothy 3:16; 2 Peter 2:20-21.
- We must be open to the guidance of the Holy Spirit. **Read** 1 Corinthians 2:11-14; John 16:13-14. The Spirit inspired its authors, and we need His direction to understand the Bible's message.
- A willingness to listen to and obey its message. **Read** John 7:17; 1 Thessalonians 2:13.

What methods are helpful in studying the Bible?

- Compare one Bible text or passage with another and allow Scripture to interpret itself. **Read** 2 Timothy 2:15 and the example of the Bereans in Acts 17:11.
- Look for a revelation of Jesus. **Read** John 5:39 and Luke 24:25-27. Jesus is the first and last Word, and the central Figure of Scripture.
- We should seek to apply our reading in a practical way to our daily lives. **Read** Psalm 119:105 and 2 Timothy 3:16-17. For example, does the passage contain an example to follow, a warning to heed, an error to avoid and a promise to claim?

Bible study is designed to be a rewarding and enriching experience. As we discover its message, we also may know the joy of the prophet (Jeremiah 15:16) and the excitement of the followers on the road to Emmaus (Luke 24: 30-32).

Pastor David McKibben is senior pastor of Parramatta church, NSW.



OPINION

Brad Watson

Magnificence and morality

The autobiography of Sam Childers is magnificent and ugly. In *Another Man's War*, Childers describes himself as a motorcycle gang member with an insatiable desire for drugs, sex and violence. With bluntness and honesty, he describes falling in love with his wife, the impact of her faith and the beginning of a remarkable journey in which he becomes a church leader and crusader for Sudanese children—with the astonishing nickname of the "machine-gun preacher".

The magnificent bit for Christian readers is the powerful reminder that no matter how far we stray from God, He is longing to redeem, transform and enable us.

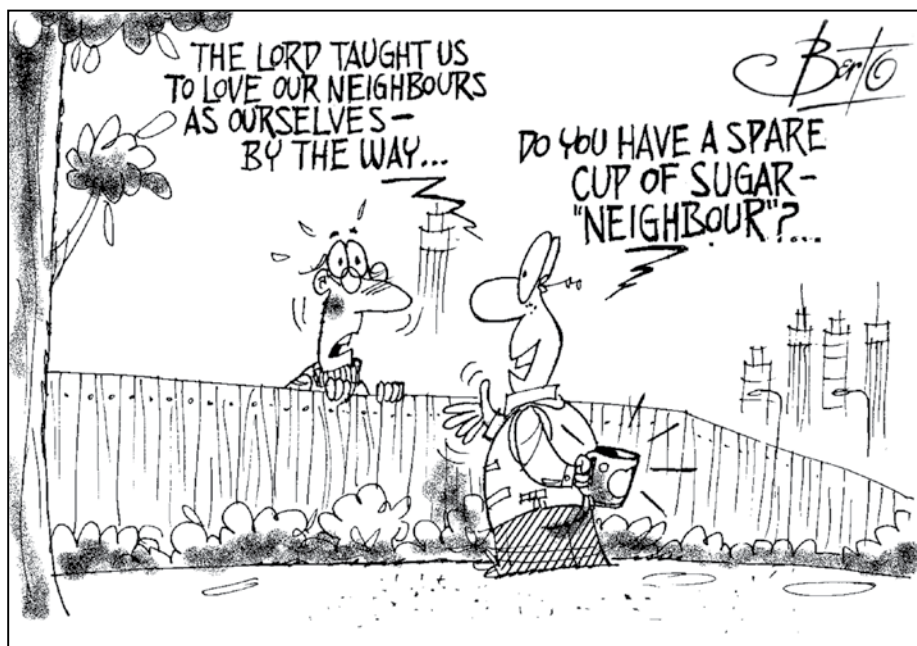
The ugly bit is the moral complexity of how Childers decides to help. Placing his own life at risk in a conflict zone, he travels to Sudan to build an orphanage and rescue children in an area terrorised by Joseph Kony's Lord's Resistance Army. He buys AK-47 assault rifles and rocket-propelled grenades. He relishes battle and the death of his enemy and boasts of the lives he takes—many of who are child soldiers.

Another ugly bit is Childers' disregard and detestation of the humanitarian principle of neutrality. In conflict, humanitarian workers deliberately remain unarmed. For them, pulling a trigger is a last resort; a tragedy to be avoided at all costs.

But perhaps the ugliest part is how Childers ignores the many brave, proud and selfless people of Sudan. He perpetuates the myth of a pathetic, morally bankrupt Africa that must be rescued by a gun-toting philanthropist. In Sam's story, only Sam stands tall.

Don't get me wrong; I'm glad Childers was able to escape a life of drug-fuelled violence and sordid behaviour. I'm grateful for his reminder that we are all loved by God. I'm just led to question his belligerent, vigilante approach. Is he Christ-like and peace loving, or does he parachute into Sudan like a battle-hardened warrior straight out of the Old Testament?

Brad Watson is a senior lecturer in international poverty and development studies for Avondale College of Higher Education.





When enough can still be too much and too little

Few areas of nutrition seem to be getting as much media coverage lately as infant nutrition and it's hard to argue that the focus is unwarranted. Early in our lives we learn attitudes and behaviours that can greatly affect our long-term health.

Research recently published by the Medical Journal of Australia, which looked at the dietary habits of 300 children aged 1–5 years, found that when it came to a lot of nutrients, the children were receiving adequate amounts, but two nutrients in particular stood out as a concern.

Of the infants over the age of two, 95 per cent had a saturated fat intake that exceeded the maximum recommended limit of 10 per cent of total energy. Excessive saturated fat intake can contribute to increased blood cholesterol levels, a risk factor for heart disease.

On top of this, the researchers found that 82 per cent of the 300 children were not eating enough fibre. Both of these dietary factors are implicated in an increased risk of a variety of chronic diseases. Commenting on the findings, the researchers said, "Our study reveals that Australian children aged 1–5 years are following a dietary pattern that may be associated with adverse long-term health and chronic disease."

What may be surprising is that the median energy intake of the children in the study was within age-specific recommendations in Australia. So energy intake was just right, which is good news. But it's also a timely reminder that just because we're not eating too much food doesn't mean we're eating the right food.



MEAL TIME TIP:
Establish a mealtime routine as children prefer their meals and snacks at regular times.



Mushroom, choy sum and cashew stir-fry

Preparation time: 15 minutes **Cooking time:** 8 minutes **Serves:** 4

- 450g packet 2.5 min brown rice**
- 1 tablespoon peanut oil**
- 1 red onion, cut into thin wedges**
- 200g small cup mushrooms, sliced**
- 150g oyster mushrooms**
- 2 garlic cloves, finely chopped**
- 2 bunches baby choy sum, stems chopped, leaves separated**
- 100g sugar snap peas**
- ¼ cup salt reduced vegetable stock**
- 1 teaspoon finely grated ginger**
- 1 tablespoon tamari**
- ½ cup unsalted roasted cashews**
- 1 medium chilli, deseeded, thinly sliced (optional)**

1. Cook rice following packet directions.
2. Meanwhile, heat oil in a wok until hot. Add onion. Stir-fry for 2 minutes until just tender. Add mushrooms and garlic. Stir-fry for 2 minutes. Add choy sum stems. Stir-fry for 1 minute.

3. Add choy sum leaves, stock and ginger. Toss until combined. Cover and cook for 1 minute. Toss through tamari, cashews and chilli. Serve with brown rice.

NUTRITION INFORMATION PER SERVE:
1400 kilojoules (330 calories); Protein 9g;
Fat 12g; Saturated Fat 2g; Carbohydrate 43g;
Total Sugars 4g; Sodium 350mg; Potassium 565mg; Calcium 46mg; Iron 2.4mg; Fibre 5g.

Call and speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or nutrition@sanitarium.co.nz (New Zealand). Don't forget to order our free cookbook, *Food for Health and Happiness*, by visiting our website www.sanitarium.com.au or www.sanitarium.co.nz

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WHY I BECAME AN ADVENTIST

Olivia Malere

I'm a flight attendant for Air Vanuatu. I was raised a Catholic, but in 2007 I was baptised into the Adventist Church. This is how it happened.

As part of my job I flew to Brisbane every Monday—our crew would stay there overnight and fly out on Tuesday. I had a cousin, Eric Malessas, who was studying at a university in Brisbane and every Monday evening he'd stop by our hotel to meet and talk.

He was raised a Catholic too, but he told me he'd learned some good news. It wasn't only what he said, but I could tell there was something different about him. He shared his new faith with me and the other flight attendants. We enjoyed hearing the very interesting things he had to say and experiencing his enthusiasm.

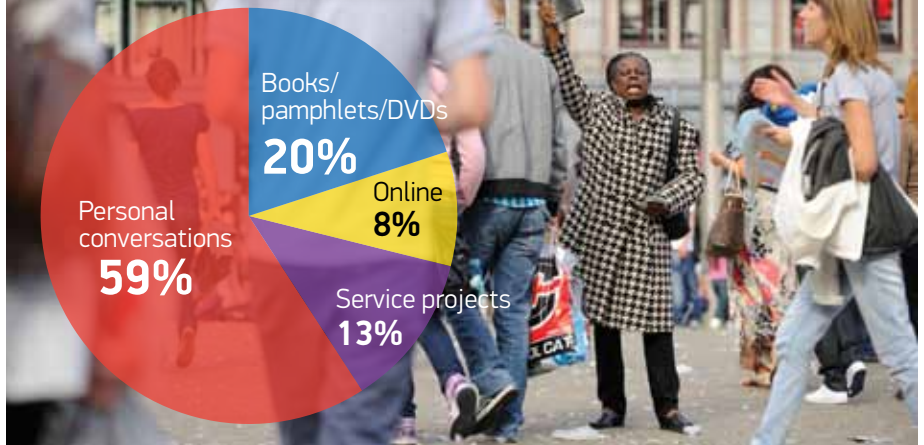
He raised some big questions in my mind. One night I had a dream that Eric would return and preach in Malekula—a very Catholic area. And that's exactly what he did. At the end of his preaching, 76 people were baptised and I was one of them.

I know that I can only share Christ if I know Him. I'm studying the Bible as I want others to experience the joy Eric has brought to me. Eric is now in Paris studying. I'm sure he's sharing God's love there as well.



OPINION POLL RESULT

What's your most effective way to share Jesus?



OPINION POLL

What is the biggest challenge to your faith?

- Busyness
- Intellectual doubts
- Influence of family/friends
- Lack of personal devotions
- Church culture

Visit record.net.au to answer this poll.



Mistaken identity

by Julie Hoey

THE FIRST TIME I BROKE INTO A CAR WAS DURING my university days. It happened under the cover of night to the soundtrack of my thumping heart. I came out into the dark, crowded car park after my netball game and headed over to my little brown Gemini. As I turned the key in the lock, an almost imperceptible alarm rang in my head. Something wasn't right.

But the warning didn't quite register and I opened the door. Swinging my body into the driver's seat, I was instantly puzzled by an unusual aroma, and in the next moment I was troubled to notice the silhouette of the fuzzy dashboard cover. This was not good. I didn't have a fuzzy dashboard cover. It wasn't my car!

At that moment, the earlier warning finally registered—the key had turned the wrong way in the lock. I leapt out in horror.

The second time I was bolder, making my move in broad daylight. I made my way to the staff car park at the end of my work day, and as I reached my little blue Laser, I was disgruntled to notice several small chips out of the paintwork near the door lock.

"Oh, well done, lawn mowing person," I thought indignantly. "Thanks for messing up my car."

I began to struggle with the key—it felt gritty and was resisting being turned. Again, within a moment or two, I realised it wasn't my car—although it was a little blue Laser. I quickly looked around in embarrassment, hoping nobody had seen my attempted crime, then slunk furtively to my spot at the other end of the car park.

"Watch out that no-one deceives you," Jesus said. "For many will come in my name . . . and will deceive many . . . For false Christs and false prophets will appear and

perform great signs and miracles to deceive even the elect—if that were possible" (Matthew 24:4, 5, 24, NIV).

I'm proud and glad to belong to a Church that has searched the Scriptures diligently for truth, among other things endeavouring to recognise the events and warning signs pointing to Jesus' second coming. Nevertheless, I believe that merely knowing the time lines won't prevent us being deceived. Knowing Jesus is what it takes. Jesus said, "[The shepherd] calls his own sheep by name . . . and his sheep follow him because they know his voice" (John 10:3, 4, NIV).

Nevertheless, I believe merely knowing the time lines won't prevent us being deceived. Knowing Jesus is what it takes.

Twice I've tried to drive home in a car that looked a lot like mine—but wasn't mine. While there was some momentary confusion, I knew my car well enough to quickly recognise my error. Why? I guess because I spend time with my car almost every day. I turn the key in the lock at least twice a day—around 7000 times since I bought it. I know what my car feels like, smells like and looks like. I've

never sat down and committed to memory all its internal features, but I know them inside out because I spend hours every week up close with them. I wonder how well I would know Jesus if I spent that much time with Him.

Jesus has given us a heads-up. He's clearly warned us there'll be impostors. And He's told us they'll be good—very good. We'll only know it isn't Him if the voice doesn't match the One we know. I wonder if I can get to know His voice as well as I know my car? ↻

Julie Hoey writes from Cooranbong, New South Wales. This article was a finalist in the Signs Publishing Company Writing Competition at the Manifest Creative Arts Festival 2012 <www.artsmanifest.info>.



Discontinuously Different

by Terry Johnson

RECENTLY ATTENDED A CHURCH IN WESTERN AUSTRALIA and discovered that none of the youth I had met two years earlier were still attending. Where had they gone? Why did they leave? The concerned and very distressed church members did not have any answers. We all knew it was a tragedy—but if we didn't get to the bottom of "why", how could we decide what to do about it? And it's not just that church. Churches across Australia are hemorrhaging young people. Why? And what can be done?

In his research book *You Lost Me; Why young Christians are leaving church and rethinking faith!*, David Kinnaman says today's generation are "Discontinuously Different" from all prior generations and this lack of continuity is what is causing them to leave church. From the words they use, to the rationalisation of morality and values that they live by—it's radically different from what we are used to. This poses serious problems for us to identify and then attempt

to fix!

Kinnaman identifies three areas where this "discontinuously different" trend is focused:

1) Access: youth have at their fingertips access to more information than any generation in history. When they're bored in church and not connecting with the elder or pastor who is preaching, they can find any relevant information to the biblical text that is being preached and can determine whether or not they agree with the conclusions with a few simple clicks on the internet. If you fail to engage them immediately, they'll connect with each other via SMS while they're sitting next to each other! Think about this—when movies were screened in the 1970s there was no VHS recording. If you loved a particular movie, you went to see it multiple times because you thought you'd never see it again. Today, we can download a movie before it's even released in the theatre from anywhere in the world! That's instantaneous access and it's a phenomenon



that will become more common over the next few years as technology improves, gets cheaper and more interactive.

2) Alienation: this generation of youth is the most alienated from mentoring, coaching and practical advice-sharing adults in history. While they might be connected via Facebook or Twitter, they're often very disconnected from solid, healthy social interaction. Families live apart because of divorce, or fly in/out jobs. Grandparents live hundreds of kilometres away from family members. Often both parents are working to pay for the escalating cost of living. The result is that values, morals and acceptable lifestyle standards are

Our home lives, rather than alienating young people from the Church, should be THE place of refuge, where adults take notice of teens and youth, coaching and mentoring them in discipleship.

not being passed on to the newest generations, causing chaotic and sporadic interaction.

3) Authority: because of the access they have and the lack of healthy, positive adult relationships, traditional institutions have much less influence on the lives of today's youth. As a result, biblical authority is viewed as possibly suspect and institutional traditions are questioned. This can be very confronting to church stalwarts who are comfortable with the way things are and have been taught. It causes conflict, stress and a breakdown of the already fragile social connection to church that youth have.

Frighteningly, this "discontinuously different" way of looking at life means that 59 per cent of all our young people are likely to leave the Church as young adults. No wonder the church members I visited were concerned and visibly distressed. But what can we do about it?

We need to see these three trends not as obstacles, but as mega opportunities! While youth have unlimited access

to information, they're also incredibly willing to share their knowledge, particularly when it's life affirming. Youth today are bold in sharing the Gospel with anyone, anywhere, when they've been convinced that what is taught is solid, faith and evidence based, and easily defensible. Teach them how to pass on their beliefs and they become very creative in how they share their faith experience, including inviting their friends to church socials and engaging with them in small groups. This ultimately leads their friends to salvation and baptism in the Church! It can be multiplication instead of addition in church growth.

Our home lives, rather than alienating young people from the Church, should be THE place of refuge, where adults take notice of teens and youth, coaching and mentoring them in discipleship. A true, authentic Christian community banishes isolation and loneliness and fills the void with love, belonging and purpose. Ministry in our local church families needs to emphasise this sense of community so that the effect of alienation is diminished and strong bonds are made instead. While authority is a negative for them, the tension between faith and local secular culture creates space for genuine Christian examples.

It's readily apparent to this generation that they don't gain satisfaction from what the "world" offers, but the hypocrisy they see in their faith tradition tends to give them more grief than the lack of hope in the secular world. They figure that at least in the world they know what they're getting and it's often bad but with no apologies necessary. In the Church we talk a good game and have a great game plan, yet the execution in our daily living is often lacking. We need to practise what we preach—be a "sermon in shoes" as American vocalist Del Delker sang. At the same time, we have to manage expectations. We can't be afraid to admit to our youth that we are not perfect, we do not have all the answers, and have the humility to ask forgiveness from our children and youth when we make mistakes.

If being "discontinuously different" is viewed by the Church as a positive opportunity by which we can make an impact for the kingdom of God, then we can and must give continuity to our youth. Ellen White says: "The continuity of Christian influence is the secret of its power, and this depends on the steadfastness of your manifestation of the character of Christ. Help those who have erred by telling them of your experiences. Show how, when you made grave mistakes, patience, kindness and helpfulness on the part of your fellow workers gave you courage and hope!" (*Help in Daily Living*, p 38).

You and I can do that by being genuine in sharing our experience with the youth in our sphere.



Pastor Terry Johnson is director of Youth Ministries for the WA Conference.



Money, might and munitions

by James Standish

IT'S "EASIER TO START A WAR THAN TO END ONE", observed Nobel Prize winning author Gabriel García Márquez in *One Hundred Years of Solitude*. He could have been referring to the Afghan war. As the war weary and financially fragile nations that make up the coalition forces eye a withdrawal strategy, it's becoming increasingly clear that the Afghanistan they leave will be almost as susceptible to gross human rights violations as when they arrived.

After 11 years of war, during which up to 100,000 US and coalition troops were engaged in the Afghan effort; after the US spent over \$500 billion on the Afghan war, and with Australia expecting to spend in the range of \$6 billion by the time our commitment ends; after nations as diverse as New Zealand, Estonia and Jordan sacrificed towards the effort; after all of this, many analysts believe Afghanistan would revert to Taliban control if the coalition left tomorrow.

When it is considered that the current intervention is the second major foreign effort that has attempted to fun-

damentally re-engineer Afghan society in recent times—the first being the nine-year long Soviet misadventure—it may be surprising that some foresee a rapid return to the past when coalition forces leave. It shouldn't be.

Even if it does not revert to Taliban control, the Afghanistan of today is hardly a beacon for enlightenment. Human Rights Watch reports that Afghan police today continue to arrest women for the "moral crime" of fleeing domestic abuse, for example. And the US Commission on International Religious Freedom reports that "religious freedom conditions today are exceedingly poor" in Afghanistan, and cite as one example the arrest of Christians for the crime of "apostasy". The new Afghanistan, it turns out, is not entirely dissimilar to the old one.

Apparently it takes more than huge quantities of money, might and munitions to fundamentally alter the values of a culture within a generation.

Some have suggested that the only way to transform the values of any culture within a generation is to take the path of Stalin or Mao: Pervasive cultural change requires

a cold, comprehensive ruthlessness combined with total control of every societal institution, information and education, they argue. But how can respect for human rights be established by a process that systematically represses those very rights? And does repression really lead to reform?

There are no easy answers.

And maybe this helps to explain the perplexing approach God took with the brutalised group of freed slaves we know as the Israelites.

It's hard to imagine how degrading and dehumanising generations of slavery in the harshest of pagan cultures must have been for the Israelites. And it was not just the generations spent being treated as the lowest forms of human life within a debased and debauched society. Once free from Egypt, they settled in lands surrounded by societies engaged in the most barbaric acts.

We're told, for example, that King Ahaz of Judah emulated surrounding cultures by sacrificing his own children to pagan gods (2 Kings 16:2, 3). And he was hardly alone.

The Taliban are wicked, no doubt about that, but even they have stopped short of ritual human sacrifice.

Faced with the freed Israelites slaves, it appears the Lord had two choices. The first was to establish a regimen similar to that of Stalin in order to re-engineer society—a regimen so total and so cruel that it would live in infamy; a totalitarian repression that would

establish as many evil practices as it sought to eliminate. The second was to institute a series of half-steps tailored to the reality of the challenge that nudged the Israelites forward, step by step, towards His ways—transforming the culture gradually.

It appears the Lord chose the latter route. We often speak of "new light" within our community, and for good reason. The Bible is a series of revelations toward the light—with the light growing brighter as the time passes by, and culminating in the perfect life of Christ. And yet, even after Christ's death, Paul wrote that we see through a glass darkly (1 Corinthians 13:12). God's revelation is progressive, even in this day.

When we read the laws in the Old Testament that regulate slavery or the treatment of women, we should not see these as the ultimate end of God's revelation, but rather steps toward those ends. Slaves under Mosaic Law were treated better, women were treated better, children were treated better, men were treated better, than in the societies that populated the ancient world. But the Old Testament law is far from an end point of God's will for human society.

This has been well understood by Christians throughout

our history. It's no coincidence that Christians were the undisputed leaders of the abolition of slavery movement, led the world in educating women, and led the US civil rights movements—they took the principles of the Bible and marched towards the light.

Today, it is sometimes argued by leaders skeptical of the UN Universal Declaration of Human Rights that the ideas contained in the document are "western". They are half right. The ideas are, in truth, largely the product of 2000 years of Christian thought. Human rights are, at their core, a concept built on the status of humans that is found in our creation by, and relationship to, God. It's no coincidence that the US Declaration of Independence—the starting point for American rights—cites people's rights as being "endowed by their Creator . . ."

When we read the Old Testament civil laws, we may at times shake our heads. We may ask, for example, how could slavery be permitted at all? The answer appears to be that a total ban would have been ignored totally. Rather than instituting an ideal that He knew would be ignored, the Lord took the practical, if unpalatable, step of providing guidelines that had a chance of being complied with. Even then, the Old Testament could be described as a series of stories of humans ignoring God's modest laws.

History is full of examples of dreamers and tyrants who expected to fundamentally alter a society's values

over a short period of time. But it turns out, human society doesn't work that way. Mao would weep if he could see the triumph of capitalism, with all of its income inequality, thriving in modern China; Stalin would rage if he could see the Orthodox Church powerfully asserting itself in Russia today. All that blood, all that effort, and at the end, coerced cultures return to their prerevolutionary roots as soon as the pressure is off. The only way to change a culture permanently, it turns out, is to authentically change individual values. And, when working with an entire society, that is a time-consuming, incremental process.

So, who is right? Those who look at the half-steps in the Old Testament and see a God willing to legitimise human rights violations? Or those who see the working of a God of infinite wisdom who used gradual steps to lead individuals and cultures toward His ways as they were ready for it? That today we live in societies that have evolved under the pervasive influence of Christianity to the point where human rights are so ingrained in our values we have forgotten where they came from, eloquently answers the question.



James Standish is communication director for the South Pacific Division.

LETTERS

Note: Views in letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See Page 4 for contact details.

FIRMLY GROUNDED

Nathan Thorpe, QLD

I read with interest "Mrs White's credentials" (Record rewind, April 7) on the Church's ambivalent attitude toward Ellen White and her credentials as a minister of the Church.

I inferred from the piece tacit support for the ordination of women on the basis of what our early church leaders almost seemed on track to doing—ordaining women—but didn't, and the fact that Ellen White said nothing about it.

Tradition, what our forebears thought may have been appropriate, and arguing from the silence of Ellen White, are not strong criteria on which to base a theological position.

I am personally neither strongly for nor strongly against the ordination of women but one thing I do hope and pray for is that the global Church can decide this through prayerful study of the Bible. I pray that through this issue we as a church family stay firmly grounded on the Word of God.

ULTIMATE SACRIFICE

Leonard Tolhurst, via email

Thanks go to Dr Lester Devine for the article "Torpedo tragedy" (June 16), which reminded us of the sacrifices made by missionaries in the South Pacific. It's good to reflect on the work of those who have given their all in God's service.

May I point out a slight error in the date given for the death of Pearl Tolhurst, who was my father's first wife. She died in the village of Faleloa on Foa Island in the Ha'apai Group in Tonga when the Spanish influenza pandemic

swept the world. Her date of death was March 14, 1919. She was 28. I do not know of any earlier death of a missionary worker in the South Pacific Islands, but she was the first Avondale College graduate to give her life in island service.

Norman Wiles was most likely the second as he died in what is now called Vanuatu on May 5, 1920.

Over the Christmas season in 2010, I had the privilege of unveiling a new plaque on her grave. The Tongan Mission held a Youth Congress in Faleloa at that time, and the delegation from New Zealand was kind enough to provide the plaque to replace the one previously on the grave that had cracked down the middle.

GREAT CERTAINTY

Milton Hook, NSW

I refer to Dr Devine's article "Torpedo Tragedy" (June 16). The story is told with a great deal of certainty. I myself published the same story about 25 years ago. Since then serious doubt is cast over the popular version.

Trained historian Margaret Reeson, in her 1996 Master's thesis (Australian National University) "A Very Long War: Experiences of the Families of the Missing Men of the New Guinea Islands 1942-1945", tells of stories by national eye witnesses at Rabaul, who saw the *Montevideo Maru* leave the harbour with the prisoners on board. A day or two later they say the ship returned without the prisoners and then it left hurriedly for northern waters. The nationals claim the prisoners were murdered and tossed into the sea during the ship's first trip away from the harbour. Whether it was some

of the prisoners murdered or all, we will never know but the strong possibility remains that the *Montevideo Maru* was torpedoed with the loss of Japanese lives, not the lives of any prisoners.

RESPONSE: Lester Devine

Dr Hook in his letter reminds us that there is much controversy among historians about the events in Rabaul in 1942, and the voyage of the *Montevideo Maru* particularly.

His implication is that it is an important omission—but misses the point of the article.

I chose not to focus on how these men died but rather highlight how they lived.

Abbott, Atkins, Collett and Thompson—instead of leaving for Australia while they could—chose to remain steadfastly at their posts at a very difficult time, doing their best to relieve the enormous human suffering all around them, and in so doing promoted the cause of Christ. For that they made the ultimate sacrifice.

In the eastern precinct of the Australian War Memorial in Canberra is a monument. Noting that we do not know who survived imprisonment in Rabaul, the memorial honours all Australian citizens who died as prisoners at that time and makes no distinction as to whether they died on land or later at sea. Thus, the name of that monument has great significance, "The Rabaul and *Montevideo Maru* Memorial".

The second point of the article was to draw attention to the remembrance service on July 1. It is our duty to properly remember all who died during those tragic months.

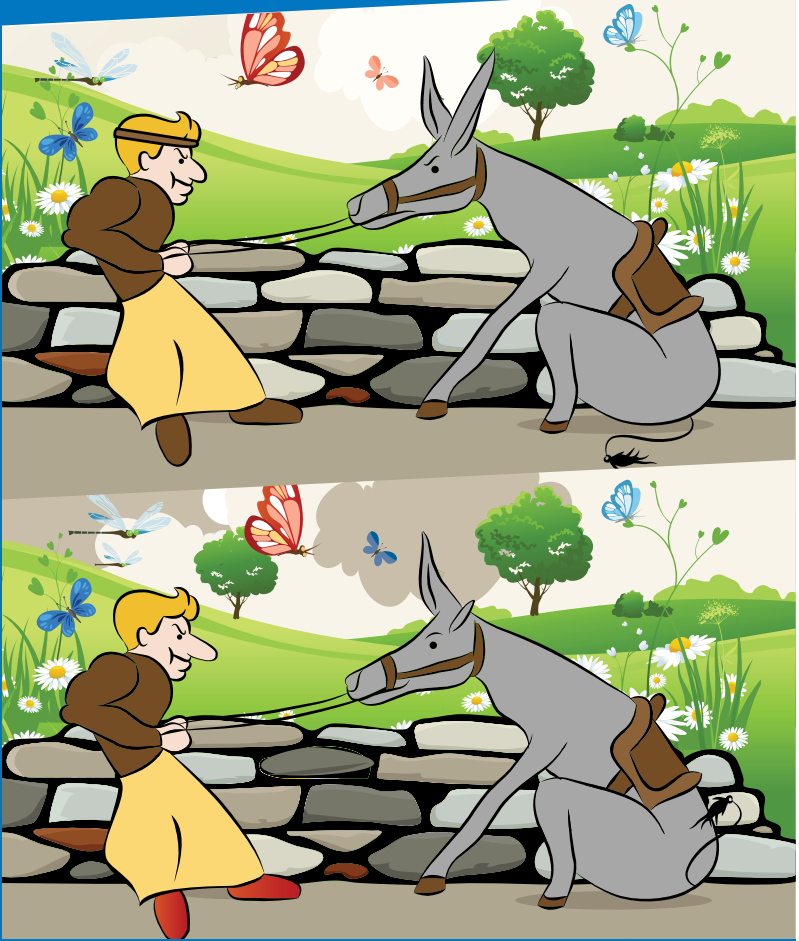
Kids' Space



HI KIDS!

Can you believe that there is a story in the Bible about a talking donkey? Wow! God can do just about anything to save His people and this time it was the Israelites He wanted to save. Nasty King Balak wanted Balaam to put a curse on the Israelites but God said no and sent an angel and a donkey to say so. Read the story in Numbers 22.

SPOT THE DIFFERENCE



MEMORY VERSE: "IF ANYONE _____ ME, HE WILL _____ MY TEACHING." (John 14:23)

WORSHIP MESSAGE WE WORSHIP GOD WHEN WE FOLLOW HIS INSTRUCTIONS

WORLD CHANGERS YOUTH CONGRESS

WORLD CLASS SPEAKERS:

GILBERT CANGY
WORLD YOUTH LEADER

SAM LEONOR
PREACHER & UNIVERSITY CHAPLAIN

EDDIE HYPOLITE
INTERNATIONAL PREACHER & YOUTH MOTIVATOR

HYVETH WILLIAMS
PROFESSOR OF PREACHING AND HOMILETICS (ANDREWS UNIVERSITY)

JO DARBY
PREACHER, EDUCATOR, SOCIAL COMMENTATOR

MORE INFO: SPDYOUTH.COM

**1-6TH JANUARY 2013
WATSON PARK
QUEENSLAND**

POWER UP DUTY





Underwear for those in care

Female staff members and students at Avondale College (NSW) have donated enough underwear to supply a women's refuge for six months. The 226 items will be distributed at the Southlakes Women's Refuge. "They arrive with nothing, not even the basics, because they've often left home in a hurry," says assistant women's residence director Mere Neale. The donation came during a women's forum on May 2. *—Brenton Stacey*

Official opening

Mildura Mayor John Arnold officially opened the Henderson College stadium (Vic) in March. The new complex incorporates two basketball courts, two volleyball courts and two netball courts. The completion of stage two of the project will see rooms fitted on the second storey of the complex for other classes, including music, drama and hospital-ity. *—IntraVic/Sunraysia Daily*

Tiny trio dedicated

Three babies were recently dedicated in Esperance church, WA. Pastor Anthony Manu officiated at the dedication of Chervelle Edwards, Ezra Patrick and Anna Rose Sutter. The church is blessed by these young families attending and supporting God's Church. *—Rhonda Morcombe/NewsWest*



New-look school buses

Hilliard Christian School and North West Christian School buses have had a facelift. The new signage features the Tasmanian schools' updated logos, in addition to new images of students and some brightly coloured artwork. The design is modern and very eye-catching. *—Tasda*

Students chisel out top awards

Several students from Central Coast Adventist School (NSW) entered into the Arts and Crafts Competition (student section) at the 2012 Sydney Royal Easter Show. The categories entered were painting, photography and woodwork. Madelyne Rae was awarded first prize and Mitchell Hutton second in the woodworks category for their ukulele projects that were created at school. *—Jenny Davey/Brenton Luchow/NorthPoint*

Great discovery

The Discovery Centre in Wahroonga, NSW, now has three full-time evangelists: newly-appointed director Lyle Southwell, Charissa Fong and Danielle Synot. The three evangelists will help the Discovery Centre team to better connect with their students. The Discovery Centre is a correspondence and internet-based Bible and lifestyle school. For more information on courses visit <www.discoverycourses.com>.



Operation Shopping Trolley

Students at Darling Downs Christian School (Qld) have used an inter-house competition to collect non-perishable groceries for the Base Youth Centre in Toowoomba. School captain Jenna-Lee Charles, with the help of chapel captain Sarah Juma, organised the "Operation Shopping Trolley" competition. Base Youth Centre manager Nat Spray said he was "thrilled" by the generosity of the high school students and teachers. *—Adrian Fitzpatrick*

Pathfinders on course

A group of 10 Pathfinder leaders and trainers from WA took part in a navigation activity in April. Rain, huge spiders and scratchy bushes did not deter the team from their trek along the Bibbulmun Track. Over the weekend, participants worked at honing their navigation skills, using both traditional (maps and compasses) and modern (GPS) tools. *—Graeme Mitchell/NewsWest*

Recipe for success

In March, Gilson College's (Vic) Parents and Friends committee held a Cupcake Day to help raise funds for Year 6 students. Over 1400 cupcakes and cookies were baked or donated by people within the school community. Many parents, students and teachers also volunteered their help on the day. It was a very successful and delicious event! *—IntraVic*

POSITIONS VACANT

■ **Assistant Workplace Health and Safety and Return to Work coordinator—Greater Sydney Conference (Epping, NSW).** GSC has a part-time vacancy (2.5 days per week) maternity leave replacement position for six months for an assistant WHS and RTW coordinator. The position is now available. Experience in the field of WHS is desirable but not essential. For more information, a job description or to apply (include CV), please contact Adrian Raethel on 02 9868 6522 or <adrianraethel@adventist.org.au>. Applications are open to Australian residents and close **July 16, 2012.**

■ **Assistant accountant—education—North New South Wales Conference (Wallsend, NSW)** is seeking expressions of interest for the position of an assistant accountant. The key function is to be part of a dedicated team and assist in providing accounting support and expertise to the school company to ensure ongoing solid financial management. We are looking for a highly effective communicator with a high level of customer service and attention to detail. For more information and a full job description, please contact Angela Robertson on (02) 4944 3206 or email <angelarobertson@adventist.org.au>. To apply, please forward all written applications, including your CV with three work-related referees to: System Business Manager, Seventh-day Adventist Schools (NNSW) Ltd, PO Box 7, Wallsend, NSW 2287, or email <angelarobertson@adventist.org.au>. Applications close **July 30, 2012.**

■ **National program senior coordinator—ADRA Australia (Wahroonga, NSW)** is seeking an experienced senior coordinator who will enjoy the opportunity to work with the national program team. This position supports, coordinates and regularly reviews and audits the ADRA op shops and local community projects, assisting them to achieve best practice and contribute to achieving ADRA Australia's strategic goals. The successful applicant will need to be able to work with a variety of stakeholders including church conference and local committees of management, national program personnel, beneficiaries, donors and staff. This is a permanent position and requires up to 100 days domestic travel annually. For additional information including a job description, please contact Alison Young, ADRA Australia, phone (02) 9489 5488 or email <ayoung@adra.org.au>. Applications close **July 22, 2012.**

■ **Principal—Adventist Schools Victoria (Lilydale, Vic)** is seeking a highly qualified and experienced principal for Edinburgh Adventist Primary School in Lilydale. Applicants will need to hold a Master of Education and have experience as a principal or acting principal for a minimum of three years or substantive head of school or deputy principal for a total period of five years. Applicants will need to demonstrate: support for the mission and ethos of Adventist education; best practice in learning and teaching strategies, understandings and skills in the area of primary education; successful administrative and leadership experience; ability to foster and develop appropriate relationships with staff, students, parents and the wider church and school communities; ability to develop the vision, mission and strategic goals of the school and align them with the broader strategic directions of Adventist Schools Victoria; and an ability to implement processes to manage physical and financial resources in order to effectively deliver the educational programs of the school. Please email a letter of application and CV to: The Director of Education, Adventist Schools Victoria, <brianmercer@adventist.org.au>. Applications close **August 31, 2012.**

For more vacant positions or to advertise, go to <adventistemployment.org.au>.



APPRECIATION

Tilley, Allan. Ella, Margaret, Jean, Elizabeth and families would like to express their gratitude for the visits, phone calls, cards and flowers in the recent loss of their beloved dad, Allan Tilley. We have been touched by the love that has been shown to us all.

WEDDINGS



Chinn—Davison. Robert Michael Chinn, son of Marge Chinn (Holland Park, Qld) and Stan Chinn (deceased), and Sharon Leigh Davison, daughter of Wayne Davison (Tanilba Bay, NSW) and Yvonne Stockton (Bribie Island, Qld), were married

5.5.12 on the beach at Sunset Park, Bellara, Bribie Island.

Mike Brownhill



Hassan—Roberts. Murray Hassan, son of Joe and Linda

Hassan (both deceased), and Michelle Roberts, daughter of Pastor Gary and Diane Roberts, were married 29.4.12 at Sir Stamford Hotel, Sydney, NSW. The couple will continue living in Sydney.

Louise Robinson

Moule—Neeliah. Andrew Grant Moule, son of Stephen and Sharon Moule (Adelaide, SA), and Ashna Melanie Neeliah, daughter of Vasudeo Neeliah and Lysie Dina (Mauritius), were married 6.5.12 at Adelaide City church, Adelaide.

Wolfgang Stefani, Gervais Cangy

VOLUNTEERS

■ **Builders, plumbers and general handymen/women needed for a Fly'n'Build** project in the Solomon Islands, September 2–16, 2012. Fourteen days in Katurasele Village in the Choiseul Province while building a new church for the village. Currently needing trade-skilled people in building and plumbing. For further details or expressions of interest, contact AVS on (02) 9847 3278—Anna Downing.

Nooroa—Bernard. Teinakore Nooroa, son of Tereora and Teremarike Matareka, and Violet Bernard, daughter of Michael and Rosa Bernard, were married 29.4.12 at Burwood church, Vic. It was a lovely wedding with both families participating and blessing the couple.

Georges Latchman



Schlosser—King. Helge Jens Schlosser, son of Wilfried (Ethiopia)

and Rosie Schlosser (South Africa), and Jacinta King,

POSITIONS VACANT CONTINUED

■ **Primary teacher and Head of Secondary—Adventist Schools Victoria (Officer, Vic)** is expanding its operations at Heritage College campus in the suburb of Officer. 2013 will see the opening of an early years program (P-2), along with the expansion of the secondary school (7-12). Applications are invited for the positions of: **1. Primary Teacher.** Qualifications—Bachelor of Education (Primary). Applicants will need to demonstrate: support of the ethos of Adventist Education; best practice in learning and teaching strategies, understandings and skills in the area of early years; a sound knowledge of the use of ICT in all learning areas is essential; innovation in an open classroom setting. **2. Head of Secondary.** Qualifications—Bachelor of Education (Secondary), Master of Education is desirable. Applicants will need to demonstrate: support of the ethos of Adventist Education; best practice in learning and teaching strategies, understandings and skills in the area of secondary education; successful administrative and leadership experience; ability to foster and develop appropriate relationships with staff, students, parents and the wider church and school communities. Please email letter of application and CV to: The Director of Education, Adventist Schools Victoria, <brianmercer@adventist.org.au>. Applications close **August 31, 2012.**

daughter of Brian and Barbara King (Brisbane), were married 6.5.12 at Albert River Wines chapel, Tamborine, Qld. The couple have worked and toured with the Soweto Gospel Choir and plan to set up their home in Brisbane.

André van Rensburg

OBITUARIES

Golby, Norman, born 2.9.1929 in Leicester, England; died 28.4.12 in Adventist Retirement Village, Victoria Point, Qld. On 31.12.1955, he married Irene Aldred. He is survived by his wife; his children and their spouses, Jayne and Barry Corcoran (Atherton), Philip and Maggie Golby (Benaraby) and Pamela and Adam Barnard (Elimbah); seven grandchildren; and three great-grandchildren. Norm migrated to Australia from England in 1965. After attending evangelistic meeting by Pastor Bill Otto, he was baptised by Pastor Allan Probert. Norm loved his Lord, serving as deacon and elder in the Bowen church and spending many years in Pathfinder

leadership and in conducting quit smoking programs. He retired to the ARV in 1996 and served there as a deacon until his death.

Judy Fua, Bob Possingham

Goodin, Douglas Paterson, born 6.7.1923 in Ipswich, Qld; died 30.4.12 in Hunter Valley Private Hospital, NSW. On 12.12.1944, he married Jean Cowan in Ipswich, Qld. He is survived by his wife (Elmore Vale, NSW); and children, David (Sydney), Diane Pass (Sydney) and Lyn Collis (Newcastle). To many people Doug was an extraordinary man. He led a teen Sabbath School class when he was 80, was on a South Pacific Division committee for a decade, a General Conference committee for five years and belonged to many community organisations. But to Jean, he was her romantic husband, who was caring and considerate of her every need, and to family members, Dad/Pop was as admired as anyone they knew.

John Denne

Greive, Lorna Frances (nee Guilliard), born 8.10.1925 in

Newcastle, NSW; died 2.4.12 in Avondale Adventist Retirement Village. On 3.4.1947, she married James Henry Greive, who predeceased her in 2011. Lorna is survived by her children, Dianne and Terry (Wangi Wangi), Estelle (California, USA), James and Dianne (Balcolyn, NSW), and Adrian and Kaye (Newcastle); 10 grandchildren, 11 great-grandchildren; and her siblings, Keith Guilliard, Hazel Billings and Olwen Thomson (all of Coorabong). Lorna was a devoted wife and mother, and a great support to her dentist husband as they served in Warburton for 30 years and Loma Linda for 10 years. Lorna is remembered for her beautiful singing, strong Christian faith, her love of God and her family. We look forward to the resurrection morning.

Terry Butler

Hawkins, Clifford John, born 27.8.1927 in Subiaco, WA; died 31.12.11 in Perth. On 10.7.1948, he married Nancy Dines. He is survived by his wife; and his children, Kathy Brough, Carol Sullivan, Terry, Kevin, Peter, Reg, Wayne, Robert and Darren (all of Perth). Cliff was a larger than life character who worked as a

foreman for the local Water Board before retirement. He loved fishing, training his beloved horses and a good argument. His family were very important and he loved it when they all gathered together on special occasions.

Steven Goods, Mike Sullivan

Heron, Irene May (nee Bauer), born 24.7.1919 in Bundaberg, Qld; died 10.4.12 in the Adventist Nursing Home, Victoria Point. On 24.7.1942, she married Thomas Robert (Roy) Heron, who predeceased her in 1973. Irene was a remarkable Christian lady who cared and showed hospitality towards others. She joined the Bowen church, and later moved to Hervey Bay where she started an aged care respite program and was very involved in Meals on Wheels. She is sadly missed by her family and friends.

Alvin Coltheart



Payne, Rona Frances (nee Cross), born 10.12.1926 in Christchurch, NZ; died 30.3.12 in Perth, WA. On 30.3.1950, she married Bevon Payne. She is survived by her husband (Rossmoyne); and her

2002
1992
1987
1982
1972
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1952
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1932
1922
1912
1902

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sons, David and his wife, Janette (Kinross) and Brian (Ellen Brook). Rona and Bevon moved from Christchurch to Perth 12 years ago. They attended the Osborne Park church and moved to the Adventist Rossmoyne Retirement Village about five years ago. Rona died on her 62nd wedding anniversary. She virtually kept an "open home", making all welcome at all times. She was everyone's friend and is sadly missed.

Richard Reynolds, Keith Godfrey

Shoesmith, Kisanra June (nee Turner), born 29.9.1943 in Taree, NSW; died 27.4.12 in Wauchope. On 1.12.1968, she married Raymond Arthur. She is survived by her ex-husband, Ray Shoesmith (Inverell); Jamie Shoesmith and Casra.

David Kosmeier

Sowerby, Juanita (Jan) Lillian (nee Landall), born 15.6.1939 in Wellington, NZ; died suddenly on 26.4.12. On 19.1.1960, she married Graeme Sowerby. She is survived by her husband (Christchurch), her children and their spouses, Vanessa and Carl

(Perth, WA), Julie'ann (Christchurch, NZ), and Mark and Fayanna (Christchurch); eight grandchildren and six great-grandchildren. At her funeral, her family shared wonderful testimonies of her devotion to her God, her husband and family, and the Church. She was a godly woman whose quiet life influenced many. She will be sadly missed, but all look forward to the resurrection morning.

Paul Gredig, Doug Hurley

ADVERTISEMENTS

Missing members. Wantirna church, Victoria, has lost track of the following members over the years and we would appreciate any help to find them again: Sonja Bertram, Melinda Gray, Carol Keitley, Brian Marks, Sheila Roberts, Michael Robins, Corina Seemann and Irene Serat. Please email the Clerk <lesclark@lpgmt.com> or call Lesley on 0418 320 954.

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

VBS sing and play music DVDs or starters kits. If you have any you no longer need, I want them. Liz Hill, SA Conference, Children's Ministries Department. Email <lizhill@adventist.org.au> or phone 0423158308.

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