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# Record

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# 100 KIDS 100 DAYS



**You helped 117 children receive sponsorship during last year's 100 Kids|100Days! Help us go beyond that target again.**

100Kids|100Days is about focusing on a group of children in need of sponsorship and doing all we can to support them and **help them achieve their dreams**. We're asking for people to **rise to the challenge** and sponsor a child or promote child sponsorship in your local church or community. Help make a difference for children in need and **see real change** happen in their lives through being part of the ICC Child Sponsorship Program.

You can find out more about 100Kids|100Days and how you can **win a free trip** to an ICC project at [www.iccaustralia.org.au/100Kids](http://www.iccaustralia.org.au/100Kids) or by calling the ICC team on 02 9987 1136.



## New program drives change for refugees

*Adelaide, South Australia*

A new program offered by the Adventist Development and Relief Agency (ADRA) is helping to tackle some of the biggest issues facing refugees and migrants in Australia.

National Programs director Rita Karraz said the aim is to assist new arrivals to more effectively integrate into life in Australia "and allow them to live independent of ongoing assistance from community services".

"Our program is really about helping new migrants access the opportunities and services they need, but often miss out on," she said.

"Employment is certainly the most significant of these. Providing driving lessons is a very practical means to that end."

Through the program, new migrants are matched with drivers who share a common language or cultural background, and they are supported through the learn-to-drive process.

A pilot program run in Adelaide, SA, has supported 22 refugees over the past six months. Of these, six have already gained employment as a result of holding a licence and a further 58

have been referred to other services, including legal support.

"We target young people who live alone, single mothers and other vulnerable people," said the South Australian project's volunteer manager John Mugabashaka.

"And, by linking with the Refugee Council, we can offer our service to refugee groups that would otherwise go unnoticed and unserved."

Local ethnic community leaders are now contacting Mr Mugabashaka, seeking out this unique project. So far, he and the other volunteers have assisted Burmese, Burundians, Congolese, Liberians and Rwandans.

"Apart from having a very positive effect on the integration process for immigrants," Mr Mugabashaka said, "it also empowers and gives them confidence that they can achieve something. The impact is huge."

Following the success of the pilot program, ADRA is offering its resources and support to churches across the country.



New driving program connecting community.

"A few volunteers in a local church can make a significant difference to the refugee communities surrounding them," Mrs Karraz said.

"If there are churches wanting to make a difference in their community, and there is a refugee population in need of support, we are here to help."

In addition to the Migrant Settlement Driving Program, ADRA operates and offers resources and support for church-based community projects in the areas of crisis relief, elderly support, youth resilience and community gardens. —*Braden Blyde*

## PNG student movement links with Aussie church

*Mt Hagen, Papua New Guinea*

The Western Highlands Adventist Students Association celebrated its 18th student convention in late December, 2012, in Mt Hagen, with the support of the leadership team from Warburton church, Victoria.

Pastor Murray Thakham, Warburton's senior pastor, was the guest speaker, and—with James Ma'ae (associate pastor) and Owen Maunder (senior elder)—spent the week challenging the students to "Focus on Christ and Not on Crisis".



Pastor Thakham baptises a young person.

"You are children of God. Do not allow any human theories define you as to what you should do during a crisis," Pastor Thakham told the crowd.

"God is your ever present guide and

you must seek Him for direction."

Morning sessions about health were presented by Bruce Mead, a podiatrist from Nowra, NSW. He talked about healthy habits and living a long life.

The meetings were attended by more than 2000 students and community members each night.

The team from Warburton not only presented gospel messages but also donated electrical items, screens, paintings and other resources. Money donated for the student ministry totalled K20,000.

Student president Samuel Kelly thanked Pastor Thakham and the team for the generous contributions and the challenging messages.

The students' convention ended with a baptism of 10 candidates and more than 600 students making decisions to serve the Lord.

Two Bible workers have already been employed and are on the ground sorting out the decision cards to follow up this year and in 2014. —*Andrew Opis*



## Do I even know you?

James Standish

"Your uncle is a fool!", or so wrote one of my "super fans" last month—in rather poor handwriting I must say. In fairness to my uncle, my super fan's point was not about him, but rather that I am a fool just like my uncle. At this stage of life I get a sort of sardonic kick out of letters like this. But when I was more tender in years, it was rather confronting.

My dad was, as some of you may recall, a rather polarising figure in the Church. So much so that when I was a lad, someone went to great trouble to produce a cartoon book about him. In the book, he was shown as a grotesquely obese witch doctor. Ironically, the primary goal of the vicious cartoons was to prove grace is all important. Grace, yes, and wouldn't it be nice if we had some?

I was around 10 years old and living in Melbourne when that little masterpiece came out. I remember looking at it and feeling like someone had stabbed me in the heart. You see, some loved my dad, some hated him, and naturally enough, I was then and remain today, firmly planted in the love camp.

You would think the negative feelings one had toward someone's dad would be kept to oneself in the presence of their child. Not so! In fact, I found myself loved or hated by some church members based entirely on their feelings toward my father. Even as a child, I found this bizarre. I felt like saying something smart back when someone made a hurtful comment about my family to me, like a sarcastic: "Do I even know you?" But never managed to. Instead, I just took it and felt lousy inside.

A few years ago, another child of a high profile Australian church leader of the 1970s-'80s was contacted by yet another of our number to get together and commiserate. Their Adventist demi-star dads were on opposite sides of the theological spectrum, and yet, he pondered, maybe they had similar experiences? I suspect they did. They also had similar trajectories—shooting right out of the Church at their first possible opportunity.

Which leads to two very different pieces in this week's RECORD, both by the daughters of pastors ruminating on their experiences growing up. Just in case you think I am trolling the backwaters of the South Pacific searching for

people who share my emotional baggage, I want you to know the first, rather beautiful, article was unsolicited, and the My Story was a complete coincidence. That they both came to me at roughly the same time sparked me to write this piece, not vice versa.

As you read this week's RECORD, I hope you will give just a little thought to the children of pastors, evangelists, theologians, elders and so forth. Yes, everyone takes their fair share of hits in life, but there's something rather damaging when the hits you take are so closely associated with the faith you hold. It can be hard not to equate the pain you feel with the faith you love. Put another way, when we turn pastors' kids into surrogates for what we feel about their parents, we are doing something profoundly harmful. And not just the usual kind of harm; we may well be marring the image of God in that child's mind.

Pastors' kids have enough to deal with. All the moving is very unsettling. The unusual hours disrupt family life. Plus, they have to listen to their parent giving sermons every Sabbath knowing in a unique way the problems their parent struggles with. They don't need us piling on more.

So what's my point? It's pretty straightforward: our community asks a lot of pastors' families; we need to give a lot back in return. Specifically, at the very least, we need to give them a little common decency, basic courtesy and rudimentary humanity. And, in the off-hand chance we happen to be deft with the old cartoon drafting, maybe we would best expound on grace by showing a little . . .

*James Standish is editor of RECORD.*

16 - 2 Chr. 28	20 - 2 Chr. 32	24 - 2 Chr. 36	28 - Ezz. 4
17 - 2 Chr. 29	21 - 2 Chr. 33	25 - Ezz. 1	29 - Ezz. 5
18 - 2 Chr. 30	22 - 2 Chr. 34	26 - Ezz. 2	30 - Ezz. 6
19 - 2 Chr. 31	23 - 2 Chr. 35	27 - Ezz. 3	31 - Ezz. 7

## Record

**Dr Barry Oliver** Senior Consulting Editor  
**James Standish** Editor and communication director  
**Jarrod Stackelroth** Associate editor  
**Kent Kingston** Assistant editor  
**Dora Amuimuia** Sales & marketing  
**Tracey Bridcutt** Copyeditor  
**Linden Chuang** Editorial assistant

Letters [editor@record.net.au](mailto:editor@record.net.au)  
 News & Photos [news@record.net.au](mailto:news@record.net.au)  
 Noticeboard [ads@record.net.au](mailto:ads@record.net.au)  
<http://record.net.au>  
 Mail: Adventist Media Network  
 Locked bag 1115  
 Wahroonga, NSW 2076, Australia  
 Phone (02) 9847 2222  
 Fax (02) 9847 2200

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"A 25000spins team member tackles the Great Ocean Road."

SEVENTH-DAY ADVENTIST

Our vision is to be a church that...  
**knows experiences and shares**  
 our hope in Jesus Christ!



## Creator's song

Jarrod Stackelroth

My eyes peel open as the young light of a new day bursts through the window. Outside, the willows caress the river, resting delicately on its surface, spreading small ripples that bounce off our houseboat and return to the place they started. Across the glassy face of the water, a pair of ducks cruise. This world, overshadowed the evening before by towering cliffs, is now illuminated by them, the golden limestone drinking in the sun and radiating back, its surfaces a flaming coat of many colours.

Life here is raw and organic. It flows slow and runs deep. It's a place I love to be—to swim every day, to wonder at the birds and beasts as they traverse their highways and homes, to watch the landscape change as your boat moves up and down, to tie up where your motor takes you.

There is a freedom in following the river—resting and rocking on its soft, supple bed. In this place I catch a glimpse of what God thought when He saw that the world was good.

Nature can inspire, refresh and revitalise. It's like a Sabbath space, away from the hustle and bustle, disconnected from technology and connected to the Creator. I also feel God in the relentless march of the waves on the beach, in their power and shape; I hear Him in the lush, whistling rainforest; I see Him as I snorkel the reef and chase the rainbow-coloured fish through their underwater forests. God has imbued creation with Himself and it leaves me in awe of His creative genius.

Let's try something now. I want you to create a new creature. Think through some of its characteristics. What do you want it to do? What does it look like? It's hard right? The ancients covered their tombs and temples with composite beasts, weird and wonderful but completely impractical. It's so hard to come up with something that isn't derivative.

OK, let's start from scratch—a void. I might be able to design a few types of plants (trees, fruit and bushes), some creatures, maybe water, air and dirt, but after that I'm running out of ideas. God created information and codes for the replication of millions of kinds—plants, animals and elements, unique, graceful and with a purpose.

God is creative. In fact it is one of His names. Creation from nothing is a power only God has. Only He can bring light from darkness, life from death, peace from chaos. Beauty (even in mediums we disagree with) comes from God and can be His way of speaking to the world.

As His children, we are gifted with creativity. It's something that separates us from the animals. The enemy can only imitate and corrupt, counterfeit and replicate.

Yet we as Christians are often playing catch up with the rest of the world. Our subculture doesn't encourage failure, individuality or pushing the boundaries—important ingredients in the creative process. We feel safe in ritual and familiarity. We don't often try to express ourselves and what God means to us in new and creative ways. When we do try to be cool and relevant, we usually just imitate the imitators.

Creativity is worship. We should pursue excellence in creativity and new ways to portray God's message of redemption—in our Sabbath spaces, churches and communities. God's message never changes but our methods are fair game.

*Jarrod Stackelroth is associate editor of RECORD.*

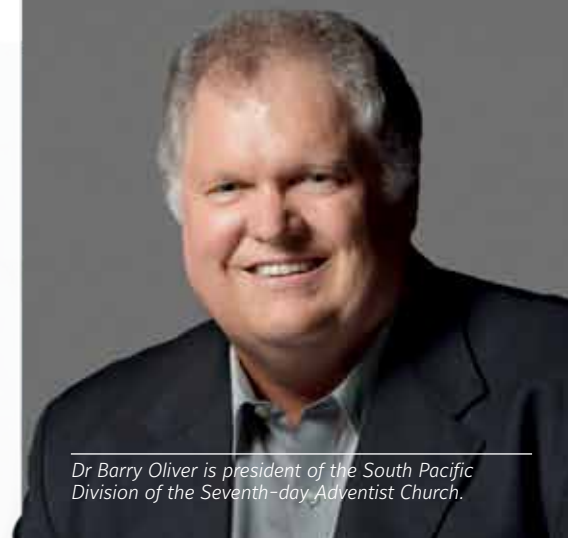
See page 11 for information about Manifest Creative Arts Festival as well as a discussion on creativity.

## Neighbours

No, I am not going to talk about a long-running popular soap opera on Australian television. Instead I want to talk about something that is even longer running. After all it was Jesus Himself who called upon us to “love our neighbours” as we love ourselves.

There is so much involved in loving our neighbours—and we will all do it in different ways. Disasters of many kinds give us a golden opportunity to roll up our shirt sleeves and show how much we care. I'm so proud of the many Seventh-day Adventists who have involved themselves and their local churches in the wake of cyclones, floods, earthquakes, bushfires, landslides and tsunamis in recent months. You are putting Christ's words into action. There are others who are sitting by a bedside, delivering a pot of hot soup, hammering a nail or sweeping a driveway. These are all practical ways to show our love.

And then there are others who are sharing their faith—opening the Word of God—sharing the gift of eternal life. At Burnie church (Tasmania) on Sabbath I witnessed a group of young people, and some not so young, going down the street knocking on the doors of their neighbours sharing the love of Christ. I was so proud (in a humble kind of way) of these people as they put aside their inhibitions and shared the love of God. It reminded me of One who put aside His inhibitions and shame and hung on a cross for me. He knew what it really meant to “love our neighbours”.



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

## Pedal power raises \$125k for charity

Great Ocean Road, Victoria

Sixty-six cyclists have completed a three-day charity ride along the Great Ocean Road in Victoria.

The event, held last month, has so far raised more than \$A125,000 for the Adventist Development and Relief Agency (ADRA), Compassion and the Botswana Orphan Project. The route took in 300km of stunning coastline.

Ride organiser Craig Shipton and his Brisbane-based not-for-profit 2500spins is dedicated to raising funds for people in poverty.

"2500spins has made a big difference to kids in need as well as for the people involved in the charity challenges," Mr Shipton said.

"With over \$1 million raised to date and eight very successful trips already run, I'm pleased with the contribution that 2500spins has made, and the blessing it has been to so many people."

2500spins holds four different charity rides each year: the Great Ocean Road, London to Paris, North Queensland Adventure and a Swiss adventure through the Alps.

"2500spins' commitment to alleviating poverty and bringing lasting change to communities in need is extraordinary," said Braden Blyde, an ADRA employee who took part in the Great Ocean Road ride.

"For many the 14km climb up Lavers Hill represents the biggest personal achievement of the ride. But the real cause for celebration is the impact \$125,000 will have in the lives of those who need it most."

For those keen on an adventure and with a commitment to making a difference for those in need, there are still places available for the upcoming ride from London to Paris, which coincides with the arrival into Paris of the Tour de France; the Swiss trip in July; and the North Qld trip in September. Registrations for the 2014 Great Ocean Road ride open in June.

This year the London to Paris ride is dedicated exclusively to raising funds for ADRA. —Craig Shipton/Braden Blyde/RECORD staff



Braden Blyde of ADRA Australia took part in the ride.

# Missed InFocus?

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To find out more about 2500spins go to <[www.2500spins.com](http://www.2500spins.com)>.

## Preaching to the preachers

Cooranbong, New South Wales

Avondale College Church was the venue for last month's Pastors' Summit, attended by 675 church workers and their spouses.

During five days of worship, learning and fellowship, pastors from across Australia had a chance to recharge and reconnect with colleagues.

The workshops, plenary sessions and evening meetings provided a good mix of practical information, theological insight and spiritual enrichment. Speakers included a number of Australian specialists as well as presenters from the UK and USA. The topics varied from marriage, parenting and health, to science, Muslim outreach and church growth strategies.

Providing the keynote evening sermons was Dr Jo Ann Davidson, the first woman to teach in the Theology Department at Andrews University.

"Let's do theology," Dr Davidson pronounced as she launched into a reasoned, biblical and passionate defence of the threefold nature of God on the second evening. Mindful of the issues pastors and their congregations are struggling with, she used her time at the pulpit to uphold the authority of

Scripture, creation and the Sabbath, and to explore the apparent delay of the second coming.

Summit organisers were particularly grateful for the support of Avondale College, which hosted the event, as well as the effort put in by Avondale Memorial Church, whose

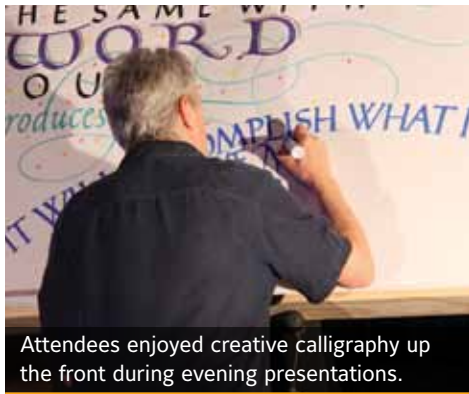
members provided meals for the overflow of attendees who could not fit into the college cafeteria.

"Overwhelmingly positive" is how the feedback from the pastors was described by Pastor Graeme Christian, summit coordinator and Ministerial Association secretary of the Australian Union Conference. And the feedback is likely to continue, as a number of the main sessions, including the Saturday night Hymns & Songs of Praise event, were videoed by the Wahrenonga Adventist Television team and are now available online at <findjesus.tv>.

"I think there's a tremendous amount of fulfilment that our pastors experience in their role," Pastor Christian said. "While there are hard times and there are tough business meetings or whatever . . . the thing that keeps people going through the tough spots is the sense that *God has put me here and I'm doing what He wants.*" —Kent Kingston



Keynote speaker, Dr Jo Ann Davidson.



Attendees enjoyed creative calligraphy up the front during evening presentations.

## Partners in prevention

Cooranbong, New South Wales

Avondale College of Higher Education has become the first higher education provider in Australia to partner with alcohol and drug education coalition Dalgarno Institute.

Avondale is now a virtual campus of Dalgarno, which brings people together to move attitudes about alcohol and other drugs away from the cultural expectation of participation to consider the option of "not having to".

"We're perfect partners," said Dr Wayne Miller, a senior lecturer in health and outdoor education in the School of Education at Avondale.

He's reflecting on Avondale's commitment to values such as balance, nurture and spirituality and on the temperance work of the Seventh-day Adventist Church, of which Avondale is an entity.

"I haven't heard the prevention message, as opposed to the harm minimisation message, for a long time," Dr Miller said. "And that's not a good thing because I feel young adults are more inclined to be sympathetic to the idea that alcohol in moderation is OK."

The partnership will see Dalgarno's executive director, Shane Varcoe, guest lecturing and speaking on campus—he did both this past year. Avondale will most likely assist with research.

"Young adults need options about drug use and alcohol consumption," Mr Varcoe said, "but they don't have many at the moment. The culture in Australia is one-dimensional. Yes, young adults are making choices—they still have the power to choose—but the options are narrowing. We need to give them other options and empower them to make better choices." —Brenton Stacey



Dalgarno executive director Shane Varcoe.



### Kidnap conversions

Since Egypt's 2011 revolution, more than 500 Christian girls as young as 13 have been abducted, forcibly converted to Islam and married to Muslim men. Egyptian Christians say the kidnapers are members of the radical Salafist sect. The girls' families say the police do not respond when these crimes are reported. —*Barnabas Fund*



### Look up and live

For several years, Russell Stendal has been trying to reach Colombia's armed groups with the gospel—everyone from the country's military to the Communist FARC rebels. With the help of US Christians, Stendal has dropped into FARC territory 62,000 parachute packages containing Christian books and a solar radio. —*Colombia para Cristo*



### Modern day slavery

There are up to three million migrant workers in Thailand, many of whom are in the country illegally, and therefore vulnerable to exploitation. The Uniting Church's Justice and International Mission warns Australia props up slavery and human trafficking by continuing to trade with unscrupulous seafood, fruit'n'veg and garment producers. —*Justice and International Mission*



### Religion excluded

The Australian Capital Territory's Legislative Assembly has voted to ban any official association between itself and religious events. The motion passed amid heated debate after the Assembly's Speaker organised a parliamentary commencement church service. The vote was split down party lines; Labor and Greens Members said the Assembly should be strictly secular. —*Canberra Times*



### Ambitious goal

The Australian arm of the Billy Graham Evangelistic Association is aiming to raise 10,000 young evangelists, throughout New South Wales. Churches in nine locations across the state have undergone free training that will assist them to provide the "Dare to be a Daniel" discipleship program, aimed at kids aged 9 to 14. —*billygraham.org.au*



### The right to be different

Australia's proposed anti-discrimination laws are nearing completion, with a Senate committee recommending faith groups maintain their right to choose employees who share their ethos. Despite the committee saying churches shouldn't discriminate when providing community services, Attorney-General Mark Dreyfuss says current exemptions will remain. —*The Australian*

**Risk Management Service (known as RMS) is a dedicated service department of the Seventh-day Adventist Church. RMS administers the insurance program for the Church in the South Pacific and helps Church organisations with safety and risk management.**

Visit our website to learn more about us [rms.org.au](http://rms.org.au).



## Senior Risk Officer

Wahroonga, NSW

RMS is looking to appoint a Senior Risk Officer to lead our risk control and asset protection services.

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We are looking for a person who:

- Is passionate about protecting and enhancing the mission of the church
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For more information about this position visit:

[www.adventistemployment.org.au](http://www.adventistemployment.org.au)

Applications close: 15 April 2013

# POSITION AVAILABLE





# A million for mission

by Sonja Larsen

Youth from the Potoroki church in Port Vila, Vanuatu, huddled on the floor of the ship's meagre passengers' quarters as the deafening 3m high waves came crashing down around them. The relentless wind whipped around the rusting railings of the ship, threatening to swallow anything lying loose. For nearly 48 hours 34 pairs of eyes struggled to rest as the boat navigated its 270 kilometre journey from Red Cliff on Ambae Island to the capital, Port Vila.

Amidst the wild conditions, there was a peace amongst the youth as they considered the incredible journey God had taken them on. What began nearly nine months earlier as a type of new year's resolution had now come to fruition. The million vatu mission had been a success.

"The youth leader, Beverly Karae, and I were talking about how we could do more to help less fortunate communities in our own country," said Anthea Arnhambat, a member of the group. "Beverly suggested we focus on Penama Adventist College (PAC) in Red Cliff—a school that is somewhat off the beaten track."

With the inspiration to renovate PAC, provide its students with an improved learning environment, and create a deeper sense of service and mission in the lives of Potoroki youth, came the idea of raising one million vatu (\$A10,700). "To some the idea was laughable," Ms Karae said. "But despite our sometimes fleeting faith, God continued blessing our mission."

More than 10 fundraising activities were conducted in eight months, with God's leading experienced throughout. On one occasion a week of heavy tropical rain and wind threatened the first open-air fundraising concert. Prayer was the only hope. A special prayer session for divine intervention was held two days before the concert.

"It was a miracle," Ms Arnhambat said. "When the day

of the concert arrived there was not a single drop of rain. Afterwards one of the youth guys said it was the first time he had experienced the power of prayer."

God also touched the hearts of friends and strangers to give generously so they could raise the money needed.

While the lead-up to the mission trip was exciting, the climax came when the youth reached their destination and ministered in the Red Cliff community.

"I saw young people identify skills they never knew they had and connect with community members, each other and God in a special way," Ms Arnhambat said.

With help from community members, the youth renovated and refurbished the school rooms, provided teachers with an updated teaching syllabus, and ministered to and served others.

The trip not only brought a renewed energy and revived spirit to the isolated community of Red Cliff, but gave the youth a new passion for mission. "Something special happens when people serve together and are united by the same vision," said Ms Arnhambat, who is inspired by the message of Philip-  
pians 4:13.

"I have confidence that God will give us the strength to serve Him again in whatever capacity He calls us."

*Sonja Larsen writes from Port Macquarie, NSW. She formerly lived in Vanuatu.*





## OPENING HIS WORD

### The 144,000 and you (part 3)

So what about the number—144,000? We all need to be one of them. But isn't that a bit scary? What chance do you and I have with such a small number? Perhaps that's why we quickly scramble for the much bigger number—the great multitude no-one can count.

The good news is that actually these two groups are one and the same:

1. John is using a literary technique used in other places in Revelation—He first hears of something and then sees the explanation. In this case he hears of the number 144,000 on earth, then sees them in heaven as a great innumerable multitude. Examine the texts below carefully to see this principle.

**Read** Rev 1:10-13; 5:5,6; 17:1-5; 7:4,9-14.

2. The question asked was: "Who can stand before the throne of God and the Lamb?" The answer given was the 144,000. Yet it is the great multitude that is standing before the throne and the Lamb.

**Read** Rev 6:17; 7:1-4.

3. Many believe the great multitude are God's people of all the ages, yet just like the 144,000, they are the end-time people of God, who go through the greatest tribulation mentioned by Daniel.

**Read** Rev 6:14-7:1,14-16; Daniel 12:1.

4. The great multitude and the 144,000 have the same close relationship to Jesus.

**Read** Rev 7:17; 14:4.

5. The 144,000 or the great multitude are actually God's end-time remnant, whose faith Satan seeks to destroy in the end-time crisis. But John sees them emerge on the other side faithful because they are in love with Jesus who redeemed them. That's why they have made a global impact on others as they have shared the same messages of the three angels that have impacted their lives for Jesus.

**Read** Rev 12:17; 13; 14:1-5; 14:6-12.

So there's plenty of room for you and me if Christ is everything to us. Why not live totally for Jesus by deciding to lean fully on Him from now on. That's the way to make a maximum impact on others for Him.

*Pastor Gary Webster is director of the Institute of Public Evangelism, Wahroonga, NSW.*



## HEALTH WISE

Dr James Wright

### Q: Are berries a good source of nutrition?

**A:** They certainly are. There are many varieties to choose in colours from black to bright red, orange and more. They're a rich source of vitamin C, various other vitamins, minerals and a fruit sugar called fructose.

### Q: Is appendicitis still considered a serious condition today?

**A:** Any infected organ in the abdominal cavity is potentially serious and requires immediate intervention. Appendicitis once caused many deaths—when it burst it would infect the entire abdominal cavity. Antibiotics have changed all that. Most settle with treatment, fluids and no food. However, if symptoms persist, removal is still required. Minimally invasive "keyhole surgery" techniques make it a relatively minor procedure these days.

*Unwell? Go to <docwright.com.au>. Enter symptoms for immediate advice. If symptoms continue, see your doctor.*

## MY MINISTRY IDEA

I grew up in northwest Tasmania, taking an active role in music at church. Most weeks during our teens, my best friend, Paul, and I played hymns on our cornets up the front of church. At age 16, inspired by artists like Amy Grant and David Meece, we started a Christian band called Anastasis, which means "resurrection" in Greek. We had great passion but minimal talent. Little by little our writing and performing skills improved. We recorded our first album by age 18.



But music took a back seat as I grew older. Following the breakdown of my marriage, I struggled with depression.

Some years later, our church got a new minister—David Edgren. I gave him a call. As we talked, he helped me identify the passion I'd lost: writing and recording Christian music. I wrote my first song in 15 years with Dave. I found the process challenging, but God gave me inspiration, motivation and the passion to persist. I regained my sense of identity and purpose in Christ.

Writing the song "The Journey" served as a healing process for me. I've heard several stories of how it touched other people's lives. I'm amazed how God has used my struggles to help carry others through difficult times.

My wife and I and some of our friends have now established a music ministry called Firesong. We use it to record and publish music by Seventh-day Adventists in Tasmania and to support them in using their gifts for God's purpose. Again, we're starting with great passion but minimal talent, but we believe God will help us develop the skills and give us the resources we need to glorify Him.

*Jason Cook, with Lisa Holland, won the prize for best entry in the Institute of Worship Song Composing Competition at the 2012 Manifest Creative Arts Festival. Jason is pictured receiving the prize. <www.artsmanifest.info>.*



# Creativity and Christianity

by Josh Dye

*Manifest Creative Arts Festival returns to the Cooranbong campus of Avondale College of Higher Education, March 20–23. In anticipation, I caught up with winners in five of the categories awarded in 2012, to gain insight into the relationship between their art and their faith.*

## You're passionate about your art. Why?

**Shelley Poole** (fine arts): Art allows me a space to reflect, to problem solve and to heal. Painting can be rewarding, but it's also confronting. Sometimes I'm singing at the top of my lungs, at other times I'm crying on the floor.

**Sara Thompson** (writing): I love creating characters and situations that reflect our life's experiences. Finding different ways to express these experiences is challenging, but having someone thank you for writing something that brought them closer to God is rewarding.

**Nathan Dalton** (filmmaking): Filmmaking is stressful, compromising and heart breaking, yet somehow therapeutic. There's something special about making something that doesn't exist elsewhere.

**Josh Bolst** (filmmaking): Operating video cameras in church from a young age sparked my interest in film, and now I love having the opportunity to portray important concepts through a medium our culture relates to.

**Anna Beaden** (young achiever): One of my favourite ways to express an idea is to compose a piece of music, but it's the lyrics that most interest me—if they're profound and meaningful to my life, I find them faith building. Words in songs are easy to memorise. Keeping uplifting, positive lyrics in my head has a positive effect on my life.

## What role does creativity play in your faith journey?

**Anna:** A lot of people talk to God, but sometimes we don't spend enough time listening. For me, songwriting is listening: sometimes I spend hours at the piano reading through my Bible waiting for inspiration to come. Singing the verses helps bring them to life—they become much more than words on a page.

**Sara:** I write to help make sense of the world around me. In a spiritual context, it's my way of connecting to God as a

form of worship. Writing then becomes a team activity.

**Josh:** I use film to share my faith. Creating films that lead people closer to God is exciting and rewarding and something that helps me connect to God on another level.

**Shelley:** Creating art is a means of hanging out with God in a deeply personal way. Reflecting on artworks helps complete my picture of God in a way that reading books and hearing sermons rarely can—it's a kind of communion. Painting brings things from the periphery to the forefront of my mind and allows the Holy Spirit to speak to me.

**Nathan:** Filmmaking helps me explore people and experiences in rich, new ways. It's a medium through which to share joys, doubts and questions. Someone wise once told me I didn't need to make Christian films—my faith will seep into whatever I make.

## How important is creativity and artistic expression in a Christian context?

**Shelley:** Creativity breathes God's spirit into everyday situations, and it doesn't have to be expressed artistically: it can be a problem-solving businessman or an encouraging teacher. Creativity is simply a way of thinking.

**Nathan:** The creative act of storytelling is powerful. It has the potential to say things that might otherwise come across as being preachy. I love the way Jesus often told abstract stories instead of giving black and white answers.

**Sara:** God created us to be creative. Expressing this creativity is a form of worship. It's also an opportunity to be honest and vulnerable—like the way David wrote in the Psalms.

**Josh:** Creativity is a gift from God, and seeking to glorify Him with our talents is an important part of everyone's Christian experience.

**Anna:** God gives us this gift to serve others, but no one gift is more useful or important than another. God wants each one of us to use our gifts for Him, no matter what they are.

Manifest Creative Arts Festival, March 20–23.

<[www.artsmanifest.info](http://www.artsmanifest.info)>.



*Josh Dye is a public relations intern at Avondale College of Higher Education.*



### Five youth baptised

Five youth from Swansea Adventist church (NSW) were baptised in December last year. Tevita Falepapalangi (David), Taniela Fatuimoana (Daniel) and Soisi'ana Fa'otusia (Anna) Tangu, as well as Ailine Punipuao Veatupu Kei and her sister Estelle Leafa 'i Tulangi Ann, were baptised by church pastor Adrian Raethel. Their baptism comes after two years of Bible studies and mentoring by pastors and members of Swansea church. The Tangu and Kei children are all talented singers and musicians. —*Kay Cowan*



### Hunter for Christ

Pastor Matthew Hunter and his wife, Lauren, were ordained at Bairnsdale Adventist church (Vic) in November last year. Born into a non-Adventist family, Matthew began secretly reading his Bible as a young adult. After realising the barrenness of his heart and how devoid it was of love, Matthew surrendered his life to God and found a home in the Adventist Church. While working as an engineer, he began serving at his local church in Adelaide and working as a lay minister. He soon made his way to Avondale College and graduated from his theology/ministry studies in 2006. The Hunters have been serving at Bairnsdale since 2011. They have two children, Henry and Amelia. —*IntraVic*



### Open day at Whyalla

Whyalla Adventist church's Children's Sabbath School held an open day on February 9. Children proudly displayed the crafts they have been working on for the past few months to church members. Approximately 10-15 children are involved in Children's Sabbath School at Whyalla (SA). Families from the community are encouraged to bring their children along to join in the activities. —*Whyalla News/Joy Penman*



### Day at the beach

North West Christian School held a "Friendship Day" at Preservation Bay, Tasmania, on February 8. Students spent the day exploring rock pools, playing in the sand, swimming and surfing. The day at the beach also gave students the opportunity to catch up with classmates following the holidays, and make friends with new students at the school. —*Tasda*



### Twelve new disciples

Twelve students from Mountain View Adventist College (NSW) were baptised on the final evening of the school's week of spiritual emphasis in November 2012. The candidates included two Indigenous students, Latoya Geebung and Brianna Smith, who made the decision to be baptised after attending weekly chapel services and Bible studies conducted by the school chaplains. —*Good News*



### Pastor Ben's ordination

Ben Townson, pastor of Ararat Adventist church (Vic), and his wife, Mary-Jane, were ordained in December last year. When Ben was young, his father became incapacitated after a motorcycle accident, leaving Ben's mother to raise two children with little support. Ben developed a great respect for his mother's faith, but it wasn't until he was working as a mechanic—and impressed by the design and function of his hands—that he became convinced there was a Creator God. Ben was baptised in 2001, even though his father was very much against church. He later enrolled at Avondale College to study theology and chose to enter the ministry full-time. —*IntraVic*



### Outstanding organists

Avondale Memorial church (NSW) is home to more than 20 young organ students—the largest group in Australia. Following their European Organ Study Tour late last year, the group of six to 17-year-olds are now recognised nationally—and internationally—for their high standards of playing. While on tour, the young musicians played on some of the greatest organs in the world, culminating in a master class at Westminster Abbey in London. Enquires into the Memorial church organ program have come from the US, Canada, South Africa and Russia. —*David Clark*



## EPIC finding for vegetarians

The European Prospective Investigation into Cancer and Nutrition study, commonly called EPIC, is the largest study of diet and health ever undertaken, recruiting over half a million people at 23 centres in 10 European countries.

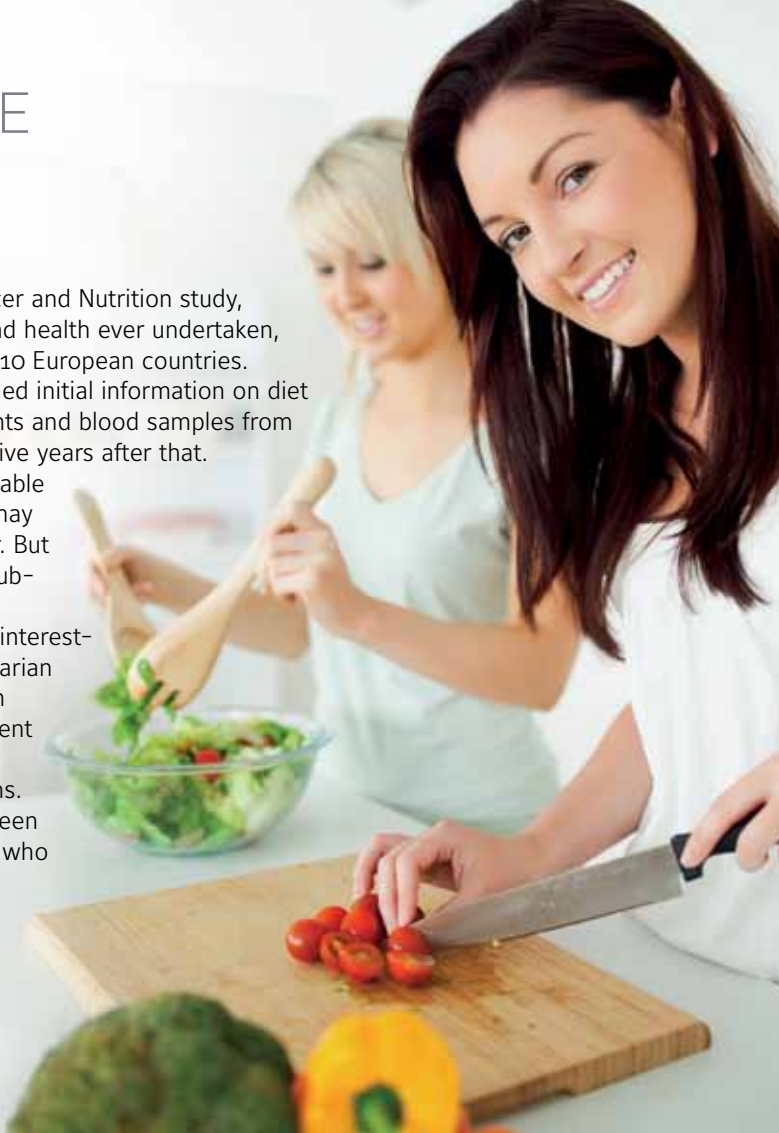
Between 1993 and 1999, EPIC investigators obtained initial information on diet and lifestyle, as well as anthropometric measurements and blood samples from participants, following up with them every three to five years after that.

As you can imagine, such a large study has been able to give us great insights into how lifestyle and diet may affect our risk of developing various forms of cancer. But one particular sub group of the study has recently published encouraging results in another area of health.

The Oxford (UK) arm of EPIC has been especially interesting because of its particularly large number of vegetarian participants. A recent paper looking at the data from this group found that the vegetarians had a 32 per cent lower risk of hospitalisation or death from ischemic heart disease (IHD) than comparable non-vegetarians.

The researchers stated that this association between vegetarianism and IHD did not differ between those who were lean or overweight or those with a high or low risk of IHD at baseline.

While there are many different things we can do to make a journey toward optimal health, it's always nice to remember that even simple choices can have big benefits. For those in this study, one simple dietary choice cut their risk of death or hospitalisation from IHD by almost one third.



### *Creamy broccoli & cauliflower soup*

**Preparation time:** 10 minutes **Cooking time:** 25 minutes **Serves:** 4

- 1 teaspoon olive oil**
- 1½ teaspoons cumin seeds**
- 1 large onion, chopped**
- 1 clove garlic, crushed**
- ½ kg broccoli florets**
- ½ kg cauliflower florets**
- 1½ x 10g vegetable stock cubes**
- 4 cups water**
- 1½ cups soy milk**
- ¼ teaspoon salt (optional)**

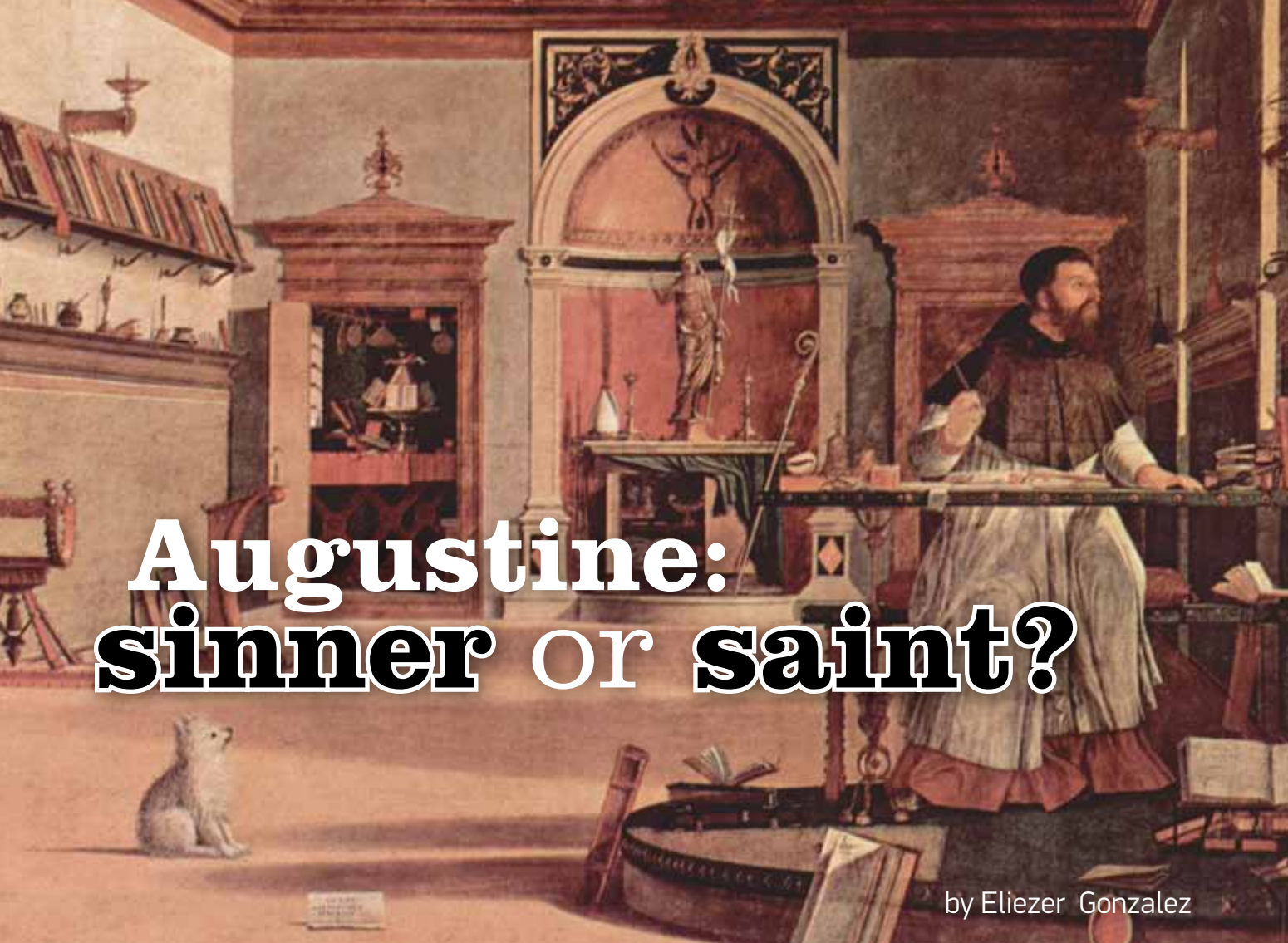
1. Heat oil in a large saucepan. Add cumin seeds, onion and garlic and sauté until soft.
2. Add broccoli, cauliflower, stock cubes and water. Bring to boil, then reduce heat, cover and simmer for 15 minutes.
3. Remove from heat. Place in a blender and puree until smooth.
4. Add milk and salt and process until combined.
5. Return to saucepan and reheat. Serve with crusty bread, garnished with continental parsley.

**NUTRITION INFORMATION PER SERVE:**  
720 Kilojoules. Protein 12g. Total Fat 7g. Saturated Fat 1g. Carbohydrate 9g. Total Sugars 8g. Sodium 450mg. Potassium 955mg. Calcium 76mg. Iron 2.6mg. Fibre 9g.

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# Augustine: sinner or saint?

by Eliezer Gonzalez

**I**F YOU WERE GOING TO MAKE UP A LIST OF THE MOST interesting people in the history of Christianity, who would you include? Perhaps your list might include someone who confessed in a book that he prayed, "Grant me chastity and continence, but not yet".<sup>1</sup>

Who said it? Augustine, who also happens to be the patron saint of brewers, theologians and sore eyes. (Is there a connection between the three?)

Even if this doesn't convince you to put Augustine onto your "most interesting" list, he should certainly make it onto your "most important" one. Why? Because Augustine is one of the most influential shapers of Western thought and of views widespread in Christianity today, including many of the views that the Seventh-day Adventist Church explicitly rejects.

## His life

Augustine was born in 354 AD in what is today Algeria. He was born into a wealthy family and so he received a good education. Augustine had a love for philosophy, and his younger years were spent doing two things: studying, and keeping mistresses and prostitutes entertained. From early on, Augustine had major personal problems with sex

and many believe this was an important factor in shaping some of his later theological views as a Christian. He was converted to Christianity when he was 32 years of age (AD 386) in Milan, where he led a school of rhetoric.<sup>2</sup> As a result of his conversion, he quit teaching and decided to become a priest and to be celibate for the rest of his life.

Augustine went on to become ordained in AD 396 as the Bishop of Hippo (then part of the Roman Empire, but today the city is called Annaba and is located in Algeria), and to become possibly one of the most influential theologians and writers in the history of Christianity. He died in AD 430 and was later canonised as a Roman Catholic saint.

## His teachings

Augustine was responsible for fusing philosophy and Christianity into a synthesis that gave the Catholic Church an intellectual basis for its future development into the Middle Ages and beyond. Here's a sample of his teachings:

### 1. Creation and the interpretation of Scripture

Augustine warned that the purpose of the Bible was not to teach about the natural order, but rather to teach only those things that are essential to salvation.<sup>3</sup> He also taught that God had "accommodated" the language of Scripture

to the understanding of ordinary readers, so that when the Bible refers to the natural world in ways that disagree with science, these are not “errors” but instead “accommodations”.<sup>4</sup> Augustine taught that both Scripture and science are of equal authority, and must always be interpreted so that they are in agreement. Because of that, the Bible had to be interpreted consistently with the natural world.<sup>5</sup> Augustine believed that the days of creation could not be understood as six 24-hour days,<sup>6</sup> and that supernatural biblical events such as creation might be able to be explained through natural means.<sup>7</sup>

## 2. Original sin

Augustine wrote extensively on the role of the will, and he is also largely responsible for inventing the theory of “original sin”. This theory teaches that (1) we are all conceived as actually guilty of Adam’s sin as our own; (2) each one of us is punished for Adam’s sin; and (3) as a result of Adam’s sin our will is weakened and debased.

## 3. Just war

To a large extent, the Western (and the Christian) idea of “just war” finds its origins in the writings of Augustine; in fact he invented the term.<sup>8</sup> Augustine argued that a war could be just if its purpose was noble, the war was led by the appropriate authorities and if it was underpinned by the principle of love.

## His influence

### 1. Creation and the interpretation of Scripture

Augustine’s influence upon the history of Western science was immense, and he insisted that Christians should not fear the discoveries of science. In fact, in defence of his quest for scientific knowledge, Galileo quoted Augustine back to his accusers.<sup>9</sup>

The teachings of Augustine about the relationship between Scripture and science in relation to origins are reflected today in the fact that the official pronouncements of the Roman Catholic Church include theistic evolution as a possible model of origins.<sup>10</sup> However, many in the Protestant world who also believe that God used macro-evolutionary processes in the creation of the world also owe the same debt to Augustine’s method of interpreting the Bible. This extends even to the fact that Augustine came up with the idea that in the beginning God implanted “rational seeds” which developed over time into the products of creation, so that together with matter itself, the potential of natural things was also created in the original creation.<sup>11</sup>

### 2. Original sin

Augustine’s understanding of original sin was later adopted as official Roman Catholic doctrine by various councils of the church. It is foundational to Roman Catholic theology and a large part of Protestant theology as well. We should not forget that Martin Luther himself had been an Augustinian monk, and this teaching was deeply engrained in him. Although Augustine never himself developed a strict view of predestination, the reformers Luther

and Calvin certainly did. Luther taught that because of Adam’s sin, and the total depravity that is therefore part of our nature, humans have no such thing as free will.

To explain his view, Martin Luther wrote a small book called *On the Bondage of the Will*. In this book he compares the human will to an animal, like a donkey, to be ridden by its master. Luther explains that the animal has no say whatsoever in who will ride it; and that if Satan sits on it, it will go where Satan wants to go; if God sits on it, it will go where God wants to go.<sup>12</sup> The reformer John Calvin in Geneva developed this line of reasoning even more systematically so that it became a basic doctrine of many evangelical and reformed churches. It is from here that the widespread idea of “eternal security” (“once saved, always saved”) comes from.

### 3. Just war

Augustine’s ideas of a “just war” are still influential today in Western culture when war is discussed even in a secular context. However, Augustine also applied this idea to groups within the church that were considered to be heretical. Augustine asked, “Why, therefore, should not the Church use force in compelling her lost sons to return?”<sup>13</sup> Augustine’s ideas became enormously influential, particularly in the Middle Ages and afterwards, and they were used to justify the Crusades and the Inquisition.

## Conclusion

Augustine is probably the most important post-canonical church leader in terms of shaping Western thought and Christianity today. The Catholic Church made him a saint; other Christians have not been so sure.

Seventh-day Adventists disagree with Augustine on each of these major points: We believe that God has given human beings free will so that anyone can choose to believe in Christ (John 3:16); we believe that when God wrote with His own finger in the Ten Commandments that He created the world in six days and rested on the Sabbath, that is what He meant; and we believe in religious liberty for everyone as salvation is through freely responding to Christ with love, and love can never be coerced. ✠

<sup>1</sup> Augustine, *Confessions*, 8.17.

<sup>2</sup> Augustine, *Confessions*, 8.29.

<sup>3</sup> Augustine, *The Literal Meaning of Genesis*, 2.9.

<sup>4</sup> Augustine, *Letter 138.1.5*. See also Augustine, *The Trinity*, 15.20.

<sup>5</sup> Augustine, *The Literal Meaning of Genesis*, 2.18.

<sup>6</sup> Augustine, *The Literal Meaning of Genesis*, 4.27.

<sup>7</sup> Augustine, *The Literal Meaning of Genesis*, 1.18.

<sup>8</sup> Augustine, *The City of God*, 19.7; *Against Faustus the Manichaean*, 22.74.

<sup>9</sup> Galileo, *Letter to Madame Christina of Lorraine*, 1615.

<sup>10</sup> See Pope Pius XII, *Humani Generis*, and subsequent endorsements by Pope John Paul II and Pope Benedict XVI.

<sup>11</sup> Augustine, *The Literal Meaning of Genesis*, 7.24.

<sup>12</sup> Luther, *The Bondage of the Will*, 25.

<sup>13</sup> Augustine, *The Correction of the Donatists*, 23.

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*Eliezer Gonzalez lives on the Gold Coast with his wife, Ana, and their two children. He has postgraduate qualifications in theology, as well as in early Christian and Jewish studies. He is currently completing a PhD in early Christian history, and is passionate about the growth of the kingdom of Christ.*



# Confessions of a pastor's daughter

by Rebekah Rankin

**W**E ALL WEAR MASKS, AND THE TIME COMES when we cannot remove them without removing some of our own skin," says Canadian novelist André Berthiaume. As a pastor's kid I appreciate this statement, maybe more than most. I've always heard that pastors' kids "have issues" and tend to wash out of the Church. What I haven't heard is intelligent discussion on why this might be true. This is my story of why I left the Church, why I came back and the skin I lost in the process.

Growing up a pastor's kid was somewhat of a beautiful contradiction. At an early age I learned that Sabbath

is supposed to be a day of rest. But my experience was that Sabbath was the day Dad was never at home and we as a family worked hardest. I experienced being a part of some amazing churches, where people were genuine and God really did work. But I also watched as a group of church members attempted to destroy the people I loved most because of church politics and power. I was told I was valuable, but, as the pastor's daughter, I felt crushing judgement everywhere I turned in our community.

As a teen, I struggled with the feeling that I was not as important as everyone else because I was the pastor's kid, the given, the good kid who should know all



the faith stuff already. We had to bend over backwards for "the lost", but I was the "found of the found", and the expectations were impossibly high. I tried desperately to be the perfect pastor's daughter but no matter what I did, I always fell short.

By the time I was 15, I had come to the conclusion that if I wasn't good enough for church I wasn't good enough for God. By the time I started university I could recite the textbook Adventist answers with the best of them, but under the smile and the "Happy Sabbaths" I was angry and desperate—silently struggling with addiction and an eating disorder.

When I graduated from university, all I wanted was out. Not from my family, who I admired and loved, but from all the pressures of church life that surrounded them. So I ran as far as I could—all the way to Denmark as, ironically, a student missionary. I enjoyed being where no-one knew me, my family or that I was a pastor's kid. For the first time in my life I was anonymous and felt safe from judgement. I was free.

What I didn't know is that while Denmark is one of the richest countries in the world, it has among the highest teenage abortion, suicide and alcohol consumption rates. And the normal family? There was no such thing! Working at Vejlebjergskolen, an Adventist boarding academy, those statistics became real as I interacted with kids dealing with trauma. But unlike Papua New Guinea where I had spent the first four and-a-half years of my life, no-one needed any material stuff in Denmark. Many of these kids had more brand name items than I could ever imagine owning and my shallow textbook Adventist answers were useless. What they needed was what I didn't have myself: real love, real acceptance, real forgiveness and real grace.

What do you say to a kid who describes their weekend with: "It was terrible—my dad just went to prison after I testified against him in court." What do you say to the 14-year-old threatening suicide after having an abortion the weekend before? My religion had equipped me to explain the 2300 days, not to provide genuine love when someone had experienced a profoundly traumatic day.

After a particularly distressing night I asked one of the other student missionaries: "Why do you believe in God?" Her answer wreaked havoc with my brain for months: "Because God is love and without Him, without His love, I've got nothing to give anyone." I desperately wanted something to give these kids, but at the same time I wanted nothing to do personally with a God who I saw as harsh, judgemental and condescending; or a Church that I saw as ruthless, unforgiving and two-faced. But after months of fighting with myself and the calling of the

Spirit, I decided to give God another try.

It's been a little over a year since that day. I won't lie and tell you that everything is perfect now, because it's not. I still struggle with the consequences of past decisions, there is pain I still have to work through and there are churches I'm not sure I'll ever be able to walk back into again. As they say, "pastors' kids have issues and many of them leave the Church". It may be because of what we've seen, because we don't feel supported, because we don't believe that we are good enough or because we're sick of the two-facedness of it all. But often—maybe most often—we leave simply because we've been incredibly hurt.

Some of us come back, some of us don't. The reason I came back is because I met God. I met a God who is bigger than our Church. A God whose love is big enough to take our hurt, our anger and resentment and say "I love you. I accept you. You are enough". I saw what His love did in the lives of students. I know personally that He took an angry pastor's kid from New Zealand and showed her that she is loved, her story is important and His grace really is enough.

To paraphrase the apostle Paul: "God's grace; it's all you and I need. His strength truly comes into its own in my weakness." And once I realised that; once I let go and trusted that He knows me far better than I know myself, I could quit focusing on my imperfection and begin appreciating the gift. It became a case of Christ's strength moving in on my weakness. That's why I can be so sure that every detail in my life can and will be worked into something good. Because these limitations that cut me down to size—abuse, accidents, opposition, bad breaks—I can just let Christ take over! And so the weaker I get, the stronger I become in Him.

So, here I am, a pastor's kid cliché; only I came back—missing skin and all. And now, next time you hear talk about the trouble with pastors' kids, you'll have an insight into maybe why some of us are troubled. One of the most poignant expressions of my prayer to Jesus today, is put this way:

"I have not much  
To offer You  
Not near what You deserve  
But still I come  
Because Your cross  
Has placed in me my worth."  
— *Unashamed* by Starfield

R

*Rebekah Rankin is working while studying for her Masters in International and Community Development at Deakin University, Melbourne.*

# eGIVING

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## R MY STORY

Natacha Lehartel

I grew up on a variety of islands in French Polynesia. My dad is Pastor Ambroise Colombani, and you know how they like to move pastors around. I also spent a few years in Fiji with my parents.

In honesty, when I was young it was tough. My dad was gone all the time doing church work. I missed him very much at home. A lot of pastors' kids of my generation in French Polynesia have left the Church. I think

it is, in part, because we were often very harshly judged by church members. And they also criticised our pastor dads to us. I suppose our pastor dads are treated like public figures—and considered fair game for criticism. But it isn't easy on the families, I can tell you that. It can be very hurtful. As I grew older, my dad included me in his work. I loved working beside him. And you know what, I still do!

I eventually moved to Moorea (an island roughly 15km from Tahiti) to join my husband. He works in a plant that produces noni juice. Have you heard of it? It's made from a fruit, has a very strong taste and is quite pungent. It is full of vitamins and is very good for you. It tastes a little like spicy vinegar. I can imagine that, as you read this, you are asking yourself "where can I get some of this appetising stuff!" Well, you are not alone. Because of its health properties it is actually very popular, particularly in China and France where we export to. If you knew how good it is, you would want some too!

I stay home with our daughter and son. I have a little business selling sandwiches to high school kids at lunchtime. It brings in a nice side income.

Church is central to our lives. I am the Adventurers director and I also direct our 40 voice strong choir. It's a great group! I volunteer to clean our church every Wednesday and Friday in preparation for our midweek and Sabbath services.

Since I moved to Moorea, guess who has come to live here? Yes, my parents. When my dad arrived two years ago, there were only two churches on the island. But we began a constant cycle of evangelism and now there are three churches and a new company. We plan to travel to an island four hours away by boat and do evangelism work there as well. I help my dad with the logistics and our choir performs at the evangelistic events.



## OPINION POLL



### How should we support pastors' families?

- No extra expectations
- Let them stay in one place longer
- Allow pastors more family time
- Don't involve them in disputes

Opinion? Comment? Send a letter to <editor@record.net.au>

# LETTERS

## HEADSHIP

Matt Parra, NSW

"When God Does Something New" (Feature, February 16) confuses a call to minister with a call to headship and ecclesiastical authority. The Spirit does give gifts without respect to gender and calls all to some form of ministry, but God has reserved the ecclesiastical headship position to men.

Perhaps we should modify Paul's sentiments in Ephesians 5 to accommodate our goal of dismantling God ordained gender roles? Paul spoke into a certain cultural context in which most everyone married and had children. He's assuming that his reader understands this and speaks accordingly.

To attempt to wrestle his words into a non-gender specific interpretation is dubious at best, especially in light of his statement that women must not usurp authority over a man (in the context of church ecclesiastical structure).

The texts cited in an attempt to nullify gender roles such as Galatians 3:28 and Ephesians 2:14 are about having equal access to salvation, not having the same roles in the Church. If you understand these verses to mean that there are absolutely no distinctions to be made in the Church you would erase all ecclesiastical authority and structure. An attractive idea, maybe, but one at fundamental odds with the structure set up both in the Old and New Testaments, and confirmed by the Spirit of Prophecy.

Women must be valued in the Church and their spiritual gifts respected. The best way to ensure they are, is to follow God's Word in its totality. This

includes loving each other like Christ loves the Church, respecting each other's spiritual gifts and following God's clear instructions on the parameters of ecclesiastical authority.

## GOD'S CALL

John Denne, Vic

From my understanding of the New Testament there is no requirement for ordination to a position for any person, whether they be male or female.

There was most certainly a practice of "the laying on of hands" to bless people in mission and service, and indeed in some instances the gift of the Holy Spirit was imparted when doing so, but this applied to various ministries. This was (Hebrews 6:1-3) an "elementary teaching".

The whole concept of having titles (eg "pastor") is alien to Christ and His mission. There is no inference of Jesus ever saying "Apostle Peter, can we talk?" He would have simply said, "Peter, can we talk?" Neither do we see any indication of Paul being referred to as "Pastor Paul". It is the role that is important, not the title.

All of this has come to us by a hierarchical authoritative tradition that developed in the early church, after the time of the original apostles, with a two-tier system of clergy and laity. That is far removed from the New Testament principle of "the priesthood of all believers".

Let's function biblically, in an egalitarian manner, abolish religious titles/status and "lay our hands" on all, male and female, who are willing to serve our Lord and Saviour, Jesus.

## SEEKING JUSTICE

Milton Hook, NSW

Is the inclusion of "The Miller Method" (Feature, February 2) meant to promote his rules as a model for us? I hope not. Miller's undoing lies largely in his rejection of other Bible commentators. Principle 5 uncovers his suspicion that other Bible commentators were guessing, or biased by sectarianism, or even simply pretentious. It was a harsh judgement against scholarship.

"Scripture must be its own expositor," he insisted, but we no longer believe him. Instead, we pay our theologians good money to use the Hebrew and Greek languages to explain Scripture. We encourage our members to consult Bible dictionaries and the best of commentaries. And histories of Bible times are not ignored. Rather than spurn scholarship, as Miller did, we now embrace it. The Millerites may not have experienced disappointment if they had not trusted their own uninformed opinions. Many peers tried to warn them of their errors but apparently the Millerites' misguided fervour clouded better thinking.

*Editor's Note:* We reproduced the Miller hermeneutic because we believed many readers would not be familiar with it, and without familiarity, the Arthur Patrick article on Miller would lose some meaning. As the open-ended question at the beginning of the reprint indicates, the piece was designed to start a conversation on the principles we follow to understand the Bible, not end it. Thank you for keeping the conversation going.

*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.*

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## RECORD REWIND

Marian de Berg

### Sink or swim

Beautiful beaches abound across Australia and New Zealand and entice many swimmers into the refreshing ocean waters. However, the biggest hazard on our beaches and the cause of most rescues and many deaths is swimmers getting caught in rip currents. Officially, 49 per cent of drownings at Australian beaches are caused by rips, although it's expected that the real number is closer to 89 per cent.



Ellen White, while visiting New Zealand in 1893, wrote about observing the undertow and the movement of the waves as she often visited Island Bay, near Wellington, and Napier. In June of that year she related to her son, Edson, a terrifying dream she experienced.

"You and four other young men were upon the beach. You all seemed too careless—unconcerned, yet in great danger. Many had collected on the beach to observe your movements and this seemed to make you more determined and venturesome. Gestures and warnings were given by the anxious ones looking on, but in answer to all their warnings you were more presumptuous. Someone placed his hand on my shoulder: 'Did you know that is your son, Edson? He cannot hear your voice but he can see your motions. Tell him to come at once. He will not disobey his mother.' I reached out my hands. I did all I could do to warn. You have not a moment to lose! The undertow! The undertow! . . . A strong rope was brought and fastened securely around the body of a strong young man who ventured to risk his own life to save you. You seemed to be making light of the whole performance. I saw the merciless undertow embrace you and you were battling with the waves. I awoke as I heard a fearful shriek from you. I prayed most earnestly in your behalf and arose and am writing these lines."

At this time in Edson's life he was in Chicago in the printing business and heavily in debt, which was not unusual for him. Ellen White had despaired many times over her son's waywardness and lack of commitment. She wrote to him of the "qualities of character" that he might have displayed and of how different it would have been if he had "surrendered to God and brought Christ and His instructions" into his business.

From this experience Edson had a reversion and declared his intention to work for God and for the African American people of the Mississippi region. He commissioned the building of a boat, a paddlewheeler, and named it the *Morning Star*. On this boat he could conduct meetings, prepare teaching materials with his printing press and travel to the various communities up and down the Mississippi River.

Today we can be thankful for strong young men and women who train to rescue people from danger at our beaches. What a blessing Ellen White has been to so many, not only her family, that God could use her to communicate His love to others through visions and dreams. How much more thankful we can be that God is still raising up strong young men and women to bring people to a knowledge of His saving grace and save souls for life eternal.

*Marian de Berg is administrative assistant at the Ellen G White/Adventist Research Centre at Avondale College of Higher Education.*

# KIDS' SPACE



**bonjour\*  
KIDS**

*Jesus knew that He was going to go through some tough times and He needed His Father in heaven to help Him be brave.*

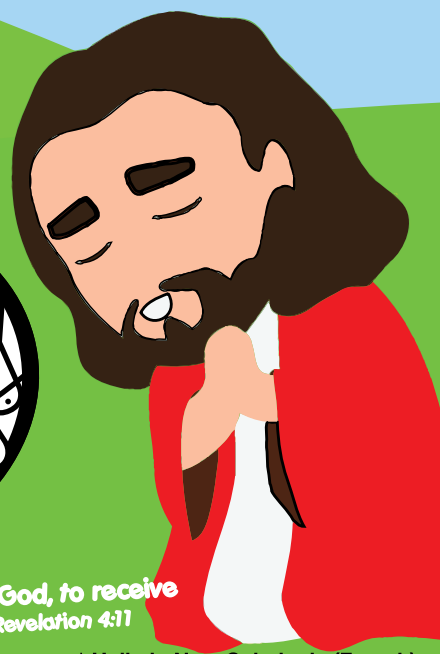
## DOT TO DOT



**Praise God for doing hard things for us.**

## COLOUR THE DOTS

*Colour in dotted areas to see what Jesus was doing in the garden.*



**MEMORY VERSE:** "You are worthy... God, to receive glory and honour and power". Revelation 4:11

\* Hello in New Caledonia (French)

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## ANNIVERSARIES



**Head, Kevin and Doris Head** were married 28.1.1963 in Hawera church, NZ, by the late Pastor Laurence Gilmore. They have four children, Maree, Warrick, Vernon and Laurelle, who are very proud of their loving parents on this achievement. They have been faithful and supportive members of Wanganui church throughout the 50 years. The occasion was quietly celebrated in Wanganui with family and friends.



**Olsen. Mel and Dot Olsen** celebrated their golden wedding anniversary with family and friends in the Lakeside church hall. They were married on 1.1.1963 in the Cairns church (Qld) by Pastor Charlie Lowe. They were honoured to have all their children and spouses present as well as their eight grandchildren. The celebration was enhanced by an impromptu drama depicting their married life's journey written and performed by family members. They are looking forward to many more years together.



**Streatfeild. Harold and Cynthia** (nee Seivwright) were married 27.1.1953 at Wahroonga (NSW) by Pastor Lionel Maxwell. Family and friends gathered in Campbelltown to celebrate their 60th anniversary. They have five sons, Garry, Winston, Wayne, Stephen and Rodney; 12 grandchildren; and four great-grandchildren. Harold taught in state schools for 36 years and also worked as a relief teacher in church schools for 14 years. Cynthia worked at Inverell and Sydney Adventist hospitals. Both have faithfully served the church in Campbelltown for more than 40 years.

**Woodward. Doreen and Charles** recently celebrated their 70th wedding anniversary with friends and family at their home in Glenorchy, Tas. They were married on 25.11.1942 in the old church at Moonah by Pastor R L Harvey. They have been blessed with six children, Pam Fairfoul (WA), Paul (Vic), Angela Smart (WA), Chris, Grant and Keva Searle (all of Hobart, Tas); 16 grandchildren; and 20 great-grandchildren. Doreen and Charlie both thank God for His

leading in their lives. May God continue to bless this wonderful couple.

## WEDDINGS

**Bull–Nogcazi.** Malcolm Bull (Long Jetty, NSW) and Mercy Nogcazi (South Africa) were married 13.1.13 in a beautiful lakeside setting at Gwandalan in front of family and friends. Malcolm and Mercy have set up their home on the Central Coast, NSW.

*Warren Fedorow*



**Tinworth–Day.** Allen Roy Tinworth and June Helen were married 7.10.12 at Morriset Memorial Chapel, NSW. All the grandchildren participated in the wedding ceremony, held in the chapel that overlooks Lake Macquarie.

*Alex Currie*

**Mckay–Marciniak.** Kaleb Mckay, son of Christopher Charles Mckay (Penguin, Tas) and Fiona May Ruth Mckay (deceased), and Katie Marciniak, daughter of Paul Edward Marciniak (deceased) and Wendy Janine Mckay (Penguin), were married 27.1.13 at Ulverstone. Katie and Kaleb have been united through tragedy in that both have lost a parent to cancer. Their romance grew in part as a result of Kaleb's brother and

Katie's sister marrying last year. The newly married couple plan to live in Penguin, where Kaleb will continue to work as an IT trainer and Katie will be working at North West Christian School.

*Graham Chapman*



**Vernon–Moores.** Braden Ashley Vernon, son of Ashley and Beverley Vernon (Wellington, NZ), and Lauren–Marie Moores, daughter of Neal and Cally Moores (Pennant Hills, NSW, formerly of Durban, South Africa), were married 16.12.12 at Waitara church, NSW. Lauren is a medical student and Braden has been a student of the It is Written Evangelism College. Their wedding was a deeply spiritual one that will long be remembered by family and guests from as far as South Africa and New Zealand. The couple aim to work for the Lord in mission service.

*Bruce Price*

## OBITUARIES

**Barnard, Arthur Richard**, born 9.6.1927 in Christchurch, NZ; died 21.12.12 in Brisbane, Qld. Arthur was baptised as a teen in Christchurch, NZ. While assisting his brother, Pastor Len Barnard, at Togoba in PNG, he met Hazel Jakes and they were married on 26.10.1969. He is survived by his wife; their children and families, Dean and Etsuko Barnard, Janelle and James Kop (all of Brisbane, Qld); grandson, Joshua; and his brother, Pastor Len Barnard. Arthur was a deeply spiritual man actively involved in church life both in New Zealand and Brisbane. He awaits the Master's call on the resurrection morning.

*Mark Pearce*

**Brown, Neeltje Maria (Nell)**, born 12.10.1924 in Lekkerkerk, Netherlands; died 11.12.12 in Nunawading, Vic. In 1948, she married Cornelius Stout, who predeceased her, and then in 1974 she married Ivan Brown, who predeceased her in 2008. She is survived by her children, Leni (Sydney, NSW), Shani (Kil-syth, Vic), Bill (Baladura, WA) and step-daughters, Rhyll (Sydney, NSW) and Neroli (Cooranbong), and their families. Nell grew up in the Netherlands and was always a woman of faith. When she came to Australia with her family and

## KARALUNDI

**Chief financial officer–Karlundi.** Minimum requirements: five years accounting experience; good computer skills–advanced MYOB user; costing/inventory knowledge and experience; results-orientated/compliant/deadline-driven; and accurate/reliable/team player. Duties will include, but not be limited to: overall responsibility for the financial systems including: data entry, financial reporting, GL and bank reconciliations, asset management, accounts receivable and payable, budgeting and cash flow forecasting, payroll, ATO BAS reporting, banking, submission budgeting, meeting agenda and minute preparation; working with the CEO and principal to develop and implement the strategic plan; managing appropriate KPIs for the budget period to allow for effective benchmarking and comparison; rostered weekend administrative duty; enterprise financial management. Karlundi 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. Karlundi 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.

*Karlundi Aboriginal Education Community Inc is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.*

## VOLUNTEERS

**Trades volunteers needed for a fly'n'build project** in Gegema, Malaita, Solomon Islands, April or May 2013, to build a church. A number of people baptised from a nearby village are now in desperate need of a place to worship. Reedy Creek church, in partnership with Volunteers in Action, are willing to assist with roofing the new church. Entrepreneurs needed to establish business ventures and provide support/assistance for the ventures, as well as running a series of evangelistic meetings.

For further details contact Maryanne Jakovac at Adventist Volunteer Services <maryannejakovac@adventist.org.au> or phone (02) 9847 3275.

settled in Doveton, Victoria, it was under the ministry of Pastor Ross Miller and she became an Adventist. She was always involved in church activities wherever she lived. Nell was a keen gardener and loved growing plants from cuttings.

*Morrie Krieg*

**Eldridge, Olive Mabel**, born 29.3.1919 in Gilgandra, NSW; died 26.1.13 in Atherton, Qld. She was the beloved wife of the late Frank Eldridge, who predeceased her on 8.8.1996. She is survived by her children and their spouses, Will and Kay Eldridge and Julie and Daryl Bow; as well as their children and grandchildren. Olive will be sadly missed by the many family members and friends who said their last goodbyes on January 30 at her funeral in Atherton. Olive is waiting to receive her reward at the first resurrection.

*Wolfgang Jenke*

**Green, Merle Enid**, born 11.6.1925 in Sydney, NSW; died 29.1.13 in Nunawading, Vic. On 5.8.1950, she married Rex Edmund Green, who predeceased her in 1992. She is survived by her daughters, Kay Hardman (Morisset, NSW), Rosemary Balfour (Cranbourne, Vic) and Carol Davis (Narre Warren).

*Tony Campbell*



**Hernandez, Genesis**, born 31.1.1985 in San Luis, Batangas, Philippines; died 29.12.12 in Budgewoi, NSW. He is survived by his siblings, Abigail, Alexander and Gideon Hernandez (all of Sydney, NSW); his parents, Gloria and Alex Hernandez (Philippines); and aunts, Noemi and Ellen Bagnes and Nelia Geldard (all of Sydney, NSW). Genesis was baptised when he was 11 years old. He studied at Adventist University of the Philippines and in 2008 came to Australia to study nursing. He graduated in 2011 and worked in the aged care sector. He died in a swimming accident, attempting to help mates. Genesis was a very kind, compassionate young man, very vibrant and loved music. He loved playing his guitar in church and was a founding member of a band called "Eggplants" based in Sydney.

*Nataniel Pereira*

**Revell, Donald George**, born 8.7.1920 in Ulverstone, Tas; died 15.9.12 in North West Regional Hospital, Burnie. On 4.4.1953, he married Neta Good. He was predeceased by his siblings, Lyle, Jobe, Edna, Kath and Daisy. He is survived by his wife (Penguin); his three children, Geoffrey and Jenny Revell (Penguin), Cheryl and Robert Purton (North Motton) and Bronwyn and David McCrostie (Orford); six grandchildren; and one great-granddaughter. Don was a local resident of Penguin all his life. He remained a faithful member of the Ulverstone church, holding many offices over the years. Don excelled in collecting for the Appeal for Missions, in which he loved to participate. A humble and gentle person, he strived to encourage the good in others, and always made time for children. His Christian example in being faithful to God and those around him, and his love for souls, leaves a profound heritage in the life of many people.

*Brad Cooke*

**Tonkin, Pastor Mervyn**, born 7.8.1921 in Subiaco, WA; died 20.1.13 at home in Rossmoyne from a heart attack. On 5.2.1943, he married Frances Olive Crombie. He was predeceased by his siblings, Grace Henry, Edward and Lloyd, and his grandson, Jordan Tonkin. He is survived by his wife (Rossmoyne); his sister, Verna Treloar (Victoria Point, Qld); his children and their spouses, Raymond (Northam, WA), Kevin (Jim) (Nowra, NSW), Robert (Esperance, WA) and Judith Tonkin (Melbourne, Vic); his grandchildren, Andrew, Daniel, Adam, Stephen, Janine, Dale, Claire and Chalice; and great-grandchildren, Bella, Jessica, Byron, Michael, Joshua and Oliver. Merv loved his wife, he loved his family, he loved his God and he loved his fellow man. As Merv believed, so he lived and spoke.

*Richard Reynolds*

**Young, Hartley Frank**, born 11.8.1934 in Hindmarsh, SA; died 30.8.12 in Peter MacCallum Cancer Institute. On 16.10.1957, he married Valma Gericke. He was predeceased by his daughter, Nerida, on 20.7.1983. Hartley is survived by his wife (Melton, Vic); his son, Ryan, and daughter-in-law (Melton). Hartley was actively involved in churches in South

Australia, Dalby and North Fitzroy. He died affirming his belief in the resurrection.

**Sparks, Eric John**, born 31.5.1923 in NZ; died 1.5.12 in Stanthorpe, Qld. He is survived by his wife, Joy; their children and their families, Sharon, Loen, Athol, Coral, Elwyn and Brian; nine grandchildren; and 12 great-grandchildren. Eric was a wonderful Christian man who was a member of the Stanthorpe church. He was a faithful believer who now rests until the longed for golden morning.

*Humberto Rivera*

## ADVERTISEMENTS

**Grey Nomads camp—Adventist Alpine Village. October 7–13, 2013.** Calling all Grey Nomads! Be part of the inaugural Grey Nomads camping experience at Adventist Alpine Village. Come together at the foot of the Australian Southern Alps and enjoy a feast of spiritual enrichment and social fellowship. To receive an application form and details of accommodation options please contact Robyn Howie. Phone: (02) 6249 6822 or email >robynhowie@adventist.org.au>.

**"Back to Collie" (WA)—Sabbath, October 19.** Seeking stories, photos, past members, all memorabilia, enquiries to Robyn <jram47@bigpond.com> or phone (08) 9734 2237, Raewyn <dandrjones4@hotmail.com> or phone (08) 9734 3394.

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

**Coming home, going home.** We would like to invite former members, members, old friends and all those interested to come and help us celebrate the 50th anniversary of the Springvale church on Sabbath, April 20.

**Note:** Neither the editor, Adventist Media Network, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A68 +GST; each additional word, \$A2.26 +GST. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 4) for contact details.

Sabbath School will start at 9.30am followed by divine service at 11am. A fellowship lunch will be provided followed by an afternoon program of nostalgia at 2.30pm. Anyone who has any item or old photo relating to Springvale please contact Wesley Laughlin on (03) 9547 7696, 0425 779 594 or Pastor Malcolm Reid (03) 9722 1287, 0400 338 590.

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## Finally

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Next RECORD March 30



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