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January 9-19, 2013



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Successful literacy program needs Bibles

Honiara, Solomon Islands

A Bible-based adult literacy program in Solomon Islands is struggling to keep up with its own success, with only 21 Pidgin Bibles remaining for future students, and funds running short.

The "Buk Save" (Book Know-how) program was launched by the Women's Ministries department five years ago and has taught 1300 Solomon Islanders to read using the Pidgin Bible as a key textbook.

A highlight of the seven-day intensive workshop is a graduation ceremony where each student reads aloud from either a health promotion calendar, or their new Pidgin Bible, which is given as a graduation present.

"Wherever we have run these programs in the past, many requests have followed, opening many communities for the Church," said Beverly Maega, director of Women's Ministries in Solomon Islands. She said connections established through Buk Save had resulted in more than 100 baptisms over the past two years.

Twenty Adventists on the island of Malaita have recently completed their facilitator training and are keen to begin delivering the program. A chief on Ontong Java, one of Malaita's outlying islands, has requested Buk Save trainers come to his area.

Preliminary discussions about the urgent need for more

Bibles prompted the Bible Society of the South Pacific, based in Fiji, to rush through a print run of 2000.

"Two thousand Bibles is enough to conduct 50 schools with 40 people in each one," said Janette Kingston, who founded the Buk Save program and continues to provide support from South Australia.

But 2000 Bibles is much more than the Buk Save coordinators were expecting, as is the \$USD24,000 invoice that is due to be paid by the end of November. "The printing began before we even had a chance to finally approve it," said Mrs Kingston, who wonders if God took the decision out of her hands in case her faith wavered. The challenge now is to source the funds so the program can continue.

For more information about the Buk Save literacy project, contact the Solomon Islands Mission or the South Australian Conference. —RECORD staff



People of all ages learn to read through Buk Save.

Landmark survey results revealed

Silver Springs, Maryland, US

The most extensive research ever conducted on the attitudes, beliefs, experiences and spiritual practices of Seventh-day Adventists reinforced some long-held assumptions about worshippers' positive affirmation of the denomination, yet revealed an emerging trend toward secularisation that is worrisome for some church leaders.

Among the most significant findings:

- Sabbath School teachers were ranked higher than pastors and elders when church members were asked to state who was friendlier, warmer, more caring and had a positive effect on their spiritual lives.

- About three-quarters of Adventists strongly embrace the prophetic ministry of church co-founder Ellen White.

- Only about one in three families conduct daily worship.

- Almost half of college students

and recent college graduates said they would accept practising homosexuals as church members in good and regular standing.

- About 9 in 10 people who left the Adventist Church were never contacted by their pastor after they stopped attending.

- 92 per cent of members have an overwhelming conviction that the Seventh-day Sabbath is the true Sabbath, and only three per cent disagree (that particular survey's margin of error is three per cent).

- 54 per cent of members worldwide are between 16 and 40.

The findings, released to delegates at the 2013 General Conference Annual Council at church headquarters in Silver Spring, Maryland, were commissioned by the Office of Archives, Statistics and Research two and-a-half years ago.

The research was based on five separate projects, consisting of



David Trim presents study findings.

41,000 interviews; involving nearly 26,000 church members and 900 former Adventists. Research teams from Adventist universities on several continents were involved in the unprecedented effort.

"In terms of both the breadth and depth," said David Trim, director of the Church's research office, "this is the best snapshot we've ever had of the worldwide Church." —Edwin Manuel Garcia/ANN

For more information visit <record.net.au>.



Anger is the answer

James Standish

Anger is not a sin. And that's good news. Because right now, I'm spitting chips. And you should be too.

Am I sure anger itself isn't a sin? Yes. Throughout the Bible, God presents Himself as full of love, full of grace, full of forgiveness, but also from time to time, angry (eg. Deuteronomy 29:27, 28). And while we may prefer to emphasise the "gentle Jesus", we can't ignore that our example was the muscular Carpenter raging through the temple overturning tables. Ellen White, writing of the momentous scene, describes Christ's demeanour as one of "zeal and severity". In Mark 3:5 we're again presented with a Jesus who is angry; this time at the hardness of the Pharisees' hearts. And even in Paul's epistle on all things faith and grace, he states God's anger is directed against those who suppress the truth (Romans 1:18). And it's hard to read Christ's scathing indictment of those who offend children and not detect anger (Luke 17:2).

It makes sense that a God of love expresses anger. Anger is the appropriate reaction when those we love are mistreated. It's one thing to turn the other cheek when we suffer wrong; it's quite another to look on with silent indifference when someone else is wronged. If we see evil perpetrated against the innocent, we are designed to feel anger. That anger should motivate us to action. Not incoherent, ineffective, out of control behaviour, but effective action designed to end, or at least mitigate, the wrong.

Which brings me to why I'm angry today. I'm angry because a Royal Commission in Victoria is examining cases of the abuse of children in faith communities. In the process of preparing for press enquiries, I'm having to wrap my head around the confronting truth about child sexual abuse in our community.

It's not that I'm naive. I know we live in a wicked world in which evil people infiltrate all organisations and communities—not just ours. I know that in secular boarding schools exploitation occurs. I know child abusers are attracted to secular civic organisations too. And I know that other faith communities have a history as bad, if not worse, than ours. But when a violation so profound occurs in our Church, to the most precious and most vulnerable members of our

church family, it breaks my heart—and it makes me angry. And I hope it makes you just as angry.

But the past isn't the only reason I'm angry. I'm angry because I'm not certain we've all internalised the lessons from our painful past. I've been meeting with the Safe Places team that works to prevent and address sexual abuse today, and what I've learned makes me deeply disturbed. I've learned that some in our community still want to sweep abuse under the carpet. I've learned that some would rather protect a reputation than protect victims of abuse. And I've learned that sometimes we still confuse forgiveness and grace, with stupidity and a licence to reoffend.

Yes, everyone no matter how grave their sin, can repent and find forgiveness. But that doesn't mean we put people in a position to reoffend. You don't employ a recovering alcoholic in a pub. You don't put a kleptomaniac in charge of your finances. And you most certainly do not put someone who has sexually exploited church family members in positions of power or opportunity. To do so isn't showing grace; it's showing gross disregard for the safety of vulnerable people.

Today, our Church has superb policies. We've got good resources. We employ skilled professionals. And our administration has unambiguously embraced a zero tolerance for abuse. But I fear as a community we still lack something we need.

I fear we lack the level of anger required to motivate every one of us to overcome our collegiality and transcend our comfort levels to confront head on the problem of abuse in the Church. We are still susceptible to valuing community peace and unity over confronting evil when it occurs and dealing firmly with community members who offend. I wish every adult Adventist could listen to the pain and experience the anguish of abuse victims. It would, I believe, make us so angry we would never let complacency reign again. Anger is, in this case, the answer. And we need an awful lot more of it.

James Standish is editor of RECORD.

* For more information visit <safeplaceservices.org.au>.

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 "Mount Diamond Adventist High School principal, Jeff Kombil."

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Our vision is to be a church that...
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Big boys do cry

Vania Chew

"That must have hurt," I said in awe, as my six-year-old friend showed me his bloodied knee.

And being a five-year-old girl, I had to ask, "Did you cry?"

He stared at me incredulously. "Boys don't cry."

Having seen a boy burst into tears just a few days earlier, I begged to differ, but my friend shook his head firmly.

"My dad gets angry when I cry," he revealed. "Boys aren't meant to cry."

At that point, his mother came in and asked us if we wanted ice-cream. Silly question—of course we did! Our conversation was instantly forgotten.

Years later, I was walking through a crowded shopping centre when I saw a familiar face and called out to him. A catch-up was in order. So we headed to the nearest bench and of course the topic of relationships came up.

He told me that he had recently ended a three-year relationship with a girl whom he'd been hoping to marry. A week after they broke up, she had begun dating a good friend of his.

"How are you coping?" I asked.

A fleeting expression of hurt crossed his face. It then vanished so quickly that I was left wondering if I had imagined it.

"I'm fine," he said coolly, before swiftly changing the subject to something more neutral. Only the slightest tremor in his voice betrayed any hint of the emotions he kept bottled up.

I didn't push him to talk about it. But now, as I think back to that moment, I contemplate whether I should have.

I wonder just how much a father's admonition affected the tender heart of a six-year-old boy. Cultural stereotypes of what men should and shouldn't do can impact their willingness to share their feelings, even with loved ones. Men are less likely to talk about experiencing depression than women, meaning that they are often left undiagnosed and untreated. But like a volcano, keeping things bottled up inside eventually leads to an eruption.

Where did some people get the idea that boys shouldn't cry? It certainly didn't come from the Bible.

The Bible is filled with stories about men who dared to show emotion. David and Jonathan wept together when they were forced to part ways. Peter wept when he realised that he had denied Jesus. Nehemiah cried when he heard that Jerusalem was still in ruins. The elders of the Ephesian church wept as they farewelled Paul.

And let's not forget the shortest verse in the Bible—the one which tells us that Jesus, our ultimate example, wasn't afraid to shed tears.

It's time to redefine society's version of manhood.

Big boys—and godly men—do cry.

Vania Chew is PR/editorial assistant for RECORD.

Be kind to one another

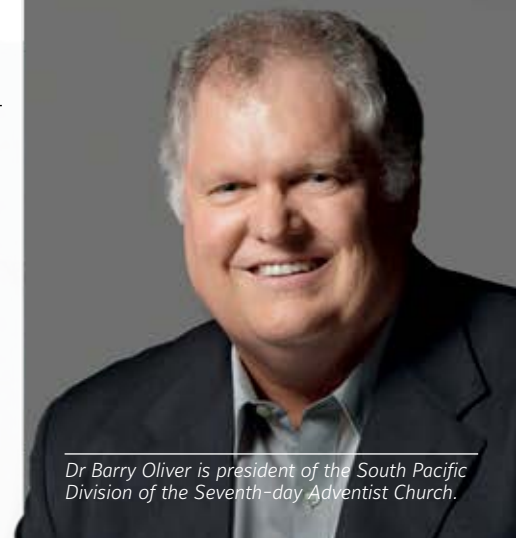
For just a moment I want you to think about the church family you worship with each Sabbath. If you are sitting in church as you read this, take a look around. Some people you know very well. Others not so well. Some will be younger. Some will be older. Some will be students. Some will be experienced professionals. Almost all will be struggling with some issue or other that you know nothing about.

The apostle Paul has written some specific counsel for us as we interact with each other:

"Be kindly affectionate to one another with brotherly love, in honour giving preference to one another" (Romans 12:10).

Just think about the words he uses: "affection", "brotherly love", "honour", "preference." These are powerful words that convey deep Christian values. He's calling the church to demonstrate these values in the context of kindness to one another. Kindness is not a natural response to the shortcomings we perceive in others. In fact, kindness can take us right out of our comfort zone in some circumstances. But Paul was not discussing circumstances. He simply said, "Be kind to one another."

Am I a kind person? Do you live a life of kindness? Really??



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

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17 - Pslm. 102	21 - Pslm. 106	25 - Pslm. 110	29 - Pslm. 114
18 - Pslm. 103	22 - Pslm. 107	26 - Pslm. 111	30 - Pslm. 115
19 - Pslm. 104	23 - Pslm. 108	27 - Pslm. 112	



Watch your language
Christian groups are concerned by Australian Immigration Minister Scott Morrison instructing public servants to refer to asylum seekers arriving by boat, as "illegal maritime arrivals". Anglican Bishop Philip Huggins urged Morrison to moderate his language, calling it "mean-spirited".
—*Anglican Diocese of Melbourne*



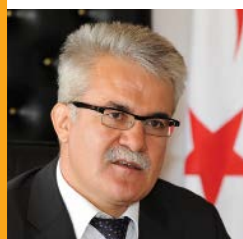
Let's pray
An Australian evangelist surprised Paraguay's parliament when he asked politicians to kneel while he prayed for their nation. Nick Vujcic prayed for the government and the people, asking God to guide Paraguay's future. "A nation that honours God will always be honoured by God," said Vujcic.
—*Christian Post*



Evils of technology
An Adventist couple in the UK took the government to court, refusing to complete their VAT tax form online. Graham and Abigail Blackburn do not own a TV, mobile phone or computer. The judge said they had a right to their individual beliefs, even if their church doesn't share them.
—*BUC News*



Cairo shooting
Four people were killed and 18 wounded after a gunman opened fire on Christians in Cairo. Prime Minister Hazem Al Beblawi said security forces were searching for the shooter and his companion. The government and Muslim Brotherhood have condemned the attack.
—*The Tablet*



Crossing the line
An independent United Nations human rights expert has praised developments in inter-faith communication between Muslim and Greek Orthodox leaders in Cyprus. The Grand Mufti of Cyprus, Talip Atalay, recently crossed the Green Line dividing the island and held a service at Hala Sultan Mosque for the first time.
—*UN News*



The God theorem
Two scientists have used a MacBook to prove mathematician Kurt Gödel's theorem regarding the existence of God or a higher power. They believe their work could have practical applications in areas such as artificial intelligence and verifying software and hardware.
—*Spiegel Online*

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ADRA prepares for disaster

Kaiaua, Hauraki, New Zealand

ADRA workers rushed to a coastal village south of Auckland after receiving news that Category 3 Cyclone Bigwind would make landfall near that location at midnight October 22. But although the preparations were as realistic as possible, the cyclone was completely imaginary.

The disaster simulation was a training exercise coordinated by the ADRA South Pacific office. It involved emergency response workers from New Zealand, Australia, Vanuatu, Samoa and the US. For more than two days, the team prepared proposals and budgets, assessed the "damage" and designed a response.

Members of the Kaiaua community participated willingly. The local Rural Fire Service and Eco Centre were key partners and some of the locals threw themselves wholeheartedly into crisis mode, aggressively confronting ADRA workers with loud complaints. As a thank-you to Kaiaua, the ADRA workers distributed food parcels to the "cyclone survivors" on the final day.

"The Pacific region is one of the most at-risk regions of the world for disasters," said Greg Young, director of ADRA

South Pacific. "The World Risk Report 2012 identifies Vanuatu and Tonga as being at highest risk, occupying positions 1 and 2 respectively. Of the 173 countries assessed in the report, seven are within the South Pacific region, with five of these seven ranked in the top 15 at-risk countries.

"Globally ADRA has taken the initiative to establish and train regional Emergency Response Teams to provide much-needed specialist personnel surge capacity at the time of a major disaster that overwhelms the capacity of an ADRA country office."

After the Cyclone Bigwind exercise, it's clear that ADRA workers in the South Pacific are ready. —*Kent Kingston*



ADRA workers talk with a local resident.

US conference elects first female president

Riverside, California, US

Despite a request from the General Conference to wait until the GC session in 2015, a woman has been named president of a Seventh-day Adventist conference for the first time in the denomination's 150-year history.

Pastor Sandra Roberts was elected (by 72-28 per cent) as president of the Southeastern California Conference (SECC) at a constituency session on October 27 at La Sierra University church. Pastor Roberts has spent the past 10 years serving as the SECC's executive secretary. Since receiving her Masters degree from Andrews University in 1984, she has worked as a teacher, chaplain, youth director and pastor. In 2006, she completed her doctorate in ministry at Claremont School of Theology. —*Linden Chuang*



Pastor Sandra Roberts.

School makes small community richer

Bay of Plenty, New Zealand

The fully refurbished Whakatane Seventh-day Adventist School was recently reopened and dedicated for the community, with larger classrooms and upgraded facilities.

During the celebration, Morriss King—who, with parents of the local church, first had the vision of an Adventist Church school in Whakatane—shared that the school had become so much bigger than the vision that started it.

Mayor Tony Bonne noted the excellent reputation the school has for producing high performing students and commended the Church and school community, saying, "Thank you for making our community richer."

The original school was a forestry office building won by a tender of \$NZ2500. Now the facade is all that remains of the original office block.

Principal Olepa Ki Korenhoff and teachers Cas Goodchild and Teresa Dunn expressed how much they enjoy

the additional space to provide quality learning in a modern environment.

School Board chair Phil Van Dosschoten noted that the energy efficient approach to the refurbishment had already begun to provide savings to school operating costs.

New Zealand Pacific Union Education director Rosalie McFarlane explained that the refurbishment was an investment by the Church in New Zealand to ensure Adventist education remains an integral part of the small community.

—*Rosalie McFarlane/Jarrold Stackelroth*



Students sing during the celebration.

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RECORD REWIND

Pastor Philip Rudge (1856—1937)

Older readers of RECORD will be familiar with the name Edward Bean Rudge, president for a time (1938–46) of what today is the South Pacific Division.

But the first Adventist Rudge was Edward's father, Philip Bulpit Rudge; a less well known man who quietly got on with his work and made a significant contribution to the witness and mission of the Church in its early days in Australia.



A businessman, Philip Rudge became an Adventist in 1892 and a colporteur two years later. In 1897, he was appointed manager of the Church's first health food factory, a small operation located in North Fitzroy, Melbourne. The factory was not doing well at all, losing large amounts of money and some church leaders wanted to close it down or sell it, but Rudge believed it worth saving. Consequently, he was commissioned to relocate the whole operation to Cooranbong where it could provide Avondale students with some employment opportunities. The move must have been daunting as the new building in Cooranbong was formerly a sawmill!

Running out of money in the process was another challenge but Rudge turned the food business around and made it into a profitable enterprise. In a sense, Rudge did the impossible and put the health food work of the Church in our part of the world on a firm footing, living long enough to see it grow into the large and productive enterprise we know today.

Following a period in departmental work in north New South Wales, Rudge became an evangelist in 1906 and in 1911 he pioneered mission work for the Aboriginal people, first at Murgon in North Queensland, later at Mona Mona and finally at Kempsey, NSW—hard work for anyone, with few roads and travel largely by horse and buggy, but particularly for someone close to 60 years of age.

In spite of his significant achievement in putting the Sanitarium Health Food Company on a sound business footing, Rudge is best remembered for his work with the Aboriginal people to whose welfare he was deeply committed.

Ordained in 1918, he continued in evangelical work until his retirement, dying 44 years after leaving his business and joining the Seventh-day Adventist Church.

Lester Devine is director emeritus of the Ellen G White/Adventist Research Centre at Avondale College of Higher Education.

OPINION POLL

What is most important in a pastor?

- Compassionate/caring
- Good preaching
- Organisational skills
- Evangelistic zeal
- Helps the disadvantaged

To vote, visit record.net.au



High tech high school

by James Standish

When the tropical rains hit, the dirt roads to Mount Diamond Adventist school turn into rivers. It's hard to know whether you'd have better luck getting to the school in a monster truck or a little boat. But today it's hot, dry and every shade of green is so bright the terrain looks almost surreal as we bounce along the heavily rutted road.

We're on our way to Mount Diamond, Papua New Guinea, to see the nation's first online exam system in action. Indeed, it looks like the kind of place where you may be treated to some cultural dancing or woodcarving, not cutting-edge technology. But I've been assured by Darren Yorio, ADRA PNG program director, that we are about to see something special.

The internet doesn't come to Mount Diamond over fibre optic cables; it comes through a large dish connected with a satellite spinning high above the planet. So a place that can be hard to get to physically when it rains, may have better internet access than many locations in Australia.

That's the power of technology.

But disruption has come to PNG's national exam process in the form of cheating. In fact cheating is such a serious problem that results of entire areas were recently discarded. And cheating isn't the only problem. The national government has put great emphasis and funding into universal education. That led to a spike in enrolments. Resources naturally lagged, so today teachers are struggling to cope with the larger student loads. Marking is falling behind, students lack timely feedback, impeding academic progress, and tracking and analysing student data is not happening effectively.

In response to the problem, ADRA funded the development and implementation of a pilot online exam system at Mount Diamond through the Church Partnership Program (see p 11). It's much harder to cheat using online exams. Grading is automatic and feedback immediate. And tracking and analysing data is simple. But could online exams really work in a place like this?

Sitting in the school's computer lab, principal Jeff Kombil said, "Results so far have been very promising. The secretary of the national department of education, Dr Michael Tapo, came to the school for the official launch in August.


The Australian Government's aid program also sent officials to the school to see the online exam program in action. The National Research Institute is evaluating its effectiveness, and so far it is going well. In fact, it looks like they'll roll it out nationally. It's not that we don't face challenges. For example, power supply can be an issue for us. So we're putting in a backup generator and we're upgrading our electrical system. Progress is never simple, but the results we're seeing are very encouraging."

Science department head David James said another obstacle was that not all teachers have kept up with technology.

"Spending time training our team was necessary before beginning," he said. "About three-quarters of our teachers now are regularly using technology. Our students are faster learners—they just love it! They take to it naturally." Is it possible the best selling app in the world will be created by Mount Diamond students? "Of course it is!"

Mr Kombil said ADRA training in grant writing has also proven very helpful. "Do you see the construction site over there?" He points past mango trees heavy with fruit to the far side of the large, well-kept campus. "We're building a new dorm for 50 girls with a grant we received from the New Zealand government," he said.

"Other Adventist schools trained by ADRA have also had success in writing and managing grants. We have grown from 560 students to 720 students in just the past couple of years. The ADRA grant writing training has proven extremely valuable as we struggle to increase our facilities to keep up with demand. The Church is also adding resources for new dormitories. With all these resources combined, we are starting to catch up—but we still have a long way to go.

"We want this to be a place where tithe payers can see tangible returns," Mr Kombil said. "That means quality Christian education that incorporates the latest technological innovations. Our new buildings will be very modern. We also want to expand our computer lab from 25 terminals to 100. We want to match our aspirations with reality." 

James Standish is editor of RECORD.

GREY NOMADS CAMP

9–17 May, 2014

Stuarts Point Convention Centre
North New South Wales

The North New South Wales Conference's annual Grey Nomads Camp will be held from 9 to 17 May, 2014, at the Adventist Convention Centre, Stuarts Point, New South Wales.

The event is open to grey nomads from across Australia (and beyond!), and is an excellent opportunity for retirees to meet and fellowship together.

More details about Grey Nomads 2014 will be available soon. Any enquiries can be directed to Debbie Head on (02) 4944 3220 or by sending an email to greynomads@adventist.org.au.



R MY MINISTRY

Pastor Casey Wolverton of the Glenvale Seventh-day Adventist Church (Qld) was invited to preach at the Lifeworks Uniting Church of Toowoomba on Sunday, October 13. This marked his ninth invitation in 18 months from a Sunday-observing church.

"I've not seen anything like it," says Glenvale elder, Dr Alan Sonter, a staunch supporter of Pastor Wolverton's engagement strategy. "But I do believe God has positioned our church to benefit from these burgeoning friendships with other congregations and their leaders. Adventists have ignored the importance of building relational bridges with other Christians for far too long. This approach is not only blessing our church with unexpected opportunities, but it's lifting the profile of our school as well." Dr Sonter is also the chairman of the board of Darling Downs Christian School.



Pastor Wolverton is usually given free rein to preach whatever the Spirit inspires him to talk about. "Of course, I want to honour that trust by sharing a biblical message that will edify their congregation," he says.

In September, Glenvale church took the service at the Faith Life Church, an independent Pentecostal congregation, followed by a presentation on vegetarianism by the health ministry team.

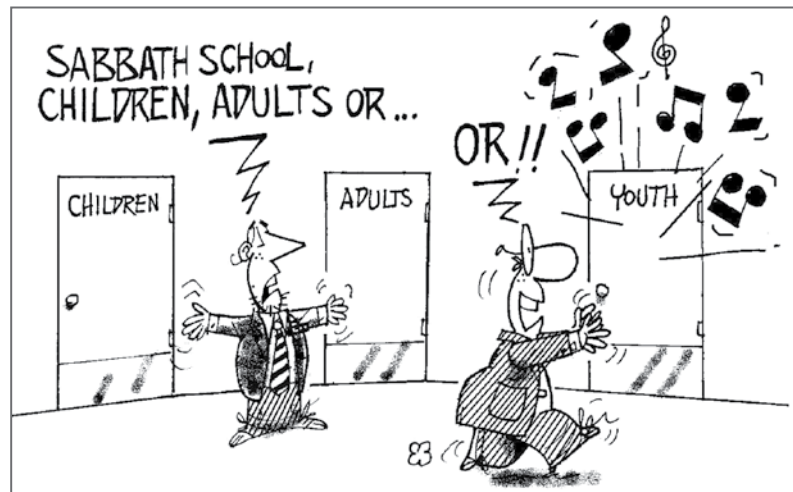
"It was a great experience to share health principles we often take for granted," says health ministry leader Lisa Booth. "They were very appreciative and enthusiastic."

This approach has not always been a priority for Pastor Wolverton.

"For many years, I cared little about the challenges or victories of ministry leaders outside my denomination. I'm ashamed to admit that," he says. "But God has really been working on my heart. I've become convinced of the need to develop relationships with other pastors and churches."

Pastor Wolverton has joined the steering committee of Toowoomba's Christian Leaders Network—a group of more than 80 church leaders who meet weekly to pray and discuss how the Christian community can best serve the Toowoomba region.

He's accustomed to fielding questions about whether his promotion of church unity is actually compromise. "Am I compromising? Not at all," he says. "I won't be eating pork anytime soon. But I feel the key to communicating unique Adventist truths to other Christians is to be more proactive in building relationships with them. You can't persuade anybody of anything, let alone be used by the Holy Spirit, if you're hiding in a cave. Influence begins with friendship."



Aid through PNG churches set to expand

by James Standish

Representatives from the seven churches who make up the Australian Government's Church Partnership Program in Papua New Guinea (PNG) met in Port Moresby last month. ADRA, in partnership with the Adventist Church, is contracted by the Australian Government to manage the Church Partnership Program (CPP) for all seven churches—Anglican, Baptist, Roman Catholic, Evangelical Lutheran, United Methodist, Salvation Army and Seventh-day Adventist.

The CPP has an annual Australian aid budget of approximately \$A7 million, which funds job skills training, literacy programs, projects to reduce violence against women, assistance to the poorest mothers and young children, and other social services. To participate in the CPP, churches must have a national presence in PNG, a sister organisation in Australia and the capacity to deliver services effectively.

In explaining the rationale behind the Australian Government's support of the CPP, Stuart Schaefer, head of Australian aid in PNG, said: "[Churches] see the problems people face—you are integrated in all communities and you reach the poorest and the most remote . . . Australia strongly supports your work."

Robert Brink, Australian aid counsellor for governance in PNG, echoed the sentiment: "Churches are the best partners for development aid in PNG." And the Australian Government is pleased with the results so far. "The program has many achievements which have been confirmed by an independent review," Mr Schaefer said.

The success of the CPP has inspired the PNG Government to seek to similarly harness the expertise and infrastructure of churches to provide health and education. PNG Minister for National Planning and Monitoring Charles Abel addressed the CPP leaders, stating: "The churches are important partners in nation building . . . If the churches are delivering health and education, and if the government is struggling, then it makes sense to support the churches. It's a pragmatic approach."

The PNG Government's planned K50 million annual fund for church-based health and education is contingent on cabinet approval. If the funding materialises, Mr Abel said it would be divided based on the level of health and education services churches already provide. He points out this neutral approach avoids the level of discretion that rested with the ministry in the past that resulted in money being distributed based on criteria unrelated to the ability of the recipient to provide services.

Mr Schaefer said the K50 million, although a lot of money, was a small fraction of the K1.5 billion overall budget allocated by the government for development in provinces, districts and local level governments. And not all provinces are currently spending the money wisely. "Churches are the only organisations in the country outside of the government which are able to monitor how the money is spent," he said. "They should use their moral authority to encourage greater transparency."

Mr Abel, whose great-grandfather came to the region with the London Missionary Society, also threw out a challenge to the churches. "We want [our people] to live lives around serving others rather than themselves," he said. "Christianity must be based on translating the example of Jesus Christ into daily actions or it is meaningless. Despite words and zeal, it is not always translating into action."

The new program will include a PNG "Church Development Council" that will likely be comprised of more religious organisations than the CPP.

Mr Abel called for input to the new program. "It is not fixed in stone—we will change and improve it as it develops," he said. "My ears are open and I'll do all I can to support you." The first meeting of the Church Development Council is planned for early 2014.

Pastor Leigh Rice, president of the Adventist Church in PNG, is encouraged. "We're pleased the PNG Government funding process is planned to progress in an open and transparent manner, employing neutral criteria," he said.

"We are strongly committed to the religious freedom of all faith groups, and that includes equal treatment of all peaceful people of faith, or no faith, by the government."

In his prayer closing the morning session, Pastor Rice also recognised the importance of donors: "We thank you, Lord, for the generosity of the Australian people expressed through Australian aid, and the work it is accomplishing to give people in PNG access to healthcare, education and economic opportunity."



Jasmin Simyunn, ADRA PNG country director; Mr Abel Pastor Rice.

James Standish is editor of RECORD.

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*"A transformational journey
of faith with Jesus... you'll
never be the same! If God
is calling you... go."*

- Joe Tyler, graduate,
ARISE Class of 2013

Glen Gillis, Galston church (NSW)

I thought I couldn't do it.

My wife, Eris, is a keen supporter of Bike For Bibles, a fundraising initiative of the Bible Society. Three years ago, Eris joined a ride that started in Cairns and finished in Melbourne—some 3000 kms. Her friends and associates sponsored her, contributing almost \$A10,000 for the Bible Society's work.

Eris had many thrilling experiences on that ride and I knew she loved it. However, she also shared some of the difficulties and pain she went through to achieve her goal.

The Bible Society kept in touch with Eris and asked if she would go on an even bigger adventure: a ride from Broome in the north of Western Australia to Albany, Esperance, across the Nullarbor and ending in Sydney, a distance of 7230 kms. All the aches and pains forgotten, she remembered the good times and the wonderful support that had provided Bibles for needy people. Eris likes a challenge so she jumped at the idea.

Wives have a way of influencing their husbands and, as I like bike riding, she talked me into doing The Big Australia Ride with her. But the most I had ever ridden was about 100 kms at a time; I knew I couldn't ride my bike up to 200 kms a day for two months. So I said I would only ride what I felt comfortable doing.

Four months before the ride began, Eris broke the femur in her right leg. I thought that was a good excuse not to go on such a difficult ride. How wrong I was. Two weeks before the ride began her surgeon said he would prefer she didn't go but if she really wanted to she could.

With only 50 per cent power in her right leg, I thought, "Maybe I can keep up with her as she will only be able to ride for a couple of hours a day and I will do the same." I was wrong again.

We set out from Broome into a strong head wind. It was difficult riding, so I put my bike up on one of the support vehicles after about 80 kms as I knew I would not be able to ride the next day if I kept going. For the next few days my mindset convinced me to put my bike up after about 100 kms.

Despite her leg issues, Eris kept riding and she encouraged me: "Glenn you're doing well, just keep going, you can do it." Some of the other riders also encouraged me, saying: "Tuck in behind me and ride with your front wheel close behind my back wheel and that will help pull you along."

It did not take long for me to discover that the 65 of us who participated in the ride were a team and when we encouraged each other and worked together, we could all achieve our goal. My mindset had changed and now I could keep pushing those pedals around all day long. It was not a physical problem I had, but a lack of vision and belief.

Now I know I can achieve whatever I set my mind to do. This also applies to being a witness to others and telling them of Jesus' love.

Yes, I did ride almost 7000 kms and along with the other riders helped raise almost \$A190,000 for the Bible Society and its literacy programs. Since Bike For Bibles began 28 years ago, riders, through sponsorship, have raised more than \$A13 million to give God's Word to those in need.

After two months on the road, what a homecoming it was to be reunited with family and friends. How much greater will the homecoming be when we look up into the clouds and see Jesus coming to take us home to heaven.



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Start of something special

We have a really strong emotional connection with food. It does far more than simply supply our bodies with fuel; it's woven into our lives in a way that makes it intrinsic to our relationships. It can be a thread that stretches across generations; a particular taste or smell can bring the past to the present with amazing clarity, carrying with it precious memories and traditions.

But this connection can sometimes hold us back. One of the reasons dietary change can be so difficult is because our eating habits can hold more emotional weight than we are willing to admit. Foods that we traditionally associate with celebrations or fond memories aren't necessarily foods that we always associate with good health and sometimes it can be difficult to separate the emotional and practical aspects of food.

In an article about his switch to vegetarian eating, author Jonathan Safran Foer says he felt leaving certain tastes behind could create a kind of cultural loss and as a result he needed to *"find other handles for the memories that they once helped me carry"*.

Sometimes it's important to stand back and remember that handles can not only be changed, but that changing handles can be the start of precious new memories and traditions, ones that can spread across generations.



Date, cashew and sesame balls

Preparation time: 10 minutes Freeze time: 2 hours Serves: 24

3 cups raw cashews

1 cup sesame seeds

3 cups pitted dates

1 tablespoon honey (optional)

½ teaspoon vanilla extract

1. Preheat oven to 400°F/200°C. Place cashews and sesame seeds on separate trays and roast for 8–10 minutes.
2. Place dates in a bowl and cover with boiling water. Leave to soak for 2–3 minutes. Drain dates and set aside to cool.
3. Blend roasted cashews in a food processor or blender until medium chopped. Remove and place in mixing bowl.
4. Place soaked dates, vanilla and honey into food processor, and mix until finely chopped.
5. Combine date mixture with cashews and mix well with hands.
6. Divide mixture using a tablespoon measure and roll into balls. Coat with roasted sesame seeds. Place in an airtight container and freeze for 2 hours before serving.

NUTRITION INFORMATION PER SERVE: Kilojoules 802kJ (192 cal). Protein 4g. Total fat 12g. Carbohydrate 15g. Sodium 5mg. Potassium 229mg. Calcium 17mg. Iron 1.6mg. Fibre 3g.

Call and arrange to 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). For more great recipes and health articles visit our website www.sanitarium.com.au or www.sanitarium.co.nz

Sanitarium

LIFESTYLE
MEDICINE
SERVICES

How to be a successful pastor

by Bruce Price

IT HAS BEEN MORE THAN 60 YEARS SINCE I graduated from Theology at Avondale College. During this time I have worked as a pastor-evangelist in every conference in Australia and New Zealand. Just before retirement, I was pastor of the Waitara church in Sydney for 16 years, during which we baptised 235 souls and re-baptised a further 18. From these experiences I would like to share some suggestions on how a pastor can be both loved by his members and successful in soul winning:

Church elder: In every church try to follow the counsel of your senior church elder. The elder has been put in that position because he/she has the respect of the majority of the church members. Share with him/her your dreams and plans for the church. Accept the elder's advice. It could save you many pitfalls.

Depoartment: Act, dress and speak like a minister. We live in a much more relaxed world today concerning these things. However, people still expect a certain standard from those in responsible positions in the community. An even higher standard is expected of those in ministry, sometimes referred to as "people of the cloth". The time to "dress down" is when a church working bee is being held or you are mowing a disabled person's lawn, etc.

Fidelity to church doctrines and standards: As a Seventh-day Adventist minister you are paid to uphold the teachings and standards of the Church. To do anything less would be dishonest. If you have doubts concerning any of these things make it a matter of prayer and further study or seek out those who can help you. Our teachings are Christ-centred and Bible-based. Enjoy preaching them with confidence and joy. Our people love to hear the old truths that made them Adventists in the first place and they love to hear their minister upholding them.

Be positive and optimistic: No church group is perfect. However, if you speak positively of your church as one that you are proud of or that it has caring and loyal members you will set up a standard and bring out the best in the members to uphold this church image.

Being part of a family/team: Members love to feel they are part of a caring family and team. The pastor is responsible for creating this and he/she can do it with casual remarks in meetings or in private.

Visit members: Get to know your members and their families as quickly as you are able. Connect with whenever possible, either at home, before or after meetings, during church lunches or contact them via SMS or emails. Take a genuine interest in their welfare. As you get busy you will have less time to visit members at home, and will have to use the other methods, especially in a large church.

Emergency visiting: If you receive a call that someone is seriously ill or there has been an accident, drop everything and go straight to help those in crisis. There are no exceptions to this rule. Often you do not get a second chance. To do this you will need to make yourself available at all times—day or night. You can educate your church members as to the times you prefer to receive calls, but they will appreciate knowing you will always be available to them for emergencies. You will find that members will rarely abuse this arrangement but will love feeling they have a shepherd they can depend on in emergencies to care for the flock.

Thank your members: Take every opportunity to acknowledge and genuinely appreciate the work done by your church members. The quarterly business meeting gives you the opportunity to thank (not flatter) many of your hard working church officers. But do not overlook visiting your children's Sabbath School classes, Pathfinders, youth meetings, etc, and later tell their leaders how much you appreciate the hard work and preparation they put into their work. Deacons, musicians, etc, must also not be overlooked in this regard. Remember they are all unpaid volunteers. You are the one paid to be their servant!

Young people: Attend and support their meetings as much as possible. Take time to single out young people and ask them how they are going or what their future plans are. If they are sitting exams or facing a crisis, pray with them—often right on the spot where you are talking to them. The parents and older members will really appreciate your ministry if you do this and they will forgive you for all other manner of sins or shortcomings!

Music: This is a very debatable subject but is one that can affect the spirituality and tone of the whole church. Sometimes it's better handled by not dealing with the specifics but to suggest we need music that angels can sing along with and that will not drum up demons. Also, stress that

music is for worship and not entertainment or self glorification. We are to “worship in the beauty of holiness”. Be patient; changes do not come overnight.

Attend services: If possible, it's a good thing for a pastor to be at every church service and be there early. It encourages those leading out in these meetings and sets a good example for the rest of the church. Often on these occasions you can pick up problems threatening the church and can deal with these “grass fires” before they become “bushfires”!

Organise your church: Plan to hold business meetings each quarter and monthly church board meetings. Make these meetings spiritual. Giving a report of inspiring soul winning successes locally or abroad at the commencement of these meetings with a prayer session to follow sets an excellent tone. Then review what has been achieved and lay plans for the future.

Soul winning: If church members work as a soul winning team it will take the focus off themselves and their own problems as well as build up your membership. In order to achieve this, the pastor must take the lead and be seen as a soul winner himself. Get after the back-sliders, especially the children of members who have lost their way. Follow up any interests given to you. Encourage those who are already involved in soul winning outreaches. Have them tell their experiences to inspire others.

Sabbath sermons: Preach Christ-centred, biblical sermons to inspire and challenge, with an appeal at the end. Choose other speakers who will also “feed your flock”.

Mid-week meeting/prayer meeting: It can be the greatest feature of the week outside of the Sabbath services and a vital asset to one's soul winning program. One of the early features of the program is having a sharing time for prayer requests. However, include (with discretion) in this the contacts made and the progress of interested persons during the past week. Record on a chalkboard the names of those needing prayer. The congregation then breaks up into groups of two or three (at the most) to pray for these names. The next week this board can be brought out again and the names discussed, with the answers to prayer and the need of further prayer. Following this prayer time a Bible study is presented by the pastor or a guest speaker. It is good if it can be done in a series with handouts so those attending feel the necessity of continuing to attend. Visitors and interests can be invited to these meetings.

Equip members for soul winning: Run a Bible marking class to help your members become more effective in knowing how to find texts and conduct a Bible study. Help them to make a set of charts that are effective but inexpensive. Give doctrinal review sheets to members to use with those they have interested and studied with to help them come to a decision for baptism.

Seed sowing: Keep your members constantly supplied with cards for letterboxing, *Signs* magazines, tracts, etc. Have a video lending library with a special librarian to deal with this outreach. Such videos help ground members in the faith as

well as introduce interested people to the truth. Talk about this work during the announcements and mission promotion before your church service.


Interest file: This will be a little more work for you but no-one can manage the list of interests more effectively than the pastor. You can then delegate to members how they can help to care for these interests. It's a good idea to try to link church members with interests—who may need transport to meetings, help with children, etc.

Reaping campaigns: Plan to have regular visitors' days, in which you have special speakers or music both in Sabbath School and church, to invite your interests to. Try to get your interests into the habit of attending Sabbath School as soon as possible. Also, plan to have guest speakers periodically to conduct evangelistic series, which will reap your interests and help them make decisions for baptism. You may need to have a special evangelism fund to cover the expenses of such programs but members are usually very happy to support such a fund.

Baptisms: Have them as often as you possibly can—even for one candidate. At baptisms interested people attending your church will often make their decision for baptism. It can be a joyous occasion and celebration for the members.

Finances: Avoid as much as possible any involvement in financial arrangements with members. “Neither a lender nor a borrower be.” You cannot be in debt to any member and still have an effective and impartial ministry. If you produce tracts, booklets and evangelistic equipment, cover your costs but do not make money out of the members.

Discouragement: Every church has its difficult members and situations. Take the promise, “Cast all your care upon Him; for He cares for you” (1 Peter 5:7). Repeat the line in the hymn which says, “Take your burdens to the Lord and leave them there.” This is easier said than done! Also, when problems arise, do not always imagine it's all “their” fault! Go to those you can trust in the church and ask them how the situation could be improved. Listen carefully. If they make suggestions where you could improve the problem, be humble enough to follow their advice. It may even mean you have to say sorry but all it will cost you is your pride. In its place you will grow and enjoy your ministry more. Some situations, only time will heal. Write this slogan where you can read it often: “This too shall pass.”

Finally . . . remember God called you into ministry. The souls you've won are evidence of this. He who called you will continue to enable you. Never give up learning, reading, studying. You've been called into the ministry of no ordinary denomination. This Church was raised up on time to give a last warning message to a dying world. That message has never been more relevant than now. You are seeing the fulfilment of prophecies our forebears would have loved to witness. The work you are doing is one the angels would love to be allowed to do and it will go through to eternity. This world knows no greater calling or privilege! 

Bruce Price is a retired minister and writes from Queensland.



Saturday, Sunday or Seventh-day?

THE OFFICE OF THE PRESIDENT OF THE GENERAL Conference of the Seventh-day Adventist Church issued a statement on the question of the Sabbath in Samoa in October. The statement also refers to the Sabbath in Tonga, Wallis and Futuna, and Kiribati. The statement reads in part:

"For over 100 years, Seventh-day Adventists who live in countries of the South Pacific close to the international date line (eg, the Kingdom of Tonga) have been ordering their worship practices around changes to the drawing of the date line that have been made by specific governments. They have done so in a consistent manner that has long been accepted by both the local people and the Church. More recently, Seventh-day Adventists in Kiribati, Wallis and Futuna, and most recently Samoa, have had to make decisions about Sabbath observance. With respect to Samoa, the decisions of the Executive Committee of that local field as supported by the Trans Pacific Union and the South Pacific Division have maintained the integrity of the seven-day cycle and the consistency of Sabbath worship across all of the countries that have been affected by changes in the drawing of the date line by national governments.

This has been a difficult time for those Seventh-day Adventists who are living in countries where changes to the date line have occurred recently. Our members around the world are upholding them in prayer as they endeavour to locally review and adjust to this very unique situation. Inasmuch as the South Pacific Division of the General Conference of Seventh-day Adventists has been delegated by the General Conference to care for the activities and responsibilities in that region, we urge all individuals interest-

ed in this subject to work with the South Pacific Division, the Trans Pacific Union and the local fields concerned. It is at those levels that these concerns are to be reviewed and cared for." [The full statement is available on record.net.au]

The following information is provided by the South Pacific Division of the Seventh-day Adventist Church in support of the General Conference's statement.

To understand the question of the correct day on which to keep the Sabbath in Samoa, it is first necessary to understand why Seventh-day Adventist Christians keep the Sabbath day holy:

► The seventh day was set apart as holy by God at creation—"By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (Genesis 2:2,3 NIV).

► In the Ten Commandments, the holiness of the seventh-day is reiterated—"Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy" (Exodus 20:8-11 NIV).

► Jesus kept the Sabbath—"He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom" (Luke 4:16 NIV).

► Every reference to the Sabbath in the New Testament record of the early Christian church makes clear the Christian Sabbath was kept on the same day as the Jewish Sabbath—"When Paul and his companions had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Messiah had to suffer and rise from the dead. 'This Jesus I am proclaiming to you is the Messiah,' he said. Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women" (Acts 17:1-4 NIV).

Today the Seventh-day Adventist Church, while not unique, is the most numerous among Christian denominations that keep the Sabbath on the seventh day of the week. It's a wonderful day of worship, time with family and a break from all the busyness that can crowd out the most important things in life. For most of us, it's our favourite day of the week.

Around the world, the name of the seventh day of the week changes from language to language. For example, in Korean it's *Toyoil*, in Swahili it's *Jumamosi*, in Hindi it's *Sanivara*. The name of the day used by society isn't important to us. What is important is that we rest on the seventh day of the weekly cycle. As Saturday is generally the name given to the seventh day of the week in English, we sometimes use the term Sabbath and Saturday interchangeably. But this should not be confused with an endorsement of Saturday as the Sabbath, only an acknowledgement that in most of the world, the day we refer to as Saturday in English is, indeed, the seventh day of the weekly cycle. We know this with certainty, as the Jewish community has maintained the weekly cycle unbroken over thousands of years.


For 120 years, Adventists in Samoa kept the Sabbath in the same weekly cycle that early Adventist Ellen White kept when she visited Samoa on her way to Australia. During those years, Samoa and American Samoa, which are only 64 kilometres apart, kept the same weekly cycle. When the government of Samoa decided to switch sides of the date line, the Seventh-day Adventist Church faced a difficult decision: should it join the government in breaking the weekly seven-day cycle to remain worshipping on Saturday? Or should it retain the integrity of the seven-day cycle, and hence meet on the day the government had renamed Sunday? After significant discussion, the Adventist Church leaders in Samoa decided to maintain the integrity of the seven-day cycle. Why? Because God instructs humanity

to rest on the seventh day of the week, not on the day we refer to in English as "Saturday". That said, in making the decision, they acknowledged that Samoa is in a small area of the globe where legitimate ambiguity exists on which day of the week is actually the seventh day.

Why is there ambiguity? Like the Jewish community in Auckland, we believe the seventh day of the week in New Zealand is the day we call Saturday. Similarly, Adventist Christians and Jews believe the seventh day of the week in Chile is the day of the week called, in Spanish, *Sábado*. The question is, where in the space between New Zealand and Chile should the date line be drawn? For that we don't have anything in the Bible to guide us. So as a community we have proceeded with much prayer and consultation to decide how best to honour God in a region where ambiguity exists. In so doing, we recognise that for every commandment in the Bible, there's always ambiguity on the margins.

The fact that ambiguity exists does not undermine or negate the commandment. Precisely how to apply Christ's instruction to "love your neighbour as yourself", for example, is ambiguous. Should we all sell everything and give the proceeds to the poor as Jesus instructed the rich young ruler? Or should we keep what is necessary to sustain ourselves and give all else away? If so, by what standards do we measure what is necessary? Or should we, like Abraham, enjoy both the spiritual and the material blessings

that come from God? Easy answers to complex spiritual questions are seldom right. Complexity is a natural part of reality that Christians of all denominations navigate every day—sometimes with much thought and prayer, sometimes with less thought and prayer than we should.

Today, almost all Seventh-day Adventist Christians in Samoa are meeting on the day now commonly called Sunday in Samoa—which is the same day of the week that their Adventist church family in American Samoa, only 64 kilometres away, worship on and call Saturday. A very small minority of our community is meeting on the day now commonly called Saturday in Samoa, but called Friday in American Samoa. The Adventist Church acknowledges the unusual ambiguity that exists in Samoa, and continues to work with our people to bring about unity of practice. Unfortunately, not everyone has been as respectful as they should be of the differences over this question. The South Pacific Division encourages all those involved in the discussion to remember that even the apostle Paul said that we see spiritual matters through a dark glass or mirror, not a complete picture (1 Corinthians 13:12), and therefore a good spirit of humility is necessary for all followers of Christ. It's indeed hoped that in time, unity will be restored. Discussions continue towards that end. 

The name of the day used by society isn't important to us. What is important is that we rest on the seventh day of the weekly cycle.



Bible leaders

Dr Nick Kross and Litiana Turner, directors of Adventist Youth Ministries in the South Pacific, were among a small group of Christian leaders invited to meet Mark Taylor, CEO of Tyndale House Publishers (THP), at a special event in Sydney in October. Mr Taylor commissioned the highly popular New Living Translation of the Bible. His father, Kenneth, wrote the original Living Bible, which topped the *New York Times'* best seller list for three years in the 1970s. The Adventist Youth Ministries department recently worked with THP to produce 130,000 "World Changers" NKJV Bibles. Earlier this year, the department also ordered 30,000 NLT Bibles, which have since been distributed in Australia and New Zealand. —Nick Kross

More than music

A performance by an Avondale lecturer's orchestra and the first massed people's choir has raised \$A2000 for a community centre in Warburton, Victoria. The Institute of Worship Orchestra, directed by Dr Lyell Heise and including members of Paul Woodward's Gospel Big Band, accompanied a 200-voice congregational choir during the worship service and afternoon concert at the local Adventist church. The money will support ADRA's Redwood Community Centre. —Brenton Stacey/Barry Hill



CHIP-approved

A cohort study by Complete Health Improvement Program (CHIP) facilitators on "the effect of a low-fat, plant-based lifestyle intervention on serum HDL levels and the implications for metabolic syndrome status" was published in *Nutrition and Metabolism's* online journal on October 1. Visit <www.nutritionandmetabolism.com/content/10/1/58> to see the research.

No instruments, no worries

Thousands of people gathered together at Port Vila harbour last month to celebrate the 10th anniversary of the Vanuatu a Cappella Union. The three-day event featured live performances on a floating stage, with a number of baptisms and marriages also taking place. The Vanuatu a Cappella Union, made up of a group of Seventh-day Adventists, is the country's largest a cappella group. —Adventist Media: Vanuatu

Celebrity guest

Jason Hodges from *Better Homes and Gardens* wowed guests at the Jewells and Wye Point retirement villages at official launch events in September. Adventist Senior Living—formerly Adventist Aged Care NSW—hosted the "Spring Magic Gardens" events, which attracted more than 380 people. Mr Hodges shared gardening tips, held a question and answer session and enjoyed a light lunch with guests. —Jo-Anne Vint



Fly 'n' fix

A team of tradesmen from Kellyville church (NSW) recently visited Bekabeka High School on the island of Gatokae, Solomon Islands, delivering a tractor and other implements donated by friends in Australia. The group, made up of electricians, painters and a joiner, also installed a new generator and wiring throughout the campus. Locals were trained to maintain the system, while students and staff were shown the intricacies of painting. —Alex Currie

Hope for all

HopeChannel is increasing its interaction with local Adventist churches in the Greater Sydney Conference, sharing "A message of Hope" with three churches in a month. Patricia Goncalves, HopeChannel administrative assistant and a member of the Sydney Portuguese church (Ashfield), spoke at Holroyd and Woollahra churches as well as the Seven Hills Samoan group. Her presentation showed churches how evangelism can be done through media in the context of the commission to take the Gospel to the world. "We want to work as a team, to support the members and young people and show them how to use HopeChannel best," Ms Goncalves said. "They can also help support us and provide new grassroots content."

Kids' Story

Kakosi* KIDS

God told Paul in a vision to go to Macedonia and preach to the people there.

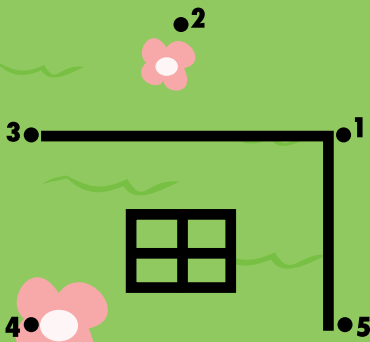
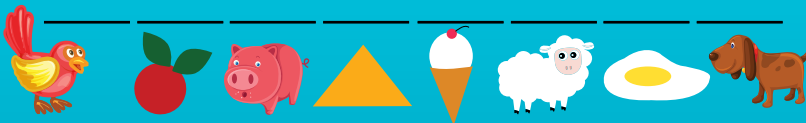
Paul and his friends Silas, Timothy and Luke were excited. When they arrived they met a lady called Lydia. She loved Jesus and after hearing Paul's preaching wanted to be baptised. After she invited them to stay at her house.

Colour in Lydia



What did Lydia do?

Write the first letter of each character on the line to find out.



DOT-TO-DOT Fill in the blank

"Come and stay at my _____"
ACTS 16:15

WORSHIP MESSAGE:

We serve God when we take care of others.

*hello in Croatian



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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.

HEAVY HEARTS

Ken and Jill Hisco, Lord Howe Island

In reply to "Going old school" (Editorial, July 20) and Daryl Murdoch's response (Letters, August 17), quoting: "It always seems to go, that you don't know what you've got till it's gone."

Yes and it has gone. Not one Adventist boarding high school left in Australia. Yes we agree with Daryl Murdoch's letter where he says, "We realise just how fortunate we are in this part of the world where there is a strong vision and support for Adventist education and excellent schools."

Yes we are proud of our schools and over the years have given great support in many ways to Adventist education. Lord Howe Island has sent quite a few of the children, Adventist and non-Adventist, to Lilydale boarding school over the years.

I can assure you it was with very heavy hearts and many tears, we had to watch our grandchildren being sent off to non-Adventist boarding school. They are not the only ones: at present Lutheran and Catholic boarding schools are where Lord Howe Island Adventist children are. How sad.

REAL STORIES?

Megan Johnson, via Facebook

Interesting editorial ("Why you really left the Church, November 2). You can probably expect a few letters out of this one!

While I think there is a valid point made about the effects of excess media consumption, the over-simplification and assumptions made throughout

are rather off-putting, to be honest.

With a view to "telling our stories, connecting our families and sharing our hope", would it not be worth taking the time to listen to real stories of people who have left, instead of presuming to know why? At worst, enlightening conversations would be had, and at best, the tide of the "exodus" may turn, one person at a time. Just a thought!

FOND MEMORIES

Name withheld

Just wanted to say how much I enjoyed your editorial of October 19, "Too much of a good thing". You raised so many valid points regarding our church structure and had me cheering on the lounge.

I'm sure that there could be many changes to improve efficiency, decrease costs and reduce the duplication in our church organisation.

I've worked for [a health food company] for many years and in that time I have witnessed the closing of our printing operations, five manufacturing sites and six distribution sites and the centralisation of many functions as we have made changes to maximise our efficiencies and reduce costs.

We are a major contributor to the funds of the Church and when you see that our owners are not making the similar sorts of hard decisions that we have had to make in order to remain financially viable and operate effectively, it leaves you wondering.

Are we really using our "talents" in the most appropriate way to double our returns or have we just put the talent on the shelf and remained with

the status quo? In an environment where change is now the norm, we must be adaptable, use the technology available to us and critically examine what we do all the time to ensure that we are using what God has blessed us with wisely. If we could get rid of even just half a layer of the "bureaucracy" as you call it, think of the extra people we could have "in the field". Bring it on I say!

Thank you for continuing to challenge our status quo as a Church—we need it.

HOLY SANCTUARY

A Hemsley, WA

As we study this quarter's lessons on the sanctuary and the holiness of God, I cringe.

Each Sabbath I go to worship in the church I hear loud noises of people talking, children crying (even through prayer time), texting and giggling. Is this showing reverence in God's temple?

God told Moses even to take off his shoes on holy ground. Psalm 96:9 says: "Worship the Lord in the splendour of His Holiness—tremble before Him all the Earth."

How can we expect the Lord's presence to be with us when we desecrate the reverence due to Him? What happened to the cry rooms that used to be in the churches? I know Jesus said, "Suffer the little children to come to me" but nowhere in the Bible do I see that they were in the temple. Paul even admonished the women with their idle talk in the temple.

I can only pray that our churches will once again become places of worship, reverence, peace and joy.

ANNIVERSARIES



Raymond. Stephen and Lina Raymond celebrated their 60th wedding anniversary on 11.8.13 with more than 100 family and friends. A thanksgiving service was conducted by Pastor George Porter and members of the Raymond family, including six grandchildren, at Thornleigh church, followed by a luncheon at the Pennant Hills Golf Club functions centre. Married in Mauritius, the couple migrated to Australia where they spent most of their working life. Seven of the original attendees of 60 years ago were present to provide memories and celebrate. Guests donated \$2415 to the Indian missions. The Raymonds and their family have made a significant contribution to their church, community and Australian society.



Winter, Arthur and Pearl (nee Singe) recently celebrated their 60th wedding anniversary with family—their children, Brian, Annette, Christine and their spouses, four of their five grandchildren and three great-granddaughters—in the Mullumbimby church hall. Both are still active members of Mullumbimby church—their church family presented them with a card and a lovely bouquet of flowers. They were married on 24.3.1953 by the groom's brother, the late Pastor Stan Winter, in the old Glen Huon church, Tas.

WEDDINGS



Gandola—Hunnam. Clark Gandola, son of Clark and Heather Gandola (Sydney, NSW), and Krystal Hunnam, daughter of Michael Hunnam (Perth, WA) and Asta-Kati Hunnam (Sydney, NSW), were married 9.9.13 at Campbelltown. Clark and Krystal were baptised in Campbelltown church the day before their wedding.

Rein Muhlberg



Gosling—Wylie. Stephen John Gosling, son of

Neville and Margaret Gosling (both deceased); and Margaret Louise Wylie, daughter of John Wylie (deceased) and Elizabeth Wylie, were married 15.9.13 at Garden City church, Qld. They were surrounded by family and friends who wished them God's blessings as they live for one another and Jesus Christ.

André van Rensburg



Jesnoewski—Sparks. Gary Wayne Jesnoewski, son of

Eric and Heather Jesnoewski, and Vicki Jean Sparks, daughter of Eric (deceased) and Patricia Sparks, were married 15.9.13 at the Capalaba church, Qld. Gary played his trumpet for the entry of the bride; the couple were surrounded by family and friends. They plan to set up their home at Victoria Point, Qld. We wish them God's blessing on their marriage.

André van Rensburg



Keeler—Phillips. David John Keeler, son of

late Arthur Keeler, and Jillian Caryl Phillips, daughter of the late Glen and Margaret Phillips, were married 21.7.13 in Alstonville church, NSW, surrounded by many friends and family. David and Jill are both members of the Lismore church. David is the Asian Aid country director for India, while Jill is on leave from Southern Cross University where she is an accounting lecturer. They are now using their God-given gifts to advance His work in India, and have made their home in Bangalore.

Paul Geelan



Manu—Sowman. Samuel Lance Manu, son of

Limoni and Sulueti Manu O'Uhia, and Courtney Sowman, daughter of Barry and Jenny Sowman, were married 1.9.13 at Staglands Wildlife Reserve, Upper Hutt, NZ. They couple have made God the foundation of their home in Palmerston North.

Limoni Manu O'Uhia

Norwood—Mentor. John Edward Norwood and Leslie Ann Mentor (both of Toowoomba, Qld) were married 14.9.13 at the Central

Toowoomba church. Their church family wished them well on this happy occasion.

Clive Butcher

OBITUARIES

Baker, Darryl James, born 14.12.1953 in Brisbane, Qld; died 21.8.13 in Brisbane. At the age of three Darryl was diagnosed with a brain tumour; the after effects impacted the rest of his life. Another brain tumour precipitated his death. Darryl loved the simple things in life, in nature and gave of himself in service to others through volunteering with the Red Cross and the State Emergency Service (SES). He enjoyed Christian satellite programs and loved Jesus. He is survived by his mother, Enid (Brisbane); sister and brother-in-law, Jennette and Robert Moscoso (Brisbane); brother and sister-in-law, Tony and Sarai, and their families.

Mark Pearce

Bexon, Roland (Roley), born 9.1.1944; died 12.7.13 in Wodonga, Vic. On 30.8.1967, he married Susan Poyser in the Nyngan Anglican Church. He is survived by his wife; Louise Bexon (Albury, NSW), and Stephen and Katrina Bexon (Melbourne, Vic); and his grandchildren, Owen and Julia. Roley faced life with determination, courage and irrepressible humour. He cared deeply about people, living a simple faith by serving his neighbours in flood and drought. "I was hungry and you fed me." Roley rests in hope. Even so come Lord Jesus.

Lawrence Landers

Brandstater, Jeffrey Ernest, born 28.7.1920 in Christchurch, NZ; died 26.8.13 in Wyong Hospital, NSW, aged 93. In 1948, he married Joan Elaine Harris in Christchurch. He was predeceased by Elizabeth Anne in a car accident in 1974. He is survived by his wife; his son and his wife, Jeffrey and Olive (Sydney, NSW); his son-in-law and his wife, Warren and Evelyn Wordsworth (Auckland, NZ); and his grandchildren, Andrew, Karyn, Michelle, Tanya, Penny and Jason. Jeff's family moved to NZ from Tasmania to help establish the Sanitarium and hospital in Christchurch. He had a strong influence in each of the churches where he worshipped. He had a

happy disposition, living life to the full. Jeff's interests outside of work were flying, sailing, singing and railways. He had a deep love for God and though he had made his mistakes in life, knew the acceptance and forgiveness of heaven.

Gordon Smith, Roger Nixon

Brody, Brian Leslie, born 13.10.1934 in Benalla, Vic; died 28.8.13 in Croydon. He is survived by his brothers, Vince (Sydney), Reg (Cooranbong), Ron (Healesville, Vic) and Ted (Albury, NSW). Brian was a quiet and dignified man, and is remembered as an outstanding teacher and school principal who had a profound influence on his students and staff.

Darrell Croft

Casier, Leon Brian, born 28.2.1931 in Maroubra, NSW; died 16.3.13 in Wyee. On 10.9.1974, he married Shirley Krauss. He was predeceased by his brother, Phillip. He is survived by his wife (Wyee); his daughter, Cheryl Casier (Blue Mountains); step-daughter, Jenny and Alec Howard and their children, Timothy and Vanessa, and their partners (all of Balcolyn). Leon's love for cars gave him the opportunity to do an apprenticeship as a motor mechanic at Hastings Deering in Sydney. In the '60s he worked in the pits at the Bathurst car races, working his way up to Ford service manager. He joined the Royal Volunteer Coastal Patrol in 1974 but stepped down in 2000 due to ill health. With great sadness Leon entered the Bethshan Nursing Home, Wyee, where he spent the last 16 months. His wife was re-baptised, but unfortunately due to his dementia he wasn't able to comprehend her decision. Just before he passed away he joined in the singing of hymns at the nursing home, and at the end said, word for word, The Lord's Prayer, which touched Shirley's heart tremendously.

Joy Burton



Cleverdon, Arthur Clive, born 3.10.1923 in Narraburra, NSW; died 2.7.13 in Cooranbong, at home. He was married to Joan for 60 years. He was predeceased by his wife on 9.8.12, and children, Beverley and Verlie. He is survived by his children, John and Donna Cleverdon (Cooran-

bong), June and Rodney Rose (Foster), Narelle and Trevor Hawkins (Chain Valley Bay); 10 grandchildren; and 15 great-grandchildren. Clive was well known for his years working in steel fabrication and earthmoving businesses. All of his life was spent serving the church and his family; he served as senior deacon at Dora Creek church for many years. Clive is forever in our hearts . . . till we meet again.

*Jeff Parker, Daron Pratt
Lyndon Schick*

Ey, Netta Mary Wilmot, born 24.9.1916; died 16.3.13 at Advent-Care Whitehorse (Coronella), Vic. In December 1939, she married Richard Ey, who predeceased her on 5.6.1967. She is survived by her children and their families, Meredith and John Baldwin (Melbourne) and Denise and Max Wilton (Warragul); grandchildren, Andrew, David, Adam, Darren and Seu-Lee; and great-grandchildren, Oscar and Finnley. Netta was a founding member of the Warragul church and was head deaconess for 40 years. She was actively involved with Dorcas, ADRA, catering and Meals on Wheels. She was a loving mother

and treasured nanna.

Max Wilton, Tony Campbell

Hay, Rita Dardanella (nee Sanders), born 20.11.1915 in Arthurs Pass, NZ; died 5.9.13 in Coorabong, NSW. On 18.1.1939, she married Pastor Leonard Hudson Hay, who predeceased her in 1993. She is survived by Yvonne Hay, Beverley and Peter Brookes, Darien and Kathy, Tony and Laurel; 10 grandchildren; and 17 great-grandchildren. Rita and Leonard served in ministry in NZ, Tasmania, Victoria and NNSW. Many remember Rita for her cooking at camps in Victoria. She was buried on September 15 in the Avondale Cemetery awaiting Jesus' return.

Don Hosken

Heckendorf, Arlie Helene (nee McDougall), born 4.9.1933 in Warracknabeal, Vic; died 8.9.13 in Sydney Adventist Hospital, NSW. In 1964, she married Gordon at Wahroonga. She was predeceased by her sister, Lois. She is survived by her husband (Narromine); sons, Michael and John (both of Sydney); daughter, Elizabeth (Coorabong) and their families; and siblings, Graeme,

Ann Campbell, Peter, Stuart and David. Arlie was particularly known for her welfare work in the Narromine district where the family lived. She was fond of sewing, cooking and gardening, serving her Saviour, the church and general community and those close to her with great commitment, loyalty and care.

*Eric Livingston,
Graeme McDougall*

Iriiria, Tane Tapu, born 20.11.1929 in Cook Islands; died 8.9.13 with his family by his side. In 1989, he married Matere Koroma Tapaki. They lived in New Zealand for 15 years before relocating to Australia. Tapu was very passionate about spreading the word of God, and he gave up his cultural beliefs to invest all his time and efforts into his family and the church. Tapu is survived by his wife; eight children, Koko Manea, Kura Ngere, Abel Iriiria, Matere Taue, Lucy Rabana (all of Brisbane, Qld) and Emily Iriiria, Tina Brown, Samantha Mauli (all of Sydney, NSW); 23 grandchildren; and 13 great-grandchildren. An evening family service was held in the Logan Reserve church on 11.9.13, which was followed next morning by a funeral service in the church. Tapu was laid to rest in the Beenleigh Cemetery.

David Lawson, Neil Tyler

Jakowlew, Nicholas, born 1.5.1925 in Rostov-on-Don, Russia; died 10.8.13 in Warburton, Vic. In 1946, he married Ksenia Petraczuk. He is survived by his wife (Warburton); and their children and spouses, Alex and Heather (Lima South, Vic), Helen and Ted (Surfers Paradise, Qld), Vera (Mooroolbark, Vic), Paul and Julie (Ferntree Gully), and Ruth and Tony (Wantirna South); 13 grandchildren; and 10 great-grandchildren. The three things Nick loved most were: his God, his wife and his family. Nick came to Australia as a communist and became an avid and zealous follower of the Lord when he joined the Adventist Church. He loved studying the Bible and he died with his faith strong in the Lord. He enjoyed his work as a mechanic and was highly regarded in that field. He loved fishing, photography and family. As Nick would say, "Read the Bible and have a vibrant connection with God."

Morrie Krieg



McHarg, Thelma (Chickoo) (nee Pereira), born

18.10.1921 in Rangoon, Burma; died 6.9.13. She was predeceased by her son, Kenneth, on 11.2.12. She is survived by her husband, Peter (Coorabong); sons, Peter (Melbourne, Vic), Winston and his wife, Ruth (Brisbane, Qld); her daughters and their spouses, Winsome Barrett (Perth, WA), Thelma Wawrzonek and her husband, Bogdan (Newcastle, NSW), Merrilyn Hutton and her husband, Graeme Mee (Morisset, NSW); 11 grandchildren, Lynlee Rampton, Bobby McHarg, Malcolm Barrett, Neville Barrett, Roly Barrett, Russell Barrett, Bernice Aveling, Steven Wawrzonek, Monique Moore, David Wawrzonek, Alina Hutton; and 16 great-grandchildren, Oliver, Konrad, Sabine, Marley, Samara, Sienna, Ethan, Eva, Ezak, Oden, Cuba, Taylaan, Khan, Denali, Jackson, Hugo. She was loved by all. Chickoo shared her time, food, laughter, true Christian forgiveness and unhesitating unconditional love. We will always miss her.

Kenn Duke

Mitchell, Cyril, born 26.1.1925 in Newcastle, NSW; died 23.8.13 in Alstonville Adventist Retirement Village. On 18.6.1951, he married Iris Walsh. He was predeceased by his wife, and his sisters, Lorna and Meryl. In 2005, he married Lorine. He is survived by his wife (Alstonville, NSW); and his children, Gail (Grafton), Glenn (Murgon, Qld) and Lorelle (Bundaberg); his sister, Margaret (Brisbane); 11 grandchildren; and 14 great-grandchildren. Cyril loved his garden and music—he played the organ and cornet. He served in the mission field at Angoram, Sepik River, Papua New Guinea. He trusted in the Lord and now awaits His return.

Gary Roberts

Moseley, Dorothy Margaret (nee Faulkner), born in Adelaide, SA; died in Berri. She was predeceased by her husband, David Moseley, her grandchild, Craig, and great-grandchild, Toby. She is survived by daughters, Leonie Hodgen (Perth, WA) and Maxine Charity (Berri, SA); grandchildren Monica, Scott and Carol, Grantley and Kerri; and her precious great-grandchildren, Tom, Kate,

POSITIONS VACANT

■ **Lecturer or senior lecturer nursing—Avondale College of Higher Education (Wahroonga campus, NSW).** This role involves conducting research and teaching in the Faculty of Nursing and Health. The successful candidate will hold a postgraduate degree (preferably doctorate) and have higher education teaching experience. Further information is available from Paul Race, dean of the Faculty of Nursing and Health, via email <paul.race@avondale.edu.au> or phone (02) 9487 9630. Details of the role and section criteria are available via the Avondale website <www.avondale.edu.au/jobs>. Applications, addressing the selection criteria, with contact details of at least three referees, should be emailed to <employment@avondale.edu.au>. Applications close **December 2, 2013.**

■ **Teen pastoral assistant—Greater Sydney Conference (Sydney, NSW).** Parramatta Church is seeking a part-time (16 hours per week) teen pastor commencing early 2014. The role will involve working primarily with young people in the high school age range but may also include mentoring older youth. The successful applicant will have a deep and personal relationship with Jesus and a passion to work with teenagers and grow young disciples for Christ. He/she will receive a salary, mentoring and support from church leaders. Parramatta is a large multicultural church that is committed to the spiritual welfare and development of its young people. Applications for the role, enquiries for further information, or requests for a full ministry description should be directed to David McKibben on (02) 9484 5153 or email <davidmckibben@adventist.org.au>. **Applications close December 16, 2013.**

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Jack, Taylor, Jessica and Jacob. Dorothy was a long-time member of the Riverland church, SA, where she was lovingly known as "Nan". She served her church and community untiringly, was a patient sufferer and looked forward to meeting her Lord and Saviour.

Mark Borresen, Robert Porter

Phare, Elva Florence (nee Maunder), born 7.9.1918 in Te Puke, NZ; died 9.9.13 in Tauranga. On 14.4.1941, she married Jack. She was predeceased by Jack and Nelson. She is survived by John and Beryl Phare (Tauranga), Marion and Roy Lewin (Tauranga), Charles and Lindel Phare (Melbourne, Vic), Raewyn Otto (Tauranga, NZ), Keith and Rosie Phare (Canada), May and Razmik Cachatoor (Tauranga, NZ), Sharyn and Robert Symes, (Canberra, ACT), Glenda and Tony Nilsson and Elsie Phare (all of Tauranga). Elva was baptised at the age of 17 and dedicated her life to the Lord for 78 years. She lived in Te Puke most of her life except for the last two-and-a-half years. Elva was a generous, caring, selfless lady who put God first, others next and herself last. She had an abiding faith in God and knew her Bible well and awaits the blessed hope in Jesus.

Pat Downey, Andrew West

Seemann, Elvira Alice, born 17.2.1925 in Konigsberg, Germany; died 15.8.13 in Adventist Retirement Village, Cooranbong, NSW. On 11.9.48, she married Gerhard, who predeceased her in 2003. Her sons, Kurt, Mark and Paul, their spouses, Luisa and Corina, and grandchildren, Jessica, Enrico, Luke, Jaymi and Timothy, mourn the loss of a loving mother and grandmother. Elvira and Gerhard moved to Australia, settling in the Geelong, Vic, area in 1954. Her first contact with Adventists was with naturopath Nigel Love, who studied the Scriptures with her and she was baptised in the Geelong church in 1960. She moved to Cooranbong in 2006. Elvira was

a kind and considerate person, always concerned for the welfare of others and an enthusiastic supporter of worthy projects. She was also a keen Bible student and an asset in the Sabbath School class. Her many friends look forward, as she did, to the great resurrection day.

George Drinkall

Smith, Marguerite Edna (nee Yettie), born 19.1.1927 in Poona, India; died 26.8.13 in the Adventist Retirement Village, Cooranbong, NSW. On 30.6.1955, she married Colin Smith, who predeceased her in 2009. She is survived by her daughters and their husbands, Maureen and Stephen Rose (Newcastle); and Debra and Tony Little (Saratoga); grandchildren, Kerryn and her husband, Roy; Bayleigh and Jamilla; great-grandchildren, Nathaniel, Alexis and Kristie and Chris; sisters, Beryl Eager (Cooranbong) and Evelyn Lamb (Sydney), and brother, Horace Yettie (Leura). Marguerite was a gracious and very caring person and nurse, known as Sister Yettie for a long time at the Sydney Adventist Hospital. Her hospitality was legendary. A lovely family person, "Grandsie" was a friend and mentor of so many.

Harold Harker



Stackelroth, John William, born 22.9.1932 in Bowen, Qld; died 5.10.13 in Brisbane. He married Jean Patricia (Pat) Carter on 3.3.1957 in Albion Adventist church, Brisbane, after they met at a youth meeting. He is survived by his wife; his daughter, Jane; his son, David and Joy; and his grandchildren, Jarrod, Kyle and Brianna. John was a faithful church member who dedicated 38 years working for the Sanitarium Health Food Company in both wholesale and retail. A practical man, John loved working with wood, being outdoors and his family, and he went out of his way to help anyone he could when and

where they needed help (1 Thesalonians 4:16).

John Carter, Geoff Donovan

ADVERTISEMENTS

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—David Allen

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| 415g can of Vegie Delights NUTMEAT, grated | 1 teaspoon of onion powder |
| 1 onion, finely diced | 2 eggs, beaten (or egg replacement) |
| 1 clove of garlic, crushed | 2 cups of cooked brown rice, cooled & set aside |
| 1/2 cup of fresh basil, chopped (or 1 teaspoon of dried basil) | 1 cup bread crumbs for rolling |
| 1/2 cup of fresh flat leaf parsley, chopped | Olive oil spray |
| 2 tablespoons of salt reduced soy sauce | |

Method

1. Grate NUTMEAT into a mixing bowl.
2. Add onion, garlic, herbs, soy sauce and onion powder, mix well.
3. Add egg and brown rice, mix well.
4. Using a 1/2 cup measure, shape mixture into 12 patties. Coat in bread crumbs.
5. Heat fry pan or BBQ to medium heat, spray with olive oil and fry until golden brown on each side.
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