



## THREE NEW UNION PRESIDENTS APPOINTED page 3

SPD LOOKS DIFFERENT WITH  
DISCIPLESHIP FOCUS page 9

**FIRED!** page 14



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## Three new union presidents appointed

Albert Park, Victoria

Pastor Jorge Munoz was named president of the Australian Union Conference (AUC) at a gathering of Australian Church leaders from across the country last month.

The appointment was announced at the AUC's three-day session in Albert Park, Victoria. He replaces Pastor Chester Stanley, who announced his retirement in 2014.

Originally from Chile, Pastor Munoz has served the Church in South Queensland for many years as both a local pastor and administrator, most recently as Conference president.

"I made this country my home 29 years ago and I'm constantly encouraged by the tremendous opportunities we have here," said Pastor Munoz, following his appointment. "I admire the tenacity of the spirit of the people. We pray that as we look at the immense challenges we face, God will give us His grace and strength."

South Pacific Division (SPD) president Pastor Glenn Townend said he is "very pleased" at the prospect of working closely with Pastor Munoz, describing him as "a man of vision and strategic focus".

"He has a good record of working with diverse groups of people," Pastor Townend said. "We believe he'll bring those skills with him and lead the Church in Australia into greater discipleship."

The AUC also has a new chief financial officer (CFO), with Francois Keet stepping into the role. Mr Keet had been serving as CFO for the Trans-Pacific Union Mission.

Pastor Ken Vogel will continue to serve as AUC general secretary.

The AUC session followed SPD executive committee meetings held a week earlier at Division headquarters in Wahroonga, NSW. At these meetings it was announced that Pastor Maveni Kaufononga would be the new president of the Trans-Pacific Union Mission (TPUM).

Pastor Kaufononga had been serving as TPUM secretary, a role he stepped into at the start of 2015. Prior to this he served the Union as Youth Ministries director, and also took on the role of special assistant to the president in 2014. The Tongan pastor has also served as Youth Ministries director in the Cook Islands, where his wife is from,

and as university chaplain in Fiji.

"I know who I am with the limited experience I have," Pastor Kaufononga said. "It says a lot about our South Pacific leadership that they'd put their faith in me.

"We walk by faith not by sight," he added. "This isn't about me. It's about what God can do with anyone."

His appointment filled the gap left by Pastor Glenn Townend, who was named SPD president during the General Conference Session in San Antonio (USA) in July. Bob Larsen was named as the new TPUM secretary.

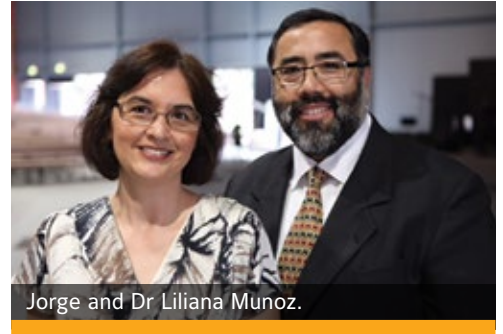
Pastor Geoffrey Pomaleu was announced as the new president of the Papua New Guinea Union Mission (PNGUM). He replaces Dr Leigh Rice, who announced his decision to return to Australia earlier this year.

Pastor Pomaleu, who is originally from Manus Island, had been serving as president of the Morobe Mission.

"I'm very humbled by this appointment," he said. "It's not something I've sought. I've always believed that where the Lord calls I will go."

Pastor Henry Monape was appointed PNGUM secretary, with Bob Butler remaining as CFO.

New Zealand Pacific Union Conference will retain Pastor Brad Kemp as president after he was returned to office. Secretary Treasurer Graeme Drinkall also returns. Three mission presidents will also return to office, Pastor Eliu Eliu (Cook Islands Mission), Pastor Roger Tetanui (French Polynesia) and Pastor Felix Wadrobot (New Caledonia).



Jorge and Dr Lilita Munoz.



Pastors Maveni Kaufononga and Geoffrey Pomaleu.

## Adventist Media gets a new CEO

A new chief executive officer (CEO) was appointed for Adventist Media. Calvin Dever takes over the position from Neale Schofield, who requested a leave of absence after seven years in the role. "It's an absolute honour and privilege to take on this role," said Mr Dever, who has been serving at Adventist Media since 2006, first as IT manager and most recently as Business Services director. "I know what a fantastic team of dedicated, creative, professional people we have and I'm looking forward to working with them in a new capacity. Our focus, has been, and will continue to be, inspiring people, through the media we create, to learn more about Jesus. And most importantly developing a relationship with him." —Record staff





## Fate

James Standish

This story is not true. But it is accurate. It was pretty harrowing at the time. But I lived to tell the tale. And that has to be the happy ending, doesn't it?

It was on my flight from Dubai to London. Emirates. You know the drill. Change in Dubai. Ooh and ahh at the enormous, beautiful and altogether well-organised airport. Look at the city skyline on the way in, and on the way out. If you're lucky it's night-time, the lights look like diamonds, all of that. Your auntie has probably told you all about it. Or maybe you told her.

I was pretty tired by this time so I went to sleep a few minutes after take-off. I sit on the aisle anyway so looking out the window isn't that easy. And I've seen the lights of Dubai enough times. Unless they build a taller building than they already have, I'm not straining my neck to look over the belly of the guy sitting next to me breathing heavily.

My facts might be a bit jumbled at this point. As I mentioned, I was fast asleep when it all started. But I think it all began with a big dip. You know, like when you hit an air pocket. But this one was bigger than anything I can remember. A kid two rows in front of me flew up and whacked his head on the luggage compartment, letting out an almighty scream.

Which was a good thing. Because a thud that loud? Well, it could do worse things than hurt.

The whole plane-load of people begins screaming and cursing. Like a stadium full of Collingwood supporters after a Carlton goal. The plane seems to stabilise a bit. And then, like the second drop of the roller coaster, it plunges again.

The guy next to me grabs my arm. What am I supposed to do? I don't have wings!

The plane is still descending but at a bit more manageable rate. I mean, we are not plunging anymore, but I can feel in my stomach we are headed down. The pilot comes over the intercom: "We've got a technical difficulty in one of our engines, which shouldn't be a problem. But our second engine isn't responding as it should. We're working on the situation . . ."

I fix my gaze on the screen. I've got the flight path up. And that's when it hits me. Man, this is not good.

"Please assume the brace position as we work to correct the problem," comes a reassuring voice from a flight attendant. The captain's voice breaks in directly following. "OK, folks, we're very close to an airfield. We don't know what kind of state it's in, but we will put down there and see if we can remedy the issue."

"He's got to be kidding," I mumble as I look back at the screen. I blink as I look at the fine print. We are smack over the Syrian city of Aleppo. This can't be happening! The guy is gripping me even harder. For the first time I feel like gripping him back. I lean forward to try to catch a glimpse out the window over his corpulent frame. Nothing but darkness. Above and below.

A few minutes pass. We're falling faster and faster. Not good.

I am sweating bullets now. I mean, I have a family. And a life. What did I ever do to be dropped in the middle of this mess? My life is stressful, you know. I deserve a break. Not to crash land in the middle of carnage and chaos. That's someone else's life, not mine. Lord, save me!

Then, all of a sudden, the plane lurches. And there's an unnatural roar.

The screaming and crying die down for a moment. And then:

"Good news, folks, our first engine has restarted. We will climb back to our cruising altitude of 35,000 feet. Sit back, and please do enjoy the rest of our flight. We should have you to London in just a little over four hours, where they are predicting the temperature should reach all the way up to a balmy 21 degrees."

My seatmate relaxes his gorilla grip. I lean forward to look out the window again. For a moment all I see is darkness. And then. Somewhere down there. There's a brief flash of light. Soon I lose sight of everything as we're absorbed back into the clouds. Leaving the Syrians to their fate. And me to mine.

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"Presidents: Jorge Munoz, Geoffrey Pomaleu, Mavreni Kaufononga and Brad Kemp."

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## Power plays

Jarrod Stackelroth

And just like that Australia has a new prime minister, the fourth since 2010. As one ABC commentator put it, Australia is the most “unstable democracy in the Pacific”. Understandably, many Australians are a little dissatisfied by the power games their leaders have been playing in recent years.

Adventists are also wary of power plays. While some are excited by the prospect of Ben Carson running for the US presidency, there is a prevailing fear that he will be corrupted by the power. Why? Is being powerful a sin?

As Christians, we have an inbuilt suspicion of the powerful. After all, Jesus often spoke against the powerful of His day. His was the upside-down kingdom where the last shall be first and blessed are those who have no power.

Yet we misunderstand.

Throughout history, God used the powerful to achieve His ends. Joseph and Daniel were prime ministers of world superpowers; Moses was a former prince and knew how to get an audience with Pharaoh; God even used Cyrus and Nebuchadnezzar. And God is all-powerful. So power itself is not a sin. The corruption of power or using power for the wrong reasons is.

So we scan the Church for abuse of power. We view the Church’s model of representative democracy with cynicism. We say, “The decisions are made before we get there” or we think the power or expertise we have outside of the Church make us better equipped to criticise, badger or block motions we disagree with. Yet without lay people, the Church can’t progress.

While we may not always agree with our leaders (or we may be Church leaders and disagree with other Church leaders), our system is far better than many of the congregational or dictatorial systems used by other faith communities.

We don’t often examine the power that we are given individually and how we use it for God’s purpose. From the deacon to the pastor, the conference president to parents and teachers, most of us have some power.

The danger is that we use our power to profit ourselves or we become closed to discourse and discussion. Sometimes we reinforce our power by using our time, wealth or talents as a favour to those less powerful. Charity becomes a way of exercising our power over the voiceless and disenfranchised.

Instead we should be using our relative power to give the voiceless a chance to say something. I’ve seen this work in powerful ways during prison ministry. We prioritise time in our program for small groups, where the juvenile offenders can talk about how they respond to the message and anything else on their minds.

We must go against the dominant human culture and use our power—to *protect* our wives and children and those in our churches and communities who are powerless, to *produce* new disciples and another generation of Christian leaders, and to *practically provide* for those who are in need, whether they are Syrian refugees, our neighbours or fellow church members.

As Andy Crouch says in his book, *Making Culture*, we can no longer focus on simply accumulating power but should be freely sharing it. Maybe that’s a lesson our politicians need to learn as well.

Jarrod Stackelroth is associate editor for Adventist Record.



## Praying for me

I am pleasantly surprised by the number of people I do not know who come up and introduce themselves to me at churches, functions, nominating committee meetings, constituency meetings and sessions, and say that they are praying for me. It really gives me a boost. With all of these meetings across the South Pacific Division (SPD) life is very busy for me and I need those prayers. I know God is sustaining me—as I have not had to work at this pace since I was much younger. Most days I thank God for all the people who pray for me and ask Him to bless them in return.

In all the various meetings, God has led in the appointment of the leaders for the SPD for the next five years. The new Union presidents are Geoffrey Pomaleu (Papua New Guinea), Mavani Kaufononga (Trans Pacific), Jorge Munoz (Australia) and Brad Kemp returns as the president for New Zealand Pacific. Ben Thomas remains the vice chancellor of Pacific Adventist University, Ray Roennfeldt continues as Avondale College of Higher Education president and Kevin Jackson remains the CEO of Sanitarium Health and Wellbeing Company. Phil Currie is the new CEO of Adventist Health Care Limited (Sydney Adventist Hospital) and Calvin Dever is the new CEO of the Adventist Media Network. These leaders of the Unions and SPD institutions, as well as the officers of the SPD (Lionel Smith—Division secretary, Rod Brady—CFO, Danijela Schubert—associate secretary and Kelvin Peuser—associate CFO), are the team of people I mainly work with. Many of us are new in our roles. We as a team need your prayers. There is a good mix of experience, age, background and expertise but all of us are very human—it is God who gives us the dreams for the future and can help us work together so we can be disciples of Jesus living the last day message for our world.

Please claim Psalm 37:4 for yourself and your leaders: “Delight yourself in the Lord, and he will give you the desires of your heart.” We will pray for you too!

Pastor Glenn Townend is president of the Seventh-day Adventist church in the South Pacific.



**Unexpected**

New research from the University of Queensland suggests that women who drink alcohol around the time of conception, may be increasing their child's risk of developing obesity and diabetes in later life. The rat study found that just five standard drinks produced offspring that struggled to properly regulate their blood sugar. —*University of Queensland*



**Threatened**

Christians unable or unwilling to leave ISIS-occupied Syria have been told they must not worship or display crosses publicly. They'll also need to pay a protection tax to ISIS. Of the 1.2 million Christians living in the country before civil war broke out in 2011, 450,000 have now left their homes. —*Christian Today/Catholic Herald*



**Shift work**

For the past six years, Christians in north-east China have been involved in a non-stop prayer relay—24 hours a day, seven days a week. Since 2009, 617 churches from across China have joined. The prayer ministry's leaders say their purpose is for people to reconcile with God and with one another. —*CBN News*



**Meeting needs**

ADRA is among the Christian organisations pitching in to help as floods of migrants stream into Europe. ADRA has been collecting food, clothes and other emergency supplies for newly arrived refugees in Southern Europe, including 12.5 tonnes of donations for the crowds gathering on the Greek island of Lesbos. —*Adventist Review*



**Plea for mercy**

Dr Nazir Bhatti, who heads up the Pakistan Christian Congress, has written to the world's politicians, asking them to open their hearts to Pakistani Christian asylum seekers. Dr Bhatti says persecuted Pakistani Christians have been waiting for years in southeast Asian countries for the UN to process their asylum claims. —*Daily Pakistan*



**Front runners**

Retired Adventist neurosurgeon Ben Carson is one of two US presidential nominees who are consistently ahead in Republican polls. Carson's quiet manner is winning approval but so is the outspoken bluster of billionaire Donald Trump. Neither man has ever held elected office, prompting speculation that Americans are sick of professional politicians. —*Christian Post*

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## Sydney conference office redevelopment plan proceeds

*Doonside, New South Wales*

The Greater Sydney Conference (GSC) has voted to proceed with plans to redevelop the Epping conference office site.

More than 300 delegates gathered in the Mountain View Adventist College auditorium for a special constituency meeting on September 6 to vote on the future of the site. The property, located opposite Epping railway station, was rezoned in March 2014, prompting the GSC to explore its options.

"As a result of the rezoning of the conference office site, we have the potential to unlock a significant portion of the value of the site to further enhance the mission of the Church," wrote GSC president Pastor Michael Worker, in a booklet handed to delegates. "We also want to keep developing relevant resources and initiatives to expand God's kingdom in this city."

The proposed plan will see two bottom floors developed as the conference office and Adventist Book Centre, with 72 residential units above them. The office space would be 1450m<sup>2</sup>, with 200m<sup>2</sup> retail and warehousing, and 40-50 car parking spaces. It is projected the development will provide the GSC with \$A9.6million, which it would invest and use the interest as extra income.

The current conference office required a new roof and

other renovations, according to Conference CFO Eva Ing, and would have been a large cost to the GSC without providing anything extra.

For these reasons, after the August 2014 constituency meeting, the GSC appointed Augusta Properties, an independent property and development advisor, to assist it in its investigations.

Four options were initially explored: for the GSC to stay and develop on its own or develop with neighbours, or to leave and develop on its own or with neighbours.

The first option—stay and develop on its own—was the recommendation made to the special constituency meeting and it was passed by a majority, although not without some debate.

In summary, the motion was to redevelop the conference office independently, and to invest the money for the mission of the Church. —Jarrod Stackelroth



GSC president, Michael Worker.

## New CEO for Adventist HealthCare

*Wahroonga, New South Wales*

Philip Currie was appointed CEO of Adventist HealthCare Limited (AHCL) during South Pacific Division (SPD) executive committee meetings, held at Division headquarters in Wahroonga.

Mr Currie had been serving as deputy CEO of AHCL, which manages Sydney Adventist Hospital and other medical centres in Sydney.

In a statement, Mr Currie said he was "honoured and humbled by the appointment". He also paid tribute to his predecessor, Dr Leon Clark, who retired from the role after 13 years of service.

added. "I wish him well in retirement and value his continuing role as San Foundation chairman."

The Seventh-day Adventist Church also acknowledged Dr Clark's years of service during last month's executive committee meetings, with SPD president Pastor Glenn Townend presenting Dr Clark with a citation.

Mr Currie has a long history with the San, dating back to 1984 when he started his nursing duties at the hospital.

Since then he has gone on to serve in a number of management, administration and senior leadership roles, including chairman of the Open Heart International (OHI) Management Committee. He was also the executive responsible for the infrastructure works program during the San redevelopment project from 2011-2013.

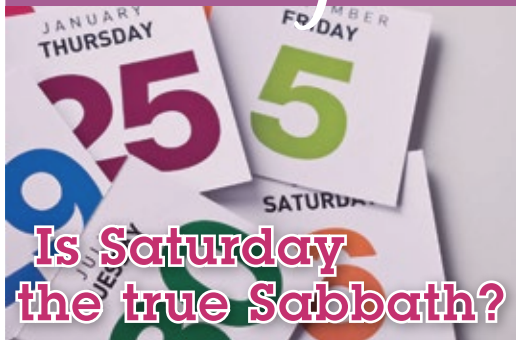
Having been raised in New Britain, Papua New Guinea and Fiji, Mr Currie has a passion for the people of developing nations. He commenced his involvement with OHI in 1989 when he accompanied a cardiac team to Nepal. He has also participated in OHI mission trips to Solomon Islands.

"Our passionate and expert people provide us with the inspiration," he said. "Our mission of Christianity in Action provides us with a reason for being." —Leisa O'Connor/Record staff

"It is a privilege to follow in the footsteps of Dr Leon Clark," Mr Currie said. "As Leon's deputy for the past 13 years I have experienced first-hand his vision, his leadership, operational and political skills that mean AHCL is exceptionally well positioned to meet the future healthcare needs of our community.

"Leon has been an inspiration and a mentor, and has become a close and trusted friend," he





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**New scholarship announced at Homecoming**

*Cooranbong, New South Wales*

The Conservatorium of Music at Avondale College of Higher Education now offers the merit-based Duncan-Kranz Choral Scholarship to students who have a passion for music and a desire to sing with The Promise.

Master of ceremonies and former Avondale president Dr John Cox announced the scholarship during "Symphony of Psalms" in Avondale College Seventh-day Adventist Church on August 29. The scholarship is funded by the Duncan family who attended the Avondale Homecoming concert. Peter Duncan is founder and executive chairman of fluid transfer solutions company Pirtek. He is married to Valerie. Their parents, Charles and Sue Duncan and Alfred and Ethel Kranz, mentored people with promise—Charles and Sue sponsored young adults who wanted to complete tertiary education and Alfred and Ethel dedicated their lives to education, notably in Alfred's role as a Bible teacher at Avondale. The families also provided support for the arts, particularly as performed by young Seventh-day Adventist musicians.

The Promise dedicated its performance of the song, "Irish Blessing", to the Duncans, who met members of the ensemble at a private function following the concert.

Avondale Alumni Association acknowledged the excellence of former students by announcing the recipients of its annual awards.

Alumna of the Year Veronika Chester received a scholarship during the final year of her teaching course that committed her to work for the Seventh-day Adventist Church for a year. So began a lifetime of service at schools in Australia and the Pacific islands. The association honoured Ms Chester for her commitment to the ministry of teaching.

Alumnus of the Year Pastor David Currie, now 80, is still ministering with as much passion as in his first years of denominational service. The retired evangelist and church administrator has returned to local church ministry, first in Victoria and now in Chiang Mai, Thailand, since retiring. The association honoured Pastor Currie for a lifetime of faith sharing and soul winning.

Young Alumnus of the Year Krystle Praestiin is project officer for the Federal Court of Australia's Pacific Judicial Development Program. The program partners with courts in the Pacific to help improve access to justice and governance in the region.

Seven other alumni, one from each of the Homecoming honour years, also received citations: teacher and musician Glynn Litster (1945); youth minister Pastor Bob Possingham (1955); education administrator Dr John Waters (1965); cross-cultural educator Dr Carol Tasker (1975); photographer Vanessa Blagden (1985); teacher and counsellor Jerry Unser (1995); and teacher and cafe manager Anita Carvill (2005).

Homecoming closed at Avondale Lifestyle Community's new Kressville Activities Centre on August 30. Sanitarium CEO Kevin Jackson spoke as part of the health and wellbeing company's sponsorship of the breakfast and then took questions from alumni.—*Brenton Stacey*



Donors Peter and Valerie Duncan accept a gift from The Promise's Laura Green, one of the recipients of the new scholarship.

Photo: Ann Stafford





SEVENTH-DAY  
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HEADQUARTERS

# SPD looks different with discipleship focus

South Pacific Division (SPD) leaders have developed a new Discipleship Ministries team that will do the work of the departments. This new structure was voted in November 2014 and is being implemented now.

The new Discipleship Ministries team will have the departments of Family, Women, Youth, Children, Personal Ministries, Sabbath School, Stewardship and Health working together as one team.

Former Papua New Guinea Union Mission (PNGUM) president Dr Leigh Rice was appointed leader of the new ministry during last month's executive committee meetings at SPD headquarters in Wahroonga (NSW).

Four Discipleship Ministries team members were also appointed—Pastor Trafford Fischer (from Family Ministries), Dr Chester Kuma (Health Ministries), Dr Nick Kross and Litiana Turner (both Youth Ministries). However, they will be given other departmental responsibilities as well.

The search continues for a fifth team member and funding is reserved for consultants.

The establishment of Discipleship Ministries is a move toward a team approach in delivering ministries that are all about discipleship. They will work collaboratively on all aspects of Church mission.

"This new Discipleship Ministries team will focus on the Church's mission statement, which is to make disciples with and for Jesus before He returns," said SPD president Pastor Glenn Townend. "We believe we can capture God's preferred future and become the last day discipleship movement. This team will drive this focus for the SPD.

"Feedback from the Unions was that although the departments at the SPD provided good programs, ideas and materials, there seemed to be no coordination in the message and focus given. This new team structure aims to deliver discipleship in a coordinated way."

A number of other appointments were made during the

meetings.

Dr Carol Tasker will take on the role of Adventist Education director for the SPD. She replaces Ken Weslake, who recently announced his retirement. Dr Tasker has been serving as associate director of the department since July 2013. Dr David McClintock, Northern Australia Conference Education director and curriculum developer for the Australian Union Conference, will be the new Education director associate.

A number of SPD leaders were reappointed to their positions:

- ▶ Greg Young, ADRA (SPD) director.
- ▶ Dr Graeme Humble, Field secretary and Adventist Mission director. He was also named Spirit of Prophecy coordinator.
- ▶ Dr Branimir Schubert, Ministerial association secretary.
- ▶ John Brereton, Publishing director.
- ▶ Tony Wall, Publishing associate director.
- ▶ Professor Ben Thomas, Pacific Adventist University vice chancellor.

The second day of executive committee meetings began on a bittersweet note, with Pastor Townend presenting citations to three long-serving Church leaders who recently announced their retirement.

Dr Leon Clark was acknowledged for his years of service as CEO of Adventist HealthCare Limited (which manages Sydney Adventist Hospital), and Ken and Julie Weslake were awarded for their work as directors of the SPD's Adventist Education and Children's Ministries departments, respectively. There was great applause from the gathered SPD delegates as the citations were presented.

The meetings also featured reports from several Church entities, including Adventist HealthCare Limited, Avondale College of Higher Education, Adventist Health Foods, Pacific Adventist University and Adventist Media. —Record staff

**The new team will work collaboratively on all aspects of Church mission.**



## DIGGING INTO THE WORD

Gary Webster

### The Pharisees and Moses' seat

Christ's most scathing rebukes were directed at the legalistic and hypocritical Pharisees who sat in "Moses' seat", one of which was discovered in the 1920s in Chorazin, Israel. But while the Pharisees read God's law from it, they did not follow the law in their own lives.

**Read Matthew 23**

Believing righteousness came by obedience to God's law, and finding it an impossibility, the Pharisees viewed God as a stern Judge rather than a loving Father. Pre-occupied with self in their external behaviour to be righteous, they had no deep love for God or others. Human efforts to keep God's law led them to increasingly break the very law they espoused, until finally they killed God in human flesh.

**Read Philippians 3:2-6; John 3:16,17; 5:42; Matthew 23:14; Romans 7:7-11**

But oh how Christ loved the Pharisees, as seen in the way He treated Nicodemus, Simon the leper and Paul the apostle! The remedy for legalism is large doses of Christ and Him crucified. Throwing ourselves helplessly on Him alone, we are not only justified but our lives become a "Moses' seat" from which emanates God's law of love, now written in our hearts.

**Read Romans 5:20; John 3:14-17; Luke 7:36-50; Philippians 3:1-11; Romans 5:1,9; Galatians 6:14; Hebrews 8:10-12**



Moses' seat in the late third century AD found in a synagogue in Chorazin, Israel. Moses' seat was a physical seat common in first century AD synagogues. The person reading or teaching from the Torah sat in this seat.

Photo: Elie & Jad

## Child abuse commissioner addresses church leaders

*Sydney, New South Wales*

In a speech to the National Council of Churches Australia, Justice Peter McClellan, who heads up the ongoing Royal Commission into Institutional Responses to Child Sexual Abuse, noted the positive changes religious groups are already making to better protect children's safety.

Justice McClellan gave a breakdown of the institution-related allegations of abuse that have been made during the inquiry. About 59 per cent of the 11,988 allegations made in the context of an identified institution relate to faith-based organisations. Out of the 7049 allegations relating to faith-based institutions, the Catholic Church was named in 4418 (63 per cent) cases, the Anglican Church 871, The Salvation Army 519 and the Uniting Church 411. Seventh-day Adventist institutions were named in 56 allegations.

"Even one instance of child abuse taking place in our Church is an unacceptable tragedy," said the Adventist Church's Royal Commission project officer Dean Banks. "Throughout the 1940s to 1980s it was the Catholic Church that owned most of the out-of-home care facilities. Combined with a culture of 'children should be seen and not heard', along with very little systems in place to protect children, it makes sense that most stories heard from these years featured the Catholic Church."

Justice McClellan said 32 public hearings into a wide range of institutions have already been held. The Royal Commission has been tight-lipped about which other organisations might be asked to appear. However, the Commissioner seemed to imply that not all churches will be subject to a public hearing. "Decisions about which institutions we choose to examine in a public hearing are informed by whether or not the hearing will advance an understanding of systemic issues," he said.

"We do know that the Commission is focused on a couple of key cases within the Adventist Church," Mr Banks said. "If they feel that this will contribute to and inform their learnings for final recommendations as well as the Adventist Church's learnings, there will likely be a public hearing."

In his speech to the assembled Christian leaders, Justice McClellan flagged key recommendations already made to Australian governments by the Royal Commission that would standardise child safety practices and make it easier for abuse victims to pursue civil claims. He also noted approvingly the moves towards legal incorporation by parts of the Catholic and Anglican churches, which will make it easier for survivors to pursue civil legal proceedings.

Mr Banks said the Royal Commission process has prompted the Adventist Church to thoroughly re-examine its child safety policies. "We've had nine separate school systems doing different things and that wasn't working," he said. "Adventist Schools Australia has just completed a new national child protection framework so that we have more uniform and standardised structures in place." Similarly the Church's Safe Place Services has been subjected to an independent review of its operations. "We're now better resourced, with two extra staff, and have overhauled our structures and procedures," Mr Banks said. "That's a direct response to what has been happening at the Commission." —*Kent Kingston*



Justice Peter McClellan.

LETTERS

**Questions?**

Wilf Rieger, NSW

The decision of the South Pacific Division (SPD) to merge eight church ministries into one is cause for concern and raises a number of relevant questions.

First, was the change made primarily on budget, effectiveness, legacy or other grounds?

Second, are the assumed improved outcomes evidence-based, originating from sound case studies, with conclusions transferable to differing locations?

Third, what selection criteria were used for the composition of the leadership team, given the absence of several ministries on one hand and over-representation on the other?

Fourth, who is accountable for ministry outcomes under the new structure and what training has been given to team members to function effectively in this changed decision-making environment?

Fifth, how well have the implications of the change strategy been thought through, given that two ministry directors have become casualties of the process, having apparently been made redundant?

Finally, did the SPD executive committee accept the change "on faith" or on evidence, and were committee members given sufficient prior notice to frame scrutinising questions?

**DIVISION RESPONSE:**

The departments of the church aim to help develop more and better disciples. The new Discipleship Ministries team brings the departments together to work together for the clear purpose to fulfil

the world churches mission statement "... to call all people to become disciples of Jesus Christ, to proclaim the everlasting gospel embraced by the three angels' messages of Revelation 14:6-12, and to prepare the world for His soon return."

The primary reason for the change is effectiveness. Feedback from the Unions suggested while the departments were appreciated, their ministries could be far more focused and coordinated. The decision to change the way departmental ministry function was delivered was made in November 2014. The SPD Executive meetings in September voted the members of the Discipleship Ministries team through the usual nominating committee process—all essential functions from the previous departments will be covered. All the people on the Discipleship Ministries team will meet together with others to develop key operational norms and functions. As usual HR church practice all previous directors will be cared for.

**DROWNING IN DRUGS**

Dr David Pennington, NSW

I wish to congratulate Gary Christian on this timely, well-researched and cogently argued article ("The medical marijuana ruse", Feature, September 19).

Legitimate evidence-based usage of medical marijuana is restricted to a very small group of patients. The fact that personal overproduction of this drug by medical users is fuelling illegitimate usage should be of great concern.

This article should be circulated widely. Our country is drowning in drug usage, a

fact that will eventually see the demise of our society. We should do all in our power to educate the public with the facts that Gary has so lucidly enumerated.

**STAND UP**

Kristine Stahl, via email

Regarding "Asylum" (Editorial, July 18), I cannot applaud it enough. The sentiments expressed therein are mine, exactly! A hearty AMEN to your article.

Yes, every Seventh-day Adventist should be adding their voice to the efforts of Amnesty International Australia (of which I am a member) about the shameful treatment of asylum seekers arriving by boat.

I urge every youth leader in every church to screen the DVD *Go Back To Where You Came From*, which reveals the shameful stupidity of racism.

If every Adventist rang or wrote to their local MP voicing their displeasure at the shameful treatment of our offshore detention centre detainees, I think governments would pay attention.

But the problems don't stop there. Given the current government's penchant for marginalising minorities, like our indigenous people who are being pushed off their homelands to avail big mining companies, we have a moral obligation to stand up against such atrocities. Anyone with any sense of justice and mercy should be outraged and spurred into action to stop this outrageous abuse, instead of remaining silent and thus perpetuating past atrocities.

Every Adventist should be re-reading Jesus' account in Matthew 25:31-46 about the final judgement and apply it personally to ourselves.

*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.*



### For the children

More than 130 leaders from 195 churches across Fiji gathered in Deuba to learn and discuss how every child can become a disciple of Jesus. The Children's Ministries training session featured 30 workshops and provided attendees with extra reading materials and resources. Participants from isolated areas of Fiji also received "SHINE-Family Worship" boxes, which were donated and packed by children from the North New South Wales Conference. The training was organised by Savenaca Ramokoso, with Children's Ministries leaders from Fiji, the South Pacific Division and Trans Pacific Union Mission teaming up to conduct the workshops. —*Nasoni Lutunaliwa/Julie Weslake*

### Serving those who serve

Operation Food for Life (OFFL) volunteers in Papua New Guinea can be found providing food and clothing for families living on rubbish dumps, serving people in prison and educating disadvantaged children. The charity, however, is also committed to helping those who have dedicated their lives to serving others. OFFL directors for PNG, Phillip and Maureen Vaki, recently donated food parcels to final-year Pacific Adventist University ministry students and their families who are struggling financially. —*OFFL*



### Chester honoured with citation

Adventist Church leaders gave former Australian Union Conference (AUC) president Pastor Chester Stanley a wonderful send-off during the AUC's session in Melbourne. The formal: AUC general secretary Pastor Ken Vogel presented Pastor Stanley with a citation. The fun: Northern Australian Conference president Pastor Brett Townend used a stockwhip to strike a balloon out of the mouth of a blindfolded Chester.

### Dear doctor . . .

Dr Leon Clark was honoured during the South Pacific Division's executive committee meetings in Wahroonga last month. SPD president Pastor Glenn Townend presented Dr Clark with a citation, which acknowledged his 13 years of service as CEO of Adventist HealthCare Limited and other contributions to the Church and health community in Sydney.

### Wonderful Weslakes

The husband and wife ministry team of Ken and Julie Weslake were also honoured during the SPD's executive committee meetings. Their citations pay tribute to Ken and Julie's many years of service to the Church (42 and 33 years, respectively), most recently as directors of Education and Children's Ministries. The Weslakes hope to continue to serve the Church as they transition into retirement on Norfolk Island.



### Sweet six

It was a very special Sabbath for the Rosewood Seventh-day Adventist Church (Qld) in August, with six children of the Ropati family baptised by Pastor Bob Possingham. Family, friends and visitors filled the church to witness the special event. The six siblings—Tamara, Kombi, Koi (pictured back row), Grace, Sese and Fiona (front row)—had been studying the Bible with church elder Darryl Fry for several months. The Ropati family were presented with a set of *Beyond the Search* DVDs following their baptism. —*Marjorie Entermann/Adrian Smythe*

### Lest we forget

Vivian Fisher and five fellow World War II veterans at the Avondale Lifestyle Community retirement village in Cooranbong (NSW) recently donned their war medals to take part in a nationwide photography project to honour Australia's veteran servicemen and women. "Reflections: Honouring our World War II Veterans" was commissioned by the Australian Institute of Professional Photography in partnership with the Australian War Memorial and the RSL. "When we went to war we were just 18, and now I am 92," said Vivian as he stood tall for his portrait. "I am grateful for this acknowledgement given to our service as there are not many of us left today." —*Adventist Senior Living*



# R HEALTH FEATURE

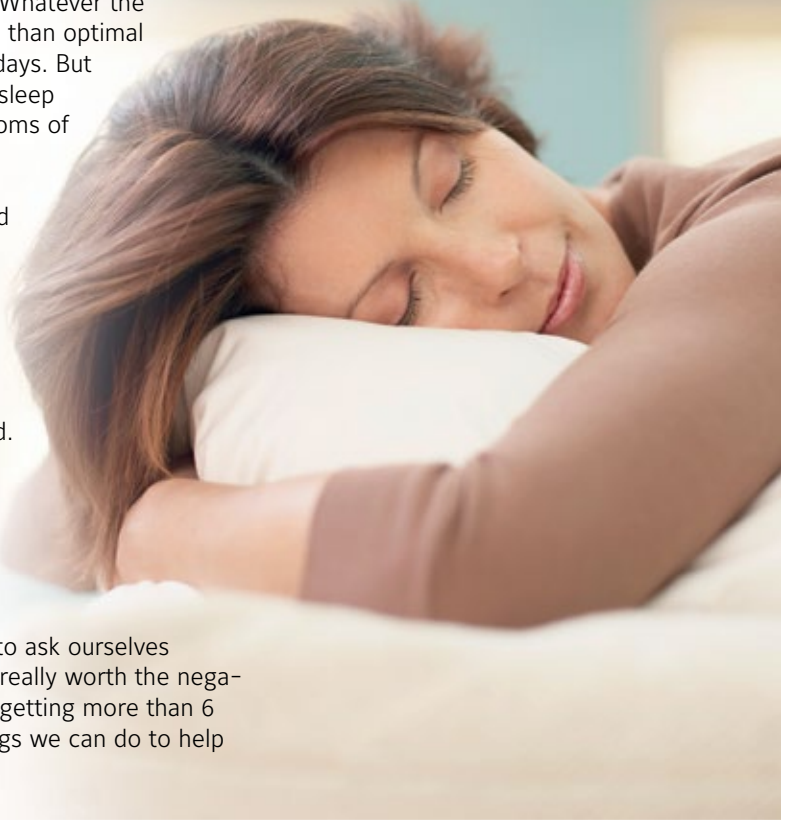
with Cathy McDonald

## Immune boosting sleep

We all know what it's like to feel sleep deprived. Whatever the cause, at some point or another we've all had a less than optimal night's sleep and felt the effects over the following days. But emerging research is showing us that the effects of sleep deprivation can go beyond the more obvious symptoms of irritability and fatigue.

A study recently published in the journal SLEEP looked at participants who had their sleep monitored via wrist mounted devices and a sleep journal. After their sleep was assessed for 7 days straight, they were quarantined and given nasal drops containing the common cold. After this they monitored over the next 5 days to watch for the development of a cold. Participants who slept less 6 hours a night or less had 4 times greater chance of developing a cold.

Research like this suggests a real link between sleep and our body's immune system, it's also further cause to think hard before we short change ourselves on sleep. With our busy lives, sleep can often get sacrificed for the sake of getting more in the day. But while this might make us feel more productive and efficient in the short term, we need to ask ourselves if an hour here or there of extra productivity now is really worth the negative effects of chronic sleep deprivation. Prioritising getting more than 6 hours of sleep each night is one of the simplest things we can do to help safeguard our health.



### Country Cottage Rolls

Preparation time: 10 minutes Cooking time: 20 minutes Serves: 36

- 3 eggs**
- 1/2 cup pecans**
- 1 large onion, chopped**
- 1 tablespoon soy sauce**
- 1 cup low-fat cottage cheese**
- 1/2 cup dry breadcrumbs**
- 1 cup minute oats**
- 3 sheets puff pastry**
- 1 tablespoon soy milk or dairy milk for glazing**
- 2 tablespoons sesame seeds**

1. Process eggs, pecans, onion, soy sauce and cottage cheese until fine.
2. Transfer to a bowl and mix in bread crumbs and oats.
3. Cut pastry sheet in half and spoon mixture down one edge. Brush other edge with milk. Roll to enclose filling with pastry and repeat with remaining pastry sheets.
4. Cut each log into 6 even lengths. Brush with soy milk and sprinkle with sesame seeds.
5. Bake in a hot oven, 200°C, for 15-20 minutes or until crisp and golden.

**NUTRITION INFORMATION PER SERVE:** Kilojoules 390kJ, Calories 95 Cal, Protein 3g, Total fat 5g, Carbohydrate 8g, Sodium 120mg, Potassium 45mg, Calcium 10mg, Iron 0.4mg, Fibre 1g

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](mailto:nutrition@sanitarium.com.au) (Australia) or [nutrition@sanitarium.co.nz](mailto:nutrition@sanitarium.co.nz) (New Zealand). For more great recipes and health articles visit our website [www.sanitarium.com.au](http://www.sanitarium.com.au) or [www.sanitarium.co.nz](http://www.sanitarium.co.nz)

Sanitarium

LIFESTYLE  
MEDICINE  
SERVICES

# Fired!

by Mark Meulenbroek\*

**W**E ALL WANT TO BE DISCIPLES OF CHRIST. But are we really willing to follow Him? It's an easy question to answer in the abstract. But what if our livelihoods are on the line?

I was raised a Catholic. One day a pamphlet arrived in our letterbox advertising a Bible correspondence course. I didn't know which church was offering the lessons but I couldn't get enough of them. It was like an explosion of information that I never knew and they opened up the Bible in an amazing way.

I completed three more Bible courses and before I knew it another pamphlet arrived in the letterbox advertising a Revelation seminar, and this brought me into the Church. I was only about 14 when I truly found God and was baptised into the Invercargill Seventh-day Adventist Church in New Zealand.

When I was about 20 my life took a different turn. I started to drift away from God and eventually left the Church. But as the years went by I saw all the events happening in the world that confirmed the Bible's prophecies. In my heart I knew we really were in the last days. And I asked myself, whose side do I want to be on? When I was 40, I decided to invite God back into my life and I promised to never leave Him again. It was the best decision I could make—but it hasn't been easy.

I was working Monday through Saturday. As my faith grew, I didn't feel right about working on the Sabbath. I approached my boss to explain the situation and at first it seemed like he was going to agree as he gave me six

months of no Saturday work. Everything was great—because I loved my job and I was well respected for my work ethic.

But as time passed, he changed his mind and tried to make me work on Saturdays. I refused each time. I pleaded with him, suggesting ways I could work on Sundays. But I decided to put God first over man and that is one of the hardest things I have ever done in my life. I was truly torn between choosing God or choosing my job. The best my boss would offer was for me to work about six Saturdays a year. This was no good to me as I wanted to totally commit myself to God, not give a part-time commitment. It doesn't make sense to steal or commit adultery a couple of times a year, does it? So why would I agree to break the Sabbath six times a year?

I thought of all I had learned and the God I was committed to. And I remembered Ellen White's inspiring words: "Towards the end of time, faithfulness to this commandment will be the great test of loyalty to God. By it a line of distinction will be drawn between those who serve God and those who serve him not."<sup>1</sup>

Pastor Victor Kulakov was leading Invercargill church at the time and he offered my wife and I vital support and genuine friendship. He supported me during the difficult times and even wrote letters to my boss.

On September 7, 2012 my boss fired me for failing to follow his order to work on the Sabbath. It was a horrible and stressful day for me and my wife.

Since the time I had first approached my boss, I had

trusted our heavenly Father and applied my faith like never before. God and my local church provided for our needs and I managed to pick up casual jobs until I found another permanent job.

However, I felt God prompting me to take the matter further and little miracles resulted in me meeting a lawyer. This was an issue that I could not simply sweep under the carpet—I knew how important the Sabbath day is to God.

Some people might be questioning why I took legal action where others would have walked away. There are times in your life where you need to take a stand and fight the battle to benefit others, and bring glory and recognition to God. The following verse inspires me:

“And who is he who will harm you if you become followers of what is good, but even if you should suffer for righteousness sake you are blessed. And do not be afraid of their threats, nor be troubled, but sanctify the Lord God in your hearts, and always be ready to give a defence to everyone who asks you a reason for the hope that is in you. With meekness and fear, having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For it is better, if it is the will of God, to suffer for doing good than evil” (1 Peter 3: 13-17).

I took my case to the Human Rights Commission and they accepted it. A tribunal hearing was held on September 15, 2014 at the Invercargill Court. It lasted for four days and on October 14 I received a phone call from the Commission saying that I had won the case. I was very happy and relieved that it was over as it had dragged on for just over two years. This will now set a legal precedent in New Zealand that will protect not only Seventh-day Adventists, but people of all faiths who wish to observe their holy days. It will give others hope and encouragement that we do have the legal right to worship God in New Zealand.

This experience has brought me closer to God and also prepared me for any other fierce trials that may come my way. God was there the whole time and gave me the strength, peace and reassurance that everything would be OK.

I hope my testimony brings you hope and that you apply faith from the smallest to the biggest problems in your life. I thank God for this opportunity and pray that much good will come from it. Let me end with the crucial question: Would you stand for your faith? ➤

1. Ellen G White, *Great Controversy*, 605.

\*As told to Invercargill Seventh-day Adventist Church pastors Younis and Romina Masih. Mark Meulenbroek is a member of Invercargill church.



Mark and Ann Meulenbroek



## WHEN “God’s plan” ENDS IN DISASTER

At just 23 years old, Grace McLean was sure that God had called her to minister in America. Her first day of work was September 11, 2001.

Watch Grace’s interview at  
[vimeo.com/139429046](https://vimeo.com/139429046)

Record  
infocus

as seen on



FOXTEL



# The "foolish farce" of Jesus' kingly coronation

by Stephen Ferguson

**L**AST YEAR, HIS ROYAL HIGHNESS PRINCE WILLIAM toured the South Pacific region. William will increasingly perform these royal duties as Queen Elizabeth II enters her twilight years. Moreover, in light of the birth of Prince George, and an ageing Prince Charles, there is inevitably speculation about the succession to the monarchy of the United Kingdom and the other 16 Commonwealth nations.

## Christian coronations

For those old enough to remember the coronation of England's longest reigning monarch, Queen Elizabeth II in

1953, it was said to be full of pomp, grandeur and majesty.<sup>1</sup> It was also the most viewed event in human history up to that time, with millions watching around the world.<sup>2</sup>

The coronation of a British monarch is an odd occurrence in today's modern secular age. Like most of the world's few remaining royal dynasties, British kings and queens are not mere secular rulers but Christian sovereigns as well. At coronation, a British monarch also becomes supreme governor of the Church of England (Anglican Communion).<sup>3</sup>

Becoming a monarch through the medieval rite of kingship involves a number of basic elements, including swear-



ing an oath to uphold the law; being anointed by oil; having a crown placed on one's head; being proclaimed sovereign; and having noble witnesses pay homage.<sup>4</sup>

A would-be British monarch also wears a variety of regalia to the coronation: an imperial robe of purple velvet, the sword of state, chivalric spurs, orb, ring, dove sceptre, cross sceptre and of course the crown jewels.<sup>5</sup>

### Biblical coronations

To a keen observer, one sees parallels between this Christian rite and the biblical anointing of Israelite kings. But what about our King, Jesus Christ?

Despite numerous New Testament references to Jesus being a King and having a kingdom, when and how did He become King exactly? Contrary to popular belief, Jesus' baptism was technically not His coronation as King but only His anointing as ruling Prince.

Typified in the Old Testament examples of Saul and David, when anointed (literally to become a messiah or Christ) a person only became a prince or captain (Heb. *nagid*).<sup>6</sup> It was only later, with the completion of the ceremony and with endorsement of the people and elders, that an anointed one became fully king (Heb. *malek*).<sup>7</sup>

### The dangerous request of James and John

So if not by baptism, then when did Jesus become King? It might surprise some to learn it was probably at His crucifixion.<sup>8</sup> Until that event, Satan, who was prince of this world, retained a rival claim.<sup>9</sup>

The best evidence for this is the squabble between James and John, found in Mark 10:37-40:

"When you sit on your glorious throne, we want to sit in places of honour next to you, one on your right and the other on your left." But Jesus said to them, "You don't know what you are asking! Are you able to drink from the bitter cup of suffering I am about to drink? Are you able to be baptised with the baptism of suffering I must be baptised with?" "Oh yes," they replied, "we are able!" Then Jesus told them, "You will indeed drink from my bitter cup and be baptised with my baptism of suffering. But I have no right to say who will sit on my right or my left. God has prepared those places for the ones he has chosen."<sup>10</sup>

The cryptic meaning of this passage is fulfilled in the crucifixion scene of Mark 15:21-32. The cup Jesus had to drink, and which James and John would eventually drink, was suffering and death. The two who were granted the honour of sitting on Jesus' left and right, chosen by God, were none other than the two thieves.

Thus, the throne of glory was actually the cross itself. No wonder Jesus exclaimed that John and James didn't know what they were asking! The parallels continue.

Jesus' coronation crown was the crown of thorns. His coronation robe was the one of purple placed by mocking Roman soldiers.

Jesus was also paid homage as King. Pilate and the

Roman soldiers, representing the greatest earthly power at that time, sarcastically hailed Him "King of the Jews". They even confirmed it by a sign written in three languages nailed to the cross.

Therefore, whilst Jesus' opponents played out the rite of kingship as a jest, they unknowingly participated in the real thing. Thus, the cross is the paradoxical moment when Jesus came into His glory.

### The cross is foolishness

Why then does the Bible portray the coronation of Jesus as such a farce—the opposite of the splendour found in the coronation of Elizabeth II?<sup>11</sup> This is probably best explained in 1 Corinthians 1:18: "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."

Jesus could not defeat Satan's claim to this world with the sort of power this world considers powerful: in pompous displays of prideful majesty. That is what the first Adam tried, seeking selfish glory to become like a god. Instead, the second Adam had to do the reverse: by being a God who would surrender to the mocking insults of His captors.

The first Adam took from a tree and gained death for humanity, whilst the Second had to die on a tree to gain life for humanity.<sup>12</sup> It was this absurd power of the cross the apostles later understood and embraced, empowering 12 men to eventually change the world.

### Embracing the farce

Recognising this "foolish power of the cross", perhaps sometimes we try too hard to make Christianity seem respectable to the world. So the next time someone suggests Christianity is a farce only fools believe, instead of rebutting that insult, simply embrace it, remembering the "foolishness" that was Christ's own coronation. ➤

1. "Coronation of the British Monarch", Wikipedia: <[http://en.wikipedia.org/wiki/Coronation\\_of\\_the\\_British\\_monarch](http://en.wikipedia.org/wiki/Coronation_of_the_British_monarch)>, retrieved 9 Apr. 14.

2. Our Constitution > Timeline > Post 1875 > 1953: Queen Salote attends Queen Elizabeth II's coronation, Director and Secretariat to the Constitutional and Electoral Commission (2009).

3. The same goes for many other kings. For example, in Imperial Germany, each of the regional Lutheran-Evangelical churches of each state was officially headed by the respective ruling king or prince, with the church in Prussia headed by the German Emperor.

4. Supra n1.

5. Ibid.

6. 1 Samuel 9:16; Strong's Concordance at [5057], also translated as ruler, leader or captain.

7. 1 Samuel 11:14,15; 2 Samuel 5:3-4; Strong's Concordance at [4427]. Consider for example that during Saul's reign, whilst there was only one functioning king, there were two legitimate princes, with David also concurrently being anointed.

8. Joel Marcus, "Crucifixion as Parodic Exaltation," JBL 125 (2006): 73-87.

9. Interestingly, whilst Satan is described as prince, the Bible never seems to attribute to him the confirmed title of full king. The implicit suggestion might be that Satan was only ever a temporary ruler, lacking full legitimacy.

10. New Living Translation.

11. Supra n9.

12. Galatians 3:13, Romans 5:17.

*Stephen Ferguson is a lawyer from Perth, Western Australia, and member of Livingston Seventh-day Adventist Church.*



# The professor is in

A conversation with Avondale College of Higher Education president Professor Ray Roennfeldt.

**A**VONDALE COLLEGE OF HIGHER EDUCATION IS the first Australian non-university higher education provider granted self-accrediting authority by the country's national regulator. The announcement by the Tertiary Education Quality and Standards Agency is a milestone for Avondale. *Adventist Record* associate editor Jarrod Stackelroth asked Avondale president Professor Ray Roennfeldt about the significance of the new status.

**R:** Self-accrediting authority is the primary characteristic of a university. It's a huge step towards university college status. We've started preparing documentation for university college status and we hope to submit an application in 2016.

**J:** This journey towards university status has been going for decades.

**R:** Yes, pretty much.

**J:** Why is it so important for Avondale to become a university?

**R:** Several reasons. If we're going to progress we need all the things a university has—quality teaching and learning, and quality research. We think the research in particular will be a huge advantage for the Church. We also think our students are in every sense university students, doing university courses all the way through to PhDs. So why shouldn't they have the equity that comes with going to a university?

**J:** You mentioned research, and I understand universities have to produce a large body of research. Does Avondale have the capacity to do it?

**R:** Absolutely. Our current research output is tracking very favourably compared to other universities in Australia. We're well up there.

**J:** Is there a worry that Avondale, like other universities that started as faith-based institutions, could water down its ethos and mission?

**R:** No. We're very focused on being a Seventh-day Adventist higher education provider. If we lose that focus we will actually have nothing because we'll always be a small university. The thing that makes us unique is our Adventist Christian background. As long as we stay focused on our vision and our mission, there's no danger. But the Church needs to be focused on our vision and mission as well.

**J:** What is it that makes Avondale different?

**R:** Our focus on service and particularly Christian service. Increasing numbers of our students are involved in Christian service in Australia and overseas. Our focus on lifestyle medicine, Christian education, and spirituality and worship are also points of difference. In terms of research and teaching strength, we plan to be world leaders in these areas.

**J:** How do you think the local community feels about having Avondale here? Do members of the community even know you're here?

**R:** I think for many years people didn't know Avondale was here but now we're getting increasing numbers of students from the local area—not Adventist, not even Christian—who see this as their local university and they're very happy to come here. That's a big change and we're very happy for that change.

**J:** When they leave Avondale what are the chances of graduates getting jobs?

**R:** Most of our graduates get jobs and certainly within a year of finishing. About 80 per cent of our graduates from this past year have got a job at this point. In average years,

the majority get a job within six to 12 months.

**J: Would you say there has been an issue with theology graduates finding employment over the past few years? Because I've heard a few people say, "We can do theology but it's hard to find a job and people aren't hiring."**

**R:** I think there is an issue. Some of that relates back to the Global Financial Crisis when a lot of pastors found they didn't have the financial resources to retire so they hung in there. That inhibited employment a bit. Some people have the idea that you don't need to do a theology or ministry degree to get a job as a pastor, and that's a little bit of an issue we're facing at the moment. But our theology graduates are better trained than at any time in the past. I was a theology student in the early '70s and I didn't get anywhere near the practical training our theology graduates get these days. The moment they come to college, our theology and ministry students are placed in a local church.

**J: What have been the ramifications of making worship non-compulsory?**

**R:** Students are much more involved in worship. When students had to go to worship, they'd use their ID card to check in and then walk away. We saw this as not really accomplishing anything. Our students come here as adults. In any other setting they'd have a choice as to whether they attended worship or not. We now have a lot more involvement; a lot more enthusiasm.

**J: Andre Hall is no longer being used to accommodate students. Does that reflect a downturn in enrolment?**

**R:** No, although enrolment appears to have plateaued. It reflects a change in the type of student who's coming to Avondale—we're getting increasing numbers of non-residential students. That's a change from when you and I were at Avondale. It's a bit cyclic as well, where you'll have students want to come into the residences and then think, *I can do this cheaper elsewhere*. So six of them will rent a house and share food. Our accommodation package is pretty reasonable though. It's about \$46 a day, and that includes board and meals. My wife and I are probably spending more than that per day on food.

**J: What impact will this trend toward more off-campus students have on Avondale?**

**R:** We're going to have to make sure what we call "the Avondale experience" is transmitted to wherever a student is—on campus, off campus or online. So we're linking the Avondale experience more closely to the courses and the kind of support we'd be providing for them, no matter what the mode of study.

**J: Are you getting a lot of online students?**

**R:** It's increasing. It's a direction in which we've intentionally chosen to go. Some courses you can do completely online, like early childhood teaching. Within a short period of time students will be able to undertake most of their theology

training online and do their practical placement where they are in their home church. That's a big change.

**J: Is Avondale's viability tied to enrolment? Are there certain numbers you have to meet?**

**R:** Yes.

**J: Are you meeting those numbers?**

**R:** We're pretty much breaking even. But we're constantly squeezing more out of each dollar and at the moment our primary source of income is tuition. And then at the other end, about 85 per cent of our income goes to wages. So there's not a lot of rubber there. Take for example our PhD program, and it's a very good program. We've already graduated a couple of people with PhDs but that brings us no money because, like all other universities, we offer fee-waiver scholarships.

**J: But that obviously adds to Avondale's research reputation?**

**R:** Absolutely. And it helps the Church because we're not only training people who can teach at Avondale and other Adventist institutions, but people who can go out and be nurses, pastors, scholars or teachers.

**J: Some people have raised concerns about the head of the discipline of science, saying that he supports**

**theistic evolution. Does he?**

**R:** Lynden Rogers is more aware of the problems associated with theistic evolution than anyone else I know. The concern you mention probably relates to an article he published in an Avondale academic journal, examining Christian spirituality and science. Lynden's argument was that one particular origins position, not that of early Adventism, had some internal inconsistency. In effect he said, "If we're to adopt this position, these are the issues we're going to have to deal with." I wrote the editorial for that particular issue. Most people seem not to have noticed the part where I talked about the importance of keeping the avenues of discussion open in this area of faith and science.

**J: So what would you say to people with those questions?**

**R:** Please re-read the article because you've misinterpreted what he said. If you doubt that, then re-read Lynden's conclusion where he talked about what the issues are if the Church retains its view on "old world, young life". The early Adventist Church actually had a "young world, young life" view. What would the issues be if the Church returned to that position? Now I'm going to answer in a more general sense. Avondale is a higher education provider and as such, it's a place where people are open to new knowledge, open to thinking about issues, open to asking questions. Our staff members have freedom of inquiry. We're happy for our staff to have freedom of inquiry but in a context of responsibility. Part of that responsibility is their responsibility as Christian scholars. That's important to recognise. I'm totally supportive of people like Lynden writing articles like this, which

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just presented the issues—not his own view. Have a look at previous articles he has written for the same journal where he talked about arguments from design that support Creation.

**J:** *When I was at college there was a party culture amongst a sub-group of students who were drinking alcohol on campus. If it's still happening, how is Avondale dealing with it? Or do you leave students to make their own choices?*

**R:** Good question; I'm glad you asked it. We don't just leave students to make their own choices. They know they're coming to a Christian institution and we make it clear that Avondale is a no-alcohol campus. If students decide that they can't adhere to this, then they need to go somewhere else to live. Now I'm saying that advisedly because we can't control the behaviour of off-campus students. But if we find out there are students on campus drinking, we work with them in a redemptive way—we don't tip them out. In the past if a student was found to be drinking, they'd be tipped out immediately, no questions asked. We don't do that. We work with students and say, "Look, this is the type of place you're in, you need to think through this clearly." We have support for students who have an issue with alcohol and if that support doesn't help, we tell them, "It would be better to find other accommodation." We also run programs that support the non-consumption of alcohol. The programs are run by students but sponsored by staff members—they talk about foetal alcohol syndrome and things like that. We deal with alcohol consumption proactively. As you say, there have always been lifestyle issues at Avondale. It's not a perfect place because the students and staff members aren't perfect. But it's a very good place and affirming of Adventist and Christian values.

**J:** *Did you ever think you'd be president of Avondale?*

**R:** Definitely not. It was never on my list of things to do. When I was interviewed for the job I was very relaxed because I didn't need the job. My qualifications are not in the area of educational administration but in the area of theology. I have a PhD in systematic theology.

**J:** *When you're not the president of Avondale what do you enjoy doing?*

**R:** I still see myself primarily as a pastor. I enjoy preaching. I preach fairly often in local churches, sometimes at camp meetings. When I'm no longer at Avondale I'll keep preaching. I enjoy writing; I just don't get enough time to do that at the moment. I have a large yard that I love looking after and I do some of my sermon preparation while mowing the lawn. And then I play golf—it keeps me humble. I play regularly with my friends. I played this morning—two of us teed off in the dark. I have a really good family and I spend a lot of time with them. I do a lot of reading; that's my life. ☺



HI KIDS!



# Kids' Space

The Israelites have done the wrong thing again and asked God to forgive them. God chooses Deborah to help the people and the people follow her advice. Because of this the people are able to escape from Sisera who has been mean to Israel for 20 years.

## DEBORAH'S ADVICE SOLVE THE PUZZLES TO REPLACE THE BLANKS

**3**  
Brother +  
= brother

**1** Unscramble  
**VER1YE**

**2**  
**HEART**

**6**

**5**  
Unscramble  
**REFA**

**4**  
 - E + lievers

## MEMORY VERSE

“SHOW PROPER RESPECT TO (1) \_\_\_\_\_:  
(2) \_\_\_\_\_ THE (3) \_\_\_\_\_ OF  
(4) \_\_\_\_\_, (5) \_\_\_\_\_ GOD HONOUR  
THE (6) \_\_\_\_\_.” 1 PETER 2:17, NIV

RESPECT LEADERS GOD HAS PLACED IN AUTHORITY



SEVENTH-DAY  
**ADVENTIST**  
CHURCH

*South Pacific*

## LEADERSHIP SAYS

*“Thanks”*

The South Pacific Division’s Board of directors recently voted to express its sincere thanks for the faithfulness of church members across the South Pacific Division with tithes and offerings. Faithful giving blesses not only the giver, but those who hear the gospel because of your selflessness and faithfulness.

## APPRECIATION

Loma Evans and family would like to thank all those who prayed for and sent comforting messages and flowers during George's long illness and death.

## WEDDING

**Spencer—Spencer.** Edward Spencer and Kerin Spencer (Welby, NSW) were married 9.8.15 in the Bowral church. The Bowral church family celebrated with Ed and Kerin in their re-commitment to each other and hosted a reception for family and friends.

*Frank Cantrill, Owen Ellis*

## OBITUARIES

**Ashton,** Olive Mary Margaret, born 28.11.1914 in Auckland, NZ, died 23.7.15 in Christchurch. On 7.9.1944 she married Stanley Ashton, who predeceased her on 27.8.1998. She is survived by her children: Maurice and Carmel (Cooranbong, NSW), John and Margaret (Cooranbong), and Nola and Stewart Presnall (Christchurch, NZ); seven grandchildren; and 11 great-grandchildren. Olive's grandparents were among the first Adventists in NZ; they were introduced to the Church by Joseph Hare. She faithfully served the Tauranga church in various capacities and in generous financial contributions. Working hard on her parents' farm and on her own farm, and eating simple, home-grown and produced food, contributed to a healthy, long life of 100 years.

*Stewart Presnall,  
Maurice Ashton, John Ashton*

**Cooke,** Austin P, died 8.8.15, aged 98; buried at the Cann River Cemetery, Victoria. He was predeceased by his first wife Mavis in 1990, and second wife Peggy in 2011. He is survived by his children Desmond, Rodney and Elizabeth, grandchildren and great-grandchildren, and wife Robyn. As an evangelist, Austin won some 1400 souls for Christ, beginning in the 1950s in the then newly formed South NSW Conference, and across subsequent public campaigns in Perth, Christchurch, Sydney, Melbourne and Auckland, until his retire-

ment in 1978. Austin often said how God had been good to him, praising Him for His marvellous grace.



**Cookson,** Jennie (nee Cannell), born 1.7.1943 in Te Puke, NZ; died 6.8.15 in Whakatane.

On 22.8.1972 she married Bruce Cookson. She was predeceased by her father George Cannell, mother Marjorie Burkitt, and brothers Douglas and John. She is survived by her brother David Cannell (Hamilton); and son Brendon Cookson (Rotorua). Jen passed to her rest unexpectedly, aged 72. She was passionate about education and helping children succeed.

*John Smolka*

**Gibbons,** Patricia Mary (nee Backhouse), born 19.10.1933 in Cooranbong, NSW; died 11.7.15 in Bonnells Bay. On 9.1.1956 she married Ellis George Gibbons. She is survived by her husband (Cooranbong); and her children: Gregory (South Nowra), Jennifer Berghan (Chinchilla, Qld), Susan Carlson (Kellyville, NSW) and Darlene Pennell (Wahroonga). Patricia was a medical missionary in the Pacific with Ellis and helped him in his chiropractic work. She was a loving mother, grandmother and great-grandmother.

*Graham and Robbie Berghan*

**Grant,** Leona (nee Dyer), born 8.4.1948 in Wahroonga, NSW; died 16.1.15 in Wollongong. On 13.12.1970 she married Ian. She is survived by her husband; her brother Lyndon Dyer; children Karen and Timothy Atcheson, and Lisa and Andrew Harvey; and grandchildren: Samuel, Emma, Joshua and Noah. Friends, family and former work colleagues gathered to say farewell to a lady who was much loved and respected. Leona worked in the Greater Sydney Conference for many years and was the anchor for Corrimal church. Her particular joys were travelling with Ian and the affection of her family, especially her grandchildren.

*David Bertlesen, John Tompson*



**Grosse,** Harold Albert, born 1.5.1918 near Walla Walla, NSW; died 12.6.15. In 1944

he married Eleanor May Findsen,

who predeceased him in 1970. They had three children: Athol, Yvonne and Bruce. He married Melva Bernoth in 1972, and added her children, Glen, Rodney, Kevin and Leanne, to their family. Harold attended Avondale Missionary College, graduating from theology. He served in several conferences, including many churches in Victoria, Queensland and NSW. He especially loved doing ministry in indigenous communities and in turn received their love and respect.

*Laurie and Beth McMurtry  
Bruce Roberts, Tim Kingston  
Bruce Grosse*



**Harrison,** Jean Marian (nee Hellestrand), born 25.1.1917 in Waratah, NSW; died

29.7.15 in her home at Toronto, surrounded by family. She was predeceased by her husband Frank. She is survived by her sister Olive Lawson; her children and their spouses: John and Margaret Harrison, Heather and Don Southon, Noel and Christine Harrison, and Gail and Colin Clark; 12 grandchildren and spouses; and 31 great-grandchildren. Jean will be remembered for her long and caring medical career in Kurri Kurri and Toronto, retiring from medical practice at the age of 83, and for her devotion to family and church.

*Aaron Jeffries*

**King,** Reginald John, born 23.9.1925 in Cooranbong, NSW; died 6.8.15 in the Adventist Nursing Home, Victoria Point, Qld. Reg studied theology and

## POSITIONS VACANT

■ **Systems administrator (information technology)—South Pacific Division (Wahroonga, NSW).** The Seventh-day Adventist Church (SPD) Limited is seeking a highly skilled and experienced systems administrator to join its busy information technology team. This role will be based either in Auckland, Sydney or Melbourne depending on the successful applicant. This position will be responsible for supporting virtual servers, desktops and other hosting services; providing service desk troubleshooting and support; assisting engineering teams with technical issues; and providing support both remotely and travelling to locations within Australia, New Zealand, Fiji and other South Pacific locations. The successful candidate must be eligible to work in Australia or New Zealand. For the full selection criteria please visit the South Pacific Division's Human Resources website on <[www.adventistemployment.org.au](http://www.adventistemployment.org.au)>. All applications, including a cover letter, CV, three work-related referees and the contact details of your Adventist church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga, NSW 2076, Australia; or email to <[hr@adventist.org.au](mailto:hr@adventist.org.au)>; or fax to (02) 9489 0943. Applications close **October 11, 2015.**

■ **Accounting systems: assistant accountant—South Pacific Division (Wahroonga, NSW).** The Seventh-day Adventist Church (SPD) Ltd is seeking an exceptionally skilled recent graduate to provide accounting systems support to its busy information technology team in this 12 month contract position. The role will provide support and troubleshooting for accounting systems as well as gain experience in the specific areas of the Church's accounting systems and related activities. For more information please visit the South Pacific Division's Human Resources website at <[www.adventistemployment.org.au](http://www.adventistemployment.org.au)>. All applications, including a cover letter, CV, three work-related referees and the contact details of your Adventist church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga, NSW 2076, Australia; or email to <[hr@adventist.org.au](mailto:hr@adventist.org.au)>; or fax to (02) 9489 0943. Applications close **October 13, 2015.**

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nursing at Sydney Adventist Hospital. In 1951 he married Dorothy Peatey, also a San nurse, in Rockhampton. He is survived by his wife; son Glen and daughter Robin Kent; seven grandchildren; and five great-grandchildren. Reg was a real warrior for his Lord, serving as a colporteur, medical missionary in Kalimpong, India; church pastor, departmental director, and served as president in the north New Zealand and Northern Australian conferences. Most importantly he loved his Lord and Saviour Jesus Christ. He was loved by all who knew and worked with him.

*Robert Possingham, Gary Kent, Neil Peatey*

**Knopper, Jan Teunis;** born 11.5.1924 in Hilversum, Netherlands; died 18.7.15 in Avondale Nursing Home, Cooranbong, NSW. He was predeceased by his wife Reintje in 2013, and son Peter in 1988. He is survived by his sons Reyer, Eddie and Willem; 12 grandchildren; and 10 great-grandchildren. Pastor Knopper was just 15 when he left school to assist his then near-blind father in his canvassing work. Soon after his marriage he was appointed publishing ministry union director in the Netherlands. He served in publishing ministries in the Congo Union Mission, Tanzania Union, the Northern European West African Division and in Russia. In 1975 he was called to the South Pacific Division to establish literature evangelism work in the island fields. Pastor Knopper was an able and genuine Christian leader. In his final hours he appealed, "keep the faith". He was a man of the Word, mission and vision focused, and faithful to the end. He loved his family and took every opportunity to share his faith.

*Kevin Geelan, Roger Nixon, David Woolley*

**Lindbeck, Jean Gloria** (nee Riepen), born 12.4.1931 in Armidale, NSW; died 28.6.15 in Toronto. On 12.1.1953 she married Keith in Cooranbong, and they had four sons: Graeme (Orlando, USA), Kelvin (Toowoomba, Qld), Robert (Sydney, NSW), and Barry (Newcastle). Their families include nine grandchildren. Also left to grieve is Jean's brother Ken (Cooma), the sole survivor of eight siblings. Jean loved her

Lord and went to sleep believing she will see her loved ones again when Jesus returns.

*Horrie Watts.*



**Price, Howard,** born 6.3.1927, in North Fremantle, WA; died 23.5.15, in Murdoch, Perth. He was predeceased by his wife Joan on 18.12.10, and his siblings Clare Swannell, Shirley Thomson and Pastor Bruce Price. He is survived by his son Brandon and wife Nola, his daughter Schellie-Jayne Price and husband Adrian Goudie; and grandchildren Callum and Amelia (all of Perth). Howard was a master craftsman who operated Price's Jewellers in Fremantle for 41 years. He was also a keen yachtsman on the Swan River. But his passion was always soul-winning and evangelism, which he generously supported over many years. Howard's dry sense of humour and quiet confidence in God will be greatly missed.

*David Price*

**Schrader, Muriel** (nee Whyatt), born 19.7.1922 in Birdwood, SA; died 10.8.15 in Ashmore, Qld. On 14.8.1946 she married Robert. She was predeceased by her twin brother Ronald Whyatt in 2002. She is survived by her husband; children Bryan and Lynette; grandchildren Ian, David, Michelle and Karen; and two great-grandchildren. Muriel was baptised on 9.1.1936 by Pastor TJ Bradley in Adelaide City Church. From 1946 to 1966 she worked in the Sydney Adventist Hospital's accounts office. She was a former president of the Wahroonga Home and School Committee, manager of the Sanitarium shop in Perth from 1967 to 1975, and from 1975 to 1980 worked in accounts at the San. Muriel was active in the Church and waiting for Jesus to come.

*Ross Cuthbert, Ernst Williams*

**Thorpe, Oliver Albert,** born 14.1.1920 in Cairns, Qld; died 28.7.15 in the Adventist Retirement Village, Victoria Point. In 1951 he married Alice Beckett, who predeceased him in 1974. Oliver moved into the ARV in 1989. In 2002 he married Joyce Forrest. Oliver was a loved and highly respected member of the village church. He carried a number of offices, including ABC

secretary, which he administered in a very dedicated way. Although Oliver did not have any children of his own he was loved and appreciated by his nieces and nephews, as well as those of Joyce's family.

*Neil Peatey, Cliff Morgan*

**Were, Sally Louise** (nee Rosenhain), born 23.3.1946 in Sydney Sanitarium and Hospital, NSW; died 9.5.15 in Sydney Adventist Hospital. Sally is survived by her children and their partners: Jason and Emma, and Karen and Ken; and eight grandchildren. As daughter to Geoff and Meryl Rosenhain, Sally spent her early life in Cooranbong, later in the US, and then in Castle Hill, Sydney, NSW. Sally lived freely for her family and friends and is remembered for her self-sacrificing love to all she knew. She was a blessing to others.

*Adrian Flemming*

## ADVERTISEMENTS

**Royal Oak Seventh-day Adventist Church 100th anniversary.** Join us on November 27-28 for a time of thanksgiving, celebration and rededication. All former members/attendees are invited! More information at <[www.rocsda.co.nz](http://www.rocsda.co.nz)>.

**Mullumbimby Adventist Church** celebrating 75 years—November 21, 2015. To register your interest, share photos and memorabilia, contact Carol Alt, email <[carolalt@outlook.com](mailto:carolalt@outlook.com)> or phone (02) 6687 1247 by November 6, 2015.

**Bendigo Adventist Church** invites you to join our December 5th, 2015 Thanksgiving for 125 years of Advent Message in our city; 40 years in the present dedicated building. For more information please ring (03) 5443 0177.

**Notice is hereby given that a Special Constituency Meeting of the Greater Sydney Conference of the Seventh-day Adventist Church** will be held in the auditorium of Mountain View Adventist College, 41 Doonside Road, Doonside on Sunday 8 November 2015. The seating of delegates and the Constituency Meeting Agenda, which consists of one item, that is, the proposed development of the Conference Office site (2-4 Cambridge Street, Epping) will commence at 9:00 am. Registration will be open from 8:00 am.

*A J Raethel, Secretary*

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## CORRECTION

Joyce Pascoe's obituary June 6, 2015 edition. Joyce and her husband worked in Goulburn from 1936 to 1941 and in Lithgow and Broken Hill 1942 to 1945.

## Finally . . .

"A man who procrastinates in his choosing will inevitably have his choice made for him by circumstance."  
—Hunter S. Thompson

## Next RECORD Oct 17

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