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REFUGEE DAY EDITION



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it is written

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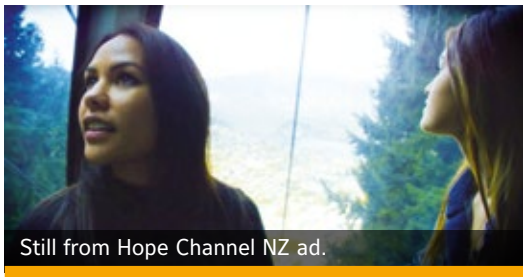
Hastings, New Zealand

Adventist congregations across New Zealand gathered to watch the debut of Hope Channel NZ on free-to-air television.

"Since September 2015, Hope Channel NZ has been broadcasting on Freeview Satellite. As of April 30, its broadcast has been extended to the free-to-air platform," said Pastor Paul Hopson, coordinator of Hope Channel NZ. "This means every home in New Zealand with a television can now watch the channel for free."

Although the Freeview satellite signal had covered the entire country, not many people had a satellite dish.

"What was especially concerning was that we were not getting into many of the homes in the larger cities of Auckland, Wellington and Christchurch," said Pastor Brad Kemp, president of the New Zealand Pacific Union Conference (NZPUC). "This meant that almost two million people were not able to tune into Hope Channel."



Still from Hope Channel NZ ad.

Pastor Kemp said the goal from the outset was to reach every New Zealand home—it was just

a matter of finding the funding to make it happen. A grant from the South Pacific Division helped make this goal possible.

"All our larger cities will now have Hope Channel [available] in every home," Pastor Kemp said. "Places like Auckland with a population of more than 1.4 million and Wellington with a population of close to 400,000."

Pastor Hopson enthusiastically described this step as "the biggest outreach effort in NZ history".

Hastings church members celebrated the launch by assembling in the church hall to watch the *Re-Launch* program on their big-screen television. Four full-time Hope Channel employees were present as well as two part-time, including the people who filmed and edited the program.

"It is such a blessing to have Hope Channel NZ being broadcast into every home in our district," said church minister Pastor Hugh Heenan. "Imagine the possibilities we now have to make a huge difference in our community." —*Vania Chew*



Launch party.

Church provides birth kits for Solomons women

Waitara, New South Wales

Solomon Islands babies now have a greater chance at life, thanks to a special project organised by a Seventh-day Adventist Church in Sydney.

Waitara church recently partnered with medical mission organisation SONSHIP (Serving Overseas Nations by SHIP), putting together 500 birthing kits for women in Solomon Islands. Led by Melinda Sydenham and Waitara Pathfinders, more than 60 people gave up their Saturday night to make a difference.

Production lines were set up in the church hall where volunteers worked in teams to assemble the birthing kits.



The team from Waitara gathered to fill kits.

The kits consisted of a clean plastic sheet for the mother and baby, a sterile blade, some gauze, two

pieces of string, soap and disposable gloves. "It might not sound like much," said Waitara church communications officer Shane Bowditch "but to the locals of the Western Province of Solomon Islands, it means a greater chance at life."

According to Birthing Kit Foundation Australia, each year an estimated 385,000 women die in childbirth in developing countries, often from preventable infections.

The 500 birthing kits will be flown in a crate to Solomon Islands and distributed via the Medisonship boats, a SONSHIP initiative. They will be given to women on remote islands where medical aid is almost non-existent.

"Since 2008, SONSHIP has been taking the gospel to the Solomons as Jesus would—by meeting people's needs," Mr Bowditch said. "They have opened doors in many places where Adventism was previously banned."

For more information on Medisonship, contact Trevor Oliver at <sonship@bigpond.com>. —*Shane Bowditch/Vania Chew*



Birthing kits.



Concentration

James Standish

Who invented the concentration camp? The obvious answer is the Nazis. But the Nazis got their idea from somewhere else. And it's a rather surprising source.

At the start of the 20th century, the British Empire engaged in a brutal war against white farmers of Dutch descent for the prize of South Africa's riches. Because the Boers proved such tenacious fighters, the British decided on a two-pronged attack. First, they rounded up the Boer women and children and a large number of black Africans and put them into segregated concentration camps. Second, they burned the Boer farms.

That all done, the British went on to win the Boer War. In the process, roughly 20,000 black Africans and 28,000 Boers died in British concentration camps, of which 22,000 were children.

The Germans took note, and soon thereafter created their own concentration camps. Not in Germany or Poland but in Namibia—next door to South Africa. Years later that initial foray into cruelty bore its horrific fruit.

It's hard to reconcile the horrors of concentration camps with our cherished views of British justice, freedom, playing fair and acting the gentleman. But the gut-wrenching photos from the camps tell their own story. One particularly haunts me. A little Boer girl, maybe five years old, stares expressionless, her head out of proportion with her tiny emaciated body. How could any civilised nation perpetrate an atrocity like this?

I pondered this history as I talked with my seatmate on a flight from Goroka to Port Moresby in Papua New Guinea.

"Where are you heading?" I asked him. "I'm off to work." "Do you work for a mining company?" I asked, eyeing his fluoro vest. "No, I work in the personnel management field," he replied. "So are you based in Port Moresby?" I continued. "No." "Oh, so you're making a connecting flight in Moresby?" "Yes." "And where to from there?" "I'm not permitted to say," he replied with a nervous chuckle. So we talked about other things.

We were minutes out of Port Moresby when I returned to the question of my seatmate's destination. "I'm not supposed to tell anyone," he repeated. That, of course, only

made me push harder—I am, after all, a lawyer. After a few more probing questions, he blurted out: "I work on Manus." "Doing what?" "I'm a contractor in the refugee camp," he said quietly as he leaned into me, his big brown eyes full with meaning. "It is terrible. The way they treat the people there . . . it is difficult to see. They are treated worse than animals." He went on to describe the appalling conditions.

Could the Australian camps on Manus and Nauru really be the concentration camps of the Pacific, as my seatmate indicated and as America's National Public Radio alleges? Was the BBC right to report that the camp on Manus is a "pit of human misery"? Was *The Age* wrong to report: "Australia's policy towards asylum seekers is one of deliberate and calculated barbaric cruelty"? Was the United Nations Human Rights Commissioner mistaken last month in describing the camps as "immensely harmful" and calling for the detainees' transfer "to humane conditions with adequate support and services"? I don't believe so. Not just because of the consistent stream of reports from credible human rights organisations but because when a colleague from ADRA and I tried to visit Manus, we were barred from doing so. And not just us. At the behest of successive Australian governments, PNG has instituted an internal visa program that acts to prevent independent visitors from viewing firsthand what is occurring. If there's nothing to hide, why go to so much trouble to cover up the truth?

Which leads me to Emily Hobhouse. Emily was a strong Christian woman who took it upon herself to visit the concentration camps in South Africa. And what she saw shocked her conscience. She wrote: "[I] hope that the good sense, if not the mercy, of the English people will cry out against the further development of this cruel system . . ." At first she was met with ridicule and hostility. But an investigation into her reports verified them as accurate and, as a result of her Christian activism, the system was completely overhauled.

My hope is that Seventh-day Adventist Emily Hobhouses will rise up this Adventist Church World Refugee Day (June 18) to protest the way asylum seekers are being treated in our region. There is no higher Christian virtue than speaking up for the defenceless. Now is the time.

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"Maita and her brother in remote Chin village in Myanmar."

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



More than a day

Linden Chuang

Most people love weddings. I don't.

It's not the concept of a wedding itself. The idea of two people choosing to love and commit to each other for the rest of their lives is really wonderful. What's not is the amount of time, effort and money (\$65,482 on average in Australia¹) that gets poured into the "big day".

Yes, I'm an unmarried man, so perhaps I have no reason to be commenting on this subject. But then again, I'm not only writing on my behalf. I serve as a voice for the couples who said with a sigh of relief at the end of their wedding day, "I'm glad that's over."

It seems oxymoronic (or even just moronic) that the "best day of your life" involves so much stress. There's pressure on the bride and groom to look "right", pick the "right" venue and invite the "right" people. Much thought also goes into the menu, music and a myriad of other things (to dance, or not to dance?).

The bride and groom aren't the only ones under the pump. There's pressure on everybody. Guests have to show up, dress up and pay up (presents). The pastor must put a new spin on 1 Corinthians 13 and Matthew 19:6, while the photographer is expected to capture every moment perfectly. Even God isn't immune, as we put pressure on Him to keep the rain clouds away and everybody safe.

It all seems a bit much. The wedding day is, after all, just a day—the same 24-hour patch of time as any other day. The marriage is "til death do us part".

My real (mock-) beef with the "big day", however, isn't actually the wedding itself. It's what happens afterwards. No, not that. I'm talking about the guests—you and me—and our tendency to attend the wedding and then disappear from the marriage.

Imagine a father attending his daughter's first swimming carnival and only watching the start of her race. The gun goes off, she hits the water and he heads to the canteen. Is he really being a father if he doesn't see her through to the finish? Am I really being a friend if I show up for the wedding and then abandon my friends in the 10, 20, 30 years that follow, when married life throws the inevitable hurdles and heartaches their way?

Sadly, it's an approach we're also guilty of when it comes to new believers. We make a big deal of the baptism but often fail to stick with them on the rest of their journey. Come, be baptised. Be blessed . . . now be gone. Last year the General Conference released some shocking statistics regarding the number of people who have left the Church.² Could it be that we—as individuals, not the institution—walked out on them first?

"So long as you both shall live?" It's a question posed to every bride and groom on their "big day", yet one every wedding guest also needs to consider.

Do you, [your name], take this couple, to [encourage] and [support] from this day forward; for better or for worse; for richer, for poorer; in sickness and in health; to love and to cherish from this day forward, so long as you both shall live?

The "I do" is up to you.

1. *Bride to Be* magazine, 2015.

2. <http://record.net.au/items/church-membership-reaches-18-1-million>

Linden Chuang is assistant editor-digital for Adventist Media.

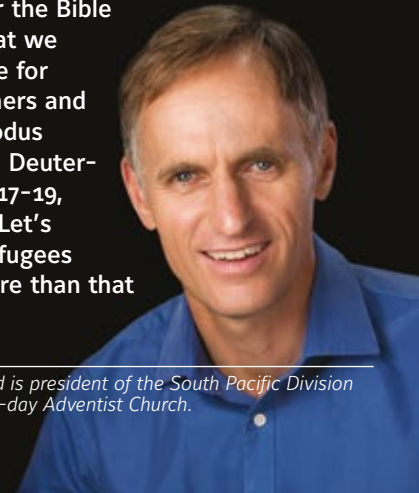
The aroma of Middle-Eastern coffee wafts through the small Hobart rental. I like the smell but not the taste or its effects. The aroma welcomes me into Ahmed and his family's new abode. I'm offered dried fruit and nuts as well as Middle-Eastern pastries. I'm amazed by the hospitality and the story I hear.

Ahmed and his family have just arrived in Hobart. A Muslim, Ahmed had been a doctor running a hospital. He and his team were asked to do medical procedures against his conscience. He refused and was demoted. Then he was put in jail. After his release, Ahmed escaped to a relative's home in the country. He was a wanted man and had no future under Saddam Hussein's regime.

He spent days hiding under rocks in the snake-infested desert and nights walking with no food and little water. He dodged bullets and crossed two borders. It was difficult to arrange an escape for his family who were under surveillance but they were finally reunited and—after two years—resettled in Australia.

Members of the local Seventh-day Adventist church were helping refugees settle into their homes. They brought secondhand furniture and helped them buy cars. They took them to the shops, schools and doctors. I offered pastoral support and listened to their stories as they adjusted to a new way of life. Dozens of refugee families from Asia, Europe, South and Central America and the Middle East were supported by this church. I was pleased to be part of a team who cared for people like Ahmed.

There are 120 million refugees in our world. Historically and biblically, the Israelites were refugees. Jesus was a Refugee in Egypt escaping Herod's murderous actions (Matthew 2:13-15). No wonder the Bible repeats that we should care for the foreigners and needy (Exodus 22:21, 23:9, Deuteronomy 10:17-19, 24:14-22). Let's pray for refugees and do more than that if we can.

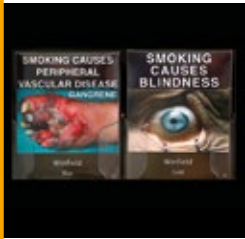


Glenn Townend is president of the South Pacific Division of the Seventh-day Adventist Church.



Dubious staple

Health researchers say that four serves or more of potatoes per week contributes to high blood pressure in both men and women, regardless of whether the potatoes are baked, boiled, mashed or fried. Replacing one potato serve per week with a non-starchy vegetable reduces the risk. —*British Medical Journal*



Plain truth

Tobacco companies have failed in a High Court bid to block the UK's tough plain packaging laws. Following Australia's lead, cigarette packs will display large graphic health warnings and will be limited to a drab green-brown colour scheme. Ireland, Hungary, Norway, Canada and New Zealand are expected to follow suit. —*The Guardian*



United in worship

More than 200 Adventists from both the north and the south of Cyprus joined together in worship on April 23. The Mediterranean island was divided by war in 1974 but restrictions on border crossings have eased in recent years. The Sabbath service is the largest gathering of Adventists in Cyprus's history. —*tedNEWS* —*Adventist Review*



Adventist church shooting

A new member of the Samoa Tokelau congregation in Hawaii, Tali Talitonu, was injured in the back by a gunshot after his baptismal service. The alleged offender is his ex-girlfriend Violesolo Tavita who, witnesses say, had a handgun hidden in her purse. She has been charged with attempted murder. —*Honolulu Star Journal*



Unlikely convert

Philippines' controversial new president, Rodrigo Duterte, has shrugged off suggestions that his obscene and outspoken manner may lead to his excommunication from the Catholic Church. "There are plenty of religions," he quipped to reporters, "I will convert to Seventh-day Adventism." He said he believes in a "universal mind" or the Holy Spirit. —*Update Philippines*



Speak up

UK Adventist pastor Jeff Couzins participated in a live religious debate televised by the Muslim international satellite Ummah TV channel. During the discussion with representatives of other faiths, Pastor Couzins was able to articulate the Adventist view of Bible prophecy, the state of the dead and ministry of Ellen White. —*BUC News*

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It is Written TV ministry sees changes

Wahroonga, New South Wales

It Is Written Oceania (IIWO) is moving from its current offices within the Adventist Media building at Wahroonga to a new, donated facility in Dora Creek, that is closer to Cooranbong and a large pool of volunteers.

After months of speculation about the ownership of the brand and how IIWO is managed, an interim management committee has been set up—a sub-committee of the Adventist Media committee. There are complex issues that have wider implications that require General Conference (GC), North American Division (NAD) and South Pacific Division (SPD) discussions.

IIWO will continue to be part of Adventist Media but will operate from Dora Creek. The chairman of the interim management committee is SPD general secretary Pastor Lionel Smith, while Pastor Gary Kent remains speaker/director of IIWO.

"This is definitely a temporary solution to the current issues that allows the ministry to continue to operate," Pastor Smith said. "We want to thank our loyal donors and assure them that new, high-quality programs will be pro-

duced soon. IIWO will continue to be part of Adventist Media even though its operations will be based out of Dora Creek. There are lots of details that the IIWO management committee are still working through."

In the 1960s, the SPD registered the IIW brand in Australia. When the ministry was revived, new agreements were reached with IIW International, contributing to current complexities around branding and affiliation.

"These complexities came to light when the Adventist Media committee approved a new strategy for integrating all our media ministries under the Hope Channel brand," Adventist Media CEO Calvin Dever said.

The interim committee will continue until at least October when the GC Annual Council is scheduled and SPD, NAD and GC officers have a chance to meet. —*Jarrold Stackelroth*



First church being built on Nauru



Nauru church members, with the help of the Adventist world Church, are building the first Seventh-day Adventist church

building on the island.

With a membership of 32, Nauru church is under the care of the Trans-Pacific Union Mission (TPUM).

TPUM ministerial secretary, Dr Ronald Stone, is overseeing the project, which will also include the construction of a pastor's house.

After almost 10 years, church members are excited about the construction. Former members and neighbours have indicated their interest in committing to the church.

Dr Stone has also met with several key people in Nauru's government about plans to start a primary school. There is enough space to build classrooms on the current church land.

Church members have also been actively involved in visiting asylum seekers at the processing centre on Nauru. —*TPUM Newsletter*

Tonga debates Sunday bakery ban

Nuku'alofa, Tonga

The president of the Adventist Church in Tonga has joined other Christian leaders in urging the government to reinstate a ban on bakeries doing business on Sunday.

The ban was suspended as an emergency measure after a cyclone in 1982 but, after public debate and pressure from churches, is slated to be re-enacted from July 3.

The Seventh-day Adventist Church is in a unique position in Tonga, Samoa and Kiribati. Due to changes in the international dateline, the Church officially recognises Sunday as the seventh day of the week and the legitimate Sabbath.

Pastor Saia Vaea Vea, president of the Adventist Church in Tonga, said he was among a delegation of Christian leaders who spoke to Tonga's prime minister and other government ministers last month. "The government has taken us seriously," he said.

"They're moving on it."

The issue has sparked considerable debate in Tonga, with critics of the ban saying it's inconsistent that restaurants are still allowed to operate on Sundays. Many of these premises are operated by non-Christian Chinese migrants.

Despite Tonga's clear identity as a Christian, rather than a pluralistic, country, James Standish, the South Pacific Division's director for public affairs and religious liberty, has concerns about laws intended to enforce religious observance, even if they do not directly affect Sabbath-keepers.

"Seventh-day Adventists have long held the view that restrictions on Sunday trading are a violation of religious freedom," he said. "Rather, we support the rights of the individual to choose which day, if any, they take as a work day or a holy day." —*Kent Kingston/RadioNZ/Radio Tonga News*

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Wahroonga, New South Wales



Each year the Adventist World Radio (AWR) offering is one of the biggest offerings collected in our Division. But I wonder how many of us understand exactly how the money is spent? I certainly didn't until I joined the AWR board. It's pretty amazing stuff.

Most people think of

AWR as our radio broadcaster sending shortwave radio to the hard-to-reach countries in the 10/40 window. It still does that and has recently expanded its huge radio transmitters in Guam to be even more effective. But now it supports a growing global network of more than 500 FM radio stations, including one in Moscow. AWR FM programs are being heard by 30 million people a day in India. And AWR recently gave another large appropriation to the Australian Union for FM work.

More than shortwave and FM, AWR now has apps and podcasts. It's the largest supplier of non-English language content on iTunes. Every day more than 17 million AWR podcasts are downloaded. When the podcast download numbers were first presented to the board I was one of several sceptics who found it hard to believe their accuracy. I'm now a believer. Downloads are handled by a third party and are accurate figures, not an "evangelistic count". The download numbers are of the magnitude that marketers and media organisations dream about and with God's blessing we have them. More incredible is that the most downloaded languages are Mandarin, Arabic and French.

AWR has recently joined Audio Now—a service that allows a person to hear an AWR program in a foreign language over the phone. AWR now has Australian phone numbers that people can use. This is because people who migrate from the 10/40 window often like to listen to things in their home language. It can be as simple as noticing a person speaks a foreign language and suggesting they call a number. Not hard but who knows where the Holy Spirit may then guide that person?

We all have an opportunity to be part of the AWR story by supporting, listening and referring our friends and family. —Rod Brady is chief financial officer of the South Pacific Division.

The following information comes from the AWR website:

- AWR Amharic – (02) 8080 5663
- AWR Arabic – (02) 8080 5621
- AWR French – (02) 8080 5658
- AWR Hindi – (02) 8080 5619
- AWR Korean – (02) 8080 5619
- AWR Mandarin – (02) 8080 5662
- AWR Punjabi – (02) 8080 5622
- AWR Spanish – (02) 8080 5660
- AWR Swahili – (02) 8080 5661
- AWR Tagalog – (02) 8080 5617
- AWR Vietnamese – (02) 8080 5618



Blessed to be a blessing by Solomon Paul

Allan Tolo, a former senior public servant and a civil engineer, stepped up in faith to change his community. He used his retirement payout to establish an iconic church building in the remotest part of Hela Province—Kopiago District, Papua New Guinea.

Allan Tolo grew up in a humble family. His father was an Adventist pioneer missionary in the Sepik River region—places like Oksapmin and Telfomin. His mother was baptised in 1966 when she was six months pregnant with Allan. In his early childhood, his mother always reminded him that he was called and baptised before birth. The evil influence of the world wanted to get him off track with his Master Jesus, but the loving, tender voice of his mum reminded him that he was born for a purpose.

Allan grew up in a very isolated highlands area known as Kopiago. Access to quality education seemed impossible. Nevertheless, through the grace of God, he made it into the University of Technology in Lae and graduated as a civil engineer. Soon after he was employed by the Department of Works. He toiled hard in his field and was promoted to works manager for the Southern Highlands Province. After serving the state for 20 years he decided to retire and be his own boss.

His civil engineering background led him into the business of real estate and God blessed him with a number of houses in Port Moresby and Mendi town. He also started a small construction company. While pursuing his business interests, he acknowledged that all good things come from God and he therefore credited it all to the Lord.

Allan and his wife, Evelyn, have five children. Evelyn was a Catholic but was converted and baptised into the Adventist faith through the influence of her husband. She retired from her position as a nursing officer in 2012 to give more attention to their children. Allan says his kids have never visited a hospital. "God has blessed them with good health. God blesses them with strength to work hard every day and we are so thankful for that," he said.

As a token of appreciation for what God had done for him and his family, Allan decided to dedicate his government severance payout to build a church in Kopiago. For years, local Adventists had been worshipping in a struc-

ture built from bush materials and thatched with kunai grass. Evelyn took on the role of financial manager for the project. Allan refuses to reveal the amount spent on constructing the building, only saying: "All is deposited into the treasury of heaven and I know my God will reward me in many different ways as He has [already] done." According to the local project supervisor, the cost is more than K500,000—an amount even greater than Allan's retirement payout. But the Tolos have trusted God, confidently knowing that their money was given to a worthy project.

The construction took eight months to complete. Allan designed the building—featuring a built-in font and sloping floor—and managed the project, employing local contractors and labourers. Building materials were transported 830 kilometres from Lae. The workers were assisted by willing volunteers from the congregation who helped carry construction materials around the site and moved tonnes of earth and rocks by hand for the landscaping.

Accompanied by about half of his Western Highlands Mission executive team, president Pastor Allen Akili dedicated the church, expressing gratitude towards the Tolos for erecting the building without any funding from his office. He said the church was the best investment for the people at Kopiago—one that will lead them to eternity. "God's purpose must become our dedication," Pastor Akili said from the new pulpit.

The Tolos are now planning another church building at Koroba, about 50km from Kopiago. They're looking forward to seeing how God will lead them in their future ministry while also keen to divert the focus from themselves, saying that to God alone be all glory, praise and honour: "We are the vessels to be used by the Potter."

Solomon Paul is communication director for the Western Highlands Mission and editor of the mission's magazine, The Trumpet, where this article first appeared.



What kind of freedom?

by Janelle Muller

THERE'S A STRANGER IN HER KITCHEN AND THREE-year-old Meita doesn't welcome the intrusion. Eating a bowl of rice with her mother and six sisters in their rugged kitchen, Meita's round cheeks are painted with *thanakha*—pale yellow paste traditionally worn by women and girls in Myanmar (Burma). Her eyes are wide and she is wary of our presence.

Foreigners are rare in the remote wilderness of the Chin State.¹ We are a gruelling 140km drive from the nearest major township. It's unlikely Meita has ever seen faces as pale as ours.

She is too young to understand why we are here; to

comprehend her tumultuous history; to relish growing up in the freedom that is now possible in a democratic Myanmar; or to understand that, like 70 per cent of the half a million people of Chin State, she and her family are living below the poverty line.

A lack of income-earning opportunities has led to one in three residents moving away to find work. The narrow road to their village was etched into the side of the mountains by the villagers through a food-for-work program funded by the Adventist Development and Relief Agency (ADRA) and the World Food Program (WFP).

Meita's home is simple. The only furniture is a low table



at which they eat breakfast, and tiny timber platforms they use as stools. There is a small room for sleeping and an unfinished upper level that doesn't yet have floorboards.

We are here to interview Meita's father, Re Bik Thang—a participant in ADRA's Poverty Reduction Initiative and Community Empowerment (PRICE) Project. Traditionally proud hunters, the older generation of Chin men adorn their houses with animal skulls, showcasing their masculinity. But Bik Thang is not so bold. As a farmer, he works with his wife to clear and cultivate the communal land, growing maize, legumes and elephant foot yam, a valuable export crop. They also grow rice on terraced land along the riverbanks and raise the hardy mountain mithun cow in the surrounding forest.

Last year, Tropical Cyclone Komen ravaged the region, causing widespread flooding and landslides. Tonnes of rock and sand washed down the valley, burying up to 80 per cent of the terraced land.

"Since the floods and heavy rain we have no more place to plant rice paddies," Bik Thang laments. "It's really difficult for our family to survive because there is no terrace anymore. We tried to clear the sand but it was too hard."

His wife is gentle and sweet but we squirm on our little stools when her comment is translated. "The lack of money means we haven't been able to finish building a house," she says. "Sometimes I feel angry at my husband for not being able to provide enough for our family."

This poverty has many dimensions—low levels of education, lack of family planning, insufficient nutrition, inadequate housing, unsustainable agricultural approaches—each compounded by the devastation of natural disaster.

My thoughts shift to little Meita. What does the future hold for this little girl and her sisters? Will she get adequate nutrition or will her growth be stunted like one-third of all children living in Myanmar?

Without a strong local economy it's likely that she will have to move away to find work in the distant towns and

cities. She may have to migrate to Malaysia or further afield to gain low-paid work as an unskilled factory worker, labourer or housekeeper. It's a less threatening prospect than that faced by tens of thousands of Chin who fled as refugees prior to 2012 following decades of conflict and insecurity.²

ADRA's PRICE Project is working with villagers to improve living standards for children like Meita and her family. Following extensive community consultation, the project was designed to focus on agricultural development, natural resource management and village infrastructure development.

PRICE is match-funded by the Australian Government NGO Co-operation Program (ANCP) and private donations from Australians.

Villagers told us that no other non-government organisation (NGO) operates in this remote region of Chin State, so it is no surprise the local people value ADRA so deeply. Local community mobilisers form Self-Help Groups (SHGs) to organise training and establish savings and loans groups to improve cash circulation in the local economy.

Borrowing funds through the SHG has enabled Bik Thang to purchase a mithun cow and elephant foot yam seeds, helping him to earn more income to support his family, reducing the likelihood of seasonal food shortages and increasing resilience in the face of disasters.

I am proud of my government and the selfless strangers who have donated funds to help these beautiful people.

On my flight home, I come across a quote from Burmese Nobel Peace Prize winner Aung San Suu Kyi. "It takes courage to lift one's eyes up from their own needs and to see the truth of the world around them . . . It takes even more courage not to turn away, to make excuses for non-involvement or to be corrupted by fear. It takes courage to feel the truth, to feel one's conscience. Because once you do you must engage your fundamental purpose for being alive. You can't just expect to sit idly by and have freedom handed to you."

As I stare out the window at the clouds, I imagine a 30-year-old Meita teaching a group of pale-faced foreigners about the history of her people and how they rose to be truly free. ↗

Help restore hope for people like Meita today. Visit <adra.org.au/restore>.

1. Bordering India, Chin State is in north-western Myanmar. The mountainous state occupies territory about the size of Switzerland and has an average elevation close to that of Australia's Mt Kosciuszko. Predominantly a Christian state, it is home to around half a million people and is one of the most isolated, underdeveloped and poverty-stricken states in Myanmar.

2. The Chin People of Burma: Unsafe in Burma, Unprotected in India; Human Rights Watch, https://www.hrw.org/sites/default/files/reports/burma0109web_o.pdf

Janelle Muller is marketing director at ADRA Australia.



Producing gratitude

Church members from Epau, Ekipe, Epule and Takara presented Vanuatu Mission and ADRA workers with a truckload of fresh produce as a thank-you for their work. Their gardens are starting to grow again after the devastation of Cyclone Pam. Mission secretary Pastor Charlie Jimmy received the food on behalf of Mission administration, directors, all staff and ADRA workers. He also prayed for the church members and thanked them for the food, which was shared amongst all workers, including Peter Koolik, coordinator of the church rebuilding program in Vanuatu. —*Adventist Media: Vanuatu*

Markets put school on map

More than 900 people visited Darling Downs Christian School's (Qld) inaugural Pink Fig Mother's Day Markets, organised by the school's Parents & Friends committee. Along with showcasing hand-made, high-quality gifts and products for Toowoomba locals, the markets provided an excellent opportunity to introduce the school to the community. "We've never had so many people come to an event," DDCS principal Adrian Fitzpatrick said. "It really put the school on the map." —*Elissa Dowling*



Kids fundraise for literacy school

Children from Atoifi Adventist School (Solomon Islands), inspired by their teacher George Kaola, recently performed in a concert to raise funds for the Rob and Jan Patterson Literacy School—an Operation Food For Life project in Papua New Guinea. They raised \$A100, which was boosted to \$A1000 when matched dollar-for-dollar by overseas donors. —*Dennis Perry*

Inspiring graduation

The ARISE Australia Class of 2016 has graduated in an inspiring ceremony at Kingscliff church (NSW). More than 200 people were there to support the students, including some of the community members they met during the door-knocking component of the 14-week discipleship program. The 30 students hailed from six countries, including Norway, Germany and the US. North NSW Conference president Pastor Justin Lawman commissioned the students, reminding them that evangelism needs to happen now. He used the story of Nehemiah to encourage them to stand strong in the face of opposition. —*Summer Lockley*



Raising money and awareness

A recent concert raised more than \$1800 for Sunshine Sanctuary, an Adventist refuge for families suffering from domestic violence. The concert, organised by Pine Rivers church (Qld), was held at the Watson Park Convention Centre. About 80 per cent of the audience was from the community, including local MPs Mark Ryan and Denise Sims. "It was a very successful evening and we had some very positive feedback from the audience," said church member John Taylor. —*John Taylor/Vania Chew*

Gospel of peace

A week-long evangelistic campaign conducted at Katakatai village (Papua New Guinea) attracted the attention of the villagers. The campaign was organised by third-year theology students from Sonoma College with assistance from the Sonoma College English church and college administration. About 500 people attended the nightly meetings, which featured sermons and health talks. Village leaders said the students' presence was a godsend because they had been living in fear and the preaching of the gospel had brought peace into the village. —*Simon Davidson*



Great way to start the day

When it comes to healthy eating a big issue people struggle with is convenience. It can be hard to balance the want for convenience with the need for healthy choices. At breakfast, for example, we can be rushing out the door for the train or trying to grab something quick to eat at our desk at work. It's at the beginning of the day that many of us are pressed for time but we also know the importance of getting a healthy start.

Wholegrain breakfast cereals can be a quick and easy meal to kickstart the day on the right note. Indeed, a recent report has revealed that they can even have a beneficial effect on the whole diet. The report found that, compared to Australians who ate other breakfasts, those who ate cereal had the same daily energy intake but had significantly higher daily intakes of fibre, iron, calcium, folate and magnesium. They also had lower intakes of sodium and were more likely to meet their daily nutrient targets.

So a healthy breakfast cereal can be a quick and easy way to set up a day of nutritious eating. When picking a breakfast cereal, look for choices that have a high percentage of wholegrain ingredients, are low in added sugar and have less than 400mg of sodium per 100g.



Cinnamon muesli

Preparation time: 15 minutes Cooking time: nil Serves: 8

- | | |
|---------------------------------|----------------------------------|
| 2½ cups rolled oats | ½ cup chopped dried apple |
| 1 cup processed bran | ½ cup currants |
| ½ cup chopped dates | ½ cup LSA mix* |
| ½ cup chopped pecan nuts | ¼ teaspoon cinnamon |

1. Place all ingredients into a mixing bowl. Stir to combine.
2. Transfer muesli to an airtight container for storage. Lightly shake container before serving the muesli.
3. Serve with chilled soy or dairy milk.

* Ground linseeds, sunflower seeds and almonds.

NUTRITION INFORMATION PER SERVE: 1207kJ (287cal). Protein 9g. Fat 12g. Carbohydrate 38g. Sodium 63mg. Potassium 590mg. Calcium 82mg. Iron 4.7mg. Fibre 9g.

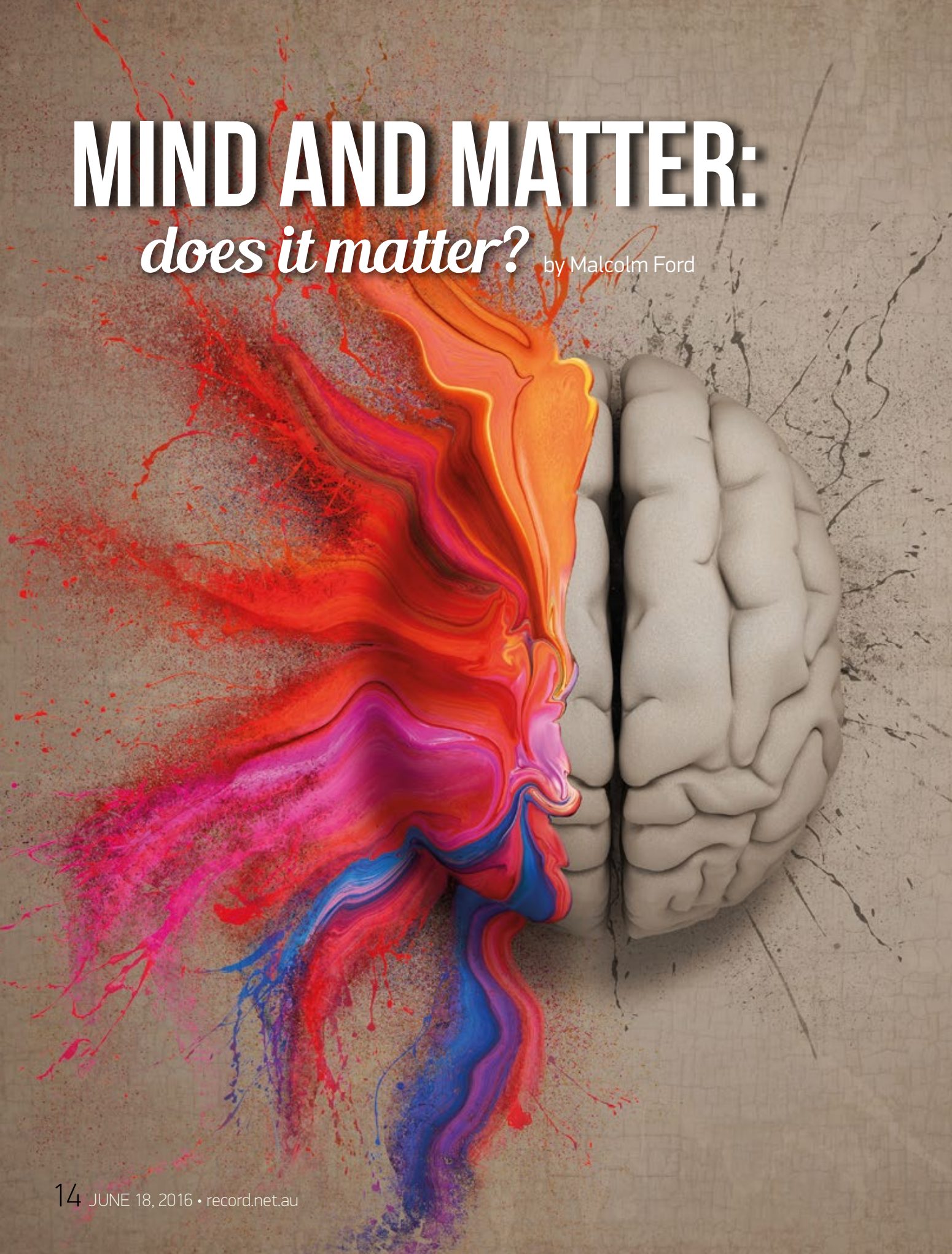
Call and arrange to speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or nutrition@sanitarium.co.nz (New Zealand). For more great recipes and health articles visit our website www.sanitarium.com.au or www.sanitarium.co.nz

Sanitarium

LIFESTYLE
MEDICINE
SERVICES

MIND AND MATTER:

does it matter? by Malcolm Ford



I THINK IT'S IMPORTANT FOR CHRISTIANS TO understand the mindset driving the secular worldview so prevalent in our age. Without this understanding it's difficult to compare the Christian perspective as it relates to alternative views about origins and existential issues. The secular world culture, particularly the atheistic version, purports to be based on a belief system in which life can be summed up in the naturalistic philosophy of mere materialism. This view leaves little or no room for any acceptance or appreciation of a spiritual dimension as can be expressed in a religious sense.

Today we are being regularly bombarded with new scientific terms, many of which we might only partly understand because of their esoteric contextual settings. But there are some tongue-twisting, mind-bending terms that describe certain philosophical states that relate to or challenge the Christian belief system and which we as Christians would do well to be aware of. One such term is the naturalistic, reductionist view, which describes a philosophical view that every single constituent of an organism is basically a physical entity and can be reduced down to its most elementary particle. This means that, once deconstructed or broken down, an organism can be analysed to reveal how parts inter-relate and work together. This physical understanding of reality, it is claimed, is all there is to explain the secrets of life.

The Christian worldview does not accept this mere materialistic, mechanistic interpretation of the way things are. That interpretation is based on the evolutionary understanding of the origin and existence of life. This materialistic worldview begins to collapse when it is applied to such qualities of mind as qualia, meanings, intentions, values, reasons, beliefs and desires. These paraneural qualities all defy the application of a reductionist method.

The evolutionary process is a prime target for the reductionist mindset in that the theory is, through its fundamental driving force of natural selection, a step-by-step accretion of various components working collaboratively together for the benefit of the whole. If it can be proved and demonstrated that an insect or larger animal is only the result of a collection of basic and supplementary parts then it should be possible to separate those parts, even down to the most elementary nano-microscopic level. Where such an examination is possible the basic physical ingredients are revealed from which the original form was derived. The difficulty with this approach is that in the end all one is left with are segments of unconnected matter

that have no individual meaning or significance and anything beyond the physical has evaporated!

This problem is more serious in respect to qualities of mind. But before the qualities and function of mind can be addressed one has to first examine the brain—the physical, cerebral matter within the cranium. Of course, the evolutionist will explain how the arboreal quadruped ape, or ape-like creature, felt the urge to leave the trees and try the bipedal form of locomotion on the ground. Then, (as the fantasy story goes) because its hands were free from clinging to branches they were able to use them for meaningful activities to construct tools. This then so stimulated the brain that the resultant spin-off of language, writing, music and abstract thinking all became a sequence of improving mental abilities that led to modern man.

So how then does one explain how such concepts as consciousness, ethics, moral decisions of right and wrong, love, beauty, nuances of language and subtleties of poetry and music become the basic mindset of every human being? Where do these qualities come from if, when the physical brain is put through the reductive process, only

physical brain matter is found? How does the naturalistic philosophy, the reductionist, materialist interpretation, explain the great "ought?" Not, "this must be done" but "this ought to be done!"

Professor Thomas Nagel is one of a growing number of recognised academics in the field of philosophy

and science who are beginning to seriously question the whole evolutionary scenario because the study of the mind (so long neglected) has opened up gaps in orthodox evolutionary theory. In his book, *Mind & Cosmos*, he says: "I realise that such doubts [of Darwinian evolution] will strike many people as outrageous, but that is because almost everyone in our secular culture has been browbeaten into regarding the reductive research program as sacrosanct, on the ground that anything else would not be science."¹

According to evolutionists, the sequence of the progress of the fully developed human being is: matter, brain, mind. For them, Matter is first (and little else!). This is the exact reverse of the Bible's truth claim in Genesis 1:1, "In the beginning God [Mind] created [brain] the heavens and the earth [matter]." The sequence outlined by the evolutionist ends with a mind that is not able to be reduced to allow the most intricate mystery of creation to be examined. ↻

... the study of the mind has opened up gaps in orthodox evolutionary theory.

1. Thomas Nagel, *Mind & Cosmos*, Oxford University Press, 2012, p7.

Malcolm Ford writes from Whangarei, New Zealand.

ESCAPE FROM NICARAGUA

The General Conference has designated this Sabbath as Adventist Church World Refugee Day. In 2014, 14,350 refugees were accepted into Australia, 0.43 per cent of the global total. Just 2780 were asylum seekers, which ranks Australia 37th overall globally and 46th on a per capita basis. The remainder were resettled refugees, who were processed in another country by the United Nations Human Rights Commissioner for Refugees. In the category of resettled refugees, Australia ranks third overall globally and first on a per capita basis. This is the story of Freddy Zeledon, an Adventist refugee who fled Nicaragua.

by Vania Chew

THESE DAYS TOURISTS ARE FLOCKING TO Nicaragua, the Central American country known as "the land of lakes and volcanoes". According to 2015 data from Nicaragua's Central Bank, the country's tourism revenue increased by 18.7 per cent in just one year. But Nicaragua wasn't always the tourist attraction it is today.

Freddy Zeledon knows this. He was born and raised in Nicaragua during a period of civil war. The country was ruled by a dictatorship and there were many political prisoners.

In 1978, 17-year-old Freddy was travelling through the country with a friend when he was stopped at a checkpoint and accused of throwing a bomb at a police car. Without giving the boys an opportunity to proclaim their innocence, they were thrown in jail.

He was released later that year when the government declared a national pardon for those on "light charges". But almost 30 years later, he still remembers how terrible his time in jail was.

"I couldn't sleep well for months because of what had happened to me," he says. "I was tortured and hit many times."

In July 1979, the old government was thrown out and a new government was formed with promises of a better life for everyone.

"The promises didn't last very long. Soon, the new government showed signs of being Communist, aided by Russia, Eastern Europe and Cuba," Freddy recalls. "By 1980, a lot of people were unhappy, marching on the streets

and claiming that the new government had betrayed our country."

An opposition army of freedom fighters known as *La Contra* rose up, aided and assisted by the United States under Ronald Reagan's presidency. In retaliation, the Nicaraguan government created the National Service and male citizens between 16 and 35 years old were conscripted to fight *La Contra*.

"Thousands of people were fleeing the country at this point, leaving houses, businesses and property behind to save their lives," Freddy says. "This is how desperate the situation was."

Freddy had grown up in a large Adventist family with seven brothers and three sisters. They had traditionally opposed the government and had no plans to help it fight *La Contra*. But that didn't stop the government from conscripting him.

In November 1983, Freddy was heading to the shops when he was stopped by an army patrol and informed that he would be taken to the army camp. They wouldn't take no for an answer but they did give him an opportunity to say goodbye to his mother.

"She was crying a lot," remembers Freddy. "I told her that I would be back as long as I survived the war."

The following June, Freddy managed to get in contact with his family and found out that his brother George had also been conscripted.

"My parents told me they had a plan to help us escape," says Freddy. "They got in contact with a person who promised to help us cross the border to Honduras."

Requesting three days' leave for personal reasons, Freddy managed to escape the army and meet up with George. A family friend who owned a car repair shop allowed them to sleep in the boots of different cars each night. In the meantime, his parents liaised with a "coyote" or people smuggler who promised to help the brothers cross the border. A Monday in September was chosen as the day of the great escape.

On that September day, Freddy and George kissed their relatives goodbye as their mum said a prayer, asking



God to look after her sons. "It was a sunny day and then suddenly the weather changed in our favour," remembers Freddy. "It started to rain heavily and didn't stop until we arrived at the town near the Honduras border. If we had been stopped at any of the military checkpoints along the way, they would have asked us for ID. That would have meant the end of our plan. But the military checkpoints were all closed because of the rain."

They made it to a small town near the border without incident. The coyote told the brothers that they would have to stay the night in a small hotel and leave early the following morning. But when they went to the hotel, the owner began asking for identification. Panic washed over the pair. What could they do?

Suddenly the lights went off. There was a blackout and the owner could no longer check their identification. George provided false names and dates of birth to prevent the authorities from finding them.

"The air was thick, every minute was tense and we didn't sleep the whole night," recalls Freddy. "We were ready to run if we had to."

The next day, the brothers were ready to head to the border. The coyote warned that the area could be affected by landmines and gave them final instructions. "Go one at a time. Don't run or walk-crawl. If you don't hear any gunshots or exploding mines, wait for a few minutes and the next person can follow."

"I'll go first," George volunteered. "If something happens, don't follow—you'll have to tell the family what happened to me." Thankfully George made it safely through. Freddy followed cautiously, his heart pounding in his chest. Both brothers yelled with excitement when they made it across the border.

"We thanked God when we reached Honduras," says Freddy. All the suffering and tribulation was over. They began thinking of their future and their new life. But then a sharp voice barked, "Hey, you! Hands up!"

Freddy's heart sank as he turned and saw two soldiers pointing battle rifles directly at them. They were border patrol soldiers keeping an eye out for the Nicaraguan army.

George and Freddy tried to explain that they were civilians fleeing because of the war but the soldiers refused to believe them. They began hitting the young men repeatedly, telling the brothers that if they didn't cooperate, they would be killed.

"We thought that was the end—that our relatives would never find out what had happened to us," recalls Freddy.

The soldiers led the pair to a border checkpoint, a jail and finally a military base. Here, the jail was bigger, darker and dirtier. There were no toilets nor drinking water. After just two days of interrogation, hitting and ill treatment, Freddy and George became hardened. They were no longer scared—they would just have to cope.



A week later, a woman from the United Nations High Commissioner for Refugees (UNHCR) arrived, saying that someone had informed her about Freddy and George's situation. Eventually they were moved to a refugee camp.

It was now December 1984. George was 22 and Freddy 21. The refugee camp was fenced with barbed wire so that no-one could escape. Hundreds of families were crammed into deplorable conditions. Little kids were dying of malnutrition and poor hygiene. The psychological effects of the war were reflected on their faces. The conditions were terrible . . . but it was still a step up from jail. And Freddy and George continued to hope and pray for freedom.

One day, the UNHCR informed the refugees that they would be selecting a small group to be relocated to other countries such as the United States, Canada, Argentina, Venezuela and Australia. By this time, Freddy and George's younger brother Mauricio had also been sent to the refugee camp.

Two years later, the brothers received a letter from the local immigration department, telling them that they had 72 hours to leave Honduras. UNHCR officers arrived to take them to the airport. They flew to San Salvador and then to Mexico. When they arrived in Mexico, the immigration officer asked for their passports.

"We explained that the pilot had our documents because of our special travel conditions but they took us to a small room and began interrogating us," says Freddy. "The immigration officer was ready to deport us back to Nicaragua."

Had they come this far . . . only to be sent back?

Thankfully the situation was once again sorted out and the Zeledon brothers arrived in Sydney on January 28, 1986.

Today, George still lives in Sydney and is married with two sons. Freddy also still lives in Sydney and is married with two daughters and a son. His oldest daughter Angelica and her husband Daniel are expecting their first child next year. They all attend Wetherill Park Spanish Seventh-day Adventist Church (NSW).

"God was always with us and He is always with His people," says Freddy, as he reminisces on his refugee journey. "You just have to stop and listen for His voice." R

Little kids were dying of malnutrition and poor hygiene.

Vania Chew is PR/editorial assistant for Adventist Record.

DIGGING INTO THE WORD

Gary Webster

Jolted by Jehu

On numerous occasions I've visited the British Museum and gazed at the image of King Jehu of Israel on the Black Obelisk of Shalmaneser III. But today I was jolted by Jehu—while this king of Israel knelt before a pagan Assyrian king, it is becoming rarer to see Christians kneeling in prayer before the King of the universe. Now while I understand that it's physically too difficult for some to kneel, and while I'm certainly not advocating that kneeling is the only way to pray, in light of the testimony of Scripture, could it be that we are becoming too casual with God when it comes to prayer? Solomon, Daniel, Stephen, Peter, Paul and above all, Jesus Himself, all bowed their knees in prayer. Lest we think these are isolated cases, what about Abraham, Eliezer, Lot, Job, Balaam, and the four beasts and 24 elders around the throne of God?

Read 1 Kings 8:54; 2 Chronicles 6:13; Daniel 6:10; Acts 7:60; 9:40; 20:36; 21:5; Genesis 18:12; 19:1; 24:48; Numbers 22:31; Revelation 5:8,14; 19:4.

People use Scripture to justify and promote numerous Christian practices: the lifting of hands in praise; small groups; fasting; singing—good! But consistency would call us to include the practice of kneeling in prayer to the Sovereign of the universe more often than we do. Let's respond to the Psalmist's call to kneel before God our Maker, for the very act of kneeling helps to reinforce to us our need and His greatness, love and ability to meet all our needs.

Read Psalm 95:6,7.



A panel of the obelisk of Shalmaneser III showing King Jehu bowing before the King of Assyria.—British Museum

THE Pregnancy Diaries

US singer Beyonce recently released her new visual album, *Lemonade*, into the open ears of the world. What the world found was a piece that speaks to the very personal loss that accompanies a miscarriage; a loss so profound that many women never talk about it publicly.

Indeed, until now, Beyonce had spoken publicly only once about her miscarriage, stating it "was the saddest thing I ever went through".

Maybe with one of the world's biggest stars now talking about one of life's deepest pains, we may begin as a society and as a Church to talk more openly about what it means to lose a child you've never had the chance to hold. Until that point, we'll continue to live with the pregnancy paradox.

The pregnancy paradox pits revealing the good news of your pregnancy against defending yourself against possible tragedy. Many couples choose not to reveal they are pregnant until the second trimester, past the "danger period" when at least one in four pregnancies ends in miscarriage.

After all, if you go ahead and share the news before the end of the danger period, and then lose the baby, how do you avoid the awkwardness and heartbreak when people send their well wishes and gifts?

But if you don't share the news and then suffer a miscarriage, who, besides your husband, can you turn to in your grief? And while he may be there for you, he too is deeply grieving for his lost child. Sadly, most couples end up suffering in silence. Dreaming dreams of children whose little lives float in their imagination, but in no-one else's.

We chose a middle path. Wanting to keep our precious little happy secret to ourselves for a while, my husband and I told only our immediate family right away. I also shared the news with two close girlfriends because while I believe the Bible's promise, "Blessed are those who mourn, for they will be comforted" (Matthew 5:4), I also needed people around me if anything did go wrong. But then again, don't we all?

Melody Tan is associate editor of Signs of the Times and is expecting her first child.



LETTERS

NEW TECH

Peter McGowan, Vic

Normally there are just two words to describe [the quality of] writing in *Record*, especially the editorials: creative and superb. However, this last one (May 21) I must add another [word]– “inspiring!” If I understand the piece “You-Who?” (Editorial) correctly, it suggests a democratisation of media; essentially encouraging all members to make clips and put them on YouTube (or equivalent).

I assume that this has started already, but with your encouragement I hope it blossoms. It’s far more effective than TV or DVDs as you suggest. It’s certainly cheaper!

At the beginning of the second century, soon after the invention of the codex, about 97 per cent of books were still scrolls and 3 per cent were in the form of a codex. By contrast, among the Christian community of documents, the situation was the reverse—about 97 per cent were in the form of a codex and only 3 per cent were scrolls. That is, Christians were among the first to take up new technology.

With social media, the Church has been rather slow (apart from lip service). I hope we use it effectively to lead many to Christ.

TOO-HARD BASKET

Russell Bryan, via website

[Re: “Restoration”, Feature, June 4]. The basic problem at the General Conference was that the real issues of ordination and the role of women in ministry were never actually voted upon.

The GC administration who put the motion forward fudged two ideas—women’s ordination and dividing the world Church.

Either of those issues would prove divisive in its own right at a GC session. Putting them together was almost certainly going to receive a no vote. What was amazing is how close the vote was.

Two things remain unresolved: 1. A theology of ordination, and 2. Would the Bible support such an ordination to include women? The only thing resolved was that the GC delegates did not want division executives acting separately to each other and without reference to the GC. So what we have is something put into the too-hard basket, hopefully to be resolved at some point in the future. These topics will continue to be discussed until they are resolved.

M J Wieczorek, via website

Brad Kemp seems to deliberately skew the “trajectory of Scripture” to support his point of view. Genesis 3:14–19 is quite clear that we are all under the curse until the second coming when restoration will take place.

I wish I could no longer exist by the sweat of my brow and turn to dust at the end of my days. Unfortunately I have to wait until Jesus comes again. His victory on the cross gives me hope that one day this will become a reality.

Lynelle, via website

I don’t see Brad not accepting the GC vote, nor speaking to his preferred view. I see him putting forth Bible narrative to help achieve further clarity around this issue. It is not simply good sense to say that “we ought to accept it and put aside all private opinions”—this is certainly not the unthinking attitude that Ellen White would have supported.

Scripture is given to teach and inform us, and even to rebuke us! I have been greatly encouraged to see such a clear and biblically referenced outlining of the plan of salvation in this article. As a woman, I praise my Creator for His plan for me. I look forward to His redeeming of me and my fellow females, who in many places the world over are suffering under the “sin-shaped” values of this world, and in some cases, the Church.

NEED FOR REVIVAL

Philip Smith, via website

What James highlights in his timely piece [“Radical”, Editorial, June 4] is the commitment of the Adventist pioneers to an ancient notion of perpetual reformation.

The Adventist movement should never stop reforming itself in terms of structure and policy in order to embolden its capacity to respond with inspired empathy to people everywhere in an ever-changing world. I share James’ anguish that the Adventist movement has become too institutionalised and perhaps has lost sight of this commitment to invoking ever more inclusive ways of bringing people to the knowledge of their Saviour.

Like the Anabaptists, we need to become more engaged in helping to relieve injustice, and bring fairness and equality to those who are oppressed. And we need a revival in the Church that focuses on reinvigorating and expanding the democratic ethos that lies at the heart of the gospel message—we are all one in Christ Jesus, our Lord. Bias and preferential treatment should never surface in our discourse in our congregations.

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.

THIS MONTH IN

SIGNS OF THE TIMES

A CHRISTIAN PERSPECTIVE OF THE WORLD TODAY

THANK GOD FOR ATHEISTS?

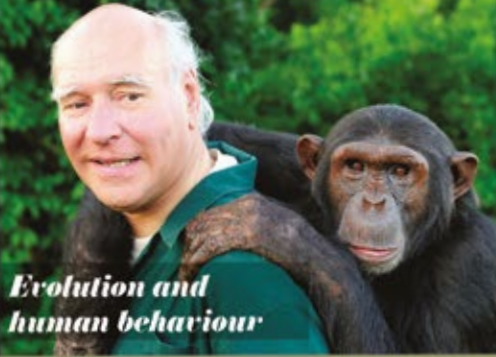
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A CHRISTIAN PERSPECTIVE OF THE WORLD TODAY

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HI KIDS!



Moses is climbing up Mt Nebo. He will not enter the Promised Land. His last message to the Israelites talks about God's love and how important it is that they obey and serve Him and each other. Moses reminds the people how God led them for 40 years in the wilderness.

FIND-A-WORD

FIND THESE WORDS: Moses, Israelites, God, Joshua, laws, remember, wise, care, obey, listen, past, future, memorise, Mt Nebo, Promised, land.

W D N A L E F U T U R E W O R S H I M P G O
 D E W H E G N W E Y C H P A S T O E R O S E
 T S O O B E O O B E Y Y H I M F T E U L L S
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CHALLENGE FOR THE OLDER KIDS!

Use the leftover letters from the FIND-A-WORD to fill in the blanks below. Work from left to right. Clue: Some of the letters spell punctuation or numbers.

COMMUNITY MESSAGE

_____ □

“ _____

_____ □ □ □

_____ □ ”

_____ □ □



38 houses and other mission memories



Pr Ron Heggie (1911–1982).

Ron Heggie was born in New Zealand. His mother, impressed with the Bible-based doctrines of Adventism, joined the Church when Ron was nine. Some years later, he too was baptised and in 1929 graduated from the pre-ministerial course at Longburn College. Because of the great economic hardship of the time, Ron worked for a year canvassing and assisting his father, a builder. He enrolled at Avondale College in 1931, graduating from

the ministerial course in 1933.

After a year canvassing in South New Zealand, Ron was called into evangelism in NZ's North Island and in 1937 he married Alvine Reye, whom he had met at Avondale.

As World War II loomed, Ron found himself frequently in court supporting young people who refused, as conscientious objectors, to bear arms. During this time an attempt was made to deport Pastor Nelson Burns, an evangelist in Wellington, whom Ron was assisting. Fortunately, due to the intervention of then prime minister, Peter Fraser, the deportation order was overturned and the campaign continued to a successful conclusion.

Continuing in his calling as an evangelist, Ron was ordained to the gospel ministry in 1942 and shortly afterwards appointed to mission work. Initially he was called to serve as principal of the Training School at Batuna, Solomon Islands. But due to the Japanese invasion of the Solomons, he was instead appointed president of the French Polynesia Mission.

Due to the wartime conditions there were no regular passenger services across the Pacific so it took some time negotiating with ship captains in Newcastle before one was found willing to take the family as passengers. It took 28 days to get to Tahiti with a lot of travelling away from the normal shipping lanes in order to avoid naval mines.

Ron spent five years in this role and his practical skills were useful. He built, among other things, a six-metre boat to assist with travel around the islands. Being wartime, car parts were hard to come by so Ron either repaired the old Model T Ford and Mission Oldsmobile himself, or on occasion, actually made his own parts.

Alvine, being born in Samoa, was fluent in Samoan and German as well as English, and this background helped her quickly master the Tahitian language. She had significant input into a new hymnal for the Church in French Polynesia. In addition, though without teacher training, she home-schooled her two older children during these years.

Being without regular lines of communication was hard for Ron and his family. Once he was marooned on an island for three months before gaining the use of a small, four-metre sailing boat. He sailed it 386 kilometres across open ocean back to Tahiti—a risky enterprise!

Because of the legal and other difficulties faced by non-French citizens in French Polynesia, Ron advised Church headquarters in Sydney at the end of his five-year term that future presidents should be appointed from France.

When a new—and French—president was appointed, Ron was asked to return to Tahiti for “a month or two” to help his successor settle into the role. That turned into nine months away from his family, who were living in Rockhampton in Australia for the interim.

Ron was then involved in pastoral work in Victoria until he was called to Avondale to be preceptor (dean of men) in 1955. While there he took advantage of the opportunity to complete his BA degree in Theology. In 1960 he accepted a call to be president of the Cook Islands Mission, returning to Australia after two years to take up pastoral work in Queensland until retiring to Cooranbong in 1972.

Alvine and Ron were a team totally committed to the work of the Church, living in 38 houses in their years together; each of which Alvine transformed into a warm home for her family and the always welcome visitors. They were a very special pastoral couple and their legacy lives on in the lives they influenced for good.

MYSTERY HISTORY



Do you know?

- The people in the photo.
 - The date the photo was taken.
- Send to heritage@avondale.edu.au

POSITIONS VACANT

■ **Departmental assistant, Youth Ministries—Greater Sydney Conference (Epping, NSW)** is seeking an enthusiastic and competent individual to provide support for the Youth Ministries department. This full-time position requires an individual who is self-motivated, well organised, has a high level of computer skills, and excellent written and oral communication. Commencing early July, this role involves providing administrative and clerical support to the youth directors, developing design concepts and final artwork for all promotions and publishing material, maintaining the youth website and other social media networks, and assisting with the organisation and running of youth department events and activities. For further information and a full job description please contact Ian Low, Human Resources Officer, at <ianlow@adventist.org.au>. Applications close **June 21, 2016**.

■ **Assistant volunteer coordinator—South Pacific Division (Wahroonga, NSW)**. To assist in the coordination of the day-to-day activities of the Adventist Volunteer Service, including processing of volunteer applications, handling enquiries and liaising with volunteers and the host organisation. The successful applicant will be a practising member of the Seventh-day Adventist Church; be eligible to hold a missionary licence with the Seventh-day Adventist Church; have a minimum three years experience in office administration and/or a fast-paced office environment; have a working knowledge of the Seventh-day Adventist Church and its management throughout the SPD; excellent oral and written communication; competent in general office skills; have initiative and be self-motivated. Inquiries and applications to <hr@adventist.org.au>. Applications close **June 23, 2016**.

■ **Risk management services manager—Seventh-day Adventist Church (South Queensland Conference) Ltd** is seeking a skilled risk management professional who will play a key role in the next phase of risk management and its implementation throughout the Conference. The successful applicant will further develop an established risk management framework for South Queensland that supports the Conference to achieve its objectives, fostering operational excellence. You will give leadership to the process of ensuring that the Conference and all its entities are compliant with new and existing regulatory and legislative requirements. You will provide independent and professional advice to administrative and senior management, boards of directors and board sub-committees, including each of its operational companies. All applicants should be practising members of the Seventh-day Adventist Church and live in either Australia or New Zealand. Written applications, including a detailed CV and referees, should be sent to the Secretary, Seventh-day Adventist Church (South Queensland Conference) Limited, 400 Boundary Street, Spring Hill, Qld 4000; or fax (07) 3236 1305; or email to <colinrenfrew@adventist.org.au>. Applications close **June 25, 2016**.

■ **Nursing unit manager (L2) subacute care—Adventist HealthCare Ltd (Wahroonga, NSW)**. Applications are invited from enthusiastic and dedicated registered nurses to expand their career in the role of nursing unit manager, subacute care. This exciting role will utilise your management and clinical expertise to ensure the provision of a high quality subacute service/rehabilitation service. The manager will be responsible for the effective management of the department's clinical nursing care, personnel, operational and financial controls, and all admission screening for referred patients into the service. Further information on <www.sah.org.au>. Enquiries and applications to Michelle McKenzie, Director of Maternity, Paediatrics and Nursing Support, phone (02) 9480 4170 or email <michelle.mckenzie@sah.org.au>. Applications close **June 27, 2016**.

WEDDINGS



■ **Faatoia—Goods**. Grant Faatoia, son of Robert Collins (Cooranbong, NSW) and Mary Key

(Auckland, NZ), and Rachel Goods, daughter of Melissa Sanburg (East Gosford, NSW) and Brett Goods (Sydney), were married 7.2.16 in Tumbi Umbi, Central Coast, among family and friends, surrounded by birds and

■ **Programs assistant, ADRA South Pacific—South Pacific Division (Wahroonga, NSW)** is seeking a competent and self-motivated individual to join the ADRA South Pacific team. The successful applicant will hold or be working towards holding a relevant qualification and will have an interest in and aptitude for cross-cultural ministry. This part-time position will work closely with the ADRA South Pacific director to help coordinate the day-to-day activities, workflow and provision of services of the ADRA South Pacific office. Must be eligible to work in Australia. For the full selection criteria visit <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; email <hr@adventist.org.au> or fax (02) 9489 0943. Applications close **July 3, 2016**.

■ **Business manager—North New South Wales Schools Company (Wallsend, NSW)**. This position is pivotal to the company's financial operations and future, with the successful applicant assisting in leading the company to operate in a profitable and sustainable way. The position will report directly to the Schools Company CEO, and will require sound management accounting skills and experience, ideally with some work experience inside the education field. In addition to the operational-related finance matters of the company, the position will be responsible for the supervision and training of direct report positions in the company head office finance team. To discuss the role or to request a job application form, please contact: Dean Bennetts, NNSW Schools Company CEO at <deanbennetts@adventist.org.au>. Expressions of interest are to be submitted via email to: <deanbennetts@adventist.org.au>. A separate application form will then be forwarded, addressing the essential and desirable criteria outlined in the job description. Applications close **July 15, 2016**.

■ **Manager, It Is Written Oceania—Adventist Media Network (Wahroonga, NSW)**. It Is Written Oceania (IIWO), a ministry of Adventist Media Network, is seeking a full-time manager who will be based in the Morisset area, NSW. IIWO is looking for a dynamic leader who is passionate about bringing people to Jesus through media. The position involves: strategy—key involvement in the development of the IIWO strategy; leadership—lead a high performing team to achieve the mission and objectives of the ministry; evangelism—work with the speaker to develop and implement effective evangelistic programs; programming—organise all programming for the media channels; marketing—develop a holistic marketing plan including the production of resources; operations—ensure a robust and efficient operation; sustainability—develop and manage effective plans, including fundraising, to ensure the sustainability of the ministry; stakeholder management—develop effective relationships with church administration and external stakeholders in the South Pacific and other regions. Applications and enquiries should be directed to: Office Manager, Adventist Media Network on (02) 9847 2222 or email <corpserv@adventistmedia.org.au> with your application letter, which should cover your knowledge, skills and experience in relation to the advertised position, and attach a copy of your current CV/resume. Applications close **June 20, 2016**.

Sign up for job updates and find more vacant positions at <adventistemployment.org.au>



bush on the property of Don and Ken Boehm. Ordinances were part of the occasion, with the newly-married couple washing each other's feet as their first act of service and love together.

*Wayne Krause, Nimrod Maua
Casey Wolverton*



Mona-Whyatt.

Keresoma Alama Mona, son of Tavita and Faailo Tuigamala (Adelaide, SA), and Victoria Kate Whyatt, daughter of Gary and Robyn Whyatt (Adelaide), were married 13.3.16 under the elm trees in the beautiful Carrick Hill Gardens.

Daniel Sawade, Allan Croft



Rosendahl-Cherry.

Ivan Wade Rosendahl, son of Ronald and Delmai Rosendahl, and Bronwyn Elizabeth Cherry, daughter of Elwyn and Ruth Cherry, were married 4.10.15 at the Cherry family home, Toowoomba, Qld. They had known each other for a while, but "connected" during the iThirst Pathfinder Camporee in early 2015. Yay for Pathfinders!

William Strickland

OBITUARIES



Dustin, Joyce Emily, born 23.3.1925 in Bowral, NSW; died 27.3.16 in Cooranbong.

Shortly after World War II Joy married Harry Dustin, who predeceased her. She is survived by Harry and Sue Dustin (Kyogle) and Phillip and Anne Dustin (Dora Creek); siblings Elaine, Noeline and Eddie; and several grandchildren and great-grandchildren. Joy was a remarkably gifted musician who contributed significantly to the ministry of the Avondale Memorial Chorale. Several of Joy's beautiful arrangements were sung at her funeral service. Joy was a genuine friend to many and generous with her musical talents to the benefit of others.

Roger Nixon, Gregg Pillay

Harris, Percival Jack, born 8.12.1927 in Broken Hill, NSW; died 25.12.15 in Broken Hill after a short battle with cancer. On 18.12.1954 he married Valmai Buller, who predeceased him. He is survived by John and Marilyn Harris (Broken Hill), Maxine and

Peter Henham (NZ); grandchildren Mitchell and Kerrilynn, Glendon, Andrew, Phillip and Antony; and great-grandson Jethro. Jack was a supportive, lifelong member of Broken Hill church. He loved walking with his dogs, flying planes and Morse code. He worked at Broken Hill mines for more than 30 years and later with Meals on Wheels, Lifeline and Walk Tour Guides. Many visitors to Broken Hill were treated to Jack's informative tour of the Hill.

Adam Tonkin



Krause, Ernest, born 7.11.1926 in Summer Hill, NSW; died 29.3.16 in Alstonville

Senior Living. On 17.12.1958 he married Merlene Wyborn. He is lovingly remembered by his wife (Alstonville); son Wayne and his wife Tracey (Wyong), and son Gary and his wife Bettina (Burtonsville, USA); and granddaughters Jessica (Avondale College) and Bethany (Burtonsville, USA). Ernie served for more than 50 years as a teacher, principal and pastor in schools and churches throughout Australia, New Zealand and Fiji. A caring man of integrity, wisdom and quick humour, Ernie touched thousands of lives through the sermons of love and hope he preached through his words and life.

Tim Kingston, Peter Howard

Law, Peter Charles, born 17.8.1963 in Lower Hutt, NZ; died 23.1.16 in Toongabbie, NSW. He is survived by his wife Julie; daughters Isabelle, Naomi and Tima (all of Sydney, NSW); and brothers Warren, Greg and Shane and their respective families. Peter was a keen Bible student who operated a teaching ministry on the internet that touched thousands of lives in numerous countries across the world. His sudden passing is a great loss to his family and church family, but now he awaits the Master's call to life on the resurrection morning.

David McKibben

Perry, Dorothy (Dot), born 7.3.1930 in Yatpool, Vic; died 15.2.16 in Geelong. Dot is survived by her husband Bert, their son Craig and granddaughter Kiarna. She loved the Lord and her family. Dot attended church faithfully and will be missed by all as she rests in Jesus awaiting His

second coming.

Frank Boniface



Thompson, Bryce, born 13.4.1988 in Brisbane, Qld; died 23.3.16 in Sydney,

NSW. Bryce attended Northpine Christian College in Brisbane, Qld. At the time of his death he was a drummer in a Sydney punk rock band named Black Market. He is survived by his father Brian Thompson (Strathpine), half-brother Dylan Thompson (Yandina) and his friends from the punk rock scene in Sydney and Brisbane. These friends, along with his father and brother, conducted a moving memorial service on Mount Nebo, overlooking Moreton Bay, on Sabbath afternoon 23.4.16. Bryce died altogether too young.

Mike Brownhill



Watson, Kay Deniece, born in Oberon, NSW; died in Bathurst. She married Alwyn Roy

Watson. She was predeceased by her husband and her daughter Kym. She is survived by her sister Delia Morris (Castle Hill); and children Raeley Burton (Morisset), Tracey Watson (Oberon) and Duane (Morisset). Kay will be sadly missed by her family. She is now resting in Jesus until He comes again.

Errol Webster

ADVERTISEMENTS

Powered-Up Plus, Weimar Institute health evangelism training. July 30–August 7. Don't miss out on this great opportunity to be trained in health ministry by a team from Weimar Institute. For more info and to register, visit <<https://goo.gl/gbfnDc>>. Be quick, spaces are limited.

Grey Nomads camp–Adventist Alpine Village, October 3–8, 2016. Plan now to attend the South New South Wales Conference Grey Nomads camp for a

spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW. Set in the beauty of the Australian Southern Alps, numbers are limited to 150 attendees. To receive an application form and details of accommodation options please contact Robyn Howie. Phone: (02) 6249 6822 or email <robynhowie@adventist.org.au>.

Accommodation and conference centre. Seeking a peaceful venue on beautiful Lake Macquarie in the Hunter region? Disability-friendly accommodation with ensuites. Conference facilities for 100+ people. 20 mins to Avondale College, Newcastle and beach. 0402 460 000. Visit <www.catalinacc.com.au> for details.

Finally . . .
Kind words can be short and easy to speak, but their echoes are truly endless.
—Mother Teresa

Next RECORD July 2

VOLUNTEERS

■ **Two assistant chaplains (one female, one male)–Avondale College.** Start date August 1, 2016, for 10 months. Must be single, 20–30 years old, have a heart to see God work in the lives of the college students and staff, be flexible with work hours and fluent in English. Food and accommodation are provided on premises and a stipend will be provided. See <www.adventistvolunteers.org> and search for SPD.AVON.2016.01 (females) or SPD.AVON.2016.02 (males).

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WORLD REFUGEE DAY SABBATH - 18TH JUNE

We stand with refugees.

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