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ADRA Samoa director awarded

Lautoka, Fiji

Su'a Julia Wallwork, who heads up the Adventist Development and Relief Agency (ADRA) in Samoa, was awarded first place for her paper and presentation at an interna-



Ms Wallwork (R) with her award.

tional climate change symposium hosted by the University of Fiji and University of Hamburg.

"I still can't believe it," Ms Wallwork said. "I was up against all these scientists/professors from Germany, Hawaii, the Pacific, Australia and Fiji. Another notch up for ADRA. God be praised!"

Ms Wallwork's paper described ADRA's work with communities vulner-

able to tsunamis and rising sea levels—projects that make use of traditional Samoan social structures and the widespread Christian faith that is part of Samoan culture as well as up-to-date scientific data and best practice approaches that boost community resilience and preparedness for disasters.

Drawing from ADRA's 30 years of experience in Samoa, Ms Wallwork's paper emphasised ADRA workers' local knowledge: "We know the traditions, and understand the needs," the introduction to her paper reads. "We look through the same lens at the changes in land, sea and sky. We understand—we have been part of this journey through life—through centuries of migration and navigation, guided by the sun, moon and stars. We know about the beliefs in Bible prophecies being fulfilled that [our communities] talk about with reverence. We are Samoa. We are people of the Pacific, and our heritage lives on."

—Kent Kingston

New Adventist series on free-to-air TV

Quakers Hill, NSW

A new TV series highlighting Adventist beliefs will launch on free-to-air television in Australia tomorrow morning (October 2).

New Hope church in Sydney has signed a one-year contract with Channel 9/GEM to broadcast its new show.

Striking a deal with a major TV network and securing a 7am timeslot is nothing short of miraculous, according to New Hope pastor Lloyd Grolimund.

"Channel 9 hasn't had any religious programming for

decades," he said. "What we are trying to do is to highlight our faith but also our Church. We are specifically going through the Adventist beliefs using stories out of Australia and elsewhere to illustrate them."

The South Pacific Division's Mission to the Cities initiative has partially funded the series.—Tracey Bridcutt



Fijian young people empowered for outreach

Suva, Fiji

Hundreds of young people around Fiji have rolled up their sleeves to help their communities after receiving funding from the "Give Them The Keys" scheme.

"Give Them The Keys" is a General Conference (GC) initiative dedicated to promoting local youth outreach. A special offering was taken up at the 2015 GC Session in San Antonio and distributed to approved youth-driven church or school outreach projects.

"Seventy-four youth groups within the Central/Eastern region, Vanua Levu and the West have received \$FJ169,500 in funds to carry out outreach projects," said Pastor Fifita Vatulesi, youth director for the Fiji Mission.

One youth group in Cakaudrove has already purchased a sound system and projector so they can view Fiji's city evangelism program via livestream.

Another group from Lagilagi has also purchased a stereo system and projector and used it to conduct a health awareness seminar at Shirley Park in Lautoka.



Recipients of the youth funding.

Suvavou church youth spent their national public holiday cleaning and scrubbing the village meeting house at Lami village and donated the wheelbarrow, spades and other tools they used to the village when they were finished.

And the Vatulaulau youth conducted a one-week family life seminar and renovated the Nasolo village bus shelter.—Vanua Chew



How to criticise your pastor in 7 easy steps

Jarrod Stackelroth

We all make mistakes. Leaders of our Church—at every level—make mistakes too.

That's why I decided to write this helpful, step-by-step guide on how to criticise your pastor when he or she does the wrong thing and doesn't seem to hear God clearly. We need to be able to constructively criticise. So here are my simple steps. Ready? Strap yourselves in.

Step 1: Try to find the root problem. What is it that is really bothering you? Take some time to identify the exact issue. It's easy to be distracted by a whole bunch of things but sometimes we forget what upset us in the first place. This is dangerous. It leaves your argument pretty thin.

Step 2: Check your reality. Have you ever been in a toxic relationship or workplace or group of friends? Everything is talked about in negative terms. It shapes the way you think. Are you discerning things accurately or are you seeing things only through the lens that you or the people around you have adopted?

Step 3: Look at your motivation. This goes back to the first two points. If you haven't been able to identify what made you upset in the first place or informed your emotions, then maybe the wrong spirit is driving you. Are you driven by sacrificial love? Or is it pride? Are you seeking to provide encouragement and build up the Church? (1 Thessalonians 5:11). Or remain comfortable?

Step 4: Understand you are not the only one in the church. Before you criticise, realise that the pastor has plenty of people to mentor, equip, counsel and lead. It's not all about you. Decide if this is really something that needs the pastor's attention. If there is a lack, deficit, issue in the church, is it the pastor's problem or something you can fix. We don't always understand the burdens other people carry.

Step 5: Try to see the problem from a different perspective. I think back to Jesus' metaphor of the speck in another's eye and the log in our own. Sometimes our view isn't clear because of obstructions in our lives—the attitudes and outlooks that we cling to. Try changing the perspective. Maybe you'll see that speck differently, once you move around the log that obstructs your view.

Step 6: Change yourself before changing others. Come to think of it, this is a useful point for life in general—marriage, family situations, the workplace . . . sometimes people become so used to the way others treat them, they have a default reaction. The only way to change their reaction is to change the approach.

Confession: I'm speaking from experience. I recently sent a hasty email to my pastor when I was upset. Here's the thing: I realised many of my critical thoughts (or my lack of critical thought) that fed into the email came from unwholesome places of self-centredness, jealousy, negativity, pride. They say hindsight is always 20/20. I had not gone through this process of analysis and I had not been filled with the fruit of the Spirit. This list could have saved myself and my pastor a lot of pain. Instead, I told myself I knew best; I was only trying to provide accountability.

Lesson learnt: always wait overnight before sending an angry email (or don't send it). I've been on the other end of hasty emails in my job and I can tell you: NO FUN.

Step 7: God expects us to reconcile. No matter what the issue, how big or even whether we've put our foot in it (like I did), God wants us to be a people who live in peace with one another, who don't hold on to grudges but love and forgive, swallow their pride and, with His help, heal, restore and encourage one another. Approach all problems with this outcome in mind.

Now you've been through this checklist, is there still an issue? If there is, approach your pastor personally and privately and have a conversation. But my hunch is that many problems we create start with ourselves.

Our pastors are human beings, with thoughts and feelings, trying their best to work for God and the Church. We need to be willing to be equipped and led by our pastors. More than that we need to be "active" church members—allies not opponents—of our pastors.

October is Clergy Appreciation Month. Take some time in the next few weeks to show your pastor how much you appreciate them.

Jarrod Stackelroth is editor of Adventist Record.

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Official news magazine of the South Pacific
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On the wall was a picture of Jesus feeding the 5000. The week's Bible text was in perfect handwriting on the blackboard. The students' drawings of Jesus' return were displayed on the back wall. This Fijian Seventh-day Adventist School classroom gave a clear message—the students see and read the message of Jesus. I've seen similar classrooms in New Zealand, PNG, Samoa and Australia. Classrooms that highlight through art the Seventh-day Adventist message.

However I walk into most Seventh-day Adventist offices, institutions and churches and no such message is displayed. There is little artwork to reveal our beliefs and identity.

The General Conference building is an exception—there are pictures of Jesus and multiple Bible stories all over the walls. In the rare time I get between meetings there, I'm captivated by Jesus' face or visual realism that brings the Bible alive.

An Adventist member from the USA donated a print of well-known artist Nathan Greene's depiction of the second coming of Jesus to every Division office of the world Church—so they can hang "our message" in a prominent place. This idea has captured the attention of the SPD office staff. A committee was formed so the best frame and location for this artwork could be found.

I wish every institution, church and office had good Seventh-day Adventist artwork displayed. Our message is also visual. Without wanting to promote particular artists (and being misunderstood), have a look at the following websites for examples of message-filled artwork: <www.nathangreene.com>

and <www.philmckay.com>. Run an art competition in your church, conference or institution. Do something—Jesus' end time message is worth seeing in the buildings we own.

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



I'm not a PK

Maritza Brunt

I've realised several important things in my life so far. Salt and sugar should never be confused when baking cookies, exercise really is good for you and I'm not a PK (pastor's kid).

This may come as a shock for those who know me. After all, my dad's a pastor, so how is this possible?

Let me explain: I've experienced resentment, hurt, acceptance, unrealistic expectations, kindness and pride in belonging to my Church. But if there's one thing all these conflicting emotions have taught me, it's this: I'm not a PK. I'm a girl whose dad just happens to be a pastor.

He could have been an accountant, a pilot, a nurse or a mechanic. But he's not. He's a pastor. Unfortunately, that often comes with baggage—more judgement, less affirmation. When was the last time you heard, "Did you hear what the engineer's son did?" or "Did you see what the lawyer's daughter was wearing?"

Take my personal favourite—"You're a pastor's kid, so you should really start behaving like one"—and substitute any career of choice in there. Doesn't really have the same ring to it, does it? How, exactly, are astronauts' kids supposed to behave?

Don't get me wrong. I love seeing ministerial families appreciated. High value is placed on them through inspirational, support-building events such as ministers' meetings and pastors' retreats.

At a recent camp meeting, I took photos for a morning tea especially for Partners in Ministry. To hear the encouraging words exchanged between spouses and to see them all draw strength from each other was something beautiful. It's vitally important for pastors and their spouses to feel affirmed—in fact, it's important for all human beings.

But often, unintentionally, we forget about the kids. We forget that they didn't choose the ministry lifestyle or ask for it. We don't realise we expect things of them that we wouldn't from kids with parents who have a different career. We give them a label—PK. And I say "we" because I, too, have both judged, and been judged.

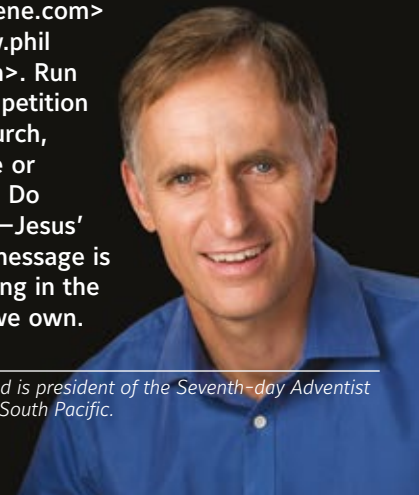
So to all those kids whose parent just so happens to be a pastor: the ones who wait patiently for Mum or Dad to come home at night, only to find they've been delayed—again; the ones who have unrealistic expectations placed on them; or who fight to live up to those expectations—and fall short; the ones who don't even bother—and have nasty words whispered behind their backs; the ones who have moved more times than they can remember; the ones who rebel; the ones who leave.

I know it's hard. Believe me—I've been there.

But please know this: You are more than just the PK label. You matter. Whether you've left the Church or whether you're an active member; whether you've been incredibly wounded or whether you've never felt pressure from anybody; whether you've never heard praise or whether you've been affirmed all your life, I want to uplift you. You are incredibly valuable. You are special. Your ministry is just as important. To quote King David, you are "fearfully and wonderfully made" (Psalm 139:14). And all around the world, there are kids who truly understand and are praying for you.

Kids—just like you—whose parent happens to be a pastor.

Maritza Brunt is assistant editor for Adventist Record.





Get moving!

UK research suggests that physical exercise can have healing effects, reducing the risk of early death from a wide range of causes, including alcohol-related disease. Researchers note that exercise stimulates the liver to function properly, countering alcohol's toxic effects. Experts have warned against the research being used to justify booze-ups. —SMH



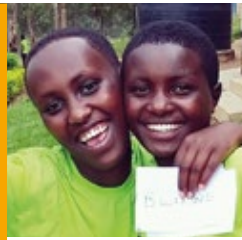
Finding meaning

A study of more than 1000 Australian workers found that Christian employees reported higher levels of job satisfaction than their colleagues. From a sample group that represented different kinds of workers and industries, 63 per cent of Christians said they enjoy going to work every day, compared to 53 per cent of the other workers. —Reventure



Not so simple

In the 1997 evangelical publishing phenomenon *I Kissed Dating Goodbye*, homeschooled 21 year-old virgin Joshua Harris slammed hook-up culture and promoted a hardline on premarital sex, including a "no kissing before marriage" policy. Now a dad of teenagers, Harris is rethinking his stance and listening to critics who say he damaged their sexuality. —The Slate



Hope for the future

After the genocide of the 1990s, more than 100,000 Congolese refugees, most of them Adventists, are struggling to make a future in Rwandan refugee camps. ADRA Rwanda is coordinating education projects together with the US-based Impact Hope charity, which assists students to attend high school at Adventist boarding academies. —Impact Hope



More to the story

Adventist leaders in some parts of the world are wary of hitching their wagon to *Hacksaw Ridge*, a Hollywood movie featuring extreme war violence and retelling the story of Adventist non-combatant Desmond Doss. But in Poland, the Church is preparing leaflets, DVDs and digital resources ahead of the movie's November release. —Adventist Review



Signs of life

More than 400 Adventist Deaf and other community members in Western Kenya had a chance to experience God through a special program that specifically catered to the Deaf. The event illustrates the renewed commitment of the Seventh-day Adventist Church around the world to reaching people with disabilities. —Instagram/adventistchurch



OPEN HOME

On June 5-9, 2017, thousands of Adventists across Australia will **open their homes** and **reach out** to the community.

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ADVENTIST CHURCH *in Australia*

Indigenous community invites outreach team to return

Woorabinda, Queensland

The Indigenous community of Woorabinda, two hours south-west of Rockhampton (Qld), has benefited from a multi-faceted outreach program run by 46 members of the Joy Prayer Warrior (JPW) group.

The program included nightly outdoor evangelism meetings featuring a choir, skits, testimonies, special items and a message on the theme: "Jesus is the way, the truth and the life" (John 14:6).

Woorabinda Mayor Shane Wilkie reported that a youth considered to be a bad influence on local teenagers wanted to change his ways after listening to the young people share their testimonies.

The program also featured community service activities including cleaning a large compound where the group was accommodated on traditional Aboriginal land. The free accommodation was an answer to prayer as permission to stay there had to be granted by the council.



Free fuel was supplied by the council to all six of the team's vehicles for the duration of their stay. The council also supplied food items, cleaning chemicals and a water blaster to assist with the cleanup.

Donations from other

sources included a 12-seater bus hired by a family, vegetables supplied by a couple, team T-shirts paid for by a member of the group and graduation gowns for the 60 children who attended the Vacation Bible School (VBS).



The VBS graduation celebration was enjoyed by the children and their families. As part of the graduation, the JPW group, which had representatives from Queensland, NSW, Victoria and the Northern Territory, provided a big feast for the whole community. An elderly lady was moved to tears, explaining that this was the first time she had witnessed a graduation ceremony in the town despite living in Woorabinda her entire life.

Mr Wilkie and his deputy handed out the certificates and invited the JPW group to return to Woorabinda. "It has been a privilege to have this partnership," he said.—*Liane Radrodro*

Connect with the Joy Prayer Warriors on Facebook: @joypwarriors777

Health message making inroads in PNG

Arufi, Western Province, Papua New Guinea

The Adventist health message is reaching into homes in Papua New Guinea's Western Province and people are making decisions for God.

In 2013, through a 13th Sabbath offering, Arufi village was identified as a place that could benefit from an isolated medical outpost project. A fly and build team from the Northern Australian Conference travelled to Arufi in 2014 and built a small clinic.

A year later, Adventist woman Maris Taku, a community health worker, was sent to work at Arufi clinic. Since



Arufi youths who took a stand for God after the baptism.

arriving, Ms Taku has been working tirelessly during the week, treating patients at the clinic and travelling to other villages to provide health awareness and treat the sick who are too weak to travel to Arufi. On Sabbath, she would gather the

few local Adventists under a tree and lead out in a small program. This went on for a while until the South West Papua Mission sent a lay minister to assist the group.

In June the small church organised a health evangelism program and invited PNG Union Mission health director Gad Koito to speak. The program attracted about 500 people each night and health messages were shared alongside God's Word. At the end of the program, a couple in their 70s was baptised and 23 people, mostly youths, took the stand to give their lives to God.

Before Mr Koito and the visiting members of the evangelistic team left Arufi, the village elders, all leaders of the Evangelical Church of Papua, reaffirmed their support for having the clinic on their traditional land and also invited the Seventh-day Adventist Church to erect a church building there.

"Health is truly the right arm of the gospel," Mr Koito said, elated at these positive responses. "God is using it to bring the people of Arufi into the Church."

The small Seventh-day Adventist group in Arufi is now working to build a shelter where they can gather every Sabbath to worship God.—*Nancy Lagdom*

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“

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APPLICATIONS OPEN NOW!

ADVENTIST CHURCH in North New South Wales

Adventist HealthCare appoints director of Mission and Culture

Wahroonga, New South Wales

Adventist HealthCare has appointed Dr Branimir Schubert as the director of Mission and Culture, commencing October 4.

In this role Dr Schubert will support leaders and staff at the Sydney Adventist Hospital in implementing Adventist HealthCare’s mission statement: “Christianity in action”.

“It is about modelling the behaviour and attitudes that Christ showed when He healed and cared for others—with kindness, dignity and empathy,” Dr Schubert said. “This mission defines our reason for being, who we are and what we do.”

Before accepting the position, Dr Schubert served as the Ministerial Association secretary for the South Pacific Division as well as working as manager for Leadership and Development.

“I have never worked in a hospital system, but in every role I have had, mission and culture were my areas of passion,” he said.

Prior to his work at the SPD, he was a church pastor, seminary president in Pakistan and senior lecturer and vice chancellor at Pacific Adventist University in Papua New Guinea.

Adventist HealthCare CEO Philip Currie said he is looking forward to Dr Schubert joining the team. “He will be an integral support and inspiration to our leaders and staff as we care for the body, mind and spirit of our patients, colleagues, community and ourselves.”

While the position has been newly created, in some senses it marks a return for Adventist HealthCare, which had a director of Mission, Dr Tom Ludowici, more than a decade ago.

“Organisational culture ultimately determines the outcomes we achieve, including optimal patient outcomes; a work environment where staff feel valued and respected; and an organisation that makes a tangible difference to the community we serve,” Dr Schubert said.

He said he is excited by the challenge this opportunity presents. “I am aware of the enormity of the task ahead, so I am approaching this new challenge with humility, knowing that there is a lot of learning and adjusting that will have to take place.”

Mr Currie agrees that these are exciting times for Adventist HealthCare and the Sydney Adventist Hospital. “Creating a clearer, stronger mission and culture won’t just be our focus but will be our lived experience—every day, in every interaction,” he said. —Jarrod Stackelroth



Dr Branimir Schubert.



Mission on the frontier

There's no road network that'll get you around the Gulf region of Papua New Guinea (PNG) unless you count the hundreds of wiggling interconnected rivers, large and small, that break up the land into a crazy paving of tropical green and silt-laden brown.

For the Adventist Church in PNG, this is frontier country. The South West Papua Mission has only 25 established churches—the other 92 congregations are listed in official statistics as “companies”, meaning they require organisational support to remain viable.

Quietly spoken young pastor Lenon Greson was appointed just last year to look after the Baimuru district—15 congregations in all. Visiting them is a logistical challenge, involving a series of boat rides and bush walks. “One of the greatest moments in ministry is visitation,” says Pastor Greson. “It brings hope and assurance, strengthening the faith of our fellow church members and also the community as a whole.” Earlier this year, he spent a week visiting four village churches—Kapai, Mapai, Maipenaru and Apiope—a journey in and out of river mouths and along PNG's southern coastline in a small boat pattering along courtesy of a 15 horsepower engine. A transfer to dugout canoe is required for smaller waterways. Accommodation is a series of traditional village huts—the homes of church members who share their simple diet of fish, sago, greens and bananas.

Pastor Greson didn't travel alone. “Four young men heard I would be going on the patrol and they said, ‘We will go with the pastor's visit,’” he recalls. “They were interested in the Lord's work. It was also part of my plan to involve young people in church work.” Three Bible workers also formed part of what Pastor Greson calls his “Spiritual Force Patrol Team”. “Some of these men have the support of sponsors who donate towards their living expenses, but some are not paid and serve God freely. They've asked me for sponsorship but it's hard for me to help. We are praying

that the Lord will still provide.”

The church visits allow Pastor Greson to spend time with these far-flung members in prayer and Bible study—encouraging them to keep the faith. He's keen to put the Adventist Church's focus on discipleship and “total member involvement” into practice, inspired by the gospel commission of Matthew 28:18-20. And like the apostles of biblical times, the district pastor brings news from the larger Church, updating the members on new appointments, policies and upcoming events. There's no email, no land-line phone; mobile phone towers are few and far between. Without a personal visit, these remote village churches are cut off from the rest of their Adventist family.

Without a personal visit remote village churches are cut off from the rest of their Adventist family.

Small congregations are vulnerable without regular support. As Pastor Greson embarked on his recent patrol he began to hear stories that the 35-member Apiope church had lost its way. Worship services were no longer being held in their building; instead it had become a popular spot for gambling. “All we heard was negative comments,” recalls Pastor Greson.

Apiope had not been visited by a pastor for a few years and, although Pastor Greson feared the worst, he was determined to include it in the itinerary. “The Spirit of God was working, preparing them before my arrival,” he says. “The people had built up the walls of the church and they were worshipping in the building and not gambling. When we arrived they were surprised as we had not told them we were coming. I shared a message, encouraged them and prayed for them and today they are continuing in church. Our hearts were filled with tears of joy as we saw God's people living.”

Pastor Greson's work also involves reaching out into new communities. Adventists first had contact with Korovake Village in 1942. It's one of largest communities in the Baimuru district and three other Protestant denomination coexist harmoniously there. But for the past 74 years

(Continued on page 10)



DIGGING INTO THE WORD

Gary Webster

Thyatira and the Canaanites

As Jezebel deliberately led Israel into apostasy—by bringing pagan Canaanite idolatrous Baal worship with its temple prostitution into Israel—so the toleration of the teaching of pagan beliefs and rituals, in a “Jezebel-like” experience, resulted in apostasy in the church of Thyatira.

Read 1 Kings 16:30-33; Revelation 2:20.

Apostasy is a departure from the faith and therefore God, and a clinging to, and living in, known sin. As a result the saving light in our lives goes out.

Read 2 Thessalonians 2:3; 1 Timothy 4:1; Hebrews 3:12.

So how do we overcome apostasy and clinging to, and living in, known sin? Firstly, we must understand that such living disqualifies us from eternal life and brings Christ’s condemnation and judgement. The cross clearly reveals the seriousness of sin. Out of infinite love for each of us, by deliberately taking our sin, Christ experienced the judgement of God.

Read 1 Corinthians 6:9,10; Revelation 2:19,22,23; 2 Corinthians 5:10; Hebrews 10:26,27,31; John 12:31-33.

Secondly, we must repent! If we have been clinging to, and living in, known sin, why not confess it and turn away from it right now. When we do we will not be condemned but will receive the Morning Star, Christ Himself, the Sun of Righteousness, who condemned sin in the flesh and thus imputed (counted) and imparted His righteousness to us. **Read Revelation 2:21,22,28; 22:16; Malachi 4:1,2; Romans 8:1-4; 2 Corinthians 5:21.**



The god Baal, Louvre Museum, Paris. When King Ahab married Jezebel she led Israel into apostasy by bringing Baal worship with its idolatrous pagan rituals, such as temple prostitution, into Israel.

MISSION ON THE FRONTIER

(continued)

from page 9

Adventists were prevented from building a church or establishing a formal presence.

Korovake struggles with some difficulties. Pastor Greson explains: “One of the interesting things in this community is that culture and customs are very strong. This is related to evil forces, poison, sorcery and many other similar things. The most dangerous way of sorcery and poison comes from the use of crocodiles. This is absolutely fact and it is reality. The people fear crocodiles and, when we arrived, were not washing or fishing because crocodiles kill people in this place.”

This year, for the first time, village leaders allowed Pastor Greson and a group of Adventist Community Service (ACS) volunteers to spend some time in Korovake. They tidied up the community, cutting grass and cleaning, and led a workshop on local herbs and healthy living. Local residents were invited to work together with the team and participate in their meals and daily worships. The positive contact led to biblical discussions and the opportunity to pray for the village.

“The chief of the village allowed us there because the messages and the programs were different from other churches and it was biblically based,” says Pastor Greson. “Secondly, the ACS department and church prayed and depended on God to lead us.”



Apiope church: going strong.

Community members told the ACS team that, since their arrival, a change had taken place. The sense of fear that usually pervaded the community had dissipated and the people were feeling a sense of freedom and peace. During the farewell gathering the chief of the community declared that the Adventist truth had come to Korovake and said the Adventist Church has permission to share the love of Jesus in their village. “Today we have some new interest members in that community,” says Pastor

Greson. “The church is preparing for a follow-up program and for a church planting process. We are working hard to buy little machines like a projector and generator because people want to see Bible story pictures on slide. It’s new to this place. Help pray for us that the Lord will provide.

“With God all things are possible. We have the responsibility of the Great Commission Christ called us to. We praise



Small churches love a visit from the district director.

God for the Holy Spirit power moving in this end time for the enhancing of the gospel work.”

—Baimuru Mission Spotlight newsletter with Kent Kingston and Lenon Greson.



ACS volunteers descend on the village of Korovake.



Connecting communities

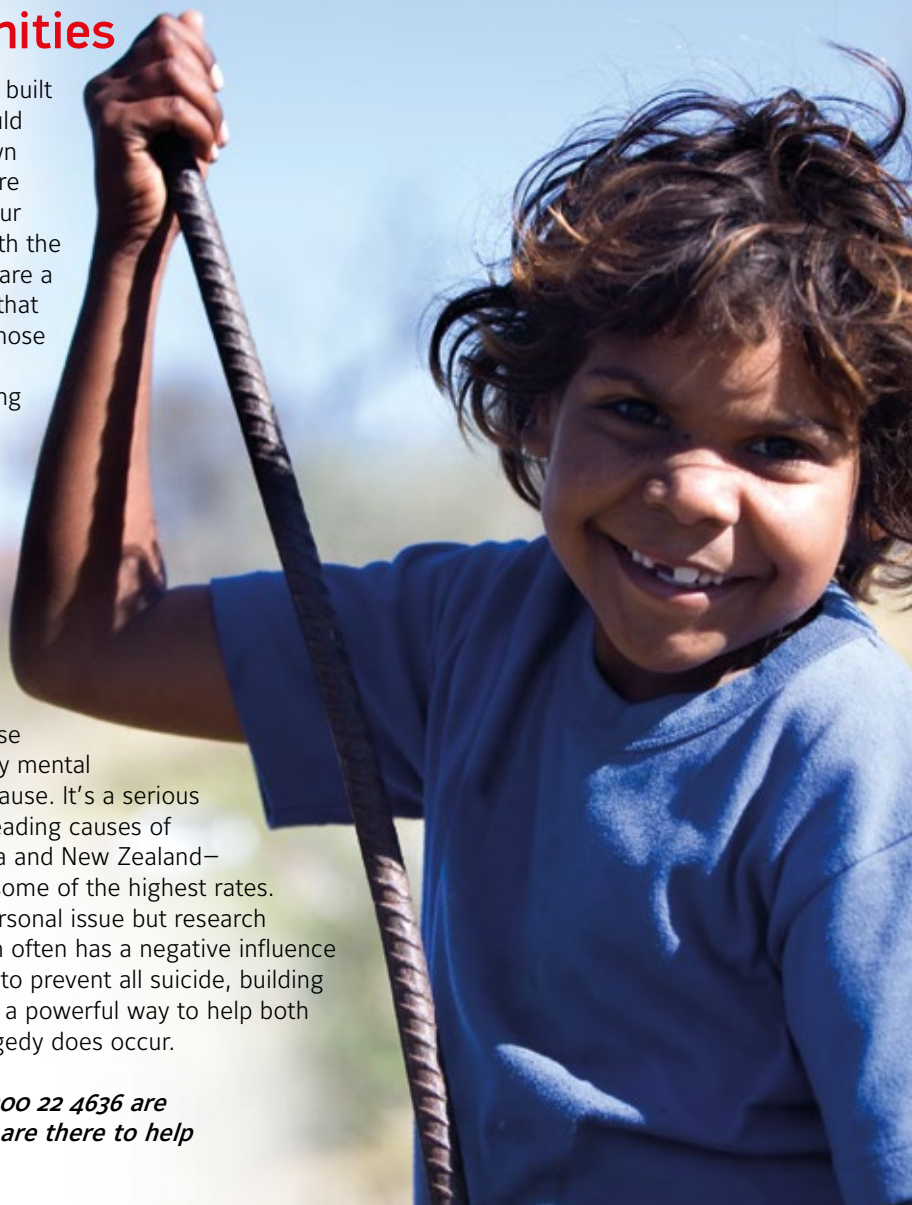
Health is truly something that is best built by communities. Sure, we can and should personally take responsibility for our own health choices, but we are so much more powerful as a group. So much so that our individual health often rises and falls with the health of the communities in which we are a part. Our lives are filled with situations that influence our health and the health of those around us.

This idea of our individual health being linked to the health of our communities is particularly evident when it comes to the issue of mental health and the heartbreaking consequences that can result for those who struggle the most.

A recent report produced by Suicide Prevention Australia provides a glimpse of this by citing unpublished data out of the US revealing that for every suicide, 135 people are affected by the death. Suicide is the leading cause of death for people seriously affected by mental illness, with depression being a major cause. It's a serious issue for our young—being one of the leading causes of death for 15 to 24-year-olds in Australia and New Zealand—and our indigenous communities have some of the highest rates.

Suicide is a very complicated and personal issue but research suggests a perceived lack of connection often has a negative influence on those at risk. While it's not possible to prevent all suicide, building connections in our communities can be a powerful way to help both those at risk and those affected if a tragedy does occur.

Lifeline: 13 11 14 and Beyond Blue: 1300 22 4636 are two great resources in Australia that are there to help 24 hours a day, 7 days a week.



Tips for building connections:

- 1. Have a chat:** You don't need to make a grand gesture or throw a big event to help people feel part of your community. Simply taking the time to ask someone how their day is going can be a great first step.
- 2. Don't be afraid of someone who looks like they're struggling:** When people are struggling with something is when they need us most. Maybe they just need someone to listen and help them feel like they're not alone. They might also need help getting professional support. Don't think you have to fix someone's problem—just having someone who understands can be a great support as they work towards a solution.

For the latest in everything health and wellbeing visit our website www.sanitarium.com.au or www.sanitarium.co.nz and sign up to our monthly newsletter – Wholicious Living. You can also call and arrange to speak to one of Sanitarium Health and Wellbeing's qualified nutritionists 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).

Sanitarium

LIFESTYLE
MEDICINE
SERVICES



High note for Port Moresby singers

The Mixed Family Singers from Port Moresby (PNG) recently toured Avondale College of Higher Education to celebrate their 30th anniversary. This was a first visit for most of the choir members and they especially enjoyed visiting *Sunnyside*, the historic home of Ellen White, even singing a few songs for their tour guides.—*Marian de Berg/Florida Rita*

Children disciple for Jesus

Kids from Portoroki church in Port Vila (Vanuatu) had a survival camp during their school break in August. As well as enjoying their activities, they visited a village nearby and gave out food and clothing items to widows and widowers. In each of the homes visited, the kids led out in singing, reading a Bible verse and also prayed for the residents.—*Adventist Media Vanuatu*

Rebuilt Vanuatu churches say thanks

Leaders and members from several churches on Efate Island arrived at the Vanuatu Mission office recently to present staff with a truckload of root crops, vegetables and fruits just harvested from their gardens. The gift was to thank the Mission and ADRA for the newly rebuilt Category 5 cyclone-proof churches, and the fresh produce was particularly special as it was their first harvest following Cyclone Pam in March 2015.—*Talemaot*



Student's design enlightening

Brisbane City Council recently ran a competition to "light up" the William Jolly Bridge as a celebration of 30 years of Daffodil Day in Australia. Entrants were able to create their designs by drawing their artwork on an image of the bridge. Nine-year-old Jorja See, from Northpine Christian College, was selected as the winner from a host of entrants, and her design lit up the bridge from August 29 to September 2. Daffodil Day is a fundraiser for cancer research.—*Northpine Newsletter*

Blessings from a bus

After praying for a van for only four days, God blessed the Deloraine church in Tasmania with a new community bus. The van will be used for community needs, to transport members to and from church, and mission trips for the youth group. It will also serve as a health van at markets, with church members able to offer health assessments, prayer, Bible studies and the overall promotion of a healthy lifestyle to the community.—*Tayah Mott/Maritza Brunt*



Education outside the classroom

Five poverty and development studies students at Avondale recently completed an official evaluation of a water and sanitation project in Timor-Leste. Completed by ADRA Timor-Leste in June, the three-year project sought to improve access to water and included toilet construction and hygiene training. "I learnt more than I ever have in class," said third year student Angelina Kerr.—*TK Magazine*

Adventist Shark Tank

The North New South Wales Conference and a team of six "sharks" are on a search to discover the next successful community service project. To be held during the 2017 leadership weekend, teams representing churches can pitch their concept to senior managers of ADRA, Sanitarium, the Australian Union Conference and NNSW Conference in the hope of landing investment funds of up to \$A45,000.—*NNSW Conference*

Help From Tasmania to Tonga

Mizpah Adventist High School (Tonga) was recently blessed with a volunteer team of 11 from Tasmania. The team spent two weeks doing major renovations at the school, visiting people in the villages, and participating in Pathfinders and youth activities. Located on the island group of Vava'u, Mizpah has 82 students and eight teachers.—*Mele Vaihola*

VERY CONCERNED PARENT

Robyn Colquhoun, NSW

Having had many discussions with other concerned parents I thought it time to bring this subject to print and hopefully reach some conclusion.

We as a Church have not kept pace with what is happening with our young people. My children had a youth songbook called *Advent Youth Sing* published by Review and Herald in 1977. I have not seen anything similar published for our youth to use in the past few years. As a result they are singing repetitious ditties from a songbook supplied by a Pentecostal church, sung to loud secular music. (I was amazed to see these songbooks and DVDs sold in our ABC!!) Reverence has disappeared as the "music" has got louder. I have seen a microphone placed in a piano to accomplish this. In some churches there is very little contrast to a secular concert.

Our truth-filled hymns and songs are seldom heard. We need to worship our God, not be entertained. We have changed churches because of this fact. We need some practical suggestions that can be initiated by "the powers that be" to reverse this most deplorable situation.

KEEPING THE REAPING

Steve Cinzio, Qld

We have had a wonderful topic for our Week of Prayer meetings this year: "A Heart Mission" (September 3). I smiled when I saw this because I believe that our primary task is to reach out to those who do not know Christ to prepare them for His second coming.

I was impressed by Ben and Mary Maxim's contribution entitled "Transformational Mission"; the only contribution that goes into some detail with a plan to keep what we reap. "Make your church a caring community where new members are safe: safe to grow, safe to struggle, even to fail sometimes", indicating the need to nurture and integrate new believers in the faith so that they will grow in Christ, learn to serve Him and stay in the Church.

INDEPENDENT

Rod Cooke, NSW

Thanat ch could be often sung in or hearts to the right."

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.

To read many more comments and to have your say, visit <www.record.net.au>.

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NOAH'S *carpenters*

by Barry Harker



WHEN THE GIANT DOOR OF NOAH'S ARK WAS swung shut by an angel¹, there were just eight souls on board. Conspicuous by their absence were Noah's carpenters. Why were they not on board with their families? What were the factors that led them to remain outside the ark of safety? How could they be subject to the divine influences that accompanied Noah's witness and example and not be on the ark?

These questions assume increasing relevance for us today as we witness the progressive return of the social and cultural conditions that applied in the late antediluvian (pre-flood) world. Jesus warned that the days of Noah would be paralleled in the period just before His return:

"And as it was in the days of Noah, so will it also be in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all" (Luke 17:26,27 NKJV).

Jesus' cultural profile of Noah's time corresponds closely with our contemporary world. Yet His warning enables us to do more than just discern that nothing much changes over time in relation to human behaviour. It also informs our understanding of the antediluvian world, as we view it through the rampant secularism and unbelief of the contemporary world.

An example of this is 2 Peter 3:3-6 (NKJV): "Knowing

this first: that scoffers will come in the last days, walking according to their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.' For this they willingly forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water."

Scientific materialists and uniformitarians today impose their philosophies on the evidence and reject the compelling evidence of a global flood, just as Peter predicted. Similarly, the natural philosophers and wise men of the antediluvian world clung to their philosophies, despite the evidences that God gave them. They denied God's existence because they didn't want to acknowledge Him². They adored nature but not the God of nature³. They glorified mankind. And just like today, they could be very influential and very mocking.

Methuselah and Noah and many others tried to keep the knowledge of God alive in this deteriorating environment⁴. By the late antediluvian period they were losing the battle. The holy line of Seth⁵ was vastly diminished by intermarriage with Cain's line⁶. This was a major factor in God's decision to flood the world, as the world became unimaginably evil (Genesis 6:5).

Methuselah, his sons and grandsons assisted Noah in the building of the ark⁷. Noah's preaching and example were not without effect and there were converts, though few in number⁹. Some of the carpenters who Noah employed in building the ark believed the message but died triumphantly before the flood.⁸

But there were casualties too. Some carpenters did not follow up the deep impressions left on their minds by Noah's preaching⁹. There was no true repentance or renunciation of their sins. They were overcome by the prevailing unbelief and soon re-joined their former associates. Others were deeply convicted and wanted to heed the warnings but succumbed to the pervasive ridicule.

The consensus of natural philosophy was that a flood was impossible.¹⁰ The argument was that the conditions necessary for a worldwide flood had never been observed. Noah was characterised as a deluded old fanatic.

Yet there were good reasons to believe Noah. His powerful preaching and his obvious sincerity were difficult to resist. Then there was the giant boat taking shape in front of them. The greatest engineering feat of the ancient world could not be ascribed easily to the delusions of an old man, especially as the decades passed and the giant structure became a reality. Noah's persistence in the face of ridicule and opposition also became in itself a powerful reason to believe. In fact, as Hebrews 11:7 expresses it, Noah's faith and obedience to his mission "condemned the world".

God graciously gave the antediluvians one last compel-

ling evidence of the accuracy of Noah's message. As the animals and birds came to the ark, as if marshalled by hundreds of unseen hands, it was clear that something more than nature was at work here. People looked on in wonder, even in fear, as the animals entered the ark. The natural philosophers were brought in to explain the phenomenon but failed to do so. Yet, the momentary impression faded¹³. Conscience had become unimpressible.¹³ People went so far as to mock the march of the animals.¹⁴

The dazzling light of the angel who descended to close the door of the ark confirmed that Noah's warning was of divine origin but it was now too late for evidence to have any effect. The door was shut. As the days passed, the merriment around the ark increased significantly. This behaviour indicated that God had done everything He could for the antediluvians. There was no point in further grace.

As the rising waters lifted the giant boat, many of the doomed blasphemed God. Others were frantic with fear¹⁵. Among the doomed were those who had worked as Noah's carpenters. They had worked for God but not allowed Him

to change them. They rejected what they formerly embraced. They were among those who mocked the march of the animals. They went further in rebellion than all other groups. They received great light but ended up with minds that could no longer effectively process evidence. They would not

believe, just like those who Jesus later warned would not believe even if they witnessed a resurrection (Luke 16:31).

Another worldwide crisis is coming. It too will be a crisis of belief. As Jesus pointed out in Luke 18:8, genuine faith and belief will be in short supply on the earth when He comes the second time, just as it was in the late antediluvian period. It need not be that way but a world that largely mocks the story of Noah's flood is unlikely to learn the lessons from that cataclysm.

For believers, the failures of Noah's carpenters provide two critical lessons. First, never resist divine influences and conviction of sin. Second, be familiar with the compelling evidences for biblical faith. This will enable resistance of the world's groupthink and its attendant ridicule. Noah's carpenters were given great privileges and opportunities but failed to take advantage of them. Reflection on their fate should lead us to place an even higher value on the divine influences in our own lives. ✠

1. Patriarchs and Prophets, p 98.

2. Romans 1:20,21.

3. Romans 1:25.

4. Patriarchs and Prophets, p 92.

5. Genesis 4:26.

6. Genesis 6:4.

7. Conflict and Courage, p 38.

8. SDA Bible Commentary, Volume 1, p 1088.

9. Ibid.

10. Patriarchs and Prophets, p 95.

11. Ibid., p 96.

12. Ibid., p 97.

13. 19 Manuscript Release, p 387.

14. Patriarchs and Prophets, p 98.

15. Ibid., p 99.

Dr Barry Harker, a retired educator, writes from the Sunshine Coast, Queensland.

THE ONE PROJECT:

ADVENTIST OR APOSTATE?

There has been widespread debate and controversy surrounding The One Project since it began. Dr Graeme Humble, field secretary for the South Pacific Division and member of the Biblical Research Committee (BRC), attended recent One Project gatherings in Australia. This report is an edited version of what he presented to the BRC and is based on the ethnographic method of gathering data, known as "participant observation".



I PARTICIPATED IN TWO gatherings of The One Project: Sydney (August 20, 21) and Perth (August 27, 28), in order to observe the gatherings firsthand. To prepare, I researched the official One Project website <<https://the1project.org>> but chose not to prejudice objectivity by accessing the plethora of negative material available on the web. I also chose not to profile my attendance as field secretary but maintained a low profile, only making direct contact with one of the organisers (Tim Gillespie) at the last session in Perth.

The gatherings were professionally organised and coordinated by Rod Long, an active and well-regarded member from Kellyville church in Sydney.

Approximately 175 people attended the Sydney gathering at the Sydney Adventist Hospital Clinical Education Centre, while the Perth gathering at the Technology Park Function Centre in Bentley attracted around

120 attendees (despite a vigorous negative email campaign by some Adventist members/churches). These figures include children, who attended parallel child-specific sessions. Attendees at both gatherings included a generational cross-section of church members, together with a variety of division, union, conference and institutional employees. In conversation with other attendees, I learned that the gathering also attracted (and brought encouragement to) some who might be considered on the peripheries of the Church. I was impressed with the number of youth and young married couples who dedicated a whole Sabbath and Sunday morning, and invested \$A170 or \$A150 in order to participate.

Each of the gatherings was infused with a deeply worshipful ambience, featuring contemporary worship music and a number of old favourites/hymns set within a contemporary praise and worship genre. Worship was led by soloist guitarist and vocalist Pastor Elia King. Noticeably absent were a band and "karaoke singers" which tend to overpower many contemporary Adventist worship services.

Both gatherings predominantly featured speakers from the USA. Their messages focused on particular aspects of Jesus' teachings, as outlined in chapters of William Johnsson's books: *Jesus of Nazareth: His Life* and *Jesus of Nazareth: His Message, His Passion*. The majority of the speakers were ordained Seventh-day Adventist pastors or institutional employees:

- Japhet De Oliveira (senior pastor, Boulder Adventist Church)—his topic: "What Jesus taught about the kingdom of God."
- Terry Swenson (campus chaplain and associate professor, School of Religion, Loma Linda University)—"What Jesus taught about the end."
- Jessyka Albert (discipleship pastor, Boulder church)—"What Jesus taught about discipleship."
- William Johnsson (retired, former *Adventist Review* editor)—"What Jesus taught about the Sabbath"; "What

Jesus taught about genuine religion."

- Dena King (businesswoman, part-time treasurer, Boulder church)—"What Jesus taught about the Trinity."
- Elia King (worship pastor, Boulder church).
- Dilys Brooks (campus chaplain, Loma Linda University)—"What Jesus taught about prayer"; "What Jesus taught about grace."
- Tim Gillespie (lead pastor, Crosswalk Adventist Church, Redlands)—"What Jesus taught about power, sex and money."
- Andrew Skeggs (personal ministries/Sabbath School director, Western Australian Conference) led in the final session in Perth.

Each session was decidedly Christocentric and consistent with Adventist belief and practice.

Each session was decidedly Christocentric and consistent with Adventist belief and practice. The gatherings—and speakers—were supportive of the Church they served and loved. There was nothing expressed or done that led me to believe otherwise.

At the conclusion of each doublet of sessions, an opportunity was provided for "Recalibrate" breakout discussion groups (four large classroom groups in Sydney and tables of eight in Perth). Discussion sheets provided key questions, led by one of the presenters. The object of Recalibrate was to dialogue and process the content of the sessions in "hard, honest conversations about our heritage, legacy and trajectory".

At all the sessions I attended I observed a candid and open conversation in a safe environment. The discussions were healthy, robust and respectful and I came away from each session with a sense of confidence in Jesus and my Church. At times I was

challenged in various areas of spirituality in my personal life. My observation is that this can only be a good outcome of participant observation at the One Project gatherings.

One of the gatherings (Perth) featured a Question and Answer session, where participants were invited to ask any question of the One Project organisers. A variety of penetrating questions were fielded—and openly addressed and satisfactorily answered. The organisers said they had nothing to hide and their candid and honest answers appeared to be appreciated and accepted by the participants.

Conclusion

My exposure and involvement in two The One Project gatherings has left me in no doubt as to the value of such experiences for our Church. As I spoke with fellow attendees, I was impressed with the degree of their commitment and personal investment in the programs. Some had chosen to ignore the advice of naysaying friends and fellow church members who told them to boycott the gatherings. While I did not speak with multitudes of attendees, I did not detect or encounter negativity towards the content, organisation or speakers. To the contrary, all that was said and done was faith building and affirming, and resembled a condensed super-spiritual camp meeting.

If Adventists are seeking revival and reformation, then participation in a One Project gathering could be a good place to start. ✉

Dr Graeme Humble is field secretary for the South Pacific Division of the Seventh-day Adventist Church.





Keeping church local

IF 17 YEARS OF MINISTRY AND preaching around the world has taught me anything, it is this: the worldwide Church is only as big as its local influence. The idea of the church being a building into which we cram people and keep them safe until the second coming, is a romantic notion from a time of over-indulged eschatological nostalgia. The Spirit has brought the growing realisation that the church is, in fact, a community of people who fill church buildings, cafes, community centres, disused and misused buildings, front rooms and bedrooms—just about anywhere in which they can gather to worship, connect and grow the kingdom of God.

The Church, *ekklesia* in the original Greek and translated "community" in its simplest meaning, finds itself in a time of identity renewal. With ever growing importance being placed on local communities and their ability to grow local industries—whether it be art, produce, skilled labour, musical talent, literary writers, cottage industries, all locally produced and supported—the need for local, home-grown, worshipping communities of believers has become more urgent than ever.

You may read that statement and say, "Hold on mate, we do have churches in local communities." I would argue that generally what we have in local communities are church

buildings. The church—the people—are not based locally. They are weekly commuters who drive in at the weekend for a few hours of worship and drive home again. They have no real roots or personal investment in that local community. Apart from the name of the location we adopt to denote which community we find ourselves in, we fail to define ourselves and our mission based on that given community, because we never truly become totally connected with that community.

The New Testament irony is, in the book of Ephesians (2:13-16) Jesus takes believer and unbeliever (Jew and Gentile), jams both together, then drawing both into Himself, He creates a "new humanity". In Him this new humanity/church/community receive three indispensable gifts— identity, calling, direction—and these form the basis for everything this new/alternative humanity will subsequently do.

In bringing both believer and non-believer into Himself, Jesus is immediately establishing where both groups, and in whom both groups, find their identity. The calling of the community is to work with the Spirit of Jesus who is bringing people back into a relationship with Him and through Him, back to each other! This gives focus to the direction of the church, which is to press ever toward local communities in which people are able to grow in this new-found

identity. Acts 11:19-30 records that it was in Antioch, among the local non-believing Gentiles, that the community of "Christ followers" was first called "Christian".

This is always the outcome when we find ourselves invested in the local context: they call us Christian and not just we ourselves.

It's a wonderful time to be thinking about church again and doing church in the communities in which we find ourselves. I believe the Spirit wants us to think about how to radically localise our worshipping communities and in two specific ways:

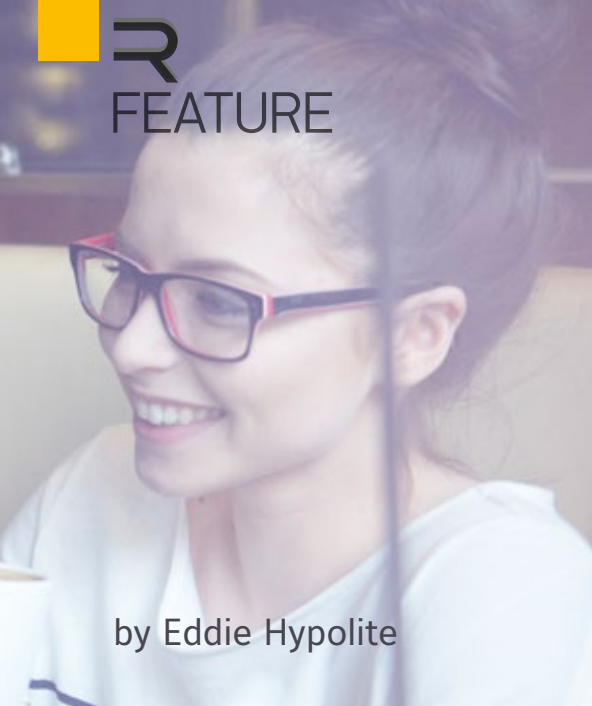
1. Moving into and living in the communities where our churches are based.
2. Establishing worshipping communities in areas where there are a large number of believers already living but no church presence.

Whichever way it is done, the emphasis is on truly becoming invested in local communities to the same degree or greater than they are becoming invested in themselves.

It is local appeal that truly inspires global impact.

Why local church community?

1. Local church means that we're invested in the communities and people they represent.
2. It means that we care about more than just the soul salvation of



by Eddie Hypolite

people; it means, like Jesus, we're invested in their total lives.

3. In this local context of faith, ministry and church, who we are as believers in Jesus and followers of Jesus makes sense and comes alive!

I believe that the importance of keeping it local is found in understanding the way in which people are now searching for and interpreting truth. The contemporary search for God and truth via spirituality and non-organised religion means that people are no longer listening primarily to what we say. They are now listening with a type of spiritual intuitiveness to "who we are"; they are hearing us "from the inside out". As such, truth and God are both initially found and validated as much in the life of a person as they are in the Bible itself (1 John 1:1-4).

A non-believing teenager sat through a week of some social development workshops I ran in London when I pastored there. At the end of the week I asked him how he found it, to which he replied, "It was very good." When I asked him if it made sense, he replied, "No, you made sense!" People believe in the articulated and living truth they see in our daily lived experience and how Jesus' reality in us comes to bear upon them.

As you ponder new ways in which to impact people both young and old in the community your church finds itself in, keep these seven principles in mind.

7 tips

to help the church reach your community

- 1 Remember that the church is not a building that a community of people step into; the church is a community of people who seek connection with other people.
- 2 Place the same value on people and yourselves that Jesus places on you both (Ephesians 1:3-14). We tend to care for the things and people we value most.
- 3 Enter your communities via bridges, ie, people, families and organisations already working and known in that community. Be willing to partner with others for the kingdom.
- 4 Nothing about being local is easy but everything about it is glorious. If it sounds like hard work, that's because it is.
- 5 Being local isn't primarily about event-driven ministry; it is about process-driven living! Get in there for the long haul or at least lay in place a process for ministry that is.
- 6 The most important truth of God we are bringing to people is: "Christ in us, the hope of glory." Everything else is a Bible study.
- 7 God isn't looking for perfection from us; He's looking for surrendered intentionality! Allow people and yourselves time to grow in the community.

If we truly want to keep church vital, essential and meaningful, let's remember to

keep it local!

Eddie Hypolite is senior pastor of Avondale College church, NSW.

THIS MONTH IN



Ways to enjoy the Sabbath



Dealing with the repercussions of abuse



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Kids' SPACE

Jacob has continued on his journey to find his mother's family and is nearing his uncle's home when he stops at a well to inquire about his Uncle Laban. He meets Rachel, Laban's daughter. Jacob rolls away the stone from the well and waters Rachel's flocks.



COLOUR ME IN!

SERVICE MESSAGE

FILL THE BLANKS WITH VOWELS A, E, I, O, U.

	B__ng	k_nd	
_t	h_m_	h_p_s	
_s	l__m	h_w_	t_
	s_rv_	_th_rs.	

MATCH THE SHEEP

PUT THEM IN ORDER AND FIND OUT THE MEMORY VERSE!



BONUS: FIND THE ODD SHEEP



82 years of good health

Imagine it's 1934. You face an enormous unexpected hospital bill and there's no health fund to rely on. You're unable to pay the bill so you present your case to a committee and hope the decision-makers see fit to give you some money towards it.

In May 1934 the executive committee of the Australian Union Conference gave five men the task of working out a scheme whereby all Church employees could make "weekly payments to prepare for adequate care during times of sickness". Those men were: T W Hammond, R E Hare, G T Chapman, R H Adair and G S Fisher.

Four months later, their recommendations were adopted and the Seventh-day Adventist Church in Australia started its own private health fund for employees: the Union Conference Medical Policy Fund.

Married workers contributed 6d (sixpence) each week and single workers 3d (threepenny). If you wanted health cover to include your parents or siblings, you had to pay 6d whether married or single. If you needed hospital treatment the fund covered 50 per cent of medical bills—up to the value of £20 (pounds) annually.

You couldn't send a claim to the health fund unless the bill was more than £2.2s (two pounds, two shillings). Surprisingly—compared with today's generous fund provisions—back then you were not allowed to claim for obstetrics, dentistry, tubercular-related illness, mental illness or chronic illness.

The health fund existed only for workers in conferences, church institutions, mission fields and student workers. The organisation employing the worker was asked to subsidise the fund to an amount equal to what the worker contributed to it.

In an article in the *Australasian Record* in 1936, it was reported the fund had 920 contributors. "The fund has been running for a little over 18 months and is proving to be helpful and successful," the article reads. "We have had 300 claims up to June 30 last, and we have paid out in



claims £1,455."

In 1940 the fund had 1159 contributors. Just over 1900 claims were made that year, with the average claim being £5. In 1954 the *Australasian Record* again reported that the fund was proving to be a great safety net for its members. "A large number of our workers . . . have received substantial benefits from this fund, for themselves and their depend-

ent relatives. The small weekly contribution by the worker to this medical fund has proved to be a very economical insurance against heavy medical expenses."

The Adventist Church, as an employer, saw that the establishment of a national fund provided additional benefits: it addressed the growing problem of inconsistent medical policies for employees transferring between states of Australia.

In August 1971 ACA Health Benefits Fund was formalised. For 10 years, from 1976–1986, ACA wasn't registered with the Australian Government as there appeared no advantage in doing so. However a decision was made in April 1986 to re-register—in part to provide a "continuation of entitlement" when employees transferred to other health funds when they left Church employment.

A lot has changed since those early days. Today ACA provides private health cover of exceptional value and great choice for current and past employees of the Adventist Church and their families.

"The Adventist Church has long been committed to the health and wellbeing of its employees," says ACA manager Jody Burgoyne. "Establishing a health fund was part of its 'people ministry'. It helps the people who work for the Church to help the Church fulfil its mission. We value our employees and their families, and that's why ACA recently expanded its offering to provide private health cover for extended family members as well—not just immediate family."

For more information about ACA go to <acahealth.com.au>, email info@acahealth.com.au or phone 1300 368 390.

APPRECIATION



Ward. Phil and John, together with Judy and Gwen, would like to pass on their thanks for the outpouring of love, support and prayers that came from family, friends and fellow members after the sudden passing away of their parents. Ruth and Charlie were married for 70 years and one month, and were utterly devoted to each other. They are now resting together in Jesus.

ANNIVERSARIES



Brazier. Clifford and Ruth celebrated their golden wedding

anniversary on 6.3.16. They were married by Pastor E B Ibbott in the Maitland church, NSW. Cliff and Ruth were "set up" when Ruth visited Maitland from her home in Quirindi. Cliff says they fell in love over the weekend and wrote two letters a week to each other for almost two years. They are members of the Avondale Memorial church.



Bennett. Colin and Elaine (nee Carlson) celebrated their 60th wedding anniversary on 25.7.16. They were married by Pastor Will Gillis Snr in 1956 in the old Arcadia Adventist church. They spent their first six years of marriage in Tasmania working on an orchard and dairy property.

Colin then worked as a colporteur. He established the Ampol Fuel Depot in Tottenham (NSW) and Elaine worked as matron of the local hospital. They helped establish an Adventist church in Tottenham. They were predeceased by their son Stephen. They have a son Malcolm, daughter Dale and four grandchildren. Colin and Elaine retired to Dubbo in 1992 where Colin drove school buses for 25 years.



Dose. John and Lynette (nee Wilson) were married 15.5.1966 in Red Hill church, Brisbane, Qld, by Pastor Mel Stewart. Family and friends gathered at Cooranbong Adventist Retirement Village activities centre (NSW) for a luncheon and musical afternoon to celebrate their 50 years of happy marriage. They met at Avondale College in 1963, where John trained as an industrial arts teacher and then taught in several schools before taking on the role of manager of the church campground in Perth (WA) and then caring for the Mission Hostel in Wahroonga, Sydney. Lynette has worked in various secretarial roles. They have two children, Peter and Bronwyn, and five grandchildren.

reception, which had a touch of Greek culture and was held in Brisbane Town Hall. They plan to live in Brisbane.

André van Rensburg

Metz—Strahan. Luke Bartholomew Metz, son of Gerard and Janell Metz, and Jessica Rhiane Strahan, daughter of Russell Strahan and Kerrilyn Doubikin, were married 26.6.16 in Gosford church, NSW. Luke and Jessica currently study and work in Cooranbong. They were married on a beautiful winter's day supported and encouraged by many in attendance.

Kenn Duke



Niyonkuru—Uwamahoro. Fabiano Niyonkuru, son of Jaqueline Nahimana, and Christine Uwamahoro, daughter of Samuel Nyandwi and Hilara Mukasoni, were married 17.7.16 in Sinai church, Adelaide, SA. Fabiano is a third year theology student and Christine is doing children's studies. Fabiano and Christine met in Adelaide. They plan to live in Sydney while he finishes his degree and then "wherever the Lord sends that's where we will live". The couple thank God for the blessings ahead of them.

Dave Hamilton

SUPPORTING MINISTRY POSITION

■ **Health educator/lay gospel medical missionary for Palm Island—Medical Missionary Training Institute Inc. (Palm Island).** Medical Missionary Training Institute Inc is looking for a successful applicant, preferably a married couple, to continue the health work on Palm Island. The successful applicant will be Spirit-directed and passionate about the Adventist health message. Program support and development supplied. Non-professionals encouraged to apply. Commitment will be from 12 to 24 months. Applications can be emailed to Beverley Krogdahl at <info@mmti.org.au>. For more information or enquiries please phone 0458 536 115.

POSITIONS VACANT

■ **NSW coordinator, emergency management—ADRA Australia (two-year contract).** ADRA Australia is seeking an experienced people manager to work closely with ADRA Australia, the NSW Government and other community partner agencies to oversee ADRA's emergency management (EM) program in NSW. The successful applicant will be responsible for volunteer management, including capacity and training, and operations in disasters. The role will also include grant administration, roll-out of CRM software and potential expansion of the EM program in NSW. This is a full-time position requiring travel throughout NSW. All enquiries as well as applications addressing the selection criteria and including a resume should be directed to Alison Young, ADRA Australia, phone (02) 9489 5488 or email <alisonyoung@adra.org.au>. Please see <http://www.adra.org.au/act/work-for-adra> for more details. Applications close **October 9, 2016.**

■ **Principal, Avondale Schools—NNSW Schools (Cooranbong, NSW).** Following the retirement of Dr David Faul, after 20 years as principal of Avondale School (and a lifetime of service to Adventist education throughout the SPD), a new principal is being sought for the start of 2017. Avondale is an ELC to Year 12 co-ed day school with more than 900 students, located in Cooranbong, NSW. Please send Expressions of Interest to Dean Bennetts, CEO, NNSW Schools Company to obtain a role description and a NNSW Schools Company Identity Document. Please include a current CV. Contact can be made via deanbennetts@adventist.org.au. Applications close **October 30, 2016.**

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



Wilkes. Ray and Mavis were married 60 years ago on 28.7.1956 in Granville, Sydney, NSW. They are valued and loved members of Gosford church. A happy celebration was held in the Ourimbah church hall on 30.7.16 with family, friends from Gosford and Ourimbah churches, and neighbours enjoying the evening together. Ray and Mavis, who live in Erina, have three children, Colleen, Peter and Lisa, and seven grandchildren. Their youngest daughter, Lisa, and her daughter, Lily, travelled from England to attend the special occasion.

WEDDINGS



Argent—Mylonas. Daniel Argent, son of Debbie Argent (deceased); and Angela Mylonas, daughter of Paul and Barbara Mylonas, were married 9.7.16 in Newstead House, Brisbane, Qld. Family and friends celebrated with the couple at their

OBITUARIES

Cosgrove, Ian John, born 10.12.1960 in Christchurch, NZ; died 5.7.16 in Princess Alexandra Hospital, Brisbane, Qld. On 25.1.1998 he married Carolyn Sparks. He is survived by his wife (Thornlands); daughter Laura (Wellington, NZ); and step-daughters Anna (Colorado, USA) and Claire (Morisset, NSW). After a 14-month battle with brain cancer, John peacefully passed away surrounded by family while Psalms 22 and 23 were being read. John had an amazing faith and love for God. He was always looking to help others. He loved his family and will be deeply missed by them and those whose hearts he touched.

Bob Possingham

Houstoun, Gloria, born 10.6.1935 in England; died 23.7.16 in Brisbane, Qld. She is survived by her husband Geoff; children Simon (Townsville), Karen (New Farm), Mark and Susan (Woodford); and seven grandchildren. Gloria was

a very intelligent, loving lady who willingly undertook church office positions. She will be greatly missed by her family, church members and friends.

Ray Fraser



Killoway, Kendrick Neil, born 25.8.1928 in Rangoon, Burma; died 17.5.16 in AdventCare Whitehorse, Vic. On 18.12.1952 he married Heather Ritchie in Warburton, Vic. He is survived by his wife (Nunawading); and daughter Cheryl and Graeme Simpson (Blackburn). Ken served the Church as an accountant for 46 years: in Poona, India; Sanitarium Health Food, Windsor; Trans-Australia Union Conference; Central Credit Office Auckland; the Sydney Adventist Hospital; and the Victorian Conference office, retiring in 1993. He voluntarily served several years as a lay preacher and auditor in local churches. Ken was a true Christian gentleman who loved his Saviour.

David Butcher



Knight, Kenneth William Stanley, born in The Rocks, NSW; died in Warburton, Vic. He was predeceased by his first wife Nancy. He married Bessie Mitchell on 17.3.1997. He is survived by his wife (Warburton); children: Janine and Bryce Butcher (Thursday Island, Torres Strait), Alvin and Sonya Knight (Warburton, Vic), Philip and Didie Knight (Mansfield), Carol and Mark Jasper (Ferntree Gully), Joylene and Damien Woodward (Seville), and Rick and Ruth Mitchell (Lilydale); 10 grandchildren; and five great-grandchildren. Ken was loved by his family and community, giving 30 years service at Signs Publishing Company. In retirement he was part of the "river crew", maintaining trails along the Yarra River.

Eric and Joy Kingdon



Lehmann, Sonia (Sofia) Danuta, born 3.2.1940 in Warsaw, Poland; died 20.7.16 in the Sandbrook Aged Care Facility, Burleigh Waters, Qld. She is survived by her stepmother Helena Lehmann; sister Ela Gard and brothers Raymond and Marek. She was a beloved aunty to Luke, Anna, Nicholas and Mia. Sonia was an active member of Oakleigh Polish church, Melbourne (Vic), later attending Southport and Reedy Creek churches, Qld. She will be remembered as a kind and friendly person.

David Riley

Newman, James Kenneth, born 24.4.1929; died 17.4.16 in Cootamundra, NSW. He is survived by his wife Nola; and daughter Sheryl. The funeral service was taken from his own Bible and focused on his longing to see Jesus return. His life was dedicated to glorifying God.

Ben Kosmeier

Slade, Glory Beryl (nee Hopkins), born 27.1.1926 in Sydney, NSW; died 22.5.16 in Rossmoyne, WA. On 2.6.1947 she married William Morris Slade, who predeceased her in 1999. She was also predeceased by her son-in-law Garry. She is survived by her children Glynn and Heather Slade (Tumbi Umbi, NSW), Janelle Flynn (Perth WA), Trevor and Francis Slade (Kangaroo Island, SA), and Helen and Max Crowhurst (Perth, WA); grandchildren and great-grandchildren. Glo was a much-loved mother who was always involved in church life. She loved God and longed for Him to return.

Glynn Slade



Ward, Charles Ernest, born 10.9.1924 in Sydney, NSW; died 19.4.16 in Princess Alexandra Hospital, Brisbane, Qld. On 9.2.1946 he married Ruth Laycock. They celebrated their 70th wedding anniversary a few

weeks before Ruth died in March. He was also predeceased by his son Danny in 1978. He is survived by his sons Philip and Judy, and John and Gwen; 13 grandchildren; and 17 great-grandchildren, including step and foster children. Charlie and Ruth became Adventists in the early 1960s. Charlie was a draughtsman with a brilliant and creative mind, best known for his scale model of Noah's Ark. He was a member of Ryde and Caboolture churches, and a founding member of Bribie Island church, Qld. He and Ruth were known for their kindness and hospitality.

Margaret Simmonds, David Ward

ADVERTISING

Annual general meeting of the Adventist Aviation Association North New South Wales will be held at the Cooranbong Community Centre on Saturday, October 15, 2016, at 6pm. Past, present and prospective members welcome. Elections for offices for coming year, reports on missionary activities for 2015/16 and plans for the future. Please bring

a plate of food. Inquiries to the secretary on 0457472546.

Absolute Care Funerals is an Adventist family-owned and operated business, caring for you in Sydney to Newcastle and Wollongong. Contact Arne Neirinckx, who understands our Adventist philosophy, on 1300 982 803 or mobile 0408 458 452. Call us even if you have already prepaid your funeral. Email <arne@absolutecarefunerals.com.au>.

Finally . . .

Fear can keep us up all night but faith makes one fine pillow.

—Philip Gulley

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VENUE Wahroonga Seventh-day Adventist Church
183 Fox Valley Rd Wahroonga (next to Sydney Adventist Hospital)

DATE Sunday 30th October 2016, 2:00pm

To **RSVP**, email foundation@sah.org.au or by post, to San Foundation, 185 Fox Valley Rd, Wahroonga NSW 2076

Closing date: Friday 21st October 2016



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