

# RECORD

June 30, 2007

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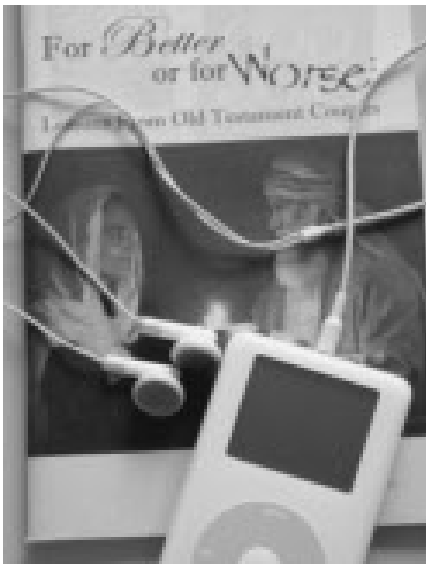
DVDs help “tell the world”

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Women-in-ministry questions



## SS lessons podcast by SPD



Marek Jantos is director of health ministries for the South Australian Conference and organiser of the Australian Conferences on Spirituality and Health.

## Medical journal prescribes prayer

ADELAIDE, SOUTH AUSTRALIA

A collection of articles about spirituality and health, initiated by the Seventh-day Adventist Church in the South Pacific Division (SPD), has been published in a supplement of the May 21 issue of the *Medical Journal of Australia*.

The articles arise from the proceedings of the first Australian Conference on Spirituality and Health, sponsored by the Adventist Health Ministries department of the SPD, in 2005. More than 500 health professionals, clergy and chaplains from Australia and around the world attended the two-day conference held in Adelaide.

The *Medical Journal of Australia* is Australia's premier journal of medical practice and clinical research, and is the official journal for the Australian Medical Association.

Marek Jantos and Hosen Kiat's article entitled "Prayer as medicine: How much have we learned?" particularly caught the attention of the general public, with interviews and talkbacks being conducted in national media. Findings of the article were also published in capital-city newspapers.

According to the article, "studies have shown a positive association between prayer and improved health outcomes."

(Continued on page 7)



If God acts in this way, we should not do less.

# A faith that embraces

**R**ECENTLY RE-ELECTED NEW SOUTH Wales parliamentarian Fred Nile of the Christian Democratic Party has quite a following exactly for such outspokenness but his “Easter message” was an abuse of the Christianity he so aggressively trumpets. Beginning with two brief paragraphs on the “Easter story”—the death and resurrection of Jesus—Nile’s message then spent three paragraphs berating Muslims for not believing this, culminating in a repetition of his call for a moratorium on Muslim immigration to Australia.

Of course, people of other religions believe differently to Christians. By definition, that’s why they are “people of other religions.” This does not mean such people should be excluded from our country, our communities or our Christian love. One wonders where Nile draws the line on excluding those who believe differently to him or even when, in his estimation, we should begin deporting those who believe differently.

To employ the central story of Christianity to build these kind of walls is to question “the great God, mighty and awesome, who shows no partiality and takes no bribes. . . . He shows love to the foreigners living among you and gives them food and clothing” (Deuteronomy 10:17, 18\*). If God acts in this way, we should not do less. As one Christian writer puts it, “In the one world liberated by Christ, our need to divide and discriminate has been denied us, and frankly, we don’t like it. For some reason,

we want to retain the right to decide where God is, who we must honour and who we may hate. A rather clever guise, actually, for I can remain autonomous and violent while thinking of myself as holy.”<sup>1</sup>

But perhaps where we need to begin is to rebut “the myth of a Christian nation”—to borrow a phrase and book title from Gregory Boyd. That Australia (or New Zealand or wherever) is—or was at some stage in history—a “Christian nation” is one of those assumptions urged by some Christian and conservative leaders, without theological, sociological or historical credibility. Yes, many Western nations do have foundations and traditions drawn from Christianity, usually at some stage in the (distant) past. But to claim some kind of special national relationship with “Christianity’s” God—or even “God on our side” conveniently legitimising our agendas, as is too often the case—is deeply flawed.

Second, we need to resist suggestions of a prescribed national way of thinking or believing. In a recent article in the *Orlando Sentinel* responding to similar concerns in the United States, former Record editor Jim Coffin comments, “I would suggest that in an ideal world, 100 per cent of the citizenry would place their sense of moral/spiritual obligation ahead of their sense of nationalistic obligation. And I’m not talking just about Christians. I’m talking about Buddhists, Hindus, Jews, Muslims.” He goes on to urge that the real danger is not that some members of a particular re-

ligion may put their beliefs ahead of their national allegiance but “that the rest of us might forget that such a prior claim should exist for everyone.”<sup>2</sup>

The questions and tensions between our mainstream culture and minority groups and—at least nominally—between Christians and Muslims are not going away. But perhaps this is an opportunity for all believers and maybe for Adventists especially to demonstrate what Christianity is truly about. Even in a worst-case scenario, Jesus said, “Love your enemies! Pray for those who persecute you! In that way, you will be acting as true children of your Father in heaven” (Matthew 5:44, 45).

This is a serious call—and a call to action and embrace. We should be building sister-congregation relationships with other faith groups in our communities. We should be partnering with other believers to address the broader issues and problems that are affecting our nations. And we should refuse to accept formulations of our faith urged by those who wish to use Christianity to exclude those who are different or to demand a monoculture of thought and belief.

*\*Bible quotations are from the New Living Translation.*

1. Richard Rohr, “The Great Chain of Being,” *Radical Grace*, April-June 2007.

2. <[spectrummagazine.typepad.com/the\\_spectrum\\_blog/2007/05/ultimate\\_prior\\_.html](http://spectrummagazine.typepad.com/the_spectrum_blog/2007/05/ultimate_prior_.html)>

**Nathan Brown**



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Our vision is to...  
**know**  
*experience*  
 and **share**  
 our hope in Jesus Christ!

# DVDs to help “tell the world”

## WAHROONGA, NEW SOUTH WALES

**M**ore than 30,000 sampler DVDs will be available for church members in Australia to distribute freely to friends, relatives and neighbours. Titled “Tell the world—Share a video with a friend,” this initiative connects with the General Conference’s current “Tell the world” focus on outreach.

“Adventist Media Network and the Australian Union Conference (AUC) have joined forces to develop and distribute this exciting witnessing resource,” explains Pastor John Gate, director of Media Ministries for Adventist Media Network.

According to Pastor Gate, 17,000 samplers of *The Search* series and 13,000 *Beyond the Da Vinci Code* samplers are now available from personal ministries departments of conferences and local churches. “Each DVD contains one full episode, previews of others available and information on how to request a free loan of other episodes,” says Pastor Gate. “This project is based on a trial run in 2005 where sharing a DVD proved very successful.”

“Watching videos is at the heart of Western communication culture,” adds Pastor Roger Govender, director of personal ministries for the AUC. “Everyone does

it, and it is so acceptable and natural for us. Therefore it would also seem to be a natural medium for outreach.”

Pastor Gate sees this outreach initiative as another way of inviting interested people into video ministry. “We currently get contacts from the Discovery Centre’s TV advertising, video letterbox cards, the online video library, *Signs* magazine ads and many other places,” he reports. “No matter what the source of the interest, every request for a free loan of a DVD can be followed up with the same proven video-ministry strategy.

“When you receive your DVDs, you will also receive a brochure outlining how to share them with your friends. These DVDs are not for letterboxing, but for *personal* ministry. They are free—to be used as a gift.”

While using today’s technology and connecting with issues in today’s world, Pastor Gate sees this form of outreach as following the methods of Jesus. “As I reflect on the ministry of Jesus, I am amazed at the simplicity and naturalness of the way He went about it,” he reflects. “He had a strategy—there’s no doubt about that—but the way He related to people in sharing was so natural and down to earth.

“To start with He went to where the people were. He didn’t invite them to a religious meeting to hear the truth. He just mixed



According to Pastor Roger Govender, sharing a DVD with a friend is just a normal part of life.

with people where they were, always alert for anyone who might be hurting, then seized the opportunity to sympathise in a caring and practical way. It just seems so natural.”

“Our sharing is most effective when we do it as Jesus did,” says Pastor Govender. “He created and nurtured friendships and caring relationships that opened the way for spiritual sharing. He saved His spiritual messages for an environment of friendship and acceptance.

“The AMN and AUC teams will be praying for this empowering, simple and effective ministry as hundreds of members take a few DVDs each, and prayerfully and appropriately share them with friends in a natural and accepting way.”—**RECORD staff**

More @ <http://media.adventistconnect.org>

◆ The first **CHIP (Coronary Health Improvement Program)** to be run in North New Zealand at the **Hawera church** has seen results, as **49 people** completed the 16-evening, lifestyle change program. Dr Trevor Hurlow, a local GP and member of Hawera Seventh-day Adventist church, ably assisted by his wife, Leonora, and several other volunteers, conducted the program. More than 40 of the graduates were not church members and many are pressing for a date for the next program, so they can urge their friends to attend. The group saw an aver-

age drop in cholesterol by 18.7 per cent, which meant a **50-60 per cent drop in cardiovascular risk** for the whole group over just 30 days. The average weight loss across the whole group was 3.5 kilograms and there was also a significant drop in blood sugar, blood pressure, stress levels and resting pulse.—**Paul Rankin**

◆ World Supercross Champion **Chad Reed** visited the home of one of his sponsors, **Up & Go Energize**, at **Sanitarium’s Berkeley Vale Estate**, NSW, on June 1. Reed, who proudly hails from



Kurri Kurri, NSW, kicked off the visit with a factory tour in Sanitarium’s largest factory, where he got to meet the staff and see for himself how Up&Go Energize makes its way down the production line through to the finished product. Following the factory tour, Reed attended a morning tea held in his honour where Sanitarium staff had the opportunity to get an

autograph and photo with the supercross star after he spoke about what it’s like to be World Supercross Champion.—**Jaemes Tipple**

◆ The **Discovery Centre** is recording good results with the first request for baptism from an online student. The centre also received **59 requests** for the free “Who is Jesus?” DVD, the day after the new Channel 7 “It Is Written” program was first aired. Links to their website now appear on the right menu bar of every local church website.—**Discovery Centre**

# SS lessons podcast from SPD

## WAHROONGA, NEW SOUTH WALES

The adult Bible-study guide—or Sabbath school lesson—is now being distributed worldwide as an audio podcast, thanks to the South Pacific Division's (SPD) Adventist Media Network.

"In the past few years, digital audio files have become very popular," says associate electronic-media officer Scott Wegener, who is involved with the podcasting process at Adventist Media Network. "These files can now be loaded and played on many devices, including iPods, mobile phones and watches.

"To my knowledge this is the first English recording of the adult Bible-study guide in the world to be podcast. While there are lesson discussion podcasts around, there's no specific 'readings' of the lessons' content that I can find."

The study guide has been recorded and copied onto audio cassettes for some 33 years by Christian Services for the Blind and Hearing Impaired (CSFBHI), based at the SPD offices in Wahroonga, but these recordings are now also being converted into digital mp3 files and podcast onto the internet for the world to download freely.

"I am delighted that it has now become

possible to utilise this resource we've been producing and reach so many more people," says Les Relihan, manager of CSFBHI. "Many do not have access to the printed quarterly, for whatever reason, or do not have time, inclination or ability to read it. This media option provides access and incentive not previously available."

The podcast includes musical interludes between each day's study, Bible texts are read, artworks described, prayer offered and additional insights occasionally added.

After his 10 years recording the lessons

onto cassettes for his class of approximately 300 visually impaired listeners, Dr Percy Harrold, the current presenter of the lessons, says it is a privilege to now serve a wider audience. "I am delighted to think that busy students and commuters, those who are not fluent readers and those who are shut in due to illness or circumstances, will have a biblically oriented podcast choice available," he says.

Dr Barry Oliver, general secretary of the SPD, also sees the benefits of the use of the podcasting technology. "This initiative will create many possibilities for those whose lifestyle dictates that they must make use of every available minute in the day," says Dr Oliver. "While there is no substitute for the timely, well-considered study of the Word of God, a podcast of the Bible-study guide will provide opportunities for becoming familiar with the content of the lesson."

Plans are also underway for launching a youth lesson podcast, should the current adult lesson podcast prove there's a demand for audio lesson studies.

Clifford Goldstein, editor of the adult Bible-study guide, is also excited by the SPD initiative but mischievously adds, "I have one big concern; will it be presented in English or Australian?"—*AMN staff*

### Getting connected:

1. Log in as a member to your church's new netAdventist website and click on the link to the lesson study and follow the instructions.
2. Visit the SPD Sabbath school and personal ministries website <<http://sppm.adventistconnect.org>>.
3. Search for "Sabbath school lesson study" in iTunes podcast directory.
4. Visually impaired people can contact Christian Services for the Blind and Hearing Impaired if they are interested in receiving the cassette version. Call +61 2 9847 3268.



◆ Staff and students of **Mountain View Adventist College**, Sydney, NSW, volunteered their time to run a stall at the annual **Blacktown Festival**, held on June 2. Families from all over western Sydney were present, providing a good opportunity to present Adventist education to the local community. Hundreds of information packs were handed out

as well as free balloons and face painting, done by student **Revona Govender** who finished in 2006, but came back to help promote the school. Marketing coordinator **Fiona Lelilio** was extremely thankful for the support of the MVAC staff and students. "Having an MVAC stand at the Blacktown Festival allowed us to get out in the community and show God's love," she says.—*RECORD staff/ Fiona Lelilio*

◆ The definition of "**church growth**" has been taken to new limits with the birth of **10 babies**



(nine of whom are pictured with their mums) over the past three months at the **Eight Mile Plains church**, Brisbane, Qld. This unprecedented growth is projected to continue, with more new arrivals expected over the next few months. The "Cook for a new mum" program, organised by **Karli Stacey**, has helped all new mums, as church members are voluntarily

rostered to prepare and deliver meals to the families during the first few weeks after the birth. As a gift from the church, they have also received "Welcome baby" packs, organised by **Kathy Hutton**.—*Liliana Munoz*

◆ On June 2, **Brisbane Adventist Voices (BAV)** was invited to join 10 other choirs at the 2007 Showcase Concert of the **Queensland Kodaly Choral Festival**, held in the auditorium of Moreton Bay College. The concert celebrated the 125th anniversary of Hungarian music master **Zoltan Kodaly**, whose phi-

DAYS AND OFFERINGS: ◆ JULY 7—WORLD MISSION BUDGET OFFERING

# Adventists mark 75 years on Tanna

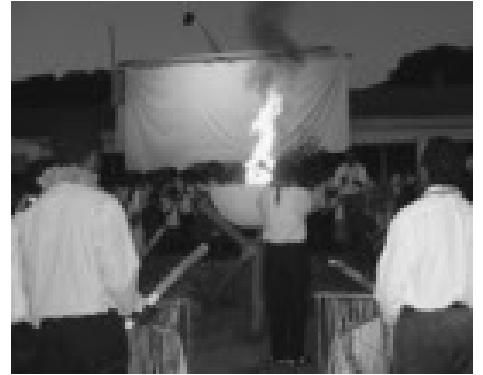
TANNA ISLAND, VANUATU

**A**dventist members from the eight organised churches on Tanna Island, Vanuatu, celebrated 75 years since the church first came to the island in 1932, with district meetings held at Bethel Adventist church on May 29 to June 2.

“Words of hope” was the theme for this year’s meetings taken by visiting guest speaker and evangelist Pastor George Fafale, from the Solomon Islands Mission. The meetings climaxed with some 400 members re-committing their lives to sharing the Adventist message.

Attendees were reminded of the early beginnings of the church when missionaries Anton and Bertha Weil arrived at Point Resolution on the east coast of Tanna in 1932.

Director of Adventist Mission for the South Pacific Division, Pastor Ray Coombe, who was visiting Global Mission projects in Vanuatu, spoke at the worship service on June 2. In the afternoon, all churches and departments gave reports of their strategic plans and growth. Tanna district director Pastor Ronneth Silas challenged church leaders to continue working to-



*The opening ceremony of the Tanna district meeting featured a flaming cauldron, which represented the arrival and spread of the Adventist Church on Tanna Island.*

ward their goals of spiritual and leadership development.

General secretary of the Vanuatu Mission, Pastor Dexter Lilo, and chief financial officer, Tom Mackency, also attended during the weekend and shared news and information from the local mission.

Ivan Joel, principal of Kwataparen Adventist Community Secondary School, reported on the encouraging progress of the school, which has been trialling a secondary extension course with the University of the South Pacific that has become a model for other Pacific-island schools because of their outstanding results last year.—**Ray Coombe/RECORD staff**



*President of the Papua New Guinea Union Mission, Pastor Thomas Davai, welcomes AAS pilot Pastor Roger Millist as the aircraft landed in Lae.*

## PNG welcomes plane

LAE, PAPUA NEW GUINEA

**M**embers of the Seventh-day Adventist Church in Papua New Guinea have celebrated the arrival of the latest addition to the Adventist Aviation Services (AAS) fleet with its largest aircraft.

“Our prayers have been answered and we can now do wonders for the gospel with this aircraft,” said Pastor Len Barnard, who brought the first AAS aircraft into the country 43 years ago, after the new plane touched down in Lae.

On June 3, hundreds of church members in Goroka attended the welcome ceremony for the aircraft at its hanger. All AAS crew and ground staff flew to Lae on June 4 for the welcome program.—**Martina Darius**



losophy of music education as an essential part of cultural development has impacted students in Australia and around the world. In all, 300 choristers performed, representing choirs from schools, churches and the community. The 20-voice choir, BAV, practises at Eight Mile Plains church and is composed of members from various Adventist churches around

Brisbane. The singers come from at least 12 diverse backgrounds, such as Singapore, Chile, Samoa, Zimbabwe, Romania and the former Yugoslavia.—**Liliana Munoz**

◆ **Pastors and their families** from around the **North New Zealand Conference** gathered at Rotorua for a half-week of fellowship and empowerment. While the older children got to mingle with other pastors’ kids (PKs) at Tui Ridge Park and the younger kids were entertained with crafts and activities, the adults were able to relax and engage in team-building

exercises—enjoying being ministered too, rather than doing the ministering. The worships, led by Pastor **Lyn Weber**, focused on the theme, “Healthy pastors, healthy churches.” It was a full program with presentations from **Russell Jones**, **Pastors Eddie Tupai** and **Kendall Cobbin**, and health professional **Dr Bevan Hokin**.—**Lynelle Laws**

◆ The **Ellen G White Estate** in Silver Spring, Maryland, USA, has posted a new electronic magazine for children aged 9-14. Called **Ellen White Visionary for Kids**

(**Ve.Z**), the ezine is now online. A new issue will be posted quarterly. Included in the magazine are kid-friendly Adventist heritage features and pictures, stories authored by youth, a question-and-answer corner, as well as puzzles, mazes and other interactive-learning activities. Kids will receive **\$US25** for their published articles, stories and drawings. This electronic magazine is the first segment of a sub-site for kids and the first phase of an Ellen G White Estate-sponsored youth website.—**Ellen G White Estate/AR**  
*more @ [www.whiteestate.org](http://www.whiteestate.org)*

# SPD offerings help mission around the world

## WAHROONGA, NEW SOUTH WALES

**A**nalysis of mission giving in the South Pacific over the past two years shows encouraging signs of an increasing trend," says Pastor Ray Coombe, director of Adventist Mission for the South Pacific Division (SPD).

With the record Thirteenth Sabbath Offering of third quarter, 2006, which supported a university church in Suva, Fiji, and a mission plane for Papua New Guinea, the upward trend of mission giving is continuing. Except for a seasonal dip in the first quarter of each year, mission offerings have risen to a level above 6.5 per cent of tithe.

In addition, last year's world mission offering, which was directed to meeting "Special opportunities" around the world and particularly in the 10-40 window, amounted to \$US147,000.

The increase in Sabbath school offerings and mission giving in the South Pacific mirrors a similar encouraging trend in North America, which had dipped to a worrying level in 2004.

Twenty-five per cent of this quarter's Thirteenth Sabbath Offering (collected June 30) will help provide a church for Ghanian believers in Amsterdam in the Netherlands; fund a vocational school and

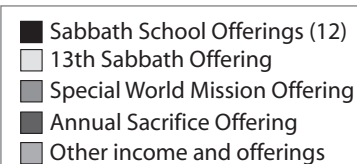
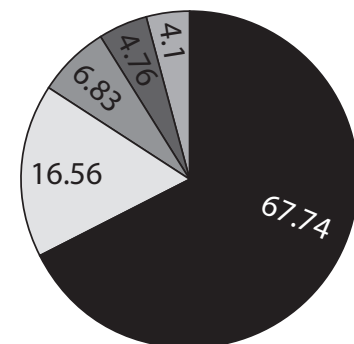
study centre at Nile Union Academy in Egypt; and perhaps provide some much-needed dormitories at Eyiera Academy in southern Sudan.

Next quarter, the West-Central Africa Division will receive 25 per cent of the Thirteenth Sabbath Offering, but as always the remaining 75 per cent, together with the 12 weekly offerings, goes to the world mission budget. This funds the large force of expatriate missionaries around the world, provides funds for Global Mission and division appropriations, and also supports some of the major evangelistic outreaches such as Hope Channel and Adventist World Radio.

"It is interesting to notice the graph that illustrates the percentage of various mission offerings that make up the total income for the church's world mission budget," says Pastor Coombe. "Last year, the total amount contributed to the world mission budget through Sabbath school offerings and other mission offerings from the SPD totalled \$US3.796 million.

"We are grateful for the generous giving to mission by our membership," says Pastor Coombe, "but this still only represents 18 cents per member each week, and only six cents in every dollar of tithe, compared to 64 cents in 1930.

"Of course, we must recognise," he adds,



Graph showing percentage make-up of world mission budget offerings from the South Pacific Division in 2006. Total = \$US3.796 million.

"that much more is given directly to missions in our division through camp-meeting mission offerings, fly'n'builds, Volunteers in Action sponsorships and other personal projects. I'm sure that no-one suffers from these acts of sacrificial giving, as it is more blessed to give than to receive. Today, we witness the outstanding results of previous giving to the growth and development of our work in the island fields."—Ray Coombe/RECORD staff

◆ A self-described atheist, **Joshua Witter**, 24, has created a website called the **Post-Rapture Post**, where he promises, for a small fee, to deliver letters to family and friends of those left behind after the Rapture, the event some Christians believe is when they will be whisked away to heaven while everyone else suffers a string of tribulations. For as little as \$US4.99, he will deliver the letters. As an atheist, Mr Witter does not believe the Rapture will ever come, and if it does, he will surely be left behind and able to deliver all letters entrusted to him.—*Religion News Service*

◆ The Minister for Education, Science and Training, the Hon **Julie Bishop**, MP, has announced an overwhelming response to the first round of funding under the **National School Chaplaincy Program**, with **1503 applications** received, representing 15 per cent of all Australian schools. "This is an important program, assisting schools in providing greater pastoral care and supporting students' spiritual wellbeing," says Ms Bishop. "I am pleased to see such a strong interest in this program from schools across the country.

The Australian Government has invested \$90 million over three years to make these vital services available to schools." Applications are assessed against the following criteria: community consultation; school community need for chaplaincy services; value for money; and cash/in-kind support.—*Australian Christian Channel*

◆ An American man has taken up his cross, cross-country. "**Cross Carrier Chuck**" is making his way through Pennsylvania, USA, on his now seven-year trek

across the country, carrying a **three-metre cross** and surviving on the kindness of strangers. "How long this journey will be, only the Lord will know," says Mr Johnson, 45. "I can't put a day on it," he says, adding that he won't just quit. "Do you want the Lord to quit you?" Johnson started his journey March 1, 2000, "carrying the cross to remind people they need Jesus in their life." His original **39 kg oak cross** has been replaced by a **5 kg** version made of PVC fencing that has two wheels at the bottom.—*Religion News Service*

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL [RECORD@SIGNSPUBLISHING.COM.AU](mailto:RECORD@SIGNSPUBLISHING.COM.AU)

## Medical journal prescribes prayer

(Continued from page 1)

“It has been rewarding to see a genuine interest in prayer,” says the article’s lead author Mr Jantos, director of the Behavioural Medicine Institute of Australia and director of health ministries for the South Australian Conference. “We are just seeing the beginnings of research in this field.”

According to Mr Jantos, medical practitioners need to be mindful of the spiritual needs of the patient. “Although it should not take the place of traditional medicine and is not the cure for all ills and diseases, prayer also should not be ignored,” he says.

He adds that “prayer with patients should be considered only on the basis of the patient’s interest, the practitioner’s own spiritual background and the institutional guidelines within which they are working.”

The report also states that prayer not only brings benefits to the person being prayed for, but also for the person praying. “When you engage in intercessory prayer on behalf of someone, you are resorting to God and that puts you in a powerful position because you don’t feel helpless. You have recourse to a God who hears your prayer. Exercising that faith gives you peace and has definite health benefits for you.

“Faith in a benevolent God who responds and does what He deems best for the person being prayed for could have health benefits and generates certain positive emotions in the person who knows that somebody is praying for them,” he says.

Mr Jantos warns, however, that an answer to prayer is not always marked by a positive research outcome. “Maybe God’s answer to prayer is giving that individual the ability to cope with disease and illness and not necessarily healing,” he says.

Mr Jantos is organising the second Australian Conference on Spirituality and Health, to be held in Adelaide from August 27 to 29.—**Melody Tan**

The special supplement to the Medical Journal of Australia can be downloaded at <[www.mja.com.au/public/issues/186\\_10\\_210507/contents\\_210507\\_sup\\_fm.html](http://www.mja.com.au/public/issues/186_10_210507/contents_210507_sup_fm.html)>.

More @ [www.spiritualityhealth.org.au](http://www.spiritualityhealth.org.au)

## Tongan school counts fire cost

VAINI, TONGA

A fire in the early hours of the morning of May 19 caused extensive damage to buildings at Tonga’s Beulah College but did not disrupt classes or exam preparation.

Believed to be caused by an electrical fault, the fire destroyed the college’s library, canteen and five classrooms, with damage estimated at \$TOP400,000. With students away for Tonga’s Father’s Day holiday weekend, no students were injured by the fire at the boarding school.

“Through God’s ever-present leading and the support of a dedicated community of students, staff, parents, church members, ex-students and friends, students and staff have adjusted well during these difficult times,” reports college principal Mele Waqa Vaihola.

“At the moment, we are using the two science labs, home economics, computer



Beulah College’s library, canteen and five classrooms were destroyed by fire on May 19.

and staff rooms for classrooms,” she says. “We are facing the problem of not having enough desks and chairs. We cater for that by seating four or five students per desk at the limited desks we still have. We are now using chairs from the nearby Adventist church, which are enough.

“One major problem is our library. With most of our student textbooks and teaching resources gone, we have no reading materials for the students,” says Ms Vaihola.

An architect has assessed the burnt buildings to determine whether they will need to be demolished or may be repaired and renovated.—**RECORD staff**

## Gospel choir involves community

LUTON, UNITED KINGDOM

An Adventist church choir originally launched to bring in members from the community to perform an annual concert has found surprising success, singing for weddings, civil ceremonies and even winning a reality TV show.

Five years ago, the Luton Adventist church invited community members to join their gospel choir, regardless of their religious affiliation, based at the 400-member church 50 kilometres north of London.

Andrew Leonce, pastor of the Luton church, says with the influx of immigrants from the Caribbean and Africa into England, gospel music is becoming popular in a largely secular country. “It’s a bit unusual for a gospel choir to be made up of non-church members,” he says.

Though church members were at first cautious of the concept of a community

gospel choir, the group has become an outreach tool for the church. “Gospel music is this thing that church people do but everybody likes it,” says Gail Windrass, Luton church youth leader.

Four community members have joined the church because of the choir. Ms Windrass says a gospel choir can reach some young people in a way a sermon can’t.

Pastor Colin Stewart, director of youth ministries for the South England Conference, says churches take on an element of risk when inviting community members to partner in their activities. “But we are happy to take the risk and support those who take the risk,” he says. “The bottom line is we are sharing our faith through song.”

Pastor Stewart says the success of Luton choir has set a trend that other Adventist churches in South England are considering.—**Taashi Rowe/ANN**

More @ [www.lutongospel.co.uk](http://www.lutongospel.co.uk)

# Women-in-ministry questions—1

BY NATHAN BROWN WITH PAUL PETERSEN

**E**ARLY THIS YEAR, THERE WAS MUCH discussion in RECORD letters of issues surrounding women in ministry. In response to this interest, RECORD posed a series of questions to theologian Dr Paul Petersen.

**Usually the most significant questions people have about women in ministry are theological. Why is this the case?**

As Christians we believe God has spoken through Christ and the Bible, and theology seeks to describe the content and the implications of that divine revelation. Any issue of significance has to be settled on the basis of what God has said.

**Throughout the Bible, why is God generally described as masculine? Is this understanding of God too limited? How might this impact on our understanding of gender relationships and roles?**

While Scripture describes God as a Father and other masculine metaphors clearly dominate, the male perspective is not exclusive. God is also compared to a mother (see Isaiah 49:15), a woman giving birth (see Isaiah 42:14) or to a woman cleaning her house (see Luke 15:8). Remember that in the Creation account the oneness of the Godhead encompasses both masculine and feminine.

We have to realise the limitations of human language in describing God. The essence, the very being of God, is beyond human comprehension and categorisation. We must be careful not to make God too much like us. Next, we have to realise the cultural background of the times in which the Bible was written. Feminine goddesses were associated with rampant sexuality, while the Father imagery could be used to underscore the origin and the important concepts of God as Creator and Provider.

At the same time, traits typically associated with women are often used to characterise God. The most common Hebrew word for “mercy” or “compassion”—core to the character of God—comes from the word for the female bosom.

**How do you respond to objections to women-in-ministry raised from the following parts of the Bible:**

**Are women somehow precluded from ministry and leadership because of Eve’s role in the first sin or from God’s specific “curses” following the Fall (Genesis 3:16)?**

Many biblical and historical examples prove otherwise. Deborah was the divinely appointed spiritual and political leader of the people of God; Huldah was a significant prophet; in the New Testament, Phoebe and Priscilla were important spiritual leaders in the church; and the ministry of Ellen White within the history of the Seventh-day Adventist movement certainly should convince us that the result of the Fall is not a divine imperative against women in ministry or leadership positions among the people of God. Otherwise, God would not have provided us with such powerful role models.

When it comes to the curses—the consequences of the Fall—we should note that the purpose of the people of God is to counter these curses by being a blessing. This is clear in the call of Abraham, the father of the people of God, in Genesis 12:1-3, where blessings are first mentioned after the curses of the Fall. As a church, we are to exemplify the original gender equality established by God at Creation, before the Fall.

The curses describe results of sin. They are consequences, not necessarily divine commands for what we are to do. In a selfishly dominated world, for instance, males have used their physical power to oppress women. We don’t have to, just as we don’t have to force women to bear children with pain, but are allowed to ease that pain.

**Is there any women-in-ministry significance to the fact that only the sons of Aaron were eligible to serve as priests in the Israelites’ sanctuary and in the temple?**

Seventh-day Adventists are Protestants. We believe we are called to complete what the Reformers of the 16th century set in motion. Central to the view of the Reformation is that Jesus alone is our Priest. The priesthood of the Old Testament sanctuary

prefigured Jesus Christ and His service in the heavenly sanctuary. This is crucial to the self-identity of the Seventh-day Adventist movement.

Using the Old Testament priesthood as a type of ministers in the Christian church takes us straight back into the most fundamental Catholic heresy. Ministers of the Seventh-day Adventist Church are not priests offering sacrifices and they do not by way of the rite of ordination receive any special gift that sets them apart from other Christians, giving them a unique authority, independent of both the corporate church and the Word of God. We believe in the heavenly sanctuary and the heavenly priesthood of Jesus Christ alone.

**Do the Levitical laws about women’s monthly uncleanness (see Leviticus 15:19-23) have any relevance to this discussion?**

No! Let us remind ourselves of the unique position of the Ten Commandments. By trying to make obscure and at times less understood elements of the Mosaic law eternal and to apply them independent of culture and context, we downgrade the significance of the Ten Commandments that alone were intended for all people at all times.

**How would you explain Jesus’ relationships with women? Why did He have only men among His 12 disciples?**

Compared with, for instance, the Pharisaic party, Jesus was unique in His positive attitude toward women—and women were the first to proclaim the message of the resurrected Saviour. From the outset, these factors positioned the early Christian church as a far more egalitarian movement than previously seen.

Jesus naturally chose 12 male disciples as a symbol of the new Israel He was about to establish, patterned on the model of the 12 tribes of Israel, the sons of Jacob.

**Why does Paul seem so anti-women, particularly in the church context, with statements such as 1 Corinthians 14:34, 35**



**and 1 Timothy 2:11-15?**

Misunderstandings of Paul's views abound, due to lack of close attention to Paul's actual statements, ignorance of the social environment of the time, and also the fact that some of the specific texts in question are among the more difficult sayings in the New Testament because of uncertainty about the exact background.

First, the apostle Paul—far from being a male chauvinist, as critical scholars at times claim—is unique within his culture in underlining mutuality in the relationship between husband and wife. He speaks about mutual submission (see Ephesians 5:21, 22), and with regard to the sexual life he tells in 1 Corinthians 7:4 that the body of the wife belongs to her husband—no surprise to his culture—but likewise that the body of the husband belongs to his wife. That was a shocking statement at the time!

Second, when applying the Epistles we do well in showing caution. This part of the Bible gives examples of the application of the principles of the gospel to various local situations in the apostolic churches. We are reading letters to churches about which we know little, if anything, except from the letters themselves. For example, any given letter may be part of ongoing correspondence. Sound interpretation does not establish doctrines for all times and places on the basis of a few texts in the Epistles only.

**So what about 1 Corinthians 14:34, 35, for example? Does Paul intend to say that no women should ever be allowed to speak in a Christian congregation?**

If so, he would abolish part of Scripture. And his own example speaks against such an interpretation. He worked with Phoebe (see Romans 16:1) and with Priscilla, a teacher of the gospel (see Romans 16:3; compare Acts 18:2, 18, 26). He recommended Junia (see Romans 16:7), who without question was a woman, even calling her an “apostle,” meaning someone sent to give a message, and a title of authority (compare 1 Corinthians 12:28).

So, what does Paul mean? We may never know on this side of the kingdom. He wrote to a church with extreme challenges and peculiar problems. He wrote a letter permeated with irony. Amid a chapter dealing with the issue of speaking in tongues in Corinth—a contentious question in itself—he asks the women in that church to keep quiet

for the sake of order. He does not say, “You women in *Sydney*, keep quiet.” Rather, he speaks to the situation in Corinth, because it seems some women in that congregation caused disturbance. We do not know the precise reason.

Similarly, a text like 1 Timothy 2:11-15 is difficult, both with regard to translation and background. Paul may be countering prevailing heresies among some pre-Gnostic teachers who spread peculiar ideas about the order of Creation, turning the sequence of Genesis 2 upside down.

For both passages we have to acknowledge uncertainty, and God does not expect us to make doctrines, nor to generalise and apply rules we might deduce from these texts as principles for churches everywhere.

As Adventists, our approach has never been to let a few isolated and difficult texts determine what the Bible otherwise makes clear. And when it comes to the general principle of equality between the genders within the kingdom of God and His church, Paul in Galatians 3:28 leaves little doubt.

**Others would argue that the New Testament compares the church with a family and the elder with a father, implying that elders—and ministers—have to be male. How are we to assess this argument?**

The first major problem with the argument is that the New Testament texts never say so. Nowhere in the New Testament is the elder called the head. The text about headship in Ephesians 5:23 speaks about marriage—and certainly, we would not call the husband/head of his wife her “father.” Likewise, no New Testament text calls the elder “father.” Jesus as the head of the church is not compared to a father. He is our older brother and leaders of the church are rather older siblings taking responsibility. Indeed, we are advised not to call human leaders our “father” (see Matthew 23:8-10).

Second, though the whole Bible compares the people of God and His church to a family, the metaphor of the family is not used in such a consistent manner that we can organise the church accordingly. The New Testament believes in organisation, but organisation is not an end in itself. In the Catholic Church, for example, the church structure and organisation is regarded as divinely ordained. But, as Adventists, we do not find that the New Testament prescribes only one type of organisation for the church. Organisation

serves the message and the mission. The specific way we organise depends on the need to present the message in the best possible way—and that may change.

Further, the specific functions we attach to the various offices of the church are functions we as a corporate body have decided to delegate to these positions. They are only rarely explicitly mentioned in the New Testament. Elders are not said by way of office to possess any “teaching authority” as at times claimed. The New Testament provides no specific example of the ordination of ministers in our sense of the word, and we have no example of pastors or ministers either baptising, performing the Lord's Supper or marrying, to mention some of today's functions. These are functions the church delegates to certain people for the sake of order.

In short, the so-called “headship/father role of the elder” is, biblically speaking, non-existent. It is a phantom, a construct, having no textual foundation, and it is based on a Catholic presupposition of one prescribed divine model of organisation.

**But does not Paul describe elders as men in, for instance, 1 Timothy 3:2, where he says they are to be husbands of one wife?**

Of course he does. He is referring to historical fact. The elders were male and he spoke about them. But historical description is not divine prescription. The Ten Commandments, for instance, though containing eternal principles, are also spoken in the language of their time. It prohibits men from killing, stealing and lying—the Hebrew addresses the masculine, not the feminine—and the 10th commandment tells me as a man not to covet my neighbour's wife. Does that mean women are not included in the commandments and that they are free to kill, steal, lie and lust for their neighbours' husbands?

Of course not! These texts are gender inclusive. The principles of murder, theft, truthfulness and covetousness cover everyone. So does the principle of faithfulness to one's spouse emphasised by Paul to Timothy. **R**

*This conversation will be concluded in the next issue of RECORD.*

**Nathan Brown is editor of RECORD.  
Paul Petersen is field secretary for the  
South Pacific Division.**

# A parable of the light-bearers

BY PETER MCGOWAN

**M**OTHER, WHY CAN'T I GO WITH my next-door neighbour to the stadium for the big game tomorrow?" asked teenage Phoebe.

"We have been over this before," Mother answered. "Now that you have become a member of the community of Light-Bearers, you have chosen to accept greater responsibilities. Each day you need to spend time polishing your light, studying the maps and leading pilgrims long the Path toward the Great Light."

"But my light is such a small light—enough to lead only one or two people. Look at Mr Experience across the road; he has a light large enough to lead dozens of people!"

"I know that, Phoebe. But it is a simple rule of life that by polishing your light each day and using it, your light grows. Even the light used by Mr Experience started out as small as yours. Now, if you want to go to the big game, that is your choice, but you must forfeit your light and become completely dependent on others to find your way. And many of these others are unreliable guides.

"You must remember Mr Heresy some years ago. He had a light that was large enough to lead more than 1000 people. But he studied the maps only rarely and became more interested in the size of his light. He developed a sense of self-importance because people came from long distances just to see his impressive light. Thus, they admired the light rather than the Path he should have been illuminating. One day he led a large group of people down a strange road and none of them have been heard of again.

"Remember, it is more important to lead a small group with a small light on the right Path, than a large group on a strange road. And there are many strange roads but only one right Path."

"Then tell me, Mother," asked Phoebe, "what happened to Mr Expert that his light went out? He used to teach so many



people about light-bearing; everyone came to him for advice. He seemed to know so much about light-bearing and yet his light still went out."

"That's an interesting story," answered Mother. "Mr Expert certainly spent a large amount of time polishing his light and studying the maps. However, he never once actually used his light and knowledge of the maps to lead even a single pilgrim along the Path. Somehow, for our light to grow, we need to polish our light each day and lead pilgrims along the Path in order for our light to grow. Otherwise, it gets dimmer and eventually goes out. After that happened, Mr Expert could not even read his maps."

"But what about the people who used to meet in the big hall?" asked Phoebe. "They spent a lot of time polishing their lights, studying the maps, and leading pilgrims along the Path; but all their lights went out. Why was that?"

"That is a difficult one," said Mother. "In that group, which became known as the 'Congregation of the Great Hall,' they used to do quite strange things. They started out quite well because they gathered once a week—on a day they called 'Light-Bearers Day'—to encourage and teach the members of the congregation. They held classes for

newcomers in polishing lights and map reading. They hired great teachers who instructed the members in these subjects. They even held field days on which they practised leading people along the path. Their meetings were wonderful, bright and superbly professional. But the reason all their lights went out was simple: like Mr Expert, they never actually led a real pilgrim along the Path."

"It seems to me," Mother reflected, "that most light-bearers these days spend their time in such big halls talking about light-bearing rather than actually leading pilgrims along the Path. Some of these congregations rarely even talk about light-bearing but spend their time talking about the defective maps used by other congregations, or worse, how corrupt the map makers have become. Their lights will eventually go out as well, unless they really start to lead pilgrims along the Path."

"But Mother," asked Phoebe, "how do we find the real pilgrims? In my first attempts at leading pilgrims, some were rude and told me to go away and that they preferred to grope in the dark."

Mother sighed and eventually answered, "That is life and the lot of those who are members of the community of light-bearers. Pilgrims come from all different directions and it is our task to help them find the Path. Of the people outside, only some are pilgrims, but they will identify themselves and ask for help. Somehow the Master of the Great Light brings them to us and our task is to lead them."

"Now," Mother continued, "it's time for you to spend your quiet hour polishing your light, studying the maps this morning so that you are prepared to lead a pilgrim along the Path. Remember, one more pilgrim on the Path is one more who, one day very soon, will be able to enjoy the Great Light." **R**

*Peter McGowan writes from Lilydale, Victoria.*



## SEVENTH-DAY ADVENTIST CHURCH

# What's in a name?

BY JOHN WATTS

A NAME IS THAT WHICH DESIGNATES, expresses, specifies or denominates a thing, whether animate or inanimate, real or fictional. Names are meaningful and representative of persons' characteristics, roles and circumstances. For example, Adam means earth or soil (made from the earth) and Eve was "the mother of all living" (see Genesis 3:20). Abram's change of name to Abraham (see Genesis 17:5) illustrates how a change of name may signify a change of role or circumstance. The Creator God has a personal name, that of YHWH (see Genesis 17:1; Exodus 3:14), which God revealed of Himself. The importance of God's name is such that there are biblical warnings not to misuse the name.

A name also may contain promise. For example, Jesus' name signified His role as God's helper to save His people (Saviour). His title—Christ—signified the anointed one or Messiah who has come as High Priest and will come again as King to redeem His people and complete the establishment of His kingdom. Jesus Himself acted in the name of God, and He will come again in the name of the Lord (see Matthew 23:39).

### A corporate name

What of our denominational name, the Seventh-day Adventist Church? What might it designate or denominate for our contemporary times? Does the name contain any promise for our members and their communities? Does this name evidence the life and activities of the church? Do we need a name change to better fit our beliefs?

These are not trivial questions. For ex-

ample, should a school or church simply be called: Christian community school or church, or should the name Seventh-day Adventist be part of the designation? The question can be quickly answered one way or the other at a superficial level, but at a deeper level the question raises several dilemmas that may have to be prayerfully and thoughtfully addressed on an individual and contextual/historical basis.

Traditionally, our church name contains two major facets of Christianity: *Seventh-day* and *Adventist*. Both facets are of equal significance, and each facet specifies a particular field of significance for our world.

### Seventh-day

The *seventh-day* facet of our church name denominates a particular time of the seven-day cyclic week as being of particular significance. It is significant because it radically reminds us that the cosmos had a beginning, a beginning we believe to be sacred because it was a divine act of the Creator God. The Sabbath derives from Creation and a Creator. It is the link between eternity and temporality—God's without and our within. It is the connective space that brings together Creator and created, and in this connective space there is opportunity for us to develop a personal, experiential and restful relationship. It is a time when we can appear unpretentiously naked before God, and be clothed in His refreshing righteousness, since the ultimate purpose of creation is to do with relationship and making whole.

We live in a physically expanding universe and, in today's global village, there

seems to be some similarity with the way people are becoming more distant and separate from each other in their relationships to God and one another. On the other hand, the Sabbath offers us the opportunity to draw closer to one another as we draw closer to God, a gravity of love that gives balance and peace to believers. For the believer, the reality of creation outweighs the time of Creation, and the Sabbath is the theological and temporal signifier of this faith-fact.

The Sabbath gives meaning to our life and our work, for it points to the creative works of God as purposeful and sacred. Agapeic service is a sacramental function of the creative spirit resting in God's works of love—creative and redemptive. In blessing the Sabbath and making it holy, God was highlighting the significance of His creative works. The Sabbath is a time to reflect on and celebrate these works, which were good in His sight.

The Sabbath acts as a fulcrum by which we can balance work with rest, the temporal with the eternal, and the earthly with the divine, so that life is both wholesome and moderate. Significantly, the Sabbath is meant to be a time of active celebration and festivity concerning God's acts of Creation and life, rather than a time for self-determined leisure and self-works.

Finally, the Sabbath connects us to the great 10 words (see Exodus 20) God has given to humanity, to guide us in our relationships and to progress us toward wholeness. These 10 words are encapsulated in the two great commandments of loving God and loving others (see Matthew 22:34-

40). The Sabbath connects us to the great principles best suited to guide all our relationships, with the greatest being that of love, the foundation of all life.

## Adventist

The *Adventist* facet of our church name denominates a particular time of equal significance to Creation. It is significant because it radically reminds us that the cosmos, as we know it, will have an ending, which we believe to be sacred because it will be a divine act of the redeeming God. Redemption in this context is simply an embedded characteristic of Creation. Redemption is part of the unfolding act of Creation, a continuous present-to-future realisation of the creative act as event and process. In this sense, it becomes nonsensical to imagine that redemption can occur apart from the Creator.

The second coming of Christ generates hope afresh in the heart of the believer each day, and it matters not whether it is soon according to earth time or cosmic universal time. For the believer, the hope of Christ's future coming outweighs the time of His coming, though we pray sin will not continue to devastate the earth for too much longer. While believers are grounded in the creative acts of God, they nevertheless are energetically attentive to the promise of Christ's second coming.

## Not just a name

Both the retrospective creative and prospective redemptive aspects comprising our church name contain promises pertaining to Christian hope, faith and love. The church name expresses a promise of redemption underwritten by Creation to all those who believe. The church name represents the beliefs, lives and activities of its members, who abide in the promise of agapeic peace, and who, through agapeic service, give hope to all those seeking this peace. The church name underscores the faith-facts that act as drivers for the values and faith-acts of the Seventh-day Adventist Church.

Our church name clearly presents a sacred and purposive creative cosmic beginning and sacred redemptive cosmic ending, encapsulating the time and essence of the alpha and omega of the great controversy between life and death. Our church name does contain promise for our church members and communities, and the name does evidence the life and activities of the church.


Do we as a church, however, need a name change? Just the opposite! Our church name biblically identifies our human origin, who and what we are and need, and our destination. Our church name foregrounds God's creative and redemptive life and works, for both the individual and the collective. It is superlatively Christian, and it is an essential and definitive part of our identity as a Christian church. Furthermore, this church name is able to retain its significance across time, cultures and societies.

There is an abundance of meaning in the name *Seventh-day Adventist*, guiding the church in its vision, mission, goals and values. We can be proud of our name, not because of some self-centred satisfaction or pride, but because of Whom and what it signifies. **R**

*John Watts writes from Cooranbong, New South Wales.*

# Record Roo's

Kids Corner



Hi Kids,  
John the Baptist was chosen by God to tell the people the good news of Jesus. He baptised many people and told them how to live better lives. Read about John in Luke chapter 3.  
RR

**Fill in the Blanks**

And he went into all the region around the \_\_\_\_\_, preaching a \_\_\_\_\_ of \_\_\_\_\_ for the remission of sins. Luke 3:3 NKJV

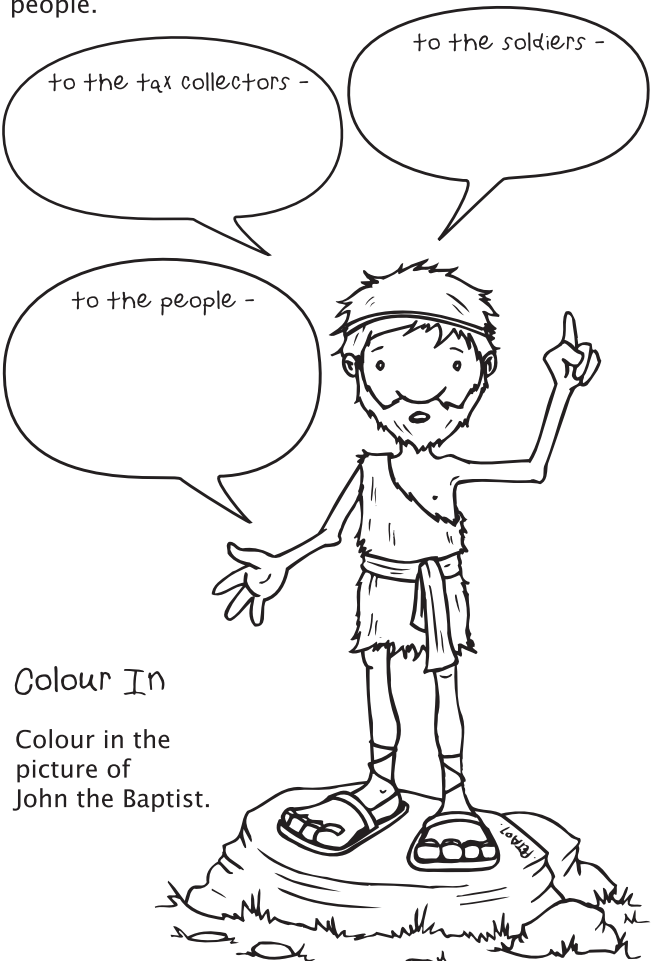
**Match Up**

Read Luke 3:10-14. Write in each of the speech bubbles what John said to the different groups of people.

to the tax collectors -

to the soldiers -

to the people -



**Colour In**

Colour in the picture of John the Baptist.

## Focused on mission?

TRAVIS MANNERS, QLD

I am one of the many who are most involved and very passionate about the church, yet can often sense the frustration of maintaining our very large machine (“Of maintenance and mission,” Editorial, May 26). While we need a balance between global and local mission, it seems the balance is missing to the neglect of the local church.

The local church forwards 100 per cent of its tithe income to the conference, of which conferences struggle yet strive to return 60 per cent in field budgets. The local church forwards on its Sabbath school offerings, often forced to have a dual offering system so it can retain some money for its “Sabbath school expense.” The local church is allocated only 20 local budget offerings per year, meaning more than 60 per cent of offerings collected during the main worship service, leaves the local church.

Then many other programs and events are put on by the wider church on Sabbath mornings. While they can be beneficial, such events often take people away from their local church and its initiatives.

All this makes one wonder who is supporting whom. Perhaps this sense of frustration that the church is not working as it should is occurring because we are starving our roots. Of course, churches aren’t all about money and resources, but these are needed to be as effective as we can be in achieving our mission.

Our mission is not about people joining our institutions; it is to go and make disciples of Jesus, and get them involved and plugged into the body of Christ—the local church.

### NAME SUPPLIED

I am an interested reader of Letters in RECORD each week. Observations over a period of time suggest a power struggle between men and women, old and young, conservative and liberal, with each giving the impression of it being a virtue to have a go at the other side, regardless of the subject. It also appears each group believes they are the final authority.

But it isn’t our opinion on any subject that makes us right or wrong, interesting as they are, because our opinions change

over the course of our lives. It’s really where we place our priorities. The admonition in “Of maintenance and mission” hit the nail on the head when quoting Matthew 6:33, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (KJV).

We are living in the end-time. Jesus will soon come and our primary focus should be on Him and spreading the everlasting gospel. This truth has kept my husband and me in the Adventist Church, despite some bitter experiences. I urge you to put Christ at the centre of your lives. We should be encouraging one another “and so much the more, as ye see the day approaching” (Hebrews 10:25).

## This truth has kept my husband and me in the Adventist Church, despite some bitter experiences.

### Practise harmony

SANDY DUKE, NSW

It seems we will never agree on music. My own journey with the Lord has left me quite perplexed at times about how to feel about music. When I was around 18 years of age I sought desperately for the Lord and needed to make my beliefs my own. As I drew closer to Him, I became more and more uncomfortable with listening to secular music and resolved never to spend my money on any music that wasn’t worshipful and godly. That was about 17 years ago and since then I have observed with anxiety and confusion as the music in our churches and at church events has become more and more like the music I had chosen to shun.

I have been told that the Bible does not stipulate what constitutes godly music; it is purely a matter of preference. I have chided myself that my discomfort is simply because of my “old fashioned” musical tastes. So many times, before local, regional or conference events I have earnestly prayed for tolerance and to have an open mind toward the music tastes and preferences of others, yet I find myself feeling so conflicted because I don’t feel God’s presence in most of the contemporary worship services I attend.

The only way we will ever see eye to

eye is to forget music and every other pet opinion we like to try to convince others of, and unite on the fact that we are all nothing without the gracious gift of our precious Jesus. Let us decrease and let Jesus increase in us.

BRADEN BLYDE, NSW

The writer of the second “Ministers of music” letter (Letters, June 2) suggests that “the godly hymns from our songbook” are the only form of musical worship we should involve ourselves with.

But did Noah and his family, the psalmist, Jesus and the early Christians also have access to these much loved works? When will we admit that as great as our

hymns are, many of them borrowed heavily from popular music at the time of their composition and that in their time they were engaged with their culture, not “withdrawing from the world” as is being recommended?

To borrow the words of the writer, I believe “a greater revival” will be accompanied by a renewed respect for the unique and powerful work of the Holy Spirit in the lives of individuals, not by the condemnation of modern worship music.

RENE GALE, QLD

The mental flexibility and general empathy displayed by Pastor Olson (“Ministers of music,” Letters, June 2) toward young people is spiritually refreshing. By his attitude, he is not “yesterday’s man.”

Contemporary music is particularly relevant to modern witnessing methods. However, there is always a place for traditional music in every church.

Thank you for focusing on the overarching mission of our church instead of side issues.

**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 masthead (page 2) for contact details.

## Position vacant

▲ **Accountant—Adventist Development and Relief Agency (ADRA) (Australia)** is seeking a CPA/CA qualified Accountant to manage its accounting functions. Reporting to the CFO and directing the work of the Assistant Accountant, the successful applicant will be committed to ADRA's mission and values, hold a relevant academic qualification in accounting, have at least five years relevant experience, and be proficient with accounting systems, spreadsheet and database software. A passion for social justice and community-service delivery is essential, as are strong communication skills and the ability to keep current with industry trends. Applications close **July 6, 2007**.

For more information please visit the positions vacant section of the SPD website at <<http://adventist.org.au/employment>> or contact Cindy Cox on (02) 9489 5488. Applications should be forwarded to Human Resources, ADRA Australia, PO Box 129, Wahroonga NSW 2076; e-mail <[ccox@adra.org.au](mailto:ccox@adra.org.au)>.

## Appreciation

**Ralph, Shirley.** We have been overwhelmed by all the prayers, flowers, food, cards, visits and phone calls to show love and support over the death of our beautiful mum. We feel honoured to have friends and family that care so much. Paul, Debbie, Glenda and families.

## Weddings

**Di Cesare—Rao.** Nicola Di Cesare, son of the late Vincenzo and Rina Di Cesare (Virginia, NT), and Rosanna Rao, daughter of Victor and Effie Rao (Calcutta, India), were married on 3.6.07 in Darwin church.

*Don Fehlberg, Ben Kosmeier*

**Justins—Uprichard.** Lynden David Justins and Lois Joy Uprichard, were married on 6.5.07 in Kholo Gardens, Ipswich.

*Bob Poshingham*

## Obituaries

**Anderson, Eileen Agnes,** born 21.12.1914 in Kilcoy, Qld; died 1.6.07 at the Peninsula Private Hospital. She is survived by her sisters, Olga, Bertha, Joan, Dawn, Lorna and Pam (all of Qld). She was a pioneer member of Redcliffe church and served the church for 45 years in various positions and retired only last year from head deaconess. She was dedicated, faithful and a hard worker, loved by family and friends alike. To the children she was known as Aunty Cassie. Eileen will be greatly missed by Redcliffe church.

*Humberto Rivera*

**Hughes, Earle Vincent,** born 5.3.1933 at Maleny, Qld; died peacefully 4.5.07 at Windsor, NSW, after months of struggle with failing health. On 8.9.1968, he married Christina. He is survived by his wife (Windsor); his daughter, Annelise (Windsor); his daughter and her spouse, Bianca and Rene Burkart (Umina); his sons, David and his wife (Riddells Creek, Vic), and Jonathan (Kincumber, NSW); four brothers; three sisters; and three grandsons. Earle will be remembered for his strength of character, his integrity, his love and faithfulness to the church, and his passion for Christian education. He will be sadly missed by his family, church family and

friends. Safe in the arms of Jesus.

*James Fletcher*

**Kingston, Pastor Hector William,** born 24.12.1912 in Perth, WA; died 30.5.07. He was married to Dorolyn Kent, who predeceased him 30.5.04. He is survived by his sons, Rodney, Andrew, Timothy; daughters, Sharon and Fiona; 25 grandchildren; and seven great-grandchildren. Hector was a highly principled man who shared unstintingly the great faith he had in his God. His self-sacrificing ministry touched the lives of many people. The service at Coorabong Cemetery was attended by family, friends and many fellow ministers as they celebrated and honoured the life of a true warrior for Christ.

*Eric Winter*

**Lavers, George Thomas,** born 4.3.1919 at Fortitude Valley, Qld; died in Tri-Care Nursing Home and was laid to rest on 4.6.07 at the Logan Reserve church. George worked as a literature evangelist in the Brisbane area for many years. He was a gentle, kind Christian who influenced many lives on their journey to the kingdom of God. From 1942 to 1946 he served his country as a leading airframe man in the Royal Australian Airforce. His demobilisation certificate listed his occupation as missionary. George looked with confidence to the Resurrection and will be sadly missed by all those who knew him.

*Steve Cinzio, Miroslav Stilimovic*

**Millett, Ronald William,** born 14.03.1933 at Leongatha, Vic; died 15.5.07 at Clayton On 4.1.1959, he married Margaret Gates, in Shepparton. He was baptised with Margaret on 7.12.1957 by Pastor Leo Rose, who also married the pair. He is survived by his wife (South Oakleigh); his son, David and wife, Melissa (Ferntree Gully); his daughter, Tracey, and her husband Warwick (Burwood); his son, Lyndon, and his wife, Nadene (Ferntree Gully); five grandchildren; his brothers, Gordon (Seymour), Allan (Shepparton), Ross (South Oakleigh), and his sister, Julie (Nunawading). Ron's life revolved around God, his family, his work as an educator and principal, his church and his local community. To those who knew him he was committed, loyal and had great attention to detail. The "little Aussie battler" will be greatly missed. See you in the morning, Ron.

*Merv Sparrowhawk, Morrie Krieg*

**Newton, Margaret (nee Jackson),** born 25.4.1918 at Forest Gate, Westham, England; died 19.4.07, Vic. She is predeceased by her husband, Howard; her daughter, Betty and her son, Charlie. She is survived by her daughter, Irene, her grandchildren and a great-granddaughter. She moved to Australia in 1958, where she worked at the Warburton Hospital and Sanitarium.

*Marcus Mundall*

**Renwick, Jane Brand ("Jean"),** born 28.7.1909 at Shotts, Scotland; died 11.5.07 in Jacaranda Grove Nursing Home, Cessnock, NSW. She is survived by her son, John, and her daughter, Joanne. A favourite hymn of Jean's, "Blessed assurance," captures the relationship she lived by and now she rests, waiting for the promised return of her Lord and Saviour, Jesus Christ.

*Mark Venz*

**Turner, Mona Marjorie,** born 3.9.1916 at Smithfield, NSW; died peacefully 26.5.07 in Charles Harrison Nursing Home, Coorabong, NSW. She is survived by her husband, Brian Cormack; her daughter, Robyn; her sons and their wives, Kevin and Julie, and Trevor and Sandy; seven grandchildren; two great-grandchildren; her sister and brother-in-law, Edna and Ted Martin. She now rests in the hope of Jesus' soon return.

*Claude Judd*

**Wintle, Ronald Leonard,** born 6.4.1938 at Boronia, Vic; died 10.5.07 in his Talbot home. In 1959, he married Betty Nixon. In 1979 he married Gloria, then in 1989 he married Judy. He is survived by his wife, Judy (Talbot); his sons, Norman and Graham (Maryborough); his daughter, Lynette (Talbot); his brother, Arthur (Emerald); his stepdaughter, Maureen; and four grandchildren. Ron was baptised 15.12.01 at the Maryborough church.

*Russell Wareham*

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tionship to the concept of stewardship is clear. Write your testimony in no more than 750 words—the shorter, the better. Make sure your testimony is a story. Let the narrative speak for itself. Keep any moral to a minimum. Include a suggestion of a relevant Bible text to be placed at the end of your story. Include your contact details and a short biographical note. Send your story to the editor, Signs Publishing Company. (See contact details on masthead, page 2.)

**South New Zealand Conference Constituency Meeting.** Notice is hereby given that the 62nd Constituency Meeting of the South New Zealand Conference of the Seventh-day Adventist Church will be held at the Ilam Adventist church, 24 Ilam Road, Christchurch, commencing 2.30 pm with registration, Saturday, September 15, 2007, until Sunday, September 16, 2007. The business session will include the presentation of reports from administration and departments. The election of president and executive committee for the ensuing triennium will take place and proposed changes to the Conference Constitution will also be considered.

**Hamilton SDA church** seeks missing members: Joyce Carter, Stephen Clarke, Len and Karen Gieni, Betty Lock, Nonu and Meki Maiava, Robert Murray, Teresa O'Brien, Graham Perry, Ropati Ropati, Pepe Ropati, Keneth Searle, Leighton White, Julia Young. Contact Pastor Jerrard (02 4977 3510).

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**50th anniversary of Central Church, Brisbane, Qld** will be held on Sabbath, September 15, 2007. Previous pastors and members specially welcome. Come and enjoy our special multicultural family and food. Contact Ross Baines <[rbaines@adventist.org.au](mailto:rbaines@adventist.org.au)> or Mel Lambert <[petermel24@gmail.com](mailto:petermel24@gmail.com)>.

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**10th anniversary ADRA sacred concert, Sydney, NSW—June 30, 2007.** 3.00 pm Parramatta church, Hammers Road, Toongabbie; 7.30 pm Wahroonga church, Fox Valley Road. Don't miss the best ever. Be early! Featuring sopranos, Yola Mielczarek, Susan James, Simone Easthope; baritone, Douglas Gibbs; tenor, David Fuentes; lead violinist, Sohyen Eastham; "Outreach" male quartet; brass ensemble; Graham Fletcher, marimba; vocal duets, piano, organ etc. Proceeds to ADRA.

**Sale church 50th—November 17.** Inviting all former ministers, members and friends to Sale church for a day of worship, praise, fellowship and reminiscing. Where: 51-53 Stawell Street, Sale (Gippsland). When: 10 am. A smorgasbord lunch will be provided. If you have any photos of your stay while Sale church, why not bring them on the day. RSVP by October 17, caterer Rene, phone (03) 5143 2192. Thank you and we look forward to seeing you there.

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**Women and the Word 2007, "Truth resurrected."** Featuring lecturer Dr Ginger Hanks-Harwood (La Sierra University) and others. Join us as we dispel myths and discover new truths. Aug 31 to Sept 1 at the Sydney Adventist Hospital. \$30 (includes lunch) or \$20 for students. Men welcome! Visit <adventist.org.au/women> for more information. Sponsored by Avondale College and SPD Women's Ministries.

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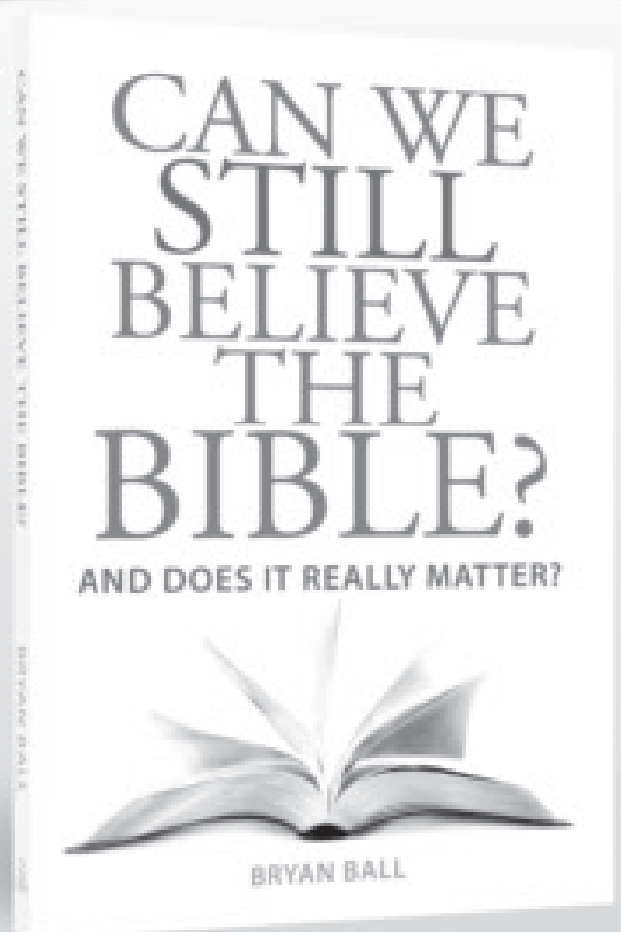
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