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Adventist Record

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Adventist is president-elect of Fiji

Suva, Fiji

For the first time, a Seventh-day Adventist has been nominated president of the nation of Fiji.

Major General Jioji Konousi Konrote has most recently been serving as Minister for Employment, Labour Relations and Productivity but will need to leave this position in order to take up the presidency, a mostly ceremonial role analogous to that of governor-general in other Commonwealth countries.

In an official announcement of the nomination, Fiji Prime Minister Frank Bainimarama described Major General Konrote as “a paragon of loyalty, courage and devotion to duty in his performance as a military commander, honesty and dedication as a senior civil servant and Minister, and tact and perseverance as a diplomat”.

President-elect Konrote’s nomination is historic not just because of his Adventist faith but also because of his minority Rotuman ethnicity and his lack of chiefly ancestry. His nomination is according to Fiji’s 2013 constitution, which, somewhat controversially, dispenses with the Council of Chiefs and opens the position of president up to non-chiefs.

Given Fiji’s delicate political situation, Adventist Church leaders have been cautious in their public response. Major General Konrote is a church elder and a respected member of the Rotuman congregation in Suva.

Major General Konrote’s appointment is a bit of a surprise but not entirely unexpected—right now we have Adventists in many key government positions—our Church is widely respected in Fiji.

President-elect Konrote is the only Fijian to be appointed a Force Commander of the United Nations interim force in Lebanon and a UN Assistant Secretary General. He has served as the Fijian High Commissioner to Australia and Ambassador Plenipotentiary to Singapore. In 2006, he was elected as a member of Parliament and has served as a local member and government Minister since that time. The presidential inauguration ceremony will be held in early November.

—Kent Kingston



Major General Jioji Konrote.

Photo: Fiji Government

Adventists join vigil for justice in Australia’s capital

Canberra, Australian Capital Territory

Twelve representatives from the Adventist Development and Relief Agency (ADRA) Australia attended Voices for Justice, a four-day advocacy event held in Canberra earlier this month.

Almost 200 Christians from around Australia came together to pray and lobby their local federal politicians to increase Australia’s foreign aid and commit to combating climate change.

The event, run annually by Micah Australia, culminated in a candlelight vigil on the lawns of Parliament House with church leaders from various denominations praying for the nation’s leaders.

Micah’s national coordinator Ben Thurley said prayer was a central focus of the event. “If we define advocacy as speaking to the powerful on behalf of the powerless, then prayer itself is a form of advocacy as we cry out from the depths of our hearts to the God of grace and justice,” Mr Thurley said.

For the first time, five Avondale College of Higher Education students attended Voices, including international development studies senior lecturer Dr Brad Watson. He described Voices as a “fantastic way to engage with Australia’s elected leaders”.

“It was a humbling experience to meet with Christians from around Australia, to worship together and meet with members of the upper and lower houses to humbly and prayerfully ask the Australian government to reverse the cuts to the aid budget,” Dr Watson said.

Mr Thurley said prayer “sends a powerful message to politicians—we hold them to their highest calling, which is to work for the common good and to protect the rights of the poor and needy both within our borders and beyond them”.

Micah Australia is a coalition of church and Christian organisations—including ADRA Australia—whose mission is to inspire and empower Australian Christians to raise a powerful voice for global justice.—Josh Dye



Candlelight vigil at Parliament House.

Photo: ADRA Australia



95

James Standish

You are reading this on our anniversary. No, not our anniversary in the sense of you and me. Though I'm flattered you'd consider the idea. But on the anniversary of the way we think, the way we pray, the way we understand what Christ has done for us. Today, October 31st, is the anniversary of when Martin Luther nailed his 95 theses to the Schlosskirche in Wittenberg, Germany.

Or did he? Some historians now believe he did nothing of the sort. But the weight of opinion falls in favour of the nailing and Ellen White backs it up in *Great Controversy*. Either way, as the 95 theses were written in Latin, only the scholarly class could read them initially. It was a year later, when they were translated, printed and distributed all over Europe, that they became the earthshaking phenomenon we know today.

The theses are not, as I imagined, a set of carefully crafted propositions leading to an irresistible conclusion. Rather, they are a set of densely phrased propositions framed in rhetorical questions that become increasingly sharp as they progress. The theses are designed to begin a conversation, not end one.

They succeeded most spectacularly in their goal. Indeed, they started a conversation that eventually split the church and triggered a religious and intellectual revolution, from which the echoes can still be heard today. So what are these 95 revolutionary thoughts?

The theses focus on the six Ps: the pope, purgatory, pardons, the poor and personal piety.

Luther takes repeated stabs at defining the appropriate limits of the pope's authority. For example, in thesis 6, he explains the pope can't "remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission . . ." See the balance there? He doesn't dismiss the pope's authority, he just clarifies the limits to it. Similarly in 26, he clarifies the pope can only assist souls in purgatory through intercession to God, not by freeing them through his own power.

Luther makes his loyalty to the Catholic Church clear in 7, where he states that God only remits the sins of those who He also brings "into subjection to His vicar, the priest".

Similarly, he excuses Catholic leadership, noting that the corrupt priests' tares were sown "while the bishops slept". The theses are not an attack on the Catholic Church, per se, its core doctrines or its authority. Luther merely addresses particular abuses that he repeatedly credits to low-level actors. Though, near the end, he does directly question the pope's decision to use revenue from indulgences to build St Peter's Basilica. Maybe his diplomatic patience waned as his writing progressed?

He focuses much attention on purgatory—the place where Catholics believe people who die in Christ's grace, but who are not fully sanctified, can suffer a little and thereby be made holy enough to enter heaven. Luther doesn't quibble with this doctrine, only that anyone's suffering can be alleviated by the purchase of indulgences.

We think of Luther as being all about grace but his concern in part was that the sale of indulgences and pardons was letting people off far too lightly. In thesis 40, he notes "True contrition seeks and loves penalties . . ." and, in 42, he warns that pardons are dangerous as they might be preferred to performing other, more difficult, good works.

My favourite thesis is 45: "Christians are to be taught that he who sees a man in need and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope but the indignation of God." In this, Luther is correct. But maybe not for the reason he believed.

Although Luther's 95 theses are far from what we understand as Protestantism today, they contain the principles that would subsequently flower: the pope is only right when he acts in accordance with God's will; the centre of the church is God's grace and the cross of Christ (eg. theses 62 and 93); and true religion involves helping the least fortunate, not building elaborate edifices (45 and 82).

After reading Luther's theses, I ask myself what errors of understanding or practice mar our Christian walk today? If someone were to tape a list of our faults on the front door of our church or, even worse, on our own front door, how many would there be? Please let it be less than 95! We know how the pope responded to Luther's theses. I wonder how we would respond to a list of our faults.

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



In their shoes

Vania Chew

Herzogenaurach: the name is difficult to spell and even harder to pronounce. It's a town in Germany that sits on the Aurach river, approximately 23km northwest of Nuremberg, and was the scene of a bitter feud that spanned more than 60 years and split the town in half.

In the 1920s, brothers Adolf and Rudolph Dassler were partners in a shoe company. Rudolph was the salesman, Adolf the designer. Their first big break was providing shoes for athletes competing at the 1928 and 1932 Olympic Games. In 1936, they even persuaded American sprinter Jesse Owens to wear their products. Owens would go on to win four gold medals, boosting the company's reputation. Soon they were selling more than 200,000 pairs of shoes per year. Until suddenly everything changed.

No-one can cite an exact reason for the pair's sudden spat during World War II. Some say it had to do with political differences. Others make reference to a bomb shelter incident and it has even been suggested that Rudolph had an affair with Adolf's wife. Whatever the real reason might have been, it was enough for the brothers to break up their business and form their own companies.

Adolf and Rudolph ended up living on separate sides of the river. Their respective businesses became the primary economy of the town, dividing Herzogenaurach to the point where Adolf's workers refused to marry, serve or even interact with Rudolph's workers and vice versa. It became known as "the town of bent necks" because people would glance at your shoes to figure out which side you were on.

Unfortunately the two brothers never reconciled. Eventually they would be buried in the same cemetery, but as far from each other as possible.

You may be wondering what relevance, if any, this story about an old feud between two brothers might have for us. Well, you've probably heard of the companies they ended up forming.

Adolf, commonly known as Adi, chose to use part of his first name and his surname, when it came to naming his new business—Adidas. Meanwhile, Rudolph attempted to do something similar but found that "Ruda" didn't quite convey the message he was after. His brand became known as Puma.

The feud between Adidas and Puma purportedly ended in 2009, when employees agreed to play in a football match together to coincide with the UN's World Peace Day. The brands are no longer owned by their founding families and Rudolph's grandson Frank has even switched teams, accepting a job with Adidas as head legal advisor. But hints of the old rivalry still linger, with long-term Puma employee Helmut Fischer describing Frank's defection as a "capital sin". He believes the competition between Adidas and Puma was beneficial for both businesses, challenging them to concentrate on developing even better products.

Yet in the midst of their animosity, neither company noticed the rise of their real rival. Today, Nike is indisputably the champion of the global footwear industry. Its 2014 sales brought in revenue of \$US16.2 billion, larger than Adidas and Puma's combined, which made global sales of \$US8.1 billion and \$US1.56 billion, respectively.

Working independently, Adidas and Puma both had some success but if they had put aside their petty differences and pooled their talents, they could have been so much more. Is there a lesson in this for us?

Vania Chew is PR/editorial assistant for Adventist Record.



Refugee ministry

The South Pacific refugee challenge pales in comparison to the hundreds of thousands making the boat and foot journey from war-torn areas of the Middle East to Europe. People are looking for a safer place—simply doing what we would in the same situation.

As refugees cross into safer countries they are met by Christians who give them free literature and Bibles. However, according to Seventh-day Adventist Church leaders in the Middle East, most of this literature fills rubbish bins. People in crisis are open to help but are not wanting to change religions immediately. Anecdotal evidence suggests it is insulting to the refugees. Thankfully, Seventh-day Adventists and ADRA are not doing this. Instead, those who can are offering support, giving directions to food, accommodation and support centres, and helping in these centres. This crisis offers an opportunity to show the love of Jesus.

Back in the early 1990s when I was a pastor in Glenorchy (Tasmania), our church helped settle refugees from Chile, El Salvador, Peru, Bosnia, Iraq and Cambodia. We provided transport, furniture, help to find shops, buses, language schools and the like. The people appreciated the help and many became friends. Some were so impressed they wanted to know what we believed. I remember struggling through Bible studies using a Bible in Spanish—somehow God got through. Some of them became Adventists.

We helped them because we wanted to—not to make them Christians. Those who became Adventists were a blessed by-product of compassion at work.

There are churches in Australia and New Zealand who are welcoming and serving refugees; so too is ADRA. Perhaps we need more of them. Adventist churches on Manus Island (Papua New Guinea) and Nauru could also be at the forefront of showing Jesus' compassion. They would be following the repeated Biblical mandate to care for widows, orphans and foreigners (Exodus 22:22,24; Deuteronomy 10:18, 24:17-21; Psalm 146:9, Isaiah 9:17,10:2; Jeremiah 7:6) As they do this humanitarian work some recipients will want to follow the One who motivates us—Jesus!

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



Clash of rights

The Australian Christian Lobby is warning that proposed same-sex adoption laws in Victoria may end up forcing faith-based adoption agencies to close their doors. The bill fails to provide exceptions for faith-based adoption agencies that want to continue to operate according to their values and limit their adoption services to heterosexual couples.—*ACL*



Martyred

The worst fears for Christians in ISIS-occupied Syria have been realised, with 11 local Christian missionaries being tortured and killed by ISIS in a village near Aleppo. Witnesses say four of the missionaries were crucified when they refused to deny Christ. The other seven were all praying while they were beheaded.—*Christian Aid*



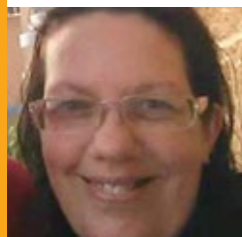
Sunday is special

The move to cut penalty pay rates ignores the community preference for Sunday as a shared day of rest and worship, says Melbourn Anglican leader, Dr Gordon Preece. However, he failed to address the impact of Sunday penalty rates on the religious freedom of those who observe other holy days.—*Barney Swartz*



Better than cure

New Australian research has found that a third of all cancers are preventable. The recommended lifestyle changes that would reduce the risk sound suspiciously like Adventist health principles—they include exercise, stopping smoking, reducing intake of alcohol and red meat, and eating a diet rich in fruit and vegetables.—*ANZ Journal of Public Health*



Grief and loss

Communities and churches in Oregon, USA, are shocked and struggling to forgive after Christopher Harper-Mercer shot nine people dead at a community college. Witnesses said he particularly targeted Christians. The church family of Adventist woman Sarena Moore, who was one of those killed, is praying and supporting her three adult sons.—*Adventist Review*



Vulnerable

Fear of earthquake-related injury has claimed another historic building in New Zealand, with a decision made to temporarily close the nation's oldest stone church. The Taranaki Anglican Cathedral in New Plymouth was dedicated in 1846 and will close for at least a few years for engineering assessments and reinforcing.—*Anglican Taonga*

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New president for South Queensland

Brisbane, Queensland

The cycle of elections of church leadership in the South Pacific continues, with Pastor Brett Townend elected president of the South Queensland Conference (SQC).

Pastor Townend was serving as Northern Australian Conference president, a role he stepped into in April 2012. Prior to this, he and his wife Rae spent more than seven years leading the Murwillumbah church in North New South Wales.

His SQC appointment comes after Conference leaders met recently to discuss the vacancy left by former president Pastor Jorge Munoz, who was named president of the Australian Union Conference in September.

According to former AUC president Pastor Chester Stanley, the committee "voted decisively" to ask Pastor Townend to fill the role, which he accepted.

"I'm excited about the move, however my wife and I have grown to love the Northern Australian Conference during our three and-a-half years here so we will miss working up north," Pastor Townend said.

"I'm looking forward to the new challenge. I'm feeling both daunted and excited at the same time."

Pastor Townend said he's also delighted to be moving closer to his three adult children, who all reside in northern New South Wales near the Queensland border. —*Linden Chuang*

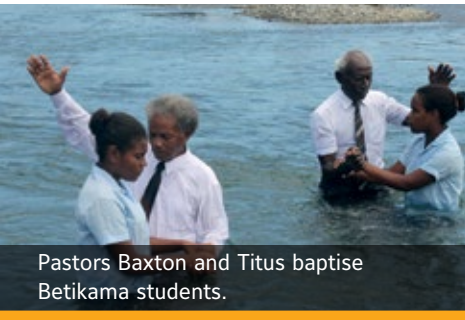


Pastor Brett Townend.

Student outreach sees 100 baptised

Honiara, Solomon Islands

With 100 baptisms and eight new areas visited, the Betikama Adventist College Chaplain department has seen its goals for 2015 realised.



Pastors Baxton and Titus baptise Betikama students.

Chaplains began the year hoping to lead students to know Jesus Christ personally and to organise students and staff in outreach programs into the unentered areas of the Guadalcanal Plains.

Every Sabbath students and staff have been engaging in singing, praying, Bible studies, health talks and sermons. The local people are supportive and approximately 400 people attend these programs every week.

"As students share Jesus with others, the message also reaches their own hearts," said Betikama chaplain Pastor Baxton Ri'imana. On September 26, students, staff and parents witnessed 98 students and two elderly ladies baptised in the Lunga River. One-third of the students baptised come from non-Adventist homes. —*Baxton Ri'imana/Record staff*

'Our place' opened for community

Stratford, New Zealand

"This is what church is all about, it is a home." With these words, Pastor Eddie Tupa'i, president of the North New Zealand Conference, cut the ribbon and formally opened "Our Place".

The new building on Page Street is home to the Stratford Seventh-day Adventist Church, and includes a drop-in centre, auditorium, church offices, a kitchen and more.

Stratford Pastor Bruce Mason said the church paid the deposit on the premises "a year and a day ago" and the final building "is far more than I ever imagined it could be".

As well as being host to church services held on Sabbath, the building will also play an important part in the Stratford community as a whole, Pastor Mason said. "Our drop-in centre provides people with a place to come to, people to talk to and we will be offering a range of services through it, addressing family violence and addiction issues within our community." Perhaps, he added, "this com-

munity will become a better place because of this place".

Pastor Tupa'i said the opening of the new building is testament to the hard work, commitment and vision of church members.

Pastor Mason said the finished building is perfect for their needs and had words of praise for all involved in the project. He encouraged people to come in and visit them and have a look around the new building. "It really is our place, open to everyone and we look forward to showing people around." —*Ilona Hanne/Stratford Press/Record staff*



Pastors Tupa'i and Mason open the new Stratford SDA church.

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Child murder prompts Adventist call to action

Honiara, Solomon Islands

The Adventist Church in Solomon Islands is among the community groups calling for more a more effective response to family violence after a nine-year old girl died after a brutal axe attack in Malaita Province.

According to the Solomon Star newspaper, the girl died from wounds sustained as she resisted a sexual assault.

"What a sad day for Solomon Islands," said James Bouro, Satellite and Communications director for the Solomon Islands Mission. "We need united action. Do not wait for events like the one mentioned for us to act. Start where you are now even if you are one person. It must be a personal effort."

The Solomon Islands government's Ministry of Women, Youth, Children and Family Affairs (MWYCFA) noted with sadness that the killing comes in the lead-up to its official 16 Days of Activism and Campaign to End Violence Against Women and Girls.

Family violence is rife in Solomon Islands, with two out of three women aged 15 to 49 experiencing violence by their intimate partner. And most women who reported physical violence by an intimate partner also experienced sexual violence.

"Ending violence against women and girls is and must be a collective action," says an official MWYCFA statement. "This must be a stand taken by everyone, especially community leaders. All must take the responsibility of working together with relevant law enforcement agencies such as the police to raise awareness, condemn and reports End Violence Against Women and Girls is everybody's business." –George Herming with Kent Kingston



Church leaders are speaking out against domestic violence.

OPINION POLL

October 31 is?

- Reformation Day – Celebrating Martin Luther's Nailing of the 95 Theses
- Halloween – a pagan celebration of evil
- Halloween – a remembrance of those who died in the faith, particularly martyrs
- Halloween – lollies, dress up and a bit of light-hearted fun
- The day poet John Keats was born

Final Thought: *A thing of beauty is a joy forever: its loveliness increases; it will never pass into nothingness.* –John Keats

Visit <record.net.au> to answer this poll.



Changes and challenges in church membership stats

by Jarrod Stackelroth

Worldwide demographics for the Adventist Church are changing, with 92 per cent of membership (16.9 million out of 18.8 million) now in the so-called global south, according to a report from the Annual Council of the General Conference (GC).

In 1960, only 54 per cent of members lived in Africa, Asia and Latin America. And there's positive news for the South Pacific Division (SPD). As *Adventist World* reported recently, Oceania now has the highest ratio of Adventists to population of any region in the world, at 1:90. And as SPD communication director James Standish points out, the SPD numbers are also some of the more accurate.

"Today, in both Australia and PNG, more people claim to be Adventist on the national census than the Church claims," Mr Standish said. "In some areas of the world that I visited while working for the GC, the reality is exactly the opposite—it is an open secret that the membership claimed is vastly overstated. But by how much is hard to say without a vigorous audit."

Commenting on the Annual Council report, GC executive secretary Pastor GT Ng, said, "We clearly see that the demographic centre of gravity of our Church has definitively shifted." As a result, he said, "countries that were once destinations for Western missionaries are now sending their own missionaries to various continents and beyond".

But as secularism and other factors slow membership growth in the north, Adventist leaders in those countries are understandably more interested in investing in evangelism at home than funnelling energy and funds abroad. "Given the huge challenge of evangelising in a post-secular context, the north is justifiably correct to channel more of its precious resources to the domestic constituency," he said.

While numbers appear greater in the global south, the Adventist Church still struggles to connect in countries that are not traditionally Christian. The ratio of Adventists to population in what is known as the 10/40 window is 1:1654 compared to 1:157 outside it. Pastor Ng (pictured) said the Church must get better at cross-cultural ministry, reaching people of all faiths. He praised the work of Global Mission, acknowledging its 25th anniversary.

But looking ahead, he said church members from the south increasingly would need to assist in spreading the gospel in challenging regions such as the Middle East and Northern Africa.

Earlier this year, the Church's South American Division dispatched 17 missionaries to the Middle East and North Africa Union for five-year terms.

Meanwhile, another challenging trend has also been revealed. Last year, Pastor Ng used his report to raise the alarm about member retention. This year, David Trim, director of the Church's Office of Archives, Statistics and Research, reported that in the past 50 years, the Church has "baptised 33,202,016. Of those we lost 13,026,925." That is four out of every 10.

Dr Trim went on to make the point that Church growth is doubly impacted by that statistic as those who have left would not themselves be encouraging others to join the Church. But there was some positive feedback with a survey of former members indicating that 36 per cent were likely and 21 per cent somewhat likely to reconnect with the Church. Only 24 per cent said they were very or somewhat unlikely to reconnect. —Jarrod Stackelroth/*Adventist Review*

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R
MY CHURCH

MATAVERA, Cook Islands

Eric Toleafoa

We have been talking a lot about discipleship in our church since my recent tour promoting discipleship in our region. The question is, how do we translate a lot of what we do in our churches to some meaningful acts of kindness whereby each family can make a difference in the community?

After sharing a sermon on discipleship on Sabbath a papa [senior member of the church] met me outside and said, "I have been talking with the head elder about a woman in our

community whom we have identified as needing some help with the upkeep of her lawns." The papa said to me, "Sometimes we try and think of unique ways to reach people and yet this woman just wants her lawns cleaned up."

When you think about it, our mindset has been to help people on the other side of the world or come up with some really innovative ways in helping people in the community. Sometimes this can be a long process in planning. Yet a woman who lives by herself just down from where our church is situated needed that same support, love and acceptance. The papa then suggested that he would speak with the woman to organise a time and date when we could go and help clean her home.

The result

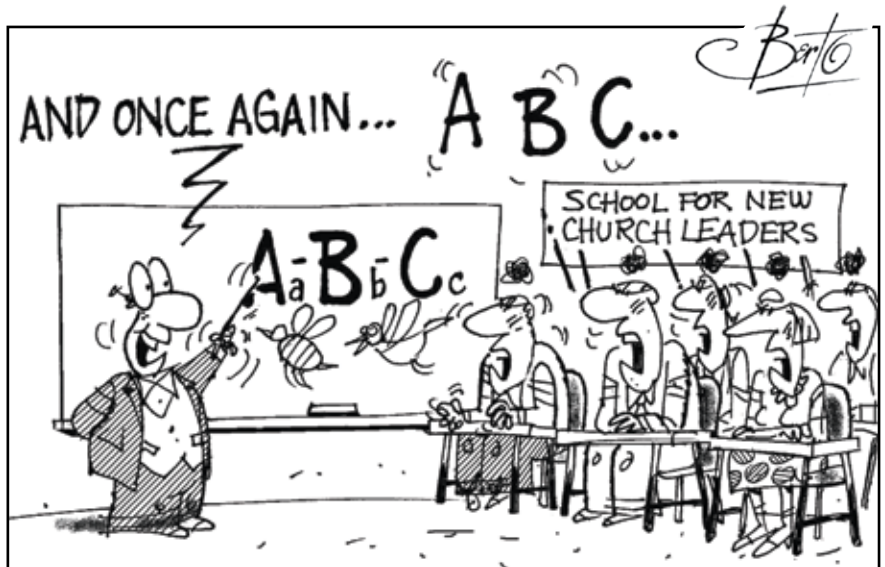
I visited her a few weeks after the clean-up and she was so overwhelmed with the transformation of her home and the support of the church family that she came to church the following Sabbath. When she is not able to be at church she drops off an envelope containing an offering from her very limited income that she makes from selling food as a way of expressing her gratitude and love to God for His goodness.

I wonder how many people in our own area of influence have needs that our local churches can reach out to and impact for God.



Mama Tapaeru.

Pastor Eric Toleafoa is director of Family and Children's Ministries for the Cook Islands Mission.





Building the future

by Josh Dye

SITTING IN A BUSY CLASSROOM BESIDE AN OPEN window, the warm breeze blows against my face. Traffic crawls past on the street below, car horns sounding periodically as another inconsiderate driver pulls out spontaneously in front of an unsuspecting victim. The scene: downtown Beirut in Lebanon.

But there are other sounds in this classroom. Excited children laughing, giggling and calling out in Arabic. The teacher scribbling on the blackboard and trying to settle the room.

The makeshift school, consisting of three classrooms on the second floor above a bank, runs a morning and an afternoon learning session for Syrian refugee children who have fled their homes seeking safety in Lebanon. One hundred and twenty excited children cram in to the tiny school each day to learn Arabic, English, maths and science. The school is funded by the Adventist Development and Relief Agency (ADRA) Australia.

The brightly painted rooms create a positive vibe and the kids are buzzing with energy. It seems a long way from the trauma of Syria. These children are some of the millions of refugees whose plight has recently been highlighted with worldwide media coverage following the tragic photo of three-year-old Aylan Kurdi found washed up on a beach in Turkey. The civil war raging in their country for the past five years has completely turned their lives upside down, with one in every two Syrians displaced.

People like Fatima, a mother of four children—three girls and a boy—who were living in Aleppo in northern Syria when the fighting forced them to flee. Initially, Fatima thought they would be able to return after one or two months. But two years later they are still stuck in a small room in crowded Beirut staring into an uncertain future.

"It's not easy for us," Fatima says. "It's so expensive and

work for my husband is not so good. All the time I'm trying to find a way to pay for rent.

"He is a tailor but this kind of work is so hard to find in Lebanon. He can't find a factory in which to work; he just works by himself—a little time here, a little time there."

The United Nations World Food Programme recently cut its assistance to Syrian refugees in Lebanon due to funding shortfalls. Some now receive nothing at all, while others get just \$US14 each month.

"So everyone now waits to see whether they will receive assistance for food. I don't know if they will give us food for the next month or not," Fatima says.

But she smiles when she tells me how the school has transformed the lives of her two children old enough to attend.

"My children used to sleep all day but now they bounce out of bed before dawn—they are so excited to go to school and learn!"

In September the United Nations Children's Fund (UNICEF) announced that 700,000 Syrian refugee children in Lebanon, Jordan and Turkey were not attending school. An entire generation is at risk of missing out on an education. And while this school is a small drop in a big bucket, it's life-changing for Fatima's children and many others.

The amazing thing is that every child I spoke to at the school said they wanted to become either a teacher or a doctor. Why? Because they wanted to shine their light to help others. These are kids with an incredible heart for service and a desire to pay forward the opportunities they have received.

Josh Dye is media and communication coordinator at ADRA Australia. He recently visited ADRA's education project assisting Syrian refugees in Lebanon. You can help by visiting <www.adra.org.au>.



Not waiting around

Ratu Bola Mataitini, a 23-year-old theology graduate of Fulton College, has yet to secure a ministerial position in Fiji but that hasn't stopped him from being a powerful witness for Christ. He recently hosted a three-week "Last Empire" prophecy series in partnership with the Nabua Adventist Church, with a large crowd of people gathering on a nightly basis. The campaign ended with nine young people baptised on October 10. Mr Mataitini (pictured above with his wife Adi) has also hosted evangelistic meetings in his own home and is currently volunteering at a church in Suva. —*Apaitia Rokotuni*

World class

Darling Downs Christian School Year 11 student Ethan Archer may have spent most of his life in the rural Queensland city of Toowoomba but he already has a great grasp on the world at large. Ethan recently took part in the 21st annual Australian Geography Competition and was selected in the top 16 students from across the country. Approximately 75,000 students entered the nation-wide competition, which is run by the Australian Geography Teachers' Association and the Royal Geographical Society of Queensland. Ethan was one of only two Queensland students selected, and the only Toowoomba student. —*DDCS*



CHIP charging on

The life-changing impact of the Complete Health Improvement Program (CHIP) is going beyond the South Pacific Division, with CHIP Australia providing instrumental support in the launch of CHIP in the Southern Asia Pacific Division. CHIP in Churches Program director Dr Paul Rankin recently travelled to the Philippines to conduct facilitators' training, with 80 participants from 13 countries taking part in the program. He also launched CHIP in India in August. "It is amazing to see the benefits of CHIP spreading globally," he said. —*Record*

Women's weekend

More than 470 women and girls gathered at the Collaroy Centre in late August to take part in the Greater Sydney Conference's BREATHE weekend. The event, organised by the Conference's Women's Ministries department, included testimonies, worship and prayer sessions, a communion service and inspiring messages from Loma Linda University's Dilys Brooks. Attendees didn't just come to receive, however, with the women and girls bringing new baby clothes, nappies and toiletries for the GSC's Solomon Islands baby project. Approximately \$A10,450 was also raised for the Women's Ministries' "HOPE Stayz" project—a special retreat for disenfranchised women to be held in April next year. —*GSC*



Mountain men

Avondale College senior lecturer Dr Darren Morton finished in first place at the 25th and possibly last Gloucester Mountain Man Tri Challenge (NSW) on September 13, sharing the honour with 10-time winner and "legend" Stu Adams. Morton caught Adams on the final leg of the 9km event and looked set to claim victory. "Stu just seemed to drop his head as I passed him," Morton said. "So I said, 'If you promise not to sprint at the finish, let's cross the line together.'" Adams agreed, and the two men split the \$A1500 prize money with Morton taking home the trophy. "Stu said he had plenty at home." —*Brenton Stacey*

Ready to lead

Twelve of the 15 pastors, ministers and teachers who began Cohort Leadership training three years ago have completed the course, with a special ceremony held on October 10 at Epauto church in Port Vila (Vanuatu) to recognise the graduates. South Pacific Division Ministerial secretary Dr Branimir Schubert, who conducted much of the training, presented each individual with a leadership certificate on behalf of the SPD. Among the other trainers were Pastor Younis Masih and his wife Romina from New Zealand, who assisted in running the courses this year. —*Adventist Media: Vanuatu*

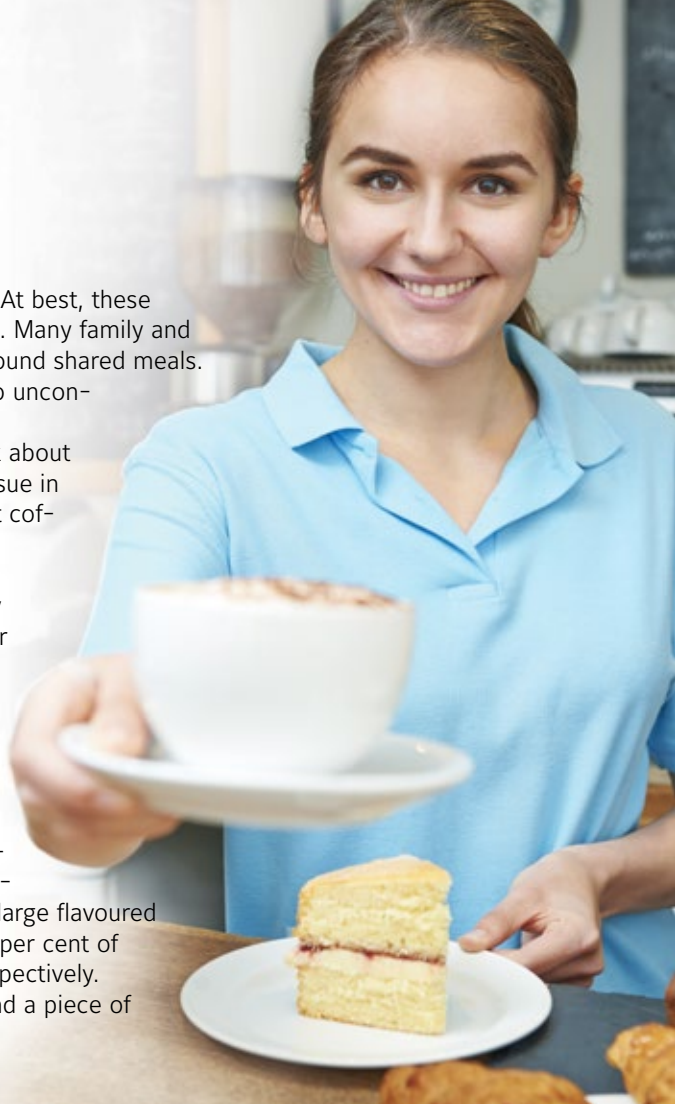


Coffee break

Food often forms part of the routine and ritual in our lives. At best, these kinds of routines play an important part in building our culture. Many family and community relationships have been built and strengthened around shared meals. But routines around food aren't always good. It can be easy to unconsciously fall into habits that might be damaging our health.

We live in a country with a coffee culture—Australians drink about 16.3 million cups each day. While this can be considered an issue in itself, recent research by the Cancer Council looked not just at coffee but at the foods Australians routinely eat with it.

The research looked at five large coffee chains in Australia and the snacks they sell alongside their hot drinks. When they looked at these in terms of the energy, saturated fat and sugar they contained, the results were startling. The average large cold beverage, like an iced coffee, contained 39 per cent of the recommended daily intake for saturated fats. Large hot flavoured coffees and sweet snacks on average contained 30 per cent. The story doesn't get any better when it comes to sugar. The average large cold beverage contained 70 per cent of the recommended daily intake for sugar. Large hot flavoured coffees contained 46 per cent and sweet snacks on average contained 40 per cent. So quickly grabbing an average large flavoured hot coffee and a sweet snack can provide 60 per cent and 86 per cent of our recommended daily intake for saturated fat and sugar, respectively. Something as simple as changing that routine to herbal tea and a piece of fruit can have a significant impact on the quality of our diet.



Wholesome bircher muesli

Preparation time: 20 minutes Cooking time: nil Serves: 6

1½ cups rolled oats	1 tsp cinnamon
1½ cups apple juice	1 tbsp honey
½ cup flaked almonds, toasted	1 cup low fat Greek yoghurt
½ cup hazelnuts, toasted and chopped	10 lychees, peeled, deseeded, halved
¼ cup raw pumpkin seeds	2 passionfruits, pulp removed

1. Place oats into a bowl and pour apple juice over them.
2. Cover with cling film and refrigerate overnight.
3. When ready remove from fridge and add the rest of the ingredients. Mix until all ingredients are combined.
4. Spoon muesli into a serving bowl and dress with seasonal fruit and extra Greek yoghurt if desired.



NUTRITION INFORMATION PER SERVE: 1300kJ (300cal). Protein 9g. Fat 15g. Carbohydrate 33g. Sodium 40mg. Potassium 410mg. Calcium 115mg. Iron 2.2mg. Fibre 4g.

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

Sanitarium

LIFESTYLE
MEDICINE
SERVICES



Recapturing the pioneers' **vision**

by Glenn Townend

14 OCTOBER 31, 2015 • record.net.au

IN JOEL CHAPTER 2 THE PROPHET OUTLINES WHAT will happen in the "day of the Lord" and asks the people to return to God. The return will be worth it as Joel outlines God's preferred future.

"And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days" (verses 28,29).

Through Joel, God predicts there will be a prophetic movement where everyone is filled with the Spirit of God—there will be no gender or age barrier to being used by Him. This was an incredible change because in the Old Testament the Holy Spirit was only given to certain people at certain times—usually leaders and men (Exodus 31:3, 35:31; Numbers 24:2; 1 Samuel 10:10, 11:6; 2 Chronicles 15:1, 24:20; Ezekiel 11:24). But sometime in history this would change.

The apostle Peter, after he and the disciples received the tongues of fire as evidence of the Holy Spirit, preached in the power of the Spirit to thousands of people in Jerusalem on the day of Pentecost. The only way he could make sense of the phenomena and incredible response of the people was that he believed that the prophecy of Joel was being fulfilled (Acts 2:17-21).

The early New Testament church was certainly a Holy Spirit empowered movement. Women, children and Gentiles, who had little status in traditional Judaism at the time, became a significant part of the early Christian church (Matthew 18:3, 19:13,14; Mark 15:41; Luke 8:2; Acts 1:14, 13:50, 17:4, 21:5; Galatians 3:26; Ephesians 2:11-22). There was freedom for all to serve. Jesus had modelled this inclusive ministry. The Holy Spirit directed people in simple but powerful everyday witness (Acts 13:2,4, 16:6).

There is no record that the Holy Spirit has been taken from all people. God will choose anyone who is willing to devote themselves to be a disciple of Jesus.

The Seventh-day Adventist Church was birthed out of a prophetic religious people movement in the first part of the 19th century. The early Adventists did not want to be just another church. They realised God had given them a special prophetic message and they wanted to be known as a movement.

Ellen White describes this historical Adventist movement in this way: "To William Miller and his co-labourers it was given to preach the warning in America. This country became the centre of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfilment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries

had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: 'Fear God, and give glory to Him; for the hour of His judgement is come.'

"The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness, burdened the souls of the

true watchmen, and they willingly endured toil, privation and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thou-

sands" (*The Great Controversy*, 368).

Dr Graeme Bradford, who has researched Ellen White's role in early Adventism, wrote, "The early Adventists see themselves as a movement rather than another church because they did not want to be locked into a set way of thinking as other churches. They wanted freedom to learn and grow . . .

"A movement was what they had experienced in their Sabbath Bible conferences. An openness and fairness towards new truth. A church was a place where people met and held to their traditions zealously. A movement was always growing in its understanding. They studied their Bibles and presented their new thinking in meetings and also the *Review*."

Seventh-day Adventists, from their heritage, always knew they were part of the movement of God in history. Although the concept of movement was based on their conviction to share their distinct prophetic message, the early Adventists also became an evangelistic movement.

Russell Burrill, the now retired Andrews University scholar, explains in the chapter, "The Rebirth of a Church Planting Movement: Early Adventism" (from his book *Rekindling a Lost Passion*), how the Seventh-day Adventist Church became a rapidly expanding geographical and numerically growing movement of people. The reasons for this growth were:

1. They had a clear and distinct message proclaimed

We . . . can and must continue as a prophetic movement.

with prophetic urgency.

2. The organisation in conferences collected tithes to support pastors who were travelling evangelists and church planters. Local churches did not pay the pastors so there was no expectation for them to just care for them.

3. There were no settled pastors.

The Church grew rapidly. In North America between 1870 and 1900 a new church was planted every year for every four ordained pastors. They were a movement. In 1990 it took the North American Division 120 pastors to raise up a new church each year. They had become almost a monument. Sadly, in some parts of the world, even within the South Pacific Division (SPD), the Seventh-day Adventist Church is more of a monument than a movement.

Neither Burrill nor I suggest we go back to the way of the late 1800s but we must recapture the urgency and encourage pastors and churches to grow another church to reach the harvest. But can we recapture and reapply the prophetic movement concept to our time and place?

The world is a crazier place now and the signs of Jesus' return are evident everywhere. Global warming and the rise of the sea levels is already threatening life in the atolls of Kiribati and Tuvalu. Cyclone Pam was the fiercest cyclone ever in the Southern Hemisphere. The war in the Middle East is creating the biggest people movement in history as refugees flee for safety. Moral certainties upholding biblical marriage are being stripped away. Seventh-day Adventist understanding of the apocalyptic prophecies in Daniel and Revelation give an outline of the trouble ahead as well as the hope of a new world with Jesus.

Jesus gives value to people who lack self-esteem; He gives healing to those who are bruised; He gives forgiveness to those burdened with guilt; He gives wholeness to those who are broken; He gives comfort to those who are sad; He gives love to those who are lonely; and He gives rest to those who are weary. The Sabbath is a weekly rest where people can stop and celebrate the blessings that Jesus the Lord of the Sabbath gives.

There is an explosion of non-communicable diseases in the South Pacific. More people have diabetes here per capita than any other region in the world. Every week in Fiji, with a population of about 900,000, 11 people lose a limb because of poor health habits. We have a simple and scientifically proven health message that can change people's lives. Eat more from the garden and less from packets bought from supermarkets; drink water, exercise and spend time with family, friends and God, and you will dramatically lessen your chance of dying from non-communicable diseases.

The great controversy is real. The media is full of programs with witches, ghosts and contact with the spirit

world. In the Pacific, there is a resurgence of the traditional religions of the forefathers. Ancestor worship and contact with the spirits is recorded in newspapers. Seventh-day Adventists know there is a real enemy, that death is a sleep and the only victory is in Jesus.

We as Seventh-day Adventists can and must continue to be a prophetic movement with distinct beliefs. We also need to recapture movement thinking.

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

"No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the

hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do" (*The Great Controversy*, 343).

In his book *Movements That Change the World*, Steve Addison studies some of the rapidly expanding Christian movements in history and says they all have five characteristics:

1 White hot faith is the foundation of any Christian movement. It develops when people experience the presence and power of God through the Word of God and prayer. The General Conference initiatives of Believe His Prophets and United in Prayer encourage every Seventh-day Adventist to have a real and growing connection with God.

2 Commitment to a cause is a commitment to Jesus and sharing His message of salvation with others. However, the commitment is based on biblical and spiritual conviction. Associated causes in justice, creation, health and wellbeing, advocacy of all that is good and right, are a part of this commitment. Seventh-day Adventists have always highlighted mission and we are asking for a commitment to discipleship and our holistic health message.

3 Contagious relationships occur when people cannot help but share their beliefs and faith in Jesus in stories with people in their network of influence—whether family, friends, workmates, sporting team members and the like. Another focus of the General Conference in the next five years is total lay involvement. Everyone is encouraged to know and use their spiritual gifts in connecting with the people around them.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God.

4 **Rapid mobilisation** is challenging people to take whatever they have learnt in a faith journey with Jesus and share it with others and be involved in church, community and mission immediately. We cannot wait for people to do their PhD or sit in church for three years before we as the Church encourage them to be involved. Learning on the job is a core element of Jesus' method of discipleship.

5 **Adaptive methods** refers to the ability to take the one and same message but apply it to children, homeless, Chinese, refugees, university students and all the multiple people groups we have in our world today. The methods will be simple and reproducible—so that all **can** understand and use them. Church planting will be another focus of the world Church. As a Church we have many resources and methods to reach people—we may just need to use and adapt them.

The South Pacific Division (SPD) will focus on the world Church mission statement:

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

If we are to be successful in this mission we will become the end time discipleship movement Ellen White foresaw:

"The work will be similar to that of the Day of Pentecost. As the 'former rain' was given in the outpouring of the Holy Spirit at the opening of the gospel to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest . . .

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close.


"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men (Revelation 13:13). Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried not so

much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side" (*The Great Controversy*, 611,612).

Over the next five years the SPD will focus on discipleship. Comprehensive health and media ministries will focus on making disciples for and with Jesus. Mission to the Cities will be a particular target area for disciple making to take place.

Movements have institutions. The SPD is blessed to have Sanitarium, the Sydney Adventist Hospital, Avondale College of Higher Education, Pacific Adventist University and Adventist Media Network. There is a difference between institutions and institutionalisation. Institutions, if focused on the mission, can fuel a movement with people, resources and ideas. Spiritual movements could happen among the people within the institution or those they serve.

I invite you to join me on a journey to recapture and reapply the early Adventist heritage of being a multiplying disciple movement with a distinct message. We do not have all the answers but as we go on the journey we can change our thinking to be movement oriented where freedom is given to people to follow the leading of the Spirit in connection with our Church. We can become all that God wants and be the last prophetic discipleship movement preparing the world for Jesus' return. 

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

I invite you to join me on a journey to recapture and reapply the early Adventist heritage of being a multiplying discipleship movement with a distinct message.



DIGGING INTO THE WORD

Gary Webster

Sennacherib confirms God answers prayers

The Assyrians skinned people alive, impaled them on stakes and tossed heads like footballs. Little wonder when the Assyrians knocked on Jerusalem's gates and handed Hezekiah a letter from King Sennacherib that he spread it before the Lord and prayed like never before.

Read 2 Kings 19:14-19.

In answer to his prayer, God sent a message through Isaiah predicting that Sennacherib would not get into the city or even shoot an arrow there, but instead would return home. That very night, 185,000 Assyrian soldiers died, Sennacherib returned to Ninevah in humiliation and was eventually assassinated by his sons.

Read 2 Kings 19:32, 25-27.

Archaeologists have discovered three cylinders made by Sennacherib to record his campaign against Judah in 701 BC. While he took 46 cities in Judah, when it came to Jerusalem all he could say was, "I made him (Hezekiah) a prisoner like a bird in a cage." It is a tremendous testimony in stone to the power of prayer. So if at this moment, like Hezekiah, your problems are overwhelming, then why not like him, spread it out before the Lord for He has promised to make a way to get you through.

Read 2 Chronicles 7:14; Luke 11:9

The Sennacherib Prism, British Museum, England. In answer to Hezekiah's prayer and Isaiah's prediction all Sennacherib says about Jerusalem is "I made him (Hezekiah) a prisoner like a bird in a cage."



Photo: Jellies

MY MINISTRY

Sewing program RINGWOOD, Victoria

Cing made a living from sewing in Myanmar (formerly Burma). She taught her eight sisters to sew and most of them also made their living that way. They were renowned for their stitching skills and family sewing business.

Due to religious persecution Cing fled to India to seek the protection of the United Nations High Commissioner for Refugees. In 2007 she was resettled in Australia and started attending Ringwood Seventh-day Adventist Church (Vic). Concerned about the welfare of the women in her local area, she and her friends formed a community women's group, which led to the commencement of a sewing program.

Over recent years about 4000 refugees from Myanmar, mainly from the Chin minority group, have been resettled in the Ringwood area. Ringwood church now includes a Burmese language Sabbath School and worship service every Sabbath afternoon and has partnered with ADRA to provide driving lessons and social outings for the refugees.

The church also accommodates the sewing program, which runs twice a week and opens and closes with prayer. Cing has found happiness as she shares her knowledge with the other women and helps contribute to their skills development. The program has been a blessing for the group as it gives them a safe haven where they not only learn to sew but can also share their problems and bring comfort to each other.

Cing and her youngest sister, Vung, who was resettled in Australia in 2012, teach the class together. They find that it empowers the women, gives them a sense of fulfilment and an opportunity to minister to their needs. The women's group prays for God's blessings on Ringwood church and that it will continue supporting the sewing program for many years to come. —John Renwick



The sewing classes have been a big hit at Ringwood church.

MYSTERY HISTORY



Do you know?

- The people in the photo.
- The date the photo was taken.

Send to heritage@avondale.edu.au



Bookshop of blessings

by Vania Chew

FOR MANY PEOPLE A JOB IS JUST A PAY CHEQUE—A way to make ends meet. But Denise believes her job at the Adventist Book Centre (ABC) is a mission field.

If you've visited the ABC at Sydney Adventist Hospital at some point during the past five years, chances are you've met Denise. You'll often see her rearranging the stock or ringing up purchases. But her favourite part of the job is talking—and witnessing—to the people she meets. Often her customers are friends and family of hospital patients, or even patients themselves. Many of them are not Adventist or even Christian. Yet there's something about the serenity and peace of this little shop that entices them to come inside.

One day a woman entered the shop, holding up a white Bible.

"I bought this here a few days ago but it's not what I'm looking for," she said. "And I need a white Bible."

Denise checked the shop's stock. "That's the only white Bible I have," she said apologetically.

The woman got very edgy. "You don't understand. I need a white Bible and I need it soon."

"Why do you need a white Bible?" Denise asked curiously. Wouldn't some other Bible do?

"I listen to the spirits," the woman said. "They want me to buy a white Bible."

Further conversation divulged that the woman was no ordinary customer. She was a clairvoyant and she was adamant she had had a vision that instructed her to buy and read a white Bible.

"Do you think that vision might have been the voice of God?" Denise asked tentatively.

An expression of horror crossed the woman's face. "I don't know but I need to obey."

The woman agreed to come back in a few days. Meanwhile, Denise and her husband Roger prayed earnestly, hoping that God would direct them to what this woman needed.

"I've been thinking," Roger said finally. "Perhaps it isn't a white coloured Bible she's after—perhaps she would appreciate a Remnant Study Bible which includes quotes from Ellen White."

When the woman returned a few days later, Denise showed her a Remnant Bible.

"My husband and I thought you would appreciate this," she said, explaining that Ellen White had helped found the hospital and that she had written many books. The woman began to shake and appeared visibly frightened.

"What's the matter?" Denise asked in concern. "I'm just thinking about this woman who has written so many books," she replied. She held the Bible protectively against her chest. "Yes, this is the Bible for me."

In addition to the Bible, she purchased several books including *Great Controversy*, *Desire of Ages*, *Ministry of Healing* and *Steps to Christ*.

"Now I have to get back to my husband," she said. "He's dying and we've been told that he won't leave this hospital alive."

"Would it be alright if I prayed for your husband?" Denise questioned.

"If you think it'll make a difference."

Denise learned that this woman was heavily involved in New Age spirituality and "always did what the spirits told her". However, there had been a Christian relative who had prayed for her as a child.

"The next time I saw that woman, she and her husband were leaving the hospital together and going back to the South Coast," Denise reports. "His condition had improved greatly. I believe the long-ago prayers of that Christian relative are being answered."

This is just one of countless testimonies that have arisen from this bookshop's witness.

"Wherever you are, whatever you're doing, God can use you," Denise says. "May your job be more than a pay cheque. May it be a mission field."

Vania Chew is PR/editorial assistant of Adventist Record.

LETTERS

JESUS' STYLE

Margaret Major, via website

Some of the issues addressed in "The professor is in" (Feature, October 3) have been of increasing concern to a number of Adventists with the passing of years.

However I'm glad to learn that Avondale actually has a methodology and teaching practice now that is more in harmony with Jesus' teachings than when I was at college in the '70s. Sad to say I did not always think that way when at college or even for some time after.

For one thing, I thought compulsory worships were a good thing. But I now realise that God doesn't use force or compulsion to make us obey; it only breeds a rebellious spirit. (He draws us in with His unconditional love.) The way the alcohol problem is being dealt with now (as mentioned in the interview) is an example of this loving, redemptive, Jesus-style response.

NOT HEALTHY

Dr Robert Granger, WA

I am concerned that Health Ministries will experience a further decline in relevance following the South Pacific Division's well-intentioned merging of eight departments ("SPD looks different with discipleship focus", News Feature, October 3).

In recent years there has been an alarming trend towards downsizing health ministries at all levels within our Division (indeed, in other divisions as well). In the creation of the Australian Union Conference through the merger of two former union conferences, two health directorships were culled and not replaced in full or part.

It is encouraging that the

New Zealand Pacific Union Conference continues to have a full-time health director using funds earmarked from the sale of Auckland Adventist Hospital.

There are currently no full-time Health Ministries directors in any conference around Australia, and indeed a few states have volunteer directors. And now for the first time in many decades, Health Ministries at the SPD no longer has full-time representation.

The demise of Health Ministries is occurring at the very time when it should be enjoying spectacular growth. Just as preventive medicine is seen as the poor cousin to clinical medicine, Health Ministries is often viewed as a "nice complement" rather than a "core component" to the outreach mission of our Church. Health Ministries requires trained individuals to direct its growth and activities. It is not fair nor possible to expect a committee whose members lack the requisite health training to advance this arm of our work.

In the vein of a self-fulfilling prophecy, the less emphasis we give Health Ministries means the less it achieves, thus justifying its diminishing role and funding. "Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord" (MM 26).

WHAT TO DO?

Nicholas Miller, USA

Re: "Fate" (Editorial, October 3). A modern parable, I assume, cleverly crafted. I'm not sure what we should do about Syria and ISIS. Last time we had troops on the ground,

we basically created the current mess.

We should help the refugees but even this encourages greater displacement. I have supported ADRA refugee funds but beyond this I have no real sense of what to do, except that I'm convinced it must be multilateral, where we engage the cooperation of those actually living in the region. Our Christian call to be peacemakers requires no less.

DIFFERENT OPINION

Janice Spoor, NSW

I am concerned whenever letters or articles with a political slant are published.

Recently a letter to the editor pleaded the case of boat people and stated that it was our Christian duty to let all such refugees into Australia. In such cases, perhaps both sides of the argument should be presented. A refugee ceases to be a refugee in the true sense of the word when they reach the first country that they flee to. By international law it is that country's duty to take care of them. I acknowledge that not all places offer what we do but so be it. Our duty as a country is to accept as many people in need as possible from refugee camps and we should be moving heaven and earth to do so. In fact Australia did this after the Vietnam War.

It will never be acceptable to encourage trafficking people by boat where the only person to benefit is the "people smuggler" and there is often loss of life. Please accept that many of us do not agree with the sentiments expressed in that letter yet are just as sympathetic to and are committed to helping their cause as part of our Christian duty.

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.







HI KIDS




I serve God when I help my friends make good choices.

Kids' SPACE

King Nebuchadnezzar invades Jerusalem. Ten thousand people, including Daniel and his friends, are taken to the king's palace to be trained for the king's service. Daniel and his friends are determined to serve God as they have been taught, no matter what happens.

LOGIC CHALLENGE

Every row, column and mini-grid must contain all four of these colours    . No need to guess. Use your logic!




















































							
							
							
							

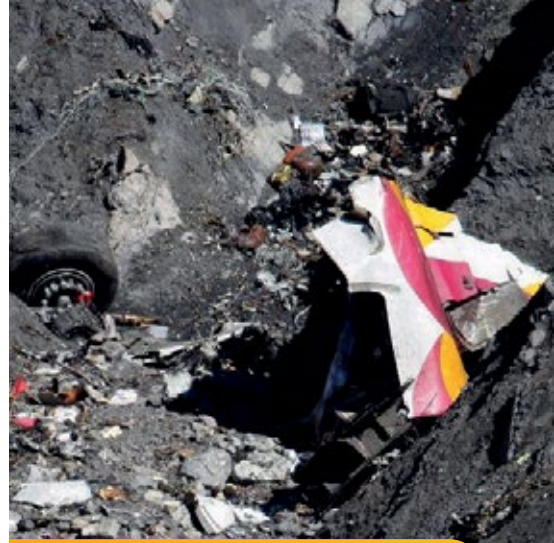
MEMORY VERSE

Add the letter in order of colour, to the circles below. Look at the example in purple below. (Clue: Psalms 119:30, NIV)

START

FINISH

"  H  A  V  E  ; 
              
 O              
 N               "



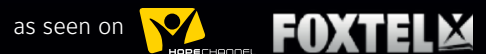
Germanwings Flight 9525 was deliberately smashed into the French Alps.



I was nearly on board.

Sanitarium employee John Menzies says close encounters with death have made it clear what his true priorities are and where he stands with God.

Watch the interview with Kent Kingston: vimeo.com/140150450



ANNIVERSARY

Porter. William and Connie (nee Irvine) were married 28.6.1955. On 16.8.15 they celebrated their 60th wedding anniversary with their children Terry, Sharee and Genia, their families and many friends at Sunshine Beach, Qld. They are active members of Yandina church and have been involved in various churches and ministries in different locations over many years. They have four grandchildren: Tiffany, Bella, Jonathan and Emily. They credit their successful marriage to caring for one another and their love for God.

WEDDINGS



Barrett–Takayashiki. Casey Barrett, son of Bruce and

Janette Barrett (Atherton, Qld), and Mary Takayashiki, daughter of Yuichi Takayashiki (Japan) and Tracy Ashmore (Cairns, Qld), were married 13.9.15 at the Cairns Botanic Gardens. The weather was perfect. Casey made his vow to Mary and also to Aliyah, Mary's two-year-old daughter, to be both husband and father. The day before the wedding Mary was baptised and Aliyah was dedicated. Casey, a plumber, and Mary will be moving to Alice Springs (NT) soon to start work as a self-supporting Bible worker assisting the local minister.

Dana Howard



Relihan–Yegorova. Donald Relihan, son of Leslie

and Irene Relihan (Cooranbong, NSW), and Yelena Yegorova, daughter of Irina Yegorova (Almaty, Kazakhstan), were married 13.9.15 in the Hillview church, Morisset, NSW.

Vadim Butov

Sleight–Lillioja. Aron Sleight, son of Gayle (Cooranbong, NSW) and Lindsay (deceased) Sleight, and Tijana Lillioja, daughter of Vaino and Sue Lillioja (Lennox Head), were married 20.9.15 at Victoria's at Ewingsdale, Byron Bay. Aron and Tijana met at Avondale High School when the Sleight family moved from Christchurch (NZ) to Cooranbong. They both attended the same church, lived in the same street and subsequently attended Avondale College together. They now both teach at Brisbane Adventist College (Qld).

Ian Howie



van Amstel–Hughes. Louis Edward van Amstel, son of

Edward and Judith van Amstel, and Nicole Adriana Hughes, daughter of Wayne and Sandra Hughes, were married 27.9.15 at Mount Gravatt church, Qld. They were surrounded by family and friends. We wish them God's blessing as they live for one another and Jesus Christ.

André van Rensburg



Wiblen–Cinzio. Steve Wiblen, son of Desmond and Kristine

Wiblen (Ashby, NSW), and Emily Cinzio, daughter of Tina and Davide Cinzio (deceased) (Grafton), were married 12.9.15 in a garden setting at Ashby Community Reserve. Guests including family from Darwin (NT) and Adelaide (SA) were delighted to be part of this joyous occasion. Steven, a business owner, and Emily, a receptionist, plan their future in Grafton.

Steve Cinzio, Daniel Cinzio

OBITUARIES

Ball, Rachel Maude, born 26.2.1922 in Raymond Terrace, NSW; died 6.6.15 in Cooranbong. In 1941 she married Noel Ball. She was predeceased by her husband and her youngest son Raymond. She is survived by her sons Lyle, Malcolm and Stanley, and daughters Eileen Ball and Beryl Thomson. Rachel loved working in her flower and vegetable gardens. She was a very humble lady and also very generous in providing help to needy persons both locally and overseas. She enjoyed reading her Bible well into her 90 years and as such believed wholeheartedly in the God of John 3:16.

Lyle Ball, Horrie Watts



Bremner, Muriel Lois (nee Rippingale), born 29.8.1942 in Raetihi, NZ; died 7.7.15 in

Auckland. She was predeceased by her husband Maurice Bremner, sisters Ruth and Shirley and stepdaughter Mary. She is survived by her siblings Joyce Bagley, Greta French, George, and Doris Head; and stepchildren Wallace, Cynthia, David and Diane. Muriel attended Longburn College in 1960 and Avondale

College in 1966. She worked at Sydney Adventist Hospital and then at the Auckland Sanitarium head office. She faithfully attended Papakura church for more than 25 years where her talents in music and in church office were much appreciated. When her health deteriorated due to a brain tumour, she spent the next 14 years with family in Auckland.

William Ilererua



Cosier, Noel, born 1.4.1932; died 8.9.15. In 1959 he married Hazel, who prede-

ceased him in 2010. He was also predeceased by his daughter Carol. He is survived by his children Joy (Jo), Paul, Kevin and Barry, and their spouses; and six grandchildren. Noel was a committed Christian who loved a joke. His funeral was an opportunity to remember many fun times and Noel's humour. Noel loved his family and he and Hazel always had young people around at their place. In their later years, the couple moved to Gatton (Qld). Even though Noel developed Parkinson's disease his humour never wavered and his faith in Jesus as his Saviour grew and grew.

Dana Howard

Dorman–Wiltshire, Rita Linda, born 2.10.1929 in Dunedoo, NSW; died 14.8.15 in Cooranbong. On 28.7.1948 she married Lionel Keith Dorman, who predeceased her. On 9.3.08 she married Alwyn Wiltshire. She was predeceased by her son Calvin in 1974. She is survived by Rhonda and Peter Cherry (Cooranbong), Eric and Ruth (Coffs Harbour), and Adrian and Michealle (Bowral); 13 grandchildren; and 13 great-grandchildren. Being a rural girl Rita learnt very early the value of home and labour. She was a true homemaker, mum and grandmother. She

POSITION VACANT

■ **International programs assistant/coordinator–ADRA New Zealand (Auckland, NZ).** Would you like the opportunity to make a difference while seeing the world? ADRA New Zealand is seeking a permanent, full-time international program assistant/coordinator to join its dynamic international program department. Reporting to the international program director, duties include: ensuring the successful implementation of ADRA New Zealand's international projects; assisting and building the capacity of ADRA New Zealand's project partners; liaising with key industry stakeholders; and promoting the work of ADRA New Zealand. The successful applicant will have an enthusiasm and passion for ADRA, a degree in international development or a related field and the ability to travel. For a copy of the job description and selection criteria please contact <victoriafray@adra.org.nz> or call ADRA NZ on 0800 499 911. Applications close **October 31, 2015.**

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



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loved family and was a wonderful support to Keith in their various lines of work—farming, literature evangelism and pastoral ministry.

Adrian Craig, Peter Cherry

Faro, Arthur Reuben, born 23.5.1934 in Cape Town, South Africa; died 14.9.15 in Mt Druitt Palliative Care Unit, Sydney, NSW. On 5.7.1959 he married Florence Magdalene Pieterse. He is survived by his wife (Kings Langley Retirement Village); children Clive and Dudley; grandsons: Duane, Kirk, Daniel, Trent and Nathan; and sister Constance Faro. From humble beginnings, Arthur obtained an education in teaching and theology at Good Hope College, Cape Town. Ordained to gospel ministry in 1979, he served as a teacher and minister in South Africa and later in Australia. He was an outstanding example of humility and strength of character both as a father and a pastor.

Roger Vince, David Blanch

Halliday, Olive Bessie, born 11.5.1925; died 2.9.15 in the Adventist Retirement Village

(ARV), Victoria Point, Qld. On 5.2.1947 she married Douglas Stewart Halliday. Bessie was a quiet soul who not having family of her own, accepted the ARV staff and volunteers as her family. She loved sharing how the Lord had always looked after her. She now sleeps awaiting the call of the Lifegiver.

Bob Possingham, Ruth Friend

King, John Tuhewa (senior), born 28.3.1926 in Rakaunui Marae, Kawhia, NZ; died 18.7.15 at home in Raglan. He married Louise Tuauipiki 60 years ago in the Kawhia Post Office. He was predeceased by his son Wade. He is survived by his wife; six children: John, Lance and Janet, Christine, Stephen, Dianne and Hurae, and Alana; 18 grandchildren; and 13 great-grandchildren. A large number of friends and whanau gathered to farewell a faithful father and loving husband. An honest and loyal worker, he and Louise, together with Bob (deceased) and Ngapoko Rutene, began the Hamilton Maori church under a lemon tree many years ago.

Jake Ormsby

Krejci, Margaret (nee Miller), born 1929 in Maryborough, Qld; died 8.6.15. In 1957 she married Jaroslav Krejci. She is survived by her husband; her sisters Beth Munter and Ruth Rowe; children Sharon and David; and grandchildren Emily, Sam, Ben and Shannon. Margaret graduated from five courses at the Australian Missionary College and worked most of her life in various types of office work. She was also a colporteur and piano teacher. Her final years were spent in Bayside Aged Care, Bonnells Bay, NSW where she was highly regarded and received excellent care. Margaret awaits the call of the Lifegiver.

Horrie Watts

Scott, Lewis, born 9.9.1919 in Bridgetown, WA; died 11.10.14 in Busselton. On 14.8.1947 he married Roma Scott. He is survived by his wife; and their children: Marion, Murray and Leslie, and their families. Lew was well loved, and is remembered by family and friends. He is now waiting for the resurrection day.

Clark Riggins

loved his two adopted girls Wendy and Mirelli; and stepchildren Marcia, John, Lester, Malcolm and Denise. We await the Lifegiver as we grieve our loss.

Vadim Butov, Bill Cross, Graeme Christian



Young, Rosemary Rhona (nee Smith), born 27.3.1937 in Hobart, Tas; died 1.9.15 in Burnie. On 14.5.1957 she married Norman Keith Young. She is survived by her husband (Lileah); Kaylene and Graham Wadd, Venita and Colin Waters, and Janelle and Francis Choy; grandchildren: Tristan, Natika (deceased), Jayden, Tianna, Matthew, Michelle and Elysse; and great-grandchild Adalee. Rhona's life was one of devotion to her church, passion for children and a spiritual life of faith, hope and love. Her brother Alan said, "She was always there like glue holding the family together." Friends and community packed the Smithton church and attended the Irishtown cemetery graveside service.

Harley Stanton

SUPPORTING MINISTRY POSITIONS

■ **Course in health ministry—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW).** Applications are being taken for both men and women for the January intake, 2016. Includes several nationally accredited courses as well as on-the-job training in a health retreat setting. Be mentored alongside a team of dedicated professionals including a doctor. This is a great opportunity to become actively involved in health ministry. For more information visit <www.cedarvaleeducation.com.au>, email <info@cedarvaleeducation.com.au> or phone (02) 4465 1362. Applications close **November 28, 2015.**

■ **Manager—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW)** is seeking a person with good management skills to oversee an exciting and growing health ministry. Other skills useful in a health retreat setting would be helpful. (Current manager and cook heading up a new outreach department.) For more information phone (02) 4465 1362 or email <info@cedarvaleretreat.com.au>. Applications close **November 30** for early 2016 commencement.

■ **Cook—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW)** is seeking a person passionate about healthy cooking with good interpersonal skills. Commencement early 2016. Phone (02) 4465 1362 or email <info@cedarvaleretreat.com.au>. Applications close **November 30, 2015.**

■ **Maintenance/handyman—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW)**—A full-time position is available to work as part of a team and in a health ministry environment. For more information phone (02) 4465 1362 or email <info@cedarvaleretreat.com.au>. Applications close **December 31, 2015.**

The above ministry is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.



Somerville, Colin Albury, born 27.10.1927 in Brisbane, Qld; died 9.9.15 in Dickie Beach. On 20.11.1948 he married Betty Eunice Dean. He was predeceased by his son Daniel Hall. He is survived by his wife (Wurtulla, Qld); and their children: Phillip (Little Mountain), Warren (Maleny), Kevin (Cooloolo Cove), Russell (Karratha, WA) and Glenys Hogarth (Wurtulla, Qld).

Colin was a skilled mechanic and an avid fisherman. He loved being involved with many community clubs and was active within his church. His easy-going personality, sense of humour and ready smile will be missed.

Neil Tyler



Stellmaker, Vernon Leslie, born 4.3.1924 in Collinsvale, Tas; died 22.8.15 in North

Shore Private Hospital, Sydney, NSW from complications following a fall. In 1950 he married Mary Pocock, who predeceased him in 1993. In 1995 he married Betty, the widow of Ralph Murray. Vern was a quiet gentleman who was a great gardener and a friend to all. He

ADVERTISEMENTS

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

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Finally . . .

Anxiety weighs down the heart, but a kind word cheers it up.
—Proverbs 12:25

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