

RECORD



Pastor John Denne (front, left) is pictured with Mongolian "missionaries." At right is Pastor Kwon JohnHaeng, Ministerial Association secretary for the Northern Asia-Pacific Division, who conducted evangelism classes following Pastor Denne's departure.

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A publishing centenary

Mongolian outreach takes off

Ulaan Bataar, Mongolia

Training has begun in Mongolia as the beginning of the Australian Union Conference (AUC)-sponsored "Mission Mongolia." Pastor John Denne, associate Ministerial Secretary in the Victorian Conference, recently spent nine days just outside of Ulaan Bataar, the capital, teaching 18 Mongolian church members spiritual disciplines and leadership.

The 18, most aged between 20 and 24, have been Adventists for between one and three years. About half are university graduates. These "missionaries" have contracted with the church to work for a minimum of two years. Generally they will go in pairs to plant churches in new areas.

Before they begin their work, they engage in five weeks of intensive training in preparation for evangelism. Pastor Denne was the first of five international lecturers to assist in their training.

"They were great," says Pastor Denne. "Their eagerness to learn and be equipped was illustrated by the way they didn't wish to take the suggested half-hour break after an hour-and-a-half seminar, but wanted to recommence again after 15 minutes."

In 1998 there were only 28 Adventists in Mongolia, now there are 428 and one Mongolian pastor.

"This is a wonderful opportunity for us to contribute to the development of the new church there, and to participate in Christ's commission to take the gospel to all the world," says Pastor Chester Stanley, AUC president.

(Continued on page 6)



*Adventist
deputy of
ATSIC*

Sin and sinners

The almost appointment of a practising gay (homosexual) bishop in England, and the reality in the United States placed homosexuality in the church on the agenda. In Australia a July 17 vote by the Uniting Church's National Assembly allowed individual presbyteries to accept people for ordination, candidature for ministry or placement in ministry on a case-by-case basis.

"This recommendation is seen by many as opening the door to the acceptance of a homosexual person for ordination or placement in ministry," said the president of the Uniting Church, the Reverend Dr Dean Drayton.*

The high-profile Reverend Fred Nile certainly saw it as opening the door for the "ordination of practising homosexuals" and resigned from the church.

The superintendent of Wesley Mission Sydney, the Reverend Dr Gordon Moyes, called it a symptom of the malaise in "our church." "The Christian church does not have to be popular in society to survive, but it must be faithful to Jesus Christ," he says.

The result is "terminal" with little support "in the pews," he adds. Some 24,000 members from more than 500 Uniting Church congregations have signed a petition protesting the decision. And there's little support outside the church if a NineMSM web poll (July 19) is correct. The question, "Do you support the ordination of homosexuals as church ministers?" received a 26 per cent (16,183) yes response and a 74 per cent (45,088) no response.

The Bible and homosexuality

While there have been attempts to interpret differently Bible statements against acts of homosexuality (as found, for instance, in Leviticus 18:22; 20:13;

Romans 1:26-32; and 1 Corinthians 6:9), the plain meaning and intent is clear. Practising homosexuality is sin—as are a list of other sexual practises. In fact it is difficult to defend from the Bible anything but sexual intimacy between a man and a woman within marriage.

Sin? Some feel sensitive about calling any conduct sin, particularly homosexuality because political correctness suggests it an improper response. And, before we who do not fall under the spell of this particular sin begin to feel too self-righteous, we must all recognise that we too are guilty of sins that need tackling. All are in need of God's grace and forgiveness.

Homosexuals need understanding as much as adulterers, thieves, gossips and liars. Not permission, understanding. Hate or disgust is a response that is also sinful.

A recent survey of almost 20,000 Australians (published in the *Australia New Zealand Journal of Public Health*, April 2003) found that 1.6 per cent of men identified themselves as homosexual and 0.9 per cent as bisexual. For women, 0.8 per cent identified themselves as homosexual and 1.4 per cent as bisexual. A higher percentage reported "same-sex attraction and homosexual experience," which can be interpreted in various ways.

Knowing that only a small percentage are homosexual does not belittle the problem. It helps us understand that, in any group of 100 Adventists, there are probably two who have homosexual tendencies. This is not a call for a witch hunt, but for understanding. If you choose the witch-hunt path, don't forget to include other sins as well—including the ever-popular pride (the "most hopeless, the most incurable" sin, *Christ's Object Lessons*, page 154) and backbiting.

There's continuing debate about whether homosexuality is learned behaviour or a predisposition a person is born with. But neither position takes away choice of actions anymore than others—kleptomaniacs or alcoholics, for instance—have choices in theirs. As difficult as these choices may be.

Sin and sinners

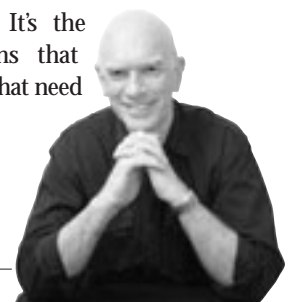
The Uniting Church's National Assembly may revisit its decision, that's for them to sort out. Our responsibility is within our own church. And our response must be biblical.

So, how do we treat homosexuals? No, that's too limiting. How do we treat sinners? Jesus is the example. He loves sinners. He welcomes sinners. He forgives sinners. You see this in His ministry.

When we confront sin, whatever its label, we do well to remember *His* righteousness and *our* sinfulness. We do well to remember that we're all on a pilgrimage that's more successful as we help lift each other to a higher level. We do well to remember that we deny our Lord if we confront sin with anything but patience and love.

If we follow the biblical model, those with homosexual tendencies should be as welcome and involved in church as any with sinful tendencies—that's all of us. It's the practising of sins that creates problems that need addressing.

*Most information comes from a July 31 New Life report.



Bruce Manners

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

- Vic and SA churches combine • New chapel for PNG school • Youth memory events studied
- Correspondence courses go to jail • Church at business in Barbados • and more

—Compiled by Kellie Hancock—

● **Six churches in Victoria** have amalgamated to form three. “We can be delighted in Victoria at the skill of our pastors and the desire of our people to function better for effective mission for Christ,” says Pastor **John Denne** the church development leader for the conference. The **Dandenong and Clayton Spanish churches** have united as the Latin American church and have an attendance of about 70. The **two Werribee churches** (an English and a Spanish church) are now one with an attendance of about 60. And the **Boronia company and Croydon church** have joined (as reported on August 9), with an attendance of about 80.

● And in South Australia, the **Prospect church and Spanish company** united on August 30. “This amalgamation will have the benefit of strengthening the ministry and evangelistic thrust of the church in the Prospect region,” says South Australian Conference president, Pastor **Garry Hodgkin**.

● The **Gebensis Adventist School in Lae**, Papua New Guinea, now has a chapel thanks to a K70,000 donation from *It Is*

Charity receives \$US100,000



Asian Aid, an Australian-based Adventist organisation that supports children in their schooling, has received a \$US100,000 donation from Seventh-day Adventist businesspeople and professionals in the United States. Asian Aid sponsors more than 6000 children attending Adventist schools in Bangladesh, India and Nepal. It will use the money to build a new school for up

to 400 visually-impaired students in Bobbili, central India.

“The donation is fantastic,” says Asian Aid vice-president Carl Ginger. “We received it because, one, the need for the school is obvious, and two, Asian Aid has a good track record.”

The donation came during the 56th Adventist-laymen’s Services and Industries (ASI) convention in Albuquerque, New Mexico, August 6-9. More than 2000 Adventists attended, fundraising more than \$US2.8 million for mission projects in 15 countries.

Cliff Morgan’s Brisbane-based Volunteers in Action received \$US25,000 from an ASI member for roofing churches in Papua New Guinea and the Solomon Islands. He says the convention was “enriching” and “motivating.” “Challenging members who do not work for the church to make themselves available for God is a good thing.”

Pastor Des Hills, volunteer *Signs* ministry coordinator for the Australian and New Zealand edition of *Signs*, gave away 800 copies of the magazine. “The majority of people visiting our booth expressed delight at the size and the format of the magazine,” he said.

Steve Woodward’s Pacific Yacht Ministries, which charters boats to take dental and medical teams to the Pacific islands, received several small donations. “The benefits for us will come in the long- not the short-term,” he says.—*Brenton Stacey/John Banks/Bettina Krause/ANN*

Written. The school is “fortunate to be blessed with such a beautiful gift—a place of worship,” says **Joshua Yaiwan**, school principal. “The whole school is excited with the chapel. The Grade Eights this year will be the first to use the chapel for their graduation.” The chapel was built under the leadership of **Reg Davis and Wilson Pokore** with the Papua New Guinea Union Mission building team. “The chapel will soon be dedicated as a tool on this school campus to lead students to discover and to

establish a spiritual relationship with Jesus Christ,” says Mr Pokore.—*Simeon Nara*

● Pastor **Wayne French** (pictured with his wife, Marie), director of youth ministries for the North New South Wales Conference, has graduated with a **Doctor of Ministry degree** in Youth Ministry from Fuller Theological Seminary. His thesis was entitled “The role and experience of **memory events** in the spiritual development of adolescents.” Dr French’s thesis looks at the long-term impact of memory events such as youth rallies and short-term mission trips in the lives of adolescents.



● An **inmate in a correctional centre** in Queensland became so excited about **Discovery Centre** correspondence courses that he placed advertisements in the prison magazine. In-

mates and prison officials alike signed up for courses, the most popular being “Taking Charge of Your life.”—*Discovery Newsletter*

● The use of the term “**director**” as a denominational title has changed because of the incorporation of various bodies within the church. Now, for instance, a youth director is a **director of youth ministries**.



● Responding to unemployment and biases against Sabbath-keepers, the Adventist Church in **Barbados** has launched an initiative to **create small businesses and jobs** for young people. "We have an unemployment rate as high as 35 per cent and, if you add the Sabbath to that, it becomes a big problem," says Pastor **Clive Dottin**, who is in charge of the newly-formed **Caribbean Adventist Small Business Association**, or CASBA. The group's objectives include developing "**Bargain Cities**" or community markets across the Caribbean, training in management and marketing for youth who wish to start small businesses, and providing an import-export network to help market their products in 25 Caribbean territories.—ANN

New centre for Brisbane college

A recent ground-breaking ceremony at Brisbane Adventist College signalled the beginning of a \$A2.6 million student centre. This multi-purpose complex will cater for music, drama, health and sporting activities.

According to the principal, Gavin Williams, the centre will provide a boost for the college: "We've been in existence for more than 30 years, and this is one of the most significant building projects since our establishment. Parents, staff and students are excited that excavation work has begun." Completion is expected for April 2004.



Pictured (left to right) are: Dr Grant Watson, South Queensland Conference director of education; Elena Becejac, school captain; Phil Reeves, the member for Mansfield; Jonathan Pitchford, school captain; and Mr Williams.

● Flying in a helicopter over a stadium in Mahajanga on **Madagascar**, the president of Madagascar, **Marc Ravalomanana**, was intrigued by the sight of 4000 Adventists attending a **Women's Ministries congress** and decided to drop in. The congress theme was "Women victorious, united in Christ." "I am unexpected by you people, but not by God," he declared. "You would like to be victorious, ladies. You cannot do it by yourselves, but God will do it." He pledged a **donation of \$US40,000** to their efforts in the fight against AIDS.—ANN

● The Bible Society has prepared a **sports New Testament**, *Beyond the Tidy Line*, for October's Rugby World Cup in Australia. It is the Contemporary English Version, with **testimonies** from 12 Rugby League and Rugby Union players. It also shows how the reader can become a follower of Jesus.

● People who attend religious services weekly perform **more acts of kindness** each year than those who do not attend. The National Opinion Research Center at the **University of Chicago** found that non-attenders perform, on average, **96 acts** of helping others each year compared to **128 acts** from attenders. These acts could include donating blood, giving food or money to the homeless, returning money when getting too much change, giving directions and so on. This behaviour is **consistent across religious groups** such as Protestants, Catholics and Jews.—*Baptist Press*

● Almost **nine out of 10 parents** (85 per cent) of children under the age of 13 believe they are primarily responsible for the **spiritual development of their children**. But most do not spend any time during a typical week discussing spiritual matters or studying religious materials with their children, says a report from Barna Research Group.—*Crosswalk.com*

Days and offerings

October 11—Spirit of Prophecy Day
ADRACare Appeal Expense Offering
October 25—Children's Sabbath Day

Off the record

● The **Hobart Adventist Hispanic** group, which has been functioning since late last year, recently celebrated its **first baptism** at the Glenorchy church.

● So this is **men's ministry!** The **Haven church (Nelson, SNZ)** is operating a men's ministry program under the direction of **Adrian Van de Weerd**. Activities have included golf, fishing, ten-pin bowling, paintball and attendance at Promise Keepers meetings. They have also worked on maintenance jobs where needed.

● Every week the church bulletin for the **Avondale Memorial church**, Cooranbong, NSW, emphasises the **Year of the Child**. It contains news about children's Sabbath schools and programs.

● **Retirement** can do strange things to people. Pastor **Bruce Campbell**, the former Publishing Department head for the South Pacific Division, is pictured at a recent literature evangelist convention.



● The recent **Victorian Conference session** was presented as the 90th triennial session. Does that mean the first was held in 1733? [2003-(90x3)=1733.]

● **Bert Davies** from Heywood, England, first met **Leslie** from New York online in a **Bob Dylan** chat room. Mr Davies was not a Christian, but the discussion turned that way. He now worships with Leslie by phone each evening, and was baptised in nearby Fishpool Community Church.—*Church Planting News*

Adventist elected deputy leader of ATSIC

Cairns, Qld

A member of the Kuranda (north Queensland) church has been elected deputy chairman of the Aboriginal and Torres Strait Islander Commission (ATSIC). And due to the suspension of ATSIC chairman Geoff Clark, Lionel Quartermaine is now acting chairman of the commission.

ATSIC is a federally-funded organisation that represents Aboriginal and Torres Strait Islander people to Federal and state governments of Australia. ATSIC commissioners are elected through, and represent, communities and regions.

For 45-year-old Mr Quartermaine, this election capped a rapid rise through the local, regional and national levels of indigenous politics in Australia.

He has only had a short time directly involved in ATSIC, having been elected to the Cairns regional council in 1999 and becoming an ATSIC commissioner last year. However, he cites a longer history of involvement with many of the significant issues.

“As an Aboriginal person, I have been involved in politics all my life,” he says. “You’re fighting for your rights from the moment you are born. And there are issues such as native title rights, health and education that affect our everyday lives.”

Mr Quartermaine admits he is somewhat surprised by his election, but is not overawed by the role. “Sometimes I sit on the back veranda at night and wonder if I can do it . . . but maybe it’s destiny,” he suggests, then corrects himself, “or maybe it is a responsibility I’ve been given by God.”

Stepping up

He was born in Western Australia and by the age of 10 he was living on the streets of Perth. He spent about four years in a foster family during his teenage years and in his early 20s moved to Alice Springs. It was in Alice Springs that he met his future wife, Sheryl Grogan. Under the influence of her family he became interested in the Seventh-day Adventist Church.



Lionel Quartermaine.

In the weeks following his appointment, Mr Quartermaine says he’s had many opportunities to express the significance of his Adventist faith and lifestyle. But it is his personal integrity he sees as most significant in stepping into a leading role in ATSIC, an organisation with a sometimes problematic reputation.

“I believe in honesty and accountability in all that I do,” says Mr Quartermaine. “And I think things like the Ten Commandments are important—our society would be different if we lived by them.”

From his perspective, Christian principles have a direct impact on his representation of Aboriginal people.

“Right from the beginning of colonisation, Aboriginal people have been treated as second-class citizens—or, worse, like animals. It wasn’t until 1967 that we even got the right to vote. Now we have a place at the table to encourage the government to let Aboriginal people take control of their own lives. If something is forced upon you, no-one likes it—so if you look at it in that context, we still have a long way to go.

“So this new role will see me spending a lot of time in consultation with state and federal governments,” he explains.

He says he expects to begin negotiating and regularly working with the ministers and government agencies in Canberra from the moment he arrives there.

One of 17 ATSIC commissioners, Mr Quartermaine is joined by a fellow Adventist commissioner, Darren Farmer, from Western Australia.

Church support

Mr Quartermaine hopes the Adventist Church will recognise the leadership potential among its Aboriginal members.

“I hope the church will see that we can be leaders of our own people,” he urges. “As a church we need to invest more in the development of Aboriginal pastors to be leaders and role models for the Aboriginal people.”

Pastor Eric Davey, director of Aboriginal and Torres Strait Islander Ministries with the Australian Union Conference, sees the involvement of both men as a positive thing.

“I think it is good,” says Pastor Davey. “They’re both [Mr Quartermaine and Mr Farmer] bringing their Christian values to ATSIC, with a focus on family and lifestyle that can make a difference. We as a union have written to them, expressing our support and offering our prayers for them.”

The challenge

Mr Quartermaine is aware of the high level of scrutiny that will be applied to his work with ATSIC.

“I’ll be held accountable for my actions,” he reflects. “My honesty and how I do this job will be judged by our society—but I also believe I will be judged by God.

“We have all been given opportunities and talents. It’s like the story Jesus told about the men with the talents—one had five, one had two and one had only one—but they were all judged by what they did with those talents and opportunities.

“I want to do what I can to see that all people are treated equally, whether they are black, white or brindle.”—**Nathan Brown**

GC president talks to youth in telecast

Simi Valley, California, United States

It's not easy to be a young person in the Seventh-day Adventist Church, but let me tell you, it's not easy to be old, either," said Dr Jan Paulsen, president of the General Conference, in an August 21 live telecast beamed to youth around the globe.

But, he added, "The church is a family—we're not a society—a community, a family; we're linked to each other [and] we belong to each other." Dr Paulsen said his vision was for young people of the church to remember their status as co-owners and to reach out in their communities to spread the gospel message.

The broadcast, "Let's Talk," was aimed at connecting young people in the Adventist Church—who comprise, Dr Paulsen said, perhaps 50 per cent of the 20 million attending weekly worship services (including 13 million baptised members)—with their

leadership. Some 50 young people were in the studio audience and questions were submitted through the Internet from around the world.

The program was broadcast globally by the Adventist Television Network and was featured live at a major youth congress on the Caribbean island of Barbados.

"The questions that were asked are ones that these youth struggle with," Pastor Baraka Muganda, GC director for youth, said. "They appreciated seeing the world president taking his time to talk with them. One young person said, 'Now I know that my church means what it says about the youth of this church.'"

"The huge bulk of our church is young people and, as you know, Christianity began



Dr Jan Paulsen.

with young people. And so, I thought, why not find an occasion to meet some of the Adventist youth and learn what they feel strongly about—what are the burdens on their hearts," said Dr Paulsen.

Those burdens include things which are normative for teens and young adults—issues of conduct, responsibility, sex, dating and marriage—but also

include questions about strengthening their spiritual lives, understanding the standards of behaviour the church promotes, and making the hope found in Adventist Christianity attractive to others. Questions were also raised about music styles within the church, as well as on understanding the role of Ellen G White.

Concluding the broadcast, Dr Paulsen issued a challenge to young people: "Go back to your churches and be assertive in your church. You are an owner of the church, so, please, be assertive about who you are in the church. You have a role—play it." —Mark A Kellner/ANN

Paulsen on . . .

Sex: "In addition to spelling out a standard of what is right and what is wrong, one also has to say to one's self, *What is good for me as a person? What hurts me? How can I build my life for the future?* . . . As long as you are clear in your own mind that you want to build a clear, strong, positive life, you will make your choices with that in mind."

Along with affirming Bible teachings, Dr Paulsen encouraged his young audience to think in terms of lifestyles and goals.

Adventist lifestyle: "There are a lot of specifics inside the Seventh-day Adventist lifestyle, life value and concepts of what you should and should not do. And that is why, I suppose, it seems to come through very specifically in regards to issues of conduct as the young people experience them. However, although our communication may not always be very good, [there has to be] love, understanding and acceptance for the church to grow and to be a family."

Music: "We've got to remember that people are being saved for the kingdom. Christ is in the business of saving people. He is not going to present musical score sheets. Whatever we do with this, we've got to relate to one another in the way Jesus would . . . [and] create in that person a desire for a life in Christ." Dr Paulsen also said a new position paper on music would be published later this year.

Ellen White: "Ellen White—many, many times—described herself as a 'lesser light' to lead us to the greater light, being the Bible. She very clearly saw herself not as a substitute for the Bible, and her writings are not to be understood as something which you read instead of the Bible. If anything, when you read her writings, you are drawn to the Bible. . . . There is a wonderful wealth of warmth and spirituality and a lifting up of Christ in it, which, when you read it, you feel fed; you feel, *Yes! This speaks to me in my life and in my situation.*"

Mongolian outreach takes off

(Continued from page 1)

The Bible has been translated into Mongolian, but without marginal references or Bible dictionaries and concordances to assist with study. A New Zealand couple has provided these tools and Victorian pastors paid the freight on 40 books.

"The thrill of international mission inspires us in Australia," says Pastor Graeme Christian, AUC Ministerial Association secretary and coordinator for Mission Mongolia. "Several conferences are planning to conduct evangelistic series in this country. We believe that as the teams return to Australia, the thrill of their mission experience will impact Australian churches with the blessings of Christ." —Bruce Manners

"Grey" church to get better care

Warburton, Australia

Australia's population continues to age. The country's most rapidly expanding demographic is the 65+ years (5.7 per cent), with the greatest increase in the 85+ group.

The nation's—and church's—aged-care facilities are under siege by its greying population, which seeks a range of accommodation options, from full care, such as in a hostel or nursing home, to independent living units (ILU)—self-care in a detached or semidetached abode, which is the most common and preferred form.

In Australia, the number in self-care accommodation or independent living units in village situations, increased by 37 per cent in the past five years. By comparison, the growth in fully-cared accommodation was just 2 per cent.

Aged-care managers, while continuing to upgrade and expand nursing home–hostel accommodation, must look at massively expanding the number of ILUs.

Most conferences operate aged-care facilities, accommodating both Adventists and non-Adventists. Most also have current building projects in response to the massive and relatively rapid increase in demand, particularly for ILUs in village situations. Among them is a \$A23 million expansion of Greater Sydney Conference's Wahroonga facility, which is adding 20 villa and 30 apartment ILUs, to open in November.

Bob Butler, the village manager says many seniors are still active and independent through their 70s and 80s, and with Adventists having a significantly higher life expectancy than the general population, the church needs to invest in its "grey" future.

"Quality accommodation in village-style living is emerging as one of the more attractive options," he says. "It provides for independent living within a same-age community, while ensuring companionship in a safe, quiet environment."

Although the retirement village concept isn't new, Mr Butler says the new facility reflects a "significant transition in the design of villages and the changing expectations of retirees" toward high-end accommodation.

He describes the service offered at Wahroonga as "linear," providing ongoing support and care as ageing impacts a resident's independence and mobility.

Mr Butler is keen for church members to consider this facility, so they can preserve their "Adventist values and life-style" in the comfort of an Adventist facility.

Similarly, the South Queensland Conference is moving to meet "higher expectations" in accommodation, according to Pastor Don Bain, director of the four-facility system in Queensland.

According to Pastor Bain, the future is in



One of 20 villas planned for Sydney.

better-equipped two- and three-bedroom, double-garaged units able to accommodate the grandchildren when they visit. He says the conference's Capricornia complex could include up to 40 such units, although an alternative would be to build a luxury multi-storey building "with views across Yeppoon to great Keppel Island."

All new constructions and upgrading of older ILUs is eventually self-funded, with little cost to the conference. "We're selling off the plan," says Pastor Bain.

As is South Australia where the conference is building two-bedroom duplexes on demand at its Almond Grove Retirement Village at Morphett Vale.

"We don't build on speculation," says Garry McIver, conference treasurer. "We only begin construction once a commitment is made by the individual [occupant] to fund it."

The WA Conference is inviting potential occupants to commit to its multi-million dollar development on its Rossmoyne site. (It has a second facility in Busselton, south of Perth.) Aged-care director Derek Binning says the conference has plans to build eight ILUs—"sold off the plans."

"The conference is committed to aged

care, providing it is not a drain on conference funds," he says.

In Victoria, the conference is focused on its three nursing homes. It plans to add 15 nursing home beds in its Alawara Retirement Village in Bendigo, while Coronella, Nunawading, is to get an additional 60.

"We've no plans at this stage to build any resident-funded units," says conference treasurer Bill Truscott.

The North New South Wales Conference has "plans in the pipeline," but no building projects at the moment.

New Zealand has one aged-care facility, operated by the North New Zealand Conference, the South New Zealand Conference having sold its Ilam Lodge facility some four years ago.

According to Ross Osmond, the Bethesda business manager, New Zealand has ample commercial aged-care facilities, so the Auckland village is "struggling" to maintain 100 per cent occupancy.

"The demand has tended toward rest home and hospital rather than ILUs," he says. The conference will continue its facilities, but has no plans to expand.

Meanwhile, the Tasmanian Conference is negotiating the sale of its Rosny and Legana aged-care facilities.

The Australian Bureau of Statistics projects that the number of people aged 65 and over will rise from 2.3 million people in 1998 to 5.1 million—up from 12 per cent of the population to 21 per cent—by 2031.

The church is fulfilling its social obligation to members in providing quality retirement living and aged-care accommodation options in response to this trend, society's expectations and to demonstrate that it is a caring church.

According to Pastor Bain, its aged-care facilities should be truly "community facilities." "One of the greatest things our church can be involved in is being part of the community," he says. "Our church here [in Queensland] is known for its commitment to aged care. We all need to make it a major ministry."—**Lee Dunstan**

The mechanic at Jacob's Well

by David Reilly

This is the story of how God used a mechanic to start a church. It began with a small group of people meeting in the home of Petar Maletin—the mechanic—a few days before Christmas, 1998. This coming together grew out of a Greater Sydney Conference Youth Advisory meeting where concern was expressed at the number of youth leaving the church.

The need for a church where youth could feel at home was considered important, but where would it happen?

As a member of the advisory committee, Petar sensed a definite move of the Holy Spirit on his heart and, trusting that “all things were possible in Him,” he made a few phone calls. In a short time he'd found 30 people from all

over the conference who had the same burden, and were willing to work on the problem.

This group began to meet regularly for Bible study until April of the following year. They had a common desire to be part of a church that was friendly, spiritual and contagious. They wanted to build a place where their friends and family would want to come.

The group also wanted to be part of a church that would hold their children as well as be attractive to friends and family who'd wandered away from the church. To achieve this goal, they knew it had to be a relevant, happy and spiritual place.

Others also began to be enthused by this concept of church. A primary school was

rented twice a week to accommodate the group that now numbered approximately 40. During this time, representation was made to the Greater Sydney Conference administration. Petar remembers well the negative reaction from one senior conference employee, but that only reinforced his conviction that if it was God's will, then His guidance would follow.

Consultation with the conference's administration and local churches led to an association with the Fairfield Adventist church and, ultimately, to company status. They decided to call their group Jacob's Well.

Meanwhile, numbers continued to build and another schoolroom was hired at Carnes Hill, on the edge of the suburban sprawl west of Liverpool—in close proximity to the proposed Western Sydney Orbital motorway. This area will be the location of enormous residential growth during the next decade, with the possibility of a satellite city with up to 100,000 dwellings. Such growth would see Jacob's Well ideally positioned to reach people. But that's in the future.

Early in 2001, 44 charter members formed the new church company. These members, with a high number of visitors, result in attendances of up to 80 people on Sabbath mornings, but it can reach 100, including a high percentage of children and visitors.

A large number of non-attending Adventists attend Jacob's Well, and now make it their church home. They account for possibly 70 per cent of those involved. This





Petar Maletin

suggests that the core value of acceptance has provided a church environment where people can come without fear of being judged.

Jacob's Well is also family oriented, with the belief that the gospel focus should lead to a place of happiness and joy. Children are regularly involved in the worship service, which reflects an up-beat, joyful, contemporary style of praise to God. Young talent abounds in singing and music, a strength of Jacob's Well. It serves as the home base for contemporary Adventist gospel music groups (formally Endless Praise) and Iron and Clay.

Jacob's Well is strongly Adventist and seeks to present church beliefs in a modern, relevant way. The leadership team see themselves as spiritually conservative, but contemporary in their methodology.

The name "Jacob's Well" reflects the company's desire to share the good news within the local community, as modelled by Jesus when He met the woman at the well near Samaria (see John 4).

Apart from the biblical associations of Jacob's Well, the name was selected as being generic, thus not tying the group to a particular suburb. This was considered

important while the church group had no secure location. Future plans include finding land and beginning a building program.

Several large-scale community events have been hosted by Jacob's Well in its short life. An Easter program attracted more than 400 people. In 2001 and 2002, community Christmas carols saw about 1000 attend the first year and 2000 the next.

Bridges to the community have included social activities, concerts, marriages and family events. The bridges have resulted in good rapport with the local suburbs. It has

focussed on constructing and providing a church home for former church members. There are encouraging stories of God leading people to Jacob's Well.

God began Jacob's Well not with a minister or a conference committee but a mechanic. God has led from the beginning and while there will, no doubt, be challenges ahead, as Jacob's Well continues to follow His lead, the best is yet to come! **R**

David Reilly was appointed the pastor of Jacob's Well at the beginning of this year.

Question and answer

Why do Seventh-day Adventists understand the judgment scene of Daniel 7:9-10 as taking place in Heaven?

In chapter 7, Daniel envisions a judgment scene where the final fate of the world powers is measured out. The location of this scene is not explicitly mentioned. This may surprise readers who understand it to take place in Heaven.

But such a perception isn't unique to Adventism. Of the more than 20 critical commentaries I consulted, only one takes another view, and most contain no detailed comment, because the heavenly location is taken for granted. So what is it that makes readers reach that conclusion? And, is it possible to sustain it by further investigation?

First we must ask how the original readers most likely saw it. If the location of the throne of God was part of their background knowledge, it would only be necessary to mention the setting if it was different from the one expected. Looking to the Old Testament, a number of texts affirm that the throne of God from which He performs His legal judgment is located in Heaven (as in Psalm 11:4-7).

Second, a closer reading of Daniel 7 within the context of the book of Daniel as a whole confirms the heavenly location. The dream vision of Daniel 7 is not given in a vacuum. The first six chapters of the book highlight, among other themes, God's intervention in history in order to judge the nations. Babylon is the main example, its struggle with God being the miniature of the universal and final battle between good and evil.

In chapter 5 God executes judgment because Belshazzar stubbornly refuses to learn from his predecessor, Nebuchadnezzar, whose experience provides the background for the divine judgment of Babylon. In chapter 4 Nebuchadnezzar is symbolised in a dream by a tree. The tree grows toward heaven, but is then cut down. The decision to do so is reached by a heavenly council and pronounced as a verdict of judgment (verses 13, 17). One of the main points of the story is that "heaven rules" (verse 26) and that there is a King in Heaven (verse 37, cf. 2:28).

So the reasons for the common understanding that the judgment scene in Daniel 7 takes place in Heaven are twofold: first, it is already mentioned in chapter 4, and, second, it agrees with the historical background found in the Old Testament. **R**



By Paul Petersen, field secretary for the South Pacific Division.

A publishing centenary

by Alan Holman

On September 21, 1903, the Echo Publishing Company decided to close their successful business in Melbourne and relocate to somewhere “outside any city or town” in order to continue their denominational publishing program.

Such a move would have been considered absurd eight years earlier, in 1897, when W D Salisbury, writing as secretary to the Echo Publishing Company Board, made the following comment: “The Chairman [W C White] made some remarks with reference to our relation to the commercial work, and the extension of the same.”¹

By August, this “extension” had been successful, as “several large jobs [had] been secured from the Melbourne Hospital, the Melbourne Orphan Asylum, and the Citizens’ Life Assurance Co, and [the Echo] had been complimented upon the quality of its work and the reason-

ableness of its charges.”²

By 1897 Salisbury had been appointed chairman and “called attention to the fact that the commercial work of the company had materially increased during the past year, and that our office in the city at 343 Flinders Lane had been opened up, which afforded more direct communication between the factory, or main office, and the business of the city.

“The patronage of the Governor had been a real thing [sic], no fewer than five pamphlets having been printed for His Excellency since receiving his card of patronage.”

W H B Miller managed the city office. He related his success in obtaining more commercial work, and noted that he had “estimated over 1000 jobs” in the previous nine-month period, with a 25 per cent transition to jobs. This boom in printing work resulted in an increased demand for both equipment and staff.

A warning, though, had been delivered in a June 1897 meeting: “Bro W C White stated that while he believed in the commercial work and believed in it thoroughly, there was a line of work in which he was still more interested, and that was our own works. He believed that if the latter were made first, the Lord would give us as much of the commercial work as would be for our good, but that if the case was reversed, and the commercial work received first attention, then the Lord would blow upon it” (underlining theirs).

The counsel seemed to go unheeded as the minutes from 1897 to 1902 present a picture of continued corpor-

ate growth, mainly involving commercial work. The next direct reference is at a shareholders meeting in the North Fitzroy church on August 4, 1902, where A W Anderson gave a verbal report on the “relation of the commercial work to denominational work, and the opportunities which were offered for missionary work by the city branch” to the 200-strong group meeting.

The actual report has been lost. It would have been interesting in the light of events that were to occur at the following annual meeting on September 21, 1903, a century ago.

The decision to move

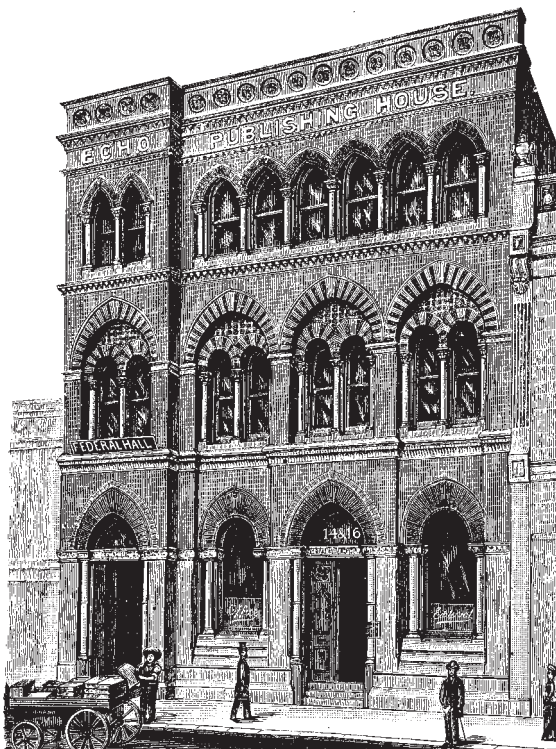
Quite unexpectedly, after some mundane business comments, there appears an almost hasty announcement by Chairman Salisbury: “A most important matter was presented [by the chairman], viz, the removal of our factory to the country. The advantages of carrying on our work in the country were made very evident by the testimonies and very little thought was necessary to convince unbiased persons of the advantages of our people living in the country in preference to the city.”

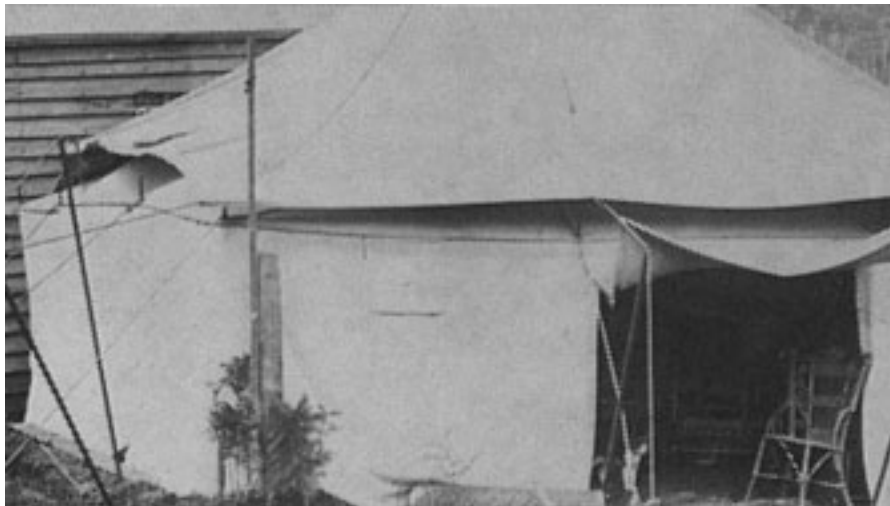
The minutes continue: “Elder Irwin spoke particularly of the many warnings which had come to us to ‘get out of the cities.’

“After some discussion in favour of the proposal the matter was put and carried unanimously. After the singing of hymn 410, from *Christ in Song*, ‘We’ll Live in Tents,’ the meeting adjourned.”

Accompanying a typed document pasted into the Minutes Register is the following statement: “Whereas we believe it to be for the best interest of our denominational publishing work that we should confine our attention exclusively to its development and . . .

“Whereas it is neither necessary nor conducive to the best interests of such work





The editor's tent in Warburton after the shift from the city in 1906.

that we should maintain a factory in the city, therefore . . .

“Resolved [the directors] are hereby authorised to dispose of or discontinue the commercial or general printing branch of the business of the company, to sell, exchange, let or otherwise dispose of or deal with the freehold property of the company at North Fitzroy, to purchase or otherwise acquire a suitable property outside of any city or town whereon to carry on the business or promote the objectives of the company.”

Reasons for moving

There seem to be three key elements in this decision: to close the commercial work; to sell all city property; and, to relocate in the country. The big question is, What happened to so radically change their personal and corporate direction?

The answer may be found in an event that took place in the USA. The management of the Echo would have been well aware of a destructive fire at the Review and Herald buildings in December, 1902. Ellen White, who, with her son Willie, had been intimately associated with the Echo, had predicted the US disaster. Along with a number of associated reasons, she saw the emphasis on commercial printing as a key issue.

“[God] was therefore cleansing the temple,” she wrote. “Why? Because commercial work had been brought in, and God had been forgotten. With hurry here, and hurry there and hurry somewhere else, there was no time to think of heaven.”³

In 1906, the year that the Signs

Publishing Company was registered as the successor to the Echo, Pacific Press was burnt to the ground for similarly stated reasons. In *Publishing Ministry* (page 160), a footnote explains the background to the fires. The fear that it might happen again through an emphasis on commercial work, gave rise to the following General Conference Publishing Department policy: “It is recommended that publishing houses equip their institutions with the view of building up denominational printing and *eliminating* all commercial work” (italics in original).⁴

Strong words, indeed.

It was about this time, too, that Ellen White wrote letters to both Review and Herald and Pacific Press, urging relocation to more rural areas. After the fires, they heeded the instruction. (Both of these institutions were later swamped by an expanding suburbia and had to relocate a second time.)

Small wonder that the Echo minutes reflect the twin concerns of commercial emphasis and city living. Circumstantial evidence suggests that the board had become increasingly conscious of their role as a denominational printer. It's a tribute to their calibre that they felt able to make a hard decision.

On September 6, 1904, there is a reference to Warburton as the suggested location for the new Signs Publishing Company. “The selection of a site for the new factory at Warburton after much diligent searching was dealt with.”

The Echo Publishing Company buildings were sold as agreed, but the company

remained, in name only, until 1917, when an extraordinary sale of one-pound shares allowed for a shareholders meeting to be held in the Warburton church. This meeting formally closed the company. **R**

1. In 1885 the board consisted of W C White, W D Salisbury, A G Daniells, Robert Hare, N D Faulkhead, H Muckersy and J Smith.

2. Unless otherwise indicated, all quotes are taken from the largely handwritten Minutes of Meetings of Shareholders in the Echo Publishing Company Limited.

3. Ellen G White, manuscript 11, 1903.

4. General Conference Publishing Department Policies, 20. Quoted in Ellen G White, *The Publishing Ministry*, page 160.

Alan Holman is the print marketing manager at Signs Publishing Company. He has an interest in history.

Through a window

by Judy MacDonnell

I looked through a window today
and saw a mother ironing clothes
for a family with no mother.

I looked through a window today
and saw a bright-eyed child
singing hymns in an old folks home.

I looked through a window today
and saw an old woman knitting toys
for a needy child's Christmas.

I looked through a window today
and saw a boy mowing the lawn
in a widow's yard.

I looked through a window today
and saw a pastor kneeling in prayer
beside a sick bed.

I looked through a window today
and saw a group of humble people
caring, loving and sharing
in their community.

I looked through a window today
and saw God.

Judy MacDonnell writes from Murrumba Downs, Qld.

Not acceptable!

by Jodie Flint

Rejoice and marvel at how far the church has come in the past 40 years, for when I was in an abusive situation some years ago, the official church reaction seemed to be as Joy Butler described in her Record insert, "Aren't they adults?" No-one was willing to act for fear of "interfering." It was as if I had married "for better or worse" and received worse, and nobody cared. The attitude was: This was my cross; I should pray more; I should submit to my husband.

I describe myself as an ex-victim because I'm no longer in that situation, but I know I still bear scars from that period of my life. I'm wary of trusting people, especially males. I'm inclined to be cynical of church leadership (males again) and I battle, at times, with feelings of worthlessness.

This is an area that Family Ministries and those who deal with abuse situations need to look at, developing strategies to help us overcome such feelings.

One area of abuse seldom mentioned in Adventist circles is that of *financial* abuse, and yet this is one of the most common ways an abuser controls the victim. Financial abuse takes a variety of forms, but all are designed to dominate, control and humiliate the victim.

In this situation, the financial decisions and arrangements of the family aren't a result of joint discussion and equal decision making by both spouses. Financial abuse is particularly embarrassing and humiliating to a mother when she's unable to provide for her own personal needs and those of her children. In Adventist circles she feels very exposed to her church friends, as do her children.

For example, a non-working spouse may not be allowed to handle any money to buy essentials such as food and clothing for her/himself and the children. The abuser will make the purchases without consultation. Insufficient money may be given and the victim accused of being extravagant or incapable of handling money. They may be



expected to account for every cent given to them and be punished in some way for their spending.

This was my experience.

A working spouse may be expected to have his/her salary paid into the abuser's bank account and not have access to it. They may have to use their wage to provide for all the family needs while the abuser uses his/her salary to fund their own interests. Utility accounts and school fees may not be paid as planned and the victim is then further humiliated by

creditors or by having utilities cut off.

Victims may be kept in complete ignorance of the family's financial situation because they are "too dumb" to understand finances. In the '70s one woman told me that she was expected to feed a family of six on \$1.00 per meal. Impossible now, impossible then.

She only found out that the bank was foreclosing on their house mortgage when a prospective buyer arrived to inspect the property! However, her husband was able to subscribe to a vast number of journals and magazines, and took expensive holidays on his own.

Another told me how her husband told his creditors that *she* "was so extravagant he was unable to pay *his* bills." This woman had not had a new dress for five years and her children wore hand-me-downs from their cousins.

As a church we should be aware that abuse takes many forms, none of them acceptable. **R**


Jodie Flint is a pseudonym. She wrote this in response to Joy Butler's "Response to domestic violence" in the RECORD of August 16, 2003.

Just for children

Do you know...
Damaris?

Damaris was a lady who listened to Paul preaching in Athens. Some of the people who listened to Paul's message made fun of him. Damaris and some others believed what Paul said.

Read about Damaris and Pauls message in Acts 17:22-34 and



Peta Taylor

A subtle invasion

Name Withheld

Thank you for the informative article "Eat Your Vegies!" (August 23)—a refreshing perspective in the midst of the marketing push within Adventist ranks for nutritional supplementation, a disturbing trend, as it is tied closely to "business opportunity."

Our health message is inadvertently undermined by network marketing businesses pushing (often very expensive) supplementation, hijacking God's health message. They are even advertising in church bulletins and sponsor church-based programs, a fact that concerns me for, as the Spirit of Prophecy warns, they capture the focus of God's people.

Ellen White writes in *Testimonies for the Church* that "Satan leads his agents to introduce various inventions and patent rights and other enterprises, that Sabbath-keeping Adventists who are in haste to be rich may fall into temptation, become ensnared, and pierce themselves through with many sorrows. . . . Through these different channels Satan is skilfully draining the purses of God's people, and for it, the displeasure of the Lord is upon them" (Vol 1, page 551).

It isn't so much the diet supplementation as the "snare" that's difficult to avoid when buying from network marketing companies. And although anyone is free to work as they wish, when such enterprises begin sneaking in the back door of our churches, it's time to take stock.

Gloria Feather, email

Thank you for some very informative reading. It was thought-provoking to read why we should eat vegetables. It's so much more motivating when reading why or how we can enjoy the benefits rather than to simply hear preached, "Eat four or five serves of vegies everyday; it's good for you!"

Domestic violence and men

Gary Smith, Qld

I read "Response to domestic violence" (August 16) with much interest and offer my full support to it, but I felt it was too much in favour of women. Men are victims too. Only this week I had a male client who had been physically assaulted

by his partner, but he is not believed by the police or the courts. Men do not get the same support as women do.

Here at the ADRACare Men's Support Centre in Gympie (the only ADRACare centre of its type in Australia), we have set up a place where men can go for support—a place where they will be listened to without fear of judgment.

We have two counsellors who volunteer their time and, yes, we do support women and have had a small number through the centre also. In fact, we have helped save a

number of marriages. In the past six months we have had some 514 contacts (340 men), with 87 requiring counselling. We have accommodated 27 men since the beginning of 2003.

I challenge every church to consider opening up their own men's support centre. After all, we men need all the support we can get.

RECORD for whom?

Robertson, email

I really appreciate RECORD and the professionalism, journalism and effort that make it available to us. But I have to tell you that, being an "in-house" magazine—unlike *Time* or *Newsweek*—the use of surnames in "A question of strategy" (August

"Through . . . different channels Satan is skilfully draining the purses of God's people . . ."

23)—where Pastor Ray Coombe appeared as Coombe—is out.

In-house magazines always refer to people by their Christian names. You are probably following the *Adventist Review*; but do you have to? The use of surnames only is highly impersonal and suitable only for publications where no-one would know the people concerned.

And, I am Michele Robertson, not Robertson.

RECORD has a potential audience of 60,000 in Australia and New Zealand, which means not everyone knows even Pastor Coombe. RECORD follows the Australian major newspaper style in the news section by using the Christian and surname at first mention, with the surname and a title—Mr, Mrs, Ms, Pastor or Dr—in later mentions. This is not always the case in the feature section (again, following Australian newspaper style). The article in question appeared in a report prepared by a department of the church, which chose to use the surname only.

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.



Obituaries

Coe, William (Bill) Mason Thomas, born 7.8.1916 in Brisbane, Qld; died 20.7.03 in Mater Hospital, Brisbane. He married Eileen Lawson, who predeceased him in 1996. After military service in World War II, Bill joined the Sanitarium Health Food Company in Brisbane, where he served for many years as foreman on the breakfast biscuit line. He was a good Bible student who enjoyed participating in Sabbath school lesson discussions. He was a dedicated, loyal and faithful Christian who loved his Lord and his church.

David Lawson
Paul Cresswell, John Thorpe

Gallasch, Frieda Martha (Friedel, nee Teich), born 13.10.1916 at Polsnitz (then Germany); died 1.8.03 in Brightwater Nursing Home, Kingsley, WA. On 1.10.38 she married Alfred, who predeceased her in 1995. She is survived by her children and their spouses, Gerda Schramm and Wilfried, Christel Brunner and Werner, Reinhard Gallasch and Regina (all of Perth); her four grandchildren; and three great-grandchildren. Friedel was a happy Christian who loved her Lord.

Cyrus Adams

Jackson, Joan, born 23.5.1923 at Cottesloe, WA; died 25.7.03 at Perth. She is survived by her brother, John Jackson (Esperance); and her cousin, Lynwood Kenworthy (Perth); and her cousin's family. Joan was a pioneer woman administrator in the Western Australian T.A.F.E. system and although baptised late in life, put her heart and soul into the Rockingham Adventist church. Andrew Skeggs

Judd, Graeme, born 24.7.1954 at Wahroonga, NSW; died 13.7.03 at his home in Montrose, Vic, after a courageous battle with a terminal illness. On 6.1.85 he married Yvonne Osmalek (Jo). He is survived by his wife; his sons, Jarryd, Jamison and Jeroke; his parents, Pastor David and Melva Judd (Cooranbong, NSW); and his sister, Jenny Hicks (Newcastle). Graeme was a loyal, consistent Christian and a loving husband, father and son. He will be greatly missed by both his family and church family. Neil Watts, Dean Giles

Moore, Hilton Bruce, born 2.9.1934 at Toowoomba, Qld; died 29.6.03 at Mount Larcum. On 20.4.57 he married Daphney. He is survived by his wife; and his children, Leah Dove, Brett Moore, Cal Moore and Tracy Moore (all of Qld). Bruce was a wonderful husband and father; a big strong man and as gentle as a lamb. He was a friend to all and a good mate to many people. Karl Winchcombe

Murray, Walter (Waata), born 2.6.1928 at Te Kao, Northland, NNZ; died 5.6.03 in Northshore Hospital, Auckland. In 1941 he married Waimirangi Graham, who predeceased him. He is survived by his wife; his children and their spouses, Mary and Pita Murray-Rehu, Marcia and Peter McCord, Annette and Harry Murray-Morgan (all of Auckland), Pauline and Rueben



Dr Erwin R. Gane

USA (former editor Sabbath School pamphlet)

"Jesus' Five Principles of Salvation"

at the following churches, see your local conference bulletin for times and dates.

20 Sept Hamilton, N'cle
27 Sept Woollahra, Syd
3 - 5 Oct Melbourne, Vic
10-18 Oct Waitara, Syd (8 part series).
25-26 Oct Avondale Memorial

ALL WELCOME

Murray-Tahitahi (Kaitaia); his sister, Emily Morris (Ngataki, Northland); and his 11 grandchildren. Walter was a man deeply committed to his Lord, his family and his church. Jake Ormsby

Ted Rudolph, Rueben Murray Jr

Advertisements

Note: Neither the editor, Signs Publishing Company, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A33; each additional word, \$A1.65. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

Back to Wahroonga. Wahroonga Seventh-day Adventist church 100th anniversary. Friday evening, September 26 and Sabbath, September 27, 2003. Past members, pastors and friends are invited to celebrate a centenary of worship at Wahroonga, featuring guest speaker Pastor John Carter. For further information, please phone (02) 9487 1374; contact Lloyd Grolimund on <lgrolimund@koee.com.au> or visit <www.WahroongaSDA.com.au>.

For rent—Werris Creek, NSW. Unfurnished two-bedroom clean cottage. Close to shops and main rail. Mature aged preferred long term. 30 mins Tamworth; 15 mins Quirindi. \$A100 per week. References required. (02) 4947 7556.

Berringa Health and Convention Centre—Grose Vale, Sydney NSW, will be available for camp bookings in September 2003. We also cater for live-in guests for natural health therapy. Inquiries: phone Dr Richard Gee (02) 4578 8080; 0415 750 612.

Positions vacant

▲ **Teachers—Northpine Christian College (Brisbane, Qld).** Due to ongoing expansion at the college, expressions of interest are invited for the following permanent teaching positions in 2004: Upper Primary Teacher (female—interest in sport/PE an advantage); Middle Primary Teacher (IT competency desirable); Secondary English/History Teacher (includes senior subjects). Applicants should be practising members of the Seventh-day Adventist Church. **Applications in writing** (including employment CV) should be forwarded to Dr Grant Watson, Education Director, South Queensland Conference, 19 Eagle Terrace, Brisbane Qld 4000, no later than Friday, September 26, 2003.

▲ **Accountant/Teachers—Karatundi Aboriginal Education Centre (Meekatharra, WA).** Due to progressive and exciting changes happening within Karatundi Aboriginal Education Centre, which are necessitating expansion of our work force, we are now seeking expressions of interest for the following positions: Accountant (CPA); Teachers—both Manual Arts and Primary School. Note: Karatundi encourages people of Aboriginal descent to apply. **For further information** contact Glenn Grey on (08) 9981 2000; fax (08) 9981 2801; or email <administrator@karatundi.wa.edu.au>.

▲ **Lecturer in Education—Avondale College (Cooranbong, NSW)** is seeking a Lecturer in Education who will work in the area of primary education. The appointment will be an initial term of two years, commencing January 2004 (for further details contact Dr Peter Beamish (02) 4980 2179 or 0416 031 793 or <peter.beamish@avondale.edu.au>). The successful applicant will have good academic qualifications, a solid background in educational research and significant professional experience in education. **Selection documentation** should be obtained at <www.avondale.edu.au> or Sonya Muhl (02) 4980 2284; fax (02) 4980 2269; email <sonya.muhl@avondale.edu.au>. **Applications in writing** should be forwarded to Sonya Muhl, no later than October 31, 2003.

▲ **Lecturer in Accounting—Avondale College (Cooranbong, NSW)** is seeking a Lecturer in Accounting and related subjects for three years, commencing January 2004. The successful applicant will hold at least a bachelor's degree and professional certification with CPA Australia or ICAA. Willingness to undertake postgraduate study and/or research essential. **For further information and application instructions** contact <www.avondale.edu.au> or Dr K Howson (02) 4980 2168; email <keith.howson@avondale.edu.au> or Sonya Muhl (02) 4980 2284; fax (02) 4980 2269; email <sonya.muhl@avondale.edu.au>. Send applications to Sonya Muhl by September 30, 2003.

▲ **Student Advisor/Recruiters—Avondale College (Cooranbong, NSW)** is seeking two Student Advisor/Recruiters for a three-year renewable term. Responsibilities include: assisting in marketing activities within Australia, especially in Adventist and other Christian schools and churches. The successful applicants will have the ability to relate well to young people, a passion for Avondale and Christian education; a driver's licence and experience in marketing or sales. **For further information:** <www.avondale.edu.au>; Sonya Muhl (02) 4980 2284; email <sonya.muhl@avondale.edu.au>. **Applications in writing** close October 17, 2003.

▲ **Postgraduate Studies Coordinator—Avondale College, Faculty of Nursing & Health (Wahroonga campus)** is seeking a Postgraduate Studies Coordinator for a three-year term renewable by mutual agreement. The Coordinator will be employed by Sydney Adventist Hospital; carry specified administrative duties and will be required to teach in the graduate or undergraduate studies areas. **For further information** see <www.avondale.edu.au> or contact Sonya Muhl; phone +61 2 4980 2284; fax +61 2 4980 2269; email <sonya.muhl@avondale.edu.au>. **Applications in writing** should be forwarded to Human Resources, Avondale College, PO Box 19, Cooranbong NSW 2265 to arrive no later October 10, 2003.

▲ **Chaplain for Students—Avondale College, Faculty of Nursing & Health (Wahroonga campus)** is seeking a Chaplain for Students for an initial term of three years, renewable by mutual agreement. The Students' Chaplain will be required to manage the student support services on the Wahroonga campus, as well as teach in core religious studies subjects at undergraduate and graduate level. **For further information** see <www.avondale.edu.au> or contact Sonya Muhl; phone +61 2 4980 2284; fax +61 2 4980 2269; email <sonya.muhl@avondale.edu.au>. **Applications in writing** should be forwarded to Human Resources, Avondale College, PO Box 19, Cooranbong NSW 2265 to arrive no later October 10, 2003.

▲ **Coordinator—Women's Refuge (Gold Coast area, Qld)** is seeking a Coordinator for a Women's Refuge for a full-time position. Award wage. Allowances to be negotiated. **For further information** contact (02) 6674 4558; or email <adrianr@norex.com.au>.

We almost feel like we should be saying, "SORRY!" . . .



BUT we do not apologise for building what we believe is the finest Retirement Village in Sydney. Some may be more ostentatious, but few can match the quality of our lifestyle. We are now offering 20 spacious villas and 30 apartments set in a private bushland estate on Sydney's delightful North Shore. These will be ready for occupancy from December.

Designed for retirees, nothing has been overlooked. We have considered every comfort and convenience for those desiring fully independent living and provide for the specific needs of those requiring various levels of supported accommodation. Only minutes from the North Shore hub of Hornsby we combine the very best of suburban living with total tranquillity.

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We also feel sorry for those who will miss out on this one-off opportunity to secure outstanding retirement living.

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ARV VILLAS AND APARTMENTS – ELIZABETH LODGE HOSTEL – ESTHER SOMERVILLE NURSING HOME

Notice is hereby given that the **Annual General Meeting of The Avondale Foundation** will be held at 9.00 am, October 19, 2003 in Lecture Theatre 1, Avondale College, Freemans Drive, Cooranbong NSW. Reports will be tabled by the president and treasurer. All members and interested individuals are invited to attend.

Health Seminar—October 17-19, 2003 at Berringa Health Retreat and Convention Centre, 268 Carters Road, Grose Vale, Sydney 2753. Topics include important current health issues: *Cancer and natural therapies; Balanced use of drugs and practical demonstration of simple remedies, use of herbs and vitamins; Teenage drug abuse.* Special guest speaker: Rev Fred Nile on the topic: *Gay clergy, its impact on Bible believing Christians.* Inquiries: Phone Dr Richard Gee (02) 4578 8080. **Accommodation strictly limited. Book early.**

GP wanted—for computerised accredited family practice with mens/womens health, travel and preventative focus. Mixed billing. RN present. After hours as arranged 8 hrs/month. Part/full-time. VR preferred. **Cooranbong** is 50 minutes north of Sydney on the F3 and 5-10 minutes from Morisset and Lake Macquarie. Phone Dr Merlene Thrift (02) 4977 1702.

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