

RECORD

June 28, 2008

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SYDNEY, NEW SOUTH WALES

Delegates at the annual "Women and the Word" conference passed a motion to ensure every woman throughout the South Pacific Division is given the opportunity to read a paper by Dr John Watts, an Avondale College education lecturer, on the patriarchal system of the global Christian church.

Dr Watts presented his paper, entitled "Patriarchy, leadership and the 'happy churchwife heroine': what we are not told and what we do not hear," at the annual conference, held in Sydney Adventist Hospital on May 31. The conference was organised by the Women's Ministries

department of the South Pacific Division (SPD) and Avondale College.

"Women from the older generation know about the 'glass' ceiling that existed both in society and the church, but not so much the young women of today," says Christine Bates, member of the Kellyville Adventist church who proposed the motion. "If they read [Dr Watt's] paper, they will see how life is and that it should not be that way. Younger women have more courage to try to change things for the future."

The paper argues if the church continues to practice discrimination, it will self-

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The church regularly has to make difficult choices in order to achieve victory.

No pain, no gain

AS EGYPTIAN SLAVES, THE ISRAELITES longed to be free. Despite their dramatic liberation, when faced with the discomforts of their journey to the promised land, they begged to return to the security of slavery.

God's chosen nation longed for a change from Roman rule and Jesus challenged them to change. Jesus' disciples were willing to leave the comfort and security of their jobs and family to follow Him. The rich young ruler was told by Jesus the way to inherit eternal life but was unwilling to face the pain of losing all his assets on the basis of verbal assurance.

Following Jesus requires us to give up something for a greater gain. Some lose careers, family, friends, money, assets or even their life. It takes faith to be willing to deliberately choose to let go of what we have in order to gain something we do not have.

We face the pain of choice daily, though we seldom recognise it. Every time we make a purchase, there is a price to pay. We have to choose if it is worth it or—to put it another way—is the pain worth the gain?

We place different values on things according to our own perspective and background. That's why we don't all buy the same clothes or drive the same cars. A person dying from thirst will place a greater value on water than a person who has just had a drink.

Our church, under the guidance of the

Holy Spirit, is blessed to have a representative form of decision making that allows for scrutiny, debate and differing perspectives. This is done in an environment of respect for our differences and trust that the Holy Spirit will guide decision making to be what is best for the church. Like a General at war, the church regularly has to make difficult choices in order to achieve victory. These decisions can be difficult because making a choice means there may be pain or loss.

As a church administrator, I regularly receive input from members on how they think the church should be run. Some think the church focuses too much on maintaining the status quo and have their own ideas of what should change. Then there are other members who are concerned about what is being decided or even what may be contemplated in the future. If the pain of making choices adversely affects us, we question if the gain is worth it.

Letters to the editor in RECORD highlight the differing perspectives we have as members and the pain of making choices for the church.

Ten years ago, when it was proposed to reduce one union in this division, the differing perspectives were quickly apparent. Ultimately, across the division, the church as a whole worked through the issue and made the decision on what was best for mission. This decision led to greater resources being available to conferences and the mission fields.

Of more recent times, there was the public reaction, both positive and negative, to the sale of the Woodburn Flats in Manly. This was one of the most debated items in the Division Executive Committee, with deliberations spanning several years. It was a complex process, with many issues to consider. The resulting decision was the sale of the flats to release funds that will provide multipurpose church buildings in the Pacific, nurturing more than 20,000 members.

Members in Australia and New Zealand give, on average, about \$A1.50 per week in total for all offerings used beyond the local church. Collectively this amounts to a large amount of money for ministry, for which the church is grateful and seeks to use wisely. The church rejoices in seeing how members have been blessed and their recognition of God as Lord over all aspects of their lives. It is up to each member to determine for themselves the value they place on their participation in taking the gospel to all the world.

In our own lives and in church stewardship, we have to decide whether to concentrate on the things we plan to leave behind on this earth or on the things that will endure beyond the Second Coming. We need to ask, "Is the pain worth the gain?"—and let our lives be the answer.

Rodney Brady
Chief Financial Officer
South Pacific Division



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

President affirms youth day comments

MELBOURNE, VICTORIA

The president of the Australian Union Conference, Pastor Chester Stanley, has responded to an article written by the Anglican Dean of Sydney, Dr Phillip Jensen, in the May 27 *Sydney Morning Herald*. Dr Jensen was commenting on Pope Benedict's visit to Australia and World Youth Day—the Catholic-sponsored youth festival happening in Sydney next month.

Dr Jensen described it as an honour that Sydney had been chosen to host World Youth Day but expressed concern about the claims of Catholicism, saying, “Our protest is against the enormity of the claims of the Roman Catholic Church. . . . We object to the pope claiming to be the Vicar of Christ. We reject all claims to authority that imply the insufficiency of Scripture. We reject any implication that Jesus’ work on the cross was insufficient, is received by more than faith or requires some other mediator.

“This protest against Roman Catholicism is no small complaint. It goes to the very heart of God’s central message to mankind—the way of salvation.”

But Dr Jensen also encouraged Australian citizens to “help each other, whether or not we agree with each other,” and for Sydney-siders to be hospitable to World Youth Day Visitors.

In response, Pastor Stanley said, “As head of a church of more than 50,000 Seventh-day Adventists in Australia, I have to agree with much of Dr Jensen’s article.

“Adventists are Protestants, too. We adhere to the principles of freedom and religious liberty that makes it possible for all of us to worship freely in our country.

“We, too, are pleased that Sydney has been chosen to host World Youth Day, and Adventists also welcome the many young people, and other pilgrims, who will travel to this city and country. They come with our blessing and we hope you will make many new friends while you are here. We also support the right of the pope, as head of the Roman Catholic Church, to visit here and worship freely with followers of the Roman Catholic faith.

“As Protestants, we have a different view of God and salvation. But I am glad I live in a country where alternative views can be expressed—I may disapprove of what you say but I will defend to the death your right to say it.”

“But as Adventists, we join the Anglicans in ‘protesting’ against some aspects of the Roman Catholic system and what it teaches about salvation. The Bible is dear to us—it’s God’s love letter to us. It says that God loved us so much that He sent the Son, Jesus Christ, so that if we believe

in Him, we may have eternal life. So our advocate, our direct link to God is through Jesus Christ. We believe that Christians do not need to be represented by an earthly intermediary, such as the Vicar of Rome. Jesus made it possible for us to go directly to God Himself!

“I know many Roman Catholics. They are passionate about their faith—they are good parents and responsible citizens. They are the kind of people you want to live next door to. But we do have different theology.

“Dr Jensen reminds us that we live in a diverse city, and that we should be good neighbours and look out for each other. That’s what Jesus did—He mingled with the people as one who desired their good. He showed His sympathy for them, ministered to their needs and won their confidence. Then He invited them, ‘Follow Me.’

“Because I am a Protestant, I will not stand in a crowd and wave a flag at the leader of the Roman Catholic faith, either. But I do wish him, and all those here for World Youth Day, a safe and blessed time in our beautiful country.”—**RECORD staff**

Phillip Jensen’s article can be found at: <http://www.smh.com.au/news/opinion/church-of-rome-hath-erred-but-anglicans-wont-rain-on-popesparade/2008/05/26/1211653937358.html>



◆ **Pastor Allen Foote** (pictured middle), of the **Rotorua church, NZ**, has been awarded the **Rotorua District Community Award**. Since he could not attend the public ceremony at the time announced, **Rotorua mayor K Winters (right)** arranged a special afternoon tea on May 20 to present the award, with Rotorua church members present. Pas-

tor Foote has been a voluntary member of Rotorua Hospital Chaplaincy services for 13 years, and also supported the “**Circle of courage**” ride, which took around three months of his time as a volunteer. He has also served as director of the Youth Committee of the **Rotary Club** and has contributed to numerous other organisations in the local area. Pastor Foote and his wife, **Juleen**, are also involved in providing healthy lunches at the Rotorua Adventist Christian School and Pastor Foote serves on the board of trustees. He was nominated

for the award by the Reverend Ray Bloomfield, Rotorua Hospital Chaplain.—**Elmer Breedt/RECORD staff**

◆ **Avondale Memorial church, Cooranbong, NSW**, hosted its **fifth annual Hymnfest program** in an afternoon of vibrant music and worship on May 24. An audience of 1000 was led in singing by the 70-voice **Hymnfest Chorale**, supported this year by the Sydney Adventist Chamber Orchestra. The orchestra was conducted by **Dr Don Roy**, with pianist **Lyndell Dale** and **Greg**



Meddick on the Johannus organ. Hymnfest has become one of Avondale Memorial’s special annual events, with a focus on fellowship and outreach to the district. Complementary DVD recordings have been offered to community members from the audience and will be personally delivered when completed.—**Sharlene Guest**

Conference explores church and patriarchy

(Continued from page 1)

implode into greater male mediocrity and female subservience, though it may continue to survive as a spiritless post-Christian social institution.

"I am struggling to come to terms with a range of feelings," says Dr Watts. "Satisfaction the research-based points presented were 'on target,' shame that our church continues to treat women from an entrenched patriarchal standpoint; but probably most of all, a profound respect for women—and some men, for that matter—who continue to focus on serving the Lord in spite of the stark disparities and inequities within the church."

According to Joy Butler, director of Women's Ministries for the SPD, more women need to be working within the Adventist Church system. "Our church began on the basis of gender equality but these are things we don't hear much about these days," says Mrs Butler. "It's good to



Dr John Watts.

be reminded of it."

There was also an emphasis on issues such as sex trafficking during the conference. Delegates watched *The Jammed*, an Australian feature film about human trafficking in Australia. Guest speakers included Sister Margaret Ng, director of the Josephine Counter Trafficking Project, and David Haupt, project manager of the Adventist Development and Relief Agency in western Sydney.

"In the morning, we shared with delegates that they can be women of courage," says Mrs Butler. "In the afternoon, we showed them how they can be those women. Our sisters are suffering in many parts of the world and we must help."—Melody Tan

More @ <http://adventistconnect.org>

Dr Watts's paper can be downloaded from the Women's Ministries section of the South Pacific Division website: <http://spd.adventistconnect.org/index.php?id=24&option=com_na_content&task=view>.

Sanitarium attends dietitians conference

GOLD COAST, QUEENSLAND

The Sanitarium Nutrition Service (SNS) team attended the annual Dietitians Association of Australia (DAA) national conference, held in May on the Gold Coast. The conference was the largest to date, with approximately 800 dietitians in attendance.

The SNS team provided information on plant-based eating and shared practical resources and literature dietitians could use to benefit clients or communities. Specific nutritional information was also provided on Sanitarium's product portfolio.

Susie Burrell, from Westmead Children's Hospital, spoke of Curios as a nutritious snack and of Up & Go as a "healthy breakfast on-the-go" during a seminar she conducted. Around 200 dietitians attended Ms Burrell's seminar and her comments generated interest in Curios and Up & Go products.

Penny Selems, senior SNS dietitian, said the conference highlighted the importance of communicating with health professionals, customers and clients.

SNS dietitian Michelle McCracken says, "The exhibition booth was a wonderful success and very popular among dietitians, with all sample bags and SNS resources given away."—Sharyn Brady



◆ The Cooranbong Community Centre, NSW, held their annual General Meeting on June 3, presenting a \$A50,000 cheque to the South Lakes Women's Refuge, donated from their earnings throughout the last financial year. Year 11 hospitality students from the local Avondale Adventist School provided attendees with a fully catered, three-course meal,

taking full advantage of the commercial kitchen in the school's new multipurpose centre. The students served 85 senior citizens, who have decided to make it an annual event. The quality and presentation of the cuisine was well received by the participants and was good practise for the students.—Susan Rogers

◆ On the weekend Australia traditionally remembers the birthday of the queen, worshippers at Warwick church, Qld, had their thoughts focused on the King of the universe when a group of 20



adults travelled from several Brisbane churches to lead the day's worship program. The group was led by Rita Vickery who, along with five of her eight children, their spouses, children and other friends, provided an inspiring day. After a combined lunch the visiting group led out in an old-fashioned youth program, which included quizzes, memory gems,

music, mission testimony and a "getting to know you" segment that had congregation members interacting with the visitors.

—Mary Fedorow

◆ The former Burleigh Gardens Seventh-day Adventist church has been given a new name. It is now Reedy Creek Seventh-day Adventist church, 6-9 Bridgman Drive, Reedy Creek, Qld.

◆ Correction: "New church dedicated in Victoria" (News, June 7) refers to Pastor Peter Rollo as the first pastor of the Rowville church.

Training for Australian church planters

MELBOURNE, VICTORIA

Twelve Global Mission pioneers and church planters from around Australia attended a two-day training workshop at the Australian Union Conference (AUC) office in Ringwood from April 28 to 30, along with several union and conference Global Mission coordinators. The attendees represented at least 10 new church groups developing as a result of Global Mission projects in Perth, WA; Melbourne, Victoria; Sydney, NSW and several in Queensland.

Homer Trecartin, from the General Conference's Office of Adventist Mission and manager of Global Mission projects around the world, was present to give inspiring stories and reports on the challenges and successes of Global Mission.

"This is the first time in many years we have specifically given training to our Global Mission pioneers," said Pastor Graeme Christian, AUC's Global Mission Coordinator, who organised the training program.

"Pioneers" are engaged by the church on a small stipend as volunteer missionaries, to help plant new churches in new areas and among new people groups. Those attending represented new Adventist groups



The group of Global Mission Coordinators and pioneer church planters at the program.

among Asian students, Pacific islanders, immigrants and inner-city communities.

Travel and accommodation costs were funded by the AUC "but this was money well spent," said AUC president Pastor Chester Stanley, who spoke at both the opening and closing sessions of the meetings.

The Union Global Mission coordinators from New Zealand and Papua New Guinea, Pr Kendell Cobbin and Pr Simeon Nara, also attended the workshop and a Global Mission Advisory meeting that preceded it. "This has been a worthwhile program for the church planters in our conference," says Pastor Michael Worker, general secretary for the Greater Sydney Conference.

This year, 15 new church plants in Australia are supported by Global Mission funds, as well as from the South Pacific Division's Centre for Church Planting.

—Ray Coombe

President talks health on Fiji visit

SUVA, FIJI

Dr Barry Oliver, president of the South Pacific Division (SPD), has made his first visit to Fiji as leader of the SPD and used the occasion to meet with Fiji's Ministry of Health to discuss health issues.

Dr Oliver said the Adventist Church is committed to helping the people of Fiji live healthy lives and hoped to establish a firm relationship with the ministry for future projects.

The Fiji Mission's director of communications, Semi Francis, said Dr Oliver thanked the ministry for its support and assistance in the continued success of the Sydney Adventist Hospital's annual Operation Open Heart program.

"One of the biggest strengths of the Seventh-day Adventist Church is health, education and nutrition," said Mr Francis.

"The church looks forward to strengthening its relationship with the ministry in promoting quality health programs and future projects to help the people of Fiji."

Operation Open Heart leader Melanie Windus said this year's visit to Fiji was the team's 17th visit to conduct operations over the past 16 years.—Melody Tan

More @ <http://adventistconnect.org>

However, **Pastor Barry Whelan** was the church's first pastor and Pastor Rollo is the current church pastor.

◆ Faith is of a higher priority than football for several **Sabbath-keeping Avondale College students** (NSW), playing with a Lake Macquarie-based **Australian Rules club**. About 20 students are registered with the **Lake Macquarie Crows** but with most of the club's regular season games scheduled on Saturdays, the students are choosing not to play on that day. "The boys are stepping up and

taking ownership of their faith," says **Sam Sirilo**, a fourth-year Bachelor of Business/Bachelor of Teaching student. Crows head coach **John Jamison** respects the students for choosing to honour their beliefs. "They've been fantastic, and their attitude and commitment to training has been excellent," he says. "They've really helped us out through a major injury crisis." According to Mr Sirilo, the students found the decision an easy one because of the influence they hope to have on the people around them. While most of the Avondale students

play for the reserve-grade team, several have been selected for the first-grade team.—**Linden Chuang**

◆ Seventh-day Adventist churches in **South Africa** opened their doors to serve as **refugee centres** while calling for an end to **xenophobic attacks** occurring throughout the country last month. More than 30 churches worked with government officials to aid the refugees, many of them undocumented and from neighbouring Zimbabwe. The Adventist Church in South Africa released a state-

ment deploring the violence: "The Adventist Church strongly calls for a deeper understanding of and greater respect for **human rights and non-discrimination**, to meet crying human needs, and to work for reconciliation between national, ethnic and religious communities." The church, working together with ADRA, housed the people, waiting for peace to be restored. The threat also affected the church's **Helderberg College**, near Cape Town. School officials had to find housing for off-campus international students that night.

—Ansel Oliver/ANN

Cheers! Students' alcohol stance protects children

COORANBONG, NEW SOUTH WALES

Four Avondale College primary-education students have warned their classmates about the damage women who drink alcohol during pregnancy can cause to unborn children. Kate Cooper, Larah Cooper, Tahnea Murray and Sally Roe researched foetal alcohol syndrome for a tutorial they presented as part of their curriculum studies in personal development and health. They become so passionate about the condition their lecturer, Dr Marion Shields, suggested they present the tutorial at the college's weekly forum on June 4.

This is not about binge drinking, they reported, all it takes is one drink early in pregnancy to permanently damage a child. They had been surprised the New South Wales Department of Health suggested only abstinence for pregnant women. They called for students, particularly as they go into their professional careers, to advocate for those who cannot advocate for themselves—unborn children. Their challenge: spread the message, bring about change and make a difference.



Sally Roe, Kate Cooper, Tahnea Murray and Larah Cooper raise a toast to the benefits of abstaining from alcohol during pregnancy.

"Hundreds of children are born in Australia each year with permanent disabilities because of maternal or paternal alcohol consumption," says Dr Shields. "Some will suffer severe damage, and most will carry learning difficulties and have attention and communication problems for the rest of their lives. This is such a shame, because foetal alcohol syndrome is 100 per cent preventable."

Non-alcoholic drinks donated by Edenvale Wines, Coles in Morisset and the Mega Fruit Barn in Cooranbong were available in the foyer after forum for sampling of alternatives to alcoholic drinks.—**Brenton Stacey**

Disciple training workshops in TPUM

SUVA, FIJI

Kids In Discipleship—the ministry that teaches parents and mentors to disciple and empower children—was launched in Fiji in May. Eleven church groups and Children's Ministries directors from around the Trans-Pacific Union Mission (TPUM) attended the training.

Julie Weslake, Children's Ministries director for the South Pacific Division (SPD), and Litiana Qiosese, associate director of Children's Ministries for the SPD, gave presentations at the training meetings, along with a number of other directors from a variety of conferences and missions.

The training was well received, with attendees expressing enthusiasm for the "Footprints for Parents and Mentors" and "Footprints for Kids" Bible studies. Mrs Weslake says, "Pastors were eager to implement the Bible studies. There's a huge vision for families to be spiritual leaders of children and help them become disciples of Jesus."

The mission directors were trained as coaches to support the work with their church groups. After the churches have run this ministry in their local church for a year, they will work with their Children's Ministries directors to run their own KID University.—**RECORD staff/Julie Weslake**

◆ Church leaders are welcoming a new bachelor's degree in **Diversity Studies**, to be offered at **Newbold College, England**, from August 2008. "As members of a diverse society, Seventh-day Adventists need additional skills to build bridges to each other and to people in communities different from their own," says **Pastor Sam Davis**, president of the South England Conference. Recognition of the importance of individual and cultural "differences" is growing as migration increases throughout the world. Newbold's newest

undergraduate degree focuses on how to understand, evaluate and relate to diverse individuals and groups. Research in the workplace finds that employers are seeking graduates with the skills to work with people from **different cultural, religious and ethnic** backgrounds. This degree will offer students the chance to learn these skills and work in a variety of professional contexts.—**Helen Pearson/TED News**

◆ An **Italian bishop** has reportedly told a **young paraplegic** he cannot have a church wedding because

he is impotent, despite his fiancée being aware of the problem. **Salvatore de Ciucco**, spokesman for **Bishop Lorenzo Chiarinelli** of Viterbo in central Italy, told SkyTG24 television: "No bishop, no priest can celebrate a wedding when he knows of admitted impotence, as it is a motive for annulment of the marriage." The 26-year-old groom, who took part in a civil marriage ceremony, has been paraplegic since he was involved in a car accident. The curate of the parish who was banned from marrying the couple was present at the ceremony.—**AFP**

◆ **Rollerskating nuns** have turned a nursery for underprivileged kids into a runaway success in **Croatia**. The nuns on the run, in Zagreb, have been flooded with applications for places since they started teaching in skates. **Sisters Mateja, Bernardica and Kresimira** started using the skates for exercise but now spend all day on them. "We just thought it would be fun for the children," explained Sister Mateja, of the St Vinko Paulski kindergarten. "We have developed much closer relationships with the children."—**Ananova**

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL RECORD@SIGNSPUBLISHING.COM.AU

Family appeals for help to find missing Adventist woman

GOSFORD, NEW SOUTH WALES

The family of an Adventist woman missing for six years has used the anniversary of her disappearance to make a public appeal for anyone with information about her to come forward. On June 25, 2002, Kylie Forrest McKay (nee Houlahan) disappeared from her home at Green Point in Gosford, New South Wales ("Church members search for missing Adventist," News, August 31, 2002). She was aged 35 when she disappeared and would now be 41 years old.

Mrs McKay was due to pick up her two sons from school on that date but failed to do so. She took no money, clothing or identification with her. Mrs McKay has not been heard of by her family—husband, Brenton; sons, Hayden and Bailey; parents, Ken and Shirley Houlahan; or brother, Justin—since her disappearance.

A statement released by the family says, "Six long years have passed for us since the day we received the devastating news of Kylie's disappearance. The first 72 hours consisted of endless searching for her. Police, SES and local church members worked tirelessly during this period.

"During the past six years, our family has endured a never-ending state of sadness, disbelief and disillusionment. Our inability to locate Kylie, or discover if she is alive and well, is a constant and painful reminder of the huge void left in our lives. . . . We desper-

ately need to know if Kylie is alive and well."

Police investigating Mrs McKay's disappearance believe someone knows what happened to her and encourage them to get in contact with information. A number of sightings of Mrs McKay were reported on the east coast of Australia but these leads went cold.

Her family writes in the statement, "At this stage, we would expect she doesn't want to make contact, however in saying that, we do need to know she's safe and well. It's not too much to ask. Be assured, Kylie, that we love you and only want to know you are safe and well.

"We thought every day that passed was a day closer to the family having news of Kylie's wellbeing. Now we are not so sure. . . . [But] we will never give up searching."

Mrs McKay's family urge RECORD readers to take a look at her photo and contact Crime Stoppers in Australia on 1800 333 000 if they have information regarding her whereabouts. More information about Mrs McKay can be found online, including a short video on YouTube.

—RECORD staff



Missing mother, Kylie McKay.

Ordination in GSC affirms dedication to ministry

SYDNEY, NEW SOUTH WALES

On May 10, Pastor Stephen Bews was ordained to the gospel ministry in the Greater Sydney Conference (GSC) at the Castle Hill Adventist church.

Pastor Bews graduated with a BA in Theology from Avondale College in 1986. However, he "interrupted" his career of pastoral ministry to complete a law degree and work in his father's real estate business in Auckland.

After a stint as spiritual leader on Pitcairn Island and active church membership in Papatōetoe Adventist church in New Zealand, Pastor Bews re-entered pastoral work when he was appointed to lead the Castle Hill and Cherrybrook congregations in Sydney in 2006. He was also appointed to the position of chaplain at Hills Adventist College.

"I don't really remember a time when I didn't want to be a pastor," said Pastor Bews at his ordination. The desire to serve was first awakened in him by his parents' involvement in church activities. His father, John, was a leading elder and mother, Ann, shared her talents in Sabbath school and via music. He was also impressed by his uncles, Pastors Peter Colquhoun and Jim Lansdown. Pastors of churches in which he grew up in New Zealand—particularly Pastors Ron Craig and Clem Moss—set examples that encouraged him to be a pastor.

The ordination service emphasised the important role his family had played in Pastor Bews's life and career path. His brother-in-law, Pastor Brendan Pratt, preached the sermon, his father prayed the benediction and other family members were involved in the service.—IntraSyd



Pastor Bob Bolst, director of Adventist Volunteer Services for the South Pacific Division, and Pastor Stephen Bews.

PAU opens new bookshop

PORT MORESBY, PAPUA NEW GUINEA

In what has been described as a "milestone" in the ongoing development of the Pacific Adventist University (PAU), a new "bigger and better" bookshop was recently opened.

Pastor Jeffrey Paul, spiritual services director for PAU, conducted the opening ceremony and told students it was another sign of God's blessing on the university. He referred to the earlier opening of the counselling centre on March 20, and the opening of

the amphitheatre on April 11 this year.

Jennifer Jones, a music lecturer in the School of Arts and Humanities and a doctoral scholar, was the guest speaker for the opening and spoke passionately about books. "When you sell a man a book you don't sell just twelve ounces of paper and ink and glue—you sell him a whole new life," she quoted.

Dr Glynn Galo, PAU's deputy vice-chancellor, acknowledged all those who had a hand in organising the bookshop and encouraged students to use the new resource well.—Vagi Vele/Harina

Perceptions of Adventist

BY MIRELLA GORDON

THE ADVENTIST MEDIA NETWORK recently commissioned Newspoll to conduct research to determine public awareness and understanding of the Seventh-day Adventist Church in Australia and New Zealand.

The telephone survey was conducted nationally in the two countries earlier this year, with 1720 respondents aged 18 years and older. Newspoll uses a sophisticated sampling model that ensures all major cities and states are covered, and that various demographics, such as age, gender and level of education, are represented equally to draw valuable conclusions.

The results were interesting and represent many challenges for the church.

When respondents were asked how much they, personally, knew about the Seventh-day Adventist Church, about half knew nothing more than the name. For most people, the term Seventh-day Adventist is simply an empty bucket, without either positive or negative association. But it is interesting that these values change significantly in various age groups.

As expected, younger respondents (aged 18-34) were much less likely to know anything about the church, with about 70 per cent stating they only know the name or do not know the church. Society's increased secularism has a strong effect on this. It is likely this age group would be less familiar with all religions. Nevertheless, the challenge of engaging a younger audience still needs to be addressed.

It is encouraging that a great majority of the sample were aware the church is a Christian denomination and a worldwide religion. What is surprising is the fact that significantly less realise that we observe the Sabbath. Perhaps "Seventh-day" has less significance now, and people are less aware and concerned about which day of the week



followers go to church, considering many churches offer worship services throughout the week. The significance of a sacred day is less now than in the past.

Our network of schools and hospitals is an important element of our church identity. Unfortunately, these are not as well known as we would have liked. The debate over schools replacing the name "Adventist" with "Christian" is still a hot topic. From a marketing perspective, you could argue both ways. However, from a church identity and awareness perspective, the verdict is clear. With fewer schools branding themselves as Adventist, our church name is less visible in the public domain.

On the positive side, the number of "non-Adventists" attending our schools is growing. This means more and more people are having the opportunity to "experience" what our church means. Our schools are one of our greatest potential audiences to create better understanding and positive perceptions.

Respondents were asked questions regarding their perception of the church. They were clearly advised that these did not necessarily represent the church. We were merely after their opinion.

In light of the first finding—that very

few people have intimate knowledge of our church—it was expected to have a significant proportion claim they didn't know, or neither agreed or disagreed. Nevertheless, some interesting conclusions can be made from the responses:

1. The association of the church with healthy living is strong across all demographics;
2. The confusion between Adventists with the Jehovah's Witnesses regarding blood transfusions is still considerable but less so with the younger demographic;
3. Nearly one-third of the sample thinks we are too exclusive;
4. About one in seven people have a negative association with the way we present our beliefs.

This study was not extensive in the number and style of questions, intending to get just a snapshot of the public image of the church. More in-depth research and analysis could reveal deeper perceptions and opinions. In the meantime, we can use this information to make key strategic decisions that can influence a more favourable public awareness and image of our church.

It should also challenge us to consider how we can better represent our church in our local communities and the difference this could make. Adventist Media Network has also created a new resource called "The Interactive Church" to help local churches connect with local communities better. **R**

For more information, email <info@adventistmedia.com.au>; phone +61 2 9847 2222; or visit <www.adventistconnect.org>.

Mirella Gordon is church marketing director for Adventist Media Network, based in Wahroonga, New South Wales.



Attention, church shoppers!

BY MARK BAINES

YES—THAT’S YOU. A “BUNNY believer”—hopping from church to church each Sabbath morning. Not too early of course; you like to sleep in and arrive just in time for the worship service—or a little later. You aren’t involved in a local church but instead “window shop” the churches in your area.

That’s pretty much what you’re doing right? OK, so maybe you will make the odd purchase (donation to the offering) for the product (music, preaching). You’ll certainly be discussing what people were wearing, and dissecting the program and speaker over lunch.

Church for you is like sitting in front of the TV with a remote control. And when you’re tired of one station, you flick to another. How many churches have you been to in the last month? Well, yes, you can’t go too often to the same one, they might ask you to do something. To commit—there’s a scary word. But what message does your lack of commitment give to your work colleagues, neighbours or classmates?

You might think I’m being a little harsh on you. Maybe—but I need you to know I’m also one of you. At least since the beginning of this year, I’ve almost managed to check out a different church each weekend without having to visit the same one twice!

You know what? We’ve all been sold a

lie and swallowed it whole. Consumerism makes us miserable, and we’ve brought it into the realm of our church experience.

We hope for “worship therapy,” attending a program just to see who else has come or what’s new up front. Yet we only stay until it becomes uncomfortable, until we have to make investments of some sort. We’ve become afraid of intimate relationships, sour looks, stern faces, criticism, involvement and the offering plate. We’ve become really good at picking a church

We’ve become part of the problem, not the solution.

to pieces, then doing nothing about it. We’ve become part of the problem, not the solution.

Church shopping leaves us feeling empty. Church was never meant to be a place to just turn up to. We’re actually called to *be* the church. The church is God’s family—and without it, we’re spiritual orphans.

The local church needs you, your talents, gifts, insights and experiences. And you need your church family so you can learn to love, forgive, grow and be held accountable in your walk with Jesus. God wants you to love real people, not ideal people. You can spend a lifetime searching for the perfect

church but you will never find it.

I’m sorry if you’ve been hurt in the past—or you’ve burned out. It happens. People are human. People are hypocrites. So are you and I. Lauren Hill said it is fantasy that we want but reality that we need. We are called to love people just as God does. Churches can be messy, and there will always be setbacks but when you persevere, God makes you a powerful change agent in this world.

So where to from here? Why not choose one church and for the next six months, make an attempt to get to know the people, turn up on time, get involved in ministry and serve the surrounding community?

Alternatively, God may be asking you to join a team of mission-minded people, and shape a new group that reaches out to those who’ve disconnected from Jesus and the life He offers. Talk to God about what option He’s calling you to.

Being an active part of a church family that is meeting the needs of this world will make you come alive, and to come alive is both what you and this world desperately need. **R**

Want to talk about it? Visit < www.newchurchlife.com/index.php/church-shopping >.

Mark Baines writes from Murrumbidgee, Queensland.

Ellen White's critical journey

BY JOHN SKRZYPASZEK

THE STORY DATES BACK TO JULY 13, 1847. The place is Gorham, Maine, USA. While James White was at work and Ellen's sisters were away from home, she began to pen a letter to Joseph Bates, responding to his inquiry about her first vision.

The last paragraph caught my attention for suddenly, she begins to share her life story: "I had but very few privileges in 1842, 1843, and 1844. My sisters both went to the camp meetings in New Hampshire and Maine, while my health prevented me from going to but one, in Maine. I know the light I received came from God, it was not taught me by man. I knew not how to write so that others could read it till God gave me my visions. . . . I do not think I went to school a day after I was twelve years old, and did not go then but a few days at a time, when sickness would cause me to take to my bed for weeks and sometimes for months. The first I wrote anything that could be called writing was after I had been sick [and] the prayer of faith was put up for me, and healing . . ." [Here the sheet ends, and the remainder of the letter is lost.]¹

I wish we could hear the rest of the story. Twelve years later in 1859, Ellen White decided to publish the biographical sketches of her early experiences. A year before, in 1858, she wrote an open letter to all believers, asking them to return letters or statements containing references to her early experiences.² Two years later, she printed her first book, entitled "My Christian Experience, Views and Labors." To retell the story, "she had to depend in many instances on her memory."³

From then on, she kept a day-to-day diary. But I wish we could read the accounts of her early experiences, the beginnings of her critical journey, from detailed day-to-day diary accounts.

The critical journey

A spiritual journey with God is dynamic. It includes challenges, starts and stops, variety, humdrum, surprises and moments of inspiration. Even more, it includes frustra-

tions, disappointments, anger, denials, emotional pain, wounds and scars, struggles with unknowns, insecurities, and moments when words, definitions and logic give way to despair.

In such emotionally cold and lonely places, people experience what I refer to as "critical meandering." On one hand, we struggle with the fear of the unknown. On the other, we strive to reach over the turbulent torrents of life's circumstances, searching for someone who cares—someone who offers a temporary home as a place of refreshment and rest. At times it involves a desperate struggle of faith to be "sure of what we hope for and certain of what we do not see" (Hebrews 11:1, NIV).

In moments like this, the childlike trust reaches out for God's hand where, at least for a moment, "we let God direct our lives or allow God to be God."⁴ But why is it *critical*? Let me continue with Ellen's story.

The principle of attachment

Spiritual loneliness, mistreatment, poor health, unfulfilled dreams and frustrations invaded her childhood dreams. When a freak accident changed her childhood hopes, life for young Ellen was not to be the same. She confronted two choices: she could have changed into a bitter, angry and frustrated person, throwing the notion of God's presence out of her life, or she could open her mind to spiritual life, a journey in search of meaning.

Writer Marjorie Thompson defines spiritual life as "the increasing vitality and sway of God's Spirit in us. It is a magnificent choreography of the Holy Spirit in the human spirit, moving us toward communion with both Creator and creation."⁵ Such intimate choreography between human spirit and God's Spirit comes alive in critical moments—times of frustration, anger and doubts.

Ellen White recalled the painful and lonely moments of her critical journey: "My ambition to become a scholar had been very great, and when I pondered over my disap-

pointed hopes, and the thought that I was to be an invalid for life, despair seized me. The future stretched out before me dark and cheerless, without one ray of light. I was unreconciled to my lot, and at times murmured against the providence of God in thus afflicting me. I concealed my troubled feelings from my family and friends, fearing that they could not understand me."⁶

She described the fear of rejection, struggles with religious misconceptions and distorted pictures of God. Yet, with the mounting pressures of confusing views, she longed to understand what God was like. She longed to experience the depth of a genuine relationship.

Thompson points out that spiritual life is grounded in a dynamic relational interaction—"God's way of relating to us, and our way of responding to God."⁷ And Ellen White's conversion experience highlights the depth of such relational intimacy. She describes her faith response to Jesus in the following words: "I can never forget this precious assurance of the pitying tenderness of Jesus towards one so unworthy of His notice, I learned more of the divine character of Jesus in that short period . . . than ever before."⁸

Continuing her journey, she reflected, "If Jesus was on earth, I would go to Him, throw myself at His feet and tell Him all my sufferings. He would not turn away from me, He would have mercy on me, and I would serve Him always."⁹ She then described the inspirational moment of her childhood dream: "In a moment I stood before Jesus. . . . [A]s His eyes rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings. . . . He lay His hand upon me and said, 'Fear not.'"¹⁰

Out of such struggles and frustrations, dreams and disappointments, moments of despair and inspiration, a healed image of God leads to a deeper understanding of the truth about life in God's presence. Some 50 years later, Ellen White wrote of things, "which for a time seemed so bitter and [were] so hard to bear, [which] have

proved to be a blessing in disguise. The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in Him.”¹¹

On her critical journey, Ellen White models the pathway of spiritual authenticity, transparency and a progressive growth in “knowing” Jesus as her friend. Commenting on Christ’s definition of eternal life, she expands the meaning of the relational attachment: “The experimental knowledge of Jesus Christ, transforms man into the image of God” and opens “the rich treasures of the universe.”¹²

Even though her life journey meandered through the rough and dry terrains of unpredictable circumstances and unbearable loneliness, there she discovered the value of trust in God’s promises. As a mother, Ellen White understood the pain of such extremes. In September, 1860, she gave birth to John Herbert. Soon sickness took over and on December 14, the health of the baby declined. She wrote, “At times I could not control my feelings as I witnessed his sufferings. Much time I spent in tears and humble supplication to God.” Then she describes what followed. “When my child was dying I could not weep. I fainted at the funeral. My heart ached as though it would break, yet I could not shed a tear. . . . [A]fter we returned from the funeral, my home seemed lonely.”¹³

Three years later, another tragedy touched her life. At the age of 16, another son, Henry, passed away stricken by pneumonia. Ellen White wrote, “When our sweet singer was borne to the grave, and we no more heard his early song—ours was a lonely home . . . but God comforted us in our bereavements, and with faith and courage we pressed forward in the work He has given us.”¹⁴

In moments like this, the principle of attachment defines the central meaning and purpose of Christian life. Writer Tom Sine exclaims: “But the cross of Jesus Christ is much more than a symbol of suffering. It posits a new idea of God, and a revolutionary one. God does not appear here as a resignation, or as a legitimization of a life of wretchedness, but as good news. The cross unleashes life and hope.”¹⁵ A relational attachment to Jesus unleashes a new view of life. In times of struggle, attachment to

Jesus sparks a new vision, optimism and passion for life.

The principle of the helping hand

Hagberg and Guelich suggest that “faith with reference to the journey is simply the process by which we let God direct our lives or let God be God.”¹⁶ But what does it mean to allow God to direct our lives?

First, it involves an unwavering faith in God’s presence and involvement in human life: “Without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him” (Hebrews 11:6. NIV).

Second, faith in God and His presence gives birth to “faith reactions”—human responses to life’s various circumstances. But they are a reversal of our emotionally loaded reactions. Instead, they are driven by passion, grown from the attachment to God’s communicative silence—“Be still and know that I am God” (Psalm 46:10, NIV). In such stillness, one begins to appreciate the unlimited compassion of God’s love. Such attachment creates a longing to share the hope and acceptance one finds in Jesus.

Ellen White displayed this principle in her passion for people. She had a strong affection for her twin sister, Lizzie, who gave up on Christian faith. In 1891, she wrote a passionate letter to her sister, pleading with her to decide for Jesus: “Don’t you believe in Jesus, Lizzie? Do you not believe He is your Saviour? That He has evidenced His love for you in giving His own precious life that you might be saved? All that is required of you is to take Jesus as your own precious Saviour. . . . Lizzie, my heart longs to see you trusting in Jesus, for He can give you His grace to bear all your acute sufferings, He loves you. He wants to save you.”¹⁷

Pressures, responsibilities, demands and her husband James’s health problems contributed to some relational tensions. James became rather hard to get on with and Ellen felt the pressure. She voiced her feelings to her friend, Lucinda Hall: “I think he would be satisfied if he had the entire control of me, soul and body, but this he cannot have. I sometimes think he is not really a sane man, but I don’t know.”¹⁸

However, the next day, she wrote again: “I am sorry I wrote you the letters I have. Whatever may have been my feelings, I need

not have troubled you with them. Burn all my letters, and I will relate no matters that perplex me to you. The [Sin] bearer is my refuge. He has invited me to come to Him for rest when weary and laden.”¹⁹

I wonder what touched her heart. Before writing this letter to Lucinda, she wrote a loving letter to James: “It grieves me that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you. We are living in a most solemn time and we cannot afford to have in our old age differences to separate our feelings. I may not view things as you do, but I do not think it would be my place or duty to try to make you see as I see and feel as I feel. Wherein I have done this I am sorry.”²⁰

Then she moved on to a profound testimony: “I wish that self should be hid in Jesus, I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image.”²¹

Faith reactions unfold the changing power of God’s grace: “God’s call is more than a journey towards a destination. It is deliverance from oneself. It’s a call to a journey of transformation not simply a transition to another country . . . a call to a journey that would leave people changed forever.”²² Mulholland defines the transitional character of this journey as a journey “into becoming persons of compassion, persons who forgive, persons who care deeply for others and the world, persons who offer themselves to God to become agents of divine grace in the lives of others and their world—in brief, persons who love and serve as Jesus did.”²³

Ellen White experienced the trustworthiness of God’s promises in a life of pain, loneliness, discouragement, failures, disappointments, frustrations and the entire plethora of human brokenness. Beside God’s initiative to communicate with her through visions, she felt His comforting presence in these times of difficulty. Here, she tuned in to God’s invitation to “be still and know that I am God.”

In such moments of stillness, she began to grasp the full measure and unlimited compassion of God’s love. As Petersen remarks, in such places of stillness one tunes in to the God who will “call us, heal us, forgive

us.”²⁴ Experiencing the warmth of His grace, Ellen White shared the hope and acceptance found in Jesus.

Hanging on to Him

In the stillness of such critical yet challenging moments, God moulds champions, not wimps. He raises bold visionaries, dreamers, and builders of hope and courage. From a troubled, insecure, emotionally scarred, shy, uneducated, simple young woman, God’s grace transformed Ellen White into an inspirational champion of faith. She was a bold visionary who pointed people to the source of her own spiritual strength and education—the Bible and Jesus.

Her critical journey of faith and her personal adventure with God challenges us to rethink what matters in life. Perhaps, in moments and places of our own stillness, we need to consider more seriously what God is saying to us through her life, ministry and messages of inspiration. Indeed, such a journey with God is critically needed. As someone once said, because of what you learn from Him and of Him, you’ll always have something to hang on to—and it won’t be by your fingernails. **R**

1. Letter 3, July 13, 1847, Gorham, Maine, to Joseph Bates.
2. Review and Herald, March 25, 1858. Arthur White, *Ellen White: The Early Years 1827-1862*, Review and Herald, 1985, page 394.
3. *ibid.*
4. Janet O Hagberg and Robert A Guelich, *The Critical Journey: Stages in the Life of Faith*, Sheffield Publishing Company, 2005, page 4.
5. Marjorie Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life*, John Knox Press, 1995, page 6.
6. *Ellen White*, Life Sketches, Ancestry Life, Christian Experience and Extensive Labours of Elder James White and His Wife Mrs Ellen White, Steam Press, 1888, page 135.
7. Thompson, *Soul Feast*, page 6.
8. *ibid.*, page 143.
9. *Ellen White*, Testimonies for the Church, Vol 1, Pacific Press, 1948, page 28.
10. *ibid.*, pages 28-9.
11. Review and Herald, November 25, 1884.
12. *Ellen White*, Christ’s Object Lessons, Review and Herald, 1941, page 114.
13. *Ellen White*, Spiritual Gifts, Vols 1 and 2, Review and Herald, 1945, pages 294-6.
14. *Ellen White*, Life Sketches, page 166.
15. Tom Sine, *The Wild Hope: A Wake-up Call to the Challenges and Opportunities of the 21st Century*, Monarch, 1992, page 241
16. Hegberg and Guelich, *The Critical Journey*, page 4.
17. Letter, February 21, 1891, (B-61-1891) Ellen White to Elizabeth Bangs.
18. Letter 66, 1876 (May 16, 1876) Ellen White to Lucinda Hall.
19. Letter 67, 1876 (May 17, 1876) Ellen White to Lucinda Hall.
20. Letter 27, May 16, 1876, Ellen White to James White.
21. *ibid.*
22. David G Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction*, Intervarsity Press, 2002, page 26.
23. M Robert Mulholland, *Invitation To A Journey: A Road Map to Spiritual Formation*, Intervarsity Press, 1993, page 25.
24. Eugene Petersen, *Subversive Spirituality*, Eerdmans, 1997, page 27.

John Skrzypaszek is director of the Ellen G White Seventh-day Adventist Research Centre, based at Avondale College, Cooranbong, New South Wales.

Record Roo



Hi kids!

Abraham had a lot of faith in God. One day God gave Abraham the most difficult test any father could ever have. Do you know what God asked him to do?

Bible Text

... “Take your _____, your only _____, whom you _____, and go to the region of Moriah. _____ him there as a burnt _____ on one of the _____ I will tell you about.” Genesis 22:2 NKJV

The Bible tells us that Abraham saddled his donkey and set off on his terrible mission. But when he had climbed the mountain, built the altar and laid Isaac on top of it, a wonderful thing happened...

Word Puzzle

The Bible says the angel of the Lord called out to Abraham as he was about to sacrifice his son. What did he say? Write down every second letter to find out.

→ WDJOLNUOSTKLKAIYMAQHRALNYD

→ → →

↓ ↓ ↓

← ← ←

↓ ASOBIATYOMNLOKOWYTHDIOA

↓ JNRY

↓ LTJHRIKNF

↓ GHTP

↓ SHYIM.

SOBNH

start at the black arrow and follow the grey arrows

Write your answer here...

Jazzing it up?

BILL MILLER, QLD

Thank you to "Let's be honest" (Letters, May 31) for a timely warning. Perhaps we are so taken with the glamour and glitz of TV we feel must "jazz up" our preaching if we are to compete. Using flights of fancy to try to create interest or atmosphere can lead to distortion and confusion in the minds of hearers—and maybe the speaker. Let our presentations be interesting, factual and logical but not descending, in any respect, to fiction and entertainment.

But perhaps the preacher referenced drew his information about a robe of light for Adam and Eve from *Patriarchs and Prophets*, pages 45 and 57, or *Christ's Object Lessons*, pages 310-11.

Making it clear

GRAEME QUICK, QLD

"Let's be honest" again raises the question of *The Clear Word*. Want a win-win? If a person recognises *The Clear Word* for what it is—a Bible commentary with insights from the Spirit of Prophecy—it will prove invaluable for people with a thirst for finding out what God wants them to know from His Word.

My experience is that *The Clear Word* has shed light on innumerable passages that were obscure in the King James Version. *The Clear Word* has proven extremely useful for Bible studies using the New King James Version, enlightened by *The Clear Word*. That has been the case in my family, in Sabbath school and in studies with others whose first language is not English, or to whom the old English versions were foreign.

Health or habit?

SUZANNE ROSENBERG, NSW

I share the sense of an inconsistency in the traditional Adventist position on health ("Inconsistent health," Letters, May 17). I grew up in the Adventist Church, and have wondered for most of my life why we have picked certain Levitical laws and have made them an institution, while agreeing with the rest of the Christian world that the other "ceremonial laws"

are not relevant today.

I am not an avid student of Adventist history but I wonder if what began as a helpful insight for health from the Old Testament, which was part of a growing awareness about the need to care for our God-given selves, somehow became a mindless rule rather than part of a learn-

While I shrink from eating a "non-kosher" kangaroo, I agree it may be better than ... a pavlova or chocolate cake.

ing process. If this is what has happened, we may have established a "position" from which we can too easily see ourselves as better than others, rather than a progressive attitude of continuing to seek what is best for our health.

While I shrink from eating a "non-kosher" kangaroo, I agree it may be better than a chicken or, dare I say it, a pavlova or chocolate cake. It seems to me our "health message" may have been in danger of becoming a "health ideas museum," with little relevance because we have forgotten the reason.

Feeling their pain

NAME SUPPLIED

I wept when I read and re-read "Church of ungrace?" (Letters, June 7). Dear friend, sadly you are not alone, as I know of other Adventists who have been judged and condemned by their church, and can empathise with you when you say, "I have no church family I can say I belong to."

When I hear these words expressed I feel ashamed to call myself a Seventh-day Adventist. God's Word tells us: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven" (Luke 6:37). What would Jesus do?

NAME SUPPLIED

Dear Name Supplied,

Having been involved in a similar situation that has required much grace, I have no doubt as to the significance of the pain you bear and the scars that remain. I find myself struggling to find the words to respond to you, so I will use the words of our Saviour. In the wilderness when He was tempted by

Satan to doubt the promises of His Father, Jesus had no words of His own, only "It is written." Therefore, in situations beyond our human ability to understand, let alone move toward healing, we have only one option available to us as Christians: to trust the Word of God. So these are the verses I grasp in times of uncertainty:

- "There is no-one righteous, no not one" (Romans 3:10, NIV);
- "Therefore, whatever you want men to do to you, do also to them" (Matthew 7:12, NIV);
- "With men this is impossible, but with God all things are possible" (Matthew 19:26, NIV).

In Christian encouragement and love.

Uniform response

MEREDITH ETHERIDGE, NSW

I was delighted to see "NNSW Pathfinders remember Anzac Day" (News, June 7), and even more surprised to see that it was the Maitland Pathfinder Club in the background. However, I was disappointed to note that this photo was not from the Anzac service. All Pathfinders attended the Anzac service in full dress uniform, including those from the Maitland club.

I hope this photo does not portray a casual approach to Anzac Day. The Pathfinders gave the day the respect it deserved and were thrilled the reservists were able to come and make it even more special for them.

RESPONSE: RECORD EDITORS

We apologise for the misrepresentation of this photo but are glad to have Maitland Pathfinders on the cover of RECORD, even if dressed down.

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.

Positions vacant

▲ **President—Avondale College (Cooranbong, NSW)**, is seeking expressions of interest and/or nominations for the position of president. Key selection criteria for this position include: being a practising, baptised member of the Seventh-day Adventist Church with a strong commitment to its mission; capacity to deliver visionary leadership; capacity for a high level of spiritual and academic leadership; mission-focused strategic vision; the ability to develop positive relationships with internal and external stakeholders; a doctoral qualification and a background in scholarship; proven administrative capacity; sound knowledge of higher education with the ability to inspire quality teaching and research; and the ability to manage change. The job description and selection criteria are available on request. Enquiries, expressions of interest or nominations should be directed to Dr Barry Oliver, Chair—Avondale College Council Search Committee, Locked Bag 2014, Wahroonga, NSW 2076, Australia, email <boliver@adventist.org.au>, fax (02) 9489 1713 or phone (02) 9847 3222. Applications close **July 10, 2008**.

▲ **Assistant Director of Women's Residences—Avondale College (Cooranbong, NSW)**, seeks to appoint a full-time assistant director of women's residences, commencing late July/early August, 2008. The successful applicant will be a caring person with excellent interpersonal skills, who communicates easily with young adults. Successful experience in working with young adults is essential. Experience in pastoral care, education or other caring occupations is desirable. The position involves flexible working hours with a requirement to live on campus. For the selection criteria of the above position, please visit <www.avondale.edu.au>. Applications addressing the selection criteria, with contact details of at least 3 referees, should be emailed to <employment@avondale.edu.au> or HR Officer, Avondale College, PO Box 19, Cooranbong NSW 2265, (02) 4980 2284. Applications close **July 3, 2008**.

▲ **Children's Pastor—Kingscliff Adventist Church (NNSW Conference)** is seeking a children's pastor to assist with children's ministry and resource development within the church and local community. This full-time position is for an initial period of 2 years. The successful applicant will have some tertiary training in the primary age and/or preschool area and have a passion for children and ministry. For further information and job description, contact Adrian Raethel on (02) 6674 5558 or email <adrianr@kingscliffworship.com>. Applications close **July 25, 2008**.

▲ **Volunteer Lay Pastors—South Queensland Conference**, is seeking expressions of interest from people who may be interested in serving for a period of time in country areas of the South Queensland Conference, commencing 2009. The applicants should be practising Adventists, committed to serving the mission of the church, experienced in local church leadership, have a good knowledge of the Bible, are energetic and self motivated, and who possess high levels of personal and organisational skills. Send applications with CV to the General Secretary, South Qld Conference, 19 Eagle Terrace, Brisbane, Qld 4000, email <sqconf@adventist.org.au> or fax (07) 3236 1305.

For more employment options go to
hr.adventistconnect.org



Weddings

Dawson—Tattersson. Shem Dawson, son of Tane and Sandy Dawson (Picton, NZ), and Louise Tattersson, daughter of Doug and Lyn Tattersson (Christchurch), were married on 11.5.08 in Rose Historic Chapel, Christchurch.

Neil Thompson, Ben Rea

Verity—Tolhurst. Brian John Verity (formerly of NZ), son of the late Raymond and the late Joy Verity, and Anne Elizabeth Tolhurst, daughter of Pastor Leonard and Valerie Tolhurst (Cooranbong, NSW), were married on 25.5.08 in the home of Ms Sharon Tolhurst, Bonnells Bay, NSW.

Susan Paardekoooper, Leonard Tolhurst

Obituaries

Berry, Margaret Esther (nee Hancock), born 25.5.1931 at Wahroonga, NSW; died 29.5.08 in Woodlands Nursing Home, Cherrybrook. She is survived

by her children and their spouses, Darrel and Jan, Rod and Barbara, Tracey and Darryn Ferris (all of Sydney); and her two grandchildren. While Margaret endured considerable health issues, her greatest joys revolved around her family. She was a gentle, caring person with a keen sense of humour, who was loved and respected by all who knew her. She will be sadly missed by her family and friends.

Barry Wright

Caminiti, Caterina (nee Ortado), born 23.2.1924 at Panarea, Sicily, Italy; died 24.5.08 in the Berkley Vale Nursing Home, NSW. In 1936, she migrated to Australia with part of her paternal family. On 7.9.1940, she married Giovanni Caminiti, who predeceased her in June, 2002. She is survived by her children and their spouses, Sebastian, Mela and John Tesoriero, Maria and Steve Beckett; her six grandchildren; and her two great-grandchildren. With her husband, she became an Adventist as a result of Pastor JW Kent's evangelistic mission at The Entrance in November, 1946. A loving and kind lady, Caterina was involved in

both church and community, and will be greatly missed. She was laid to rest in the Palmdale Memorial Park Lawn Cemetery, Ourimbah, NSW, awaiting the call of her life-giving Saviour.

Owen D'Costa, Sid Griffith,
Russel Stanley

Daff, Joyce (Joy) Elizabeth, born 7.11.1924 in Geelong, Vic; died 30.5.08 in the St John of God Hospital, Ballarat. She is survived by her husband, Alan (Ballarat); her son, Bruce, and his wife, Lynnette (Cooranbong); her daughter, Narelle (Rowville, Vic); and her two grandchildren, Kerstin and Belinda. Joy and Alan were instrumental in establishing the Ballarat Pathfinder club. She was a loving, caring person, who, in the final days of her life, never complained but always thought about the wellbeing of others. She died knowing she would meet her Saviour soon.

Brian Laury

Head, Milton Charles, born 24.1.1928 at Enfield, Sydney, NSW; died 2.6.08 in the Sydney Adventist Hospital (SAH). He is survived by his wife, Shirley (nee Jensen); his children and their spouses, Brian (Sydney), Graeme and Debbie (Lake Macquarie), Darrell and Leanne (Sydney); and his five grandchildren. The son of Pastor Charles and Eva Head, Milton experienced many different homes and churches growing up. He worked for Sanitarium Health Foods and the SAH before completing a business degree at Avondale College in 1948. He worked as an accountant in Sydney until 1992. After a lifetime of good health, his passing was sudden. He was buried on 5.6.08 and rests in Avondale Cemetery, Cooranbong.

Barry Wright

Leahy, Shaun Bradley, born 15.7.1980 in the Sydney Adventist Hospital, Wahroonga, NSW; died 17.4.08 in Melbourne, Vic. He is survived by his mother, Ros Judd; his father, John; his sisters, Jessica and Tamara; his grandparents, Loren and Noleen Tinworth; and many uncles, aunts and cousins, who will sadly miss Shaun. He was a happy fun-loving person, with an easygoing attitude. Shaun passed away unexpectedly and now rests in peace.

Scott Wareham

Lynch, Luise (Lisa) Emile, born 11.12.1922 at Keil, Germany; died 14.5.08 at Cooranbong, NSW. In 1948, she married Hans Emsermann, who predeceased her. In 1984, she married Gerry Lynch, who also predeceased her. She is survived by her children, John Emsermann (Las Pinas, Philippines), Peter Emsermann (Gosford, NSW), and Susan Xouris (Sydney). Lisa emigrated to Australia in the 60s. She was a valued and hardworking member of the Charlestown congregation, Newcastle. Although a very private person, Lisa had a small band of friends, who regularly cleaned the sanctuary, spent time in welfare work and enjoyed a meal together. She will be sadly missed by her friends and family.

Alan Saunders, John Oaklands

Patten, Wendy Rosa, born 19.5.1943 in London, England; died 21.5.08 of a prolonged illness at home in Glenview, Qld, surrounded by loved ones. On 29.3.1963, she married Robert at Coonabarabran, NSW. She was baptised there on 16.11.1968. She is survived by her husband (Glenview, Qld); her children and their spouses, Tracey and Stephen Angwin (Narrogin, WA), Jennifer and Leon Cooney (Glass House Mountains, Qld), Robert and Allison (Glenview), Marcus (Glass House Mountains); and her eight dearly-loved grandchildren. She loved animals and became an expert in raising cattle, horses and dogs. Wendy was loved and respected by all who knew her. Above all, she loved Jesus and looked forward with trust to the promise.

Keith Grolimund, John Rabbas

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