Sanitarium “cultivates” new beginnings

PYRMONT, NEW SOUTH WALES

The first phase of Sanitarium’s emerging “Health and wellness platform” was launched on February 23, with the official dedication ceremony for the “Cultivate” office in Pyrmont. “Cultivate” will specialise in corporate health, with the aim of nurturing wellbeing within a workspace environment, and is one of Sanitarium’s expanding range of health and wellness services.

The ceremony was attended by the “Cultivate” team, as well as special guests Pastor Grenville Kent; Cathy McDonald, Sanitarium’s general manager of health and wellbeing services and accredited practicing dietitian; and Kevin Jackson, CEO of Sanitarium.

Mr Jackson described the day as a “momentous occasion,” which comes as a result of many years of planning and research into the health and wellness sector. “Sanitarium as a company has been blessed through the years,” he says. “As an organisation, our competitive advantage is that we’re philosophically driven. ‘Cultivate’s’ integrated health and wellness approach represents an innovative way Sanitarium can continue to establish itself as a leader in wholistic health as we move forward and redefine ourselves

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Their first concern is not what we believe but whether our beliefs are authentic.

Real questions

Sometimes my job lands me in unusual places. Chasing up a story for Signs magazine last year, I found myself at an up-market, inner-city venue for a charity dinner on a cool Melbourne evening. It was almost one of those events at which the more the gentlemen put on—the big suit—the less material is used in the ladies’ outfits—and the more expensive the whole ensemble becomes.

As I waited for proceedings to begin, the quiet clinking of glasses of the pre-dinner drinks punctuated the gradually-swelling conversation as more and more guests arrived. Elegantly-dressed waiters and waitresses manoeuvred through the crowd, offering a remarkable variety of unidentifiable small food items. In the corner, a large white grand piano was being driven by a young guy who was managing to look just a little scruffy despite his obviously-expensive suit. Given the confusion of conversation now surrounding us, it was impossible to maintain a conversation with anyone other than the person directly beside me, so I fell to talking with a young woman who, I discovered, ran her own human resources agency.

As the conversation progressed, in answer to her questions, I told her I work as a writer and editor for the Seventh-day Adventist Church. I could tell this had caught her interest and she followed up quickly with two further questions. The first caught me off guard; the second only surprised me a little by the earnestness of her inquiry.

The first question was: “Do you believe it or do you just work for them?” It’s probably not such a strange question but it seems it would be a significant challenge to do a job like this without a reasonable level of commitment to the mission it embraces. Yet I think what she was really asking was, “Are you for real about that—and so is my next question worth asking?”

In a world where beliefs or causes are increasingly becoming trends, fashion accessories or mere cultural habits, it seems people are seeking genuine faith. Their first concern is not what we believe but whether our beliefs are authentic and have the potential to make a meaningful difference.

Having assured her I am an adherent as well as an employee, she launched quickly into the next: “What is special about what Seventh-day Adventists believe?”

It’s something I have thought about from time to time but not something I had been asked so directly before. So I had some responses without them being well ordered or practiced in their delivery.

I began with the emphasis that we are firstly Christian, in the best sense of the term—followers of Jesus focused on the hope He offers, with a two-sentence overview of God creating a good world, the world going wrong, God intervening to reconnect people to Himself and His plan to re-create our world. Amid the loud burble of surrounding conversations, her questions and responses prompted me on.

I progressed to “Seventh-day” and “Adventist.” She seemed interested by the gift of the Sabbath as a spiritual practice. And the hope of God’s return to set right the wrongs in the world as a motivation for working now toward that same goal as agents of God’s purposes for the world offered an alternative view to heaven as a form of holy escapism, with which she was more familiar.

In return, I asked her about her understanding of faith. She seemed a collector of religious ideas, interested in asking similar questions of the various believers she encountered throughout her life.

We were interrupted by the doors opening for the event to begin. I said a momentary prayer for her as she disappeared through the crowd to rejoin her group. And I continued to ponder her questions, with which I had been blessed.

Nathan Brown
Adventist Health reaffirms stance on alcohol

WAHROONGA, NEW SOUTH WALES

In the light of recently-released findings from a study exploring the effects of alcohol on women, the South Pacific Division’s (SPD) Adventist Health Ministries department has taken the opportunity to reaffirm the Adventist Church’s stance on alcohol consumption.

An article published in March in the *Journal of the National Cancer Institute* in America explored the findings from a study conducted through Oxford University involving nearly 1.3 million middle-aged British women. The study revealed low to moderate alcohol consumption in women increases the risk of certain cancers—breast, liver and rectal cancer in particular—when they consumed as little as 10 grams of alcohol per day. Heavier drinking results in far greater risks of developing cancer.

Temperance has been a major focus of the Adventist Church since its inception, with an emphasis placed on healthy living and the avoidance of alcohol, tobacco and other drugs.

Pastor Kevin Price, director of Adventist Health for the SPD, says, “The recent Oxford University study shows the health implications of drinking such a toxic substance as alcohol.” He maintains, “the health problems and intoxication could all be avoided if people came to the conclusion that with alcohol, ‘enough equals nil.”

Dr John Ashton, strategic research manager for Sanitarium’s development and innovation department, co-authored the book *Uncorked! The Hidden Hazards of Alcohol*, and says these findings are consistent with those of previous studies.

“For example, in 2006, the International Agency for Research on Cancer estimated that, worldwide, there were about 389,000 cases of cancer each year attributed to drinking alcohol, resulting in around 233,000 deaths,” he says. “Among women, breast cancer compromised 60 per cent of alcohol-attributable cancers. The report authors warn the burden of alcohol-associated cancer appears to be substantial, and needs to be considered when making public health recommendations on alcohol consumption.”

Dr Ashton adds, “There are now consistent findings that even moderate consumption of alcohol increases cancer risks. This isn’t surprising since, from a chemical point of view, alcohol is a class-1 carcinogen—that is, a cancer-causing agent.”

In spite of an increase in awareness of the hazards of drinking alcohol, Pastor Price believes binge drinking is assuming “epidemic” proportions across all levels of society, and says, “Young women are competing with young men to see how much ‘booze’ they can hold down. The behaviour, the violence and the vomit is not a pretty sight. Why has it become so socially acceptable to behave so badly? Alcohol is an intoxicating substance that rapidly affects the brain and, sadly, the areas of the brain that control decision making, judgment and self-control. We are now looking at vast numbers of teenagers who are starting to drink at a much younger age and to totally intoxicated levels. Many experts are predicting an approaching ‘tsunami of alcoholism’ and alcohol-related health and social problems.”

The Australian Government, through the National Health and Medical Research Council, recently released new guidelines in an attempt to reduce health risks from drinking alcohol.

“These guidelines go some way toward highlighting the Australian Government’s concern that Australians need to drastically cut back their drinking,” says Pastor Price. “The recommendation of just two standard drinks on any one day to reduce risk of harm is lower than previously set, and also highlights the issue that risk increases with consumption. What we are seeing is a growing move toward what we as a church have said for so long—when it comes to alcohol, the safe level is zero.”

—Adele Nash

More @ www.adventist.org.au

The Queensland Premier, Anna Bligh, received a $A30,000 cheque from the Adventist Development and Relief Agency (ADRA) Australia to assist families affected by the Queensland floods. South Queensland ADRA director Pastor Chris Foote was told that Seventh-day Adventists were the first denomination to come forward and provide assistance. *Cyclones Charlotte* and *Ellie*, both rated as Category 1, wreaked havoc in the Carpentaria and Hinchinbrook shires, with up to 65 per cent of homes destroyed by flooding. The *Kowanyama Aboriginal Shire Council* expects to remain cut off until the end of April. Patrick Vidgen (left) from the Premier’s Department received the gift from Ron Jenkins (centre), ADRA’s Disaster Recovery Coordinator for Queensland, and Pastor Foote.—David Gibbons

Feeling the need to help the Victorian bushfire victims, a fundraising concert was organised by *College Park Polish church, SA*, which raised $A7500 for the Adventist Development and Relief Agency Australia. “The concert was a musical array of gifted and talented people from many different churches within the South Australian Conference,” says church member Karolina Muniak. “Everyone was so blessed by the music, and unity could be felt among the audience as we were able to draw closer to God through the words of the songs and the music.” The church members are committedly praying for the victims.—RECORD staff/Karolina Muniak

ALCOHOL’S HIDDEN DANGERS REVEALED @ WWW.ALCOHOLUNCORKED.COM

April 4, 2009 3
Sanitarium “cultivates” new beginnings

(Continued from page 1)

as a company.”

Ms McDonald commended the “Cultivate” team and reminded them of the original mission and purpose of Sanitarium, which “Cultivate” will serve to enhance.

She said, “This dedication is a celebration of the joys, challenges and uniqueness of ‘Cultivate,’ which will allow us to find new ways of reflecting and sharing our message of hope. ‘Cultivate’ is a good way of approaching our health message on a different level—it’s not just physical health from good eating. It’s promoting a wholistic balance to achieve meaning and purpose, to assist people in enhancing their relationships, their sense of community and—most importantly—giving them hope.”

She added, “Our collective aim is to reflect light and hope into the lives of others through ‘Cultivate’ as we embark on our journey to nurture, nourish and grow.”

Georgina Moore, manager of “Cultivate,” says, “This has been developed to reach further into the community to impact people’s lives at a level beyond nutrition and exercise—to include spirituality, community, family and friends. ‘Cultivate’ services will enable members of the community to consult health professionals who have a wholistic outlook on health and wellbeing, and a belief in the Sanitarium philosophy of genuine care for each person.”

The “Cultivate” team is using a tree—a branch of which is visible in the photograph on the front cover—as a symbol of their business.

Ms Moore says, “The tree in the background represents the business growth. Each leaf represents a client, so soon this tree will be an evergreen, rather than the deciduous it currently looks like. The ‘inspiration board’ on the left of the group is a pleasant reminder of why we all share the common goal of nourishing and nurturing others.”

“Cultivate” will be working initially through employers based in Pyrmont for the Sydney area, with the aim of increasing its clientele as it expands as a business. It will include services such as physiotherapy and dietitian consultations.

—Julie Praestin

More @ www.sanitarium.com.au

Church uses festival to connect with community

PERTH, WESTERN AUSTRALIA

On March 1 and 2, members of the North Perth Adventist church manned a stand promoting Christian literature and magazines at the Hyde Park Festival. More than 400 magazines were handed out by the church members.

Church member Lyn Snyder says, “A surprising number of people stopped to look, ask questions and take books. People are interested in what’s happening in the world around them, and so were interested in the books to do with end-time events.”

Mrs Snyder adds, “We also had wonderful experiences with the vendors in the tents around us—they observed what we had and said, then started asking questions. They all took books and gave us details for future contact. It was a wonderful experience for those who were involved.”

Five young people from the church also conducted spiritual awareness surveys. Of the 40 people surveyed, seven expressed interest in learning more about the Bible. “We can praise God for leading us to these people,” says survey coordinator Dalibor Acimic.—Diana Tanner

◆ On February 14, Riverland church, SA, held its annual Harvest Thanksgiving program. This year, the program centered around the story of Ruth, with themes of love and generosity running throughout the day. The youth presented a drama based on the biblical account of Ruth. After Sabbath, the annual Harvest Thanksgiving auction was held, where over $A6000 was raised in just 3 hours. Bidding was fierce, with bottles of jam selling for $A25 each, watermelons for $A50 and plenty of work by local church artists up for grabs. This year, the proceeds were sent to Rotary International’s “Shelter Box” program. This program provides emergency accommodation and basic household necessities for eight people, all packed into a single box. Local representative Des Watts was amazed by the generosity of the members. While the shelter boxes are usually dispatched to Third world countries, they have also been sent to some areas in Victoria that were devastated by the bushfires in recent months.—Sheree Arnold

◆ This year, vegetarian cooking demonstrations and taste testing were added to the free health assessments conducted by the Stanthorpe church, Qld, at the recent Stanthorpe Show. As a follow-up to the interest in vegetarian cooking and healthy eating, the church is offering a three-week course on vegetarian cooking each Tuesday evening in March as a community service. According to organiser Colleen Jackson, there is a lot of interest in plant-based food preparation. Public health authorities maintain that most Australians eat only half the fruit and vegetables recommended for good health. They have responded with the colourful “Go for 2&5” advertising campaign, where it is recommended that adults eat at least two serves of fruit and five serves of vegies a day.

—Stanthorpe Border Post

◆ On March 4, 32 Year 13 students and two staff from Longburn Adventist College, NZ, O

OFFERINGS: ◆ APRIL 11—WORLD MISSION BUDGET OFFERING ◆ APRIL 18—UNION INSTITUTIONS OFFERING
New director appointed for Hope TV in South Pacific

WAHROONGA, NEW SOUTH WALES

The Adventist-owned international Hope TV network has just appointed its first full-time manager for the South Pacific region. Jared Madden from Maitland, NSW, will organise quality content, as well as improved delivery systems for all countries in the South Pacific Division (SPD). He will be based at the Wahroonga studios of the Adventist Media Network (AMN).

Mr Madden says he wants the channel to be more relevant and evangelistic. “I am excited about entering this new phase for Hope Channel. I want Hope to connect with spiritual seekers, no matter their age group or where they live in the South Pacific. Hope will do this by developing local content, with local people and local issues.”

Mr Madden has just completed directing his first production for Hope. The 13-episode “Snapshot” program will be aired from April on the Hope Channel. SPD president Dr Barry Oliver hosts this series of chat shows on a brand new Adventist Media set. He deals with topics such as women in the church, using emerging media to share the gospel and harnessing the passion of youth for mission.

Having been involved with multimedia firsthand and lecturing at Avondale College, Mr Madden has a “proven track record” when it comes to creatively nurturing quality content for broadcast, according to David Gibbons, AMN’s director of communication.

Funding has also been provided for the production of a new series of The Search broadcasts. The first series, produced more than 10 years ago, has been very effective in video evangelism where viewers responded to TV commercials about the signs of Christ’s return. Mr Madden will be responsible for producing the new series during 2010 for release in 2011.—AMN staff/David Gibbons

NNSW hosts schools leadership camp

GRASSY HEAD, NEW SOUTH WALES

Forty student leaders from Adventist schools across the North New South Wales Conference met in the Yarrahapinni Youth Centre from January 29 to February 1, to participate in the first-ever combined schools leadership camp.

The camp was a new initiative of the conference, which aims to help equip and empower student leaders to influence positive change within their school communities, with a key focus being the development of spiritual leadership.

Senior students from Macquarie College, Tweed Valley College, Blue Hills College, Kempsey Adventist School—including school captains, prefects and house captains—enjoyed the interactive and practical leadership-development presentations by Dr Barry Gane, director of leadership and professional development for the South Pacific Division.

“Dr Gane’s workshops helped me understand the differences between being a manager and a leader, and made me want to develop more as a true leader,” said Ben Hoper, Macquarie College vice-captain.—Northpoint

More @ http://nnsw.adventist.org.au

Helped out in the Palmerston North Sanitarium Weet-Bix TRY-athlon. Sanitarium was so pleased with the participation that 27 boarding students and three staff journeyed to Lower Hutt, Wellington, on Sunday, March 8, to assist with another TRY-athlon. Pictured (L-R) are Alex Griffiths, Talitha Griffiths and Courtney Souman.—Julene Duerksen-Kapao

◆ Torrential rains and cyclone threats failed to dampen spirits during the World Day of Prayer celebrations, held at Mossman church, Qld, on March 6. The Papua New Guinea-themed festivities began with traditional dancing and drumming, followed by a service and address from guest speaker Thelma Silva, a long-term Papua New Guinea missionary and distance education training officer. Event organiser Joy Cornell said she was delighted with the turnout. “The dancing went very well and Thelma told some incredible stories,” she said. “She told us how important the choices you make in life are.”—Port Douglas and Mossman Gazette

◆ Israeli airwaves will soon broadcast Seventh-day Adventist programming for the first time, Adventist World Radio (AWR) officials announced recently. Programming in both Hebrew and Russian will be broadcast via leased airtime on a local FM station, and is expected to focus on family, health and spiritual topics. The station’s signal covers the central part of Israel, between Jerusalem and Tel Aviv—where the church’s new Adventist Media Centre is located—as well as a large part of the West Bank.

“Toward production in Hebrew is not just adding another language to AWR’s broadcasting list,” said AWR Europe region director Tihomir Zestic. “Sharing the Adventist hope in the country where Jesus [lived], in its own language, is a great honour.” The launch of Hebrew and Russian programming brings the number of languages AWR broadcasts worldwide to 77.—ANN
Openings mark beginning of new academic year for Avondale

COORANBONG, NEW SOUTH WALES

Staff members and students on Avondale College’s Lake Macquarie and Sydney campuses have officially marked the beginning of the academic year during opening ceremonies on March 4. Sanitarium Health Food Company CEO Kevin Jackson spoke during opening convocation on the Lake Macquarie campus about passion, purpose and perseverance—the “three Ps essential for success.”

“Perseverance is good but perseverance without purpose and passion is meaningless,” he said in his speech. “You are running a race and while it will be tough at times, you aren’t running alone.”

Mr Jackson reminded students God is on their side and of their ultimate purpose—to reflect the light of God into the dark corners of the world. At the end of his speech, he presented students with this challenge: to live passionately, persevere and fulfill their purpose.

Earlier, public relations officer Brenton Stacey, representing the Avondale College Alumni Association, presented a leather-bound notebook to Avondale Student Association president Natalie Verhoeven. The notebook contained handwritten messages of advice and encouragement from members of the association’s committee, and from the previous student president. It serves as a symbolic link between former and current students. “We’re keen to get to know you because we want to keep in contact—and not just when you graduate,” Mr Stacey told the students in his speech.

The college’s vice-president (administration and research), Dr Vivienne Watts, encouraged students to pursue further study upon completion of the objectives of their units. She suggested students even negotiate higher grades with their lecturers on publication of any original research.

Staff members and students shared speaking duties during a more casual opening forum on the Sydney campus. New Avondale Nursing Student Association president Andrew White introduced his new team and acknowledged the previous president, Ernie Koh, who graduated this past year but attended the forum. —Lyndelle Lawrence

Delegates from the Baptist World Alliance met with Seventh-day Adventist General Conference (GC) President Jan Paulsen on March 11, to affirm the denominations’ common values and recommit to their shared goals of religious freedom. The meeting, which included other church leaders, took place at GC headquarters in Silver Spring, Maryland, US. “[Adventists and Baptists] share a Christ-centric faith and many of the same values,” said John Graz, director of public affairs and religious liberty for the Adventist church. “We also share a passion for religious freedom, and in many countries around the world we cooperate closely to promote and defend this freedom.” Neville Callam, general secretary of the Baptist World Alliance since 2007, echoed the common need to work for religious liberty. He also expressed interest in pursuing “mutual sharing and collaboration in common causes” in the future. —ANN

A new study on patients with advanced cancer found that those who used their religious faith to cope with their illness were far more likely to want doctors to do everything possible to keep them alive than less-religious patients. Patients with a high level of “positive” religious coping were three times more likely than others to receive intensive life-prolonging treatment in their last week of life, according to a study published recently in the Journal of the American Medical Association. According to the new study, which examined 345 patients until they died, nearly 80 per cent reported that religion helps them cope “to a moderate extent” or more, and more than a third said religion “is the most important thing that keeps you going.” Also, 55 per cent endorsed engaging in times of prayer, meditation or religious study at least daily. Compared to less-religious patients, those with a high level of positive religious coping were less likely to sign a do-not-resuscitate order, prepare a living will or name a healthcare proxy. —Christianpost.com

Billy Cart Grand Prix gets go-ahead

LILYDALE, VICTORIA

Lilydale Adventist Academy (LAA) has announced their Billy Cart Grand Prix, which has been held at the school for the past 10 years, will run for its 11th year. David Jones, event coordinator for the grand prix, says, “With special thanks to the continued support of Sanitarium—and, in particular, the Weet-Bix brand—we will be hosting the Billy Cart Grand Prix again. The event has become an eagerly-anticipated one on the calendar in Melbourne, and planning is well underway for this year.”

It has been announced the Veteran Car Club of Australia will be making an appearance at the grand prix, with a number of cars to be displayed. Mr Jones says, “The cars will be a special attraction for families attending and will drive a special demonstration lap during the lunchbreak.”

In 2008, 84 billycart teams and more than 3500 spectators attended the race.—RECORD

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Food scarcity a problem following Fiji floods

SILVER SPRING, MARYLAND, USA

Food scarcity is the primary concern for flood survivors in Fiji after torrential rains and strong winds lashed the nation in January (“ADRA helps out after floods in Fiji,” News, February 7). The floods caused widespread damage to the islands of Viti Levu and Vanua Levu, according to the Adventist Development and Relief Agency (ADRA).

“In affected communities, the most crucial need is still food,” said Savenaca Cavalevu, country director for ADRA Fiji. “Most supermarkets and food outlets were also flooded, damaging the majority of available food items.”

The flooding and resulting landslides isolated many communities, cutting off access to emergency food aid. The majority of those affected are subsistence farmers whose livelihoods and primary food source have been seriously compromised by the flooding.

In response to the disaster, ADRA immediately began distributing 300 emergency food packets for families in the Rewa District of Viti Levu, Fiji. The emergency distribution was financed by ADRA Australia, ADRA New Zealand and ADRA Fiji.

In early February, ADRA expanded that assistance, providing emergency food packs for more than 1350 families in areas most severely affected by the disaster, such as the districts of Nadroga-Nавosa, Ba and Nadi. A total of 6840 people benefited from the distribution.

The food packs include basic food items that provide a family of five—two adults and three children—with enough food to meet their nutritional needs for two weeks. It is designed to free up family resources to meet other household needs as survivors begin the process of rebuilding their lives.

“Since the disaster hit, vegetables and root crops have begun to rot, making the necessity of emergency food distribution even more pressing than before,” added Mr Cavalevu.

ADRA Fiji has been working closely with Fiji’s National Disaster Management Office and the District Offices in the Western and Central Divisions of Fiji, as well as the Fiji Mission to assess the needs of the various affected communities and provide the greatest benefit to those most in need.

Priority was given to low-income families, older couples, families with several children and those without a regular source of income.

More than 2000 families in Nadroga-Navosa suffered significant damages to their homes, belongings and crops. In addition, more than 5500 families living along the Ba River sustained damage to their homes, farms, livestock, roads and water supplies. The town of Nadi was reportedly engulfed with 1.5 metres of floodwater after nearby Nadi River burst its banks for the second time on January 12.—Nadia McGill

More @ www.adra.org

Aid organisations honour World Water Day

SILVER SPRING, MARYLAND, USA

Adventist aid organisations observed the United Nation’s World Water Day on March 22 by continuing to build safe, accessible wells and improving sanitation for hundreds of thousands of people around the world. World Water Day, established in 1993 after the United Nations Conference on Environment and Development, is an international day to raise awareness about the 1 billion people without access to clean water.

The Adventist Development and Relief Agency and Maranatha Volunteers International are working in a number of countries to provide safe, easily-accessible water through water filtration systems, and repairing hand-pumps and hand-dug wells.—ANN Staff


Youth “transformed” at WA summer camp

PERTH, WESTERN AUSTRALIA

As part of the Western Australian Conference’s overreaching mission statement mandating “transforming communities” and the conference’s youth department mission goal for 2009 of “eradicating spiritual apathy,” the theme for this year’s summer camp was “Transformers.” The camp was held in mid-December, 2008.

Pastor Derek McCutcheon, youth ministries director for the conference, spoke to the 66 young people who attended the camp about allowing God to transform their lives, exploring the way in which Romans 12:1–3 speaks of no longer “conforming” but “transforming” one’s life.

Attendees were challenged to spend at least 30 minutes alone with God each morning and, as a result, both Adventist and non-Christian attendees made spiritual commitments. Almost a third of the young people requested Bible studies or baptism, while more than half chose to allow Jesus to transform their lives.

One of the highlights of the camp was the baptism of Alan Thompson, a staff member in 2008 who decided to become an Adventist. Mr Thompson studied the Bible with Toby Slee and Pastor Terry Johnson, the associate director of leadership development for the conference. He returned as a staff member, and was able to share his testimony with the young people and have them as witnesses to his commitment to Jesus.

—Terry Johnson/Derek McCutcheon

Young people participating in a group activity at the Western Australian Conference’s summer camp.
Adventists and the Trinity

BY PAUL PETERSEN

THE SEVENTH-DAY ADVENTIST Church today is a Trinitarian church. While not believing everything said about the Trinity throughout history, we have clearly expressed—as our Fundamental Belief states it—that there is “one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.”

To many, it is a surprise to learn that a large portion of our pioneers of the 19th century did not hold to this belief. To some it is a worry. Several of our pioneers spoke strongly against the teaching of the Trinity as they understood it.1 Is it really possible for me, as a Seventh-day Adventist today, to claim to be the heir to their hope and faith if I do not share their belief on this point?

My answer to this question is a strong affirmation—not just a vague “yes.” The development of this doctrine illustrates in my view how God has led the church and, in reaching our present understanding, we build on a fundamental principle laid down by our pioneers.

The foundation for doctrine

In the late 1880s, R A Underwood, an associate secretary of the General Conference, wrote a series for Review & Herald entitled “Christ and His Work.” Discussing whether Christ was created and had a beginning in time, Underwood seemed to believe Jesus as the “firstborn” had a beginning. Nevertheless, he did not want to be too dogmatic about it but left it to readers to come to their own conclusion. To facilitate such conclusion, Underwood simply quoted the biblical texts and referred to the best of contemporary scholarly biblical lexicons on the meaning of words like “firstborn.”2

Underwood would most likely be characterised as a “semi-Arian.”3 Seventh-day Adventists today disagree with his conclusion. But Underwood wanted to base his belief on detailed study of the Word of God and with that, Adventists today fully agree.

The present Adventist belief in the doctrine of the Trinity is different from what many of the pioneers believed but it follows the principle they held as foundational. We are part of a movement. Like the pioneers, we want to build our doctrines on the Bible and the Bible only. What we know about God, we know from His self-revelation in Christ as revealed by the Holy Spirit through the Bible.

The Bible—not the views of our pioneers—is our authority. They would have been horrified if they saw how many today in misperceived loyalty and conservatism use their statements as authoritative and their positions as binding. Like our pioneers, we believe we are able to receive new light from the Bible, which will not threaten the pillars of our faith but enhance their significance in light of a deeper understanding of God.

Not one of the foundational pillars

No specific view of the Trinity and the Godhead was regarded by our pioneers as one of the foundational pillars of the Seventh-day Adventist Church. That we have gained more insight from Scripture and so now hold a different view evidences that we belong to a movement but not that we have left the foundation. This conclusion is confirmed by a number of observations.

First, the topic of the Trinity was never a major point of discussion in the early Adventist movement. Today, it is possible via computer to gather what seems, when viewed in totality, an impressive amount of anti-Trinitarian quotes from the period of 1844 to 1888, and in the following decade but when read in their historical context, along with all the other issues debated by the pioneers, Trinitarian issues quickly disappear from our radar. During this period, they did not occupy a major place in the minds of our pioneers.

Second, even some of the most open critics of Trinitarian beliefs changed their own position over the years. This holds true for influential leaders like Uriah Smith and James White. Uriah Smith first believed Jesus to be created but changed his view to think that the Son was “born but not made.” James White, who in 1846 spoke harshly about “the old unscriptural trinitarian creed,”4 in 1876–77, in a comparison of our beliefs with the Seventh-day Baptists, stated that “Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial [controversy] here.”5 The pioneers themselves moved.

Third, new members of the Seventh-day Adventist movement in these years came from many different denominations, most of them Trinitarian. These new members were not usually asked to make any changes in their Trinitarian beliefs, and most became members without being challenged in this area. When baptised, they were asked to confess their belief in the Second Coming and the prophecies, the sanctuary, the Sabbath and the nature of man but not to confess any specific position for or against the Trinity.

Accordingly, when Ellen White at a later stage responds to the fear new ideas might overthrow the pillars or landmarks of our beliefs, she speaks in favour of both progressive openness and healthy conservatism but she clearly does not include a specific view of the Godhead among the distinctive pil-
timony, reach our present position? Three and, by close attention to the biblical tes-
reflect on various aspects of the Trinity development of our understanding.
This becomes evident when we look at the
in the early period of our church's journey. continuing in the direction they followed
ing in the footsteps of our pioneers because
 especially, highlights how Adventists began
highlight Christ's eternal pre-existence but
many issues engaged the growing church, such
such as organisation, health reform, the move
events on the world scene as they related to
prophetic interpretation.
The Bible Conference, held in conjunc-
tion with the General Conference in Min-
neapolis in 1888, however, brought Jesus
into major focus. Of the two main present-
ers on the topic of righteousness by faith, not
least Waggoner in his description of
Jesus repeatedly used expressions taken from
the Nicene Creed, such as “born/begotten,
not made” and Jesus as “light of light” and
“God of God.”
This was quite natural, as many new
members would have been familiar with
such expressions from the churches they
left and had taken their belief with them as
they became Adventists. 
John Matte-
sen, for instance, who established the first
non-English speaking Adventist church,
brought the Adventist message to Scandi-
navia and organised the first non-English
speak ing Adventist conference, did not
hesitate to express the Adventist faith in
the context of the Apostolic Creed and
claimed that Adventists agreed with Martin
Luther in the three articles of faith in his
catechism, which would imply a Trinitari-

Our move toward a Trinitarian understand-
ing is thus based on the principle of biblical
authority and an openness to new light arising from the study of Scripture. Furthermore, as Trinitarian we are walk-
ing in the footsteps of our pioneers because
we continue in the direction they followed in
the early period of our church’s journey. This becomes evident when we look at the development of our understanding.

How God moved the church
How did the change come about? What
concerns led the Adventist movement to
reflect on various aspects of the Trinity
and, by close attention to the biblical test-
timony, reach our present position? Three

1884–1855: Battle with Spiritualisers
In the years following the Great Disap-
pointment in 1844, many areas of doctrine
were studied afresh. The Adventist pioneers
had been kicked out of the Christian com-
munities in which they grew up and were
naturally sceptical toward established au-
thorities. In their struggle to make biblical
sense of their experience, the concept of the
heavenly sanctuary created a new revolu-
tion in thinking, confirming their hope in
the Second Coming and opening their eyes
to the Sabbath.
One of their major challenges came from
the so-called spiritualisers, who in their
description of God broke down the distinc-
tion between the Father and the Son as two
different personalities. These people presented
the Father and the Son as one and the same
person, a so-called modalist position.
Faced with such belief—which many of
our pioneers mistakenly took to represent
the official Trinitarian doctrine of the major
churches—James and Ellen White, among
others, spoke out. If accepted, this view
would have done away with the teaching of
the Second Coming as a truly historical
and with the newly found doctrine of
sanctuary in heaven. Led by God, our
pioneers denounced the modalist heresy and
upheld the distinction between the persons
of the Father and the Son. In doing so, they
created the first building block of which our
Trinitarian doctrine today is made.

1888: Focus on Christ
The following period saw little immedi-
development in the understanding of
the Godhead. The distinction between
the Father and Jesus was clearly established but
the exact relation between the two received
little treatment. Ellen White would begin to
highlight Christ's eternal pre-existence but
many issues engaged the growing church, such
as organisation, health reform, the
move toward world mission and, of course,
events on the world scene as they related to
prophetic interpretation.
The Bible Conference, held in conjunc-
tion with the General Conference in Min-
neapolis in 1888, however, brought Jesus
into major focus. Of the two main present-
ers on the topic of righteousness by faith, not
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Luther in the three articles of faith in his
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ian belief.

Underwood’s series in Review & Herald,
therefore, highlights how Adventists began
to discuss how to understand the divinity of
Jesus and the true relationship between the
Father and the Son, including the mean-
ing of such terms as “firstborn” and “born/begotten.” Bible studies and discussions
would go on for several decades, lingering
far into the 20th century.
While never deciding the issue, Ellen
White’s Christ-centred writings were sig-
nificant in pointing the direction for the
Adventist movement. Not least her identi-
fication of Jesus with Jahveh/Jehovah, the
great “I Am” of the Old Testament, the first
and the last, the eternal God, published
most widely in The Desire of Ages in 1898,
became an eye-opener for many Advent-
ists. In the discussion of whether the pre-existence of Jesus was eternal, statements like “in Christ is life, original, unborrowed, unerived” had tremendous impact. A young minister who would become one of the most influential Adventist theologians of the 20th century, M L Andreasen, decided to check for himself whether Ellen White had really written words like these. He travelled to California, spent three months with Ellen White, and brought a clear message back to the Adventist community in Battle Creek. The expressions were genuine.

Ellen White’s continuous exaltation of Jesus, evident in her early teenage love for her Saviour, strongly expressed in the testimony “The Sufferings of Christ” in 1869, and reaching maturity in her old age in works like The Desire of Ages, helped the growing Adventist movement realise that only if Jesus is “God essentially, and in the highest sense,” “possessing the attributes of God” and being “co-equal with God,” is atonement truly possible.

In our study of the biblical texts about the divinity of Jesus, the Seventh-day Adventist Church has arrived at the belief in the eternal pre-existence of Jesus and thus clarified the relationship between the Father and the Son. This forms the second major building block of our present Trinitarian doctrine.

It is important to underline that the church has reached its position by studying the biblical texts. Many argue today against our present doctrine by pointing out that if it were true, Ellen White should far earlier, and far more directly and forcefully, have told the brethren! But this line of argumentation is based on a total misunderstanding of the purpose of spiritual gifts, including the gift of prophecy.

Our beliefs are not built on Ellen White but on Scripture and God did not lead her to establish doctrine. Only when studies were made, Ellen White would speak to support or to point in the right direction. This is how other doctrines of our church were formed. The establishment of the doctrine of the Trinity is no exception. The Bible alone is our foundation for doctrine and God wants us to do our own Bible study, independent of the gift of prophecy.

1901: Kellogg crisis and pantheistic controversy

At the turn of the century, another major battle shook the Adventist movement. John Harvey Kellogg, the most famous Adventist and leader of the Battle Creek Sanitarium—one of the foremost health institutions in the world—developed views of God based on certain health-inspired philosophies, rather than on God’s self-revelation in Jesus.

Inspired by pseudo-scientific views of his time, Kellogg understood God to be like a substance present in all elements of nature. Ellen White saw in his teaching a reawakening of the heresies rejected during the earlier battle with the spiritualisers. If Kellogg’s views of God became the teaching of the church, the distinction between the persons of the Godhead would once again disappear.

In comparison with the previous theological struggle, two new aspects had become significant in the discussion—the atonement of Christ and the personhood of the Holy Spirit. Ellen White was shown that if God is a substance in everything, He is in me too, and I no longer need Christ as my Saviour and the cross for atonement. Further, Kellogg’s description not only blurred the distinction between the Father and the Son, it also destroyed the newly-won understanding of the distinct personality of the Holy Spirit.

The many references by Ellen White to the Holy Spirit as a distinct person during this period must be seen against this background. Her expressions used about the Holy Spirit are reminiscent of her statements about the distinct personalities of Father and Son:

• “The oneness existing between the Father and the Son does not affect the distinct personality of each. And though believers are to be one with Christ, their identity and personality are recognised through the whole of this prayer” (referring to John 17).

• “The Holy Spirit is the Comforter, in Christ’s name. He personifies Christ, yet is a distinct personality.”

• “The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. . . . The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. ‘For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.’” Consequently, the Holy Spirit is to be understood as a distinct person in a manner similar to the distinction upheld between Father and Son. This is the third major building block of the Seventh-day Adventist teaching on the Trinity.

Kellogg tried to save his position by claiming it to be simply Trinitarian. It was not—and no classical Trinitarian would ever be able to accept his views. But his attempt to justify his views by making such a claim clearly shows the tide was changing. He pretended to believe in the Trinity because he thought it the prevailing view of the Adventist leaders and Ellen White, and that his position, therefore, would be met with approval. However, the concept of the Trinity embraced by the church was based on God’s self-revelation in Scripture, not on philosophical speculation.

Ellen White never used the term “trinity,” yet her clear and unambiguous support of the “threeness” of the one God is evident from her numerous references to the three distinct persons of the Godhead. By using the words “three,” “third” and “trio,” she clearly rejected any position that would make the Spirit completely identical with the Father and/or the Son, or just an impersonal power or influence. The following quotes are representative of her consistent mentioning of the Father, the Son and the Holy Spirit as three—not two or four:

• “There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptised, and these powers will cooperate with the obe-
dient subjects of heaven in their efforts to live the new life in Christ.”

• “Our sanctification is the work of the Father, the Son and the Holy Spirit. It is the fulfilment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf.”

• “The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—. . . would advance with them to the work and convince the world of sin.”

• “We are to cooperate with the three highest powers in heaven—the Father, the Son, and the Holy Ghost—and these powers will work through us, making us workers together with God.”

While Ellen White did not use the word “trinity,” the term was used by other prominent Seventh-day Adventists, such as F Wilcox, editor of Review & Herald, who always worked closely with Ellen White, and who proclaimed in 1913, in a description of the beliefs of the Seventh-day Adventists, that “we shall state that Seventh-day Adventists believe in the divine Trinity. This Trinity consists of the eternal Father, . . . of the Lord Jesus Christ, the Son of the eternal Father, . . . the Holy Spirit, the third person of the Godhead.”

The exact implications of this belief has then been the focus of major study and reflection throughout the years since. In 1931, the annually-published yearbook included a statement of 22 fundamental beliefs, the first of these confessing the Trinity. This statement was voted by the General Conference in session in 1946, and in 1980, a more exact formulation of our Trinitarian understanding was included in the then-27 Fundamental Beliefs.

How God has led

The journey of the Seventh-day Adventist Church toward a Trinitarian belief mirrors the experience of the early Christian church in many ways. We have struggled with pagan-based philosophies; and we have tried to refrain from claiming more about God than the Bible tells, thus upholding the uniqueness, majesty and mystery of God. We seek to describe God on the basis of His self-revelation in Jesus, as presented by the Spirit in the Scripture. Yet there are also differences. Though being Trinitarian, the Adventist Church has not bound itself by historical, creedal expressions.

The understanding is growing that to know God is to know the crucified Saviour and that true theology takes God at Calvary as its starting point. If we want to know who and what God is, we look at the Person dying on the cross. Our Trinitarian belief further underlines that only because the Holy Spirit has portrayed the Crucified through the Bible and comes to our aid when we kneel at the foot of the cross to meditate on the sacrifice of God, are we truly able to know God.

God has guided our church in this journey. He helped the Adventist pioneers to maintain the distinction between the Father and the Son; He guided us in our study of the Bible to understand the eternal divinity of the Son and His relationship as “co-equal” with the Father; He has helped to better understand the distinct and personal nature of the Holy Spirit, and through the Spirit to focus on the cross and the atonement as the basis for our theology.

I trust and pray He will continue to lead as we move ahead and continue to learn more about Him. R


2. Other related words and concepts which have been studied in the course of our history, are, for instance, the expression “begotten” (from Greek monogenes), inheritance, the nature of Sonship and Fatherhood. See the first article in this series.

3. While “Arian” usually denotes people who believe Jesus was created, the term “semi-Arian” has often come to designate people who believe Jesus had a beginning though was not created. Such distinction may at times confuse rather than clarify. To the early Christians, the distinction was between those who believed Jesus had a beginning and thus was created, and those who believed Jesus as fully God was without any beginning.


7. This view is not Trinitarian but actually one of the non-Trinitarian heresies rejected by the early Christian church. It is technically labelled modalism and its presence illustrates that in the Protestant world at the time, not least in the North American environment, the general understanding of the doctrine of the Trinity was limited.

8. Speaking, for instance, about Jesus in His pre-existence as “equal with God” (“The Sufferings of Christ,” Testimony 17, 1869) and as the “eternal Son” (Review & Herald, August 8, 1878).

9. It is worth noting that though confessing the doctrine of the Trinity, the major stream of Christianity at the time of the 19th century paid little attention to the doctrine. It was usually relegated to an appendix in systematic theological presentations, and widespread confusion reigned among both Catholic and Protestant Christians as to the actual meaning of the expressions used. Today it is common among theologians to characterise this period in history with expressions such as “the exile of the Trinity.”


11. “also believe that the three articles of faith in Luther’s confession are in agreement with the Bible,” Advent Tidende 6, 1872, page 143.


13. Compare these and many similar statements by Ellen White: Christ “is the self-existent One” (The Desire of Ages, page 469); “He is the eternal, self-existent Son” (Manuscript 101, 1897); and “It was the Source of all mercy and pardon, peace and grace, the self-existent, eternal, unchangeable One, who visited His exiled servant on the isle that is called Patmos” (Manuscript 81, 1900).

14. Ellen White, Review & Herald, April 5, 1906. “It was to save the transgressor from ruin that he who was co-equal with God, offered up his life on Calvary” (June 28, 1892, paragraph 3).


18. Some modern day non-Trinitarians while maintaining that the Spirit is a person, also teach that the Holy Spirit is the personal presence of the Father and/or the Son, thus believing in either two or four persons in the Godhead.


20. The Signs of the Times, June 19, 1901.


22. ibid, page 617.


This is the third in a series of three articles dealing with the issue of the Trinity in the Bible, in the early church and in the Seventh-day Adventist movement. Extended and more documented versions of these articles may be found on the Adventist website or are available in hard copy from the office of the Field Secretary, South Pacific Division. The website also contains answers to a number of common questions and dispels prevailing myths relating to the Trinity doctrine.

Paul Petersen is field secretary for the South Pacific Division, based in Wahroonga, New South Wales.
The best defence

BY CASEY WOLVERTON

One of the best things about living in Toowoomba (Qld) is its dry weather and relatively flat terrain. These factors combine to make Toowoomba a wonderful place to do bicycle commuting, especially compared to my rainy and mountainous childhood hometown near Seattle (US).

I love making pastoral visits on my bike. It’s good for the environment, my health and my bank account. But recently, I was riding to an appointment when I inadvertently entered a perilous “black-white” zone—what I call any area under surveillance by angry, territorial magpies. It was an innocent mistake but, over a distance of about one kilometre, I was attacked at least seven times by three magpies. It was a terrifying experience for an American-turned-Australian like myself.

Having survived the ordeal, I immediately began soliciting ideas as to how to defend myself from such an onslaught in the future. Many of the experienced staff members of Darling Downs Christian School, where I’m the chaplain, had some wonderful ideas.

I went home and got to work on a collaboration of several of them. The picture shows the result—a whole bunch of thick wire attached via Velcro to my helmet. It may be ugly but it kept the magpies away on my way to school the next morning. I’m considering submitting a request for a patent to protect my invention.

The Bible tells us there is a predator we must be aware of that’s far more dangerous than any magpie. 1 Peter 5:8 says, “Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour” (NLT).

Magpies can be annoying but aren’t really dangerous. By contrast, the devil wants to destroy you. The Bible teaches that the key to defending ourselves from his attacks depends on action taken before the battle begins. Just as Jesus responded to the devil’s temptations in the desert by quoting Scripture, we too can defy this roaring lion with the truth of Scripture.

Whether it’s resisting discouragement or the traps of temptation, there is nothing more inspiring than a believer who responds to the devil’s lies with the truth of the Bible. But this defence is most effective when we prepare ahead of time by systematically studying God’s Word and committing key portions of it to memory.

Consider how you can more regularly study and memorise God’s Word, so you too can resist the attacks of the one so soundly defeated by Jesus at the cross. I don’t have a patent on this defence but it’s something I’m continuing to work at developing.

Casey Wolverton is a church pastor and school chaplain in Toowoomba, Queensland.

Record Roo

Hi kids! God had commanded Moses to return to Egypt and free his people from slavery. Moses was afraid he wasn’t the right person for the job! He was also scared that the people might not believe he had been sent by God. Moses needed a sign...

Bible Text

Moses answered, “What if they do not ______ me or ______ to me and say, ‘The ______ did not ______ to you’?”

Exodus 4:1 NIV

Word Puzzle

God told Moses to throw his staff on the ground. Moses obeyed, and watched as his staff turned into a snake! Write down every third letter to find out what Moses did next.

Draw and Colour

Draw Moses and his reaction when he saw the snake. Colour in your picture.
Enjoying Jindabyne

ALAN AND JUNE GIBBONS, NSW

We recently attended the over-60’s retreat at the Alpine Adventist Village at Jindabyne (“Seniors ‘retreat’ to Alpine Village,” News, March 28).

We’d never been there before and were delighted with this very comfortable, modern resort-style accommodation—and the first-class service by the staff. We didn’t realise that the church had such a wonderful facility! The meals were fantastic and the whole place was exceptionally clean and well cared for.

We thoroughly enjoyed the stories of spiritual emphasis from Dr John Hammond and were blessed by the staff and their young families, who led out in the singing and worship at the meetings, together with their children, who were delightful. Thank you.

MARGARET WATTS, EMAIL

We recently returned from the Adventist Alpine Village, where we enjoyed the over-60s retreat. What a delightful property it is and how blessed we are that it belongs to the South Pacific Division. If you have never visited this peaceful, picturesque spot, we urge you to consider doing so.

The retreat more than met our expectations. We came away feeling blessed physically, socially and spiritually. We met lots of old friends and made many new ones, and Dr Hammond inspired us with his biblical stories and characteristic humour. We look forward to the next over-60s retreat!

Truth vs divergence?

ATHOL BAZLEY, QLD

“Divergent views” (Letters, February 21) seems to suggest the idea of taking literally the Creation account in Genesis 1—that the world was created in six days—may be making the author say something he never intended. I say the opposite—any other view is making the author say something he did not intend. There seems to be a great desire to disregard the Word of God in favour of the views of finite mankind.

Moses wrote Genesis 1 and he spent 40 days with God face to face. Surely he should have the story right? Should he be in doubt when he says he had the 10 Commandments written on tables of stone by God Himself to copy the fourth commandment from? Could he be wrong?

Those who wish to differ seem to be suggesting God is telling lies because Charles Darwin and scientists beg to differ. My Bible tells me in James 1:5 that if any person lacks wisdom, to ask God for it. We sing the hymn “I sing the mighty power of God,” which the Bible explains as being able to create the world out of nothing and in Psalm 33:6-9, tells us He spoke and it was done, He commanded and it “stood fast.”

I believe God could have created the world in one day, had He wanted to. But He chose to do it in six days, then gave us the seventh day to rest and worship. Nowhere can we find any reason for the weekly cycle apart from God’s Creation.

Those who are in favour of divergent views should consider the divergent view the serpent presented Eve—“God knows you will not surely die.” Did she die? Again, in the days of Noah, he warned that God was going to send rain. The “scientists” of his day mocked Noah, saying it had never rained and never would. Who was right?

Jesus warns us against deception in the last days and those who accept any view contrary to God’s Word are accepting a lie instead of the truth. May God help us all to stand on the side of truth.

Ministry of service

JIM SEARLE, QLD

Over the years, our church has developed an extensive aged care system. This has been a comfort to both residents and relatives. As my mother is a resident, I am ever grateful for the care she receives.

I am also grateful for those church members that present Sabbath afternoon programs. The residents appreciate these, particularly those where a great proportion of the presenting church comes. Many residents have few visitors and really appreciate having someone to talk to.

As in many of our church institutions, the percentage of Adventist employees is declining. I fondly remember those retired employees who added that little bit of extra attention to the spiritual and physical needs of my mother.

My plea is that some of our church members will see working in our aged care facilities as a “real ministry.” They can act to add the “seasoning” to the atmosphere of our institutions and lead other carers in the “Adventist” approach.

Distinctiveness lost?

NAME SUPPLIED

Adventist young people are taking their identity seriously. This commendable interest is causing them to seek answers. The sources most eager to give answers—such as the recent AYC program (“AYC ignites youth evangelism,” News, March 7)—may not be representative of the core of Adventist understanding.

Some of the more problematic aspects of the AYC theology can be summarised as first, the belief that perfection by sinfulness is an achievable goal prior to the second Advent and second, an undue emphasis on the sin within rather than a solitary focus on Christ. These positions do not reflect current understanding of the Adventist Church.

Those representative of the core of Adventist understanding need to be more vocal. By doing so, young people may be inspired to share with the world an authentic understanding of the gospel of Jesus Christ.

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.
**Noticeboard**

**Yacht owners—Pacific Yacht Ministries** is seeking sailing vessels and owner captains for its 2009 season in Vanuatu. Vessels should be a minimum of 32 feet in length if monohulls, and should be registered and equipped for international passage. Evidence of hull and rigging surveys within the past two years should be available.Captains should have blue water experience and preferably offshore skipper qualifications, and should be available between June and November, 2009, for a period of at least one month. Work will include health team and patient transportation, as well as transportation of equipment and supplies, and will involve having several people living onboard for extended periods of time.

**Rumah Ukan Fly’n’Build—Sarawak Mission, Malaysia.** Fly’n’Build volunteers are needed to help build a new church in Sarawak (Borneo). Skilled and unskilled but energetic people are needed July 10–23, 2009. Tasks include bricklaying, rendering, concreting, fitting doors and windows, and painting. An evening devotional series will focus on nurturing these new Adventists. For more information, contact Calvyn Townend at <ctownend@exemail.co.nz>.

**Fly’n’Build—Attofi Hospital, Solomon Islands.** Urgent need to replace roof on Attofi Hospital (August, 2009). Looking for 15–20 volunteers. For more information, write to Brian Larwood, PO Box 2169, Midland WA 6056. Email <team@project-attofi.org>.

**WEDDINGS**

**Basik—Mura.** Lynden John Baskin, son of Peter and Susie Baskin (Perth, WA), and Hazel Brigitte Murua, daughter of Sergio and Hazel Murua (Perth, WA), were married on 11.10.09 in Livingston church, Perth. **Richard Araya-Bishop**

**Florey—Sach.** David Roy Florey (Melbourne, Vic), and Melissa Anne Sach (Melbourne), were married on 4.10.09 in Chirnside Park Country Club, Melbourne. **Richard Araya-Bishop**

**Hergenhan—Tindall.** Carl Hergenhan, son of Barry and Nola Hergenhan (Bega, NSW), and Alexis Raine Tindall, daughter of Terrence (Cooranbong) and Vesna Tindall (North Avoca), were married on 1.09.09 in the Morisset Chapel. **Revan Craig**

**Murua—Porter.** Andrew Murua, son of Sergio and Handy Murua (Perth, WA), and Rebecca Ann Porter, daughter of Mark and Ann Porter (Perth), were married on 20.11.08 at the Maliberry on Swan Function Centre, Perth. **Richard Araya-Bishop**

**Radford—Plahn.** Joshua Craig Radford, son of Neil and Karen Radford (2009) of Point Campground, NNSW Conference, and Melissa Jayne Plahn, daughter of Steve and Jackie Plahn (Watson Park Convention Centre, Shd Qld Conference) were married on 12.09. in a lovely garden setting at the Golden Ox, rejocing with them at a luncheon held in their honour at Coobden Golf Club.

**Simons, Ron and Shirley (nee Lehmann) were married on 5.2.1949 in All Souls Anglican Church, St Peters, SA. They were both baptized and enrolled in the Adventist Church in 1995, and have been active members of the Para Vista church in Adelaide since then. On 8.2.09, they celebrated their diamond wedding anniversary at a luncheon in Para Vista church hall with family and friends. Ron and Shirley have three children, daughter Vicki Parkyn and husband, Graham, daughter Debra Warren (deceased 2008). He is survived by his four beautiful children, Natasha, Dion, Aleisha and Blake; his grandson, Nicholas; and his mother, Freda. He was the cherished brother of David, Rosalie, Gordon and Margaret; a loyal friend to many and a faithful son of Jesus Christ. Evan was a dedicated father, faithful church member, and generous businessman who loved his family, friends, church and God. He was laid to rest on 9.3.09 in Rockhampton and sleeps in Jesus, awaiting His Return. He is sadly missed.**

** positions vacant**

**Head of News and Editorial—Adventist Media Network (Wahroonga, NSW) is seeking a full-time Head of News and Editorial, who will be based at Wahroonga, NSW, heading up a team to produce the print, web and broadcast editions of RECORD (the official news and editorial media of the South Pacific Division(SPD)). The position involves working with dedicated professionals to communicate key messages that will inform, educate and nurture church members across the SPD. The successful applicant will ideally have experience in: writing effective and strong messages in print, web or broadcast, creating interesting, encouraging, challenging and faith-building articles, managing teams of people to ensure deadlines are met, delivering public presentations, developing creative communication strategies for print/web/broadcast, building relationships with contributing writers and AMN staff, facilitating the processes involved to produce content, and the delivery of print, web and broadcast editions. The successful applicant needs to have studied, and be committed to, Adventist theology. For further information, contact Calvin Dever on (02) 9947 2222 or email <ckalvin@adventistmedia.org.au>.

**Marketing—Longburn Adventist College (New Zealand) seeks a motivated and qualified person with marketing skills to promote the college to potential boarding students. The person we are looking for will be enthusiastic, innovative, a team player, a good communicator and willing to travel. Preference will be given to applicants who can demonstrate previous marketing experience. This position will initially be for one year with the possibility of a longer term being negotiated. Application packs available from the Principal, PO Box 14 001 Longburn, 4666, New Zealand. Phone 06 354 1058, fax 06 354 1350 or email <principal@lbc.schooll.nz>. Applications close April 21, 2009.**

**Personal Assistant to Director of Public Relations and Marketing—North NSW Conference (Wallsend, NSW).** The NNSW Conference Office has a vacancy for a part-time (16 hours per week) personal assistant to the Public Relations and Marketing director. Please forward resumes to: General Secretary, PO Box 7, Wallsend, NSW 2287 or email <gbobale@adventist.org.au>. Job description will be available upon request. Applications close May 18, 2009.

**OBITUARIES**

**Beamish, Zen** A**va** (nee Herbert), born 24.2.1927 at Christchurch, NZ, died 28.12.08 at Newcastle, NSW. She is survived by her husband, Pastor Jim; her daughter, Julie (Sydney); her sons, Peter (Mt Hutton, NSW) and David (Atlanta, US); and their families, which include seven grandchildren. Zen excelled in secretarial duties at Sanitarium Health Food and taught as a commercial teacher at Avondale College for three years. She was a keen gardener and a strong support as a member of time. Her faith in Jesus gave her confidence to face the end and she now rests at the Avondale Memorial Cemetery, awaiting the call of Jesus at the great Resurrection.

**Bruce Winter, Phyllie Watts,** **Adrian Craig**

**COULSON, Evan James, born 24.12.54 at Monto, Qld; died 1.3.09 at Rockhampton. On 16.8.1981, Evan married Debbie Warren (deceased 2008). He is survived by his four beautiful children, Natasha, Dion, Aleisha and Blake; his grandson, Nicholas; and his mother, Freda. He was the cherished brother of David, Rosalie, Gordon and Margaret; a loyal friend to many and a faithful son of Jesus Christ. Evan was a dedicated father, faithful church member, and generous businessman who loved his family, friends, church and God. He was laid to rest on 9.3.09 in Rockhampton and sleeps in Jesus, awaiting His Return. He is sadly missed.**

**Edgar, Neil Tyler,** **Andy Keatsey**

**Fulcher, John Charles, born 21.12.1935 in Brisbane, Qld; died 22.1.09 in Tweed Hospital, NSW. John was buried in Drayton/Tooowoomba lawn cemetery, Qld, on 28.1.09. He is survived by his wife, Judy (Portville, NSW); their children, Stuart (Boondale, Qld), Chad and Leah (Clifton) and Rodney (Brisbane); and his grandchildren, Bently and Lowella. John was loved by all who came in contact with him. He loved his family very much, and enjoyed playing cricket with his children and the neighbour’s kids. He loved fishing and enjoyed living on his small acreage. John modelled his life after the Lord Jesus, whom he loved. He was a quiet witness for Him, and in the respect of his work mates, clients and employers. John died quietly in hospital after a short struggle with cancer. He will be missed by his family, his friends and the church members at Ocean Shores.**

**Grantsville Tolney**
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, $A2.75; each additional word, $A2.75. 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.

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Medical practitioners needed for the Logan Adventist Health Association Health Centre. Full-time and part-time practitioners needed. Contact 0428 486 455.


Erina church, NSW, 90th anniversary, April 18. All past and present members and attendees invited. Sabbath program: combined SS/church, speaker David McKibben, 10 am. Lunch provided, 12 pm. Memories and reflections, 2 pm.

Patrissi Sparkling Juices and flagons of grape juices. All varieties available. Ideal for weddings, functions, special occasions and everyday drinking. Contact Dry Dock Cellars on (02) 6258 7757 or <drydock@vtown.com.au>.

Finally
If you are patient in one moment of anger, you will avoid a hundred days of sorrow.
—Tibetan proverb
The Disaster and Famine Relief Offering supports ADRA’s Disaster Preparedness and Response Fund, which enables ADRA Australia to prepare volunteers and communities for disasters and to make immediate commitments to a disaster response here in Australia or overseas. Giving to the Disaster and Famine Relief Offering on May 23 is like giving aid from your own hands.

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