

# RECORD

October 3, 2009

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*Dr Barry Oliver, president of the South Pacific Division, at the opening ceremony of Festival of Mission on September 8.*

## Festival of Mission adds to SPD direction

BRISBANE, QUEENSLAND

Delegates of the first-ever Festival of Mission (FoM) have contributed to the formation of the strategic direction of the South Pacific Division (SPD) for the next five years. “As leaders of the church, we want to listen to you,” says Dr Barry Oliver, president of the SPD.

As part of the “listening process,” delegates and leaders of the SPD spent more than two hours during FoM reviewing a draft strategic document, and sharing their feedback and concerns with Dr Oliver.

The draft strategic plan included a focus on “authentic discipleship, special identity, active stewardship and humble service.”

Dr Oliver says he hopes the plan will be adopted throughout the South Pacific, giving unions, missions, conferences and church entities the opportunity to “plug in and use some of the objectives in forming their own strategic plans.”

The consultation process for the strategic direction will continue to the end of the year. It will involve several groups, as well as various church and institutional leaders. Finally, it will be voted by the Division Executive Committee (DEC).

Held from September 8 to 13, FoM 2009, themed “Rescue, retain, reclaim,” was hosted by the SPD. *(Continued on pages 6 and 7)*



Whenever Jesus impacted a life, a life-changing story was told.

# Telling our stories

**I** ENJOY HEARING OTHERS' STORIES. Stories challenge me, move me and inspire me. And the recent South Pacific Division Festival of Mission was an opportunity to hear stories of our brothers and sisters from around the Pacific. Their stories brought me to tears, reminding me in powerful ways that my church—our church—is growing, serving others, loving the lost, reaching the poor and breaking ground in unreached territories. I was in awe of how God is working through His church—our church. It's a church that I love and am passionate about.

Our lives are a collection of moments, experiences and stories like: "I'm new to the Adventist Church," "A loved one in my family has cancer," "We're getting married next month," "My husband walked out on our family," "Our school is making an impact on my daughter's life," "I want to serve as a minister and I'm afraid of taking the next step," "I'm getting baptised on Sabbath and my family are disowning me," "I want to share my faith with others and don't know how," "I desperately need God in my life," "I have been asked to serve as a deacon this year," and "I'm a woman and feel a strong call from God to become a pastor."

Every time we meet, we have a story to tell—a powerful narrative to share with others. But, for many of us, our life is a story just waiting to be told.

One of my favourite stories in the Bible is the life of Joseph. As a 17 year old, Joseph enjoyed his father's favouritism, yet was dis-

liked by his elder brothers. He grew up in a dysfunctional home, where he experienced lies, immorality, deceit and manipulation. After being mistreated by his brothers and sold as a slave, Joseph could have blamed everybody else for his hardships—but he didn't. He chose to faithfully serve his God and live a life of integrity.

Joseph's story is about trust, forgiveness and grace. As Joseph explained to his brothers, "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Genesis 50:20, NIV).

I also enjoy the stories of our pioneers— young men and women who followed God's leading and started a powerful movement that became the Seventh-day Adventist Church. The stories of people like Joseph Bates, J N Andrews, James White, J N Loughborough, W W Prescott and Ellen White inspire me.

They endured hardship, ridicule and disappointment but most importantly, had an encounter with the Holy Spirit. He led them to new truths and a greater understanding of God's word. The movement is alive and active today—a church with a mission, and a calling to proclaim the eternal gospel to every nation, tribe, language and people.

Your story is powerful, unique and life changing. And together, our church has a powerful story to share with the world—a story that needs to be told to the millions who haven't heard about Jesus and His saving power.

Consider the story of Jesus. When Jesus healed the blind, for many, it was their first view of the world. When He healed the deaf, they could hear stories, laughter and crying. When He healed the lame, they jumped for joy and ran to share the good news with others. When He healed the demon possessed, they had a mission to share their newfound freedom and love for Jesus. Whenever Jesus impacted a person, a powerful life-changing story was told.

That is what the gospel message is all about: life-changing stories. My dream is for RECORD to give priority to the powerful life-changing stories that haven't been told: inspiring stories from the four corners of the Pacific, from pastors, new converts, volunteers, children, youth and families—the church at large. RECORD needs to engage the heart and inspire us toward God.

My vision for RECORD is "to create a healthy church with every member active in service for God." I want readers to move beyond the page and beyond the pew, serving in their local church, community and areas of the world that need the life-changing gospel message.

So what's your story? How is God working in your life? How are you sharing it with others?

Let us begin a journey of sharing our stories together.

*Pablo Lillo*



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

# Church magazines enjoy ARPA nods

SYDNEY, NEW SOUTH WALES

Adventist church publications **RECORD** and *Signs of the Times* each received two awards at the annual conference of the Australasian Religious Press Association (ARPA) on September 12.

**RECORD** received ARPA's Silver Award for "Best editorial/opinion piece" for "My life verse" (Editorial, April 26, 2008), written by former associate editor Pastor David Edgren. The editorial addressed the issue of pornography addiction and was described in the judges' comments as a "confession [that] took courage to write, and takes courage to read, although it is ultimately rewarding and uplifting."

A news report in **RECORD** written by editorial assistant Adele Nash—"Leaders support targeting binge drinking" (News, March 29, 2008)—was also "Highly commended" by the ARPA judges in the "Best news item" category. Judges commented, "A piece that not only details the Adventist support for anti-binge drinking campaigns but also steps back and reflects on the problem of binge drinking within some sections of the Adventist community."

In the category of "Best humorous item," Pastor Edgren received a second Silver Award for "Another shot at saying 'sorry,'"

which appeared in the April 2008 issue of *Signs of the Times*. Judges commented that the story made its point well.

And *Signs* magazine was "Highly commended" for being "constantly well laid out with good use of typography and format" in the "Best layout" category, after judges considered a number of the 2008 issues of the magazine, which were worked on by *Signs* designers Shane Winfield, Mitchell Harris and Ruby Lim. Lee Dunstan, editor of *Signs*, says, "It's a magazine any Christian would be happy to share, in a good measure thanks to its contemporary, colourful and attractive design."

**RECORD** editor Nathan Brown says, "While a story such as that of someone who picked up a copy of **RECORD** on a tram and decided to go back to church ("On a tram," Letters, September 26) is far more significant, it is pleasing to have some of our work from last year recognised in this way. So congratulations to Dave and Adele for their individual commendations.

"But putting together, printing and producing the magazines has been a team effort involving many people at Signs Publishing Company, as well as many others from around the South Pacific Division who contribute. And positive feedback and awards such as these recognise all of those efforts. We appreciate these many



Keynote speaker at the Australasian Religious Press Association conference and prominent Australia social researcher and writer Hugh Mackay (left) presents one of **RECORD**'s ARPA awards to editor Nathan Brown.

contributions, as do thousands of readers of **RECORD** and *Signs*."

Pastor Edgren says, "It's nice to be recognised like this. I didn't even know the articles had been entered and it came as a real surprise. I'm glad the articles I wrote won, particularly the humorous one—it's been a great story of healing in my marriage. There was a lot of me in both of these articles and I guess the judging panel appreciated the revelation of self. They were articles only I could write because they were my own experience. Sharing your own experience is one of the hardest things to do but also one of the most rewarding."

—**RECORD** staff

More @ [www.signsofthetimes.org.au](http://www.signsofthetimes.org.au) and [www.record.net.au](http://www.record.net.au)



◆ **Wantirna church, Vic**, recently held a successful **Gala dinner and auction evening** to raise money for the **Balolava clinic** in the **Solomon Islands**. A superb five-course meal intermingled with the auctioning of donated items made for a fantastic evening for the **110 attendees**. The \$A8000 raised will go toward a major upgrade

and modernisation of the clinic that will cost, in total, around \$A45,000. The upgrade includes roof replacement, painting inside and out, and installation of a comprehensive solar energy system to provide lighting and an electric medical fridge.  
—**Maleesa Pascoe**

◆ Internationally renowned violinist **Jaime Jorge** delighted a combined group of children for the first half-hour of Sabbath school in **Penrith church, NSW**, on **September 5**, when he told them stories about his

childhood in **Cuba**. They were especially thrilled when he told them how his guardian angel had saved his life. Mr Jorge then sat in with Penrith church's small orchestra for the remainder of Sabbath school, which featured a special Father's Day program. During the worship service, after a short question and answer session on Mr Jorge's life and work, he gave his testimony, interspersed with violin solos that complemented the



words he was speaking. He also gave a report of the mission work he is involved with in Cuba, and the miracles and providences of God he has seen there. After the service, Mr Jorge spent some time with the audience, answering questions and autographing CDs and DVDs. Mr Jorge's hectic schedule in Australia that day also included an afternoon meeting in **Waitara church** and a sacred concert in **Wahroonga church**.  
—**Leonie Duff**

## KickStart breakfasts win Social Heroes award

AUCKLAND, NEW ZEALAND

The KickStart Breakfast program, recently established by Sanitarium and Fonterra, has been recognised by New Zealand's Prime Minister John Key as the "Best New Initiative" at the annual Prime Minister's Social Heroes Awards in July.

These awards acknowledge businesses supporting charitable purposes, with many important programs nominated each year.

Sanitarium and Fonterra are helping kids in almost 300 schools across New Zealand "kick-start" the day with free Weet-Bix and Anchor Mega Milk, providing breakfast to participating schools up to twice a week.

The program, established at the start of this year, uses a community partnership model, where Sanitarium and Fonterra provide cereal and milk while the local school community coordinates the preparation and delivery each week to students who may otherwise go without breakfast.

"We see KickStart Breakfast as a natural partner to our annual Sanitarium Weet-Bix Tryathlon series," says Pierre van Heerden, General Manager of Sanitarium in New Zealand. "While we are responding to a clear social need, we are also interested in helping develop good long-term attitudes and behaviours of



*Sanitarium, in partnership with Fonterra, has been recognised for its part in establishing the KickStart Breakfast program, which provides breakfast to almost 300 schools across New Zealand.*

Kiwi kids, helping them form healthy habits for a lifetime."

Fonterra Chairman Henry van der Heyden says the award reflects the strength of the partnership between the two companies and the schools across New Zealand who together help the program reach 12,000 children in low-decile schools every week. "The real reward for us is knowing that we're able to give kids a healthy start to the day to support their learning," says Mr van der Heyden.

KickStart Breakfast is one way Sanitarium and Fonterra are giving back to communities in which they operate and is part of Sanitarium's commitment to promoting health and nutrition.—*Jacqui Roper*

*More @ [www.kickstartbreakfast.co.nz](http://www.kickstartbreakfast.co.nz)*

## ADRA named in top 100 nonprofit brands in US

SILVER SPRING, MARYLAND, US

The Adventist Development and Relief Agency (ADRA) has been recognised as one of the top 100 most valuable brand names among 1.5 million nonprofit entities in the United States, according to a new report.

The Cone Nonprofit Power Brand 100 report, which appeared in the *New York Times* and other leading publications, ranks ADRA 76th among organisations that work to provide humanitarian aid, environmental protection, social assistance, education, health services and animal rights advocacy.

Other nonprofit organisations acknowledged in the report included the YMCA, Salvation Army, American Cancer Society, Make-A-Wish Foundation, World Wildlife Fund, Special Olympics and Boy Scouts of America.

"We are very proud of the recognition that we have received from the Cone Nonprofit Power Brand 100, and for having earned a reputation as an organisation with uncompromising integrity," says Charles Sandefur, president of ADRA International.—*Nadia McGill*

*More @ [www.adra.org](http://www.adra.org)*



◆ Cairns Adventist College, Qld, is abuzz with excitement as the college undergoes a major transformation. Recently, its name changed from Cairns Adventist School to indicate the school's strong intention of **relocating** and **growing** to include a **high school**. To enhance the college's professional image, staff have begun to wear a **smart-looking uniform**

and from next term, students will commence wearing a **brand-new formal uniform**. Within the past few weeks, the college has purchased its first bus in 60 years to cater for those who have found transportation a challenge. The school has also seen a new playground, classroom and library come together, all of which can be relocated when the college moves premises. A piece of land, which may be suitable for relocation, is being investigated. Principal **Clinton Bond** is excited by the changes that are coming. "Please pray for us as we continue to be

the 'light on the hill' in our local region and as we seek to relocate to larger premises, where we can glorify God even more!" he says.—*Cairns Adventist College*

◆ Avondale College (NSW) students and staff members queued to visit the **Australian Red Cross Blood Service's Mobile Donor Centre** on September 2. This year is the **Year of the Blood Donor** and is also the **80th anniversary of blood collection** in Australia. Students received a biscuit and juice to help them recover after their

donation. Giving blood is habitual for some. "This is an easy way people can serve," says third-time donor **David Sefo**, a Bachelor of Arts/Bachelor of Teaching student. Giving blood is not only popular at Avondale but also in the surrounding communities. **Jarrad Berry** from the Red Cross speaks highly of the support at Avondale and in the local area. "There's a strong communal attitude here," he says. According to the Red Cross, only one in 30 Australians give blood but one in three will need blood in their lifetime.—*Kirsten Bolinger*

DAYS AND OFFERINGS: ◆ OCTOBER 10—APPEAL EXPENSE OFFERING

# Record ratings: *Guide* good for Avondale

COORANBONG, NEW SOUTH WALES

Avondale College has received an unprecedented seven five-star ratings in *The Good Universities Guide 2010*. Most of the ratings are in “The educational experience” area—for student–staff ratio, staff qualifications, teaching quality, generic skills and overall satisfaction.

Avondale has consistently received five-star ratings in this area. President Dr Ray Roennfeldt says it is because quality education and quality of student life are at the core of Avondale’s reason for being. “These values drove a group of education reformers to establish Avondale in 1897 and they continue to drive us today.” He describes the ratings as “wonderful” and acknowledges the influential role of Avondale’s staff members. “They make the ‘Avondale experience’ real for our students,” he says.

The other five-star ratings are for access by equity groups and for graduate starting salary. Avondale also received four stars for indigenous participation, three for student demand, the proportion of entrants who are school leavers and getting a full-time job, two for entry flexibility and positive graduate

ACCESS BY EQUITY GROUPS	STAFF QUALIFICATIONS	STUDENT-STAFF RATIO	THE EDUCATIONAL EXPERIENCE: TEACHING QUALITY	THE EDUCATIONAL EXPERIENCE: GENERIC SKILLS
★★★★★	★★★★★	★★★★★	★★★★★	★★★★★
★★★★	★★★★	★★★★	★★★★	★★★★
★★★	★★★	★★★	★★★	★★★
★★	★★	★★	★★	★★
★	★	★	★	★

Avondale rated highly in the Good Universities Guide 2010.

outcomes, and one for gender balance and cultural diversity.

Making personal contact with graduates this year contributed to the ratings, with Avondale receiving a 51 per cent response rate to the “Course Experience Questionnaire and Graduate Destination Survey” in each of five different discipline fields. A federal government agency, Graduate Careers Australia, administers this questionnaire and survey and provides the data to the guide.

Released on August 12, the guide is the only publication that contains independent five-star ratings and comparisons of all Australian courses, and the universities and higher education providers that offer them.—**Brenton Stacey**

More @ [www.avondale.edu.au](http://www.avondale.edu.au)

# Young Adventist raises money for fruit of the heart

ANDHRA PRADESH, INDIA

An Australian Adventist church member has raised enough money to provide blind children at a school in India with luxury fruit for a year.

Last year, Stephen Aveling-Rowe produced a musical album and DVD entitled *My heart can sing*, which consists of 12 of his favourite Christmas carols, performed by himself on the cello and his mother on the piano. Proceeds from the sales have enabled the Bobbili Blind School in Andhra Pradesh, India, to spend 2500 rupees (approximately \$A60) a month on fruit such as grapes and pawpaw for its students for an entire year.

There are about 180 children at the Bobbili Blind School, operated by Asian Aid, a supporting ministry of the South Pacific Division. Stephen decided to help the students from the school after visiting them in 2008.

Stephen thinks it would be important for villages to be provided with a pack of Christian books in local languages, as it could make a big difference in the lives of people in India.

An InFocus interview with Stephen is available at <http://record.net.au/stephen-aveling-rowe>.—**Melody Tan**

More @ <http://myheartcansing.com>

◆ Students at Avondale School, NSW, have donated \$A3742 to four local brothers who have been recently orphaned. On August 25, the high school wore mufti at the cost of a gold coin donation and the primary school had a crazy hat day. The orphaned boys’ father, Mr Dunston, lost his life in a fire in the family home in Mirrabooka. Avondale School student Noah Wallis, who lives near the Dunstons, wanted to do something to help. He and his family approached the school and



asked if they were willing to be involved. After raising the funds, Noah was accompanied by Avondale Primary School captains Lucy Brown and Nic Borrot to present a cheque. This was given to Bonnells Bay Primary School principal Jason Baldwin. The four Dunston boys are all under the age of 10 and attend

Bonnells Bay Primary School.—**Susan Rogers**

◆ Dora Creek church, NSW, held a Spring program with a difference on September 5. The morning worship service and afternoon program were based on the significance of the names of flowers that commonly bloom in Spring. In the morning, the daisy (innocence), apple blossom (promise) and azalea (abundance) were featured, and the three presenters outlined the story of salvation from Eden to the New Earth. Two vocal solos

added emphasis to the spoken word. The afternoon program featured the carnation (gratitude/thankfulness) with each item being based on that topic. There were 15 items in all, presented by 21 artists, some of whom came especially for the occasion. The rostrum was extensively decorated as a garden setting, with a rural housefront as the centrepiece. The painting and construction of the housefront was done by one of the members, with support from her husband, and took 40 hours to complete.—**George Drinkall**

# Festival of Mission adds to direction for SPD

(Continued from page 1)

It replaced the more formal business session that used to be held every five years. The business session that was used to appoint church leaders is now held during the General Conference Session and at the quinquennial meeting of the DEC.

More than 650 delegates from all over the Pacific attended the inaugural event, held in the Watson Park Convention Centre, Brisbane, Queensland.

According to Dr Oliver, there were four major aims for organising FoM. “We want members to get a renewed sense that church is about mission; to explore what mission is with the help of innovative ideas on what’s working; to be inspired for spiritual uplift; and to gain a sense of unity and oneness in the SPD,” he says.

International guest speakers for FoM included Dr Hyveth Williams, senior pastor of the Campus Hill church in Loma Linda, California; and Dr José Rojas, director of Volunteer Ministries for the North American Division.

Every morning, Dr Williams spoke on the themes of “rescue, retain and reclaim,” and challenged delegates to look beyond their prejudices in order to save souls. Her presentations were followed by a panel discussion on themes that impact the mission of the church in the SPD.

In the evenings, Dr Rojas reminded

delegates of the love and grace of God, and encouraged them to become missionaries. “Doubt always leads to unbelief but when you believe, you begin with faith. And when you believe, it unleashes power you cannot describe,” said Dr Rojas. “As missionaries, we tend to get discouraged by rejection or the lack of baptisms. But believe the unbelievable and start with making people disciples of Christ . . . be strong and courageous, because this work isn’t ours anyway. It is the Lord’s.”

Delegates also had the opportunity to listen to reports from the four regions of the SPD—Australian Union Conference, New Zealand Pacific Union Conference, Papua New Guinea Union Mission and Trans-Pacific Union Mission. Major SPD institutions such as Sanitarium, Sydney Adventist Hospital, Avondale College, Pacific Adventist University and Adventist Media Network also gave reports. Delegates were updated on events,



More than 600 people from around the South Pacific attended Festival of Mission.

projects and milestones over the past five years, and found out how conferences, missions and institutions are furthering the mission of the church.

SPD leaders also took time to wash the feet of FoM delegates on a Friday evening. The foot-washing event, as part of a special communion service, reminded both leaders and delegates of the ministry and humility of Jesus Christ.

At the end of the festival, Dr Oliver prayed a prayer of anointing for the power of the Holy Spirit on the missionaries of the South Pacific. “We are not satisfied because there is still so much to be done,” Dr Oliver prayed. “We claim Your promise to send the Holy Spirit to everybody and we ask that You make us instruments to be used just as You will.”

According to Dr Oliver, a FoM will be held every five years.—Melody Tan

More @ [www.record.net.au/festivalofmission](http://www.record.net.au/festivalofmission)



A panel discussion featuring a variety of church leaders addressed questions about effective evangelism in the South Pacific.

# More images from SPD Festival of Mission

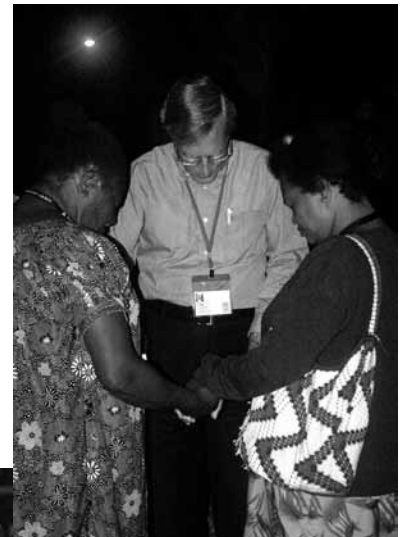
Photos by Darrin Parker and Melody Tan.



Featured speaker Hyveth Williams.



Pastor Jose Rojas.



Report from the Papua New Guinea Union Mission.



# Out of control

BY CHRISTINE MILES

I WAS GOING TO DIE. I KNEW IT. NOT only was I going to die but my children were also doomed to a watery grave. I clutched my backpack with all my worldly goods in it—I had considered it to be more safe on the boat than left in the car or at the campground—and bit my tongue hard as the *R Tucker Thompson* continued to roll from side to side.

The sails cracked loudly in the evening wind. The captain called instructions to the crew. I watched as they—there were only two—shouted commands to the passengers who had volunteered to help with the rigging.

The ship tipped smartly again and water splashed onto the seats. I braced myself and glanced about, anxiously searching for my children. If the ship were to capsize, which child would I rescue first? Perhaps I would be unable to rescue any of them. I wasn't an especially good swimmer. And I'd probably be knocked on the head by the boom as the ship went over.

Fear pushed my mind into overdrive. "Mum! Look at me!"

I could hear my daughter's voice. But where was she?

"Mum! Mum! Up here!"

And there she was, near the top of the mast. Her father, who grew up on the sea, said she could climb the mast.

I covered my eyes quickly, then looked again. She was climbing still higher.

Two steps up, unclip the harness.

I could not look but I forced myself to. If the ship tipped, she'd be relying on her handhold only.

Ah, clipped on again. Two steps up, unclip the harness.

My two boys made their way past the other passengers.



"Come and look at us, Mum," one said. "We're going right out the front."

Clinging to the side of the ship, I edged toward the prow, ducking each time the wind whipped the sails above my head. The boys were harnessed and climbing over the edge by the time I got there.

"Where are you going?" I asked weakly.

"Out the front, Mum. It's really good."

"Nice," I said, trying to ignore that they

were walking on tightropes. If they fell through . . .

I edged back to my safe seat, close to the captain's wheel and hugged my arms to my chest. I could not believe this excursion had been my idea. What had ever made me think it would be an enjoyable experience?

The captain readied her team to turn the ship back the way we had come. As I watched her, I was impressed by her planning, by her apparent confidence.

"Don't be afraid," I told myself. "There is no way she's going to let her ship sink."

The captain looked at me after she'd completed the manoeuvre. "This is the perfect evening for a sail," she said. "Not too much wind."

I gulped and managed a sickly grin. *She is in control*, I thought. *Let her do her job*.

As we made our way back to the wharf, I thought about God. I say I give my worries to God and give Him my life to do what He will. I even say—and believe—that God is in control.

But the reality is I often keep my worries and my life held tightly to me. I try to control things that are not my business to control and stress about things—even after I've asked Him to take them from me.

It took a conscious effort to trust the captain of that ship. It takes a conscious effort to let God take control, especially when I am afraid. But, in the end, it's a more pleasant journey for putting the responsibilities on the right shoulders: "Do not be afraid," God says, "for I am with you" (Genesis 26:24, NIV). **R**

*Christine Miles writes from Auckland, New Zealand.*



# What determines where we go?

BY ROY ADAMS

I BEGAN WRITING THIS ARTICLE WHILE waiting for a flight back to Washington earlier this year, following a weekend with our people in Oslo, Norway. One thing my host, Pastor Tito Correa, said as we drove from the airport a few days earlier kept coming back to me.

Long-time readers of *Adventist Review* may remember an article about Norway published back in April 1999. Written by Richard H Utt, it told the story of Anne Juliussen, the only member of her church in Vardo, a little town on Norway's northern coast. The article told about evangelistic meetings by Elmar Stinessen in 1930; about how a church was formed and a building erected; about how World War II scattered the membership; and about how, eventually, 83-year-old Anne Juliussen, notwithstanding her vigorous witnessing effort over the years, found herself, by 1999, the only member left at the church.

On a cruise to the area, Utt and his wife had made a special effort to meet Juliussen, and the article touchingly told what they'd learned about her Sabbath routine: "When Sabbath comes, Anne goes to church by herself, reads her Bible, listens to a taped sermon, prays and returns to her tiny apartment attached to the church."

Ten years later, sitting at the airport, I remembered what my host had said: "She died. And the church has now been sold."

In publishing the piece, it was our hope that some Adventist—or a group of Adventists somewhere—would take on that

challenge—or others like it—and bring life back to some dying place. It didn't happen. Now the church is dead.

Several things went through my mind. I realize that when all the logistics are taken into account, perhaps only an infinitesimal fraction of us would be in a position to take on a project like that—there's the question of language, the climate, the culture and the cost, just to name a few.

But then I kept thinking about the number of persons and groups that have left the shores of their own country during the past 10 years to conduct evangelism and other outreach events in other areas, contending with just about every one of the logistical factors just named.

Then I wondered how many of the areas covered by these short-term missionaries and evangelists were really in dire need. Did not some of the missionaries—many of them, in fact—go to areas of the world where "the work" is growing much more rapidly than where they themselves live? How to explain that a person who wouldn't touch evangelism with a 10-foot pole in their own country can be so eager to spread the message in fields far removed from home? Might there be a motive operating here that needs exploring? Why do we tend to go to areas of the world where the work is fairly well advanced, neglecting areas like the one mentioned in the Norway story?

To ask the questions is not to presume the



Anne Juliussen and Richard Utt worshipping together in Vardo, Norway, in 1999.

answers. Indeed, a range of valid answers might be given. One of them might be the argument that we ought to strike where the iron is hot—or, to change the figure, reap where the harvest is ripe. It's a valid argument, I think, and does help to temper certain concerns one might have.

Unfortunately, a prevailing attitude in the Adventist Church in respect to evangelism is our concentration on "results." I don't have a problem with that—except that, carried to the extreme, it can lead us to neglect some of the most needy areas of the world. I have this thing about the gospel being preached "as a witness," regardless of "results."

How much more might get done if we would dispense with the constant penchant to utilize human measurement—if we would simply go where the spiritual need is greatest! **R**

*\*Adapted with permission from Adventist Review.*

**Roy Adams is associate editor of Adventist Review, based in Silver Spring, Maryland, USA.**



# Creative and Christian

BY KEZIA HANLEY

**R**ECENTLY, I STARTED A NEW JOB IN ARTS administration at a regional gallery. But I wasn't expecting to find such similarities between the art world and the church world.

The first thing everyone asks me on the job is "What is your background in the arts?" or "Are you an artist?" Because people like to pigeonhole with definitions, I like to throw a spanner in their works. The conversation goes a little like this:

"I'm a *creative*," I tell them. "I *create* because I have to. For me it puts the capital 'L' in 'life.'"

"So yes, I'm an artist: I *create* visual art with paint, pastels and charcoal."

"Yes, I'm a writer: I *create* stories, express statements and build dreams by stringing words together."

"Yes, I'm a graphic designer: I *create* communication and marketing materials."

"But my real passion is helping others tap into their own *creative* talents, thus discovering their truest, best self. Imagine if we were all our truest, best selves," I enthuse. "The world would be such a nice place. So you could say I also like to help *create* a better world."

At this point in the conversation, they usually give me a strange look. To further confuse them, I admit I have no formal education in the technical or political aspects of art. That's when they start to look smug.

Then I add: "But my training in art therapy and experience in *creative* coaching allows me to help others explore the

world—in particular, the 'soul' aspects of it, through the power of story, art and *creative* living."

They usually respond by proceeding to "prove" their superiority by throwing around some famous artist names, recent exhibitions they attended in Melbourne or—even better—on a recent trip to Paris, Chicago or London.

"You sound very knowledgeable," I respond. "Are you an artist?"

Many of them say no but take great pains to prove they know their stuff; the theory, the names, the exhibitions to be seen at and the right words to throw around. But they have no artistic or creative practice themselves. They know the head stuff but have never ventured into the heart stuff.

I can understand their fear. Really, I can. To put creative living into practice takes courage. Turning something theoretical into tangible daily practices is not for the faint-hearted, particularly when there are so many highly-educated professionals out there. How dare we even attempt to name ourselves in their terminology?

Cartoonist and commentator Michael Leunig has also observed the similarity between the art world and the religious world. He speaks of rainy Sundays spent hushed at the "high altar of art," where "the inner sanctum is inhabited by the art priests: the critics, curators and scholars—the upholders and defenders of the faith with high knowledge and deep power; they who interpret the sacred icons and

dispense art to the masses, who guard the holy mysteries and sanctify the art; who canonise the saints and glorify their miracles and cast fear into the flock by preaching how damned in philistine hell they will be if they doubt the holy word or fail to kneel before the glory of the old masterpieces" (*The Age*, June 7, 2008).

He further develops the analogy with this comment: "Like the traditional church, the institutional art world wields much worldly power and is custodian of great wealth and wisdom, and like the church of old, and in spite of the brilliant individuals of integrity to be found there, it nourishes perversity, accommodates abuses and betrays the spiritual truth of its own origins. Art, like religion, arises from the spirit, but alas, the formalising of spiritual life all too often ends in hypocrisy."

And therein lies the catch. Unless we personally practice the theories, we are hypocrites to call ourselves either *Creative* or *Christian*. The adventure of living the Creative Christian life begins with answering this question: how can we embody what it means to reflect the image of Someone whose first verbal revelation was, "In the beginning, God created . . ." (see Genesis 1:1)? **R**

*The views expressed in Perspective articles are not necessarily those of the editors or the church. Readers may wish to respond.*

*Kezia Hanley is a pseudonym.*

# What's missing?

BY ADRIAN RAETHEL

**M**OST OF US WOULD NOT APPRECIATE being called a Pharisee. We certainly would not consider it a compliment. But think about it for a moment: what were the good qualities of the Pharisees?

I can think of some.\* First, the Scriptures were important to them. The Pharisees believed the Scriptures were divinely inspired and treated them as sacred. They carried their Bibles to church and even memorised large portions of them. How many chapters of the Bible could I repeat from memory?

Second, they kept the seventh day as the Sabbath. They always went to the synagogue on Sabbath. They tried hard to protect the Sabbath and had numerous regulations about how to keep the Sabbath holy.

Not only was the fourth commandment important to them but they upheld all of the commandments and kept them. Remember the rich young ruler in Matthew 19? When Jesus was asked how to get eternal life, He replied, "Keep the commandments." Jesus then went on to quote from the Decalogue. How did the young man reply? "All these I have kept from my youth." The Pharisees were good moral commandment keepers.

Fourth, they believed in the power of prayer and were disciplined pray-ers.

In addition, they were tithe payers. Some of them gave up to a third of their income to the "church." Not only did they tithe their income, some of them counted out the leaves of the herbs they grew on their farms or in their gardens.

And the Pharisees were evangelistic. Jesus said they were willing to cross the sea to make a single convert. Consider doing that in the time of Jesus, without satellite navigation, radios or even engines. In Bible times, the sea was a nasty

place, dangerous—filled with terror and storms and monsters—but the Pharisees were willing to take the risk to go out and evangelise and spread the message.

They believed in spiritual disciplines, such as fasting. The Pharisee who went up to the temple to pray in Luke 18 told God that he fasted twice a week. That was well and truly above and beyond the call of duty, which was only to fast at the time of national festivals (such as the Day of Atonement).

The Pharisees desperately wanted to maintain doctrinal and religiously purity. They rejected all attempts to introduce worldly things into their religion. They believed they should be separate from the world.

Think about this list: believing the Bible, keeping the Sabbath, obeying the commandments, praying regularly, paying tithe, evangelising, fasting, and seeking to be separate and maintain doctrinal purity. Is there anything wrong with this list—anything we should not do? No. In fact, we see ourselves mirrored in this list. But here is the crunch: Jesus called people who did all these things "children of the devil." It's in John 8:44. There is nothing wrong with the list: the problem is what is *not* there.

So what is missing? Here's the clue: what did Jesus say were the most important things? Immediately, we think of Matthew 22, the two most important commandments: love God with all your heart and your neighbour as yourself. But also consider Matthew 23:23. Jesus says tithing

is important—"I want you to practise it." But there are weightier, more important matters. And what are they? Justice, mercy and faithfulness.

Luke has a similar passage in his gospel (see Luke 11:42). Of course, here Jesus is quoting from the Hebrew Bible, which we often describe as the Old Testament. Micah 6:8 says, "He has told you, O mortal, what is good and what does the Lord require of you but to do justice (or act justly), and to love kindness and to walk humbly with your God" (NRSV).

When you boil it all down, these three imperatives sum up a genuine relationship with God. But notice what is at the top of the list. When God tells us what to do from His own mouth, acting justly is the first thing mentioned. Is justice important? I suspect so.

Justice; behaviour or treatment that is right and fair is what the dictionary says. It includes standing up for what is right and standing up for those who can't stand for themselves. The Hebrew Bible talks about not taking advantage of others, caring for widows and orphans, and not using dishonest scales.

As individuals and as a denomination,



do we respond when minority groups are being marginalised? Are we saying and doing enough about world poverty? Do we react when indigenous people or groups are not treated fairly? One of the issues our church needs to address is that the word “justice” appears nowhere in our statement of fundamental beliefs, yet Jesus said that it is one of the most important attributes of

## The Old and New Testament prophets were not only concerned about injustices within the faith community but also without.

His followers. Thankfully the principles and words of Matthew 22:36-40 are in our statement of beliefs. We praise God for the great work that so many people, ministries, departments and organisations do, both locally and abroad. Refugees for victims of domestic violence, programs for disadvantaged youth and teens, and feeding stations are just a few of the activities we run and support. But should we be saying and doing more in the public arena and the media about social justice issues? Should we be contacting the politicians and decision makers more in an attempt to raise the profile of such matters? The Old and New Testament prophets were not only concerned about injustices within the faith community but also without. But we need to be careful. It's dangerous business—just ask John the Baptist, Martin Luther King and Ghandi.

Believing the Bible, keeping the Sabbath, obeying the commandments, praying regularly, paying tithe, fasting, and seeking to be separate and maintain doctrinal purity—there is nothing wrong with this list. But Jesus said there are more important things: love God above everything else, love your neighbour as yourself, act justly, and be merciful and faithful.

Jesus told that stinging story of the good Samaritan in Luke 10. It's a story of judgment on us because it was the outsider—the person not part of the faith community—who understood and practiced being Christ-like more than the priest or the Levite. The latter two were religious but they weren't Christ-like.

And just so we get the point, what are the questions Jesus will ask us in the judgment (see Matthew 25)? Will He ask us: how do we know that Saturday is the seventh day of the week? What happens when a person dies? What is the heavenly sanctuary made of?

Are these things important?

Of course they are. But these are not the questions Jesus will ask us in the judgment. There are things that are more important. As a denomination, it seems that we have spent much more time, resources and energy on the first list rather than the second. The first list is important—don't neglect it, Jesus said—but the second is more important. May God show us how to be more Christ-like and not *just* Pharisaic. **R**

*\*Some ideas in this article are based on an oral presentation by Roland Croucher, Director of John Mark Ministries, Melbourne, Victoria.*

**Adrian Raethel is pastor of Kingscliff church in northern New South Wales.**

# Record Roo



Hi kids!

Joshua's first job as leader of the people of Israel was to secretly send spies into Jericho...

## Bible Text

Then Joshua son of Nun \_\_\_\_\_ sent two \_\_\_\_\_ from Shittim. "Go \_\_\_\_\_ over the \_\_\_\_\_," he said, "especially \_\_\_\_\_." Joshua 2:1, NIV.

## Word Puzzle

When the spies entered Jericho, they stayed at a brave woman's house. What was her name? Colour in the letters that have three dots in them to find out.



## Colour In

Read more of the story in Joshua, Chapter 2. Colour in the picture of the spies climbing down the rope on the wall of Jericho.



## Mostly sociology

JIM ZYDERVELD, SA

I look at the issue of ordination and commissioning (“Two responses,” Letters, August 22), and wonder if we’ll ever get to a healthy conclusion. Then I think about the changes I’ve seen in my lifetime of 57 years in our balance on righteousness by faith and our adaptation of worship styles—and I take heart. I’m looking forward to the time, not too far down the track, when we’ll see this issue includes some theology but mostly sociology.

Many of the biblical references used by both sides of the debate are set in cultural and sociological contexts. Even Jesus saw this on some issues when He acknowledged that in Old Testament times, one thing was expected, then He’d comment “but I say to you” as He set it in a new context.

The Old Testament experiences were set in cultures that were patriarchal—but not always with God’s blessing. And in the New Testament, there’s significant evidence that Jesus and Paul tried to raise the place of women from within the political stresses and cultural norms at the time.

A colleague who attended a recent General Conference session observed that the discussion and papers presented on the matter of women’s ordination were strongly in favour. But two-thirds of the attendees came from developing countries whose cultures were still strongly patriarchal and the matter was voted down. It was more a sociological vote than a theological one.

I know I shouldn’t hold my breath but I believe broader study and more enlightened mindsets will see that we would be richly rewarded by fully affirming our women ministers.

## That Jezebel jibe

BOB FAIRFOUL, WA

I noted the mention of Jezebel as the Bible’s only priestess (“Two responses”). It reminded me of some lines in Alden Thompson’s book, *Who’s Afraid of the Old Testament God?*: “We can simply cite the use of Scripture in the 19th century to support slavery, and in the 20th, to support the doctrine of male superiority.”

In discussing this quote with some

friends, one queried what might be the issue to be supported by Scripture in the 21st century. Another quickly responded that since it is still fairly early in the century, maybe we should wait until some people catch up.

## I believe . . . more enlightened mindsets will see that we would be richly rewarded by fully affirming our women ministers.

CARMEN BOOYENS, NSW

The “Two responses” letters make reference to the difference between ordination of women and commissioning. I must say that as a young woman in the Adventist Church, I took great offence at the two responses and would like to suggest that we put sexism, racism and any other “isms” aside and get on with the job of allowing God’s Spirit to work through each individual, without the constraints of cultural or societal stereotypes.

In reference to the two letters, who actually does the ordaining for ministerial roles? Is it not the Spirit of God?

And the reference to Jezebel in the context of sincere women who demonstrate fine pastoral care, and administrative and leadership skills is simply in poor taste!

OSSIE BRUNNER, NSW

I assume the comment that Jezebel was a priestess is shorthand for saying that she was a wicked woman, thus only wicked women would be in such positions. Her sin was to encourage Ahab to embrace her religion rather than that of Israel. She introduced her priests into that society but there is no record of her actually doing priestly work.

Yet there are other biblical examples of women ministering to the people. Moses’ sister, Miriam, was the guiding light in his rescue from a weak king’s draconian attempts to reduce the Israeli population. She was described in Exodus 15:20, 21 as a prophetess. She led the dancers in celebrating the deliverance from Egypt. That did not make her a prophetess. Rather, it was the culmination of her support and encouragement throughout the campaign leading to the Exodus.

In 2 John, we find an “elect lady” lauded for her charity work in ministering to the believers as a leader of the group.

Nowhere in Scriptures is there a ban on women ministering to the needs of the “flock.” There is a definite place for women in ministering to the needs of today’s Christian society—even to being ordained by authority of the church to do so.

## Good readings

NICK ROUSSOS, NSW

The “Week of prayer” readings (“Mission of Hope,” September 5) helped me understand anew “The Three Angels’ Messages.” If you have not read this issue of RECORD yet, find out where they keep the back issues at your church and read them.

Sometimes we as Adventist Christians turn off from some of our church’s unique teachings as “old-time thinking.” Thank you, Karl Haffner, for the refreshing approach to this unique subject. It has confirmed my faith in these messages.

## The big questions

CHRIS MALAN, NSW

A few weeks ago, an article appeared in RECORD about our reason for living (“Created for a greater purpose,” Feature, August 22). In short, why are we here?

Can one who knows the answer to this question morally withhold it from others? So here it is: our prime purpose in life is to find answers to the big questions—like “Where did the universe come from?” “Is eventual oblivion the only certainty?”—and then act on those answers.

Finding answers to these questions is easier said than done. It takes time and study. Most people are just not equipped to do it. But we have to. Our eternity depends on it.

**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

▲ **Digital Media Manager—Adventist Media Network (AMN) (Wahroonga, Sydney, NSW).** The successful applicant will be responsible for guiding and developing the use of digital media at AMN. They will ideally have an interest, skills and experience in: creating solutions maximising online, VOD, mobile and other digital media applications; netAdventist, the content management system used to deliver church websites in the South Pacific Division; web development languages such as Ruby on Rails, ASP.net, HTML, CSS and java script; and experience in the Moodle (Learning Management System) environment. Commitment to quality and service, together with a desire to be involved in ministry using digital media, is essential. For further information, contact Calvin Dever on (02) 9847 2222 or email <kalvin@adventistmedia.org.au>. Applications in writing should be forwarded to Calvin Dever, Corporate Services Director, AMN, PO Box 1115 Wahroonga NSW 2076. Applications close **October 19, 2009.**

▲ **Accountant—Karlundi Aboriginal Education Community Inc (Meekatharra, WA)** available from December 2009.

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▲ **School Principal/Manager—Currawah Adventist College (North NSW)** invites applications from experienced high school teachers for the position of principal/manager for the new Aboriginal boarding high school near Brewarrina, NSW. The intention is to provide a unique education primarily for Aboriginal young people in a values-oriented, skills-based, Seventh-day Adventist boarding environment. The boarding dynamic will model and develop practical life skills in a stable, secure and caring setting. The curriculum for the education program will be based on the New South Wales Board of Studies courses for Grades 7–10 (stages 4 and 5) with an emphasis on literacy, numeracy, social development and employability skills. Integrated into this program will be a range of culturally-enriching activities and themes drawn from the Indigenous community of western New South Wales. The development of resilience as a vital part of an effective life and the practical values inherent in an integrated boarding/agricultural/educational program will be important points of focus. For further information, please contact Ralph Luchow on (02) 4951 8088 or at <ralphluchow@adventist.or.au>. Applications close **October 31, 2009.**

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For more employment options go to  
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## Obituaries

**Brooks, Elsie Gladys** (nee Stockdale), born 21.7.1918; died 3.8.09 in Avondale Retirement Village, Cooranbong, NSW. On 16.9.1943, she married Malcolm (Max) Brooks, who predeceased her in 1984. She is survived by her children, Peter (WA) and Linda (Cooranbong); her four grandchildren; and her two great-grandchildren. She was a much-loved member of Avondale Memorial church. A faithful behind-the-scenes worker, Elsie spent many hours organising outings

for the retirees in Avondale Retirement Village. She devoted her life to caring for her family and others in her community. She looked forward to the arrival of her third great-grandchild in September but failing health prevented her realising the much-anticipated event. She was laid to rest in Avondale Adventist Cemetery on 6.8.09, next to her beloved Max, to await the Master's call and the words "Well done, thou good and faithful servant."

Ross Goldstone

**Landall, Alice Susanna** (nee Fay), born 26.6.1915 at Porirua, NZ; died 24.8.09 at

Timaru. She was predeceased by her husband, Clifton Landall, who died in 1980. She is survived by her children, Basie (Foxton), Juanita and Graham Sowerley (Christchurch), Clayton and Pam (Lower Hutt), Wayne and Rhonda (Stanthorpe, Qld), Carl and Rosemary (Nelson, NZ) Lance and Sheila (Lower Hutt) and Soraya (Auckland). She was a much-loved grandmother, great-grandmother and great-great-grandmother. A quiet Christian woman with a good sense of humour, she was baptised in Lower Hutt with her husband in 1948. They moved to Timaru to retire in 1972. Her baking, sewing and needlework were appreciated by all. She will be greatly missed by her family and friends, and is now resting in Jesus—beside her husband—awaiting the Resurrection morning.

Doug Hurley, Carl Landall

**McDonald, Amelia Adeline** (nee Weetman), born 12.3.1916 at Wellington Mill, WA; died 19.4.09 in Freeman Nursing Home, Rossmoyne. On 10.4.1944, she married Len, who predeceased her 1.9.1998. She was also predeceased by her youngest child, Kingsley. She is survived by her children, Rosemarie Harders (High Wycombe), Harold (Champion Lakes) and Rodney (Mardella). Millie was a devoted wife, mother, grandmother and great-grandmother, who loved God and served in His church. She will be deeply missed until Jesus comes.

Abbey Aviles, Clem van Ballegooyen

**Sanderson, Doris**, born 7.1.1930 in the United Kingdom; died 23.6.09 at Tauranga, NZ. She was survived by her children, Gwenda Sanderson (Newcastle, NSW), Martin (Tauranga, NZ) and Fraser (Tauranga). Doris had a great love for her family and her God. She was communication secretary for the church and loved her church family as much as her own family. Although Doris didn't have good health toward the end, she enjoyed life to the full. She will be sadly missed, resting in her Maker's care until the Resurrection.

Tony Nilsson, Pat Downey

**Smart, Florence Joan** (nee Newton), born 16.5.1929 at Tenterfield, NSW; died 15.3.09 in Concord Hospital. On 26.6.1943, she married Len Smart. She is survived by her children, Catherine and Ian Lonsdale (Mt Evelyn, Vic), David and Laurana (Sydney), Wendy Shorter (Yamba, NSW), Ian (Townsville, Qld), and Anne and Paul Martin (Minchinbury, NSW); her 15 grandchildren and three great-grandchildren. Joan was a very much-loved wife, mother, aunty, nannie and friend. She bravely endured dialysis and associated problems for the past few years. She is sadly missed by her family and friends.

Jim Newton

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**Position vacant: Asian Aid Australia** is seeking expressions of interest for the position of Chief Executive Officer. Applications close November 2, 2009. For further details go to <<http://www.asianaid.org.au/ceoposition.asp>> or contact Kerry Patrick on <[kerry.pattick@asianaid.org.au](mailto:kerry.pattick@asianaid.org.au)>; phone (02) 6586 4250 ext 1335.

**North West Region Victoria Bush Camp 2009.** October 30–November 3, Wentworth. BE CHANGED! Guest Speaker: Herb Larsen. Powered sites and full catering available. Contact Rhonda: (03) 5021 3633. Application form: <[http://mildura.spdwebministry.org/news\\_entries/7786](http://mildura.spdwebministry.org/news_entries/7786)>.

## Finally

A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty.

—Winston Churchill



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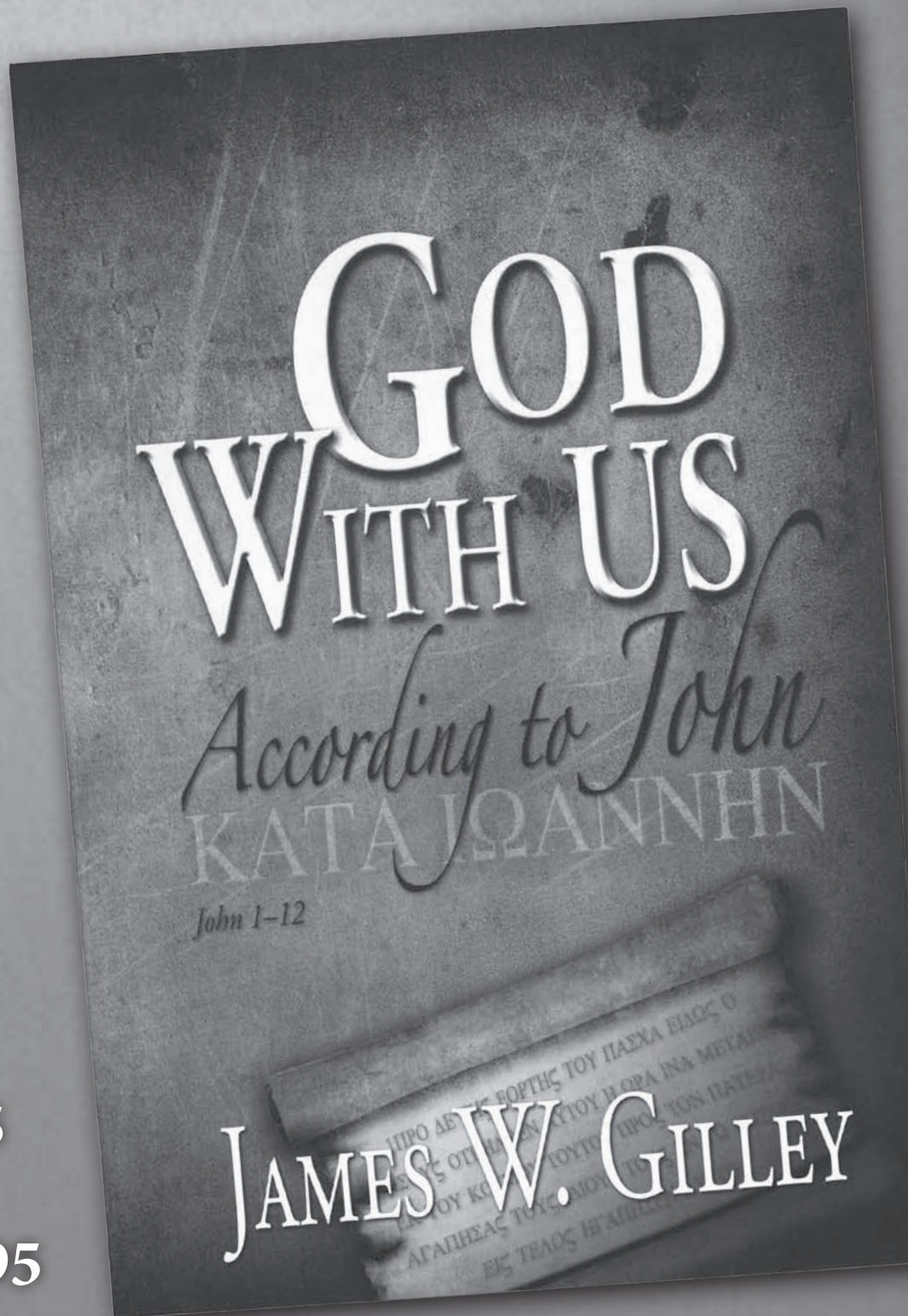
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# October Book of the Month

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