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Record

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THE LAST
EMPIRE

REAL HOPE FOR THE FUTURE

**CITY EVANGELISM
LARGEST IN 30 YEARS** page 9

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DIGITAL DISCONNECT page 13

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Stackelroth edition

A few months ago, I asked Jarrod Stackelroth, associate editor of RECORD, to take on the responsibility of senior editor for four issues of RECORD per year. This is the first "Stackelroth edition". I hope you enjoy the result as much as I have. —James Standish

ADRA responds to neighbour in need

Wahroonga, New South Wales

Communities in a remote corner of Timor Leste (East Timor) have seen dramatic improvements in their health thanks to a recently completed Adventist Development and Relief Agency (ADRA) project.

The Clean Water for Uma-Tolu project has provided 12 wells and training that has made dramatic changes to the hygiene practices of hundreds of families.

"ADRA is one of the only organisations working in the district," said ADRA East Timor country director Luc Sabot. "Where once they would spend a large piece of their day collecting water from potentially deadly water sources, 200 households can now access clean water in less than two minutes."

As a result, incidents of water-

borne diseases have decreased dramatically, while access to food and income has significantly increased.

"These projects are always about more than just digging wells," Mr Sabot said. "The women were empowered to assist in the placement of the water stands and serve on maintenance committees. And, by partnering with schools, we have ensured the children now understand safe hygiene practices."

The installation of toilets, along with further hygiene training, is being undertaken as part of the latest ADRA project in the region. The projects, both funded by ADRA Australia, are the first to be implemented by what is the newest ADRA office in the world.

"Politically and geographically Aus-



Children collect water at the new ADRA pump.

tralia and East Timor are close. We are literally neighbours," said ADRA Australia International Programs director Chris Jensen. "But our lives are worlds apart. Our support is just part of being a good neighbour."

To support ADRA's work in East Timor and other neighbours in need visit <www.adra.org.au>. —Braden Blyde

School celebrates legal victory in relocation

Cairns, Queensland

Students and families are elated that Cairns Adventist College has been given the green light to relocate to its new 10.5-hectare site after a costly legal battle.

Relocating the 80 student primary school has been a dream of the college community for more than a decade. However, the cost of relocation and lack of a suitable site hindered the fulfilment of the dream.

In 2010, a suitable piece of land was found in the Cairns southern growth corridor at Gordonvale. The Cairns church, which shares the current 0.4-hectare school site, voted unanimously to purchase the site from the college. This provided the funds to help the college relocate and allows the church to increase its facilities.

Three days prior to an offer on the land, the owners reduced its price by about \$A200,000. "We saw this as a further sign of God's leading," said college principal Clinton Bond.

In mid-2012, after Cairns Regional Council's approval of the college's development application, the local sugar mill lodged an appeal. This appeal meant a costly and intense legal battle, culminating in a week-long court case in the Planning and Environmental Court in February.

"The college and church communities are thankful that the judge handed down a positive judgement for the college," Mr Bond said.

"The entire experience has brought the church and college even closer together, praying each Sabbath for God's will throughout the court case."

The college hopes to add an early learning centre and high school in future years.

"The relocation will allow Cairns Adventist College to provide even stronger Adventist education, including agriculture, to the Cairns community," Mr Bond said.

Building will begin in the next few months, with plans to open the new Gordonvale site early next year. —Clinton Bond/*RECORD* staff



Students and families at the new school site.



Reclaim the third space

Jarrod Stackelroth

It made so much sense—that was the space where God lived. My young brain had decided that God watched over our church service from that dim place, just under the high pitched, A-frame roof of our church, right above the stage. I would gaze up into that empty space behind the pulpit and feel His presence. It was a peaceful feeling, a serene quiet, like a smiling father watching his children playing on the equipment at the park. It seemed to me it was a sacred space and as I grew up, though the church didn't seem quite so big, the space was still empty and I would still look up and imagine God was there.

It seems as our societies "grow up" our sacred spaces are shrinking. The church used to be the centre of town, study, community, tradition and beauty. Faith was something that could be more easily shared in public. Now you can believe what you like, as long as you don't share it. The media and the public sphere in many countries uphold the concept of freedom of religion but decry the expression of that religion.

In his book, *The great good place* (1989, 1991), Ray Oldenburg describes the categories our lives are divided into as places or spaces. The first place is the private life, at home. The second is work, where we (many of us) spend the most time. The third places are spaces dedicated to community life. They are the places where the most personal growth occurs and ideas are exchanged.

In the past, this included places like the local hairdresser, the playground, even the footpath in your street. When you met someone there you could have a conversation whether you knew them or not. A good example today is the aeroplane. It's quite easy to strike up a conversation with the person next to you and you can find yourself confiding quite personal stuff, confident you will never see the person again. Unfortunately, the third place seems to be shrinking as fear of the other and individualism spread.

It is this third place that church used to occupy—a place of community, openness, familiarity and comfort, a place to meet new friends and old, and a place close to home and open to everyone.

Slowly, we became comfortable in our churches. They became like home—an extension of our family. We found

fellowship but we evolved together—leaving outsiders to feel like it's private, intimate and unwelcoming. Don't get me wrong, I love our Church but it feels like we're no longer engaged with the world.

As Christians we have left the third place. Not only that but we have privatised it. So we still experience community but don't add anything to the community around us. And we take God with us, to live in our sanctuaries, not in our lives. So, the third place is devoid of God. Our voice is absent from current events and mainstream conversations. We set up scenarios where we expect the community to come to us. Unfortunately, they don't have a need or desire to do that.

How can we engage them? Well, find your passion. Is it knitting, a community choir, photography, self-defence, table tennis? Start a club or join a club that is not full of churchgoers. Start a community market garden on the church grounds or at home and have swap meets there—no program, no agenda, no obligations, no public prayer (but lots in private), just community.

We often think of our society as completely different, and a lot harder to minister to, than the one Jesus lived in but that is an evolutionary mindset. The First Century saw the rapid development of thought and technology as Roman "peace" and civilisation spread. People were materialistic, thought themselves sophisticated, and were very secular and hedonistic. Sound familiar?

Where is Jesus? Where people are. Yes, He goes to the synagogue but He is also at parties, in the marketplace, by the well, at the docks. Most of Jesus' disciples were fishing when He called them!

We can only fill the third place effectively for God, if we are filled by God. That way, we are the sacred, Holy Spirit-filled space going into the world.

For too long, God has been confined to our homes and churches. It's time for us to re-enter the third place, walking where Jesus walked, without an agenda, to love and meet people. Let us, with God's help, expand His sacred place.

Jarrod Stackelroth is associate editor of RECORD.

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SEVENTH-DAY
ADVENTIST

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



Quest for peace

Tracey Bridcutt

I've never been a fan of camping. I decided to give it a try a few years ago and sure enough it rained—non-stop—and everything inside the tent got wet. There were plenty of other challenges too—from pitching the tent to cooking by torchlight. Then there were the spiders, leeches and other creepy crawlies lurking nearby. Not to mention the toilets—or in this case the lack of them!

So it was with some trepidation that I agreed to go on a Pathfinder camping trip recently. I guess I felt somewhat obliged to go as I have two children in Pathfinders—one has only joined this year and it was her first camp.

We set off for the campground late Friday afternoon so by the time we arrived it was dark. As I expected, pitching the tent at night was a rather laborious exercise but by the second attempt my son and I had achieved success, albeit a somewhat distorted shape to what it was supposed to look like. Cooking the veggie sausages went smoothly enough although I had to hold a torch in my mouth to see what I was doing. But a visit to the toilets confirmed my fears that this was going to be a rough weekend!

One thing I hadn't anticipated was that there would be no mobile phone coverage at the campground. No phone—how would I survive? I was totally isolated from the outside world. Funnily enough, though, I didn't miss it: no calls, no Facebook, no Twitter. It was quite a refreshing change. Indeed very peaceful.

Peace was the theme of the camp and it is something I rarely get to enjoy. Juggling three children, two jobs, Sabbath School commitments, household chores and other activities leaves me little time to put my feet up. But here I was sitting round a campfire, relaxing and chatting to people while also being spiritually blessed.

"I've Got Peace Like A River" was one of my favourite campfire songs. Peace, it seems, is much easier to find when you are out in the middle of nowhere: sitting by the river in the early morning; watching an eagle soar overhead; participating in Sabbath worship on a bush plateau; listening to the wind whistle through the trees; gazing at the myriad of stars.

But can we only find peace when we go off the beaten track? What happens when we return to our busy lives? That sense of tranquillity can soon disappear once you get caught up in peak hour traffic or feel under pressure to meet a work deadline. The only solution I have found is to put my life in the hands of the Prince of peace. John 16:33 says: "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

While I'll never truly embrace camping, this experience has shown me that sometimes we need to step outside our comfort zone to discover more about ourselves, the beautiful world we live in and our God. And no matter where we are and what we are doing we can always rely on Jesus as our ultimate Source of peace.

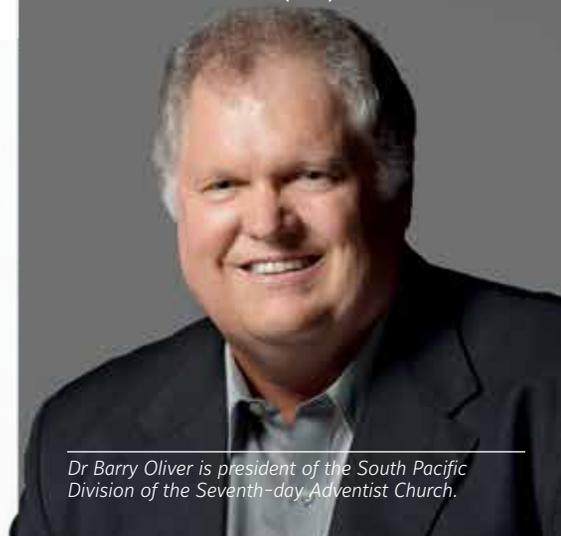
Tracey Bridcutt is copyeditor for RECORD.

Grace . . . again

You may remember that a recent Insight column dealt with the need for all of us to be gracious to one another and others. It's especially important that we are gracious to those who may not see things the way we do. Respect is indeed an essential Christian virtue.

However, a reader wrote to me concerned that we at "148" were detracting from grace as the free gift of God. The reader pointed out that I said "Grace may be a gift, but graciousness definitely has to be worked at. Grace may be free but it usually costs some of our own self-righteousness to be gracious." Her concern was that I used the word "may" to imply that grace could be other than free. Please be assured that such was most certainly not the intention. The word was simply being used in the context of the phrasing used to stress the importance of our response to the grace of God—graciousness on our part. It was not intended to imply that grace is anything but the wonderful, freely given gift of God.

Ephesians 2:8-10 explains the relationship between the grace of God and our response so well: "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do." (NIV)



Dr Barry Oliver is president of the South Pacific Division of the Seventh-day Adventist Church.

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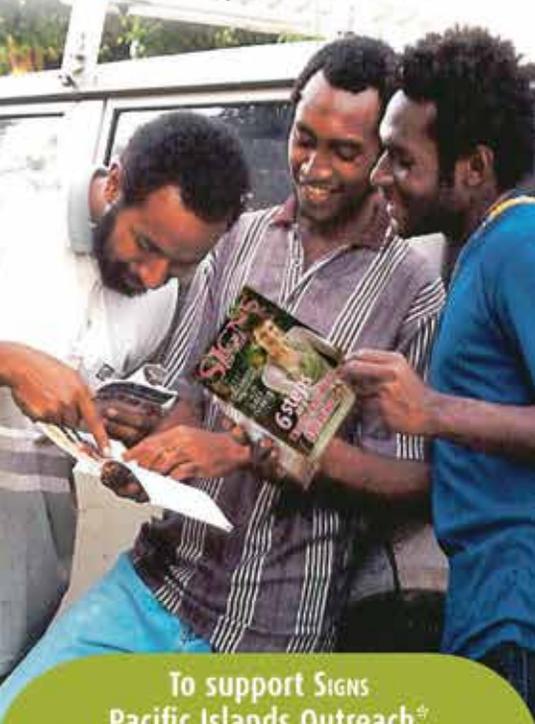
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TPUM gets a new president

Suva, Fiji

Pastor Glenn Townend has been appointed president of the Trans-Pacific Union Mission (TPUM).

The announcement comes after the South Pacific Division's (SPD) executive committee met to discuss the vacancy, following Pastor Waisea Vuniwa's retirement on March 27.

"I am very humbled and honoured to be asked to serve the nations of the Pacific," Pastor Townend said. "I spent a good portion of my growing up years in Papua New Guinea, and since then have had an admiration for the island lifestyle. I look forward to now learning about the lifestyle of those from the nations of the Trans-Pacific." The TPUM is based in Fiji and covers Solomon Islands, Vanuatu, Samoa, American Samoa, Niue, Tokelau, Tonga, Tuvalu, Nauru and Kiribati.

Pastor Townend has served as president of the Western Australian Conference for the past 10 years. During his 27 years of ministry in Australia, he has worked in several ministry roles, from local church pastor, church planter and departmental director.

"The Pacific island representatives on the SPD executive committee are delighted the new TPUM president has such an excellent record of godly leadership and such a strong vision for our Church," said SPD general secretary, Pastor Lawrence Tanabose.

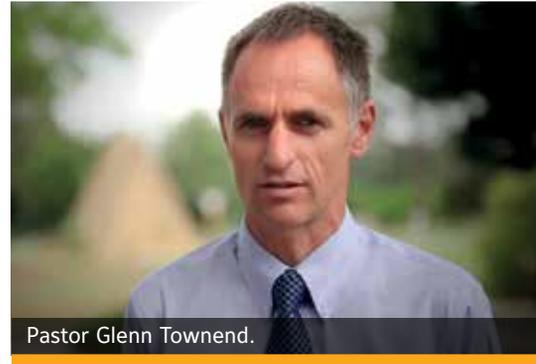
Pastor Chester Stanley, president of the Australian Union Conference (AUC), described Pastor Townend as a "seasoned leader" and "well prepared for his new responsibilities".

"We are sad to see him leave the AUC, but we're pleased the TPUM will benefit from his dedication and skill," Pastor Stanley said.

The appointment is the latest in a number of leadership changes for the TPUM. Following a mid-term review late last year, the TPUM announced new presidents for the Fiji, Solomon Islands and Vanuatu church missions. The appointment of a new president comes after several weeks of earnest prayer on the part of SPD and TPUM administrators.

"Today we have confirmation of those prayers being answered," said TPUM general secretary, Pastor Wayne Boehm, who stepped into the role of interim president following Pastor Vuniwa's retirement.

Pastor Townend and his wife, Pamela, have three adult children, Amy, Megan and Travis. —Linden Chuang/RECORD staff



Pastor Glenn Townend.

REVIVED BY HIS WORD

June 1—15, 2013

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

1 - Ezr. 8	5 - Neh. 2	9 - Neh. 6	13 - Neh. 10
2 - Ezr. 9	6 - Neh. 3	10 - Neh. 7	14 - Neh. 11
3 - Ezr. 10	7 - Neh. 4	11 - Neh. 8	15 - Neh. 12
4 - Neh. 1	8 - Neh. 5	12 - Neh. 9	

Business rebrands at Avondale

Cooranbong, New South Wales

A new Centre for Executive and Not-For-Profit Development will provide research data and income for a rebranded school at Avondale College of Higher Education.

Staff members in the Avondale Business School, which launched on April 30, will begin offering consultancy and professional development services in business, finance, governance, human resource management and marketing to not-for-profit entities. Income generated from the services will fund research, which staff members in the school may base on data they receive from the entities.

"It's an idea whose time has come," said lecturer Warwick Long, who will soon survey presidents, secretaries and treasurers of conferences of the Australian Union Conference to determine what services they want and need—his 26 years' experience in church administration will also help.

He is already consulting on a manual for treasurers with the North New South Wales Conference. "Church leaders, like any professionals, need to maintain their learning curve

and improve their skills," he said, "but no consultants or companies have the understanding of who we are as a Church and how our system works."

The school was rebranded after most of the former staff, including dean Dr Keith Howson, who served at Avondale for almost 15 years, retired. The school is now part of the Faculty of Education, Business and Science.

Mr Long joins Elizabeth Mitchell, Sharelle Simmons and Erin Tiedeman as new lecturers this year. Peter Williams joined this past year. Even the school's secretary, Elna Hale, is new. "We're all keen to develop a learning community, where staff members, stakeholders and students feel comfortable interacting together," said head of school, Dr Peter Morey, during the launch. —*Brenton Stacey*



Dr Barry Oliver opens Avondale Business School.

Australia's oldest evangelist?

Aputula (Finke), Northern Territory

Pastor Ray Stanley, 92, preached a nine-night series of meetings in the remote community of Aputula, Northern Territory, in April.

The "Living Abundantly" program focused on the Bible's prescription for a balanced lifestyle, including diet, relationships, tithing and Sabbath rest. Pastor Stanley's brisk daily walks around the small desert community bore witness to the fact that anyone, as he said during one night's program, can learn how to "keep well, look younger and live longer".

The message was received positively by the mostly Aboriginal audience. "When I made appeals, they were quick to respond and spontaneous," he said.

Pastor Stanley has ruled out further speaking appointments overseas or in remote locations but said he's still keen to be involved in ministry. "What I present is so relevant to today's needs," he said. "I say to God, 'Keep me well and use me'." —*Kent Kingston with David Gilmore*



Pastor Stanley with Evelyn Churchill.

Ideas keep Sabbath a joy

Melbourne, Victoria

A project has been launched to help make Sabbaths even more enjoyable.

SabbathIdeas.org is a website, iPhone, iPad and Android app with a growing collection of more than 200 ideas for making Sabbath a time of joy.

Created and collated by Melbourne Seventh-day Adventist Scott Wegener, SabbathIdeas.org is cost free, ad free and affiliation free—and it's growing by the week.

"I wanted to build a collection of enjoyable activities for the young and old that still had a noble Sabbath-worthy focus," Mr Wegener said. "The entertainment options available throughout a week for a kid, or adult for that matter, are increasing all the time. I see so many secular activities creeping into Sabbath hours and many parents seem helpless to offer wholesome alternatives that will

hold their child's interest." Broken into activity types, topic focus and audience targets there's one other main reason Mr Wegener put Sabbath Ideas together. "Now I have a stockpile of ideas I can call on—and now others can too.

"Depending on your culture or upbringing, a number of ideas at a glance may seem inappropriate for Sabbath hours," he said. "Though much consideration is taken for each activity included, I have to leave it up to the individual to consider if an activity will bring them a greater love for God, their family or community." —*RECORD staff*

Submit your own Sabbath activity ideas. Visit <www.SabbathIdeas.org> or search for "Sabbath Ideas" on the app stores.



Sabbath Ideas



Vulnerable

West Papuan children, some as young as five, are being moved to Java for Islamic indoctrination. Over the past 10 years thousands of poor families, mostly Christian Melanesian tribes, have agreed to offers of free education. However, when they get to Java, they are placed in hard-line Islamic schools and are forced to convert. —*The Age*



Bitter taste

Anglicare says the alcohol industry should bear some blame for young Australian crime. Statistics show 88 per cent of young offenders in detention are there for crimes where alcohol has been a factor. Youth experts are directing more resources at prevention and early intervention strategies. —*The Age*



Body count

Nigeria tops the list of countries with the highest number of Christians killed in 2012. Most of the 900 people who died were victims of Islamic group Boko Haram and other Muslim groups. Already 120 Nigerians have been killed this year. Observers say that without a stable government response, some Christians will defend themselves and the nation may head to civil war. —*CBN*



Life and death

NSW Council of Churches has tagged euthanasia law as "dangerous". The Reverend Ross Clifford claimed the law would endanger disabled people who cannot speak for themselves. He's calling on the NSW government to instead focus on improving palliative care services for the terminally ill. —*NSW Council of Churches*



Tested

The Anglican Bishop of Auckland, Ross Bay, is facing New Zealand's Human Rights Tribunal for refusing to allow a gay man to enter the ordination program. Bishop Bay claims that he can't allow someone who does not meet the church's definition of chastity to be ordained. —*TV NZ*



More than a game

Adventists in Cuba are playing baseball as a way to reach their community. Even though it is a communist country there have been great results. The outreach program started in 2009 and has clear expectations for the future. A follow-up evangelistic program saw 100 people come to the faith. —*Adventist News Network*

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City evangelism largest for 30 years

by Jarrod Stackelroth

Four motorway billboards, 1.25 million brochures and more than 100 television advertisements have provided publicity for what is reported to be the largest evangelistic series for the Adventist Church in Sydney for more than 30 years. The program is part of the global "Mission to the Cities" strategic initiative to take place in 2013/2014 and is the first in the South Pacific Division.

On the first weekend in May *The Last Empire* opened in 29 venues throughout the Greater Sydney Conference (GSC). Some 45 churches throughout the Conference worked together to prepare for the program. The opening night saw more than 1500 community members attend. While numbers fell during subsequent programs, there were still almost 1000 non-Adventists attending by the third program.

"We are excited by the number of contacts that have been coming along to the meetings," said Pastor Michael Worker, GSC president and coordinator of *The Last Empire*. "We continue to uphold the presenters and contacts before the Lord as the series continues to develop and unfold."

The English programs, hosted by Sydney-based presenters, used the same slides and scripting. Some venues offered the program in other languages such as Portuguese, Tongan, Samoan, Fijian, Mandarin and Arabic. The use of the Daniel 2 image, the key image used in the marketing, saw a lot of interest from Syrians and others from the Middle East.

"The pastors who have been trained and equipped to present this *Last Empire* program now have a greater confidence in their ministry and feel more equipped to go out and engage with their community," Pastor Worker said.

"Pastors have told me how much they appreciate the opportunity to be involved in this program, as they are growing and developing their own pastoral skills in the process. This will be our first campaign, not our last."

The concept of running numerous local programs simultaneously across the city was developed by Pastor Worker in partnership with the South Pacific Division's Institute of Public Evangelism director, Pastor Gary Webster.

Pastor Webster had trialled a similar approach on a smaller scale in Adelaide in 2011 and developed the scripts for the *Last Empire* with Pastors Lyle Southwell, Garth

Bainbridge and Graeme Christian.

"It was an opt-in arrangement with pastors and churches," Pastor Worker said. The invitation was extended and any pastor or church that desired to be involved was encouraged. "We wanted those who were enthusiastic and keen and we gave them permission to try 'something different', alongside the traditional approach."

Pastor Worker explains that the Conference began with the "desire to present something that our members can be excited about and proud of and that would also reach a secular, consumer-driver society such as Sydney".

Kel Naughton of M24Media created the brand/theme for the series that ran throughout May. Churches will follow up with programs such as *Beyond*, *Prophetic Code*, *Secrets of Prophecy* and a range of other initiatives.

In the 18 months leading up to the program, church members were encouraged to prepare themselves and their congregations for a program of this nature. "We have been encouraging members to pray for five people for the year leading up to the program," Pastor Worker said. "They were also encouraged to invite family, friends and colleagues to the event." One Sabbath was designated as a Conference-wide day of prayer and fasting to seek the leading and involvement of the Holy Spirit.

Unlike evangelistic series of the past, *The Last Empire* had a large online presence and impact. Close to 80 per cent of people booked through the website, which had about 14,000 unique visitors over the two weeks leading up to the program. In the same period, almost 5000 people directly viewed *The Last Empire* Facebook page.

Pastor Worker has already seen changes in the Church in Sydney and says the most important outcome will be changed lives. "As a Conference, we would love to see the people who have been touched by this program become part of our churches," he said. "We hope to see this stronger partnership continue between local Adventist churches as we work together to spread the Gospel. We had a much bigger 'buy in' from churches than we expected. It has highlighted the latent desire in our members to be equipped and resourced to share the Gospel with those who need it most."

Jarrod Stackelroth is associate editor of RECORD.

LETTERS

Note: Views in letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See Page 4 for contact details.

TO LOSE A CHILD

Terry Johnson, WA

Regarding "The strength of women" (editorial, May 4). As a male pastor I've often felt totally inadequate and incompetent trying to comfort women who have experienced trauma, suffering and gripping depressive despair because of the loss of a child through miscarriage.

Being a father helps me empathise as I consider how I would feel in those terrible circumstances, but it does not help me understand the depth of feeling as I'll never experience the ability to bring a child into this world.

Thank you Jarrod for painting a picture of what women go through and to suggest that hope is the strength of women. It was a well-written article and touched me as a man and a pastor.

HOLD ONTO GOD

Cherie, via website

Thank you Jarrod for sharing your story in "The strength of women". Such a powerful article written with hope and love. Hold onto God—He will provide for you and your wife. God bless your ministry.

A TALE OF TWO MOVIES

ENCOURAGED

Linda Thomas, NSW

Thank you for your editorial ("A tale of two movies", May 4) and for the link to the movie *The Hidden Life*—what a powerful witness to the love and faithfulness of our Saviour.

Praise God for the student and his friends for being brave enough to share their stories. I was encouraged and strengthened in my own faith and I pray their stories will encour-

age many more in their own walk with God.

MOVING FILM

Michael Bertolacci, via website

I feel you have done a disservice both to the filmmakers and the stories told within the film. The discussion following the film is not compulsory; at the screening I attended many left when the film ended.

SGA is a gentle, moving film describing the experience of gay Adventists who have tried to stay within the Church they love. It shows their struggles and heartbreak as they grapple to reconcile their sexuality with their faith and community.

Indeed, the most controversial part of the film is the title. It is the most mature, compassionate and unopinionated piece of media about faith and sexuality I have ever seen.

CANDID STAND

Kevin Paulson, via website

Your candour, as usual, is a blessing. Without question there is a movement within the Church to sidestep the clarity of God's Word in favour of an experience-driven spirituality that would bring us back to the days of Israel's judges, when "every man did that which was right in his own eyes" (Judges 21:25).

I salute your courage and integrity for the stand you have taken. May the voices of the faithful continue to be heard, with a clarity and compassion that mirrors your own.

HUMAN SEXUALITY

Michael Dabson, via website

I have seen the film SGA and the most provocative thing in it is its title. All human sexuality is annulled at the second advent so human

sexuality of both (and all hues) ceases automatically to be a problem from the second advent, but unloving hearts are not so easily changed perhaps (maybe they are all changed too, "in a moment in the twinkling of an eye"—the "twinkle" of love in God's eye for us sinners—to being more loving than ever before). Every minister of the Gospel and editor of RECORD should be willing to give up their place in heaven for those they minister to. "All Seventh-day Adventists have sinned and are falling short of the glory of God" (present tense in the Greek) (Romans 3:23), including all editors of the RECORD. God does not excuse selfish hearts (sin); He forgives them and heals us now or in heaven. God's love is far larger than RECORD editors' hearts or minds, or mine, can comprehend.

BE COMPASSIONATE

Kevin James, via website

Being compassionate doesn't negate a person's ability to love another and still not condone that which is outside of God's character and will for life. Compassion does not condone sin. Jesus and the woman in adultery is a clear example of this. Jesus showed immense compassion to the woman betrayed by men who used her to get at Him, but though Jesus didn't berate her He nevertheless called her to go and sin no more. His compassion led to the woman's freedom from sin, not a sentimental excuse.

Editor's Note: You can read further comments, a reply to critics of "A tale of two movies" and add your comments at <<http://record.net.au/items/a-tale-of-two-movies>>.



R HEALTH FEATURE

with Cathy McDonald

Prevention is better than cure

When we see articles on new diets or a new, amazing weight loss medication or surgery, more often than not, we're looking at an intervention that's designed to reverse weight gain. In other words it's been devised to help reverse a health issue that already exists.

However, the World Cancer Research Fund (WCRF) has launched an initiative, the 100 Calorie Challenge, that looks to turn this thinking on its head.

Before you cringe in horror, don't worry—this is not a fad diet where you eat only 100 calories per day, but rather a challenge to eat 100 calories less per day. The theory behind it is that cutting 100 calories from a daily diet is relatively simple and can have a surprisingly significant effect over the long term, preventing a weight gain of about 5kg per year.

With studies estimating that 14–20 per cent of cancer deaths in developed countries are related to being overweight and obese, the WCRF sees this as a great opportunity for simple changes to have a big impact on people's health. Anyone who has tried to lose weight knows how difficult it can be, so strategies to help prevent weight gain are a welcome change to quick fixes and fad diets.

Cutting 100 calories a day can really be an easy change to make. Here are a few examples of how little 100 calories can be:

- ▶ 1 ¼ fun-sized chocolate bars
- ▶ 2 plain sweet biscuits
- ▶ 40g slice of white bread
- ▶ 150mL of milk



Cabbage and pineapple salad

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

SALAD

- 1½ cups pineapple pieces
- 5 cups shredded red or white cabbage
- 1 carrot, julienned
- ½ red capsicum, diced
- ¼ cup flat-leaf parsley, finely sliced

1. Drain juice from canned pineapple into a separate container, and set aside for use in dressing.
2. Place cabbage, pineapple pieces, carrot, capsicum and parsley in a bowl. Mix well to combine.

DRESSING

- 1 tablespoon lemon juice
- 2 tablespoons pineapple juice
- ½ teaspoon sesame oil
- 4 tablespoons sesame seeds, toasted
- 1 teaspoon honey
- ⅓ teaspoon salt (optional)

1. Place lemon juice, pineapple juice, sesame seeds, sesame oil, honey and salt (optional) in a small, sealed container. Shake well to combine.
2. Just before serving, coat salad with dressing and toss gently to combine.

NUTRITION INFORMATION PER SERVE:
421 kJ (101 Cal); Protein 4g; Total fat 5g;
Saturated fat 0g; Carbohydrates 8g;
Fibre 5g; Sodium 70 mg; Potassium 505mg; Calcium 48mg; Iron 1.1mg.

FOR MORE INFORMATION
Check out the 100 Calorie Challenge at:
www.100caloriechallenge.org

Call and speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or nutrition@sanitarium.co.nz (New Zealand). Don't forget to order our free cookbook, *Food for Health and Happiness*, by visiting our website www.sanitarium.com.au or www.sanitarium.co.nz

Sanitarium LIFESTYLE MEDICINE SERVICES



Sky-high

Talk back radio and social media were set abuzz early last month with news of a 30-metre image towering over homes in Hoxton Park (NSW). The air-filled image—a replica of the statue of King Nebuchadnezzar's dream in Daniel 2—was part of the local Adventist church's promotions for *The Last Empire* evangelism series. Adventist Discovery Centre director, Pastor Lyle Southwell, said it may be the world's largest freestanding, air-filled image.



Special service

A special combined worship service at Lae Adventist Primary School, PNG, involved 150 students and teachers. Speakers included Pastor Misikaram Guguna, Stephannie Elodo and school principal Smith Kintau. The initiative received cheerful feedback and is now set to continue twice a term for students, parents and teachers. —*Jim Yawane*



Star support

Qantas Socceros captain Lucas Neill recently showed his support for *The Voice*, Avondale College's student magazine. While not (yet) an avid reader, a curious Neill was happy to take time out of the team's busy autograph signing session before training to pose for the photo. The popular monthly magazine is written and published by students. —*Josh Dye*



Adopt a grandparent

A group of Year 10 students from Darling Downs Christian School (Qld) can each boast an extra "grandparent" thanks to a school-based program aimed at serving the local community. Students spend an hour each week visiting the elderly residents in a nearby aged-care facility, much to the delight of the residents, staff and the students themselves. —*Adrian Fitzpatrick*



Quilts for a cause

Women from Toronto Adventist church (NSW) have formed a quilting group to support families affected by the fires that ravaged Warrumbungle National Park in January. Nineteen quilts were taken to the Coonabarabran church and distributed among the church folk. The ladies have felt blessed to see the impact it has had on the community. —*Michelle Down*



Paralympian visits Prescott

Seven-time Paralympian gold medallist Kieran Modra visited students at Prescott College Southern (SA) in April. Speaking at the school's chapel service, Modra, who was born visually impaired, shared how he found learning difficult and therefore turned to sports. He has competed in javelin, backstroke and, for the last four Olympics, track cycling in which he is the world record holder for the tandem 4 km pursuit. Modra inspired students to always do their best regardless of the odds—a fitting message to go along with the school's theme for the year, "Mission Possible". —*Mitsy Bullas and Lili Panozzo*



Riggins recognised

Pastor Clark Riggins and his wife, Sharon, were ordained to the gospel ministry at the Wheatbelt Regional in East Narembeen (WA) in March. Clark sensed a call to ministry as a young boy and would often accompany his father, Pastor Al Riggins, on various ministry tasks. After leaving the Church for a number of years, Clark's passion for ministry was rekindled while helping out at Warburton church in Victoria. Since completing his studies at Avondale, Clark and Sharon have served at Merredin, East Narembeen and Kellerberrin churches in WA. The Riggins have two children, Jade and Jess. —*Steve Goods/NewsWest*



Digital disconnect

by Jared Madden

IT'S TIME TO PUBLICLY CONFESS: I'M A GEEK, I LOVE technology. I am connected 24/7, an early adopter with gadgets galore and more online social profiles than even I can remember. My mobile is full of apps and I consume all my media digitally. I can't even remember the last time I went to a video shop to rent a movie. As a futurist I am excited about discovering how this digital revolution will let us live better lives but I believe we are letting technology take us down the wrong paths.

This new digital paradigm is changing how we relate to society, families, friends and God.

Social Research psychologist, Dr Sherry Turkle, has been researching its influence in our lives. "These socially connected devices in our pockets are so psychologically powerful that they don't only change what we do, they are changing who we are," she said. "Some of the things we do now, only a few years ago, we would have found odd or disturbing."

Families sit around the dinner table texting. During board meetings, classes and even, heaven forbid, the church service, people have this urge to update and connect, to see and be seen by others, albeit heavily edited, controlled and distant.

The Mental Health Foundation recently released a report that found 53 per cent of the 18-34 age group had depression because of loneliness. This is the most socially connected generation ever, and yet we are in the middle of an epidemic of isolation and loneliness, which is detrimental to both our mental and physical health. A review of 148 relationship studies found that loneliness weakened our cardiovascular and immune systems, and was as harmful as smoking 15 cigarettes a day or being an alcoholic.

Dr Turkle cuts to the core of the issue: "We expect more from technology and less from one another and seem increasingly drawn to technologies that provide the illusion of companionship without the demands of relationship."

We assume these constant digital connections will make us feel less lonely but the opposite is true. We exist online and yet deny full attention to the people around us—we are hiding from each other, even though we are constantly

connected. We end up isolated and do not cultivate the capacity for solitude, that space where you find yourself so you have the ability to reach out and develop real and intimate relationships with other people and with God.

"If we are unable to be alone," said Dr Turkle, "we are far more likely to be lonely. If we don't teach our children to be alone, they will only know how to be lonely."

Mobile connectivity is changing our psyches. The moment people are alone, they become anxious. They fidget and reach for their phone. It's as if being alone is a symptom that needs curing. Dr Turkle has coined the phrase "I share therefore I am", which describes the psychological shift from "I have a feeling, I will have a conversation" to "I want a feeling, so I launch Facebook". Constant connectivity has become a psychological drug; if we don't have this feeling we don't feel like ourselves, so we connect more and more, but in the process, we become isolated.

And yet God asks for solitude, for quiet, for self-reflection and space within His created nature, without the status update, the "like" of a friend's photo and "ding" of a new message. The Bible makes this clear in Psalms 46:10: "Be still and know I am God."

Unfortunately, we are training ourselves out of the capacity of being still, of the solitude that helps us form and maintain our relationships with our friends, family and God. If we cannot be still, will we hear the voice of God in our lives, or see God in His creation?

I'm not suggesting we turn away from social media or throw our smart phones in the bin. I'm suggesting we think of solitude as a God-given tool to find ourselves and our connection to Him. We were created to have an intimate relationship with God. Let's create sacred spaces and times to rediscover and encourage uninterrupted conversation. Have a tech-free breakfast or celebrate no technology after sunset, and most important, the Facebook-free bedroom. God gave us the Sabbath to stop, nature to be embraced by, community to celebrate in, marriage to discover real intimacy and the cross to have hope in.

"Be still and know."



Jared Madden is creative director (digital media) at Adventist Media Network.



RECORD wanted to find out more about the church hopping phenomenon. We went to Twitter to ask Melody Tan and Revona Grice to share some of their experiences.

RECORDadventist

Hi RECORDers. Q for you?
Is church hopping good or bad or can it be both? #churchhop
@revona07 @melodytan

r

It can b a good thing. if u feel lost or out of place @ ur own church it's good 2 find that place where u belong.

m

Danger is we may b feeding consumer culture? Do we move whenever unhappy? When does it stop?

Isn't that what we do as humans? We move on til we find something that makes us happy?

What if Martin Luther moved on til happy? Maybe it depends on happy. Is it preference or about spirituality?

Spirituality! personally if I feel like I'm drifting away I go somewhere that will give me that back

I church hopped b4, but always with intention to find place 2 stay. But what if u can't find a place?

I'm church hopping to enjoy a range of speakers & music styles and to get my spiritual life together.

What abt community? A sense of belonging? A network of ppl u can trust? Making a difference where u r?

Some might find that they don't want all that, they're happy 2 go to church at 9:15 and be home by 12.

If they r satisfied from that, gr8. I personally need network who can support n keep me accountable.

they may b looking for a support network, but one church may have that quality and another may not yet. Sometimes it can b monotonous goin 2 the same church, program, etc. U get to enjoy diff music, speaker.

But is church where you go 2 enjoy a performance or 2 contribute? What about making a diff in church?

I think it's a little about both, you go to hear something you don't hear every day. If I'm still goin back to my old church every now and then to be involved is that wrong?

haha, no right or wrong. but wondering if with hopping comes disconnect?

R

RECORDadventist an interesting question. can u stay connected? R you more connected 2 the whole church but less relationships?

YES! U can b connected 2 the church still - U may not have a support group but I think U can still b.

m

P-haps it's about what we want 2 get out of church. To just sit and receive, or also to contribute.

r

You get to know what is happening in our conference and get to know other people!

That's what I struggle with. Conference not bad, just seems 2 big. Consistent ground roots change seems easier.

#churchhop



r

I've been asked 2 do music @ a church I've bn goin 2 every now & then. I guess u can b involved as a hopper.

m

I have worse social skills. if i church hop, no 1 will know me or ask me 2 b involved in their church!

getting to know ppl at a church is something I find hard to do if i keep going to different churches.

oh no!! That's terrible. I guess if you don't really get to know people they won't get to know u!

maybe it's a personality thing? meeting new ppl tires me. haha. i love my local church :)

haha!! I love my church too but sometimes I love getting that extra spiritual high from something diff.

I guess it was coz I was going between 3 churches, sometimes people will attend more.

another reason would be to be less involved too. Ppl like just attending and not havin 2 do anything.

I find if am not involved in church, i sometimes lack motivation 2 go. So I get involved 2 spur me on.

but this means u still hv a church, u r just visiting others? what is diff between hopping n visitng?

Great Q! I think visiting means still coming back, #churchhop finding where you belong! I'm doing both!

I think its coz we r 2 used 2 bein consumers. true, things have 2 suit us, but the idea can also b dangerous.

just found this: Martin Luther said, "Anyone who is to find Christ must first find the church. Sometimes it takes a marathon of church hopping to find them.

And if we never find "the" church? Do we give up?

I'm sure church hopping will consume months or yrs of ur life, but eventually u'll find the right one!

But our churches are always changing, it's worship style, ministerial positions etc!.

r

You may find yourself back at a place where you first started.

m

it seems to me that u say we have 2 find right church, but u also believe we have to eventually commit to 1?

Yes!! And I believe it takes #churchhop to do that. I don't believe we should spend all our lives hopping.

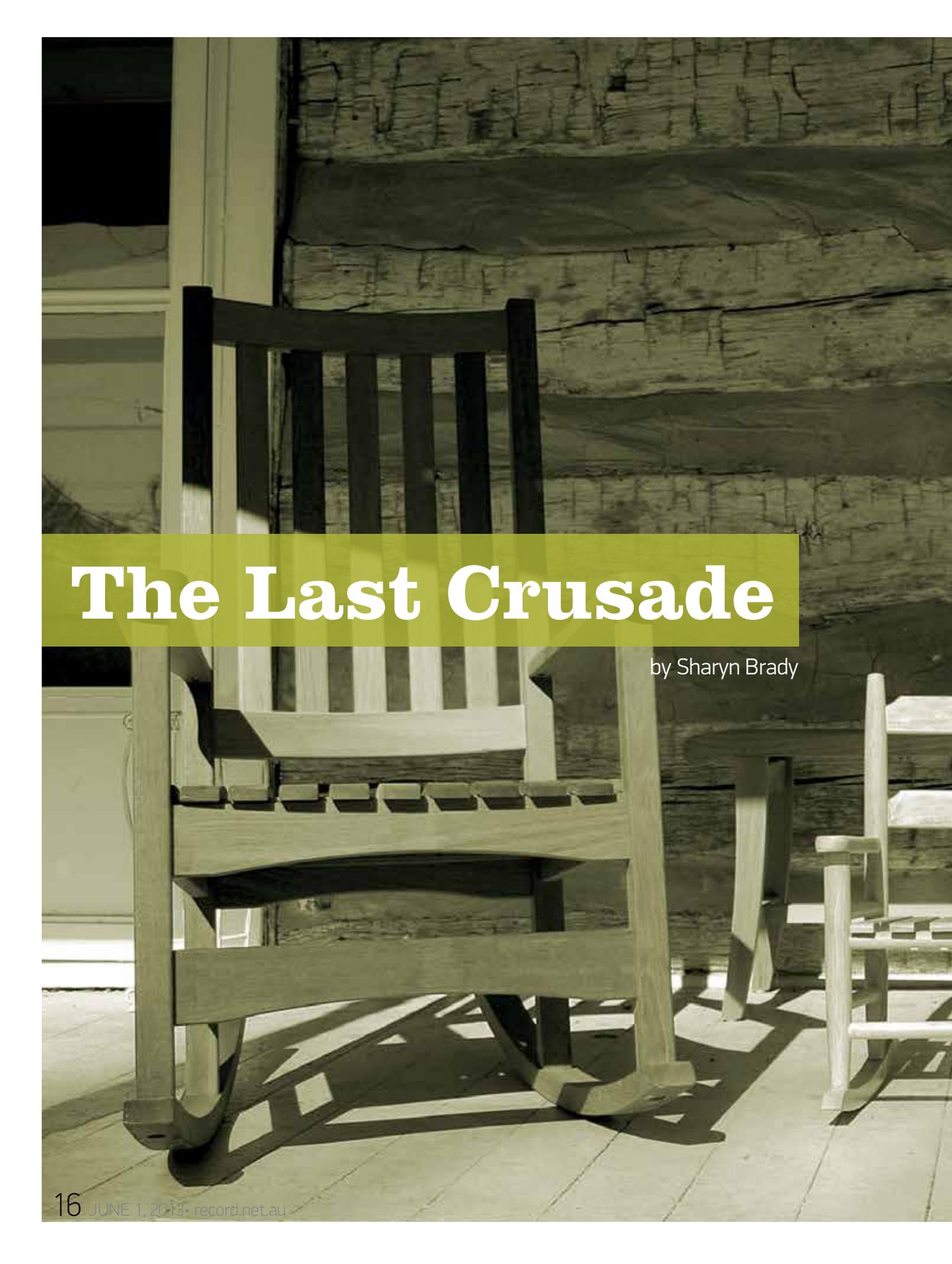
i agree. the danger with #churchhop is not the hopping, it's never committing

This is why I've said it's ok to #churchhop until you find a place where u belong! It may take a while...

@revona07 :) thanks for the chat!

no no thank you... Enjoyed it! Until next time.

If you would like to join the conversation, go to Twitter and find RECORDadventist or hastag churchhop (#churchhop).

A photograph of a wooden rocking chair on a porch. The chair is made of light-colored wood and has a classic rocking design. It is positioned in front of a rustic log cabin wall made of horizontal logs. The lighting is bright, casting shadows on the wooden floor. A yellow banner is overlaid on the image, containing the title and author's name.

The Last Crusade

by Sharyn Brady

HE BELIEVES NOTHING UNTIL HE FINDS something that changes everything. It is the same for everyone, surely, once they see the light. He is not an apologist, in the common way. Zealous, overwrought, trembling—yet he remembers, too, what it is to be blind, can empathise with the common plight.

It isn't until he finishes his sermon, descends the pulpit and passes her in the aisle that he realises she is blind. Not blind in the spiritual sense, but the more prosaic ophthalmological one.

His first reaction is to be put out—he had met her gaze often throughout the sermon, had even felt a stab of pride at her fixed attention.

Miss Evelyn Barnsworthy, someone whispers helpfully in his ear, and she says pleasure in a clear, sweet voice and for a selfish split-second he is grateful that she cannot see the thin patches on his coat, the faint blush creeping up his cheeks. Her mother runs the boarding house where he is staying for the week.

He doorknocks through the town during the day, revivalist meetings in the afternoon, and in the evening he retreats back to the boarding house: the dust of the day in the set of his shoulders, the ridges of his boots, the creases of his trousers. His joints ache when he sits, and he hates the thought of growing old; resents the reality of it.

Tucked into the pages of his Bible is a worn letter from his mother—unopened. He has always known what it will say—come home—the heartfelt entreaty penned in his mother's careful cursive. Obey thy father and thy mother, yet he must be about his Father's business, and pray his mother understands.

She doesn't, never did—and as the years go by, he finds himself reluctantly agreeing with her. It is lonely, thankless work—and through the years his own faith has frayed, his beliefs in tatters just like his coat, and just as easily removed from himself at the close of the day.

This is to be his final evangelism campaign. He's not sure he believes the truth of his own words, anymore. How can he expect others to do differently?

Throughout the day his room is stifling hot with summer, a heat that does not fade with the sun. He seeks refuge on the verandah outside, where traces of an evening breeze tease the trees. From where he sits, he can survey the entire valley.

Evelyn, too, enjoys the verandah—not for the view, of course, but she must also love the sensation of the wind. He is concerned the first night she appears beside him—coughs loudly to make her aware of his presence. She sits beside him.

He stands up, awkwardly excuses himself, retreats to the kitchen and begs an audience with Mrs Barnsworthy. (It's not proper, he says, frowning, and Mrs Barnsworthy is laughing—at him, he realises, much to his chagrin. Lord love you, pastor, she says, it might not be proper but you certainly are, voice trailing off, equal parts amused and

bemused.) He returns, meaning only to gather his Bible and his papers—but Evelyn speaks before he absents himself.

Read to me, she says. Her fingers catch at his wrist ineffectually. His voice is almost steady as he intones In the beginning but she's frowning. Not that bit, she says, restless, everyone knows that bit. He turns the page, bites his tongue, embarks upon Exodus with a vengeance.

On the seventh night, they reach Revelation. He reads to her of wars and rumours of wars, and all the while moths sacrifice themselves in the flickering light, silhouettes immolated: a momentary thing.

The radio static crackles: today's voices carrying yesterday's words into tomorrow's world. The darkness is almost settled upon them now; this darkness they dwell in together.

I want to believe, she tells him. Her words are soft, she is almost asleep—there in the porch-light, under a crescent moon. Then do, he replies, automatic.

He remembers when it used to be that simple. Let there be light, and there was light—but darkness was always stealing behind with cloaked footfalls. Because he wasn't blind before, but he wasn't seeing either, not enough, nowhere near enough. Through a glass, darkly, his mind offers up, falling back on burnished scripture and something about the phrasing resonates to his core.

Now he sees the thorns curled amidst the roses: a poisonous beauty, poised to strike. His heart pounds for the sounds of trumpets and the clamour of angels, or is a siren singing men to their watery graves?

He sees the end of the world out of the corner of his eye: blinks and it's gone. But it's too late, or too early, and he can't find himself caring too much either way.

From the kitchen, Mrs Barnsworthy begins belting out "Amazing Grace" with stubborn fervour, and a certain grim, pious joy. Her song wafts out to the porch, notes trebled in the dusky half-light where he sits.

He has heard the words countless times before, doesn't remember ever not knowing them. He has heard them heralded by choirs that sound like the hosts of heaven themselves—has listened dry-eyed and absent, shuffling his notes for the upcoming sermon.

This moment shouldn't be as beautiful, as tender, as it is. And yet—and yet. It's richer. The black and white of life is mottled in ungainly colour, vivid and unyielding. Plants bloom, hearts beat. Life goes on.

His soul is utterly eclipsed, light and dark and everything in between. He surrenders completely to the cracked voice and that old hymn as grace is restored: amazing, once again.

Mrs Barnsworthy warbles on undeterred, song sprawled against a backdrop of an echoing eternity, and that wretch (like me, like you, like us) is saved while Evelyn dozes on the couch.

↪

Sharyn Brady won the Signs Publishing Company Prize at the 2013 Manifest Creative Arts Festival for this piece.

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RECORD REWIND

Lester Divine

Uncle Sam: through strikes and service

Born in Christchurch on May 10, 1902 Sam Bearpark accepted Adventism at the time of JW Kent's mission in Christchurch in 1924-25. He worked as a colporteur, trained as a nurse at the Sydney Sanitarium and Hospital before commencing his life work with Sanitarium Health Food Company as a traveller and sales representative for thirty-five years. There was a break in this service when he served in the Medical Corps in the South Pacific during World War II.



In retirement he was director of a health clinic in Bealey Avenue. He is affectionately remembered by young and old as Uncle Sam.

Sanitarium Health Food Company recognised him in 2006 when they established the Sanitarium Ambassador Awards naming one of their annual awards the Sam Bearpark Award. It is said he had a broad smile and happy disposition and was counted as a friend by every grocer in his territory. No job was too big or too small for Sam and no person too great or too lowly for him to acknowledge and befriend.

In 1951 when strike after strike threatened to paralyse trade in New Zealand Sam and other sales representatives were there to ensure Weet-Bix and Marmite got to the grocers. During a watersiders strike they loaded products themselves onto fishing trawlers to be shipped to Paremata in the North Island.

Lester Divine is director emeritus of the Ellen G White/Adventist Research Centre at Avondale College of Higher Education.

MYSTERY HISTORY—SOPAS HOSPITAL



Do you know?

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

Send to heritage@avondale.edu.au



Spiritual development at PAU

by Ben Thomas

DEAR GOD, I DON'T KNOW WHERE I AM HEADING right now. I feel that all of my problems have burdened me so that I cannot feel Your presence in my life. All I can say is that I am alive and well because of You, Jesus. You know that I tried to love You, but my sins are greater and deeper than my love for You. Help me to love others in Your way. Come into my life and be the God of my life, please Father. In Your name Jesus I pray. Amen."

This prayer, written recently by a Pacific Adventist University (PAU) student, highlights a theme that is common among our youth. There is a genuine desire for a close relationship with God, despite the struggles.

As vice-chancellor of PAU, my biggest challenge is to ensure that the spiritual environment is such that our students, staff and their families develop a strong enough relationship with God that will last for eternity.

The primary role of an Adventist university is not to provide academic qualifications but to holistically prepare students for life—eternal life to be precise. That requires an environment where our students want to have a personal relationship with Jesus Christ. This is a tough challenge. Temptations for our youth are increasing every year. The Pacific region is no exception. With the arrival of mobile phones, pornography is readily available; shopping malls present the idolatry of materialism; and the diversification of entertainment directly challenges their time spent in spiritual activities.

In September last year, we asked our students to answer an anonymous survey. Amongst the questions were two responses I had a particular interest in: "I strongly recommend Pacific Adventist University as a good place to develop a relationship with Jesus Christ" and "My subjects at Pacific Adventist University are taught from a biblical-Christian perspective and convey Christian values". The response was that 98.5 per cent of the students who completed the survey agreed or strongly agreed with both of these statements. I believe that this response is a direct result of the emphasis that the administration as a whole

has placed on spiritual development over many years.

While the evidence shows that PAU is on the right track, I know that there is still much more we can do. I am personally concerned about regular worship attendance, ensuring we integrate true Adventist values into each of our subjects, reaching our day students in a more effective manner—the list goes on. The administration is prayerfully working to implement programs that will encourage the students in their walk with God—and God is richly blessing our endeavours. Over the past two years, more than 80 students have been baptised. Many of these students did not come from Adventist homes, but made a decision at PAU to commit their lives to God.

PAU has more than doubled its enrolment since 2009 and will continue to grow. The reason for this rapid growth is not to build a monument for the Church in the Pacific, but for one specific reason: to develop young people who are passionate about the Gospel will greatly assist in fulfilling the gospel commission. The population in the Pacific is growing at double the rate of Australia and is in desperate need of more skilled workers, particularly pastors, nurses and teachers.

In order to improve our ministry to students, we have recently doubled the size of the ministry team. With four full-time pastors, the university is able to fulfil its mission far more effectively than before.

Next week's offering goes to PAU, specifically to upgrade our kitchen facilities and expand the cafeteria in line with our increasing enrolment. While I am very grateful for your generous donation, there is one thing that I personally request from you that is even more important. Please pray for us! Pray for our students, that they will truly develop a deep relationship with Jesus Christ. Pray for the staff, that we may fully reflect God in all our actions. Pray for the administration, that we will make decisions that are completely in line with God's will. Through our combined prayers, PAU will be able to fulfil its mission of preparing the youth of the Pacific for service and eternal life.

Professor Ben Thomas is vice-chancellor of Pacific Adventist University.

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POPONDETTA TOWN, Papua New Guinea

Pastor Leonard Sumatau

My church has about 150 members, 70 per cent of whom are young people and children. Our church pastor is Paul Kos. Our young people love music. They are very involved in the church service and when they are there, the church feels alive. They are also very excited by the church plant movement.



In the past 12 months we have planted two churches: the Sakita church plant and the Handaraturu church. To plant a church, we divide into a few different teams. We have the groundwork team, the evangelism team and the nurturing team.

The groundwork team goes in first, talking to influential people in the area and trying to find out the community's needs. They build relationships there for a few months before any program is run. When our church finds out the basic needs of the community we try to meet those needs as best we can.

Then we run the evangelistic program and after the program we establish a church plant and leave a team to nurture and grow the plant.

I am involved in training our members to go out. I love the response of our people—they support this church planting purpose 100 per cent.

The greatest challenge to our people is spiritualism. Many in this country haven't totally abandoned the old practices. They can attend church on the weekend but during the week and at home, they cling to the old superstitions and ancestor worship.

We have three more church plants planned for this year. We are very excited about the future.—with Jarrod Stackelroth

OPINION POLL

What is your favourite space to create solitude and connection to God?

- Nature
- Family meals
- Turn off digital devices
- Driving
- A quiet room



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

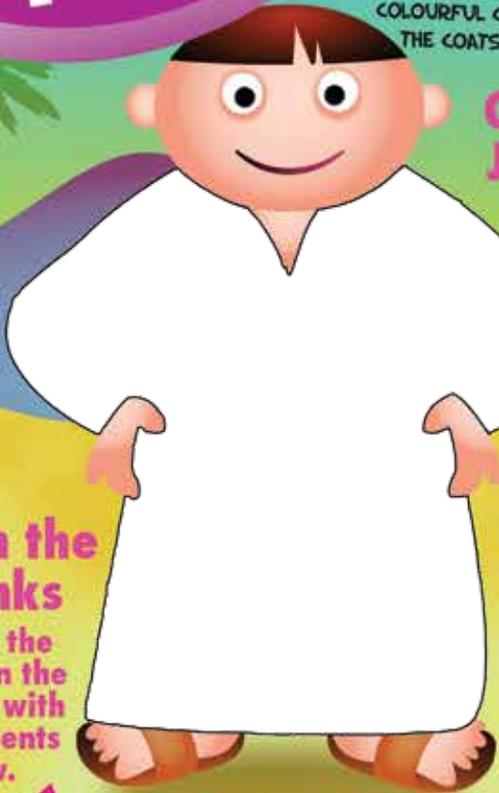
*At least we think it's bug free!

Kids' Space

ALOHA*

JOSEPH WAS THE YOUNGEST OF 11 BROTHERS AND HE WAS HIS DAD'S FAVOURITE. THE OTHER BROTHERS WERE VERY JEALOUS. TO MAKE THING WORSE, JOSEPH'S DAD MADE HIM A VERY SPECIAL COLOURFUL COAT. MUCH BETTER THAN THE COATS HIS BROTHERS WORE.

Colour In Joseph's Coat



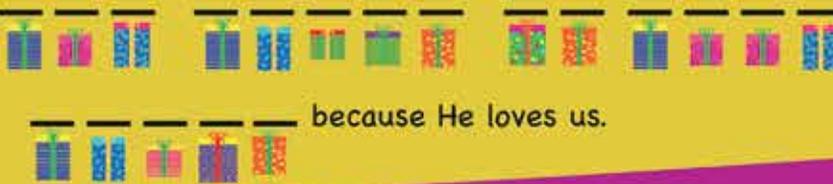
GOD GAVE JOSEPH AMAZING DREAMS THAT SHOWED HIM THAT ONE DAY JOSEPH WOULD DO SOMETHING VERY IMPORTANT.

Fill in the Blanks

Match the letter on the present with the presents below.



Worship Message:



Memory Verse:

"Your heavenly Father will give good things to those who ask Him" Matthew 7:11

*Hello in Hawaii

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ANNIVERSARY

Jackson, Graham and Janetta celebrated their golden wedding anniversary with friends and family at the Lakeside church, Bonnells Bay, NSW. The occasion was made extra special by the presence of all of their siblings and spouses, their two children, Wendy and Kevin, their two grandchildren and most of their original wedding party. Graham and Jan were married on 21.1.1963 by Pastor H W Hollingsworth in the Papanui church, Christchurch, NZ. They can't believe that 50 years have gone by so quickly and look forward to many more happy years together.

WEDDINGS

Humphris-Hagen. Paul Humphris and Karen Hagen were married 4.11.12 in the beautiful Linton Gardens Estate in Somersby, NSW. Family and friends were delighted to see Karen's children, Tanner and Kalli, involved in the ceremony, creating the new family. Paul and Karen have set up their new home in Gosford.

David Price



Johnson-Howard. Jojoy Johnson, son of Johnson and Jessykutty Abraham, and Renee

Howard, daughter of Desmond and Ruth Howard, were married 24.2.13 at Windsor church, NSW.
Lyle Southwell



Mattingley-Stayt. Brett Glenn Mattingley, son of Glenn and

Antoinette Mattingley (Brisbane, Qld), and Katie Maree Stayt, daughter of Martin and Kathy Stayt (Gold Coast), were married 6.1.13 on the beach at Cabarita, NSW. It was a magnificent day for a beautiful wedding.

Sean Berkeley

Williamson-Dunne. Daniel Williamson, son of Roger and Ingrid Williamson (Lilydale, Vic), and Carlie Dunne, daughter of Paul (Mooroolbark) and Carolyn Dunne (Croydon), were married 28.3.13 at Eagleridge Estate, Gruyere. Carlie is working as a teacher and Daniel is a self-employed carpenter. They met at Lilydale Adventist Academy in 2002 and started going out soon afterwards. They plan to set up their home in Melbourne's east. Carlie was attended by high school friends, Beth, Jess, Nicole and Elisa. Daniel was supported by his brothers, Tim and Joel, and mates, Josh and Sam.

Tony Knight

OBITUARIES

Brown, Fredrick James, born 27.11.1920 in Boulder-Kalgoorlie, WA; died 25.1.13 at home in Charlestown, NSW. On 20.12.1944, he married Dorothy Jewel Irwin at Wollongong church. He was predeceased by his wife and his son, David. He is survived by his daughter, Sue, and son-in-law, Raymond; three grandchildren; and his brother, Ernie. Fred graduated from Avondale College in 1941 as a teacher. He worked in many schools across Australia and north New Zealand, before retiring in 1980. He came out of retirement temporarily in 1981 to teach at Beulah College in Tonga. Fred was a great man—an avid student of Scripture and history, an informed teacher, a faithful servant of God, a generous human and a stalwart Christian. He will be sorely missed.

Owen D'Costa, John Denne



Breuer, Alois, born in Austria; died in Innisfail, Qld. Alois was a "lone ranger"—he had no connections to his biological family in Austria, but his family was the Innisfail church.

Levi Mote

Jorgensen, June Elma, born 2.6.1936 in Townsville, Qld; died 16.3.13 in

Townsville. June was baptised in 1958 and was active in the church until illness forced her to be house bound. She is survived by her children and their spouses, Bert and Diane, Peter and Cheryl, Stephen and Susan, Paul and Chris, Sharon and Glen, and Noel; 10 grandchildren; and five great-grandchildren. June was a very sincere member who has held the roles of Sabbath School teacher, deaconess and spent a number of years involved in Pathfinders. June loved her family and her church and will be sadly missed.

David Kelsey

Kellow, Paul Underwood Churcher, born 13.8.1925 in Adelaide, SA; died 17.3.13 in Brisbane, Qld. On 30.1.1946, he married Pauline Eunice Gibson in Christchurch, NZ, who predeceased him in 1994. He is survived by their children, Pam and David Hunt (Brisbane), Graham and Carole Kellow (Nambour), Aynsley and Julie Kellow (Hobart, Tas); grandchildren, Tania, Simon, Nick, Sarah, Conrad, Anton, Daniel and Madeleine; 12 great-grandchildren; and two great-great-grandchildren. Paul was a man of integrity and honesty who worked for Sanitarium in many locations throughout Australia and New Zealand. He was a Christian gentleman, with a sense

POSITIONS VACANT

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of humour and was much loved by his family.

Bob Possingham

McMahon, Dr Mary Phyllis Brookes, born 23.7.1930 in Melbourne, Vic; died 10.2.13 in a car accident. Her husband, Dr Hal McMahon, was seriously hurt in the accident. She is survived by her husband, three children, Catherine, Julia and John and their spouses; eight grandchildren; and two great-grandchildren. Phyllis and Hal loved the Gospel of Jesus, and were known to share it at every opportunity. When family travelled to outback areas in a family plane, Phyllis made sure that there were tracts and books to be delivered along the way even though the extra weight was a worry to the pilots. She graduated from Melbourne University in 1953, working at Royal Park Hospital and then in general practice in Broadmeadows, Melbourne. She served on the executive committees of the Victorian Conference, Trans-Australian Union and the South Pacific Division. Phyllis shared her gifts of music, kindness, thoughtfulness and had an unswerving loyalty to God.

David Currie, Denis Hankinson

Moran, Gwendoline Beryl (nee Cox), born 1.4.1942 in Armidale, NSW; died 19.12.12 in Glen Innes. She was predeceased by her husband, Michael. Gwen grew up in Guyra and then moved to Sydney, where she worked as a nurse's aid. She is survived by her sister, Doreen Jackson (Glen Innes), her brother, Don Cox

(Guyra), her sons, David (USA) and Graham (Sydney, NSW); and her two grandchildren, Taigh and Maddy. Although life was sometimes difficult, Gwen enjoyed reminiscing about the blessings that she had seen in her life. She loved her Lord, enjoyed studying the Bible and liked to read spiritually encouraging books.

Adam Cinzio

Stiles, Donald James, born 8.2.1939 in Hastings, NZ; died 25.3.13 in Cambridge. He is survived by his siblings and their families, Alan and Carolyn Stiles (Glenrowan, Vic), John and Lorraine Stiles (Matamata, NZ), Paul and Prue Stiles (Masterton), Mary and Basil Freegard (Matamata) and Ethel Currie (Alice Springs, NT); and friend, Elizabeth Fairweather (Hamilton, NZ). While Don was never a church member, he did spend many years living with his parents, who were active church members in Cambridge, Masterton, Te Awamutu and Hamilton. His father was a literature evangelist for some 20 years.

Michael Falzarano

White, Joseph Charles, born 13.12.1928 in Essex, England; died 29.3.13 in Victoria Point Adventist Retirement Village, Qld. He is survived by his wife, Margaret; and his children, Carolyn, Roger and Rachel; six grandchildren; and five great-grandchildren. Joe attended Newbold College from 1950–58, where he studied theology. While at Newbold, he married Margaret on 25.11.1966. Joe worked in a variety of jobs—as a RAF serviceman, student nurse, motor mechanic and as a design engineer. In 1982, Joe and Margaret moved to Australia with their family, originally to work in Tasmania. In 1989, the family moved to Bowen, Qld. Joe was actively involved in church work wherever he went, as Sabbath School superintendent, deacon and elder. Joe loved his Lord, his family and his church.

Neil Peatey, Ormond Speck

together at the foot of the Australian Southern Alps and enjoy a feast of spiritual enrichment and social fellowship. To receive an application form and details of accommodation options please contact Robyn Howie. Phone: (02) 6249 6822 or email <robynhowie@adventist.org.au>.

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50th anniversary—Mitchelton church, Brisbane, Qld. We invite all previous members and friends to join us for a special Sabbath service, luncheon and afternoon program on June 29, 2013, from 9.30am. Cnr of Ruby and Blackwood Sts, Mitchelton. Inquiries to 0412 280 549.

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—Albert Einstein

Next RECORD June 15

LOCAL CHURCH OPPORTUNITY

■ **Church youth leader—Bishopdale church (Christchurch, New Zealand).** As a result of the current youth leader wishing to undertake further study at Avondale College in 2014, Bishopdale church would welcome applications for the above role. The successful applicant would take up the position in late January/early February 2014. Bishopdale church has an average attendance of 180 to 200 people per week and is continuing to grow. The church has a strong commitment to ministering to young people as evidenced in the above role and ongoing support of the church community in general. Christchurch has three tertiary institutions which a number of our youth attend and a Seventh-day Adventist primary and high school. In addition to this role, Bishopdale has a pastor and a full-time Bible worker. The role is full-time and includes a salary and subsidised housing. Applications or initial enquiries can be forwarded to John Edilson <John.edilson@xtra.co.nz>. Applications close **June 30, 2013.**

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