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57 baptised following Festival of Faith

Port Moresby, Papua New Guinea

Fifty-seven people were baptised at the conclusion of Pacific Adventist University's week of prayer meetings—a stunning result for a team of campus pastors who had prayed for 15 baptisms.

"We have experienced the remarkable moving of God's Spirit this week," said Pastor Derek Morris, associate secretary of the world Church's Ministerial Association, who led the Festival of Faith last month. "Today was one of the most inspiring Sabbaths of my entire life!"

Pastor Morris presented 12 messages on the theme of "Rejoicing in Christ" to the university's 1000-plus students, half of whom belong to Christian denominations other than the Adventist Church.

A campus ministries team led by pastors Obed Yamasombi and Tiaon Burete carefully and prayerfully prepared

for the week of prayer. Special prayer groups were also formed.

The day before the meetings began, a group of students and a faculty member climbed the highest mountain peak overlooking the campus and prayed all night for

God to work in supernatural ways for the honour of His name and the blessing of His children.

As the week progressed, students were challenged daily to make decisions of eternal consequence.

"The pastors on the campus ministries team had been praying for 15 baptisms this year," Pastor Morris said. "But they discovered that God is able to do exceedingly abundantly above all that we ask or think. Their list of baptismal candidates grew throughout the week."

The candidates were mostly university students from various provinces in Papua New Guinea and surrounding islands, but a few were high school students and members of the local community.

Pastor Morris also took some time on Sabbath to share a simple message about Jesus with inmates at the Bomana maximum security prison in Port Moresby. Approximately 60 inmates attended voluntarily.

"When I made an appeal for the prisoners to give their hearts to Jesus, the response was overwhelming," Pastor Morris said. "It seemed that almost all of the 50 to 60 prisoners responded." —*Adventist Review/Record staff*



A PAU student is baptised.



Bomana inmates singing at the packed prison chapel.

Government school students complete Bible courses

Mt Hagen, Papua New Guinea

The Voice of Prophecy (VOP) Bible school in the Western Highlands Mission (WHM) successfully enrolled 120 students from two government schools this year.

The schools are Komblopa in the Western Highlands and Mogol in the Southern Highlands.

Two VOP graduation ceremonies were held on consecutive days. At Komblopa, 82 students studied the Junior Correspondence course. Pastor Peter Oli offered a short sermon and a special dedicatory prayer for students facing National Exams, a gesture the students greatly appreciated. He also encouraged the local pastor to plan for conducting baptisms at the school.

At Mogol, 38 students were awarded various certificates for completing courses, including Try Jesus, Light of the World, Digging Up the Past and Digging Deeper.

The Mission now plans to make the graduation an annual event on the last Sabbath before National Exam week, so students can receive special dedicatory prayers from church officials.

The instructors, Pastor Samuel Poke and minister

Joseph Koim, were proud to see their students' achievements.

The WHM hopes to expand the program to all state schools in the region.

The graduation has already created a lasting impression upon the students at both schools. "It would be sad if this program does not continue next year," said a Komblopa Grade 9 student. At Mogol, students from other denominations were asking how they could join in.

Mr Koim said the courses are open to anyone regardless of religion.

"It will be even bigger and better next year with a baptism conducted at the school," he said. —*Jim Wagi/Record staff*



A student receives her VOP Bible school graduation certificate.



Beating

James Standish

"If you hit your wife you will not inherit eternal life," said Peter, quite out of the blue as he walked with his friend Jonah towards his boat. "What?" Jonah asked absent-mindedly.

"I said, if you hit your wife you will not inherit eternal life," Peter repeated, more bluntly this time. Jonah squinted into the sun as he looked back at Peter. "Where'd you get that idea?"

There was a pause as the two reached the water where Peter's little white boat was anchored. Peter let out a whoop and dived in, feeling the cool water cover his entire body. Jonah chuckled. There was no need for such antics. It was low tide and Jonah waded towards the boat, wincing as the cool water crept up his legs.

With the dripping Peter and half-soaked Jonah inside, the little boat was soon moving out of the bay towards Peter's favourite fishing spot. Why there? "Because," as Peter patiently explained to his non-fishing friend, "that's where the fish are!"

"I've read the Bible through three times," Jonah continued "and I've never read the 'thou shalt not beat your wife' text. You know, Peter, I'm getting tired of people like you reading every popular idea into the Bible and then making it some kind of new doctrinal orthodoxy! Women suffer as the price of sin."

"Death is the price of sin," Peter retorted. "That doesn't mean we have a right to kill people." Jonah thought for a second; "Sure, but the Good Book says 'thou shalt not kill', where's your wife beating commandment, Peter?"

"Christ left one test for His followers, right?" replied Peter slowly. "Yeah, they are the ones who keep His commandments—none of which say anything about wife beating!" Jonah interjected triumphantly.

"Not so fast, Jonah. Jesus said that He gave us a new commandment, that we love one another," Peter continued. "Jesus said the whole law is to love God and love each other—'do unto others'. The way I read it, the difference between true Christians and false Christians is love."

"Yeah, of course, we're all about love," Jonah sighed with exasperation. "That's why we have the law of love.

And it says nothing about hitting your wife!"

"Wrong!" For the first time Peter raised his voice. "It says everything about it! Love is treating others like we want to be treated. And I am 100 per cent sure no-one wants their spouse to hit them. So if you hit your wife, guess what, you aren't acting in love. And if you aren't acting in love, you can't be a true Christian. And if you aren't a true . . ."

"OK, OK, OK, but answer me this," Jonah butted in. "Women are subject to their husbands. And how's that going to work if husbands don't, you know, enforce their authority?"

"The Bible tells us that husbands are to love their wives like Christ loves His church," Peter replied. "Think about Jesus—I mean, He didn't even hit back when people spat in His face and when they flogged Him. Did He have authority? You bet! Not by beating people up but from the strength that comes from true love, a spirit of sacrifice and service. Can you imagine Jesus hitting a woman?"

Jonah stopped for a second. Peter had a point. But still . . . "I mean, what if I keep the Sabbath, pay tithe, and if I serve as an elder or even a pastor? You really believe I won't inherit eternal life just for hitting my wife?"

"Read 1 Corinthians 13, Jonah—you can even die for the faith and still lose everything if you don't have Christ's love in your heart. And Christ's love is patient, kind and gentle. There is no way that hitting your wife is consistent with having Christ's love in your heart. And if you're still wondering what Christ's love looks like in a family, read 1 Peter 3:7 where we're told to love our wives and not be harsh with them. I mean, it's obvious isn't it? Hitting our wives shows we don't have Christ's love in our hearts. Without His love in our hearts what have we got? Nothing! And if we've got nothing, we aren't going to heaven!"

The two men arrived at their fishing spot. Jonah looked down into the crystal clear water. Sure enough, Peter knew where the fish would be.

Shame, Jonah thought. He was vegetarian.

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Saving Bathsheba

Jarrod Stackelroth

Domestic violence seems to be on the news every day, each case getting more shocking and more brazen. But finally there's some good news. New South Wales police are trialling a new Domestic Violence Evidence in Chief (DVEC) system, which records testimonies of alleged assault victims as soon as police arrive and is admissible evidence in court. The challenge in the past has been that victims don't show up to court, have to spend time reliving the trauma by submitting written statements and sometimes change their stories. Authorities hope to protect the victim, see justice is done and make sure it doesn't keep happening or even escalate. The rest of the world is watching to see if DVEC will help.

Traditionally the Church has been silent or turned a blind eye to what happens at home. True, ADRA and women's ministries have, in recent years, led initiatives like EndItNow and supported external activities like White Ribbon Day (November 25). But are we leading the charge or jumping on the bandwagon?

The Bible doesn't shy away from condemning violence against women; neither should our Church. Atheists criticise that the God of the Bible seems to condone or endorse violence against women and children, but if we read these stories carefully it is always the human element that fails, not God. These stories give us a blueprint of how to deal with violence against women—this applies to any kind of violence, including sexual, physical, mental and spiritual and emotional manipulation.

Let's look at a specific biblical case study: when David raped Bathsheba.

There have been some arguments over the years about Bathsheba's willingness. The English translation is vague but the original language makes it very clear that she is the victim. According to Adventist scholar Richard Davidson, Bathsheba was a victim of "power rape" and he claims Ellen White backs him up. "Ellen White, standing over against the prevailing trend of mostly male interpretations of the Bathsheba-David narrative in her generation, unequivocally points the finger of guilt solely at David, and not Bathsheba, as the one who committed great injustice and sinned against Bathsheba just as surely as he did against Uriah."¹

When Nathan confronts David with the parable of his sin, it was the little lamb that was innocent and suffered. That was the sin God and the prophet was most concerned about.

Before David's great sin we see him storming cities, fighting in the Spirit, decisive, bold and proud. After, we see him indecisive, weakened, permissive and his spiritual power is diminished. He chooses to repent and finds forgiveness but still lives with the consequences of his sin, including "calamity from your own household".

Look at the consequences. This is the turning point in the greatest Israelite king's reign. After it, David is betrayed, his sons attempt to kill him (and each other), one rapes his half-sister and David's kingdom is eventually split.

David repents. He is not put to death but he still suffers the consequences. He loses the baby conceived by the illicit tryst but God forgives him. God deals out grace and mercy and yet none of the consequences are withheld.

(Continued on page 6)

Time to witness

I could spend nearly all of my time with Seventh-day Adventists if I wanted to. But I do not want to! It's not that I don't like the people I work with or those I meet at church events or in committee meetings or who I ride bikes with . . . I love this Church and that means I love the people too. It's just that as a Seventh-day Adventist leader I need to be in contact with the "real" world and want to be an authentic disciple maker.

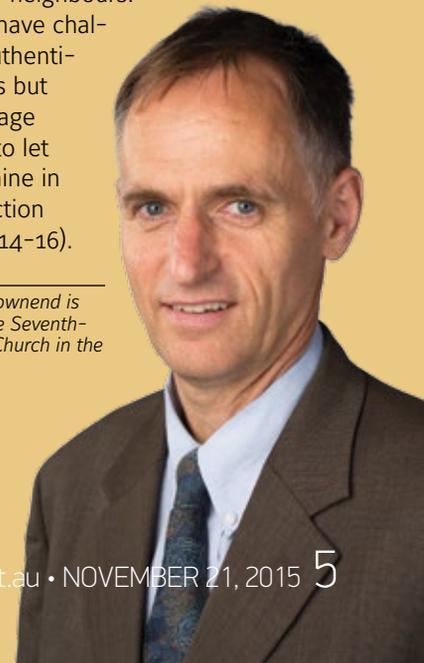
When I was a local church pastor I loved the interaction with the community, Bible studies and visitations of people seeking God. Over the years I have seen people I played sport with and next door neighbours find faith in Jesus and fellowship with the Seventh-day Adventist Church—they were good times. I had the time to be a disciple maker.

Now I have to think creatively about how I share my faith in Jesus. There is the occasional person on a train or plane who wants to talk. But answering "what I do for a living?" is usually a conversation killer. Here are some of the things I do to connect with others: pray for my chiropractor, leave GLOW (Go Light Others World) tracts in the magazines in airplane seat pockets, give the occasional one away personally or send them as attachments to those who send me spam emails. I'm looking forward to moving into a house and having neighbours I can connect with and join a local cycling club.

Other church leaders share my only Adventist contact challenge and I have noticed that some are very good at caring for new people in their local church or they join an interest club or befriend others as they walk or help their neighbours.

All of us have challenges to authentically witness but let's encourage each other to let our lights shine in word and action (Matthew 5:14-16).

Pastor Glenn Townend is president of the Seventh-day Adventist Church in the South Pacific.





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(Continued from page 5)

When you are living with sin, a burden of guilt, you are spiritually weakened, even handicapped. Someone who is engaging in domestic violence, whether it is physical, mental, spiritual, sexual or verbal, is sinning against the Lord and their victims.

As the police develop new ways to record and report domestic violence, they report a change in the perpetrators as they see what they have done from another angle.

The Church also must lead the fight throughout the South Pacific region to stamp out family violence.

Our voice must be strident. We must make sure it cannot and does not happen any longer in our churches. We must protect and care for domestic violence's victims and seek to discipline its perpetrators. Discipline has become a dirty word in the Church. But no man should hold office who abuses his family in any way, and the Church must be interested and involved in teaching a better way. But our discipline should be filled with grace and the understanding that repentance and rehabilitation is possible and that if David fell so low, the man who was after God's own heart, then we are all one step away from serious sin.

The biblical record is clear. We have a mandate to protect the victims, see justice is done and make sure it doesn't keep happening.

1. Davidson, R (2006). Did King David Rape Bathsheba? A case study in narrative theology. *Journal of Adventist Theological Society* (pp81-95), 17/2, Autumn.

Jarrod Stackelroth is associate editor of Adventist Record.

Nurses put training into practice

Paru, Solomon Islands

Seven trainee nurses from Atoifi Adventist Hospital recently joined Lau Valley church to run a community health program in Paru, on the island of Guadalcanal in Solomon Islands.

Paru is an Anglican-Catholic dominated area with minimal Adventist presence.

Led by Atoifi lecturer Alwin Muse, the students conducted health assessments, including diabetes checks, hypertension tests and counselling on the dangers of smoking. They also prayed with the villagers after each assessment.

"An elderly Anglican woman testified that after she went through the health screening with counselling and prayer, her craving for tobacco disappeared," Mr Muse said. "She returned with other women who were addicted to smoking and needed to give up."

At night, the students presented health talks on a range of topics, including hygiene and filariasis.

The group was specifically able to offer treatment for people with bakua, a fungal skin condition that is endemic in the South Pacific and is estimated to affect more than 20,000 people in the Solomons.

"We had the opportunity to go to many Anglican villages, visit sick people and treat them," Mr Muse said.

At the conclusion of the program, five people were baptised by Kukum church pastor Patrick Livah. —*Vania Chew*



A trainee nurse performs a diabetes check.

San doctors nominated for Australian of the Year

Sydney, New South Wales

Two doctors from Sydney Adventist Hospital have been nominated as state finalists for the Australian of the Year Awards 2016.

Dr Yvonne McMaster, a finalist in the Senior Australian of the Year category, was one of the first palliative care specialists in Australia. Now retired, she leads a support group at the San's Cancer Support Centre for people with advanced cancer. Upon learning that palliative care funding had been cut in NSW, she became a formidable health advocate, taking just nine months to get funding restored to her local palliative care service. Dr McMaster, a recipient of the Order of Australia Medal, currently spends her time lobbying for palliative care resources, leading petitions, media campaigns and delivering speeches.

Cardio-thoracic surgeon Dr Ian Nicholson, a finalist in the Australian of the Year category, is a regular volunteer with Open Heart International (OHI), a medical outreach program based at the San. Since his inaugural trip with OHI to Fiji in 1994, he has travelled throughout Africa and the Pacific to provide lifesaving surgery for people in developing countries. His work in Fiji was recently featured in an episode of Australian current affairs program *60 Minutes*.

"It is a great honour to be a state finalist for the Australian of the Year Award in recognition of my work with Open Heart International," Dr Nicholson said.

"This work is not successful because of one person but because of an amazing team of committed people that I am part of. The team spirit and the legacy that we're able to leave in the countries we work is what continues to

drive us all. It is also quite humbling to be recognised alongside other great Australians who are all very worthy nominees."

"We are absolutely thrilled to see Dr Nicholson receive such prestigious recognition," OHI manager Michael Were said. He described Dr Nicholson as "a great example of the Australian spirit of helping friends and neighbours in times of need".

Candidates for the Australian of the Year Awards must be inspirational role models for the Australian community, demonstrate excellence in their field and have made significant contributions to the Australian community and nation.

National winners will be announced on January 26, 2016. —*Vania Chew*



Dr Yvonne McMaster.



Dr Ian Nicholson.

Church leaders: respect the ordination vote

Silver Spring, Maryland, United States

General Conference and division leaders re-affirmed the important role of women in the life of the Seventh-day Adventist Church and appealed to all Church entities to respect a recent General Conference Session decision on ordination in order to avoid fracturing the world Church.

World Church executive secretary Dr G T Ng read the six-paragraph document aloud to Church leaders and laypeople attending the Annual Council. Ushers passed

out copies of the document to attendees.

"We appeal to all entities to respect the decision by the world body in session since any unilateral and independent action contrary to

the voted action paves the way for fracture and fragmentation," the signatories of the document say. "We urge all entities to work closely with world division administrations to ensure that all actions harmonise with voted policy to foster worldwide church unity and our heavenly entrusted mission."

None of the Church's 13 world divisions ordain female pastors. However, three unions began to ordain women prior to the vote, and two other unions decided to stop ordaining male pastors in what they called a show of solidarity with women after the vote.

The document underscores that the vote did not change "the Church's understanding of the role of women in the life, mission and practice of the Church as supported by the Church Manual and outlined in General Conference and division working policies".

Adventist Church president Dr Ted Wilson said the document was unanimously approved by the General Conference and division officers over three sessions. —*Adventist Review*



Annual Council attendees reading handouts of the appeal.



Chilling claims

A new documentary, *Hard to Believe*, reveals a disturbing organ transplant industry in China, where prisoners of conscience are executed for their body parts. A medical ethicist involved in the film says Christians, Uighur Muslims and Falun Gong practitioners are targeted. The healthier lifestyles of religious prisoners means their organs are valued. —*ABC Radio*



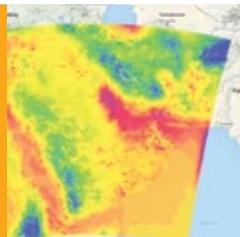
Live it or share it?

One of the largest Protestant organisations in Germany's west says deliberate strategies aimed at converting Muslims threaten social peace and are not in the spirit of Jesus. Shocked evangelical leaders have reaffirmed their commitment to spreading the gospel. Despite their differences, Christians of all stripes are continuing to assist new migrants. —*Religion News Service*



Assassins

Syrians fleeing civil war are facing a new threat to their safety. Aid workers and refugees say Iraqi and Syrian militia groups, including ISIS, operate within some refugee camps in Jordan, seeking to murder Christians. Claims are also being made that Christian girls are being kidnapped and sold as sex slaves. —*Sunday Express (UK)*



Too hot to handle

US scientists say that continued global warming will result in Persian Gulf countries experiencing extremes of heat the human body cannot survive. By the end of the century there will be days so hot and humid that they'll feel like they're above 70°C. The prediction makes Revelation 16's plague of scorching heat sound plausible. —*Nature Climate Change*



Let's talk about . . .

Over the past few years the Death Café movement has spread from Switzerland to more than 30 countries. Friends and strangers gather to discuss the practicalities of death, the emotional impact of grief and beliefs about the afterlife. Waimate (SNZ) Anglican church has been running monthly Death Café events in its church complex. —*Timaru Herald*



Hugs for the homeless

Jacqui Green, from Queensland's Gold Coast, admires the work of Catholic homeless charity Rosies and decided to fundraise by blindfolding herself and offering hugs to strangers on the street. Her aim to raise \$1000 for hot cuppas was exceeded when a biodegradable packaging company said they'd make an annual donation of 100,000 cups. —*Record staff*

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New arrivals

by Vania Chew

There's a lot to consider when you're planning for a new arrival. What will it look like? What will it need? And how will you look after it? The process can be daunting because ultimately, no matter how carefully you plan and prepare, you can never guarantee the outcome you're hoping for.

That's when prayer comes in. You lose track of the time you spend on your knees, knowing that something precious and fragile will soon be entering the world. And when you meet your miracle, all you can do is praise God.

"New Hope was born today—she is alive and the most beautiful of babies," Pastor Lloyd Grolimund announced via social media on February 28, sounding very much like a proud father.

With the assistance of a small ministry team from Wahroonga church (NSW), Pastor Grolimund had a vision of starting a new church in the expanding area of Parklea-Schofields in northwestern Sydney. Through extensive Facebook promotion and team recruitment, they were able to establish New Hope (church plant) at the University of Western Sydney (Nirimba campus).

Around 350 people attended the inaugural service. Currently around 200 attend each Sabbath.

Two hundred? That sounds like a lot! Is this high level of attendance just a coincidence? No. New Hope is deliberately reaching out to and engaging its community. By launching children's Sabbath School classes straight away, it catered for families from the outset. The team is participating in SALT, a program that trains members to reach out to people in their circles of influence. And they freely offer community service to their neighbours.

Since its birth, New Hope has seen many answers to prayer, including the opportunity to use a new lecture theatre as its venue.

"It is my vision that New Hope will continue to develop into a place . . . where weary sinners . . . will find rest, will find Jesus and will worship with a people who know Him too," Pastor Grolimund says.

But New Hope doesn't have the monopoly on that vision. Greater Western Sydney is an area experiencing tremendous growth in discipleship.

About three years ago, inspired by a retired Fijian Indian pastor, a group of lay people began meeting for prayer

every Friday night. Their mission was to pray for Fijian Indian friends and family. A church planting networking meeting at Hoxton Park church helped them to recognise they were actually establishing a church plant for Fijian Indians in Sydney. With support from Hoxton Park church, they began meeting monthly in the hall on Friday nights. Approximately 40–60 people now attend these prayer gatherings. Sydney Fijian Indian Group is looking to expand its leadership team and actively engage with the Fijian Indian community. And it isn't the only church plant supported by Hoxton Park church.

The vision for Harvest Fellowship Group began when Jim Tyrokomos attended a church planting workshop presented by Pastor Glenn Townend at Inspire, a leadership training weekend run by the Greater Sydney Conference (GSC). The presentation, about how the Western Australian Conference was cultivating a church planting movement, moved Mr Tyrokomos, who was Personal Ministries leader at Hoxton Park church. With encouragement from his leadership, Harvest Fellowship Group started meeting in a home every Friday evening. They have been letterboxing evangelistic invitations in their neighbourhood and are launching Sabbath services.

"We have a strong conviction that Jesus is calling us to make Adventist disciples within every people, group and suburb in Sydney," says Dr Sven Ostring, GSC director of Discipleship Movements.

GSC president Pastor Michael Worker is in full agreement. "Greater Sydney (Conference) has a strategy to establish new churches in growth corridors and areas of the Conference that do not have a strong Adventist presence as well as continuing to establish congregations in new language groups," he says.

According to Dr Ostring, plans are underway to establish a church plant in the Parramatta CBD. Momentum is building to plant churches in Sans Souci, Newtown and Camden as well.

"It's great seeing God using people creatively to reach others for Jesus and start new communities of faith," says Pastor Glenn Townend, president of the South Pacific Division. "These people are fulfilling Jesus' mission of making more and better disciples for and with Him."—Vania Chew



Is wine fine?

by Anthony MacPherson

COMplete abstinence from alcohol has been a very important part of the Adventist lifestyle. Until recently this standard has enjoyed the overwhelming support of church members. It is fair to say that in the past few decades commitment has been waning among some church members. Still greater numbers of church members maintain the standard but are not sure about the biblical support for total abstinence. Others speak as if the Bible has a clear "thou shall never drink alcohol" verse. Unfortunately such a verse remains elusive.

There are three views on the subject: the moderation view says that drinking alcohol is fine, good even, just as long as you don't get drunk (it's all about quantity). The prohibition view says once the Bible data is properly understood alcohol is clearly condemned (it's all about the kind of wine). The abstinence view says that while there is no clear blanket "thou shall not" verse forbidding alcohol, correctly applying biblical and other principles will lead us to abstain from drinking it (it's all about principles). Adventists have taken either a prohibitionist or abstinence position.

Why the increase in the moderation position among Adventists? To be frank I think it strikes people as simply implausible to believe that ancient Israelites mainly drank grape juice or that they had fermented wine but never touched or used it. I agree that this does sound implausible. Unfortunately some Adventist explanations give that impression. But I want to say that the moderation posi-

tion has its own problems with implausibility. It tends to project a lot of unwarranted modern ideas onto ancient texts and cultures. Moderationists see ancient people as modern social drinkers who just wanted to sit down to a nice glass or two of wine with a meal. In contrast to all of this I want to suggest that both a simplistic prohibitionist stance and the moderationist view arise from an ignorance of the ancient world. The Bible displays a certain ambiguity about wine; at times approving it and at times condemning it. This is because wine and wine drinking in the ancient world was different to today and rather complex. Within that complexity it's possible to make arguments for each of the three positions.

This complexity is seen in what actually counted as "wine". Wine could, of course, refer to straight wine (alcoholic). It could refer to straight wine diluted with substantial amounts of water, so much so that on modern terms we would class this "wine", depending on the dilution, as either sub-alcoholic (1-2 per cent) or even non-alcoholic. In a similar way wine sometimes had large amounts of honey added to it, which required substantial dilution with water (again it would end up sub-alcoholic or non-alcoholic). Sometimes dried grapes were boiled with water and drunk either soon after (non-alcoholic) or when it had fermented (alcoholic). Wine that had been boiled down into almost a syrup was very common. It was reconstituted with water and was non-alcoholic due to the boiling and dilution. There was grape juice (yes it was possible).

There was wine that had gone the next stage of fermentation and turned into wine vinegar (either by accident or design). This non-alcoholic vinegar was called wine and added to water as a drink. A version of this (called *posca* in Latin) formed part of the daily rations that were given to every Roman soldier. It helped bad local water taste better (crucial for an army). This wine was offered to Jesus on the cross and He drank it (John 19:28-30). The earlier offer of wine mixed with gall Jesus refused (Matthew 27:34). These were the main types of "wine" although there were others beyond this. But tell me, would modern people call all of these drinks wine? Not at all! Our definition of wine, shaped by modern attitudes and advances in wine making, is very narrow, precise and technical. Nowadays, wine is specifically about alcohol content. The ancients viewed wine as the product of the grapevine.

Its intoxicating power was not the absolute defining feature. Wine could be intoxicating but it could also be, and very often was, non-intoxicating.

This highlights what I think is the most common misunderstanding that people have today. They automatically assume that ancient people drank wine straight. In reality, wine mixed and diluted with water was in many places and periods the normal means of drinking wine. There were many potential reasons for this: concern about the dangerous effects of wine being a major one, and the desire to make a valuable product go further. But another major reason was how bad a lot of water tasted, and wine was a major way of making water potable (funnily enough sometimes it was the wine that tasted bad and diluting it with water made the wine bearable!). Luckily for ancient people even very small amounts of alcohol would kill some pathogens, although they didn't seem to fully understand this fortuitous fact.

It shocks modern people to realise that Greeks and Romans always diluted their wine. The standard dilution rate was 1 part wine to 3 parts water but often the rate was higher at 4-6 parts water (Pliny mentions a wine that was diluted 1-8). Wine was stored in large vessels called amphorae. From this it was poured into another bowl called a krater and mixed with water, and then from this it was poured into a drinking cup (usually a kylix). All wine drinking in the New Testament must be understood with this background and not modern assumptions about wine drinking. The wine that was drunk was, by modern standards, predominately water. Plutarch wrote, "We call a mixture 'wine,' although the larger of the component parts is water" (Symposiacs III, ix). The Jewish Talmud mentions wine as a mixture of wine and water (usually 1-3 but up to 1-6). In 2 Maccabees 15:39, it states: "It is harmful

to drink wine alone, or again, to drink water alone, while wine mixed with water is sweet and delicious . . ." This was written about 60 BC. The early Christians stated that their wine was largely water. Justin Martyr (150 AD) spoke of the Lord's Supper in this way: "Bread was brought, and wine and water, and the president sends up prayers and thanksgiving" (Apology I, 67, 5). Clement of Alexandria specifies that "It is best for the wine to be mixed with as much water as possible . . . For both are works of God, and the mixing of the two, both the water and wine produces health . . ." (Instructor 2:2). Only barbarians were considered to drink straight wine. Despite this, modern attitudes to alcohol are so entrenched that people today simply cannot imagine the ancients saw things differently. They are appalled at the idea of diluting their wine and yet that was the majority practice in the Mediterranean. Our culture despises boiled down wine and sees grape juice as inferior, yet these were highly valued drinks long ago.

So where does this bring us? A complete ban by Scripture on all wine, even alcoholic wine, would not make sense in the ancient world. Fermentation helped to preserve an important product over time. In a nutritionally vulnerable world, wine provided that vital little bit of extra nutrition.

In even small amounts fermented wine could render horrid tasting or dangerous water safer and drinkable. Even if there was, for argument's sake, no non-alcoholic wines (i.e. grape juice or boiled down wine), fermented wine usually ended up sub-alcoholic and even sometimes non-alcoholic.

There are many other issues and implications that this short article can't cover but I hope it helps people to reconsider any unthinking cultural accommodation to drinking alcohol and renews a commitment to the practice of abstinence. The biblical condemnations of types of wine, and not simply drunkenness, along with the numerous biblical narratives that present wine as a danger, as well as alcohol's impact on spirituality, the health of mind and body, society, family, law and order, make it eminently possible to build a substantial case for abstinence and even a careful, tempered prohibitionist position. Importantly, the moderation position no longer looks like the default position but more like a lazy modern projection back onto the past.

So next time an Adventist moderationist orders a wine, I trust they will have their krater with them ready to dilute it with plenty of water! And I hope they are ready to endure the expressions of horror from modern onlookers! Somehow I don't think I will see that—I wonder why? 

Anthony MacPherson is pastor of Plenty Valley church, Victoria.

Despite this, modern attitudes to alcohol are so entrenched that people today simply cannot imagine the ancients saw things differently.



Discovering connection

HopeChannel's Discovery team recently held their second annual retreat at Winmalee Christian Conference Centre (NSW). Seminar topics covered health, relationships and life issues such as addiction and depression. Around 30 guests plus staff were present. "The purpose of this is to connect with our students, many of whom are not Adventists, and to minister to them in a personal way," says Pastor Lyle Southwell, director of the Discovery Centre, who is looking forward to next year's retreat. "I highly recommend it for seekers and newly baptised members." —*Vania Chew*

Carcinogenic classification

A research department of the World Health Organisation has classified processed meats as carcinogenic and red meat as "probably" carcinogenic, following a review of 800 related studies by 22 experts in 10 countries. The Adventist Church sees this statement as confirmation of Ellen White's statements regarding meat more than 120 years ago. "This is not new information for us as a Church," says Adventist health spokesman Dr Chester Kuma. "We've known this since the 1800s. It's up to each individual to choose which lifestyle they want to follow." —*InFocus*



Three ministers ordained at Vanuatu Mission

Three Adventist ministers were ordained to pastoral ministry at the conclusion of Vanuatu Mission's 23rd session. Two hundred session delegates as well as family and church members from Santo and Malo were present to witness the ordination of David George, Titus John and Tony Robert. "Congratulations, pastors, God will use you most effectively," said Joe Kelison Joes, church leader for Mautoa church in Port Vila. Trans-Pacific Union Mission president Pastor Maveni Kaufononga and secretary Pastor Bob Larsen officiated the ordination along with Pastor Nos Terry Mailalong and Pastor Kaio Timothy. —*Jean-Pierre Niptik/Vania Chew*

Camping, community and Christ

Around 60 participants attended a recent Grey Nomads camp in Western Australia. Campers came from New Zealand, Queensland, NSW and Victoria, as well as WA. Guest speakers for the week-long camp were retired education administrator Dr John Hammond and Avondale Memorial church (NSW) pastor Vadim Butov. In addition to the Bible studies and evening meetings, participants enjoyed several activities, including a river cruise, mission opportunities program and a Saturday night concert. —*NewsWest*



Alcohol abstinence

A research study in the UK monitored 102 relatively healthy men and women in their forties who had given up alcohol for a month as part of a "dry January" campaign. Both men and women had been drinking above government guideline levels. The study found a month's abstinence resulted in marked improvements in blood pressure, diabetes risk and liver health. Adventist Church leaders have long emphasised the connection between physical health, mental health and spiritual health, discouraging the use of alcohol to improve mental clarity and spiritual discernment. —*Record staff*

Redeeming grace

Many attendees were blessed at a women's retreat held during the weekend of October 16-18 at Spring Beach in Tasmania. Guest speaker Marcha William shared her testimony about "Experiencing Redeeming Grace" and urged attendees to hold onto Jesus through every trial. Katie Snyder and Char Cooke also shared 10 powerful prayer pointers to help develop a vital prayer life. The weekend was an opportunity for women to form new friendships, encourage one another, and lift up family and friends in prayer. —*Tasda*



Processed meat and cancer

Just recently The World Health Organisation (WHO) released a report that classified processed meat as “carcinogenic to humans”. The internet lit up with articles, some simply reporting this new piece of news and many also trying to explain that the risk associated with processed meat isn’t that big and there’s no need to panic.

But the truth is, there are issues with both these types of articles. To start with, this news isn’t new. While this is the first time that WHO has released a document classifying processed meat this way, the evidence has been available for quite some time. In fact, the World Cancer Research Fund’s Second Expert Report published in 2007 found the evidence “convincing” that processed meat increased the risk of colon cancer.

Secondly, while we shouldn’t be trying to cause panic with public health recommendations, we also shouldn’t try to understate risks. WHO now places processed meat in the same category as cigarettes and asbestos. While this doesn’t necessarily mean they’re equally as dangerous, it does mean that WHO found that the evidence for processed meat being a cause of cancer is as strong as the evidence for cigarettes and asbestos.

When we know something is carcinogenic, we should avoid it. The risk of getting cancer from one puff of a cigarette isn’t as high as it is from a lifetime of smoking, but it’s still harmful, there’s still risk and we know the best thing for our health is to avoid cigarette smoke completely. We should look at processed meat the same way. Regardless of how much a sausage raises our risk, the evidence tells us that risk is very real and not something we should ignore.



Caramelised Banana and Fresh Date Pudding

Preparation time: 8 minutes
Cooking time: 50 minutes Serves: 6

- 30g margarine**
- 8 slices fruit bread (toast thickness)**
- 3 bananas, thinly sliced**
- 6 fresh dates, seeded and chopped**
- 2 cups Vanilla flavoured Sanitarium So Good**
- 3 eggs**
- ½ teaspoon cinnamon**
- 1 tablespoon brown sugar**

1. Spread margarine on both sides of bread and cut off crusts. Cut bread slices in half.
3. Place one layer of bread in a 20cm base, square, ovenproof dish and arrange half banana over the top.
4. Sprinkle with dates. Repeat layer of bread and banana.
5. Combine So Good, eggs and cinnamon in a jug.
6. Pour milk mixture over bread.
7. Sprinkle with brown sugar.
8. Bake in a moderate oven, 180°C, for 45–50 minutes. Serve with grilled pineapple.

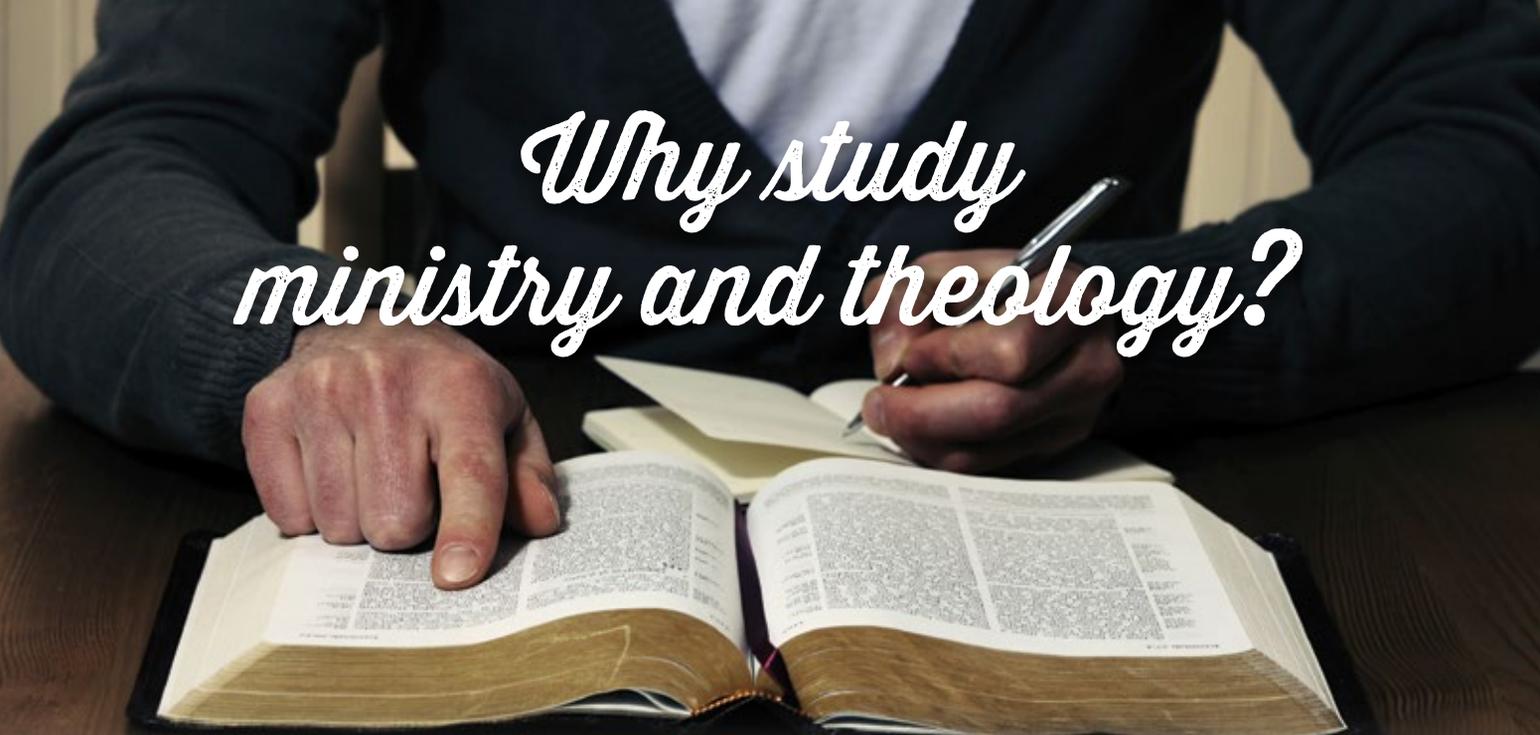
NUTRITION INFORMATION PER SERVE: Kilojoules 1345kJ, Calories 320 Cal, Protein 10g, Total fat 10g, Carbohydrate 47g, Sodium 210mg, Potassium 515mg, Calcium 144mg, Iron 2.2mg, Fibre 5g



Call and arrange to 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). For more great recipes and health articles visit our website www.sanitarium.com.au or www.sanitarium.co.nz

Sanitarium

LIFESTYLE
MEDICINE
SERVICES



Why study ministry and theology?

by Kayle de Waal

YOU'VE HEARD THEM. SO HAVE I. THEY'RE OUR friends, family, maybe even church workers, who frankly don't think an Avondale theology degree is worth the paper it's printed on. Worse, some go so far as to say studying theology at Avondale actually inhibits rather than enhances ministry. Are they right?

Before we throw the baby out with the bath water, just think for a minute about how Avondale has contributed to our Church. No, I'm not talking about all the marriages—though it's true that, but for Avondale, there's a reasonable chance someone in your family wouldn't have been born! But what I'm talking about is the giants of our Church in the South Pacific who studied theology at Avondale.

There's Barry—Oliver and Gane. There's the Townend clan including Calvyn, Bill, Brett and Glenn, as well as Glenn's children Amy and Travis. There's Pratt, Pratt, Pratt and Pratt. Possibly half of the Kent family. There's Price, senior and junior; Heise, senior and junior. The Stanley family—three generations of Avondale pastors ministering today. Then there's the legends of mission aviation: Andrew Stewart, Len Barnard and Colin Winch. Now think of all the Avondale theology graduates you are miffed that I've left off this list. Add them. And many wonderful, humble, hard-working ministers who you haven't heard of, but whose fidelity and perseverance God blessed to build our Church.

When we think for a minute about what God has done through Avondale theology graduates, it's awesome. And there's good reason for that. The Avondale Seminary wasn't established on a whim. It was set up under the guidance of Ellen White to follow the biblical model of instruction.

The school of the prophets was set up because parents were failing in their responsibilities to lead their children in a righteous path (1 Samuel 19:18-20; 2 Kings 2:1-7; 4:38-

44; Education, 46-48; PK 223). The school of the prophets was the norm for at least 300 years from the time of Samuel to at least the time of Elisha. The disciples were trained by Jesus for three and-a-half years (Mark 3:13-19; Acts 4:13) and then experienced the empowering of Pentecost (Acts 2:1) to launch the Christian church. Seventh-day Adventist colleges were established to train ministers. While I could draw on many statements here are just two from Mrs White:

The youth should be encouraged to attend our training schools for Christian workers, which should become more and more like the schools of the prophets. These institutions have been established by the Lord, and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers and some as gospel ministers (Testimonies for the Church 8:229, 230).

Young men who desire to enter the field as ministers, colporteurs or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as scriptural truth (RH May 23, 1912, par. 6).

Biblical formation

Women and men who come to Avondale will have the opportunity to be shaped and moulded by the Holy Spirit. They study Scripture, Ellen White, church history, systematic theology and practical theology. Students are exposed to

the rich tradition of scholarship in the Adventist and wider Christian church. I am often surprised, indeed shocked, that so few students really know their Bible well. Students are encouraged to grow in their walk with the Lord and to have a vibrant devotional life. It's crucial they learn to think biblically in this complex world. God grows students in beautiful ways over the four year undergraduate or two year post-graduate program.

Ministry formation

Students serve in a church placement from their first year and get to work with a pastoral mentor. They learn valuable ministry lessons as they serve at their church placement. The student-pastoral mentor relationship has clear expectations and guidelines to enhance learning opportunities for the student. They take two subjects on ministry practice and leadership. Among a range of ministry competencies, students learn how to give Bible studies (in fact they prepare their own), learn how to preach the gospel faithfully, chair church meetings, creatively lead small groups and effectively disciple others.

Evangelistic formation

Winning souls to Christ is the core of being a minister of the gospel. Students are involved in door-to-door evangelism and local public evangelism. They take two subjects on personal and public evangelism. Short public evangelistic series have been conducted in Melbourne and Sydney in recent years. Over the past few years we have developed a cross-cultural mission immersion experience. Students have travelled to Fiji (2012), Solomon Islands (2013) and Malaysia (2014), with more than 500 baptisms.

Personal formation

Students often struggle with time management and maintaining healthy relational and social boundaries. Let's not forget we were all young once! We provide guidance on time management and put processes in place to assist students to develop their capacity. In the course of their study they learn lessons in punctuality, goal-setting, deportment and social awareness. The rich benefit of studying with other students over two or four years from varying cross-cultural perspectives creates a depth and broadness to student perspectives. The college provides a healthy balance between social and spiritual development. In fact our Festival of Faith is unique in the global Adventist education system as the worship service is not mandatory for students yet the meetings are very well attended.

Academic formation

Ellen White encourages us to be thinkers and not mere reflectors of other people's thoughts. She states, "God does

not want us to be content with lazy, undisciplined minds, dull thoughts and loose memories" (CT 506.1). Students learn to think critically and analytically. Their writing skills develop as they write sermons, essays, workbooks and reading reports. Students' Adventist worldview is further developed and strengthened. It is crucial that students have the tools to think theologically and critically and have the ability to analyse complex problems and provide biblical solutions.

Field Education program

In communication with other Christian colleges in Australia and New Zealand, Avondale's Field Education profile and activities are very highly regarded. In fact our Field Education program is second to none on a global scale. Our staff interact and network with national and international colleagues and are constantly seeking to create new avenues for students to grow in their preparation for ministry. Other avenues in which students are able to develop include the new Ministry Readiness Panel. Students are given a 30-minute interview in their second year to assess their growth and preparation for ministry. A report is given to the student and they have an opportunity to track their growth and development.

World-class staff

The staff of the seminary are scholar-practitioners. They join the pulpit and the classroom, evangelism and education, mission and meditation, and pastoral care and academic rigour. Staff are producing world-class research that is acknowledged by international experts. Research includes issues related to the Sabbath, the fall of Babylon, the great controversy, studies in the New Testament and the Old Testament, sociology of religion, discipleship, Ellen White in her social and historical context, and mission and identity. Staff have written and edited eight books and more than 20 peer-reviewed articles in the past two years.

Post-graduate education

The Avondale Seminary provides a MA (Coursework), MA (Research) and PhD. Pastors have an opportunity to gain new skills in pastoral leadership, family ministry, youth ministry and other related ministry fields. The research degrees prepare pastors to engage in a major research project and develop their writing, research and study capacity. By furthering their education pastors have an opportunity to deepen and extend their skills to become more effective and dynamic workers for God.

Young and older women and men need to prepare for ministry in a changing world and a changing Church so that God can use their best for His glory. 

Dr Kayle de Waal is head of The Avondale Seminary.

Young and older women and men need to prepare for ministry in a changing world . . .



DIGGING INTO THE WORD

Gary Webster

Ancient Egypt and the World Health Organisation

While medical practice in ancient Egypt made great strides, it had numerous wacky and even dangerous treatments. For example, the Ebers Papyrus, written just before Moses, outlines hundreds of medical remedies with “drugs” including lizards’ blood, putrid meat, stinking fat, asses’ hooves, excreta from humans, donkeys, cats and flies of all things.

Moses was trained in all the wisdom of Egypt, yet if he had included the above Egyptian “wisdom” in the Bible, it would rightfully be the butt of jokes. However, Moses’ writings and other parts of Scripture have been shown to contain sound scientific health principles, such as hygiene, the superiority of a plant-based diet and the dangers of drinking alcohol.

Read Acts 7:22; Numbers 19:11-22; Deuteronomy: 23:12,13; Genesis 1:29; Leviticus 7:23; 11:1-23; Proverbs 20:1; 23:31-35; Daniel 1:8.

After miraculously delivering Israel from the Egyptians, God promised that if they followed His laws they would have none of the Egyptian diseases. Autopsies on Egyptian mummies have revealed they were stricken with heart disease, cancer, atherosclerosis, arthritis, hepatitis and trichinosis, most of which can be avoided by following God’s biblical lifestyle principles.

Read Exodus 15:26.

Following an ABC report on the World Health Organisation’s declaration linking cancer to eating processed and red meats, they interviewed a man who declared, “I don’t believe it!” Let us not be ostriches when it comes to caring for our body temples where, thanks to His amazing grace, God Himself lives.



OPINION

Olivia Savage

When my eyes opened early this morning I was filled with excitement for the day. I sprang out of bed like a startled green tree frog and began to get ready for the busy day ahead.

NOT.

I woke up early and lay with my eyes closed, waves of tiredness washing over me, feigning sleep like most of us do in the bitter hours of the morning, until the last possible moment that I could get up and get ready in time to be where I needed to be.

I reluctantly dragged my body out from the warm depths of my doona and into the freezing morning air. I ate a hasty breakfast and pulled myself into some suitable clothes. Checking my appearance in the mirror, I changed my outfit several times before nodding absent-mindedly and heading towards the bathroom.

When I opened the door, the light was already on and there, at the sink, stood my sister, still in her pyjamas, spitting her toothpaste into the basin and cleaning off her toothbrush. She turned to face me, wiping the remnant toothpaste off her mouth. Giving me a look over, from head to toe, she came to a simple decision about my clothing ensemble. “Maybe not those jeans.”

With this one sentence my sister managed to destroy every shred of self-confidence I had in what I was wearing, not to mention my entire self-image.

Satan can be like that. He plants a small seed of doubt in your mind, which grows into a huge plant. It’s all you can think about. The only way you can combat this feeling of not being good enough is to have a close connection with God and to trust in Him.

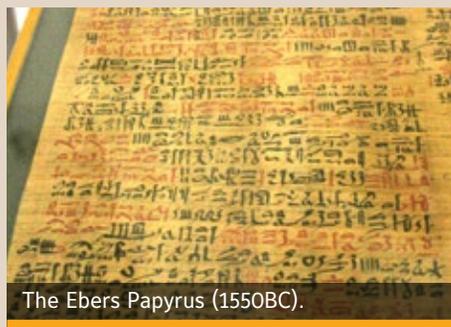
When you think about it, trusting in the Sovereign of the universe shouldn’t be that difficult. When creation was taking place and God was designing a perfect world for us, at the end of each day what was repeated? “And God saw that it was good” (Genesis 1:10,12, 18, 21, 25). And right at the very end of creation, once God had finished creating the perfect couple (Adam and Eve) to live in the perfect world, it says in Genesis 1:31: “God saw all that he had made, and it was very good.”

God made everything perfect. He also made everyone perfect. That’s what needs to be understood. God doesn’t make mistakes and any imperfection that can be found is not from Him, it’s from the influence of Satan and separation from God. That means that God created you perfect and He loves you just the way you are. When you’re with Jesus, God sees past all the imperfection that sin has caused and sees the true you—the perfect being He created.

So don’t let Satan or anyone else convince you that you’re not good enough—that includes wardrobe choices by the way. Because God, the Creator of perfect things, created you.

And He saw that you were good.

Olivia Savage is a student at Hills Adventist College, NSW. She wrote this piece during a week of work experience at Adventist Record.



The Ebers Papyrus (1550BC).

LETTERS

LET MATTER REST

Cornel Jongejan, Qld

Lorraine Chambers from NSW took the words out of my mouth (Letters, October 17).

The role of women in the Church is vital to its smooth functioning. It runs the gamut of the simple preparation of the table for communion services to being a health worker in a contagious environment on some forsaken island, etc.

I would compare them to Australia's truck drivers. Our nation would suffer economic collapse if truckies should cease to put the pedal to the metal. Likewise, without the ministry of women, our Church would go Humpty-Dumpty.

I'm personally grateful for the input our ladies make, and doff my Akubra to them, but like all the "No" voters in San Antonio, I'm not in favour of their ordination. A resounding "against" vote for the third time in 25 years can only mean "No". Now what part of the word "No" do the behind-the-scenes agitators not understand? Reportedly there was much prayer during the voting sessions, asking for divine guidance. Thus we can be confident that the "No" outcome was a divine outcome, so shouldn't we now let the matter rest?

A senior husband and wife in my home church have intimated to me that if ever women were ordained, they (the couple) would probably direct their tithe outside our Church.

Editor's response:

It's estimated that roughly 80 per cent of the representatives of the world Church from outside Latin America and Africa voted in favour of

permitting the world divisions to choose whether or not to ordain women. Those representatives are praying, Bible believing Adventists who God can work through as well as representatives from other regions. As the South Pacific has the highest percentage of Adventists to the general population of any division in the world, and as we have rates of faithfulness in tithe giving that place our region among the top in the world, the perspective of our representatives is not something that should be blithely dismissed. Even by those who disagree.

As to the particular contention that women are to serve in roles analogous to "truck drivers" in the Church: it is hard to square the view with the multiplicity of talents God gives to women. Why are Adventist women welcomed to take up senior positions in government, business, health-care, architecture, the arts, education, science and law, but relegated to support roles in the Church? Why would the God who entrusted them with such a wealth of talent and capability approve of church being the only place their talents aren't fully utilised? God used Deborah, Ellen White, and many other women as spiritual leaders. That the majority of representatives from a large portion of the world think we should be open to women serving in spiritual leadership today should not surprise us.

OUR IDENTITY

Tee, via website

I agree with the article ("Hiring Rights", Editorial, October 17). Everything we do as a Church organisation expresses the very point of who we are and who we

ultimately represent. When we allow non-faith based hiring we are starting to compromise our very beliefs and standards especially in our education system. We then become the same as any other school, welfare or church organisation and lose our identity and ultimately God in who we are representatives.

BEACON OF HOPE

Joy Butler, via website

Re: "Bookshop of blessings", Feature, October 31. My association with the Wahroonga ABC now spans 40 years. I have shopped there, browsed there, worked at, campaigned for, prayed for this shop for much of that time. And this story is a wonderful illustration of God's working in lives of people who love Him and of those who are searching for Him.

This shop has blessed and encouraged thousands in its ministry. It is a light on the highest spot in secular Sydney and a beacon of hope in the hospital. Denise is to be commended for her witness. May this shop continue to survive beyond its financial woes and thrive in its witness.

INSPIRING MESSAGE

Challis Pulotu, via website

Thank you for the inspiring message of working for God's Church ("Me, my job and my Church", Editorial, October 17).

I for one know I needed this big time as I'm also working for the Church at Pacific Adventist University (PNG) and am faced with similar challenges in terms of the future and God's plans for me as His child. Love your saying, "We are called to serve and sacrifice, not commit suicide."

God has surely blessed.

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.



Facing facts: understanding domestic violence

by Kent Kingston

LET'S EXAMINE A FEW COMMON BELIEFS ABOUT domestic violence.

It's a growing problem

Official statistics show the number of violent crimes in Australia and New Zealand is gradually decreasing. In Australia, about 1 per cent of the population (184,300 people) experienced physical or sexual violence from an intimate partner during 2012—the statistic from 2005 is essentially the same.¹ In New Zealand, a drop from 5 per cent to 3 per cent in physical abuse from a partner occurred between 2008 and 2013, while sexual abuse from a partner stayed steady at 1 per cent.²

If you live in Papua New Guinea (PNG), however, the story is very different. Accurate statistics are harder to come by but research suggests that two-thirds of women (66–70 per cent) have suffered violence from an intimate partner at some point in their lives—in some areas of PNG the percentage climbs close to 100 per cent.³ Police Chief Inspector Miriam Yawa suggests that urbanisation and the replacement of traditional bride price practices by the cash economy have left women vulnerable: “The conclusion we are faced with is that the incidence and severity of family violence is increasing whilst traditional and cultural protections against it are decreasing.”⁴

Other nations in the South Pacific region are also experiencing cultural change, are beginning to discuss domestic violence issues openly and are developing legal frameworks to deal with the issue. One consequence of this is that the reporting of domestic violence incidents is growing rapidly. In Tonga, for example, police statistics for domestic violence increased fivefold between 2007 and 2010.⁵

So is the incidence of domestic violence growing? Well, where communities are experiencing rapid cultural change and a growing awareness of domestic violence, we will see

increases in reported and, sadly, actual abuse. But where communities are stable and have a legacy of domestic violence intervention, we can expect numbers to stabilise and even drop as social attitudes change. There is hope for the future.

It's a political beat-up

The idea that domestic violence is a man-hating conspiracy dreamed up by hairy femo-nazis is not borne out by the evidence. In fact, if anything, there's a lack of political attention on domestic violence in comparison with other issues. In the US, the startling fact is that the number of women killed by men every year is about the same as the number of people killed in the 9/11 terrorist attacks.⁶ It doesn't take a genius to see the yawning chasm between the financial resources thrown at the ensuing “war on terror” and the paltry sums doled out for domestic violence services. In Australia, for example, the wealthiest nation in our region, it's estimated that half of the women seeking accommodation at domestic violence shelters are turned away—there just aren't enough beds.⁷

It's a women's issue

This belief is at the source of much of the politicised argumentation around domestic violence. Let's look at the facts:

- ◆ In Australia, an estimated 17 per cent of all women aged 18 years and over (1,479,900 women) and 5 per cent of all men aged 18 years and over (448,000 men) have experienced violence by a partner since the age of 15.⁸
- ◆ In New Zealand, women (26 per cent) were more likely than men (14 per cent) to have experienced one or more incidents of partner violence at some point during their lives.⁹
- ◆ In Australia, 0.5 per cent of men have experienced sexual

violence from a partner since the age of 15. For women, the percentage is 5 per cent.¹⁰

► In New Zealand, 14 per cent of women experienced one or more “coercive and controlling behaviours” during 2014. For men, the percentage is 17 per cent.¹¹

In the light of these stats, we have to admit that both men and women can suffer abuse. We also have to admit that men are more often violent than women, and in different ways. This complex reality should discourage us from simplistic explanations that domestic violence can only be understood in terms of male domination or, alternatively, that gender has nothing to do with it.

Labelling domestic violence a “women’s issue” is unhelpful for three reasons. Firstly, it doesn’t reflect the full range of abuse occurring in family environments; secondly, it sets up divisive stereotypes that paint women as passive victims and men as inherently aggressive, and; thirdly, it provides an excuse to walk away from the problem in the expectation that women’s groups will fix it.

If, in the Adventist Church, we expect Women’s Ministries leaders and Dorcas societies to do all the heavy lifting, we will struggle to improve the situation. Domestic violence needs to be tackled in a unified way by pastors, elders, men’s groups and Family Ministries leaders, as well as by women’s groups.

It’s a relationship problem

There’s a common perception that the solution to domestic violence is marriage counselling that will help the husband and wife to express their feelings and sort out their disagreements. What this fails to recognise is that ongoing abuse creates an imbalance in power that distorts the relationship to the extent that effective communication is well-nigh impossible. It’s like a human rights investigator asking a prisoner about claims of torture in the presence of their interrogator—the process is unlikely

to produce accurate answers.

Sadly, although we hate to see spouses separate, the physical and/or emotional safety of the partner being abused needs to be paramount, along with the safety of any children who, even if they are not directly witnessing physical abuse, are still affected by the belittling, blaming or threatening strategies used by the abuser to maintain control. Separation—be it temporary or permanent—allows safe places to be created where healing can begin and the power imbalance can be addressed.

Separation is often a difficult time when church friends and leaders may feel pressured to “take sides” or worry about getting enmeshed in the problem. It’s also a high-risk time, when a perpetrator may increase the severity of the abuse in a desperate attempt to maintain control. Safe, wise and compassionate strategies are needed to support both parties—this is when the love of a healthy church community can be seen in full flower; or unfortunately, when a nervous, privacy-valuing, “respectable” church community fails to take any meaningful action.

It’s a non-Adventist problem

Earlier this year a woman came to worship with her Adventist congregation—a church whose location shall remain nameless. Once again she had a visible injury, this time a prominent black eye, and once again the other church members studiously ignored it. Usually she attends by herself, but occasionally her husband comes along—the congregation usually greets him warmly, excited to see a “seeker” in attendance.

Just recently members of this congregation participated in a domestic violence awareness march, lending their support to the denomination’s official motto: “EnditNow: Adventists Say No to Violence Against Women”. Are they blind to the signs that one of their own is silently suffering in their midst? Or do they notice, but just don’t know what to say or do about it?

The EnditNow campaign materials reveal some bracing facts: “Domestic violence has been documented as a major issue within the Seventh-day Adventist Church. Incidences of abuse follow trends documented in non-Adventist populations.”¹² Sadly, we’re not immune. Most Adventists are not prone to alcoholic rages and are sympathetic to the Church’s tradition of non-combatancy in times of war, but we still manage to find plenty of excuses to justify hurting those we love.

The next step

Yes, the Adventist Church is responding to the scourge of domestic violence, and not just through the awareness-raising work of EnditNow. The Adventist Development and Relief Agency (ADRA) funds four domestic violence shelters in various states of Australia and also runs a counselling service in Western Sydney where people struggling with abuse can receive expert help. There’s even talk of setting

Warning signs that a person may be suffering family violence:

1. **Emotional disturbances**—withdrawn, worried, jumpy, disconnected or depressed.
2. **A cycle of violence**—a relationship that regularly seesaws between tension and apparent happiness.
3. **Isolation**—often not “allowed” to leave the house alone, have own phone, manage own money, contact friends or relatives.
4. **Controlled**—being regularly monitored, accused of unfaithfulness and having to answer questions from partner: “Where were you? Who were you with?”
5. **Injuries**—Poorly explained cuts or bruises.
6. **History**—Previous incidents of violence from partner.

up domestic violence services in Pacific island countries—a much-needed development.

But what about individual Adventist congregations and families? What's the next step? ➔

1. ABS Personal Safety survey (2012). <http://www.abs.gov.au/ausstats/abs@.nsf/mf/4906.o>
2. NZ Crime and Safety Survey (2014). <http://www.justice.govt.nz/publications/global-publications/n/new-zealand-crime-and-safety-survey-2014/publications/global-publications/n/new-zealand-crime-and-safety-survey-2014/documents/nzcass-main-findings-report>
3. Gender & violence—PNG constabulary. http://www.aic.gov.au/media_library/conferences/policewomen3/yawa.pdf
4. Ibid
5. National Study on Domestic Violence against Women in Tonga (2009). <http://www.pacificwomen.org/wp-content/uploads/tonga-vaw-report-final-20121.pdf>
6. "The way we treat women, you'd think we were at war." <http://www.theage.com.au/comment/violence-against-women-are-we-at-war-20150924-gju7hn.html>
7. "Home Truths: The costs and causes of domestic violence." <https://www.themonthly.com.au/issue/2015/march/1425128400/jess-hill/home-truths>
8. ABS Personal Safety survey.
9. NZ Crime and Safety Survey.
10. ABS Personal Safety survey.
11. NZ Crime and Safety Survey.
12. EnditNow Key Campaign Messages: http://www.enditnow.org/uploaded_assets/2245

Kent Kingston is an assistant editor of Adventist Record. Previously he was a social worker for nearly a decade in areas of youth, family and criminal justice.

Responding to family violence—practical tips for churches:

1. **Safety first**—if a person is in immediate danger of physically injuring a family member, particularly a child, they should be removed from the situation. The police will need to be involved.
2. **Raise awareness**—accurate information about family violence can be discussed at men's camps, women's conferences, couples retreats, Sabbath School and other relevant occasions.
3. **Listen**—if a person reveals they are suffering or perpetrating violence, the reality of their experience and feelings needs to be accepted.
4. **Involve experts**—family doctor, domestic violence counsellors, men's/women's services.
5. **Report crime**—if a sexual or physical assault has occurred or a domestic violence court order has been breached, these are criminal offences and should be reported to police.
6. **Church discipline**—a perpetrator of violence needs to know the church community stands against all forms of abuse. The church board may remove a perpetrator from church office, place him/her under censure, or ask him/her to attend a different church to keep other family members safe.
7. **Stay involved**—even if experts are providing help and/or church discipline has taken place, a person's support network is still important: a listening ear, a shoulder to cry on, accommodation alternatives, financial support, accountability.



Archaeological Diggings TOURS 2016







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ARCHAEOLOGICAL DIG AT LACHISH, ISRAEL June 23–30

TOUR 2 ANCIENT WONDERS July 8–18, 2016
China, Cambodia & Thailand

TOUR 3 AMAZING DISCOVERIES
September 25–October 21, 2016
Egypt, Jordan, Israel, Turkey, Greece & Italy

All the tours are designed to help people realize the relevance of the Bible and its teachings. So plan to join us in 2016, and invite a non-Adventist friend to come with you. * Tours subject to sufficient numbers and prevailing security conditions.

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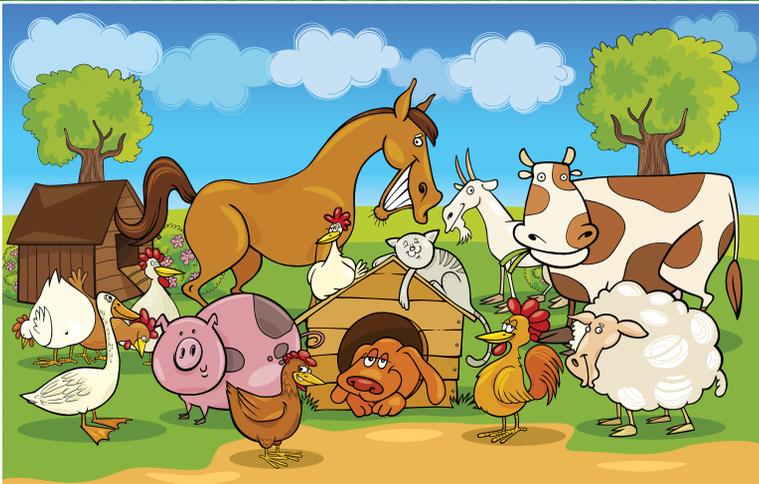


Remember,
we can serve
God wherever
we are.

HI KIDS!

**Kids
SPACE**

God gives King Nebuchadnezzar dreams of the future. Daniel is able to interpret these dreams. Daniel tells the King that he needs to stop being naughty, but the King doesn't listen. Daniel tells him that he will be banished from the palace and live with animals for 7 years until he can say God is Lord.



FIND 10 DIFFERENCES



Memory Verse

"Let your speech always be with grace... that you may know how you ought to answer each one."

Colossians 4:6, NKJ V

Lest we forget

For more than 120 years, Adventist missionaries have risked it all to spread the gospel in the South Pacific Division. This web page has been launched in loving memory of those families who paid the supreme price while in active service throughout the South Pacific.

Read their stories here:

[www.spd.adventist.org/
in-memoriam](http://www.spd.adventist.org/in-memoriam)



ANNIVERSARIES



Bullas. Gordon and Audrey (nee Chaplin) were married 5.9.1955 in the Adelaide City church, SA, by Pastor Ray Bullas (Gordon's father). On 27.9.15 they celebrated their 60th wedding anniversary with family in Newcastle, NSW. They have four children: Jeffrey (Sydney), Rodney (Adelaide, SA), Darryl (Newcastle, NSW) and Jo-anne (Brisbane, Qld); 12 grandchildren and seven great-grandchildren. They now reside in Victor Harbor, SA, where they enjoy gardening, bike riding and playing music. They have also found enjoyment in cruise ship holidays. Gordon and Audrey continue to love and support their family and have been a great example of unconditional love.



Carter. John (Jack) and Margaret (nee Jones) were married 1.11.1964 by Pastor Freeman at Waitara church,

Sydney, NSW. On 1.11.14 they celebrated their golden anniversary with a luncheon organised by Suzzie and her sisters Jocelyn and Grace at The Entrance church. After the celebration they enjoyed a short holiday with their family.

WEDDINGS



Haley—Brothers. Jonathan Haley, son of David and Jann Haley (Ala-

bama, USA), and Cecilia Brothers, daughter of Greg and Narelle Brothers (Lincoln City, Oregon, USA), were married 13.9.15 in Aldridge Gardens, Hoover, Alabama. Cecilia is granddaughter of Cecil and Elaine Toepfer (Cooranbong, NSW). Cecilia is working on a PhD in marine biology at the University of Alabama while Jonathan is an optometrist with the US Air Force Academy.

Steve Haley



Hutcheson—Went. Blake Christopher Hutcheson, son

of Brett and Leanne Hutcheson (Murwillumbah, NSW), and Lauren Jessica Went, daughter of Bill Went (Brisbane, Qld) and Karen Went (Murwillumbah, NSW), were married 12.7.15 at the beautiful Cedar Creek Estate, Mount Tamborine, Qld. The transition from school classmates to life-mates was a joy to watch and has been blessed by God in the presence of family and friends.

Brett Townend



Wills—Watson. Mathew Wills, son of Stephen and Michelle

Wills (Bundaberg, Qld), and Brianna Watson, daughter of Lowell and Kaylene Watson (Caboolture), were married 13.9.15 at Claude Dooley Park, Moore Park Beach. Mat and Brianna met at a Pathfinder rally six years ago. In a very special weekend, Brianna was baptised on the Sabbath in Hinkler church and she and Mat were married the following day. Since returning from their honeymoon they are enjoying married life in Bundaberg.

Russ Willcocks

in his devotion to God and His Word, and to his wife and family.

Neil Watts, Danny Milenkov

Chase, Sandra, born 9.2.1947 in Sydney, NSW; died 14.8.15 in Caloundra, Qld. She is survived by her only sibling Denise (NSW); and her children Terry (Palmwoods, Qld), John (Sydney, NSW), and Robyn and Calvin Entermann (Ikley, Qld). Sandra was a beautiful person; a fun, caring and hardworking mum. She lived with Robyn and Calvin and grandson Bradley for the past 15 years and they did a wonderful job caring for her. Sandra recently gave her heart to Jesus and witnessed with great joy her beloved Bradley's baptism. We look forward with great anticipation to that wonderful day when Sandra will be restored to us with full health and vitality. Rest in peace sweet Sandra.

Beth Beaden

Hughes, Donald Frank, born 22.11.1947 in Brisbane, Qld; died 28.8.15 in Bendigo, Vic. In 1975 he married Bronwyn Powell in Melbourne. He is survived by his wife; their children Vanessa and Ryan; and siblings Wesley, Noel and Alan. Don worked in IT and travelled the world with his job. A fourth generation Adventist, Don reaffirmed his faith with Pastor Bruce Manners in 2012. Bronwyn and her daughter Vanessa gave tremendous support to Don over his final years. We look forward to meeting Don again on the resurrection morning.

Stephen Ward



Saylor, Joan Beatrice (nee Laverton), born 25.4.1928 in the desert country near Laverton,

WA; died 26.9.15 in Geraldton. She married Bob Saylor who predeceased her. She was also predeceased by her children Donald and Edith. She is survived by her children: Robert

SUPPORTING MINISTRY POSITIONS

■ **Course in health ministry—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW).** Applications are being taken for both men and women for the January intake, 2016. Includes several nationally accredited courses as well as on-the-job training in a health retreat setting. Be mentored alongside a team of dedicated professionals including a doctor. This is a great opportunity to become actively involved in health ministry. For more information visit <www.cedarvaleeducation.com.au>, email <info@cedarvaleeducation.com.au> or phone (02) 4465 1362. Applications close **November 28, 2015.**

■ **Manager—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW)** is seeking a person with good management skills to oversee an exciting and growing health ministry. Other skills useful in a health retreat setting would be helpful. (Current manager and cook heading up a new outreach department.) For more information phone (02) 4465 1362 or email <info@cedarvaleretreat.com.au>. Applications close **November 30** for early 2016 commencement.

■ **Cook—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW)** is seeking a person passionate about healthy cooking with good interpersonal skills. Commencement early 2016. Phone (02) 4465 1362 or email <info@cedarvaleretreat.com.au>. Applications close **November 30, 2015.**

■ **Maintenance/handyman—Cedarvale Health & Lifestyle Retreat (Fitzroy Falls, NSW).** A full-time position is available to work as part of a team and in a health ministry environment. For more information phone (02) 4465 1362 or email <info@cedarvaleretreat.com.au>. Applications close **December 31, 2015.**

The above ministry is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.

OBITUARIES

Babet, Patrick Louis, born 21.1.1953 in Mauritius; died 28.5.15 in Wyong, NSW, after a short but determined battle with cancer. He is survived by his wife Suzy; son Bertrand and his wife Htwe; new granddaughter Annabelle; brothers George and Jean-Claude; and sisters Josiane and Christiane. Patrick was a faithful member at The Entrance church where he served as a deacon for many years. He was a greatly loved husband, father, brother and friend and was much respected by his fellow workers at the Berkeley Vale Sanitarium production plant. Patrick was a humble Christian gentleman who was loyal, faithful and consistent

Note: Neither the editor, Adventist Media Network, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A68 +GST; each additional word, \$A2.26 +GST. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. All advertisements, appreciation, anniversary, wedding and obituary notices may be submitted via <ads@record.net.au>. Please note all notices should be a maximum of 80 words and may be edited in accordance with Record style. Record reserves the right to shorten notices due to space constraints.

(Geraldton), Desmond (Balga), Tracey (Meekatharra) and Valeriy (Geraldton). Joan was possibly the first Aboriginal person to become an Adventist in WA. She attended Carmel Adventist College in 1950. Joan found Jesus as her Friend when she was a young girl in Cue. She continued loving Him and looked forward to the resurrection.

Don Fehlberg

ADVERTISEMENTS

Armidale Adventist Church 75th Anniversary. Join us 11-12 December 2015. Speaker: NNSW Conference President, Justin Lawman. All former members/attendees are invited. Contact

Judy Williams: phone (02) 6778 1132 or email <craftygran@internetsat.com.au>.

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Missionaries' luncheon—Avondale graduation, December

12. A combined lunch after the church service for missionaries, ex-missionaries, family and friends will be held in the Education building on the college campus. Please bring a plate of food. Drinks and nibbles will be provided. Come prepared to give a short talk on special Islander associates. Contact Ken Boehm on (02) 4365 3033/ 0408 072 313 or Warren Martin (02) 9489 5907/ email: <warrenjmartin@hotmail.com>."

Absolute Care Funerals is an Adventist family-owned and operated business caring for you in Sydney to Newcastle and Wollongong. Contact Arne Neirinckx, who understands our Adventist philosophy, on 1300

982 803 or mobile 0408 458 452. Call us even if you have already prepaid your funeral. <arne@absolutecarefunerals.com.au>.

Finally . . .

Talk unbelief and you will have unbelief; but talk faith and you will have faith. According to the seed sown will be the harvest.

—Ellen G White

Next RECORD Dec 5

POSITIONS VACANT

■ **Systems administrator—ACA Health Benefits Fund (Wahroonga, NSW).** An opportunity exists for a systems administrator to join ACA Health on a permanent, full-time basis. This role involves effective management of various information technology systems (HAMB System, e5 workflow and Sharepoint database) employed by the fund. This role also provides effective systems project management, and back-up and support for the trainer. Working outside normal hours may be required at peak times. For more information please contact assistant manager Roy Soaika on <hr@acahealth.com.au> or 1300 368 390. Please forward your application letter addressing the essential selection criteria and resume, including contact details of three referees, to: <hr@acahealth.com.au>. The appointing body reserves the right to fill this position at its discretion. Applications close **November 27, 2015.**

■ **Assistant clinical placement officer—Avondale College of Higher Education (Sydney Campus, NSW)** seeks applications from registered nurses for the position of assistant clinical placement officer. The role will assist the clinical coordinator with organisation of the clinical education program in the Bachelor of Nursing course. Avondale College is a Seventh-day Adventist organisation. If you share the passion for delivering Christian tertiary education and can align with our Christian-based principles, then we would love to hear from you. Further information is available from clinical coordinator Cheryl Magus, Discipline of Nursing, via email <cheryl.magus@avondale.edu.au> or phone (02) 9480 3620, or Associate Professor Paul Race, Faculty Dean, via <paul.race@avondale.edu.au> or phone (02) 9480 3629. Applications addressing the selection criteria, with contact details of at least three referees, should be emailed to <employment@avondale.edu.au>. Applications close **December 4, 2015.**

■ **Operations manager—Caloundra and Melody Park ARV- Seventh-day Adventist Aged Care (South Queensland).** We are seeking an operations manager to manage our support services and independent living units at the Caloundra and Melody Park Adventist Retirement Villages. Reporting to the CEO, the position will be full-time and located at both Nerang and Caloundra (Qld), with a strong focus on supporting the residential aged care facility care manager and our independent living unit residents. As a key member of the senior management team, the operations manager will ensure that we meet our Retirement Village Act legislative requirements while also managing a number of teams as they deliver services to our

current and future residents. The ability to work collaboratively with the director of clinical services will be paramount. Other requirements: excellent communication skills and prior management experience. For a full position description contact Eric Anderson, CEO, Seventh-day Adventist Aged Care (South Queensland), via email <ericanderson@adventist.org.au>. Applications close **November 27, 2015.**

■ **Operations manager—Victoria Point ARV- Seventh-day Adventist Aged Care (South Queensland).** Reporting to the CEO, this position will be full-time and located in Victoria Point, Qld, with a strong focus on supporting the residential aged care director of clinical care and our independent living unit residents. As a key member of the senior management team, the operations manager will ensure that we meet our Retirement Village Act legislative requirements while also managing a number of teams as they deliver services to our current and future residents. The ability to work collaboratively with the director of clinical services will be paramount. Other requirements: excellent communication skills and prior management experience. For a full position description contact Eric Anderson, CEO, Seventh-day Adventist Aged Care (South Queensland), via email <ericanderson@adventist.org.au>. Applications close **November 27, 2015.**

■ **Strategic project manager—Seventh-day Adventist Aged Care (South Queensland).** We are seeking a strategic project manager to head up a range of strategic projects for our organisation. Reporting to the CEO, the position will be full-time and located in Brisbane, with a strong focus on continuous quality improvement, strategic projects and human resources. As a key member of the executive team, the strategic project manager will implement, monitor and provide reports on key strategic projects within the organisation. As such the ability to project manage and communicate with key stakeholders at all levels is extremely important. The successful applicant must be a practising, baptised member of the Seventh-day Adventist Church with a strong commitment to its mission, particularly as such is demonstrated in the aged care ministry of the Church. It is envisaged that the person will have completed a tertiary degree and have significant experience in project management and CQI at senior levels of an organisation. For a full position description contact Eric Anderson, CEO, Seventh-day Adventist Aged Care (South Queensland), via email <ericanderson@adventist.org.au>. Applications close **November 27, 2015.**

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