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Adventist Record

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CHIP impacts Indigenous community

Brewarrina, NSW

Graduates from a Complete Health Improvement Program (CHIP) in Brewarrina have celebrated not only finishing the course but achieving a number of health-related goals, including reducing cholesterol and shedding a few kilos.

The CHIP participants, all members of the local Indigenous community, saw health improvements within a week or two of starting the program, which was run by CHIP facilitators Pastor Keith and Danuta Stockwell who minister to the Bourke and Brewarrina churches.

One of the participants saw their blood sugar levels drop from 22 to 5; another was able to reduce her number of medications from 10 to 4 under her doctor's guidance.

"My husband was heading for a stroke because his blood pressure was dangerously high," Eva said. "Now it has gone right down, his sugar levels are down to where they should be and there's the possibility he can go off his diabetic medication. We're very pleased with him!"

The importance of CHIP for Indigenous people was something Eva emphasised as well. "Our health is our responsibility—we are what we eat."

The Mayor of Brewarrina attended the graduation ceremony with his wife. "When he got up to hand out the certificates, he said the program is a great thing and he totally endorses CHIP," Pastor Stockwell said.

Local health professionals were also interested in the program. The Stockwells met with

the manager of Brewarrina Hospital. She and her staff members were excited about the good results people had achieved and they wanted to know how to refer others to CHIP.

They were also full of praise for the Stockwells for encouraging people to come to the hospital for their blood tests.

"It was good for them to see an Aboriginal man leading Aboriginal people into health," Pastor Stockwell said.

The Stockwells are now working with local stores to encourage them to stock more health foods. A small CHIP shop operated during the program for people to buy things like tahini, tofu, nuts and grains, but the aim is to continue to support the local community through their local stores.

There are plans to run CHIP again and participants from the most recent program are keen to join in. —Adele Nash



CHIP graduates with facilitators.

New aircraft dedicated for PNG work

Goroka, Papua New Guinea



Mudmen welcome the new aircraft, P2-SDA.

Adventist Aviation Services (AAS) took delivery of a new aircraft on July 4 in Hamilton, New Zealand.

The aircraft is a single-engine turbine Pacific

Aerospace Corporation (PAC) 750 XSTOL, ideally suited to the short, unprepared airstrips of Papua New Guinea and specifically those in the highlands of PNG.

The aircraft has returned AAS to its roots by using the same call sign—P2-SDA—as the original aircraft operated by AAS between 1964 and 1973.

P2-SDA was ferried to Goroka from New Zealand by AAS CEO Jeff Downs and recent recruit Jeandre Roux, via Norfolk Island, Lord Howe Island, Coolangatta, Cairns and Mount Hagen over four days. On arrival it was dedicated into service by Eastern Highlands Simbu Mission president, Pastor Benny Soga, and was welcomed with a traditional

dance from the Asaro Mudmen.

The aircraft will join the two other PAC 750 aircraft operated by AAS on mission, medevac, passenger and cargo flights supporting the Church's needs throughout PNG. Its arrival will allow AAS to continue operating a young fleet of aircraft while also helping to continue services in the future as other aircraft are maintained.

"AAS is always looking for experienced pilots and aircraft engineers with a willingness to serve God in His mission field across PNG," chief pilot Larn Harvey said. If interested contact him via email <fom@aas.org.pg>.

—Liam Harvey





Give them the keys

Jarrod Stackelroth

I was hoping against hope that I would be chosen. That little voice in my head told me I wouldn't be. That little voice that had negative things to say, the voice that told me I wasn't athletic enough, was too slow and too fat to make the team. My youthful optimism and love of sport clamoured to disagree. I might be picked for B grade. Or even C. That's why I put my name down. I'd give it a go.

I was in year 6 and hoping to play basketball on one of the school teams at the local recreation centre. I'd always loved watching sport but playing was another thing. At school, I got involved, enjoyed it and gave my very best. But I was always slower and less coordinated than many of the boys in my class.

As the names were read out, mine wasn't among them. In my mind I began frantically mitigating my expectation, telling myself it was OK, not to worry.

So I almost missed it when the A grade squad was announced and my name was on it. I was shocked: surely there had been some mistake. But no, the names were posted and there was mine. I was in. You couldn't steal the smile off my face.

It was just one of many moments my coach and teacher, Mr S, invested in me and built my self-confidence. He saw something in me and gave me a chance. Granted, my skills were limited but I had height! And we became a great team. I had a role and did my best to fulfil it and have played basketball ever since.

I have often reflected on that moment in my life and where I would be without it. It gave me a way to make friends and earn respect at high school, college and beyond. I now play on a team made up mostly of people I've met through basketball. They are non-Adventist friends, providing me with opportunities I would not have had if I hadn't been empowered at a crucial point in my life to do something I wasn't even sure I could.

It started with giving me a go. Not at something I was already qualified for or even good at. It was just empowerment, I can only think, for the sake of building me up.

Empowerment leads to ownership and ownership leads to investment. If we as a Church hope to be disciples

of Jesus making other disciples and have total member involvement, then we need to be giving men and women, young and old, opportunities to use their talents and gifts for God.

At the recent South Queensland camp meeting, I attended a few sessions in the young adult tent. While other tents had featured speakers—often international speakers of very high quality—the young adult tent had local young people presenting. I saw young people investing in other young people. I saw them being given an opportunity to get involved and respond to calls to serve.

Out of the responses, 12 young people said they felt the call to pastoral ministry and 60 others responded that they would like to do some form of ministry in the Church.

Are we giving our members and our young people similar opportunities and experiences? Yes, in some cases. However, so long as we see young people as the future, we will continue to cling to power and control of how the Church runs and operates. This gives plenty of time for our young people to become disillusioned and discouraged.

During the Sabbath morning service, Pastor Brett Townend encouraged the young adults to be involved and symbolically handed them the keys. Jesus gave Peter the keys to the kingdom and by extension, to those who believe in Him as Christ (Matthew 16:13–20). The work of the kingdom is for all who believe.

One of my favourite scenes in the New Testament is when Jesus' disciples are sent out by Him to preach and heal (Mark 6, Matthew 10, Luke 9 and 10). I can just imagine their excitement as they began to see lives changed through God's power. That excitement is contagious.

I was blessed to grow up in a church that involved young children in the service quite often. In a multi-generational, multi-ethnic church people with different skills and different life experiences can work together to form a strong and functional community. Wisdom and experience are complemented by youthful exuberance and energy. The strength of a church like that, is that all of its members are equipped and active in mission.

Jarrod Stackelroth is editor of Adventist Record.

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Woman founder Shauna Ryan."

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A place to belong

Tracey Bridcutt

It was like a scene from a Disney movie—carefully coiffed trees dripping with fairy lights, happy teenagers chatting with their friends, sweet music playing in the distance. Beyond the dazzling display a sign beckoned: “A place to belong.” Then another sign: “Welcome home.” My daughter had been invited by friends to an evening program at another Christian church. The program was engaging and spiritual. In the weeks that followed she received invitations to similar programs and a number of affirming messages from the organisers.

I was impressed. These people knew how to help teenagers feel loved and accepted. They also understood the value of the “follow-up”—keeping the conversation going long after the program has finished.

So what’s your church like? Is it a “place to belong”? Do the teenagers feel nurtured and accepted? Do attendees feel safe to be themselves, warts and all? How about the single dad sitting in the back pew? Is he experiencing a sense of belonging or does he feel a little awkward and disconnected, only really attending church for the sake of his kids? And what about the elderly gentleman who attends church faithfully every Sabbath but struggles to hear what’s going on—does he feel that he belongs?

It’s encouraging that some of our churches are really making a big effort in this area. Take Fox Valley church (NSW) for example. Its members keep an eye out for visitors who are sitting in front or behind them. They say hello and endeavour to introduce them to others. I was visiting the church recently and one of the song leaders actually walked off the stage between songs to come and greet my son and I. Now that’s a way to make people feel special and noticed!

But for Fox Valley it’s not just about affirming people each Sabbath, inviting them to the potluck lunch and forgetting about them the rest of the week. Indeed this active church has what it calls “connect groups”, which meet most days of the week. Whether you have a passion for writing or for mountain biking; want to learn more about the Bible or be part of a parents’ group; are keen to explore the city with a group of walkers or ramp up your exercise at a boot camp, there’s something to appeal to a diverse range of interests. And the good news is that the groups are not just catering for church members; there are a number of people from the wider community who also attend and experience that feeling of belonging while the church sows the seeds of friendship and discipleship.

“Belonging is something that we rate as very important,” Fox Valley pastor Mark Baines explained. “There’s a welcome sign in our church foyer and when I look at it, it’s a good reminder that this is what we are all about and we need to follow through with action.”

The need to belong is a big part of what makes us human. Whether it’s at church, work, school, with our families and friends, most of us want to feel included and supported. For those who are struggling to find acceptance, it’s comforting and reassuring to know that there is Someone who dearly wants us to belong to His family. As Christian author Max Lucado explains, “We are Jesus Christ’s; we belong to Him.”

Tracey Bridcutt is head of news and editorial for Adventist Media.

INSIGHT

Real worship

During a Sabbath worship service in a cathedral in China a deaconess slapped my hand for drinking from my water bottle. I knew no Mandarin but her body language gave me the message she didn’t approve. I assume that meeting my physical needs while I was supposed to be worshipping God in what she saw as a holy place was not acceptable.

On the same Sabbath in the same city I heard the most beautiful Chinese Christian worship song, with an eerie harmony that left me in awe. This group worshipped in a high-rise building and were all drinking water when they wanted to. At an Adventist church in the US, people of different cultures and ages (mainly under 30) worshipped with high energy: a band, clapping and dancing. Their focus: a God of love, power, understanding and grandeur. They felt comfortable giving their all in musical praise to God.

In the South Pacific I have experienced many different forms of corporate worship: harmonic singing, praise bands, dramatisation of a Bible story, powerful testimonies, insightful biblical preaching as well as some elements and styles that didn’t do much for me.

However, an article by Jon Paulien, in *Ministry*, the Adventist magazine for clergy, reminded me that worship is ultimately not about me but God.

In Revelation, humans worship God because of who He is and what He does. In Revelation 4:9-11, the elders and living creatures fall down before God because He is Creator. In Revelation 5:8-10 the elders fall down singing before the Lamb because He redeemed people of every tribe. In Revelation 11:16,17 the elders fall down before Jesus because He has taken His power to reign.

Any disciple of Jesus worships Him. Worship is focused on Jesus. The act of worship recalls who God is and what He does. If we do those things we really worship no matter the format or style.

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





Photo credit: AusAID

Children at risk

Girls as young as 13 are being lured by foreign loggers into prostitution and underage marriages in Solomon Islands. Logging workers offer gifts in return for sexual favours and generous bride prices to poor families. The alarm is being raised by the Anglican-run Christian Care Centre, Solomon Islands' only women's shelter. —*InDepthNews.net*

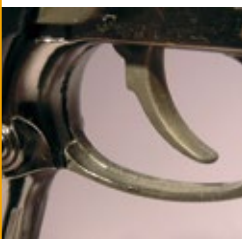


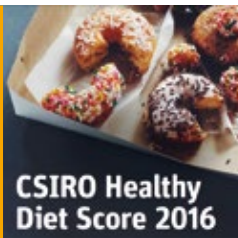
Photo credit: Lindsay Fox

Christians massacred

Amid ongoing conflict in the Central African Republic, 19 Christians have been killed and dozens of others injured in a door-to-door rampage through the village of Ndomete. The violence was carried out by Islamist militants who control the north of the country. UN peacekeepers have been deployed to prevent further violence. —*Religious Liberty Prayer Bulletin*

Persistent poison

Five years after quitting smoking, a person's risk of disease returns to that of a non-smoker. Almost. A Harvard Medical School study found that genetic evidence of smoking persists for at least 30 years, including genetic markers associated with lymphoma, a common cancer that kills more than one-third of those diagnosed. —*NBC News*



Reality check

Since May 2015, 86,000 Australians have calculated their Healthy Diet Score using the CSIRO's free online survey. The average result of just 59 per cent reflects a lack of fruit, vegetable and grain/cereal intake and way too much snacking on junk food. The advice? Halve the bad, double the good. —*CSIRO*



Stay or go?

The US Chaldean (Iraqi Catholic) Church is in conflict over whether Christians in war-torn Iraq should migrate to safer countries. A priest in the US has been fired and a bishop forced to retire over their advocacy for Chaldean migrants. Church leaders say Iraq is in danger of losing its Christian presence altogether. —*Wall Street Journal*



Heroes remembered

War memorials around the world eulogise fallen combatants, but the new Watford Peace Garden (UK) pays tribute to those who refused to bear arms during wartime. The sacrifice of 130 Adventist conscripts who were imprisoned during World War I was noted at the opening ceremony, along with the UK's 20,000 other non-combatants. —*tedNEWS*



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SYDNEY ADVENTIST SCHOOL AUBURN will soon be celebrating 100 years of service as a school and provider of Adventist education in Sydney.

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Inaugural conference remembers missionaries

Sabeto, Fiji

A conference celebrating and remembering the contribution of Adventist missionaries, both expatriate and national, was held recently at Fulton College, Fiji.

"Waves across the Pacific: uncovering Adventist Mission" was run in collaboration with the *Journal of Pacific Adventist History* from September 9–11.

"The purpose of this conference was to try to capture Adventist history in the Pacific," said Fulton College principal Dr Stephen Currow. "I am hoping that the conference inspires all who attended, including current Fulton students, faculty and staff, to focus on God's mission."

Topics included: Reflections on missiological approaches to evangelism in Melanesia; The biblical mandate for mission; What happened to the crew of the *Advent Herald*?; Christianise or civilise: a case study from the western Pacific; Early Adventist work in PNG; and Accounting and religion.

Much positive feedback was received, including from South Pacific Division Education (SPD) director Dr Carol Tasker, who said, "I think Fulton has lit a candle for the Division here" and "one thousand thank yous" for the event.

The papers and presenters acknowledged the issues with and criticisms of missionary methods in the past, with Dr Currow stating that while mistakes may have been made

and there is no excuse for insensitive mission practices, God has given us a mandate for mission and protected, preserved and opened the work ahead of many missionaries, sometimes even bringing good out of bad.

Although this was the first time the conference has been run, Fulton plans to make it an annual event. When asked whether it will always be held at Fulton or could be supported by other tertiary institutions, Dr Currow responded that while Fulton plans to continue running the conference, there "are too many stories for just one conference at one institution to capture" and that there is space for other institutions to commemorate their history as well. Fulton, however, plans to make this an annual event and an "ongoing feature of Fulton life".

"If we can be reminded of God's faithfulness then we will have the courage and conviction to continue to allow God to lead in unfamiliar and possibly unentered areas," Dr Currow said. —Jarrod Stackelroth



Pastor David Hay speaks with Dr Carol Tasker.

Adventists take lead at temperance convention

Ottawa, Canada

This year's 40th World Convention of the Woman's Christian Temperance Union (WCTU) in Ottawa, Canada, featured no less than seven Adventist speakers, including directors of the General Conference's Health and Women's Ministries departments and representatives from Papua New Guinea and Australia.

"A majority of the main speakers were Adventists. This was an unprecedented occurrence; one we can be proud of," said Joy Butler, the WCTU's newly-elected second vice-president and a missionary in Lae, PNG.

Dr Allan Handsides, retired health director for the General Conference, delivered the keynote address for

the convention, focusing on the lifelong impact of Foetal Alcohol Spectrum Disorder (FASD). Pastor Kevin Amos, a retired missionary from Australia, preached at the Sabbath morning worship service, and other Adventist guests and WCTU officers facilitated workshops and delivered reports from WCTU regions and departments.

Adventist women elected as WCTU world leaders included Joy Butler (PNG), second vice-president and field officer for Africa; Glenda Amos (NSW), children's director; Elsie Masuku (Zimbabwe), youth leader; and Mitroy Sapul (PNG), field officer for the Pacific Islands.

The WCTU, established in 1874, advocates for a society free of alcohol, tobacco and illicit drugs and has historical links with both early Adventists and the women's suffrage movement. The WCTU is now functioning in 42 countries around the world. Membership has declined since a peak in the 1940s and '50s but Ms Butler is excited to see a new generation rising up to take the helm.

The 142 people present at this year's convention (August 18–24) passed resolutions calling for action on the emerging issue of cyberbullying as well as a renewed commitment to campaign and offer support to people suffering the effects of domestic violence, human trafficking and alcohol-related harms. —Kent Kingston with Joy Butler



Adventists at the convention: (L-R): Beatrice Kemo, Joy Butler, Elsie Masuku and Mitroy Sapul.

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APPLICATIONS OPEN NOW!

ADVENTIST CHURCH in North New South Wales

AdSAFE at the forefront of protecting children and vulnerable adults

Wahroonga, New South Wales

AdSAFE, a new service for protecting children and vulnerable adults in the Adventist Church, has been established by the South Pacific Division and will open in early 2017.

Based at Wahroonga and jointly funded by the South Pacific Division and its four unions, it will employ highly qualified skills-based professionals, including psychologists, social workers and educators.

The service has been created in response to independent reviews of the Church's practices, research reports and case study findings from Australia's ongoing Royal Commission into Institutional Responses to Child Sexual Abuse, and changing government legislation. The five-year Royal Commission has been scrutinising the practices institutions have employed when receiving and responding to complaints of sexual abuse against their employees and volunteers.

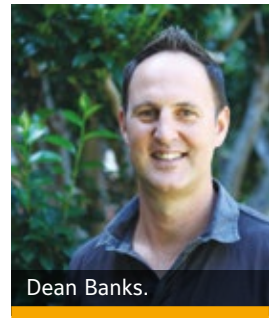
Project manager Dean Banks said AdSAFE will replace the current Australian Union Conference Safe Place Services. An independent board will set the strategic direction and oversee operations of the service, ensuring levels of independence that guard against any conflicts of interest for persons when responding to claims. It will have the authority to advise and manage all processes around sexual and physical abuse of children and vulnerable adults within the Adventist Church in Australia and New Zealand, extending to other South Pacific countries in due course.

"A new model of operation will ensure more consistent practices across the Church and all its entities," Mr Banks said. "When it comes to faith-based institutions, the Adventist Church aims to be the leader in developing robust and transparent practices that protect our church members, particularly children and vulnerable adults.

"We have been following very closely the summary findings and reports from the Royal Commission, which have provided the foundation for AdSAFE'S organisational structure, scope and functions as well as other initiatives the Church has taken."

AdSAFE is currently recruiting a number of initial staff, including a general manager. See the Noticeboard advertisement (page 22) for more details.

—Tracey Bridcutt



Dean Banks.





Hope Channel NZ rated #1

For more than a year we have been reporting on the progress of Hope Channel in New Zealand.

This has been a journey of faith, whether it is finding programs, personnel or funds. However God is blessing this ministry. Many hundreds are making contact with our Bible school asking to do a course or for a free offer.

But today I bring you "new" news, which has got us very excited here at Hope Channel NZ. For we have just got our first ratings report from market researchers Nielsen and it shows that after only one year of operation Hope Channel is already the number one religious broadcaster in New Zealand. Did you get that? We are the most watched religious channel across New Zealand. To us, this is BIG and tells us that God is blessing and that what we are doing is headed in the right direction.

Now if you're thinking, *Do they have competition?*, the answer is yes. There are a number of religious broadcasters in New Zealand, including Shine TV (Rhema Media), SonLife and Firstlight. Shine has been in operation for the past 10 years and is about to expand its broadcasts.

So what does this mean?

It means that we have an average viewership of around 200,000 each month. For August our figures jumped up to around 220,000 then dropped back in September to around 180,000. These figures show we are reaching about 4-5 per cent of the NZ population. Imagine that: we are reaching a viewer base that is about 22 times bigger than our entire NZ church family who meet each Sabbath morning. It's like EVERY church member sharing their faith with 22 other people every four weeks across NZ with a positive, Christ-centred, hope-filled, wholistic message. Praise God!

It means that the Seventh-day Adventist Church is getting known in the community like never before and that our message is being heard by many who have never heard it before.

It also means we need to keep broadcasting and finding

new programs that speak to the Kiwi public, both of which are expensive. And so we need support to keep doing what we are doing.

Nearly every week I hear stories about people who are walking into church because they have been watching Hope Channel. These are people who would never have been contacted except for Hope Channel.

And we are ecstatic at what God is doing.

Brad Kemp is president of the New Zealand Pacific Union Conference and manager of Hope Channel NZ.



First anniversary celebrated

Hope Channel New Zealand's board, staff, volunteers and presenters held a special celebration to mark one year since the launch of Hope Channel.

"We shared a meal together, paused for some photos and heard a word of thanks by Dr Brad Kemp," assistant manager Paul Hopson said. "It was a great time of fellowship and sharing, and to meet the hard-working people who have made such a valuable contribution to this nationwide ministry."

Hope Channel NZ launched on September 12, 2015, as a nationwide television station, broadcasting on Freeview satellite. Since then it has also become available on free-to-air television, giving every New Zealander with a television the opportunity to watch Hope Channel. Live streaming is also available from the Hope Channel NZ website, which means that every New Zealander with an internet connection can view the station's programs.



Brush-up for Port Vila

The Vanuatu Mission closed its offices for a morning to join the Port Vila Clean-Up campaign. Staff from the Mission and ADRA joined with residents to clean the Nambatu area, just south of Port Vila. Dr Silent Tovosia, health director for the Trans-Pacific Union Mission, travelled from Fiji to take part in the clean-up effort. — *Adventist Media Vanuatu*



Blooming success for school

Darling Downs Christian School (Qld) won first prize in the students' garden section of the Toowoomba Carnival of Flowers competition. Incorporating both the primary school's kitchen garden and the secondary agricultural centre, DDCCS students were chosen from almost 140 entrants and were featured in the *Toowoomba Chronicle* after their win. — *Elissa Dowling*



Tonga students baptised

"Jesus, Our Only Hope" was the theme of a series of meetings led by Mizpah Adventist High School (Tonga) chaplain Pastor Unaloto Moala. The results: eight students accepted Jesus through baptism and more than \$2000 was collected for the school through an offering. "Seventy per cent of our students are from non-Adventist families," said principal Mele Vaihola. "Surely we serve a great God." — *Mele Vaihola*



Medal for Emergency Service

Northern Territory Emergency Service (NTES) volunteer and Katherine church member Ron Green won the Chief Minister's Medal for Emergency Service at the 2016 NT Volunteer of the Year Awards held at Parliament House in Darwin. Ron joined the Katherine Volunteer Unit in 2005 and is an exceptional trainer who has built the skill base of the volunteers up in such a way that every member feels self-worth and importance, no matter their physical or mental abilities. Part of the award included \$2500 to donate to a not-for-profit organisation, which Ron and his wife Deslie decided would go to ADRA Australia. — *Top News*



CHIP goes global

Word about CHIP (Complete Health Improvement Program) is spreading, not just across the South Pacific, but also internationally. CHIP Australia recently launched CHIP in South Africa. Dr Trevor Hurlow and Dr Paul Rankin completed CHIP facilitator training for 94 people from around southern Africa and for a further 74 people in Mauritius. "It really is amazing to see the benefits of CHIP growing globally," Dr Rankin said. "Our members have given their time and effort to reach out into the community and share the message of hope." — *CHIP Australia Newsletter*



Sunday Funday connections

Students at Avondale College are giving up one Sunday a month to organise a family fun day as a free service to their local community. "Sunday Funday" includes activities such as craft, face painting, sport and games with live music and a sausage sizzle. The students' only aim: to connect with the community. "I love how it encourages family time and allows me to meet new people from my community," says mother-of-four Leone Tully. — *TK Magazine*



Ace way to promote health

Dr Ronald Stone, Trans-Pacific Union Mission ministerial director, and his team in Fiji recently found a creative way to promote Hope Channel and healthy living, holding a tennis match at the Victoria courts in Suva. About 30 non-Adventists attended the event, which also included a healthy breakfast and lunch, free health check-ups, and Hope Channel shirts and caps. — *TPUM Newsletter*



American Samoa evangelism

Forty-seven people were baptised at the culmination of a two-week evangelistic series at the Seventh-day Adventist Church in American Samoa. Conducted by district director Pastor Uili Solofa, the meeting attracted members of the church along with their invited friends and focused on end time Bible prophecies. — *Kome Masoe*



STRONG Women

by Tracey Bridcutt

IT TAKES A LOT OF FAITH TO WALK AWAY FROM A steady job and with no savings in the bank to follow God's calling. But that's exactly what Sydney Adventist woman Shauna Ryan (pictured lower centre) did earlier this year, a move she describes as "terrifying" but one that is inspiring women across the world.

Ms Ryan is the founder of Project Strong Woman—a platform where stories and images of "strong women" are posted on social media to uplift and empower. Whether they are a CEO or an artist, a cancer survivor or a single mum, the project celebrates women from all walks of life and sees beauty in every story.

"I definitely feel that God has called me to this," she says. "I've worked as a travel agent, an event coordinator and a teacher; while I loved my time in each of those jobs, I never felt that it was my core purpose. It's only since starting Project Strong Woman that I have felt the deepest sense of peace and calling on my life.

"Having to step out in faith and leave my job for this has proven to be the most terrifying thing I've ever done. However it is also the most rewarding thing. I've had many people, both friends and close family, really question my decision but knowing this is exactly where God wants me to be is all the affirmation I need."

Through the project Ms Ryan has discovered just how many women are struggling with low self-esteem. It has also brought home her own self-doubts and insecurities.

"As women we can be so hard on ourselves," she says. "We are so quick to belittle ourselves, downplaying our stories and self-worth.

When someone asks us 'how are you?', most times we respond with 'good'— even if we aren't! I think as women

We are so quick to belittle ourselves, downplaying our self-worth.

we fear authenticity or transparency because it may reveal us as weak. As women, we need to start having honest conversations with each other. Then we can support one another in the ways we need; and there we will see a community of strong women."

Ms Ryan believes one of the most powerful things we can do is to share our story with someone else.

"To me a strong woman is someone who is aware and confident of who they are, comfortable in their journey and sees beauty in their story," she says.

"In today's society it's pretty unique to be able to facilitate these types of positive conversations among strangers but I hope it can become more common."

Prayer and conversation are the two things that keep her focused.

"Finances are my biggest headache but I remain trusting that God is leading me on the path that was specifically

paved for me," she says.

"So far He has been faithful (no surprises there!) and this journey just adds to my testimony. Also, the conversations I have with my friends are honest and inspiring. I thank God He has surrounded me with a solid group of friends and family who keep me questioning and keep me praying. I don't think I could have got through the past few months without my close friends and without prayer.

"A mentor once told me: 'God doesn't call the qualified, He qualifies the called.' I have found this to be profoundly true in the workings of Project Strong Woman."

For more details visit : <<https://www.facebook.com/projectstrong-woman/>>.

Tracey Bridcutt is head of news and editorial for Adventist Media.



DIGGING INTO THE WORD

Gary Webster

Sardis: reviving a dead church

Have you ever felt spiritually dead and dirty? While others think of you as a wonderful Christian, you know that deep down Christ does not live in you. If you feel that way then you are not alone. It was the very condition of the church of Sardis, whose members were not only spiritually dead but had soiled their garments, meaning that they were also living in sin.

Read Revelation 3:1-4.

So what is the solution for such a condition? The answer is again found in how Jesus appears to this church—as the One who has the seven Spirits of God, or the Holy Spirit. It is the Spirit who brings new life and imparts Christ's righteousness by writing God's laws in our hearts and minds so that we are transformed into Christ's likeness.

Read Revelation 3:1; 1:4,5; Ezekiel 36:25-37; 2 Corinthians 3:3,18.

We receive the Spirit of God by:

1) Repenting of our dead and sin-filled lives; and 2) Remembering that we first received the Spirit of Christ when we heard the gospel and put our trust in Jesus alone. If you know you are dead and filled with sin, then come to Jesus just as you are right now and be filled to overflowing with His Spirit to bring light to those living in darkness.

Read Revelation 3:3; Galatians 3:2; Ephesians 1:13,14; John 7:37-39.



The ruins of an ancient church in Sardis with the temple of Artemis behind it.

MY MINISTRY

Church in the park

A church in the park! It conjures up great images, doesn't it? Who wouldn't want to worship there? But what if the majority of the "church members" were homeless, unemployed and unkempt street people? Would you still want to be like Jesus and mix and mingle with them?

Welcome to Sukuna Park podium in the heart of the city of Suva, Fiji. Church members from Suva's southern district started building relationships with people in the park in 2015. In addition to a regular feeding program, picnics, social events, sports, free hair cuts and many more family-based events were organised. Now, Bible study, worship and singing happens every Sabbath morning at the podium in the park.

Seven people have been baptised after coming into contact with Adventists through the initiative. Other people's lives have been changed in different ways, like Ledua who has now said goodbye to his life on the streets for good and returned to his village on the island of Ovalau. Then there's Pita Tupou, one of Suva's "shoeshine boys". Pita first arrived in Suva from Lautoka with a knife in his backpack. He was on a mission to kill. His wife had left him for another man and moved to Suva, leaving Pita heartbroken, raging mad and wanting to go to prison. He waited on the streets day and night with his murder weapon.

One Sabbath morning a friend invited Pita for free food at the park. He rocked up for the food and heard the Bible read and explained. His anger subsided. He left for the streets, changed. Each Sabbath he came, he ate and gradually he forgave his wife. That was 2015. He was baptised at the Uduya Seventh-day Adventist Church on June 18.

Suva City Council recognises the value of what the Adventists are doing and allows the church group to use the Sukuna Park podium free of charge. The council likes that the church is changing lives. "God is really doing the changing," says Pastor Epeli Saukuru, who is involved in the project. "We are just instruments in His hands." —*Sefanaia Turava, originally published in the Fiji Mission's Na Kaci newsletter*

Image credit: My Mission - Fiji Mission of Seventh-day Adventists Facebook



Pita, the "shoeshine boy".





R HEALTH FEATURE

with Cathy McDonald

The good news on chronic disease

Australia's Health Report 2016 was recently released, shining a light on our attitudes toward and the reality of health in Australia. As is the case with most countries around the world, the report found that the biggest burden on Australian health care comes from chronic disease, making up 61 per cent of the total burden of disease in 2011. In 2013, chronic disease was responsible for more than 7 out of 10 deaths. In 2013-14, almost 40 per cent of potentially avoidable hospitalisations were attributed to chronic disease and about 1 in 3 problems managed in general practices in 2014-15 were chronic disease related. The story is a similar one in New Zealand, with a 2016 report showing coronary heart disease remains the leading cause of health loss in males. More than one-third of all health lost by the New Zealand population is caused by known modifiable risk factors, with behavioural risks accounting for 25 per cent of all health lost.

It's all good news. Why? Because many chronic diseases are lifestyle related, meaning that in lots of cases we have the power each day to influence the progression or prevention of these conditions. This is certainly the case when it comes to cardiovascular disease, the most commonly reported chronic disease in the report.

So what can we do to reduce our risk? Well it all starts with a plant-rich diet, one full of vegetables, legumes, fruit, wholegrain breads and cereals, nuts and seeds. We also need to start building activity into our daily lives. This doesn't have to mean hitting the gym every day; you could just kick things off with a walk with the dog or a walk after each meal and build from there. And if you currently smoke, stopping will dramatically reduce your risk. Contrary to popular belief, we have a huge ability to influence our health every day, so let's take advantage of that.



Mushroom, choy sum and cashew stir-fry

Preparation time: 15 minutes Cooking time: 8 minutes Serves: 4

450g pkt quick cook brown rice
1 tablespoon peanut oil
1 red onion, cut into thin wedges
200g small cup mushrooms, sliced
150g oyster mushrooms
2 garlic cloves, finely chopped
2 bunches baby choy sum, stems chopped, leaves separated
100g sugar snap peas
¼ cup salt-reduced vegetable stock
1 teaspoon finely grated ginger
1 tablespoon tamari
½ cup unsalted roasted cashews

1. Cook rice following packet directions.
2. Meanwhile, heat oil in a wok until hot. Add onion. Stir-fry for 2 minutes until just tender. Add mushrooms and garlic. Stir-fry for 2 minutes. Add choy sum stems. Stir-fry for 1 minute.
3. Add choy sum leaves, stock and ginger. Toss until combined. Cover and cook for 1 minute. Toss through tamari and cashews. Serve with brown rice.

NUTRITION INFORMATION PER SERVE: Kilojoules 1400kJ (330 cal). Protein 9g. Total fat 12g. Carbohydrate 43g. Sodium 350mg. Potassium 565mg. Calcium 46mg. Iron 2.4mg. Fibre 5g.



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Sanitarium

LIFESTYLE
MEDICINE
SERVICES

Metal detectors by Sven Ostring and miracles

IT HAD FINALLY ARRIVED—THE FAMILY BEACH HOLIDAY that I had been looking forward to for months. As we set up our tent in the holiday park, the cool blue water and gentle crash of the waves on Umina Beach (NSW) beckoned invitingly.

After lathering up with sunscreen, our family waded out into the idyllic bliss that had only been in my dreams just the night before. I grabbed my beautiful little girl Samuela by the waist, giving her the boost she needed to jump high over each one of the waves that raced towards us. This truly was the family holiday of a decade.

When relaxed tiredness started to set in and we needed a change of activity, Samuela and I started to walk out of the water. As I emerged, I immediately sensed something was wrong. What could it be?

I suddenly realised what had happened—I had lost my wedding ring! With so much oily

sunscreen, the cool water and repeatedly lifting Samuela out of the water, my gold wedding ring had slipped off my finger and descended through the bubbles and surf to the golden sandy floor below. There were many search-and-rescue attempts made that afternoon along Umina Beach. However, with the ebb-and-flow of the mighty Pacific, that precious ring could have easily been transported out to sea or buried underneath the golden sand. Finally, I had to let that ring go free.

A metal detector would have been an incredibly useful tool if the ocean had brought the ring back up onto the beach.

Imagine, though, that instead of my gold wedding ring, I had lost the plastic lid of my wife Marilyn's favourite Tupperware picnic container. If it had become buried under the ruins of a sandcastle, even if I had owned the most sensitive metal detector in the world, I would never have been able to find that plastic lid.

In fact, if someone with a metal detector had combed Umina Beach and emphatically told me there were no Tupperware plastic lids buried anywhere along that beach, that would not mean the lid was not buried deep within the sand. The issue would be that the person with the metal detector was using the wrong tool to find our plastic lid.

Attempting to use a metal de-



tector to try and find plastic lids is not the only situation where wrong tools are used to attempt to discover what is true about the world.

Science is the search for natural laws that describe how God normally sustains the world. It intentionally does not include supernatural explanations and miracles, and understandably so. This approach is called methodological naturalism. It would not make sense for a scientist to walk into his lab one morning, find that all of the bacteria had died in his petri dish and then sit down to write a scientific paper on how fiendish evil spirits randomly zap bacteria in laboratories at whim.

However, that does not mean that evil spirits cannot be responsible for killing biological organisms, like a herd of pigs! Just like the fact that Tupperware lids can actually be buried in the sand on a beach, even though the most sensitive metal detector in the world cannot detect them, the fact that the scientific method is not able to detect miracles does not mean that supernatural miracles have not actually occurred.¹

Suppose that you and I are spiritual seekers and we have decided to read through the Gospel of John together to learn more about the life of Jesus. In the second chapter we encounter John's record that Jesus supernaturally changed water into wine. Being a little sceptical, we wonder if this could have actually happened or whether it is a bit of Christian mythology.

How would we work out whether John's story is true? Well, since we are committed to science, an obvious thing to do would be to head down to see an eminent oenologist, a scientist who studies the process of wine-making, at our local university. Our question for her would be, "Can you tell us whether Jesus actually changed water miraculously into wine?"

Now our expert oenologist could definitely tell us how water can be transformed into wine, from grape vines growing in the South Australian soil through to squeezing the succulent grapes into sparkling Patritti grape juice. However, if she really understands the limits of science, she would candidly tell us that she cannot tell us whether Jesus supernaturally changed water into fresh grape juice or how He did it.

As we leave the professor's office, she may still feel some intellectual indignation that we raised the issue of the supernatural accounts in the Bible, and so she may be compelled to throw in a few comments as her office door closes behind us: "Don't forget that the church has a history of being anti-intellectual and obstinately ignoring the findings of science. It would be unwise to repeat the mistakes of the past. Remember the Galileo affair!"

The problem with this appeal to Galileo is that there is a fundamental difference between the situation where

Jesus turned water into wine and Galileo's discovery in astronomy. Using a telescope, Galileo made repeatable physical observations that the earth orbits around the sun. This is a phenomenon that occurs regularly in nature and is something that science is well-equipped to study. However, when Jesus turned water into wine, He performed a one-off supernatural miracle, which is not the way grapes normally are transformed by human beings into wine. Oenology, the science of wine-making, is the wrong tool to determine whether or not Jesus miraculously turned water into wine. If we want to really determine whether Jesus actually performed a miracle, it is the study of the Bible and listening to the voice of the Holy Spirit that will confirm this fact, not science.

There are many other accounts of supernatural miracles in the Bible and science is the wrong place to turn if we want to determine whether they happened or not. These include miracles in the New Testament such as the conception of Jesus in Mary's womb, the healing of the invalid who was lying by the Pool of Bethesda and Je-

sus' resurrection from the dead. Other biblical miracles include when God supernaturally spoke the universe and this earth into existence, created all of life on earth in a series of supernatural miracles over a period of six literal days, and made Adam and Eve in His image through two special creation events on the sixth day of the Creation week.

Now it is important to note that we can look out at the universe and observe

the design and power of God in nature. King David wrote, "The heavens declare the glory of God, and the sky above proclaims his handiwork." Paul observed, "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made."²

Intelligent design and creation ministries take this biblical counsel to heart and encourage us to be open to observing God's power and miraculous design in nature. However, when science intentionally excludes supernatural miracles as an explanation, science becomes the wrong tool to confirm or deny any of the miraculous events that are recorded in the Bible. It is like trying to use the most sensitive metal detector in the world to find a plastic Tupperware lid buried in the golden sand of Umina Beach. ➤

... science is the wrong place to turn if we want to determine if [Jesus' miracles] happened or not.

1. The philosopher Edward Feser uses a metal detector example to illustrate the limits of science in determining everything there is to know about the world. Refer to his assessment of scientism in his blog article: <http://edwardfeser.blogspot.com.au/2011/11/reading-rosenberg-part-ii.html>

2. Psalm 19:1 and Romans 1:20 (ESV).

Dr Sven Ostring is director of discipleship movements for Greater Sydney Conference.

RELIGIOUS LIBERTY:

WORTH FIGHTING FOR by Dr Mark Falconer



OVER THE CENTURIES WESTERN DEMOCRACIES have evolved into pluralistic societies that embrace religious and intellectual freedom.

However, in the West, driven in part by terrorism, there is a growing intolerance to pluralism, leading to the rise of identity politics. Identity politics fights exclusively for the interests of the group they represent—mainly on issues like gender identity, race and climate change.

Unfortunately, the debate on these issues is often characterised by an ideological totalitarianism that threatens the hard-fought principles of freedom of conscience.

What happens when commonly held societal values collide with deeply ingrained Christian values like traditional marriage and the right for Adventist schools to preserve their special character?

In the West, humanism seeks to create a just, fair and equal society for all—these days without God. Political correctness (PC) is the humanist's tool used in many Western countries to create a compassionate, harmonious society based on its predetermined values. The language of PC gives comfort to many that we are indeed a fair and tolerant society by tip-toeing through the minefield of taboos, searching for the right phrase while trying not to offend. But in Australia, for example, when someone publicly expresses a value contra to the widely held "norms", there is a nasty streak of intolerance where belief-shaming laced with heavily freighted labels such as "bigot", "intolerant" and "homophobe" are used to silence advocates. Do the very noble intentions of PC actually threaten liberty of conscience?

Freedom of religion and speech are fundamental pillars of a fair and tolerant society that allow religion to be practised openly—as long as the law is not broken. Naturally religion has boundary markers that define similarities and differences to secular society. Recently in Tasmania, the Catholic Archbishop Julian Porteous distributed literature on marriage equality to parents at Catholic schools and Martine Delaney, a transgender activist, lodged a complaint with the Anti-Discrimination Commission citing the "offensive" nature of the literature. Although the case was later dropped, the Archbishop rightly stated: "There are some in our society who would seek to silence the church on this issue."¹ The original purpose of the Anti-Discrimination Commission was to preserve the rights of minority groups against prejudice, but now it is being used by interest groups or identity politics to silence advocates of traditional marriage. The use of the law to mitigate discrimination is to use a blunt instrument that consequently seeks to create a "one size fits all". In times past, adults would sort their differences out, but when the law is used in this way, individual rights will be trampled upon. With the ongoing Royal Commission and the decline of the moral authority of Christianity, the church has effectively been silenced. Consequently, identity politics has almost a free ride while the issue of freedom of conscience has been lost sight of in the debate. These issues have very important ramifications for our schools.

For instance, in Australia, parents thought the Safe Schools program, pioneered in Victoria, was primarily about bullying—but this is far from reality. Roz Ward, a co-author of the program, openly stated that one of its aims was for children to role play as LGBTI (lesbian, gay, bisexual, trans, intersex) adults² and, bizarrely, it was regarded as heterosexual for teachers to refer to students as "boys" or "girls". Social re-engineering did not stop there, for students were free to dress in the uniform of the opposite sex and use their bathrooms. The Greens wanted any school—including church schools—prosecuted for discrimination if they failed to deliver the program.³ It is ironic those advocating "anti-bullying" programs use bullying tactics to shame and silence dissent. There should be nothing scandalous about our schools preserving their special character and ethos.

In various parts of the world, marriage equality has become a lightning rod for growing anti-Christian sentiment. Thirty years ago, societies happily embraced traditional marriage, which had been the building block of society for thousands of years. But remarkably, this has been completely turned upside down and advocates of traditional marriage are marginalised, humiliated and reviled: the Australian Christian Lobby is labelled as an "extreme fringe group";⁴ Senator Cory Bernardi is regularly described as a "homophobe"; in California, Brendan Eich, former CEO and

co-founder of Mozilla Firefox, was forced to step down for advocating traditional marriage;⁵ a cakeshop owner in Ireland was sued for refusing to bake a cake for a gay wedding;⁶ in America, militant atheists aggressively use anti-discrimination to censure religious viewpoints on sexuality.⁷ Our societies are becoming increasingly polarised and binary on these issues. Our world is indeed changing rapidly.

In the early 1980s, when I was new to the Adventist faith, I wondered how religious intolerance would give birth to the death decree spoken of in Revelation 13:15: "... that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed". I have observed that it does not make sense to many Adventists today and consequently many have lost confidence in our prophecies. Yet times have changed.

The threat to freedom of religion is heating up around the world. Bangladesh, Pakistan, India and the Middle East are experiencing rising religious extremism. Russia, under

the guise of anti-terrorism, forbids evangelism outside church walls.⁸

Former British prime minister David Cameron, at a National Security Council meeting in 2015, unveiled a raft of measures to crack down on those holding "extremist views". Cameron stated that Britain has been too "passively tolerant" and ominously added: "[we] should not leave people to live their lives as they please just because they obey the law".⁹ American atheists

aggressively campaign for all religion to be suppressed in schools and seek the removal of religious heritage from public spaces. Christian values and apocalyptic teachings are regarded by some, including the Australian Greens, as extremist.

This might seem a long way from banning a religion—especially when the Constitution under section 116 guarantees the freedom of religion and association. However, during World War II, while Australia was in a state of emergency, the Jehovah's Witnesses aggressively criticised big business, the Catholic Church and conscription giving rise to the perception they were disloyal. Consequently, in 1941 the Jehovah's Witnesses were forcibly disbanded. Their property—kingdom halls, cars, even two boats—were all confiscated.


In 1943 the High Court of Australia overturned the ban, but intriguingly made no reference to constitutional or religious freedom in its judgement. William Kaplan, a legal commentator, observed: "What the ban demonstrates is that, in wartime, basic rights whether written or not, like freedom of religion will take [second] place to the security of the state."¹⁰

An innocuous plaque sits above the entrance to the Castelluzzo Caves in remote northern Italy, engraved with the words "liberty of conscience". This plaque

With religious intolerance growing rapidly, it is not difficult to see how hatred can rise against God's people.



commemorates the Waldensian Christians who hid in those caves with their families during Easter in 1655 when 15,000 troops marched into the valleys with murderous intent. When the hundreds trapped in the cave were discovered, men, women and children were forced to march over the nearby precipice to their death. To stand in the caves, imagining what it was like to stand for your faith and hide with your children is indeed a confronting experience. Liberty of conscience—engraved with the blood of thousands of martyrs—is still a right worth fighting for. With religious intolerance growing rapidly globally, it is not difficult to see how hatred can rise against God's people.

We are told the final movements will be rapid ones and as Adventists, more than ever, we need to re-discover the prophecies in Revelation with Jesus and the gospel at the centre and not be afraid to stand up and share our faith. Also, we need to voice our concerns to our MPs about the rights of our schools to preserve their special character and our right to believe and practice traditional marriage—in the same way that political parties and identity groups value the right to hold to their viewpoints. 

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Dr Mark Falconer is ministerial secretary for the Tasmanian Conference and pastor of Rosny and Margate churches.

Career missionary: Alexander John Campbell (1901–1970)

Alexander Campbell and his wife Emily began their joint careers in mission service with 11 years in Solomon Islands and, from 1936, 25 years in Papua New Guinea—where they were known as the "Campbells of Kainantu".

In 1942 Alexander hid two light aircraft at Kainantu where his friend, the Catholic priest Father Glover, used them to rescue 100 stranded Europeans as the Japanese brought the war to PNG. Alexander was a skilled builder and his wife gave medical treatments and was known as a "namba wan missus".

In his retirement years he helped with the hand-operated plastic gramophones, which, at very low cost, shared the Bible message in local dialects.

The Campbells are an example of career expatriate missionaries in the South Pacific—something we are unlikely to see again.—*Lester Devine*



Synopsis obtained from: *Seventh-day Adventists in the South Pacific, 1885–1985*, p. 224.

MYSTERY HISTORY



Do you know?

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

Send to heritage@avondale.edu.au

Secret followers of Jesus

by Nick Kross

HAVE YOU EVER MET A SECRET FOLLOWER OF Jesus? They are quite common in our society. Often they are those with the most to lose. The book of John describes Joseph of Arimathea as a secret follower of Jesus. Matthew tells us that he was a rich man and Mark relates that he was a prominent member of the Jewish council. He had wealth, influence and power. He had already procured himself a tomb and made his funeral arrangements. He was in control of his life and his future.

He had followed from a distance the progress of this itinerant Teacher from Galilee—undoubtedly he had heard Jesus preach. He had witnessed sick people walk away whole and baptisms in the Jordan. He had heard the call to repentance and no doubt conversed with Nicodemus, another secret follower. Yet he was also familiar with the other side. He had heard the plots of the priests against this Man who threatened their power and authority—who threatened the very temple itself.

He was sympathetic to the cause. He longed for the kingdom picture that Jesus painted to be fully realised. Yet he held all these thoughts in secret because he was afraid to lose his carefully crafted public position, afraid to lose his wealth, afraid to lose his image.

Then something happened that rocked his world. I believe it all changed for Joseph when he saw a good Man die. Have you ever been unfortunate enough to witness someone die? It can be a very traumatic experience.

For Joseph, this world-altering moment came as he was witness to the events surrounding Jesus' death.

He witnessed the kangaroo court. He saw a Man who taught love and peace, tortured and mocked. He heard Jesus praying forgiveness for those who persecuted Him. He heard Jesus make arrangements for His mother. He heard Jesus give hope to the thief crucified next to Him. He heard Jesus say, "Father, into your hands I commit my spirit."

At that moment, I believe Joseph's mind was flooded with the Old Testament prophecies. He was reminded of the words of Isaiah and David, of "the man of sorrows"

who would "take on our iniquity".

This moment changed Joseph. It rocked his world, rattled his comfortable existence, realigned his views and turned his mind upside down.

Joseph was shaken but he made a decision.

Now, I can no longer do this in secret, he thought.

And so he boldly approached Pilate with an audacious request for Jesus' body.

I can imagine Joseph and Nicodemus carrying the body, placing it in the tomb and making sure it was cleaned and prepared for the Sabbath that was approaching.

For Joseph, it had taken a world-shattering moment to cause him to be willing to stand up for Jesus.

Do you remember where you were, what you were doing, when you were broken by Jesus? Do you remember when your focus shifted and your world was changed by His presence?

For me it happened when I was 19. I did something I shouldn't have done but my father showed me forgiveness. After that the world looked different.

When we are truly influenced by Jesus we become bold enough to be open about Him.

Sometimes it's easier to be a secret follower of Jesus. We fear our influence could be diminished. We justify it sometimes by saying we are secretly influencing for Jesus and that we don't want to offend or push anyone away before they truly get to know us.

But when He truly impacts us, everything changes.

When Jesus is the centre of our lives He influences every decision we make. When He is our point of reference we cannot help but follow Him openly and boldly.

Jesus can use us no matter what resources, influence and position (or lack of those things) we have. But He uses us most powerfully when we are bold, unashamed and open followers of His.

So are you a secret or an open follower of Jesus?



Nick Kross is youth specialist for the South Pacific Division's discipleship team. This article was delivered as a morning worship at the SPD on May 4.

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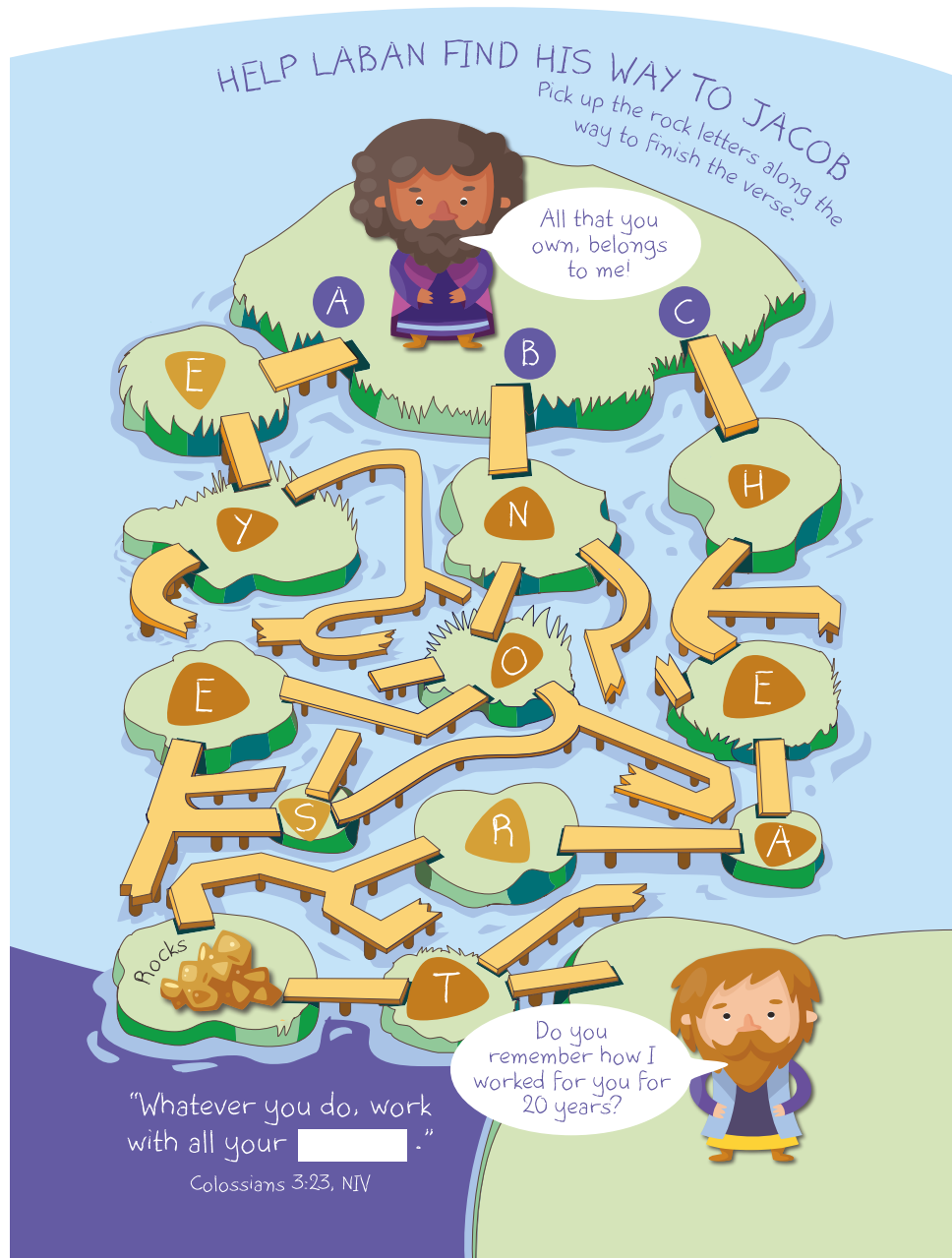
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Without telling Laban, Jacob leaves his house. Under God's instructions he travels back to his homeland. Laban is angry and chases after Jacob. When he catches up with him, they argue. Laban insists that all that Jacob owns really belongs to him. Jacob reminds Laban what a good employee he has been for the past 20 years. Jacob reminds Laban of his faithful service in harsh conditions, unfair wages, etc. Finally they agree to part on good terms and together build an altar to testify to their agreement.



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.

WEIGHT TO CARRY

RoxyS, via website

Thank you Jarrod for your refreshing and timely editorial "Critique your pastor in seven easy steps" (October 1).

As a PK (pastor's kid) and sister of a pastor, wife of a pastor and sister-in-law to a pastor, I see the huge amount of work that pastors are asked to carry. The weight of responsibility can be sometimes overwhelming. Criticism seems par for the course.

I'm amazed at my husband's ability to find understanding and forgiveness in his heart. It is often harder on me, the pastor's wife, when I hear the occasional criticism.

Mostly my husband shields me from this and shoulders it alone, or with the head elder. Fortunately our children have had a mostly positive church experience (which we have made a priority) and are active members in our church—a miracle really. We love what we do in and for the church . . . mostly it is a wonderfully rewarding experience. Thank you for your honesty. As I said, refreshing!

PASTOR ON A PEDESTAL

Leesa, via website

Right on Jarrod! It is great to hear your raw honesty.

It wasn't until I had a turn at being in charge of something (a girls' dorm) that I realised a leader cops the criticism and flak for everything. The buck stops at you!

It is a hard place to be in, and pastors are human. Their skin isn't thicker than anyone else's. One pastor told me that a member of his congregation would call every Sabbath lunch-time after the service to critique his sermon (not in a

complimentary way). Oh dear! Part of the critical attitude I believe comes from placing the pastor on a pedestal and expecting them to be able to handle things that other people can't. We really need to show them more compassion.

INDEPENDENT THINKING

Peter Tung, Vic

I support "Independent" (Letters, September 17) in pleading for understanding from church administrators in accepting independent thinking in teachings that don't affect the Fundamental Beliefs.

Religious liberty is as fundamental a belief as the free will God gives everyone. How can we insist on civil governments giving us religious liberty and yet refuse to allow it within our Church (on non-fundamentals, of course)?

We will end up like the Lutherans who could not go beyond Luther, the Methodists who could not go beyond Wesley, not to mention the Pharisees.

If we had extended such religious liberty to all in our ranks, we could have avoided the recent divisive actions at the General Conference session.

GOOD GROUNDING

Evelyn Bean, ACT

As I am a convert of Pastor Austin Cooke's 1958 mission in Canberra, I was interested to read of him in his son's letter "Independent" (September 17).

I agree there are some teachings more important than others; Austin laid a strong biblical foundation, which I believed in and still hold on to.

The mission team of Pastors Cooke, Clark and Duffy, Jim Beamish, their wives with local

members Than and Dorothy Speck, did a great job of teaching us new converts and grounding us in the truth. For this I praise the Lord.

DISPLAY HIS CHARACTER

Steve Cinzio, via website

Re: "What do your pictures say?" (Insight, October 1).

Perhaps more importantly we need to display the character of Jesus in every place where He is honoured. Too often pictures, glossy magazines, church papers and the like do not match well the behaviours of those claiming to be Christians.

When visiting in hospitals and other institutions I notice public displays of codes of ethics and instructions on how to keep the institution accountable should the need arise.

These are largely missing in our institutions. Visiting a conference office recently I was surprised to see that no such instrument was visible. Even my latest bank statement alerted me as to how I may make a complaint.

This lack of accountability denies the ethic that we think exists in our Church. I find this frustrating and unacceptable. I like pictures of Jesus but I like more the principles that He espoused and lived. We must adhere to these if we believe we are a Christian institution.

PICTURE OF JESUS

David Keeler, via website

Nancy Wilson, wife of GC president Ted, sent my wife and I, while with Asian Aid in India, several prints of a Harry Anderson Jesus painting, which we have framed and presented to small Adventist schools in India. They are a lasting reminder to children of many faiths about the focus of ours.

POSITIONS VACANT

■ **General manager, AdSAFE—South Pacific Division (Wahroonga, NSW).** AdSAFE Ltd is a new service that is owned and operated by the Seventh-day Adventist Church (SPD) Limited. AdSAFE will provide protective services for children and vulnerable persons across the Seventh-day Adventist Church in Australia, New Zealand and in time the wider South Pacific region. It is being established in response to external reviews of the Seventh-day Adventist Church's practices, Royal Commission guidelines, new government legislation and regulations. To lead this service, the Seventh-day Adventist Church (SPD) Ltd is calling on suitable applicants for the position of general manager. The general manager is responsible for the successful strategic leadership and management of AdSAFE according to the direction set by the Board of Directors. Specifically the role will strategically lead and manage AdSAFE's functions including safeguarding (prevention), response (survivor support) and response (offender/investigations management). For more information and to apply please visit <www.adventistemployment.org.au>. The appointing body reserves the right to fill this position at an earlier date at its discretion. Applications close **October 30, 2016**.

■ **AdSAFE vacancies—South Pacific Division.** AdSAFE Ltd is a new service that is owned and operated by the Seventh-day Adventist Church (SPD) Limited. It is superseding the current Safe Place Services (SPS) and will commence operations in 2017, providing protective services for children and vulnerable adults across the Seventh-day Adventist Church in Australia, New Zealand and in time the wider South Pacific region. The Seventh-day Adventist Church (SPD) Ltd is seeking expressions of interest for the following roles. *Please note additional roles will be advertised in 2017.*

- **Administrative officer**
- **Training and development specialist**
- **Senior case officer (survivor support)**
- **Senior case officer (offender and investigations management)**
- **Policy officer**

Applications for the above vacancies close November 20, 2016. For more information on each of the above roles and to apply, please visit <www.adventistemployment.org.au>.

■ **Radio content producer, Faith FM—Australian Union Conference (Ringwood, Vic).** Do you enjoy working with people? Do you have a passion to utilise technology to lead people to Christ? Faith FM is the official radio network of the Adventist Church in Australia, with a current broadcast coverage reaching one-in-five Australians. This exciting opportunity covers a broad range of responsibilities involved in radio content production with the Faith FM radio ministries team in Ringwood. Prior training or experience is desirable but not mandatory. Aptitude and enthusiasm are essential. The initial role offered is a 12-month full-time contract position. For further information contact Michael Engelbrecht (03) 9871 7541 or <michaelengelbrecht@adventist.org.au>. The Australian Union Conference reserves the right to fill the role prior to the close of applications date. Applications close **October 31, 2016**.

■ **Registrar/student services coordinator, Mamarapha College (Perth, WA)** is seeking a person to fill the full-time position of college registrar and student services coordinator. Aboriginal and Torres Strait Islanders are encouraged to apply. The role involves providing administrative support for the academic program, clerical support, processing of applications and enrolments, government liaison, coordination of student needs, library administrative matters, assisting with OHS matters, administrative

APPRECIATION

Fehlberg. The family of Eric Claude Fehlberg and Delysia Ileanor Fehlberg (nee Bolst), Bronwyn, Julie and Paul and their families would like to thank all those who sent messages of sympathy and comfort following the deaths of their much-loved father and mother.

WEDDING



Moala-Browne. William Moala, son of Siosifa and Kafaika Moala

Nacagilevu, and Tarani Browne, daughter of John and Ngakiri Marsters Browne, were married 4.9.16 at Charlestown church, NSW. They met at Avondale College in 2009 and will be living in Grafton where William is pastor of Grafton and Maclean churches and Tarani is a teacher.

Justin Lawman

OBITUARIES

Chaim, Jozef (Joe), born 6.7.1922 in Trzemeszna, Poland; died 8.8.16 in Orange, NSW. As a teenager, Joe was taken by the Nazis to work in slave-labour camps in Germany during the war. After liberation he married Anna Wanda Wannagat on 26.9.1948 in Lebenstedt, Germany. He migrated to Australia and settled in Orange. Joe is survived by his four children and their spouses, Anna and David Fennel, Edward and Linda Chaim, Erika and John McDonald, and Michael and Linda Chaim; his 10 grandchildren; and five great-grandchildren. Joe was a keen gardener and a member of Orange church for more than 50 years. *Dobranoc Jozef. Do zobaczenia rano.*

Colin Richardson

Criddle, Thelma Irene (nee Poole), born 13.11.1927 in Don-gara, WA; died 23.8.16 in Opal aged care, Geraldton. She was

assistance to senior college staff, and college reception and office management. Please address all enquiries and/or applications (including CVs and references) to Pastor Tony Knight (AUC Human Resources coordinator), 289 Maroondah Hwy, Ringwood, Vic 3134, phone +613 9871 7591 or email: <tonyknight@adventist.org.au>. Mamarapha College reserves the right to fill the position prior to the close of applications date. Applications close **October 31, 2016**.

■ **Information security engineer, South Pacific Division (Wahroonga, NSW)**—The Seventh-day Adventist Church (SPD) Limited is seeking an information security engineer to support the enterprise-wide information security, compliance and risk management program. This role will focus on implementing security standards and procedures, and assist with the execution of compliance assessments and security implementation projects, as well as be involved in communication and awareness initiatives across Church entities. For more information please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, three work-related referees and the contact details of your Adventist Church pastor, to: Human Resources, Seventh-day Adventist Church (SPD) Limited, Locked Bag 2014, Wahroonga, NSW, 2076 Australia; email <hr@adventist.org.au>; or fax (02) 9489 0943. Applications close **October 30, 2016**.

■ **Principal, Avondale Schools—NSW Schools (Cooranbong, NSW).** Following the retirement of Dr David Faull, after 20 years as principal of Avondale School (and a lifetime of service to Adventist education throughout the SPD), a new principal is being sought for the start of 2017. Avondale is an ELC to Year 12 co-ed day school with more than 900 students, located in Cooranbong, NSW. Please send Expressions of Interest to Dean Bennetts, CEO, NNSW Schools Company to obtain a role description and a NNSW Schools Company Identity Document. Please include a current CV. Contact can be made via <deanbennetts@adventist.org.au>. Applications close **October 30, 2016**.

Sign up for job updates and find more vacant positions at <adventistemployment.org.au>



predeceased by her husband Lionel and her brothers Alan and Colin. She is survived by her sister Daphne and brother-in-law Alf Wren. Thelma was a kind and caring person who never complained. She was unable to walk for many years after being diagnosed with multiple sclerosis. Thelma loved her Lord and looked forward to receiving her new body on resurrection morning.

Moses Depaz

Ernst, Graham Richard, born 6.9.1945 in Clifton, Qld; died 31.8.16 in Greenslopes Hospital, Brisbane. He married Judy Rushton on 26.12.1966. He is survived by his wife; children Hayley and Terry, Leisa and Owen; and grandchildren Sarah, Brayden, Megan, Kaitlyn and Bailie (all of Brisbane). Graham was deeply loved by his family and was a man who showed courage, and shared and maintained his faith in the face of seemingly insurmountable odds.

Andre van Rensburg, Zeny Vidacak, Bob Possingham, David Yeo



Fehlberg, Eric Claude, born 16.11.1927 in Collinsvale, Tas; died 2.6.16 in Sydney, NSW.

He married Delysia Bolst in 1951. He was predeceased by a grandchild. He is survived by his wife; children Bronwyn and Chris Cowled (Bacchus Marsh, Vic), Julie and Tapani Ruotsalainen (Cooranbong, NSW), and Paul and Karen Fehlberg (Newcastle); six grandchildren; and six great-grandchildren. Eric and Delysia set up their first home in Lae, Papua New Guinea, where he worked for the Papua New Guinea Mission. Returning to Australia in 1954, Eric commenced his life-time work with Sanitarium Health Food Company. He was a born leader and worked hard and with integrity for his God and the Church. Eric served in leadership

positions throughout Australia, New Zealand, South Africa and lastly at the General Conference in World Food Services.



Fehlberg, Delysia Illeanor (nee Bolst), born 15.9.1929 in Muzaffarpur, India;

died 14.8.16 in Sydney, NSW. In 1951 she married Eric Fehlberg. She is survived by her children Bronwyn and Chris Cowled (Bacchus Marsh, Vic), Julie and Tapani Ruotsalainen (Cooranbong, NSW), and Paul and Karen Fehlberg (Newcastle, NSW); grandchildren and great-grandchildren. Living just 73 days after her husband's death, she now sleeps next to her beloved husband as they await the call of Jesus.

Gee, Ian Ray, born 6.5.1935 in Newcastle, NSW; died 12.8.16 in Maitland. He is survived by his wife Myra; brother Neville; children Myrtle, Narelle, Leanne and Ian; seven grandchildren and 17 great-grandchildren. Ian was a caring person who had a positive influence upon many people. Ian and Myra were baptised into the Adventist Church following a George Burnside mission in Newcastle.

Roger Nixon



Gillham, Jean Mary (nee Willet), born 9.8.1923 in Perth, WA; died 22.8.16 in

Adventist Residential Care, Rossmoyne. She was predeceased by her husband Mervyn in 1996, her brother Frank (1985) and sister Enid (1996). She is survived by her children Kenneth, and Colleen and Ken Helsby (all of Perth); and grandchildren Emma and Joshua. A born teacher, Jean taught in schools in Collie and Perth for 34 years. She had a love of language and verse and was known as "poet laureate". Her teaching extended beyond the classroom to church

life where she led out in children's Sabbath Schools and in retirement taught a vibrant adult Sabbath School class. As a teen Jean made a commitment to Jesus and she maintained her faith and hope to the end.

Roger Millist

Klopotek, Stella, born 16.10.1920 near Warsaw, Poland; died 23.3.16 in Cooranbong, NSW. She was predeceased by her two husbands and son Walter. She is survived by her daughter Brenda and husband John Skrzypaszek (Cooranbong); and her grandsons Raphael and Luke (Brisbane, Qld). Stella is resting in Jesus.

Ray Roennfeldt

Pearce, Kathleen, born 17.8.1926 in Te Kopuru, New Zealand; died 29.6.16. On 10.12.1947 she married Frank Pearce in New Zealand. She is survived by her daughters Eleanor Gair and Sharon Fraser; grandchildren Mark, Glen, Lyndon and Tania; great-grandchildren Anna and TJ; and sisters Rita and Shirley. At 16 years of age Kathleen was baptised and joined the Adventist Church. Over the years she and her pastor husband served at many churches in New Zealand, Australia and Samoa, finally retiring at Alstonville Adventist Retirement Village in northern NSW. Kathleen had an exceptional knowledge of the Scriptures and was greatly respected and admired by all who knew her.

Beth McMurtry



Nowlan, Georgina Marion (nee Lavery) born 5.7.1921 in Mullumbimby, NSW;

died 19.12.15 in John Flynn Hospital, Tugun, Qld. She married George Nowlan on 4.6.1945. She was predeceased by her husband in 1997 and seven of her siblings. She is

survived by George and Bev Nowlan (Burringbar, NSW) and Glenva Nowlan (Mullumbimby). Marion was the last of the founding members of Mullumbimby church.

Cranville Tooley

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Hamilton Adventist Church (NZ): celebrating 100 years, November 26, 9.30am-4pm, 58 Palmerston Street, Hamilton, NZ. We invite you to journey with us through time as we remember and celebrate what God has done over the past 100 years. The day will feature children's Sabbath Schools (for our little ones), a message from Pastor Jerry Matthews, a fellowship lunch and an afternoon program of stories from our history. For more information or to share a photo or story write to <hamiltonsda100@gmail.com>.

Finally . . .
Keep your face to the sunshine and you cannot see the shadows.

—Helen Keller

Next RECORD Oct 29

VOLUNTEERS

Volunteers for Adopt-a-Clinic projects. Expressions of interest from tradesmen or those with experience in building construction, electrical or plumbing work. Several clinic project upgrades are planned for April/May 2017 in Solomon Islands and there are vacancies in some of these trade areas. The locations are remote and challenging but the experience is rewarding. Email to register your interest or telephone if further details are required. Please supply personal details, experience or trade qualifications and contact information. Email: <volunteers.for.adopt.a.clinic@gmail.com> or phone: +61 447301170 (Allan Butler).

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