

RECORD



Dr Harold Peters stands before the new PAU church holding a “vision” of the new structure by PAU graphic arts faculty member Jeffery Paul, painted before the building existed. He gave the artwork to Dr and Mrs Peters—Dr Peters recently retired—as a memento of their four-and-a-half years at PAU.

New church sends message

Lee Dunstan

For the first time since it began functioning as Pacific Adventist College and now Pacific Adventist University (PAU), staff, graduating students, their families, friends and peers met together under one roof for graduation on the campus of PAU—in the new university church on December 8, 2002. The church was the recipient of a special South Pacific Division (SPD)—wide offering in 2001 in which church members gave some \$A75,000 (\$K150,000) to the project.

The 1256-square-metre building—about the size of two large house blocks—is the largest Seventh-day Adventist church in Papua New Guinea (PNG) and will seat up to 1400 people. Its estimated cost is K4.5 million (\$A2 million).

Speaking at the graduation, SPD secretary and PAU pro-chancellor Dr Barry Oliver acknowledged past and present PAU visionaries who had the foresight to dream of the new church building, which he described as “a mark of our honour and praise to God.”

Retiring PAU vice-chancellor Dr Harold Peters sees the presence of the imposing structure as making a big difference to worship and campus life.

“The impact [of the building’s presence] is much greater, because everyone is together for the special services instead of spread out across the grass. . . . You don’t have the sense of unity as when you’re all there in a building.

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Pilgrims with a purpose

This world is not my home, I'm just a-passing thru. . . ." The Christian as pilgrim, exile and alien are recurring images in Christian literature and music through the centuries. African slaves in America sang: "I'm a pilgrim, and I'm a stranger; I can tarry, I can tarry but a night"; and, "I'm a poor, wayfaring stranger."

The Bible supports the "stranger in a strange land" approach. We're told, do not love the world or the things of the world (1 John 2:15); friendship with the world is hatred toward God (James 4:4); and "come out from among them" (2 Corinthians 6:17). Peter says Christians are "strangers and pilgrims" in the world (1 Peter 2:11).

But are these metaphors—of strangers and pilgrims—the full story? Is this world primarily a jumping-off point for the world to come? Are we not also called to be salt and light? And doesn't Matthew 25 describe an active role for Christians in the everyday concerns of society?

Christians have long struggled with how to relate to the world around them. In H Richard Niebuhr's 1951 classic *Christ and Culture*, he describes one approach as "Christ against culture"—where a religious group retreats from society for fear of contamination, or becomes so concerned with preserving its own unique identity that this goal begins to dominate all else.

It isn't just a Christian dilemma. In the novel *Shadows on the Hudson*, Isaac Bashevis Singer writes of Jews living in America in the aftermath of World War II. They grapple with what it means to be a Jew in their new environment—do they cling more fiercely to the outward signs of their Jewish identity, or do they shave their beards, abandon their ritual garments and blend with their American neighbours?

"One cannot keep the Ten Commandments when one lives in a society that breaks them," says one character. "A soldier must wear a uniform and live in a barracks. Whoever wants to serve God must wear God's insignia and must separate himself from those who serve only themselves."

The Amish choose to wear God's insignia and separate themselves. For more than 250 years they've rejected the values and trappings of contemporary society. Their farming methods, dress and lifestyle remain relatively unchanged. Visit their community in Lancaster County, Pennsylvania, and you'll see horse-drawn buggies jostle for space with cars on suburban roads.

But among the Amish farms live a large community of Mennonites. They're spiritual first cousins of the Amish, sharing an Anabaptist heritage and continuing to share many similar spiritual values. But instead of withdrawing from culture, Mennonites have chosen to emphasise the Christian's role in transforming culture.

From the Philippines to the Middle East to El Salvador, Nicaragua and Mozambique, wherever there's a regional conflict, there will often also be a Mennonite mediator, encouraging dialogue as an alternative to violence. Mennonites model lives of simplicity and compassion, showing concern for social justice and human rights.

How do Adventists relate to the world around them? Last year's Adventist World Survey gives pause for thought. Doctrinal unity and corporate identity rated high, but community involvement ranked low. Fewer than 30 per cent of the respondents engaged in community service. A similarly low number reported activities aimed at sharing their faith with others.

Just hours before Judas' betrayal, Jesus

prayed: "My prayer is not that you take them [His disciples] out of the world but that you protect them from the evil one. . . . As you sent me into the world, I have sent them into the world" (John 17:15, 18, NIV).

Jesus didn't set up His headquarters at an exclusive spiritual retreat centre, but wore out His sandals crossing and recrossing Palestine. Jesus didn't wait for people to come to Him, but took spiritual and physical healing to farmers, fishermen and housewives, as well as the religious and political elite. Jesus, although His everyday life was firmly anchored within the culture of first-century Palestine, brought a message that transcended every culture.

Doctrinal unity is vital. But what's even more important is how these core beliefs impact on the way we relate to our neighbours, conduct our business and live within our community. Corporate identity is also important. At its best, it reinforces our shared values and strengthens us for mission. But at its worst, it degenerates into a country-club mentality.

It's true, "This world is not my home, I'm just a-passing thru; my treasures are laid up somewhere beyond the blue." But at the same time, let's also remember: "This is my Father's world." We must not forget the redemptive role Christians are called on to play in the here and now. It's here, in this world, where we have been called for mission.



Bettina Krause, assistant to the General Conference president for global initiatives



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

- Ministry fair at NZ church
- Church member dies in arson attack
- Regional WA involved in TV advertising
- New database list for church members
- PAU lecturer graduates with distinction

● **Papatoetoe church**, North New Zealand, recently held its first **ministry fair**. With more than 600 attendees, Papatoetoe church held a day to **encourage people into ministries** that suited their style and passion, that fulfilled part of the church's mission "to equip people for



ministry in order to glorify God." The ministry fair, best described as a trade show, contained displays of ministries from worship teams to parking attendants (pictured). "We had over **200 people sign up** for ministry positions at the fair," observed **Pastor Brendan Pratt**, senior minister of the Papatoetoe church.—*Jacinda Turnbull-Harman*

● A **church member died** during an **arsonist attack** that destroyed her house, in the village of Baine, North New Georgia, Solomon Islands. Some **200 people** doused buildings with accelerants before setting them alight in the early hours of December 22. "It seems the purpose of the attack was to destroy the buildings but not hurt the villagers," says **John Turner**, treasurer of the Western Solomon Islands Mission, who visited the village a few hours after the attack. Some 20 buildings were destroyed. The group also destroyed eight houses in the village of Mase the next day. Pastor **Bruce Roberts**, Trans-Pacific Union Mission president, says the attacks were possibly revenge for crimes

SAH staff volunteer in Vietnam

Volunteers from the Sydney Adventist Hospital (SAH) and beyond, recently returned from their fourth trip to Vietnam in two years, as part of the Cardiac Health Care Outreach Program.

The trip was coordinated by ICU Nursing Unit



manager, Christopher Waite. "It was great to observe the improvements in place at Cho Ray Hospital following our previous visits," he said. "Apart from conducting an education and training program, we performed nine complex cardiac procedures."

The team consisted of 19 personnel, including two respiratory technicians who installed Vietnam's first sleep studies machine. Team members from the SAH were Meredyth Morris, Sharyn Scott, Carolyn Kensett Smith, Alan Gale and Christopher Waite.

"The success of the visit is owed to the support received from Mosman Rotary, the SAH, ADRA and the committed team members," said Mr Waite.

committed by former Adventists from the villages about nine months previously. "The arsonists call themselves the **Christian Missionary Church**," he reports. "They seem to have created a religious mix of Christianity and tribal values."

● Western Australian regional television will **advertise the Search video series** from February 8-16. The **Golden West Network** (GWN) will feature 60 and 30-seconds commercials offering a free viewing of the introductory "Search for a New World." This form of outreach counts on the involvement of church members, "connecting with people," says Discovery Centre director, Pastor **John Gate**.

● The South Pacific Division (SPD) is developing a **database of church members** for board, committee, vocational and volunteer positions. **Peter Wrankmore**, the church's **new recruitment promotions officer**, says his job is to present the curricula vitae in database form to various SPD employing organisations, who will choose names to fill vacant positions. Members are not obliged to accept a position if offered one, says Mr Wrankmore, just as appearing on the database doesn't guarantee one. "The basis for employment is still on qualification and the **best person for the job**."

● **Pastor Branimir Schubert** (pictured), currently serving as senior lecturer in the Theology Department at Pacific Adventist University,

Papua New Guinea, has **completed** his **Doctor of Ministry** in Church Administration degree. He completed his degree "**with high distinction**" in the latter part of 2002. The degree was awarded by Trinity Theological Seminary, Indiana USA. Dr Schubert has served as church pastor in Victoria for eight years and was president of Pakistan Adventist Seminary from 1998–2001. He is now pursuing a Doctor of Philosophy degree in Christian Leadership.



Safari's money safe, reports ADRA

Brenton Stacey

Money donated to help Kenyan burns victim Safari is going where it should, says the Adventist Development and Relief Agency (ADRA). ADRA issued a statement in response to a story broadcast by the Seven Network in Australia on its "Today Tonight" program on January 8. The story questioned the use of the money.

ADRA–Australia says 100 per cent of the \$A180,000 it received for Safari is helping complete three projects in Safari's village of Kasaala: Refurbishing the health clinic; upgrading the primary and junior high school; and developing a more sustainable water system.

ADRA will complete the upgrade of the primary and junior high school by the end of January 2003 and will complete the other two projects by June 2003.

Executive director Pastor David Syme says ADRA–Australia has given to ADRA–Kenya \$A143,000 of the \$A180,000 to

complete the projects. ADRA–Australia holds \$A11,000 for Safari's education and used the other \$A26,000 to support Safari before and during his visit to Australia.

"Reports from Kasaala indicate the community is one of the most energised and active ADRA has worked with anywhere," he says. "The villagers have a high degree of ownership in their projects."

Pastor Syme says this is why development projects take so long to complete. "Developing countries are littered by failed projects conducted by well-meaning people and governments because they have not involved and mobilised the local community. As a professional organisation, ADRA does its ground work first, and that's why some of its programs have received the highest marks possible on AusAID's quarterly ratings scale."

Safari is one of the faces of the the annual ADRA Appeal. ADRA–Australia will allocate \$A11,000 to ADRA–Kenya for the

community in Kasaala from the more than \$A615,000 it has raised as of November 2002.

ADRA–Australia uses money raised during its appeal—now in its 86th year—for development and relief programs internationally and for disaster relief programs and welfare services in Australia.

ADRA–Australia has managed a \$A4.45 million food security project in and around Kasaala for the past three years. The project is introducing drought resistant strains of sorghum to subsistence farmers and provide nutrition education for families.

A free-call phone number is available for those who want more information. The number is 1800 242 372.



Pastor David Syme.

The Underground visits the UK and Canada

Jerry Unser

Two Australian youth directors have recently returned from 'spreading the news' about the Underground to Canada and the UK.

Pastor Andrew Kingston, associate youth director for the South Pacific Division, was invited to present the Underground concept to a youth leadership summit in Montreal. More than 300 people from all parts of Canada attended the conference. Pastor Kingston spoke briefly to the full conference and presented a concentrated seminar to about 50 attendees.

The response was enthusiastic. "They bought every resource I took with me. They loved them," he says. "They were excited about the concept of the Underground, and we shared an overview of what the whole process has involved. What remains to be seen is how they will



Pastor Andrew Kingston (pictured) and Pastor Sean Berkeley recently trained youth workers in Canada and the UK in implementing the Underground program.

drive the vision in Canada. It is only a young idea at the moment, and the baby needs to be fed."

Pastor Sean Berkeley, associate youth director for the South Queensland Conference, visited two training conferences.

One was call "GO UK" for the central London Youth and the other for provincial training at Stanborough Park Adventist church. Some 100 delegates and 50 at another attended his seminars on the Underground.

Like the response Pastor Kingston

received in Canada, Pastor Berkeley said that the UK youth were excited about what he was teaching. "It felt like they were at the information stage, and ready to get in to the hard work," he reports. "Pastor Gilbert Cangy is scheduled for a visit next year, and possibly Murray Hunter also; so the follow-up might help them focus in their push to establish the Underground."

Pastor Berkeley was encouraged about the support shown from church administration there, noting that the Trans-European Division leader came along to one of the sessions, and delegates were supported by their conference president.

Both men came back realising that we have embarked upon a powerful revival here in the South Pacific Division. Pastor Kingston noted that he heard this sentiment on several occasions: "Australia is on the cutting edge. You're showing us the way for Youth Ministry."—*The Clothesline*

Avondale's first graduation in new "Audio"

Nalissa Maberly, Cooranbong, NSW

Avondale College's 2002 graduation was held with mixed emotions. There was much celebration; but also sadness, for the one classmate who did not make it.

Kellie Saueha and her family were killed one month ago. She was to graduate with a Bachelor of Education; instead her mother came from Darwin to accept it on her behalf.

Emotion filled the room as Sherree Orr took the steps that her daughter had worked four-and-a-half years to take. The audience rose to their feet in support for this courageous woman and in memory of a young life lost.

The annual graduation ceremony was held December 8 in the recently completed Chan Shun Auditorium,



Kellie Saueha's graduation photo taken prior to the ceremony and her tragic death in a car accident.

which was formally opened October 26 (News front, November 23).

A total of 188 students graduated from 44 courses, including 14 who received Masters degrees. Graduating



students represented 14 countries, and most states and territories of Australia.

Testamurs were awarded to 156 students during the official ceremony, with a number of graduates not able to make it to the ceremony due to the bushfires. The Sydney-Newcastle stretch of the F3 freeway was open and closed in the days before graduation, and prevented many Sydney and Southern NSW based families from attending the weekend. Some families were able to make the long trek through Singleton.

The graduation included students from Avondale's three campuses: the Faculty of Nursing and Health in Wahroonga, the

School of Aviation in Cooranbong, and the main campus also in Cooranbong. Lake Macquarie local, Jenna-Lee Rochford, was awarded first class honours in a Bachelor of Arts with Bachelor of Teaching, English.

Dr Eric Magnusson, a former president of Avondale College, delivered a powerful keynote address, "Honour and Shame," focusing on things attained by his generation, the class of 1952 and the things they failed to achieve. He encouraged the new graduates to ensure they had a greater vision than the previous generation and to be a catalyst for change, challenging the inequalities in society.

Co-Class presidents Kerry Miller, graduate, Bachelor of Nursing and Jenni Allen, graduate, Bachelor of Arts/Bachelor of Business, spoke on behalf of and to their classmates. Also in attendance were Councillor John Kilpatrick OAM, Mayor of the City of Lake Macquarie and Mayoress, Mrs Ellen Kilpatrick; Kelly Hoare, MP, Federal Member for Charlton; and Jeff Hunter, MP, State member for Lake Macquarie. Laurie Evans—president of the South Pacific Division—in his role as chairperson, represented the Avondale College Council.

The Avondale College Foundation presented a cheque for \$A250,000, part of the \$A750,000 pledge for the Chan Shun Auditorium.

First Adventist youth camporee in Bangladesh

Thousands of onlookers lined a river in Bangladesh as Adventist youth raced boats which displayed health messages and shouted words of encouragement to the villagers.

Boat racing was just one of the events of the first Adventist youth camporee in Bangladesh. Some 1,200 Pathfinders attended the event, held on the campus of Kellogg-Mookerjee Memorial Seminary in Jalirpar, Gaopalganj, late last year.

"We sometimes have to do things differently there," says youth director Pastor Barak Muganda. "Traditional methods of outreach do not work."

The launching of 12,000 balloons—one balloon for each delegate—attracted hundreds of people from nearby villages and government officials who came to watch. Every balloon had a message pasted on it. "The purpose of Good News in the Air was to allow us as a church, and as Pathfinders to proclaim our message to every community in Bangladesh," says Reuben Kisku, youth director for the church in Bangladesh.

There are 23,000 Adventists in a population of nearly 135,000,000 in Bangladesh. Seventh-day Adventists first entered the country in 1919.—ANN

Church to undergo incorporation in 2003

Bronwyn Mison, South Pacific Division

The South Pacific Division (SPD) has approved the incorporation of its conferences, schools and aged-care facilities in Australia. Members of the SPD executive committee voted in favour of the motion during their year-end meetings, November 19-21. The church's Sanitarium Health Food Company and Sydney Adventist Hospital have been operating as incorporated entities since 2001.

What is incorporation?

Incorporation is the term used to describe the process of creating or forming a legal entity, such as a company.

Why has the church decided to incorporate conferences, schools and aged-care facilities?

The current business environment in Australia has placed pressure on organisations to form clear boundaries in which they operate. For example, nursing homes are now required to operate as a company for government accreditation. Schools in Queensland must incorporate if they are to maintain government funding and accreditation in 2004.

Rodney Brady, treasurer for the SPD, says, "When Australia's current tax and commercial law requirements are considered, it is no longer practical to continue operating as an unincorporated association—our conferences are large, with many employees and a considerable financial turnover.

"This means that the business aspects of the church would be better cared for by incorporated entities that will in turn offer better security for the money invested in God's work. In today's litigious society, we need to have entities with limited liability and that are protected from ascending and descending liability."

How does this differ from how the church has been operating?

The church has operated with a simple legal structure. Everything was managed

using one trustee company name—Australian Conference Association (ACA)—and the business was conducted through committees for unincorporated associations.

The decision to incorporate means the legal structure will now be made up of smaller companies to manage aged care, education and conference operations. Church members will appoint the members of the companies through the normal session process. The companies will operate in harmony with church policy through appointed directors. The difference is that conferences, schools and aged-care facilities will now each operate using a company with its own legal identity and will have an Australian Company Number. ACA will continue to function as a trustee for denominational property.

What does this mean to the mission of the church?

The mission of the church stays the same. Becoming a corporation does not mean the church has lost its focus on its mission.

The policy of the General Conference states that it is the general intention of the church not to incorporate denominational functions, but that it may do so only by an action of a division executive committee as has been the case in Canada where the church has incorporated.

What has been the process in the church in the South Pacific?

The administrators of the SPD have spent considerable time investigating and seeking extensive legal advice since bringing the issue to the division executive committee in May 2002. Since then they have:

- Met with representatives from the Australian Union Conference and conferences to look at issues and set frameworks
- Met with all conference administrators in September 2002
- Presented its proposal to the General Conference legal council and senior officers in October 2002.

- Submitted final drafts of the proposal to the Presidents Council in November 2002

- Presented the proposal to members of its executive committee in November 2002

What happens now?

The church needs your prayer as it works through the detail of incorporation. Conferences will hold special sessions in 2003.

"The role of sessions to appoint leaders and seek accountability from them will remain the same," says Pastor Chester Stanley, Australian Union Conference president. "So, conferences will still operate under the church policies that outline the principles of denominational organisation. The corporate church will continue to operate under the direction of its membership. The role of the session to appoint and highlight accountability will remain to ensure the church continues to operate under the direction of its membership."

Australian conferences will advise staff members and delegates from local churches as soon as they have confirmed the dates for these sessions. Your local conference will be able to assist and answer your inquiries.

How does incorporation affect the church member in the future?

Most church members will not tell the difference operating under the new structure, but it benefits them greatly. The leadership of the church is acting responsibly to better equip the church to carry out its mission in today's environment and for the future. That means providing the ability to enter into contracts, providing a means where the church can continue to operate within the guidelines set by government and creating better protection for individuals who serve the church, in addition to caring for church investments.

The church continues to seek ways to better facilitate its mission. Incorporation is a change that is necessary if the morality and spirituality offered by churches is to continue in a business-driven world.



Pastor Chester Stanley.



Rodney Brady.

New church sends message

(Continued from page 1)

“One of the reasons I began immediately [on arrival] to push for the church was to satisfy a quandary: How do you unify the students when you have no way of ever bringing them all physically together?”

“I anticipate that having a church in which everyone can come together for worship will be a very real, strong and positive unifying force, and hopefully will be a force in strengthening the spiritual atmosphere of the campus.”

It's a view held by Dr Aaron Lopa, theology lecturer, who sees the building as making a real difference in the week-by-week Sabbath program of the university.



Dr Aaron Lopa.

“Our worship will be enhanced by the building itself, even though I know that worship is something of the heart,” he says. “But when you have a specific place dedicated to the worship of God, I'm sure the concept of holiness will be more in place in the [new] building than in the old chapel, which is not used purely for worship.”

The church will be dedicated during 2003. PAU has been without a representative church since its establishment, using a 120-seat chapel, expandable to up to 300 (there are more than 400 students on campus, not counting families), built for student worships and practice preaching.

Dr Peters sees the presence of a substantial church as a statement to both students and visitors as to the nature of the place and what it is about: “One of the things I like about this new church is its location. As you drive onto the campus, the first significant building you see is our church. We have a lot of visitors on campus, many of them important and influential people in the community. We want to send the message to them that this is what the university is all about.”

Dr Peters says the church complex is one part of an ongoing plan of campus development that will eventually see expanded dormitory accommodation for both men

and women, as well as a new School of Health Sciences—made necessary with the closure of Sopas Hospital.

The building of the church began in May 2002. The project was managed by Robert Walker who also constructed the Kabiufa Adventist Secondary School church some years ago. Work began in earnest with the arrival of the large steel girders and frames from Clem Long Steel, Sydney, in September. Mr Walker used local contractors and PAU labour with a stream of Australian volunteers.



Robert Walker.

The complex includes three large Sabbath school rooms in a basement and function rooms behind the pulpit area. Landscaped surrounds will allow overflow crowds of up to 2000. Mr Walker expects some cost overrun due to a decline in the value of the local currency, which raises the cost of locally purchased materials.

In addition to the 2001 offering and local fundraising, the cost of the church has been met by the SPD, two appropriations from the General Conference, the sale of the Sopas Hospital church and a substantial bequest from the Millist family of NSW.

Additional infrastructure needs are still required, such as video and amplification equipment, and tables, doormats, hymnals, fans and communion paraphernalia. PAU students and faculty have already raised some funds for such items.

During the graduation service on December 8, the Philippines ambassador to PNG, His Excellency Pastor Bien Tejano, a Seventh-day Adventist minister, made a donation of K5000. Pastor Tejano, who delayed his year-end return to the Philippines in order to deliver the graduation address (“Our hands in His service”), challenged the graduates to be no respecter of persons when it comes to life.

“Serve without fear or favour,” he told them, illustrating the rather solemn theme with both serious and humorous examples from his own life.

“When you go to serve,” he said, “be prepared; possess humility and love.”

Church creates new employment database

Brenton Stacey

The South Pacific Division is developing a database of church members for board, committee, employment or volunteer positions.

The church's new recruitment promotions officer, Peter Wrangmore, is currently entering the more than 75 curricula vitae he has on file into the database.

“My job is to give the names on the database to the human resource directors at the South Pacific Division (SPD), Sanitarium Health Food Company and Sydney Adventist Hospital. They then choose names to fill vacant positions.”

Members who ask the church to add their names to the database are not obliged to accept a position if offered one, says Mr Wrangmore. Appearing on the database does not guarantee employment either. “The basis for employment is still on qualification and the best person for the job.”

He acknowledges that this can frustrate those who want to immediately begin working for the church, “but it is important to remember that God has His eye on the big picture,” he says.

To add your name to the database, send your details to:

Peter Wrangmore
Recruitment Promotions Officer
South Pacific Division
Locked Bag 2014
Wahroonga NSW 2076
Phone: (02) 9847 3209

Email: pwrangmore@adventist.org.au

Or you can visit “Human Resources” under the “Departments” module on the web site <www.adventist.org.au>, or read RECORD, your church bulletin or your conference or staff newsletter.

You may also meet Mr Wrangmore and the SPD human resources director, Colin Clark, at your conference camp-meeting this year.

Recruiter on a mission

by Brenton Stacey

Peter Wrankmore says working for the church is a viable career option. And he's serious.

Wrankmore is the South Pacific Division's new recruitment promotions officer, a position funded jointly by the church, Sanitarium Health Food Company and Sydney Adventist Hospital. His job is to develop a database of Adventists from which the church and its entities can choose names to fill vacant positions.

But what about non-Adventists; can they still apply for church work? Yes, he says. "The church must have a qualified and competent work force. It's a compromise to find a person a job based primarily on their church membership. We cannot always do that."

Wrankmore, a West Australian, graduated with an education degree from the church's tertiary institution in Australia, Avondale College, NSW, in 1982. He married his wife, Liane, a week later. The couple moved to Adelaide where he taught in the church's Prescott College. They stayed for 10 years.

Wrankmore accepted the position of deputy principal at Sydney Adventist College in 1993 and, after three years as a teacher, as head of the church's Central Coast high school in 1996.

The position of recruitment promotions officer is new, which raises the question: Are suitably qualified Adventists hard to find?

"Many Adventists are not considering employment within the entities of the



church," he says. "But it's important these entities have a strong base of denominational employees to maintain a common values system."

But whom would Wrankmore employ if an Adventist and a non-Adventist applied for the same job, and the non-Adventist is more suited to the job? The non-Adventist?

"I'd consider the Adventist if I could see potential and if we could train them for the position," he says. "But again our emphasis is to have a qualified and

competent work force."

Wrankmore's job complements that of the South Pacific Division's human resources director, Colin Clark. Wrankmore finds the people for Clark to place—what he calls a "this-mission-should-you-choose-to-accept-it thing."

"My job is to give the names on the database to the human resource directors at the division, at Sanitarium and at the San [Sydney Adventist Hospital]. They then choose names to fill vacant positions."

Wrankmore is currently entering the more than 75 curricula vitae he has on file into the database. Those who ask the church to add their names to the database are not obliged to accept a position if offered one, he says. Appearing on the database does not guarantee employment either.

"The basis for employment is still on qualification and the best person for the job."

Wrankmore acknowledges this can frustrate those who want to immediately begin working for the church, "But it is important to

remember that God has His eye on the big picture," he says.

"God has commissioned us to share the gospel, and we have a great opportunity through our church entities to do this by being actively Christian in our work practices. The recruitment promotions officer position is an avenue through which I can contribute to this mission." **R**

Brenton Stacey is the news correspondent for the South Pacific Division.

An Adventist manifesto

by Patrick Boyle

The *Essential Jesus* is a significant and relevant book. It's an encouraging and refreshing read. The co-editors, Drs Bryan Ball and William Johnsson, are to be commended for their effort in organising a fine group of Seventh-day Adventist scholars to contribute to the book.

Religious and secular bookshops carry large numbers of books about Jesus, ranging from the absurd to the subversive. The Jesus they present is not the Jesus of the Gospels. Each essay in *The Essential Jesus* is intended to refute the pseudo-Jesus of liberalism and scepticism and set forth the Christ of the New Testament as He is revealed in Scripture.

While the writers are intent on refuting speculations about Jesus, they do so without censoriousness or triumphalism. They deal with the predictions about Jesus in the Old Testament, His incarnation, sinless life, atoning death, resurrection, ascension, mediatorial ministry and His promise to return. Several related topics are covered, including the influence of Jesus in history, Jesus and ourselves, and Jesus and the Great Commission.

The essays are Scripture-based and refute liberal, speculative and non-biblical perspectives about Jesus. In essence this is a Seventh-day Adventist manifesto setting forth the high scriptural view we hold about Jesus of Nazareth—fully God, fully human, the unique divine Saviour of humankind.

No fair-minded reader of this book could come to any other conclusion than that Adventists hold to biblical and historical truths about Jesus in the Bible and the creeds of Christendom. Ellen White urged Adventists to lift up Jesus: "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presen-

tation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great centre of attraction, Christ Jesus, must not be left out.

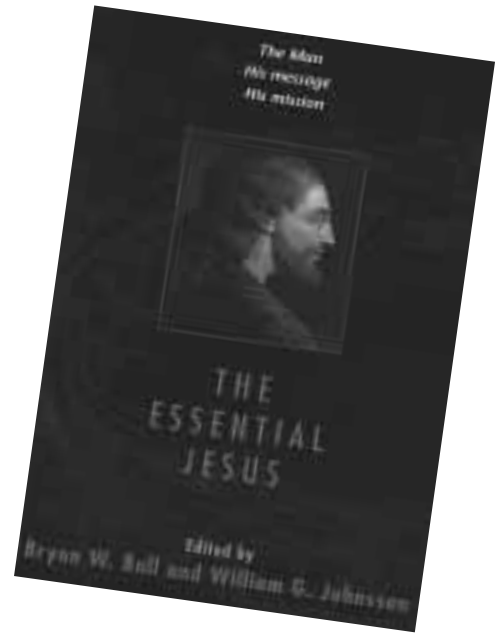
"It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting His righteousness, believing in His mercy" (*Gospel Workers*, page 156).

Seventh-day Adventists are jealous for the law of God and rightly so, but the law cannot save us (Romans 8:3). The law commands righteousness; Jesus gives it. The law tells us how to live; Jesus gives power to live. The law cannot change our hearts; Jesus does. In the pages of this book, Jesus as Saviour and Lord is written bold and large.

It's invidious to select specific essays, but the contributions of both editors are significant. William Johnsson writes of the influence of Jesus. Bryan Ball has two essays, including "Jesus and the Great Commission," which comes from the heart and reveals what the church desperately needs to recover—a burden for lost souls. Jan Paulsen, General Conference president, has contributed an encouraging theological essay, "The Victorious Jesus."

The book will appeal to church members who look for an affirmative biblical presentation of the story of Jesus.

My colleague, Pastor Nathan Stickland, and I visited several Protestant ministers and Catholic priests in Banbridge, Northern Ireland, and presented them with a copy of this book. In every instance we were received kindly and met several men who had been missionaries and knew of the Christian work of Adventists. These ministers and priests often lead lonely lives and find encouragement in a visit from someone who loves the Lord Jesus.



Churches and individual members could purchase copies of this book and visit ministers of other denominations and give it to them. Such visits should be intentional. We should make it plain that we come to lay out the biblical-based beliefs of Seventh-day Adventists about Jesus of Nazareth, the Saviour of the world, in whom our hopes are centred.

No book will satisfy every reader. Not everything that could have been said about Jesus is written here. However, it represents a first-class evangelical presentation of Jesus that is a credit to Adventists. A valuable book, reasonably priced, well written and, as can be gathered from the following quotation, demanding:

"Jesus says, 'Go ye into all the world, and make disciples.' What better time, then, than now for unreserved commitment to a revitalised, refocused, Christ-centred, Spirit-inspired proclamation of the Great Commission? We must not hesitate or prevaricate any longer. We *must* go. The survival of the faith, the church, and the destiny of yet unenlightened millions depend on it" (page 295). **R**

Patrick Boyle pastors the Stanborough Park church in England.

Understanding teenagers?

by Kenton Godfrey

So you want to understand teens? Why? Most likely you are a parent of teens (or going to be), a youth worker or worst of all for me as I write this, a teen yourself.

My sister-in-law, a teen, found out I was writing this article and wished me luck. Her reasoning was that she couldn't understand herself, so how on earth was I going to explain it all?

The simple answer is I'm not going to give some magical formula that will instantaneously unlock intergenerational tensions. I think my sister-in-law is right; you can't understand teens any more than you can understand the diversity of humanity. The first and most important step in the whole process of growing toward an understanding, is to move away from trying to understand teens (plural). Ask yourself the question, Which teen (singular) do I want to get to know better?

You don't have to limit yourself to one teen at a time, but treat each one as an individual. Each teen is fearfully and wonderfully made by God (Psalm 139:14). You can check their thumbprints if you have to, but you'll discover that every teen is unique, one-of-a-kind bundle of potential waiting to be unlocked.

Too often, as adults, we add unnecessary padlocks of our own instead of helping the individual find the key to living their life to their full potential. That should be the motivation for wanting to understand this age group, to help in the transition from childhood to responsible adulthood within a framework of genuine Christianity.

Being a teen is not a disease

Why is it so hard to find leaders to work with the teen group at church or camp? Being a teen is not a contagious disease.

Yes, they are full of life. They're also ready to expose the emperor's-new-clothes syndrome of the adult world while it exists in their own. Still that's nothing to be afraid of (unless, like the emperor, you are exposed), and as adults we should welcome the often candid approach of this age group. Pete Gilbert states, "What we do not understand we fear. What we fear we tend to fight against" (*Understanding Teens*).

This uncertainty is true for the adolescent and the adult. The teen has never been a teen before and regardless of the number of books written dealing with raising teens, for the parent there is never one that deals specifically with their child or the circumstances they end up in.

Where do teens learn?

The simple answer to the question "Where do teens learn behaviour?" is where you let them. If you aren't spending time with your teen then by default there's a vacuum in their lives that they will fill. It is where and how they occupy this time that will impact on their behaviour.

"One study showed that teens spent only 4.8 per cent of their time with parents and 2 per cent with adults who were not their parents," writes Walt Mueller in *Understanding Today's Youth Culture*. That leaves more than 90 per cent of an adolescent's time to learn from influences other than significant adults.

Television has a strong and unbalanced impact on the lives of our young people. In just one year the average child sees between 20,000 and 30,000 commercials. Even the 900 hours of school is surpassed by the 1500 hours spent watching television. This is compared to the 33 hours a year spent in conversation with parents (according to Kirsetin Karamarkovich Morello in "Think outside the box," *Christian Parenting Today*, Fall, 2002).

Here are some more statistics that might confirm what you already know but haven't done anything about—yet. "Four out of five situation comedies on TV have sexual content and a third of the characters engaged in sexual intercourse on TV are 24 or younger. . . . Movies are even more sexually saturated—nine out of 10 include sexual content . . . a third of all teenagers say the media encourages them to have sex" (Stephen Klotz, "Sex in the cafeteria," *Group*, January–February 2002).

Who is really raising our children?

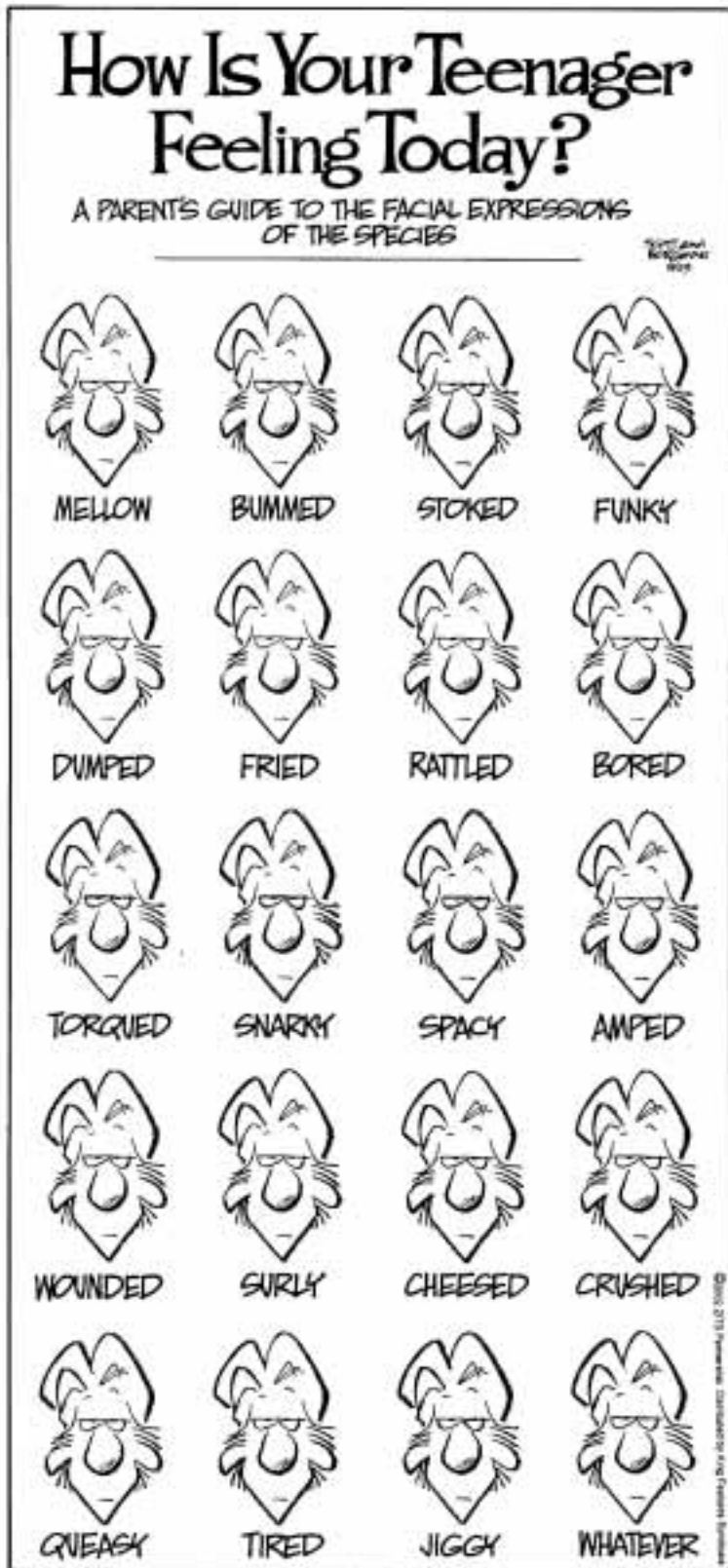
Expect resistance

The knee-jerk reaction of parents to statistics like these, particularly parents who lean toward fundamental Christianity, is to draw a distinct line for their teen and then go into battle to ensure it isn't crossed. Too often the line itself becomes the issue and the teen is lost somewhere in the battle. Results from the South Pacific Division Valuegenesis study (1993) showed that "even when combined with high levels of care, overprotection was found to be destructive."

If you have left it till your child is a teen to get involved, you have to expect resistance—after all you have conditioned your child to expect you not to be around. Tough it out and be consistent in your desire to get to know your teen better. You may have to learn a new language and the only way to do this is to enter the world of your teen.

I challenge you to turn the television off the ABC and channel surf through programs like *Friends* or *Dawson's Creek*. If you are really courageous, try watching one episode of *Southpark*. Stay up late on a Saturday night or get up early on a Sunday morning to watch and try really hard to listen to the latest video hit releases. Retune your car stereo to a station playing current music for a whole day. Borrow a

ZITS



BY JERRY SCOTT AND JIM BORGMAN

CD from a teen and listen to it as you travel in the car. Buy and read from cover to cover a magazine like *Girlfriend*.

Do I like or agree with the content of these kinds of media products? No. But the issue is not what is right and wrong, but what is influencing your teen. You are trying to understand the world of your teen. And even if your teen isn't watching, reading or listening to these things, their friends are. The influence is still there. It is part of their world.

And once you have allowed a certain amount of freedom, don't think you're going to simply get that freedom handed back without conflict. So, if possible, do these activities with your teen and then ask really dumb parent questions. Remember good questions can't be answered yes or no. Ask your teen about their heroes, fears, hopes and dreams.

After you recover from what may be the self-inflicted torture of your teen's world, you will realise that the people and corporations behind the mass media have done their homework. They know how to access the world of your teen, so it is now your turn to do some homework.

Investing enough time

You need to spend quality time with your children during their teenage years just as you do before and after these years. Here are some points worth remembering: Don't give up. Teenagers expect you to give up. Teenagers are listening even if they don't look like they are. They need love and respond to respect. "Teens need the parental care and love you'd give a child, but the respect you'd give an adult," adds Mueller.

Just as adults don't respond well to anger, neither do teens—and they're less equipped to deal with it. You can't put a 35-year-old's experience into a 15-year-old life. Don't expect too much and teach your teen decision making by allowing them to make decisions.

When wrong decisions are made, spend time talking through those situations and remember that often these situations contribute more to the learning and maturing process than a string of right decisions.

Finally, be there—in the good times and the bad. And remember, "A cheerful heart is good medicine, but a crushed spirit dries up the bones" (Proverbs 17:22, NIV). **R**

Recommended reading:

Walt Mueller, *Understanding Today's Youth Culture*, Tyndale House Publishers, Wheaton, Ill, 1999.

Ian Grant, *Fathers Who Dare Win*, Pa's Publishing, Rozelle, NSW, Australia, 1999.

Pete Gilbert, *Understanding Teenagers*, Crossway Books, Nottingham, 1993.

Kenton Godfrey is the youth and family ministries director for the South New South Wales Conference. He has had experience as a high school chaplain and working with at-risk young people.

Being active, for life!

Getting active makes great sense! Let us show you why:

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2. We've all heard that exercise is important for long-term health—and it is! Different studies show that those who are regularly active (*regular* is important!) have a greater resistance to developing serious illnesses such as heart disease, obesity, high blood pressure, diabetes, high cholesterol, osteoporosis and, possibly, even cancers of the bowel and breast.

3. While we often think it's important to be active to get in shape, lose weight and get fit, there's another side of health we often neglect. Being physically active also has significant benefits for our mental and social health.

When they step out the door to exercise, active people enjoy a break from the routine of work and life pressures. Researchers find these same people to be less depressed and better able to cope with stress. Additionally, those who spend time being active with others benefit from building relationships and social support links while they walk, bike and stretch.

For more information about getting active or if you have a specific question about health and nutrition, please contact the Sanitarium Nutrition Service in Australia on 1800 673 392 and <www.sanitarium.com.au> or New Zealand 0800 100 257, <www.sanitarium.co.nz>.



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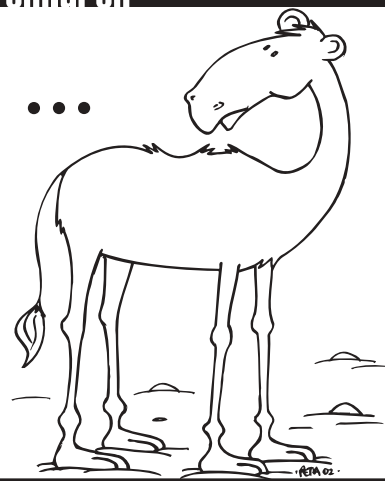
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The camel wouldn't be as fit to do long journeys across the desert without food. Camels have a large store of fat in their humps that they can live off for up to a week when food is scarce.



Peta Taylor

Privacy predicament

Kat Swift, Vic

Are there any other single people who, like me, work full time and now find they cannot receive personal ministry from their pastor?

I recently approached my pastor, for whom I have high regard, and requested a meeting with him. He didn't offer to visit at home or any place in private. I told him I was disappointed, and was totally taken aback with his reply.

He explained to me that in these times of sexual allegations and the real need to protect all parties, it had become unworkable for him to see single women in their homes or in any place of privacy. I could understand the predicament, but where do I now turn for this kind of knowledge, leadership and support?

Maybe this gives a very good reason to consider the need for women becoming ministers. I feel very isolated and unable to have my spiritual needs met.

Himalayan thank you

Julian and Melinda Archer, Nepal

Many mothers and children in the beautiful but isolated Himalayan kingdom of Nepal would like to thank RECORD readers for the support you give to the Adventist Development and Relief Agency (ADRA). As we read each week's RECORD we are amazed at the number of

members from around Australia working for people in need, with fun runs, car washes, concerts, bed and breakfasts and now even a cosmetics company sharing profits.

Here in Nepal, the world's only official Hindu kingdom, just attempting to change a person's religion can lead to six years in jail, but the work of ADRA and the mission hospital are spreading Christ's love to those in need. No matter where your funds are helping—the Pacific, Asia, Africa or elsewhere—you can be 100 per cent certain your ADRA support is really making a difference both now and for the future.

Goldstein (*One Nation Under God?*).

The relaxation of legalisation on prohibited drugs would lead the drug trade to increase enormously, just like gambling, alcohol consumption and divorce have done as legal restraints have eased. Conversely, tobacco use is declining in the face of legal shackles.

Sure, a few thousand people poisoned themselves when they brewed their own bathtub gin during the American Prohibition. Sensational gangland crimes made exciting newsreels. But when all the hype, bluster, ridicule and satire is stripped away, the impact of alcohol on American life is clearly much worse today than it

The view that you can't legislate morality is relatively new and novel—and silly.

Prohibition works!

Richard Worley, email

One of the letter writers under "Counter view on drugs" (November 16) questioned the right to legislatively impose their views on others. Further, he questioned the value of Prohibition in the US in the 1920s. However, the power and responsibility of government to shape and guide morality is basic to its existence. The view that you can't legislate morality is relatively new and novel—and silly. "Legislation doesn't change character, only behaviour, but that's all it's meant to do," writes Clifford

ever was under Prohibition. Sadly, there will always be a black market in drugs—just as there is a "black market" in prostitution, theft and murder—but is legalisation the answer?

Outsiders and insiders

Glenda Smith, NSW

Having reached mature age, I can look back on my life in the Adventist Church and have many memories. One is that people not of our faith used to be called "outsiders," a derogatory term that I'm appalled to find is still used by some today.

If outsiders aren't members of the church then a church member must be an "insider." My daughter, raised in the church, has enrolled her children in the church school, but she is treated like an outsider. It seems another mother has also been called an outsider as well. Surely our members should be nurturing these families and making them welcome.

Jesus came to teach us to love. Isn't it about time we followed His example?

Note: Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.



Transfers

● **Lance Gersbach**, from private employment to business manager, Atoifi Adventist Hospital, Trans-Pacific Union Mission. ● **Stephen Piez**, from administrator, Karalundi Aboriginal Education Centre, to education director, Papua New Guinea Union Mission.

Weddings

Howlett—D'Costa. Shahn Howlett, adopted son of Willie and Litia Roberts (Minchinbury, NSW), and Nicole D'Costa, daughter of Eugene and Jennifer D'Costa (St Clair), were married on 6.10.02 in the Wahroonga Adventist church.

Owen D'Costa

Jaworski—Bretea. Bartłomiej Jaworski, son of Edmund and Anja Jaworski (Switzerland), and Cristina Bretea, daughter of Mariela Bretea (Wantirna South, Vic), were married on 15.12.02 in the Polish SDA church, Wantirna.

Graeme Christian

Perry—Mullan. Wayne Hamilton Perry, son of Ian Perry and Narrelle Drain (both of Lake Macquarie, NSW), and Hayley Lee Mullan, daughter of Robert and Vivian Robb (Port Macquarie), were married on 3.11.02 at Linton Gardens.

Wayne Boehm

Pope—Quodling. Timothy Craig Pope, son of Norm and Val Pope (Port Lincoln, SA), and Wendy Alana Quodling, daughter of Jim Quodling (Mackay, Qld) and Gwen Harvey (Sydney, NSW), were married on 15.12.02 at Norah Head Light-house by Tim's uncle.

Chris Pope

Stanley—Caporn. Malcolm Clarence Stanley and Bethel Goodwill Caporn were married on 8.12.02 in the Osborne Park Adventist church, Perth, WA.

Cyrus Adams

Obituaries

Campbell, Daryl Leslie, born 3.6.1955 at New Norfolk, Tas; died 29.8.02 in Hobart. On 22.8.74 he married Vicky Cousens. He is survived by his wife; his son and daughter-in-law, Mark and Heather (Lansdale, WA); his daughters, Rebecca, Leah, Hannah and Aimee; his sons, Joshua, Stuart and James (all of West Moonah, Tas); and his two grandchildren. Daryl was deeply loved by his family and friends. He was strong in his faith and loved the Lord.

Alfredo Campos

Flynn, Gary, born 16.11.1947 in Perth, WA; died 26.11.02 in Perth. On 27.8.72 he married Janelle. He is survived by his wife; his son and daughter-in-law, Brad and Annette; his son, Trev; and daughter, Karen; his brothers, Robert and Melvyn; his sister, Carol Covi; and his two grandchildren. Gary invested 52 years into building Fremantle church

into a community of love. He filled the world around him with humour, warmth, wisdom and vision. His church family will remember his courage, his faith and his hope. *Andrew Skeggs*

Freshwater, Roma, born 27.11.1922 at Cunderdin, WA; died 14.10.02 in Perth. On 17.12.77 she married Colin. She is survived by her husband (River- vale); her children, Graham, Ron, Ray, Kenneth, Desmond and Gaye-Marie (all of Perth); her 30 grandchildren; and 24 great-grandchildren. Roma loved her family and her Lord.

Pat Downey

Garside, Gwendolyn Mary (nee Peisse), born 30.9.1906 at Katanning, WA; died 11.11.02 at Midland. On 23.8.41 she married John, who predeceased her in 1988. She was also predeceased by her brother, Cecil. She is survived by her children, John and Jennie Steadman (both of Perth). Gwen was a granddaughter of Frank Wilson, former Premier of Western Australia, 1918.

Max Smith

Hunt, Gena Mary Joy, born 30.7.2002 at Nambour Qld; died 25.11.02 in Brisbane. She is survived by her parents, Nigel and Zena (Currimundi); and her brothers, Aaron, Tyler, Brady and Cooper. For the four months of her short life, Gena was a fighter. Her parents state, "Our memory of Gena will live on in our hearts forever until Jesus comes to raise her to eternal life."

Neil Tyler

Ingram, Ernest Reginald, born in 1910 at Norwich, England; died 1.12.02 at Bundaberg, Qld. Ernie's first wife had three children, Trevor, Keith and Jill, who, with their families, came to mourn their father's death. Gladys Ingram, his wife of 20 years, and her daughter Sylvia, who came from NZ, and other family members, were also among the mourners. Ernie, as a carpenter, helped in the building of churches, both in Australia and NZ. He will be fondly remembered and sadly missed.

Arthur Bath

McIntyre, Dorothy Joan, born 19.12.1929 at Wagga Wagga, NSW; died unexpectedly on 18.11.02 in Sydney. She is survived by her children and their spouses, Robyn, Lesley and Brian, Vicki, Terry and Gail; her 11 grandchildren; and six great-grandchildren. Joan was a cherished member of the Wyee church. She was deeply committed to her Lord and enthusiastic about her faith. She is sadly missed by her church and family.

Bert Godfrey

Max Mulligan, Graham Wynniatt

McIntyre, Aaron James (Mac), born 23.8.1916 at Bundaberg, Qld; died 30.8.02 at Murgon. On 17.7.36 he married Ruby Eckart, who predeceased him on 5.6.95. He is survived by his children, Ted, Ken, Maureen Stevenson, Ron and Alan; his 17 grandchildren; and 23 great-grandchildren. Mac was a poet of renown; his poem titled *The March* is in the Canberra War Museum. He was also a photographer in World War II.

Ray Cross, David Edgar

Position vacant

▲ **Personal Assistant to the Treasurer—South Queensland Conference** is seeking a Personal Assistant to the Treasurer to provide secretarial and office administrative support to the Conference Treasurer. This is a full-time, senior position and offers variety and challenges in a growing and developing conference. The successful applicant will be a practising member of the Seventh-day Adventist Church; possess extensive knowledge, skills and current experience in the following: audio-typing, computer skills, including use of Microsoft Word, Excel, Publisher and Lotus Notes or similar email/database programs; a full range of office administrative procedures; and possess good relational skills. **Applications in writing** should be forwarded to the Treasurer, South Queensland Conference, 19 Eage Terrace, Brisbane Qld 4000, no later than February 14, 2003.

For church-related employment opportunities visit the Employment section on the SPD web site <www.adventist.org.au>.

Menkens, Winifred (also known as "Nanna"), born 30.10.1905 at Croydon, England; died peacefully 21.8.02 in Bowen Hospital, Qld. At eight-years-old, her family migrated to Wallangarra, where Win grew up. In 1927 she married Bill Nicolson, who predeceased her in 1971. In 1983 she married Gilbert Menkens, who predeceased her in 1998. Win was also predeceased by her sons, Douglas, in 1976, and Gordon, in 1999; also her grandson, Neil (of Bowen), in April 1991. She is survived by her son and daughter-in-law, Mervyn and Alice (Bowen); and her eight grandchildren.

Graham Allen

Ralph, Norman William (Freddie), born 11.6.1923 at Windsor, Vic; died 17.11.02 at Ringwood. On 26.1.58 he married Shirley. He is survived by his wife (Mooroolbark); his children, Paul (Bega, NSW), Debbie Harper (Lilydale, Vic) and Glenda Gates (Vancouver, Canada).

Neil Watts, Darrell Croft

Routley, David Richard, born 12.12.1911 at North Plympton, Adelaide, SA; died 27.11.02 at Morphett Vale. On 27.3.48 he married Margaret. He is survived by his wife; his sons, John and Trevor; his seven grandchildren; and two great-grandchildren (all of Adelaide). David was a man with a deep commitment to God and the church. He also loved his family.

Allan Croft

Stanfield, Gladys Jane, born 19.8.1914 at Murgon, Qld; died 7.12.02 in Wyong Hospital, NSW. She was predeceased by her husband, Arthur, and her son, Lloyd, in 1957. She is survived by her children and their spouses, Tomas and Athnee, Martin and Jan, Raymon and Mareah (all of Cooranbong), Ronald and Jan (Qld) and Gwynne Styles; her 15 grandchildren; her 27 great-grandchildren; and two great-great-grandchildren. She was buried in the Avondale Cemetery on 11.12.02 when her family paid loving respect to a great ambassador for Jesus Christ.

Ross Goldstone, Cecil Ogg

Stevenson, David William Andrew, born 15.11.1917 at Warburton, Vic; died 29.10.02 in Charles Harrison Nursing Home, Cooranbong, NSW. He was predeceased by his former wife, Rita; and his son, Geoffrey. He is survived by his former wife, Evelyn; his children, Murray, Jeanette, Graeme, Peter, Rosalie, Julie,

Warren and Andrew; his 13 grandchildren; and 13 great-grandchildren.

Robert Cook

Stilwell, Elizabeth (Bessie, nee Laing), born 2.7.1907 at Helensburg, NSW; died 22.11.02 in Oberon Hospital, after months of illness. On 2.12.31 she married Cliff, who predeceased her on 26.6.86. Having had no children because of a vicious dog attack as a teenager, Bessie became aunty to a large number of nieces and nephews at the Jerrong property that she and Cliff pioneered from the bush. She was a woman of faith and good humour, who never complained. Bessie will be missed by all.

Colin Dunn

Stolarek, Malgorzata Teresa (Gosia, nee Petrus), born 19.9.1959 at Kielce, Poland; died 11.10.02 at Ringwood, Vic. In 1988 she married Henry. She is survived by her husband (Donvale); her children, Daniel, Philip, Robert, Antoni and Dorothy (Melbourne). Gosia was baptised in Ballarat in 1989 and later became a member of the Wantirna Polish church. She was strengthened in faith amidst her illness. She was a friend to many, always happy, always looking for that blessed hope.

Marek Ignasiak, Piotr Ciesler

Whyatt, Margorie Vera (nee Fennell), born 22.7.1916 at Penola, SA; died 9.12.02 at Mount Gambier. On 2.2.44 she married Alfred. She is survived by her husband (Penola); her children and their spouses, Pauline and Peter Huckel (Wilcannia, NSW), Barbara and Aubrey Fennell (Strathpine, Qld), Jennifer and Graham Taylor (Adelaide, SA), Kevin and Raewyn (Ravensbourne, Qld), Christine and Don (Wellington, Adelaide, SA), Beverley, Gary and Robyn (all of Adelaide); her 19 grandchildren; and nine great-grandchildren.

Angus McPhee

Wisely, Winifred Louisa, born 12.12.1919; died 7.12.02 in Victoria Point Adventist Nursing Home, Qld. She was predeceased by her daughter, Marie. She is survived by her daughter, Delma; her son, Neville; their spouses; her six grandchildren; and 13 great-grandchildren. Win's love for others will live on.

Graham Allen

Wright, Louisa Jane (nee Taylor), born 20.10.1923 at Murrumburrah, NSW; died

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6.12.02 in the Sydney Adventist Hospital. On 23.10.44 she married Gordon. She is survived by her husband; her daughters, Annette Smith and Jill Jenkins (Sydney); her sister, Dena (Normanhurst); her brother, George (Wodonga, Vic) and his twin sister, Julie (Kirribilli, NSW). Louisa will be remembered as a gentle and warm Christian lady who loved her church family at Thornleigh. She will be sadly missed by the many lives she touched.

Rick Ferret, George Porter

Advertisements

Note: Neither the editor, Signs Publishing Company, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A33; each additional word, \$A1.65. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See mast-head (page 2) for contact details.

Position vacant—manager/caretaker Elm Grove Mountain Retreat, Tumut, NSW. Duties include: arranging bookings, guest hospitality, maintenance, farm upkeep, animal husbandry. Accommodation and vehicle included. Active retired SDA couple preferred. Phone (02) 6947 5766 or 0419 773 336.

Did the Signs of the Times help you find the Lord, or return to the Lord? Graeme Kent is working on a research project discovering the impact of **Signs** in Australia and New Zealand. Tell him your story through PO Box 701, Armidale NSW 2350 or <gjkent@bigpond.com>.

Alps 2003—Waldensian Valleys, Italy, May 22—June 1, 2003. Spiritual/lifestyle retreat. Inspiration: Allan Lindsay, EdD, Andrews, author/speaker, "Keepers of the Flame," 3ABN. Nutrition: Winston Craig, PhD, Andrews. Lifestyle: Vicki Griffin, PhD, Health dir., Mich. Conf., Lifestyle: Jeff Gates, PhD, others. Tours, museums, hikes. Register by February 15, 2003. <bshere68@aol.com>; <Alpinewstart.com>; (706) 820 0325.

Epping church—Greater Sydney Conference is needing information concerning the whereabouts of the following: Mrs Adrienne Der Stepanian, Mr Russell Green, Mrs Christine Green, Mrs Clair Ireland, Mr Russell Lee, Mrs Melva Lee, Mr Paddy O'Rourke, Mrs Wendy O'Rourke, Mrs Debbie Shaw, Mr Adam Shaw, Mrs Dina Streatfeild, Mr Wayne Streatfeild, Mr Ian Tomlinson, Mr Wayne Ulrich, Mr Carl Ulrich. Please provide any information to our church secretary, Mrs N Knight, 160 Epping Road, North Ryde NSW 2113; email <noreen@macf.org.au>

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Singleton 40th anniversary—June 21, 2003. Past members, pastors and friends of Singleton church (NSW) are invited to return to commemorate the 40th anniversary of the Singleton SDA church at its present site. Former pastors intending to come are asked to contact the current pastor, Clive Nash (02) 6571 2102 or 0407 614 458 or email <cwnash@bigpond.com.au>.

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Launceston church centenary. So many people form a special part of our memories. Return and join us for our centenary celebration—**Sabbath, April 26, 2003.** RSVP Francis Pule (03) 6327 1659 for details and accommodation needs.

For sale—Bell and Howell 16 mm 110 v movie projector in working order. Treilord portable electric organ in good order. Best offer. Echuca SDA church, 63 Sutton Street, Echuca Vic 3564. Phone (03) 5482 5581.

Finally

It was Junior's first day in school, and when he got home his mother asked, "Did you learn anything today?" "No," he replied in disgust, "I have to go back tomorrow."



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