

RECORD



Shane Johnson (left)—a member of the premedia team at Signs Publishing Company—designed the new-look adult Sabbath school Bible-study guide in consultation with Alan Holman, print marketing manager for Signs. The General Conference's Sabbath school publications board described the reformatting as "innovative" and will adopt it worldwide if the pilot project proves successful.

New look for study guides

Brenton Stacey

The adult Sabbath school Bible-study guide in the South Pacific Division (SPD) has a new look, thanks to the SPD Sabbath School Department and Signs Publishing Company.

The focus on small groups is important, says Dr Erika Puni, the SPD Sabbath school director. "The basic unit of Sabbath school is the Sabbath school class. That's where people grow together and minister to each other's needs."

It also encourages accountability, says Pastor Rob Steed, the Sabbath school director for the Australian Union Conference. "Studying the lesson in small groups helps ensure what we get from the lesson is what it is challenging us to get."

Features of the reformat include:

- An extra page at the end of each week's lesson

This page includes questions relating to the theme of the week's lesson for use in small groups. The page is also included in the teacher's and the large-print editions of the guide.

- An increase in the size of the guide

The wider margins will include questions and statements relating to the theme of each day's study. The questions and statements will highlight issues of relevance to those in the South Pacific. The aim is to encourage more discussion and note taking.

- An open and readable layout.

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In this issue

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"Cloning" report raises ethical issues



ADRA

answers

media critics

Here is part of your church

I've been talking to people about RECORD. Over the past few years I've talked to some 150 of them. Some singly. Some in small groups. And just in case you're thinking I've been talking to 150 friends of mine and strong supporters of the RECORD, I didn't choose them; they were a sampling in Australia and New Zealand.

Not everyone likes the RECORD. You probably knew that. I did. But they proved to be a very small minority. Perhaps you knew that. I was pleasantly surprised by how many appreciated RECORD.

I did discover that many Adventists see RECORD is an integral part of their Sabbath-day and church experience.

The RECORD-church connection

A Sabbath and church connection begins when people receive the RECORD—at church. Some made sure theirs was put aside if they had to be away from church.

Several follow a ritual as they read it—certain chair in a certain place at a certain time. (And, sorry pastor, but if it is available before worship time it will be read in church if your sermon doesn't capture their attention.) And most follow a routine with the pages they read first.

One small group suggested RECORD was out of touch with its purpose and should be like it was 20 years ago. That didn't surprise me as much as how aware they were of what appeared in RECORD. They are critical, but they're still readers—RECORD remains part of their church experience.

One woman who suggested the articles were not "solid" enough told me she had campaigned in her church to have the RECORD delivered to members who no longer attended because she thought it a "wonderful medium to keep in contact."

What readers look for

In brief, readers go to RECORD for three things: Searching for news connections; as a forum for issues and opinions; and to confirm Adventist connections.

The news connections that interested most were finding people they knew—whether in wedding notices and obituaries (sometimes the pastor who conducted the service) or a news item. Any who had served overseas or participated in fly'n' builds were interested in the people and the places where they had served. A couple told of renewing contact with friends after seeing them mentioned in RECORD.

A secondary, but important news connection was the need to know what is happening in the church, particularly in Australia and New Zealand, and the South Pacific. News from outside the division did not rate as well unless it illustrated church growth and demonstrated that the church was missionary minded and successful.

The RECORD is seen as a forum for issues and opinions and this, they felt, was a role played well by the Letters page. A couple wanted tight controls on letters, but most said that opinions should be allowed even if they were "unbelievable." But there was general agreement that letters against "core Adventist principles" were not acceptable.

The confirmation of Adventist connections came in two ways: the perceived need of material presented by church leaders, and in supporting Adventist teaching. Statements from leaders became very important when there were problems and the church needed to know what action was being taken. The affirmation of Adventist teaching didn't necessarily mean doctrinal articles, but referred to more general support.

How come it's free?

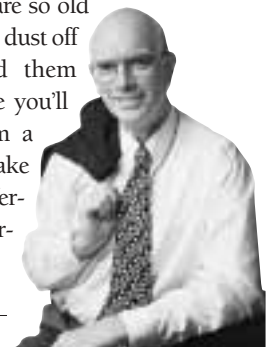
In 1980, division leaders decided it was worth the investment having RECORD available for church members each Sabbath. Pastor Keith Parmenter, the division president, said it came from a desire to have better communication with church members, to "ensure that we have an informed membership in our churches" (RECORD, September 8, 1980).

This was a visionary decision—one envied in many other divisions, and by church communicators I've spoken to in several denominations in Australia and New Zealand.

Every week 25,500 RECORDS are sent out and are freely available to church attenders in Australia and New Zealand. Other media have and should be developed, but print media is still among the most cost effective and easily shared. I know I'm biased, but within the church I'm unaware of anything else that has the broad circulation and impact of RECORD.

Just because it is free doesn't mean there is no cost. Now, instead of a subscription, an offering is taken up each year to help cover those costs. Next week's offering (start preparing now) will help keep the RECORD a part of your Sabbath.

These words are so old I had to wipe the dust off before I placed them here, but I hope you'll help make them a reality: Let's make this RECORD Offering a record offering.



Bruce Manners



OFFICIAL PAPER
South Pacific Division
Seventh-day Adventist
Church
ACN 000 003 930

Vol 108 No 4
Cover: Hedley Anderson

Editor Bruce Manners
Senior assistant editor Lee Dunstan
Assistant editor Kellie Hancock
Copy editor Graeme Brown
Editorial secretary Meryl McDonald-Gough
SPD news correspondent Brenton Stacey
Senior consulting editor Barry Oliver

Web site www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia

Phone: (03) 5966 9111 **Fax:** (03) 5966 9019

Email Letters: editor@signspublishing.com.au

Email Newsfront: record@signspublishing.com.au

Email Noticeboard: editorsec@signspublishing.com.au

Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00. Other prices on application. Printed weekly.

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

- Youth camp brings 300 baptisms • Indigenous church impacts community • New kids web site
- Phonecards a hit in Italy • Million-dollar US grant for anti-tobacco campaign • and more

—Compiled by Kellie Hancock—

● Some 300 people made decisions for baptism at the end of a young adult Bible camp in the highlands of Papua New Guinea late last year. Approximately 6000 people witnessed the baptisms. “The attendance exceeded all my expectations,” says Timothy Sandau, the youth director for the Western Highlands Mission. Various speakers, including **Pastor Wayne Boehm**, youth coordinator for the Northern Rivers area and chaplain at Tweed Valley College, Murwillumbah, NSW, presented topics such as family, mechanics, nutrition and the young-adult small-group movement, Underground, during the week-long camp.

● The recently refurbished Adventist church in **Wiluna**, WA, has already impacted the local community. After the Bali bombing tragedy, **James Alagappan**, the minister, extended an invitation to the town to share in a prayer service. Many non-indigenous members of the community attended and, in response to the time of prayer, a request was made for a time of worship after the prayer service. A satellite dish connects to a TV monitor in the church and receives the **Adventist-run network**



3 A B N, which can be viewed **24 hours** a day. Already many have accepted the invitation to

Adventists survive Solomons cyclone

Two Seventh-day Adventist families are among the villagers that survived Cyclone Zoe when it hit Anuta and Tikopia in the Solomon Islands, December 28.

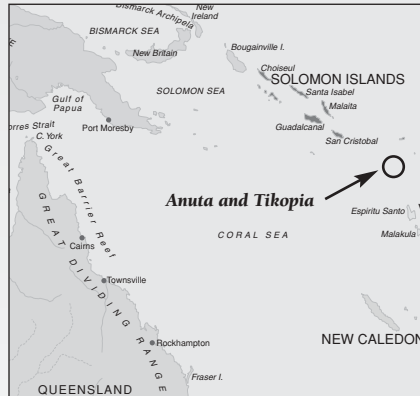
“The families on the islands are OK, except for their houses and crops, which are totally destroyed,” reports Pastor Hennie Murray, the secretary for the church in the Eastern Solomon Islands Mission.

No-one died in the cyclone. The worst injury? A man with a broken wrist.

“The villagers are prepared for cyclones because the islands are in a cyclone belt,” says Pastor Murray. “They usually bury their food, and they hide in the caves or under the overhanging rock on Tikopia.”

The Adventist Development and Relief Agency in the Solomons is providing containers to carry and store water while the villagers wait for the rebuilding of their water supply systems, reports director David Cram. The relief agency will also provide the materials to rebuild the systems.

Mr Cram headed the National Disaster Management Office’s operations room during the relief effort.—*Brenton Stacey*



utilise this and slip in to watch a sermon, listen to music, or enjoy the tranquillity of the setting.

● A web site that aims to not only present accurate and informative Bible material, but to make it come alive with compelling interest to young people who are heavily bombarded with sophisticated media inputs that frequently captivate and control their senses, has been launched. The Adventist webmasters say, “It is our hope and prayer that <kidsBibleinfo.com> will capture and hold the attention of the young in uplifting and enlightening ways.” The site includes Bible topics, stories, games and a Bible-lesson series.

● Jigalong Aboriginal Community (1500 kilometres north-east of Perth, WA) has well-paid mission-service opportunities for Adventist teachers in this school year. Two primary, one secondary (male), and a person to run the TAFE as a sole-charge role are needed. Positions will all be Level 4 government pay, with isolation allowances. “This is a fantastic opportunity to support the work of God and the church,” says **Pastor Gordon Smith**, associate director of the Aboriginal and Torres Strait Islander Ministries, “by having an influence for God in the school program, and giving support to the local resident Adventist pastor.” For more information, contact Pastor Smith on (08) 9398 7222 or 0429 379 237.

● **Lilydale church**, Vic, honoured local shire Councillor **Di Moore** (pictured right) and church members **Ray and Marion Jull** (pictured left and centre) with **community service awards** during a special Christmas service. Councillor Moore said, “This is very special. I have never received an award before.” Mr and Mrs Jull were awarded for their innovative work in raising funds for Adventist Development and Relief Agency at their “ADRA Corner” op-shop (Newsfront, June 22, 2002). In seven months they have raised approximately \$A240,000.—*Beverly Moss*



● Two million **Phonecards** with advertising for Fondazione Adventum (Adventist Foundation) will be **circulating Italy** until 2004. Fondazione Adventum—a Rome-based organisation that has assisted more than 1000 families with economic difficulties since it opened in 1994—hopes to introduce people to the Adventist Church with this project. Phonecards are a popular method of long-distance calls in Italy, and Fondazione Adventum has already **caught the attention of thousands**, according to church leaders in Italy.—ANN/James Holman

● Fifty-seven years after missionaries established the Seventh-day Adventist Church in **French Guiana**, the **first native pastor was ordained** in Cayenne in November 2002. Newly ordained **Pastor EsaVe Auguste** pastors three Adventist

communities in Saint-Laurent du Maroni, in the western part of the country. “It is a **strong symbol** for the church in French Guiana to have a native of the country ordained,” says Pastor Guy Roger, president of the Adventist Church in the French Antilles and Guiana region.—ANN

● World-renowned leader in combating tobacco-related diseases, **Dr Linda Hyder Ferry**, a faculty member at **Loma Linda University** since 1985, recently received a **\$US1 million grant** from the National Institutes of Health in Bethesda, Maryland, United States, **for an anti-tobacco campaign** in the South-East Asian countries of Cambodia and Laos. The five-year plan will first monitor tobacco use among **Cambodian medical students**. The second phase will monitor the use of tobacco among all adults in the region. Finally, the team will plan policy or interventional research projects in cooperation with government officials based on their local needs.—ANN

● Best-selling author and motivational speaker **Zig Ziglar** was a recipient of the **American Inspirations Award** in December. Mr Ziglar was chosen for the award because of the bold manner in which he **lives out his faith**, and for the contribution he has made to millions through sharing his principles for living a better life.—Crosswalk.com

● The National Council of Churches, the Coalition on the Environment and Jewish Life have launched a new campaign called “What Would Jesus Drive?” holding the viewpoint that **gas guzzlers** and **4WDs** are contrary to Christian moral teachings. “**What would Jesus have me drive?**” asks Jim Ball, a leader of the **US campaign**. “We think the answer would be to drive the most fuel-efficient vehicle that meets your needs.”—Baptist Press

Days and offerings

February 8—RECORD Offering

March 1—Women’s Day of Prayer

Off the record

● **Val Mayhew**, of Napier, North New Zealand, celebrated her **80th birthday** on December 4. She was able to share



the day with **students at Parkside Christian School** in Napier, where she still comes in daily to conduct reading groups. “Val has **hardly missed a day of school** since becoming the infant teacher back in 1978 when the school opened,” reports principal Kevin Judge. Although she retired in 1988, Mrs Mayhew then had a short time as education director for the North New Zealand Conference. She had previously taught in Palmerston North and Auckland.

● The **Tamworth church**, NSW, cooked up a storm with the running of a four-week series of **vegetarian cooking demonstrations** late last year. Of the 70 attendees, **55 were non-Adventists**, thanks to the advertising support given by local businesses such as the health food stores, vegetarian restaurant, and fruit and vegetable store. Those who have adopted a vegetarian diet since the program report they are already **feeling the benefits** of this change to their lifestyle.

● Children from the Sabbath school at **Orange**, NSW, are excited. They **exceeded their** 13th Sabbath Offering **goal** by \$A87, raising a total of \$A112. A great effort for a small group.—Tania Fragar



Excellent teacher awarded



Port Macquarie Church member and teacher at a local public school,

Jillian Taylor, recently received an award at Government House in Sydney, from the NSW Minister for Education, John Watkins, for teaching excellence. She was one of only 20 teachers honoured state-wide for 2002.

Ms Taylor has been teaching for 36 years, but since 1988 she has specialised in teaching children with mild to moderate learning difficulties, and has designed numerous individually tailored programs along with some as yet unpublished books.

A panel of experts from the Australian College of Educators visited her classroom while in progress, interviewed colleagues, students and parents, and assessed her teaching prowess against a set of 14 rigorous criteria.—Bob Donaldson

REZ10.1 reignites passion for small groups

Brenton Stacey

Joining the small-group movement, Underground, will help you maintain a healthy relationship with Jesus. That is the message Seventh-day Adventist young adults from across the South Pacific received during REZ10.1. REZ10.1—uplinked to satellite from the Civic Theatre in Newcastle, December 14—was a follow-up to the evangelistic program, REZ10.

“Most of the young adults who attended REZ10 encountered the Underground for the first time,” says Pastor Gilbert Cangy, the youth director for the South Pacific Division. “They heard about it from ‘The Laundry’ [a panel of young adults] during each of the 10 programs in the series, but we didn’t clearly spell out the future of the movement.

“We relived the best moments of REZ10 during REZ10.1, and we looked at how small groups have developed since we uplinked the program. But, more

importantly, we recast the vision of the Underground and challenged young adults to step up to it.”

Pastor Cangy is planning a REZ10.2, probably in Sydney, August 14, 15 this year. The first of the two programs will challenge friends of those who have stepped up to the Underground to, as Pastor Cangy says, “cross the line for Jesus.” The second will again encourage young adults to step up to the Underground and will celebrate the achievements of those who have stepped up since the launch of the movement in August 2001.

“Regional coordinators in each conference contact the leaders of our small groups each week. But even so, it’s easy for some to feel isolated. That’s why we organise these big programs. We don’t want small-group leaders losing the vision of the Underground.”

Pastor Cangy has said he will measure the success of programs such as REZ10 and



The REZ10 worship team during REZ10.1.

REZ10.1 in two ways: the number of young adults recommitting their lives to Jesus and the number of young adults joining what he calls the “Christ-centred small-group movement,” Underground.

However, “There’s a sense of finality about numbers,” says Pastor Cangy. “We’re in a time of sowing, not reaping. The Underground’s here for the long haul. Running a program is one thing; changing a culture is another.”

Visit www.undergroundforum.org or contact your local conference youth director to join the Underground.

“Cloning” report raises ethical questions

Mark Kellner, *Adventist News Network*

The announcement that a human being has been “cloned” by a group of scientists—a claim for which no evidence has yet been seen—rekindles interest in, and speculation about, how far science can and should go to alleviate human suffering.

Considering its long-standing involvement in health care and cutting-edge techniques, such as infant heart transplants, Adventist professionals and church members might well ask if there are instances where cloning is permissible, or if cloning is always wrong.

According to Dr Gerald Winslow, dean of the Faculty of Religion and professor of ethics at Loma Linda University, “Attempting to clone a human being at this point in human history would be irresponsible, and the main point [is] it would be highly dangerous. We don’t know what the likely risks are for any baby that would or might be produced in this way.”

He believes such uncertainty about the results—would a “cloned” human experience immediate or unforeseen illness or impairment? for example, and would society treat such persons as less desirable or expendable?—raises moral issues Christians will need to confront.

“It’s fairly evident that we won’t be able to look up a passage of Scripture, so we will have to do something that Christians have always had to do, and that is search for underlying biblical principles.

“Part of the Adventist commitment in ethics,” he adds, “is to say ‘this is a responsibility that each member has as a matter of personal accountability before God.’ We’re given instruction and the power of the Holy Spirit and we’re asked to be thoughtful. I think it’s a good opportunity for Christians to think about basic principles.”

The General Conference, in a 1998 statement, drafted in part by Dr Winslow and Loma Linda University School of

Medicine microbiology and biochemistry professor Dr Anthony J Zuccarelli, said that while cloning to produce a human being was morally unacceptable, the use of somatic cell nuclear transfer, which creates genetic material that can be used to prevent or repair damage from disease, can be allowed.

“It is a Christian responsibility to prevent suffering and to preserve the quality of human life (Acts 10:38; Luke 9:2),” the statement said. “If it is possible to prevent genetic disease through the use of somatic cell nuclear transfer, the use of this technology may be in keeping with the goal of preventing avoidable suffering.”

The 1998 statement also notes that “the rapid pace of progress in this field will require periodic review of these principles in light of new developments.”

The complete statement can be found online at http://www.adventist.org/beliefs/main_stat38.html.

Coptic pope publicly insults Adventist Church

Cyprus, Egypt

In a television interview with Egyptian TV on January 7, Pope Shenouda III of the Coptic Orthodox Church in Egypt said that Christians and Muslims are united in Egypt, but that Seventh-day Adventists, along with others, are disturbing the unity in the country.

Emphasising his love for Muslims, the pope also listed as unity disturbers Jehovah's Witnesses and American Jews.

His comments followed a message from the president of Egypt, Hosny Mubarak, declaring the Coptic Christmas, January 7, as a national holiday for Christians as well as Muslims.

"Pope Shenouda is known for making controversial statements," said Dr Bert B Beach, general secretary of the Council on Inter-church/faith Relations for the General Conference.

"In view of the rather tense situation in the Middle East, one would expect Christian church leaders not to make irresponsible statements that can exacerbate Christian-Muslim relations. It is important to work for peaceful relations, both among Christians and across religious borders," he said.

"Seventh-day Adventists in Egypt are regarded as peaceful and law-abiding citizens of that country," Dr Beach continued. "The Adventist Church is always ready to dialogue with other Christian churches and work in harmony for the good of Egyptian society."

Adventist Church leaders in Egypt made an appeal to the president of the television station. Pastor Peter Zarka, president of the Egypt Field, says that they were "assured by the TV president that the [Adventist] Church will have some minutes on TV when it can introduce itself to the public of Egypt and, by this way, the TV [station] can compensate the Adventist Church for the insult."

Dr Beach explained that "Pope Shenouda has said that Adventists do not believe in the divinity of Christ and that they are Zionists. Both these statements are not only astonishing, but untrue. The divinity of Christ and the trinity are for Adventists long-standing fundamental beliefs.

"For Adventists, the state of Israel has no special prophetic significance, but is simply one of the scores of states

recognised by the United Nations," he said.

According to Pastor Zarka, this would be the first time the church has been given the opportunity to present a message on Egyptian television. Christian churches are given airtime just two times a year—at Christmas and Easter, for the Coptic Orthodox Church and the Evangelical Church.

The Adventist Church in Egypt is not an immigrant church, Dr Beach explained, but it is "an Egyptian church that has been organised in that country for more than a century."—Wendi Rogers/Ray Dabrowski/ANN

"Hope" returns to Papua New Guinea

The "Voice of Hope" is back again in Papua New Guinea (PNG).

The country's National Broadcasting Corporation (NBC) will air the weekly, 50-minute program on Karai National Radio for one year from February 6.

The network, broadcast on AM, FM and short-wave frequencies, covers almost all of PNG.

The Seventh-day Adventist Church will produce the program and use it to promote the Voice of Prophecy Bible correspondence course.

"Voice of Hope' will also address issues, such as the family, health and stewardship, that affect not just Adventists, but others in the community," says Voice of Prophecy director Benson ToPatiliu Diave.

He first produced the program for broadcast on NBC's former commercial station, Kalang FM, in 1996 and 1997.

"We decided to go back on air because we believe 'Voice of Hope' has a part to play in the church's Go One Million and Year of Evangelism initiatives in 2004," says Mr Diave.—Brenton Stacey

New look for adult study guides

(Continued from page 1)

The church in the South Pacific Division first proposed to reformat the guide five years ago. "We were concerned that fewer and fewer Adventists were studying their Bible in any formal way," says Alan Holman, the print marketing manager at Signs.

The church produced one edition of the guide based on an edited version of the approved text. However, it had to scrap the guide because the worldwide church had not approved the reformatting. The text in the new-look guide is untouched.

The Sabbath school publications board for the General Conference has approved the new-look guide—it even describes the reformatting as "innovative"—as a pilot and may even adopt it if, after 12 months, the trial proves successful.

"The bottom line is this: If the new guide helps more people study their Bible, the whole exercise will have been worthwhile," says Mr Holman.

The new adult Sabbath school Bible-study guide will be available from Adventist Book Centres for use from the second quarter of this year.

ADRA answers media critics

Sharyn Harrington, ADRA–Australia

On January 8, Channel 7's "Today Tonight" program featured a report challenging Adventist Development and Relief Agency (ADRA)–Australia's use of public funds donated for projects in Kasaala, the home village of Safari. I thought it appropriate to obtain the facts first hand from Pastor David Syme, the executive director of ADRA–Australia.

If ADRA has been accountable in all aspects, why is ADRA drawing this current media attention?

I want to assure you that ADRA has, is, and by God's grace, always will be accountable. Recently Safari's carers (while he was in Australia), Janet and Frank, have been asking what ADRA has done with the money donated to ADRA from the public for Safari and the projects in his village.

What projects have ADRA promised to deliver in Kasaala?

We have committed to build and equip two new classrooms for the community school, refurbish the health centre, and build two new water tanks and four shallow wells.

In late 2001 we rebuilt Safari's home and furnished it and, after his mother's tragic and untimely death last month, ADRA covered all of Mrs Kimanthi's hospital and funeral expenses, including a marked grave in her village.

How much money has been raised from the public for the projects in Kasaala?

In total \$A180,000 was raised. \$A77,000 of this came from the sale of the book on Safari's story, *Let the Journey Begin*, and the balance from donations sent to ADRA for Safari and the Kasaala projects.

What has been done with the \$A180,000?

In October last year we sent \$A143,000 to ADRA–Kenya for the community projects; \$A26,000 was used to support Safari before and during his time in Australia. This included air tickets, pre-departure medical expenses and partial living expenses reimbursed to Safari's carers, Frank and Janet. We are holding \$A11,000 that will be used to support Safari's continued education.

The media suggest that ADRA has not kept its promise to the people of Australia and has not overseen the Kasaala projects in a timely manner. What is your response to this?

There are two ways to try and help. Rush in and do everything for a community and when you leave the benefit gradually withers and dies. The developing world is littered with these failed projects. They contribute to growing poverty and a sense of hopelessness and despair.

For effective development ADRA must work with the community to design a project according to their priorities, also with the local ADRA office in that country and with local government bodies, where applicable. All of this takes time; however, it is necessary for long-term success.

The proposal for this project outlined that the project would be completed by June 2003, and I am pleased to say the project is running on time and will be completed by the due date unless circumstances outside of ADRA's control prevent this.

Are the projects monitored by ADRA staff?

ADRA–Kenya's regional office in Ikutha, which is 23 kilometres from Kasaala, is co-



Pastor David Syme.

ordinating this project. They are monitored regularly by ADRA–Kenya's head office in Nairobi. Our own ADRA–Australia staff are committed to monitoring Australian-funded overseas projects at least once a year. In March, the ADRA board chairperson, Dr Barry Oliver, and I will return to Kasaala while visiting ADRA projects in East Africa.

What accountability measures does ADRA have to ensure it keeps its promises?

ADRA has well-developed risk-management strategies to protect people's money. These are constantly refined and monitored through AusAID's (the Australian Government's Agency for International Development) accreditation process.

Can church members and the public still trust ADRA with their charitable gifts?

Absolutely.

Do you have anything personal to say to our readers?

I feel very deeply for you, for I know you must be feeling let down. We have invited Janet and Frank to meet with us to personally answer their questions. I hope you will continue to support and pray for us.

ADRA's response to claims broadcast on the Seven Network's "Today Tonight" program on January 8 can be viewed online at www.adra.org.au.

Hindson awards 2002

by James Holman

In recognition of excellence RECORD announces the annual Hindson* awards. These awards are to contributors who the editors believe enhanced the quality of the magazine in 2002. The awards and categories are:

Best devotional article

●Pat Frettin, “Zeb Limkins’s Sheep,” June 29.

This heart-warming devotional was about an old man whose sheep kept getting lost. The article compared the love of an old farmer for his sheep with the love of Jesus for us, His lambs, in a unique way. She reminded us of how lost we would be without Him. Her approach impressed all the RECORD’s editors.

Best feature article

●Barry Hill, “Unity in worship: The impossible dream?” January 19.

This was a well-structured and well-presented article that presented the topic in a balanced way. The article also gave practical illustrations when considering the diversity involved in worship. As a bonus, his article fitted in with the church’s focus in 2002—United in Worship of God.

Best letters

●A Kent Kingston, “For the Record . . .,” and May 11, “Apology,” July 13.

●Leigh Johansen, “Transparency appreciated,” October 26.

Both award winners showed passion for the subject they were writing about and expressed their opinions openly.

A Kent Kingston received this award for “sticking his neck out” to express disappointment that RECORD should show support for Anzac Day (“Anzac Day impressions,” April 20) and later for having the courage to accept the criticism and



Best news photo

●Jamie Roan, “Australian youth make a difference in Peru,” September 14. Celia Moncrieff, “Knitting is not for sissies!” November 16.

The editors could not choose between these two photos, so they are awarding both. Both were professional in their look—well composed and interesting—and creatively illustrated the news story.

Best practical feature

●Gwen Pascoe, “Doing the flowers,” July 27.

This is a new Hindson award. It’s designed to award an article giving practical advice or counsel. The first recipient wrote on a simple topic—flower arranging for church—but showed how creativity in this task could enhance worship. And the editors knew it had some impact with at least one church reporting it had used flowers in this way after reading the article.

Award of merit

The award of merit is not given every year, but is used to honour special contributors to RECORD. This year the award is presented to a group of people, not an individual. They are (insert drum roll here) the RECORD secretaries around the South Pacific Division who help distribute RECORD in churches. And the editors have in mind all RECORD secretaries since 1980 when the RECORD was first freely available at churches. 🥁

* The Hindsons have been named after Anna Hindson (nee Ingels), a church employee for 50 years, and RECORD editor for 34 years.

apologise (“Apology,” July 13) that his letter had caused distress to some.

Leigh Johansen’s insight into sexual abuse in the church (August 24) demonstrated an understanding of the issues involved and expressed concern that few had commented through the Letters page in response. He set out to help fix that problem with his letter. (And, in case you were wondering, his praise for the RECORD in tackling this difficult topic did not influence the judges.)

Best news article

●Joanna Brownhill and Philippa Higgins, “Pastors kidnapped: Ransom demanded,” December 14.

These two reporters showed professionalism, organisation and, most of all, creativity in their news article about fundraising for the Adventist Queensland university students’ fly’n’build to Thailand and Laos. It was well presented and well written, and contained humorous details of their kidnapping of church ministers. Their professionalism showed in their approach to RECORD before reporting the news item, the photos they supplied and the creative “imprisonment” of pastors to give the fundraising activity news value.

James Holman worked as an editorial intern on RECORD over the year-end period. He attends Upper Yarra Secondary College, and will finish Year 12 this year.

From an “uncaring” friend

by Norma Bramberton

So, at last, it has come to this. It appears your marriage is over and, adding to your trauma, is a perception of how disappointingly unsupportive we, your church friends, have been.

Even as I read these thoughts in your eyes my heart reaches out, both to you and your former partner. And to your children.

I don't make naive assumptions about blame anymore, but I particularly feel for you if this break-up came either as a surprise or after you'd exhausted every

longer the fun it once was.

Your experience could further destabilise the marriages many of us are holding together against overwhelming odds: depression, overwork, lack of spouse support and understanding, sexual problems, financial pressure, the demoralisation of unemployment, worries over aged parents and coping with our own problem children. We know you didn't set out to hurt us, but we hurt too.

Too often we didn't know what your problems were because you haven't dis-

Please try to understand us.

We've seen enough break-ups to realise the inevitability of growing tensions, even as we hear you say you plan to remain friends. How are we to react when experience tells us it rarely works that way? Most of us have family or other friends well down this path and we've seen the fallout.

Almost certainly there will emerge new social dynamics, new partners, conflicting schedules and children who can't or won't accept new parents. How do we react to your children whom we clearly see are deeply stressed, even as you assure us they are coping well?

As we read your symptoms, our pain is great. We can't simply continue with business as usual. We desperately want to help, but we don't know how to, and we certainly don't want to make things worse! Some of us realise from experience that we don't have good counselling or personnel skills. We don't have much confidence in our ability to help.

We're not only trying to keep our own ship afloat, but trying to model a working, biblical nuclear family to children for whom it will, if anything, be even more difficult than for us. As much as we know this adds to your pain, there is a sense in which we feel betrayed by your decision.

Is that too hard? I'm sorry.

Having said that I recognise there are circumstances in which no marriage can survive. I understand that. But equally true are the phenomenal benefits to both partners, to kids, as well as to extended family and friends if it can be held together.

You tried? Then I'm desperately sorry to add to your pain. How does one finish a letter like this? I don't know. **R**

We don't wish to stir things up by blundering into dangerous topics, so we often say nothing.

avenue to prevent it. I hurt for you. And I realise you are probably already oversensitive to what follows. I'm sorry.

I don't deny your pain or question for a moment that you feel badly let down over my seeming inability to help. I would, however, in a search for mutual understanding and healing, offer a, perhaps, seldom-heard and balancing perspective. I write as your still-married Christian friend and a fellow church member.

Everybody loses in a marriage break-up, including your close friends. We know, whenever we see your drawn face, that your suffering is acute. And I'm sure you at times recognise that you, your partner and children aren't the only sufferers. Your close friends—those who were involved in your wedding, in whose homes you've relaxed over the years and whose children share school desks with yours—are devastated.

We're sad for what you as a couple have lost, and sad for what our church and community has lost. We grieve for what we have lost. No marriage is an island, and yours was one of the pillars supporting our own. Our photo albums shout it out. Looking at some of the pages now is no

cussed them with us. We respect your decision, and you're probably wise for your difficulties may resemble ours, and airing them might help neither you nor us.

Yet not knowing is also destabilising. Since we don't know anything, we have to be careful. We don't wish to stir things up by blundering into dangerous topics, so often we say nothing. There seems to be no safe ground anymore.

We would love to presume to leave our children with you as before, but we don't want to stress you or confuse our kids. And, although we desperately hope not, what if the problem were some sort of abuse? We know it happens. And we know most perpetrators seem fine from the outside. I hate to look as if I'm taking the female side, but in today's society men are almost inevitably condemned to live under this cloud.

Then there are the good times we'd planned. How can we discuss them now when it looks as though you won't be coming? We also know there will be two perspectives coming from your break-up and we don't want to take sides. We also don't want to appear overly interested in gory details. We're confused.

Norma Bramberton is a pseudonym for a person attempting to come to terms with the marriage break-up of close friends.

Praying in Christian worship: The bhakti and Buddha tests!

by Paul B Petersen

The words of the ritual prayers had become unintelligible. It would be natural, one would think, to change into the vernacular. But that didn't happen. Sanskrit, the language of the old Indian holy Vedic books, was obsolete and no longer understood, but the prayers of the Vedas were still publicly performed.

No longer describing the exact nature of the gods to whom the prayers were directed, their purpose changed. No longer intended to influence the gods outside of you, the direction turned inwards. Now the goal is their effect. It isn't the object, but the encounter. Not the gods outside, but the cosmic power within you. Not the historical outcome, but your psychological experience.

So, over time, the Hindu religion, especially its philosophical stream, developed an extreme individualism that affected the nature of its prayers. Reaching the present Western culture, this individualism has caught on. Learning, for instance, transcendental meditation, you will be given a so-called mantra, a word for a Hindu god or a phrase or a sentence from one of the old Vedic prayers. The point is not for you to understand its original significance, but to be able to repeat it for the purpose of reaching and influencing your inner self.

When God has disappeared

We live in a secular world. Fewer people grow up with the notion of the presence of God. His actions in past history, as celebrated in the Bible, are forgotten or are no longer regarded as much more than myths. Even when the confession of God as Creator is formally maintained, the concept is often devoid of reality when so many do not believe God created anything.

As the trust in His Word has eroded, the concept of revelation and divine intervention in history has disappeared.

Throughout the history of the church, professing believers have tended to respond in two incorrect ways. The first is ritualistic and traditional. I've met significant theologians who don't believe in any historical return of Jesus Christ, but are convinced that they meet Him in the Mass or the celebration of the Lord's Supper. For them He is present in the preached Word and in rituals of the sacraments, but nowhere else.

The other response corresponds to the development within Hinduism. The focus turns from God who is outside me and away from His acts in history, to the experience I have when I pray. What is important is no longer the relationship over time to a personal God, as He has revealed Himself, but what I experience in the moment of my act of worship.

In other words, God has disappeared behind the horizon, His past acts of deliverance and the surety of His future promises fade away, and the present takes



on an all-consuming significance.

The *bhakti* test!

Now and then, when I'm in a nasty analytical mood, I perform what I call a *bhakti* test. In Hinduism, the term *bhakti* signifies the total devotion to the gods or to one god in particular. Disciples of Hare Krishna will, for instance, day in and day out, recite terms for their god, such as, "Hare Rama, Hare, Rama, Rama Rama, Rama Rama."

Such continuous repetition centres not on the historical acts of the god, but generates an emotional state of dedication.

It relates to our human feelings for God rather than to salvific acts for human beings.

Listening to the prayers and the words of the worship hymns or songs that are, in most cases, corporate prayers, I take note of the focus of the texts. To what degree do they speak of what God has performed, whether in the past, in creation, on the cross, or in my life; or what He will do in the future. And, to what degree do the texts tell about my feelings for God.

Do the words primarily speak about who God is and what He has done? Or do they emphasise how much I love Jesus? The more the song deals with my emotions, the higher the score on my *bhakti* scale!

The Buddha test!

While in this mood, I move on to perform yet another test—the Buddha test, so named because of a story from the mission field where a minister, passing by a small pagoda, recognised the musical sounds from within. On approaching the pagoda, he saw a group of boys being trained in the Buddhist way, chanting in unison to the tune of the well-known chorus of “Jesus loves me”: “Yes, Buddha loves me, yes, Buddha loves me!”

Some songs are so general in content and reveal so few distinct features of the Christian message that they can be shared by almost all religions. Exchange the name of Jesus with Buddha, with Krishna, with Allah and so on, and the text is still usable. When the historical content of the Christian belief, in areas such as Creation, the cross and atonement, and the Second Advent has disappeared, then the score is high on the Buddha scale.

The God of the Bible is there!

Now, don't get me wrong. There is nothing wrong with singing such songs. Children's songs certainly belong to worship. Also biblical songs or prayers contain simple repetitions. Think of Psalm 150, for instance, and the repetition in the “Hallelujah Chorus” is simple, but dramatic. Moreover, when sung in a Christian context where the message is clearly presupposed, we may sing these songs with both heart and understanding.

However, the tendency makes me think.

Having attended several worship services and enjoyed singing hymns or contemporary songs that score high on both the *bhakti* and the Buddha scales, I begin to wonder whether the God of the Bible has disappeared from our prayers and our worship. Will we simply go on praying and singing out of tradition or for the sake of the encounter itself and the emotions that it may generate?

Of course, this may happen even with songs that score low on my Buddha scale, those that have a textually clear Christian message. It is possible to sing or pray even the loftiest or most profound words without reflection or out of sheer habit, without giving attention to the content. Expressing the words, but forgetting the person to whom we pray.

Genuine prayer and worship focuses upon God. In this we respond to His acts of love and revelation. We share our thoughts

with Him as part of a personal relationship.

He created us. When we wandered away in selfishness and pride, He sought us. He became human in Jesus Christ and suffered and died for us. This is who He is. This is how He is.

In your private praying, keep the God revealed in Jesus in your mind as you address Him. In our corporate worship, in prayer and song, let us lift Him up who said that He would draw all to Himself (John 12:32). He is there. He has not disappeared.

Whether we sense His presence in jubilant joy, or struggle with feelings of His absence in grief and tragedy, He is still there, listening to our prayers and receiving our worship. **R**

Paul B Petersen is the field secretary for the South Pacific Division.

RECORD

*The
whole
picture*



The RECORD helps bring the pieces together . . . for the church family.

RECORD Offering February 8

It costs \$25 a year to have your copy of the RECORD waiting for you at church each week.

Stone the lorikeets!

by Peter Stojanovic



I was on my early morning walk, not far from home, when the quiet was broken with what could be best described as a feathered war.

Perched on the branch of a dead tree were two galahs. It was spring and I guessed they were a pair, ready to mate and produce offspring to continue the cycle of life. They were perched near a hole in the trunk, a ready-made site for a nest.

These galahs were squawking loudly and making hostile gestures toward a pair of lorikeets on a branch three or four metres away. The lorikeets were squealing and squawking back.

I sided with the galahs. They were closer to the hole in the trunk and appeared to be defending their home, their nest. This was a bushlands version of a home invasion, with the lorikeets wanting to storm the nest and take it over.

I stopped to watch the outcome.

The galahs refused to back down. The lorikeets were becoming more vicious. More threatening. The encounter was ferocious—disturbing, in fact.

It seemed as if the galahs were weakening. It was time to act. The injustice of this attempt at home invasion got to me. I decided to give the galahs a hand at protecting their territory.

I picked up some rocks and threw them at the lorikeets. About now I realised a weakness in my approach. The rocks missed the lorikeets, the galahs and the tree. What I needed was smart rocks—laser-guided rocks!

But I was persistent. I had this deep urge to right this wrong. My righteous indignation came to the fore and I determined to bring victory and justice and fairness to the

world, or at least to the world of galahs and lorikeets. It felt good.

I hurled more rocks, with more velocity and passion. They kept missing. The birds kept fighting.

Then a rock hit a branch. That startled the lorikeets and the galahs—and myself. The birds took flight. The galahs flew to the next tree and the lorikeets did a quick circle to take up the position the galahs had held.

The momentary quiet was broken with more squawking and threatening. Now, though, the lorikeets appeared to be the ones defending the hole in the tree.

That's when the thought hit me: *What if, in my haste, I had misjudged the lorikeets? Maybe they were there first and it was their nesting place. Maybe the galahs were the home invaders and villains.*

I decided against further involvement in what turned out to be, at least in my mind,

a very confusing dispute. I'd let the birds sort out the problem without the aid of my angry, inaccurate rock throwing.

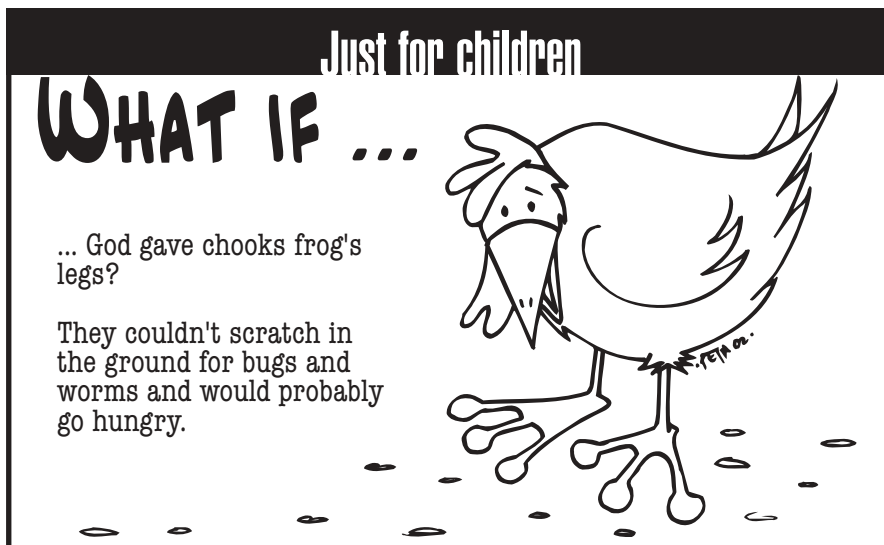
Words of a friend came to mind: "Never let your adrenaline flow until you are in possession of all the facts." And there came another thought: *Let the judging be done by the One who knows the motives and the heart's inner thoughts.*

I've been on the receiving end of false judgment when people haven't known all the facts. I've heard the stones whizzing past. I also remember how it feels when one lands, and the bruises and scars they leave behind.

Paul said, "Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God" (1 Corinthians 4:5, NIV).

We shouldn't stone the lorikeets—or anyone else. ☪

Peter Stojanovic is the pastor of the Southport church, Qld.



Make sure of your vitamin B₁₂

Percy C Harrold, South Pacific Division

I'm concerned about those who still choose to ignore the facts concerning vitamin B₁₂. When a church pastor spoke to me concerning the article "The vegan and vitamin B₁₂" published in another magazine and widely circulated among our membership, it distressed me, as a leader in the church's health ministry and as a doctor. This article perpetuates the same errors about vitamin B₁₂ that led to the death of a child in New Zealand, reported in the secular media and RECORD last year.

The article contains little that is factual, with the obviously dangerous and false claim that vitamin B₁₂ is available from a large number of plant sources, is once again made. The only safe assumption about B₁₂ in relation to foods of plant origin is that it is *absent*—unless added by a product manufacturer. No fruit, vegetable or legume contains vitamin B₁₂ except as an occasional contaminant.

It is also disquieting to observe that Ellen White is either misquoted or broader advice she gave on this issue is neglected or ignored—for example, her advice to Dr Daniel Kress to use eggs as he was not able to get B₁₂ from his vegan diet.

As a church, we have a moral responsibility to present a well-founded and safe health message. This the department attempted to do in the articles by Melissa Harris, Natalie McLean and myself. The message regarding B₁₂ that all who adopt a

vegan/vegetarian diet must heed is:

1. For the lacto-ovo vegetarian, eat some food known to contain B₁₂ daily. These include dairy products, eggs or Sanitarium's So Good and other B₁₂-fortified foods. For the vegan, supplement your diet with B₁₂ tablets daily; and,

2. Know the reality of your B₁₂ blood level, and act responsibly if it is low.

If writing for a publication on a health issue, a writer should understand there are legal ramifications if anyone following the advice suffers harm as a result. Adventist Health Ministries provides up-to-date, accurate, scientific information in

by way of disillusionment, and the South Pacific Division is concerned enough about it to seek to find a remedy. At this point in time they wish to have "open lines of communication" and to "listen" to pastoral concerns. While we may applaud this approach, we also need to remind ourselves it is neither new or novel and, to a certain degree, acknowledges possession of no workable solutions.

Also, disillusionment is not only the disease of the intern. Any growth involves moving from enthusiastic beginner to self-reliant achiever with disillusionment stuck in the middle. The problem facing the

Any growth involves moving from enthusiastic beginner to self-reliant achiever. . . .

harmony with the Spirit of Prophecy on this topic, including copies of the RECORD and *Adventist Review* articles. For copies of the articles or information, email <healthinfo@adventist.org.au> or fax (02) 9489 0943.

Going to third base

Graham Sutherland (Pastor), email

In response to Anthony Kent's feature "Being serious about ministry" (November 23), I make the following pastoral observations.

There is something of a crisis in ministry

division is how to get pastors past that second base.

In the past, various appraisal systems have been used that have tended to create a negative culture within the field, driving down morale and confidence. What is needed is specialised and personalised support systems. These systems are the domain of professional consultants. As our church has sought professional advice to advance our technological and theological presentations, I see no harm in doing the same to advance our sociological environment.

It's been my pleasure

Barrie Westley, Vic

After 37 years teaching in our church's schools, I've just retired. Over those years I've taught some of the finest young people one could find and had the privilege of working with dedicated and supportive colleagues. I wish to thank RECORD readers and those who support our schools; I'm convinced they're worth it. And if some past student would like to contact me, they're welcome—phone (02) 6056 7752

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.



Weddings

Amos—Clemence. Antony Bruce Amos and Fauvette Clemence were married on 27.12.02 at Brucedale, Wagga, NSW.

Peter Harper

Beavis—Bush. Adam Wade Beavis, son of Walter and Lesley Beavis (Ourimbah, NSW), and Mia Kylie Bush, daughter of Lindsay and Heather Bush (Terrigal), were married on 27.10.02 at Woodston, Matchum.

Wayne Krause

Browne—Zeldenrust. Erin Jon Franklin Browne, son of Dennis and Jennifer Browne (Kerepehi, NNZ), and Linda Dorina Petra Zeldenrust, daughter of Pieter and Doreen Zeldenrust (Welcome Bay, Tauranga), were married on 7.1.03 at Yatlon Park, followed by a reception at the Tauranga Adventist church.

Grant Burton, Daniel McKibben

Carter—Kirkwood. Brian William Carter, son of John and Margaret Carter (Berowra Heights, NSW), and Fiona Jane Kirkwood, daughter of Robert and Sue Kirkwood (Mosman), were married on 1.9.02 in the Waitara Adventist church.

Geoffrey Youlden

Cobacoglo—Sault. Marios Cobacoglo, son of Ivan and Kathy Cobacoglo (Brisbane, Qld), and Leisa Sault, daughter of Alan and Wendy Sault (Brisbane), were happily married on 22.12.02 in "The Wedding Chapel," Tamborine Gardens, Mount Tamborine.

Bob Possingham

Davey—Parkin. Leon Charles Beckett Davey, son of John and Julie Davey (Sydney, NSW), and Chiara Ranine Parkin, daughter of Neil and Jennifer Parkin (Mackay, Qld), were married on 22.12.02 at The Carillon, Aspen Island, Lake Burley Griffin, Canberra, ACT.

Mark Baines, Neil Lawson

Draeger—Tinworth. Russell Draeger, son of Vic and Chris Draeger (Kenilworth, Qld), and Leanne Tinworth, daughter of Shirley (Preston, Vic) and the late Don Tinworth, were married on 22.12.02 in the Macedon Ranges Adventist church, New Gisborne.

Morrie Krieg

Dunne—Stanfield. Jeremy Dunne, son of Peter and Leigh Dunne (Saudi Arabia), and Nadine Stanfield, daughter of Jan and Martin Stanfield (Cooranbong, NSW), were married on 16.12.02 on the swing bridge at Avondale College, Cooranbong.

Scan Berkeley, Warwick Sawyer

Fish—Griffiths. William (Bill) Edward Fish and Ada Violet Griffiths were married on 22.12.02 in the Maryborough Adventist church, Vic.

Mayo Logue, Bill van Veldhoven

Hay—Schulz. Warrick Hay, son of Tony and Laurel Hay (Bonnells Bay, NSW), and Peta Schulz, daughter of John and Shirley Schulz (Bonnells Bay), were married on 19.12.02 in the Erina Adventist church.

Grenville Kent

Humble—Cummings. Timothy Graeme Humble, son of Pastor Graeme and Kay Humble (Brisbane, Qld), and Lorissa Jayne Cummings, daughter of Allen Cummings (Melbourne, Vic) and Raelene Abrahams (Brisbane, Qld), were married on 15.12.02 in an outdoor ceremony at Maleny Manor, Maleny.

Graeme Humble

James—Fordy. Myles Conrad James and Belinda Robyn Fordy were married on 15.12.02 on the banks of the Tweed River, Murwillumbah, NSW.

Wayne Boehm

Kerby—Preston. Jason Andrew Kerby, son of Ean Cameron (residence unknown) and Elaine Matesic (Brisbane, Qld), and stepfather, Ronald Kerby, and Corinne Ann Preston, daughter of John William (Parkes, NSW) and Shirley Preston (Orange), were married on 22.12.02 in Orange Botanic Garden.

Ken Love

McLeod—Troup. Daniel Allan McLeod, son of Allan and Del McLeod (Austinville, Qld), and Laura Ann Troup, daughter of Les (Brisbane) and Margaret Troup (Clear Island Waters), were married on 1.12.02 at Avica Weddings and Resort, Merrimac.

Clem Van Ballegooyen

McPhail—Medrano. Jeshua Lucas McPhail, son of Kerry and Lena McPhail (Ashfield, NSW), and Carol Adriana Medrano, daughter of René Medrano (Quito, Ecuador, South America) and the late Noemi Perez, were married on 15.12.02 in the Ashfield Adventist church, Sydney.

David Reilly

Richardson—Stanley. Clayton Jon Richardson, son of Roy and Nerida Richardson (Australians working for ADRA in London, England), and Heidi Margherita Stanley, daughter of Russel and Caryl Stanley (Morisset Park, NSW), were married on 22.12.02 at St Patrick's of Nulkaba, Cessnock.

Russel Stanley

Ritchie—Freeman. Pastor Lyman Ritchie and Patricia Freeman were married on 29.12.02 in the Echuca Adventist church, Vic.

Edwin Totenhofer

Watson—Giordano. Keith Evan Watson, son of Duncan and Shirley Watson (North Maclean, Qld), and Guiseppina Giordano, daughter of Alberto Giordano (Rochdale) and Mary Morales (Loganlea), were married on 24.11.02 in the Park Ridge Adventist church, Greenbank.

Clem Van Ballegooyen

Whitbread—Aitcheson. Aaron Whitbread, son of Hayden Whitbread (Tamworth, NSW) and Anna Stacey (Ravenhoe, Qld), and Betty Aitcheson, daughter of David and Chlorene Aitcheson (Tamworth), were married on 3.11.02 in the Tamworth Adventist church.

Laurie and Beth McMurry

Winchcombe—Wright. Craig Winchcombe, son of Pastor Karl and Natalie Winchcombe (Gladstone, Qld), and Carolyn Joy Wright, daughter of Dr Barry and

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 Eagle Terrace, Brisbane Qld 4000, no later than February 14, 2003.

Margaret Wright (Sydney, NSW), were married on 15.12.02 in the Dora Creek Adventist church.

Karl Winchcombe

Woodthorpe—Parmenter. Alexander Antony Woodthorpe, son of John and Lidi Woodthorpe (Surrey, United Kingdom), and Kerilee Jayne Parmenter, daughter of Vernon and Zelda Parmenter (Adelphi, Maryland, USA), were married on 15.12.02 at the Goldeneye Resort, Jamaica.

Vernon Parmenter

Zaragoza—Benigno. Ricky Zaragoza, son of Philip and Alma Williams (Berowra, NSW), and Maricel Libreja Benigno, daughter of Salvador and Rosa Benigno (Hornsby), were married on 15.12.02 in the Waitara Adventist church.

Geoffrey Youlden

Obituaries

Bray, Yvonne Lexton, born 18.6.1934 at Geelong, Vic; died 6.12.02 in the Gold Coast Hospital, Southport, Qld. On 9.6.56 she married Max. She is survived by her husband (Tweed Heads); her children, Sandra Liggett (Waihi, NNZ), Rosemary Hosking (Tweed Heads, Qld), Jennifer Davis (Casino, NSW), Merita Bray (Lismore), Catherine Corr (Innisfail, Qld), Robert (Berri, SA), Veronica Kirkham (Murwillumbah, NSW) and Cheryl Bray (Gold Coast, Qld).

Adrian Raethel

Brownhill, Marie (nee Joyce), born 25.9.1932 in Sydney, NSW; died 4.12.02 at Tweed Heads. In 1966 she married Vince. She is survived by her husband (Terranora); her son, John (Terranora); her son and daughter-in-law, Tom and Delphine (Florida, USA). Marie was a Marist nun for eight years before marrying, working around the area of Atoifi Hospital in Malaita, Solomon Islands. Though she hadn't attended church in decades, she died with a strong faith in Jesus and the hope of the resurrection to eternal life.

Mike Brownhill

Doubikin, William (Bill) Bradbury, born 28.10.1913 at Woodnelling, WA; died 24.11.02 at Murray Bridge, SA. He was deceased by his stepson, Trevor Carlson. He is survived by his wife, Dorothy (formerly Carlson); his children and their spouses, Bill and Angy (Yankalilla, SA), John and June (Adelaide), Betty and John (Honiara, Solomon Islands), George and Anne

(Willetton, WA) and Ray and Lyn (Ashmore, Qld); his 19 grandchildren; 15 great-grandchildren; and two great-great-grandchildren; also his stepchildren, Ray (SA), Harvey (Qld), Joy (SA) and Norman (NSW); his seven step-grandchildren; and his three stepgreat-grandchildren. Bill faced death with calm assurance, believing in the promise of eternal life.

Ray Stanley

Fehlberg, Elvina Maude (nee Eiszele), born 7.10.1910 at Hobart, Tas; died peacefully 27.10.02 in Maranatha Nursing Home, Hobart. She was predeceased by her husband, Claude; her brothers, Carl and Harold; and her sister, Edna Gill. She is survived by her daughter and son-in-law, Carole and Paul Stanton; her two grandchildren; and five great-grandchildren. Elvie was active in working for church, school, CWA and spent 17 years in SHF work from 17 years old when she was in charge of Hobart bakery. She also worked as head cook at Warburton Hospital, Vic. She was a good businesswoman.

Alfredo Campos

Hunt, Noeleen Valerie, born 22.10.1925 at Wellington, NNZ; died 18.11.02 at Lower Hutt, Wellington. On 28.11.47 she married Harold, who predeceased her 14.6.88. She is survived by her son, Wayne (Wellington). Noeleen was a gentle, kind person, who worked for church and community, giving many thousands of hours to Dorcas welfare.

Ken Curtis

Lane, Stanley James Victor, aged 82 years; died 6.5.02 at Masterton, NNZ. He is survived by his wife, Gwen; his children and their spouses, Pastor Laurence and Lynn (Wanganui), Robin and Lynn (Masterton), Rosalie and Barry Shelton (Sydney, NSW), Jacqueline and Jim Cooper (Masterton). Stan served his country with distinction during WW 2 and served his Lord faithfully in his service to the Masterton church, being leading elder for many years. He was well known and respected as a considerate community-minded person and former city councillor at Masterton.

Ken Curtis

LaVersa, Patricia Ruth (nee Fuller), born 2.4.1939; died 29.11.02 at home in Wodonga, Vic. On 14.3.71 she married Cateno. She is survived by her husband; her son and daughter-in-law, Daniel and Cindy (all of Wodonga), and her daughter, Suzanne LaVersa (Canberra, ACT).

Volunteers needed

Youth Pastor—Hamilton church, NNZ—to assist the youth of the church in a variety of areas. Full job description available. Living allowance, accommodation, meals and return ticket provided. Term: 12 months, commencing February 2003.

Chaplain—Atoifi Adventist Hospital, Solomon Islands—to serve as chaplain to staff and patients, including outreach and teaching Bible to nurses. Experience in ministry required. Living allowance and benefits to be negotiated. Term: 12 months, commencing asap.

Mail: AVS, Locked Bag 2014, Wahroonga NSW 2076
Phone: (02) 9847 3333
Email: volunteers@adventist.org.au
Internet: volunteers.gc.adventist.org



Besides partnering her husband in his building business, Pat spent time working as a secretary at the South Pacific Division office and also as a midwife at the Sydney Adventist Hospital. Her kind, generous, spiritual nature was treasured by many. *Wolfgang Stefani*

Russell, Gladys Jean, born 7.1.1919; died in her sleep 14.12.02 at Wisteria Lodge, Melody Park Retirement Resort, Nerang, Qld. She was predeceased by her husband, Norm, in 1996. She is survived by her children, Ken (Gold Coast, Qld), Jenny (Alice Springs, NT), Lyn (Gold Coast, Qld) and John (Melbourne, Vic). Jean consistently testified of her faith in Christ and awaits the certainty of the resurrection morning. She is sadly missed by her family; also her friends at Melody Park Retirement Resort. *Clive Butcher*

Umbagai, Maurice Allan (known as "Diesel," "Wizard" or "Fraser"), born 12.6.1958 at Derby, WA; died 8.11.02 as the result of a car accident between Broome and Derby. He is survived by his brothers, Alfred and Harold; his sisters, Karen, Heather, Ruth and Myrtle. He was a Larinyuwarr man, a clan of the Worro- rra Tribe. He had worked with the Maxima Pearlring Company for the past 12 years. *Jim Tonkin*

Advertisements

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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>.

Endless Praise, one of Australia's leading music ministries is urgently seeking a young male or female to join the team for 2003 on a full-time basis as a vocal singer. The applicant must have versatile experience in the area of music, singing, team work and leadership. For further details please contact the EP office: phone (02) 8783 7000; email <ep@epraise.com.au>; or PO Box 1361, Green Valley NSW 2168.

Angus Gowans—the new manager of Camp Howqua, is seeking people for the following positions for the camp: farm-hand/maintenance person and catering personnel. Positions need to be filled by the end of March. Please contact Bill Truscott on (03) 9259 2100 or 0416 031 434 for further information.

1770 Getaway Holiday Retreat is our offer to you in spending your holiday in touch with heavenly surroundings. The most beautiful spot on the Discovery Coast has so much to offer, whether your holiday consists of anything from swimming, surfing, four-wheel driving, relaxing in a hammock on one of many picturesque secluded beaches or taking a day trip to one of the world's seven wonders, the Great Barrier Reef. If you're looking for an unforgettable and adventurous holiday, then 1770 welcomes you and your family. For further information or to make a booking, please phone Michael and Vera Ferinac (07) 4974 9323; or web site <www.1770getaway.com>.

Medical Ministry Certificate Course (correspondence). Share our health message more effectively. Prepare yourself NOW! Information/fees enrolment (02) 6043 1484 (evenings). "Murray Park" Health Education Centre, Corrys Road, Thurgoona NSW 2640, Australia.

Homeschooling? Delaying school? Son-Light Education produces and sells a 5-7-year-old home learning program, based on the Bible and Spirit of Prophecy writings. Also, some primary and high school materials. Inquire at <SonLight@tsn.cc> or phone (02) 6550 6180.

Funeral directors—K & E Swanborough. Compassionate and professional care at an affordable cost from those who understand. Obligation-free advice on all your funeral requirements, including pre-planning. Phone (07) 3297 1141 24 hours.

Wanted—one or two copies of the book *My Beloved Son* by Joan Ireland. If you can help, please contact Pastor G Helsby (08) 9457 9732.

Broadcast quality video: *Wonderful News in God's Final Message.* First of series by Pastor Jack Lange. Hungry for biblical Adventist preaching? Introductory: \$A12 incl post, credit card OK. Phone (02) 4938 7670; email <jack@jacksgold.com>.

Family fun day/trash and treasure market. Pot your plants and empty your cupboards. Stalls of every kind, food of many nations. Kids' fun, sellers' fortunes, buyers' bargains. 60 spaces, 11 already booked. BOOK NOW. Phone Erick (03) 9763 7653 (evenings). \$A10 per space, \$A5 per table, if required. building fund benefits from the fees. **Nunawading church, Vic—February 9, 2003, 10 am to 3 pm.**

Computer support and training. We provide an in-home computer support and training service in the Brisbane metropolitan area. Call to make an appointment—PC mechanic 0404 934 394.

Hope Haven Women's Refuge—The Annual General Meeting will be held on Thursday, March 6, at 7 pm. Venue: church hall, SDA Retirement Village, Alstonville. Chaired by Pastor Roger Nixon. All members and interested parties welcome. Please come and help select the new executive and management committee. A main agenda item will be the new constitution.

Urgently needed—Adventist business partners (both working and financial) to launch and operate a viable health food business named Trevor's Ticker Tucker at 151 Wellington Road, Sefton NSW. Contact Dr Trevor Adie on 0414 416 007.

House and acreage—7 km from Gympie church and shops, Qld. 3 BR and study, brick home in beautiful location, 5 acres, fruit trees, bananas, mangoes, good soil, plenty water. Phone Celia (07) 5486 6360.

Awesome Opportunity—The Pinnacle of Terror Outback Ministry Challenge requires 10 drama creative gifted people to share the "good news" to Oodnadatta, Coober Pedy, plus other outback towns April 15 to May 2003. Minimum cost. Contact Delhunte Park ministries (03) 5633 1000.

Need to get back into shape? Lose weight, look good and feel great! Free delivery, free consultation. Call Julie on (07) 3820 6098 or email <juliegroli@aol.com>.

Finally

When confronted with a Goliath-size problem, which way do you respond—"He's too big to hit," or like David, "He's too big to miss"?

FEBRUARY BOOK OF THE MONTH

GRACE

AT 30,000 FEET
AND OTHER UNEXPECTED PLACES

BY KENT HANSEN

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”
Revelation 12:11.

He grew up in a Christian home, went to Christian schools, married a Christian wife. Won awards. Scholarships. Became a rising young lawyer. Managing partner. Civic leader. No time for God. Empty. Spiritually bankrupt.

Then one day, midflight, he heard the voice of God. It spoke of pride and busyness and choked relationships. And there, amid material success and spiritual devastation, Ken Hansen discovered grace.

He has put it all down here for you to discover. Trace God’s fingerprints on other hearts. You will find His grace seeping into that God-shaped hole in your own.

Kent Hansen is a lawyer practising business law in southern California. He manages a law firm and serves as general counsel for the Loma Linda University and Medical Center. Most of his work deals with health-care and higher educational issues. His weekly email correspondence, “A Word of Grace for Your Monday,” begun for the encouragement of friends, now circulates worldwide.

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