

RECORD



Port Macquarie Adventist Primary School celebrates 50 years of "proudly Adventist" education.

School's openness about Adventism wins support

Brenton Stacey

The success of 50th anniversary celebrations at Port Macquarie Adventist Primary School is proving that promoting your heritage can be beneficial.

The school and the local Adventist church, which is about to move to the campus on Ocean Drive, organised an eight-week series of workshops called Adventists Exposed that included topics on the Sabbath, Ellen White's impact on Adventist education and why Adventists do not drink alcohol. The school and church provided a vegetarian meal and gave away vegetarian recipes during the last workshop. Three families are now attending worship services at the church.

Principal Andy Matthes says the series has strengthened the school's positioning statement. "Members of the community now associate the word *Adventist* with Christian values." He admits the school had considered changing its name—"we feared members of the community saw us as being a closed school that accepted only Adventists"—but the board unanimously decided against it. Mr Matthes is glad they did. "No-one can confuse us with any other faith group," he says.

Nine of the school's past 12 principals helped celebrate the anniversary at a Reunion Day, late last year. One of the 12, George Smith, returns to the job for a year as Mr Matthes completes a doctorate in education this year.

In this issue

Adventist woman still missing

What's so awful about works?

Adventist charity in NZ gains government funds



Hospital celebrates centenary

Between right now and forever

Infinity is a new multimillion-dollar attraction on the Gold Coast. It's the world's first walk-through attraction that heightens and challenges all your senses. There are 20 zones that immerse you in fun-filled environments featuring spectacular illusions, innovative light shows and sound effects. It's designed to mesmerise your senses and evoke a range of emotions, sensations and mind and body challenges.

My favourite zone is the Star Chamber. You feel like you're moving unsupported through outer space, zooming through a galaxy of never-ending stars. The experience transformed my man and I—a couple of 30-somethings—into big kids.

old saying goes—should become so heavenly minded that we're of no earthly use. Most of us need to work to earn a living, to be productive and give something back to the communities in which we live. But sometimes, in the rush and bustle of getting to the end of a year and starting off a new one, our priorities can become a bit skewed.

What would happen if each of us thought *heaven* when making plans, setting goals, and living out our daily lives? Just imagine . . .

At home

Imagine if each mother, father, daughter

In fact, church-board meetings would be halved. No need to meet over finance issues. No need to deal with minuscule budgets and never-ending bills. If we all thought *heaven*, the priorities we place on our personal finances would change. There'd be plenty of money for achieving the mission of the church in its many facets.

In the community

Instead of thinking our choices affect only our own destiny, we might realise they could affect the destiny of others. Does how we live each day as professing Christians make onlookers think, *If heaven is full of Christians and that person is a Christian, then heaven is not where I want to go?*

An online-forum friend shared this story recently: "On Friday night my eldest daughter had a dream that Jesus came down and took us home one by one in His arms. She said that we sat around His throne singing, 'Lord, I lift Your name on high.' Then Jesus sang for us while we were silent and then we all sang together."

He continued, "After my daughter told me that dream I had to think, *Does anything else really matter?*"

Every day, we're moving from right now to forever. When making any decisions, let's stop, and "think heaven!" The difference it makes could be eternal.



Kellie Hancock

"After my daughter told me that dream I had to think, Does anything else really matter?"

I grabbed his hand and said, "Hey, this is cool; let's pretend we're flying to heaven." He looked at me like I was a looney then, catching the mood of the moment, grinned as we raised our arms and flew through the stars together.

That was about a year ago, but a recent sermon I heard reminded me of the experience. The pastor challenged us, in his new-year sermon, to take stock and plan for great things in 2003. He said one little thing that had a big impact on me: "Think heaven!"

When prioritising how we spend our time, talents, energies and money, does the word *heaven* rate a thought at all? In a capitalist country we're often driven by the thought of prestigious careers, fat pay packets, luxurious lifestyles and the WIFM (what's in it for me) principle.

Now, I'm not suggesting that we—as the

and son thought *heaven* all the time. Instead of seeing relatives as annoying people we've been stuck with (cos you can choose your friends, but you're stuck with family!), we might see them as a practice run for being neighbourly in heaven. After all, we're going to be stuck with our heavenly family forever.

A wise woman once wrote that effective family living should be a foretaste of heaven.

At church

Imagine if each church member thought *heaven* all the time. To start with, there'd be no nominating committees. Members would be itching to find ways they could help build and serve their church family by using the spiritual gifts God has entrusted to them. No need for finding people to fill jobs.



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

Vol 108 No 7

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Email Noticeboard: editorsec@signspublishing.com.au

Subscriptions: South Pacific Division mailed within Australia and to New Zealand, SA43.80 SNZ73.00. Other prices on application. Printed weekly.

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

• *Tenants hard to find* • *NZ students win awards* • *PAU vice-chancellor farewell on TV*
 • *Privacy laws restrict prayer habits* • *Dr Quin: Medicine man* • *Movie review service* • *and more*

—Compiled by Kellie Hancock—

● The Australian Union Conference may soon employ a **third administrator** to ease the workload of its president and its secretary-treasurer. The church has voted an in-principle action that clarifies **the need for more support**. “With **nine conferences**, demands on our time have been considerable, to say the least,” says the president, **Pastor Chester Stanley**.—*FYI*

● The next edition of **Adventist News**—to be uplinked on **February 28**—includes stories about the Pathfinder camporees, the Weet-Bix Kids TRYathlons, a new Adventist radio station in Fiji, the Papatōetoe and Waitara churches and summer camps in northern New

South Wales. Local churches are beginning to use *Adventist News* creatively. **Papatōetoe, NNZ**, shows the program before Sabbath school.



In **Whyalla, SA**, the church shows it on Sabbath afternoons. **Kanwall** church members, in NSW, borrow *Adventist News* on videotape to watch it at home. Churches without satellite dishes should phone the South Pacific Division Communication Department on +61 2 9847 3290 to subscribe to *Adventist News*. (\$A10.95 single copy/\$A42.00 yearly subscription includes postage and handling).—*Brenton Stacey*

● Long-term **tenants** are proving **hard to find** for the previous administrative office

People still need your help

The Adventist Development and Relief Agency (ADRA) has committed \$A124,000 this summer to assist victims affected by fires and drought. These funds assist those who fall between the cracks of insurance and other forms of government assistance.



“There are always people with special circumstances who will miss out on various forms of government support, but whose needs are nevertheless genuine, and these are the people we will seek to identify and then assist,” reports Gary Christian, ADRA’s national program director.

ADRA still need funds. Please send your donation to the Emergency and Disaster Relief Fund, PO Box 129, Wahroonga NSW 2076; phone 1800 242 372 or donate online at <www.adra.org.au>.

of the former Trans-Tasman Union Conference. The office, located in Gordon, a suburb of Sydney, NSW, is currently empty. “We should be able to receive an income of about \$A200,000 a year,” says AUC president **Pastor Chester Stanley**. “Most of the tenants who are keen to lease also want the first option on purchase if we put the office on the market. But our preferred option is to lease the office long term.”—*FYI*

● Some **\$NZ50,000** of **scholarships, prizes and awards** were presented to one-quarter of the students at **Auckland SDA High School** in December while celebrating a year of academic, sporting and cultural excellence. Three \$NZ12,000 scholarships came from Auckland University of Technology; a total of \$NZ1,000 from **Sanitarium** was awarded to the top academic achievers in each form level and

Avondale College presented a \$NZ7,500 scholarship to the Year 13 academic dux, **Kirsten Anderson**.—*Jack Ryan*

● **Henderson church**, Auckland, NNZ, has been sold. Soon Avondale and Henderson churches and the Waitakere SDA School (formerly West Auckland) will all be located on the one property in Henderson. A **closing-day reunion** will be held on Sabbath, **March 22**. Photos and memories are wanted and all former members invited to attend. For more information phone (09) 837 3992 or email <aterryjohnson@paradise.tet.nz>.

Erwin Wegner

● The students, staff and faculty from **Pacific Adventist University** (PAU) farewelled retiring vice-chancellor, **Dr Harold Peters** and his wife, **Verna** (pictured), at the Jacksons International Terminal, Port Moresby, PNG, on January 30. They are returning to Florida, USA, after serving in Africa, and recently at PAU for four-and-a-half years. The **National TV** news crew was present to film their departure as a **feature story** on the **weekend news**. Dr and Mrs Peters joined with the impromptu choir of 60-plus voices singing “I’m so glad I’m a part of the family of God” (Dr Peters’s favourite song) at the international terminal. They were sent off with a rendition of the famous Fijian farewell “*Isa, Isa*.”—*Laurel Rikis*



● Federal law now **restricts Australian churches** from using the **full names** of members on their prayer lists without specific permission from each person.—*New Life*

● The **New Zealand** government granted the **Queen's Service Medal for Public Service** to **Robert Patton**, an Adventist Development and Relief Agency (ADRA) employee in Indonesia, on December 31. The prestigious award was granted to 36 people from various parts of New Zealand last year for their **valuable and faithful services to the community**. Mr Patton has spent the past two years as associate

country director for ADRA–Indonesia, managing a large project for mothers and children.—*Todd Reese/ANN Staff*

● **Fundamentalist Hindus** won a landslide victory in a **state election** in Gujarat, India, with **anti-Christian and anti-Muslim rhetoric**. Defying poll forecasts, the Bharatiya Janata Party, led by Gujarat chief minister **Narendra Modi**, won 126 of the 182 seats in the state assembly. Fundamentalists vow to turn India into a **Hindu nation** within two years, threatening a **death sentence** against all who oppose Hindutva (nationalist Hinduism). Gujarat politicians promise to pass an "anti-conversion bill."—*Crosswalk.com*

● A court in **Jordan** has ordered a **Christian widow to be arrested** and her **children taken and raised as Muslims**. **Siham Qandah** will be imprisoned for 30 days unless she immediately surrenders her children to the care of her Muslim brother, Abdullah al-Muhtadi. Her lawyers appealed the ruling, giving the family several weeks before the order can be enforced while the court considers the appeal. She and her children, **Rawan** (15) and **Fadi** (13), are currently **living in hiding**. In May 2002, in response to international lobbying, Jordanian authorities met with Siham and assured her she would be allowed to keep her children. However, when she came out of hiding the **authorities reneged** on this.—*Crosswalk.com*

● The Young Media Australia Helpline provides a **movie review service** for parents and caregivers. Through an Australia-wide freecall helpline (1800 700 357) operators—who come from a strong child development and parenting perspective—can **help parents make good choices** about movies for their children. Information is also available on their web site at <www.youngmedia.org.au>.

Days and offerings

March 1—Women's Day of Prayer

March 8—Adventist World Radio Offering

Off the record

● The first ever **Patchwork, Quilting and Craft Show** held in Warburton, Vic, late last year, attracted more than 350



visitors and **raised more than \$A600** for the local Adventist charity **AdCare**. Organisers of the show (pictured left to right) **Tammy Howse, Lisa Hemley-Brown** and **Carol Dell** are already planning another event for this year.

● This year's **Stringybark Festival** in eastern Melbourne, Vic, attracted more than **22,000 people**. Many attended a God's Creatures and Creation display organised by the **Ferntree Gully church** and Wildlife Observer's Club. The Adventist Development and Relief Agency received donations; and **SIGNS** magazines and advertising for a **lifestyle program** were distributed. Some **45 people** then attended the Live Longer Live Younger lifestyle program with Caroline Jones and Dr Robert Gan.—*Elayne Stanford*

● While holidaying in South New Zealand, a couple of American Peace Corp employees, stationed in the remote village of Fanjaver, Vanuatu, happened to hire a car from **Blenheim church** members **Peter and Kay Hodge**. The American couple discussed their work in setting up a rural training centre in Fanjaver and the existence of an Adventist church that needed rebuilding. This led to Blenheim members starting up **Project Vanuatu**—a fundraising program across South New Zealand—to support the **rebuilding of Fanjaver's bush church**. Today a new permanent church may be found in Fanjaver.—*Val Bank*

Dr Quin: Medicine man

An advertisement in Noticeboard (August 3, 2002) for a doctor to relieve at Atoifi Adventist Hospital over the Christmas break prompted Dr John Quin, of Campbelltown church, NSW, and his son, Rustin (pictured), to help out. They flew to the Solomons on Boxing Day and spent three weeks standing in while the permanent doctor took holidays.

Along with a surgeon from the US, Dr Quin, a GP, and Rustin, who is studying medical science, settled into the busy life of a mission hospital.



Working with outpatients, paediatrics and general hospital duties kept them both busy, but still allowed time for snorkelling, learning to paddle a dugout and trying out the local food.

Rustin in particular appreciated the opportunity to observe and assist where he was able. "I felt a bit queasy at first during some of the operations," he reports, "but by the end of our stay I was fine. It's really whet my appetite to study medicine at some future stage."—*Michelle Coltheart*

ADRA—New Zealand receives block funding

Auckland, New Zealand

ADRA—New Zealand—which funded more than 18 aid projects in the past 12 months—received “block funded” status from the New Zealand Agency for International Development (NZAID).



Alan Fletcher, executive director for ADRA—New Zealand.

A full audit of ADRA—New Zealand was completed by NZAID. The audit included

This newly formed government department manages a \$NZ260 million budget for the Ministry of Foreign Affairs and Trade, of which only \$NZ20 million is allocated to non-government organisations such as ADRA.

field visits to projects in Cambodia and a complete review of the administrative structure and project management procedures.

“It was an exhaustive review,” says Alan Fletcher, executive director for ADRA—New Zealand, “but vital to us as we were establishing our systems and procedures. We certainly came to appreciate the professionalism of the NZAID staff as we travelled through Cambodia visiting our projects. They had valuable insights into our work, and that is great for us.”

Block funding provides ADRA—New Zealand with an annual allocation of funds from NZAID instead of the laborious process of applying for each project’s funding one at a time. “We can be so much more strategic in our planning and it certainly allows us to make the best use of

our time. We can now plan ongoing support of a project over a period of five years or more—and that is vital for making a lasting impact,” he says.

“This NZAID funding does not let our donors off the hook,” continues Mr Fletcher. “Instead, it is more important for our faithful donors to keep giving.”

ADRA—New Zealand still requires matching funds to subsidise the Government funds on a three-to-one basis. Each year New Zealand donors raise close to \$NZ250,000, and as more Government funds are made available, that figure will need to increase.

“This is only about \$NZ20 per New Zealand church member per year, and we need to raise that level closer to the \$NZ100 per member per year so ADRA can continue to make an impact on the lives of the poor and needy.”

Adventist woman still missing after eight months

Brenton Stacey

ASeventh-day Adventist from Green Point on the Central Coast of New South Wales is still missing.

Kylie McKay, 35, last made contact with her husband, Brenton, 31, and children, Hayden, eight, and Bailey, four, on June 25 last year.

Mr McKay reported his wife missing after she failed to collect Hayden and Bailey from the Central Coast Adventist Primary School. He says Kylie had been feeling depressed and lonely. “She needed medical not spiritual help.”

He describes his wife as “selfless” and “sensitive.” “She’s a caring mother and a loving wife, a devoted Christian who wouldn’t say no to helping anyone.”

But he is at a loss to explain why she would disappear for such a length of time. “Kylie could be on a spiritual journey,” he says. “She may be thinking, ‘I’ve sacrificed everything to find God but still can’t find peace.’ She may be feeling guilty and embarrassed. That

may make it harder to come back.”

Brenton and Kylie have been married eight years. “We don’t care what’s happened, Kylie; we just want you back,” says Mr McKay. “We love you. All the boys and I need is a phone call or a letter.”

The McKays moved from Canberra to the Central Coast about a year before Kylie disappeared. They regularly attended the Central Coast Community, Erina and Haven Adventist churches.

Mr McKay has now moved to Wagga Wagga to live with his mother. “The boys have come too, but they’re mentally scarred,” he says. “They’re scared of me even leaving the house.”

Kylie’s brother, Justin Houlahan, says he and Kylie’s family “struggle on day by day.” “Mum [Shirley, 63] feels it the most.”

Mr Houlahan carries his mobile phone 24 hours a day, seven days a week. “Kylie’s disappearance never leaves my mind.”

He appeals to those who may know something of Kylie’s disappearance. “If you’ve seen Kylie or put her in contact



Still missing: Kylie McKay.

with somebody else, contact us. It doesn’t matter how small your piece of information is, it could be the key that opens the door. Kylie’s got to be out there somewhere.”

Contact the police in Gosford on (02) 4323 5599 or the National Missing Persons Unit on 1800 000 634—*anonymously if desired—if you have information about Kylie McKay’s disappearance.*

SPD personnel in major US lifestyle study

Nathan Brown, Washington, DC

Over the past 40 years, researchers at Loma Linda University (LLU) in southern California have conducted two major studies of the health of Seventh-day Adventist church members. The latest study is now the province of Drs Terry Butler, former South Pacific Division (SPD) Health Department director, and Gary Fraser from New Zealand.

Dr Butler says that not only have the two studies informed the church, they have contributed to the wider community's understanding of the interaction between lifestyle, diet and health. Now, with US government funding totalling almost \$US17 million, researchers at LLU have launched a new and more ambitious health study—Adventist Health Study 2.

Dr Butler says he moved from his position as director of Adventist Health in the SPD “mainly because the new study will be so significant. This will be the largest study of a population in the United States and possibly the world. It's an honour for the Adventist Church to be asked to do this kind of research. I came because of the potential, the significance for making cutting-edge discoveries that another group may not be able to make.”

He believes the diversity of diet in the Adventist population will help answer “questions that other people can't answer, particularly relating to diet.”

“I'm particularly fascinated with the quality-of-life issues. I'm not so much interested in living longer as living better.” He stresses that the indication is that the Adventist lifestyle contributes to a healthier and better quality life in later years. The study will help demonstrate this.

The range of uniformity to nonconformity in respect to vegetarianism among Adventists is not the issue that some might assume, says Dr Butler.

“If everyone were vegan or vegetarian,” he explains, “we wouldn't be able to find out some things. A lot of people don't understand this, and a lot of people say, ‘I'm not good enough to be a part of this study.’”

“People say, ‘I'm overweight; I don't get



Co-investigators for the new Adventist Health Study, Drs Gary Fraser (left) and Terry Butler believe the results will have broad impact.

enough exercise; I eat the wrong kinds of foods—I'm not good enough,' because they think we are comparing Adventist health with the rest of the population. We're not doing that. We've done that in the past, and we've done it so well and demonstrated that Adventists on average live longer and healthier lives than other people that people feel they don't want to let the side down.

“Among Adventists, only 5-10 per cent are totally vegetarian, about another 20-30 per cent are lacto-ovo-vegetarians, and then you have about 50 per cent who are really little different from the general population. We can get a lot of information from the diversity.”

Dr Butler says the study will initially look at diet—the foods eaten and the variety, particularly looking at foods of interest to the US National Cancer Institute, which is providing much of the funding. These include soya-bean products, the role of calcium and naturally occurring plant chemicals such as flavinoids, endomes and carotinoids, and various saturated and polyunsaturated fats and their roles.

The study will involve two-yearly check-ups on participants, updating their medical histories, such as hospitalisation, and their diagnoses of cancers or heart disease.

“It's an opportunity to ‘take back’ our

[church's] health message,” says Dr Butler, “to reclaim the lead in cutting-edge research, determining solutions to some of these questions and problems. I think Adventists are willing to share the benefits they have with the general community in order to create better health for everyone, not just themselves.”

There are going to be “wonderful” opportunities every time a report comes out in a scientific journal, a major newspaper or media outlet, to show Adventists sharing healthful lifestyle benefits recommended by the church.

And those opportunities could be numerous as some 125,000 Adventists in the United States become involved.

“To get our target of 125,000, we'll need one in three eligible Adventists to complete a questionnaire,” he says.

“Once you've collected your baseline on the 125,000, then you just follow them. We'll be looking to expand the investigation into other areas of disease and lifestyle. But this study has the potential to go on for 10, 15 or 20 years.”

Dr Butler hopes people will make a commitment to the project because he sees the data helping to make a major impact on health within the US and in the wider world.

SAH: Its mission and ethos*

Janine van den Tillaart, Sydney Adventist Hospital

The world faced New Year's Eve 2002 with strange anticipation. It brought unprecedented security levels and a curiosity about what the coming year would bring. For Sydney Adventist Hospital, January 1, 2003, was to herald a year of great things. New Year's Day saw this institution reach its 100th year—100 years of innovation and creativity; 100 years of Christian care and 100 years of service to the community.

Looking toward the future, we are strengthened by our past achievements and find new reason to continue our ministry through health.

History

The original Sydney Sanitarium was officially opened on January 1, 1903, and was named for the principles on which it was based, that is, a place where people learn to stay well.

The origins of the hospital were immersed in the concept of hydrotherapy, and its immediate success can be best described in light of the current medical practices of the day. The techniques introduced at Sydney Sanitarium were quite revolutionary compared to the antiquated and often brutal methods employed at the time.

Common diseases of the day such as consumption invited bleeding, inhalation of resin fumes, blistering to parts of the body and enclosure in dark, airless rooms. In stark contrast, the principles Sydney Sanitarium espoused included fresh air, exercise, hydrotherapy and a healthy diet.

The present day

Today, our care for the community is known across Australia and the world. Sydney Adventist Hospital is the largest and most comprehensive acute-care, private hospital in the state of New South Wales, and ranks in Australia's top 10. With a bed capacity of 329, it is the flagship of the church's health-care system in the South Pacific, forming part of its extensive worldwide network.

As a Christian institution, the hospital focuses on the uniqueness of each individual as created in the likeness of God. As staff, we are committed to the ethos of respect for each person's worth and dignity. Our mission embraces dedication to treatment of the whole person (physical, mental, emotional and spiritual) with Christlike compassion.

The care and compassion that we give our patients through our medical and surgical program is well known. Sydney Adventist Hospital currently serves around 165,000 outpatients and 39,000 in-patients each year.

As was true when Sydney Sanitarium first opened in 1903, our mission extends much further than ministering to the sick. We have many non-medical forms of outreach including chaplaincy, bioethics, San Centre for Health, Cancer Support Centre, Jacaranda Lodge, Volunteer Help Team, outpatient dietitian, Faculty of Nursing and Health, Health Care and Community Outreach.

Chaplains. Our team of chaplains serves hospital staff and patients. They are ably assisted by Clinical Pastoral Education trainees and up to 40 trained volunteers who assist on the wards. The chaplain's mission to care for hospital employees sees them conduct daily morning worship services, which staff are encouraged to attend. These services form part of the working day.

Bioethics. Over the past 16 years Sydney Adventist Hospital has become home to the National Bioethics Conference. These conferences, which attract key speakers from Australia and around the world, have been well attended. Our bioethics library is one of the country's best, with more than 1500 books in this unique specialist collection. Texts include those from the past 15 years as well as today's topics of debate.



Inside one of the rooms at Jacaranda Lodge.

San Centre for Health. The 1990s and 2000s have seen a growing awareness of the importance of health. The hospital's interest in preventive medicine dates back to its establishment, as the institution's underlying philosophy has always been based on the importance of disease prevention and health promotion through a balanced approach to health and lifestyle.

While the hospital is generally thought of as a place for people with a health problem, we strongly believe that, when possible, prevention is better than cure. The San Centre for Health was opened in 1977 to provide a variety of health-assessment services and education programs of interest to patients and their families. These programs aim to keep the community well, and includes: stress management; stop smoking; weight management; fitness and health; vegetarian cooking and nutrition; and health assessment services.

Cancer Support Centre. The hospital's Cancer Support Centre was founded in 1993 to help cancer patients and their families. The dedicated team of staff and volunteers are able to spend significant time with patients and their relatives, helping them to adjust to their changed circumstances and assist them with support and education.

The centre also provides a number of free services including:

- Education lectures and seminars presented by health professionals

- Support groups for those diagnosed with cancer, survivors of cancer, and for carers of those with cancer

- Look Good, Feel Better workshops, that help restore appearance and self-image during cancer treatment

- Counselling and support on a one-to-one basis

- Drop-in and phone-in services

- An extensive resource library of books, audio and videotapes.

Jacaranda Lodge. Jacaranda Lodge, known as a home away from home, was constructed to ease the financial burden of accommodation for cancer and surgical patients as well as their families who live at a distance from the hospital.

For a minimal cost, this 28-room facility offers a relaxed and supportive environment for patients and their families. There are opportunities for families to meet and share with others undergoing similar experiences. Access is also provided to all hospital-based services such as the Cancer Support Centre, social workers and chaplains. The lodge is located amid bushland on the hospital grounds, and all rooms have ensembles and share kitchen and lounge areas.

Volunteer Help Team. The Volunteer Help Team is a vital component of the service Sydney Adventist Hospital provides to the community. With a work force of more than 300, the team is able to perform a wide range of functions throughout the hospital, from non-nursing work on the wards to staffing the snack bar.

Caring and kindness are the greatest attributes of this work force, and these skills enhance the quality of compassionate care that Sydney Adventist Hospital has been noted for over the past century.

Outpatient dietitians. Dietitians are an important part of the hospital's health-care team. All dietitians are university-trained professionals who apply the science of human nutrition, combined with food knowledge and communication skills, to help achieve good health through eating well.

The outpatient dietitians are available to provide individualised attention and



The San Centre for Health promotes preventive health.

nutrition guidelines. They can assist with problems including: weight management; lowering cholesterol levels; diabetes; renal disease; healthy eating for all the family; vegetarian eating; eating disorders and other diet-related matters.

As well as individual consultations, our outpatient dietitians conduct group nutrition-education talks in the community.

Faculty of Nursing and Health. The hospital has a firm association with Avondale College's Faculty of Nursing and Health. The first semester of the Bachelor of Nursing course is offered at the Cooranbong campus, with subsequent semesters at the hospital.

The clinical component of the course is integrated within each semester and the hospital predominantly provides placements. These students are given the opportunity to work on a casual basis at the hospital. They are able to enhance their skills and, at the same time, form a vital part of our health-care team. After completion of the degree, students are offered placements in the hospital's new graduate program.

Health-care outreach. Since 1986, volunteer health-care outreach teams jointly coordinated by the hospital and Adventist Development and Relief Agency (ADRA) have visited developing countries in Asia and the South Pacific, performing life-saving surgery. The program mainly focuses on heart surgery on children and adults with rheumatic and congenital heart disease, but reconstructive surgery is also performed on a yearly basis in Nepal on children and adults with cleft lip and/or

palate deformities.

Each team consists of volunteers who contribute their own time and finances to take part in the project. Trips can include surgeons, cardiologists, plastic surgeons, anaesthetists, intensive care, operating theatre and ward nurses. Thirty to 40 people provide staff for a two- to three-week surgical visit.

Since the project began in 1986 teams have visited: Tonga; Vanuatu; Papua New Guinea; Nepal; Mongolia; China; Solomon Islands; Fiji; China, Vietnam and Burma (Myanmar).

Community outreach. Hospital staff are actively involved in community outreach. Our primary annual event is Carols by Candlelight, which has a rich history of more than 40 years. Known as our "gift to the community," this has become a local icon and is attended by some 5000 people each year.

The Run for Life Fun Run is now our second major annual community event with about 600 people participating in a Sunday-morning run or walk through the streets of Wahroonga.

In 2002 we were privileged to include Australia's Marathon Mum, Heather Turland. She officially started the race then ran alongside and encouraged many of the runners. Her commitment to health and fitness was a great testimony and encouragement to all participants.

All the activities of Sydney Adventist Hospital form an integral part of the church's mission of reaching out to those in need.

"During the year 2003, we contemplate the legacy of our past and reflect on the reputation we have inherited," says Dr Leon Clark, chief executive officer. "We face the future with a confidence based on our essential mission of preventive health, healing and restoration of mind, body and soul. That is our centennial commitment."

As the centenary calendar of events unfold, paramount to our celebration will be the acknowledgment of God's leading through this incredible journey.

**This is the second in a series of mission and ethos statements by South Pacific Division institutions.*



More than words

by Karen Muirhead

It's almost 11 pm. It's a droughty summer night and sleep seems to come in instalments. Switching on my bedside lamp, I think, *Maybe a book . . .*

The light catches a few remaining gold glints from the paper's edge, and its frayed black leather cover sags soft with the Word's weight.

Too hot to sleep, too tired to read, I lie looking at that Bible and it seems to develop a life of its own, inanimate yet animate. Lifting it onto the bed, I randomly flip open its pages.

Suddenly it seems I hear the crackling of a burning bush, see its glow and notice an abandoned pair of sandals. Resting my hands on the black-inked words, I realise this type helps me picture the presence of God from centuries past for now—at this one particular moment in time.

I skim further. The tragedy of Rebecca as she divides her sons. The voice of Joseph agonising in the well. The passion of David begging for his son's life. The music and power of Isaiah as He prophesies of Christ. And the grace of Hosea opening his arms to his faithless wife.

Each event, each description is becoming then and now.

I lie back, close my eyes and think of cooler times, autumn in Canberra, and wandering with friends through the National Gallery viewing an international exhibition. Some pictures were expected and sought for, others a complete surprise. "Saint Matthew and the Angel" (Barent Fabritius, 1656) took my breath away.

Matthew sits, an open book before him, with quill raised, pausing. His hands are aged, his beard grizzled and his hair receding. His head is slightly tilted to one

side and pressed close to him, whispering in his ear and partially covered from view by his whiskers, is an angel.

And while Matthew is projected as very much a 15th century man from Europe, the concept is clear: Messages from God to Matthew, from Matthew to us.

I rest my hand over the black leather cover again, mesmerised by the image. God is talking to us, and revealing Himself for the sheer glory of it, through His Word, the Written Word under my hand.

At this moment, between sleep and the alarm, or sleep and the teething cries of our 18-month-old, God appears enormous and close.

Subconsciously I clutch at my Bible. The Creator of the universe made Himself so physically small. It's a numbing thought. One who existed in eternity and eons, chose to live through seconds and minutes.

My thoughts begin running between the indefinable God and the self-revealing God. But it's past 1 am. I'm meant to write the first of a series. Each is to describe an aspect of Christ as revealed in Scripture yet, as you can see, I have stubbed my thoughts on the fact that He bothered with us in the first place, for we ignore what He has agonised to reveal.

I think of the many ways we choose to understand God. It's usually backwards and on our terms, not His. We have an experience and are awed by it. We feel closer to God through it and we define His Word by it, or we form a hypothesis and crash tackle Him to fit.

God recognises and confronts this arrogance, and the sad smallness of mind many times.

Job's comforters functioned that way.

They saw Job ashen, humbled, struck down, speechless with pain, and they used their reasoning through the events to speak to Job's tragedy. (Liberally sprinkled in each speech were comments referring to their own wisdom.)

Job's response to them? "Doubtless you are the people, and wisdom will die with you! But I have a mind as well as you; I am not inferior to you" (Job 12:2, 3, NIV). God later makes it clear He didn't appreciate being misrepresented.

None of us come to the Bible without an opinion, need or, perhaps, an agenda. But we must step back and at least let the Bible breathe. I must step back, if I am to represent God properly.

"For I am God, and not man . . .," He says (Hosea 11:9, NIV).

As I lift my old Bible back onto the bedside table and turn off the light, I'm more than a little awed. Like Job.

"Surely I spoke of things I did not understand," says Job as he personally encounters God and begins to comprehend something of His glory and goodness, "things too wonderful for me to know" (Job 42:3, NIV).

Yet God wants to be known—in His fullness. Words can't do this—they're too small, too flat, too easy to manipulate. So He became the Word, stepping into our world, beginning a New Testament.

Jesus is the Word that spells out God. He is the living, breathing, three-dimensional flesh-and-blood depiction of God.

God's Word comes alive in Him. **R**

Karen Muirhead, a former member of the RECORD editorial team, writes from Dubbo. This is the first of a series about Jesus.

What's so awful about works?

by Norman H Young

Philip Yancey's book *What's So Amazing About Grace?* is deservedly a bestseller. Yancey conveys in a refreshing style the absolutely undeserved nature of grace.¹ I have no argument with that.

Unfortunately, others, in a worthy desire to uplift grace, disparage good works. In fact, works have not enjoyed a good press since the 16th century when Martin Luther railed against them. For example, in thesis number three in the Heidelberg Disputation (1518) Luther said, "The works of men may always be attractive and seemingly good. It appears nevertheless that they are mortal sins."

Some urge us just to believe in Jesus; to ignore our works for they are as a filthy rag.² I'm frequently informed that works don't earn salvation, that they have nothing to do with grace, and are of no real importance in the Christian life. Just love Jesus and bask in the gift of grace; that's it, end of story. There's nothing to add, Mate.

As the good hymn says, "Just as I am, without one plea"—so I remain just being me. But is this a fair picture of the New Testament's teaching of grace and good works?

Works in the New Testament

The New Testament refers to good work(s) at least 14 times, and in each case it approves of them.³ So what makes a good work good? Jesus said that if someone forced us to go one mile, we were to add a second. He told us to lend expecting nothing back in return—that if someone demanded our inner coat, we should surrender our outer one too.

The outer coat was something that could never be absolutely forfeited, not even as a pledge (see Deuteronomy 24.13). So Jesus wanted His followers to be prepared to go beyond the legal limits in dealing with others. Paul also reminds us that God loves

a cheerful giver, for giving is part of the very nature of God. All this helps us formulate our first characteristic of a good work: *a good work is a generous act that expects nothing in return.*

Jesus also said that when we pray, fast or give an offering, to do so without fanfare. Indeed, He advocated that the right hand not tell the left hand what it was doing, that is, that we do not tell even our closest friend about our gifts of charity. He taught that serving was greater than being served, and that lordship was displayed by doing the task of a slave (for instance, washing feet—John 13).

Paul urged us to do nothing from selfish ambition or conceit, but in humility to regard others as better than ourselves (Philippians 2:3). That supplies us with our second characteristic of a good work: *a good work is done in humility.*

Paul goes on to say we ought not to be preoccupied with our own interests only, but also to look out for the interests of others (Philippians 2.4). What is the good, James asks, of pronouncing a blessing on someone in desperate physical need, but doing nothing practical about it (James 2:15-16; see also 1 John 3:17). And that provides us with our third characteristic of a good work: *a good work is unselfish; its concern is the other's wellbeing.*

God, Jesus reminded us, makes the sun to rise on the good and the bad, and sends His rain on the just and the unjust. When a Jewish theologian asked Jesus what he had to do to inherit eternal life, Jesus did not object to his use of the verb "do."⁴ What He did was tell a story about a man outside the theologian's circle of religious respectability, that is, a story about a Samaritan. This Samaritan, at great personal cost, helped a wounded Jew.

"Do the same as the Samaritan," Jesus challenged the theologian, "and you'll attain eternal life" (see Luke 10:25-37).

That gives us another important characteristic: *a good work is indiscriminate; it has no boundaries.*

Examples of good works

Since we learn best by examples, let's look at some examples of good works. Jonathan Jesner was a 19-year-old Jewish medical student from Glasgow. He postponed his medical studies to attend a religious school in Tel Aviv. Tragically, he was on a bus targeted by a Palestinian suicide bomber. Jesner died in hospital a day after the blast.

A seven-year-old Palestinian, Yasmin Abu Ramila, needed a kidney transplant to save her life. Jesner was a donor, so the doctors gave Yasmin one of his kidneys. A Jew gave one of his kidneys to a child from the same religion and race as his murderer. How would his Jewish family feel about that?

Ari Jesner, Jonathan's older brother, said the religion and the nationality of the recipient were unimportant, what was important was that "life was given to another human being" (*Sydney Morning Herald*, September 24, 2002). One might say that was grace; but in fact it was an extraordinarily generous deed. It was an act that ignored deep, traditional, social and religious boundaries. In other words, it was a good work.

Despite his name, Alastair Boast is a humble man who saw nothing outstanding in what he had done. But what he did was extraordinary. Despite Huan Yun Xiang being armed with automatic weapons and having already fatally wounded two students, Boast tackled him and physically overpowered him.

With him were Professor Gordon-Brown, who was wounded in the melee, and Professor Brett Inder, who came to their assistance. Many more would have died that day (October 21, 2002) at Monash University (Melbourne) but for

the selfless bravery of these three men.

Boast refused media interviews. A good work does not seek personal glory, and Boast did not seek it.

In 1971, a small group of French doctors founded *Médecins sans Frontières* (Doctors Without Borders) on the belief that “all people have the right to medical care regardless of race, religion, creed or political affiliation [a code that the

Luke Skinner risked his life to save others by swimming several times across the flooded Black River (Queensland). Most Australians remember Hewitt, but how many recall Skinner or his feat? Those whose lives he saved certainly remember him, for his was a selfless good work.

Space doesn't permit to tell the stories of such people as Sister Joan Evans, the Bangkok “milk-run lady,” or Stasia Dabrowski, the elderly Canberra “soup lady.” Nor of Christina Noble, who in 1989 founded the Christina Noble Children's Foundation in Ho Chi Minh City (Vietnam), which has now helped more than 140,000 children. Nor Reverend Bill Crews, whose Exodus Foundation, among other things, provides up to 300 meals per day for the hungry and destitute. Crews's Exodus Foundation supports and provides education opportunities for homeless and abandoned youth. The list could go on, but such examples should warn us against being too theologically facile in

condemning good works.

True heart religion

Jesus urged his followers to give generously, to help outsiders (“enemies”) unstintingly, to seek justice fervently and to act purely. There was no flinching from good works in His teachings.

But doesn't Paul condemn good works? Paul certainly makes it clear that a relationship with God is an unearned gift, but then that's true of all relationships, even human ones. He also denounces our tendency to trust in external indicators

(“works of the law”) such as circumcision, diet, festivals, baptism or the Lord's Supper. These all have their place, but they are no substitute for a faith that works through love—a love that fulfils the law (Galatians 5:6; Romans 13:10). True heart religion does good works. We live out in our daily lives what we are in Christ.

Paul preserves this balance beautifully in Ephesians 2:8-10. He makes it transparently plain in this passage that we do not gain a restored relationship (salvation) with God on the basis of who we are or what we have done. It is entirely due to His gracious gift.

But having received the gift of a restored relationship with God, Paul also makes it abundantly clear that this will impact mightily on how we live: “For we are what he has made us, created in Christ Jesus for *good works*, which God prepared beforehand to be our way of life” (Ephesians 2:10, NRSV, italics added).

So what's so awful about doing good works? Nothing, according to Jesus, Paul and the other New Testament writers, so let's not weary in doing good works (Galatians 6:9; 2 Thessalonians 3:13). ❀

Footnotes

1. Philip Yancey, *What's So Amazing About Grace?*, Zondervan, Grand Rapids, Michigan, 1997.
2. This is a misquotation of Isaiah 64:6, which is condemning evil deeds (see verses 5, 70 and not righteous works).
3. Matthew 5:16; John 10:32; Acts 9:36; Romans 2:7; Ephesians 2:10; Colossians 1:10; 2 Thessalonians 2:17; 1 Timothy 2:10; 5:10, 25; 6:18; 2 Timothy 2:21; 3:17; Titus 1:16.
4. For the verb “do” in the context of salvation see Romans 2:10, 14; Galatians 6:9; Ephesians 6:8.

This is the 11th in a series of articles showing the practical implications of the fundamental beliefs of Adventism. Many people question the relevance of doctrine, seeing it as the preoccupation of nit-picking theological minds. Doctrine is simply teaching. It attempts to answer questions such as: “Who was Jesus?”; “Why did He die?”; “Why do Christians go to church?”; “What is God like?”; and “Is the Bible the Word of God? Doctrine becomes sterile when it is isolated from Jesus and from the realities of life. This series presents Adventist beliefs as issuing from Jesus and impacting on our lives.

Norman H Young is a senior lecturer in New Testament at Avondale College, NSW.



Adventist Development and Relief Agency also espouses], and that needs of these people supersede respect for national borders.”

The organisation has grown to 2500 medical volunteers with an annual budget of \$US250 million. The society's code of placing needs above borders follows a principle that Jesus taught in the parable of the Good Samaritan. In ignoring boundaries, these doctors are doing good works.

In the same year (1998) that 16-year-old Lleyton Hewitt won the Australian Hardcourt Championship, 15-year-old

God cares for the drovers

by Gordon Smith

Amy and her brothers and sisters grew up in the area now known as the Rudall River National Park, WA, north-east and inland from Jigalong. They lived a nomadic existence. For transport, her family had an old cart with large steel wheels and drawn by four camels. Their only possessions were basic hunting and food-preparation tools.

They camped near waterholes and rock pools, and collected edible plants, seeds and caught creatures such as *bungarra* (goannas) and kangaroos. When these became scarce, they moved camp to another source of water.

Amy thinks she was a teenager when they first camped in the Jigalong area. There was no township or settlement at the time. She remembers missionaries running meetings from Friday to Saturday nights, with something for the children on Sunday mornings.

She thinks they were "Seven Days" because she has always had a consciousness that the ground at Jigalong was "Seven Day ground." This was the church she was told, by *Mama* (God in heaven), that was His.

Amy married "Old Man." She called him this because a close relative with the same name had died and it was a sign of respect for the dead to cease using their names for up to two generations.

Old Man was a drover, having learned to work cattle from early white settlers in the region. Whenever he moved cattle from one area to another, his family would move with him.

Some 20 years ago they were moving cattle from Bilanuka Station. Having travelled through the area from childhood, Amy knew all the creeks and possible watering places on the way.

On this trip, though, the weather was "burning hot" and the heat shimmered off the landscape. As they progressed they found the water sources were dry, and they

worried as the water they carried began to run out. The cattle showed signs of dehydration, and Amy and her family began to fear for their own lives.

Some cows had given birth early on the trip and, filling a bowl with their last water, Amy called the calves and watched them drink the last of their water.

With worry showing on his face, Old Man said to Amy, "We need to talk to *Mama*." Amy felt bad, for she remembered her early Christian training and still sang most of the songs she'd been taught, but in their distress she had not thought of God being in control of all things and able to help them now.

The family came together and each took a turn to talk to *Mama* and asked Him to care for them.

They took their stone-filled billy cans—used to make a rattling noise to help move the cattle along—and set off once more. Almost immediately they were conscious of a shadow over them, sheltering them from the heat of the day.

Looking up they saw a small, black cloud high in the sky, blocking out the sun. Then the cloud descended and grew larger, and it



Gordon Smith

Amy and "Old Man."

began to rain. But this wasn't a quick shower. It was as if water was being poured on them. And it was cold, refreshingly cold.

They were grateful that *Mama* had seen their need and heard their cries for help. The water began to fill depressions and run along the gullies, providing them with plenty to drink and a cooling bath.

To Amy it sounded as if even their cattle were also saying thank you to *Mama*.

The strained faces of her family had now turned to happy, laughing and joyful ones. It was wonderful to be reminded that they had a God who cared about and loved them. ☪

Gordon Smith, based in Perth, is the associate director for the Aboriginal and Torres Strait Islander Ministries.

Just for children

WHAT IF ...

... God gave turtles horses legs?

They would be able to move a lot quicker!
God designed turtles to be in proportion.
Their short legs allow them to be close to the ground so they can curl up in their protective shell when trouble comes.

Peta Taylor

Salvation assured

Rob McIver, NSW

Last year, while listening to a Week of Prayer speaker, I was brought face to face with something I believe represents an important change in Adventism.

The speaker asked his listeners, "Are you saved?" Almost all present raised their hands. In other words, virtually the entire student body at Avondale College answered with an enthusiastic yes. The same result was noted by a theology student in responses in a questionnaire on the topic, among Avondale students.

If the same question had been asked 20 or 30 years ago, I think there wouldn't have been near so many who raised a hand or responded in the affirmative. Thus my conclusion that there's been a shift in attitudes among Seventh-day Adventists.

I'm intrigued by this, but at a loss as to what to make of the change. I thought it would be interesting to ask RECORD readers their thoughts about this change: what it might mean; what might have brought it about; and is the change a good thing?

It's an extremely good question, and one worthy of broader discussion. I look forward to reading responses.

Solving ministers' problem

J T Knopper, NSW

Concerning "Privacy predicament" (Letters, January 25), my sympathies are with the writer. It's disappointing that a

fellow minister rendered her such treatment, for there are good alternatives. He could have invited her into the privacy of his own home or elsewhere in the near presence of his wife. In my day, when we served local churches, that was the practice—it's what we were taught in our college training.

pastor visited my friend. She would have liked a visit from him.

Anne Pedersen, NSW

I've been a pastor's wife for some 42 years, during which time whenever my husband was called on to minister to a woman,

God does not counsel us to partake of ungodly activities . . . to better understand our teens.

I do hope the minister concerned will do better next time and that the letter writer will not lose confidence in the Lord's ministers, who are commissioned to care for people in need. Perhaps conference presidents could use this incident as an opportunity to talk to ministers about the issues.

single or married, I would go along. I fail to understand why this pastor can't still minister to her need if he takes along his wife or, in her absence, someone else.

Name withheld

While I'm not single, I sympathise with this woman. I have a friend, a single female, who slipped out of the church. I continue to visit and support her and on numerous occasions I've asked our pastor to visit. His response is always that he is unable to visit because she is single. I've suggested he take along his wife or our church's women's ministries leader. We also have an assistant pastor who could go along.

At the time, my friend was the primary caregiver to her dying sister, who died some two years ago. Not once since has the

I don't understand

Clinton Bond, Old

I was pleased that, in "Understanding teenagers?" (January 25), parents are encouraged to spend more time with their teens. Our families are one of the most important priorities God has given us.

However, God does not counsel us to partake of ungodly activities (watching immoral TV shows or read *Girlfriend* magazine, for instance) to better understand our teens. The Bible says by beholding we become changed, and by partaking of such activities all we do is set the wrong example. We should encourage everyone, including our teens, to keep their eyes fixed on God, not *Dawson's Creek*.

As a parent and a teacher, I am astonished at parents who allow their children and teens to have their own way and then wonder why they don't understand them or why they have no love for God. I encourage parents to read the Bible and Spirit of Prophecy, follow it and encourage children and teens to do the same. If parents simply follow God's ways and principles, they will understand their teens because they will be God fearing—just like their parents.

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.





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Weddings

Cantrill—Henderson. David Cantrill, son of Allan and Julie Cantrill (Brisbane, Qld), and Kelly Henderson, daughter of Richard and Joan Henderson (Wisconsin, Chicago, Illinois, USA), were married on 25.10.02. *Frank Cantrill*

Carvill—Moore. Clinton Craig Carvill, son of Maxwell and Dorothy Carvill (Melbourne, Vic), and Heather Noelle Moore, daughter of Pierce and Pat Moore (Hendersonville, North Carolina, USA), were married on 5.1.03 at the Madison Campus Adventist church, Nashville, Tennessee. *Don Keele, Jr*

Clement—Weymss. Nathan Andrew Clement, son of Neville and Jenny Clement (Maitland, NSW), and Sarah Elizabeth Weymss, daughter of Linda (Morisset) and the late Pastor Will Weymss, were married on 26.1.03 at Norah Head Lighthouse Park. *Ray Dickson*

Johnstone—Heywood. Bruce Antony, son of Barry and Margaret Johnstone (Bilgerry via Tenterfield, NSW), and Susan Heywood, daughter of Gerald Heywood (Brisbane, Qld) and Nancy Pampling (Darwin, NT), were married on 5.1.03 in the CWA Hall, Liston, NSW. *Martin Brown*

Kothe—Tarburton. Dirk Sahag Wilhelm Kothe, son of Wilhelm and Vergine Kothe (Mount Evelyn, Vic), and Krystelle Lowana Tarburton, daughter of Dr

Michael and Shirley Tarburton (Pacific Adventist University, Port Moresby, PNG), were married on 26.1.03 at Poet's Lane, Sherbrooke. *Tony Campbell*

Lock—Powell. Benjamin Anthony Lock, son of Steven Lock and Julie Evans (both of Adelaide, SA), and Nicole Sherrie Powell, daughter of Ashleigh Powell and Taisija Pedler (both of Adelaide), were married on 26.1.03 in the Prospect Adventist church, Prospect. *Lee Bowditch-Walsh*

McKay—Edwards. Kevin Charles McKay and Thelma May Edwards were married on 8.12.02 at Toowoomba, Qld. *David Stojic*

Macri—Schimpf. Joe Macri, son of Tony (Albany, WA) and Giuseppina Macri (Perth), and Pamla Johansson (Bunbury) and the late James Johansson, were married on 22.12.02 at Mussel Pool, White-man Park, Perth. *Andrew Skeggs*

Marsters—Walker. Tangila Nelson Marsters, son of Punua (Cook Islands) and the late Rutiana Marsters, and Chantal Walker, daughter of Philip Walker and Carol Walker (both of Perth), were married on 19.1.03 in Harold Boas Gardens, West Perth. *Craig Vanas, Andrew Skeggs*

Simkin—Siemienowicz. Paul Simkin, son of Don and Margaret Simkin (Melbourne, Vic), and Miranda Siemienowicz, daughter of Bodo and Anna Siemienowicz (Melbourne), were married on 26.1.03 at Butleigh Wootton Receptions, Kew. *John Denne*

Positions vacant

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(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*

Obituaries

Currie, Ronald James (Roy), born 21.9.1925; died 20.12.02 in Te Awamutu, NNZ. He is survived by his wife, Ethel; his children, Ron, Gary, Bev, Tanya, Dion, Justin, Heidi, Johann, Nadia and Whitney; and his five grandchildren. Roy was a person who enjoyed life and had a good sense of humour. He will be sadly missed by his family and friends. *Danny Milenkov, Jake Ormsby*

Dixon, Lionel Frank, born 28.9.1927 in Capetown, South Africa; died 6.9.02 at Te Hana, NNZ. On 14.10.50 he married Phyllis Fry. He was predeceased by his son-in-law, John Balger. He is survived by his wife; his children and their spouses, Diane, Cliff and Pam, David and Heather, Gary and Dyanne, Andrew and Rowan; his sister and brother-in-law, Jean and Peter Reynolds; his grandchildren and their spouses; and one great-grandson. Lionel was a talented and very gifted man; loved and respected by many. He was well-known in the world of aviation, which was his lifelong passion, learning to fly a plane before he learned to drive a car. *Les Worsley*

Doubikin, William (Bill) Bradbury, born 28.10.1913 at Woodnelling, WA; died 24.11.02 at Murray Bridge, SA. He was predeceased by his stepson, Trevor Carlsen. He is survived by his wife, Dorothy (formerly Carlsen); his children and their spouses, Bill and Angy

Neirinckx, Shayne Bradley, born 28.9.1976 at Hornsby, NSW; (second-born son of Rosalie and her late husband, Edu Neirinckx), returned home from Newcastle University to recover from the effects of three epileptic seizures the night before. During his rest, Shayne suffered another seizure from which he did not recover. His sudden death on 3.10.02 at 26 years of age has left his wife of three-and-a-half-years deeply saddened. Shayne's infectious smile and engaging good nature endeared him to the hearts of a great many people. His wife, Fiona (nee Cammareri) and family, together with Shane's parents, Carl and Rosalie Needham; brother Klinton; and sister, Ineka and family, wish to thank all those whose thoughtfulness and expressions of sympathy were so freely and authentically given. "We will see your smile again, Shayne—never to fade." *Wayne French, Erika Puni, Wayne Krause*

Proudly, Brian William, born 4.6.1932 near Bournemouth, Hampshire, England; died 16.12.02 at Keri Keri Hospice, Bay of Islands, NNZ. In 1954 he married Valerie Dicks. He is survived by his wife; his children, Sally Anne, Andrew and Lyndon. Brian had a small nursery that became well known throughout Britain and the Continent. He also exhibited at the Royal Horticultural Hall in Westminster, where he received awards for his plants; also exhibited at the Chelsea Flower Show, where he received an award each showing. Later he worked as head gardener at the Sydney Adventist Hospital. *Les Worsley, John Harris*

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Manjimup, WA—church centenary July 12, 2003. Plan now to attend. Inquiries (08) 9771 2384 or email <gibletdn@wn.com.au>.

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Wallsend church centenary—Sabbath, March 15, 2003. To all former members and friends who formed a link in our church memory over the passing centenary, please return to us for a celebration of praise commencing 9.30 am Sabbath school, 11 am divine service, followed by lunch. Entry to church is via Macquarie College, Lake Road, Glendale. Inquiries (02) 4954 0823 evenings.

Papatoetoe church 80th anniversary celebrations. Papatoetoe church started off with a handful of members in 1923 and now over 600 people worship together in our church family. Join us March 14–15, 2003, as we celebrate 80 years of God's leading. For details phone +649 278 7786 or visit <www.papsda.co.nz>.

Friends of Bowral church (NSW) are invited to our 80th anniversary thanksgiving day on March 15, from 9.20 am. An inspiring Sabbath school and service will climax with a fellowship luncheon. Inquiries: phone/fax (02) 4868 2118. Address: McDonald Street (off Bowral Street).

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.

1770 Getaway Holiday Retreat is a beautiful resort hidden among tropical surroundings. During the months of February and March we are offering 20% off our accommodation prices. Also, take advantage of either a discounted day trip to the world-renowned Great Barrier Reef or take a romantic viewing of a breathtaking 1770 sunset aboard the amphibian *Larc*. For bookings phone Michael or Vera (07) 4974 9323 or visit our web site <www.1770getaway.com>.

Henderson Central church (NNZ). The church property has been sold and the last day for worship is April 19 (Easter Saturday). A reunion is planned for that day. Former members especially welcome. Photos and stories are sought. Contact Pastor T Johnson <aterryjohnson@paradise.net.nz>.

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 031 432 for further information.

A1 Rent-a-Car Christchurch (NZ). "Thrifty" cars, vans from \$NZ49/day. "Budget" cars from \$NZ39/day all inclusive (5/10 day minimum). Free pick-up. Phone 0011 64 3 349 8022; fax 0011 64 3 349 8218. Check our web calculator <<http://www.a1rentacar.co.nz>>.

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. <bsher68@aol.com>; <Alpinewstart.com>; (706) 820 0325.

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