

# RECORD



Youth from Greensborough church, Vic, saw their dream of holding a free youth camp realised when some 600 people attended Truth Attack at Delhantie Park, February 1-2.

## 600 attacked by truth at free youth camp

*Kellie Hancock*

Thinking of friends they had grown up with who are no longer coming to church, members of a Bible study group from Greensborough church, Vic, wanted to run an outreach event that would reconnect their friends to a Christian community. Their dream was realised on the weekend of February 1-2 as more than 600 attendees camped at Delhantie Park for a free event called Truth Attack.

The youth director for the South Pacific Division (SPD), Pastor Gilbert Cangy, was the key speaker for the event. "To my knowledge," he says, "this is the first time a youth event of this scale—envisioned, organised and carried out by youth at the grassroots level, staffed fully by volunteers, free to attendees, and involving community sponsorship—has been held in the SPD."

When asked why the camp was free, Walter Agi—who originally envisioned the idea and oversaw the event's organisation—says they wanted to remove all barriers that might stop youth from attending. "Also, from my point of view, we wanted to test our faith," he says. "It's easy to say, 'Hey, listen, we'll get you to pay, and we'll provide a camp.' It's more challenging to have dug it all up through prayer."

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# When women pray

**W**hy a Women's Day of Prayer?" I was asked recently. Hopefully, she'll find answers in this editorial and join thousands of praying women *and* men around the world on the first Sabbath in March.

The International Women's Day of Prayer is promoted as a day when Adventist women and friends can take the opportunity to strengthen their spiritual bonds as they pray for and with each other. Prayers for women everywhere create a spiritual network of empathy and understanding between women.

Ever since Eve found herself banished from her garden home and separated from talking and walking with God, her daughters have called out for that lost relationship, needing to be reassured that a connection is still available to all who pray.

At the same time in March there is an inter-faith World Day of Prayer. An annual theme is developed and prepared by women of a different country each year. The theme becomes a prayer drawn from the faith, hope, joys, struggles, concerns and sufferings of women in a particular country.

This annual day of prayer has its origins in the 19th century when, in 1887, women who were concerned for the plight of immigrants and the aftermath of slavery called for a day of prayer. The emphasis on mission and peace has always been the focus for this worldwide day of prayer. The women from 170 countries unite in prayer on this day every year.

Many Adventist women throughout the decades have shared in this combined churches event. In 1990 when Adventist women's ministries was revived after 90 years, a Sabbath of

prayer was designated for the women of the church.

When this day was inaugurated it was stated in the women's ministries handbook, "Thousands of communities around the globe turn this month of March into a major focal point and springboard for unveiling women's contributions to home, church and society. It is hoped that this can become a tradition worldwide in the Adventist Church."

The General Conference provides a resource for every local church for use on this day and this has been available on the women's ministries web site or through the local women's ministries director of the conference or mission. This year the resource is titled "First person singular," and was written by Celeste Perrino Walker.

What better way to share with others in our community than by prayer on a designated prayer day? What better way to support the hurting and abused people of the world, than by prayer? What better way to call out to our God, than by prayer? What better way to make a difference in a desperate world, than by prayer?

Women throughout the South Pacific Division have always turned to prayer. They realise that it's the only way to restore soul hunger; the only way to complete fulfilment as a person; and, indeed, the only way a corporate church can make a difference in a rapidly decaying and dangerous world.

Praying women led the way in Papua New Guinea for thousands of conversions; the praying mothers of Wiluna Aboriginal community have hope in their hearts; the praying sisters in New Zealand support

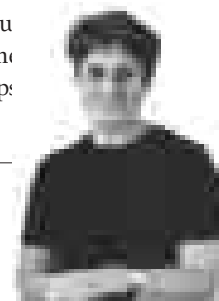
their ministers; and the many praying mothers across Sydney testify to the power of prayer.

At the recent division-wide women's conference (September, 2002) in Brisbane, Qld, the prayer tent was the central feature. Hundreds of women from every conference and mission prayed together in pairs, small groups or alone, and re-committed themselves to ongoing ministry. They prayed for each other's children and for evangelism. The network of prayer in this part of the world is wide and continues to grow.

A day of prayer for *all* people is to be preferred. But more than 70 per cent of the Adventist Church world membership is women, and they lead the way for the majority of members to come together in harmony and peace, united in prayer, following Jesus. He is graciously asking us, "What do you want me to do for you?" And our prayer might be, "Lord, that our eyes may be opened." Real prayer opens our eyes to see and follow Him (see Matthew 20:32-34, NKJV).

"The earnest (heartfelt, continued) prayer of a righteous [person] makes tremendous power available—dynamic in its working" (James 5:16, *The Amplified Bible*).

What would a continued prayerful church made up of many persons produce? International Women's Day of Prayer help give the answer.



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

- Heart team featured on stamps • SNZ company on the move • Accountant helps cyclone victims
- Adventists return to Syria • Spiritual needs of sailors • Youth group delivers • and more

—Compiled by Kellie Hancock—

● The **Operation Open Heart Fiji** (OOHF) team has been visiting Fiji since 1990, and have been commemorated with a recent release of **Fijian stamps**. Jointly coordinated by



Sydney Adventist Hospital and the

Adventist Development and Relief Agency and supported by AusAID and the Fiji Ministry of Health, OOHF provided more than 300 patients a new life, free of the constant burden of illness.

● After four years in the Bishopdale Mall, **New Millennium Books** (the ABC for SNZ) are moving to 22 Grampian Street, Casebrook, Christchurch. First day of trading at the new address will be on **March 17**. All other contact details will remain the same.

● A newly formed company in **Christchurch, SNZ**, has conducted its fourth baptism since it started in April last year. The multicultural company's prime objective is to evangelise the community. During the past **18 months**, a total of **19 people** have been **baptised**,



and the company has grown to an average weekly attendance of some 100 people

## Creative kids wanted for competition



**R**isk Management Service (RMS) of the South Pacific Division is sponsoring a second poster competition to raise awareness of safety among students in Australian and New Zealand schools.

Manager Owen Mason says, “Educating children and teens about safety—at home, at school, at work or in the community—will help them recognise situations that may be harmful, and allow them to lead more safe and secure lives.”

Individual prizes range from \$A150 and \$A200 for first place in the primary and secondary divisions respectively, to \$A75 and \$A100 for second, \$A35 and \$A75 for third. Entries close on June 28. For more information see the principal of your local Adventist school, or contact RMS on (02) 9847 3375.

(including children). Pictured left to right are: Pastor Douw Venter, Rob Parsons, Tonya William, Donato Labalaba, Jaye and Julianne Stickland, Natalie Martin, Kaliti and Jope Earnest (church leader).

● **Miller Apusae**, an accountant for the South Pacific Division treasury office, helped organise a ceremony to **raise money** for victims of the **cyclone** that hit the **Solomon Islands** on December 28 last year. The ceremony, held at Parliament House in Sydney on January 30, featured traditional songs and dances performed by members of the Solomon Islands community in New South Wales. Sixty people, including the Solomon Islands High Commissioner, attended and **\$A4000 was raised**. No-one died in the cyclone, but villagers—including two Seventh-day Adventist families—lost their houses and crops.—*daVision*

● A **land dedication** service was held recently for a 6.8-hectare property acquired by **Westridge Adventist church** in Toowoomba, Qld. Plans are under way to build a **community-oriented** church complex on the property that will offer a wide range of community services in addition to regular church meetings. Pictured at the unveiling of the plaque are (L-R) Allan Sonter, Deputy Mayor Cr Wood, South Queensland Conference president



Pastor Ken Vogel, Pastor Malcolm Potts and local minister Pastor David Stojcic.

● A **new Adventist television program**, “**Connections**,” will be launched next Friday evening (March 7) on the Australian Christian Channel and SHINE TV (New Zealand). A family magazine style program, it is hosted by



**Maxine Puni** from Sydney (pictured) and will run weekly. The program will run for an hour and feature material taken from video series already produced, music, a children's segment and make free offers to provide a response mechanism for evaluation. **It is expected to “connect”** with a wider group of Christians and others in the community.—*David Gibbons*

● **Banned from Syria** some 50 years ago because of false perceptions and information, Adventist Church leaders **visited Syria recently**. The team visited Aleppo to **explore the possibilities** of cooperating **with an existing hospital** in regards to medical/health/nursing education and equipment assistance. “It would appear that there is quite a **potential for a cooperative venture**,” said **Dr Bert Beach**, director of the Inter-Church Council for the General Conference. Syria’s population of more than 17 million people are made up of mainly Arabs, Kurds and Armenians. Sixteen per cent of its population are Christians.—*Adventist World Affairs*

## Rocfish parachutes in New Zealand

**R**ocfish has just returned from a nine-day tour to one of their favourite destinations, New Zealand.



The tour kicked off with appearances at the Parachute Music Festival where Rocfish performed alongside US

group Out of Eden, New Zealand’s Barak Zamar and The Lads. Rocfish also appeared on the main stage for the grand-finale concert on the final day of the festival.

Concerts were held at other churches over the next week. Ralph Fields, a parent from Auckland, passed on the following encouragement. “Thanks for coming with the Rocfish team. My kids haven’t stopped talking about it since!”

Feedback like this goes a long way to ensure the ministry of Rocfish remains in step with their mission to plant seeds of hope and love in the lives of children around the world so that they may discover Jesus, in whom are hidden all the treasure of their lives (Colossians 2:2, 3).

● Spiritual-based therapy, including **prayer, relaxation techniques** and a focus on **hope, forgiveness** and the **meaning and purpose** of a person’s life, has been found to be **more effective** than the usual supportive techniques. “It removes their depression, their hopelessness, helplessness and it certainly takes away their despair,” psychiatrist **Russell D’Sourza** has commented.—*Herald Sun*

● According to recent media reports, it would appear the **Vatican has succumbed** to **Harry Potter’s spell**. The Vatican says the kid is all right. Father Peter Fleetwood, a Vatican official who worked on a recently released document on New Age spirituality, says, “I don’t think that any of us grew up without the imaginary world of fairies, magicians, angels and witches.” In response to a reporter’s question he said, “They are not bad or a banner for anti-Christian ideology. They help children understand the difference between good and evil.”—*Yahoo.com/news*

● An **inflammatory pamphlet** being distributed in Pakistan by Islamic fundamentalists **calls on Muslims to kill** Westerners and Christians wherever they may be found.—*New Life*

● Two visitors from the Vatican in Rome have been in **New Zealand** studying how the Roman Catholic Church can **meet the spiritual needs of sailors**, including those competing in the America’s Cup. “Professional sailors risk losing touch with the society where they came from while never really putting down roots elsewhere as they are always just passing through,” says Father Tronche. Competitive sailors and their support teams have an unusual, **itinerant lifestyle** that alienates them from society, and the survey hopes to pinpoint their special needs and establish ways of ministering to them.—*Challenge Weekly*

### Days and offerings

**March 8**—Adventist World Radio Offering

**March 15**—Youth Week of Prayer commences

## Off the record

● **Jeff Turner** (pictured right), whose conversion story was featured in the Outback issue of *Signs* (July 2002), has finally been **baptised after a struggle with employers over Sabbath issues**.



Outback Hall of Fame legend **Jack Goldsmith** (pictured left) studied with Mr Turner while working as a church volunteer in Port Augusta, SA, and the two became friends. Jeff, **a truck driver for Linfox**, is now their only long-haul driver in SA to have a fixed RDO. “I know God [was] on my case,” says Jeff.

● Delivering **15,000 telephone books** to homes and businesses is no mean feat, but it’s one members of the **Armidale church**, NSW, achieved in just **three days**. Members, aged from 10 to 18-years-old dispensed the telephone directories to raise money to purchase camping equipment for their Pathfinder club. **Deborah Boileau-Little**, Pathfinder club director, said although delivering the books was a long and exhausting job, the Pathfinders “pitched in and got the job done.”—*The Armidale Express*

● Children from **Gawler Sabbath school**, SA, collected **\$A175 in coins** for the past quarter’s offering **for Africa**. **Peter Jewett**, an elder at Gawler church, offers this advice for other Sabbath school leaders. “The coins collected each week were stuck to the map of Africa with Blu-Tack, and we found the white Blu-Tack most effective.”





# Bible conference takes a new approach

**Bruce Manners**

About 100 academics, pastors and church administrators were involved in a theological conference on biblical hermeneutics (how to read the text of the Bible) at Avondale College, NSW, from February 5 to 8.

Some 28 papers were presented at the conference—most of them from participants after a call for papers had been circulated about 12 months before.

“We’ve had Bible conferences before,” says Dr Paul Petersen, field secretary for the South Pacific Division (SPD) and conference organiser, “but I think it’s the first time it has been done in this way where it has been a congress where participants participated actively.”

Dr Jon Paulien (New Testament) and Dr Richard Davidson (Old Testament) were guest presenters from the Theological Seminary at Andrews University, Michigan, USA. The theology faculties of Avondale College, Fulton College (Fiji), Sonoma College (Papua New Guinea, PNG) and Pacific Adventist University (PAU), PNG, attended and made presentations.

“This has been a tremendous Bible

conference,” says SPD president, Pastor Laurie Evans. “We’ve been able to sit down in a spirit of openness, and the thing that’s impressed me most is that what we’re hearing is current scholarship dealing with issues that are relevant to us right now.”

Dr Paulien says it was “a very exciting conference. I think we need to do this type of thing more often.” The church seldom uses this approach, he adds, and believes the last time it happened was during the Daniel and Revelation Committee, sponsored by the General Conference, which ended in 1991.

“This conference has been a place where people can honestly look at the issues, explore and grow,” he says. “I’ve picked up good things from almost everything we’ve done this week.”

Dr Carol Tasker (PAU) used her study of the spiritual formation of ministers to emphasise that academics need to remember the spiritual aspect of their life. How New Testament writers used the Old Testament text was a common theme, as was Ellen White’s use of the Bible.

Jeff Crocombe (PhD student, University



Some participants at the theological conference.

of Queensland) showed how the church still uses several of William Miller’s Bible-interpretation techniques. Pastor Andrew Skeggs (pastor, WA) wondered if Satan is found in Ezekiel and Isaiah as strongly as we believe. Pastor Grenville Kent (pastor, Greater Sydney Conference) and Dr Ray Roennfeldt (Avondale College) presented papers on the postmodernist’s approach to the Bible.

Pastor Evans says he was impressed by Pastor Matupit Darius’s [church pastor, PAU] presentation on making the Bible relevant to island culture. “He challenged us in a way that we need to respond to, to help our people understand Scripture in the setting they can relate to.”

At every conference the quality of papers presented will be mixed, says Dr Petersen. But he was impressed with the overall quality. Some were tentative, but “that’s a good thing,” he says, “because we should always be willing to change our views if better arguments come along. That’s the nature of scholarship. If that isn’t happening, nothing will really be discovered.”

He notes, for those not at the conference, that the conference was about reading the Bible text, not doctrinal understanding.

Pastor Evans says the conference was a success and plans that there will be another “sooner, rather than later.” In the meantime, Dr Petersen has planned a one-day symposium on “Reading the Bible as Literature” in Sydney on June 14.

For symposium details phone (02) 9847 3333, or email <ppetersen@adventist.org.au>.

## ADRA staff attend Prime Minister’s Australia Day dinner

As a result of the excellent community-service work of our church volunteers in assisting evacuees from the recent Canberra, ACT, fires by arranging for their short-term emergency accommodation, staff from Adventist Development and Relief Agency (ADRA) were invited to the Prime Minister’s Australia Day dinner.

Prime Minister Howard expressed his personal thanks to the church and its Canberra ADRAcare volunteer team for their tireless and professional management of emergency accommodation in the initial stages of this unprecedented disaster.

The ACT government’s housing director, Helen Fletcher, acknowledged that her department had not previously had to deal with a disaster of this scale and thanked ADRAcare for “showing the way” by using the resources and expertise gained from



L-R: ADRAcare disaster recovery acting ACT and SE NSW area coordinator, Julie Nagle, ADRA’s disaster relief manager for NSW and the ACT, Chris Olafson, and Prime Minister Howard and his wife, Janet.

responses to many disasters over the years.

In conjunction with the ACT Government, ADRAcare accommodated more than 500 displaced persons immediately after the fires. Some 38 volunteers worked at the six evacuation centres set up to provide recovery services for the evacuees.

## 600 attacked by truth at youth camp

(continued from page 1)

Truth Attack was an event planned in prayer, and surrounded by prayer during the camp, says Jason Monty, Truth Attack webmaster and camp coordinator. "A specific prayer room headed up by Kate Pincheira had people rostered on every half-hour to pray constantly for the youth at Truth Attack." Attendees were invited to drop prayer requests into a prayer box, and prayer room staff prayed on their behalf.

Events throughout the weekend focused on equipping youth to use the spiritual armour of Ephesians 6:10-18. Issues facing youth—anxiety, depression and suicide; relationships; spiritual warfare; creation versus evolution—were discussed in workshop settings.

Some 3000 bread rolls, 1000 Sanitarium BBQ sausages, 1000 Rediburger patties, 200 cans of casserole mince and 120 Sara Lee slab cakes were some of the ingredients used to cater for the Truth Attack crowd. A team of 15-20 people, including some from Wantirna church, prepared meals, which were provided free of charge to campers.

John St Mart, youth leader for the Dandenong church, supplied most of the non-fresh foods along with pie warmers and refrigerated trailers. An agnostic friend of Mr Agi provided fresh fruit and vegetables, raised more than \$1000 and took two days annual leave to help set up the lights.

Greensborough youth learned to knit and sold knitted nativity doll sets as a fundraiser for the event (*Record*, November 16, 2002). Nicole Watson, chief of logistics for Truth Attack, says the knitting brought people together. "A knitting night was held where older Greensborough members taught younger members the art of knitting." She reports the nativity sets have raised \$A2000, with orders still coming in.

Chantal Tompson, from Melbourne, believes Truth Attack achieved its purpose and drew youth toward Christ. "I know of quite a few non-Christian kids who went, and they were touched by the whole experience," she says. "Truth Attack also strengthened those of us who are Adventists."

Brad Cullen, from Mildura, says a high-

light for him was the band from the local prison that performed at the Saturday-night concert.

"The guys from the prison really enjoyed themselves and that made me feel good," he says.

According to organisers, the prisoners, who have turned from their lives of crime but are still doing jail time, were grateful for the chance to do something for young kids.

A youth leader from Bendigo said, "I bought 21 kids from Bendigo and we all enjoyed ourselves immensely. Normally I have to encourage the kids to go to meetings; however, this weekend they were giving me a hard time if I was late! Rest assured, you've had a positive impact on the youth."

Mr Monty says, "I think it's important for other people to see that Truth Attack has been a learn-as-you-go experience for us. We hope it inspires others to know that their local church and friends can run an event just like we did—we're not special."

"We just decided to do it," says Mr Agi. "You don't have to wait for the right time, the right place or the right opportunity; as long as you've talked about it with God and you know He wants you to do it, don't wait."

Mr Monty agrees: "You're never ready, you're never perfect—God makes all that happen. You just get the vision, God tells you and you do it. Each of us involved in organising Truth Attack have learned that—as the Scripture says, "I can do all things through Christ who strengthens me."

*An interactive Truth Attack CD is being compiled as a memento for attendees and a resource for others wanting to run similar programs. For more information see <[www.truthattack.com](http://www.truthattack.com)>.*



Truth Attack was based on Ephesians 6:10-18 as depicted on staff T-shirts.

## Report card on the

Alwyn Salom,

*Institute of Church Ministry, Avondale College*

The 2001 National Church Life Survey (2001 NCLS) is the third quinquennial survey of church life in Australia. The Seventh-day Adventist Church results from this survey are now becoming available.

This survey, which involved almost 435,000 church attenders from 7000 separate congregations in 19 denominations, represents more than 80 per cent of regular church attenders in Australia and provides the most comprehensive database of church life anywhere in the world. It is parallel to the New Zealand Church Life Survey held in 2001 (see *RECORD* August 3, 2002).

Approximately 4400 Adventist Church members in Australia made up the Adventist sample for the survey. It is important to listen to what church members think about their church. The National Church Life Survey (2001) provides that opportunity.

While many more questions concerning the Adventist Church may be asked and answered from the results currently available, what follows provides some areas of interest (or concern). The full report will be available to church members from the Institute of Church Ministry (ICM) at Avondale College later this year.

### Demographic factors

**Age.** The Australian nation is ageing with 36 per cent (of those over 15 years) now over 50 years of age (2001 Census). The Seventh-day Adventist Church is older with 49 per cent over that age level and 33 per cent over 60 years of age (compared to only 21 per cent over 60 in the nation).

Further, the rate of Adventist ageing has increased in the past five years. Our church is noticeably older than the general community, although not as old as the total sample of attenders involved in the 2001 NCLS.

**Gender.** While men have long been under-represented in church life, the gender ratio of Adventists is closer to the national ratio than the total NCLS sample.

# on the Adventist church in Australia

*Ethnicity.* Three-quarters of the total NCLS attenders were born in Australia. Approximately the same percentage of Adventists were born in Australia with a further 13 per cent born in a non-English-speaking country.

*Education.* Adventists tend to be well educated. While the 2001 census reveals that 13 per cent of the Australian population (over 15 years of age) has university degrees, among Adventists the figure is 20 per cent. However, 23 per cent of the total church attenders in the NCLS sample had these educational qualifications.

*Marital status.* Church attenders are predominantly in their first marriage. This is also true of Adventists. However, 7 per cent of Adventists are either separated, divorced or in a de facto relationship. This is higher than the NCLS average. Those widowed represent a smaller percentage than the NCLS sample.

## Levels of attendance

The average size of churches in Australia is 121 people attending in a typical week. The average attendance at Adventist Churches is 89—fifth among Protestant denominations (after Reformed, Baptist, Assemblies of God and Churches of Christ). Of Adventist worshippers, 50 is the average age of those over 15 years.

The largest percentage of attenders joining local Adventist churches from 1996 to 2001 transferred from other Adventist churches. Other additions came from visitors, unchurched newcomers and “switchers” from another denomination.

Adventists rank equal second with the Salvation Army (after Pentecostals) in attending church services weekly or more often. They are followed closely by Baptists and Churches of Christ. Eighty-eight per



cent of Adventists indicated they attend church services weekly (or more often).

When “study or prayer groups” are considered the picture is not so positive. Only a little more than four out of 10 Adventists indicated their attendance at these. Here Pentecostals and Baptists are markedly ahead. And one-third of Adventists indicated that their church had no small groups and no fellowships or social groups. These results suggest areas that need specific attention in many local Adventist churches.

## Views about the Bible

Over the 15 years during which the NCLS has been held, Adventists have been ambivalent concerning their views about the Bible. In 2001, 39 per cent indicated that the Bible is to be taken literally word for word. This is a view that leans strongly toward verbal inspiration and sees inspiration residing word-for-word in the Bible rather than in the thought communicated by the Holy Spirit.

Verbal inspiration is not officially held by the Adventist Church, but the acceptance of this view has fluctuated among Adventists from 31 per cent (1991) to 43 per cent (1996). At the same time, the percentage of Adventists who believe the

Bible is to be understood in the light of its historical context has fallen.

Amazingly, the percentage of Adventists believing that the Bible is to be understood only as interpreted by the church’s teaching has risen from 8 per cent (1996) to 14 per cent. They appear to have forgotten what the Reformation was about!

## Worship

While three-quarters of Adventist worshippers feel a sense of God’s presence and growth in their understanding of God and a

smaller percentage experience joy and inspiration in their worship, much smaller percentages have a sense of awe or spontaneity in worship. A total of 13 per cent expressed boredom or frustration in their worship experiences. Only three in 10 strongly agree that Adventist preaching is very helpful in everyday life.

A significant factor relates to what is considered the most helpful style of music for worship. In the past five years there has been a large increase in approval of contemporary hymns, contemporary songs or music, choruses and praise music in worship. In 2001 NCLS, 78 per cent of Adventists expressed this preference (compared to 29 per cent in 1996). This is a higher percentage than the NCLS average.

A generational connection is seen in the preferences for contemporary worship music. Eighty-five per cent of those preferring contemporary music were in the 15-29 age group, compared to only 66 per cent of attenders aged 60 years and over with contemporary preferences.

## Reaching the unchurched

When asked what aspects of church are most valued by attenders, fewer than two out of 10 Adventists listed reaching the unchurched with the gospel as significant.

This indicates a lack of commitment to the Great Commission and is a sad indictment of many in the church.

This is somewhat balanced by the responses describing attitudes to welcoming newcomers who actually come to church. The majority responded that they “always” or “mostly” or “sometimes” seek out and welcome new arrivals.

While only one-third of Adventist respondents are actually involved in what they understand to be evangelistic or outreach activities of their local congregation, three-quarters of Adventists feel at ease talking about their faith if it comes up, or actually look for opportunities to share their faith. This is encouraging.

In taking the next step of inviting a non-member to church, four out of 10 Adventists did this in the previous year and a further four out of 10 are prepared to do it, but did not actually do it in the previous year. Of those not prepared to invite non-members to church, the reasons given were as follows: the invitee(s) may not be interested; the church member does not know many people outside the church; concern that the invitee(s) may not like the style of worship; fear of rejection or damaging relationships; and lack of confidence in talking about faith. All these are significant and deserve to be addressed in training church members for witnessing.

### Caring for young people

Children and youth are a vital part of our churches—now and for the future. Over the past few decades many young people have drifted away from involvement, feeling that faith and how it is expressed had little relevance to their lives. Teenagers and those in their 20s are under-represented in church life. A sense that worship services are boring, unfulfilling or irrelevant to their needs is a particular issue for

this age group. It is important to listen to their needs and hopes.

The 2001 NCLS asked parents how satisfied they were with what is offered for youth and young adults in their congregation. Among Adventist attenders, four out of 10 were “very satisfied” with what is offered for children under 12 years; one-quarter were “very satisfied” with what



is offered for teenagers (12-18 years). But only 22 per cent were “very satisfied” with what is offered for young adults (19-25 years).

Youth and young adults themselves were asked how satisfied

they were with what is offered.

Among Adventist youth (15-18 years), two-thirds were “satisfied” or “very satisfied” with what is offered, but among young adults (19-25 years), the percentage had dropped to 58 per cent.

Attenders at some Protestant denominations, including Seventh-day Adventists, Pentecostals and Lutherans, report the highest levels of youth (15 years and over) still attending their church. However, Adventists have higher levels (nearly 90 per cent) of their children (14 years and under) still attending church.

These results are a mix of good and not so good. Grappling with generational issues is an important challenge for the Adventist Church. “It is vital for the churches to provide positive and constructive ministries for the young. Put negatively, it is critical to do so in order to stem the flow of younger people out of church life” (John Bellamy and Peter Kaldor, *National Church Life Survey, 2001: Initial Impressions*, Openbook Publishers, 2002, page 23).

### Direction for the future

A characteristic of vital congregations is that they have a clear vision for the future to which members are committed. Research has shown that congregations with such a vision are more likely to draw

into church life newcomers without a church background; are involved in wider community activities; are sharing and discussing faith with others; and have an outward focus. They are also more likely to have attenders who feel they are growing in their faith and in their sense of belonging. All of these areas were studied as part of the NCLS.

Results from the most recent NCLS indicate that a little more than half of Seventh-day Adventists see their local congregations with a clear vision for the future and are “strongly” or “partly” committed to it. But more than one-third of Adventist members see either no clear vision, goals or direction for the future or are not aware of its existence in their church.

A challenge for leaders (pastoral and lay) in local churches is to provide empowering leadership in helping their members catch God’s vision for their congregation.

### Openness to new possibilities

Many local Adventist churches suffer from a lack of effective structures to carry out their mission. This has been illustrated consistently by the Natural Church Development (NCD) assessment of church health. It requires the ability of a church to try something new if it is regularly failing to fulfil its purposes. Of Adventist respondents in the NCLS, half raised serious questions about their local church’s openness to new possibilities.

As a result of this, many Adventist churches have a tendency to maintain past directions and to go back to the way things were done in the past. A quarter of Adventists indicated that this was the way their congregation was handling the problem. But it is encouraging to note that four out of 10 Adventists suggested that new directions are currently being decided or implemented in their congregation.

It is important to ensure that church life is in tune with Seventh-day Adventist teaching and heritage. At the same time these must be expressed in ways that are readily understood and that connect with the cultures and forms of expression of those we seek to win. This calls for innovative strategies to meet the unique needs of the 21st century.



# Growing pains

by Lee Dunstan

**P**astor Jeffery Paul is president of the burgeoning Eastern Highlands–Simbu Mission (EHM) in Papua New Guinea (PNG). The mission, with some 67,000 members, is the largest such entity in the South Pacific Division, so it has unique challenges—and rewards.

“The large numbers are my greatest ‘burden,’” says Pastor Paul, who has led the mission for the past two years. “We have the greatest concentration of Seventh-day Adventists [some 800 churches] but just 46 full-time ministers and the same number of volunteers to care for them.”

“Nurturing is almost painful when you see members leaving the churches because they’re not being cared for. We [the administration] go from church to church settling problems—it’s ‘crisis’ ministry, not quality management in servicing people.”

Pastor Paul has only praise for his professional and volunteer ministers; however, the need is always for more fully trained full-time pastors. But this isn’t about to happen, so the mission depends on church members to carry the gospel.

“Lay training is where we’re concentrating,” he says. “It’s divided into three levels: level one is cared for by districts, and levels two and three by the Homu Laypersons Training School, near Kainantu, with a six-week course.

“Homu numbers went down after the murder of Pastor Peter Knopper [March 16, 1988]. But now we have a full-time pastor coordinating the program, so it will pick up. People were upset by the killing, and Homu’s credibility dropped, but it’s become stronger recently.”

He says the involvement of church members in ministry and soul winning is among the most rewarding aspects of his administration. “Our laymen are good at it. They conduct meetings, do visitation, give Bible studies. They challenge us pastors,

saying, ‘We’ll bring people into the church; you keep them in!’

“EHM holds the record for baptisms, with 4000-plus in a day. One pastor alone baptised 267. He would baptise 50, warm himself by a fire, then go down again and again. . . . Baptisms are one thing we take pride in—seeing people accepting Jesus.”

Pastor Paul has a medical-missionary background dating from his first appointment after graduating from Sonoma Adventist College. After marrying Marynette, a theology graduate also, they worked as a team on the Sepik River aboard the *Pathfinder*. “It was on-the-job training,” he says, “but I really enjoyed it; it taught me how to meet people.”

Pastor Paul is saddened by the recent downturn in the church’s medical missionary work, but in his local mission it’s still a significant form of outreach, taking the form of a “flying clinic” visiting inaccessible highland villages. “The medical teams also engage in evangelism, so when they visit remote villages, they take a pastor. They sit and talk with the villagers. One remote village is ready to build a church because of the medical service.”

The program was severely harmed when a plane crash took the life of pilot Pastor Les Anderson (May 3, 2002). Pastor Paul says many in his mission were devastated by the loss of Pastor Anderson, for he was well known, with the plane based only a kilometre from the mission’s headquarters.

“As far as we workers are concerned, especially those who often flew with him, we’ve made a commitment,” he says, pausing and visibly affected as he remembers, “to keep flying. We’re not discouraged. Les was a ‘real’ missionary. He helped us a lot. We really miss him.”

One might expect such a resource-rich province as the Eastern Highlands to have a strong tithing and offering base, but it fails to impact positively on the church because of



Lee Dunstan

**Pastor Jeffery Paul, president, Eastern Highlands–Simbu Mission, PNG.**

its membership demographic, according to Pastor Paul. Some 80 per cent are isolated, and of the rest, few farm cash crops (coffee) and most live off their gardens. But, says Pastor Paul, “With more than 60,000 members, I think we could do better.”

And they may need to, as there’s pressure to make local missions, their schools in particular, more accountable and self-sufficient. “We’ve been told to lay off workers and close schools in order to balance the budget,” says Pastor Paul, “[but] we’ve seen God’s hand in helping us to support our teachers and ministers and we’ve made it through. Workers have been willing to sacrifice to help each other.”

In this, there’s an example to RECORD readers, to whom Pastor Paul appeals: “We have the largest regional population in PNG, with the biggest membership to care for, but our work force is small. We need the prayers of everybody to help the workers just to keep doing what they’re doing now.

“Pray that they will have the strength to climb the mountains and cross the valleys—they need spiritual and physical strength to perform their tasks. We’re all working for the same purpose; do what you can to assist us.” **R**

Lee Dunstan is senior assistant editor of RECORD. This is one of a series of reports from Papua New Guinea.

# Jesus and the Holy Spirit

by Graeme Loftus

**L**uke focuses strongly on the person and work of the Holy Spirit, both in his Gospel and the book of Acts. The two books give an ongoing emphasis on the role of the Holy Spirit, first in the life of Christ on earth and then in the life of His church after His resurrection.

Early in the Gospel there's a moving account of the baptism of Jesus in which each member of the Trinity relates closely with the others: "When all the people were being baptised, Jesus was baptised too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased'" (Luke 3:21, 22).\*

Here, the Holy Spirit descends on Jesus as He begins His ministry, and fills Him in a unique manner. The Scriptures are very clear, however, that He had already been conceived by the Spirit at His birth and was thus filled with the Spirit all His life. Mary was told, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God" (Luke 1:35).

## From the beginning

At Jesus' birth, the Holy Spirit was the agent through which the Saviour came into the world fully divine and yet fully human at the same time. The "holy one" born of Mary was sinless from Bethlehem to Calvary. At Jesus' baptism, however, the Holy Spirit adds another dimension to the humanity of Jesus.

There is no evidence that God the Father had spoken audibly to Jesus until His baptism. In a mystery we can't fathom, the infinite mind of deity chose to subject Himself to the growth and development of human limitations.

Jesus' knowledge of who He was seems to have come from three sources:

1. His mother, Mary, probably told Him about the circumstances and events surrounding His birth.

2. The Bible makes it evident that He was a superb student of Scripture and familiar with the Messianic prophecies (Luke 24:27, 44, 45).

3. When he was 12 years of age He made his first visit to Jerusalem for the annual Passover and had His first exposure to the sacrifices in the temple. It was here that he became especially aware of the implications regarding His future and the sacrifice He must make (Luke 2:41-50).

At the Jordan, however, the Father's voice gave an audible confirmation of this growing conviction. It was as if He were saying, "What You have taken by faith until now, my Son, is a reality. You are indeed the Son of God."

Luke then begins a genealogy of Jesus that goes right back to Adam. "Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli, the son of Matthat, the son of Levi . . . the son of Enosh, the son of Seth, the son of Adam, the son of God" (Luke 3:23-38).

This genealogy is not disconnected from the unfolding theme of the Holy Spirit in Jesus' life. When the list of Jesus' forebears finally reaches back to Adam, we notice that Adam had no-one to call his father but God. He is called "the son of God."

Luke is making the point that Jesus has come to take the place of Adam, the first son of God. He faces all the issues faced by our first parent, so that He might become the new federal head of the human race, which our forefather surrendered at the Fall (Romans 5:12-

19; 1 Corinthians 15:21, 22).

Jesus steps down from His position in heaven to become a son of God, to not only become a substitute for us in His obedient life and atoning death, but to model for us how to be true sons of God.

## Filled with the Spirit

Following His baptism, Luke repeatedly describes Jesus as "full of the Holy Spirit" in a way that is different to His early life in Nazareth. This becomes evident in the temptations He experienced in the wilderness.

"Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. The devil said to him, 'If you are the Son of God, tell this stone to become bread.' Jesus answered, 'It is written: "Man does not live on bread alone"' (Luke 4:1-4).

The essence of each temptation Jesus experienced in the wilderness was for Him to surrender His dependence on His Father and, like Adam, choose to act independently. In Christ's case this would involve using His own intrinsic deity to meet His needs. In each of these occasions He chose to trust God's care for Him and patiently wait for His Father to meet those needs.

After the struggles in the desert, Luke again describes Jesus as "filled with the Spirit" as he returns to Nazareth to begin His formal ministry. This incident is critically important because it clarifies the nature and purpose of the "filling" by the Holy Spirit at the Jordan River.

"Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues, and everyone praised him. He went to

Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: 'The Spirit of the Lord is on me. . . .' He [then] began by saying to them, 'Today this scripture is fulfilled in your hearing'" (Luke 4:14-21).

### The role of spiritual gifts

From this passage it becomes clear that at His baptism Jesus was anointed (filled) by the Holy Spirit to empower Him for His ministry by investing Him with spiritual gifts in their fullness.

When Jesus took upon Himself full humanity, He didn't thereby surrender His deity. This is evident from the way He forgave sins (Matthew 9:1-8) and accepted worship (Matthew 14:33; Revelation 19:10), acts that would, for any other man, be blasphemy.

When on earth as a human, however, Jesus voluntarily chose to live as a human being and use only the resources available to us. There were times when Jesus in His humanity could not heal people because of their lack of faith (Mark 6:4-6).

Every miracle Jesus performed, however, was done, not from His intrinsic deity, but through faith in His Father and the exercise of spiritual gifts bestowed on Him when He was filled with the Holy Spirit at the Jordan. For example, Jesus knew that the woman of Samaria at Jacob's well had five husbands by virtue of the spiritual gift of knowledge (1 Corinthians 12:8) rather than divine insight.

This is confirmed by the fact that every miracle Jesus did was later repeated by the disciples when they were filled with the Holy Spirit in the same way. Jesus was demonstrating that this is the full legacy of every Spirit-filled human being.

"I tell you the truth," He said, "anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory

to the Father" (John 14:12, 13).

The promise of a filling by the Holy Spirit clearly applies to us as well as the first-century Christians. Peter said, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call" (Acts 2:38, 39).

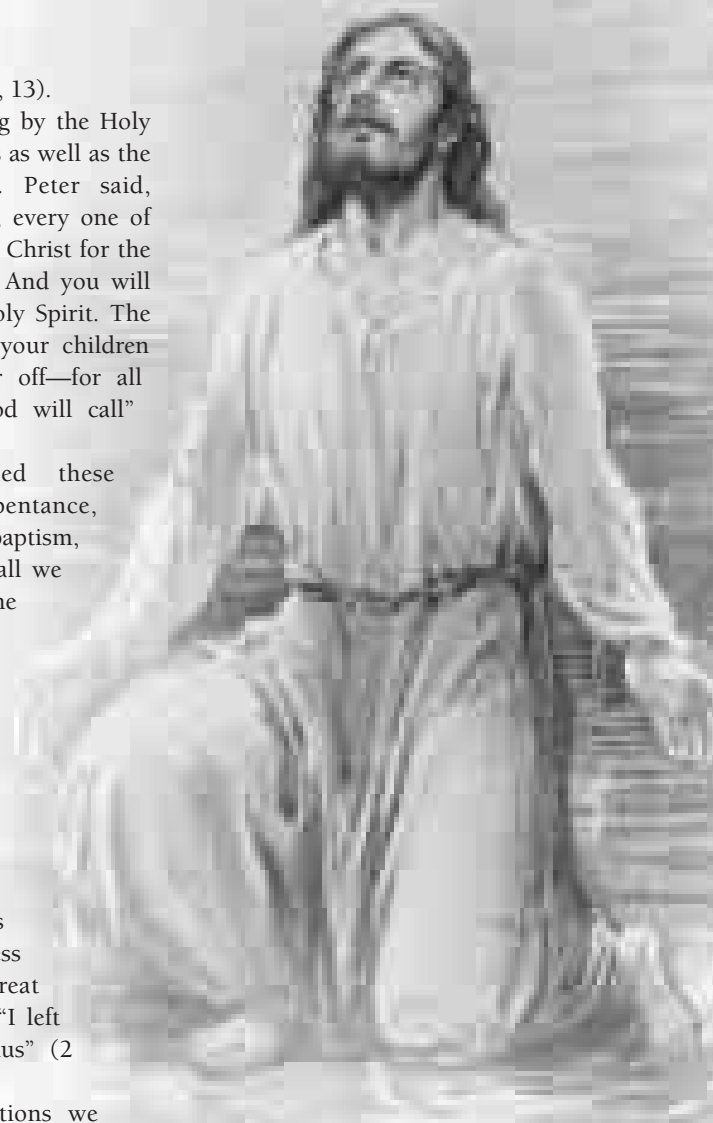
If we have fulfilled these conditions of repentance, forgiveness of sins and baptism, Jesus made it clear that all we have to do to receive the fullness of the Holy Spirit is ask Him, and believe by faith that He has granted our request (Galatians 3:14; Luke 11:11-13).

We should not, however, automatically assume we will always be able to use spiritual gifts with the same effectiveness as Jesus. Even the great apostle Paul had to say, "I left Trophimus sick in Miletus" (2 Timothy 4:20).

Because of the limitations we experience in our sinful humanity, we aren't able to discern as He did or hear our Father's voice with the clarity He did. But if we are right with God and He doesn't answer our request for gifts at particular times, we shouldn't assume we're always lacking in faith. God could have some other purpose in mind that we know nothing of.

Despite that, we are encouraged to ask for an infilling of the Holy Spirit to perform the tasks He calls us to do (Luke 11:9-13). We're admonished to eagerly desire spiritual gifts, especially prophecy, in order to live together in Christian community and extend the kingdom of God around us as opportunity presents itself (1 Corinthians 14:1, 39).

The gifts, though, are not all overtly spectacular like the sign gifts such as prophecy, miracles, healing, words of



knowledge, tongues and their interpretation. Some of them, such as the service gifts of helps, mercy, giving and intercession may seem quite ordinary in comparison. But when God anoints them, we can be sure they accomplish His purpose for them.

The Holy Spirit is the Spirit of Jesus made present in our life (John 14:16, 17). If this is true, then the gifts He brings with Him are all the gifts of Jesus—all the gifts Jesus manifested in His life. Let us seek to possess all the possessions available to us in Christ (Ephesians 1:17-23; 3:14-21). **R**

*\*All Bible texts are from the New International Version.*

*Graeme Loftus is the pastor of the Charlestown church, Newcastle, NSW.*

# And I feel loved

by Kim de Waal

**I** struggle to concentrate. My sweat blends with my tears as I delve to the bottom of my soul in search of my last bit of energy. The pressure is overwhelming and pain swamps my senses.

Encouraging voices urge me not to give up, and the touch of my husband's warm hands connect me to the people in the room. Then, in a hot liquid rush, my baby surges headfirst into the world. Instantly the pain recedes and all I want to do is touch and hold my warm, wet, newborn son.

His swollen red face will never again be more beautiful and I feel my heart expand and explode as love for my son overwhelms me.

Did God feel this pain at the moment of our birth? Did He feel the joy that followed and the love that erased all other emotions?

My son grows. His limbs become chubby and soft as marshmallows. He smells like an angel. My love also grows. I watch as he learns to suckle, nestled close to my heart. We struggle together through long, cold, lonely nights when I ache for sleep and the warmth of my bed.

My heart twists in pain as I run out of ideas of what could be wrong when he cries. I know he's warm, dry and full, but sometimes something makes him wrinkle up his face and scream until purple tinges his cheeks and tears stain my own.

I rejoice in his magnificent ability to smile, his grace when he rolls over, sits alone and finally crawls. Parenting is easier now. I celebrate his triumphs and enjoy my ability to help him along his way.

I know I would die to protect him from harm. How could I ever love another in the same way?

And I have to wonder: Does God love me like this? Does He celebrate my small achievements and struggle with my pain?

Do tears stain His cheeks when I cry?

Gurgles and grins give way to the magic of words. "Mum-mum-mum," is the best my name has ever sounded. Nothing compares to the feeling that spirals in my stomach when those clear, shining blue eyes focus on me as I enter the room and he says with the complete conviction of recognition, "Mum-mum-mum!"

Words become phrases and phrases became sentences until I beg for a moment's peace. Those chubby baby limbs begin to grow straighter and stronger. Bumping your head on the table becomes a minor danger as does climbing trees and hunting for bugs in damp, dark holes.

The challenge is to choose the line between exploration and dangerous activities. But my child's need to find out how, where, why, what and when drives him forward and I run ahead, beside and behind, trying to fight my fears and clear the way for his growth.

Does God watch me stumble and fall over obstacles He can see so clearly? Does His heart beat faster when I call His name and He sees me recognise in a moment of clarity the love shining in His eyes?

My son is 10 now and I have two more. I love them all the same and differently. They are strong and healthy. We've made it through broken bones, skinned knees and grazed hands.

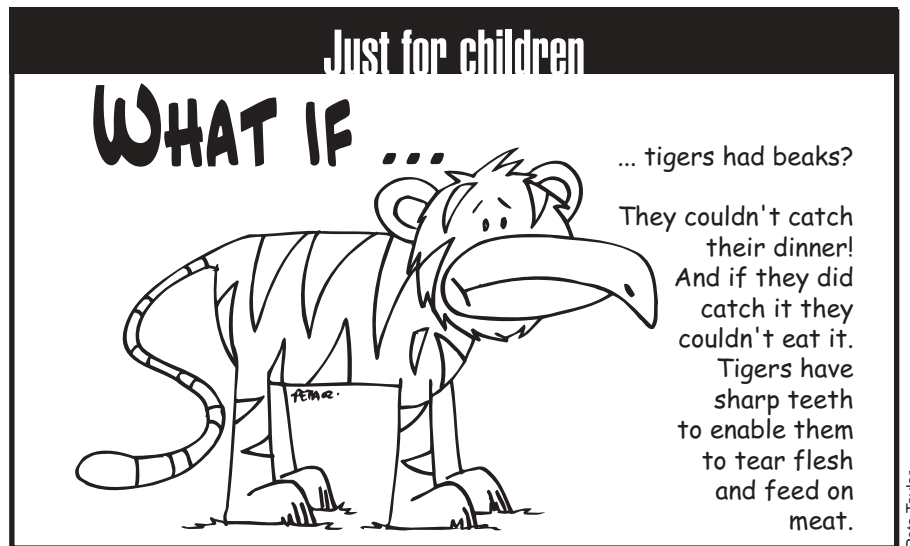
I hear echoes of other people's opinions in their words and I know they're starting to leave me. Some days I catch a glimpse of the men within the boys. They make their own decisions and I'm proud of them. They make mistakes and I fear for them.

I pray for them. I pray for their safety and their protection. I pray for wisdom and conscience, grace and goodness. I pray for love. I pray they will love Jesus. I pray they will love Jesus because they understand His truth and not just because Mummy says so.

I understand a little of what God feels for me. I know that all the pain, love, joy, pride, concern, fear and happiness I feel for my children is only a drop of what God feels for me.

And I feel loved. 

*Kim de Waal writes from Somerville, Vic, and attends Nunawading church.*



Peta Taylor



## Drug issues

**Steve Parker, SA**

On the issue of drugs and prohibition versus harm minimisation (“More on drugs,” Letters, January 11), I suggest that God’s attitude would be the old-fashioned concept of prohibition. However, on at least one occasion, He did take a “harm minimisation” approach, even though the ideal was prohibition. The ideal for marriage was that divorce should be prohibited, but the Mosaic law did allow for it because of the hardness of people’s hearts (see Matthew 19:8; Deuteronomy 24:1). It would seem that even God recognises situations where harm minimisation may be the better option.

## ADRA and its critics

**Michelle Abel, ADRA-PNG**

I wish to support the information given in “ADRA answers media critics” (February 1). Those living in developed countries such as Australia often don’t understand how long it can take to get something done in the more isolated communities of developing countries.

When I first arrived on Bougainville, Papua New Guinea, it was just after the declaration of cease-fire following 10 years of civil war. I assumed it would be easy to secure land to build our Adventist Development and Relief Agency (ADRA) project office, but I found that even in that former war zone there was still plenty of

red tape. For example, I had to have approval of a town-planning committee, which met four times a year only, and whose members were still coming out of the bush. We also had to help the town planner find survey maps of the area to ensure we erected power poles and fencing according to the town plan.

Nevertheless, it is vitally important to respect the processes of those in authority in a developing country. They are often trying to create some order amid chaos and if

and a short, silent prayer offered and, wonder of wonders, the problem usually vanishes or a solution is quickly found.

## Get with the program

**Sue Fletcher, NNZ**

Teaching at a government primary school gives me opportunity to receive feedback from teachers in the Bible in Schools program run by volunteers from a

**Find out how you can get involved in your local school and share your love of the Bible. . . .**

we were to ignore them, we would negate much of the ultimate purpose of being there—to build the capacity of local people. The implementation of the ADRA projects in Kasaala (Kenya) will face similar challenges.

## The Bible + prayer advantage

**John Knight, NSW**

We all have a favourite Bible text. One of mine is Luke 11:9: “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you” (NIV).

I have this and a few other special texts typed on small cards and kept in my pocket. If the day becomes difficult, the card is simply retrieved, read a few times

variety of local churches.

On the last day of term the senior students were asked about the highlights of the past six years at their school. Most spoke of sports days, school camps or outings. But several teachers reported students saying the highlight for them was their Bible in Schools teacher, saying things like, “He could tell such good stories.” What a memory for those children to take with them.

Some larger schools need up to 30 volunteers a week, so find out how you can get involved in your local school and share your love of the Bible with these children.

## Condolences

**Martin Losi, president, ESIM**

On behalf of the people in the Eastern Solomon Islands Mission and especially our Pathfinders, I wish to express our sympathies to the family of the late Pastor Kevin Silver (see Obituaries). We remember him as a Pathfinder director here. We are confident we will meet him when Jesus comes to take us home, a day that is not far away. Meanwhile, we commit ourselves, by the grace of God, to continue the good work he with others began.

**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.



### Volunteers needed

**Assistant House Parent/Campus Ministries Coordinator—Lilydale Adventist Academy, Vic.** Single female needed with 3–4 years college experience. Living allowance, accommodation, local travel and food provided. Term: 12 months, commencing July 10, 2003.

**Youth Specialist—Geelong Church, Vic.** Organisational and spiritual leadership skills essential. Accommodation, food and living allowance provided. Term: 12 months, commencing asap.

**Assistant Minister—Springvale Church, Vic—**to assist with youth and music ministry. Single person between 20 and 30 years required. Living allowance, accommodation and meals provided. Term: 12 months, commencing July 2003.

**Chaplain—Atoifi Adventist Hospital, Solomon Islands—**to be 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



### Weddings

**Edmed—Eastwood.** John Edmed, son of Sydney and Kathleen Edmed (Adelaide, SA), and Dorothy Eastwood, daughter of John and Esme Eastwood (Doonside, NSW), were married on 18.12.02 in a garden setting at Bald Hills, Brisbane, Qld.

Lewis Parker

**Hitchcock—Wells.** Mark Hitchcock, son of Christopher and Loris Hitchcock (Ballarat, Vic), and Katherine Wells, daughter of Kelvin and Iris Wells (Springvale), were married on 12.1.03 at Roselyn Court Homestead, Essendon.

Edwin Totenhofer

### Obituaries

**Britten,** Mabel (May, nee Dixon), born 2.7.1915 in Sydney, NSW; died 4.1.03 at Killarney Vale Nursing Home. She is survived by her son, John; her daughter, Jennifer; her brothers, Laurie and Frank Dixon; her sister, Eva Basham; and her three grandchildren. For the past 21 years May lived at the Elderslee Retirement Village, Batau Bay, where she will be sadly missed.

Ron Evans

**Femie,** Phyllis Ellen Gladys (Peggie), born 17.11.1921 at Leeton, NSW; died 24.12.02 at the Adventist Retirement Village, Victoria Point, Qld, after a long illness. In 1969 she married Norman, who predeceased her in 1985. She is survived by her sisters, Rene Morris (Bundaberg) and Val Smith (Wahroonga, NSW). Peggie served as a literature evangelist; and later as a cook, for some years, at Karalundi Mission, Meekeatharra, WA.

Gordon Oaklands, Ormond Speck

**Grogan-Hill,** Gloria Charlotte, born 3.7.1957 at Cairns, Qld; died in a car accident 21.12.02 at Proserpine, with her husband, Marlon Hill and her daughter-in-law, Kylie Egerton. She was also predeceased by her parents, Clarence and Cyn-

thia Grogan; and her siblings, Arthur and Leslie. She is survived by her son, Marlon; her daughter, Tracy; her siblings, Clairrene (all of Cairns), Clifford (Laura), Graham, Jane, Valerie Hyde (all of Cairns), Richard, Norman (Darwin, NT), Bridgett (Palm Island, Qld). Gloria followed in her father's footsteps and was actively involved in voluntary work on boards of management of various Aboriginal organisations.

Kevin Robinson

**Hore,** John Thomas, born 29.6.1920 at Albury, NSW; died 26.12.02 in St John of God Hospital, Goulburn. On 13.9.48 he married Megan, who predeceased him on 15.9.02. He is survived by his children and their spouses, Lynette and Peter Race (Goulburn), Gary and Delmae, Narelle and Robert McGaffin (all of Albury).

Nicu Dumbrava

**Ivanoff,** Dr Jordan Peter, born 28.8.1926 at Basstilober, Bulgaria; died 12.1.03 in Wellington Hospital, NNZ. In 1964 he married Elizabeth. He is survived by his wife; his sons, Peter and Jordan; and his daughters, Maria (Wellington) and Monica (Australia). Peter was loved by the church for his genuineness and humble friendship. Educated in Europe in law and medicine, he was respected for his knowledge in these disciplines by his community.

Ken Curtis

**Moseley,** David Ronald, born 18.3.1920 in Adelaide, SA; died 17.12.02 at Berri. On 22.7.43 he married Dorothy Faulkner. He is survived by his wife (Berri); his children, Leonie Hodgen (Perth, WA) and Maxine Charity (Berri, SA). David was very gifted in many practical ways. He never refused to give assistance to anyone requesting help. He will be sadly missed.

Robert Porter

**Pearce,** Albert William Percival, born 20.8.1929 at Mackay, Qld; died 22.12.02 at Mackay. On 15.1.56 he married Daphne Insch. He is survived by his wife; his children, Austin, Mark, Ivan, Luke, Matthew, Jenny Smith, Esther Gilmour, Naomi Green and Lydia Pearce. Albert

was born into a Christian home; had good prayer and reading habits and was a deeply spiritual person.

Jeff Poots, David Lamb

**Saueha,** Tema (27), Kelly (22), Leleana (5) and Itai (10 months), died in a car accident 2.11.02 while travelling from Darwin to Katherine to attend the opening of the Adventist Community Centre. Tema, son of Martin Saueha and Kathleen Noamano (Rennell Island, Solomon Islands), was a graduate nurse from Atoifi Hospital, Solomon Islands, and was working as a medical orderly at the Darwin Hospital, NT. Kelly, daughter of Cherree Orr (Darwin) and David Orr (NZ), was a graduate primary teacher from Avondale College, working part-time at the Drawin Adventist Primary School. Tema and Kelly both came from large family networks. The nature of this tragedy brought many family and friends together from Australia, NZ and the Solomon Islands. The family were buried together in Darwin on November 8.

Peter Fowler

**Silva,** Pastor Kevin Frank, born 23.5.1929 at Springvale, Vic; died suddenly and unexpectedly 28.12.02 in Nambour General Hospital, Qld. On 1.9.52 he married Thelma Richardson. He is survived by his wife; his daughter, Gillian and family (Canada); his son and daughter-in-law, Gregory and Fiona; his grandson, Adam (all of Kuranda, Qld); his granddaughter, Skye-Lee (Perth, WA); his brothers, Jack and Ron; his sisters, Barbara Beaver and Elizabeth Drew;

and their respective families (all of Vic). Kevin and Thelma's service for the church spanned approximately 50 years, and included service in Australia, PNG, Solomon Islands, Lord Howe Island, Republic of the former USSR and the Ukraine. The church has lost a talented leader and a valuable minister; the neighbourhood a knowledgeable, helpful, kind and generous friend.

Malcolm Allen, Ken Vogel, Ray Richter  
 Ken Martin, Neil Tyler, Cyril Pascoe

**Snider,** Queenie Alena (nee Briggs), born 9.1.1934 at Milla Milla, Qld; died 27.12.02 at Cairns. On 4.4.57 she married Ganger, who predeceased her in 2000. She is survived by her sons, Ian and Robert (Kuranda). Queenie and Ganger lived a busy life and after the birth of their second son, Robert, they lived at Monamona Mission. They also cared for Ganger's brother's nine children. She faithfully attended the Kuranda church each Sabbath.

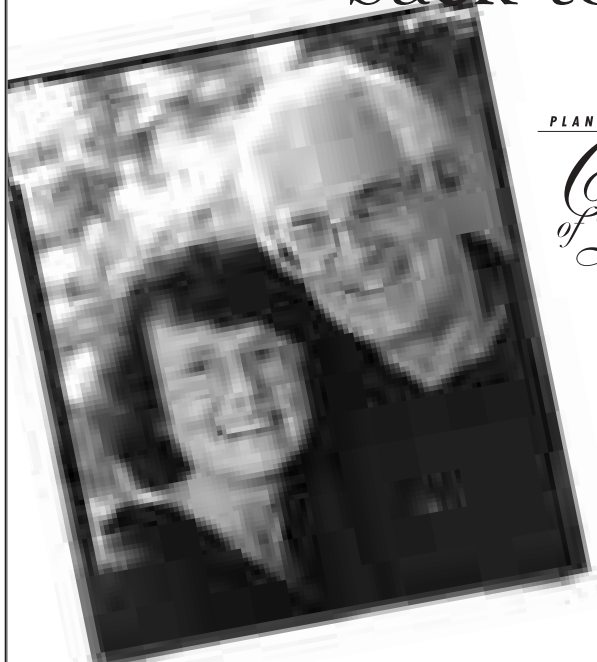
Kevin Robinson

**Stewart,** Emeline, born 25.2.1910 at Malifa, Apia, Samoa; died 4.1.03 at Lower Hutt, NNZ. In 1925 she married Harold, who predeceased her. She is survived by her 10 children; many grandchildren; and great-grandchildren (most of NZ). Emeline was one of the early Adventists in Samoa and her faith is greatly respected by her very large extended family, both in Samoa and NZ.

Ken Curtis

**Tasker,** Melba May, born in April 1931 at Port Macquarie, NSW; died 3.1.03 in

# “We just wanted to give a little back to our College.”



“With the joys and worries of child rearing behind us, we now have the time, the opportunity and the resources to share the Lord’s blessings with our family and God’s.

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There are many ways you can assist Avondale College. Please telephone Dr Bruce Youlden, *Vice-President Planning & Administrative Services*.



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Phone: (02) 4980-2284 Fax: (02) 4980-2269  
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John Hunter Hospital, Newcastle. She was predeceased by her husband, Jim. She is survived by her children, Peter (Wollongong), Vickie and Lisa (both of Newcastle). Melba had a full life. She loved her family and her God and will be greatly missed by all. *Warren Fedorow*

**Togo**, Evelyn Amelia Grace, born 10.3.1944 at Mackay, Qld; died 24.12.02 at Mackay. On 15.4.72 she married Tasso. She is survived by her husband; her children, Guy (Gold Coast), Veino (Mackay), Susan Tass (Mackay), Runhoa Fatnowna (Sydney, NSW), Diedre Togo (Brisbane, Qld) and Cathryn Togo (Mackay). Grace was independent, straightforward and liked to be the boss. She was a good, beautiful mum and put her family before her own needs. *David Lamb*

## Advertisements

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

**Signs needs you!** Each month *Signs of the Times* tells a story of faith. Have you experienced pain? A loss? Faced financial disaster? Walked through a dark valley? Why not tell the world that through your experience! Not all stories have a happy ending, but in the end, God is still there. Stories of faith are to uphold Christ, the great Comforter. The editors would love to hear from you.

**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>.

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

**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.

**Adventist Aviation Association—North NSW.** The Annual General Meeting of the Adventist Aviation Association will be held on Sabbath, March 15, 2003 at the Avondale Memorial Church, Cooranbong, commencing at 6.00 pm. The program will include reports of current evangelistic outreach, a basket tea and close of Sabbath—to be followed by the election of officers and executive committee members for the following year. All members and those interested in this ministry are welcome.

**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.

**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.

**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.

### Considering employment options?

Want to be a part of a vibrant and diverse work force? Denominational employment may be for you. Register your interest in an active employment database from which the South Pacific Division, Sanitarium and Sydney Adventist Hospital can source quality employees. For further information contact <pwrankmore@adventist.org.au>; phone (02) 9847 3209.

### The Hervey Bay (Sth Qld) church is

in need of information regarding the whereabouts of the following to update the membership roll: Mr Alexander Ascencio, Mrs Chhay Kym, Mrs Elaine Lindley, Mrs Yi Long, Mrs Myrl Kelly, Mr Oun Pech, Mr Joe Potts, Mr Stevie Potts. Please provide any information to: Membership Clerk, Mr N E Buckle, 72 Ann Street, Torquay Qld 4655.

### Nanny wanted—Italy

countryside near Venice. Live-in required for two children (9 yrs and 7 yrs) for one year. International driver’s licence. Non-smoker. Start asap. Send CV to: <rdelafeld@libero.it>.

## Finally

A lot of church members who are singing “Standing on the promises” are just sitting on the premises.



The  
*Morning*

## **MARCH BOOK OF THE MONTH**

### **The Morning**

*by Kim Allan Johnson*

His empty tomb means more than you ever dreamed.

“Weeping may endure for a night, but joy comes in the morning.” Psalm 30:5, NKJV.

Angels wept. Demons rejoiced. The church congratulated itself and rushed home to keep the Sabbath.

It was history’s darkest hour. Then came The Morning.

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