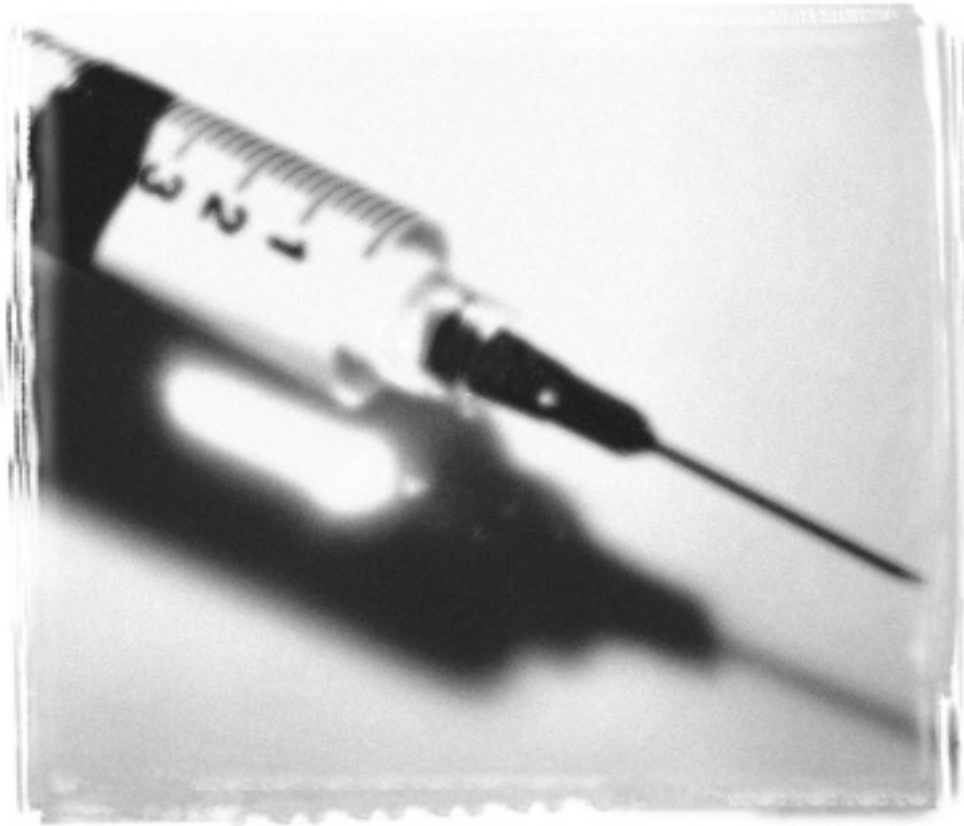


RECORD



ADRA's call to oppose drugs

Bruce Manners

The Adventist Development and Relief Agency (ADRA)—Australia is urging members of the Seventh-day Adventist Church who consider drugs to be damaging to support the Vienna Declaration for a special session of the United Nations in early April.

The focus of this session is the United Nations' stance against the trafficking, manufacture and use of illicit drugs such as heroin, cocaine, amphetamines and marijuana. This special session will review the United Nations' stance against drugs, and actions taken in 1998.

Gary Christian, National Program Director for ADRA—Australia, explains, "The Vienna Declaration supports the internationally agreed stance against illegal drugs that has been in place since the Hague Convention of 1912, and it is disturbing that the international legalisation movement, which is so well organised and funded, could attempt to overturn this long-standing commitment at this meeting."

He says the worldwide drug-legalisation lobby, funded by billionaires George Soros and John Sperling, has targeted the session as their best opportunity to destroy the United Nations' resolve against drugs.

(Continued on page 5)

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Ten-day road tour in South New Zealand

Iraq: A special report

Being personal about peace



Woman prays to preach

Why bother with church?

At its best, church is a place of fellowship, inspiration and involving worship. At its worst it can be destructive. Stating the obvious, church is such a human place. It's so human that, at times, it's difficult to find the divine presence.

People can be hurt in church. The ideal is the Christlikeness that Christ's followers want to achieve. But let's admit it, you also find hypocrisy, the tendency to gossip, the strong feelings over church issues and the unbending attitude some adopt.

If salvation is offered personally and individually through Jesus Christ, and the church gives me pain, why bother with it? Surely I would do better travelling alone than risking the kind of damage I could get from fellow Christians.

Wrong, and for three reasons:

Jesus' response

Imagine if Jesus set up a complaints booth at church. What would you say?

"I don't like church because of the hypocritical attitude I find here!"

"Hmmm—mmm," He says.

"The preaching's just not up to scratch!"

"Hmmm—mmm."

"If only You knew what one of the members said about me."

"Yes, I know." And He does.

"Nobody cares. Nobody talks to me."

"Hmmm—mmm."

He's patient. He listens to this and more. He then says, "I've heard what you've said, but I don't see the problem."

What . . . ?

"Look at Me!"

When you do, you discover something from the example Jesus set. He worshipped with those He called hypocrites in the Jerusalem temple. Jesus was belittled by

priests, baited by religious lawyers and arrested by religious police—people He worshipped with.

Religious leaders with political intent placed Him on the cross. Roman soldiers drove the nails through His flesh and bones, but He was led to His death with the chants of religious people—fellow church members—calling for His crucifixion.

Would Jesus go to church? It's a nonsense question. Of course He would. And does. He's where His people are; that's a promise. He's used to being in church with worse than anything we've ever encountered.

The power of 11

Yes, there is the power of one, but there's more power in the many. Jesus chose 12 disciples, not one. Losing one, the 11 changed the world. Their success came not in establishing individual agents across the empire, but church communities.

Every Christian has a God-given responsibility to give salt-flavour to their part of the world, to add light to their corner. But there's far greater strength in combining the resources and spiritual gifts that are part of any Christian community. In fellowship, worship and witness, the church becomes greater than individual points of light, it becomes a beacon in a dark world.

What would the apostles say?

Richard Rice writes of the often-asked question (in *Believing, Behaving, Belonging*), "Can I be a Christian without joining the church? Isn't it enough for me to accept Jesus as my saviour and have a strong relationship with Him?" What would the apostles say?"

He suggests they wouldn't understand the question. "As Paul describes it, the

experience of becoming a Christian involves becoming part of the community that Jesus established." Paul says, "You are the body of Christ, and each one of you is a part of it" (1 Corinthians 12:27, NIV).

For John, the mark of being a follower of Jesus is to love fellow disciples (see John 15:12). "What you are, they [Paul and John] assert, is more fundamental and more important than anything you can be by yourself." Participating in the community life is "not a consequence of salvation; it is an indispensable part of the experience."

There's a truth here that may be difficult for us who live in an individualistic society where "I" is more important than "you," and "they" barely rate on our awareness scale. Not only is it important that we, as members of the body of Christ, fellowship and worship together, but we are to reflect the love of Christ for each other.

Love is what should make church different to any other organisation, and it's Jesus' expectation (see John 13:35). Somehow we need to become like stones being polished in a drum so that, as we tumble against each other, the sharp edges are smoothed and we each become a thing of beauty. For Him.

In the midst of the humanness of church—the criticism, the hypocrisy and intolerance—how do we lift ourselves out of the mire? Jesus answers that it's about focus.

He says, again, "Look at Me!"



Bruce Manners



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

Vol 108 No 11
Cover: PhotoDisc

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

Email Letters: editor@signspublishing.com.au

Email Newsfront: record@signspublishing.com.au

Email Noticeboard: editorsec@signspublishing.com.au

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

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

- *Bushfire threatens church camp* • *Early learning centre opened* • *Huge numbers apply for PAU*
- *Students' experiment on space shuttle Columbia* • *Sydney's Crusaders Choir reunion* • *and more*

—Compiled by Kellie Hancock—

● A **bushfire** came within metres of destroying the **Adventist Alpine Village** in Jindabyne, NSW, on January 30. Ranger **Owen Amos** said, "The National Park phoned and said, 'Don't panic.' Then the police phoned and said, 'Evacuate immediately.' But I said, 'No! We're going to save this place.'" Six fire-engines and a couple of bulldozers arrived soon after. "The fire hit within minutes—it didn't look good," says Mr Amos. "But then the fire slowed to a crawl," he says. "I'm sure a **row of angels** were standing in front of the buildings." The only damage came when one of the bulldozers clearing a firebreak caused rocks to fall through a wall. Mr Amos says he has lost some \$A30,000 worth of bookings because of the bushfires.—*Brenton Stacey*

● Avondale School is now making education enjoyable for 3-5-year-olds. **Avondale's Early Learning Centre opened for business** on March 3 for the first time. The Centre has been designed to give the best available care to its young clientele. A state-of-the-art playground including bike path, enormous sandpit, mud patch, creek, bird aviary, rabbit hutch, amphitheatre and fixed play equipment will keep children exploring for hours. A large room has been

built for parents, including baby-changing facilities, a laundry service and a freezer full of savouries to take home for dinner are also available.



Women's ministries hits the road

A women's ministry road-show was recently conducted in South New Zealand (SNZ). A team of five women led by the women's ministries director for the South Pacific Division, Joy Butler, spent 10 days touring SNZ to showcase women's ministries, share reports,



facilitate a prayer focus and establish new contacts. "It was a marvellous way to present women's ministries," says Mrs Butler.

Travelling in a hired van, the women—(pictured L-R) Peniana Brown, Lynda Keck, Joy Butler, Fua Gaia and Charline Bainbridge—visited five churches, and were involved in a regional program in Dunedin. Mrs Butler adds that "these women from Sydney, NNZ and SNZ were volunteers who paid their own way and did this in their holidays."

The strong focus on prayer ministry culminated with a sermon about praying for and supporting ministers. Local ministers and their families were invited to come to the front for prayer. People surrounded them and prayed.

Highlights for those involved included chalk art presented during the meetings, sharing spiritual journeys with each other, and the discovery that a team is better than one.

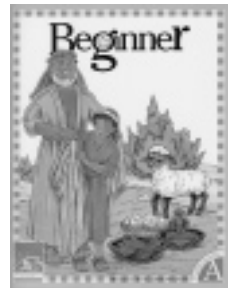
"Some men thanked me for explaining women's ministries," says Mrs Butler. "They said they wanted a men's ministries also."

Avondale has chosen the very best people to staff the centre. The director, Sandra Ludlow, is an experienced primary teacher with a master's in early childhood. Miss Ludlow is supported by a dedicated team who see and believe that quality learning in the early years of life is vital to a child's future.

● During the recent **registration week at Pacific Adventist University (PAU)**, Papua New Guinea, many hopefuls turned up just in case someone who was accepted didn't show up. "Out of the 1200 applications where the applicants satisfied our entry requirements, PAU has been able

to accept only 100 new students, with one-third of that number being day students," reports senior humanities lecturer **Shirley Tarburton**. "Even that severely stretches our available accommodation." From 800 applications for the bachelor of science course—150 of whom were qualified to be admitted—PAU were only allowed to accept 15! "We certainly **don't have any trouble attracting students**," says Mrs Tarburton. "What a pity we cannot accommodate all eligible applicants. We wouldn't have any trouble paying the bills, with the fees that would bring in."

● Children's sabbath school teachers take note. The **GraceLink Beginner** resource book for leaders and teachers for the second quarter



has Quarter 4 printed on the bottom right-hand corner of the cover. The lessons inside are all the correct content for Quarter 2. The binding has it correctly listed as Second Quarter.

● A **television advertising** campaign offering a **free viewing** of one of the **Search** videos will run in **northern Australia** from April 5 to 13. This will provide opportunity for church members to connect with members of their community in the target areas of the Northern Territory, Torres Strait, Mackay, Townsville and Cairns.

● Students from an **Adventist institution, Oakwood College**, Huntsville, Alabama, USA, joined millions of Americans in mourning the loss of the **Columbia** astronauts when the **space shuttle** exploded during re-entry on February 1. The **college had a special connection** to the Columbia mission. Oakwood **students had produced a space research experiment for the mission**. While space shuttles have carried student experiments

Galston gives a hand

At the height of the December 2002 bushfires in the Hills and Hornsby shires of Sydney, NSW, the Galston Adventist church hall was made available as halfway accommodation for those evacuated from the local area. Galston members wondered how else they could help fire victims so their minister, Pastor George Porter, carried the question to the church board and \$A3000 was readily made available.

Pastor Porter also approached Adventist Development and Relief Agency (ADRA) for help. They provided a cheque for \$A10,000, followed by another \$A5,000 as money was freed up for local aid.

It was believed the Galston and Glenorie Rotary Clubs were best positioned to help the most needy, and the donation of \$A18,000 was passed on to them (pictured L-R: Pastor George Porter with Keith Hollingworth, president of Galston Rotary).

When asked about the donation for local needs, Pastor Porter said, "For more than 80 years this community has generously supported ADRA's annual appeal for humanitarian work. While this is not the first time, it's good to again be able to return something to the community in this time of disaster. This is just the way ADRA quietly works in the area of relief and development."—*Tom Tompson*



for several years, this was a **first for Oakwood College**. The experiment—focusing on nerve-cell regeneration that would combat Alzheimer's as well as supporting research that will lead to spinal cord regeneration and prevent paralysis—was to test the effect of microgravity on nerve-growth-factor-treated cells and was located in the mid-deck area of the space shuttle. "We thank God for the opportunity of sending our research experiment," said Professor Gwebu. "We mourn with the families and the NASA family on the loss of these highly talented individuals."—*Adventist Review*

● **Ninety per cent of attendees** of the recent **West Nigeria** Seventh-day Adventist **camp-meeting** in Ibaji, Kogi state, **were new members** of the Adventist faith, according to church reports from Nigeria. The camp-meeting involved more than 50 villages joining together to hold the event. **A king** of one of the villages who had recently joined the church attended the meeting and **42 of his subjects** were **baptised** at the camp-meeting. Membership in the Adventist Church in Africa has almost doubled in the past decade. In Nigeria, membership has grown to such a degree that administrators say there is a need for 42 new churches to be built.—*ANN*

● The **first Muslim cleric** to go **on trial** in a British criminal court has been **convicted of soliciting the murders of "unbelievers,"** including Jews, Hindus and Americans, with chemical weapons and faces the possibility of life in prison. A jury in London also found Abdullah el-Faisal—a self-styled "sheikh" born 39 years ago in Jamaica as plain William Forest—guilty of preaching racial hatred in a series of videotaped recordings showing el-Faisal preaching that "every Muslim hates the unbeliever," that "we want to see their extermination," and he singled out Americans, Jews and Hindus.—*Crosswalk.com*

Days and offerings

April 12—World Mission Budget Offering.

Off the record

● Several **South Korean students** visited **Brisbane Adventist College** recently to learn about Australia and its unique culture. While attending regular classes and participating in sport, they also unlocked some of the "mysteries" of the English language while learning about koalas, kangaroos and other wildlife. Ranging in age from nine to 14 years, the students came from cities scattered across South Korea. In a farewell ceremony the



students were **presented with certificates** and **Aussie souvenirs**. Pictured (L-R): SaeHanByeol Choi, Soo-Min Lee, Mr Gary Greenland (head of the primary school), Hyun-Kyung Lee and Eun-Jin Kim.—*Shirley Rowney*

● **A reunion** of former members of the **children of the Crusaders Choir** was held at Castle Hill church, NSW, in February. "It wasn't so much a celebration of history as an exciting presentation of today's happenings," says Pastor Ken Mead (pictured right with Pastor Harold Josephs and Pastor and Mrs Max Grolimund), its conductor, who presented the reunion worship service. The western suburbs-based Crusaders



combined with the Wahroonga choir, led by prominent businessman Lyn Knight, for the **inaugural Sydney Carols by Candlelight** in Parramatta Park before moving to the Domain as the forerunner of today's televised event. Mrs Meryl Watson (nee Posselt), of Toongabbie church, said many of the young people in the choir—well known as pastors and leaders of today's church—had roots in the Crusaders.—*Lee Dunstan*

God honours woman's prayer to preach

Brenton Stacey

Saturday is a busy rest day for Agnes Kola. She used to be the minister at seven Seventh-day Adventist churches before her appointment as director of women's ministries for the Central Papua Mission based in Port Moresby, Papua New Guinea.

She would speak to the members—numbers ranged from 25 to 350—at one of the churches after visiting them during the week. She may have also presented an evangelistic program, organised a seminar, a workshop and a worship service and chaired a board or a business meeting during the week.

"Most of my churches were scattered," says Mrs Kola. "One was almost two hours drive away. Another was 45 minutes away, but you could get to it only by plane."

Mrs Kola accepted her appointment as director of women's ministries a little more than a year after graduating in 1999 from the church's Port Moresby-based Pacific Adventist University (PAU). She says the decision to study theology is the most important she has made. "No member of my family had ever done it before."

A lecturer at an agricultural college, where Mrs Kola first studied, introduced her to the Adventist Church. She joined on

January 13, 1990. But the rest of her family—father, a former police chief inspector, mother, five brothers and two sisters—belonged to another denomination. "Dad rejected me. I felt like an outcast. Seeing other families at church was painful."

Mrs Kola began to fast and pray, promising God that if her family joined the Adventist Church, she would work for Him.

"My parents, sisters and my older brother were baptised in 1994, and my four other brothers were attending a young adult Bible-study class. God had honoured my prayer."

Mrs Kola resigned as rural life development officer for the Department of Agriculture and, a year later, began studying at the university.

Mrs Kola's husband, Benjamin, has also graduated with a degree in theology. He has been a minister for three years. "He's willing to go against the accepted culture that a woman's place is at home," says Mrs Kola. "He prays for me, encourages me and sacrifices his time to help me with some of the home duties. I would not have come this far without my God and without him."

Mrs Kola is one of two women employed as ministers by the Adventist



Mrs Agnes Kola says women in ministry bring skills to the role that can complement traditional male methods of leadership.

Church in Papua New Guinea, says Tony Kemo, the Ministerial Association secretary. One other is studying theology at PAU, and two are studying theology at Sonoma Adventist College in Kokopo.

"Many women now hold important positions at their local churches," says Pastor Kemo. "Our members are recognising the value women such as Agnes bring to ministry."

But Mrs Kola says she has not found it easy being a woman and a minister. "Some members initially challenged my leadership. Now they respect me."

Mrs Kola's reply to the few who question her place behind the pulpit? "I tell them, 'I'm sorry if it will offend you, but for the sake of your salvation, I will preach.'"

She says men and women can and should work together in ministry. "Women are emotional beings. God has given us this loving, caring and nurturing nature to complement what men bring to ministry."

While Mrs Kola says her decision to become a minister may indicate a trend of women in Papua New Guinea pursuing careers traditionally dominated by men, "I also believe my culture gives me identity as a person. It is with this understanding that I have taken the challenge to become a minister."

ADRA's call to oppose drugs

(Continued from page 1)

"With their massively funded lobbying (George Soros has already contributed around \$US50,000,000 to have drugs legalised), they have been able to get 109 European politicians as signatories to a document challenging the United Nations' stance," says Mr Christian.



Gary Christian.

The Hassela Nordic Network, which has organised the Vienna Declaration, is hoping to get one million signatories to their petition, which will also be tabled at the special session to counter the legalisation lobby moves.

"ADRA—Australia participates in advocating against drugs due to the damage we see them doing in places such as Cabramatta, where ADRAcare has a referral centre. Church members who see the same damage done by these drugs can do something significant in keeping drugs out of our society by signing this declaration," says Mr Christian. "But there is urgency."

The declaration can be accessed on the Internet at <www.hnnsweden.com>. A link to the Vienna Declaration on the home page gives additional information.

Church in Iraq undeterred by threat of war

Nicosia, Cyprus

Seventh-day Adventists in Iraq are continuing to carry out the church's mission despite growing concerns about a war against their country, says Pastor Michael Porter, president of the Middle East Union Mission, in the Trans-European Division.

They are continuing with plans that will nearly double the size of the local church in Baghdad by adding new Sabbath school classrooms and a fellowship hall.

"Our members are doing their best to carry on; they're doing their best to continue with their worship," Pastor Porter said in an interview with Adventist NewsLine recently. "Our members will be praying that God can intervene so lives will not be lost."

Organised in 1923, the Adventist Church in Iraq is one of 13 denominations recognised by the government. There are three local Adventist churches in the country, including one in the city of Nineveh—famed for its visit by the reluctant biblical prophet, Jonah.

Every Saturday nearly 200 members gather to worship at the church in Baghdad, says Pastor Porter. Members at that church recently concluded a week of spiritual emphasis. They are also continuing to prepare for the annual Vacation Bible School, which more than 100 children attend. Pastor Porter says it is through outreach programs such as these that the Adventist Church has grown by 45 members in the past five years.

Despite the optimism they find in their faith, Adventists in Iraq are expressing their feelings about the effect war may have on the country and their church. "Our members express their concern that the people of the country were the ones to suffer from the war 10 years ago and will suffer again if there is another one," says Pastor Porter.

He also reports that Adventists in Iraq are preparing themselves for what may

now be inevitable. "They're digging wells in their yards so that they'll have a water supply," he states. "They're preparing for a difficult time without water, without electricity."

Pastor Porter says the church in the Middle East is preparing contingency plans should war occur. The plans include preparations to evacuate church employees and to provide humanitarian aid to war victims. A regional office is being considered in one of the neighbouring countries to help distribute food, tents and other supplies to refugees.—Julio Muñoz/
Adventist News Network



Almost 200 people gather for worship at the Baghdad Seventh-day Adventist church, Iraq, each Sabbath. They are preparing for what may now be inevitable—another war.

Iraq: An inside look



Pastor Anthony Kent.

recently. These are his notes:

Saddam Hussein

Saddam Hussein visited an Adventist for three hours during a Gulf War air raid in 1991. The Adventist describes Hussein to me as being warm, gracious and interested in their wellbeing.

Saddam Hussein Children's Hospital

I saw so many children with cancer and so few medical supplies.

Adventist church in Baghdad

Some 200 people—many of who are

What is life like in Iraq? Pastor Anthony Kent (pictured), Ministerial Association secretary for the South Pacific Division, visited the country

young adults—attend the Adventist church in Baghdad each Saturday. The church has six ministers: one senior, one trainer and four interns. One of the interns is from Sudan. The government pays for the electricity of all churches and mosques in Iraq.

Petrol

Petrol is cheap. I bought 125 litres for \$A4.70. Tried bringing a jerry can home but had trouble at the airport!

Refugees

An Iraqi Adventist asks me a challenging question: "Why doesn't your country allow us into your country?" Blaming the government sounds like a cop-out.

Australia

Iraqis have many misconceptions. They believe what the government tells them. But we also believe what the government tells us. Truth is always the first casualty of war.

President asks we pray for peace

Wahroonga, New South Wales

The Seventh-day Adventist Church is encouraging its members to pray for peace in the Middle East. It is also recommending they learn as much as they can about why tensions in the region are growing.

"Having an understanding will help us pray more intelligently," says Pastor Laurie Evans, South Pacific Division (SPD) president. "It will also help us speak more intelligently to the community. This is an ideal time to share our commitment to peace and the hope we find in Jesus Christ."

Adventist News Network has also asked Pastor Evans:

How will a war against Iraq make you feel?

Sad. Thousands of innocent people will die. War is always the worst option.

Should Australians and New Zealanders go to war?

Ideally, no. Realistically, only if other countries are the subject of a hostile invasion, and only if we have comprehensively exhausted all other ways of finding a peaceful solution.

Do you believe in "just" wars?

No. But if you're asking, "Is it legitimate to protect one's country from invasion?" yes. I'd hate to think what the situation would be in the South Pacific if it weren't for our involvement in World Wars I and II.

Adventists in Iraq are building wells and stocking supplies (see "Church in Iraq undeterred by threat of war").

What can Adventists in the South Pacific do to support them?

One of the wonderful things about prayer is that we can intercede for and identify with our brothers and sisters in Iraq. We need to do this, constantly.

We're asking Adventists in the South Pacific to follow the lead of staff members at the division office, at Adventist Media and at Sydney Adventist Hospital. We've prayed this past week for Adventists in Iraq, for the community in Iraq, for the Australians and New Zealanders in the Middle East and for the world's government leaders.

We're also sending Pastor Michael

Porter, president of the Middle East Union Mission, in the Trans-European Division, a letter of support.

The Bible says there will be wars and rumours of wars. War shouldn't come as a surprise, right?

War shouldn't come as a surprise, but this doesn't mean we condone war or regard it as being legitimate. The quote you're referring to is a comment on what the situation will be, not an endorsement that wars are part of God's plan for this earth.

We should look at war in the context of the struggle between good and evil. While we can't predict the outcome of a war or of how events may lead to the final showdown in this encounter, we need to stay alert.

It's important to remember this: "While men struggle with one another for earthly power, behind the scenes, and hidden from human eyes, an even greater struggle is going on, of which the ebb and flow of earthly affairs is a reflection" (see *The Great Controversy*).

We can be confident that a Higher Power is in charge and will bring, in His time, order and peace out of war and unrest.—Bruna Tawake/Brenton Stacey/Adventist News Network



President of the South Pacific Division, Pastor Laurie Evans, asks Adventists to pray for peace.

We're also sending Pastor Michael

Adventist Church says no to war against Iraq

Brenton Stacey

The South Pacific Division (SPD) has released a statement opposing a war against Iraq.

The statement reads:

War is the worst option. Innocent people will die. Others will have to leave their homes. Some will be impoverished. War will only strengthen extremist ideologies and breed further instability and insecurity.

Adventists believe a pre-emptive war against Iraq is in violation of the United Nations (UN) Charter. We appeal to the UN Security Council to uphold the principles of the charter. We also appeal to

Iraq to cooperate fully with UN weapons inspectors.

Adventists also oppose sending Australians and New Zealanders to fight a war against Iraq. We believe governments should send troops only if a country attacks another country, and only if governments have exhausted all other ways of finding peaceful solutions.

Jesus Christ told us to love our neighbour. This compels Adventists to pray for peace. Prayer is powerful because we can intercede on behalf of the community in Iraq and on behalf of the world's leaders. The Adventist Church is encouraging its

members to pray, constantly.

Adventists are committed to peacemaking even though it may seem a big task. Ultimately, God promises to send His Son, Jesus, to guarantee lasting peace.

The SPD released statements on peace in 1980, 1985 and 2002. Visit <www.adventist.org.au> to read them.

Adventist Perspectives

The SPD has produced 15 leaflets explaining in plain English its position on social issues such as euthanasia, gambling, homosexuality and pornography. Contact the Communication Department by phone: +61 2 9847 3290 or email <communication@adventist.org.au> to order the leaflets.

Being personal about peace

by Rodney Woods

If you want to find references to death, murder and war you don't have to go any further than the Bible, particularly the Old Testament. The stories include a woman who drives a peg through a man's head (Judges 4:21), a man and his family stoned to death (Joshua 7:25) and a conquering army killing every living thing including old men, women, children and even the animals (1 Samuel 15:3).

From these stories and others like them, some Christians and Jews argue that God promotes war, killing and death. During the Crusades, Christians killed many people they called barbarians in the name of God. They were able to go to the Scriptures and develop a theology that not only allowed killing and murder, but actually encouraged it.

According to the *Catholic Encyclopedia*, the Crusades were more to do with strengthening the pontifical authority and defending the Christian borders in Syria than any spiritual ideal. But those who chose to enter into the Crusades, however, often believed quite honestly that they were obedient to the will of God under the direction of the bishop of Rome.¹

Dr E L Skip Knox of the Boise State University notes that the tone of the Koran is "highly moralistic, emphasising ethics and proper behaviour. . . . There is much about diet, charity toward the poor, and various ceremonies. Muslims were to treat one another with justice and mercy, for unity within the faith was paramount."

Christian Doumit refers to the Islamic Research Academy in reference to the term *jihad*, suggesting that it is a "defence of the nation against occupation and the plunder of its resources." But it does not cover the killing of innocent people,

the elderly, women or children, which is forbidden in Islam. Doumit goes on to say that the statement drew a distinction between violence perpetrated by oppressors who have no respect for what is sacred, and violence as a legitimate defence launched by the weak to win their rights.

However, during the Middle Ages, Muslim countries, in order to expand their territorial borders, interpreted the Koran in such a way as to enable them to be the aggressor rather than the defender.²

We Protestants may be tempted to take the high moral ground. History tells us we can't be so self-righteous. During the Reformation, Protestants and Catholics formed an alliance to annihilate the Anabaptists.

Martin Luther was sympathetic, at first, toward peasants suffering at the hand of the nobles. But when the peasants used violence against the established authorities, Luther called on the princes to "knock down, strangle, and stab . . . and think nothing so venomous, pernicious, or Satanic as an insurgent." Many peasants lost their lives in that uprising.³

Followers of Islam, Judaism and Christianity have been able to interpret their holy writings in a way that make murder and killing a legitimate action—in the name of God. Is it any wonder that many people familiar with the history of the religious world have in despair rejected religion in their search for meaning and truth?

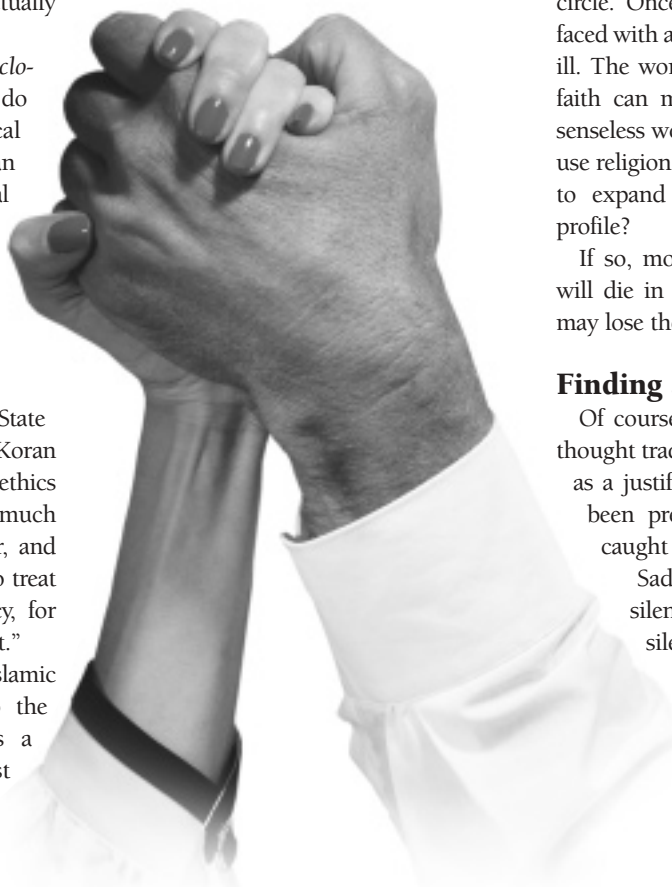
History, as it so often does, has come full circle. Once again the religious world is faced with another opportunity for good or ill. The world is watching to see whether faith can make sense in an increasingly senseless world. Will today's world powers use religion to embark on further crusades to expand their borders, property and profile?

If so, more men, women and children will die in the name of God, and others may lose their faith.

Finding a better way

Of course, many within these religious thought traditions do not espouse violence as a justifiable road to take. Some have been prepared to die rather than be caught up in the cycle of violence.

Sadly though, there exists the silent majority who, by their very silence, perpetuate and condone the violence. And there are those who sit back contemptuously in their armchairs and say, "I told you religion wasn't the way." Yet they close their eyes to the good that many



religious people have done to make this world a better place in the name of God.

As a Christian, I'm reminded of the words of Jesus: "I am the way and the truth and the life" (John 14:6*). Followers of Christ must ask themselves this question, "What is Christ's way?" During His ministry on earth, James and John thought they knew Christ's way. Jesus once asked Samaritan villagers if He could pass through their town. The Samaritans (the sworn enemy of the Jews) refused to welcome Jesus and His disciples.

The disciples' response was a typical human—perhaps a typically male—response: "Lord, do you want us to call down fire from heaven to destroy them?" (Luke 9:54). They didn't know Christ's way as well as they thought, for Jesus strongly corrected them for what they had wanted to do in the name of God.

The path to death and war is well worn, well travelled. The path to peace is the road less travelled. Just after Jesus spoke the golden rule (Matthew 7:12), "Do to others what you would have them to do you," He went on to say (verses 13, 14, my paraphrase), "You can enter God's kingdom only through the narrow gate. The highway to hell is broad, and its gate is wide for the many who choose the easy way. But the gateway to life is small, and the road is narrow, and only a few ever find it."

Some believe they have insight into God's will, usually involving the lives of others rather than their own. But often they wish to fight over the seemingly inconsequential and ignore the larger issues. Jesus suggests there is nothing worth fighting for in a way that does damage to others. He made it plain that those who live by the sword die by the sword (Matthew 26:52).

Jesus wouldn't fight to harm others for what He believed in—He didn't call fire down from heaven. But He was prepared to die for what He believed in. And what He believed most deeply in was the salvation of sinners.

He was other-focused, but almost all our arguments are as a result of self. James (4:1, 2) asks the question, "Where do you think all these appalling wars and quarrels come from?" We know the answer, but James

spells it out: "They come about because you want your own way, and fight for it deep inside yourselves. You lust for what you don't have and are willing to kill to get it. You want what isn't yours and will risk violence to get your hands on it" (*The Message*).

Fight or flight is easy. To stand up and fight till you're the last standing or to walk away out of fear or because it is too much trouble is easy. Jesus presented another way—death. Not death of others, but death to self.

He challenged us to stop thinking about our needs and how we believe others should be, and to give up our self and our pride to God. To die to self. This is what draws people to Him and His way. Love and acceptance puts us in the role of peacemakers.

Those who use criticism and attack in an attempt to change another's behaviour find it difficult to love those who behave or believe differently. And many find it difficult to handle those who are critical and angry for the same reason—they behave and think differently.

So we find ourselves saying things like: if only they would be less critical; if only they would be less judgmental; if only they would be more caring; if only they would keep the commandments; if only they would do what was right! What we are really saying is, "If only they would be more like me!"

What does the world need? The religious lawyer answered his own question when he said, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and, 'Love your neighbour as yourself'" (Luke 10:27).

What is harder? To wear clean clothes and sit quietly in church among friends, or to sit next to someone in church who has hurt you?

What is harder? To give our offerings as a token of worship to God, or give our time to visit someone who is lonely or hurting, and in need of someone to listen?

How many times this past week were we tempted to sit down and whittle a "graven image"—something we put before God? How many times did we fail to worship God by a harsh word to our work mate or

family member or fellow road user?

The silent majority must do more than watch, wait and pray.

The role of a peacemaker

The problems are great. The issues are complicated. But there is a place we can start. We can be peacemakers. If it is justice we seek, then James gives us sound advice: "Peacemakers who sow in peace raise a harvest of righteousness" (James 3:18). We can be peacemakers where we are.

We learn to fight at home. Then Christians learn to fight at church. Then we learn to fight with those in our community. Then we learn to fight with those outside our community. Then we learn to fight with those outside our country.

But our homes are also a place where we can learn to make peace. Peace between siblings. Peace between parent and child. Peace between husband and wife. Peace between in-laws (and outlaws within the family). And then extend that to peace between our brothers and sisters in Christ; our neighbours; our communities; and to those countries outside our country's border.

Is it difficult to be a peacemaker? Perhaps. But there is a way, a simple beginning along the narrow way, the way less travelled, that is the road to peace. It can begin by picking up the phone and using the two most powerful peacemaking words we have at our disposal: "I'm sorry."



**All Bible quotations, unless indicated otherwise, are from the New International Version.*

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Rodney Woods is ministering in the Ballarat and Stawell area of Victoria.

It's war!

by John Morris



The image of the collapsing twin towers in New York, taking some 3000 people to their death, is impressed on my brain forever. Fiction became reality. The scar on the hillside at Thredbo, NSW, remains, a testament to a fateful night when 17 people were crushed or drowned. Near Kempsey, NSW, one bus sideswipes another; now a small park wraps softness and beauty around a stone upon which is recorded the names of the victims.

All of these are the playing out of the great controversy between God and Satan.

In this battle, the devil's goal is to take God out of the picture or give Him bad press. He doesn't care how. He wants people to blame God for tragedies and curse Him, or to simply ignore or forget Him, turning away as if He were irrelevant or nonexistent.

But what is more distressing, they don't know that the war has already been won—that the devil is teetering before falling. But don't think that you are immune. Being part of God's squad doesn't prevent Satan having a go at you. He is going to use every means to cause disaffection and distress among God's people, causing them to doubt the value of being on God's side.

Caught in a situation of his own making, he wants to entrap and enslave as many of earth's inhabitants as he can. Sadly, we are caught in the war and cannot escape from it. And it is going to be personal—ravaging otherwise beautiful lives, and causing distress and devastation on all sides.

The apostle Peter paints a graphic picture of this: "Your adversary the devil walks about like a roaring lion, seeking whom he may devour" (1 Peter 5:8*), and Matthew adds, to "deceive the very elect" (24:24).

Sometimes he is open and aggressive in his approach—the thug in the dark alley. Sometimes he is underhand—the con man whose words are like the beautiful apple I was going to eat at breakfast, with an attractive, brightly coloured exterior, but brown inside.

The apostle John, in detailing how Satan has been given the opportunity to demonstrate how his government would work, makes the position clear: it is war! He is granted the power to "make war with the saints and to overcome them. And he was given authority over every tribe, tongue, and nation" (Revelation 13:7).

When he gets personal, it hurts. When a beautiful human life is ravaged by cancer, when a person has been a lovable Christian and is then struck down in what would otherwise be their best and most productive years, my heart cries out against the injustice.

Andrew lost his first wife, a gracious

lady, from cancer, while in her forties. Some years later, he remarried, then contracted cancer himself. Thankfully, he recovered, but remained affected. His second wife then developed a devastating illness.


Beverly, in her late forties, and a respected and loved church-school teacher, developed cancer of the breast and a mastectomy followed, then chemotherapy and radiotherapy.

Harold retired from a life of active church service and was diagnosed with lymphoma and leukaemia. Treatment helped somewhat, though it didn't cure him. His wife was then diagnosed with breast cancer. Harold has since died.

My own father found it difficult to understand why, when he had lived according to sound health principles as outlined in the Bible, that he then developed cancer. *Sorry, Dad. You're collateral damage.*

Is eternal life worth the effort, the day-by-day struggles, the lifelong battle? Would our lives here and now be greatly improved if we were to surrender?

The apostle John, speaking to the church of today, gives this message from our Commander-in-Chief: "Don't give up! Be of good cheer; I have overcome the world," and, "To him that overcometh will I grant to sit with me in my throne" (Revelation 3:12).

There is a new earth coming—one without sickness, pain or death. And I'm sure it isn't far away. "Bear with me while the final scenes are played out," Jesus says. "Hold on, I'm coming." 

*Bible quotations are from the NKJV.

John Morris writes from Westleigh, NSW.

"So what do you believe?"

by Jennifer Ludwig

So what do you believe? What are some of the doctrines that your church teaches?" I was asked this question by a classmate while we sat at the side of the swimming pool. I knew she wanted to know what made us different to other Christians.

"Well," I replied, "first of all we believe the seventh day to be the Sabbath, as it says in the Ten Commandments. Another belief that makes us different is that we believe that when a person dies and is buried, neither they nor their soul goes into heaven—they know nothing, for it's like a sleep and they return to dust."

"But how do you know this?"

"All our beliefs are based on what the Bible says. About the dead, the Bible tells us that the dead know nothing" (see Ecclesiastes 9:5).

So it went, back and forth. We had quite a good discussion and I was happy that I had been given the opportunity to share my faith.

At first I'd been excited, but also a little

afraid, of going to a new school, especially since it would be a Christian, but not an Adventist, college. Mum and Dad calmed my qualms and encouraged me. I could be a good example and a light for the other kids, they said.

I was kind, or at least I tried to be, but all my efforts seemed futile. No-one seemed interested.

Those kids won't listen anyway, I said to myself. *Why bother?*

The weeks and months passed by, and nothing. What was I waiting for? For someone to turn around and be converted? And then it came—quietly.

Classmates noticed I was "different" and they began to ask things like: "Why do you go to church on Saturday?" "Why don't you eat meat?" "What do you do in church and on the weekend?" Someone even asked me not long ago, "You know how you can't go out on Saturday, is that only for girls or also for boys?"

I'd felt it had been worthless and no-one was watching, that nobody cared what I did or what I believed. But all those questions reminded me of that well-known Bible text, "You are the light of the world. A

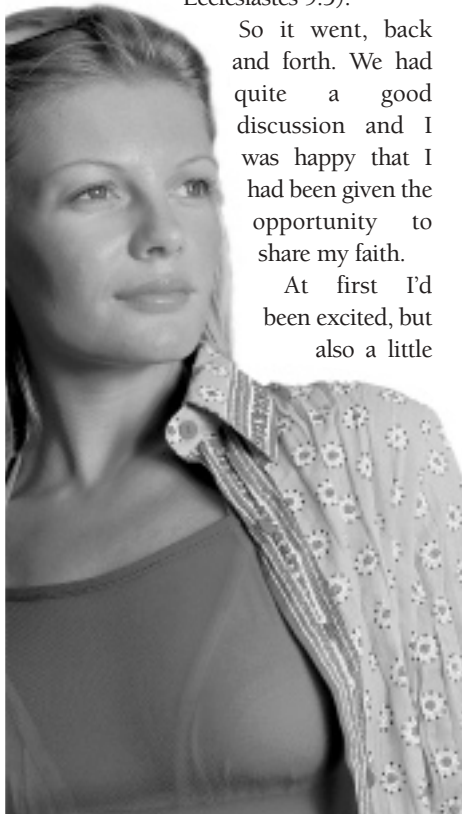
city on a hill cannot be hidden" (Matthew 5:14, NIV). If we have the light, everyone will be able to see it! Jesus is the light of the world (John 8:12) and if we have accepted Jesus we become a reflector of that light (see the *SDA Bible Commentary*, Vol 5, page 330). That's how people are led to Jesus!

We don't have to know when we're being watched. We'll never know when our lifestyle is observed from afar. Sometimes we're the only example of Jesus that others will see or meet, so let's follow Jesus' admonition: "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:16, NIV). "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth" (Acts 13:47, NIV).

As a song I've learned says, "Be a light, show the way. . . ."

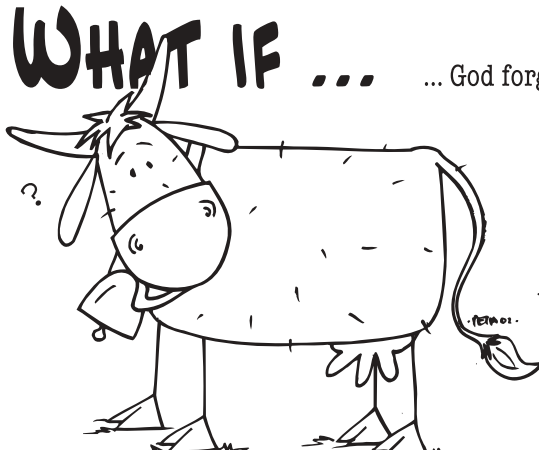
If someone asks us a question about our faith, we need to know the answers. Do you? **R**

Jennifer Ludwig was a Year 12 student last year in Hervey Bay, Qld.



Just for children

WHAT IF God forgot to give cows fur?



They would get cold! Cows are mammals and need the warm coat of fur God designed them with so they can cope with all the changes in weather out in their paddocks.

Peta Taylor

Christian apologetic

Norman H Young, NSW

It was my privilege to attend several meetings of the Women in Ministry Conference held at Avondale College (“Avondale College hosts first Women in Ministry Conference,” March 8). Blind Freddy could see the anointing of the Spirit in their dedication, spirituality, theological insight, biblical competence and giftedness. It would be insane to deprive our churches of the gift of their ministry.

When I heard some of the things we men in the ministry have said and done to our female colleagues, I felt guilty. Our failure to affirm, our endless slights and tokenisms, our cruel jokes and snide put-downs, our harsh refusals and culpable silences, to which these women have been subjected made me ashamed of my role in such appalling behaviour. I determined right then to listen better, to speak louder, and to do more to help remove this anti-gospel blot—our failure to facilitate and affirm Adventist women in ministry—from our church.

God forgive us for the past, for we knew not what we were doing, and may He empower us in the present to follow the lead of the Holy Spirit.

Faith by works

Austin Fletcher, NSW

In his excellent article commending good works (“What’s so awful about works?” Feature, February 22), the writer, Norman Young, claimed that Martin Luther railed against good works. In fact, Luther also commended the same good works Dr Young himself commends.

For example, in his commentary on Romans, Luther says, “Oh, it is a living, busy, active, mighty thing, this faith [in Christ], and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question rises; it has already done them, and is always at the doing of them.”

When Luther spoke against works, I have the feeling it was those “good works” as advocated and practised by humanism

and Romanism rather than those so often commended to us in Christ.

Bonsai family

Name withheld

It wasn’t the time to move home. My pastor husband had been assured of our placement for the year, school supplies had been purchased and our children were excited about going to school the following day. But after a church board

feel “safe” with those friends when we’re shifted yet again. We’ve never lived close to our family, whose support is vital during an experience like this.

I feel that the expectation that a family can move on as if nothing has happened is to our detriment. There is no debriefing or counselling. Where is Christian love and forgiveness?

It’s easy for a church board not to think of their pastor’s family when pushing the delete button. The job I’d just started to enjoy, the young child who’s been in three

It’s easy for a church board not to think of their pastor’s family when pushing the delete button.

meeting, our family is in crisis: our church doesn’t want my husband as their pastor. Now I am hurt by their anger.

Lee Ann Hoff, in *People in Crisis: Understanding and Helping*, says that, in order to prevent people going into crisis, their basic needs must be met. These include “a sense of physical and psychological wellbeing; a supportive network of friends, family and associates; and, a sense of identity and belonging to one’s society and cultural heritage.” How can we as pastoral families have a foundation of such basic needs?

In almost 20 years of ministry, we’ve never been in the one place for longer than four years. Our friends are always new friends. Often we’re just beginning to

schools in four years, the emotional and financial drain every time we shift—these are factors beyond our control and not of our choosing.

I’m tired of being treated like a bonsai—pulled up every couple of years to have my roots cut and branches artificially bent and wired to some new pastoral situation. I need freedom to grow in friendships, confidence and community if I’m going to increase my effectiveness in loving people for the Lord. Without God, I couldn’t do this.

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.



Anniversaries

Godber, Ian and Elaine (nee Potter) were married on 5.2.53 in the Drummoyle church (Sydney, NSW) by Pastor Stan Leeder. They were warmly congratulated by their church family at Taree as they recently celebrated their 50th wedding anniversary. They spent the majority of their married lives dairy farming in NZ, where they reared their three sons, who are all accountants, and one daughter. They also have 10 grandchildren. The last few years Ian and Elaine worked with Sanitarium at Cooranbong, NSW, and have retired in the Taree district.

Parkinson, Pastor Cecil (Les) and Faith (Fay) Parkinson (nee Whalen), were married on 11.3.53 in the Church of Christ, Thames, NNZ. On 16.3.03 their family put on a surprise celebration for their 50th wedding anniversary in the home of Fay's sister at Asquith, NSW. Les and Fay have spent a number of years as missionaries in Vanuatu and Papua New Guinea. Upon returning to Australia, they cared for numerous churches in the Sydney (NSW) area before retiring to Hornsby. They continue to live an enriched and committed life surrounded by their loving family. Family and friends wish them much joy on reaching this special milestone.

Pitt, Walton and Eunice (nee Longley) were married on 2.2.53 in the Hamilton church, NNZ, by Pastor Geoff Ratcliffe. Walton spent almost 40 years in the literature ministry in NZ, Qld and the TAUC, Vic, where they are happily retired. Their six children, spouses and grandchildren celebrated their anniversary at a family luncheon. They are delighted that all are settled in Melbourne, a close and loving family. They send warmest greetings to all their friends who have enriched their lives and enhanced the journey.

Appreciation

Ferris. Barry and Norma Crabtree and family, Marilyn Davey and family, and Ervin and Val and family would like to thank their many friends in Australia and overseas who sent messages of condolence, cards and floral tributes over the sad passing of their mother, Ruby Ferris. Please accept this message as appreciation for your prayers, thoughtfulness and love. Also, special thanks to Carolyn and staff at the Retirement Village, Victoria Point (Qld), for all the tender loving care given to Mother over the past six years.

Pavitt Brown. On May 10, 2002, our Father above called our loved one, Pastor R Pavitt Brown, to rest. We, his devoted family, wife, Vera, and daughters, Alison (Sydney, NSW) and Robyn (Perth, WA), have acknowledged per correspondence those who sent letters and cards of love and sympathy. The love still pours in as friends discover our loss. These few lines wish to thank everyone who so lovingly shares our deep grief. Not goodbye, just goodnight.

Silva, Thelma, Gillian, Gregory and their families wish to sincerely thank everyone for the hundreds of phone calls, cards, beautiful flowers and support, following the sad loss of Kevin, much loved husband, father, grandfather and great-grandfather.

Wilkinson, Ray, his family, and Ruth's sister, Lola, extend heartfelt thanks to all who have supported them so lovingly by messages, cards, flowers, prayers, and innumerable acts of kindness following the unexpected passing of much loved wife, mother, gran, and sister, Ruth Wilkinson.

Transfers

● **John Ashton,** from permanent return, ADRA Sudan, to caretaker/ranger, Crosslands Youth and Convention Centre, Greater Sydney Conference (GSC), Australian Union Conference (AUC). ● **John Brereton,** from area manager (eastern) South Pacific Division Publishing, to publishing director, Southeast Asia Union Mission, Southern Asia-Pacific Division. ● **Lyle Burgoyne,** from private employment, to pastor/nurse on Pitcairn Island, New Zealand Pacific Union Conference (NZPUC). ● **Abel Gaure,** from minister, Central Papua Mission, Papua New Guinea Union Mission (PNGUM), to dean of men, Pacific Adventist University. ● **Chang Ji Hun,** from West Central Korean Conference, Korean Union Conference, Northern Asia-Pacific Division, to Korean pastor, GSC, AUC. ● **Andrew Hunt,** from Sydney Adventist Hospital, to producer, Adventist Media Centre. ● **Anderson Pala,** from Sonoma Adventist College, PNGUM, to lecturer, school of theology, Pacific Adventist University. ● **Douw Venter,** from minister, South New Zealand Conference, NZPUC, to district and health director, Vanuatu Mission, Northern District Office, located in Santo, Trans-Pacific Union Mission.

Weddings

Altieri—Heath. Luigi Danny Altieri, son of Dante and Kathlene Altieri (Perth, WA), and Dianne Marie Heath, daughter of Kenneth and Lorraine Heath (Orelia), were married on 2.3.03 at Lake View Rise Gardens, Canning Vale.

Patrick Marshall

Ashmore—Morris. Shane Timothy Ashmore, son of Terry and Rhonda Ashmore (Naremben, WA), and Janelle Morris, daughter of Martin and Debbie Morris (Merredin), were married on 2.3.03 at Cottesloe Civic Centre.

Lynn Burton

Bayliss—Swayn. Matthew Bayliss, son of Dennis and Irene Bayliss (Mandurah, WA), and Lana Fay Swayn, daughter of Mark and Shirley Swayn (Mandurah), were married on 2.3.03 in the St John's Lutheran church, Perth.

Michael Worker

Fiaalii—Warren. Samuelu Neemia Fiaalii, son of Neemia and Polesi Fiaalii (Wellington, NNZ), and Shanelle Bonnie May Warren, daughter of Jeffrey Warren (Cairns, Qld) and Dorothy and Lindsay Sutton (Brisbane, Qld), were married on 31.12.02 at the Norah Head Lighthouse, Wyong, NSW.

Erika Puni

Hill—McLane. Daniel Hill, son of Barry and Joan Hill (Adelaide, SA), and Julia McLane, daughter of Glendon and Suzanna McLane (Sydney, NSW), were married on 2.2.03 in the Galston Adventist church.

Garth Bainbridge

Johns—Aveling-Rowe. Philip Johns, son of Ian and Jennifer Johns (Alstonville, NSW), and Sherie Aveling-Rowe, daughter of Kenneth and Marilyn Aveling-Rowe (Cooranbong), were married on 9.2.03 in the Beecroft Presbyterian church.

Garth Bainbridge

Smoker—Schneider. Shannon Smoker, son of Brett and Kerryn Smoker (Albany, WA), and Carly Schneider, daughter of Terry and Rhonda Schneider (Bakersfield, California, USA), were married on 10.12.02 in the old Avondale College chapel, Cooranbong, NSW.

Brett Townsend, Calvyn Townsend

Stojanov—Blanco. Sasha Matthew, son of Michael and Miriam Stojanov (Albury, NSW), and Ghishlain Monique Blanco, daughter of Peter Blanco and Ines Walker (both of USA), were married on 26.1.03 in the Albury Adventist church.

Peter Joseit

Zaibak—Ralph. George Zaibak, son of Zaby and Afaf Zaibak (Reservoir, Vic), and Natalie Ralph, daughter of Charles and Leonie Ralph (Knoxfield), were married on 2.3.03 in North Fitzroy Adventist church, Melbourne.

Morrie Krieg

Obituaries

Baldwin, Sydney, born 22.8.1915 at Weston, NSW; died 4.2.03 at Newcastle. Syd was the fifth child of six children born to his parents. All of his siblings have passed away. He served in the Australian Army during World War II. He joined the Adventist church after the Burnside mission in Newcastle and faithfully attended the Hamilton church until hospitalised prior to his death.

Alwyn Gersbach

Barnett, Keith, born 24.10.1942 at McKay, Qld; died 31.1.03 in Mount Olivet Hospital. He was predeceased by his sister, June, in 1942; also his brother, Lester, in 1995. On 3.3.02 he married his second wife, Carmen Rojas Chaparro. He is survived by his wife; his siblings, Mervyn (Katoomba, NSW), Grahame (Salisbury, Qld), Errol (Petrie), Ann Beckett (Laidley), Gail Carnes (Nundah) and Lynn Barnett (England). Keith was a man with a deep commitment to God and very enthusiastic about his faith. He was able to read and speak in Spanish.

Humberto Rivera

Brownhill, Peter James, born 16.2.48 in Sydney, NSW; died approximately 26.1.03 at Broadwater. He is survived by his sons, Jesse and Levi (California, USA); his mother, Pat (Broadwater, NSW); his brothers, Mike (Brisbane, Qld), Jim Valla Beach, NSW), Bill (Coraki) and Mark (Belmont), as well as his travelling mates from better days. Farewell, bro.

Mike Brownhill

Chambers, Edna Linda, born 5.6.1911 at Manayup, WA; died 28.1.03 at Manjimup. On 16.5.34 she married Harry, who predeceased her. She was also predeceased by her daughters, Connie and Helen. She is survived by her daughter and son-in-law, Frances and Noel Gersbach; her son, William; her sisters, Dorothy Lang and Dulcie Gooding; and her four grandchildren. Edna was a faithful worker for the church and the community. She farmed with her husband and family for many years in Kulikup.

Richard Reynolds

Dale, William Porter, born 3.5.1956 at Mullumbimby, NSW; died 14.2.03 at Nambour, Qld. He is survived by his parents, Bill and Connie Porter; his siblings, Cherie (Brisbane), Terry and Genia (both of Sydney, NSW); and his nieces and nephew. At the age of seven Dale was diagnosed with diabetes, resulting in many bad turns and accidents. This did not hinder him from pursuing his great love of the surf. He will be sadly missed by his family and many friends.

Ken Martin, Malcolm Allen

Fisher, Lornabelle Robyn, born 16.9.1946 in Sydney, NSW; died 8.2.03 in Concord Hospital, Sydney. She is survived by her husband, Mike; her son and daughter-in-law, Jason and Dale (all of Sydney); Rohan and friend Heather (working in Bahrain); her mother, Marjorie Gillis; and her brother, Glenn Gillis (both of Sydney, NSW). Lornabelle grew up an Adventist and was active in her local church until her stroke.

Trevor Rowe

Hedley Sceneyen, Bruce Shield



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Forbes-Wilson, Edith, born 1.9.1904 at Melbourne, Vic; died 15.2.03 at Mildura. On 2.10.34 she married William (Jock), who predeceased her in 1986. She is survived by her children, Don and Edith-Anne; and their families (all of Mildura). Edith lived much of her life at Warburton and Miludra. Her friendliness and approachableness made her "grandma" to all who knew her.
Tim Kingston

Gilmore, Laurence Annison, born 19.1.1921 at Christchurch, SNZ; died at home 9.2.03 at Cooranbong, NSW. He is survived by his wife, June; his twin sister, Marjory (Christchurch, SNZ); his children, Ross, Yvonne, Ngaire and Clive; and his five grandchildren. For four years Laurence served in the Australian Army Medical Corp in Papua New Guinea, after which he was a pioneer missionary to Yani in the Chimbu Province of PNG, where he served with distinction. To this day he is revered in the area. He also served in NZ and Australia in missions and pastoring churches. For several years he was promotional officer for the new Sydney Adventist Hospital, then served in the Greater Sydney and North New South Wales Conferences. He was a dignified gentleman with unwavering faith and loved by all who knew him.
Len Barnard, Allan Lindsay

Good, Myrtle Eileen (Goodie), born 21.7.1909 at Ipswich, Qld; died 26.2.03 at Wahroonga, NSW. She is survived by her daughter and son-in-law, Patricia and Pastor John Banks (Washington, USA); her

grandson and his wife, Simon and Fiona (Bondi, NSW); and her granddaughter, Danielle (Canberra, ACT). Mrs Good gave many years of faithful service in being secretary to many departmental leaders and administrators in both union and local conferences.
Les Coombe

Jackson, Joy, born 15.10.1931 at Manaia, Taranaki, NNZ; died 18.1.03 in Waipuna Hospice after a brief illness. She is survived by her husband, Rex (Waihi Beach); her children and their spouses, Ken and Anita (Te Awamutu), Warren and Anne (Auckland), David and Mandy (Gosford, NSW), Royce and Sue (Brisbane, Qld), Donna and Bradley (Kununurra, WA); and her 11 grandchildren. Both Joy and Rex's work in church and community was reflected in the large gathering of over 350 persons at Waihi church, NZ, to bid Joy farewell. Family, friends and church family have a beautiful memory of her smiling face.
*Leigh Rice
Errol Singer, Jan Veld*

Jarvis, Phyllis Marie, born 7.10.1910 at Bondi, NSW; died 14.2.03 in Sutherland Hospital, Sydney. On 11.9.37 she married, Alf, the boy in the next street, who predeceased her. She was also predeceased by her son, Barry, in 1940. She is survived by her children, Sandra and Michele; and their families. Almost 60 years ago Phyllis joined the Hurstville SDA church. She grew to be one of the most active and ultimately oldest surviving members. She used to express gratitude to the Lord that "she had all her parts." Hurstville church has lost one of the faithful, and family and

friends have lost a truly grand mother and counsellor.

Cedric Wallace, Natanial Pereira

Jenkins, Mervyn Charles, born 18.1.1918 at Trinity Gardens, SA; died 19.1.03 in Wakefield Hospital, Adelaide. On 8.11.47 he married Marianne. He is survived by his wife (Felixstow); his children and their spouses, Helene and Gerald Aitken (Sydney, NSW), Graham and Christine Jenkins (Albury); and his six grandchildren. Merv joined the 27th Scottish Regiment and served in the RAAF from 1941 to 1946 as a wireless air operator. In May 1973 he was appointed town clerk of Elizabeth and coordinated Queen Elizabeth's visit in 1977. He was a foundation member of the Trinity Gardens church and served in various offices. He was a faithful and kind Christian man who will be greatly missed.
Lee Bowditch-Walsh

Karaoglanis, James, stillborn on 31.1.03 in Mitcham Private Hospital, Melbourne, Vic. He is survived by his parents, Peter and Tanya. His funeral took place on Friday 7.2.03. *John Baron, Phil Brown*

Lansdowne, Edith (nee Thompson), born 7.2.1910 at Durham, UK; died 6.2.03 at Mackay, Qld. On 1.10.32 she married Les, who predeceased her in 1986. She was also predeceased by her son, Lawrence, in 1966. She is survived by her children and their spouses, Brian and Marian, Philip and Marian, Barbara Robinson (all of Qld), and Doreen Vidler (Essex, UK). She has fought a good fight, she has finished the course, she has kept the faith. Well done, faithful servant!
David Lamb, Robert Meyers

Lindsay, Olive (nee Duffy), born 11.3.1917 at Dundas, NSW; died 27.1.03 at Wyong. On 25.2.52 she married William, who predeceased her in 1999. She is survived by her daughters and sons-in-law, Lesley and Graeme Tretheway (Rutherford), Nerylee and Rod Adams (Hornsby Heights), and Roselie and Allen Windus (Parkinson, Qld); four of her nine siblings, Ivy Duffy-Doherty (Oregon, USA), Pastor Arthur Duffy (Sydney, NSW), Noellie Lofberg (Sydney) and Mel Duffy (Armidale); and her six grandchildren. After beginning to train at Avondale College to be a Bible worker, Olive spent 18 years nursing at Kurri Kurri, Hobart, Adelaide, Camden and Kurrie Kurri again. She was much appreciated for her willingness and competence.
Bert Cozens, Elwyn Raethel

McDougall, Evelyn Vivian (nee Humphreys), born 24.8.1918 at Thaness Creek, near Warwick, Qld; died peacefully 14.11.02 in Brisbane. On 23.8.39 she married Milton, who predeceased her on 25.7.83. She is survived by her children, Geoff (Nambour), Dell (Brisbane), Des (Gatton), Jackie (Brisbane), Dorelle (Cowra, NSW), Marita (Warburton, Vic), Rhonda, Val, Graham (all of Brisbane), Lyn (Eagleby); their spouses; her 42 grandchildren; 50 great-grandchildren; and her four great-great-grandchildren. She was much loved by her large family and will be sadly missed. She died with full trust in

her Saviour, after having returned to Him and the church just some months prior to her passing.

Miroslav Stilinovic, Gordon Oaklands

McFarlane, Alice Dorcas, born 25.5.1913 in Tas; died 17.2.03 at Orbst, Vic. She was predeceased by her husband, John; also her brother, Henry Durrant; and her sister, Phyllis Durrant. Alice and John had no children. She is survived by her brother, Bruce Durrant (Club Terrace). Alice's funeral was held at the Noorinbee SDA hall and she was buried at Cann River. Like Dorcas, her namesake, Alice was a servant to those in need.
Darren Croft

Osmond, Edmund Charles, born 9.9.1912 at Trafalgar, Vic; died 24.2.03 at Yarra Junction Aged Care Nursing Home. On 24.12.37 he married Joyce Krauss, who predeceased him in 1974. He was also predeceased by two of his grandchildren. In 1976 he married Masie Bennetts. He is survived by his wife (Mayfair Lodge Home, Dandenong); his sons, Barry (Tucson, Arizona, USA), Raymond (Maclean, NSW), Ross (Auckland, NNZ); his daughter, Beatrice Hawkins (Walcha, NSW); his nine grandchildren; and 14 great-grandchildren. Charles was manager of Avondale College wood products for 25 years.
Edwin Totenhofer

Parrott, Kathleen Rosalie (nee Mounter), born 27.9.1917 at Bristol, England; died 12.2.03 at Toowoomba, Qld. On 21.7.57 she married Edward, who predeceased her on 11.12.94. She is survived by her foster-son and his spouse, Michael and Jennifer Veasey; and her three grandchildren (all of Toowoomba). Kathy was baptised by Pastor George Burnside on 12.12.53 at South Brisbane church. She was always very active in church work, with a love of visiting the sick and discouraged. She will be missed by all who knew and loved her.
*John Abbas
David Stojic, Michael Veasey*

Pugh, Mavis Ellen Rubina (nee Edwards), born 26.12.1925 at Lithgow, NSW; died 13.2.03 at Lithgow. Mavis was predeceased by her husband, Arthur, in 2000. She was faithful to the Lord; loved by those who knew her; childless, but a child of King Jesus.
Colin Dunn

Quakawoot, Bradley Conrad, born 20.2.1970 at Mackay, Qld; died 7.2.03 at Mount Morgan. He was predeceased by his mother, Chyrel, in 1994. He is survived by his daughters, Muli and Tamykla (Mount Morgan); his father, Henry (Mackay); his sisters, Dorisina (Dysart), Elvena (Mackay) and Trudi (Townsville). Brad's funeral service was held in the Mackay Central Adventist church and he was lovingly laid to rest in the Walkerston Cemetery on 14.2.03.
Bob Borresen

Richmund, Hanna Emilie, born 20.3.1920, at Breslau, East Germany; died unexpectedly on 18.1.03 at Albany, WA. She was predeceased by her husband, Norm; and her son, Volka. She is survived by her daughter-in-law, Val (Albany); and

her grandsons, Shane (WA), Mark (Vic) and Neil (California, USA). Hanna was an energetic and appreciated member of the Denmark church until she relocated to Albany, where she was also much appreciated—a generous and friendly lady whose absence will be sadly noticed. Hanna went to sleep with an unquestionable confidence in the glorious resurrection reunion.

Frank Dyson

Roberts, Marjorie Alice (nee Latimore), born in 1918 at Taree, NSW; died peacefully on 24.1.03 in Westmead Hospital while lovingly surrounded by her immediate family. She was predeceased by her husband, Cecil; her sister, Joyce; and her brother, Athol. She is survived by her daughters, Jenene Gall (Tamworth) and Lorraine Ward (Sydney); her six grandchildren; her two great-grandchildren; and her sister, Hazel (Port Macquarie). With her husband, Marjorie toiled hard through difficult times, and then 40 years of widowhood, to set a pattern of Christian motherhood of which her family are justly proud.

Wal Taylor

Rusa, George, born 26.12.1932 at Batuna, Solomon Islands; died 17.1.03 in Honiara Hospital after being flown from Gatokae Island. He is survived by his children, Sharon, Geoffery, Audery, Jephtha, Joanne and Alph. George served the church as a boat mechanic for almost 40 years in the Solomon Islands.

Adrian Stephen

Russell, Ivan Llewellyn John, born 4.3.1927 at Newcastle, NSW; died 11.2.03 at Wahroonga. He was predeceased by his wife, Elva. He is survived by his children, Robyn Coyle, Heather Westgate and Trevor. Ivan was a member of the Waitara church, Sydney, and in his retirement gave much of his time to helping in the Bible school at the Adventist Media Centre.

Geoff Youlden

Schriever, Jean May, born 3.7.1917 at Coburg, Vic; died 6.2.03 at Caloundra, Qld. In 1940 she married Cliff, who predeceased her in 1984. She is survived by her daughters, Beth (Vic) and Elaine (Qld); her son, John (Vic); and their families. Jean spent her last years at the Adventist Retirement Village, Caloundra, Qld. She is remembered for her kind and gentle manner and will be greatly missed by her family.

Cyril Pascoe

Thomson, Micah Andrew, born and died 17.1.2003 in King Edward Memorial Hospital, Perth, WA. He is survived by his parents, Andrew and Ellie (Broome); his sisters, Cristal and Jade; and his brother, Jasper. Micah was born with major health problems and lived for only one hour. He was laid to rest at Donnybrook.

Robert Kingdon

Uden, Bryan George, born 10.6.1939 at Christchurch, SNZ; died 8.2.03 in Wanganui Hospital, NNZ. He is survived by his wife, Elaine; his children and their spouses, Carol and Pen, Mark and Judith, Denise and Warrick, and Debbie and Norman; and his seven grandchildren. Bryan was very talented and gifted

in countless fields. Among his many talents, he was a literature evangelist, a lay preacher and Sabbath school teacher. He will be sadly missed.

Anton van Wyk

Westerink, Gerrit, born in 1926 at Elburg, Holland; died 13.1.02 at Christchurch, SNZ. He is survived by his wife, Helga; and his children, Wynand, Anton, Robert (all of NSW), Marko (NZ) and Jansje (Qld). Brother Westerink was a faithful Seventh-day Adventist; a compassionate man, who bequeathed his body to the Otago University Medical School for the benefit of others. His life was extended 33 years by three heart-valve operations.

Russell Standish

Westhorpe, Queenie Winifred, born 6.11.1916 at St Agnes, Turo, Cornwall, England; died 14.2.03 at Tamworth, NSW. She is survived by her husband, Jim; her children, Elizabeth, Patricia and John; and their families. Family and friends mourn her loss, but grieve not as those who have no hope and thank God for His blessings.

John Kosmeier

Yasserie, Jessie Mable (nee Penola), born 23.6.1926 at Farleigh, Qld; died 22.1.03 at Townsville. She was predeceased by her first husband, Sidric; her second husband, Reg; also her children, Merle, Hal, Randal, Genevieve, Zane, Elizabeth, Mary and Jan. She is survived by her sons, Reg and Shayne; and her daughters, Olene Bickey, Jayne Kohler, Jake McGuire and Laanne Everest. Aunty Jessie was truly faithful to the Lord unto her death, therefore she has laid up a crown of life.

David Lamb

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Where is your membership? If you were once a member of **Avondale College church**, but have moved away, please contact the church regarding your address and contact details and/or your membership update requirements. Phone (02) 4980 2272; email <college_church@adventist.org.au> or write to Avondale College church, PO Box 19, Cooranbong NSW 2265.



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Adventist singles camp—Yarra-hapinni, NNSW. Please note that the camp begins at **4 pm on Thursday, April 17** NOT April 18 as appears on the application form. Phone Dot, ASM Secretary (02) 6655 6198.

Finally

Offering good advice may be noble and grand, but it's not the same as a helping hand.