

RECORD



Participants in the AIDS awareness and anti-drug march held as a part of Samoa's largest-ever youth camp.

Camp attracts Samoa's youth

Savai'i, Samoa

About 1500 young people from across Samoa gathered at Siufaga school on the island of Savai'i for the largest-ever youth camp in Samoa over the Christmas break. Organiser Tautinoga Faraimo, youth director for the Samoa Mission, said up to 65 churches had participated in the event.

"This is the biggest camp the Samoa Mission has ever had," he said. "We spent the whole year organising the camp, and the reason we are holding it is to strengthen the faith of the young people in the church."

Pastor Keperieli Duana Lawedrau and Momoi Sausau, both visiting from Fiji, were guest speakers. For the Samoan-born Mrs Sausau, the opportunity to minister was a dream fulfilled. "I am originally from Samoa, although I am married to a Fijian, and I have always wanted to help the Samoan youth," she said.

At the end of the week, dozens of young people made the decision to give their lives to God in response to a call made by Pastor Lawedrau.

A group of 13 Avondale College students and one staff member also attended the event to run spiritual workshops, present drama, assist with praise and worship and present musical items.

Pastor Samuelu Afamasaga, president of the Samoa Mission, said he was very pleased with the camp and felt it had been a blessing to the young people who attended.—**Heather Potter**

In this issue

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ADRA receives \$A10 million grant

Sabbath school Bible-study quarterly now in Hebrew



Mission to the Kalahari Bushmen

Informed, inspired, in touch

People often ask me, "What exactly do you do at Signs?"

Being part of a small editorial team that publishes five different magazines and an associated youth web site means that I get to do quite a bit. While we all pitch in and participate in various roles as required, each of us has specific roles.

As news editor for RECORD, my main focus each week is filling six pages with news, photos and information from administrative offices, affiliated institutions and businesses, local churches and individual members around Australia, New Zealand and the Pacific islands.

Thirteen years ago, as newlyweds living in the mission fields, my man and I loved receiving RECORD each week. It kept us in touch with the news, issues and familiar faces of home. I had no idea at the time, as I wrote my first few articles for RECORD and *Signs* while in PNG, that a decade later I would be on staff in the editorial department at Signs Publishing Company.

I also had no idea how much effort went into pulling those RECORD pages together each week. Now I know just how many emails, phone calls and faxes it takes to:

- Chase a news story and confirm the accuracy of incoming reports;
- Write up a news item (we welcome your news items and photos—ask for RECORD writer's guidelines by emailing <record@signspublishing.com.au>);
- Locate photos (preferably high-resolution, digital photos) to include with relevant news items;
- Ensure each person in the photo is correctly identified (in the correct order, left to right, please!);
- Find out if the person mentioned is a Miss, Mrs (if in doubt use Ms), Mr, Dr or Pastor;

- Lay out copy, add headings, photo captions and credits;

- Make corrections after second and third copyedits;

- Label where each photo goes;

- Find other illustrations as needed; and

- Hand over to pre-press.

And that's just for the news section of RECORD.

Bruce organises RECORD's features and editorials, Meryl compiles noticeboard, Lee edits the letters and Graeme ensures our magazines are factually and grammatically correct.

And that's just the editorial department. The team effort in producing RECORD each week continues through to pre-press, the press, bindery, subscription and dispatch departments, and ends when your local RECORD secretary distributes them.

Once my weekly news responsibilities are covered, the other area I focus on is editing RECORD's youth supplement *The Edge*, a bimonthly magazine and its associated web site <www.edgeonweb.org>.

Apart from keeping up to date with what's hip and happening in the lives of 15-22 year-olds (a full-time job for this 30-something!), being *Edge* editor involves all of the above—and more.

The Edge aims to encourage young Adventists to link their belief in Christ to how they live their everyday life. It helps create discussion on issues such as the Second Coming, witnessing and Sabbath, and helps them form their beliefs in an environment of Christian support, rather than from what the world tells them.

Recently the *Edge* web site introduced a reader-response section. It's been exciting to see young adults sharing their thoughts via *Edge* online. Not only does it expand their understanding by reading what other

young adults have to say, it shows them their church is willing to let them have their say on things that matter to them.

This has been modelled on the success of RECORD's letters-to-the-editor page, and hopes to encourage youth participation and contribution to our church magazines.

RECORD is the most widely and regularly distributed publication for the church in the South Pacific. Whether you read it from cover to cover, or only have your must-read sections each week, RECORD aims to keep you informed, inspired and in touch with your extended church family.

Our church family is made up of people like Brian and June Hamilton, who write from Fulton College, Fiji, to say getting RECORD each week is "like receiving a letter from home." Or Wendy Gillespie, a mother of three who runs a small business with her mum in Queensland, and says she enjoys reading stories and news of what other people are doing. "RECORD gives me a bigger picture of the church," she says. Or Stephanie Slade, a university student from Victoria, who enjoys Berto, Noticeboard and "anything else that has an interesting title on the cover."

RECORD seems to be many things to many people. For me, despite the listings above, it's more than a job description and more than a communication tool. It's a connection point.

Kellie Hancock

To stay connected to the church family, I invite you to be generous for next week's RECORD Offering.



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

- Warburton landmark lauded in architectural book • Signs illustrations in design magazine
- What is the name of the new South Queensland Conference president? • and more

—Compiled by Kellie Hancock—

● To mark the occasion of the Royal Australian Institute of Architects (RAIA) 75th anniversary, 12 of Melbourne's leading architects and academics were asked to submit a list of **Victoria's best buildings from 1929 to 2003**. The former **Sanitarium Health Food Company factory in Warburton** (pictured) was listed among



35 others in the RAIA published book, *Judging Architecture: Issues, Decisions and Triumphs*. Other buildings of note include the Manchester Unity Building, the Sidney Myer Music Bowl, Melbourne Museum and Federation Square. A photographic exhibition from the book will be held at the Heide Museum of Modern Art, Vic, until February 22.

● Another Adventist institution in Warburton, Vic, was also recently mentioned in an industry magazine. **Shane Johnson**, a graphic designer for Signs Publishing Company, had three of his **illustrations featured** in the January issue of *Design Graphics*.



Division president honoured

Pastor Laurie Evans, president of the South Pacific Division, was awarded an honorary Doctorate of Ministry at the recent graduation ceremony for Pacific Adventist University (PAU), in Port Moresby, Papua New Guinea (PNG).

There were more than 90 graduates in PAU's 22nd graduation, but the awarding of an honorary doctorate was a surprise inclusion in the program.

Pastor Evans, unaware that he was to receive the award, was temporarily at a loss for words. Sustained applause indicated the love and esteem in which Pastor Evans, who is also the Chancellor of PAU, is held.

Pastor Evans spent a number of years working in PNG before working at the South Pacific Division's headquarters in Wahroonga, NSW. His years of ministry in numerous places and the influence he has had on thousands of lives are recognised and celebrated by this award. Dr Nemani Tausere (Vice-Chancellor of PAU), Dr Ross Cole (Deputy Vice-Chancellor), and Pele Alu (Registrar), together robed and capped Dr Laurie Evans.—*Shirley Tarburton*

These illustrations were for *Signs of the Times* articles, "Is your home safe?" (December, 2002); "Fresh new life" (June 2003); and "Messages from angels" (July 2003). The special "Portfolio" issue is an annual showcase of graphic designers from Australia, New Zealand, Canada and USA.

● **Dr Neil Watts** (pictured) is the new **president of the South Queensland Conference**. He replaces **Pastor Ken Vogel**, who moves to Melbourne as the new general secretary for the Australian Union Conference. Dr Watts has worked as a departmental and district director, minister, teacher and president in four

countries during his 33 years of denominational service. He had been serving as senior minister of the Lilydale church in Victoria, and as a departmental director for the local conference before receiving the call to Queensland.—*Brenton Stacey*



Branimir Schubert

● Is this a first? For six months **staff from the North NSW Conference** office have been meeting together once a week in a **small group** environment for an hour after morning worship. It's a time where work is put aside and staff have the opportunity to grow spiritually within the context of a small group and to develop as a team. "Here's a chance for us to live out our faith and to draw from the richness of each other's Christian experience," says one staff member. **Bevan**

Craig, assistant youth director, says, "Often we're **so busy doing the work of God that we forget the God of that work**. Wouldn't it be great if all our institutions did such a thing."

● **Sydney Adventist Hospital's** (SAH) annual **Carols by Candlelight** in 2003 was the finale of their year of centenary celebrations. The evening's festivities wrapped up with the lighting of the SAH centenary candles by Andrew Daddo, Gina Jeffreys and Kamahl, followed by a fireworks display.



● A **tribe** in the Eastern Highlands of Papua New Guinea is **seeking Bibles and hymnals** to aid its spiritual redevelopment after six years of fighting. “The Fomu Clan has lost everything,” says **Pastor Simeon Nara**, the director of communication for the Papua New Guinea Union Mission. “When I was the secretary of the local mission, I devoted most of my time to visiting the warring clans to encourage

them to lay down their arms and settle their differences by way of negotiation.” Contact Pastor Nara on +675 472 1488 or <snara@pngum.org.pg> if you can help.—*Brenton Stacey*

● Employees at the **Adventist Media Center (AMC)** in Simi Valley, California, USA, completed their second trip around the world in December 2003, in the “Walk Around the World” wellness program (Newsfront, September 13, 2003). Since the program’s inception one year ago, 102 participants have logged more than 70,800 kilometres. Fifteen employees have earned at least one additional day of paid leave by walking 1609 kilometres, with one employee walking a total of 4828 kilometres.—*ANN*

● Did you know that in the past 12 months **950,222 people joined** the worldwide Seventh-day Adventist Church?—*FYI*

● An **Adventist pastor**, his wife and their two children were **attacked** on December 22 at their home in Babelthau, Palau. Pastor Ruimar Duarte DePaiva, 42, Margaret Ottoni DePaiva, 37, and their son, Larisson, 11, were **killed**. A 10-year-old daughter, Melissa, survived. Officers of the Guam-Micronesia Mission have sent personnel to support the injured child. The DePaivas, who were Brazilian citizens, moved from Berrien Springs, Michigan, to Palau 17 months ago to pastor the Koror Adventist church.—*ANN*

● According to the *Houston Chronicle*, **Kelly Haskins**, a member of Abundant Life Christian Center, **won** a \$US17,000 Plymouth **PT Cruiser** at the **church’s New Year’s Eve service** in a drawing designed to encourage church attendance. Another of the church’s 4000 members won a \$US9000 Harley-Davidson motorcycle. Try driving that through the eye of a needle.

Days and offerings
February 7—RECORD Offering

Signs mag convicts reader on Sabbath

For many years Eileen received *Signs* magazine in her letterbox. She had no idea who placed it there, but she enjoyed reading them and saved her copies. The magazine stopped appearing in her letterbox about 20 years ago.

Recently, while cleaning up her old shed, she came across a fragment of an old *Signs* magazine. Already convinced

from her study of the Bible that the Sabbath was the day God set aside, conviction entered her life as she read the fragment of *Signs*, which confirmed the

Sabbath as part of God’s eternal Ten Commandments.

Eileen announced to her daughter, “I’m going to the Adventist church this week.” Her daughter, Melissa, was interested, but, not wanting to go to a church full of strangers, she rang Pastor Warren Fedorow, minister of Hamilton church, NSW, at the time, and invited him and his wife, Mary, around for afternoon tea. The Fedorows and Clifton Glasgow, a third-year theology student, began Bible studies with them.

They began attending church and wanted to be baptised together. On December 13, 2003, Pastor Colin Renfrew had the pleasure of baptising mother and daughter (pictured) after also having had studies with them.

Pastor Renfrew, senior minister of Wallsend and Hamilton churches, says this story confirms again “the power of the Written Word.”



Off the record

Each new year sees scores of new staff placements and replacements in schools, churches and administration offices. Among the more significant in the Papua New Guinea Union Mission (PNGUM) are:

- Pastor **Jesley Farugaso** (pictured top), from president Morobe Mission to president of Eastern Highlands Simbu Mission
- Pastor **John Hamura** (pictured centre), from president Sepik Mission to president Morobe Mission.
- Pastor **Simeon Nara**, (pictured bottom), from PNGUM departmental leadership to president Sepik Mission.



- A member of **Wanganui church, NNZ**, recently received an **Outstanding Citizen** community award. While attending the mayoral Christmas function, **Vivienne Walker** (pictured)



was surprised with the award for outstanding service in the Women’s Christian Temperance Union. Over 28 years she has served as president, secretary and treasurer of the Gonville branch.

- **David Trim** (pictured), formerly of Wahroonga, NSW, and now lecturer in history at Newbold College, UK, was elected by academic peers to be a **Fellow of the Royal Historical Society**



in recognition of him being an active scholar actively engaged in research and publishing. He is the **first Adventist and teacher from Newbold College** to achieve the fellowship.

Sanitarium sells specialty foods business

Tuggerah, NSW

After several months of consideration and negotiation, Sanitarium has sold their specialty foods business located at Tuggerah, NSW, to AAB Holdings, owners of the Nature's Selections brand.

The specialty foods business is acknowledged as playing a major role in the foundation of Sanitarium's heritage, and since the early 1900s found its initial growth through Sanitarium's cafes and health food shops. The range of dried fruits and nuts (particularly at Christmas time), legumes, and cooking ingredients such as specialty flours, have been stocked in many kitchen pantries.

In 1998, Sanitarium acquired the Mellow Yellow brand and range of specialty food items. Several Mellow Yellow staff members joined their sales team at the time and will continue to focus their efforts on Sanitarium's key categories.

According to Kevin Jackson, CEO for Sanitarium, the company has been considering its future strategy in the specialty foods category for some time.

Early in 2003 two parties approached Sanitarium with an offer to buy the specialty foods business. The Sanitarium board asked management to consider these offers along with a business

model to manage the continuation of the Sanitarium brand in the health food category.

The transfer of Sanitarium's specialty foods business ownership also brings with it the opportunity for the development of a strategic partnership with AAB Holdings. The strategic partnership will aim to bring long-term benefits to the specialty category and Sanitarium's business. "Our focus will be on the development of a long-term partnership with AAB Holdings that will include product development in the health food category," says Mr Jackson.

AAB Holdings Pty Limited is the company's legal structure. It consists of two operating divisions, a printing division trading as Pegasus Printing and a food

division trading as Nature's Selection Foods. AAB Holdings Pty Limited is a 100 per cent shareholder of Gazelle Foods Pty Ltd.

Sanitarium's presence will remain in the supermarket health foods category, through the licensing of the Sanitarium brand to AAB Holdings on a selection of the specialty foods product range. This allows Sanitarium to

hand over the management of a complex area of their business while growing the Sanitarium brand through a royalty revenue stream. The Mellow Yellow brand will be owned by AAB Holdings.

"Through our negotiations with AAB Holdings we have endeavoured to ensure the impact of the change of operations on our staff at Tuggerah is minimal," says Mr Jackson. "The management team are committed to ensuring staff are not disadvantaged through the transfer of ownership.

Staff will be offered employment by AAB Holdings."

AAB will continue to operate the Tuggerah site and will look at increasing the production volume.

As owners of the Nature's Selection Foods brand, AAB Holdings have a team focused on the development and growth of the health food category.

Nature's Selection Foods is dedicated to manufacturing, packaging and distributing high-quality branded and private-label food products. They produce a range of products for the retail market. These include raw nuts, dried fruit, legumes and health foods suitable for cooking needs and health food categories of the retail trade, which are sold under the brands Nature's Selection Foods



Sanitarium's specialty foods business found its initial growth through their cafes and health food shops, and is acknowledged as playing a major role in the foundation of Sanitarium's heritage.



Kevin Jackson.

and Belltrees.

The National Heart Foundation approves all the products in the range.

"On behalf of the management team, I want to sincerely thank all our staff at Tuggerah for their patience as we have considered this sale. I believe our staff will be in good hands, as AAB Holdings have an excellent reputation and a willingness to ensure our staff are well cared for during the transfer of operations."

It is anticipated the handover should be completed early in February. A special team is caring for the handover and management of the complex processes surrounding the transfer of business operations to the new owners.

The sale of the specialty business operations does not affect the New Zealand market.—**Julie Praestijn**



Sanitarium's specialty range of dried fruits and nuts, legumes, and specialty flours, are pantry favourites for many.

Sabbath draws Adventists together

Andrews University, Michigan, USA

For Adventists, the Sabbath, church and Sabbath school are the top unifying factors, according to a study covering 51 countries. Elements of observance are different, however, and the day of rest becomes more stressful for those in church leadership.

These emerged from a recent doctoral dissertation by May-Ellen Colón, an assistant director in the Sabbath School Department at the General Conference. The title of the dissertation is "Sabbath-Keeping Practices and Factors Related to These Practices Among Seventh-day Adventists in 51 Countries."

"Cross-culturally I expected more differences," says Dr Colón, who began her doctoral program in 1991. There were, however, a slight variety of applications of biblical Sabbath-keeping across different cultures. "And there should be," she says.

Her research included more than 3000 survey forms returned from members in 51 countries. Surveys were prepared in English, French, German, Spanish and Russian.

While Sabbath is a day of rest for many Adventists, she also found that Sabbath is a source of stress for many in church leadership. The weekly routine of Sabbath activities engaged in by leaders, who often preach and visit a variety of congregations, can put pressure on family life. In turn, some say, this can take joy out of the Sabbath.

Attending church and Sabbath school was the most visible example of church members keeping the Sabbath. Women scored higher in relational aspects of the Sabbath. Dr Colón discovered that only 26 per cent of respondents included service activities—visiting sick and missing members, helping the needy—in their keeping of the Sabbath.

Early Adventist Church pioneers didn't emphasise practical aspects of Sabbath, she says. They were more theological and apologetic—defending the concept of the Sabbath.

Dr Colón says after the church was

more established in its position on the seventh-day Sabbath, including whether the Sabbath began at sunset or 6 pm, Adventist publications then focused more on how to keep the Sabbath, answering questions such as, Could Adventists go to the post office or chop wood on Saturday? Some were accused of riding their horses to conference meetings because that was looked down upon.

"By then they had their identity established on the Sabbath," says Dr Colón. They didn't have to spend so much of their time defending it. By the 1880s the church had more emphasis on salvation by grace, she says. "Members were keeping the Sabbath because they loved the Lord, not because it was 'the

right thing to do.'"

"We need to encourage members to intentionally make the Sabbath attractive and joyful," she says.

She credits the travelling staff from the General Conference that assisted her in delivering the 99-question survey while on their trips. "They took these to the ends of the earth," she says.

Respondents to the survey were Adventists who already attend church. Among respondents, 40 per cent were church leaders and 60 per cent were church members. "I know that's not the ratio between leadership and members," says Dr Colón. "This was not a random sample. . . . We got the cream of the crop."—**Ansel Oliver/ANN**



Dr May-Ellen Colón.

Adventists and Salvationists dialogue

Silver Spring, Maryland, United States

Building upon previous informal contacts, theologians from the Seventh-day Adventist Church and the Salvation Army have spent four days in theological dialogue. The meetings took place in Silver Spring, Maryland (USA), from January 5 to 8.

Dr Bert B Beach, director of Inter-Church Relations for the Adventist world church, said he was pleased that the long-sought dialogue came about. "It was most important to see the very similar approaches to the gospel message that we have; very compatible lifestyles and Christ-centredness in the Salvation Army and the Seventh-day Adventist Church," commented Dr Beach. "Adventists have always had considerable respect for the work of Salvationists, and I hope that in the future we would increase our knowledge of each other and our cooperation in meeting many of humanity's crying spiritual and material needs."

During the four-day meeting, presentation from both sides highlighted the commonalities between the two churches' beliefs, organisations and practices. Adventists presented papers and talks introducing the Adventist Church and its fundamental beliefs, as well as the Wesleyan roots of Adventist theology. Also presented was a paper on "Adventist Biblical Interpretation." Salvationist delegates said each of these papers was interesting and informative, and they offered many questions and comments about the papers' contents.

"This was a very interesting and very friendly dialogue between two groups that are involved in helping others, and who have respect for each other," commented Dr John Graz, director of Public Affairs and Religious Liberty for the world church. "Traditionally, it takes some time to 'break the ice,' but in this dialogue we felt very comfortable with each other from the start, as part of the same extended family."

The dialogue sessions are expected to continue in 2005.—**Mark A Kellner/ANN**

\$A10 million grant for Adventist relief agency

Wahroonga, NSW

The Adventist Development and Relief Agency (ADRA) has applied successfully to the Australian government for a \$A10 million grant over five years.

The grant is to provide food security and home-based care for HIV/AIDS victims in Malawi, Mozambique and Zambia.

“Research indicates a new type of famine—we call it the variant famine—is hitting some countries in Africa,” says Pastor David Syme, ADRA–Australia’s executive director. “A person living with HIV/AIDS has diminished strength to produce food, and the capacity of their family to do so is also diminished because of the family’s need to look after the person suffering from HIV/AIDS. Our project will help these families provide better care in the home and develop more efficient food-production techniques.”

ADRA received the grant from the Australian Agency for International Development (AusAID). Pastor Syme describes applying for the grant as “highly competitive.” “AusAID had only sufficient funds to grant six agencies, and it selected ADRA as one of those six.”

Pastor Syme says AusAID selected ADRA because of the strength of the agency’s overseas offices and its commitment to transparency and objectivity. “This is the first time AusAID has made a five-year funding commitment, and the first time it is funding a multicountry program.”

But Pastor Syme says receiving the grant also demonstrates the need to strengthen ADRA’s financial capacity. “It has cost us more than \$A15,000 to develop and submit our proposal to AusAID, and the money came not from donations but from our declining interest income. Still, we’re helping more than 80,000 poor and suffering African men, women and children, which would not have been possible without our faithful and regular supporters.”—**Brenton Stacey**

Sabbath school Bible Study Guides now in Hebrew

Jerusalem, Israel

Hebrew-speaking residents of Israel can now learn about the Gospel of John from the 2004 Sabbath school Bible Study Guides, which, for the first time, have been translated into the language of the patriarchs and prophets by the Seventh-day Adventist Church.



The Hebrew Sabbath school Bible Study Guides.

“For us it is a very important step in the process of sharing the good news with the Jewish people,” says Pastor Richard Elofer, president of the Israel Field. “In Israel we have felt the lack of contextualised literature for this population,” he added.

It was a year-long effort to translate, edit and print the weekly Bible-study lessons in Hebrew, and the move is the first production of the Adventist Church’s new publishing house in Israel, *Chaim Veshalom*, which is Hebrew for “Life and Peace,” inaugurated in early 2003.

Pastor Elofer says care had to be taken to make sure the Hebrew translation met the highest standards of grammar.

“We have [used the services of] a professional translator who has been working for a long time as translator for Messianic Jews in Israel,” he says. “I’ve

worked very closely with him to be sure the translation is really according to what was written in the original.”

He noted that contextualisation also required a close reading and editing of the lessons. “I have also read the lessons very carefully before the translation to be ensure there is nothing ‘politically incorrect’ concerning the Jews and Israel,” he says.

Translating the quarterly is the first in a series of planned publishing projects that will bring the Adventist message to Israel, where the church has ministered for 107 years.

“We have already translated a set of 15 Bible studies written by Dr Jacques Doukhan from Andrews University. This will be published by the end of January 2004,” Pastor Elofer reports. “We’ve translated *Steps to Christ* by Ellen White and *Enjoy It*, a book about health. We are in the process of translating *Patriarchs and Prophets* by Mrs White and some other projects are on a waiting list.”

Reaction to the publication of the Hebrew-language Sabbath school guides has been enthusiastic.

“I think it’s great,” said Dr Clifford Goldstein, editor of the *Lessons*.

“This simply reflects the growth of the church in Israel and I would like to commend Pastor Elofer for this accomplishment.”

Present in the Holy Land since 1896, the Seventh-day Adventist Church has, in recent years, grown its ranks to about 2000 people, many of them immigrants from Europe and the former Soviet Union.—**Mark Kellner/ANN**



Pastor Richard Elofer.

Worship: Losing the plot?

by Harwood Lockton

Worship style has provoked vigorous debate in many of our churches over the past decade. And rightly so. How we worship says something about our sense of identity.

Some Adventist churches, particularly in Australia and New Zealand, have experimented with more contemporary styles of music and liturgy in an attempt to reach the secularised minds of youth in the church, and the unchurched beyond the walls of the church. Other Adventist churches, particularly in North America, have moved into a more formal “high church” liturgy utilising choirs and recently refurbished organs.

Meanwhile, other Adventist churches have retained the familiar three-hymns-and-a-sermon approach probably because they, in part, lack the necessary people and facilities to organise large-scale and elaborate worship events.

Such organisation of worship demands considerable time and the goodwill of many to be involved in worship planning and leadership. This has been a positive development in that it makes our worship more intentional and purposeful. No longer are our prayers, hymns or songs seen as “preliminaries”—the very word says something demeaning about how we have seen these integral parts of Christian worship.

But, have we lost the plot? Is worship simply something that we do for an hour or so on a Sabbath morning? Is it something that can be engineered? Is worship only about style or liturgy—or is there more? This is not a new issue. In the centuries before Christ, God’s people struggled with the nature and style of worship as revealed in Isaiah 58.

Their worship was based on ritual, performance and a focus on self: “We have fasted—and you have not seen it; we have



humbled ourselves—and you have not noticed” (verse 3, paraphrased). Many contemporary praise and worship songs as well as many of their nineteenth-century predecessors, the gospel melodies, have a preoccupation with self and God as my friend. They express a privatised religion.

But where is the community of worshippers in these lyrics? Where is our Christian responsibility to others as so well demonstrated by Jesus in the first century? After all, though salvation is always personal, it is never a private affair. There are communal dimensions and responsibilities that flow from our personal relationship with God, yet these are rarely addressed in much contemporary worship.

God did notice their vain worship and responded by telling them that genuine worship stems, surprisingly, from our service to others: “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not to turn away from your own flesh and blood?” (Isaiah 58:6, 7).*

Thus a combination of caring social action (sharing food, providing shelter) and social justice (loosing the chains of injustice and setting the oppressed free) is what God accepts as true worship. We don’t get close to God by doing worship,

however well planned and organised.

Graham Kendrick, the English contemporary Christian songwriter and performer has said that the holiest moment in worship is when we walk back out of the church into the world to embrace it and its ills. In the context of Isaiah 58 our worship should focus on ministering to the physical needs of others—not on us and our spiritual feelings.

Isaiah 58 (verses 8-14) concludes with a passage frequently quoted by Seventh-day Adventists, but usually taken out of its context, and so we miss the full force of this powerful passage. We will only be “called repairers of broken walls, restorers of streets with dwellings” (verse 12, modified) as we feed the hungry and free the exploited. Our emphasis as Adventists on the Sabbath as the day of worship (which also appears in this passage) must be situated in our acts of Christian service and social justice to humanity that occur in the preceding six days! Only then is our worship genuine and acceptable to God.

This is a message repeated throughout the Old Testament and by Christ the Lord of the Sabbath (see Micah 6:8 and Matthew 23:23, for example). James reminds us that true religion is as much about caring for the marginalised as it is about being spiritually untainted (James 1:27).

Perhaps it is time for us to recover the plot. **R**

* All biblical references are from the New International Version.

Harwood Lockton is a senior lecturer in human geography and international development at Avondale College, NSW.

Viewpoint allows RECORD readers to have their say. The views expressed are not necessarily those of the editors of the denomination, but readers are encouraged to respond.

Jacaranada

Mission to the Kalahari

by Tania Calais

The Adventist Church has been the first to bring Christianity to the Bushmen people of Africa's Kalahari Desert and continues to be the fastest growing church in the desert area, according to frontier missionary Pastor Sebastian Tirtirau.

Today in the Kalahari, Pastor Tirtirau has established three churches with 350 members, two schools, an orphanage and two clinics. His report was shared with Melbourne churches during a three-week visit in November last year. Pastor Tirtirau shared his passion for mission to what he calls "the final frontier"—areas of

the world where currently there is no Christian presence, and in particular no Adventist influence.

Pastor Tirtirau's work as a missionary began in 1995 after reading the story of pioneering Christian missionary and explorer David Livingston. He sold everything and travelled from his homeland of Romania to South Africa to pursue his conviction of becoming completely answerable to God's calling.

Pastor Tirtirau was intrigued by the Ju!Hoansi people of north-western Kalahari in Namibia—the Bushmen as the world came to know them after they were featured in the 1980s movie *The Gods Must Be Crazy*. He travelled to live with them for several months. Although initially he had no way of communicating, he was accepted by the people, and he found them eager to hear the gospel.



The baptism of Gaukana—star of *The Gods Must Be Crazy*—in 2000.


"The name Kalahari in Bushmen language means 'the great thirst,'" explains Pastor Tirtirau. "This is their spiritual thirst for meaning, as they believe they have lost their way with God and are looking to get it back."

Later in 1995, Pastor Tirtirau baptised the first 32 Bushmen as Seventh-day Adventists, the first Christians among the Bushmen people.

Pastor Tirtirau has continued to work sensitively with the Kalahari Bushmen, returning each year since 1995 to be involved in mission activity. In July 2000, he baptised Gaukana—the star of *The Gods Must Be Crazy*—with whom he had developed a close and trusting friendship.

Gaukana died of tuberculosis in July last year aged 79 years, but Pastor Tirtirau is confident in the faith he shared with

Gaukana. "The sadness is diminished knowing that Gaukana is the first Bushman to die in the Lord," he reflects.

In keeping with his mission to reach the remote and untouched, Pastor Tirtirau has also established a clinic and a school in Guyana, in South America. In early 2004, he plans to visit Venezuela and in July, Greenland. He is enthusiastic about the progress and possibilities in spreading the gospel around the world. "If our church would just reshape our hope and become as enthusiastic as we were years ago, we would be a tremendous force that would light this world and the work would be finished," he urges. 

Tania Calais attends the Wantirna church, Victoria, one of the churches visited by Pastor Tirtirau during his visit to Melbourne.

Our prophetic movement

by Paul Petersen

Seventh-day Adventists belong to a prophetic movement. We long for the soon coming of Jesus Christ. It's the climax of a historical chain of biblical prophecies. Recent developments strengthen the belief in Jesus' soon coming, but other observations challenge us as we attempt to understand and proclaim our prophetic message in the 21st century.

It was the summer of 1980. As part of a mixed quartet I attended a large youth camp in communist Germany. We were the only Western Europeans there, officially invited by the German Democratic Republic.

The writing on the end wall of one of the dormitories of our school in Friedensburg read, *Der Herr kommt*, "The Lord is coming." At the closing meeting our quartet sang one stanza of *Blasst die Posaune*, "Lift up the trumpet."

Tears came close. Would we ever meet again before the return of our Lord, separated as we would be once again by a political Iron Curtain? In 1989 tears ran freely as hammers broke down the hated Berlin Wall, a symbol of separation between family and friends. The wall was only a four-hour drive from my Danish home town. The event opened the eyes of many.

For years the Adventist understanding of prophecy pointed to the United States as the final economic superpower of the end time. During the Cold War that scenario seemed unlikely. Suddenly, with the wall being torn down, it became the main superpower and our understanding of the prophecies, with later developments, were confirmed in amazing ways.

This isn't the only example of prophetic messages being fulfilled. Walking down the main streets of big cities back in my youth, I often saw the face of Maharishi Mahesh Yogi on posters. A teacher of



ClearView a way of seeing prophecy

transcendental meditation, his spiritualistic message was spreading to the Western and supposedly Christian world. The success of such Hindu teaching provides another fulfilment of prophecy as Adventists have traditionally understood it. The present spread of extreme spiritualist individualism in the Christian world is a shocking fact that further strengthens my confidence in the Adventist understanding of prophecy.

But not all that we've said has been exactly on target. When the view of Uriah Smith gained the victory in his disagreements with James White, Turkey was identified with "the King of the North" and became prominent in Adventist prophetic interpretation for a couple of generations.

I recall a respected, retired conference president, teacher and missionary answering the question, How could you make these claims about Turkey? His answer was humble, refreshingly honest and therefore truly spiritual, "I was foolish."


When my country (Denmark) was about to join the European Union, many Christians counted the unmentioned toes in Daniel 2 and claimed that the end would come when the European Union reached the magic number of 10. What will we do when the number passes the figure of 20? Should we say as did Ellen White when asked about the exact identity of the 10th horn in Daniel 7, "There are all too many horns!" At times details of interpretation lead us to lose sight of the centre of the prophecies—Jesus Christ.

Today the proclamation of our prophetic message is at the crossroads. The nature of

current Western culture creates huge challenges. For instance, our sanctuary doctrine is based on a kind of symbolism and typology completely foreign to a secular world unfamiliar with sacrificial religions. The general lack of interest in history makes traditional appeals to historical fulfilment of prophecies irrelevant to many people. Further, the strange prophetic interpretations that swayed the Christian world in connection with the Y2K hype should also make Seventh-day Adventists reflect on the nature and purpose of prophecy.

We need to present our prophetic hope in a Christ-centred way. We need to realise its significance for our personal Christian lives. We need to proclaim it so it is relevant for people living in a modern, secular Western society. We also need to evaluate our interpretations and arguments, and update them in line with the many significant studies that Seventh-day Adventist researchers have presented during the past decades.

The *ClearView* project, beginning in *RECORD* next week, helps to fulfil that purpose. From February to August the first *RECORD* of each month will contain an insert, a lift-out, dealing with an important aspect of the prophecies. Attached will be a set of Bible studies that can be utilised in your personal life or in small groups. The Adventist web site will contain further material and be open for dialogue as well as answering your questions.

Take advantage of these resources. We trust that as you revisit aspects of our distinctive church beliefs, you will be reassured that Seventh-day Adventists still belong to a prophetic movement. 

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

In an Adventist school

by Anthony Mead

Talking recently with some Buddhist students I asked what they believed. They spoke of Buddha, of ceremonies where prayers were offered to deceased grandparents, of focusing on meditation and of monks joining people's hands together with string. I also asked a Muslim what she believed. Memories of late last year were recalled: getting up at midnight to eat, but "cheating" by drinking during the daylight hours. I asked some Christians what they believed. "God is real," they said. "He created everything and He came to earth to show us how to live. I don't really belong to a group or anything, but sometimes we have a Bible study, which is really fun."

For many of these 10- and 11-year-olds, this week's Bible class topic—"What does it mean to be a Christian?"—is foreign. "Adam who?" one student asked during a discussion on Creation. When children hear biblical facts for the first time, eyes light up. This is not because all children instantly believe, but because of curiosity and the inquiring nature children possess.

Children like to ask the big, honest questions to satisfy this curiosity; questions that make us adults uncomfortable. They ask "Why?" Recently a student asked, "Will Mum and Dad go to heaven if they do not know about Jesus but are simply good people?"

A surprising number of questions in my Bible classes relate to supernatural events or the spiritual world. This is evidence of an environment that children are being subjected to at an earlier age. I am surprised at how many children under the age of 10 watch television programs like *Buffy*, *Angel* and *Charmed* on a weekly basis and how many children have experienced forms of witchcraft or spiritualism.

As Adventist teachers we are more than simply imparters of knowledge. Our school system has outgrown the days when it was designed predominantly for



Adventist or Christian children, possibly as a form of shelter from undesirable influences. Evidence of this can be seen on a daily basis. Boys from many religious backgrounds constantly ask whether a spare place has become available in the weekly Bible-study group. A girls Bible-study group also meets weekly with a secondary student-leader during lunch-times and is always full. With such excitement for Jesus being generated by many non-Christian children, how can we begin to fathom how God is working in their lives?

A frustration for some educators is that sometimes the success or viability of our educational system is measured by counting baptisms, implying that baptism is the concluding or only step in one's spiritual journey. This mentality could not be more wrong. So much more precedes

and follows baptism in the process of becoming a true disciple. Good Christian teachers directly contribute toward many children giving their lives to Jesus; however, such a decision is not always made during the school years. Teachers are often seed planters, sharing Jesus and His plan in plain terms.

In the eyes of a teacher, Adventist education is engaged in its mission when a Year One student prays to Jesus that his grandad will feel better, or when a Year Six student prays for a sick classmate. It's when many non-Christian students give up Saturday-morning language school or sporting commitments to sing in a worship service. These actions are also measuring sticks.

Our work involves "an education that cannot be completed in this life, but will be continued in the life to come." We look forward to this time, when all will be students of the Master Teacher. In the meantime, Jesus is central in my classroom.®

Anthony Mead is a teacher at Gilson College, Taylors Hill, Victoria.

Cellia Moncrieff


Just for children

Do you know...

Agabus?

Agabus was a prophet who told Paul that he would be put in prison. He did this by using Paul's belt as an object lesson.

Read about Agabus and Paul in Acts 21:10-17



Peta Taylor

No fear!

Sally Muller, NSW

Stagnation brings deterioration and decay! We see movement in our church today, including spiritual gifts, prayer and outreach. Each is diverse and distinct, yet interlocking in God's strategy for spiritual growth among His people.

In the ADRA Appeal, we must be willing to work outside our giftedness for the success of church outreach. While some Appeal participants move with confidence, others feel inadequate. But God promises to give both the desire and ability to do it. Get serious with your prayer life and apply the promises of Philippians 2:13, then step forward in active faith.

Time for reflection

Susan Johnstone, QLD

Thank you, Kellie Hancock, for your refreshing editorial ("All I want for Christmas," November 29) on the desire to seek Jesus and not gifts at Christmas. We live in such a materialistic, self-absorbed society; it's good to be reminded to keep focus on the really important things. It's also good to stop and think of the real reason for the season.

Investment strategies

Malcolm Ford, NZ

Mario Cortes's pragmatic approach in "The better investment" (December 6) was refreshing for a subject that appears to confuse some of those with an excess of monetary and/or artistic talents. I was very impressed by the sound advice he offered.

Steve Landers, SA

I'm concerned with Mario Cortes's method for justifying the pursuit and accumulation of wealth. Worship, not service, is to be our motivation; otherwise God is not the focus. And if God is not the focus, then we take the glory that is God's and make it our own, which is sin (Romans 1:21-23). This is especially true of deeds, and includes providing for family. For deeds to qualify as good, they

must glorify the Father (Matthew 5:16; 1 Peter 2:12). Thus to use service to warrant monetary gain is more than dangerous. It is to perform my duty with my gain in mind. It is evil (Matthew 7:21-33). It is not God's will to grant divine opportunities to serve Him better, nor is it about how many ministries we could support. God redeems us so we can worship him.

God isn't in need of our efforts, including those for the salvation of others (Acts 17:25), and if we desire anything other than the glory of the Father, then those deeds do not serve him, they serve me.

Whatever the case, all we can conclude is that "we are unworthy servants; we have only done our duty" (Luke 17:10, NIV).

teachers need to leave for health reasons, leaving just one student missionary.

Is this something God has been calling you to do? If so, look at our web site <www.aelc.nursat.kz> or the volunteers web site <www.volunteers.gc.adventist.org>.

I'm paraphrasing David Livingstone when I say that when we compare what Jesus left behind to save us, our sacrifices come into their true light.

Ministry versus minister

Marjorie Bligh, Tas

While holidaying, our coach driver informed us that he had once been a Seventh-day Adventist church pastor.

For me, I become fond of our pastors and their wives. Then they go.

Or, "But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me" (1 Corinthians 15:10, NIV).

When I asked why he'd left the ministry ("Ministering to the minister," RECORD/Review, November 8), he said because the pressures had been too great; he felt expected to do the impossible every day—or feel guilty. He added that it was such a relief to live a normal life.

For me, I become fond of our pastors and their wives. Then they go. I've given up counting the number who've pastored our church. I'd like to attend where the pastor is anchored.

Challenge!

Owen Thomson, Kazakhstan

December 6 may have been Volunteers Day, but it was business as usual for us. I'm a volunteer in Almaty, Kazakhstan, and it isn't long before I finish my tour. So I'm wondering what will happen here when I leave. As I write [December 2003], there's still no-one to follow me, and two other

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.



Appreciation

Engelbrecht, Les's family express gratitude for the prayers and personal expressions of love and care for their Dad at the time of his passing. We look forward to the glorious resurrection morning and the "relinking of the family chain." 1 Thessalonians 4:15-17.

Anniversaries

Atkins, Colin and Clairine (nee Cain) were married 13.10.43 in Sydney, NSW. They had five children, three girls and two boys (one boy died at two-weeks-old). When they retired they moved to the Central Coast from West Ryde and



were members at Kanwal church. They moved again in 1988 to Capalaba, Qld, where they are members of Capalaba church. Recently they celebrated 60 years of marriage with church members and family with a luncheon, and next day left with family for a week's holiday at a resort on the Gold Coast.

Barnard, Pastor Len and Mavis were recently given a surprise diamond wedding anniversary celebration during the annual Kanwal church Christmas concert. Congratulatory messages were received from Her Majesty the Queen, The Hon John Howard, Prime Minister of Australia, and Major-General Michael Jeffery, Governor-General of Australia. They were married by the late Pastor Ron Brown, and their best man was the late Pastor Laurence Gilmore. Len and Colin Winch were the first Adventist missionary pilots in Papua New Guinea. The Barnards now reside at Alton Villas, Cooranbong, NSW, and attend the Kanwal church, where Len serves as elder.

Stocken, Pastor Syd and Beryl (nee Johanson), retired missionaries (22 years), were married on 19.12.43 by Pastor Harold Hollingsworth, in the home garden at Warburton, Vic. On 19.12.03 they celebrated their 60th



wedding anniversary at Forster, with family and friends. Even in retirement their ministry continued in Lord Howe, Norfolk and NZ, among other places. They are now enjoying full retirement

in beautiful Forster, NSW. Their children, Len, Alwyn, Warina and Delmae; also their grandchildren, wish them God's blessings for their future.

Weddings

Cowan—Zama. Shane Cowan, son of Ronald and Elaine Cowan (Sydney, NSW), and Christina Zama, daughter of George and Darcy Zama (Honiara, Solomon Islands), were married on 7.12.03 in the Windsor Adventist church, Sydney, NSW.

James Fletcher

Craig—Munday. James Paul Craig, son of David and Glenda Craig (Yandaran, Qld), and Shiree Munday, daughter of David and Beatrice Munday (Cowan, NSW), were married on 10.8.03 in the Rosedale Community church, Rosedale, Qld.

Alwin Hilton

Dowling—Fischer. Korey Jon Dowling, son of Max and Jenelle Dowling (Muk Lek College, Thailand), and Kelly Leanne Fischer, daughter of Pastor Traftford and Caryl Fischer (Wishart, Qld), were married on 28.12.03 in the Springwood Adventist church.

Ken Martin, Trafford Fischer

Foster—Turner. Mark Justin Foster, son of Heather (Cooranbong, NSW) and the late Pastor David Foster, and Jessica Maree Turner, daughter of Wayne and Lynne Turner (Perth, WA), were married on 14.12.03 at Carmel College Chapel, Carmel.

Peter Fowler

Furner—Whyatt. Peter Lyle Furner, son of Lyle and Janet Furner (Bathurst, NSW), and Lisa Maree Whyatt, daughter of Trevor and Angela Whyatt (Hobart, Tas), were married on 14.12.03 at Port Arthur Historic Church, Port Arthur.

Jeff Parker

Hanna—Newman. Matthew Hanna (Grafton, NSW) and Tania Newman (Kyogle) were married in a double wedding ceremony on 28.9.03 in the Kyogle Adventist church.

Ray Eaton

Harvey—Gray. Peter Harvey, son of David and Audrey Harvey (Papatotote, NNZ), and Lana Gray, daughter of Trevor and Theda Gray (Rotorua), were married on 22.12.03 at Royal Oak church.

Ian McKeen

Hergenhan—Knight. Ricky Peter Hergenhan, son of Rex and Wendy Hergenhan (Bega, NSW), and Elizabeth Katrina Knight, daughter of Ken and Vicki Knight (Scottsdale, Tas), were married on 4.1.04 in the Adventist church, Launceston.

Jeff Parker

Hortop—Charland. Kerry Hunter Hortop and Rhondda Dorothy Charland, daughter of Russell and Dorothy Ballingall (Oatley, NSW), were married on 15.11.03 in the Kellyville Adventist church.

Ross Baines

Kaplan—Brooks. Gregg Lance Kaplan, son of Robert and Margaret Kaplan (Paia,

Hawaii), and Jeanette Marie Brooks, daughter of Janet (Chatsworth, California, USA) and the late Michael Brooks, were married on 23.12.03 at Watego's Beach, Byron Bay, NSW.

Ernest Krause

La Cava—Georgiou. Nathan La Cava, son of David and Keryn La Cava (Victoria Park, WA), and Analise Georgiou, daughter of Ewald and Shirley Georgiou (Maddington, WA), were married on 7.12.03 in the Carmel Adventist church.

Lynn Weber

Langman—Jones. Bradley Mark Langman, son of John and Ellen Langman (Maitland, NSW), and Kylie Nadine Jones, daughter of Len and Pam Jones (Wallsend), were married on 28.9.03 in the Toronto Adventist church.

Ray Baird

Mazzaferri—Cerdenola. Michael John Mazzaferri, son of Frederick (Shailler Park, Qld) and Judith Mazzaferri (Green Point, NSW), and Maritess Diego Cerdenola, daughter of Conchita Diego (Philippines) and the late Esteban de Guzman Cerdenola, were married on 28.12.03 in the Waitara Adventist church, NSW.

Geoffrey Youlden

Niu—Jerome. Tavita Niu, son of Toa and Merita Finau (Deception Bay, Qld), and Saloma Jerome, daughter of Papalii Jerome (Marsden) and Taliilagi Jerome (Mount Gravatt), were married on 28.12.03 in Central Adventist Church, Brisbane.

Mike Brownhill

Noonan—Wollaston. Gregory Paul Noonan, son of Veronica (Sydney, NSW) and the late John Noonan, and Michelle Lee-ane Wollaston, daughter of Ron Wollaston (Newcastle) and Mavis Perna (Mackay, Qld), were married on 31.12.03 at Whitsunday Waters Resort, Dolphin Heads, Mackay, Qld.

Arthur Faro

Peterson—Young. Brooke Peterson, son of Errol and Colleen Peterson (Vermont South, Vic), and Megan Young, daughter of Edgar and Carol Young (Glen Waverley), were married on 4.1.04 at Burwood Adventist community church, Burwood.

John Denne

Possingham—Polyakova. Rob Possingham, son of Pastor Bob and Noreen Possingham (Brisbane, Qld), and Olya Polyakova, daughter of Vasilii and Nadejda Polyakov (Ekaterinburg, Russia), were married on 14.12.03 at the Court House Restaurant Gardens, Cleveland, Qld.

Bob Possingham

Radziszewski—Wright. Arthur Radziszewski, son of Artur and Val Radziszewski (Aberfoyle Park, Adelaide, SA), and Angelina Wright, daughter of the late Jewel Wright (Campbelltown, Sydney, NSW), were married on 15.12.03 at Lyrebird Falls Reception Centre, Kallista, Vic.

Morrie Krieg

Smith—Smith. Graham Smith and Linda Smith were married in a double wedding ceremony on 28.9.03 in the Kyogle Adventist church, NSW.

Ray Eaton

Wolfe—Barnes. Leighton Richard Wolfe, son of David (Loxton, SA) and Faye Wolfe (Nunawading, Vic), were married on 4.1.04 at St John's Anglican church, Upper Beaconsfield.

Kenneth Mead

Obituaries

Blackburne, Eva Joyce, born 1926 at Cooranbong, NSW; died 18.12.03 at Cooranbong. She was predeceased by her husband, Cliff, in 1986. She is survived by her daughters, Joy Weare, Diane Roberts and Suzanne Millard; her sons, Ian and Geoffrey; their spouses; her nine grandchildren; and one great-grandson. A quiet behind-the-scenes worker, Eva was known by her family and the wider community for her great heart of love and compassion. She was always ready to help those in need and provided a home for a number of students training at Avondale College. She will be greatly missed by her family and all who knew her.

Ross Goldstone

Brown, Trevor Douglas, born 1926; died 12.12.03 at Lismore, NSW. He is survived by his wife, Melva; his sons, Des, Ken and Ross; their spouses; his grandchildren; and great-grandchildren. Trevor was a great family man and tremendously successful as a dairy farmer and beef cattle breeder. He was also a pioneer member of the Lismore church and a moving force behind the establishment of the Lismore church school, now known as Blue Hills College. He will be greatly missed by all.

Ray Eaton

Colliver, Arthur William, born 1920 at Ballarat, Vic; died 18.12.03 at Nunawading. In 1949 he married Hazle McNaught. He is survived by his wife (Coronella Retirement Village, Nunawading). Arthur worked in some of Melbourne's largest hospitals as a male nurse and a lecturer in the St John Ambulance.

Merv Sparrowhawk, Kenneth Mead

Dansie, Kevin James (Jim), born 4.10.1927 at Medindie, SA; died at home 12.12.03 at Kellyville, NSW. He is survived by his children, Kevin, Anne (both of Sydney) and David (Queanbeyan, ACT); their mother, Lois; and his partner, Rosalie; his six grandchildren; and three great-grandchildren. Back in the 1960s Jim was an elder of Port Pirie church and served two terms as a member of the South Australian Conference executive committee. For the past six years Jim has been a volunteer bus driver/handyman for Castle Hill Adventist School. Although the funeral was held in the week following the close of the school year, many staff and students formed a guard of honour showing appreciation for Jim's "no fuss" approach to life.

Calvyn Townend, Bob Bolst

Down, Goldie Malvern (nee Scarr), born 26.6.1918 at Ashfield, NSW; died 19.12.03 at Mount Colah. On 8.9.46 she married Pastor David Down. She is survived by her husband (Mount Colah); her children, Kendall (UK), Glenda Quin (NSW),

Volunteers!

Kitchen hand, Tui Ridge Park, NNZ—one or two aged 18-25, until December 2004, commencing asap, to be involved in meal preparation, serving and cleaning duties. Meals, utilities, living allowance, insurance and accommodation provided.

Youth volunteer, Wantirna church, Vic—committed Christian who enjoys working with people and sharing Jesus. To be involved in Pathfinders, teen SS, small groups, senior friendship group and local Adventist school. Preferably 20-25 and single. Living allowance, airfare assistance, full board and car provided. 12 months, commencing June 2004.

Youth pastor, North Harbour church, Auckland, NNZ—Christ-centred, highly motivated person with a pastor's heart for ministry. Full job description available. Preferably single male aged 20-35. 12 months, commencing July 2004. Meals, living allowance, car, insurance and lodging provided.

Drive'n'build, Gatton church, South Qld—Gatton church is renovating an old picture theatre into a community centre and worship facility. They need volunteer tradespeople and teams to help make this happen between April and June, 2004. Food, accommodation and building materials provided

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Michelle Coltheart (NSW), Selina Labden (Vic), Ted (Qld) and Richley (Qld). Golden and David were missionary evangelists in India for 20 years and served the church in NZ, Qld, NSW and the worldwide church-at-large as lecturers, writers and evangelists. Goldie was known to thousands of Adventists worldwide because of the 23 books that were printed and sold by Adventist publishing houses and other presses, and because of the hundreds of stories she wrote that were printed in *The Youth's Instructor*, *Guide*, *Health* and other periodicals. She loved writing and her word pictures were always graphic. From 1973 she served as a volunteer at Sydney Adventist Hospital, where she worked untiringly for 20 years. Her faith and will were indomitable. She knew her Saviour and clung to His promises to the end. She died peacefully, but her works will follow her for as long as this world lasts.

Bruce Price
Geoff Youlden, John Silver

Fischer, Robert George, born 1.10.1921 at Grafton, NSW; died peacefully 13.12.03 at Earl Haven Retirement Village, Nerang, Qld. On 11.2.50 he married

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Audrey Chapman. He is survived by his wife; his sons, Merrick (Rathmines, NSW), Pastor Trafford Fischer (Brisbane, Qld) and Murrey (Terranorra, NSW). Bob spent the war years with the RAAF; then moved to Wagga. He served in many church leadership positions in the Wagga church, including treasurer, and head elder. He had an incredible faith in God and loved his church family. He will be sadly missed by his family and all who knew him.
Ray Eaton

Gall, Harley Walter, born 23.3.1922 at Subiaco, WA; died 17.12.03 in Sydney Adventist Hospital, Wahroonga, NSW. He was predeceased by his sister, Tasma Hart, in 1988. On 29.9.55 he married Enid Abrahams. He is survived by his wife, Norma, whom he married on 12.9.71; his children and their spouses, Karen and Bruce McInnes (Leeton), Sandra Smith (Mulawala), Lauren and Tracey Gall (Gladstone, Qld); his sisters, Joan Roy and Hazel Hall; and his grandchildren. On his deathbed Harley expressed complete confidence in the hope of resurrection through Jesus his Saviour.
George Porter, Peter Theuerkauf

Haste, George Harold, born 28.1.1947 at Bradford, England; died 21.12.03 at Hobart, Tas. On 27.3.75 he married Marjory. He is survived by his wife (Claremont); and his children, Leah Taranto and Gareth (both of Hobart). George passed away a little over a year after diagnosis of a terminal illness. This final year was a time of spiritual growth for George. He died resting in God's love.
Michael Browning

Hatt, Noel George, born 8.4.1930 at Lismore, NSW, and lived in Goonellabah; died 30.12.03 at Lismore. He is survived by his son, Ian; his daughters, Babara and Rebecca; twins, Warren and Neil; his brother, Bob. Noel was a highly respected citizen and a diligent worker in the public area; and also in later years in the Adventist church, especially in welfare outreach to the community.
Harold Grosse

Positions vacant

▲ IT Business Projects Manager—Sanitarium Health Food Company (Berkeley Vale, NSW) is seeking an IT Business Projects Manager with a bachelor's degree that combines a business and technology emphasis. A knowledge of SAP is desirable. The successful applicant will be a person with advanced business analysis, communication and facilitation skills, good interpersonal and negotiation skills, good team leadership skills, experience in problem solving and identifying solutions and a proven track record of successfully managing the implementation of significant projects involving business and IT. **Applications in writing** should be forwarded to: Corporate Human Resources, Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre NSW 2252; fax (02) 4349 6099; or email <humanresources@sanitarium.com.au> no later than February 20, 2004.

▲ Chief Financial Officer—Signs Publishing Company (Warburton, Vic). The position of Chief Financial Officer has become vacant due to internal changes within Signs Publishing Company management team. This important role requires a person with excellent accounting, management skills and an inquiring mind. **For further information** contact Mrs Lesley Wood today at Signs Publishing Company (03) 5966 9111; or by email to <Lesley.wood@signspublishing.com.au>.

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

Holliday, Violet Florence, born 19.1.1916 at Bundaberg, Qld; died 12.10.03 in St James Park Care Centre, Helensvale. On 13.1.37 she married Lawrence, who predeceased her. She is survived by her sons, Ken (Te Kuiti, NNZ) and Mervyn (Helensvale, Qld). Vi was delicately loved by her family and is sadly missed until the resurrection morning.
Alwin Hilton

Hope, Kellyannie, born 1972; died in her sleep 22.11.03 at Lismore, NSW. She is survived by her parents, Adrian and Lurlene; and her brother, Bryce (Goonellabah, Lismore, NSW). Kelly loved her family and her entertainment was to stay at home and play songs or go fishing with her dad. Like her Saviour, she was just 31 when she died. She will be sadly missed by many around Lismore.
Ray Eaton

Humphreys, Amy Roma (nee Soutar), born 20.3.1915 at Shackleton, WA; died 27.11.03 at Sherwin Lodge, Rossmoyne. On 10.7.37 she married Bobs. She is survived by her children, Erica, Graeme, Samora and Peta (all of Perth). Roma loved her church and her family. She was the Dorcas leader of the Cottesloe church for 20 years.
Lynn Weber

Kissener, Liesbeth Rosa (nee Maschler), born 15.4.1914 at Neukoln, Germany; died 14.12.03 in Mackay Base Hospital, Qld. On 16.7.37 she married Gottfried. She is survived by her children, Johannes (Jhrlerstein, Germany), Marianne (Coffs Harbour, NSW) and Pastor Wolfgang Kissener (Mackay, Qld); her nine grandchildren; and 13 great-grandchildren. Liesbeth was always active and never hesitated to give. Knitting and crocheting was her life! Many blankets and other items went to Asia for Asian Aid and also for local community service. She loved her Lord and will be sadly missed by family, community and friends.
André Richards
Wolfgang Kissener, Jeff Poots

Lyle, Ronald Richmond, born 30.8.1929 at Busselton, WA; died 25.11.03 at home in Cooranbong, NSW. He was predeceased by his sister, Joan Marnie. He is

survived by his wife, Pat; his children and spouses, Cheryl, Julie and Cliff, Shelley and Dale, Phillip and Shelley, John, Paul and Natalie, Shane and Tricia; his sisters, Audrey, Coral and Jacqui; his brother, Max; and his 18 grandchildren. Ron put love into action, enthusiastically supporting his family, friends, neighbours and strangers in practical ways. His memory will be long cherished by family, friends and the community.
Richard Reynolds, Clark Riggins

Martin, Allan Edward, born 1.4.1915 at Bangalow, NSW; died 25.12.03 in Wyong Hospital after a prolonged illness. He is survived by his wife, Margaret (Cooranbong); his daughters, Elaine Woolley (Bonnells Bay), Mary Perry (Nambour, Qld); his sons, Colin (Gold Coast), Garry (Coolah, NSW) and Norman (Dora Creek). Allan worked as a farmer and also for the Sanitarium Health Food Company. He was a foundation member of the Chinchilla church, Qld.
Raymond Dickson, Douglas Martin

McDowall, Dr Garry Wayne, born 19.3.1953 in Perth, WA; died 28.11.03 in Perth. He is survived by his sons, Simon and Christopher; his mother, Mavis McDowall (Rossmoyne); his brothers, Glenn (UK) and Kevin (Perth); his sisters, Janice May (Perth), Jennifer Lynch (Merredin) and Delys Harland (Bremmer Bay). Garry served as a GP in the Solomon Islands, South Africa and the Royal Flying Doctor Service, and was currently a Silver Chain Hospice care support doctor. He was a very kindly, caring doctor who was greatly loved, which was evident by the tributes received from patients and their families.
Gary Roberts

Phillips, Walter James, born 27.9.1921 at Goulburn, NSW; died 12.12.03 at Goulburn. On 23.4.47 he married Daphne, who predeceased him in 1985. He is survived by his son, Bruce (Goulburn); his daughters, Sue, Betty, Rose, Marion and Margie; his 12 grandchildren; and five great-grandchildren. Wal's love for the Lord and his strong faith to the

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end was a witness to all his family and friends. He will be greatly missed.

Nicu Dumbrava

Rosser, Florence Verna, born 30.12.1908 at Hastings, NNZ; died 20.12.03 in Edgewood Park Nursing Home, Batemans Bay, NSW. She was predeceased by her husband, Charles, on 10.6.84; and her son, Kenneth, on 5.11.94. She is survived by her son and spouse, Rex and Shirley (Newcastle); her four grandchildren; and three great-grandchildren. Verna always had time to help somebody along life's pathway. Resting now until Jesus calls her.

Rex Rosser

Simpson, Rhoda Frances, born 17.1.1910 at Bundaberg, Qld; died 24.11.03 at Townsville. She was predeceased by her husband, Leslie. She is survived by her daughter and son-in-law, Melda and Trevor Murchie; and her three grandchildren. Rhoda was buried in Bundaberg, where her family and many friends paid tribute to a wonderful Christian woman. She will be sadly missed by all.

Arthur Bath

Smith, Edna Doreen, born 6.7.1920 at Maradana, Sri Lanka; died 8.12.03 in Gracehaven Nursing Home, Bundaberg, Qld. She was predeceased by her first husband, Carl Stork, in 1975; also her second husband, Gordon Smith, in 1998; and her son, Andrew Stork, in 1943. She is survived by her daughters, Elaine Newby and Sheila Thulin (both of Bundaberg). She is deeply missed.

Alwin Hilton, James Stevenson

Townend, Eunice May (nee Rhodes), born 20.10.1920 at Christchurch, SNZ; died 7.1.04 at Wahroonga, NSW. She is survived by her husband, Max; her children, Raewyn and Kevin; her four grandchildren; and two great-grandchildren. Eunice accompanied her husband in ministry in the South Pacific, Southern Asia and Far Eastern Divisions. During her years of service she was layout editor of the *Far Eastern Outlook* and receptionist at the South Pacific Division office. A creative dressmaker, homemaker and

children's Sabbath school leader, she contributed to the lives of many and will be greatly missed. Patiently bearing the consequences of an illness since 1997, she now rests until the resurrection.

Calvyn Townend

Willis, William Lloyd (Bill), born 25.1.1909 at Bassendean, WA; died 24.12.03 in Freeman Nursing Home, Rossmoyn. On 5.3.34 he married Doris, who predeceased him 30.5.02. He is survived by his children and their spouses, Linley and Pastor Athal Tolhurst (Moss Vale, NSW), Dr Lloyd and Edith (Keene, Texas, USA), and David and Yonnie (Narembene, WA); his siblings, Don Willis, Valma Randall and Lorna Stanley (all of WA); his nine grandchildren; and 13 great-grandchildren. Bill was a mainstay of the Merredin church for more than 60 years, giving wise counsel and consistent support. He collected for the ADRA Appeal for 68 years, developing many lasting friendships. He was a generous Christian gentleman, who deeply loved God, his family and community. Loved and missed by all. Gary Roberts
Athal Tolhurst, Lloyd Willis

Wishart, Freda Patricia, born 24.7.1961 at Dunedin, SNZ; died 3.12.03 in the Mater Hospice, Newcastle, NSW. She was predeceased by her daughter, Kerrie, in June 2003. She is survived by her husband, Reyce; her sons, Colin, Andrew and Jonathan; her daughter, Sophie; their families; her sisters, Irene and Heny; and her brother, Ron (all of NZ). She will be sadly missed by her family, her church family, and the Cooranbong community.

Joe Webb, Daron Pratt

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