

RECORD



The medical ministry of Atoifi Adventist Hospital will continue, despite the acquittal of the two men accused of murdering Lance Gersbach, the hospital's former business manager.

Future of Atoifi safe despite acquittals

Auki, Malaita, Solomon Islands

The future of Atoifi Adventist Hospital appears safe, despite the acquittal of the two men accused of murdering Seventh-day Adventist missionary Lance Gersbach.

Na'asusu Tome and Silas Laefiwane are now free following a decision, April 2, by Solomon Islands High Court judge Justice John Brown to release them.

Judge Brown said the prosecution's case "rested on circumstantial evidence." He said that while the evidence established Mr Gersbach was murdered, it did not establish who had been responsible. "The nature and extent of the wound—a complete decapitation—does establish malice aforethought. I am not satisfied, however, of the [perpetrator]."

The judge also noted the manner in which some of the Kwaio witnesses gave evidence during the trial. "I have no idea what moves the collective will of the Kwaio. It may be the terror of retribution . . . that caused this outward manifestation of an inward fear."

Mr Gersbach, the business manager at Atoifi at the time of his death, was murdered while working alone on a building site at the Malaita-based hospital in May last year (Newsfront, June 7, 2003).

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A year for evangelism

I was chatting with a friend recently. After sharing the latest on the weather, the family, the cricket and the world in general he casually asked, “And so what is happening at the division?”

You may expect I would have a quick answer for that question. The question is asked regularly. But I rarely have a ready answer. And not because nothing is happening. Rather, on the one hand there are so many things that we all take for granted, and on the other hand at any one time there are so many special projects under development. It is not possible to have a stock answer. So I listed a few of the things currently under way—Bible conferences, union ministers meetings, a lay consultation, planning for the division youth congress at the end of the year, preparation for the division and union sessions in 2005, the Year of Evangelism . . .

My friend interrupted me at that point. He said something to the effect: “Surely you can’t be serious. Not another ‘Year of . . . [something]!’ It seems every year somebody comes up with something that we at the local church are supposed to take on board.”

As you can imagine, we had a spirited exchange at that point. But afterwards I thought about what he had said. A great number of programs and resources are on offer to the local church. It is difficult—even impossible—for the church to implement every one of them.

But the local church should make its plans and choose its programs in the context of its membership in the sisterhood of churches. Programs and resources are developed by the conference, the union or the division as a resource so the local church and its members can better fulfil our mission. Some things will be taken up because they fit with the

strategic plans of the local church. Others will not be taken up or will be postponed. The essential thing is that the local church has a mission-driven strategic plan that is owned and implemented by the members. When a strategic plan is in place, the church can choose from available resources and request additional resources because there is strong intentionality about the mission of the church and its fulfilment in the life of the church and the members.

What then of the concept of a year of evangelism? This year has been designated as a special Year of Evangelism by our General Conference. The administrative and resourcing entities of the church have been encouraged to provide special resources that can be utilised for evangelism. Supporting programs such as the Go One Million training program and Sow 1 Billion—a literature distribution initiative—have been implemented. Church leaders have been challenged to personally conduct evangelistic campaigns. The division, unions and conferences have added considerable funding to their yearly appropriations for evangelism. This is a large-scale initiative by the global church—one that each local church should consider seriously.

And in the South Pacific Division we have an added incentive. Frankly, we have not been doing so well when it comes to growth. While we praise God for those who have accepted Jesus Christ and become members of the church. While we recognise that members added does not constitute the only measure of the health of the church, we have seen a downward trend in membership growth for several years now. In 1998 the net growth was 18,542; in 2002, only 3307. Of course, the Division Executive Committee has been considering

reasons and remedies for this trend.

While a membership growth trend should not be our primary motivation to share the love of God, the downward trend dramatically demonstrates that all members, congregations, institutions and administrative entities are being challenged to give special attention to evangelism this year—and every year into the future. No one method is the method for everyone. No two people will share their faith in exactly the same way. But as followers of the Lord Jesus Christ we have no option but to share Him. This Year of Evangelism reminds us of that privilege and to give special emphasis to the wide range of evangelistic opportunities available.

So no-one is saying your local church has to adopt the “Year of Evangelism” for 2004 and make some special plans for sharing. If you have a vibrant worship service, with enthusiastic, committed members who are sharing their faith at every opportunity in a whole range of ways; if your pastor is kept busy studying the Bible with people whom church members have introduced; if the baptismal font is being used regularly as people find new hope and faith in Jesus Christ and join the community of faith, then you probably do not need to have a special focus on evangelistic activity.

But if it is not quite like that in your church, perhaps the Year of Evangelism is worth taking seriously.



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South Pacific
Division



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

- Avondale College farewells a vice-president • SAH completes \$A11 million refurbishment
- Students conquer challenges • Church educates community on diabetes • and more

—Compiled by Kellie Hancock—

● After three years on the administration team of Avondale College and 28 years of service to Seventh-day Adventist Church organisations, **Dr Bruce Youlden** (pictured) has **resigned** from his role as a **vice-president of Avondale College** to pursue a new career path in the corporate sector. Dr Youlden has helped **develop a strategic plan for the future growth and development of the college**. Avondale's president, **Dr John Cox**, says he appreciates the valuable contribution Dr Youlden made to the college during his tenure. Dr Youlden says, "It is difficult to leave in many ways. But regardless of the workplace, the challenge remains the same: to live conscientiously in the presence of Christ." He started a new career in professional development and education in the corporate sector on April 23.—*Heather Potter*



● A two-and-a-half-year \$A11 million **refurbishment program at Sydney Adventist Hospital (SAH)**, Wahroonga, NSW, has been completed. SAH now has more than 85 per cent private ensuite rooms; a dedicated atrium for oncology patients (pictured); state-of-the-art cardiac care ward; a day chemotherapy unit, as well as a high-dependency stroke unit. "The refurbishment has been a lengthy process because **we wanted to get it right**—for both our patients treated here and the doctors and staff who use our facilities," says chief operations officer **Phil Currie**. "We think the results of the refurbishment speak for themselves: more ensuite five-star accommodation, coupled with state-of-the-art equipment and the care for which the San is renowned, to help speed our patients' recovery."—*Susannah Owens*



HR a hit on church web site



It seems Seventh-day Adventists in the South Pacific Division are turning to the Internet to find their next job. The "Employment" module and "Human Resources" category, which contains links to job vacancies and the employment recruitment database, are receiving the highest number of hits (1505 in February) of any of the pages on the church's web site <www.adventist.org.au>.

Peter Wrankmore, the church's recruitment promotions officer, says the figure is not surprising. "It shows our RECORD advertising is working. It also shows we're meeting a need that hasn't been met before. The overwhelming response I've received from church members about the database is, 'About time.'"

The second most popular page is the church locator with 1317 hits in February. The RECORD ONLINE received 985 hits.

"It's not just those who prefer reading RECORD early who visit <www.record.net.au>," says Kellie Hancock, the magazine's assistant editor. RECORD appears on the web site on the Thursday before it appears in local churches. "We've heard from Aussie and Kiwi expats who love keeping in touch with news from home. The downloadable archives are proving popular with those who missed an issue that sparked debate in Letters."

Jeanelle Isaacs, the electronic media assistant for the South Pacific Division, says the results show people are using the web site as an information and service tool. "We created it to communicate more effectively with church members and with members of the community." Miss Isaacs is currently redesigning the site. "We're improving its look and feel, based on feedback from church members."—*Brenton Stacey*

● Year 6 students from Avondale School, Coorabong, NSW, recently completed a **personal development and peer support program**. They attended Young Leaders Day, when they heard inspirational speeches from NSW Premier **Bob Carr** and former Australian swimmer **Kieran Perkins**; and concluded with a **challenge day** that saw the students cycle 10 kilometres, bushwalk six kilometres, raft across Dora Creek and abseil local cliffs (pictured). "Students learn to work together as part of a team and challenge their individual capabilities to a level that cannot be reached in the general school environment," says Year 6 teacher **Mr Head**, who designed the program. "They become inspired and excited about conquering many everyday classroom activities after challenge day."—*Karen Zueschner*

● A recent **five-week series on diabetes management** sponsored by the **Yarra Valley church**, Vic, and conducted by **Dr Harold Waldrip** attracted 42 participants. "Diabetes is a growing problem in Australia, and we need to know how to avoid it or recognise symptoms," he says. "Many people think avoiding all sugar is the best treatment, but that is not as important as choosing a low-fat diet and engaging in regular exercise."—*Joy Totenhofer*



● Loma Linda University School of Public Health will be offering an **online** Executive Master of Public Health **degree** starting in August this year. The course will take three years to complete with on-

campus intensive courses and meetings with academic advisers for two weeks in August each year, with online courses the other three-quarters of the year. See the distance education section at <www.llu.edu> for details.

Kids blessed twice with new charity

Children from needy homes are about to be blessed with clothes, toys and books as a result of a new children's charity launched this weekend.

Twice Blessed is a program in which children from financially secure homes will be matched to children from needy homes. Clothes, toys and books that the donor child has grown out of will be passed on to their partnered child twice each year.

"This program is different from many others," says founder Janelle Ruthven. "The children are matched and form a partnership of sharing for as long as assistance is needed." It is sponsored by ADRAcare and Fox Valley Community church, Wairoonga, NSW.

Twice Blessed aims to improve each recipient child's self-esteem. "Imagine the message of 'belonging' a child will feel when they know there is another family who cares for them for no other reason than they want to," says Mrs Ruthven. "A child's self-esteem can influence the path their life may take."

As a mother, she believes her children, along with other donor families, will also be blessed as they participate

Twice Blessed is a nonprofit, volunteer-run program that will locate children in need from various places, including existing charities, women's shelters, Prisoners Aid and personal referrals. "One of our challenges is to find people who are willing and able to become a donor family. I would like to give fellow Adventists the first option of becoming involved."

To find out more about Twice Blessed log on to <www.twiceblessed.com.au> or phone Janelle Ruthven on 0414 899 673.

● There is growing concern in Canada that **preaching against homosexuality** may soon be considered a **crime**. Homosexual rights are increasingly being written into law in Canada. Now the director of the International Bible Society (IBS) in Canada is predicting the federal government could soon add homosexuals to the list of groups protected by laws against so-called "hate propaganda." Donald Brooker of IBS says the bill could permit Canadian officials to ban parts of the Bible as hate literature. If the bill becomes law, as expected, Canada's Supreme Court may have to **decide if homosexual rights are more important than religious liberty**.—*Agape Press*

● The unprecedented success of *The Passion of The Christ* has prompted a national **US entertainment magazine** to **spotlight the faith of several Christian celebrities**. In an April 5 cover story titled, "Does Hollywood have faith?", *People* magazine looked at the beliefs of churchgoing stars. "This business tests you constantly: the materialism, the price, the ambition," says **Patricia Heaton**, star of *Everybody loves Raymond*, who takes her four sons to a Presbyterian church weekly. Actor **Stephen Baldwin** told the magazine that he will do bedroom scenes only if he's playing a married man or if there is a redemptive story-line. "My career will flourish because of my faith," he says. Former *Growing Pains* star **Kirk Cameron** claimed that he has had to turn down no fewer than 100 jobs because of conflict with his Christian faith.—*Charisma News Service*

Days and offerings

May 15—Health Offering

June 5—Women's Ministries Emphasis Day
—ADRA Disaster and Famine Relief Offering

Off the record

● A new church is being built in the village of Enumakel, Tanna Island, Vanuatu. Coordinator **Eric Malessas**, a psychology student from the University of Queensland, hopes to establish a **brass band** within the local **Pathfinder club**. Instruments of any kind are being sought. "Whether new or used, complete or in parts," says Mr Malessas, "instruments would help our church and its music reflect the character of Jesus in our community."

● A Year 12 student from Macquarie College, NSW, **Hayden Jackson** (pictured), **won gold at the New Zealand National Age Group Championships** held in Wellington, New Zealand, recently. Chosen as captain of the NSW Swim Team, Hayden competed against the best young swimmers New Zealand had to offer, as well as the Japanese A Team and Tahitian and New Caledonian teams. He won the gold medal in his favourite event, the 1500 metres, silver in the 400 metres and bronze in the 200 metres.



● Two weeks before Easter, the **Gladstone church**, Qld, hosted a community choir performance that focused on the life of Christ, in particular the closing scenes. The 16-member **Island Sands Community Choir** is conducted by Gladstone church's senior elder Pastor **Bill Turner**.



Future of Atoifi safe despite acquittals

(Continued from page 1)

Mr Gersbach's wife, Jean, and her sister, Margaret Southon, attended the trial, held in Auki, the capital of Malaita, with support from the South Pacific Division. Also attending were Mrs Gersbach's father, Allan Tilley, a former missionary who served in the Solomons, and Mr Gersbach's sister, Kaye Fairall, and her husband, Maurice.

Representing the Adventist Church were Pastor George Fafale and Teddy Kingsley, the president and the secretary-treasurer of the Malaita Mission, Pastor Martin Losi, the president of the Eastern Solomon Islands Mission, and Pastor Titus Rore, the associate education director for the Trans-Pacific Union (TPU).

"Jean is finding this extremely difficult, as any person in her situation would," says Pastor Bruce Roberts, who also attended the trial in his role as president of the TPU. "She needs our support."



Lance Gersbach.

Six current and former staff members at Atoifi testified during the trial. Two say they will not return to the hospital because they fear retaliation.

Pastor Roberts is arranging for a meeting with Pastor Laurie Evans, the president of the South Pacific Division (SPD), to review the situation and discuss how to improve the safety of staff members at Atoifi. The church is negotiating to establish a police station on the hospital campus.

"Laurie and I will visit the hospital in the near future," says Pastor Roberts. "I want to keep this medical ministry going, if it is at all possible."

"Atoifi is at a crossroads," says Dr Percy Harrold, the associate health director for the SPD, who has visited the hospital regularly over the past 12 years. "It reverted to clinic status after Lance's death, but reopened with an assurance from

members of the community that they would capture the murderer. Now the murderer, whoever it is, is at large, and this casts doubts in the minds of some over our ability to run the hospital."

Staff members and members of the community signed a memorandum of understanding during a ceremonial "re-opening" of the hospital in July last year (RECORD, August 30, 2003).

Dr Lemuel Lecciones, the hospital's medical superintendent and chief executive officer, said, at the time of the signing, that the memorandum "completes the transformation of the hospital from uninvited guest, to visitor, to friend and now partner." But he says security is still an issue. "We've adopted 35 local villages this year. But our staff members—even the Kwaio—are reluctant to enter some of the villages. The question of safety is always in the back of your mind."

"I believe there is a possibility by working with the Kwaio chiefs to provide the assurances and security needed to keep the hospital functioning," says Dr Harrold. "If the hospital were to close, we could expect a child in that area to die almost every day from diseases easily treated in hospital by competent doctors and nurses."



Percy Harrold

Dr Lemuel Lecciones, Atoifi's medical superintendent and chief executive officer, prays over a patient before operating.

Atoifi continues to appeal to mission-minded Adventists. Arnold and Isabel Paget, members of the Wallsend church, NSW, have travelled to the Solomons to volunteer as an engineer and the acting director of nursing at Atoifi. But they remain indefinitely in Honiara with three medical students from the church's California, USA-based Loma Linda University.

The Australian High Commission has a standing travel advisory for expatriates in the Solomons to maintain a high level of personal security. It has also released a bulletin since the acquittals advising of the need to be vigilant in the area of Atoifi.

The church established Atoifi in 1965. The 80-bed hospital serves the eastern half of Malaita and is the only private health-care institution in the Solomons that provides training for nurses.—**Brenton Stacey**

Adventist school destroyed by typhoon in Micronesia

The Seventh-day Adventist school on the Micronesian island of Yap was among the 90 per cent of destroyed structures, including the island's hospital, after Typhoon Sudal devastated the island on April 9. The typhoon hit with 212-kilometre-per-hour winds for more than five hours and created waves more than 10 metres high. "The school facility was badly damaged. Everything came down, and the walls still standing were badly shaken. . . . It cannot be rebuilt," says Pastor Eliki Ravia, minister of the Yap Adventist church. Most of the island's 8000 residents are homeless after the typhoon damaged their homes. No deaths from the typhoon have been reported.—**ANN**

Iraq: Church holds meeting despite national turmoil

Baghdad, Iraq

The Seventh-day Adventist Church in Iraq held its 2003 year-end committee meeting on April 7—the delay due to turmoil in the nation. While everyday life has become increasingly difficult in Iraq recently, the committee still met, voting several initiatives for the future.

In earlier years, the church in Iraq operated several Adventist schools in major cities, but these have been forced to close. In view of a changing climate and possible new freedoms, the committee voted to pursue the possibility of opening a school in Baghdad again. The church believes such a school could be “a tremendous blessing” for Adventist students who struggle with choosing between Sabbath class and exam attendance, or dropping out of school.

“We have about 25 primary-age students and 20 high-school-age students in the Baghdad church at this time,” says Basim Fargo, secretary-treasurer for the Iraq Field.

Another ongoing initiative is the construction of a new facility adjacent to

the existing church, which will serve as new administrative offices for the Iraq Field. The building will also include a large hall for community events, housing for the church pastor, an outpatient clinic and housing for clinic staff. In spite of the war, construction has continued on this facility.

In Mosul, a new church facility was recently purchased and renovated. The church there continues to prosper and is working to plant a new church in a nearby community.

Pastor Michael Porter, president of the Iraq Field, says, “It’s amazing to see the resiliency of our members who, in spite of having to go to bed night after night to the sounds of explosions, windows rattling and machine-gun fire, still make plans for expanding God’s work!”

On a recent tour of Iraq he noted a significant deterioration in the security situation, assuring locals he would issue requests for earnest prayers of church members worldwide on their behalf. “Only an ‘extra-human’ solution can bring peace to this war-ravaged land of Noah, Abraham, Daniel, Jonah and other Bible greats,” says Pastor Porter.—ANN

Fee-free blind school opens

Andhra Pradesh, India

A tuition-free school for the blind has opened recently with its first 100 students.

The half-hectare facility has capacity for more than 300 children and features a state-of-the-art computer lab equipped with programs for the blind. Students will be able to send and receive email, write and read letters, scan books and have them



Helen Eager with a blind student.

read out loud and have the text printed on a braille printer.

“We’re especially excited about the computer program, because this will give them skills that will be a great benefit to them,” says Helen Eager, who has worked with Asian Aid for more than 30 years. “In India these children would often just end up as beggars or would be pushed in a corner. The children really have no hope in life unless we give them an education and give them some hope for the future.”

Enrolment to the Bobbili Blind School is open to all visually impaired children, free of cost. All tuition and boarding fees are funded by individual sponsorships through Asian Aid.—Julie Lee/ANN

Urban church plants for Sydney and Port Moresby

Wahroonga, NSW

Seventh-day Adventists will plant congregations in Sydney and Port Moresby with money raised at the worldwide church’s five-yearly session, next year.

The church calls the initiative Hope for Big Cities. The aim is to address the need for urban church growth.

“The Greater Sydney Conference has been endeavouring to plant a church in the centre of the city for years,” says Peter Brewin, the associate general secretary for the South Pacific Division. “The money we receive from the Hope for Big Cities

Offering will help the conference move ahead with its plans.”

Mr Brewin says the nomination of Port Moresby is important because it will “allow us to build on the success of Pastor Mark Finley’s ACTS 2000 evangelistic program.”

The church’s other 12 divisions have each chosen cities—including Bangkok, Berlin, Buenos Aires, Johannesburg, London, Mexico City, Madrid, Montreal, Moscow, Paris and Rome—in their regions.

“We aren’t just going in with a big campaign,” says Pastor Matthew Bediako, secretary for the General Conference and chair of the Hope for Big Cities committee. “We’re developing a strategic plan for

reaching each city.”

“Historically, the church has done well in rural areas, and on islands,” says Gary Krause, communication director for the church’s Global Mission initiative. “But, for whatever reasons, we’ve not done well in urban areas.”

The church designates the two Sabbath offerings collected at each of its sessions for a special purpose. The next session, in July 2005, will feature an offering for Hope for Big Cities. The church has also designated three other worldwide Sabbath offerings—October 9, 2004, and April 9 and July 9, 2005—for the initiative.—Brenton Stacey/Ansel Oliver/ANN

Four ordained in southern Queensland

Brisbane, Qld

In the past few months the South Queensland Conference (SQC) has ordained four pastors to the gospel ministry: Jedidiah Ah Siu, Michael Robinson, Ted White and Mladen Krklec.

Jedidiah Ah Siu

All his life Pastor Jedidiah Ah Siu knew he would become a minister. "It has been a lifetime calling," he says, "but in 1995 it really turned into my dream." Pastor Ah Siu



Pastor Ah Siu and Alofagia, his wife.

was born in Samoa and educated at the local SDA school in Apia and at Leone High. He married Alofagia Mileta in January 1984, and they now have six children:

Pandora, 16, Jedidiah Junior, 13, Jeminah, 12, Ruth, 10, Nita-Maria, seven, and Jechoniah, five.

In 1996, Pastor Ah Siu moved to Avondale College to study for ministry and graduated in 1999. The year 2000 saw him called to work in the SQC, where he cared for the Samoan churches in the northern suburbs of Brisbane.

Pastor Ah Siu was ordained to the gospel ministry at Pine Rivers church on December 20, 2003, with Pastor Ken Vogel, former president of the SQC, and Pastor Ross Baines, ministerial secretary for the SQC, officiating on the day. "It's the public evangelism I enjoy most," says Pastor Ah Siu, "and the challenge of the ministry."

Michael Robinson

"I just felt a calling," says Pastor Michael Robinson. "I had a strong urge to join the ministry."

Born in Maclean, NSW, Pastor Robinson attended Avondale College from age 17, where he completed an education degree. He taught at the Rockhampton State School for four years, Browns Plains State School

for three years and spent six years teaching at Benora.



Pastor Robinson with his wife, Jeanette.

In 2001 he was offered a full-time ministry position and accepted an appointment to pastor the Pine Rivers church. This year he accepted the challenge to work at Albany Creek, and head up a new Southpine church plant as part of a Global Mission outreach program.

His family includes his wife, Jeanette, and two children, Luke, 23, and Mark, 20.

Pastor Robinson was ordained to ministry at Mitchelton church on February 7, with the president of the SQC, Pastor Neil Watts, Pastor Malcolm Potts and Pastor Baines officiating. Pastor Robinson states, "I love seeing God's work in the life of others."

Ted White

Pastor Ted White was so inspired after his baptism, at age 27, that he decided to immediately run his own evangelistic seminar. "Two were baptised as a result and from there I was really impressed to become a minister."



Pastor White and his wife, Suzanne.

Pastor White, born in Bulawayo, Zimbabwe, was educated at the local government state and high schools and in later years left to study at Avondale College between 1989 and 1992. He married Suzanne Brice in Johannesburg, South Africa, and now they have five children and

God touched Pastor Robinson's heart to enter ministry, so he took on volunteer work at the Burleigh Gardens, Elanora and Landsborough churches.

two grandchildren. Pastor White worked as a volunteer for six months at the Inverell church, NSW, and was pastor at the Emerald church in 1993. He cared for the Bribie Island company for three years, and was then called to the Mitchelton and Albion churches, where he now pastors.

Pastor White was ordained at Mitchelton church on February 7, with Pastor Watts, Pastor Potts and Pastor Baines taking part in the service. What does Pastor White enjoy about his ministry? "People!" he says. "They're all God's children, in or out of the church."

Mladen Krklec

Pastor Mladen Krklec was born in Krizevci, Croatia, where he completed his primary and secondary schooling.



Pastor Krklec and his wife, Denise.

He served in the Yugoslav Army in 1989 and attended the Adventist Seminary at Bogenhofer, Austria,

from 1991 to 1994. In 1994, Pastor Krklec moved across the channel to England, where he attended Newbold College until 1997, and graduated with a degree in biblical and pastoral studies.

At the completion of his studies, Pastor Krklec volunteered as a youth pastor for Garden City church in Brisbane for one year, and a year later he was called to start full-time ministry at South Brisbane church and care for the youth at Salisbury and Garden City churches. Late in 1999, Pastor Krklec was asked to care for Harrisville church, where he stayed until 2003. Pastor Krklec is currently the pastor of the Deception Bay church and the associate pastor at the Caboolture church.

Pastor Krklec was ordained to ministry at South Brisbane church on March 13, and on April 4 he married Denise Ellson.

—**Scott Wegener/Focus**

The gospel to the poor

by Nick Brightman

It seems care for the poor is often seen by Christians as a support for the gospel ministry. Its role has frequently been referred to as “the entering wedge,” generating goodwill toward those who will follow behind with the “real message.”

Such language has conditioned our understanding of “gospel,” seen by the majority of Christendom simply as the Word preached. There is justification for this: the good news of salvation in Jesus Christ is to be preached to all nations and all peoples. This is—and always will be—the primary objective of the Seventh-day Adventist Church.

But at the same time, the Scriptures reveal a particular concern for one segment of society—the poor. Parts of Scripture, notably Isaiah and the Gospels, make a specific connection between poverty and the spread of the good news (for example, Isaiah 61:1 and Matthew 11:5). Elsewhere the Scriptures, from Exodus (22:25) to James (2:1-9), reveal a similar concern, continually reminding the reader that the needy are of particular interest and parental concern to God.

These passages provide strong principles, leaving the Christian in no doubt as to his or her duty to the poor. It seems obvious that care for the poor is not merely an “entering wedge.” A study of the Scriptures reveals that such work is not only a ministry in itself, but also forms an essential part of the work of Christ in our world.

In the New Testament the ministry of

Christ is primarily to the poor and vulnerable. Jesus, while earnestly desiring the salvation of the rich, gave much of His time to the needy. *Compassionate* is perhaps the word that best summarises the life of Christ.

So who’s “poor”?

In establishing the nation of Israel, God gave His people many laws concerning the needy. These laws do not categorise the

include primarily the orphan, the widow and the migrant. Some fall into none of these categories, but are reduced to poverty through life’s circumstances. Today, this category also includes those whose lives have become degraded through abuse or addiction, or affected by war or political unrest. The Christian’s concern for the poor must be to advocate for and provide assistance to all these people regardless of the cause of their condition.

Reasons for poverty

God does not normally provide for the poor miraculously. Instead, He gives the responsibility to men and women. In fact one of the reasons God allows poverty is that it gives the rich the privilege of service. Service is a two-way blessing. And once the poor and needy find their circumstances improved, they too may have the privilege of service.

God also gives us the responsibility for the poor simply because humankind is, to a large extent, responsible for the world’s poverty. It is convenient to blame suffering on natural disasters, but the reality is that it is frequently brought about by the greed-based decisions of corrupt governments and money-worshipping corporations.

The haunting image of the vulture patiently awaiting the death of the African infant, which became famous in the pages of *The New York Times Magazine* in 1995, was not the result of famine; it was the result of nations’ selfish political decision making. Third World economies are crippled by indebtedness to Western monetary organisations, whose interest rates ensure perpetual debt. This fact alone provides a strong case for consideration of the jubilee principle of debt forgiveness.

These realities place a great responsibility on the shoulders of humanity. Humans are responsible for much of this suffering; therefore humanity must be responsible for alleviating it. There



poor, or offer variant regulations according to the reason for their poverty. In the Scriptures, the “poor” included all those whose circumstances leave them without sufficient resources to be able to survive without assistance from others. These

are sufficient resources are available to meet the needs of every person on earth. The problem is distribution. We in the West make up about 15 per cent of the world's population, yet we enjoy about 85 per cent of the world's resources. We are the rich—even in not compared to our closest neighbours—and much of the rest of the world are the poor. The principles revealed in the Scriptures make it plain: God intended that the rich—that's us—should meet the needs of the poor.

On a global scale, it is unlikely the West will ever take the trouble to share its wealth with the rest of the world. Yet as a corporate church and as individual Christians we must be willing to do what is within our power. It is not simply a means to assist evangelism; rather, it is ministry in its own right. It is evangelism!

Meeting the challenge

A well-known quotation from *The Ministry of Healing* succinctly reveals the method Christ used in His own mission: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (page 143).

This passage reveals five steps in doing the work of Christ:

Step 1: The Saviour mingled with men as One who desired their good. Step 2: He showed sympathy for them. Step 3: He ministered to their needs. Step 4: He won their confidence. Step 5: He bade them, "Follow Me."

Here is a holistic approach to the work of Christ, for these steps include not just the physical (step 3), but also the social (steps 1 and 2), the intellectual (step 4) and the spiritual (step 5). Herein lies the clue to the work of the church, for in these five steps we find practical instruction which, if followed, will enable us to do the work our Lord wants us to do, in the way He wants us to do it.

Step 1. The Saviour mingled with men as one who desired their good (the permeation principle). "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no

longer good for anything, except to be thrown out and trampled by men" (Matthew 5:13*).

Salt can be used two ways; by sprinkling and by permeating. It's easy enough to be a sprinkler. Just be a good neighbour and we will make life taste better for the people we come in contact with. The sprinkler touches peoples' lives and gives them hope.

But it's better to be a permeator. The permeator makes his or her environment a better place to be. Our world today, with all its corruption, confusion and crime, is like rotting flesh. It won't last much longer. The only way it can be preserved is for the salt of the earth to permeate it. If the influence of true followers of Christ were not around, the world might have perished long ago. But more disturbing, is it possible that we Christians are to blame for some of the rottenness in the world? If we were effectively doing what salt does, perhaps the world would not be in its current state.

We must remember we have both a corporate and individual responsibility to the poor. Too many times church members are heard to say, "I serve the poor through ADRA." It is fine to work through ADRA—the Adventist Development and Relief Agency—but we neglect our Christian duty if we go no further.

Individually, our responsibility is clear. Every church member must interface with his or her local community in a way that is appropriate and meaningful. Seventh-day Adventists should be involved in local charities, community services or organisations, such as State Emergency Services or the Rural Fire Service. As a corporate church, we must allow and support organisations such as ADRA in a far broader scope of operation.

We will have the means to do this if we understand God's requirement of the rich on behalf of the poor. Giving of our means for the poor is not something we choose to do: it is something we are obligated to do.

Step 2a. He showed sympathy for them (the restoration principle). "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matthew 9:36).

Christ sees people as sheep gone astray with no shepherd to protect and nurture

them. His one desire is to see them safely restored to the fold where they once found peace and tranquillity under the loving gaze of their compassionate Shepherd. This pastoral image reveals the Good Shepherd's longing to restore fallen humanity back to the image that was evident before the Fall.

Humankind, originally made in God's image, has fallen to a level of degradation that has almost obliterated all resemblance to the perfection of the first Adam. Christ came to restore that image. At the commencement of His ministry, Christ went into the wilderness there to contend with the same foe who had overcome the first Adam. At the point where the human race's downfall began, this restoration must begin. Thus Jesus laid the foundation on which to build during His restorative ministry—and the foundation on which we must continue to base our own work if it is to be in harmony with the work of Christ.

Step 2b. He showed sympathy for them (the shalom principle). "Blessed are the peacemakers, for they will be called sons of God" (Matthew 5:9).

The term *shalom*—peace—is traditionally understood to mean the absence of strife. But the biblical meaning of the term encompasses far more. Biblical *shalom* may be described as the sense of wellbeing, completeness and joy that comes from God's presence. It is more than a holistic restoration of the individual; it is what happens to civil society when God dwells among the community. While *restoration* describes Christ's process of bringing us back to God's image, *shalom* may be seen to describe the completed process. It suggests fulfilment, holiness and righteousness. It is God dwelling among men and women on earth, the goodwill God and humans have toward each other (Luke 2:14).

Christians are called to be peacemakers. With this understanding of *shalom* peace, we catch a deeper vision of what it means to be a Christian. It is to be the hands, the feet and the voice of Christ to a people who live in fear, in strife and war, in spiritual degradation and in poverty. We can do the work of the Shepherd only by walking into the deep valleys of life with those whose circumstances have taken them there.

Step 3. He ministered to their needs (the diakonia principle). “What do you want me to do for you?” Jesus asked him. The blind man said, ‘Rabbi, I want to see.’ ‘Go,’ said Jesus, ‘your faith has healed you’” (Mark 10:51, 52).

Diakonia, from which we obtain the word *deacon*, means service. Jesus said, “The greatest among you should be like the youngest, and the one who rules like the one who serves” (Luke 22:26). This is one of Christianity’s profound paradoxes: Jesus equates greatness with servanthood. Perhaps this places some of our understandings of our status in the kingdom of heaven on shaky ground. We normally understand service to be provided by the lesser on behalf of the greater. Not so in the kingdom of heaven!

True servanthood can be understood only in the light of the concepts of restoration and *shalom* already discussed. Biblical *diakonia* is identified by the Spirit in which it is given—a disinterested love that seeks to restore those served into a state of *shalom* with God.

Our church is uniquely positioned to provide opportunities for members to become servants in the truest sense of the word. From global work of the Adventist Development and Relief Agency to local church initiatives, the availability of programs designed to reach out to the poor provide service opportunities. This presence should be increasingly seen wherever we have a body of church members. This is true evangelism.

Step 4. He won their confidence (the faith principle). “Live such good lives . . . [that] they may see your good deeds and glorify God on the day he visits us” (1 Peter 2:12).

In order to serve effectively, we must win people’s confidence. What was it about Christ that caused people to trust Him? His genuineness, His disinterested love, His trustworthiness, His faith. These are the characteristics we must embody if we are

to faithfully do His work. When these attributes provide the basis for our work, then we are not just another agency doing good deeds.

The simple but profound difference is that when our work is done in the spirit of *diakonia*, it is done in the Spirit and the name of Jesus of Nazareth. In some recipient cultures that alone will be an identifying mark. For many who are helped in the name of Christ will receive it in His name and will see the charity as coming from God Himself.

Other recipients are less spiritually discerning and will care not where their help comes from. Serving in such fields will be a constant challenge. In order to be the hands and the feet of Jesus, we must be spiritual people. A would-be servant who does not have a vibrant faith in Christ will achieve no more than he or she would working for an agency that operates on humanist principles.

As such, the key to our effectiveness will always be our spirituality. This does not diminish the advantages of experience and even professional qualifications, but the long-term success of servant evangelism depends more on the spirituality and dedication than professional capacity.

Step 5. He bade them, “Follow Me” (the pastoral care principle). “Immediately he received his sight and followed Jesus along the road” (Mark 10:52).

While we have noted that traditional evangelism is incomplete without *diakonia*, the converse is also true. Christian service cannot be completely effective in isolation and must include opportunities and invitations aimed at nurturing the served. A good example of this is the Western

Sydney ADRAcare Project, which seeks to involve local pastors and retired ministers who lead teams of church members in pastoral care. Such a combination of the pastoral with the practical most completely imitates the method Christ used. The pastoral care approach is one we need to further develop as a component of all our care for the poor and oppressed.

Such programs will need to be individually tailored to suit the culture of the beneficiaries. Again, the Western Sydney ADRAcare Project provides an example. This project includes a two-tier approach that first seeks to heal the trauma caused by abuse and dysfunction and, second, seeks to provide spiritual nurture in a non-threatening environment for those who seriously wish to make lasting changes in their lives.

All-round evangelism

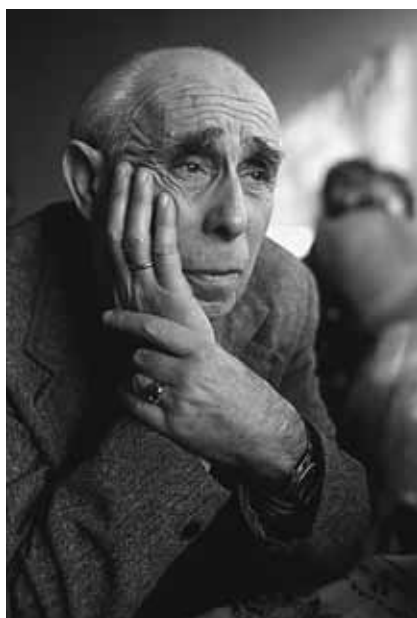
There are four essential aspects of a human being: the intellectual, physical, spiritual and social elements. While the Seventh-day Adventist Church can never be accused of ignoring this holistic gospel in the past, we have not always understood the full potential of the church as servants of the poor.

Service to humanity is not just “an entering wedge.” It is evangelism, uniquely designed to carry out the work the Scriptures reveal to be of particular concern and interest to God. Organisations such as ADRA have been under-utilised in many places because of a failure to understand the holism of the gospel. They do not measure their success by baptism, but where their work is established, our churches grow.

With a proper understanding of the role of caring for the poor, the Advent message takes on a new meaning. We see how we can “preach good news to the more poor” (Isaiah 61:1) more completely and more effectively. **R**

* All Bible quotations are from the New International Version.

Nick Brightman served as a country director with the Adventist Development and Relief Agency between 1988 and 2001, the last six years as regional vice-president for the Eastern Africa Division. He currently pastors the Epping and Chinese churches in Sydney, New South Wales.



Mountain musings

by Robert Wearner

The Alps of north-western Italy are no ordinary mountains. The Andes and the Himalayas boast peaks of far higher elevation. The Pyrenees and the Apennines occupy a more important place in European history. But these rugged, rocky heights have another claim for fame.

The Alpine valleys of the western Piedmont region provided a refuge for a beleaguered group of Christians who dared to believe and practise a faith different from the state religion of Italy. This dissident group suffered one crusade after another during long centuries of persecution. Their homes and churches were burned, their children kidnapped, their people decimated. Yet they grew and tenaciously held to their faith in the Scriptures and their confidence in Jesus alone as Saviour from sin.

During the Protestant Reformation of the 16th century, these believers united with its leaders in proclaiming a message of righteousness by faith alone. And in modern times the Italian government has granted them religious liberty.

In the 19th century a number of evangelical groups in Britain and America took an interest in these Waldensian Christians. A former Catholic priest turned Seventh-day Adventist spent some time with them in 1865. Later Ellen White made three visits during her two-year sojourn in Europe.

Arriving by train on April 16, 1886, she held meetings with a small group of Adventists in Torre Pellice, the principal town in the Waldensian community.

In *Historical Sketches*, she tells of hiring carriages and travelling up the valley seven miles (11 km) to Bobbio Pellice with six of her group. "After going as far as the carriages could carry us," she wrote, "we took our blankets and lunch-baskets, and prepared to ascend the mountain" (page 239).

I was privileged to be part of a recent study tour to these valleys. Our group of 50 climbed up the same road in an air-conditioned bus. Yet in our imagination we trudged up the zigzag course of a path up the mountain, passing a gurgling brook. As she did more than a century ago, we admired hardy Waldensian farmers as they cultivated their small vineyards, pasture lands and grain fields. Young children



A Waldensian chapel in the Alps of northern Italy, near Torre Pellice.

tended flocks of sheep and goats.

Climbing up past an open area, we imagined how Ellen White's group halted and spread out their lunch under a huge chestnut tree. She told them that a battle was fought on that very spot when soldiers attempted to exterminate "this remnant of the early apostolic church of Italy" (*ibid*). Two men escaped and slipped into a cave. Their pursuers followed them and set fire to wood and leaves to suffocate them. Our group entered a cave, one of several in the area. We sang and prayed for a similar steadfast faith.

We tried to follow her thinking as she drew lessons from this mountain refuge: "Every rock upon which we gazed seemed to speak in solemn silence of the wonderful scenes it had witnessed" (*ibid*).

"If their voices could be heard, what a

history the everlasting mountains surrounding these valleys could give of the sufferings of God's people because of their faith!" (*Life Sketches*, page 290).

Ellen White shows that the Waldensian Christians believed in the return of Jesus when she wrote that "they are looking for a home so high that the highest peak of the Alps cannot reach it—a home with their heavenly Father in the mansions that Jesus has gone to prepare for them from which they will never be driven. The bitter venom of the dragon cannot reach them there" (*Historical Sketches*, page 243).

In *The Great Controversy*, she compares the sufferings of God's people in the last days with those of Waldensian Christians. "Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for 'the munitions of the rocks'" (page 626).

Whatever our times of trouble—whether present or future—we can take comfort from words about these faithful Christians, the so-called "Israel of the Alps": "God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. . . . The mountains that girded their lowly valleys were a constant witness to God's creative power, and a never-failing assurance of His protecting care. These pilgrims learned to love the silent symbols of Jehovah's presence" (*ibid*, page 66).

Our tour group had some deep reflecting to do as we travelled on. **R**

Robert Wearner writes from Collegedale, Tennessee, USA.

Robert Wearner

A leap of faith

by John Silver

At last the city slumbered beneath the dappled light of the waning moon. Quietly, Nicodemus slipped across the Kedron valley and up into the gardens and the groves of Mount Olivet. He was seeking a discussion with the “teacher and miracle worker from God.”

Despite his wealth and his status as a distinguished and respected rabbi, Nicodemus was troubled. He had listened to the repentance calls of John the Baptist; he had pondered the words and the works of Jesus the Nazarene; he had studied again the prophecies concerning the Messiah; and now he was confused. Had he missed some key concept that would unravel his tangled thoughts and restore to him the certainties to which he was accustomed? Was he not a “son of Abraham” and thus one of God’s chosen people? And was he not a scholar, a rabbi and a “master of Israel”? And was he not a generous supporter of the Temple? And had not God, as tokens of His approbation, added wealth and good health to his blessings?

All these things were true. Yet, of late he had been conscious of a vaguely anxious feeling of unrest. Now here he was making his surreptitious way to an un-schooled teacher from Galilee—of all places—in search of an understanding that had somehow escaped him

And when they met, Jesus said to him, “Nicodemus, you must be born again” (see John 3:3, 7*). It was like Albert Einstein’s statements to the physicists of the world 2000 years later, that time is not a constant, light rays do bend and $e=mc^2$, and all those other mind-boggling, world-changing theories. It was like Galileo’s understanding of the earth’s orbit or Noah predicting a flood in a world that had never seen rain. They were all “impossible” in their day as was Christ’s statement to



Nicodemus to his understanding.

Nicodemus responded in exactly the same way that we, in this generation, are responding to revelations that, so often, seem to keep one step ahead of our understanding.

“How can this be?” he asked (John 3:9).

And in answer Jesus explained that such a change can be brought about only by the working of the Holy Spirit received by faith into the human heart.

“Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life” (John 3:14, 15).

Startled though he was by the thought that he had no hope of the heavenly kingdom in his present condition, Nicodemus’ faith began to grow into a saving certainty: “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no-one can boast” (Ephesians 2:8, 9).

May we too make this Nicodemus leap into the kingdom, where faith is soon to become sight. **R**

* All Bible quotations are from the New International Version.

John Silver is a retired pastor, who writes from North Nowra, New South Wales.

Just for children

“Accept one another, then, just as Christ accepted you, in order to bring praise to God.” Romans 15:7



Peta Taylor

More on Mel

Althea Mason, Vic

I saw *The Passion of The Christ* with a group of church friends. Some were deeply moved; others said it did nothing for them. There are so many differing opinions racing around our church that it leaves me with a feeling of unrest. Are we so busy looking inwards, giving opinions on the movie (even if we haven't seen it) that we can't see how God could be working outside our sleeping church?

I believe Gibson was inspired to produce *The Passion*, just as he was inspired to read *The Desire of Ages*. If you've seen the movie, you will recall Jesus stamps on the serpent and that Satan is seen amid the crowd. Although not biblical, it is to be found in *The Desire of Ages*.

I've heard it said the movie couldn't have been inspired because Mel Gibson is a Catholic. Are we limiting God? Why can't He use a Catholic? God isn't limited in how He reaches the world with His message, and with this movie He is certainly reaching people we haven't. (Check www.mylifeafter.com for the testimonials.)

Christ went through all that violent suffering and humiliation for you and for me, so instead of criticising the movie and bickering about it, let's rejoice that people are finding Jesus. Let's thank God that Hollywood can be used to further the message. And let each of us be willing to be used by God in whatever way He chooses to spread the news of His soon return.

Linda Hunter, Qld

Clearly, in Leonie Donald's opinion (April 10), no good thing can come out of a theatre! (Didn't someone once say that about Nazareth?) But a theatre is a building with no innate power. It is what you might watch there that could "enhance one's Christianity" or otherwise. The medium of the movie is film, and its content remains unchanged whether viewed in a theatre or church hall. After seeing a film on Christ's death, many Christians would be surprised to hear that they were not thinking on things "of a good report" and their standards had reached an all-time low."

A violent film? Well, you should read

Eric van Schoonhoven, Vic

Reading Letters and listening to what people are saying about *The Passion of The Christ*, two thoughts caught my attention—emotion and commitment to one's religious beliefs. Of course, some good may come of the film. A counterfeit could not be effective if it were not similar to the genuine. *The Great Controversy* contains a chapter on false revivals, saying they're characterised by their emotional content. Could this be a ruse by Satan?

Am I exaggerating or should we be knowledgeable of what is happening in the world? When Paul wrote to the Corinthians, he told them not to be

No good thing can come out of a theatre! (Didn't someone once say that about Nazareth?)

the Book! The fact is, Jesus did die an incredibly violent death. Let's not attempt to sanitise the crucifixion to make it less offensive to those of us (including me), who detest violence. And the claim that the movie was "made by a Hollywood star purely for monetary gain" contradicts Mel Gibson's own statements.

Heaven forbid that there be any possibility that God could use a film (much less one made by a Catholic and shown in a theatre) to spread the salvation story to an audience He wants to save. I sincerely hope that any "sinners" who see the film and find their way to an Adventist church as a result find themselves accepted rather than judged for the means that prompted them to come.

ignorant of Satan's devices (2 Corinthians 2:11). It seems that Satan won't have too much difficulty in deceiving large numbers of those who think of themselves as belonging to the elect.

Leadership viewpoint

Laurie Evans, NSW

In respect to the advertisement in the RECORD of February 14 and poster distributed to churches for the excellent book *Prophets Are Human*, I want to express my appreciation to the Signs Publishing Company for producing a new poster advertising it.

It is important that we not appear to trivialise nor in any way denigrate the gift to this church, embodied in the ministry of Ellen White, that has been such a blessing to us as a people.

Thank you for recognising the need to give a positive message in this regard. This book *Prophets Are Human* has been written with this objective in mind, and I'm glad that the promotion of it is reflective of this intent.

Note: Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.



Weddings

Barnes—Weatherby. Carl Elbert Barnes and Winifred Daisy Weatherby, both of the Adventist Retirement Village, Victoria Point, Qld, were married on 4.4.04 at the home of Carl's daughter, Charlene, at Meadowbrook, south of Brisbane.

Barry Crabtree

Dearling—Brighton. Kenneth Charles Dearling and Cheryl Ralie Brighton were married on 11.4.04 in the Dalby Adventist church, Qld, of which they are members.

Barry Crabtree

Gallo—Harris. Marco (Mark) Gallo, son of Antonietta (Melbourne, Vic) and the late Francesco Gallo (formerly of Yungaburra, Qld), and Karen Harris, daughter of Colleen King (Rai Valley, SNZ) and the late Bill Harris (formerly of Tokoroa, NNZ), were married on 4.4.04 in the Mackay Central Adventist church, Mackay, Qld.

Rick Ferret

Krklec—Ellson. Pastor Mladen Krklec, son of Alojz and Zdenka Krklec (Krizevci, Croatia), and Denise Maureen Ellson, daughter of Earle and Maureen Ellson (Sunnybank Hills, Qld), were married on 4.4.04 in the South Brisbane Adventist church.

*Zeny Vidacak, Sandor Gazsik
Miroslav Stiljinovic, Michael Brownhill*

Morton—Camps. Dean Travis Morton, son of Clifford and Janice (Sydney, NSW), and Sandra Louise Camps, daughter of Daryll and Roslyn Camps (Lismore), were married on 11.4.04 in the exquisite garden setting of Mount Vincent Estate, Mulbring.

Garth Bainbridge

Obituaries

Davis, Edna, born 1910 in Vic; died 31.3.04 at Eloura Aged Care Hostel, Toqay, after a brief illness. She was predeceased by her husband, Harold; also her daughter, Shirley. She is survived by her granddaughter, Lyn Manson; and members of the Hutchison family. Edna was a strong member of the Geelong church and well known for her *Aicare* activities, especially with regard to her sewing. She will be sadly missed by her family and the Geelong church members.

John O'Malley

Haskins, Phyllis Ivy (nee Cutts), born 13.6.1948 at Gisborne, NNZ; died 15.9.03 at Gisborne. She is survived by her husband, Malcolm; her children, Debbie, Pam, Brent and Anthony; her parents, Harold and Phyllis Cutts (all of Gisborne). As Phyllis battled her terminal illness in her final years, she had a determined faith in her Lord and spent much time with Him in the garden that surrounded her house. She will be greatly missed by her family, members of the Gisborne church and her local community of Manutuke.

Lindsey Wells

Rabe, Maria Jose, born 16.5.1950 at Madeira, Portugal; died 7.3.04 in western Sydney, NSW. She is survived by her husband, Kevin; and her daughters, Fiona and Kerrie. This whole family were members of the Castle Hill church, which hosted the funeral of "Josie." Most esteemed by a large group of Portuguese Adventists in Sydney, many were present to witness her burial. This dear Christian lady looked forward to the coming of her Lord and to the day when all things will be made new.

Bill Sleight, Nathaniel Pereira

Sherer, Joyce (nee Prinn), born 20.2.1919 in Melbourne, Vic; died 24.2.04 in Melbourne. On 24.11.45 she married Ronald. She is survived by her husband (McKinnon); her children, Pamela Martin, Peter (both of Melbourne), Garry (Sydney, NSW) and Noel (Melbourne, Vic). Joyce was a very spirited lady whose contribution to community welfare in years gone by is very much appreciated. She was a long-standing member of Glenhantly church.

Harlin Butterfley, John Baron

Sheridan, Robert Merton, born 2.11.1909 in Melbourne, Vic; died 31.12.03 in the nursing home, Adventist Retirement Village, Victoria Point, Qld. He was predeceased by his wife, Brenda, in 1971 as the result of a motor accident. In 1997 he married Jean Wright, who predeceased him in 1999. He is survived by his daughter and son-in-law, Ann and Jeff Briggs; his nieces, June and Joy; his two grandsons; and one great-grandson. Uncle Bob or Brother Bob, as he was known to many, had a kind and happy disposition. He was much loved and is sadly missed by family and friends.

Barry Crabtree, Orm Speck

Tomlinson, Susan Dawn, born 4.12.1961 at Goroka, PNG; died 28.3.04 in Sydney, NSW, after a prolonged illness. In 1987 she married Gavin. She is survived by her husband; her sons, Joshua, Ben and Jared; her parents, Alwyn and Judy Galwey; her brother, Malcolm; and her sister, Darolyn Harris.

Judith Mazz

Kerry Hortop, Alex Currie

Tully, Lesley Robert, born 21.4.1918 at Kent, England; died 11.3.04 at Casino, NSW. He was predeceased by his grandson, Jared. He is survived by his wife, Nita; his children and their spouses, Lindsay and Lynn, and Narelle and Glenn; his six grandchildren; and three great-grandchildren. The grandchildren remarked that he was a Christian gentleman who liked to have fun with them. Les will be greatly missed by all who knew him.

Lindsay Laws

Watson, Donald Henry, born 19.12.1905 in London, England; died 29.3.04 at the Adventist Retirement Village nursing home, Victoria Point, Qld. In 1939 he married Una Gardener. He is survived by his wife; and his daughters, Ngaere and Ruth. Pastor Roy Anderson led Don to the Adventist Church when he was 17 years old. He graduated from the Bible course at Longburn in 1928 and from the ministeri-

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al course at Avondale in 1932. He and Una ministered in NZ, Pitcairn and Cook Islands, north NSW, Lord Howe and Norfolk Islands, and the Greater Sydney area. After retirement they taught English in Japan, ministered in Canada, Karachi, Aututaki and again in Karachi.

Barry Crabtree, Ern Lemke

Were you a staff member at Sydney Adventist Hospital? Homecoming is the opportunity to revive memories and see the San in 2004. June 12-13 is the weekend to celebrate! For details contact Dr Tom Ludowici (02) 9487 9410; <toml@sah.org.au>.

The Retired Workers' Fellowship, Vic, invites Victorian and interstate members to be present at their next luncheon meeting, to be held at Warburton church on May 19, commencing at 11 am. For further information contact Ken Killoway, president (03) 9801 8986.

Allround Travel, Qld—specialists in individual and group travel, domestic or international. Fax or email your requirements for a competitive quote. Contact Anita or Debbie on (07) 5530 3555; email <alltrav@bigpond.net.au>; fax (07) 5530 3846.

Giant book sale—8th year. 4000 books, bargain prices. Also nonalcoholic wines, fire blankets, first-aid kits. Nunawading church, Central Road, Nunawading. **Sunday, May 16, 11 am-3 pm.** Make a diary note now. Proceeds church building fund.

Holiday letting—Kingscliff, Tweed Heads, beautiful beaches, great weather. A lovely big private flat. The cheapest on the coast and everything supplied. Jim Cherry, 13 Orient Street, Kingscliff NSW. Phone (02) 6674 2302.

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Sydney Adventist Hospital Homecoming—June 12–13, 2004. Were you a student at the San? If so, plan to come for the weekend to enjoy the activities, catch up with classmates and renew friendships. For details contact Lena Jowett (02) 9487 9129; <ljowett@sah.org.au>.

Funeral directors—K & E Swanborough. Compassionate and professional care at an affordable cost from those who understand. Obligation-free advice on all your funeral requirements, including pre-planning. Phone (07) 3800 9655 24 hours.

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

Adventist Singles Network (Sydney, NSW). **May 30 at 5 pm:** Lion King. \$A99.50. Bookings essential by May 1. 0407 581 343. **May 8:** Manly walk, 3.30 pm. Meet cnr The Corso/South Steyne Street (opposite Steyne Hotel). **June 19:**

Volunteers!

Music Teacher, Ecuador—to teach both primary and secondary students. Must have at least 3 years college experience. Living allowance and lodging provided. Commencing asap until January 14, 2005.

Assistant Dean of Men, Denmark—to assist the dean in the dormitory. Living allowance and lodging provided. Term: 11 months, commencing August 1, 2004.

ESL Teachers urgently needed in Russia, Ukraine and Taiwan.

Email:<volunteers@adventist.org.au>

For more positions, check the web on <www.adventistvolunteers.org>

+61 2 9847 3275



Day convention—Ryde SDA church, Lane Cove Road. **July 17:** Christmas in July—details later. Inquiries (02) 9623 4235.

Finally

Why is it that the person who has an hour to kill spends it with someone who doesn't?



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