

RECORD



Bruce Marchiano, star of the Visual Bible video series *Matthew*, speaks at a four-part seminar live via satellite from the Adventist church in Papatoetoe, New Zealand, on Easter Saturday.

Jesus seminar a success

Papatoetoe, New Zealand

An actor best known for playing the role of Jesus shared his testimony in Seventh-day Adventist churches across Australia and New Zealand live via satellite from Papatoetoe church, NZ, on April 10.

Bruce Marchiano, star of the Visual Bible video series *Matthew*, presented a four-part seminar called "In the footsteps of Jesus."

More than one-third of the Adventist churches in North New Zealand showed the seminar, with almost half of these showing the seminar live. The size of the congregations doubled in some of these churches, reports Pastor Jerry Matthews, president of the North New Zealand Conference. Four churches in South New Zealand also showed the seminar live.

The timing of the seminar—the story of the death and resurrection of Jesus is a focus for many over Easter—"is a reminder to those of other religious faiths that Adventists are Christians," says Pastor Matthews. "Bruce has helped us break down many barriers."

Members of the community who visited an Adventist church in New Zealand to watch the seminar received a pack that included information about the church, an invitation to a community program at the church and a Try Jesus card. The card is the South Pacific Division's response to Sow 1 Billion, a worldwide church initiative to distribute, by the end of the year, one billion Bible-study invitations.

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Bigger reasons for healthy living

We could give so many good reasons to care for our bodies.

Some of them are personal: we can live longer; we can decrease our risk of sickness and disease, and being sick is not fun; we feel better when we are healthier; we are more attractive to others; we can play our favourite sports or hike or swim with less pain, less risk and more enjoyment; less risk of falling behind at school or work because of sick days; and we can even save money by being healthier.

Other reasons for healthy living have broader implications: we can help our families and friends more—and have more good times with them; we can encourage others to live healthier lives by our example; and we can use our increased energy to make a bigger impact in our world, whatever our goals. The use of alcohol, tobacco and other drugs has severe health impacts on us—and also real flow-on effects and costs to those around us and our communities.

A healthy lifestyle is also connected with significant environmental benefits. I recently completed a brief online survey of my own environmental impact. The survey (www.planetslayer.com) was inexact, focusing primarily on our personal contribution to carbon-dioxide emissions. But I was surprised at how many of the factors were linked to health. For example, consider the inefficiency of meat-eating in an underfed and polluted world; unnecessary use of motor vehicles when we could walk or ride a bike; and the significance of how we spend our money—including lifestyle-induced medical bills—and how that money could be used to help those who really need it.

In short, good health is a good thing for

so many reasons. The world would be a happier, healthier place if we all were a little more careful with our health.

And all these reasons are important. But the Bible comes up with some bigger reasons still: God's claims on us as His people—He made us and He saved us.

God's first claim on us is always that of Creation. Even in John's story of Jesus, he begins with reminding us of God as Creator: "He was in the beginning with God. He created everything there is. Nothing exists that he didn't make. Life itself was in him, and this life gives light to everyone" (John 1:2-4*). This is an amazing picture of Jesus—the eternal and pre-existing source of life—but it is a temptation to see God as far away, perhaps like a voice booming in the darkness.

In Psalm 139, David paints a much more intimate picture: "You made all the delicate, inner parts of my body and knit me together in my mother's womb. . . . Your workmanship is marvellous—and how well I know it. You watched me as I was being formed in utter seclusion, as I was woven together in the dark of the womb. You saw me before I was born" (Psalm 139:13-16). This is a God who cares about the fine details of our lives and bodies. This life is a gift from God and as such is to be treated with care.

The second claim of God is that of Saviour. When God set out the rules for good living that we now know as the Ten Commandments, He first set out a foundation on which the relationship between God and His people was set up. His pronouncement from the mountaintop began with the reminder, "I am the Lord your God, who rescued you from slavery in Egypt" (Exodus 20:2). Added

to this is His reference to Creation in the fourth commandment, regarding the Sabbath (Exodus 20:8-11). And even at this stage, many of the rules God set out touched on physical health, even to the point of detailing foods that were—and are—less than healthy (Leviticus 11).

A similar motivation is urged on the early Christians in the New Testament. "You do not belong to yourself," writes Paul, "for God bought you with a high price. So you must honour God with your body" (1 Corinthians 6:20). Because of what Jesus has done for us, we are to offer all aspects of our lives—including our physical body, health and strength—as "a living and holy sacrifice" to God (Romans 12:1).

When we recognise the importance of God's claims on our lives, and what He has done for us in creation and salvation, we can see all the other reasons for good health as evidence that God simply wants the best for us. The positive lifestyle and good health God wants for us bring all the other advantages with which we began. It demonstrates Jesus' statement that He came "to give life in all its fullness" (John 10:10). It's another reason why the world would be a happier, healthier place if we all were more closely connected to God.

* All Bible quotations are from the New Living Translation.

Today marks the conclusion of Adventist Health Week.

Nathan Brown



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

- Small-group evangelism gaining momentum in PNG • ADRAcare craftwork inspires
- School students go into business • Correspondence courses now in Cambodian • and more

—Compiled by Scott Wegener—

● **Small-group evangelism** in the Western Highlands Mission (WHM), PNG, is “gaining electric momentum,” says Alex Palie, director of Sabbath School and Personal Ministries for WHM. “The Tari district alone has had **more than 200 people baptised** during the past eight months and hundreds are having Bible studies,” says Mr Palie. “The concept of the small groups is to get everybody involved in evangelism and move away from the traditional thinking of evangelism being just the pastor’s job.”

● The **Cabramatta ADRAcare Centre**, NSW, with a reputation of working effectively with individuals trapped in addictive behaviour, had nearly **4000 people** ask for help to build a better life in 2003, most of whom were either counselled directly or referred to specialised intervention. **Ceramic craftwork** is one method used to build self-esteem among clients at the ADRAcare centre and is largely



managed by clients. **Lorraine Mcarthur** claims that along with ADRAcare’s unconditional acceptance, the ceramic craftwork has given her more confidence that she can achieve excellence in her life.

Buddhist college students baptised



English language course. They were baptised along with Misty Fisher, from Mackay, in the college church.

The pair had taken Bible studies for a year before deciding to commit their lives to Jesus through baptism. They both voluntarily gave up working on the Sabbath when they became convinced about the message of Christianity.

“The Sabbath decision came quite some time after their decision to commit their lives to Jesus,” says college chaplain Pastor Ian Howie, “and it was clearly a decision they both made independently.”

So far six young people have been baptised in Avondale College church this year, which is an unusually high number for the early part of the academic year.

“We have not usually had any baptised in the first half-semester of the year,” Pastor Howie said. “We have another seven ready; we are just trying to organise times and places.”—*Heather Potter*



Her work was recently displayed, along with other clients of the ADRAcare centre, at the Greater Sydney Conference office.—*Intrasyd*

● The **Year 6 and 7 students** from the **Gold Coast Adventist School** have started their own **nonprofit business**. Run by an elected board, ventures have included collecting milk caps, running mufti days and selling chocolates. The business, registered by the government under the Young Achievement Australia program, has so far **raised \$A400** for charity work

such as Ronald McDonald House, sponsorship of an Indian child.—*Focus*

● Two **Cambodian correspondence courses** have been created by the **Adventist Discovery Centre (ADC)** with **Pohn Leap Te**, a member of the Cabramatta church, Sydney, translating the support material for the courses. *The light of new hope* is a set of 18 booklets, in the modern Cambodian language, designed to introduce students to Christianity. *The way of life* is a set of 25 booklets, in the older Cambodian language, designed for students who have more of an understanding of Christianity. These new courses add to the ADC’s **range of foreign language courses**, which include the Bulgarian, Croatian, German, Greek, Japanese, Kerala, Korean, Lao, Romanian, Spanish, Slovenian, Thai, Turkish and Vietnamese languages.—*Discovery Newsletter*

● **Australian women’s wheelchair basketball** team member **Trish McKenzie** recently spoke at a **Lilydale Adventist Academy**, Vic, assembly. She spoke about her life before and after being in a wheelchair, the vital role people with disabilities play in the community and challenged the students not to take life for granted.—*Intravic*



● Over the past 10 months, several shipments of medicines have been distributed by **Adventist Development and Relief Agency (ADRA)** throughout **Iraq**. With the deteriorating situation at the end of last year, the office downsized its staff to a minimum. In spite of this, more than **\$US2 million worth of medicines and clothes** have been brought into Iraq and distributed for use. Donations have been coming from Denmark, Sweden, Norway, Germany, Spain, Japan, the UK, the USA and others.—ANR

Many moved by *Road to the cross*

Some 60 actors participated in a dramatic presentation of the closing scenes of the life of Christ entitled *Road to the cross* prior to Easter at the Kingscliff church, NSW. Directed and produced by Leanne Courtney with the help of her husband, Don, four individual scenes were presented: the triumphal entry, the Lord's Supper, Gethsemane and the Pilate scene. Following this, all the cast were involved in the crucifixion and resurrection scenes.

Hundreds of people, including many from the community, attended the two-night festival, which included live music on the front lawn of the church, children's activities such as face painting and balloon sculpturing, and a cafe that served light refreshments. The scripting and monologues were all original and a large group of helpers assisted with the construction of stages, painting backdrops and making costumes.—*Adrian Raethel*



● The recent change in **Spain's government** will not signify a diminishing of **respect for religious freedom**, Javier Rupérez, Spain's Ambassador to the United States, told Seventh-day Adventist Church leaders at an April 19 luncheon in Silver Spring, Maryland. "Imposing one religion on the people is wrong," he said, referring to Spain's former status as a "confessional state" where Roman Catholicism was the official religion. During his visit to the Adventist headquarters, the ambassador met with Pastor **Jan Paulsen**, General Conference (GC) president, and Dr **John Graz**, secretary-general of the International Religious Liberty Association and public affairs director for the GC.—ANN

● Christian teens are **stealing Christian music** through Internet downloads and CD-burnings at the same rate non-Christians are pirating secular music, according to a survey by the Gospel Music Association. The survey found that only one in 10 Christian teens surveyed consider music piracy to be morally wrong. Many adult Christians and even church leaders fail to see the big deal, asking, "How can pirating a little Christian music be wrong if souls are being saved?" But Word Records president **Barry Landis** calls that convoluted thinking, saying, "**You would never steal Bibles to give them away.**"—ACCTV

● **Angel in chains**, a film based on a true story and produced by **Southern Adventist University's School of Visual Art and Design in Collegedale**, Tennessee, USA, is now being distributed on DVD and VHS by Pacific Press in Adventist Book Centres throughout the United States. The movie was filmed on location in Arizona with a crew of 40 students and instructors, and is the **first film produced** by an Adventist educational institution to receive national distribution.—ANN

Days and offerings

June 5—ADRA Disaster and Famine

Relief Offering

—Women's Ministries Emphasis Day

Off the record

● At the beginning of this year 13-year-old **Brendan Ferguson** walked unaccompanied into **Mountain View Adventist College**, NSW, and asked to speak to someone about enrolling for 2004. "He was so organised and full of initiative," says school secretary Mrs Nelthropp. "He came in, unbeknown to his mother, with all his school reports and asked to speak to someone about enrolling." Following a confirmation meeting with his mother, Brendan was accepted for 2004. Jan Spoor, deputy principal, says, "God must have wanted him here. That's the only way this can be explained." When asked what he likes about Mountain View College, Brendan says, "It's great to be in a caring Christian environment where I'm accepted for who I am and can be myself, with both staff and students. This year is totally different. I have God in my school."—*Intrasyd*



● **Shari Zarfaty**, the daughter of a Melbourne, Vic, based Sanitarium sales representative, dressed up as a **Weet-Bix box** for the recent Jewish Festival of Purim celebrations at her school. The Festival of Purim celebrates Queen Esther risking her life to save the Jewish people 25 centuries ago, and children traditionally dress up in costumes, send each other gifts and give food to the needy. Receiving many compliments about her creative dress-up choice, Shari says she was proud to promote Sanitarium.—*Sanco News*



Jesus seminar a success

(Continued from page 1)

Pastor Matthews says he would like to thank his team for producing a successful program after 18 months of planning. "I have a deep sense of appreciation for what God has done."

The Adventist Church will now have the option of using Mr Marchiano's seminar, "In the footsteps of Jesus," as a follow-up to its successful *Who is Jesus?* video. The churches in North and South New Zealand have been advertising a free home viewing of the video—a 30-minute version of the *Matthew* series that includes an appeal to

become a Christian—on television for the past three years. Local church members deliver the video in person to those who respond to the advertisements.

"We had high expectations for the seminar and Bruce delivered excep-

tionally—more than we asked for," says Pastor John Gate, director of the Adventist Discovery Centre.

Mr Marchiano answered questions from the congregation at the church in Papatototeo and from the congregations at the churches receiving the seminar via satellite during the fourth seminar. The first question came from a member of the congregation at the uplink site. "Bruce took time after the seminar to encourage this person in their walk with God," says Pastor Matthews. "He's such a down-to-

earth Christian. Yes, he's a professional actor, but an actor who's been touched by the love of Christ."

Mr Marchiano's testimony touched many of those watching the seminar via satellite. "I enjoyed every second of Bruce's

presentation," writes one viewer. "This has been a monumental week. Jesus has moved from my head to my heart. Wow! What a feeling. Thank you a thousand times."

A team of nine from Adventist Media worked to uplink the seminar to satellite. "Their professionalism impressed Bruce," says Pastor Matthews.

Adventist Television Network's Hope Channel broadcast the seminar live, then replayed it on the four days following the uplink.

Mr Marchiano also spoke to Adventists in Goulburn, Ulladulla and Wollongong, in NSW, Canberra, ACT, and Lilydale, Victoria, April 15-19.

Mr Marchiano had only ever shared his testimony in North America and in South Africa before his visit to New Zealand and Australia. He has never recorded his testimony or had it broadcast before.—

Brenton Stacey

Contact your local Adventist Book Centre to order the "In the footsteps of Jesus" seminar on DVD.



Bruce Marchiano also spoke to Adventists in Australia, over five days in April.

Adventist Media

Planting a great future in Sydney's north-west

Rouse Hill, NSW

Members of Mile End Community Church have been giving away free trees to families in Sydney's north-west as a symbol of the church's desire to plant a great future for the families and children in these new communities.

Residents receiving the trees are invited to comment on community needs and priorities, providing feedback that assists the church in determining its contribution to planting a great future in the community.

Giving away free trees has opened doors throughout the community. "Every family we speak with is offered a complimentary copy of the *Who is Jesus* video," says Pastor David Jack.

As a result of doorknocking on two Sabbath afternoons, 92 families expressed a willingness to receive the video.

"Planting a great future' shows that the

personal approach works," says Pastor Jack. He adds that people are interested in Jesus, but a variety of approaches are needed. "The TV advertising and letterbox cards for the video resulted in no responses in the Rouse Hill target area, despite good results in other areas.

"One woman visited our church on the Monday after the weekend doorknock just to look around. Her grandson now attends our playgroup," reports Pastor Jack. "She has accepted the video, study guide and Bible and expressed interest in attending church."

His best guess to the positive response received is that church members offered a friendly approach, the giving of a gift, a genuine willingness to listen to opinions in response to the survey and the positive profile of the church in the community. "However," he adds, "the greatest influ-



Free trees are helping church members connect with their local community.

ence in the homes of the families we met was the Holy Spirit. Working in partnership with God through His Spirit is an unbelievable privilege and blessing. Doors have opened for ministry that traditionally remain firmly closed."—

Kellie Hancock

Adventist editors meet

Silver Spring, Maryland, USA

Accessing articles, pictures and manuscripts will soon be easier for Adventist editors.

Thirty editors of Seventh-day Adventist Church publications from around the world voted to establish a worldwide editorial database for Adventist publishing houses during meetings at the General Conference (GC) office April 20-22.

"This will significantly decrease initial expenses of developing books and magazines," says Howard Faigao, associate director of the GC's Publishing Department.

Delegates expressed a need for some investment by the GC Publishing Department to make the database a "useful reality."

"I have no question that our publishing work is critical to our

life and witness as a spiritual community," said Pastor Jan Paulsen, GC president, addressing the group. This belief underscores an Adventist publishing tradition dating back to 1849 and now involves some 56 publishing houses around the world.

According to one editor, the Adventist message today continues to be as solid as it was back then. "What changes, however, is the way we express it now in order to be relevant and applicable to our readers' situations," he adds.

Signs Publishing Company's editor Nathan Brown says interaction with editors from around the world gave "rich variety but also limited specific relevance." He suggests, "It would be good to see more sharing of resources and ideas at the conference—both between editors and publishing houses and with the GC staff."

The committee suggested regional training seminars for writers and editors and recommend Griggs University, the church's distance learning institution, create a curriculum to train editors.

To make a bigger impact among the publishing industry, the committee agreed to meet in 2006 in Frankfurt, Germany, in conjunction with the annual international book fair held there, which is the world's largest.—*Ansel Oliver/ANN*

Church in PNG to budget for debt reduction

Lae, Papua New Guinea

Missions of the Seventh-day Adventist Church in Papua New Guinea must now budget for debt reduction.

A strategic planning committee of administrators from the church's Papua New Guinea Union Mission (PNGUM) and South Pacific Division (SPD) recommended missions add a contingency line that equals 5 per cent of income to their budgets to repay accumulated debt.

"Gone are the days of living on credit," says Colin Fisher, islands treasury consultant for the SPD. "The church in PNG is K2 million in debt. It is now up to missions to put aside money to reduce that debt."

The committee introduced the recommendation during a seminar in Lae, March 10-12, predominately for business managers of the church's secondary and tertiary

institutions and treasurers of the church's missions.

Joshua Wambillie, treasurer for the Western Highlands Mission, says the recommendation has more to do with problems with cash flow than with lack of trust in mission treasurers. "We're struggling to pay our debts because our members are struggling to pay their tithes and offerings. Wages are not keeping pace with the increasing cost of living."

The strategic planning committee developed plans to overhaul the accounting process across the PNGUM over the next two years. The union will eventually issue monthly balance sheets for each of its missions. It will also centralise payroll functions from this year to increase efficiencies and ensure correct functions occur and payments are made when due.—*Brenton Stacey*



Colin Fisher.



Adventist editors agree to establish a central database.

The challenge of financing mission

Wahroonga, NSW

A declining trend in giving for mission is beginning to affect the work of the Adventist Church in PNG.

Church members in the South Pacific Division (SPD) are giving an average of only about \$A10 per capita a year to mission worldwide. And mission offerings collected at camp-meetings in the SPD have almost halved from more than \$A140,000 in 1998 to about \$A75,000 in 2002.

The SPD has increased its base appropriation to the Papua New Guinea Union Mission from K1.2 million in 2000 to K2.2 million, which included almost K225,000 to train more ministers, in 2003. It also provides 29 expatriate budgets.

"The resources available to us in Australia and New Zealand are just not increasing at the rate of the needs in Papua New Guinea," says Rod Brady, the treasurer for the SPD.—*Brenton Stacey*



Schools give mission the money blues

Goroka, Papua New Guinea

Keeping its schools running is causing major financial problems for the largest Seventh-day Adventist mission in Papua New Guinea.

The Eastern Highlands Simbu Mission (EHSM) estimates its expenses to be K150,000 more than its income in 2003. This is despite it withholding about K50,000 in ministers' wages in September and October. A \$A30,000 donation from a church member in Australia meant the ministers received a full wage in November.

The mission will balance its budget this year, but only because it has reduced the wages of 24 ministers and taken 22 teachers off its payroll.

These ministers are working full time but receiving a volunteer wage. Most of the teachers are working full time, but as volunteers whose wages come only from the school where they teach and the local churches supporting the schools.

Church leaders in Papua New Guinea attribute the financial problems to:

1. The mission's education system

Most church members in the EHSM are subsistence farmers who are struggling to sell their food and, therefore, are struggling to pay their children's school fees and their tithes and offerings.

Schools in the Eastern Highlands are unwilling to force parents to pay these fees, which forces the mission to pay teachers' wages from tithes and offerings.

2. The size of the mission's membership

The EHSM has the largest membership—at 64,915—of any conference or mission in the South Pacific Division. So, it is reticent to retrench ministers and teachers. "One of our district ministers looks after 30 churches!" says former president Pastor Jeffrey Paul, who is now on study leave. "If we take away our ministers, we lose our members."

3. Papua New Guinea's economic crisis

The country has a high rate of unemployment. Inflation is also high. Wage growth is minimal. Gross domestic product is declining. The government seems unable to solve these problems.

Pastor Paul says the reduction in wages is discouraging many employees. "Some have had their children pulled out of school. Others have had to sell their crops."

The reduction in ministers' wages is "not in the best interest of the church," says Pastor Thomas Davai, president of the Papua New Guinea Union Mission (PNGUM).



Students studying at Adventist schools in PNG face the threat of school closure if financial problems are not eased.

The EHSM has asked the PNGUM for a K300,000 appropriation. "The mission hasn't received an appropriation from the union over the past couple of years because it has the largest membership of the church in Papua New Guinea," says Pastor Paul. "But only some of the mission's members—those living along the main road between Goroka and Lae—earn money by selling their crops. Most of the members live in the highlands and can't sell their crops."

"The EHSM has not received an appropriation from us because it has been in a better financial position than some of our smaller missions," says Pastor Davai. "But its financial position has deteriorated over the past two years."

In 2002, the PNGUM executive committee asked all missions in Papua New Guinea to close schools where budgeted fee incomes had not been received (some schools have remained open but have reverted to community schools supported by parents of students). However, pressure from the community saw the EHSM vote in June of that year to keep all its nine schools open.

The provincial government minister attended the June meeting—along with Pastor Davai, Vic Bonetti and Pastor Blasius

Managos, the former treasurer and the associate general secretary for the PNGUM—and asked the EHSM to submit a proposal to the government asking the government to include the Adventist teachers on its payroll.

"The provincial government said it would support us, so we kept our schools open," says Pastor Paul. "But it could not offer immediate support when we made our formal submission."

The mission has now closed all but two of its schools to reduce an accumulated K756,000 debt in its education system. Policy says the mission must operate its education system at less than 15 per cent of tithes.

"We encouraged the mission to ask members of the community to operate the schools and pay the teachers," says Mr Bonetti. "The last thing any of us want to do is close our schools. Where will our future church leaders come from?"

Mr Bonetti uses Madang Manus as an example of a mission that has followed guidelines developed by the union mission in conjunction with local missions about how to operate schools. "It closed most of its schools and repaid a more than K300,000 debt in tithes and offerings to the union mission."

However, Steve Piez, the director of education for the PNGUM, says having members of the community act as caretakers for church schools has provided only a short-term solution to the financial problems of the missions. "The schools remain understaffed and under-resourced. They struggle with the burden of responsibility shouldered previously by the mission."

The PNGUM is negotiating a deal with the national government that will see the government, the parents of students enrolled in church schools and the church share the cost of education. "This will ensure our schools come back under church control and ensure our education system achieves its goals," says Mr Piez.—
Brenton Stacey

See "The challenge of financing mission," page 6.

A question of health

by Melissa Nowicki

Sometimes we think we have heard too much about temperance, and we don't want to know about it. Yet Adventists have often been inconsistent in promoting temperance, focusing only on the "do's" and "don'ts" of health. We might say we don't drink or smoke, but we are inconsistent in other areas of our lifestyle that are harmful to health.

Perhaps we need to ask ourselves what exactly temperance is. Temperance is about avoiding excesses and abstaining from harmful substances. It is often considered a virtue, and the person who has a temperate lifestyle often also has discipline in their personal and social activities.

To live the good life we should all practise discipline and moderation so we can benefit from the outcomes of a healthy lifestyle. Moderation and balance are important in our social and health behaviours so that our bodies can perform at their peak. Christians should be temperate in all things: eating, drinking and all other aspects of our physical lives.

God has given each of us the gift of life and it is our responsibility to look after the gifts He has given to us to the best of our

ability. This is not always easy to achieve, but God is willing to help us if we ask. We are fortunate to have a God who has given us guidelines on the best way to live.

It is also important that we have social networks that can help us in times when we need that extra support and encouragement. Many Christians struggle with maintaining balance with their lifestyle and need support and assistance in achieving good health.

An ongoing question

One aspect of health about which many people are confused relates to the reported health benefits of alcohol use. Some researchers have identified health benefits, particularly in relation to the heart, with alcohol use. Naturally, alcohol promoters have seized on these findings.

Does this mean I need to start having a glass of wine with my evening meal? It's good for my health, right? Wrong! What we are not told is that these health benefits are seen only in a limited group and the other, wider damaging effects of alcohol far outweigh the health benefits.

In the context of the other health effects of alcohol, there is still evidence that abstinence will provide us with the optimal health benefits. And the heart-health benefits that alcohol provides can be achieved through living a healthy lifestyle.

Alcohol and your health

So let's examine the wider health issues involved with alcohol.

1. Heart disease. The leading cause of death in Australia and New Zealand is heart disease, with stroke being the third-largest cause of death after cancer.¹ Strokes are also a cause of disability. Long term,

heavy drinking is linked to stroke, high blood pressure and weakness of the heart muscle. There is evidence that regularly drinking small amounts of alcohol reduces the risk of ischaemic heart disease. However, this is applicable only in older people.

The same protective effects can be achieved by living a healthy lifestyle including: (1) eating heart-protective foods such as plant foods, eating a small amount of nuts regularly, and watching the type and amount of fat eaten; (2) exercise; and (3) not smoking.

2. Cancer. We have clear evidence that drinking alcohol increases your risk of cancers of the upper digestive system—lips, mouth, throat, larynx and oesophagus. Links also exist between liver cancer and alcohol, with the evidence suggesting that alcohol may cause liver cancer. Alcohol consumption has also been linked with an increased risk of bowel cancer. And women may have increased risks of breast cancer from even low amounts of alcohol.

3. Mental health. People with mental-health problems need to be extremely careful with alcohol. Depending on the type of problem, alcohol may make symptoms worse. Alcohol may also interact negatively with a prescribed medication, sleep can be disrupted, moods can be worse and people who have an alcohol problem are also more likely to suffer from other mental-health problems.²

4. Medications. Some medications cause risky interactions with alcohol after even one drink. Side effects may include drowsiness, dizziness, affecting the control

Did you know?

- In Australia the estimated mortality rate due to alcohol is 4000 per year.
- Alcohol is responsible for an estimated \$A7.6 billion in social costs to the community per year.
- Each year 1.8 million deaths globally are estimated to be caused by alcohol.

From Australian Government Department of Health and Ageing Population Health web site: www.health.gov.au/pubhlth/strateg/drugs/alcohol

Adventist Health Week

of blood clotting, cause stomach upsets, depression and may even be fatal.

5. Alcohol and women's health. Stroke and fall injuries are the two most common alcohol-related deaths for women.³ Because of their genetic make-up and the way their bodies absorb alcohol, women are more susceptible to the effects of alcohol. This has implications in terms of safety.

Even small amounts of alcohol increase women's risk of breast cancer, with the risk rising with the amount of alcohol consumed. Alcohol can also cause problems to unborn babies. These risks are greatest during the first few weeks after conception.

6. Men's health and alcohol. Males have a higher rate of hospitalisation and death from alcohol-related causes than women. Research shows that the main causes of alcohol-related deaths in males are cirrhosis of the liver, road injury, stroke, suicide and alcohol dependence. Alcohol-related assaults and violence are one of the main causes of male hospitalisation.⁴

7. Alcohol and young people. According to the Australian National Drug Strategy, young people also suffer from alcohol abuse.⁵

- Drinking by 14- to 25-year-olds is the



area of greatest concern, with as many as one in three among this age group drinking in a high-risk manner.

- In people under 25, at least two-thirds of alcohol consumed creates a risk of short-term harm.
- At least once per month, approximately half of males and 44 per cent of females drink at levels that place them at risk of short-term harm.
- About 17 per cent of males and 19 per cent of females drink at levels placing them at risk of long-term harm.

The types of alcohol-related harm most likely to affect young people are:⁶

- Injuries caused by accidents or violence;

- Motor-vehicle accident injuries and death;
- Suicide and depression;
- Date rape;
- Unprotected sex, which puts them at risk of sexually transmitted infections, HIV and unplanned pregnancy;
- Decreased academic performance;
- Loss of memory;
- Blackouts;
- Property damage;
- Fighting; and
- Broken friendships.

Alcohol in context

A great number of negative health and social effects are caused by alcohol, far outweighing the heart-health benefits a small regular dose of alcohol can provide to a small group of people. Alcohol is not necessary for heart health; we know that the same benefit can be achieved through a healthy lifestyle.

It's important to realise many of our beliefs about health are not simply "don'ts." When examined in a broader context, they really are components of living a better life. **R**

1. Alcohol and heart disease, *Factsheet 13, Alcohol and your health, 2003; National Alcohol Strategy, Australian Government.*

2. Alcohol and mental health, *Factsheet 5, Alcohol and your health, 2003; National Alcohol Strategy, Australian Government.*

3. Alcohol and women's health, *Factsheet 1, Alcohol and your health, 2003; National Alcohol Strategy, Australian Government.*

4. Alcohol and men's health, *Factsheet 2, Alcohol and your health, 2003; National Alcohol Strategy, Australian Government.*

5. *ibid.*

6. *ibid.*

Online resources

For more on the health and social impacts of alcohol, visit some of these web sites:

- The National Alcohol Strategy <www.health.gov.au/pubhlth/nds/resources/publications/alcohol_strategy.htm>
- <www.nationaldrugstrategy.gov.au>
- National Health and Medical Research Council (NHMRC) <www.health.gov.au/nhmrc/>
- <www.alcoholguidelines.gov.au>
- Alcohol and other Drugs Council of Australia <www.adca.org.au>
- The Australian National Council on Drugs <www.ancd.org.au>
- The Australian Drug Information Network <www.adin.com.au>
- The Australian Institute of Health and Welfare <www.aihw.gov.au>
- Alcohol Advisory Council of New Zealand <www.alcohol.org.nz>
- New Zealand Ministry of Health's National Drug Policy <www.ndp.govt.nz/alcohol/alcohol.html>

Melissa Nowicki is associate director of Adventist Health Ministries for the South Pacific Division, based at Wahroonga, New South Wales.

Health Offering today—May 15

The church triumphant

by Mario Cortes

Words can either limit us or elevate us. And sometimes words change in meaning, and the original meanings are obscured.

Some of the terms I particularly dislike are “average Australian,” “ordinary Joe” and “remnant.” I don’t believe anyone is just ordinary. We are all special to God. Similarly, I don’t see myself as average and I don’t like the associations people have placed on the word “remnant.”

Remnant is supposed to remind us of the last of something. It comes from the same groups of words from which we get “remaining.” But it doesn’t mean small, last year’s stock, oddments, last season’s fashion, discounted or insignificant. Unfortunately, when we use the “cloth” analogy, many other meanings come to mind other than the intended one.

Many times our small thinking has grabbed onto imagery that should never be applied to the church. For instance, where did you get the idea that the church is a hospital for sinners? It isn’t found in the Bible! The church is never referred to as some kind of sickly place with sinners coughing and spluttering, and pastors dashing about administering health to the dying. If you look in the Bible, it doesn’t even refer to God’s people as sinners; instead they are called saints.

It’s funny that we see only what we want to see. I like the way that Neil Anderson describes the church: “The Church . . . is a military outpost that has been called to storm the fortresses that are raised up against the knowledge of God. Thankfully, within that military outpost is an infirmary” (*Setting Your Church Free*).

I like that text in the Bible where Jesus says to Peter that the church will stand and the gates of hell will not prevail against it (Matthew 16:18). For some weird reason, some of us see pictures of the persecuted Christians huddling in a corner in a foetal position while Satan bangs on the church

door. No! The picture is of a triumphant church, our church, advancing relentlessly, going into the enemy’s territory with such power and might that the very gates of his capital have to yield. In Song of Solomon we see the same imagery of the church: “Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners” (Song of Solomon 6:10*).

When we fully understand that “we are more than conquerors through him who loved us” (Romans 8:37), we won’t entertain petty images of the church. We are the household of God, the saints, an army, spiritual Israel, sons and daughters of the Almighty God: “If God is for us, who can be against us?” (Romans 8:31).

So how did we arrive at “loser” Christianity? It was given to us by our enemy. Every time you see anything to do with Christianity in the media, it is always in a negative light. Preachers are seen as effeminate and irrelevant lame ducks. Christians are depicted as impoverished, unbalanced bigots and the church is seen as a social club for the elderly.

God has a magnificent plan for our lives—if we just get off our smallness and step up to our rightful place.


But what about Laodicea? Doesn’t God Himself tell us that we are “wretched, miserable, poor, blind and naked” (Revelation 3:17)? We are just living up to the description of our church.

Sure, the Christian church as a whole has become flabby, even poor, blind and naked. But as individuals we can’t afford to be Laodicean. Otherwise, you are nothing but bad reflux to God, and He will spew you out of His mouth. You see, God defines the state of the church as a whole, but also gives the remedy. I’m sure none of us actually view our life calling as being a bad taste in God’s mouth—and neither is that God’s plan for us. Christ is the head of His church. Do you think He is content

being the head of a poor, blind and naked body?

But look closer: Laodicea applies only to those who have no ears. At the end of the chapter Jesus asks the rest of us (with ears) to listen to what the Spirit is saying to the churches (Revelation 3:22). Each message to the seven churches ends with Jesus asking those who have ears to hear. So the only excuse for being Laodicean is that you have no ears. If we do hear and we follow the counsel, we don’t have to describe ourselves as Laodicean. We just happen to be on-fire Christians living in the lukewarm period of the church.

With the rebuke also comes the counsel. God offers an antidote for each of the Laodicean maladies: pure gold for the church’s poverty, white garment for its nakedness and eye salve to heal its blindness (Revelation 3:18). So what’s it all mean? The Bible says to hear what the Spirit says to the churches. The Holy Spirit will reveal this to you if you ask Him. It is of eternal importance that you pray and find out.

I pray we all find out what God really thinks of us, His precious church, and of those who have not yet heard the good news of the gospel. He will teach us to view the world through His eyes so we can stop defining ourselves by our past failures or as “remnant” leftovers and begin defining ourselves by Christ’s eternal victory. 

* All Bible quotations are from the New King James Version.

Mario Cortes writes from Innisfail, New South Wales.

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

Unanswered prayer

by Earl Thoresen

Critics of religion claim prayer is something weak people do to help them cope with the pressures of life—that prayer is just a cushion to its dreaded realities. In other words, it's a psychological trick. But such a dismissal ignores the power in prayer. James assures us that “the prayer of the righteous is powerful and effective” (5:16*).

Noted evangelical writer and preacher John Stott, in discussing issues facing Christianity, comments: “Don't dismiss [prayer] as some pious platitude, a sop to Christian convention, for it really is not. We cannot read the Bible without being impressed by its constant assurance of producing a desired effect.

“Prayer is an indispensable part of individual and church alike. If in the community and the world there is more violence than peace, more oppression than justice, more secularism than godliness, is it that Christians are not praying as they should?”

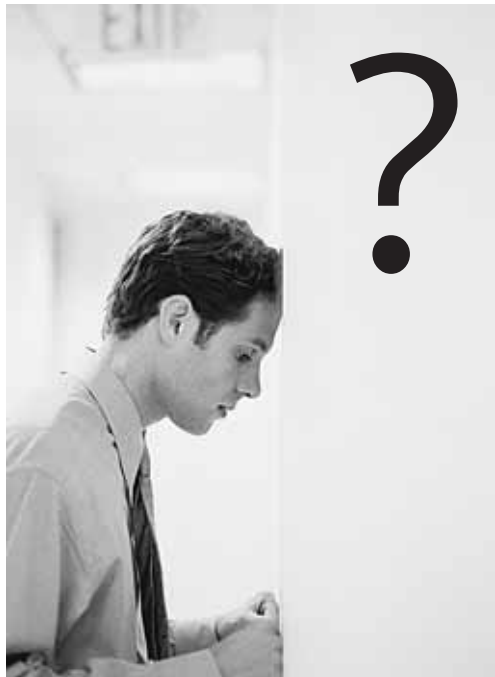
The reality is that whenever prayer ceases to be the expression of deep-rooted dependence on the Divine, it loses its essential meaning and value, and becomes a mere form—ritual words that are nothing more than a reversion to magic.

Is God really listening?

Magic is an attempt to control supernatural powers in order to get something for oneself. Prayer, on the other hand, is a divine directive wherein Christians surrender to the will of God, thus becoming instruments through whom God works, revealing His saving, healing power to the world.

Numerous are the accounts that witness to the authenticity of answered prayer. Jesus Himself testifies that prayer is the answer to all our dreams: “Ask and you will receive, so that your joy may be complete” (John 16:24).

Yet in spite of such promises and assurances of the effectiveness of prayer, many nevertheless testify to the frustration of seemingly unanswered prayer. It is a subject that's little spoken of. The amazing thing is that while the positive thinkers and preachers of faith are silent on the subject, the Bible isn't. For example, in Job's experience prayer remains unanswered



over long periods of time; Psalm 77:7-10 is an accusation against God for not keeping His promises to Israel; Psalm 13:1, 2 echoes a lifetime of prayer for deliverance that never seems to come: “How long, O Lord? Will you forget me forever? How long will you hide your face from me?” It seems even David—a man after God's own heart—cries out in frustration at his unanswered prayers. And at the end of the Bible we hear the cry of the martyrs from the grave, “Sovereign Lord . . . how long will it be before you judge and avenge our blood on the inhabitants of the earth?” (Revelation 6:10).

Is silence golden?

Unanswered prayer is seen as a lack of response from God. C S Lewis suggests, “Every war, every famine or plague, almost every deathbed, is a monument to a petition not granted.” Unanswered prayer is not some strange phenomenon that distresses just you and me; it is a problem with which all of God's children contend.

Even Jesus, in His last agonising moments, cried out, “My God, my God, why have you forsaken me?” (Mark 15:34).

Yet it is my belief that what we call “unanswered” prayer is a delusion inspired by Satan to cause us to deny God. In reality His silence is an answer in itself. It's just that through our tears and frustrations we don't see it as such. How often through our weeping and complaining do we fail to hear that ever-so gentle voice whisper, *My child, be still and know; stand still and see; wait on the Lord; be of good courage and He will strengthen your heart.* “Call on me in the day of trouble; I will deliver you, and you shall glorify me,” is God's assurance (Psalm 50:15).

What about me, Lord?

Many acknowledge the answered prayers of others but say “God never hears mine!” To accuse a secular leader of injustice under some regimes would bring down a sword on your neck. Yet, as Job suggests, some believers have no qualms when it comes to accusing the King of the universe of partiality (Job 34:17-19). God is no respecter of persons, as Peter says (Acts 10: 34), adding, “But in every nation anyone who fears him and does what is right is acceptable to him” (verse 35).

God answers prayer, but sometimes our lifestyle—indifference, neglect of mercy, disobedience, stubbornness, instability, self-indulgence and a lack of humility—inhibits His ability to respond or our ability



to receive and appreciate His answer. As Jesus urged, “Strive first for the kingdom of God and his righteousness, and all these things will be given to you as well” (Matthew 6:33).

There are times in every Christian’s life when they seem to be alone in darkness with no way out. But, Habakkuk reminds us, “Though the fig tree does not blossom, and no fruit is on the vines; though the produce of the olive fails and the fields yield no food; though the flock is cut off from the fold and there is no herd in the stalls, yet I will rejoice in the Lord; I will exult in the God of my salvation” (3:17, 18).

Richard Foster describes it this way: “We may not see the end from the beginning, but we keep doing what we know to do. We pray, we listen, we worship, we carry out the duty of the present moment. What we learned to do in the light of God’s love, we also do in the dark of God’s absence. We ask and continue to ask even though there is no answer. We seek and continue to seek even though we do not find. We knock and continue to knock even though the door remains shut.”

What’s the point, then?

Prayer is neither mechanical nor magical; rather, it is an appeal to an infinitely wise, loving, and powerful heavenly Father. God always hears true prayer. When no answer is apparent, it is probably appropriate to speak not of *unanswered* prayer, but rather of an answer

superior to the petition—one delayed for good reason or a negative because a positive answer would be inappropriate, second best, or even harmful.

If Habakkuk had written today, he might have said, “Though the car is broken down and there is no money for repairs, though the fridge is bare and there’s no food in the house, though the children are sick and there is no money for medical bills, though your friends forsake you and you seem alone in the world, rejoice in the Lord and be joyful in your God.” Easy to say, but not so easy to do! But what peace and assurance comes from waiting on the Lord.

God has an ultimate purpose for each of us, and that is our eternal salvation. If He were to grant the petitions we ask, it may

defeat that purpose. But we can rest assured that when He answers, it will be with that purpose in mind.

There is nothing to fear in unanswered prayer, for we have the assurance of God’s richest blessing. And maybe in heaven we will thank God more for the prayers He *didn’t* answer than for those He did.

Those who have successfully negotiated long periods of God’s silence do one of two things. Some look forward—to the day when with the risen saints they will look on the face of their long-absent Lord (1 Thessalonians 4:13-18; 2 Thessalonians 2:13-16). While others look back—to what God had done in the past, all witnesses to the truth that “not one word has failed of all his good promise” (1 Kings 8:56). So “let those suffering in accordance with God’s will entrust themselves to a faithful Creator, while continuing to do good” (1 Peter 4:19).

We need to take to heart these words that George Croly penned 150 years ago, “Teach me to feel that Thou art always nigh;/ Teach me the struggles of the soul to bear;/ To check the rising doubt, the rebel sigh;/ Teach me the patience of unanswered prayer” (“Spirit of God,” *Seventh-day Adventist Hymnal*, No 266).

* All Bible quotations are from the New Revised Standard Version.

Earl Thoresen writes from Macksville, New South Wales.

Just for children

**"Look at the birds of the air,
for they neither sow
nor reap nor gather into
barns; yet your heavenly
Father feeds them.
Are you not of
more value
than they?"**

**Matthew
6:26**

Peta Taylor

Justification by self

David Hancock, NSW

If Pastor Knopper (April 24) can equate a loss of Sabbath-keeping and the wearing of jewellery with the preaching of justification by faith in the 1970s, is it not also valid to equate the rise of Adventism in the 1840s with the publication of *Das Kapital* and *On the Origin of Species*?

Both justification and sanctification by faith have never been widely taught in Adventism. The exceptions were around 1888 (in the case of sanctification) and from the mid-1970s to the 1980s (justification).

Before the latter period you were likely to hear clichés like “prepare yourself for the coming of the Lord.” These days the language is more existentialist, reflecting the surrounding culture, for example, “fulfil your potential; follow your dreams,” but the underlying message of “righteousness by self” is still the same.

There is—and has always been, as Pastor Knopper noted—some exceptions, but overall nothing has changed.

TV entanglements

Robert H Granger, Tas

Kellie Hancock was on target with her editorial on television (April 17). In addition to its impact on social, mental and spiritual health, TV has a profound influence on physical health. Research by us and others have shown a clear link between time spent watching TV and

obesity, a relationship that holds true for both children and adults. In fact, obesity is often more strongly linked to TV time than it is to time spent in physical activity. Time spent sitting versus time spent sitting watching TV are not equivalent. One of the explanations for this discrepancy is that food and TV go together.

If obesity were just a cosmetic issue, then there would be little reason for concern. Unfortunately, obesity is associated with a veritable truck-load of problems—diabetes, cardiac and peripheral vascular diseases, osteoarthritis, respiratory problems, depression, skin disorders, various cancers and more. Over the past 20 years,

the prevalence of obesity in Australia has more than doubled! Currently, about 60 per cent of adult Australians are either overweight or obese.

Want to start a stimulating conversation with friends? Just mention that you have thrown your TV away.

Theological Rip van Winkle

David Lawson, Qld

Kevin Ferris (April 17) cites Ellen White’s statement on righteousness by faith as one of her predictions that’s failed. I don’t know what books or church papers Mr Ferris has read or the preachers he’s heard over the past

30 years, but my understanding is that much has been said and preached on the topic. *Ministry* magazine, for example, has given much space to the theme.

Final film reviews

Ray Boyce, NSW

In regard to *The Passion*, I feel this very accurate portrayal was made to convict those who are not Christian and to renew the faith in what Christ did for those who are. As for Gibson making money, good luck to him! It was a gamble that no Hollywood producers would take. And

Time spent sitting versus time spent sitting watching TV are not equivalent.

you can’t tell me that all of the 280 million people who’ve seen it are Christians with no interest.

Jesus said to go into all the world to preach the gospel. If Gibson is doing that, let’s help him.

Annette Jones, NSW

Mel Gibson made *The Passion of The Christ* for the “unchurched.” It is not neatly wrapped and presented with a bow; rather, it deliberately peeks at the most significant part of His life—His mission of redemption climaxed. But it leaves a gaping doorway for Christians to walk through in our contact with the unchurched who see it.

We can be thankful that this movie gives us opportunity to highlight, explain and elucidate the true significance of Jesus’ death for humanity. We can lead people to “connect the dots” for themselves, for only when people put the theory together for themselves will they draw a conclusion with any true effectiveness. And when they do it for themselves (with gentle guidance), it will then have a true and lasting impact on their lives.

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.



Avondale College Homecoming 2004

August 27-29

1934, 1944, 1954, 1964, 1974, 1979, 1984, 1994

Friday: Murdoch Lecture, Dr Niels-Erik Andreason, President, Andrews University. Alumni Association AGM luncheon and nostalgic vespers, speaker Dr Eric Magnusson, 1974-1994 citation.
Sabbath: Sabbath School includes 1944-1964 citations. Service, Dr Niels-Erik Andreason.
Reunions. Concert features guest artists Jaime and Emily Jorge, from USA.
Sunday: Golf tournament.

Registration for the weekend is necessary.
For details see the April *Reflections* magazine.

For information email: alumni@avondale.edu.au
phone (02) 4980 2296 or post to: Development and Alumni Relations, Avondale College, PO Box 19, Cooranbong, NSW 2265, Australia

Positions vacant

▲ **Project Manager (Engineering)—Sanitarium Development and Innovation (Cooranbong, NSW)** is seeking a self-motivated engineer to manage projects. The successful applicant will have relevant tertiary qualifications at degree level or higher in either electrical or mechanical engineering; demonstrate ability to run projects to time and budget; and have a minimum of five years relevant industrial experience, preferably in the food industry. **Applications in writing** (with a current résumé) should be forwarded to Administration Coordinator, Sanitarium Development and Innovation, PO Box 40, Cooranbong NSW 2265; fax (02) 4977 2490; or email <jasmine.davies@sanitarium.com.au>, no later than May 20, 2004.

▲ **Shift Maintenance Fitter—Sanitarium Health Food Company (Cooranbong, NSW)** is seeking a self-motivated person with a professional attitude. The successful applicant will: have appropriate trade qualifications as a fitter machinist; be service oriented; be able to work unsupervised, within a team, willing to work shifts on a rostered basis and overtime when required.

▲ **Electrical Maintenance Electrician—Sanitarium Health Company (Cooranbong, NSW)** is seeking a self-motivated person with a professional attitude. The successful applicant will: have current electrical licence and Associate Diploma in Electrical Engineering; be service oriented; be able to work unsupervised and within a team; be willing to work shifts on a rostered basis and extended hours when required; and understand quality and food-safety issues. **Applications in writing** should be forwarded to the Engineering Manager, Sanitarium Health Food Company, PO Box 40, Cooranbong NSW 2265; fax (02) 4977 1032; or email <brian.winter@sanitarium.com.au> no later than Friday, June 4, 2004.

▲ **Catering Supervisor, Adventist Alpine Village (Jindabyne, NSW)—South Pacific Division** is seeking a qualified cook as Catering Supervisor of the Adventist Alpine Village, commencing October 2004.

▲ **Casual Staff, Adventist Alpine Village (Jindabyne, NSW)—South Pacific Division** is seeking a number of casual staff to care for the various needs at the Adventist Alpine Village for the period from July to October, 2004. **For further information** please visit the employment section on the SPD web site at <www.adventist.org.au/employment>.

Weddings

Bateman—Meredith. Ernest Arthur Bateman, son of Lorna Oliver (Nowra, NSW) and the late Arthur Bateman, and Alice May Meredith, daughter of the late Richard and Alice Stacey (Bankstown), were married on 12.4.04 in a beautiful garden setting at Nowra.

Jeff Webster, Cyril Brown

Faaca—Lawson. Pita Enoka Faaca, son of Taliaoa-Pita and Funafuti Faaca (Porirua, Wellington, NNZ), and Jessica Lawson, daughter of Mike (Masterton) and Claire Lawson (Wellington), were married on 12.4.04 in the Wellington Samoan Adventist church, Porirua.

David Bertelson, Joseph Afoa

Peatey—Davey. Neil Peatey and Marilyn Davey (both of Victoria Point, Qld) were married on 25.4.04 at the Victoria Point Adventist church. Family came from England and many parts of Australia to celebrate this happy occasion with them.

Brad Kemp, Ervin Ferris

Possingham—Berthelot. Bradley Roy Possingham, son of David and Marleen Possingham (Adelaide, SA), and Renée Berthelot, daughter of Bernard and Janet Berthelot (Adelaide), were married on 18.4.04 in the College Park Adventist church, Adelaide.

George Hirst

Simmons—Rogers. Roderick James Simmons, son of Warren and Helen Simmons (Cooranbong, NSW), and Fiona

Rogers, daughter of Graham and Sherrie Rogers (Johannesburg, South Africa), were married on 10.4.04 in the chapel of the Trinity Methodist church, Johannesburg.

Warren Simmons

Obituaries

Head, Emma Beth (Betty), born 14.10.1914 at Wanganui, NZ; died 6.3.04 at Springvale Manor, Wanganui. She is survived by her children, Margaret, Jan, Kevin, David, Lois and Virginia. Betty was a member of the Wanganui church for 72 years. She will be remembered for her untiring service to the church and a source of help and comfort to many. Her bright smile will be missed by family and friends.

Murray Strawbridge

Bourne, Alberta Georgina, born 5.9.1916 at Boyanup, WA; died peacefully 12.3.04 in Bunbury Hospital. She was the second child of John and Belinda Scott, descendants of a well-known pioneering family of the district. In 1937 she married Wally, who predeceased her in 1979. She was also predeceased by her son, Raymond, in 1996. She is survived by her children, Corinne O'Sullivan, Marion Knight and David; their spouses; and her brother, John Scott (Busselton). She is sadly missed by her family, Chapel church family and friends from the district, including those from Boyanup CWA. They will remember her for her kindness, sharp mind, indomitable spirit and great faith in God.

Frank Dyson

Fish, Joyce Gwendoline, born 25.3.1921 at Charlton, Vic; died 21.2.04 in Latrobe Hospital, Morwell. In 1944 she married George Palmer. On 21.12.83 she married Arthur Fish. She is survived by her husband (Morwell); her children, Noelene Talbot (Gold Coast, Qld), Marjorie Boden (Yinnar, Vic); her stepson, Robert (Auckland, NZ); her stepdaughter, Glenda Madex (Traralgon, Vic); her five grandchildren; and four stepgrandchildren. Joyce became an Adventist later in life and was baptised by Pastor Needham at Traralgon. She was much loved by everyone.

Tim O'Keefe, Bill Doble

Marks, (Jessie) Barbara (nee Wiseman), born 18.12.1925 at Yarloop, WA; died 28.12.03 at the Adventist Retirement Village, Caloundra, Qld. On 27.7.52 she married Raglan, who predeceased her in December 1995. She is survived by her stepchildren, Stewart (Canada), Mairi (Cooranbong, NSW), Rowena Joy (Gold Coast) and Stab (Canberra, ACT); her children, Barbara Rice (Albania), Peter (Korea) and Paul (Angwin, California, USA); her 12 grandchildren; and eight great-grandchildren. Barbara served as a teacher at the Bautama School in PNG in the late 1940s and early 1950s. After her marriage she continued to make a significant contribution in the various local churches she attended; and served on both the Avondale College board and the South Pacific Division executive committee. She is sadly missed.

Leigh Rice

Rowe, Edward Arthur (Ted), born 6.8.1910 at Prahran, Vic; died 14.4.04 at Deniliquin, NSW. Ted served in the army

during the war, mostly in the Darwin area. He worked as a mechanic, builder and jack-of-all trades. He loved his nieces and nephews and had many friends in Deniliquin where he lived for the last 27 years.

Lyman Ritchie

Sengelmann, Josephine, born 9.10.1909 at Ashfield, Sydney, NSW; died 8.4.04 in Ryde Hospital, Sydney. She was predeceased by her sister, Ada; and her brother, Robert. She is survived by her nephew and his wife, Bill and Dianne; her niece, Jill; and their families. Josie was a loyal and active member of Stanmore Adventist church all of her life until moving to Elizabeth Lodge, Normanhurst, for the last few years. She was a gracious, efficient and helpful lady, especially in artistic floral displays for the church in her younger days.

Des Mowday

Sutton, Florence Ruth, born 19.4.1913 at Five Dock, NSW; died 3.4.04 in Esther Somerville Nursing Home, Normanhurst. In May 1943 she married Albert, who predeceased her in 1975. She was also predeceased by her daughter, Marion Clarke, in 1990. She is survived by her children and their spouses, Arthur and Margaret (Erina), Barbara and Pastor Kevin Brown (Mount Colah), Fay and Michael Roberts (Terrigal), George and Aileen (Cherrybrook); her son-in-law, Brian Clarke (Cooranbong); her siblings, Frank, Vera, Elsie and May (all of NSW) and Bert (Qld); her 15 grandchildren; and 10 great-grandchildren. Flo lived a full life of 90 years. She was an active church member and will be sadly missed by family and friends.

Peter Theuerkauf



ADVENTIST NEWS

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Advertisements

Note: Neither the editor, Signs Publishing Company, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A44; each additional word, \$A2.20. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

Two special CDs. (1) *Hymns of Praise* (highlight of the 1960s). Lyndon Schick's 100-voice choir singing 18 popular old hymns—soloists Ray Dickson, Lyndon Schick, Lynette McGowan. Special (2) *Autumn Leaves*, Warburton Ladies Ensemble. Conductor Lyn Robinson, music Tom Mitchell, soloists Marshall Kelly, Ray Dickson, Geoffrey Dean, Julie Raines (world harpist winner), organist Vada Heggie, violinist Phillip Lajta (Vic Symphony). CDs \$A20 posted. Tom Mitchell, 357 Main Road, Noraville 2263.

Sydney Adventist Hospital Homecoming—June 12–13, 2004. Come to Wahroonga to enjoy worship, ward naming, nurses' association dinner, people you once worked with, meet old friends, catch up with fellow classmates. Tour the San as it is today. Visit the Merritt Kellogg Museum. For details contact Dr Tom Ludowici (02) 9487 9410; <toml@sah.org.au> or Lena Jowett (02) 9487 9129; <ljowett@sah.org.au>.

The Cedarvale Convention will be held October 24–31, 2004. Feature speaker: Dr Allan Lindsay. Topic: Revelation for today. Be inspired with great spiritual, physical and social food. Following the convention, commencing October 31, will be a 5-day Introduction to Massage course. Is massage for you? Come and learn the basics. For details phone (02) 4465 1362 or email <cedarvale@fastrac.net.au>.

Volunteers!

Project Building Manager, ADRA-Mongolia. Must have building/construction experience. For full outline of duties contact AVS. Airfare, accommodation and living allowance provided. Term: 3–5 months, commencing October 1, 2004.

Email: <volunteers@adventist.org.au>
For more positions, check the web on <www.adventistvolunteers.org>

+61 2 9847 3275



If you know the whereabouts of: Mr Brian Mitchell, Mr Peter Reilly, Mrs Judy Reilly, Mrs Brenda Jones or Mr Treva Peres, please contact Joy Lyle, Belmont (WA) church clerk (08) 9277 6839; or email <joyusrastus@hotmail.com>.

Calling all Sydney Adventist Hospital nurses! Plan to come for Homecoming weekend, June 12–13, 2004. Enjoy the activities, catch up with friends, classmates or fellow workers and renew friendships. For details contact Lena Jowett (02) 9487 9129; <ljowett@sah.org.au>.

Giant book sale—tomorrow. Why should you come? See last week's big advertisement. 4000 bargain books, plus, plus. Nunawading church, Central Road, Nunawading—tomorrow, 16th, 11 am–3 pm. Proceeds church building fund.

www.aucsda.com—Australian Union Conference web site. Featuring the best in resources, training opportunities and networking information for Australian Adventist church ministry leaders.

For sale—modern family home in Cooranbong, NSW. 4 bedrooms, ensuite, third toilet, double garage, 760m² of land, walk to college, just \$A359,000. Ask for Terry Kosmeier, Dowling Real Estate. 0429 705 546.

Have you been to Sydney Adventist Hospital? Were you a student, staff member, volunteer or patient? You are invited to Homecoming, June 12–13, 2004. For details contact Lena Jowett (02) 9487 9129; <ljowett@sah.org.au> or Dr Tom Ludowici (02) 9487 9410; <toml@sah.org.au>.

Adventist Singles Network (Sydney, NSW). **May 30 at 5 pm:** Lion King. \$A99.50. 0407 581 343. **May 8:** Manly walk, 3.30 pm. Meet cnr The Corso/South Steyne Street (opposite Steyne Hotel). **June 19:** Day convention—Ryde SDA church, Lane Cove Road. **July 17:** Christmas in July—details later. Inquiries (02) 9623 4235.

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