

RECORD



Northpine Christian College students recently had a visit from Alexander Downer (centre), the Australian Minister for Foreign Affairs. Pictured with him, (L-R) are: Joshua Bavas, NCC-secondary vice-captain, Michael Tejano, NCC-secondary captain, Camilla Somerville, NCC-secondary captain and Lesley Worthy, NCC-secondary vice-captain.

Northpine students talk policy with Australian MPs

Dakabin, Qld

Students and staff from Northpine Christian College (NCC), Qld, recently had an opportunity to meet some of Australia's political leaders. Local parliamentarian Mr Peter Dutton invited Tony Kent, the principal of Northpine, and Michael Tejano and Camilla Somerville, NCC-secondary captains, to meet with Dr Brendan Nelson, MP, Federal Minister for Education, on April 20. They joined a small group of local principals and school captains in a round-table discussion on educational issues and policy directions.

The next day Alexander Downer, MP, Federal Minister for Foreign Affairs, visited NCC. He spoke with the secondary students about his role then answered various questions. "He was quite impressed with the quality of the questions our students asked him," reports Katy Bidmead, NCC administrative assistant. "The students were amazed at how friendly and approachable he was." Mr Downer concluded his visit to the school by sharing morning tea with the staff.

One week later NCC-primary college captains, Cameron Arnold and Teegan Evans, along with Ashley Young, the primary deputy, met with Australian Prime Minister John Howard. They joined a representative group of local school captains as Mr Howard addressed them. He spoke about the quality of education that students receive and the necessity for students to give their best as they learn. "This will be a benefit," he said, "to themselves and their community."

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Angry letters are good

I have been writing regularly for about five years—but only with the privilege of writing a regular column (for *Adventist Review*) and now working more closely with RECORD has come the experience of regularly receiving responses to what I write and print.

Of course, there is always a variety. Some are positive and we all go home feeling happy. A recent highlight was a “Thank you butterfly” from a children’s Sabbath school class. Positive letters are nice and I do not want to discourage them by any means.

But—perhaps surprisingly—I have also begun to appreciate the angry, negative letters that my writing and that of others have attracted from time to time. Angry letters are good, and for a number of reasons:

Any response is good. Writing often feels like sending words into a void. After the hours of thought, prayer, staring at a blank screen, playing computer solitaire, writing, editing, rearranging, and getting distracted on a regular basis, it then disappears. Sure, a little while later, a magazine arrives back on my desk, but in its black-and-white it can look little different (assuming the editors and copyeditors have been kind) from that which left. When a real person responds, it can be almost a shock to realise someone actually read it—and they took it seriously! It is a welcome reminder of the privilege and responsibility of regularly filling a page.

A passionate response shows care. The Bible expresses disgust with lukewarmness (Revelation 3:15, 16)—or, as we might be more likely to describe it, apathy. It seems it is better to be angry or even negative, than to just shrug our

shoulders and not care. Our level of care is proportional to our level of commitment. Paul urged that we should “serve the Lord enthusiastically” (Romans 12:1) and—at times—that would include speaking out on issues that are important to us.

Adverse reaction often contributes more to the ongoing conversation. If everybody agreed, there would be no progress. As Fritz Guy suggests in *Thinking Theologically*, “It would be just arrogant to disregard completely the thinking of others, supposing that we have nothing to learn from anyone else past or present. Given the immensity of the challenge and the meagerness of our own intellectual resources, we need all the help we can get, wherever we can find it.” And the angry response may well be right or a better way of looking at the issue: “It is better to be criticised by a wise person than to be praised by a fool” (Ecclesiastes 7:5).

Angry, negative, personal response often helps prove the point made. This is particularly true with responses addressing issues of narrow-mindedness, ignorance or fear. This is an alternative way of advancing the conversation. Somewhat cryptically: “When you dig a well, you may fall in. When you demolish an old wall, you could be bitten by a snake. . . . Such are the risks of life” (Ecclesiastes 10: 8, 9)—and of writing angry letters.

Questioning something published is an important reminder that publications such as RECORD do not exist to tell us how to think. They are forums for discussion, places to raise questions and explore issues of faith and church life. At its best, seeking after God asks for a rigorous

but balanced intellectual and spiritual discipline. It is God Himself who says, “Come now, let us argue this out” (Isaiah 1:18). Similarly, in Job, God commends Job’s personal attacks upon His credibility (Job 42:7, 8). It’s a tough kind of faith journey. We can have great respect for a particular writer or magazine and be encouraged, inspired and prompted; but other people’s ideas should only be a guide. We need to read everything with a questioning filter, always looking for the best.

An intelligent disagreement between Christians should be little more than a celebration of diversity. We serve a big God; a God of boundless variety, who created us all as individuals. Throughout history, He has reached out to His people in many different ways. Of course, we see things differently. The goal of unity in the church—“that they may be one” (John 17:22)—does not mean we all think the same, or that we need to. We should be able to argue passionately for the things in which we believe and then worship together with a combined passion for a God who in His wisdom brings together such a mix of people as “a vast crowd in heaven” (Revelation 19:1) praising Him with one voice.

Thank you for your responses—all of them. Keep writing.

* All Bible quotations are from the New Living Translation.

See “Letter from the editors,” page 13.

Nathan Brown



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Editor Nathan Brown
Senior assistant editor Lee Dunstan
Assistant editor Kellie Hancock
Editorial assistant Scott Wegener
Copyeditor Graeme Brown
Editorial secretary Meryl McDonald-Gough
Layout Nathan Chee
SPD news correspondent Brenton Stacey
Senior consulting editor Barry Oliver
www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia
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Our vision is to...
**know
experience
and share**
our hope in Jesus Christ!

- Cardiac program's 25th anniversary • First NNSW indigenous women's retreat
- Online church filled to capacity • Katmandu marathon fundraiser • and more

—Compiled by Scott Wegener—

● An Australian medical milestone was reached at **Sydney Adventist Hospital** (the San), Wahroonga, NSW, on May 28 as the hospital celebrated the **25th anniversary of its cardiac program**. The San was the first private hospital in Australia to offer a comprehensive cardiac program, incorporating both cardiac catheterisation and cardiac surgery. To mark the occasion, the hospital reminds the community that in a cardiac emergency, every second counts. "People experiencing acute chest pain should get to their closest emergency department as soon as possible," says Dr **Tom Gavaghan**, the San's Head of Interventional Cardiology. San cardiac specialists are on call 24/7 to open clogged arteries in the San's cardiac catheterisation laboratory, using world-class technology to give heart-attack patients a second chance at life. Dr Gavaghan says, "We can now open a clogged artery in as little as 35 minutes."—*Susannah Owens*

● The **Drummoyne Cook Islands Adventurers** visited the Russell Lea **Nursing Home** at Five Dock, NSW, as a part of their Year of Evangelism theme "Go tell." While not allowed to quote Bible

verses, they delivered God's Word **through songs**. At the end of the visit a box of canned food, which had been

collected by the children earlier in the year, was presented to the residents.—*Intrasyd*



Health Week cleans and feeds

The staff and students of Fulton College, Fiji, gathered at 5.30 Sunday morning and, after a prayer, were issued with garbage bags. May 16-23 was Health Week at Fulton College, and the activities began with a clean-up of the college campus, the main road to Korovou and the town itself, including the hospital grounds. Soon bags of rubbish were piled, ready for collection, and several truckloads were taken to the dump.



From Monday to Friday a staff and student group met at 6 am daily to prepare a Sanitarium breakfast for everyone on the Fulton campus. Teams went from the college to nearby primary schools and served nutritious breakfasts to the students (pictured). A variety of cereals, with fresh fruit and So Good, was a new taste experience for hundreds of students in six schools. Sanitarium donated food to provide for approximately 5000 breakfasts.

Bev Chapman of Fulton College reports, "Useful information, good food, and strenuous exercise were all components of an enjoyable and profitable Health Week."

● The **first indigenous women's retreat** in NNSW was held at **Yarrahapinni Ecology**



Centre on the weekend of May 21-23. "All who attended had a wonderful time getting to know new friends and enjoying time together," says **Barb Sadler**, Women's Ministries coordinator for the North New South Wales Conference. A total of 16 women came from Armidale to Kempsey, and joined together for a weekend with the theme "Turn your eyes upon Jesus" and were encouraged by guest speakers **Joy Butler** and **Alan Hedges**.

● **Bula** means life in Fiji, but **Geoff Wall** (pictured, left) would like to see *Signs* deepen the meaning to "eternal bula." Mr Wall recently visited Fiji's church members and its treasurer (pictured, right), encouraging them to **use Signs magazines to win over others** to the family of God. Fiji has a population that is 58 per cent Christian, 34 per cent Hindu and 7 per cent Muslim. "There's a real challenging work to be done here," says Mr Wall "I perceive *Signs* as one of the major mediums to reach this Hindu and Muslim community. As one *Signs* convert exclaims, 'Signs introduced me to the love of God'."



● An **Easter play**, "And now He's gone," was performed by the **Carlisle Christian College**, Mackay, Qld, students. The students visited Farleigh, Proserpine and Bowen churches with the play that focused on the days between Christ's crucifixion, and resurrection. "Church members say they thoroughly enjoyed the play and commented on the wonderful effort put in by the performers," says play instructor and teacher **Earl McCann**.



● Leaders of **Scheer Memorial Hospital**, a 148-bed Seventh-day Adventist medical institution in Banepa, Kavre, **Nepal**, are joining forces with community leaders to plan the **Katmandu International Marathon**, with proceeds going to support charitable medical services in the Himalayan kingdom. “The Katmandu International Marathon will be an internationally recognised sporting event with the course sanctioned and certified by

Little book reaches out to many

Ursula Hedges, the director of Women’s Ministries for the North New South Wales Conference, felt she needed to send messages of encouragement out to women, both in the Adventist Church and in the community.

After first producing 1000 copies of *My Assurance of the Iris* and running out, she has produced a second book, *My Little Promise Book* (pictured).

A positive reaction has met the production of this book. Mrs Hedges says,

“There are wonderful stories of ladies carrying the little book in their purses or beside their beds to dip into it. One lady was inspired by it to preach a sermon and a group of nuns just love it. God is using

this little book to bring encouragement and nurture to so many.”

Filled with Bible promises and small paragraphs expanding their meanings into today’s terms, *My Little Promise Book* also contains illustrations by Gwen Page, who has also worked with ceramics, china painting and oil paintings and was invited to become a member of the Arts Society in Maitland, NSW. “Perhaps even more impressive,” says Mrs Hedges, “is Gwen’s humble and sweet spirit and her great love of God and her family.”



the Association of International Marathon Runners and Road Races (AIMS),” says **Roy Kline**, administrator of Scheer Memorial. Other recognised sporting entities involved in the event are the Nepal Amateur Athletic Association, the National Sports Council and the Nepal Olympic Committee. Already, two officials from the AIMS organisation, treasurer **Jon Al Boka** and secretary **Evan Hugh Jones**, have visited Nepal to measure and certify the course. The race will commence at Durbar Square in Katmandu, proceed to the Royal Palace, onwards to Patan, over to Bhaktapur, and back to the Tripeshwar Sports Stadium in Katmandu.—ANN

● A 13-year-old male student has been questioned by police about the May 13 **fatal shooting** of a female student, also aged 13, at the **Instituto Angel del Campo**, an Adventist school in the eastern district of **Mexico City**, an area where crime is widespread. Seventh-day Adventist Church officials in Mexico City expressed sorrow and offered condolences to the family of the female student, who died on May 18, five days after the incident. School administrators are providing counselling to the students who witnessed the incident, and have taken measures to secure the safety of the students in the crime-ridden community.—ANN/Libna Stevens

● In two days, more than **50,000 visitors** forced a first-of-its-kind online church to **close its virtual doors** due to too many visitors. *Ship of fools*, based in the UK, is a **3D-interactive Internet church**, where visitors that log in can sit in a pixellated pew and take part in a worship service, with hymns, prayers and a sermon, or just drop in for prayer and a quiet chat with other visitors. The BBC and CNN have given generous coverage to the project. The *Ship of fools* online church can be found at <www.shipoffools.com>.—ACC

Days and offerings

July 10—World Mission Budget Offering

July 17—Bible Sabbath (Bible Society)

Day

Off the record

● **Rod and Nancy Walsh**, of **Answers in Genesis** ministry, conducted audio-visual lectures, with evidence supporting the biblical flood, and displayed a **scale-model of Noah’s ark** in the **Port Macquarie** (NSW) area recently. Mr Walsh, pictured right



showing students Monica Lawman, left, and Jase Pattinson, centre, built the two-metre-long model of the ark himself. Programs were presented over eight days at six non-Adventist churches, three public schools and three Christian schools. A Sabbath-afternoon program in the Port Macquarie church attracted about 400 people.—Bob Donaldson

● Founding member of **COSMOS** (Cosmos Offers Students Missionary Outreach Service), 94-year-old **Charles Pointon** (pictured), has set a challenge for **Avondale students** over the mid-year break: take home a money tin and raise more money than he has. With just an old **jam jar**, bearing a handwritten label, Mr Pointon has raised more than **\$A1000** in a few weeks. The fund-raising event is being held to mark the silver jubilee of COSMOS, which began its mission outreach in 1979. “COSMOS has donated nearly \$A30,000 to the Sunshine Orphanage and over \$A26,000 to the Sikhim School and Evangelistic Centre in northern India,” says Mr Pointon. “Education is the key to enabling these people to improve their lives and rise above the poverty they are born into.”—Heather Potter



Toasting community connections

The director of Women's Ministries for the South Pacific Division (SPD) has completed the first section of the Toastmasters International Communication and Leadership program.

Joy Butler became a member of the Elouera Young Toastmasters Club for the past three years. "I've benefited enormously from Toastmasters," she says. "I find it a great stress reliever. It has also helped me get to know people outside the church environment and helped me not to use Adventist jargon when speaking."



Joy Butler.

The club meets at the Pennant Hills Bowling Club on the first and third Sundays of each month. Mrs Butler attends with Charline Bainbridge, wife of Garth Bainbridge, minister of the Fox Valley Community church in Wahroonga, NSW.

"We've made some good contacts," says Mrs Butler. "The club members are encouraging and supportive. They all know we are Christians. They hear our message of hope and peace coming through all we say and do."

Mrs Butler says you choose your own topics. "I've spoken about: being better rather than bitter; time management; men's ties; and women being better drivers than men. I make my speeches very light because my work is very heavy and serious."

However, members also receive topics without notice on club nights and must speak about that topic for one minute. "And someone is counting your ums and ahs," she says.

"If you're looking for a place to dare to dream, stand tall and learn to speak up, this is the place to come," says Mrs Butler. "Your church needs you to speak clearly."—

Brenton Stacey

Ministry with Hart: First NZPUC ministers summit

Longburn, North New Zealand

Dr Arch Hart from Fuller University in Pasadena, California, proved to be an insightful, timely and appreciated speaker at the first-ever ministers summit for the New Zealand Pacific Union Conference (NZPUC).

Ministers from the NZPUC gathered at Longburn Adventist College, April 13-18, to hear Dr Hart, author of more than 20 books and a world-renowned expert in life-management. He spoke to them on issues affecting the personal life of a minister. He shared insights on stress management, self-care, the emotional hazards of ministry and how to avoid burnout.

Pastor Allan Walshe, president of the NZPUC says, "I asked Arch to come because not only is he one of the best presenters in the world in the area of self-care, but I also know him to have a real passion for ministry to pastors. I believe one of the most important tasks for the church is to take care of its people. So we wanted this to be a high-quality event with no administrative agenda, but just a complete focus on our pastors and their spiritual, physical and emotional wellbeing.

"We also wanted to move away from an informational model to a more relational approach," he says. "To do this we provided many opportunities for fellowship activities and two small-group sessions per day, where the pastors could share their lives, their journeys and help each other internalise the material from the plenary sessions."

Dr Derek Morris, from Calimesa, USA, spoke in the area of personal spiritual formation. Dr Morris is an adjunct Pro-

fessor of Preaching at Southern Adventist University and regularly speaks at pastors meetings in the USA.

The third plenary speaker was Jonathan Duffy, director of Adventist Health Ministries for the South Pacific Division and executive producer of the "Taking charge of your health" series, spoke on the third area of self-care—physical health.

A round of practical ministry-skills workshops were coordinated each afternoon by Pastor Eddy Johnson, NZPUC's Ministerial Association secretary. Workshop presenters included Pastor Anthony Kent, Dr Paul Petersen, Bronwyn Mison, Pastors Brendan Pratt, Paul Rankin, Anton Van Wyk, Kendell Cobbin, Eddy Johnson and Eddie Tupai.

An overwhelming number of positive comments from participants indicated that the summit had been an outstanding success: "This has hugely influenced me and it will certainly affect my family and my ministry." Another said, "Thank you. Brilliantly put together, just the right mix." And yet

another said, "I've attended ministers meetings for over 20 years and this has definitely been the best—one with a difference, and wow, what a difference!"

Pastor Walshe says, "The summit was undergirded by rich and meaningful times of praise and worship led by Pastor Andrew Kingston and Dr Morris.

"These were uniquely special times when hearts and minds were lifted in praise and adoration to the Father, and affirmations were made to a ministry empowered not by human gifts and abilities, but by time spent alone with the Father."—**Kellie Hancock**



Guest speaker Dr Derek Morris (left) and Owen Ellis, NZPUC's education director, dialogue during the first ministers summit since the formation of the NZPUC.

Church leaders watchful as EU expands

Dublin, Ireland

The addition of 10 nations to the European Union (EU) on May 1 sent encouraging signals to Seventh-day Adventist Church leaders in Europe.

The new member states are the Greek portion of Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia and Slovenia; and the Adventist Church is active in each of these countries.

“Generally, the recent expansion seems to have more of a symbolic significance, at least in the immediate perspective, in that it will remind people in the relevant seven countries that they belong to Europe and are a political entity with modern Europe,” says Pastor Bertil Wiklander, president of the Trans-European Division, which includes Cyprus, the Baltic States, Poland, Hungary and Slovenia.

“This could impact the future of religious liberty positively,” he says, “in that the countries would be stimulated to accept pluralism and tolerance.”

Pastor Ulrich Frikart, president of the Euro-Africa Division, says, “To us, the EU has existed for many years. It did not influence the church in central Europe; for the east, it’s a tremendous motivation, they feel part of Europe now.”

The Adventist Church regions in the Czech Republic and Slovakia—which five years ago had contemplated even greater separation—are now talking about even closer cooperation, combining publishing houses and ADRA offices, notes Pastor Frikart.

At an early May meeting of church leaders in the two nations, he says, “I detected a greater feeling of unity,” which expressed itself in “immediate” discussions about merging some operations. “The sense of unity was very much underlined

during this session,” he adds. “Five years ago, there were discussions to separate; all this is over. This is very beneficial for the church.”

As the unification celebrations unfolded in Dublin and in the 10 capitals of the new member-countries of the European Community, Adventist church members found themselves in their churches for their regular weekly Sabbath worship.



Pastor Bertil Wiklander, president of the Trans-European Division, believes that the expansion of the EU could positively impact the future of religious liberty.

Jan Kot, a television journalist and active member of the local Adventist Church in Warsaw says that while an official comment from the church in Poland was not made, church members have expressed a certain consciousness of perhaps being observers of something bigger than the mere fact of unifying 25 countries. “Such a view perhaps informs us of being witnesses to a certain sign of the times,” he says.

The practical implications of integrating 10 more countries into the EU could benefit church operations and communion as well. Having a common, unrestricted currency means it



Pastor Ulrich Frikart, president of the Euro-Africa Division, detects a greater sense of unity among Adventist Church leaders.

will be easier to move funds among nations; citizens of the EU will have fewer hassles in visits to other member states and, in many cases, in moving for work and study needs.

Amid such celebrations, however, Pastor Wiklander admits there were some concerns about the lasting effects of EU expansion. Among the issues the church will need to confront, he said, are whether young church members will emigrate to other EU states to

find work or education, which could lead to a reduction in membership; whether prices and costs in the newly integrated countries will rise, so that our members will have increased financial challenges; and whether new jobs will be offered at home to the large number of unemployed young people in these countries. If the latter happens, that could boost tithe income.

But with prosperity could come other challenges, Pastor Wiklander adds: “The expansion could also stimulate a more consumerist attitudes to life, which we know tends to affect our members’ lifestyle and values, leading to a greater preoccupation with mundane matters and this world, rather than a spiritual lifestyle where witnessing has a central role.”—**Mark Kellner/Ray Dabrowski/ANN/ANR**

Court dismissal encourages Adventists

Leaders of the Seventh-day Adventist Church in Korea are encouraged that a local court has upheld freedom of conscience in relation to South Korea’s mandatory military service requirement.

On May 21, the Seoul Southern District Court dismissed a prosecutor’s demand of jail time for a Korean national, identified only as Oh, who refused military service on conscientious-objector grounds. Two others were also acquitted. None of the defendants were Adventist Church members.

“This is a step forward for freedom of conscience,” says Pastor Glenn Mitchell, public affairs and religious liberty director for the Adventist Church in the northern Asia-Pacific region, which includes Korea. “While we as Adventists applaud the court ruling, we do not oppose serving our country. We do uphold the right of the individual to choose alternative types of service.”—**ANN**

New teen Bible-study guide: Innovative

Wahroonga, NSW

A new earliteen Sabbath School resource, *Real-Time Faith*, offers an innovative approach to Bible-study for adolescents aged 12-14.

In March 2001, the World Sabbath School Curriculum Committee commen-

ced research into the needs of earliteens in developed countries and large cities around the world. As a result of this study a group of dedicated and talented educators, youth specialists, designers and

guide that can be taken apart, lesson by lesson, and feature a modern and unique design and format. Julie Weslake, director of Children's Ministries for the South Pacific Division says, "Teens will love the pull-out calendar format, the biblical discussions and challenges and the interactive web site."

Teenagers can connect to the study guides online and discuss the topics with other adolescents around the world at <www.realtimefaith.adventist.org>, a web site solely dedicated to earliteen Sabbath school. According to Mrs Weslake, the new format will "help teenagers connect to God's kingdom of grace and be challenged to be an active agent in it."

Kathy Beagles, editor of *Real-Time Faith* at the General Conference, explains that each lesson focuses on a different challenge, right or privilege in the "real-time" of being a disciple of Jesus Christ.

The *Real-Time Faith* Bible-study guides were printed at Signs Publishing Company. Signs editor Nathan Brown is a contributing writer for the new-format study

guides. He says, "Writing for RTF is a challenge. Each lesson explores the practical topics from so many different angles at once, there is something for everybody, but to come up with all these perspectives takes a

lot of work." He adds, "It's fun to challenge teens to think differently and to consider how their faith should impact on their daily lives. For teen leaders, I hope RTF is easy to teach." —**Linzi Aitken/Kellie Hancock**

Real-Time Faith and Teacher's Guides are now available, for third quarter (SA5 or SNZ6.25), from Adventist Book Centres or your local church Sabbath school secretary.



Real Time Faith opens from the centre of the booklet to show a unique design.



Anne Gilbert from Signs Publishing's bindery gathers copies of Real Time Faith during the final stages of production.

writers developed the new set of Sabbath school lessons.

The new lessons come in a Bible-study

Church adopts strategy to combat HIV/AIDS

Wahroonga, NSW

The South Pacific Division has adopted a strategy to combat the scourge of HIV/AIDS.

The disease is particularly prevalent in Papua New Guinea, where, according to the United Nations Children's Fund, UNICEF, 0.7 per cent of the adult population (an estimated 16,500 people) is infected. However, Jonathan Duffy, director of Adventist Health Ministries, says the figures are "extremely" conservative. This is because the government conducts little testing, and because of the stigma attached to the disease, people are unlikely to present for testing. As a comparison only 0.1 per cent of adults in Australia are infected.

"Church members are at risk," said Mr Duffy, who presented a report from the church's HIV/AIDS Commission during the church's midyear executive committee meeting. "Sadly, when we look at the

countries in Africa, the percentage of infection among Adventists is no different to that of the wider population. The church in the South Pacific is playing catch-up on dealing with this issue."

The commission's six-point strategy is understandably broad, but refers several times to the importance of working with the HIV/AIDS commissions of the church's unions to develop culturally relevant training programs and educational resources. Indeed, one of the six points refers specifically to this.

The key message points of the strategy are that:

1. Church members are at risk of infection
2. HIV/AIDS is preventable
3. Social contact with HIV/AIDS is not a health risk
4. Men respect and empower women
5. Men need to be responsible sexually
6. Expression of sexuality involves choice

and mutual consent.

The strategy states the church will develop easy-to-understand statements and present them in formats that are appropriate to the audience. The statements will define the disease and explain how people transmit the disease.

Importantly, the strategy includes a framework for advocating fair and compassionate treatment and care for those infected with HIV/AIDS.

The strategy acknowledges the role local church ministers can and should play in promoting the biblical model of sexuality, a Christlike model of advocacy for the suffering, and in educating their members about how to prevent HIV/AIDS.

The sixth point of the strategy focuses on providing educational resources not only to ministers to give to their church members, but to teachers and parents as well.—**Brenton Stacey/Nathan Brown**

Bahonda's quest

by Charlotte Ishkanian

Bahonda Sandrine is a 23-year-old woman who lives in the Republic of Congo, western Africa. For years she had suffered terrible headaches. At times the headaches were so severe that she could not read, and eventually she was forced to drop out of school. She hated giving up her studies, which she saw as the only avenue to a better life.

One of Bahonda's classmates told her that the people of her church could pray for her headaches to go away, and they would. So Bahonda went to the church. The church members prayed for her, but they prayed in a language Bahonda had never heard. At first these prayers frightened her, but she continued attending the church, and in time she began praying in tongues too.

Bahonda's headaches did not go away. In fact, one day while she was praying in tongues, she sensed that a spirit had entered her. She told the church members, and they prayed for the demon to leave her. As the people prayed, Bahonda became dizzy and cried out, "Jesus, help me!" Immediately she felt comforted. But when Bahonda stopped praying in tongues, her friends in the church turned their backs on her.

Special visitor

Bahonda's mother told her that her uncle, a pastor, was coming to visit. Bahonda decided to ask him about God and the issues that were troubling her. When Bahonda asked him questions about God, her uncle opened his Bible and shared Scripture with her. What he told her was so different from what she had learned in her friend's church. Bahonda asked her uncle to teach her more about God.

As she studied the Bible, Bahonda became convinced that the Adventist Church is God's true church. But one thing troubled Bahonda. There was no Adventist church in her city. She travelled to the national capital, Brazzaville, but she found no church building there, either. The Adventists she met worshipped in houses and lean-to sheds in courtyards. But not one congregation worshipped in a church.

Why no church?

Bahonda asked why God's true church had no houses of worship. She learned that the church's property had been taken during a time of war, and the church has no money to build even simple churches.

Bahonda shares her faith with her friends and invites them to worship with her. But




Bahonda Sandrine.

her congregation meets in a single rented room in a simple house far from any road. Her friends suspect the church is one of many cults in Congo, and they are afraid to return.

"You have a good message," people say, "but your church is not good. When you have a real church, then I will come. I won't come while I am ashamed of the church."

Bahonda has been an Adventist for four years. She has invited her friends to worship with her, but they come only once and do not return. They like their own churches better.

Bahonda would like to have a proper church to which she can invite her friends to worship without fear that they will think the Adventists are a cult. The 500 other Adventist believers in Congo would like to have churches, too. 

The Thirteenth Sabbath Offering—to be collected on June 26—will fund six projects in the West-Central Africa Division, including three churches in the Republic of Congo.



Talingai church, Republic of Congo.

Charlotte Ishkanian is editor of Mission.

I stopped praying . . .

by Ross Chadwick

I stopped praying 10 years ago. Or, rather, I stopped reciting prayers 10 years ago. I used to get down on my knees and rattle my way through my lists, and pray for those whom I thought I should, and feel I had done my bit for the day's beginning.

Then it became unsatisfying. It became a chore I did not enjoy much. I had over 20 books in my library on prayer and I had read them all. Many of them are classics and what they say is true—we need to pray. I prayed through the concept of the Lord's Prayer; I prayed through the sanctuary. I used the ACTS formula—Adoration, Confession, Thanksgiving, Supplication—and other formulas. I struggled to learn the art of prayer.

Then one day I stopped—it was meaningless. I saw nothing for it. It didn't change me and I had questions about the whole thing. I suffered the anguish of the empty shrine. But finally I realised God did not want the mechanics of prayer. He wanted me! I realised I had probably been closer to God before my conversion when I sat on lonely hills asking Him if He was there. A morning ritual, built on the paranoia of performance that has become meaningless, has no significance in the spiritual life.

Learning the secret

But I discovered the best secret for a good prayer life—just do it!

I guess I picked up the concept in my early Christian days that I had to get on my knees every morning and work my way through a prayer. The spiritual gymnastics went with the daily reading of the Bible. But I realised I was part of a privileged class who could read and write in a world where many cannot. So were the majority of this earth's population, both past and present, excluded from a relationship with God because they couldn't read a Bible?



Please do not misunderstand me. Answers to life's great questions come via His Word. The Bible is full of answers, and my life of faith is based on the answers I found in His Word. But I do not have to read the Bible to have a life of faith, and my salvation is not dependent on whether I have a daily Bible reading. This can become a type of salvation by works. Abraham had no Bible, but what was he doing under the oak tree at Mamre (Genesis 18:1)? The heroes of the Bible did not have Bibles under their arms or on their shelves at home as they staggered from one daunting crisis to another.

I realised the Bible laid down no formula for how I relate to God. Instead, I found a compendium of godly people who related to God in very different ways. They became companions for my journey. I began talking to God, as a friend would, not on my knees so much as in every part of my life. It was more casual. It was more real and it was more satisfying.

God as friend

A relationship that is a friendship with God seems illusive to most because God cannot be grasped by the mind. If

somehow He could, He would cease to be God. If God were easy to be found, it would not be God that we had found.

The hunger of my heart for the hills was only part of the hunger of my heart for the infinite. The instinct of the far horizon was indelibly engraved in my nature. If the distance enhances the view of a mountain, then my times of solitude intensified the spectacle of eternity and His far-beaming blaze of majesty. I fell in love with God and His Son who is my salvation. I began to treasure the moments of closeness when His Spirit drew near.

A moment's pause

It is the quiet moments that bring us close to God. These quiet moments can happen lying in bed with your arms behind your head, walking the streets, reading a book, sitting under a tree doing nothing or on a high hill. These became my deeply spiritual times. I found these times were better when I took nothing with me except the longing in my heart to penetrate the opening of infinity. Here, alone, the chills of my life melt from within my spirit as my soul is warmed before the blazing fire of His immensity.

And these moments with Him are available to all of us. When you sit at your computer and pause for an age of spiritual reflection, you are alone with Him. While the builder pauses on his rooftop, sits on the apex and takes a moment for His God and his soul He is tapping the source of all creation. While the housewife with hands in the sink takes her sorrows to God or the student sitting in class moves from the finite to the infinite beyond the window, there your spirit can soar to the realms of glory where He sits enthroned. ☪

Ross Chadwick writes from Oak Flats, New South Wales.

Better than a fairytale

by Don Halliday

In centuries gone by, a Danish writer composed *Grimm's Fairy Tales*. In many of these stories, an ordinary girl meets a dashing prince, eventually they are married and they live happily ever after. More recently, we have been captivated by a "fairytale come true" (as one magazine described it). Mary Donaldson, an ordinary Australian girl, met Frederik, a Danish prince. Now they have been married and hopefully will live happily together for the rest of their lives.

But is this any more astonishing and miraculous than what can happen to all of us ordinary people—meeting a heavenly Prince and living happily ever after?

The undercover prince

When Mary met Frederik, he did not appear to her as a prince. He travelled to Australia incognito, and appeared just like any other young man Mary might happen to meet in an Australian pub. Not till later did she discover his true identity.

Our heavenly Prince, too, concealed His true identity, and came to live among us as a man just like any other ordinary man. "The Word became flesh; he came to dwell among us," John tells us (John 1:14*). He goes on to tell us how Nathanael expressed his doubts when Philip told him they had found the Messiah; but after Jesus had revealed what He knew about Nathanael, Nathanael in his astonishment exclaimed, "Rabbi, you are the Son of God! You are king of Israel!" (John 1:49). We, too, as we study the life of Jesus and become acquainted with Him, realise that He is



more than an ordinary man. And unlike Frederik, this Prince has shown His great love by giving His life for us, even "while we were yet sinners" and thus did not even know Him (Romans 5:8).

The look of love

"Your radiance shone clearly to me from our very first meeting," Frederik told Mary at their wedding banquet. "Since then I have been blinded and totally dependent on it." It appears that very early in their acquaintance he saw her not so much for what she was as for what she might become.

Jesus, too, during His earthly life, attracted some very ordinary people: humble fishermen, Mary Magdalene, the woman of Samaria, Zaccheus—just to

name a few. They looked unpromising, but He saw them for what they could become through their association with Him. He looks on us in the same way. We may be "rejected by men, but choice and precious in the sight of God" (1 Peter 2:4).

Getting acquainted

It took four years from their first meeting before Mary and Frederik finally said their wedding vows and Mary became a princess. They corresponded so they would get to know each other, and gradually love developed between them. Mary introduced Frederik to her family and friends, but there were difficulties and even opposition along the way.

And it is that way with the heavenly Prince, too. We need to get to know Him better. Paul offers a prayer "that through faith Christ

may dwell in your hearts in love. With deep roots and firm foundations, may you be stong to grasp, with all God's people, what is the breadth and length and height and depth of the love of Christ, and to know it, though it is beyond knowledge" (Ephesians 3:17-19).

Similarly, Peter exhorts us, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Jeremiah says, "If any man would boast, let him boast of this, that he understands and knows me" (Jeremiah 9:24). David expresses it this way: "As the deer pants for streams of water, so my soul pants for you, O God" (Psalm 42:1, NIV).

Have you introduced Him to your family and your friends? And have you found that it is not always easy to cultivate His friendship? There are always those who will put you against Him, and will even

give you a hard time if you persist in His friendship: "Persecution will come to all who want to live a godly life as Christians" (2 Timothy 3:12).

A change of citizenship

Before she could marry into the Danish royal family, Mary had to become a Danish citizen. Becoming a citizen of another country means learning a new language and perhaps a new type of song. It means wearing different clothes for a different climate. It means associating with people who view world events differently from people in your native land. For Mary it even meant adopting a new religion; that is, a different view of what life really means.

Those who cultivate the friendship of the heavenly Prince also adopt a new way of life. "We . . . are citizens of heaven," says Paul, "and from heaven we expect our deliverer to come, the Lord Jesus Christ" (Philippians 3:20).

The Bible writers use this language a lot. "You are no longer aliens in a foreign land, but fellow-citizens with God's people, members of God's household" (Ephesians 2:19), writes Paul. In the same way, the ancient heroes of faith "confessed themselves no more than strangers or passing travellers on earth. Those who use such language show plainly that they are looking for a country of their own" (Hebrews 11:13, 14). And so we should speak to one another "in psalms and hymns and songs, sing and make music in your hearts to the Lord" (Ephesians 5:19). That is indeed a different language!

And it comes from a new religion, a new way of looking at life, not the old selfish, lustful way. As "Christ's ambassadors" (2 Corinthians 5:20), we represent our new country to the inhabitants of the old world in which we still live.

A wedding celebration

When the time came for Mary's wedding, she arrayed herself in a beautiful new wedding dress, quite different from the clothes in which she first met her prince. With great fanfare she entered the cathedral to make her promises to the man she had come to love so much.

Our heavenly Prince is also looking forward to a wedding. John tells of a great multitude saying, "Alleluia! The Lord our

God, sovereign over all, has entered on his reign! Exult and shout for joy and do him homage, for the wedding-day of the Lamb has come!



His bride has made herself ready, and for her dress she has been given fine linen, clean and shining" (Revelation 19:6-8).

What a wonder is this! John points out that the fine linen represents the righteousness of God's people—but even that righteousness itself is a gift. As Paul reminds us: "Through the obedience of the one [Christ] many will be made righteous" (Romans 5:19).

A new life

Now Frederik and Mary have finished their separate lives, and have started life together in an intimate association day by day. In time Frederik will be crowned king of Denmark, and Mary will reign with him as queen.

In time, our heavenly Prince, too, will wear many crowns and will come as "King of kings and Lord of lords" (Revelation 19:16). And "if we endure, we shall reign with him" (2 Timothy 2:12). No longer will there be any separation. He promised, "Where I am, you may be also" (John 14:3).

Happily ever after

And the best part of the story is still to come. We live with our King happily ever after! "His servants shall worship him; they shall see him face to face . . . and they shall reign forevermore" (Revelation 22:3, 5).

The Bible is definite about the happily-ever-after ending to our relationship with our Prince. "I create new heavens and a new earth. Former things shall no more be remembered, nor shall they be called to mind. Rejoice and be filled with delight, you boundless realms which I create" (Isaiah 65:17, 18).

What a wonderful life is waiting for those who make the acquaintance of the heavenly Prince now. It's better than any fairytale! Better even than Mary and Frederik's fairytale-come-true! **R**

* Unless otherwise indicated, Bible quotations are from the New English Bible.

Don Halliday writes from Alstonville, New South Wales.

We're a team

by Phillip Lomman



House building is not every everyone's cup of hot drink. But we enjoy it. Not physically laying the bricks of tiling the roof. No, the planning of it and the excitement of watching it all "come together."


When the builders started, things really began to happen: slab, frame, bricks, roof trusses, plumbing. And it really begins to look like a house.

One thing I've noticed. All the tradesmen are focused on the common goal. I haven't heard any words of criticism, anger or cynicism. One day there were nine vehicles on site and it looked like a hive of activity. But all was harmony. They have a plan, they each have their task, and they are all working hard to complete their goal.

I'd like to think of my church like this—a plan, a goal, a hive of activity. Sometimes, however, I hear words of harshness, words of criticism, words of complaint, disloyalty and dissatisfaction. Why? Our church has a plan, a goal, a task for each individual, but the work sometimes falters. It may be the music the youth like to share; the way some members dress; the way a church task is performed, or a hundred other reasons.

Our house is going well so far. If things

keep going as they are, it'll be finished soon and we can give up our life in the shed.

And it seems to me that living on this tired old planet is a bit like living in a shed. Our home "over there" is almost complete. Getting sidetracked here with dissent in the ranks is just what the devil wants. Harmony and accord will keep our church moving forward! 

Phillip Lomman writes from Werombi, New South Wales.



Hunted Down

by Malcolm Ford

Yes, I hadn't been for years—
Inside a church, I mean;
But something drew me back
To try to ease the lack.
It's the residual Christianity;
That little lick of flame
I thought had been extinguished,
Had glowed a little warmth in me.

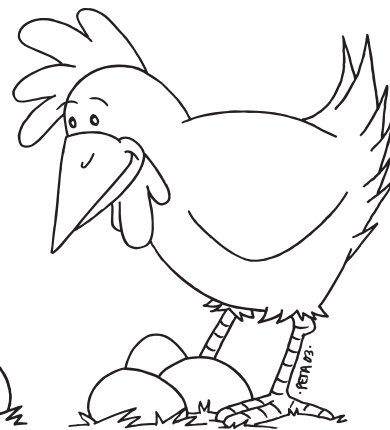
No matter how deep they scoured;
Pierced with nails, thorn or sword,
Or shoved the bitter sponge
To His parched lips; His voice
Like a haunting, hunting horn
Often tuned my cotton ears,
And sometimes teared my eyes
Until I quit, and went to worship.

Malcolm Ford writes from Whangerei, North New Zealand.

Just for children

**"For you were
once darkness,
but now you are
light in the Lord."**

Ephesians 5:8



Peta Taylor

Understanding the gift

John Wallace, NZ

Thank you for Pastor Evans's editorial encouraging us to "preserve the integrity of the ministry of Ellen White" (May 22). But I have one reservation. He said, "The key to answering the critics is a proper understanding." This is the same idea we hear from politicians when we disagree with them. Understanding comes from faith, not faith from understanding. Critics should be left to argue with each other.

Every anti-Ellen White web site I've visited reveals that the proponent's faith in Ellen White faltered before the understanding became newly enlightened to the errors in the writings. This shows that by unbelief we gain new understanding. It may feel like God is giving this new insight, as many former Adventists will tell you, but it may also be the world's last day until we find out whether He really is.

I suggest those Adventists brave enough to surf the net in search of light, read further on such web sites to discover the alternative prophets and doctrines offered. That should identify the source.

Wilma Falcke, SA

Having been convicted of Ellen White's inspiration while an Avondale College student studying under Dr Lindsay, as with Pastor Evans, I've been saddened over the years to learn that many among us don't realise or accept this wonderful gift God has given. I was greatly encouraged by reading "Understanding

the gift." I have likewise felt, as he stated, that we're "in danger of losing one of the greatest blessings God has given this church." I pray our generation, unlike those in past times who rejected God's gifts and lost them, will "preserve the integrity

to put the film into context. The content of the book can only add a positive note to people's discussion of the film.

Well done, Greymouth. Keep up the good work and may you gain many new contacts from the venture.

Understanding comes from faith, not faith from understanding.

of the ministry of Ellen White" and see the gospel spread to the ends of the earth .

Here's an idea

Larry Cullen, Vic

In respect to the financial state of our schools in PNG and the low rate of giving by members across the division (Report, May 15), could the public not finance them? If homes and businesses were to be visited by God-fearing people, the resources are there. Millions are there in loose change, but there is no-one to collect it.

Well done, Greymouth

Christina Willcocks, NZ

I would like to congratulate Greymouth church (SNZ) for their enterprising in placing *The Desire of Ages* in the foyer of their local cinema during the recent screening of *The Passion of The Christ* (Flashpoint, May 22). This must have given viewers of the film a marvellous opportunity to read more fully about the life of Jesus and

Letter from the editors

How to use this page

The Letters page in RECORD is a forum for discussion, feedback and interaction. We encourage your contributions and value them so highly we present one of our annual Hindson awards in recognition of the best letter of the year. But for ease of processing and to avoid disappointment, we ask that you keep in mind these factors when using this page:

- Be brief and to one point only. We specify a maximum of 250 words, but if you can say it using less, that's even better.
- Clearly identify (with a reference), what article or letter you are writing about.
- We reserve the right to edit. We do that as best we can to maintain your intent, but the longer the letter is, the more we need to edit.
- Be clear and accurate. Type or write neatly. Edit what you write before sending. Check details, references, quotations and Bible version.
- Unless there is a legitimate reason—abuse or matters of a personal nature—be prepared to have your name included with the letter when printed. Provide your name and address.
- The appropriate response to a letter to the editor is another letter. Do not attack a letter writer personally. Have the courage to respond publicly.
- Feel free to write positive letters—and not just to make us feel good. It can be a useful, but often overlooked, way of making your point.

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.



Positions vacant

▲ **ADRA Project Manager—ADRA—Solomon Islands (Honiara)** is seeking an experienced Project Manager in a contract position for its community strengthening and reconciliation project. The successful applicant will have previous experience in manager projects and staff in a development context, ideally overseas. **For further information** and job description contact David Cram <drcram@adventist.org.fj> or phone +679 332 1711. **Applications in writing** (including current CV) should be forwarded to <drcram@adventist.org.fj> no later than June 21, 2004.

▲ **Accountant—ACA Health Benefits Fund (Wahroonga, NSW)** is seeking a qualified Accountant to carry out the accounting functions of the ACA Health Benefits Fund and SDA Medical Fund, and also assist the finance/systems administrator in the work of both funds.

▲ **ADRA Regional Program Manager—ADRA—Australia (Wahroonga, NSW)** have obtained new funding from AusAID and require an additional person, on a contract basis, to assist in managing these projects.

▲ **ADRA Program Manager—ADRA—International (Malawi, Africa)** requires an experienced program manager to be based in Malawi, Africa. This is a contract position. **For further information** on the above vacancies please visit the employment section on the web site at <www.adventist.org.au/employment>.

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

Weddings

Brown—Clarke. Sean Brown, son of Manuella (Ipswich, Qld) and the late Robin Brown, and Neisha Clarke, daughter of Robert and Lois Clarke (Mansfield), were married on 22.5.04 at St John's Lutheran church, Eight Mile Plains, Brisbane. *Ray Trim*

Dale—Walker. Richard Maxwell Dale, son of Dennis (Brisbane, Qld) and Anne Dale (Frenchs Forest, NSW), and Doreen Walker, daughter of William and Margaret Walker (South Auckland, NZ), were married on 16.5.04 at The Entrance Adventist church, NSW. *Russel Stanley*

Dzadey—Andoh-Okai. Evans Dzadey, son of Nat and Rose Dzadey (Accra, Ghana), and Bertha Andoh-Okai, daughter of Benjamin and Edith Okai (Melbourne, Vic), were married on 23.5.04 in the North Fitzroy Adventist church, North Fitzroy. *Merv Sparrowhawk*

Ho—Chuang. Samuel Ho, son of Watson and Clara Ho (Kuching, Sarawak, Malaysia), and Amy Chuang, daughter of Alvin and Rosalind Chuang (Wantima South, Vic), were married on 30.5.04 in the Romanian Adventist church, The Basin. *Isaac Foo*

Lister—Johnson. David Glyn Lister, son of Warren (Warburton, Vic) and Rhyll (Wandin), and Rebecca Anne Johnson, daughter of Raelene (Ballarat) and the late Phillip Johnson, were married on 30.5.04 in the Ballarat Adventist church, Ballarat. *Mike Francis*

Newman—Jones. Brendan Newman, son of Ray Newman, and Emma Jones, daughter of Peter (Hokatika) and Gail Jones (Greymouth, NZ), were married on 26.10.03 at Canterbury Provincial Buildings, Christchurch. *Lindsay Sleight*

Obituaries

Brodie, Debra Ann, born 29.4.1952 in Perth, WA; died 28.4.04 at Geraldton. Debbie attended Dr Greg Evans's program called Nature's Lesson Book, held in Geraldton 2002, and was baptised in Sir Charles Gairdner Hospital, Perth, in December 2002. She is survived by her mother, Betty; her sons, Aaron and Shawn; and her daughter, Amanda. The last 12 months saw Debbie struggle with ill health and lengthy stays in hospital. We can truly say she fought the good fight, completed the course and kept the faith. *Errol Wright
Ted McQueen, Ray Giblett*

Doherty, Doris Mary died 10.5.04 in the Redcliffe Hospital, Brisbane, Qld. She is survived by her husband, Doug. Doris had suffered for many years with various illnesses and was faithfully attended to by her husband. The family remembered her with fond affection. *Lance O'Neill*

Giles, Gertrude (Trudy, nee Barnette), born 31.1.1913 at Scottsdale, Tas; died 5.5.04 in Mary Potter Hospice, Adelaide, SA. In 1947 she married Rupert, who predeceased her on 3.5.76. She is survived by her stepson, Pastor Dean Giles (Melbourne, Vic); her stepdaughter, Elizabeth (Cooranbong, NSW); her stepgrandson, Peter Giles (Adelaide, SA); her stepgranddaughters, Christine and Rosemary; and her stepgreat-grandchildren. A talented, committed member of the Adelaide City church, Gertrude also contributed significantly to the conference Sabbath School Department and the establishment of Pathfinders in South Australia. *Wolfgang Stefani, Raymond Stanley*

Harkham, Maree (White, nee Hawken), born 29.10.1920 at Dunedoo, NSW; died 27.5.04 at Gosford. She is survived by her children, Pastor Eric White (Castle Hill), Barry White (Townsville, Qld), Glenda Holloway (Cooranbong, NSW), Malcolm

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White (Ayr, Qld), Neil White (Cooranbong, NSW); her sister, Rita Dorman (Cooranbong); and her brothers, Arthur Hawken (Dubbo) and Lance Hawken (Cooranbong). *Les Coombe, Eric White*

Jones, Joshua Silas, stillborn after complications 24.5.04, yet spent nine beautiful months alive and well inside his mother. He is survived by his parents, Shane and Caroline; his brother Ben; and his sisters, Danielle and Amie. Many family members and friends attended Tuckers Chapel at Geelong to comfort Joshua's family and to say goodbye until the resurrection morning. Words cannot describe the loss, nor can all the people in the world take the place of a precious baby asleep in Jesus. He is sorely missed and his family long to be reunited with their beloved son again. *John O'Malley, Susan Fodor*

Morrison, Marjorie (nee Cook), born 1.10.1921 at Coopernook, NSW; died 30.4.04 at Earle Haven Nursing Home, Nerang, Qld. On 25.11.42 she married Robert, who predeceased her in 1995. She is survived by her children, Julienne Chuter (Robina), Geoffrey and Leanne Griffin. Mary was an active member of the Port Macquarie church for 60 years. She was also well known for her charity work in the community. *Justin Lawman, Rex Moe*

Nichols, Felicity Anne (nee Welti), born 26.4.1927 in Rangoon, Burma; died 14.4.04 in Perth, WA. In 1951 she married Leo, who predeceased her in 1998. She is survived by her children, Aileen Sonderman (Chicago, Illinois, USA), Celia and Lorna (Perth, WA), William (Miri, Sarawak, Malaysia) and David (Sydney, NSW); her brother, Humphrey Welti (Surrey, UK); and her five grandchildren. Felicity was a gracious, friendly Christian, well-known for her generosity, hospitality and culinary skills. Hundreds from the Burmese and Australian communities attended her funeral. *Larry Laredo*

Roberts, Lusa Falesoa Lesa, born 1929 at Vaimoso, Apia, Western Samoa; died 11.4.04 in Sydney, NSW. In 1954 she married Phillip. She is survived by her children, Webber, Carol, Jennifer, Phyllis and Phillip. Lusa worked as a theatre nurse at the National Women's Hospital in Auckland, NZ, and joined the Ponsoby Adventist church. Her family service was held at the Samoan Adventist church, Mount Druitt, NSW, where she attended and was loved. She was totally committed to her Lord. *Ativale Mulitalo*



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Stace, Violet Mary (nee Parker), born 8.8.1913 at Little Plain, Inverell, Qld; died 4.5.04 at Port Macquarie, NSW. On 16.6.36 she married Roy, who predeceased her in 1964. She was also predeceased by her sisters, Dori McLean and Olive Brice; and her brother, Walter Parker. She is survived by her children and their spouses, Rodney and Gwenda (Wauchope) and Dennis and Sue (Port Macquarie); and her sister, Tory (Lawson, Blue Mountains). *Justin Lawman*

Taylor, Grace Evelyn (formerly Plewright, nee Stadward), born 27.3.1920 at Stratford-on-Avon, England; died 29.4.04 in Royal Perth Hospital, Perth, WA. She was predeceased by her first husband, Jack Plewright, in 1992; also her second husband, Horace Taylor, in 1984. She is survived by her children, Doreen Sinden and Rodney (both of Perth); her six grandchildren; and 11 great-grandchildren. Grace lived a very busy and meaningful life. She was keen to serve God and did much to help the poor and unfortunate through works of charity. *Rodney Plewright
Brett Townend, Lynn Burton*

Thompson, Myrtle-Alma, born 14.5.1917 at Barcaldine, Qld; died 21.4.04 at Macksville, NSW, after a brief struggle with a terminal illness. In 1936 Alma married Joe and they joined the SDA church in Rockhampton more than 40 years ago. She is survived by her husband; her daughter, Gail Gosling (Macksville); her sons, Ray (Rockhampton, Qld), Allan and Ken (both of Brisbane). *Gavin Rowe*

Winiata, Henare (Henry), born 3.12.1935 at Waitotemarama, Whirinaki, NZ; died 15.1.04 at Invercargill. On 9.9.01 he married Bev. He is survived by his wife (Bluff); his son, John (Christchurch); his daughter, Anne Nichol (Invercargill); his sisters and brothers-in-law, Mihi and Hone Tautari (Whirinaki), Hannah and Tony Slavic (Croatia); and his brother, Wally Wynyard (Whirinaki). Henry loved the Lord and faithfully served as a deacon in the Invercargill church. He was always ready to go the extra mile. *Ray Codling*

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If you know the whereabouts of: Kay Moore, Greg Roigard, Glen Rupert, Moira Rupert or Ruth Cummins, please contact Juanine Passfield, Aitkenvale (Townsville, Qld) church clerk (07) 4721 6688; <mtjpassfield@optusnet.com.au>.

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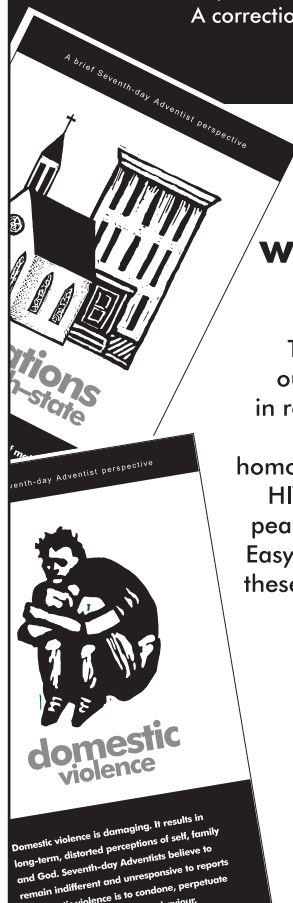
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Finally

Happiness walks on busy feet.

"Will future generations look upon us with the same bafflement that we look upon Seventh-day Adventists who prefer death to a blood transfusion?"

Writer Tim Ferguson in an opinion column "Stand aside God, let us have a go" - The Age 08/06/2001. A correction was later printed.



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