

RECORD



Dr Michael Ryan (left), General Conference vice-president, with Adventist Review editor Dr William Johnsson and director of the Biblical Research Institute, Dr Angel Rodriguez, presenting the proposal for a new fundamental belief to the General Conference executive committee in April.

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A new fundamental belief?

by Nathan Brown

The Adventist Church around the world is currently in a period of consultation regarding a proposed addition to the Statement of Fundamental Beliefs of Seventh-day Adventists. A draft of the new Fundamental Beliefs statement, titled "Growing in Christ," was presented to the General Conference (GC) executive committee in April. If adopted, the new statement (see page 9 for full text) will be the first major amendment to the fundamental beliefs since they were adopted in their current form in 1980. After wide consultation, the proposed new fundamental will be voted upon at the General Conference session in St Louis (USA), June 29 to July 9, 2005.

According to Dr Barry Oliver, general secretary for the South Pacific Division, re-examining the church's fundamental beliefs from time to time is important, because they are focused on the Bible. "Our Statement of Fundamental Beliefs is an expression of our corporate understanding of some of the essential teachings of the Bible," he explains. "As such it assists those not of our faith to understand what we believe and what is important to us. It also serves to underpin a strong sense of unity."

But Dr Oliver is quick to add that the capacity to amend the Statement of Fundamental Beliefs is also an important part of the beliefs themselves. "When the current Statement of Fundamental Beliefs was voted," he says, "it contained a preamble that ensured there is opportunity to amend the statement as deemed appropriate and necessary at any General Conference session of the world church."

(Continued on page 8)



*But
Christians
don't abuse?*

Important findings

I'm important! The fact that I'm here writing an editorial, on the inside cover of RECORD, 25,000 copies of which will be distributed all over the Pacific, means I'm important. But let me explain before this becomes my last editorial.

I had been searching for a career shift for over a year, slowing down my multimedia business and trying to find my place somewhere else in the working world. Always praying for guidance, 12 months trod past without any hint of "thou-shalt-work-here" revelations coming to my aid.

In the past, I had had a pretty good hit rate of God answering my prayers, as far as leading in my life was concerned. A humbling experience when you experience it. This time, God didn't seem in a hurry to want to reveal where I should be heading. All I wanted was to be a servant of His and be led to the place of most use for Him. I know He knows best, so it made sense to let Him lead.

However, after my year (plus some) in the work-force wilderness, I was beginning to wonder if my career was of interest to God at all. *Shall I just make my own way and choose what I want?* I asked myself. I know my wife was starting to get tired of asking what I was planning on doing and receiving a "no progress" answer each time.

One day, however, not so long ago now, it was impressed on me that I should apply to work for the Signs Publishing Company (just act surprised when you find out if I get the job or not, OK!).

I had been the bulletin editor at my church for three years, where, among many creative spelling decisions, I had enjoyed the opportunity and responsibility of writing to inform and inspire my church family. The thought of being able to spend time preparing these insights—as a job—

for the glory of God, started to really dwell on my heart.

And so I put together a résumé and folio of some of my stories and editorials, and planned to approach the Signs for a position there, somewhere . . . somehow.

But less than a week after finishing my folio, I received an email from Meryl, the editorial secretary of RECORD, regarding a bulletin advertisement for an editorial assistant job at RECORD.

After my year (plus some) in the work-force wilderness, I was beginning to wonder if my career was of interest to God at all.

You should have seen my eyes light up! What timing! *This is the excuse I need to approach the Signs and show my face*, I thought.

Of course, I was then faced with the predicament of whether I should advertise this position in the bulletin I produced, a position I wanted for myself. I did end up placing the ad in that week's bulletin, but admittedly with a warning attached of spreading unsubstantiated rumours, through the bulletin for the rest of the year, about anyone who did successfully get the position ahead of me (probably spoken in jest, but we'll never know).

I applied, was invited for an interview, and not even my frank declaration of my sometimes original spelling prevented my employment a couple of weeks later.

Within a month I had gone from having no idea about my career direction, to finding a place at the Signs. Interestingly enough, the only real experience I thought I could bring to the job was the bulletin position I'd held. Now that was a job I nearly passed up on, but after consulting God in that instance too, I found I was to say yes. Three years down the track, it has

turned out to be a stepping stone in my journey to the Signs.

Right, where was I? I get a little excited sometimes talking about how God finds me important. That's what I was getting at before. I'm important to God. Without God finding me important enough to have spent some of His busy, universe-ruling time working to guide my life, I wouldn't have had the privilege of writing this editorial.

We are all important to God. Yes, we sometimes have to exercise patience in waiting for answers to prayer. But waiting does not necessarily reduce the measure of our importance to Him. And anyway, God knows timing is everything.

Sacrificing His only Son is proof we're important. No other reasoning can explain why God would let that happen. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16, NIV).

God didn't have to do that—even then He didn't have to include me in His big plan to save the world.

And He doesn't have to be so concerned about the ordinary things of my life. But somehow He is.

So it seems I am important to God—and so are you!

Scott Wegener



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

- *New Victorian Conference treasurer* • *Cook Islands church involved in Quit Now! program*
- *Bible Society to distribute at Olympics* • *World Christian broadcasters talk* • *and more*

—Compiled by Scott Wegener—

● The Victorian Conference has a **new treasurer**. It is **Stephen Whitson** (pictured, with his wife, Wendy). Mr Whitson replaces **Bill**



Truscott, who will lecture at Avondale College in accounting and con-

tinue with further study Mr Whitson was born and raised in Newcastle, has worked for the ANZ Bank, more than 10 years for the Sydney Adventist Hospital, served as an accountant for the North Queensland Conference, as assistant treasurer and treasurer for the South Queensland Conference and, most recently, spent six-and-a-half years as secretary-treasurer for the Western Australian Conference.

● Dr **Allen Steele** is to be **assistant to the president for advancement**, a new position at **Avondale College**, which includes responsibility for public relations, alumni relations, development and fundraising. Dr Steele has been teaching subjects at Avondale for the past five years in its communication program. He will continue to be coordinator of the degree program on a half-time basis. "Avondale has a number of upcoming challenges that need special treatment and we'll be giving those our attention," says Dr Steele. "Compliance with new government legislation, managing an increasing enrolment year by year and expanding facilities to serve a wider clientele, are just some of the challenges immediately ahead. And campus development and construction of new buildings are a priority."

Springwood choir sings to 1000

The 70-voice Springwood Adventist Church Choir, in association with the Brisbane Philharmonic Orchestra, Redlands College Choir, and guest artists Julie Anthony and Manuel Escorcio (pictured, centre stage), formed the basis of an "Inspiring Amateurs" program to an audience of more than 1000 recently.

Springwood's pastor, Andre van Rensburg, said, "This was a quality witness to the community and illustrates what can be achieved with a degree of vision."

The choirmaster of Springwood church, Kevin Ferris, said that the purpose of the event was to lift the bar for the choir, as well as to enter the community in whatever way possible to make the church's presence felt.

"The Philharmonic Orchestra, which includes four players from Springwood church, wishes to be associated with us again on future occasions," said Mr Ferris, "and we will definitely be planning another program together within two years."



● As part of their open day, **Yarra View Retirement Village**, Warburton, Vic,

hosted an "Australia's **biggest morning tea**" cancer research



fundraiser. Shire of Yarra Ranges Mayor **Cr David Hodgett** (pictured, right, with village manager **Alexander Bolek**, left) opened the proceedings. The two, along with local councillor **Monika Keane** (pictured, centre) helped staff serve morning tea to the residents of the retirement village, on the Yarra River bank. Approximately 120 people attended the open day and \$A170 was raised for the Cancer Council of Australia.—*Intraviv*

● **Mount Hagen**, Papua New Guinea, has conducted its first **literacy program graduation** at Pispoch. The program started in 2000 with 40 adult students taught by volunteer teacher Jonah Peter. Adventist Development and Relief Agency-PNG came on board soon after and assisted in teacher training.



Since the start of the literacy program, 12 volunteer teachers have actively and steadily run literacy programs with approximately 200-300 students attending the program. Since the first graduation, held in early November, there have been two more graduations at Level 3.—*ADRA PNG Tok Save*

● While the **New Zealand Government** is increasing tobacco tax and running an education program to lower the prevalence of smoking in the **Cook Islands**, the Adventist Church is also moving to assist, running **Quit Now!** stop-smoking programs. The local church had run 5-Day Plans many years ago, but needed to train new facilitators. **Judy McNulty**, New Zealand Pacific Union director of Health Ministries, visited Rarotonga to train church members in Quit Now! Pictured (L-R) are: Rei Tekea, Judy McNulty, Dr Roro Daniel, Pastor Taiti Toroma and Louisa Puna.



● Christian Solidarity Worldwide has joined China Aid Association (CAA) in urging the Chinese authorities to release the **100 leaders** of China Gospel Fellowship who were **arrested** on June 11 after the Communist government issued a secret directive to launch a massive crackdown against religious groups and promote atheism. CAA said it has learned from an internal source within the Chinese Communist Party that the Politburo had recently convened in a special secret meeting discussing “how to deal with religious affairs in China.” It quoted the source as saying, “A secret directive was

issued after the meeting calling every level of the Chinese government and the party to crack down against **illegal religious activities.**” The directive also urged the Communist Party’s Department of Propaganda to carry out a special media campaign to promote atheism, CAA said.—*Assist News Service*

Jungle Jim’s journey

The Collinsvale church, Tas, recently ran a kids club for the children of their community. Following the exploits of



Jungle Jim (pictured, Pastor David Edgren) some 20 kids learned about the basic teachings of Christianity. Challenged the first day with being stuck in this jungle of sin, the kids decided to follow

Jungle Jim as he led them to the Jungle King, who lives in the Tree House in the Sky. Daily the explorers encountered problems that were overcome through map reading (the Bible), faith and prayer.

Each day started with the drama, in which Jungle Jim was assisted by Kieran Roberts and Bryce White, two Year 5 students from Hilliard Christian School, Hobart. The day then continued with singing, games, snack time, a community visitor and a craft time.

On the Sabbath, at the end of the week, all the kids and their parents were invited back for a luncheon and the final leg of Jungle Jim’s journey. After reaching the Tree House in the Sky, the kids put on a concert for their parents consisting of all the songs they had learned, and Pastor Edgren told the simple story of salvation.

“The program was enjoyed by the children and appreciated by their parents,” says Pastor Edgren. “The program was a great success!”

● The **Bible Society of Greece** announced that the country’s three major denominations, Orthodox, Catholic and Evangelical, will be **distributing 50,000 copies** of a scripture portion to be called “The Apostle Paul in Greece” during the **2004 Olympic Games** to be held in Athens in August. Based on the account of Paul’s visit to Greece in Acts 16-20, the portion will be made available in 11 languages. In addition, the Bible Society of Greece will produce an English New Testament in the Good News translation to be distributed in the athletes’ village by Olympic Games chaplains. Some 20,000 copies are being printed.—*ACC*

● **Christian broadcasters** from various Christian countries around the world met in Seoul, South Korea, recently to discuss how they could work more closely together. Nestor Colombo, former chairman of the Hispanic National Religious Broadcasters, who attended the summit, said, “The world is becoming a smaller place, technology is at the forefront, and the stage is now set for ministries to come together to **cooperate** in the area of mass communications, and specifically television. During the meeting, which included broadcasters from the US, UK, Russia, Peru, Guatemala, Honduras and Spain, we discussed the possibilities for uniting forces to formulate an effective mass-media strategy for **world evangelisation.**” After several days of meetings and fellowship, the participants signed a covenant to work purposefully toward uniting their strengths and resources toward the forming of a global Christian television network.—*Assist News Service*

Days and offerings

July 24—Media Evangelism Offering

Off the record

● Four sisters have **set a record** for the highest number of international siblings to attend **Avondale College** at the same time. **Linda** (pictured left), **Thanida** (second from right) and **Prim** (right) **Pengkhum Sri** followed in the footsteps of their sister



Pupae (second from left), who has already attended Avondale for a year. Prim and Linda are both studying English, while Pupae and Thanida are studying nursing.—*Connections*

● Are massages a new form of ADRA’s relief services? **Adventist Development and Relief Agency** (ADRA) receptionist and secretary **Kelly Jackman** thought so for a while. “I’ve been receiving calls at least three times a week over the past month from people wanting to book in for body **massages** and wraps, facials and foot and hand therapy,” says Kelly, “I thought it was a joke at first. Was ADRA providing another form of relief I didn’t know about?” Kelly put on her detective cap and found the Bodhi Spa in Terrigal had misprinted the free-call number on its brochure. “The number happened to be ours,” says Kelly.

● Pastor **Justin Lawman** of **Port Macquarie church**, NSW, was invited as speaker at the interdenominational “Men of integrity” men’s ministry organisation, in the local Baptist church “I was expecting to speak to a group of about 40 or 50,” says Pastor Lawman, “but I was astounded to see about 200 men seated in the church, including some **15 clergymen** from other denominations.” Pastor Lawman spoke on ways to strengthen the Christian home and the “need to live a pure life according to God’s law.”—*Bob Donaldson*



PNG grants “good news” for schools

Lae, Papua New Guinea

The Government of Papua New Guinea has given a K700,000 boost to the church’s “floundering” education system. The money will help support church schools until the end of this year when the church expects the government to begin paying the wages of the schools’ teachers.

The government has specified the church allocate K200,000 of the grant to help pay teachers’ wages and the remainder to help pay for maintenance, professional development, teaching and library resources, administrative expenses and utilities.

Stephen Piez, the director of education for the Papua New Guinea Union, describes the grant as “good news.” “The flexibility is a blessing as it allows us to

direct money where we feel it will make the most difference,” he said.

About 20 church primary schools in Papua New Guinea have closed since 2000. “The figure is even more disturbing because nearly two-thirds of the remaining schools are no longer controlled by our local missions,” says Mr Piez.

The schools have become community schools supported by parents of students. “These people have bravely shouldered the church’s responsibility and have been struggling under the burden ever since.”

Mr Piez and South Pacific Division education director, Dr Barry Hill, met with church members in Port Moresby to arrange a meeting with Adventists in senior government positions.

“We decided to ask the government to pay the wages of our teachers because, from past experience, an annual grant is



The financial plight of Adventist schools in Papua New Guinea has been alleviated by a K700,000 grant from the national government.

too susceptible to the fluctuating vagaries of the national budget,” says Mr Piez.

The governments of New Zealand and the Solomon Islands also pay the wages of teachers at Adventist schools.—
Brenton Stacey

More NZCF funding available

Auckland, New Zealand

The New Zealand Christian Foundation (NZCF) has announced applications are now open for 2005 grants. “If you have a burning desire to share the gospel or are treasuring a dream in Christian education, health or humanitarian endeavours that you do not have the means to fulfil on your own, then there could be source of external funding available through the New Zealand Christian Foundation to enable the implementation of your dream,” explains Joanne Davies, NZCF trustee.

The New Zealand Christian Foundation is a supporting ministry of the Seventh-day Adventist Church and has been established to provide financial assistance to individuals and organisations expressing practical Christianity. This fourth round of funding will be made available from January 2005. Nearly 30 projects have been funded by the NZCF since its inception in 2001.



These kids enjoyed the SCUBA school holiday program, which received a grant from the New Zealand Christian Foundation in 2004.

More information is available from the NZCF web site: www.nzchristianfoundation.org.nz.

SPD to include young adults at General Conference session

Wahroonga, NSW

Young adults from the South Pacific Division (SPD) will have a say at the next General Conference session. Nine of the 72 people (12.5 per cent) who will represent the SPD as delegates at the session, to be held in St Louis, Missouri, USA, next year, are aged 30 or less.

According to Dr Barry Oliver, SPD general secretary, this is a “very high proportion.” He says he would like to see young adults involving themselves “much more” in the business of the church. He says the appointing entities, including the unions of the church, who appoint the bulk of the delegates, should receive “credit” for their appointments.

Compared with other divisions of the worldwide church, the SPD had the highest percentage of young adults as delegates at the most recent session, held in Toronto, Canada, in 2000.

Some 44 of the 72 SPD delegates to the 2005 session are non-administrators, and 18 are purely local church members. This is in accord with church policy, which states that at least 50 per cent of delegates must be non-administrators and at least 25 per cent church members. However, only 24 per cent of the delegates from the South Pacific are women.

General Conference sessions bring together delegates representing every division of the church every five years to review and vote on church policy, review strategic plans and elect church leaders.—**Brenton Stacey**

Anti-Semitic vandals deface seminary

Zaokski, Russia

The Federal Security Service and local police are investigating an act of anti-Semitic vandalism following an attack on the Zaokski Theological Seminary, a Seventh-day Adventist institution in Russia, on June 17.

In the early morning hours, Russian-language slogans, such as “Death to Jews,” “There is no space for you here,” “Russia for Russians” and “Jewish sect get out of Russia,” along with Nazi symbols such as the swastika and the words *skins* and *skinheads* in English, were painted on seminary buildings and a recently paved footpath.

Seminary officials and students are concerned about the attack. Police are investigating, but the vandals have not yet been found.

The town of Zaokski, approximately 100 km south of Moscow, has greatly benefited from the presence of the Adventist seminary during the past 17 years. Residents gained additional roads, water supplies, streetlights and a small telephone exchange as the seminary was built and has grown over the years. Real-estate values for homes and farm buildings are said to have increased 10-fold because of the general community improvements made by the Adventist presence.

At a conference, held in May, on the influence of Protestants in Russia, the mayor of Zaokski said the presence of the Adventist Church was important to the region.

“It was the will of God that Adventists picked out this place for the seminary. We are satisfied and happy, because they made [a] better atmosphere in our region; they teach people to live happier [lives],” he said.

“We are sorry that our efforts to make the Zaokski settlement as pretty as possible have been poisoned by such acts of vandalism,” says Pastor Artur Stele, president of the Euro-Asia Division. “We don’t know who did this, whether it was local people or strangers, although we hope it is not our neighbours. We ask that the police would pay serious attention to this



A building at the Adventist seminary in Zaokski, Russia, that has been vandalised.

incident, and toward finding the perpetrators.”

The seminary remains a “good neighbour” in the community, and does not seek to do anything outside its mission of

education. Approximately 300 students attend classes at the school, which has expanded its offerings beyond theology into general education categories. In March 1991, the Russian Federation’s Ministry of Justice registered the seminary as an institution of higher education.

“The anti-Semitic graffiti at our college at Zaokski shows clearly the real nature of anti-Semitism, which is an irrational hatred,” declared Dr John Graz, public affairs and religious liberty director for the General Conference. “It will target religious minorities just as it does ethnic minorities. We hope that all religious leaders in that region will take a stand against this kind of intolerance, which is spreading in too many places.”—**Valery Ivanov/ANN Staff**

No peace for Adventists in Sudan

Darfur, Sudan

Seventh-day Adventist churches in the Abu Garajil and Juruf districts of the Darfur region of western Sudan have been destroyed during the escalating humanitarian and security crisis unfolding there, church leaders report.

“Our members have been displaced. They are without food, clothing or shelter to sleep under, but they still eagerly gather for worship services,” reports William Kabi Oliver, a pastor and district leader for the Adventist church in the area.

Paul Yithak, secretary for the Sudan Field headquarters in northern Sudan, explained how Darfur’s situation has been tragically excluded from the peace talks to end decades of civil war between the governing authorities of the north and south. “May 27 was a remarkable day in the history of Sudan. The two warring parties have signed very important protocols for

power sharing. These agreements are major steps toward lasting peace in Sudan. But we still have the war in Darfur, which is considered to be the worst human tragedy on the face of the earth at the moment.”

The Brussels-based International Crisis Group confirms this assertion. In a report, they state, “After the international community solemnly marked the 10th anniversary of the Rwandan genocide in April with promises of ‘never again,’ it faces a man-made humanitarian catastrophe in western Sudan [Darfur] that can easily become nearly as deadly.”

The Adventist Development and Relief Agency (ADRA) sent a crisis assessment team to the region in April this year. Observations published in their May bulletin state, “In general, all internally displaced people are living in miserable conditions, having lost all their belongings and all their livestock except for one or two starved donkeys. Crops and houses have been burned down and agricultural land is inaccessible due to insecurity.”

ADRA’s initial focus is centred on the area of water and sanitation, with a goal of improving people’s health.—**Alex Elmadjian/Paul Yithak/ANN**



A Sudanese refugee mother and child: their lives under threat.

Eastern Highlands Year of Evangelism flies

Goroka, Papua New Guinea

Seventh-day Adventists in the Eastern Highlands of Papua New Guinea have launched the church's Year of Evangelism initiative.

The Eastern Highlands Simbu Mission has the largest membership—at almost 65,000—of any of the conferences or missions of the South Pacific Division. So, Adventists there have set themselves an ambitious goal to present 1000 evangelistic programs this year. They have already presented 696, even after setting aside the first three months of the year for prayer.

Church members have presented a variety of programs with a focus on:

Midwifery: Some 200 non-Adventists are regularly attending worship services because of the ministry of a group of Adventist women. The women, who are mostly the spouses of mission employees, attended a workshop earlier this year to learn how to help expectant mothers who

live in villages without a clinic or a hospital. The women have now delivered 50 babies.

Prayer: A group of non-Adventist women have invited a group of Adventist women to speak at an interdenominational evangelistic program after both groups attended an International Day of Prayer celebration. The non-Adventists say they believe the Adventist Church has the truth and are asking the Adventists not to hide the truth from them.

Food: If a Papua New Guinean wants to announce an important matter, they invite their neighbours to a *mumu*, at which they cook food in an earth oven over hot stones. Church members have held 10 *mumus* so far this year, inviting their neighbours to “vote Jesus, for now and eternity.”

Church members of a particular clan have taken items of food to members of a rival clan who used to be neighbours. As a thank you, the rival clan presented the Adventist clan with a new hurricane lamp

with the message, “The light you have kindled is here to stay. Come and shine the light brighter in our area.”

Potholes: Budding entrepreneurs are charging motorists to drive over potholes the entrepreneurs have filled on public roads. Several Adventists have joined the scheme. But they ask only that motorists pray with them before continuing their journey.

Public evangelism: Adventist professionals are sponsoring 109 missionaries who are bringing the church's message into previously unentered areas. More than 340 people have been baptised because of this ministry.

A seven-year-old Adventist is preaching to people on the streets and at the markets with a group of children who sing, and several high schools are giving students time off from class to present evangelistic programs.—**Benson ToPataliu Diave/Brenton Stacey**

Evangelistic series brings hope to New Britain

New Britain, Papua New Guinea

A recent evangelistic series, with the theme “Jesus our hope,” has brought hope to thousands of people near Sonoma Adventist College, East New Britain.

The evangelistic program was jointly organised for the community by Baai and Gelagela Seventh-day Adventist churches. The program, which ran from April 21 to 30, was an initiative of the local churches in fulfilling their role in sharing the gospel with the community in the 2004 Year of Evangelism.

Speakers for the program were invited from the ministerial department of Sonoma Adventist College. The main speaker for the series was Pastor Jim Manele, chairman of the ministerial department. Pastors, and theology lecturers of the college, Gilbert Egu, Simon Vetali and Daniel Ricky, assisted as speakers.

“A young man named Henry Bungtabu had been convicted by the Holy Spirit

during the very first meeting,” says Pastor Manele. “After speaking of the hope of salvation found in Jesus Christ, he boldly took his stand for Christ when an appeal was made.”

Henry had come from a Roman Catholic background and had entered St Peter's Channel Minor Seminary, Ulapia, and De Boimenu College, Bomana, in Port Moresby, to train for the priesthood. However, as a seeker for truth he could not find the answer to the longing of his soul. He left the seminary and entered the University of Papua New Guinea to study law. He completed his law studies, but was never satisfied with his life.

He searched for truth and joined the United Church for a little while, and then tried the Assemblies of God and Baptist churches, but was still not satisfied. When he attended the meetings, he was



Baai church members with speaker Pastor Jim Manele and Henry.

convinced he had finally found the truth and, with a sigh of relief, said, “This is heaven at last!”

“What a powerful testimony of the power of the Holy Spirit!” says Pastor Manele. “Henry, with hundreds of other young people, has found hope in Jesus.”

A Baai church member, Mathias Tiamani, and his family have received Henry into their home for Bible studies, after which he will be baptised and then enter ministerial training at Sonoma Adventist College.

Some 78 ministerial students are conducting evangelistic programs in New Britain, New Ireland, Madang and Manus.

A new fundamental belief?

(Continued from page 1)

“We believe that truth and an appreciation of it is progressive,” says Pastor Laurie Evans, president of the South Pacific Division. “While we have arrived at a certain understanding of the doctrines of scripture, we acknowledge that there is still more truth yet to be discovered. Therefore, we need to reflect this progressive understanding in our statement of beliefs.”

Dr Oliver acknowledges that whether adding an additional belief to an already-long statement of beliefs is appropriate will be decided by the church as a whole through the process of consultation and ultimately by a vote of church representatives at next year’s General Conference session.

“It’s true that we do not want a major thesis as a statement of faith: the shorter the better,” he says. “At the same time, as stated in the preamble to the present statement, we should be continually seeking the best language in order to express as carefully as possible those beliefs that are important to us.

“At a time when the powers of darkness are so obviously at work in the world and when we need to be vigilant to maintain our vital connection with God, it is being

Preamble to beliefs

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church’s understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God’s Holy Word.

suggested that we should express our understanding of this aspect of the teaching of the Bible in an additional statement.”

The explanatory documents prepared with the draft statement refer to the spread of the church to many different cultures around the world as highlighting the need for a specific statement referring to the struggle with evil powers in the world: “While prayer, Bible study, service, meditation and God’s great power over evil are not new truths, a large, growing church amid people traditionally controlled by evil powers is a growing reality for which we have long prayed. What brings us to this agenda? Mission—that every person might come to know Jesus and claim His victory over sin and evil.

“This is not to alter what we already have in place since 1980, and that continues to serve us well, but to add an article that will enable us better to fulfil the mission.”

The proposed statement was presented to the GC executive committee by Dr Angel Rodriguez, director of the Biblical Research Institute, GC vice-president Dr Michael Ryan and *Adventist Review* editor Dr William Johnsson, who also acknowledged that some church members have expressed surprise that aspects of personal spirituality, such as prayer and Bible reading, are not currently addressed directly in the Statement of Fundamental Beliefs.

“The present Fundamentals say little about spirituality in terms of its importance in the life of a Christian or the spirits that are at work in the world that are working to entrap and enslave human beings,” adds Pastor Evans. “The new Fundamental seeks to address this deficiency.”

Dr Oliver explains further: “There is no succinct summary in the current statement that refers to the powers of darkness and the spiritual warfare in which we are all engaged. Given our emphasis on the great controversy between good and evil and the very real consciousness of spiritual warfare in the lives of many of our church members, particularly those who come from animistic,

Buddhist, Hindu or other backgrounds, it is being suggested to us that a statement of our understanding of the teaching of the Bible in this regard is needed.

“Further, the proposed statement will also refer to the manner in which each of us may wage war with these powers—through the presence and power of the Holy Spirit, through prayer and through the practise of the presence of the power of God in our lives.”

Where the proposed statement might fit within the statement of fundamental beliefs is still to be determined.

Of course, consideration of a proposal such as this also reopens questions about the nature of the Adventist Church’s fundamental beliefs. The possibility of change is demonstrated, but does that mean a church member must completely agree

Comments, please

Comments by individuals or churches should be sent, in the first instance, to your local conference or mission president, who will send them on to the division. Alternatively, they may be sent to Dr Barry Oliver, general secretary of the South Pacific Division and chairperson of the Biblical Research Committee, who will compile the comments and forward them to the General Conference. The statement will then be considered at the Annual Council of the General Conference Executive Committee in October.

“We have 11 people from the South Pacific Division on that committee,” says Dr Oliver. “The committee will consider the submissions that have come from the world church and then make a recommendation to our General Conference session in St Louis in June 2005.”




Dr Barry Oliver

with all 27—or even 28—fundamental beliefs to be a member of the church?

“This is a difficult question to answer in a few words,” says Dr Oliver. “If the answer were to be given in the affirmative, there may be those who wish to imply that the church should involve itself in an inquisition if anyone were to ‘step out of line.’ If, on the other hand the answer were to be given in the negative, there may be those who wish to imply that one can believe anything at all and still be a member of the Seventh-day Adventist Church.

“Obviously, the truth is at neither end of the spectrum,” he says. “Remembering that the Bible alone is our ultimate rule of faith and practice, I believe it is appropriate to have a consensus Statement of Fundamental Beliefs and am glad for the opportunity to affirm my acceptance of that statement as a statement of my understanding of those teachings of the Bible that are common to all Seventh-day Adventists.

“This article that you are reading in *RECORD* today is part of a broad-based, far-reaching consultative process which has been put in place to give opportunity for

church members to make comments before any amendment, addition or deletion to our current Statement of Fundamental Beliefs is brought to the GC session,” Dr Oliver adds. “This process gives opportunity for input from any individual, church, committee or institution. The desire is to arrive at the best possible wording for any addition that is to be made. This article is an invitation for your input.” 

Nathan Brown is editor of RECORD.

The proposed new Fundamental Beliefs statement:

Growing in Christ

By His cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Instead of evil forces, the Holy Spirit now dwells within us and empowers us. Committed to Jesus as our Saviour and Lord, we are set free from the burden of past deeds and our former life with its darkness, fear of evil powers, ignorance, and meaninglessness. In this new freedom in Jesus, we are called to grow into the likeness of His character, as we commune with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us sanctifies every moment and every task. (Ps. 1:1, 2; 23:4; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil. 3:7-14; 1 Thess. 5:16-18; Matt. 20:25-28; John 20:21; Gal. 5:22-25; 1 John 4:4.)

Comments on the statement

1. The proposed statement combines two inseparable facts of the Christian experience, namely, freedom from demonic powers through the death of Jesus, followed by empowerment through the Holy Spirit to grow in Christ. The reality of the first one leads into the other.

2. The first two sentences establish the fact that throughout His ministry Christ was constantly confronting and subjugating evil spirits, but that it was at the cross that He defeated them once and for all. The second sentence recognises the reality of the existence of evil powers by referring to them as “evil spirits.” That designation includes any of its particular expressions though occultism, spiritism, animism, and the spiritualism of the New Age.

3. The third sentence addresses our victory over those forces by grounding it in the previous victory of Jesus. The sentence implies that such victory is not limited to our personal struggles with sin, but that it also includes the casting out of demons through the power of Jesus. Besides, the sentence expresses the thought that Christians can be victorious over evil powers in spite of the fact that the spirits constantly attempt to control or influence them. The implication is that we live in a world in which demons are still active.

4. The fourth sentence states that when the enslaving power of evil spirits is broken, the Holy Spirit comes and fills that spiritual vacuum, enabling us to overcome them whenever they attempt to regain control over us. The indwelling of the Holy Spirit excludes the need for the role of the internal voice of spiritual guides in human experience,

as taught for instance in the New Age movement.

5. Sentence number five prepares the way for the second main element in the statement. Once we enter into a covenant with Jesus we are free from the “burden of past deeds.” These include freedom from karma, from our sense of guilt, meaninglessness and emptiness of life, and from the painful stigma of the past. This freedom brings true knowledge of salvation and dispels darkness and the ignorance that often led to superstitious beliefs.

6. Freedom *from* leads to freedom *to*. The sixth sentence attempts to define the indispensable elements in Christian growth. Instead of submission to demons and transcendental meditation, the Bible offers prayer, Bible study and a meditation whose content is the Scripture and God's providential leadings in our lives. Besides, praising the Lord through singing and involvement in the mission of the church are considered indispensable in Christian growth. Participation in the mission of the church is not optional for those who are growing in Christ.

7. The Christian life is dynamic and does not require a constant withdrawal from the world and our daily activities. This is emphasised in the last sentence. Our loving service to others takes place in the workplace, the school, the street, the shopping centres etc, as we take our Christian experience with us everywhere we go. Our awareness of the fact that God is always with us contributes and makes possible the sanctification of all we do according to His will. We should be constantly growing in Christ.—“*The Fundamental Beliefs and ‘Growing in Christ’: Proposal for a New Fundamental Belief*,” *General Conference, 2004, pages 9-11*

But Christians don't abuse?

by Glennys Parker

In the fables of the North American indigenous peoples, the story is told of an old Cherokee Indian who one evening told his grandson about a battle that was going on inside himself. He said, "My son, it is between two wolves. One is evil: anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego. The other is good: joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf wins?" The old Cherokee simply replied, "The one I feed."

Sadly, in many homes today, the evil wolf is fed more than leftover crumbs from the meal table. Family abuse is alive and well—thriving, in fact. Australian and overseas estimates suggest that family violence occurs in one-quarter of all families.¹ Violence and abuse also occur in religious homes at similar rates,² including those of families within the Seventh-day Adventist Church.³ Its continuing presence causes incalculable harm and distress, and forces individuals and institutions to rethink their priorities in order to better reflect Christian qualities of respect, care and compassion.

What is family violence?

Family violence is a gender-neutral term used in Australian federal law to describe abusive attitudes and behaviours that take place within nuclear and extended family settings. The term includes, but is not limited to, spousal violence, sibling abuse, elder abuse and parent abuse.⁴ More recent definitions also include the bonds of friendship and peer affiliation, as well as community and church relationships.⁵



This broader focus more accurately describes the extent of the problem. Abusive and violent behaviours can take many forms, such as:

- physical abuse such as hitting, punching, slapping, restraining, kicking;
- emotional and psychological mind games and put-downs;
- intimidating, humiliating and threatening behaviours;
- constant criticism, insults and name-calling;
- sexual acts and behaviours that are forced without consent;
- physical and psychological neglect;
- social isolation from family and friends;
- stopping access to finances or having to account for money spent;
- stalking and harassment; and
- using God or religious teachings as a means of coercion and control.

The consequences can be tragic and far-reaching, resulting in physical injuries, psychological distress, relationship breakdown, chronic use of alcohol and of prescription and illicit drugs, and at the extreme, homicide and suicide.

But often victims of abuse choose not to talk about or do anything to escape further abuse. Barriers to disclosure frequently include:

- fear of not being believed;
- feelings of shame;
- fear of escalating the violence;
- hope the abuse will cease;
- isolation;
- lack of personal resources or support;
- lack of services; and
- desire to keep family together.

Who abuses?

Although much of the research has focused on abusive behaviour from men,⁶ abuse in families is a human rather than a gender issue

and is not limited to one particular category of people. Any individual—male or female, adult or child—can choose to engage in behaviours that are destructive to others. Perpetrators can, therefore, include:

- spouses and partners of both genders;
- children, including step-, foster, adopted;
- siblings;
- other relatives from the extended family such as aunts, uncles, cousins, and grandparents; and
- family and church friends.

Why does abuse occur?


Family violence is very complex and cannot be attributed to a single factor. Feminist theories blame its occurrence on gender-based patriarchal attitudes and unequal male-dominated power relation-

ships. Other theories do not assume a gender bias, but instead view family violence as a human issue that occurs as part of family conflict. Other diverse causes can include demographic and socio-economic deprivations, financial pressures and economic difficulties, personality disorders, substance abuse, lack of supportive social networks, and social and cultural norms that determine gender roles or parent-child relationships.

Within Christian church communities, there appears to be an increased risk of abuse in families with conservative religious views,⁷ or with poor church attendance.⁸ Some links have also been found between religious proscriptions and harsh, authoritarian child-rearing practices.⁹

Feeding which wolf?

To a large degree, we will never know how much abuse and violence does exist within congregations, because religious ideologies frequently prevent open discussion of the issue. Yet religious beliefs can also be highly protective and enable the church to function in supportive and constructive ways for both the victim and the perpetrator.

Abuse can be prevented in Christian families by raising awareness, by acknowledging the need for change and by working collaboratively to enhance family and wider social relationships. Perhaps, as for the old Cherokee Indian, the choice is between which wolf is fed—the one representing evil or the other symbolising good. 

1. E G Krug, J A Mercy, L L Dahlberg and A B Zwi, "The world report on violence and health," *The Lancet*, 360 (2002), pages 1083-88; D Bagshaw and D Chung, *Women, men, and domestic violence*, University of South Australia, Adelaide, 2000.

2. C G Ellison and K L Anderson, "Religious involvement and domestic violence among US couples," *Journal for the Scientific Study of Religion*, 40/2, 2001, pages 268-86; C B Cunradi, R Caetano and J Schafer "Religious affiliation, denominational homogamy, and intimate partner violence among US couples," *Journal for the Scientific Study of Religion*, 41, 2002, pages 139-51.

3. "Adventist family survey," *General Conference of Seventh-day Adventists*, 1994; B J Strahan and B Craig, *Marriage, family, and religion*, Adventist Institute of Family Relations, Sydney, 1995.

4. A Flitcraft, "Learning from the paradoxes of

domestic violence," *Journal of the American Medical Association*, 277, 1997, pages 1400-1.

5. H MacDonald, *What's in a name? Definitions and domestic violence*. Discussion Paper No 1, Domestic Violence and Incest Resource Centre, Melbourne, 1998.

6. L Heise, M Ellsberg and M Gottemoeller, *Ending violence against women*. Population Reports, Series L, No 11, School of Public Health, John Hopkins University, Baltimore, 1999.

7. N Nason-Clark, *The battered wife: How Christians confront family violence*, Westminster/John/Knox, Louisville, 1997.

8. C G Ellison and K L Anderson, "Conservative

religious involvement and domestic violence among US couples," *Journal for the Scientific Study of Religion*, 40/2, 2001, pages 268-86.

9. C G Ellison, "Conservative Protestantism and the corporal punishment of children: Clarifying the issues," *Journal for the Scientific Study of Religion*, 35, 1996, pages 1-16.

Glennys Parker is a psychologist in private practice near Maitland, New South Wales, and a member of the South Pacific Division's Domestic Violence in Families Taskforce.

"I never disobeyed"

by Lydia Timms



While me alone on this faraway hill,
Watching your joy for my brother returned.
The stars are dancing around their moon,
And the clouds among them will glide away soon.
Your cattle and sheep are safe in the fold,
Food in the manger, their future assured.

In yonder courtyard are lanterns lit bright.
The fattened calf which I faithfully tended
And the lambs that I fed, gleam in their light.
Wine flows freely from smashed jars on the ground,
While harps with good tidings joyfully sound.

So you and your lords in purple and gold,
Rejoice without knowing what future you hold.
Your other son seems to you like the day,
But even day will turn back into night.
You went running with gifts of forgiveness,
For raucous behaviour and reckless spending.

Where was that son when drought almost ruined you?
Did he tend your flocks and provide their hay?
You ask me to join with your merriment,
For an ungrateful swineherd come home.
I am the one that served you through hard times.
Am I just another that serves you in May?

Don't I pull the plough through unwilling earth,
And care for the vines that you use tonight?
Did I but get a flask to rejoice with,
When your work was done, to bring in the night?
My loyal life should be honoured, my lord.
I never disobeyed. Where's my reward?



Lydia Timms is 14 years old and attends the North Perth church, Western Australia.

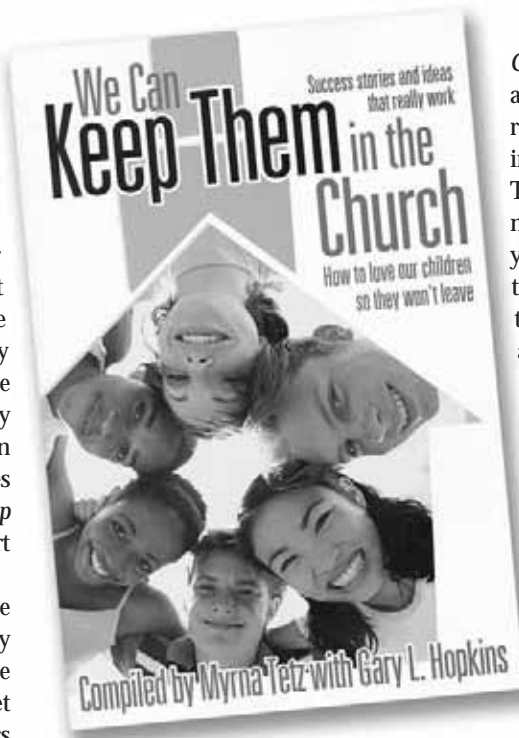
Keeping them in the church

Have you ever asked yourself, "Where have all our young people gone?" or "Why are the youth so loud?" or have you said, "I wish I could do something, but young people just seem so out of control"?

If you have asked these questions—or have thought about them—you are not alone. Many other people around the world are struggling to make headway with young people—to make a difference in a culture that is technologically advanced, different and postmodern. In this brilliant compilation of success stories and ideas that can work, *We Can Keep Them in the Church* attacks the very heart of these questions and issues.

Myrna Tetz has gleaned from a diverse field of experts within the Seventh-day Adventist Church and presents a positive perspective on where our church can meet young people today. With contributors like Karl Haffner, Baraka Muganda, Jose Rojas, Aileen Andres Sox and more, Tetz has compiled five powerful sections targeting specific areas of interest in the wider picture of church and our young people: the church's role, ministry to children, ministry to youth, more ministry gems and personal preparation.

A sad reality in the church today is that five out of every 10 young people will leave the church. This book targets the deep and paradigm-shifting issues at the root of this exodus. *We Can Keep Them in the Church* uses stories that are applicable and relevant like that of a small north-western American town with a city council concerned with high teen-pregnancy rates and drug abuse. Instead of sitting idly by and waiting for a solution, the council actively put faith in action with a plan to learn every young person's name and become personally involved with the young people of their community. Within a year, overall teen pregnancy and drug-abuse rates had fallen drastically.



Can Keep Them in the Church is the appendixes, which offer extensive resources and ideas, additional articles and information, a youth survey and more. This book is not just a storybook with memorable moments of success with young people; it is a guide and resource for those keen to get right in there with youth, to make a difference and to experience the awesome feeling of touching the lives of others.

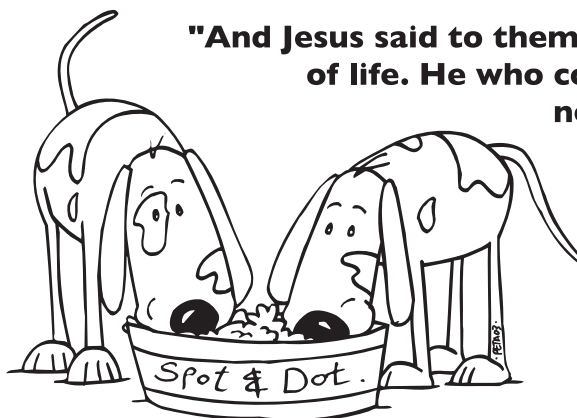
We Can Keep Them in the Church recognises the reality that teens and young people in your community are facing huge, life-changing issues and decisions on a daily basis. Unfortunately, the church has not always been a support to those young people. This book addresses these issues by providing real, concrete solutions within our Adventist system. ®

That city council can be each of our churches. There is nothing more exciting than hearing about something that works. Today, we often hear about what doesn't work and the frustrations of young people, but this book provides success stories.

One of the effective components of *We*

We Can Keep Them in the Church: How to Love Our Children So They Won't Leave, compiled by Myrna Tetz with Gary L. Hopkins, Pacific Press Publishing Association, 2004, paperback, 239 pages. Available from Adventist Book Centres, price \$A28.95; \$NZ35.95; K63. Reviewed by Julene Duerksen-Kapao.

Just for children



"And Jesus said to them, 'I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst.'"

John 6:35

So many questions . . .

Noel Russell, Qld

Nathan Brown's call for openness (Editorial, June 19) is refreshing. But how much openness is profitable? How elastic can tolerance be in a church publication? Is what flows from the pens of the angry always salutary? How fine should the editorial screen mesh be? Or should the screen door be left wide open, even allowing in the prone-to-print zealots who shove paper at us from outside the church? And how would Christ have us handle the persistently, insistently, even disrespectfully, one-eyed at local church level? Destroy their pathogens by getting them out into the open? Does letting things bubble sustain vitality?

A new experience

Wilma Falcke, SA

I've read RECORD while travelling in cars, buses, trains and planes, and, lately, I can add walking. Today, as I was letterboxing Try Jesus cards, several good articles in the June 19 issue renewed my energy. Don Halliday's "Better than a fairytale" (Feature, June 19) beautifully and wonderfully entwined the gospel message. My prayer with each card letterboxed was, "May many more make the acquaintance of the heavenly Prince" as a result of all the tools we currently have available for sharing the good news with our family, friends and neighbourhood.

A church or a business?

Jim Lounsbury, NSW

"Building bridges of hope" (Feature, June 26) included comment on the need for the church and its members to make better use of the church logo. Everywhere corporations are spinning us products, logos and tag lines. Capitalist propaganda has hit saturation point in the Western world, and increasingly people demand they be treated as individuals. If the church is to behave like any corporation, using logos, marketing lingo and ad campaigns to appeal, with a vision to churn out satisfied "customers" by selling them the product of knowing, experiencing and sharing Jesus Christ, it is in trouble. In fact, it's shocking that a church would consider employing these tactics. There is no "selling point" for Jesus; church isn't a retail outlet.

The statement, "The church offers so

show that you accept and value the individual, and the individual will value the organisation, telling everyone they know about their experience. We shouldn't get caught up in anything that promises a consumer experience. Spirituality is subjective and individual.

I am proud of the phenomenal people I know within the church, not the lingo or corporate image I am forced to wade through to meet them.

Attitudes of prayer

Ray Stanley, NSW

Thank you for Ross Chadwick's "I stopped praying . . ." (Feature, June 19). It serves as a wake-up call for all of us who so often find that our prayers have become vain repetitions.

But the problem doesn't relate to the physical position or the time of day one

Real prayer is actually hard work. Faith is on the stretch when in prayer the soul communes with God.

many products and services, but they aren't always identified as 'Seventh-day Adventist'" is almost anti-Christian. Isn't it a Christian principle to give without thought of receiving?

If Adventism wishes to be on the cutting edge of communicating the value of a Christian community, then it should speak in those terms—community, support, friendship, acceptance. As an organisation,

prays. Real prayer is hard work. Faith is on the stretch when in prayer the soul communes with God. What other spiritual ritual demands more faith than believing that when I speak, audibly or silently, God hears me? Real prayer takes perseverance (Ephesians 6:18); fervency (James 5:16); earnestness (Colossians 4:2). The psalmist calls it "crying." Saying prayers will be an unsatisfying and unenjoyable chore unless the whole heart is on the stretch. So it is not so much the position or place that counts as it is the "labour" exerted.

We must also avoid that path that equates the biblical concept of prayer with meditation. Both are important, but not equals. Meditation without earnest prayer can allow feelings to take the place of the plain teaching of the Word of God. The chapter "The privilege of prayer," in *Steps to Christ*, makes good reading on this.

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



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Appreciation

Tomlinson, Gavin, Joshua, Ben and Jared, also Judy and Alwyn Galwey and extended families, would like to thank everyone for their prayers, messages, flowers, cards and practical support after the sad loss of Sue, a wonderful wife, mother, daughter and sister.

Weddings

Grobler—Baronian. Raymond Grobler, son of Nico and Irene Grobler (Kestrel Heights, Whangaparaoa, NZ), and Natalia June Baronian, daughter of Stephen and Patrice Baronian (Tauranga), were married on 2.5.04 in the Tauranga Adventist church.

Nick Kross

Hepworth—Chan. Harry Hepworth, son of the late Edward and Alice Hepworth, and Margaret Daisy Chan, daughter of Hop Chung (Sydney, NSW) and the late Yun Chong Chan, were married on 21.3.04 in the Penrith Adventist church, Cambridge Park.

Roger Vince

Young—Hardy. Ryan Bernard Young and Gladys Alma Eileen Hardy, daughter of John (Ken) and Nancy (nee Brittain) Hardy (Sunbury, Vic), were married on 14.3.04 in a private ceremony at Goonawarra Community Centre.

Loren Pratt

Obituaries

Baker, Hazel Jean (nee McKiernan), born 16.10.1944 at Kempsey, NSW; died 16.6.04 at home in Grafton, after a two-year battle with a terminal illness. On 11.1.70 she married Arthur. She is survived by her husband; and her children, Annette Ward (Smithtown), Linda Forrester (Airlie Beach, Qld) and Duane (Grafton, NSW). A committed, loving, generous member of the Grafton church, Hazel was confident in her Saviour and the certainty of the resurrection.

Wayne French

Daron Pratt, Gordon Smith

Behrens, David Kenward, born 2.9.1921 in Melbourne, Vic; died 8.3.04 in Greenslopes Private Hospital. On 20.4.59 he married Sylvia. He is survived by his wife (Rochedale); and his daughters, Nadine Flanigan (Grafton, NSW) and Diann Lewis (Brisbane, Qld).

Miroslav Stilinic, Reg Harris

Chaffey, Allen Walter, born 18.10.1928 at Bargo, NSW; died in hospital 30.5.04 at Tugun, Qld. He is survived by his wife, Dulcie (nee Singe); his son and daughter-in-law, Anthony and Meagan; and his grandchildren, Jonathan and Catherine (both of Sydney). Allen was a faithful and active member of the Ocean Shores church. He was much loved and respected by all who knew him and passed peacefully to rest in the sure and certain hope of his returning Saviour.

Warren Price

Positions vacant

▲ **Lecturer in Psychology—Avondale College (Cooranbong, NSW)** is seeking a Lecturer in Psychology and related subjects for three years, commencing January 2005, renewable by mutual agreement. The successful applicant will hold a higher degree preferably at doctoral level, and will have a solid background in psychological research and significant professional experience in education. **For further information** contact <www.avondale.edu.au> or Dr Ray Roennfeldt (02) 4980 2230; email <ray.roennfeldt@avondale.edu.au>. **Applications in writing** (including a CV, contact details and names of three referees) should be forwarded to Dr Ray Roennfeldt, Avondale College, PO Box 19, Cooranbong NSW 2265, no later than July 30, 2004.

▲ **Public Relations Officer—Avondale College (Cooranbong, NSW)** is seeking a Public Relations Officer for a three-year renewable term, commencing September 1, 2004. The successful applicant will have a suitable qualification; high competency in writing; a good speaking ability; and experience in public relations. Applicants must submit two published news articles of at least 400 words, as well as contact details of three referees. **For further information** contact <www.avondale.edu.au>. **Applications in writing** should be forwarded to Human Resources, PO Box 19, Cooranbong NSW 2265, no later than Friday, July 30, 2004.

Cikron, Ilonka, born 27.12.1921 in northern Yugoslavia; died 23.6.04 in Coronella Hostel, Nunawading, Vic. In July 1956 she married Ivan, who predeceased her on 22.6.73. She is survived by her son, Andrew; her son and daughter-in-law, Nick and Clare; and her grandchildren, Tim and Max (all of Melbourne). Ilonka is remembered by all who knew her as a woman who lived in the very presence of God and whose life for the last 30 years was a triumph over constant pain due to illness. A sad loss.

Tony Campbell, Paul Kotanko

Clifton, Barry John, born 16.6.1940 at St Mary's, NSW; died 23.1.04 at Penrith. In November 1963 he married Valerie Payne. He is survived by his wife (Penrith); and his children, Trevor (Penrith), Philip and Daniel (both of Taree) and Emily Clifton (Penrith). Active in community service, Barry's great love was his family to whom he was tirelessly devoted. *Roger Vince*

Driscoll, Cavill (nee Crawshaw), born in 1928, in Melbourne, Vic; died 20.6.04 in Brisbane Private Hospital, Qld. In 1949 she married Jim, who predeceased her in 1999. She is survived by her daughters, Helen Driscoll (Melbourne, Vic), Kaye Elssmann and Anne Fedley (Brisbane, Qld). A much-loved mother and grandmother, a dedicated Christian, and an example of constant faith in her Lord.

Nelson Palmer

Dunn, Olive Grace (nee Long), born 6.7.1921 in Sydney, NSW; died 6.3.04 at North Richmond. She was predeceased by her husband, Charles, in 1997. She is survived by her children, Robert (Willmott), Dennis (Redland Bay, Qld), Raymond (Nowra, NSW), Robyn Ball (North Richmond), Rita Aboud (Castle Hill), Gay Perkins (Granville), Joy Field (Mont Albert, Vic), Janice Seretis (St Clair, NSW), Paul (Doonside) and David (North Parramatta). Fond of music and gardening, Olive's greatest joy was to help people, expressing her strong faith through acts of kindness.

Roger Vince

Fish, Leon, born 24.5.1940 at Natimuk, Vic; died 25.6.04 in Mulvra Nursing



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Home, Ballarat. He was predeceased by his mother, Nita. He is survived by his father, William; his brothers, Lance and Daryl; and his sisters, Narelle and Raylene.

James Stanford

Greenland, Bernice Irene (nee Nolan), born 24.7.1917 at Mackay, Qld; died 9.3.04 in Mount Isa Hospital. She was predeceased by her husband, Bernard, in 1975. She is survived by her children, Mark (Mount Isa), Francis (Hervey Bay), Walter (Montreal, Canada), Alan (Toowoomba, Qld), Kenneth (north Maclean), Garry (Brisbane) and Ronald (Sydney, NSW); her sister, Joan; her 14 grandchildren; and three great-grandchildren. Bernice was a foundation member of Mount Isa church. Always kind and helpful to those in need and much loved by those who knew her, she loved her Lord and her family and looked forward to the resurrection morning when she will be reunited with her loved ones.

Wolfgang Jenke

Greenstreet, Emily, born 28.7.1908 in Brisbane, Qld; died 13.6.04 in Peninsula Aged Care Nursing Home. On 19.2.30 she married Eric, who predeceased her on 12.8.70. She is survived by her children,



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"Your Child is Our Priority"

August is Signs month



Keep watching these pages for a major announcement about your Signs of the Times ministry.

It's new,
it's exciting,
it's a winner!

Caroline Mackay, Ivy Lawrence and Thomas (all of Brisbane); and their families. Emily loved helping others and working with children. She was a valuable helper at the Red Cross home for children at Margate. She is sadly missed by family and friends.

Humberto Rivera
Ray Dale, Lance O'Neill

Westley, Lionel Allen, born 22.5.1908 at Hawthorn, Vic; died 13.6.04 at his home at Yarra View Retirement Village,

Warburton. In December 1934 he married Ida, who predeceased him on 5.1.89. He is survived by his son, Ralph; his grandsons, Phillip (both of Wodonga) and Andrew (Sale); his great-grandson, Thomas; and his great-granddaughter, Breanna. He was a helpful, happy, positive and contemporary Christian gentleman, with a passion for Triumph motor cars and dancing.

Eric Kingdon, Kevin Geelan
Ken Mead, Joy Kingdon

Wheldon, Evelyn Elizabeth, born 25.7.1938 on the island of Malta; died 12.6.04 at her home in Sunshine, Vic. On 2.2.57 she married Tom. She is survived by her husband; her son, Brian (Gembrook); and her daughter, Elizabeth Boesch (Sunshine). Brian Lawty

Advertisements

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The members of the **Bundaberg church, Qld**, would like to inform any visitors that they now worship in their new church on the corner of Woongarra and Maryborough Streets, Bundaberg.

A1 Rent-a-Car Christchurch (NZ). "Thrifty" cars, vans from SNZ49/day, "Budget" cars from SNZ39/day all inclusive (5/10 day minimum). Free pick-up. Phone 0011 64 3 349 8022; fax 0011 64 3 349 8218. Check our web calculator <http://www.a1rentacar.co.nz>.

Seventh annual sacred concert—Sabbath, July 31, 2004. 3 pm, Parramatta church. Featuring Yola Mielczarek, Douglas Gibbs, Dallas Wilson, Korean Male Quartet, Parramatta Choir, instrumentals, vocal duets, piano/organ duets. Freewill offering—profits to ADRA. **7.30 pm. Knox Grammar School Chapel**, cnr Pacific Highway, Borambil Avenue, Wahroonga. Featuring "Gallery" 50-voice boys choir, Kappella 16-voice mixed choir, many above artists, Korean Quartet, pipe organ/piano duets etc. Bookings/tickets phone (02) 9623 4235; (02) 9838 8721; (02) 9489 5488 (Kelly/ADRA, 146 Fox Valley Road, Wahroonga). Adults SA15; families SA30; concession SA10. Profits to ADRA. Tickets at door 6.45–7.15 pm.

1770 Getaway Holiday Retreat—stay in paradise and visit Great Barrier Reef and historical town of 1770. <www.1770getaway.com> or phone (07) 4974 9323.

Below cost DVD/videos—WSCM has several copies of a recent audiovisual production *The New World Order—is this peace?* 7 programs on 4 DVDs (SA45) or 7 videos (SA30). For more information email <randall@qbe.com> or phone 0400 834 769.

Pinnacle of Terror goes west. For those who have a passion for Outback isolated youth, Pinnacle ministry is visiting towns of Western Australia, plus Karalundi celebrations—six weeks of adventure ministry (Sept 5–Oct 15). Phone Elwyn Scale (03) 5633 1000.

Bundaberg church opening—the Bundaberg church members would like to invite all former ministers and members, and any visitors, to the opening of their new church on August 21, 2004, at 11 am. The praise service will be followed by lunch and fellowship. The official dedication of the church will take place on November 27 and all are invited to this special regional day. Information (07) 4151 3285 or <alwin53@tpg.com.au>.

Finally

Don't walk in front of me, I may not follow. Don't walk behind me, I may not lead. Walk beside me and be my friend.—*Albert Camus*