

RECORD



A key strategy of Leavers STORM Co near Margaret River, WA, was to encourage leavers to eat before and after they started drinking. Young Adventist volunteers served up BBQs and Sanitarium-sponsored breakfasts that went a long way to meet that objective.

School leavers stormed

Margaret River, Western Australia

The Youth Ministries Department for the Western Australian (WA) Conference achieved two firsts when they partnered with Hotel Chaplaincy (HC) Australia for leavers week in November last year. Nationally they were the first Adventist organisation to partner with HC and the first of any organisation in WA. Pastor Terry Lambert, associate youth ministry specialist for the WA Conference, negotiated the partnership.

Andrew Gourley, HC's founder, coordinates an Australia-wide schoolies support network of more than 1000 volunteers who provide a positive point of contact for 85,000 school leavers across the country. They help keep young people safe as they celebrate what has become known as leavers week. ("Leavers" is the West Australian term for schoolies. WA school leavers refer to themselves as leavers because they have left school and as such are no longer schoolies.)

A team of 11 Adventist young people served in the Leavers STORM Co to deliver harm-reduction initiatives to leavers at the Hamelin Bay Caravan Park, November 26-29. "STORM Co principles provided us with a sound foundation to base our project's interventions," says Pastor Lambert. "Our objectives included: fostering a positive environment, offering harm-reduction strategies and pastoral care and liaising with leavers, police and community stakeholders as required."

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*Youth
magazine in
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Anti-paranoia

Fear has become one of the significant currencies of our culture. If we don't get enough of a thrill from the risks we run as mortals living everyday lives, we can borrow fear from the popular media as it is portrayed in the reported misfortunes of others and glamourised as entertainment. It's easy to believe Kalle Lasn's suggestion that "the first agenda of the commercial media is to sell fear." It's a simple formula: "Fear breeds insecurity—and then consumer culture offers us a variety of ways to buy our way back to security."¹

Yet in a climate of fear, it is even possible to dismiss such a critique as conspiracy paranoia. Indeed, conspiracy theories abound. It seems almost all of us have a pet theory about how some organisation, government, corporation or individual is working insidiously behind the scenes to bring an end to civilisation as we know it. We can be tempted to look for the sinister shadow behind even the most innocuous event or headline.

In *The Man Who Was Thursday*, G K Chesterton tells the story of a young man recruited to the police force to protect the world from an anarchist terrorist plot. Through the twists of the story, Thursday—together with the readers—slowly uncovers a great conspiracy. However, to his surprise, he discovers an overarching conspiracy of goodness, rather than a conspiracy to destroy. Commenting on his story, Chesterton wrote, "It was intended to describe the world of wild despair and doubt which the pessimists were generally describing; with just a gleam of hope in some double meaning of the doubt, which even the pessimists felt in some fitful fashion."²

To find a double meaning in the doubt and paranoia around us is a liberating way of looking at the world. Yes, there is a great

conspiracy afoot but—to borrow a line from Amnesty International—it's a conspiracy of hope. Jesus' repeated announcement throughout His teaching was the kingdom of God is here and now, even when as small and seemingly insignificant as a mustard seed (Matthew 13:31).

And this divine conspiracy is working—from the less-than-auspicious beginnings in first-century Palestine the kingdom of God has spread through history and across the world. Even when sometimes it doesn't look like it, God is working out His purposes in our world. His kingdom is the most powerful force in the universe and works in our world. The recognition of and faith in this kingdom is a kind of anti-paranoia—a healthy, positive and hopeful way of looking at the world.

So while it is true to say the devil is seeking to destroy people by whatever means possible (1 Peter 5:8), is it not also true that God is trying to save people by whatever means possible? God has gone to extraordinary lengths to save this world (John 3:17). Recognising this, maybe we need to develop some divine paranoia, perhaps suspecting God is behind something until it is proved otherwise, rather than our usual reflex of fear. Or—in more traditional terms—we need a stronger belief in the sovereignty of God and the all-pervasiveness of His kingdom.

With such an attitude, we can see the good in popular culture and engage with it in creative and constructive ways. With such an attitude, we can see the good in other organisations and work with them in useful partnerships to provide answers to some of the real problems in our world. With such an attitude, we can see the good in the people we meet every day, accept them and build positive and mutually

beneficial relationships. With such an attitude, we can see different ways others worship and appreciate the devotion and generosity with which that gift of worship is given to God and—even if it is not how we might choose to do it—rejoice in being able to be a part of that act of worship. With such an attitude, we can look around us in church and be glad these people are here, recognising that they too are loved by God and celebrate their presence with us, regardless of their sitting in "our" seat or how they might be dressed.

Anti-paranoia will change the way we see the world—and will change the world as a result. When we choose to see the world filled with the presence of God, we will want to be a part of that glorious reality.

Another conspiracy theory: "God causes everything to work together for the good of those who love God" (Romans 8:28, NLT). We have often misquoted this verse—trying to make it say that everything will go well for us if we follow God or to make cliché-sense of a tragedy or disappointment—but in reality it is a reflection of a healthy anti-paranoia. And when we look at it in this way, anti-paranoia sounds a lot like faith. God is in charge; God is at work in our world, though often behind the scenes; and God loves us—the conspiracy is working.

1. Kalle Lasn, *Culture Jam*, Quill, 2000, page 17.

2. G K Chesterton concerning *The Man Who Was Thursday* published in the *Illustrated London News*, 13 June 1936.



Nathan Brown



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

- *Tweed Valley shows 500 their health age* • *Children in Vanuatu meet Jesus through radio*
- *Plane crash kills four Adventist leaders* • *Video sermons enable low-cost branches* • *and more*

—Compiled by Scott Wegener—

● When Tuggeranong church rejoined with the Woden church, ACT, there was a concern about the **lack of space** for Sabbath school classes—across every division. After a building committee found no viable alternative to extending or renovating the current premises, and apparently out of options, the Brethren group, who worshipped in a building next door, made an approach. They

offered their building for sale as they were moving to

join a sister church. Accepting this offer, the 13- by 13-metre multipurpose centre is now in constant use for Sabbath school, vespers, church meetings and outreach events.—*Gloria Botham*



Community Christmas cheer

The Fox Valley Seventh-day Adventist Community church, NSW, has found a way to bring Christmas joy to those in their community who are really down on their luck.

A list of people in need is obtained from a trained social worker who operates closely with the Attorney-General's Department and, with absolute confidentiality of names and locations maintained, the church obtains a list of children's age and sex, and mothers involved. Tabs are hung on a Christmas tree in the foyer where members choose a tab, sign the register, purchase and giftwrap the article with the tab attached and place it under the tree to be distributed later.

Another demonstration of Christmas spirit shown at Fox Valley is the tinned food and Christmas cake drive. The Wairoonga area is letterboxed a week in advance, asking residents to leave their gifts on the front doorstep. A fleet of volunteer car drivers and collectors then fan out for collection, this year collecting in excess of a tonne of gifts from the community in about two hours. Goods are taken to the church, where a new team sort and pack.

Each gift hamper gets a *Signs* magazine on the top and a Christmas card with good wishes from the Fox Valley church and Sanitarium, who are generous supporters of the project.—*Loren Tinworth*



● Bray Park, Tumbulgum and Murwillumbah churches, **Tweed Valley**, NSW, combined to run a "Taking charge of your health" stand at the recent Murwillumbah Show. Some **500 show attendees** completed a simple lifestyle questionnaire which, entered into a computer, gave a personalised evaluation of their "**health age**," and was then printed on the spot, giving basic information on the seven important health habits that are good predictors



of longevity. The lifestyle check is being followed up by the "Take charge of your health" seminar series.

● A bus load of **golden voices** from northern NSW travelled to the Gold Coast on Sunday, November 28, to present a gold class musical program at the **Burleigh Gardens** church. The presentation included popular Christmas carols with a **Handel's Messiah finale** that brought on a standing ovation. The personnel of the 44-voice choir and 12-piece ensemble came from the Adventist and non-Adventist churches in the **Alstonville and Lismore** districts. Their conductor was **Rob Harris** of Alstonville and the narrator was **Daryl Simmonds** of Ballina.—*Reg Brown*



● During a four-week period in November, **Wallsend church** delivered up to **20,000 hampers** for Castle Hampers around the Newcastle and coalfields area in NSW. Working in a rented warehouse, in shifts starting from **as early as 3 am**, delivery of semitrailer loads of frozen goods were added to the warehouse full of dry goods. At 6 am cooks arrived and cooked a hot breakfast and made sandwiches for delivery crews who packed the hampers onto trucks and then spent the day delivering. A representative from Castle Hampers visited and commented on how well planned and well managed the operation was and was surprised how many volunteers attended and **how well they worked together**. The Wallsend Fundraising Committee estimate that as much as SA50,000 may come from this venture.—*Ray Boyce*

● **Dorolyn Laloyer** (pictured, front right) has a one-hour Sunday **radio slot** on Santo FM 98 that is exciting children across **northern Vanuatu**. Every week dozens write in their answers to her quiz about her serial story. Dorolyn reads their name and home place on the radio and adds personal encouragement. At the end of every quarter she hosts an event (pictured) where the quiz sheets are returned with affirmation, a certificate and a small gift. Children and their parents **travel remarkable distances** to meet the gracious lady who teaches them all about Jesus. Mrs Laloyer also hosts the "Women in touch" weekly ministry on Santo FM 98.—*Stephenie Bailey*



● A **small-plane crash** took the lives of three administrators and a director of the Georgia-Cumberland Conference of Seventh-day Adventists, as well as their pilot, just north of Collegedale, Tennessee, USA, on December 2. **Dave Cress**, president; **Jim Frost**, executive secretary (vice-president); **Jamie Arnall**, director of communication; and **Clay Farwell**, assistant to the president, were killed, as was hired pilot **John Laswell**. **Jim Huff**, volunteer copilot and member of the Standifer Gap church, survived. The Cessna 421 crashed in a field shortly after take-off, 3.2 kilometres north of Collegedale. The group was headed from

meetings at Southern Adventist University in Collegedale to Knoxville, where they were to hold meetings with pastors and other conference presidents.—*Southern Union*

● **Marlene Hernandez** has become the **most valuable player** in basketball at the Corning Union High School, California, while still managing to observe the Sabbath, **refraining from playing** Friday night and Saturday games. While giving the award her coach said, “You are given this award not only because you are the most valuable player, but because of your courage to stick up for your belief.” “A lot of kids are asking me why I don’t play on Sabbath,” says Marlene. “They are actually interested in learning about the Sabbath.” —*Thelma Duncan/Pacific Union Recorder*

● A group of **native missionaries** running an evangelism campaign in Nepal were released a week after being **abducted by Maoist** insurgents. Their evangelism material was found during a bag search—prompting the Maoists to inquire about them and **led to the gospel** being shared. Before being set free, the missionaries were asked to give the captors a Bible.—*New Life*

● **Video sermons** used to be only for the housebound or for those who arrived late and had to sit in an overflow room. Now it has become an attractive option in its own right. Heartland Community church in Rockford, Illinois, has no preaching pastor on its staff and instead relies on a videotape library of sermons from other top preachers in the state. The congregation has **grown from 100 members to 3000** in six years. The success of this technology has allowed churches to start low-cost branches kilometres from their main sanctuaries without having to find and hire another pastor to do the preaching. But **some warn** that bringing video sermons into a worship service could erode the sense of community in churches.—*Charisma News Service*

Days and offerings
February 12—RECORD Offering

Off the record

● Adventist Volunteer Service’s **Alex Sanchez** has performed publicly for the first time in Australia to raise awareness of an **old pipe organ**. Alex presented the first three movements of **Mendelssohn’s Organ Sonata II** at St Augustine’s Anglican church in Neutral Bay at a concert that also featured the **Carlson Chorale**, pianist **Ross Hamilton** and Adventist organist **John Jackson**. Alex is completing, via correspondence, the last subject required to earn his Bachelor of Music degree through the University of Tennessee. His major is sacred music with an emphasis in pipe organ.—*Brenton Stacey*



● Some 300 people gathered at **Granville church**, NSW, in November to celebrate their church building’s **30 year anniversary** and its recent completed renovations. **Branka Vukelic** was acknowledged on the day as being the only current church member who was involved in the foundation of the church 40 years ago. President of the Greater Sydney Conference, Pastor **David Blanch**, was the guest speaker.—*Serge Princip*



● Retired minister Pastor **Edmund (Ed) Parker** graduated with a PhD from the School of Education at the University of Newcastle in 2004. Dr Parker’s **thesis** was “Toward an Inclusive Reading of Text: Educational Implications from the Reading and Interpretation of Biblical Narrative.” Dr Parker retired at the end of 2002 after 43 years of service in Australia, New Zealand and Papua New Guinea.—*Clive Nash*

WA elderly appeal

It takes Pastor Harry Bone (pictured), a 90-year-old Rossmoyne, WA, church member, at least three weeks to cover his 3000-kilometre ADRA Appeal route—starting at Northampton, going to Karratha, Carnarvon and back through Shark Bay.

He says that donations have gradually built up as people have got to know and expect him over his

45 trips around the North-West of Australia. He always takes a stock of *Signs* to give out along the way.

When he gets back from his trip, he starts the Appeal again—for his local church at Rossmoyne.

Valda Gratte (pictured) of Geraldton church, WA, at the age of 74 years, collected \$A6500 for the ADRA Appeal this year. When Valda was baptised 12 years ago, she said, “I’ll do anything the Lord asks me to do except that door-to-door thing. I don’t find it easy to talk to people, particularly strangers.” In the past six years she has collected some \$A31,500 for the ADRA Appeal.—*Dorothy Boyle/Ray Giblett*



Youth magazine in demand

Warburton, Victoria

According to preliminary survey results, some 85 per cent of respondents from Australia and New Zealand would like *The Edge* magazine to be published 12 times each year.

The Edge is the official youth magazine for Adventists in Australia and New Zealand. Currently it has funding from the South Pacific Division and Signs Publishing Company to produce six magazines per year. In 2004 the Adventist Development and Relief Agency (ADRA) sponsored an additional issue, and plans to do the same this year, which means the magazine is currently available seven times per year.

When asked what was the most memorable thing they have read in *The Edge*, an article on peer pressure, the “My Youth Group” column and “The Porn Trap” issue were mentioned most. A 16-18-year-old female reader from Victoria says, “I like reading what other youth groups do. It gives me ideas for my youth group and makes me happy to see all the outreach stuff youth are doing.”

While originally designed as an in-house magazine for Adventist youth, many are using it as an outreach tool with their friends. According to Kellie Hancock, *Edge* editor, this is a definite sign that the magazine is a culturally relevant publication. “It’s kind of snuck up on us,” she says, “but *Edge* is fast becoming the young



Edge editor Kellie Hancock (pictured, left) and designer Kathy Chee take a look at the most popular issues of *The Edge* according to a recent reader survey.

adult’s version of *Signs* magazine. The fact they’re willing to share the magazine with their non-Adventist friends suggests we’ve struck the right balance between social, cultural and religious issues.”

A 16-18-year-old male reader from Queensland says, “*The Edge* is an awesome outreach mag. I give them to my non-Adventist friends whenever there is a spare one.” A 16-18-year-old female reader from North New Zealand agrees. “I’m really proud of you guys. This is a great way of ministering to young people because the issues you feature are really important to us. Also, *The Edge* gives us an opportunity to minister to non-Adventists, atheists and so on.”

Mrs Hancock says it’s interesting to note which sections of the magazine young adults read the most. “The survey shows they are a relational and culturally impacted generation. The most commonly read columns are the ones I call the ‘story columns’—My youth group, My opinion, 5Q4 interviews—real-life young adults sharing their stories.” Reviews of cultural releases such as books, movies and music are also popular, with readers telling how they purchased a quality book or CD, or got a different perspective on a movie or television show as a result of reviews in *The Edge*.

Fortnightly web updates supplement the printed magazine with extra online articles and youth news. “As a Net savvy group, *Edge* readers know what they want on the web,” says Mrs Hancock. Elements most asked for on the *Edge* web site include forum or chat facilities, archives of past print magazines and sound bytes from reviewed albums.

Consulting editor Brenton Stacey says the key word is *interactive*. “I feel *The Edge* is making more of an effort to connect with its readers. That’s important,” he says. “Very important.”

With plans to upgrade its online presence this year, connecting with readers to encourage them to “believe in Christ and live the life” will continue to be a priority for *The Edge*.—**Nathan Brown**

Nathan Brown

South Pacific schools benefit from offering

The money you gave to the worldwide Thirteenth Sabbath School Offering in March 2000 has helped improve facilities at Seventh-day Adventist schools in the South Pacific.

The South Pacific Division received more than \$A770,000 from the offering. It used the money to complete the following three projects:

1. Extend and refurbish library at Fulton College in Fiji.

Fulton received about \$A305,000 to extend its library. It also installed six computers to help students conduct

research and an electronic security system near the entrance. About 300 students use the library each day of the academic year. Fulton completed the extension and refurbishment in late 2001.

2. Build classrooms at Tiarama Adventist College in Tahiti.

Tiarama’s six new classrooms are almost full. Enrolment increased from 90 in 2002—the year builders completed construction—to 135 in 2004. About one in three students at the school are non-Adventists.

3. Build home science and manual arts



Iakina Adventist Academy in American Samoa.

classrooms at Iakina Adventist Academy in American Samoa.

Enrolment in the higher year levels at Iakina is full. Space is limited, even with the five new classrooms. The Adventist Church in Samoa received about \$A150,000 to build the classrooms. It had enough money left over to begin building a new toilet block.—**Vanese Judd/Brenton Stacey/ANN**

New centre for clinical pastoral education

Wahroonga, New South Wales

A decade of hard work resulted in the achievement of a dream in November 2004, as the Sydney Adventist Hospital (SAH) celebrated the establishment of a Clinical Pastoral Education Centre.

The hospital has been running a Clinical Pastoral Education (CPE) program since 1998, from which more than 40 people have graduated. This program, now run onsite at SAH, will be recognised as an accredited course through the New South Wales College of Clinical Pastoral Education and can be awarded as a unit of study in many university courses.

Pastor Adrian Flemming, assistant senior chaplain, said the establishment of the CPE Centre was the fulfilment of a dream of SAH's Director of Mission, Dr Tom Ludowici, who first dreamed of creating a CPE program at the SAH when he was appointed senior chaplain in 1977. He



Pictured from left to right are: Rev Keith Little, director of the Clinical Pastoral Education Centre at Royal North Shore Hospital, Pastor Adrian Flemming, assistant senior chaplain at SAH, Miss Jenny Washington, president of the NSW College for Clinical Pastoral Education, Dr Leon Clark, SAH's CEO and Dr Tom Ludowici, SAH's Director of Mission.

subsequently encouraged every pastor who joined the chaplaincy team to further develop his or her pastoral-care skill through CPE.

"That I responded and now realise a dream is especially rewarding for myself, the chaplaincy team and the hospital," says Pastor Flemming.

"The CPE Centre is a unique opportunity for SAH to partner with the community and train people to pastorally care for people in the hospital or community."

Pastor Flemming first trained as a pastoral educator in 1995 with the belief that SAH and the Adventist Church would benefit from CPE, an experiential training program. He says, "Clinical pastoral education is a rich training methodology because it brings individuals together from different traditions, cultures, genders, ages and social backgrounds and gives them a variety of ministry opportunities that challenges them to integrate their theology."

Participants in the course are given opportunity to work with distressed people through pastoral relationships, in a setting that provides supervision and evaluation of the effectiveness of their practice in pastoral care.—**Susannah Owens**

Fishers of men at work in Torres Strait

Thursday Island, Torres Strait

Every Adventist church member on Thursday Island participated in running prophecy seminars during 2004 in response to the Australian Union Conference's challenge to its Australia-wide membership of 1000 prophecy seminars in Australia for the Year of Evangelism (RECORD, February 28, 2004).



Among others, this woman and her three children are now attending church as a result of prophecy seminars run in Torres Strait.

All seven members, under the leadership of Ben Kosmeier, contributed to the Light Up Australia campaign by holding

prophecy seminars on Thursday Island and in the towns of Kubin and St Pauls on Moa Island.

"In conjunction with running the prophecy seminars, we focused on three steps of bringing people into the church," says Mr Kosmeier. "Invitation, visitation and integration" He explains that invitation makes the people feel welcome and arouses their interest and need for spiritual things. Visitation builds friendships and helps them feel cared about. Integration gets people involved. "A sense of belonging, love and being needed is a wonderful thing to fulfil for people who are searching for 'the unknown' that we know is our loving God and Saviour Jesus Christ," he adds.

Some 24 people were still receiving lessons at the conclusion of the Thursday Island seminars. Eight were regularly attending each week, while others studied the lesson at home and listened to the seminar on the weekly radio broadcast. An unknown number of listeners from the outer islands also participated. Four of the seminar attendees are now attending

church, two of whom have decided to be baptised.

Eight people attended the seminars at Kubin. One woman has asked to be baptised again after she lost touch with the church 30 years ago, and two young men and their fiancées will also be baptised.

As Mr Kosmeier can only get to St Pauls on a fortnightly basis, they are still completing the lessons there. "They are so excited about what they're learning, they asked for copies of the lessons to study over the Christmas break," he reports.

Transport issues make attending the church in Kubin a challenge; however, a church member is moving to St Pauls this year and plans to start a small group. There are also plans for the Kubin church members to visit St Pauls for some Sabbath gatherings this year.

The church members were intentionally relational as each of them had specific seminar attendees to look after, drop lessons off to and befriend. "This has just as much impact as the seminar itself," concludes Mr Kosmeier.—**Kellie Hancock**

ADRA provides 9.9 million bread rolls to Korean schoolchildren

Nearly 21,000 children in North Korea received calcium-enriched bread rolls as a part of the Adventist Development and Relief Agency's (ADRA) Kindergarten Nutrition Project.



A Korean boy with a bread roll from ADRA's Kindergarten Nutrition Project.

ADRA's bakery school feeding program in North Korea has produced and distributed 9.9 million calcium-enriched bread rolls in its second year of operation.

To produce the bread, the World Food Program (WFP) supplied wheat flour, vegetable oil, dried skim milk and sugar while ADRA-Switzerland provided yeast and salt. The local government organised transportation of the rolls. Each week, nearly 250,000 rolls were distributed.

According to the WFP, malnutrition in children in North Korea under the age of seven has decreased over the years, but is still high. A final survey performed by the Flood Damage Rehabilitation Committee in all children in kindergartens in June showed that the level of malnutrition at the end of the project was below 2 per cent.—**ANN**

School leavers stormed

(Continued from page 1)

Pastor Lambert and Clark Riggins—concept initiator and minister for the Margaret River church—began planning for Leavers STORM Co by attending the 2003 leavers celebrations at Margaret River. They were overwhelmed with the number of under-aged drinkers. "It took us a few hours to adjust from the shock that this culture encouraged so many young drinkers," says Pastor Lambert. "What was encouraging, though, were the positive Christian initiatives already present."

As STORM Co team leader, Natasha Newbold worked alongside Mr Riggins, Pastor Lambert and the volunteers to implement a simple three-part framework of education (prior to leavers week), alternatives and presence.

According to Pastor Lambert, negotiating a partnership with HC paved the way for Leavers STORM Co to be successful. Police visited schools as a prevention education strategy and warned leavers of the inherent dangers of under-age drinking/driving and predators who take advantage of their vulnerable state while under the influence of alcohol. The police actively advertised the positive presence of the "red frog" people who serve as advocates on behalf of leavers. "So we were placed positively in the minds of leavers before we met them," he says. "We were not received as a bunch of stiff do-gooders



Andy Gourley, HCA founder (pictured left), Pastor Terry Lambert and Natasha Newbold during leavers week at Margaret River, WA.

looking to spoil their party, rather as a positive presence who would act on their behalf to provide a safe environment for them. We were called 'red frog' people because we handed out Allen's red frogs to the leavers as a conversation starter."

Pastor Lambert reports the concept worked well. "Initially team members were apprehensive about approaching leavers, but the red frogs made it a lot easier for them to connect."

Leavers STORM Co recognises the significance of celebrating the end of school life safely. "We were very proud to be associated with Hotel Chaplaincy Australia and be actively working with one of the largest gatherings of young people in the nation known as schoolies week," says Pastor Lambert. "It was our privilege to assist in facilitating a safety net and prevention strategy for school leavers, and we look forward to joining the team across Australia in 2005."—**Kellie Hancock**

Assault of son leads family to make temperance donation

Auckland, New Zealand

A Seventh-day Adventist family from Argentina has donated \$US1900 to promote temperance in New Zealand after a Rugby player assaulted their son.

According to reports from the New Zealand Press Association, the 18-year-old suffered a broken nose and a hairline fracture above an eye after a member of the Rugby academy in Wellington allegedly punched him outside a mini-mart in Rosario, Argentina.

Police detained the player for three nights before placing him under house arrest in his hotel. The player is facing a charge of causing grievous bodily harm. He returned to New Zealand after the Wellington Rugby Football Union posted bail.

The parents of the teenager prayed while their son received intensive care. "They promised if he lived, they would send him to New Zealand to promote temperance," reports Agustin Galicia, an associate

secretary of the General Conference.

The teenager recovered from his injuries and his parents sent him to New Zealand. "He met the player who assaulted him and forgave him for his cruelty," reports Mr Galicia.

Pastor Allan Walshe, president of the church's New Zealand Pacific Union Conference, says he is "very touched by this gesture. We'll certainly handle the money with care and respect."—**Brenton Stacey**

Hindson awards 2004

by Nathan Brown

Each year, RECORD recognises contributors who have improved the quality of RECORD in the previous year. Known as the Hindson awards—named after Anna Hindson, a church employee for 50 years and RECORD editor for 34 years—the award winners for 2004 are:

Best devotional article

● Muriel Cross, “The gardenia bush,” May 22.

“Heart-warming” is an overused descriptor but this story deserves the term in the best way. Ninety-two-year-old Muriel Cross reflected on memories and ageing. The article demonstrated the role faith plays in our lives and our interaction with others, no matter what our circumstances. “The gardenia bush” was a testimony of personal commitment and an encouragement to others.

Best feature article

● Brad Watson, “Possibilities of church,” April 24.

Brad Watson presented a critical but good-humoured and affectionate discussion of how the experiences of church can disappoint us, how they can challenge us and the attitudes we should bring with us in assessing church. His article presented both the ugliness and the beauty of church, as well as something of his own experience in growing up in church and finding different ways to appreciate church.

Best letter

● Phil Ward, “Including children,” September 18.

The letter “Including children” touched a nerve among RECORD readers and began a discussion that continued through the Letters pages over the next two months. Connecting with ongoing concerns about the number of young people leaving church, Phil Ward highlighted what he saw

as the segregation of Communion services in many of our churches. Noting the absence of exclusivity in Jesus’ instructions to His disciples, the letter made a point worthy of further thought and sparked a significant response.

Best news photo

● Luke Masters, “Lindsay Morton illustrates her experience on paper,” May 22.

A good news photo captures the mood of a moment and adds another dimension to the news story it illustrates. Luke Masters’s photo (below) did that in relation to the re-entry program for long-term volunteers. The use of light and shadow—as well as capturing something of Lindsay Morton’s drawing—capture a moment of reflection and evaluation.



Best news article

● Warren and Kristiina Somerville, “First baptisms in Bulgan,” May 29.

With the Australian Union Conference’s mission focus on Mongolia this year, RECORD received a number of stories from teams returning from their respective trips. However, Warren and Kristiina Somerville’s report on the work of the team

First baptisms in Bulgan

By Warren and Kristiina Somerville

The first baptisms in Bulgan, Mongolia, took place on May 29, 2004. The team from the Australian Union Conference, led by Warren and Kristiina Somerville, spent several weeks in the city, sharing the Gospel and conducting church services. The baptisms were a significant milestone in the team’s mission.

The team consisted of Warren, Kristiina, and several other members. They had been in Bulgan for several weeks, sharing the Gospel and conducting church services. The baptisms were a significant milestone in the team’s mission.

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The team had been in Bulgan for several weeks, sharing the Gospel and conducting church services. The baptisms were a significant milestone in the team’s mission.



Warren and Kristiina Somerville with the baptism team in Bulgan, Mongolia.

from the Caboolture church, Qld, provided a comprehensive news story. The Somervilles consulted with RECORD staff as to how they could best tell the story, and the resulting story included a well-written, detailed report, noting trip highlights and participants’ responses, and good photos to illustrate the story.

Best practical feature

● Karen Collum, “A lonely journey,” September 18.

Karen Collum shared her experience with infertility and ongoing treatment. As well as an honest and brave discussion of a heartbreaking journey, the story also provided practical tips on how to talk with those going through similar lonely experiences. Honed by personal pain, this story highlighted the importance of encouraging each other amid the disappointments of life and suggested ways we can begin to do that. **R**

Nathan Brown is editor of RECORD.

Helpem Fren

by Lee Dunstan

The Solomon Islands has been in the news recently—for all the wrong reasons. The picture the Australian and NZ media paint of the Pacific-island country of 500,000 is that of an almost-failed state—an economy on the verge of collapse; a lawless population administered by corrupt politicians and public service; business in decline—in need of redemption.

While an Australian-led rescue team, Regional Assistance Mission to the Solomon Islands (RAMSI), is working to restore order and bring the perpetrators of ethnic violence and corrupt practice to account, there is still a huge amount to be done. There is also huge goodwill toward RAMSI, who under the operational motif of *Helpem Fren* (Help a Friend) is treated with respect by the populace.

The Adventist Church in the heart of the Solomon Islands, through its local mission administration the Eastern Solomon Islands Mission (ESIM), has long played its part in making the country a better place to live. But the past few years have been difficult for administrators as internecine violence shut down Honiara and reduced per capita income, and consequently tithes. (Since independence in 1978, per capita income has fallen 50 per cent.) Its currency also tumbled, making imports such as fuel and, in the church's case, such basics as Sabbath school Bible-study guides so expensive as to be unaffordable by many.

According to Pastor Martin Losi, president of ESIM, the events of 1998-2003 have put the work of carrying the gospel back 20 to 30 years. Pastor Losi speaks to me in a gracious office overlooking the distant cobalt-blue Iron Bottom Sound. He's been mission president since 2002.

"We're still feeling the effects of the tensions. We give thanks to the Australian men and women of RAMSI who've helped stabilise the situation," he says on behalf of his mission's 11,000-plus members.

Despite his comfortable office with its

computers and airconditioning, Pastor Losi isn't tied to his desk. With 2004 being the Year of Evangelism, he's run three evangelistic programs of his own and supported more by his team of 35 full-time ministers. When I spoke to him, he hadn't long returned from a 13-hour trek to a "heathen village" high in the mountains.

He's a friendly, jovial administrator, with a sense of humour. In fact he's still laughing at the mental picture of himself giving me a "piggyback" across a stream a few days earlier. He'd invited me to the opening of a new classroom block at one of the mission's two high schools. Inaccessible by road, Tenakoga High School sits atop a ridge a few hours drive and walk in the hills southwest of Honiara. (It's a school with a "million-dollar" view, but no ablution block, as I discovered to my dismay.)

But the school is a showcase: clean, organised and going ahead. All of the materials for the additions were carried in by hand, using student labour.

Speeches were made in a large, roofed pavilion, which also serves as a church. Despite its lack of walls, it is impressive. Pastor Losi tells me it was built during the tensions. Choosing not to get involved in criminal and terrorist activity (RAMSI has collected some 4000 firearms and 300,000 rounds of ammunition), the young men of the school and local villages stayed occupied building the church instead.

Pastor Losi acknowledges that while elsewhere Adventists did get involved, he says most were backsliders while others were press-ganged. "Fortunately, not many were involved," he says. "In fact, I know of people from Malaita assisting people from Gaudalcanal and likewise. By the grace of God we can overcome those difficulties."

Education is at the heart of mission in the Solomons. "It's a tradition," says Pastor Losi. "When our work started here, it was in schools; the missionaries came and set up a school, taught the children how to




Lee Dunstan

Pastor Martin Losi, president of Eastern Solomon Islands Mission: "We're in this together—the Solomons, Australia and New Zealand."

read and write, then moved on. That's why we want to have our schools today."

The 992 islands that comprise the Solomon Islands occupy some 1.4 million km², most of it ocean. Some places are so remote, says Pastor Losi, that if you were to visit, you might not be able to leave for months. So his mission's greatest need, he says, is better transport: quality four-wheel drives to give quicker access and powerboats to take the gospel to remote islands. He mentions, as an example, the province of Temotu, which is closer to Vanuatu than Honiara. There, he says, some of the members have never been visited.

But despite the country's woes, like the vast majority of his hospitable countrymen, Pastor Losi is optimistic that under the new regime and prevailing peace, growth will occur. He sees opportunities ahead if church members in other parts of the division would regain a vision for mission and the missionary.

"The concept isn't popular in the church at present, but our focus must always be to take the gospel," he says. "We're in this together—the Solomons, Australia and New Zealand—and I am sure that the work will go ahead—with or without us." 

Another in the series on the church's Pacific missions. Lee Dunstan is senior assistant editor of RECORD.

Ugly face?

by Dave Edgren

One morning, I was looking everywhere for my electric razor. Cyrus—my six-year-old—was following me around and finally asked, “Dad, what are you looking for?”

“My razor,” I laughed, “so I can shave my ugly face!”

“It’s not an ugly face. It’s a beautiful face!” Cyrus replied.

“I don’t know about that,” I said.

“Yep. A beautiful preaching face,” he said.

Interested by this turn of phrase I asked, “Cyrus, what does Daddy’s face preach?”


“Daddy’s face preaches Jesus!”

His comment made me think.

I don’t know how you respond to the idea of representing Jesus, but it scares me!

How am I—a broken sinful creature—supposed to represent my perfect, sinless Creator and Redeemer?

Cyrus’s words really challenged me. Does my face really preach Jesus? Do my actions? Does my heart?

I have often heard it said, “You may be the only Jesus some people ever see.” Let us open our hearts to Jesus so that His love shines through to those around us. Then the world will see beautiful faces that preach Jesus. 

Dave Edgren pastors the Rosny and Collinsvale churches in Tasmania and writes regularly for The Edge.

Strangers?

by Linley Clarke


I often wonder why it is that people use the phrase “perfect strangers.” It really doesn’t make any sense to me at all. I mean, how can a stranger be perfect? And if they are, do they stop being perfect once you get to know them?

The only way that this could make any sense to me was if there were some other, previously unknown to me, definition of *perfect*. So I checked.

There are a number of different definitions of *perfect*, but they all add up to roughly the same thing: something that is without defects or blemishes. Nothing new there.

Well, what about *stranger*? Again there were a number of definitions. And again they all said basically the same thing: someone unknown—no hidden surprises. We all know what *perfect* means and we all know what *stranger* means. Yet we still put these two words together.

By placing these two words together we describe people we never met as perfect. This is where I get confused, because as far as I know no-one is perfect—not even me. So if no-one is perfect, how can we describe strangers as perfect?

I was thinking about this when a thought occurred to me. There is someone who is perfect; Jesus is perfect. So it is possible to have a “perfect stranger.” But it would be sad if Jesus was a stranger. 

Linley Clarke is a communication student at Avondale College, New South Wales.

Caution, wombats!

by Phillip Lomman

Rural living has its hazards. I like to live in the tranquillity of the bush, but some of the other inhabitants still go about their business as if I do not exist.


On country roads, it is not uncommon to be warned of the possible hazard of wildlife sharing the roadway. Signs warn that anything from a kangaroo to a koala may be taking its chances crossing the road.

But at Eagle Creek in the sleepy settlement of Werombi, no fancy signage warns of the wombats. Nailed high in a tree

just before Eagle Creek bridge is a crudely painted message on a garbage-can lid: “Caution Wombats.”

I don’t know whether the motivation was concern for wombats or motorists but the sign is true—wombats do cross the road there. I have seen two, as well as wallabies, echidnas, foxes, rabbits and birds.

These creatures are not out to get me—but the danger is real. How much more dangerous would it be if there were a vicious intent?

The Handbook I use on my journey through life also gives me warning signs to ensure safety and protection. It talks about Satan—who is out to get me—and how he hurls hazards at us as we travel. God gave us His Handbook and it’s worth taking time each day to study His pointers for this important journey. 

Phillip Lomman writes from Werombi, New South Wales.

Let's dance!

by Bruce Manners



Imagine a song. At first you catch a note here, a phrase there. It sounds strange until you really hear it. Then it finds its way into your soul and begins to play there and it feels so natural you wonder if you made it up, yet you know it came from outside yourself.

You find yourself humming the song, tapping your fingers to it, whistling it. And you wonder, *Where did this come from? Who wrote this song? How did it get into my head?*

“So the gospel comes to you,” writes Brian McLaren, “not like a commercial on the radio or TV or a political slogan in a campaign or a scientific formula in a classroom, but like a song. It sneaks up on you, and then sneaks inside you. Somewhere in your journey through life, you begin to hear this song whose music captures your heart with its rhythm, melody, ambience, and glory, and you begin to move to its rhythm. Thus you enter the dance.”*

Dance or movement is a natural response to music. Watch any preschool child when rhythmic music is played. They can't help but move to the music. What if our response to God was just as natural?

Disclaimer 1: I don't dance. Except for the occasion when I take my wife in my arms and we dance around the kitchen, I don't dance. And, if you want to know, the kitchen waltz usually lasts about 30 seconds before we fall about laughing, nursing bruised feet.

Disclaimer 2: This article is not about promoting dance any more than Paul promoted boxing when he used boxing as an analogy to make a point in 1 Corinthians 9:26.

Often we use metaphors about coming to Christ and living the Christian life that have to do with struggle and determination, and overcoming the odds. But here is another way of seeing it, like a song that touches the soul. Like our lives coming in tune. Like a

response to the music God places in our hearts that turns our mourning into dancing (Psalm 30:11).

That's when the Holy Spirit becomes the choreographer of our lives.

I contacted the head of a local dance studio to ask her about dance. She told me there are two elements to dance. The first is technique; the other is passion.

You can be taught technique. You can be a good dancer technically, skilful, graceful, do high jumps, but it remains a mechanical process. Real dancing comes from within. It's part of you, something you are passionate about. You can't teach passion.

The best dancers, she said, have both passion and technique.

For we Christians, technique is found in the Word, with its instructions on how we should move to the music God has placed within. The passion comes from the

Spirit—the Holy Spirit—dwelling within. In the one we find direction; in the other we find power.

The danger is that if we rely on the leading of the Spirit without the Word, we may confuse our own emotions and desires with His leading. If we rely on the Word without the leading of the Spirit we could become straitlaced legalists.

Technique and passion combined make the best Christians. The Spirit within keeps the fire burning and empowers the individual. The Word without helps to guide the flames and gives direction. Both are necessary for the dance that comes as a natural response to the music God places in our souls.

“Over time, your whole life begins to harmonise to the song,” adds McLaren. “Its rhythm awakens you; its tempo moves you, so you resonate with its tone and flow with its melody. The lyric gradually convinces you that the entire world was meant to share in this song with its message, its joy, its dance.”

I hope it's already happened to you, but if not it will. There comes a moment in your life when God says, “You've danced with the devil long enough. Here's a different tune to base your life on.”

So the music of John 3:16 speaks to you. You catch a phrase here, a word there: God loves . . . He gave . . . believe it . . . eternal life. Gradually it becomes real and, if you respond, you'll begin to live to the song He's placed in your heart.

As you begin to move to His music you ask, “What do I do now?”

God responds, “Let's dance!” ®

**Brian D McLaren, More Ready Than You Realize: Evangelism as Dance in the Postmodern Matrix, Zondervan, Grand Rapids, Michigan, 2002.*

Bruce Manners is senior pastor of the Avondale College church, Cooranbong, New South Wales.

Reflections on a New Year

by Greg Moore

Perhaps the most outstanding reason for the popularity of ushering in the New Year is that it offers us the opportunity for a fresh start. Every time I reflect on this, I remember hearing some years ago a prominent religious leader say that if he had his life over again, there is nothing he would do differently. I have often wondered whether I should envy him for his perfect life or pity him for his blindness.

If I could turn back the hands of time there are many things I would do differently, and I suspect most people feel this way. Thus a recent, anonymous (save for the notation that it was written by an elderly person) excerpt impacted upon me:

"If I had my life to live over again, I'd try to make more mistakes this time. I'd relax, limber up, and be sillier than I've been this trip. I know very few things that I would now take seriously. I would be crazier, take more chances and more trips, climb more mountains, swim more rivers, eat more ice-cream, and watch more sunsets. I would have more actual problems and fewer imaginary ones. . . .

"If I had to do it over again, I would go places and do things and travel lighter than I have. If I had my life to live over, I would go barefoot earlier in the spring and stay that way later in the [autumn]. I would play hooky more often. I would ride more merry-go-rounds. I'd pick more daisies. If you hold your nose to the grindstone long enough, you'll soon forget that there are such things as brooks that babble, and birds that sing. These things will your world compose: just you, a stone, and your old nose!"

Now the practical part of me disagrees with some aspects of this writer's observations, but all of us can identify with the passion expressed for experiencing life to the fullest. We all hunger for a lifestyle filled with Life.

Scary as it might be to do so, I need to



encourage myself to live my life with gusto this year. It is far too easy to become bogged down with details in our lives—details that won't even matter a year from now, let alone in eternity.


Jesus said, "Do not worry about your life" (Matthew 6:25*). Was he suggesting that we live irresponsibly? Not at all! He was encouraging His followers to relax, to lighten up, and realise their heavenly Father has everything under control.

The psalmist wrote, "Your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be" (Psalm 139:16). I need to remind myself that the script for 2005 is already known. I need to forget about yesterday's failures, as the inexhaustible grace of God washes away yesterday like the incoming tide.

I need to remember that the coming year

is an adventure planned for me by Someone who loves me infinitely more than I could ever imagine. His heart toward all of us is described in His promise, "For I know the plans I have for you," declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future'" (Jeremiah 29:11). When we choose Him, each of our stories have happy endings.

Whatever the coming year may hold, we can rest in the confidence that the author of our faith is the perfecter of our faith (Hebrews 12:2). The one who began His work in us will complete it (Philippians 1:6).

With these truths in mind, we can be encouraged to kick off our shoes and run through the fields of His grace in the coming year. Dark days might come, but the plot of our story gets better and better until it ends in a grand finale like nothing the world has seen. 

**Bible quotations are from the New International Version.*

Greg Moore writes from Launceston, Tasmania.

Just for children

Colour in

Children, obey your parents in the Lord, for this is right.
Ephesians 6:1.



Peta Taylor

Appointments

Avondale College appointments 2005:
 ●**Eva Ionita**, to teach English and Bible, Macquarie College, North New South Wales Conference (NNSW), Australian Union Conference (AUC).
 ●**Bradley McGrath**, to teach lower secondary Maths and Science, Henderson College, Victorian Conference, AUC.
 ●**Uili Mauga**, to chaplain, Karalundi Aboriginal Education Centre, Western Australian Conference, AUC. ●**Nathan Nevell**, to teach secondary PDHPE and IT, Avondale High School, NNSW, AUC.
 ●**Scott Wareham**, to ministerial intern, Pine Rivers church and student chaplain, Northpine Christian College, South Queensland Conference, AUC.

Appreciation

Townend, Julie, Shaun and Carla, Raewyn and Max sincerely thank those who phoned, visited and sent cards and flowers over the past few months. Also, for expressions of love and encouragement at the passing of their beloved Kevin.

Anniversaries

Stanton, Ray and Hazel were married 16.11.54 in Launceston, Tasmania. They recently celebrated their 50th anniversary with their adoring family, Jedelle and David Thompson (Jodie, Jacqui), Janita and Christopher Goods (Stien, Marquelle), and Julie and John Roberts (Alex, Hayley, Troy), in a blessed and memorable occasion.

Stanton, Ray and Hazel. Happy 50th anniversary to the best grandparents! We will cherish our family evening in your honour.
 Love and God bless.

Jodie, Jacqui, Alex,
 Hayley, Troy, Stien, Marquelle

Volunteers!

ADRA-PNG is requesting help to move their offices to a new building, which will need internal renovations. The project "Renovation blitz" requires skilled and non-skilled labourers. Skilled workers needed: electricians, builders, carpenters, those with knowledge in airconditioning, IT cables and phone wiring. Supplied: materials, tools, accommodation, meals and entertainment. Volunteers pay travel costs. South Pacific Division pays insurance costs. Proposed start date: **January 31, 2005**. Team leader needed to organise project and assist in recruiting a team.

Contact:

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

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Weddings

Bhatta—Basnet. Ramhari (Pawan) Bhatta, adopted son of Henk and Ellie Elshof (Corrimal, NSW), and Manju Basnet, daughter of Bhuwan Singh Basnet and Ambika Thapa (Nepal), were married on 21.11.04 in the Wollongong Adventist church, NSW.
 Kerry Hortop

Eze—Bull. James Eze, son of Igwe and Elizabeth Eze (Nigeria), and Selinah Bull, daughter of Malcolm and Glenysie Bull (Mulbring, NSW), were married on 14.11.04 at King Edward Park, Newcastle.
 Ian Howie

Fowler—Livingston. Trafford Fowler, son of Pastor Peter and Cheryl Fowler (Sydney, NSW), and Kelly Livingston, daughter of David and Grace Livingston (Port Macquarie), were married on 4.12.04 at Malo Reserve Whale

Beach, Sydney.

Peter Fowler

Funk—Howie. Terry Raymond Funk, son of Alan and Helen Funk (Adelaide, SA), and Edie Howie, daughter of Gotthard and Rosa Sattler (Adelaide), were married on 31.10.04 in the Morphett Vale Adventist church, Adelaide.

Allan Croft

Hardidge—Stott. Darrell Samuel Hardidge, son of Alf and Kay Hardidge (Wonga Park, Vic), and Susan Elizabeth Stott, daughter of Graeme and Pam Stott (Mount Evelyn), were married on 7.11.04 at the Sheraton Mirage, Southport, Qld.

Bruce Manners

Hinze—Williams. Benjamin Luke Hinze, son of Jeffrey and Pamela Hinze (Temagog, NSW), and Janelle Jillian Williams, daughter of Ross and Susan Williams (Comboyne), were married on 14.11.04 in the Camden Haven Adventist church, Laurieton.
 Alan Saunders

Judd—Wotherspoon. Leighton Edwin Judd, son of Ian and Lindy Judd (Drysdale, Vic), and Vanese Louise Wotherspoon, daughter of Rob and Lyn Wotherspoon (Cooranbong, NSW), were married on 26.9.04 at Hillview Adventist church, Morisett.
 David Edgren

Mikaio—Nonumal-Crichton. Aileone Mikaio, son of Taleaia and Vaalotu Malaga (Brisbane, Qld), and Elizabeth Glenda Nonumal-Crichton, daughter of Ulata (Brisbane) and the late Pastor Aliimalemanu Nonumal-Crichton, were married on 7.11.04 in the Springwood Adventist church, Springwood.
 Steve Stevenson, Mapusaga Faraimo

Reid—Hergenhan. James Marland Reid, son of Calvin and Glenys Reid (Dubbo, NSW), and Roseanne Joy Hergenhan, daughter of Rex and Wendy Hergenhan (Bega), were married on 31.10.04 in the Bega Adventist church.
 Bob Bolst

Russell—Barlow. Jayson Troy Russell, son of Roy Russell (Burlingary, Qld) and

Adelle Wilkins (Brighton), and Dianne Lynda Barlow, daughter of Ken Barlow (Brisbane) and Lyn and Don Fairclough (Glasshouse Mountains), were married on 6.11.04 at the Bardon Centre, Brisbane.

Mike Brownhill

Shaw—Taylor. David Kingsley Shaw, son of John and Jenny Shaw (Port Stephens, NSW), and Laura Lea Taylor, daughter of Cedric and Judith Taylor (Cudgen), were married on 10.10.04 at Casuarina on the Tweed Coast.

John Shaw

Van Diemen—Smith. Leith Van Diemen, son of Henry and Gayle Van Diemen (Endeavour Hills, Vic), and Elizabeth Smith, daughter of Graeme and Diane Smith (Narre Warren South), were married on 18.11.04 at Poets Lane Reception, Sherbrook.
 Steve Kane

Spoor—Paul. Darren John Spoor, son of John and Janice Spoor (Sydney, NSW), and Rebecca Lee Paul, daughter of Gary (Newcastle) and Kate Paul (Gloucester), were married on 28.11.04 in the Beecroft Presbyterian church, Sydney.
 Garth Bainbridge

Obituaries

Aitken, Daphne Rose, born 28.4.1923 in Sydney, NSW; died 3.11.04 in Wyong Hospital. She was predeceased by her husband, Jack, on 28.7.81. She is survived by her children, Peter, Robert and Julie. Daphne and Jack spent nearly 10 years as missionaries in Papua New Guinea. On her return home, her talents were used to the benefit of the Kanwal church, where she capably served in several capacities. Daph was a gracious, loving person, and in spite of her struggle with illness for over a decade, her trust in her Lord never wavered.

Len Bernard, John Lehner

Creed, Alexander George, born 20.3.1923 at St George, Qld; died 6.11.04 in Peninsula Nursing Home. He

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was predeceased by his first wife, Beris, in 1978. He is survived by his wife, Margaret (Margate); his children, Peter (Labrador), Malcolm (Warwick) and Debbie (Warwick). *Humberto Rivera Henry Miller, Lance O'Neill*

Frijlink, Elka Johanna, born 5.8.1970 at Sandringham, Vic; died 1.11.04 at Boronia. She is survived by her son, Brandon; her parents, Hugo and Joka Frijlink (all of Big Pats Creek, Vic). As a result of a stroke in her early childhood, Elke was unable to participate fully in life's activities, but her exuberant personality endeared her to family and friends. *Eric Kingdon*

Galt, Alama Jane (Jean, nee Knight), born 6.7.1915 in Brisbane, Qld; died 23.11.04 in Bethania Haven Nursing Home, Brisbane. She is survived by her husband, Jim; her children, Robert, John, Janet and Judy; her brothers and sisters-in-law, George and Mavis Knight, and Athol and May Knight; her sisters and brothers-in-law, Beryl and Dave Barnett, Hazel and Alec McDougall, and Don and Rene McPherson; and their families. *Adrian Ebens*

Gardner, Veneta (Vera) Maud Alice (nee Foote), born 9.3.1916 at Wellington, NZ; died 6.11.04 at Glenbrook Lodge, Whitby. She was predeceased by her husband, Robert, in 1988. She is survived by her children and spouses, Faith Wathelot (Lake Mumorah, NSW), Kevin and Avis (Whitby, NZ), Sharon (Sydney, NSW), and Stephen (Cambridge, NZ); her six grandchildren; and 10 great-grandchildren. Vera was a long-term member of the Porirua church; also a tireless worker in the community for which she received the NZ Queen's Medal for Community Service. *David Bertelsen*

Grave, Alexander Alfred, born 29.7.1912 in England; died 30.11.04 in Gosford, NSW. He is survived by his wife, Phyllis; his daughter, Carole Ferch-Johnson; his two grandsons, Richard and Andrew Ferch; and his three great-grandchildren, Alex, Lara and Marcus. *Michael Dabson*

Harker, John (Jack) Maxwell, born 13.1.1927 at Warracknabeal, Vic; died 21.10.04 at the Adventist Retirement Village, Victoria Point, Qld. Jack was the youngest son of the late Pastor Harold and Anne Harker. He is survived by his wife, Valerie (nee Hall); his daughter, Anne; his brothers, Stan and Ray; and his grandchildren, Amy and Becky. He spent most of his life in Sydney, where he was active in both the Parramatta and Toongabbie churches. The graveside service was conducted jointly by two of his nephews. *Harold Harker, Malcolm Allen*

Jenkins, Elma Jean, born 19.7.1915 at Cloncurry, Qld; died 5.11.04. She was the eldest of eight children. Elma spent her life raising and caring for her seven children. She joined the Seventh-day Adventist Church later in life, worshipping at the Eight Mile Plains church, Brisbane. She is best remembered as a loving and giving, quiet achiever, with a strong faith in God. *David Price*

Lankshear, Adelaide Marie (Doll), born 24.1.1910 at Patea, NZ; died 1.11.04 at Naenae, Lower Hutt. She is survived by her son, Paul; her grandchildren; and great-grandchildren. Doll left a good example of kindness for us to follow until Jesus comes. She will be sadly missed by all those who loved her. *Victor Acuna*

Lowrie, Miriam Robina (nee Lauder), born 5.9.1913 at Hikurangi, NZ; died 21.7.04 at Auckland. On 4.9.41 she married Trevor, who predeceased her on 9.11.93. She is survived by her children, Roy and Lois (both of Auckland). Miriam was a gracious woman who stood by and supported her husband during their years of church service in Dargaville and Thames districts in NZ. *David Bertelsen*

Lutowski, Czeslawa (Lilly), born 6.10.1917 at Gozdanin, Poland; died 21.11.04 in Queanbeyan Hospital, ACT. She is survived by her husband, Frank (Queanbeyan); her daughter, Henryka (Poland) and her family; her son and daughter-in-law, Roman and Libby (Canberra); and their children. Lilly remained faithful to the Advent message and attended the Newcastle Polish SDA church, and then the South Canberra SDA church. Lilly lived a busy life, helping family and friends; her helping hand and happy smile will be missed by all. *Alan Whatnott Gary Webster, Graham Wynniatt Romwald Wawrzonek, Jan Jankiewicz*

Lynch, Kathleen, born 24.3.1920; died 9.11.04. She is survived by her sister, Eva Behrens; and her nieces and nephew, Shirley, Ngaire, Peter, Jennifer and Beth. Miss Lynch was a graduate nurse of the Sydney Sanitarium and Hospital in 1946. *Alan Holman*

Maywald, Pastor George William, born 17.8.1916 at Nuriootpa, in the Barossa Valley, SA; died 26.11.04 in Thomas Agst Nursing Home, Wahroonga, NSW. He was predeceased by his wife, Elizabeth (Betty, nee Stobart) in 2001. He is survived by his daughters, Yvonne McBride (Auckland, NZ) and Lyndrea Maywald (Sydney, NSW); his two grandchildren; and one great-granddaughter. George gave 44 years of full-time ministry, as a teacher, pastor and missionary to India. *Claude Judd, Les Coombe*

Ogg, Cecil John, born 28.7.1952 at Coffs Harbour, NSW; died 22.11.04 at Gosford. John, who had never married, is survived by his parents, Cecil and Audrey (Cooanbong); his sisters and brothers-in-law, Yvonne and John Willmot (Erina) and Ronda and Ian Salmon (Kinchela); his niece, Emma; and his nephew, Ashley. Health problems led to an early retirement, but his death was unexpected. John had worked in various fields, including as director of Human Resources at the South Pacific Division, for three years. A studious person, he died not knowing that he had been successful in gaining a master's degree at Sydney's University of Technology. John was a cheerful conversationalist with a quick mind, and a strong faith in God. *Claude Judd, Bruce Manners*

Perkins, Maud Agnes, born 6.12.1910 at Grafton, N.S.W.; died 8.11.04 at Grafton. Maud was a 16-year-old when she married her first husband, Norman Croft, who predeceased her on 30.12.53. She was also predeceased by her children, Alma, Norma and Joe. She is survived by her children to her first marriage, Keith Croft (Macksville, NSW) and Blanch Sharmon (Grafton); survivors of the 21 grandchildren (14 were brought up by Maud as her own, after she reared her own children). She later married Lindsay Perkins, who predeceased her. Maud was loved and appreciated by all who knew her. Her family called her "an outstanding matriach." *Gordon Smith*

Savage, Arthur Clarence (Clarrie), born 11.12.1925 at Torra, Vic; died 8.11.04 in Port Pirie Hospital, SA. In 1992 he married his third wife, Eden. He is survived by his wife (Port Pirie); his son, Barry (Lavers Hill, Vic); and his daughter, Joy Sharkey (Geelong). Clarrie was a man who helped disadvantaged children and adults, and did his best to bring people into the kingdom of God. *Paul Kotanko*

Simmonds, Pastor Walter Herbert, born 24.9.1918 in Melbourne, Vic; died 9.11.04 in Sydney Adventist Hospital, Wahroonga, NSW. He is survived by his wife of 62 years, Sheila; his daughters, Loretta Satchell and Elizabeth de Guio; his son, Peter; and his six grandchildren. Graduating from Avondale as an accountant, he served at Sanitarium's Hunter Street shop, at Sydney Sanitarium and Hospital, as business manager of Fulton College and Carmel College, and also at the Trans-Commonwealth Union and Greater Sydney Conferences. Throughout his long and fruitful life, he showed how much can be achieved by a gently purposeful approach, combined with efficiency, inspirational leadership and thoughtfulness for the needs of others. *Claude Judd, Ken Low Trevor Lloyd, Garth Bainbridge*

Smith, Arthur Roderick, born 26.9.1921 at Collingwood, Vic; died 6.11.04 at Karana Downs, Qld. On 17.9.64 he married Barbara Miller. He is survived by his wife; his daughter and son-in-law, Jennifer and Stephen Blessley; and his grandsons, Jason and Adam (all of Karana Downs). Arthur was a much loved and faithful husband, father and papa to his family. He will be truly missed. *Sandor Gazsik*

Townend, Pastor Kevin Maxwell Gordon, born 25.9.1948 at Christchurch, NZ; died 12.11.04 in Sydney Adventist Hospital, Wahroonga, NSW, after a long battle with a terminal illness. He is survived by his wife, Julie (nee Dowling); and his children, Shaun and Carla. Kevin served the church as pastor-evangelist in SA and WA; as youth director in SA and Tas; then 19 years at Adventist Media, including time as principal of the Bible Correspondence School, and until his retirement earlier this year, as manager of the Production Department. During his leadership he directed major productions, including *The Search*, *Jesus 2000*, *Keepers of the Flame*, *Rez10*, *Taking Charge of Your Life*, *Taking Charge of Your*

Health and LIFEdevelopment.info. He had a positive, upfront approach to life, which was always tempered by his personal interest in each one. He will be sadly missed by all who knew him. *Calvyn Townend Garth Bainbridge, Eric White*

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Adventist Singles Network Easter Camp—Yarrhapinni, NSW, March 24–28, 2005. Visiting speaker: Anton van Wyk. Cost SA200 pp. Further information phone (02) 4944 3217; or email <jennijones@adventist.org.au>.

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