

# RECORD



*In Sri Lanka, an Adventist Development and Relief Agency team member surveys damage with survivors from the tsunamis that ravaged the coastlines of southern Asia on December 26.*

## ADRA works amid Asian tsunami tragedy

*Wahroonga, New South Wales*

The Adventist Development and Relief Agency (ADRA) responded quickly to the devastating tsunamis that hit countries across the Indian Ocean on December 26. Using existing networks in Indonesia, Sri Lanka, India and Thailand, ADRA established a Tsunami Response Coordination Office in Bangkok, Thailand. Within days of the disaster, hundreds of volunteers and tonnes of medical supplies, food and water were being deployed across the region.

In Australia and New Zealand, ADRA teams were also quick to respond to the unfolding tragedy, with ADRA staff coordinating with local staff in the affected areas and volunteers staffing donation lines. According to David Jack, Chief Executive Officer for ADRA-Australia, approximately \$A1.3 million were donated in the three weeks following the disaster.

"In addition to the immediate response, ADRA teams are writing proposals to international donors for longer-term funding," says Mr Jack. "Some concepts have come through and ADRA is working with several interested groups intensifying their efforts to raise further funds.

"These ADRA country offices are finalising projects for submission to ADRA-Australia for funding to enable the response to move from relief to reconstruction and rehabilitation," he continues. "The rehabilitation of these communities will take many months, maybe even years. ADRA will continue its work as long as teams are needed to rehabilitate families and communities."

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# Help handling hypocrites

One thing frustrates me as your fellow church member more than anything else. No, it's not the debate over the lawfulness of swimming on Sabbath, a hang-up over the statistics of people who turn up late for Sabbath school nor an aversion to the weekly Berto cartoon in RECORD.

It's that I know too many people who have left the church who claim to have experienced too much hypocrisy in the church—that is, seeing people who recommend an ideal Christian lifestyle or attitude in every facet, but do not live it out in their own actions.

But you would be incorrect to assume that this editorial is about to issue a plea for all to stop being hypocrites. Trying to eradicate the harmful, hurtful and sinful nature that leads many away from what should be the most caring and loving institution in the world is too mammoth a problem, far beyond my meagre skills to fix here.

Another reason I won't be attempting to fix the problem is that this editorial would most likely fall on deaf ears. Often we don't recognise when we've negatively affected another person by what is said or done and so we are not given the opportunity to explain our actions or apologise. And the problem is magnified because while there are few who know when they have hurt someone else, *all* those hurt feel the pain of it.

You most probably have had a negative experience in your church. This may have come from your conference office or other church organisation or your local church board; from your pastor or your elders and other church officers; perhaps even from your bulletin editor or members of the RECORD team! Somewhere along the line, someone in the church or its system will

probably have offended you, let you down, upset you or made you think "and they profess to be a Christian?"

But without wanting to excuse or condone negative behaviour within the church, consider some of the following suggestions:

One: it is easy to be cynical toward people's actions and the decisions made by committees and conferences. But believe it or not, most people are actually doing their best to cope with life themselves, be good and faithful to the best of their ability and play a part in our church's mission.

Two: a person's profession of Christianity does not mean they are declaring they are able to duplicate Christ's perfect example.

Three: many who have had no intention to cause offence or harm would be horrified to be told of their good intentions impacting another in such a negative way.

Four: individual members may have identified some of their hurtful faults but are struggling to break their bad behaviour.

And five: many occasions of misunderstandings also occur when not having all the facts behind a situation or decision has unfortunately led to a mistaken feeling of hurt that would have been avoided with more information.

Now in a perfect world—which we will be a part of one day, praise God—everyone in the church would act as Christ, with no sinful slip-ups. But living though the church experience and all its trials has possibly brought you to a point where you have even considered leaving the church altogether because of your encounter/s.

While going to church is not the saving factor in your acceptance of salvation, not attending because of personal conflict may potentially be an indicator that issues in your personal relationships with other

humans rank higher in significance than your commitment to God. A careful look at your relationship priorities may be needed.

Sure, there may be some extreme circumstances where you are forced to leave a particular church to keep the peace, but I'm sure it would be disappointing to God if you did not first try to find a solution or, if that attempt has failed, seek out another church community for nurture and worship.

But, having said all of that, if someone asked me for one bit of advice on how to successfully maintain a healthy relationship in the church, my number one piece of advice, both to the long-time Christians and even more so to a new Christian, would be this: Don't get your picture of God's character from His professed followers.

Whether it be individuals, leaders or committees in the church, look past their faults and work toward God's cause. God is love, and His followers—including you and me—still need a lot of tweaking. Forgive them, for they often don't know what they have done.

The devil is working overtime to convince you that the church is of no value to you, especially by pushing personal conflicts in your face. Don't take his bait and let him win. Yes, things will get difficult at times in church life, and this will always be so because the church is composed of humans. Always try to keep an understanding attitude.

Scott Wegener



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**Editor** Nathan Brown  
**Senior assistant editor** Lee Dunstan  
**Editorial assistant** Adele Nash  
**Editorial assistant** Scott Wegener  
**Copyeditor** Graeme Brown  
**Editorial secretary** Meryl McDonald-Gough  
**Layout** Jason Piez  
**Senior consulting editor** Barry Oliver

[www.record.net.au](http://www.record.net.au)

**Mail:** Signs Publishing Company  
3485 Warburton Highway  
Warburton, Vic 3799, Australia

**Phone:** (03) 5966 9111 **Fax:** (03) 5966 9019

**Email Letters:** [editor@signspublishing.com.au](mailto:editor@signspublishing.com.au)

**Email Newsfront:** [record@signspublishing.com.au](mailto:record@signspublishing.com.au)

**Email Noticeboard:** [editorsec@signspublishing.com.au](mailto:editorsec@signspublishing.com.au)

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

- Search ads to be screened on TV again • DivorceCare course succeeds in bringing healing
- Adventist choir performs at Disneyland • Baby Jesus dressed in a red Santa suit • and more

—Compiled by Scott Wegener—

● Another **television advertising campaign** by the Adventist Media Centre for the evangelistic **Search video series** will commence in the coming weeks in various parts of Australia. The 30-second ads can be seen at: Melbourne, February 5-13 on Channel 7; rural Western Australia, February 5-13 on GWN7; rural Victoria, February 12-20 on Southern Cross (Prime for Mildura); Wagga Wagga, February 12-20 on Southern Cross; and northern Tasmania, February 19-27 on Southern Cross.—AMC

● Due to a restructure of the publishing program in the Pacific islands, **new national publishing area managers** (pictured) met in Brisbane in December to be orientated to their new roles. The week consisted of **leadership training**, planning and an introduction to computers—which will be their main form of communication. For most, this was new and their minds were stretched as **Rose Howson** trained them, but by the end of the session leaders were preparing reports and sending emails. Area managers will be based in Honiara, Vila, Apia and Suva, and **stock depots** have been set up by Signs Publishing Company throughout the Pacific to ensure constant stock supplies to the region. The restructure has enabled the

## \$A10,000 for clean Karalundi

The Karalundi Aboriginal Education Centre (RECORD, November 6), 800 kilometres north of Perth, WA, has been recognised by the WA Department of Housing and Works in a “Clean and Healthy Community Award” competition.

Karalundi received the first prize of \$A10,000 in Category 2—communities with over 100 residents.

Administrator Glenn Grey says that not only is this a huge boost to the residents in having been recognised for the enormous amount of time and effort they put into the community to make it a “little oasis in the desert,” but that this will give them a higher profile in government departments that see them just as a school in terms of funding. “We have been recognised by the government as a clean and healthy community,” says Mr Grey, “but we have known that this is what God expects from us every day, to be good stewards of what He gives to us daily and to look after this place that is Karalundi.”

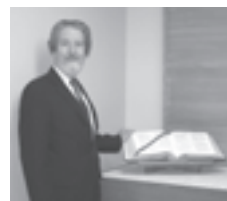


● **Divorce** causes deep pain and ongoing grief for many in the community. **Bev Hopper** and **Robynne Roussos** of Charlestown church, Newcastle, NSW, saw hurting people, within and without the church, with nowhere to turn for support and so decided to implement the Christ-centred **DivorceCare ministry**. Having completed its third cycle of 13 weeks, it begins again in February. “Lives have been rescued from suicide and transformed from despair to hope,” says Mrs Roussos. “Participants **have found Jesus** for the first time, renewed their faith and found healing.” DivorceCare is a series of video presentations accompanied by a workbook covering emotional, physical, social and spiritual aspects of divorce. Course materials are available from Hillsong Australia or your Adventist Book Centre.

● Avondale College has developed a course for **early childhood teachers** at the request of Adventist Schools Australia.

“There is a huge need for early childhood trained teachers in our Adventist system,” says Dr **John Hammond**, national director of Adventist Schools Australia. The proposed **Bachelor of Education (Early Childhood)** course has been developed for those wanting a career as an early childhood educator. Graduates from Bachelor of Education (Early Childhood) course will be **qualified to teach** children up to the age of eight in an early childhood centre, grade K-2 in a regular primary school and become authorised supervisors in early childhood centres. If you would like more information on this course, contact the Avondale Enquiry Centre on 1800 804 324.

● Singleton’s (NSW) minister, Pastor **Clive Nash**, a member of the Singleton Ministers Association, **joined with local clergy** from the Anglican, Uniting and Baptist churches to **dedicate a new hospital chapel** in December. Staff of the Singleton Health Service, community leaders and members of the local Lions Club also attended. Furnishings for this quiet space, which will be used by patients, staff and visiting clergy, were provided by the Lions Club.



● Maitland church, NSW, has been running a **computer users group for seniors** in the church’s neighbourhood. The group is designed to build confidence in word processing and accessing information on the Internet. A second group has now begun in nearby Beresfield.—Northpoint



department to provide more leadership that will be supported by the island coordinator and yet bring savings to the church.—Terry Goltz

● **Disneyland** selected California's **Pleasant Hill Adventist Academy's** 63-member concert choir to perform at their **candlelight ceremony** in December. "We are honoured to have been selected," says principal **Denise White**. "I don't know of any other general school who have ever made it in."—*Pacific Union Recorder*

● Reverend **Howard Langmead** launched a photo opportunity for **children to pose**, not with Santa, but a nativity scene. Children could **dress up as Mary, Joseph or the three wise men** and be photographed in a life-size nativity setting at St Paul's Anglican Cathedral in Melbourne's CBD. "Last Christmas I was walking

through a shopping centre, saw kids lined up for Santa and thought they should be **lined up to see Jesus**. It's his birthday," says Rev Langmead. Community interest in the concept was high, with long queues forming to take part in the photo opportunity.—*Anglican Media Melbourne*

● **Baby Jesus**, lying in a manger, has been dressed up in a **red Santa outfit**, complete with cap and fur-trimmed sleeves, in



advertising that was designed to entice people to church for Christmas. Appearing **on billboards** across the UK, the ad carries the slogan: "Go on, ask him for something this Christmas." The ad was created by the Churches Advertising Network, who say it was intended as an attack on the **commercialisation of Christmas**. "We want to help start a debate about who Jesus really is." The ad has drawn mixed reviews. *Church Times* columnist **Martyn Halsall** says: "It's too clever by half, confusing the direct, even moving, appeal in the caption with a complicated, and perhaps offensive, image of a fancy-dress Jesus. The mixed metaphor is more likely to baffle non-Christians than attract them."—*Encounters*

● Religious-liberty legal groups are now providing **lawyers to help** stand up to a barrage of litigation by the American Civil Liberties Union (ACLU), which prosecutes against almost any representation of Christianity in the public arena. These groups will help such cases in small towns, who face the prospect of **expensive litigation** over Christmas and **religious displays** on public property, who in the past often caved in for fear of losing the case and having to pay the legal fees of the ACLU.—*John Leo*

Days and offerings  
**February 12**—RECORD Offering

## Off the record

● **Laurie Draper, Ken Thomson** and **Eric Magnusson** (pictured) have found themselves together again at **Avondale College**, Cooranbong, NSW, 50 years after they completed their BSc (London) degrees and 30 years since they were Academic Dean, Head of Science and Principal respectively, at Avondale. Now they have met again to help organise a reunion in June 2005 for all who have been **connected with science** during the last half-century at Avondale.—*Allen Steele*



● Recently, **Gavin Chatelier** (pictured), from Moe church, Gippsland, Vic, was presented with the National Gospel Happening (NGH) **Silver Award** for Best Song 2004, for his song "Rainbow promise." Mr Chatelier says, "It is rewarding to be recognised for what you do ... but more than this it is my one prayer that through our testimony and music ministry, hearts will be turned to the wonderful Saviour, Jesus." Gavin, his wife, **Trudi**, and their six children have a full-time family gospel music ministry and have now produced seven CDs that help fund their ministry. They can be contacted at <onlyjesusmusic@bigpond.com>.



● **Maurice Curtis** (pictured), son of Pastor Ken and Lorraine Curtis of Northland church, NZ, recently completed his doctorate—Doctor of Philosophy in Neuro-Anatomy and Pharmacology. Accepting a position in postdoctoral research studies as the **Goteborg University, Sweden**, he will investigate novel ways to induce **stem-cell activity** in the human brain.—*Malcolm Ford*



## World-famous atheist accepts God's existence

One of the best-known atheists in the academic world, Professor Antony Flew of the University of Reading, UK, has accepted the existence of God. In a symposium at New York University earlier this year, Professor Flew stated that developments in modern science had led him to accept the action of an Intelligent Mind in the creation of the world. In "Has Science Discovered God?", the recording of the symposium released recently, Flew said his conclusion was influenced by developments in DNA research.

"What I think the DNA material has done is show that intelligence must have been involved in getting these extraordinarily diverse elements together," he said. "The enormous complexity by which the results were achieved look to me like the work of intelligence."

In 1955, Flew set the agenda for atheism with *Theology and Falsification*. Over the decades, he has authored 28 books and edited 12 others; at least 10 of his books were critiques of belief in God. He has also had debates and discussions with a wide range of religious believers.—*Metascientific Research*

## ADRA works amid tsunami tragedy

(Continued from page 1)

One such project that ADRA—Australia is funding is an approximately \$A250,000 project in districts within India's Tamil Nadu state and the Pondicherry Union Territory. "The project will help 4000 women widowed by the tsunami," reports Mr Jack. "These women are classed as having 'increased vulnerability' because they are now providing for their family with no regular income, no livelihood opportunities and in most cases limited skills and education. ADRA will provide access to income-generation programs to gain a livelihood and provide security for their family, support and counselling, health education, and vocational skills.—**Nathan Brown**

See *RECORD* next week for more reports on ADRA's work in the aftermath of the Asian tsunamis. For more information and to donate, visit the ADRA web sites at <[www.adra.org.au](http://www.adra.org.au)> and <[www.adra.org.nz](http://www.adra.org.nz)>.

## Church leaders respond to Asian tsunami

Wahroonga, New South Wales

Church leaders have responded to the devastation of the recent southern Asian tsunami by committing aid to help the victims, and reminding church members to continue to provide resources and prayers for those affected.

"Now is not the time to ask 'why' or to search for explanations—some answers we may never have before our Lord returns. Now is a time to act; to reach out to our fellow human beings with compassion; to be Christ's visible symbols of hope in a situation where fear and hopelessness hold sway," said Pastor Jan Paulsen, General Conference president.

"It is a tragedy on a scale that is difficult to comprehend," he added. "We see its continuing impact in the grief of those who mourn their loved ones; in the helplessness of the children who have lost parents; and in the desperation of survivors left without adequate food or water."

Pastor Paulsen, who is a former board chairman of the Adventist Development and Relief Agency (ADRA), urged

members of the church to place a proper emphasis on responding to the disaster.

"In the midst of this pain and suffering, these people are not forgotten by God. Each one is precious to Him. I trust that each one of you will do what you can to support the ongoing relief work with both your prayers and your resources."

Pastor Laurie Evans, president of the South Pacific Division, added, "Our hearts go out to the families, relatives and friends of those who died in this tragedy, but we are committed to turn our grief into practical help.

"It is the incredible generosity of people that enables aid organisations, such as ADRA, to offer immediate assistance. This is a time for the community to join together and bring hope and help to people who so desperately need it," says Pastor Evans.

Pastor Evans called on church members in the South Pacific to pray for those affected by this tragic event and to continue to support the relief efforts.—**Adele Nash/ANN**

## Adventist churches lose members in tsunami disaster

Chennai, India

Church leaders from the Bay of Bengal area have confirmed that at least nine Seventh-day Adventists in their region lost their lives in the December 26 tsunamis that hit southern Asia.

Three children and six adults from some of the 20 congregations in the region were killed. Many other families in the congregations suffered severe property or business losses. Those living and working in coastal areas were the hardest hit, with many having their loved ones and livelihoods swept out to sea when the waves retreated.

The church's regional headquarters in India have provided some details of the impact the tsunami had locally, and currently aid is coming in from church members and the Adventist Development and Relief Agency (ADRA), with both working together to help those in need.

In the Tamil Nadu region, ADRA has brought in two water-purifying units, and is providing food for 7250 internally displaced persons. Three meals a day are being given to 300 families in the southern Tamil town of Periyathazhai. The families are mostly those of fishermen, and include 30 Adventists, who lost their boats and nets.

Ten Adventist families in the coastal fishing town of Idinthakarai on the Tuticorin coast also lost their homes and their fishing equipment. The local church is feeding 50 people three meals a day in this area, where it is estimated that the economic loss will continue for at least another three months.

"The Adventist Church in Southern Asia is doing what it can to help care for our members," said Pastor Ronald Watts, president of the Southern Asia Division. "Presently only feeding is going on and such immediate help as needed. More help

will be extended as funds become available to help members."

Many church members' houses were damaged or destroyed. In one Karaikal village, the local church building was damaged, and \$US5000 worth of building materials for a new school were lost in the tsunami. The Adventist church in Port Blair, located in the Andaman-Nicobar Islands, was severely damaged and will need to be replaced.

Villagers on Rameswaram Island were forced to evacuate the island, which has meant that the scheduled dedication of their church has been postponed until they can safely return.

In Kerala, churches are distributing rice to those in need of food. Adventist officials met also met with the chief minister of the state, Mr Oommen Chandy, to donate funds to help in relief activities in the state.—**ANN**

# Avondale's theology students evangelise

Cooranbong, New South Wales

Evangelism is high on the agenda of the theology course at Avondale College. In 2004, theology students gave Bible studies that led 28 people into baptism—half from a non-Adventist background.

"Some of the baptised came from a Buddhist background," says Dr Graeme Bradford, Avondale director of field education and senior theology lecturer. "Coming from Thailand to Avondale to further their education, they thought Seventh-day Adventists were an organisation that provided educational opportunities for people.

"They had never seen a Bible before," he says. "They had difficulty in understanding some of the biblical concepts of God and salvation in Jesus, however the theology students studied with them for nine months and worked their way through the issues."

Other students have been working with Ryde church in Sydney, giving assistance by working door to door. So far their work has resulted in two baptisms of people with no former church contact.

Student Richard Carter says, "I spent an afternoon with a literature evangelist seeking contacts, not actually selling books, just seeking people to visit each week with a *Signs* magazine. We gained 35 *Signs* contacts in a three-hour stint. The



**Left to right: Theology student Neru Nuuali; Eun-Hae Joo, Prim Pengkhumsri and Linda Pengkhumsri who have commenced studies; Papae Pengkhumsri and Heung Partibandit who have been baptised; and theology student Eteuati Seupule-Feau.**

techniques used by Danuta, the LE, is what I now base my approaches on."

Other students commenced a mobile lending library. Beginning with two students, two backpacks, around 30 books and five videos, the idea was to go door to door with a variety of books and videos on different topics, such as health, religion, parenting, depression, science and children's interests, all with a Christian focus in order to help people with their needs and ultimately point them to Christ.

That was the end of March 2004. Now around 20 students are involved with the lending library and close to \$A20,000 worth of books, videos, DVDs and other resources have been distributed.

"Upon arriving at the door, we introduce

ourselves as a free community service to meet people's interests and needs with a variety of interesting material," says Cristian Copaceanu, leader of this ministry. "The items are lent out to people free of charge for two weeks, after which they come back to visit the contacts and lend them other items. This continues for as long as the people are interested and we make an effort to obtain new items on a regular basis, especially for those who request particular topics or interests.

"The thrust of this method of evangelism lies not only in the material people borrow but also in the friendships we form," Mr Copaceanu explains. "People from the community are often lonely and we have had many positive responses where they thank us not so much for the books or DVDs but for the time spent with them. The friendships formed have allowed many of them to open up about their lives, problems and joys as well as asking questions about God, Christianity and especially Seventh-day Adventists."

"While students are encouraged to do evangelistic work at Avondale, including in local church situations," says Dr Bradford, "this year the field education component for one whole year of the course will be devoted to working with people who know nothing about the Christian faith."—**Scott Wegener**

## Incorporated ADRA—Australia drops ADRAcare name

Wahroonga, New South Wales

In an effort to strengthen the value of a clear, united message to the community, the Adventist Development and Relief Agency (ADRA) Australia's recent incorporation, the term "ADRAcare" will no longer be used. This will be in harmony with the promotion of the ADRA Appeal, which has a very public face about ADRA's wider work. As new signage is prepared for new ADRA Op Shops and ADRA Centres, it will display the modified branding features. ADRA will work with regional conferences and current operations to assist in this transition period.

"ADRA—Australia Ltd still retains its status as a fully accredited agency," says David Jack, chief executive officer of ADRA—Australia. "Its development focus will continue to implement people-centred, community-based programs. ADRA—Australia will continue to support programs in the South Pacific, South-East Asia and some countries in Africa."

ADRA—Australia became an incorporated entity and has commenced trading as a company (ADRA Australia Ltd) as of December 1, in harmony with earlier decisions made by conferences and other Seventh-day Adventist Church entities to

incorporate. Recognising the complex operational environment for ADRA, the ADRA Board of Management recommended the incorporation of ADRA—Australia. This legal change represents a strengthening of the governance structure, but will not change the ethos or mission of the agency.

"This incorporation process provides ADRA with a great opportunity to strengthen its united identity in the wider Australian community, to share ADRA's story, and particularly reinforce ADRA's partnership with communities both in Australia and overseas."—**Gail Ormsby**

# Graduation firsts at Avondale

*Cooranbong, New South Wales*

The first student to complete a new teaching course and the first from an indigenous Bible college were among the 230 who graduated from Avondale College in 2004.

Sharina Bishop graduated from Avondale's new Bachelor of Teaching (Primary) course, a two-year degree for those who already have a first degree.

John Murison is the first graduate of the Seventh-day Adventist Church's Mamarapha College for Aboriginal and Torres Strait Islanders to receive a degree in theology from Avondale.

Dr Barry Oliver, general secretary of the South Pacific Division, presented the address during the graduation ceremony. He spoke about the mission and character of Avondale, encouraging the graduates to continue developing and modelling the college's value system.

"Avondale can't create values in anyone," said Dr Oliver. "All any of us can do is provide an understanding of the process and an environment that helps others acquire the skills and tools that makes it possible for them to develop their own value system."

The graduation marked the end of a musical era with the retirement of Mr Clark and Alan Thrift. Mr Thrift came to Avondale as head of the Music Department in 1957, maintaining that role for more than 30 years. He came out of retirement in 1999 to conduct the Avondale Singers.

Mr Clark has been a part of the department for 35 years, arriving in 1969. He has served as head of music since 1999. The two performed for the last time during a concert on the Saturday afternoon of the graduation weekend. Mr Clark conducted Avondale's chamber orchestra and Mr Thrift the Avondale Singers and Avondale Memorial Chorale.

The weekend began with consecration services in the Avondale College and Wahroonga Adventist churches on Friday evening.

Pastor Grenville Kent, a minister at the

Kellyville, NSW, church, and a lecturer in biblical studies at the Wesley Institute, praised the graduates for choosing Avondale as their place of study. "Secular education . . . can make you a living, but it can't make you a life," he said in his address to those on Avondale's Cooranbong campus.

"You have been offered an education that makes sense of life."

Dr Norm Young, a former senior lecturer in theology who retired in July after 36 years of service, spoke to the graduating class during the Saturday morning valedictory service. He compared "a pathetic, lacerated Christ" with "the might of Imperial Caesar. That's the choice, and it still is."

The college also hosted the inaugural President's Circle, a small group of Adventists who will advise, promote and coordinate support for the college, over the weekend. "We hope the idea grows and complements other organisations that support the college," says president Dr John Cox. The group joined Dr Cox for a dinner on the evening of graduation.

Dr Cox says the graduation caps a "highly successful" year for Avondale. He notes the baptisms of 20 people, some from the community, as a sign of the positive spiritual tone at the college.

Other significant developments included receiving: Higher Education Provider status and FEE-HELP approval under Commonwealth legislation, subject to 15 days of parliamentary review; an extra 30 Commonwealth-supported places in secondary teaching; and Commonwealth-supported places in nursing sufficient to cover about two-thirds of those enrolled in the course.—

**Brenton Stacey**



**Theology student John Murison receives his testamur from Avondale College president Dr John Cox.**

DMV Photography

## Worship institute opens

The refurbished "Laurels" at Avondale is the site of the new Institute of Worship and the new home of its Institute of Church Ministry.

Director Pastor Lyell Heise outlined the vision and purpose of the worship institute during an opening ceremony on the Saturday of graduation.

The project, jointly supported by the South Pacific Division, Avondale and a private donor, seeks to facilitate "uplifting, Spirit-filled worship in all South Pacific Adventist congregations, reflecting the joy of our hope in Jesus Christ."

Dr Alwyn Salom, director of the Institute of Church Ministry, outlined services provided to churches throughout the South Pacific and most recently Japan. One of the key services provided to more than 400 churches is a community profile that helps with planning needs-based ministries.

Dr Barry Oliver, general secretary of the South Pacific Division, declared the institute open. "We are delighted to assist the establishment of the Institute of Worship and continue to support the work of the Institute of Church Ministry, with appreciation to Avondale for their ongoing involvement," he commented.—**Nalissa Maberly**

# The domino effect reversed

by Norman H Young

If the first one in a series of dominoes that have been set on end is pushed over, it triggers a chain effect that causes all the other dominoes to fall down one after the other. On August 16, 2003, in Singapore, Ma Li Hua of China broke the world individual record for the number of dominoes toppled. She set up a chain of 303,621 domino pieces. A Dutch group (Weijers Domino Productions) holds the world team record. On November 12 last year—Domino Day—the group toppled a line of 3,992,397 dominoes, beating their previous record by approximately 145,102 dominoes.

This phenomenon of dominoes falling in sequence has been applied to political and social events and is referred to as the “domino effect.” The *Encarta Concise English Dictionary* describes the domino effect as “an inevitable succession of related and usually undesirable events, each caused by the preceding one.”

## Paul’s Corinthian dominoes

Paul uses in reverse something like the domino effect when he draws the consequences of denying the reality of the resurrection. He argues in 1 Corinthians 15 that if there were no resurrection from the dead, then a dreadful sequence of events would occur. We may list the sequence as follows:

1. If there is no resurrection, then Christ has not been raised (verse 13).
2. If Christ has not been raised, the apostolic preaching is useless (verse 14b).
3. If the apostolic preaching is false, the Corinthians’ faith is empty (verse 14c).
4. If Christ has not been raised, the apostles’ testimony concerning His resurrection is a fraud (verse 15).
5. If Christ has not been raised, then sin has triumphed (verse 17).
6. If Christ has not been raised, then there is no resurrection hope for the believers either (verse 18).



7. If there is no resurrection of believers, Christians who risk all for this belief (verse 30) are pitiful dupes (verse 19).

Paul protests against these conclusions by asserting in verse 20 that in fact Christ has been raised from the dead, the first fruits of the harvest or general resurrection. The resurrection of believers is yet future and occurs at the time of the return of Christ (verses 23, 52).

## Working back

Of course many Christians have abandoned the hope of Christ’s return. If we apply the reversed domino effect to this denial, the serious consequences of it are made apparent.

If Christ does not return, then there would be no resurrection of believers. And if there were no resurrection of believers, death, the last enemy (verse 26), would not be destroyed. If death is not abolished, the gospel promise is vain. The Christian message of hope based on the death and resurrection of Jesus would then be simply a lovely myth. For without the resurrection

of believers at the Second Advent the triumph of Jesus over death would be a hollow victory indeed: “The cross of Christ [would then] be emptied of its power” (1 Corinthians 1:17\*).

Thus, denying the Advent hope also denies the effectiveness of Christ’s death, resurrection and ascension. Without the Second Advent, Christ’s being at the right hand of the Father in heaven is meaningless. The reign on earth of a king who is forever absent would be in the end no reign at all. The consummation of the triumph of Jesus’ death and resurrection is impossible without His second advent.

## Ever ready

But Jesus has been a long time coming. How can we know when His return is near?

Christian hope is a confident hope, yet it is humble about the specifics of God’s future. “But about that day or hour no-one knows, neither the angels in heaven, nor the Son, but only the Father” (Mark 13:32). As Dunn puts it, “There is an



unknown quality, an unknowableness about God's future, which means that confidence in God can remain strong without being specific; the hope is in God, not in the particulars of what God will do."<sup>1</sup>

The "blessed hope" (Titus 2:13) is a hope; it is not esoteric knowledge of the time of the event. Christians have a desire for and an expectation of the return of Jesus; they do not have a means of calculating when that will be.

What then of the "signs" listed in passages such as Mark 13 or 2 Thessalonians 2? Some of the language of Mark 13 is a reminder that social upheavals will continue until the end, while other terms refer to the nearness of the destruction of Jerusalem. No data is given by which one can know what Jesus Himself said no-one could know, that is, the time of his return.

Second Thessalonians 2 refutes the belief that "the day of the Lord is already here" (verse 2). This passage is not giving preliminary signs with which to calculate a date, but rather a description of what happens in the very period of Christ's return.

It's not knowing the date of Christ's return that excites the Christian, but rather knowing the Christ who is to return. The hope of and the desire for Christ's return grow out of the realisation that with Christ the powers of the age to come have already arrived (Luke 7:22; Hebrews 6:4, 5). What defines the Christian's view of the future is the reign of Christ that has already begun. The Christ-event of the past controls our understanding of the coming Christ-event. Once one truly grasps that it's this same Jesus who's to return, fear of the Advent disappears.

### Fearful prospect or blessed hope?

But for some Christians fear still surrounds this promised event. John Smith recounts the relief he felt as a youth when he realised that if one in seven texts referred to the Advent that meant that six out of seven didn't. It's true that some fearful language is associated with the Second Advent. For example, Matthew portrays the unfaithful servant cut into pieces and set among the hypocrites where there is weeping and gnashing of teeth



(24:51). Paul speaks of Jesus taking fiery vengeance on those who do not know God and visiting eternal destruction upon them (2 Thessalonians 1:7, 8). And John the revelator pictures Jesus coming as a mighty warrior treading the winepress of the fury of the wrath of God (Revelation 19:15).

These images are to be taken very seriously, but clearly the range of the symbolic language indicates it is poetic metaphor and not prosaic narrative. They make it clear that our continued response to the goodness of the kingdom has grave consequences. The call of Christ is never to be treated lightly.

Added to the scary images is the language of being ever ready and living in a manner that is consistent with the hope of the Advent. Jesus said, "Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks" (Luke 12:35, 36). The New Testament repeatedly admonishes believers to be alert (Mark 13:23; Luke 21:36), to keep awake (Matthew 24:42, 43; 25:13; 1 Thessalonians 5:6; Revelation 16:15), and to be ready for the Lord's return (Luke 12:40).

### It's not about fear

But these exhortations should not be read as threats. They are descriptions of the behaviour that is to characterise those longing and waiting for the Lord's return.

They inform us more than they warn us. Such admonitions protect us from hypocrisy, that is, the error of affirming the right premise, but failing to draw the right conclusion. That is to say, declaring our love for the Lord and the hope of His appearing, but then living in a manner that is inconsistent with the claims. That would be like wearing a jockey's gear, but refusing to ride the horse, or, to use the biblical image, being covered with leaves but having no fruit (Mark 11:12-14, 20).

We should ask ourselves these questions: If we knew that Jesus would not return in our lifetime, would that change our values? Would we behave differently? Would we abandon our Christian faith? Would we begin to eat, drink and make merry? If we answer yes to any of these questions, we are serving Him out of fear and not love. But "there is no fear in love" (1 John 4:18). The love of Christ revealed in the cross constrains us, and our longing for His return grows out of it. The past informs the future, and both focus on the present. It is all about today; today we are to live for and in Him.

Edgar C Whisenant's book, *The Final Shout: Rapture Report* has sold thousands of copies. It was reprinted annually for many years with the year in the title updated with each printing. While they may be popular, such books miss the point of the Advent hope, which is not about knowing the date, but about knowing Jesus. **R**

1. James D G Dunn, "He Will Come Again," *Interpretation* 51 (1997), page 45.

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

This is the 14th in a series of articles defending the practical implications of the fundamental beliefs of Adventism. Many people question the relevance of doctrine, seeing it as the preoccupation of nit-picking theological minds. Doctrine is simply teaching. It attempts to answer questions such as "Who was Jesus?" "Why did He die?" "Why do Christians go to Church?" "What is God like?" and "Is the Bible the Word of God?" Doctrine becomes sterile when it is isolated from Jesus and from the realities of life. This series presents Adventist beliefs as issuing from Jesus and as impacting on our lives.

Norman H Young is a retired lecturer in theology from Avondale College and writes from Cooranbong, New South Wales.

# Mission possible

by John Denne

Jesus set out the mission clearly: “This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14, NIV).

## “Mission Possible”?

Philip Jenkins, distinguished professor of history and religious studies at Penn State University, observes that “September 11th focused a lot of attention on the growth of Islam. What most pundits and scholars have missed is the incredible growth of Christianity, and where it’s growing. We like to think of ourselves as the Christian West. But there is growing evidence that the centre of Christendom has moved. Africans are running to accept Jesus Christ. It is a scene playing out all across the developing world.”

It may sound like an exaggeration. But the truth is Christianity is sweeping across the Southern Hemisphere and Asia like a tidal wave. “The scale of Christian growth is almost unimaginable,” says Dr Jenkins.

We live in a fabulous time when the gospel is going to all the world. When it is done then “the end will come” and we will have no more pain, suffering or tears, but eternally we will experience what we were made for—love, joy and peace.

## God works through us

Jesus’ mission is possible. But only as His followers devote talent, time and money. That’s the way God has chosen to work. He does work supernaturally, but He works through us—His people—as we are committed to His world mission. In fact I doubt we can say we live for Christ’s mission, unless we are committed to world mission.

Why? Because that’s what Jesus’ mission

is. And because He wills it, it is possible.

## In China

The largest Seventh-day Adventist church in the world is probably in communist China in Shenyang Beikwan (pictured). Our logo is prominent over its entrance and a red cross rises from its pinnacle, proclaiming



name of George Taylor approached Pastor Jama and asked for a Seventh-day Adventist presence on the Shortland Islands—a location dominated by another denomination for 100 years. People from the Shortlands had observed the lifestyle of our people in other places. They had observed benefits. They had seen the effectiveness of our schools and clinics. Some of their students had gone

allegiance to Christ. Inside, 4000 eager worshippers crowd in to praise God, to feed their thirsty souls on His Word, and to enjoy the blessings of the Holy Spirit. This is not in Sydney or Auckland, but in the People’s Republic of China.

## In the Shortland Islands

Early last year, a group of us were thrilled as Pastor Jones Jama, president of our Western Solomon Islands Mission, related how faithful stewardship to Christ had miraculously seen doors open that had been closed since our missionaries first arrived in 1914.

In August 2003, a prominent chief by the

away from home to attend our schools. They had been blessed.

Now they realised they had “missed something” in the Shortlands.

Thus, in early February last year, George Taylor and his fellow chiefs welcomed Pastor Jama and his mission team to a ceremony where they handed over 18 acres of prime land for the establishment of a junior high school, to be owned and operated by Seventh-day Adventists.

Furthermore, they would also contribute the timber and labour for the construction of the school. Such an event was beyond human devising. But God worked so we could enter this last frontier of the Western

Solomons when His people were committed to His mission.

## In Australia

An inner-city Melbourne church had been struggling for many years. Attendance was declining. But when a mature church member was appointed to bi-vocational ministry there, a positive spirit began to develop. Ainsley Wagner was committed to Christ's mission. He became enthusiastically involved in conducting Bible studies. Time and petrol were invested in visitation. Leadership meetings were engaged in. Pastor Rod Anderson conducted a public evangelistic series. Many prayed for Ainsley's lovely wife, Doris, and she was healed of cancer in her throat. Dreams were dreamt and acted upon. Last year 15 people were baptised—and attendance is continuing to rise.

The Holy Spirit used the commitment of Ainsley and his supportive members to make the difference. They invested in Christ's mission and focused on what God wanted them to do.

## In partnership?

The gospel is going to all the world—in places like China, the Shortland Islands, in Melbourne and in many other places—but only as Christ's followers devote talent, time and money to that mission. That's the way God works. He works humbly—in partnership with us.

Today the Seventh-day Adventist Church is the eighth largest religious organisation on this planet. Our statisticians tell us that if present trends continue there will be 50 million Seventh-day Adventists by 2020. Can you imagine the impact 50 million mission-driven people could have?

This mission is possible! Are you part of it? The gospel of the kingdom *will* be preached in the whole world. And then the end *will* come. **R**

*"Stewardship—It's a lifestyle." This is the eighth in a series of articles highlighting the importance of stewardship as it impacts on many aspects of our lives.*

*John Denne is director of stewardship for the Victorian Conference, based in Nunawading, Victoria.*

# "Share My yoke"

by Sylvia Wright

**Cairns Post**, Wednesday January 21, 2004: "POLICE HUNT KILLER OF HOMELESS MAN—BASHED TO DEATH. Mystery surrounds the death of a man savagely beaten on a city street and left to die in pool of blood a his 55th birthday."

A homeless man, a mysterious death. Perhaps for the majority of readers this headline would leave them shaking their heads for a few seconds. Another senseless death—but probably forgotten by the time they turn the page.

He was a man without a home and family—but not quite, as I found out later. This homeless man was the same man I had recognised some days earlier. He was sitting under a tree seeking the cool shade on a hot Sunday afternoon while I was driving down the street prior to Christmas. I recognised him, turned the car around and called out his name. At the same time, I noticed his dirty clothes and that he was wearing only one thong. He questioned—"You know me?"—as he walked toward the car.

"Of course I know you. Do you know me?" I replied. And without waiting for his response, I told him my name. "I'm Sylvia, Sylvia Levers" (using my maiden name in hope of jolting his recognition of me). "You know, from Kuranda, same place where you from." (The newspaper later misreported Lockhart River.)

"Where are you staying?" I asked. "Can I give you a lift somewhere?" His answer was a homeless stare.

"Would you like to go to Bingo's place?" By way of acknowledgement, he opened the door and seated himself in the car.

Our conversation for the 15-minutes drive was merely "small talk." Now and then I would glance at him with thoughts of how lost he looked, trying to imagine what it would be like in his shoes without a place to go. As we stopped at traffic lights, he noticed the three letters from a number-plate on one of the cars in front of us. "There's my initials—for my name,

Howard Raymond Hobson," he announced proudly. I couldn't help smiling at his reaction and thinking how quickly and freely he had shared his full name with me.

Howard was dropped safely at Bingo's place and, after chatting briefly, I said my goodbyes. Two weeks later, I spotted Howard again in his homeless state, wandering down another Cairns street. This time, no offer of a lift as I was on my way back to the office following a work meeting.

Learning of Howard's death was truly thought provoking—his homeless life on this earth prior to his senseless death. Did God allow an opportunity that day when a lift was offered to him, that resulted in sharing between Howard and me? I believe God did. I remembered how Howard shared his full name with me and in return received a ride to the safety of Bingo's home.

On one hand, Howard's homeless life is a reminder of humanity roaming and seeking a better place in this world. On the other, there are those that have accepted the privilege of bearing the full name of Jesus Christ within their heart and mind in sharing His yoke.

As Jesus said, "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matthew 11:29, 30, NIV). Jesus promises to share our load and work beside us. I like to think that Jesus was beside me that day with Howard.

Sharing Jesus' yoke draws out love, compassion, joy, peace, understanding, patience, kindness, gentleness and faithfulness for our troubled hearts, and also for other lost souls who are seeking a better place—an eternal home in God's kingdom. **R**

*Sylvia Wright works in indigenous welfare and is a member of the Cairns church, Queensland.*

# Peter's peace

by Fiona Kingston

Being captured and imprisoned is something I cannot comprehend and I certainly cannot understand sleeping while bound with chains to guards on either side. But Acts 12 gives an account of Peter doing just that:

“Peter was kept in the prison, but prayer for him was being made fervently by the people of God. On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison” (verses 5 and 6, NASB).

How is it possible to sleep in that situation and under those conditions? When the storms of life buffet us from time to time, sleep is usually one of the first things to go. Yet this man—due to be killed before a crowd of angry, self-righteous people—is sound asleep, between two guards. This is a tsunami of a bad experience and the guy is snoring.

I believe he couldn't have cared less if he was killed or not because he was on a mission. His mission was God-given and his relationship with God was such that trust and faith were supreme. If he were to die at that point it was fine by him, because his life was not his own. His eyes were on a higher goal.

As God's emissaries, we should be the most “at peace” people. We are the redeemed. We know that God never leaves us. The Bible tells us that. Everything is in His control. It doesn't matter. What matters is that our relationship with God is so solid and constant and personal that His assurance and peace is solid, constant and personal. Peter was completely surrounded by God's peace—and so he slept.

I believe this is a blessing bestowed through praise, worship and adoration of our awesome God. I have been blessed by having a classroom full of children placed in my care every year, and one of the

highlights of the curriculum is singing praises to God during worship time. One boy I taught used to say, “It's soaking time.”

I love it. While we are praising God and lifting Him up before us, before all our plethora of mundane trivia, God reigns in our space. The enemy will not and cannot hang around. More importantly, the angels cannot stay away and God is there.

No matter what our woes, if we place God first and praise Him, His presence fills us to the brim with His peace.

Another vital point of this story is that there was an abundance of prayer on Peter's behalf. He was soaked in prayer by a people who were in harmony, united and praying for him. I don't believe they were all praying for him to be strengthened so he could cope with death; I believe they were asking God for his release. If we listen, God guides our prayers and, as it turned out, that is exactly what happened. When God leads, things happen.


It doesn't matter what circumstances we are going through if we are firmly by God's side. There is a place close to God's heart, where the enemy cannot find us, where

God reigns supreme.

It is natural to be emotionally responsive to the turmoil in our lives. However, it is a daily choice for God to reign in our lives, to go before us, to make a path, to put a song in our hearts.

Staying awake nights and fretting is not being at peace. But the real challenge is: What sort of relationship do we want with God? Is it our choice to have a relationship like Peter's? Where, with death staring us in the face, the enemy stalking us constantly, we sleep knowing we are encompassed by God's Spirit. It does not matter.

When your boss loses it, your marriage falters, your children challenge you, your bank account is in the minus zone, you have serious health issues, or whatever your particular challenges in life, consider God, lay your praise at His feet and honour Him. It is He who equips you with the strength needed to get through and He gives you insight into His perspective so you can pray accordingly.

God is good—always good. 

*Fiona Kingston is a teacher who writes from Normanhurst, New South Wales.*



## Precious memories

David Ellis, Canada

What precious memories Haskell Park (Newsfront, November 27) has for so many New Zealanders! Our family drove from Whangarei, not willing to stop even to admire the scenic spots en route so eager were we to get to camp-meeting! We thrilled to the Bible preaching of men such as George Burnside, John Coltheart, Arthur Maxwell and L C Naden. And who could forget Kata Rangoso?

Haskell Park camp-meetings were life-changing for many of us, and only heaven will reveal the number of names written in

“caring for the welfare and spiritual well-being of church employees and members,” and for us as a family, the Manly flats have done just that. I say such a major decision ought to wait for the division session, now only a few months away.

## Value-added or negatively-gearred?

Bill Ackland, email

Given the church’s willingness to bear the massive involvement in time and cost in staging the International Faith and Science Conferences (Flashpoint and Review, December 11), presumably to try

Adventist News Network bulletin of October 13, 2004) when he asked if anyone had changed their position and, if they hadn’t, was that money well spent.

I suggest one unwanted result of staging expensive conferences that to many appear unnecessary, is a withholding or re-directing of their funds, which the church sorely needs to help fulfil its mission.

## Poor reporting, RECORD

Patricia Dickie (nee Louis), WA

I was disappointed that the report on the 50th anniversary of the Karalundi Mission (November 6) omitted our father, Stan Louis, in recognising the contributions of its founders. He helped build Karalundi, was its first superintendent and teacher. He was a part of the aboriginal community not only at Karalundi but also Mullewa. He and his wife tended to the children in every way necessary. We are proud of our parents’ part in this history.

*Editor’s note: Stanley Jean-Louis taught at Karalundi 1954–8 and was mission superintendent 1955–7. He was well liked and called jamu by his students—a Western Desert term meaning grandfather or great uncle. RECORD apologises for this oversight.*

**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.

## Our biggest assets are not Manly flats, Sanitarium or the Wahroonga estate, but our people.

the book of life as a direct result of coming to better know Jesus and His truth for today at this now-for-sale North New Zealand Conference campground.

## Stewardship of church resources

André van Rensburg, Qld

It was with some concern that I read that “Woodburn,” church-owned flats at Manly, are to be sold (“Church may sell Manly flats,” December 11). Our biggest assets are not Manly flats, Sanitarium or the Wahroonga estate, but our people. Our mission isn’t going to be completed by money, but by our people being used by the Holy Spirit.

The number of pastoral families who no longer serve our church is a great loss of human resources and economic investment. Manly flats have provided many families with an opportunity to rest and build family ties. How can one quantify in monetary terms the benefits such as those that the flats have had and can provide?

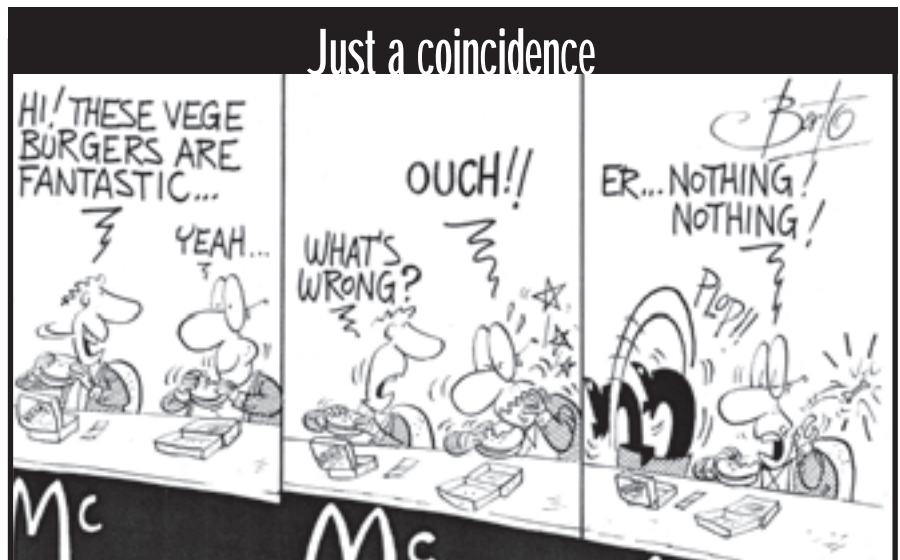
We need to be cautious that economic rationalism (due to the property boom) doesn’t only justify the sale of Manly flats, but also target other church real estate. We wouldn’t sell our family’s heirlooms at Cash Converters, and even more so Manly flats, a haven providing a place for family healing and renewal. Pastor Laurie Evans’s summary of our church’s mission includes

to explain the clear record of Genesis to those of our number whose understanding is a little shaky, can we now expect similar conferences on other of our beliefs, if some among us have taken a different view?

I find it difficult to understand what is so hard to comprehend about statements, for example, in Genesis 1:5, 8, 13, 19, 23, 31—“the evening and the morning were the . . . day.” If those who need help in this area are happy to keep the Sabbath each week, why do they accept this biblical teaching, which is directly linked to the other six (24-hour) days of the Creation week—and every week since?

Roy Adams, associate editor of *Adventist Review*, made a valid point (on the

## Just a coincidence



## Anniversaries

**Doble**, Len and Beryl celebrated their 50th year of marriage on 16.12.04 at the home of their daughter, Ruth, in Sunbury, Vic, with relatives and friends. They have two children, Ruth and George, who were born in Papua New Guinea where they spent many years as missionaries in the nursing profession. They also have two grandchildren, Karyl and Angela. Len and Beryl are now retired in Condong, Murwillumbah, where they are active and appreciated members of the Tumbulgum church.

**Epps**, Harry and Grace were married on 22.12.34 at Spotswood, Vic. On Sunday, 19.12.04 they celebrated their 70th wedding anniversary at the Nambour SDA church, Qld, with their four daughters and their husbands, 16 grandchildren, 21 great-grandchildren, and one great-great-



grandchild, plus about another 70 friends. Letters were read from the Queen, the Governor-General, the Premier and the Governor of Queensland, as well as the local Member of Parliament. They are living at Woombye and still caring for themselves; well-known and loved by many.

## Weddings

**Capon—Parker**. Nathaniel James Capon, son of Philip and Geraldine Capon (Langwarrin, Vic), and Joanne Ruth Parker, daughter of Steven and Yvonna Parker (Nairne, SA), were married on 19.12.04 in the Stirling Adventist church.

*Dave Hamilton*

**Evans—Schulz**. Daniel Charles Evans, son of Charles and Carol Evans (Lismore, NSW), and Mara Jane Schulz, daughter of Russell and Helen Schulz (East Maitland), were married on 14.11.04 at Tocal Homestead, Paterson.

*Dave Hamilton*

**Lis—Fulwood**. Jonathan Lis, son of Tadeusz and Cheryl Lis (Newcastle, NSW), and Renee Fulwood, daughter of Rodney and Rosalie Fulwood (Innisfail, Qld), were married on 3.10.04 at St Patrick's of Nulkaba church, Hunter Valley, NSW.

*Casey Wolverton*

**Marr—Sforcina**. Peter Marr, son of David and Marilyn Marr (Perth, WA) and Sue and Dave Scott (Perth), and Hannah Sforcina, daughter of Don and Aileen Sforcina (Beaufort, Vic), were married on 11.12.04 at The Sunken Garden, UWA, Perth.

*Andrew Skeggs*

**Sigley—Insch**. Timothy Sigley, son of Shane and Rahima Sigley (Salisbury, Qld), and Kelly-Marie Insch, daughter of Lester and Andrea Insch (Laidley), were married on 12.12.04 in the beautiful Japanese Gardens, Toowoomba.

*Chris Foote*

**Tognella—Williams**. Joel Tognella, son of Leo and Kerry Tognella (Toowoomba, Qld), and Tameika Williams, daughter of Graeme and Ruth Williams (Kingshorpe), were married on 3.12.04 in Toowoomba Central church.

*Chris Foote*

**Waters—McIver**. Dr John Waters and Sandra McIver were married on 28.11.04 in a Melbourne garden setting, surrounded by friends and family.

*David Currie, John Hammond*

**Whyatt—Ruthenberg**. Derren Whyatt, son of Kevin and Rae Whyatt (Ravensbourne, Qld), and Wendy Ruthenberg, daughter of Jeffrey and Karen Ruthenberg (Mundubbera), were married on 27.11.04 in the beautiful Whyatt family gardens at Ravensbourne.

*Chris Foote*

## Obituaries

**Andrews**, Belinda Anne, born 16.3.1970 at Mona Vale, NSW; died 28.7.04 in a plane crash near Benalla, Vic. She is survived by her husband, Craig; her daughter, Zoe; and her son, Zachary. Belinda was a devoted mother to Zoe and Zach, and had an active role in the Wairoonga school and community. During her life she was a successful sportswoman, excelling in tennis and athletics. In the past decade God found Belinda and He was a very important part of her life. She will be deeply missed by her husband, children, family and friends.

*Lloyd Grolimund*

**Bradsell**, Roger, born 5.8.1943 at Oxford, UK; died 25.11.04 in Perth, WA. On 5.9.69 he married Patricia. He is survived by his wife; his children, Robert, Paul (all of Perth) and Annette (Atlanta, Georgia, USA); and his one grandchild, Meg. Roger was a healthy, smiling, caring person who lived for his family.

*Andrew Skeggs*

**Cox**, Yvonne Alice, born 23.11.1926 in Tasmania; died 30.5.04 at Lake Mary, Florida, USA. In 1948 she married James, providing moral support to his work as a pastor in Australia and New Zealand, as a theology professor in the United States and as principal of Avondale College. She is survived by her husband; and her son, John. For 11 years she managed the bookstore at Andrews University, USA, taking it from a small operation of \$100,000 per year to more than \$1,000,000 annually. She was a gentle, caring person who was greatly loved and respected.

*James Coffin*

**Gard**, (Jack) Edmund, born 30.4.1924 at Leichardt, Sydney, NSW; died 3.12.04 at his home on the Gold Coast, Qld. He is survived by his wife, Beryl; his children, Ross, Carmen, Bronwyn and Chris; and

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his grandchildren. He left a legacy of great community care and helped with the establishment of the ADRAcare shop on the Gold Coast. He will be greatly missed by his family and also the Southport church family.

*Peter Stojanovic*

**Grolimund**, Rosa Edith, born 4.4.1904 in Melbourne, Vic; died 17.11.04 at Maley on the Sunshine Coast, Qld. She was predeceased by her husband, Pastor Max Grolimund, in 1967. She is survived by her children, Doris Evans, Geoffrey and Keith; her seven grandchildren; and seven great-grandchildren. Rosa supported her husband in ministry in Western Australia, Victoria and New South Wales, many churches being set up as a result of their ministry. Rosa died loving Jesus and looking forward to His imminent return.

*Lloyd Grolimund*

**Howse**, Eric William, born 21.5.1914 in French Polynesia; died 12.12.04 in Wyong Hospital, NSW. He is survived by his wife, May (nee Bradley); his brother, Ron; his sisters, Moira and Eileen; his four grandchildren; and four great-grandchildren. Eric had a distinguished denominational career, giving 52 years of service, 45 of which were with the Sanitarium Health Food Company. Also, he was secretary-treasurer of the Central Pacific Union Mission in Fiji, treasurer of the South Pacific Division, and finally director of the World Food Service in the General Conference. His passion was for God's work.

*Claude Judd  
Arthur Patrick, Rein Muhlberg*

**Huber**, Helmut Joseph, born 2.10.1930 in Austria; died 25.11.04 in Allamanda

Hospital, Gold Coast, Qld, after a short illness. He is survived by his wife, Sylvia; his daughter, Anita; and his granddaughter, Anika.

*Peter Stojanovic*

**Lamplough**, Ethel Joyce, born 16.11.1910 at Quirindi, NSW; died 10.12.04 at Paynesville, Vic. She is survived by her son and daughter-in-law, Doug and Shirley MacBalrae (Newlands Arm); her daughter, Margaret (Brisbane, Qld); her granddaughters, Leanne (California, USA) and Shandelle (Brisbane, Qld); and her three great-grandchildren. Joyce lived to serve her Lord and others. Despite tragedies in her life, Joyce always rejoiced in God's blessing and was a happy Christian. A talented musician, she was organist in every church she attended. She was a keen Bible student, winning many to the Lord. Right to the end, she shared her faith, even in the nursing home. "Well done, good and faithful servant . . ."

*Keith Hankinson, Marcus Mundall*

**Leppien**, Vivien Walter Raymond, born 16.7.1931 at Rockhampton, Qld; died 29.11.04 at Mackay. On 26.1.54 he married Elinor Stayt. He is survived by his wife (Mackay); his children and their spouses, Ron and Lyn (Charters Towers), Joel and Sharron (Paraburdoo, WA), Bronwen Leppien and her partner, Darren, Jillian and Joe Koch (all of Mackay, Qld), and Adrian and Hayley (Blackwater); his 10 grandchildren; and two great-grandchildren. Vivian was a faithful member of the Mackay Central Adventist church. He had a strong faith, even in the time of adversity. He was a loving husband, father, grandfather, great-grandfather and Christian.

*Bob Borresen*

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**MacGregor,** Ruth, born 21.1.1921 in Mauritius; died 18.11.04 in Perth, WA. On 12.8.78 she married Victor. She is survived by her husband (Perth); her children, John Martial (Mauritius), Myrna Heslington (Perth, WA) and Jeannine Joly (Mauritius); her two grandchildren; and three great-grandchildren. Ruth loved singing the songs of Zion and will be overjoyed to meet Jesus face to face.  
*Andrew Skeggs*

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If we discovered that we had only five minutes left to say all we wanted to say, every telephone booth would be occupied by people calling other people to stammer that they loved them.—*Christopher Morley*

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