

RECORD



The Adventist Development and Relief Agency is working closely with the Medan Adventist Hospital to assist tsunami victims at this field clinic in Banda Aceh, Indonesia. The clinic sees 600-800 people each day.

ADRA thanks tsunami donors

Wahroonga, New South Wales

The Adventist Development and Relief Agency (ADRA) has thanked church members for their generous response to the devastation caused by the Asian tsunami on December 26. "The response is unprecedented," says chief executive officer of ADRA-Australia, David Jack. "But to continue to help, we still need continued donations.

"As a donor office, ADRA-Australia has a primary responsibility to provide financial resources to places impacted by disasters such as the tsunami," Mr Jack explains. "In addition, ADRA-Australia has sent some of its staff to the affected areas. During this time hundreds of individuals and families have expressed their support for the role of ADRA by generously donating almost \$A1.3 million to the victims of the tsunami.

"Our relatively small ADRA team has worked beyond its capacity during the past month to ensure that donations are properly handled and receipted, our staff overseas are supported and that information is provided to our churches and donors during this time."

Mr Jack is grateful to all who have contributed to ADRA-Australia's response to this disaster. "My personal thanks goes to those who have volunteered time to help with the ADRA call centre, mail-outs and other important tasks," he says. "Thanks also to my staff, most of whom returned early from holidays and have worked extremely hard under difficult circumstances, and to those who have sacrificed and donated funds through ADRA-Australia to support the thousands of people who have no home or livelihood as a result of the tsunami."

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A matter of perspective



**ADRA
staffer shares
experience**

Your community covered

Standing at the rear of a congregation of a Seventh-day Adventist church recently, midway through the worship service, it was obvious people had missed their RECORD over the Christmas break. Many had their head down, reading, with one ear to the pulpit, engrossed in the first of their church family's newsletter for 2005.

Providing reading material for worshippers disinterested in what's happening in their worship services week by week isn't part of RECORD's role, but it is sometimes the fact of the matter nevertheless! That wouldn't be because we editors of RECORD do such a fantastic job, I'm sure. Rather, it's the X-factor at work.

According to policy of the South Pacific Division, the role of RECORD, "the official paper of the Seventh-day Adventist Church in the South Pacific Division," is "to nurture, to educate and inform church members."

According to its former editor, Pastor Bruce Manners, who last year completed his doctoral study on the role of publications in the Adventist Church, it is also used to line cockies' cages. (*Oh, well . . . and every word was so-oo precious . . .*)

According to Pastor Manners's thesis,* based on surveys and interviews, "there is a stronger recognition of the magazine's role in keeping people informed. . . . The evidence is that respondents [to surveys] believe RECORD does far better at informing than at either nurturing or educating church members" (page 223). This conclusion was reinforced in interviews and focus groups, he says. (Its reincarnation as birdcage liner and fly-swat don't get a mention.)

"Informing" in RECORD comes mostly through its Newsfront, Letters and

Noticeboard pages—from front cover to back cover—most of which is the contribution of "stringers"—readers in local churches.

Informing is best understood "in relation to the importance to RECORD readers of facilitating connections within the [Adventist] community," Pastor Manners continues—connections found in content relating to people they know personally or who feature regularly in some way.

It's for that reason—the X-factor—that people surreptitiously read their RECORD rather than listen to the sermon—they're interested in their church community.

According to Pastor Manners's research, the vast majority of readers feel that RECORD links them with other people, events and places in the broader church, and that it helps them to feel part of that large family, which is the church community.

And how does this happen? Here's my observations, to which you might add a few more:

● *RECORD gives continuity.* For many it is the only constant inside a rapidly changing church. It's been part of their church experience since their baptism. From cover to cover, from week to week over more than a century, it's always there.

● *RECORD gives connection.* For some, it is their strongest link to the church, something specially appreciated by isolated members and expatriates. It is also appreciated by former and non-attending members. In another sense, wherever you go around the South Pacific Division—in employment, on holiday or a sea-change—it's there.

● *RECORD gives security.* There's something appealing about belonging to something bigger than ourselves. Being part of God's

cause and playing a part in carrying His message to the world especially so. Amid so much change, the tradition of RECORD engenders a sense of safety.

● *RECORD gives unity.* That the church in Australia, New Zealand and the South Pacific is diverse in its ethnic, cultural and theological make-up goes without saying. However, we need to be reminded of that occasionally, as it implies the church's need for tolerance among its members. Through its Letters page especially, RECORD is an effective medium for a fair expression of divergent views in a considered, non-threatening and non-adversarial way.

But between RECORD's covers each week, we may find more than community building. There's education—the presentation of new ideas and the reinforcement of old, the airing of relevant issues; and nurturing—the expression of felt needs, especially those of the hurting—and a voice for the marginalised on its periphery. These are some ways these roles are fulfilled.

Next week you have the opportunity to contribute directly to your community newspaper, RECORD.

How? Next week, February 12, is the annual RECORD Offering, a day on which you can demonstrate your appreciation (or otherwise) for it through giving generously. Thank you for your support.

Lee Dunstan

* Publish or Perish: A Study of the Role of Print in the Adventist Community, Monash University, 2004.



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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

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

Email Newsfront: record@signspublishing.com.au

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

- Year 10 students bring joy to hospital kids
- LifeBoat impacts less fortunate community
- 181,000 baptisms in East-Central Africa
- Paid parking fines shows God's grace
- and more

—Compiled by Scott Wegener—

● The **Three Angels Chorale** presented a celebration of the life and ministry of Jesus at the Taree, NSW, church, on December 16. Comprised of 21 young people from the USA, Canada, South Korea,



Malaysia, New Zealand, Colombia, Japan and Australia, the chorale presented **items in English, Japanese and Zulu** to more than 100 listeners, of which 46 were from the community. "To have 46 non-Adventists attend our church at once, in a country town, is quite a number," says communication secretary Dawn Jerrard. **"It's the most we've had attend any program."**

Advertised on radio, in newspapers and shop windows, church members also gave out special invites to friends. The Three Angels Chorale members **devote their holidays** to sharing their Christian experience through music—this season visiting Hong Kong, Malaysia, Thailand, Australia and New Zealand.

● At the end of their school year, a group of **enthusiastic Year 10 students** from Sydney Adventist College (SAC) spent a day at **Sydney's Westmead Children's Hospital**. They provided the



children with fun activities including singing, games, face painting, and balloon sculpting. The students loved the experience and say they would "definitely

More appealing ways for ADRA

The traditional door-knocking method of raising money for the ADRA Appeal is not necessarily the only or most effective method that churches can use.

After receiving council permission, five Ascot Vale, Vic, church members put on their red ADRA shirts and went tin rattling at two busy Melbourne intersections. Some \$A2000 was raised in two Sunday afternoons.

"We've done it this way for four or five years now," says Ascot Vale minister Ainsley Wagner. "It's a magic way to collect. You just have to stand and rattle your tin. If people give, they give. If they don't, they don't. If only we had more personnel, we could raise a lot more."



property. ADRA was present on the day with an information display and gave out show bags to browsers. —Scott Wegener/Northpoint

do it again." As part of the school's desire to reach out into the local community, more service projects like this are planned for SAC throughout 2005. —Jean-Pierre Martinez

● Up to **1500 people attended** Boolaroo church's first Christmas carols program, **"A child is born,"** at Warners Bay, NSW. Some \$A3000 was spent on the event, which included a children's story that was a hit with the kids and a complete narration of Jesus' birth and death that was interspersed with Christmas hymns. "The passion of love" books were **given out to the public**. Someone commented,



"It was nice to finally go to a carols without all the rigmarole." —Sarah-Jane Williams



● The **Ulverstone, Tas, junior early teens (JETS)** have been in outreach action recently. During a **"Who dares wins"** evening, \$A186 dollars was raised for the JETS children to **buy suitable gifts** for Operation Christmas Child. Dares on the night incorporated things such as Weet-Bix, **live worms** and crabs, tissues and baked beans. At another time, as a random act of kindness, the JETS filled a bottle with lollies, kind and encouraging thoughts, a photo of themselves, information on Ulverstone and a return envelope. After being sealed with wax and sent to Sydney, it was **tossed into Sydney Harbour**. The JETS are praying it will considerably brighten the day of whoever finds it. —Tasda News

● **LifeBoat** is a community service organisation that began among local members of the Charlestown, NSW, church and has now spread to the wider Hunter area. A 15-seater bus tows



a **mobile kitchen** fully equipped for street ministry and every Friday night sets up to serve many disadvantaged people. With no funds to begin with, their \$A20,000 budget was met and paid for through grants and supportive church members. The Premier's Department and Police have now invited LifeBoat to begin a similar service in Toronto, and the Department of Housing are in negotiations with LifeBoat for them to **manage a block of flats** in the area. —Northpoint

● Pastor **Peter Roenfeldt** shares a few suggestions on how individuals and teams from your church can participate to **help after large-scale tragedies** such as the recent earthquake/tsunami: Join existing community and church fundraising events, concerts and services; organise opportunities for people to pray, reflect, remember and grieve; open your cafe church, homes or meeting places as a place for reflection; **plan a remembrance worship service** and invite people from your community to read scriptures, share stories of local people affected, provide music in honor of those lost and share times for silence and respect; organise a

community concert or sporting event and involve community personalities to perform **to raise funds** for an aid organisation; donate your time, money, goods or services for use for ADRA or another aid agency; plan to sponsor a child or children individually or as a church; take food to and do practical things for families in your community who you know have suffered in this tragedy; **involve your children** in fundraising events that they can relate to in a meaningful way.

● The **East-Central Africa Division** (ECAD), formed in November 2002, had a record **181,110 baptisms** in 12 months. In addition, almost 1000 churches benefited from Roofs for Africa, a program designed to assist with the construction of church buildings. More than two million members worship in nearly 8500 Adventist churches in ECAD.—*East-Central Africa Newline/AR*

● Anyone with **unpaid parking tickets** was given the opportunity to present them to a cross-denominational group of pastors, organised by Mission Media, and have their **finest paid in full**—just by asking. As a modern-day parable **demonstrating God's grace**, on December 18, Boise, Idaho, USA, area pastors outside Boise City Hall paid for more than \$US7500 worth of local parking fines. "There are so few examples of what grace actually looks like in our culture," says **Michael Boerner**, Mission Media executive director. "This demonstrable parable so clearly explains the most important message the church has to offer—God's undeserved love and grace can be ours by simply asking." Many, bringing in their tickets, were **teary-eyed college students** who faced the prospect of not graduating for failure to pay their parking fines. The largest number of tickets owed was 84, by a university student, totalling \$US555. The money, raised from local businesses, was given on a first-come-first-served basis until the \$US10,000 budget was spent.—www.parkingticketgrace.com

Days and offerings

February 12—RECORD Offering

Off the record

● Fourteen-year-old **Aaron Williams** from Kellyville, NSW, church was recently recognised for his achievements in **discus throwing** by Baulkham Hills State MP **Wayne Merton** at Parliament House, Sydney. He competed in the Trans-Tasman discus throwing in Auckland, NZ, against 45 others.



"**Some looked like giants**, but I came third!" Aaron says. While in NZ, he also competed in the field relays that consist of discus, shot-put and long jump, where his team came first. Aaron also has talents in as a musician, playing in three bands on instruments such as saxophone, tenor horn and electric guitar.—*Robyn Crabtree*

● Though **Boris Ambrus** was graduating from his studies in aviation and communications with a private pilot's licence, the December 5 graduation ceremony at Avondale College, NSW, was overshadowed by his baptism the previous afternoon. Boris's mentor, Pastor **Len Barnard**, fulfilled Boris's dream of being baptised at his favourite place—**in the surf** at North Cathos. Boris is on his way to fulfil another dream—to serve God as a **mission pilot**.—*Ian Howie*



● **Tauranga North**, NZ, church members showed their appreciation for their Pathfinder leader by **secretly spending the day** grading, cleaning, planting, repairing, wood chopping and painting around her property. **Toni Hicks**, a solo mum, had invested so much time into running Pathfinders that her garden and yard had gotten out of hand. When Toni returned from being enticed away from home for the day, **she was astonished** to see such a transformation and all the friends who had come to help.—*G Judge*

\$A10,000 for Port Lincoln fires

The Adventist Development and Relief Agency (ADRA)—Australia has made \$A10,000 available for victims of the Port Lincoln fires in South Australia.

As with previous disasters within Australia, ADRA officers will work with the South Australian Family and Community Services to locate and assist those who fall between the cracks of insurance and other forms of government assistance.

Gary Christian, ADRA—Australia's national program director, believes that the fires have come at a difficult time, when many services are understaffed early in the new year, making ADRA's support even more needed. "There are always people with special circumstances who will miss out on various forms of government support, but whose needs are nevertheless very genuine," he says, "and these are the people we will seek to identify and then assist.

"While ADRA has a strong focus on the tsunami disaster overseas, we still need to look after people who have suffered from these fires in our own backyard," says Mr Christian.

Those wishing to assist victims of the Port Lincoln fires can donate to ADRA's Port Lincoln Fires Fund via telephone on 1800 242 372 (in Australia) or via their web site at www.adra.org.au.

ADRA leader reflects on the Asian tsunami

Wahroonga, New South Wales

Adventist Development and Relief Agency (ADRA)—Australia's chief executive officer, David Jack, took time to answer RECORD's questions about ADRA's ongoing response to the December 26 Asian tsunami.

What has been ADRA's initial focus?

The ADRA network has focused on the provision of water and sanitation in affected areas, along with medical support, clothing and food. ADRA workers on the ground have also focused on connecting with isolated communities—in some instances the first aid agency to provide support.

As news of the disaster reached Australia, ADRA—Australia was overwhelmed by phone calls from donors and church members requesting information and wanting to donate. Without the luxury of a call centre and the public relations teams of the larger agencies, ADRA—Australia staff have worked long hours to provide information to churches and the media, as well as process more than 2600 donations.

In addition, ADRA—Australia sent its own staff across to Asia to assist in the relief effort. Whether it be providing direct relief or conducting needs assessments and writing proposals, ADRA—Australia staff and volunteers continue to make a significant contribution to the immediate relief efforts.

With so many other aid agencies, why is it important that ADRA be involved in the tsunami relief and rebuilding effort?

One of ADRA—Australia's core values is compassion. Our staff commitment to this value gives no alternative but to be totally involved. Responding to disasters such as the tsunami is what ADRA is all about, particularly in the rehabilitation phase. The devastation is so extensive that it will require the full participation of all aid agencies and governments, working together to adequately meet all the needs.

What does ADRA bring to the affected regions that is unique?

Links with the Adventist hospital and

church network in the affected countries provides additional resources and opportunities for service and response to the affected families and individuals. There are ADRA country offices in all affected countries providing immediate infrastructure and personnel.

How well did ADRA's disaster response plan work in this instance?

The ADRA network's disaster response plan enabled a quick response and the mobilisation of a network of ADRA donor and implementing offices.

ADRA—Australia is a donor office, so our main focus is on fundraising and allocation to appropriate projects. A donor office maintains a relationship with the partner ADRA office in which the project is located, providing monitoring and evaluation to each project. However, ADRA—Australia has provided staff and resources to the affected country offices to assist these implementing offices to perform their roles more effectively.

ADRA—Australia's resources have been stretched and we acknowledge that we are not adequately prepared for a disaster of this magnitude. The learning and resources created on the run during this response provide a valuable base for our future development and preparation.

Why have we heard so little in the media about ADRA's involvement in the tsunami relief effort?

ADRA's primary investment has been in the response to affected communities and in the provision of information to donors and church members. While we would have welcomed a greater media profile, this was provided to the select few agencies that ultimately raised over 95 per cent of all donations given to tsunami appeals. There are dozens of agencies—including ADRA—that do excellent work, but don't invest large amounts of money on media profiling.

We have been disappointed that we couldn't achieve more media attention for ADRA and request the understanding and support of our churches during this challenging time.

How has ADRA raised funds for this relief effort and how will those funds be managed?

ADRA—Australia has generous and loyal donors who have given to tsunami relief, along with hundreds of new donors, many of whom are Adventist Church members. It has been encouraging to acknowledge significant donations and support provided by people who are not members of the church.

In partnership with ADRA, Adventist churches all over Australia are running fundraising projects. Sydney Adventist Hospital and Sanitarium are matching staff donations.

Funds are being allocated to proposals submitted by ADRA offices in the affected countries. These proposals are needs-based and focus on the provision of basic support, but take the long-term view and seek to position people to be able to resume their livelihoods and begin to be responsible for their own needs. An example of this is to assist fishermen who have lost their equipment, therefore their income, to obtain boats and motors and get back to work.

How does this response demonstrate the importance of the work of ADRA to the Adventist Church?

ADRA is sometimes spoken of as the welfare or community-service arm of the church. In the sense that ADRA is the extension of the church into the community, ADRA is the arm of the church that reaches out to people in need, offering support, understanding and practical help.

Jesus placed serving the community at the heart of the gospel and what it means to be a Christian. He invested time bringing healing to people—emotional, mental, spiritual, social as well as physical healing. ADRA is committed to those principles and is proud to represent God and His church in both the Australian and international communities.—*Nathan Brown*



ADRA—Australia CEO,
David Jack.

ADRA–NZ receives record donations

Auckland, New Zealand

While the scale of the Asian tsunami disaster is *overwhelming*, that is the same word director of the Adventist Development and Relief Agency (ADRA)–New Zealand, Alan Fletcher, uses to describe the response of donors in New Zealand. “ADRA has seen generosity as never before,” he says. “Even the smaller donations have added up to make this the largest appeal ADRA–New Zealand has ever run.”

At the time of printing, ADRA–New Zealand has received more than \$NZ130,000 from donors and another \$NZ50,000 from the New Zealand government. “The initial government match represents only the first round of funding from NZAID,” Mr Fletcher explains. “More funds will be released in February for assisting with the rehabilitation and rebuilding phase.

“Whether you have given a large donation or small, be assured that the victims of this disaster will be blessed by



ADRA–New Zealand’s Robert Patton (right) worked with military relief flights in Meulaboh, Indonesia.

your generosity,” he says “Every dollar given is committed to the rebuilding of those communities, and already \$NZ100,000 has been sent to assist the volunteer medical teams with their work in the Banda Aceh and Meulaboh areas [in Indonesia].”

According to Mr Fletcher, these funds will also be used to assist local hospitals

restock medical supplies and provide equipment to make them more effective in meeting the huge demands for ongoing treatment of the victims.

Mr Fletcher visited some of the worst-hit areas of Indonesia in early January. His visit included helping with the distribution of medical supplies to survivors and meeting with Indonesian government officials. “We met the Indonesian deputy director of education to discuss ADRA’s role in rebuilding more than 50 schools and repairing the other 150 damaged buildings in partnership with UNICEF,” reports Mr Fletcher. “The response from these high-level government officials was very encouraging.

“ADRA’s response to the needs of the tsunami-affected communities is held in high regard,” he says. “The staff and volunteers working for ADRA are having a hand in helping to make a difference in the lives of the tsunami victims.”—**Nathan Brown/ADRA–New Zealand**

ADRA tsunami facts and figures*

- The Red Cross estimates that at least 165,000 people died in the disaster, with more than 525,000 injured, 1.6 million displaced and more than 1 million homeless. These figures are expected to increase.
- In Sri Lanka, ADRA has distributed enough medical supplies to treat 50,000 people for a three-month period.
- Fifteen tonnes of rice and 800 cartons of noodles have been delivered to the Aceh Utrah district in Indonesia. ADRA has helped 5949 people by delivering supplies to nine coastal villages.
- Since December 30, ADRA–India has been providing food to 7250 refugees in refugee camps in Tamil Nadu.
- Worldwide, ADRA has collected more than \$A16.7 million. In addition, ADRA has been allocated \$A4 million from various governments.
- In the three weeks following the tsunami, ADRA–New Zealand collected more than \$NZ130,000.
- In the three weeks following the tsunami, ADRA–Australia collected more than \$A1.3 million from 2600 donors.
- Almost 50 volunteers volunteered 140 hours, answering phones and taking donations at the ADRA–Australia office.
- If every church member in Australia were to donate only \$20, ADRA–Australia would almost double the amount of money already raised.

*At time of printing.



This train in Sri Lanka—the Princess of Ruhuna—was carrying 1500 passengers when the tsunami struck. There were no survivors.

ADRA staffer shares her experiences

Wahroonga, New South Wales

As part of their immediate response to the December 26 tsunami, ADRA—Australia sent staff members in a variety of roles to affected areas in southern Asia. Among these was Monica Spedding, a project manager of ADRA—Australia's International Program, who spent time in Indonesia, Thailand, Sri Lanka and India from January 4 to 16.

"The sheer scope of the destruction is mind boggling," she reflects. "I took a camera crew around Asia to film the affected areas and to capture the work ADRA is doing."

Ms Spedding says that one of the problems they saw there was that aid wasn't always getting through to those who needed it. "We were passing people who had been affected by the disaster, but because they weren't highlighted on the news, they were simply seeing the trucks go past," she reports. "We spoke to people in some areas on the way, and they said they hadn't received anything."

"Although many of the main roads had been cleared and were usable by the time the team arrived, other roads that had been destroyed by the tsunami have not been



ADRA—Australia's Monica Spedding surveys a portion of the Sri Lankan coastline devastated by the Indian Ocean tsunami.

repaired.

"Up to 80 per cent of some Indonesian villages have been destroyed," Ms Spedding reports. "If you're looking at long-term development, you're looking at a minimum of 10 years. People have lost their livelihoods. We spoke to a man who grew cinnamon and had over 500 seedlings,

which was his entire livelihood, but it's all gone. We also spoke to people who'd lost 35 members of their family. Others don't know how they survived, but they're looking for their aunts, uncles, families. In the Asian cultures, family is really important, and so many have lost theirs."

From Ms Spedding's first-hand experience, she suggests children have been most affected by this disaster. "In one village in which our team stopped, a 17-year-old boy came over to us and told us his story. He had noticed water coming into his family home, and managed to climb a tree. However, he saw his brother, mother and sister swept away by the waves."

According to Ms Spedding, this sort of thing has happened all over the tsunami-affected areas and one of the biggest needs will be psychological help for those traumatised by the disaster. "But while the heartache is quite evident, there is also a lot of hope because people are looking to the future and wanting to get on with life," says Ms Spedding.

"Travelling to Thailand, Sri Lanka, India and Indonesia in the space of a week showed how well our network has pulled together on this. We also saw how well ADRA is partnering with other aid agencies and other Adventist institutions." —Adele Nash

ADRA staff reflect on the Asian tsunami aftermath

"Providing disaster relief is never easy, and this particular disaster has been very confronting. Working in some of the worst-hit areas of Thailand really stretched me physically and emotionally. But ADRA is on the ground in all affected countries, so fortunately we have been able to get emergency relief to the people straight away."

—Warren Scale, international program director, ADRA—Australia

"In addition to initial care packages for the victims, we equipped and facilitated medical teams from our local mission hospital in Phuket. When I think of how much my heart aches for people I don't even know, I can't imagine how God copes with the loss of so many of His sons and daughters, whom He knows as His very own. He surely must be coming soon." —Greg Young, country director, ADRA—Thailand

"The magnitude of this disaster is astounding; not only in terms of countries affected, but also the period of time it will take some places to recover. It's going to take a lot to help get these people back to a somewhat normal life. And our partner offices are swamped with trying to meet these longer-term needs. Together with staff from Germany and Nepal, we helped the ADRA—India team write proposals for long-term reconstruction projects, so they can access donated funds and get on with rebuilding communities." —Grant Hillier, international program, ADRA—Australia

ADRA commits to rebuilding after tsunami

Wahroonga, New South Wales

As the enormity of the Asian tsunami crisis comes to light, so too does the overwhelming need for long-term rehabilitation. Not only have people lost their homes, food and clothing, but also the resources to produce an income. Those affected by this disaster need sustained support over the coming months and years.

Since receiving emergency relief, more survivors are now requesting supplies to rebuild their livelihood. "Some people are now less desperate for food and clothing and more in need of resources to get back to work to provide for their families," said Monica Spedding, International Program Staff for the Adventist Development and Relief Agency (ADRA)-Australia, who travelled through the devastated regions. "For example, some people simply asked for boats because fishing provides their income."

Community development and reconstruction is the main focus of ADRA's work around the world. Through partnerships between ADRA offices, with government agencies or other community groups, ADRA's primary focus is on long-term projects that help communities help themselves.

The Tsunami Relief and Restoration Initiative for Women, in the Tamil Nadu State and Pondicherry Union Territory of India, is one way ADRA-Australia is

helping to address long-term needs.

In many developing countries, the primary role of many women is to care for their families and homes, while their husbands are the primary income earners. Women who lost husbands in the tsunami crisis are now 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. This project will help widowed women access income-generation programs to gain a livelihood and provide security for their family. It will also provide support and counselling, health education and vocational skills. This project will work in conjunction with projects funded by ADRA-Germany and ADRA-Netherlands in the same regions.

The Sanitarium Health Food Company has played a big part in funding this project. On behalf of Sanitarium, Australian cricketer Brett Lee presented a \$A100,000 cheque to David Jack, chief executive officer of ADRA-Australia in Brisbane, Qld, on January 20. ADRA-Australia's allocation of \$A250,000 to this project has been raised by donations already received. However, as the relief effort moves more fully into reconstruction and rehabilitation projects, ADRA is still in need of continued donations.—**Candice Jaques**



ADRA staff talk with villagers in Phuket, Thailand.

How you can help

It will take years of rehabilitation and development for people to regain their lives following the Asian tsunami disaster. So it is important to remember that while many have given, your continued generosity is needed in coming months and years.

Donation of clothes, food or other in-kind gifts are not required. Financial support is the best way needs can be met by staff in the field without delay.

ADRA-Australia guarantees that 90 per cent of donations received go directly to the affected countries. The remaining 10 per cent is used locally for coordination, support and monitoring of projects.

Some churches and individuals are considering fundraising. ADRA-Australia is able to assist with some resources (such as posters and money tins) for your efforts. This information can be found by contacting your local conference ADRA director.

Finally, your prayers are needed. Not only for the thousands of affected people, but also for those in the field and for those who are coordinating the rehabilitation.

To donate to ADRA:

In Australia

Call 1800 242 372 or visit the web site <www.adra.org.au>.

In New Zealand

Call 0800 4999 111 or visit the web site <www.adra.org.nz>.

(Alternatively you can use your title envelope and label "ADRA Tsunami Fund")

**ADRA thanks
you for your
support!**



Adult Bible Study Guide launches web site

Silver Spring, Maryland, USA

The 25 million people worldwide who use the weekly Adult Bible Study Guide lessons have a new, online ally: a web site that provides each weekly lesson, teacher's notes and other aids.

Although the lessons have been available online for many years via <SSNet.org> a private web site that operates with permission to use the copyrighted materials, the new web site is the first official site for the study guides—which celebrated its 150th anniversary last year.

"We want to make the quarterly more accessible, and reach as many people as we can," says Pastor Clifford Goldstein, who is completing his fifth year as editor of the global publication. "The more

access people have to the quarterly, the better it is."

Larie Gray, editorial assistant for the department, says the new web site is also designed to make a systematic program of Bible studies available to people outside the church who want to study the Scriptures.

"There are people who say they don't know how to study the Bible," Gray says. "We want to let [non-church members] know the lessons are there. I know that reading the lessons helped me understand the Bible, and it still does."

Ms Gray says the site contains links to additional resources for students and teachers, with more planned. The added study notes and other items are a response to calls and emails received requesting such aids, she adds. You can find the new web site at <<http://absg.adventist.org>>.—

Mark Kellner/ANN



Center for Women Clergy at Andrews University opened

Berrien Springs, Michigan, USA

Addressing the need to provide for a growing enrolment of women in seminary classes, the Center for Women Clergy has opened at Andrews University in Berrien Springs, Michigan, USA.

"Obtaining professional degrees is equally important to women as to men, so attending seminary is a logical next step following college," says Dr Patricia Mutch, vice-president for academic administration at the university. "Many of these women are also professionals from other fields who have felt the call to ministry and changed careers to enter professional ministry."

Seminary student Dilys Brooks has been involved with the establishment of the centre for three years. She took over after another seminary student laid the groundwork. Ms Brooks talked with Dr Mutch, and began developing a vision and "creating networking and support for women [who are] answering the call to

ministry," Dr Brooks says. Other female seminary students have been involved with the centre's development as well.

Dr Mutch says the centre helps women taking seminary classes prepare for ministry through mentoring and networking.

There are 95 female students in the seminary, up 20 students from two years ago. Ms Brooks explains that, in comparison to the 500-plus enrolled in the seminary, it may not seem like much, but it's "huge for female enrolment." "[We want to connect] women through internships and professional ministry. We want pastors to mentor them. We see the need to be an advocate, a listening ear," she says.

The centre is working on providing a system where "any woman, anywhere, who feels a call to ministry should know there's someone she can call." This also means that after graduation, women have someone in ministry they can connect with, "someone who can mentor."

Ms Brooks, who describes the seminary as the "most amazing experience of my life," says the female seminary students she's talked to have felt a compelling call to ministry. They come from all over the globe, including Africa, Korea, Mexico, North America and Europe, and range in age from 20 to 60.

"The centre will serve more than women seminary students," says Dr Mutch. "The number of undergraduate women who are religion and theology students is increasing at Andrews, as well as [at] other Adventist schools. The centre hopes to include these undergraduate students in its networking."

After graduation from the seminary, Dr Mutch explains, women go on to be involved in a variety of ministries, including pastoring in churches, youth ministry and chaplaincy. "Women who are spouses of seminary students also take courses to prepare them for team ministry."—**Wendi Rogers/ANN**

A matter of perspective

by Barry Oliver

This article is adapted from the graduation addresses given at the 2004 graduation ceremonies at Avondale College and Pacific Adventist University.

Much of life is a matter of perspective. In the overall scheme of things some things are important. One of the things that should be really important for those who have been students at church institutions such as Avondale College and Pacific Adventist University (PAU) is the special character of these educational institutions. It should not be taken for granted that the quality of education received, nor the quality of the friendships forged at these institutions are necessarily the norm.

A careful study of the mission statements of both Avondale and PAU reveals that these institutions—like almost every other university in the South Pacific—are strongly committed to building their academic and professional credibility, and they have a record of remarkable achievement. This is how it should be. Our senior training institutions have a responsibility to continue to foster academic excellence in a context of professional preparation for service in the church and the community.

But these institutions are not only characterised by a strong commitment to academic values. Their mission statements reveal a commitment to a far more comprehensive set of values, including service, love, spirituality, respect for others, a sense of self-worth, and a commitment to faith, integrity and justice.

These values are experienced in the context of the development of the whole person. This comprehensive philosophy of education will not necessarily be found elsewhere, although, of course, some institutions do aspire to some of these things. But Avondale and PAU want *all* these things for their graduates. This is the Adventist perspective on higher education. It is unique. It is Christian. It is risky.

This perspective essentially comes from

a couple of sentences in the first paragraph of a seminal work on education written by one of the co-founders of the Seventh-day Adventist Church, Ellen White. She wrote, “[True education] has to do with the whole being, and with the whole period of existence possible to [human beings]. It is the harmonious development of the physical, the mental, and the spiritual powers.”¹

This is a simple but profound statement that has set the agenda and the framework for the holistic educational philosophy that is a feature of the worldwide network of Seventh-day Adventist educational institutions.

Values and their transmission

Of course, it is one thing to articulate an aspiration to all these lofty ideals in a statement of mission. It is another thing entirely to actually pick up the aspiration from the paper and give it life. These are some of the dangers along the way:

1. The danger that the mission and values will not be taken seriously by the faculty or the students.

Some of our values are tough and even contentious. Let me give an example: Within 90 days in 1994—just more than 10 years ago—800,000 to 1 million people were killed in the genocide that occurred in Rwanda. Ethnic Hutus who comprise 84 per cent of the population went on a killing rampage against the minority ethnic Tutsis. As many as 100,000 Seventh-day Adventists, including 100 pastors, lost their lives. Church membership dropped from 280,000 to 180,000 in 90 days.

Recently I was talking to the head of the Seventh-day Adventist Church in Rwanda, Pastor Amon Ruglinyange. I asked him how the country and the church is recovering from the atrocities. He said a new day is dawning in that country. Of course, there is still the vivid memory of

what happened. That will never be forgotten. But he told me that the people are moving on. Forgiveness has replaced revenge. Reconciliation has replaced revenge. Hope for the future has replaced the horrors of the past.

I asked Pastor Ruglinyange, “Where were you when this was all happening?” He told me that one Sabbath he was away preaching at a church some distance from his home. His wife and three children were worshipping in a church close to their home when a band of killers came to the church. On that day he lost his wife, his three children and their spouses and seven grandchildren.

Later, the killers were captured. The police came and took him down to the police station where they offered him a gun to shoot the killers. But he could not do it. With tears streaming down his face he indicated that he could not exact revenge in the spirit in which they had murdered his family. Indeed he eventually came to the place where he was able to forgive those people.

How do you extend mercy to someone who did not extend mercy to your children when they begged for mercy but shot them in the head? How do you forgive a neighbour who takes a machete and hacks your children to death? There are no simple answers. “Barry,” he said, “if I could not forgive, this thing would eat away at me until it destroyed me. Forgiveness is not only about living with them but about living with myself as well.”

Justice and mercy are twin sisters. The people of Rwanda are continuing to wrestle with the meaning of mercy, grace and forgiveness.

This is a dramatic illustration. This is tough. It is not easy to forgive. But when Jesus gave a prayer to His disciples—a model prayer that we know as the Lord’s Prayer (Matthew 6:9-13)—He articulated in that prayer of the ages just three requests:

“Give us each day our daily bread”—the value of life; “Lead us not into temptation”—the value of right action; and “Forgive us our debts as we forgive our debtors”—the value of forgiveness. Notice that the call for forgiveness, in contrast with the other two requests, specifically calls us to do our part even as God does His part.

In the spirit of Jesus, one of the best values that institutions such as Avondale and PAU wish to model is a willingness to forgive. Our educational institutions choose forgiveness as a high value, along with justice and integrity and respect and fairness and self-worth and honesty and more.

2. The danger that the values will be seen as impossible rules by some.

In any social system, values and morals always end up being expressed as laws and rules. And some people only see the rules.

In articulating their values, Avondale and PAU are taking a huge risk. Strongly held values can be nothing more than obnoxious

restrictions to freedom for some. In this environment and any other where rules exist, the focus can be more on the rules than on the values. Values can be forgotten and lost. Some will see rules as too restrictive. Others will see them as too lenient. The moment you espouse a value—a value—in a social setting you take a risk.

3. The danger that the values will not be passed on.

When it comes to passing on values there is a universal human tendency to believe that others should be just like us. We all are tempted to think that the ultimate in the development of other people is for them to become as nearly like us as possible.

Mention the transmission of values and those of us who are a bit older automatically begin to think of ways we can get other people to believe what we believe and to accept the same standards of behaviour we have found valuable.

We want to say something like, “Look, I’ve lived a long while. Look at all this grey hair. I’ve sorted it all out. I’ve found the essential wisdom. You don’t have to blunder along with trial and error. Just take

it from me and save yourself a lot of heartache and headaches.”

But it simply does not work that way. The decision about what is most important must ultimately be the decision of each individual. All of us should go through a process that encourages us of choosing values for ourselves rather than having them imposed on us without any opportunity for critical reflection and evaluation of those values. Short-cutting this process, even though we may mouth certain values and go through the motions of some value behaviour, will not result in



strong commitment to the value.

The daunting thing about all this is that in reality, values cannot simply be transmitted by a jug-to-mug method. For all the aspirations of Avondale and PAU, they cannot create values in anyone. What they can do is to promote an understanding of the process of value formation, provide an environment that facilitates value formation, and assist students to acquire the skills and tools that will make it possible for them to develop their own value systems. Seen in this light, values and ethical behaviour have much more to do with freedom and choice than with obedience and conformity.

Again, this is risky. Isn’t it possible—even probable—that in providing an environment where people become “thinkers and not merely reflectors of other men’s thoughts” that they may choose a value system different from ours? Indeed it is. But may I remind you that God himself took that same risk.

He placed a tree in the garden. Genesis calls that tree the tree of the knowledge of good and evil. God valued freedom to choose so highly that He took the risk—

and lost, as did the human race. Of course, Christian faith affirms that ultimately He will win, as will we.

Unless we have the possibility of choosing wrong, we cannot have the capacity for choosing right. To be created in the image of God is to have and hold this gracious gift of God—the freedom to choose

Some years ago, Dr Roger Dudley wrote a book discussing the transmission of religious values to teenagers. Its sentiments specifically apply to that demographic, but its principles have a much wider application. Dudley asserted that “we must

not only permit but encourage teenagers to question our value statements. This is not easy to do. . . . But we must press adolescents to raise the questions, identify the issues, and think through to the solutions, or they will reach adulthood with a set of ‘values’ that can easily collapse and disappear in a crisis because they have never been personally committed to them.”²

Does this mean our heritage is worthless? Must we all begin from scratch without the winnowed wisdom of the ages? Absolutely not.

The battle is not between the individual and tradition. The battle is to build on tradition in a productive way. The authoritarian traditionalist asks, “What does the tradition require of me?” The person exercising their freedom to choose asks, “What does our tradition have to teach me about life in my context with its special problems and challenges?”

Much of life is a matter of perspective. Some things are important; some things are not so important. One of the really important things we should value and protect is the special character of our tertiary educational institutions and ensure that they are facilitating the passing on of the values and principles of the kingdom of God. ®

1. Education, page 13.
2. Roger L Dudley, *Passing on the Torch: How to Convey Religious Values to Young People*, Review and Herald Publishing Association, 1986, page 66.

Barry Oliver is general secretary of the South Pacific Division.

Where were You?

by Brad Watson

Where were You, God,
when the earth moved and buckled?
Were You there in the depths,
on the ocean floor where man cannot go?
Did You feel the sea recoil
and heave outwards with shock?

Where were You, God,
when the wave surged forward,
invisible and silent and just a bump,
but racing toward land at enormous speed?
Did You hover above the face of the waters,
as You say You once did
and hear the laughter on distant beaches?
You could have stopped it!
Are You not Lord?

Where were You, God,
when the wave struck shore?
Did You cry out with mothers,
as babies were swept from their arms?
Did You shudder as thousands drowned,
gasping, choking, confused and alone?
Were You confused?
Why did You do nothing?

Where were You, God,
as survivors searched in vain?
Did you taste the tears of loss and relief?
What did you see in the wrecked remains,
famous resorts and shanties of the poor?
Did you keep score of children washed
ashore,
returning with the tide to beaches they
once played on?

I saw the photos. It was on the news.
I couldn't see You there, God.
Where were You?

* * *

I was there
when the earth moved and buckled!
I made the tectonic plates
that shook your world,
and I felt the ocean heave with shock.
I was there when the wave burst forward.
Though it moved quickly,
My presence hovered above
as it has since I created all of earth.
I watched as the sea reached out
to take the lives of My children.

I was there when the wave struck shore,
just as I was there long before!
I cried out with mothers as their babies
were taken,
as thousands died,
and many who survived sat stunned,
I shed tears and ached,
for many did not know Me.

I was there when the ocean receded.
I felt like twisted wreckage
when My children washed ashore.
For I knew each one in their mother's
womb,
and life itself comes from Me.
How I ached as mothers waited,
watching the tide for little ones
who will not return in life or death.
My grief is deeper than the ocean that
birthed this wave.

You saw the photos. It was on the news.
In refugees' faces you may have seen Me.
I was there as life faded.
Amid panic and confusion,
some of My children returned to Me.
Celebrate this.

In the days that have passed
I have touched millions of hearts.
Some have given generously,
others have sensed their own mortality.
Many have volunteered time
and will find themselves affected
profoundly.
In the outpouring of wealth,
the concern of all who have helped,
in the lives that will be rebuilt,

You will find Me.
Celebrate this.

When the terror of death has passed,
when the ocean of tears subside,
I will provide strength and hope.
In all history I have done so,
urging man to go on.
Even though many who survived
will not give Me thanks,
Life will go on until I come again.
Celebrate this.

Remember this:
As I mourn for them,
I will grieve for you one day!
Although I did not ordain it,
you too will be swept away
when the tide of life turns.
The enemy makes it so.
My Son died so you could survive
the temporary life you live.

Yes, I was there
when the tsunami came ashore,
just as I have been a thousand times before.
I am God.
Your pain magnified a million times
is my grief daily.
Remember then when your time comes,
that I am God.

I was there.
I am God. ☪

Brad Watson lectures in international development at Avondale College, Cooranbong, New South Wales.



Peta Taylor

A twinkle in her toes

De-anne Tasker, Qld

I have just picked up the January 15 RECORD. I loved Bruce Manners' feature, "Let's dance!" I believe we should come to God in such a manner. It tells us in the Bible that we're to come to God with praise and adoration. In Bible times they probably danced for the Lord, as they were so filled with His spirit, love and gratitude. If we came to God in a dull way, we probably wouldn't feel much or get much out of it. Sometimes we feel like dancing around the room and shouting from a mountain top when God answers our prayers. We just don't grumble a thanks; we give praise.

I will admit that when I hear a song for the first time and like it, it is the music that

understand why the media centre is finding it hard to raise the necessary funds. Please, can anyone give an explanation?

Christian protest

Ian Rankin, NZ

A Christian group in New Zealand recently made headlines with statements and demonstrations against a bill giving civil union rights to same sex and heterosexual de facto couples. This group saw themselves as crusaders in defence of the Christian faith.

Under the regimes of Hitler, Stalin and Mao, followers became enforcers of their leader's beliefs. God must weep when He sees this kind of spirit manifested in groups calling themselves Christian and

lation in the search to satisfy their need for love and acceptance shows a need in the church for heart-searching self-examination. It doesn't justify condemning people for seeking other means to find what the church failed to give them.

It is God's intention that Christians be a powerful influence in their community, but not by imposing their will as a voting bloc. The power of a Christian life is in belief and commitment to objective, absolute standards of morality and the proclamation of the opportunity for men and women to be restored to the image of God.

A Christian, by his or her steadfast integrity and Christlikeness of life, is a protest to the emptiness and futility of seeking fellowship and love in political action.

A Christian, by his or her . . . Christlikeness of life, is a protest to the emptiness and futility of seeking fellowship and love in political action.

catches me first, then the lyrics. The lyrics get stuck in my head. The lyrics are what make the song what it is. Why not shout and maybe dance around the room when God does something good in your life. It can't hurt; all you are doing is expressing your praise and adoration for God in your own special way.

Please explain!

E Arthur, email

Can anyone give an explanation as to why Adventist Media is finding it difficult to raise the \$30,000 per month from our church members throughout Australia and New Zealand to put the Hope Channel on satellite?

Is it that I am biased in regards the high quality and high standard of uplifting programs being given 24 hours a day, seven days a week? What a blessing this could be in Adventist homes, to all age groups including children, and this can be installed for less than most homes are regularly spending on electronic devices.

Do we not realise that others could be in God's kingdom as a result of stumbling across the Hope Channel? Because of the wonderful potential of Hope TV, I cannot

claiming to be doing His will in seeking to impose their beliefs and practices.

As Christians we defend the right of each person to hold and practice their own beliefs, subject always to our commitment to defend the rights of the defenceless.

The civil union legislation arose from the universal felt need for fellowship, love and acceptance. The Christian church is designed by God to be the true answer to this need and to extend an open invitation for all to join and share their fellowship.

The fact that people turn to civil legis-

Guidelines in hand

John Wallace, NZ

I'm concerned at the suggestion by a General Conference vice-president that the church hasn't had a music statement since the 1970s (Newsfront, December 4). On the contrary, we have, since 1973, had in our possession a fine and succinct document titled *The SDA Philosophy of Music*. What we haven't had is much notice taken of it until recently.

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.



Weddings

Cox—Konson. Graeme Saville Cox, son of Desmond and Edna Cox (Marton, NZ), and Rachel Eleanor Konson, daughter of Charles and Emily Carlsson (Gweru, Zimbabwe), were married on 19.12.04 at Bowral, NSW.

Cyril Brown

Dennis—Hebbard. Jordan Dennis, son of Darrell and Melva Dennis (Dubbo, NSW), and Rhian Hebbard, daughter of Vince and Rhelmae Hebbard (Marburg, Qld), were married on 19.12.04 at All Saints church, Woodville, NSW.

Casey Wolverton

Draper—Kingdon. Geoffrey David Draper, son of Allan and Lesley Draper (Parkes, NSW), and Letitia Rochelle Kingdon, daughter of Pastor Eric and Joy Kingdon (Warburton, Vic), were married on 12.12.04 in the Warburton Adventist church.

Eric Kingdon

Giles—Golenia. Christopher John Giles, son of Peter Giles (Whyalla Stuart, SA) and Jennifer Bentley (Singleton, NSW), and Tracey Golenia, daughter of Daniel and Christine Golenia (Singleton), were married on 16.1.05 at All Saints church, Woodville.

Clive Nash

Green—Baird. Simon Green, son of Graham and Pauline Green (Hall, ACT), and Jodie Baird, daughter of Graham and Caroline Baird (Rosedale, Qld), were married on 19.12.04 at Avica Wedding Chapel, Merrimac, Gold Coast.

Sid Griffith

Harris—Jensen. Adam Harris, son of David and Vicki Harris (Brisbane, Qld), and Heidi Jensen, daughter of Garth and Ruth Jensen (Ohakune, NZ), were married on 19.12.04 in St John's Anglican church, Ohakune.

Pat Olds, Peter Roennfeldt

Heise—Kingston. Leighton Charles Heise, son of Pastor Lyell and Gaylene Heise (Cooranbong, NSW), and Alexandria Lynne Kingston, daughter of Pastor Andrew and Janet Kingston (Erina), were married in the Avondale College church, Cooranbong.

Graeme Loftus

Kanny—O'Loughlin. Craig Anthony Kanny, son of Roger and Raylene Kanny (Manjimup, WA), and Tammy Louise O'Loughlin, daughter of James and Jean O'Loughlin (Perth), were married on 19.12.04 in the Carmel Adventist church.

Lynn Weber

Martin—Fischer. Gary Edmund Martin, son of Edmund and Edna Martin (Nerang, Qld), and Yvonne Marijke Fischer, daughter of Hendrick and Wilhelmina Van Venetian, were married on 9.1.05 at Melody Park, Nerang, Qld.

Trafford Fischer

Milner—Robinson. Lynden Milner, son of Ray and Rita Milner (Bundaberg, Qld), and Elizabeth Robinson, daughter of Anthony and Patricia Robinson (Perth, WA), were married on 12.12.04 at Guild-

ford Grammar chapel, Perth.

Roy Gilbert, Anthony Robinson

Pratt—Benard. Gregory Walter Pratt, son of Walter and the late Greta Pratt (Mildura, Vic), and Chantelle Louise Benard, daughter of Ross and Linley Benard (Murwillumbah, NSW), were married on 6.1.05 at Avica Wedding Chapel, Merrimac, Qld.

Craig Vanas

Rosenberg—Lister. Derek John Rosenberg, son of Lyndon Rosenberg (Melbourne, Vic) and Lynelle Watson (Middletown, SA), and Deborah Lowena Lister, daughter of Elwyn and Melody Lister (Mildura, Vic), were married on 9.1.05 in the Dareton Adventist church, NSW.

Clive Nash

Sawyer—Bennett. Kelvin John Sawyer, son of Nancy and the late Colin Sawyer (Port Macquarie, NSW), and Susan Lynne Bennett, daughter of Eric and Avril Bennett (Watford, England), were married on 5.12.04 by Pastor Patrick Boyle, in the Stanborough Park Adventist church.

Bob Donaldson

Sibarani—Grant. Jason Trevor Sibarani, son of Bowman and Devina Sibarani (Sydney, NSW), and Keshena Grant, daughter of Gary and Linda Grant (Bonny Hills), were married on 27.12.04 in the Port Macquarie Adventist church.

Alan Saunders

Simon—Lucas. Jamie Simon, younger son of Pastor Ross and Bronnie Simon (Adelaide, SA), and Clarissa Lucas, elder daughter of Brendon Lucas (Hobart, Tas) and Wilma Falcke (Adelaide, SA), were married on 17.12.04 in Hobart, Tas.

Ross Simon

Strahan—Truscott. Stephen Roland Strahan, son of Martin and Jeanne Strahan (Bundaberg, Qld), and Anika Ruth Truscott, daughter of Paul and Linda Truscott (Wynnum), were married on 9.1.05 at the Albert Street Uniting church, Brisbane.

Trafford Fischer

Obituaries

Bussau, Elsa Norma (nee Zeunert), born 14.1.1913 at Seppeltsfield, SA; died 2.9.04 at Cooranbong, NSW. On 17.9.47 she married Afton, who predeceased her in 1984. She is survived by her children, Faye Bussau (Sydney), Shirley Clark (Cooranbong), Jim and Peter (both of Mildura, Vic).

Keith Jackson

Ron Baird, Rein Muhlberg

Chapman, Joan Elaine, born 12.8.1919 at Prahran, Vic; died 1.12.04 in Lourdes Nursing Home, Toowoomba, Qld. She is survived by her daughter, Ruth Stumer; her granddaughter, Lauren; and her great-grandsons, Callum and Kiran. Joan was devoted to her family and a much-loved member of the Toowoomba Westridge church. She loved her Lord and eagerly looked forward to the resurrection day.

Allen Sonter

Creed, Alexander George Percy, born 20.3.1922 at St George, Qld; died 6.11.04 in Peninsula Nursing Home, Kippa-Ring. He was predeceased by his first wife, Beris. He is survived by his wife, Margaret (Kippa-Ring); his sons, Peter (Labrador) and Malcolm; his daughter, Debbie (both of Warwick); his stepchildren, Graham, John, Phillip, Malcolm, Robert, Douglas, Barbara and Brian; his 35 grandchildren; and 18 great-grandchildren. Alex was a World War II veteran. "Forever in our hearts."

Humberto Rivera

Lance O'Neill, Henry Miller

Edwards, Bruce Anthony, born 29.3.1935 at Casino, NSW; died 20.12.04 at Lismore. On 17.12.55 he married Fay Jones. He is survived by his wife; his children, Mark, Denise and Leah; and five grandchildren. When Fay's mother died suddenly, he and Fay took Fay's youngest brother, Grant, as one of the family. In 1962 Bruce and Fay became Seventh-day Adventist Christians, which gave a new direction for living. Bruce was very active in his community and helped consistently with church projects. It is true that "every good tree brings forth good fruit."

Ray Eaton

Fairall, Frederick Robert Arthur, born 11.11.1935 at Victoria Park, WA; died 14.12.04 in Box Hill Hospital, Vic. On 10.1.56 he married Wilma Bailey. He is survived by his wife (Kilsyth); his children and their spouses, Dean and Philippa (Orange, NSW), Glenn and Shelly (Montrose, Vic), Leta Robinson (Ballarat); his sister, Elaine Chadwick (Maddington, WA); and his six grandchildren. Arthur was a lifetime worker for the Sanitarium Health Food Company. A behind-the-scenes man, he was loved dearly by his family and all who knew him. He is especially remembered as the one who made all the soldiers' uniforms for the *Road to Bethlehem* Christmas pageant.

Tony Campbell

Trevor Rowe, Walton Pitt

Flegerbein, Oliver Henry, born 26.10.1920 at Maryborough, Qld; died peacefully in his sleep 28.9.04 at Dalby. On 2.6.45 he married Elsie. He is survived by his wife (Dalby); his six children, Elaine Hallam (Luscombe), James (Moree, NSW), Graham (Highfields, Qld), Glenise Jacobson (Strathpine), Emilie Johnson (Deception Bay) and Daniel (Chinchilla); his 16 grandchildren; and 18 great-grandchildren. Ollie was employed as an electrical linesman for most of his working career. He accepted Christ as his Saviour shortly before he died. Sadly missed by his wife, family and friends.

Billy van Heerden, Frank Williams

Franzke, Beryl (nee Brill), born 6.4.1930 at Brighton, Vic; died 8.8.04 at home in Melbourne. On 3.10.54 she married Ralph. She is survived by her husband; her children, Kerrie Monty, Amanda Liddle, Timothy and Mark (all of Melbourne); and her seven grandchildren. Beryl was a loving wife, mother, grandmother and friend. She was a kind, caring person, always living for others. She loved life and loved to talk about Jesus. Her faith and love for Jesus was an inspiration to all who knew her.

Barry Cheswick

Harris, David Warren Leslie, born 16.3.1982 in Melbourne, Vic; died 18.12.04 in Melbourne. On 16.5.98 he was baptised at Brighton. He is survived by his father and stepmother, Donald and Noemi (Cranbourne West); and his sister, Eleanor Harris (Doveton). He will be sadly missed by family and friends who loved him.

Edwin Totenhofer

Randy Susan, Mebzar Quinto

Hitchings, Martin Leonard, born 25.10.1947 at Wistorshire, England, coming to Australia when one-year-old; died 19.12.04 at Innisfail, Qld. He is survived by his wife, Gail; his daughter, Evelyn; and his sons, Leonard and Duncan. Marty had a prolonged sickness that eventually claimed his life. His family look forward to the blessed hope of Christ's return when all is made new again.

Dana Howard

Mason, Barry, born 15.12.1936 at Newcastle, NSW; died 30.7.04 in Taree Base Hospital. On 25.10.61 he married Angela. He is survived by his wife (Wootton); his children, Kelvin (Glenorie), Scott (Vienna), Bruce (Mandalong, NSW) and Helga Lean (Kellyville).

Keith Jackson

Mills, Joan Nerolie, born 27.11.1927 in Sydney, NSW; died 16.12.04 in Esther Somerville Nursing Home, Normanhurst. Her 48 years of Christian service at Sydney Adventist Hospital commenced in 1946 and concluded with her retirement in 1993. As front-desk receptionist for 27 of those years, her kindly manner demonstrated Christian love and compassion to patients and visitors alike. Joan maintained a strong faith in her Saviour and His promise of reunion. Her commitment is reflected in the gracious gifts of her entire estate to her church.

Tom Ludowici

Monter, Stefania (nee Michalska), born 29.12.1913 in Poland; died 17.12.04 at Coorinda Lodge, Warragul, Vic. She was predeceased by her three husbands; and also her infant daughter. She is survived by her sons and daughters-in-law, Wladek and Jane Hamulczyk (Warragul), and Henry and Dana Zawishak (Dandenong); her sisters, Lodzia, Kazia and Alina, and their families; her brothers, George and Tadeusz, and their families; her four grandchildren; and one great-grandchild. Stefania had a very difficult life and is now resting peacefully, until the resurrection day.

Bill Doble

Robb, Robert (Bob) McRae, born 20.5.1913 at Gol Gol, NSW; died 28.12.04 in Box Hill Hospital, Vic. On 29.3.37 he married Sylvia Potter. He was predeceased by one grandchild, Shane Robb. He is survived by his wife (Cornella Retirement Village, Nunawading); his children, Ian (Port Macquarie, NSW), Jenny Eales (Montrose, Vic), Dennis Robb (Upper Ferntree Gully); their spouses; his nine grandchildren; and 13 great-grandchildren. Bob was a practical, caring Christian, a loving husband, and an outstanding example to his children, grandchildren and great-grandchildren.

Ken Mead, Barry Cheswick

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- South American Adventure July 10th – August 2nd
- Treasures of Egypt September 20th - October 6th

Call us for help with all of your travel plans
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Email: spdtravel@adventist.org.au

Rosendahl, Pastor Edward Christian, born 8.9.1916 in Auckland, NZ; died 17.12.04 in Charles Harrison Memorial Home, Cooranbong, NSW. He was predeceased by his wife, Thelma (nee Johanson), in 1997. He is survived by his sons, John, Glenn and Clifford; his daughter, Vivienne Byrne; his sisters, Mavis Needham and Milbree Dowling; his 16 grandchildren; and six great-grandchildren. Eddie was a faithful pastor evangelist, serving in both Australia and New Zealand. He may well be best remembered for his years of ministry to Aboriginal communities in NSW, resulting in the establishing of Mirriwinni Gardens Academy. It was fitting that a delegation from the Academy participated in the memorial service.
*Clive Barritt
Wynstan Dowling, George Quinlin*

great-grandchildren.
Desmond Ford, Keith Miller

Advertisements

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www.aucsda.com—Australian Union Conference web site. Do you have a ministry idea to share? Or are you needing assistance? Check out the new Ideas Exchange forum.

Finally

There is a great difference between worry and concern. A worried person sees a problem, and a concerned person solves a problem.—Anon

RECORD



RECORD keeps you covered on all the happenings of the church each week. Your offering contributes to the cost of delivering this magazine to your church.

Your community—from cover to cover

Warburton, Victoria

Next week is a RECORD Offering. No, we don't mean record as in those black round things we heard some elderly lady talk about that played music. She said that they needed needles to play—sounds dangerous to us. No wonder they have been phased out.

We don't mean record as in "A record has been achieved—the biggest offering ever given." But that would be impressive, especially if a record offering were received for RECORD. That would make it a record RECORD Offering. We'd have to publish a clever headline to record the record RECORD Offering in the RECORD. (Now we're sounding like a broken record, broken record, broken record . . .)

What we're trying to say is that if you would be so kind as to give generously to this RECORD Offering (you should know which RECORD we mean by now), then it helps us deliver a variety of news, information, features and more. Where else would you turn when a sermon goes into double overtime on a hot Sabbath day? When you are out of newspaper and the budgie cage needs lining? When you're out of flyspray and there's a big blowfly buzzing around your window?

All right, seriously now, we appreciate our readers and want to be able to give the best quality magazine to inspire and inform, and to glorify God. We want to be able to do this for you each week from cover to cover. Thank you for your support.

In this issue

*News and inspiration
delivered weekly*

*A magazine for
your church community*

*RECORD Offering helps
keep magazine in
circulation*



*RECORD
Offering,
February 12*