

RECORD

May 7, 2005

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A group of children in Papua New Guinea using one of the wind-up cassette players to listen to Bible stories in their own language.

Kids wound-up for Sabbath school

LAE, PAPUA NEW GUINEA

Hundreds of wind-up cassette players, commonly known as messengers, have been sent to Papua New Guinea and islands in the Trans-Pacific Union Mission (TPUM) so that people there who cannot read will be able to listen to Sabbath school lessons and stories from the Bible.

The Papua New Guinea Union Mission (PNGUM) and TPUM produce tapes of the children's Sabbath school lessons in a variety of languages and dialects, and whole families are able to listen to the Bible stories and learn more about Jesus.

"These fellow believers of ours can't read the Bible or study their Sabbath school

lessons. They can't read stories to their children, show them where to find the parables of Jesus in their Bibles or teach a children's Sabbath school class," says Janet Rieger, children's ministries director for the North New South Wales Conference.

Money was donated by people in Australia, New Zealand and America to make the purchase of the cassette players possible. However, more cassette players are needed to meet the demand for them.

Jeanette Selan, children's ministries director for the PNGUM, says, "To nurture the church members, we need more wind-up cassette players: one for each church and its branches." —Adele Nash



Uncorked!
impacts
community



A “Jesus hates me” T-shirt is such a long way from the real Jesus.

“Jesus hates me”

A couple of years ago I was teaching university English classes part-time. In a second-year Modern Literature class, one of the most interesting students was a young gentleman who worked hard on his image: torn black T-shirts, camouflage pants, ragged haircut and multiple piercings. He regularly stood out from the rest of the class by his dress and matching attitude.

And he was also one of the top students in the class. His questions and answers in class discussions regularly upset the expected and forced the class to consider different perspectives. As class teacher, I appreciated his unique input and his assessment was generally of the highest quality, with a creative twist.

But one day I was stopped in my introduction to the day’s class by his arrival. It was not his lateness that caused disruption; instead, it was his T-shirt of choice for that day, which read “Jesus hates me.” I simply did not know how to react to such a statement, so contrary and outside my usual way of thinking about God. His T-shirt statement had a similar effect on me as his input often did on class interaction.

In reflecting upon this experience, we probably should begin by questioning just how seriously we should read T-shirts and, by analogy, bumper stickers and the like. One suspects that often these pop culture artefacts are more marketing than philosophy, focused far more on whether they will sell than on the statement itself. But the question remains as to what would

motivate someone to buy or wear such a label; and why would such a T-shirt sell.

After my initial T-shirt-induced shock, my reaction to the slogan was one of sadness, either at the misrepresentation of God’s love he may have received at some stage or at his rejection of that love. I wanted to shout, *No, that’s not the God I know, the God who died for our world—for us. You have it so wrong!*

I wanted somehow to show him or explain to him a different Jesus, whatever his knowledge or experience might have been. It is one of the constant tasks of those of us who wish for others to connect with the love of God—as Dallas Willard expresses it—“to gain a fresh hearing for Jesus . . . presumed familiarity has led to unfamiliarity, unfamiliarity has led to contempt and contempt has led to profound ignorance.”¹

At the same time, we need to check our representations of our all-loving God. Perhaps to the detriment of those with little understanding of the ways of Christianity, we as Christians have struggled to put into practice the fine and somewhat artificial distinction we have made between “hating the sin” and “loving the sinner.” In a society where people increasingly define themselves by what they do—whether vocationally or recreationally—“hating the sin” often sounds like “hating the sinner.” Jesus did it by actually caring about—not just loving, in some pious sense—the “sinners” with whom He spent time.

We need to be careful how we explain or

employ this well-worn axiom, making sure those unfamiliar with Christian terminology are not unduly alienated from the ultimate Source of accepting love. “‘God hates sin,’ some emphasise. But God hates sin like the parent of a leukaemia victim hates cancer. God really does love the sinner.”²

A “Jesus hates me” T-shirt is such a long way from the real Jesus—a God who “showed the disciples the full extent of his love” (John 13:1, NLT) by stooping to wash their dusty feet. The servanthood of God is one of the most profound realities of the Christian faith, something we who should know too easily take for granted and which struggles to become reality even in the most faithful of His saints.

And that’s the other thought that struck me as I contemplated this student’s T-shirt statement: the overwhelming humility and graciousness of the love of God; a love that reaches out even to those who wear “Jesus hates me” T-shirts—and to many of the rest of us who do worse.

As the old hymn puts it, “There for me the Saviour stands,/ Shows His wounds and spreads His hands;/ God is love! I know, I feel;/ Jesus weeps, and loves me still.”³

1. The Divine Conspiracy, page 1.

2. Frederica Mathewes-Green, <www.christianitytoday.com/ct/2005/002/14.48.html>.

3. Charles Wesley, “Depth of mercy.”

Nathan Brown



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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 Nathan Chee
Senior consulting editor Barry Oliver

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

Adventist lecturer restores first Gallipoli film

COORANBONG, NEW SOUTH WALES

Dr Daniel Reynaud, a senior arts faculty lecturer at Avondale College, has found and reconstructed missing footage from *The hero of the Dardanelles*, a 20-minute silent film made in 1915 while Australian and New Zealand troops were still fighting in Turkey.

"The film allows Australians to partially recapture what ANZAC meant in the early part of the 20th century," says Dr Reynaud. "It is the first moving image representation of ANZAC that Australians saw, so it gives the ANZAC legend a visual reference point. As images are more memorable and striking than words, I believe this film helped shape the early ANZAC legend."

Dr Reynaud's interest in the box office hit came out of the research for his thesis, "Celluloid Anzacs: representations of the Great War in Australian cinema and television drama."

"The film was originally 60 minutes long, but only the first 12 minutes had been preserved. I found the script and as much

of the missing footage as I could, including a couple of stills published in a newspaper in 1940. Yes, we've lost 40 minutes, but at least we know how the story ends," he says.

The National Film and Sound Archive has included *The hero of the Dardanelles* in a videotape collection of the surviving footage from the 25 silent World War I films known to have been made from 1914 to 1930. Only two of the films survive, more or less intact, although significant parts of others do, too. The survival of the films is due to the widespread practice of filmmakers "borrowing" sections from earlier films.

In this way, for example, key scenes from *The hero of the Dardanelles* are preserved in *The spirit of Gallipoli*, a film made in 1928. *The hero of the Dardanelles* also forms part of a study written by Dr Reynaud and released by the archive to celebrate the 90th anniversary of the Gallipoli landing.

Dr Reynaud discusses the historical and the sociopolitical context of the films, noting



Brenton Stacey

Dr Daniel Reynaud of Avondale College with a still from Australia's first Gallipoli movie.

among other things how the enthusiastic tone of the early films turns gradually to weariness. He points to the complete reversal of attitude that saw the 1928 film, *The exploits of the Emden*, marketed as "anti-war." He also discusses the depiction of Australian soldiers in the films, from the early copying of British stereotypes to the rise of the urban Australian and bush Australian mythologies.

"*The hero of the Dardanelles* reminds us the ANZAC legend has evolved to meet the changing needs of Australian society," says Dr Reynaud. "This knowledge helps us understand the culture in which we live and in which we seek to turn to Jesus Christ." —Brenton Stacey

◆ The young people at Esk church, Qld, have been out at crack of dawn working at the Olives Plantation, Coominya. Their consistent efforts have been rewarded with a sizeable income. Distribution of the funds gained has been devoted first to finance *Signs of the Times* subscriptions to be used in *Signs* rounds in Esk, Fernvale, Kilcoy and Toogoolawah, and second, to fund a chaplain at the Too-



goolawah State High School—an ongoing project that has had a cheque for \$A500 recently presented to the chaplaincy fund treasurer. —John Hunt

◆ Delphine Trace of southern Queensland has taken to heart the call to "take the gospel to all the world" and has so far personally letterboxed 17,200 Try Jesus cards in her dawn-to-dusk walks. She says, "I interpret the call as Jerusalem, being my own street; Judea, my own suburb; Samaria, my own church area; and the uttermost parts of the earth, my travels around Australia." —Focus



Harry Neale

◆ Avondale College, NSW, hosted the City Christian Church Oxford Falls Youth Band on April 2. Promoting its sixth album, "No longer I"; their tour manager says, "This is the first time we've toured outside our movement." —Chris Winzenried

◆ Allyse Davies topped New Zealand students in three subjects in the Cambridge Year 11

examinations, including Business Studies, English Language and Spanish. Allyse, a 15-year-old who attends Strathallan High School, Karaka, NZ, is planning on going to Avondale College, NSW, after Year 12 to complete communications and theology degrees. "My ultimate aim is to work full time in a church," she says. "It's interesting to watch people's reactions when I tell them that I intend to complete a degree in theology. They expect that I would be aiming to become a lawyer or accountant—something that pays a lot of money." —Jacinda Turnbull-Harman
More @ www.edgeonweb.org

Uncorked! connects with community concern

ECHUCA, VICTORIA

When John McKenzie read of the release of *Uncorked!* in RECORD late last year, the possibilities for the book connected with an issue he had been thinking upon as it affected his local community. "I thought I could use that book and put it out in the community," he says.

The issue had caught his attention in the course of his work as an engineer with the Campaspe Shire Council, based in Echuca, Victoria. "I was working late in my office, and I was invited to attend a video presentation on alcohol issues, put together by a group of local young people to be distributed to all the schools in the shire," he recalls. "But the message was mainly one of harm minimisation. The concept of total abstinence wasn't considered at all. I felt there could be something more to say."

Enter *Uncorked! The Hidden Hazards of Alcohol* by Drs John Ashton and Ron Laura, published by Signs Publishing Company and launched in September last year.

After obtaining a copy of *Uncorked!*, Mr McKenzie began to share it with colleagues.

Mr McKenzie tells how, on his way to the council's Christmas function, he was impressed to go into the office of the local newspaper, the *Riverine Herald*. He was introduced to a reporter. "I just explained to her that I wanted to get a message across to the young people about the harmful effects of alcohol and that this book, I believed, would do it," he reports. "And I asked whether she could review it for me and put it in the paper if she thought it was worthy—and I left it with her overnight.

"The next day, she asked me a few questions about my enthusiasm for the book. I explained that I don't drink alcohol and I'm an Adventist. She said, 'This will be a good story.' So in the following Friday's paper—just before New Year's Day—it went in the paper."

Mr McKenzie said he was particularly impressed by the book's suggestion of a licence for drinkers. "I wrote a memorandum on the licensing proposal to the woman in our shire involved in contacting police and other emergency services, who meet together once or twice a year to put into effect emergency plans," he says. "It went on to the police inspector at Echuca and he wanted the book. So he's got the



John McKenzie is using *Uncorked!* to connect with alcohol issues in his local community.

book and is reading it now.

"It's kind of an unfinished story at the moment," he adds.

According to *Uncorked!* co-author Dr John Ashton, Mr McKenzie's story is one of many. "A lot of people are keen for the message to get out—to young people in particular," says Dr Ashton, strategic research manager for Sanitarium. "Part of the plan was to provide such a resource. There didn't seem to be any available source that put together the many different aspects of the alcohol problem."

Mr McKenzie is excited by the opportunities he sees in his community. "It's non-threatening," he reflects. "You're doing something positive and you're probably breaking down some barriers too.

"I've not drunk alcohol since I became a Christian. People respect you when you take that stand."—*Nathan Brown*



◆ In the weeks leading up to the Wallsend, NSW, church's Vacation Bible School program, SCUBA, held April 11–15, a call went out for new shoes and socks—leading to some 200 pairs of shoes and 400 pairs of socks being brought in for the victims of the Asian tsunami. As well as the games, stories and crafts participated in during the underwater-adventure themed

program, the children wrote on a card how they were **thinking and praying for children** in other countries. Extensive coverage before the event on radio, TV and in local schools and churches led to a daily attendance of up to 143 people. More than 50 people ordered a DVD made showing the week's events and people, as well as showcasing other church

departments and activities. A contact database has been formed for sending out follow-up material.—*Ray Boyce*

◆ The Easter Singles Camp at Yarrahapinni Adventist Youth and Ecology Centre, NSW, was attended by 80 people. New Zealand guest speaker Pastor Anton van Wyk spoke about his life story and its struggles, leading into a sharing time of fears, pain, joys and wisdom. A karaoke session provided lots of laughs.—*Gay Grillmeier*

◆ A one-week intensive for Albanian pastors was recently conduct-

ed by Dr Rex Edwards, vice-president of Griggs University, as part of an evangelism field school sponsored by the Trans-European Division (TED). Dr Edwards, who was also the guest speaker at the Festival of Faith conducted immediately after, focused on developing structure in evangelistic presentations, Bible studies and on the biblical role of the pastor. Pastor Peter Roennfeldt, secretary of the Ministerial Association of the TED, was the co-presenter for the week—designed to teach the Albanian pastors and then for them to pass on the knowledge to their own districts.—*Leigh Rice*

IS YOUR CHURCH DOING SOMETHING INNOVATIVE? EMAIL US @ RECORD@SIGNSPUBLISHING.COM.AU

ABC managers and staff meet in PNG

PORT MORESBY, PAPUA NEW GUINEA

Adventist Book Centre managers and staff representing most Pacific missions recently met on the campus of Pacific Adventist University in Papua New Guinea (PNG) for a marketing and sales convention. Representatives came from Fiji, PNG, the Solomons and Vanuatu.

"They're a team, so they enjoyed the time together, sharing ways to meet our goal of spreading our literature throughout the South Pacific arena," says Liz Dunstan, of the Signs Publishing Company, which sponsored the convention.

Orders for more than \$A300,000 of denominational books and products were placed at the meetings for the coming year.—*Record staff*



Some of those attending the ABC meetings in PNG.

Health program opens doors

WARWICK, QUEENSLAND

Karen Walters, a member of the Warwick church in the South Queensland Conference, who was diagnosed as having multiple sclerosis (MS) and lupus a number of years ago, recently ran a successful new type of health program for the community.

Advertised as providing help for those with degenerative diseases such as cancer, heart disease, diabetes, arthritis and other such illnesses, the program was one of education and healthy lifestyle principles.

Mrs Walters conducted six helpful and interesting programs based on her own recovery from serious illness by following the eight laws of health found in Ellen White's *The Ministry of Healing*.

Prior to this, the illnesses had created problems with bladder control and made her need to use a leg and arm brace, as well as a walking stick to move around.

Since learning of the Adventist lifestyle seven years ago and wholeheartedly embracing its principles, Mrs Walters has been free of symptoms with no need of medication.



Karen Walters and her husband, Maurice.

She used her own story and more than 30 years of nursing experience to demonstrate the importance of consistently following the God-given principles of health.

Mrs Walters has found God has opened the doors to develop a ministry of health to the Warwick church and community. Programs she conducts in her own home are booked out well in advance. Those who attend are impressed with what they learn and tell their friends, making advertising unnecessary.

More health programs are planned for the future, due to their popularity and relevance to the community.—*Mary Federow*

◆ The 10th annual STAonline Forum met recently at "Bergheim Mühlenrahmede," in Altena, Germany, to explore ways to use the Internet for evangelism. Under the theme, "Web the mission—a local passion," some 40 international Adventist participants introduced Internet mission projects and explored ways to connect with local communities and their needs. Matthias Dorn, a scientist and Internet visionary, says to achieve an effective presence of the church online, Adventist web pages should present quality of life through adoration of God. "We can design such a presence

online, a community that glorifies God. Let viewers of our web sites experience things, and that is more effective than having a rational contact with people."—*Ray Dabrowski/ANN*

◆ Rather than trick-or-treating during Halloween, the Anchorage, Alaska, USA, Pathfinder Club went collecting in their full dress uni-



Vernon Osborn

form. More than 800 food items were collected and then distributed in time for Thanksgiving celebrations.—*Vernon Osborn*

◆ A new Bible, specifically intended for use by members of the Australian Defence Force (ADF), was presented to General Peter Cosgrove, Chief of the ADF, on April 14 by the chairman of the Bible Society in Australia, Dr Roger Chilton. "Not only is it a most readable translation but it also contains very helpful information for service personnel including prayers for all occasions, an excellent information section and the discussion

about Christians and war entitled 'In the Forces and a Christian. Is it possible?'" says Dr Chilton.—*Ramon Williams*

◆ A man has been arrested in Brazil for robbing two Bibles from a priest at knifepoint. The 18-year-old threatened Francisco Eloi de Souza with a butterknife, reports *Terra Noticias Populares*. He stole the two Bibles, which the priest had just bought, before fleeing on foot through the streets of Boa Viagem. The priest alerted a nearby policeman who quickly caught up with the robber and arrested him.—*Ananova*

Growth of church reflected in GC Spring Meeting resolutions

SILVER SPRING, MARYLAND, USA

Leaders of the Adventist Church gathered in Silver Spring on April 13 for the annual two-day Spring Meeting, which included financial reports and management actions designed to set the agenda for the 2005 General Conference (GC) session to be held later this year in St Louis, Missouri, USA.

Leaders of the church voted to receive a report advocating reorganisation of several world church departments, and to pass that report on to a new standing commission, which will evaluate church operations in the five-year period beginning after the GC session.

"I think it is a good idea for our church to address the issues of our mission and organisation," said Pastor Jan Paulsen, GC president, at the session. "We are becoming an ever larger, international community and in the end, our intention is that the church should be well and grow."

A report on the state of evangelism was also presented. A total of 1,071,735 people were baptised into the church worldwide in 2004, the second-highest annual total and the highest in 15 years.

"There seems to be a new stirring in parts of the world not previously open to evangelism," says Pastor Mark Finley, director of global evangelism for the church. "We see in some of the most difficult places today, the grace of God working, the hearts of people being opened."

Along with evangelistic information, delegates heard a detailed financial report from Robert Lemon, GC treasurer.

The Adventist Church received \$US1.315 billion in tithe globally last year, an increase of 9.4 per cent on last year. Cumulative trust maturities in 2004 surpassed \$US1 billion, meaning that money is now available for projects including education, health care, evangelism and media ministries.

The growing demands of the global church were noted, and it was suggested that the nine departments from the world headquarters be moved to divisional offices.

Action to plan a distribution of two million books written by Ellen White globally was voted through unanimously at the meetings. This project, called "Connecting



Pastor Jan Paulsen speaking at the April 13 and 14 Spring Meetings held in Silver Spring.

Mark Kellner

with Jesus," was initially presented at Annual Council last year.

"We need to get these beautiful messages into the hands of thousands of believers who do not have access to them," says Ted Wilson, a vice-president of the GC.

The books, which will include study guides, will be distributed over a five-year period and financed by the world headquarters and regional and local administrative offices around the world.

The goal is for each Adventist family to have a set of the books. It was also suggested that each family who receives a set of these books would pay a percentage of the cost.—Mark Kellner/ANN

◆ The second edition of the **Australia's Religious Communities CD-ROM** was released in February covering more than 170 religious groups in Australia. The **origin, beliefs and structure** of each of the denominations complete with the latest **statistics, biographies and bibliographies, references and glossaries** is covered in approximately 3500 pages of text, more than 1500 photos and graphics, and 75 minutes of video clips, mainly of worship in different religions and denominations.

More @ www.cra.org.au

◆ When International Boxing



Federation (IBF) Heavyweight Champion Chris Byrd enters the arena, an African-flavoured tune blasts from the sound system—its words (translated into English) proclaim that "Jesus bled and died for me." His **boxing shorts have the text Acts 4:12** boldly printed along the waistline (pictured). "People either want to see me get knocked out or win. But I want them to see Jesus Christ. That's

the most important thing," says Mr Byrd. "I wanted to be a heavyweight and I told the Lord: 'If I can be a heavyweight, I will be a witness for You. I won't forget about You. It's going to be all about You.'" Almost immediately Mr Byrd **began to gain weight unlike ever before** until he was 95 kilograms. In December of 2002, he claimed the IBF title by defeating **Evander Holyfield**, a fellow Christian boxer.—Charisma News Service
More @ chrisbyrdboxing.com

◆ A Gallup poll of 1028 teenagers, aged 13-17, in the USA found that 38 per cent believe that God cre-

ated human beings in the **six-day creation** and 43 per cent believe that humans "developed over millions of years from less advanced forms of life," but **with God's guidance**—totalling, 81 per cent believing God was involved. Only 18 per cent believe that evolution took place **without God** playing a role. In a poll of 1016 adults, 45 per cent said they believed in six-day creationism while 38 per cent believed that God guided the process of evolution. Only 13 percent of adults said they believed that evolution occurred without God's guidance.—*Michael Foust*

Prayer keys: A day of thanksgiving

BY JOY BUTLER

MAY 14 IS THE NATIONAL DAY OF Thanksgiving in Australia. This follows from the success of last year's inaugural thanksgiving day. Endorsed by political, community and church leaders, the day is intended to thank God for our many blessings, thank those who do things for us personally and thank those who serve our communities.

Each year the National Day of Thanksgiving will have a specific focus, which over a period of years will ensure all major groupings within the community are recognised and thanked. In 2004 the focus was to thank those in governmental leadership. This year, the major focus is education and health. Churches are encouraged to join together to organise community breakfasts for this day or to find ways to thank those people involved in education and health. Adventists have always had a strong emphasis on these two areas, so it fits well with our ethos and origins.

Here are some ideas as to how you and your church could mark the National Day of Thanksgiving:

- Organise a breakfast to thank invited community members for the unique contribution they make;
- Organise a worship service focused on thanksgiving;
- Share in one of the combined worship services that will take place on this day;
- Undertake acts of kindness to the needy in our communities, as individual, church and youth groups;
- Meet together with your family for a thanksgiving meal;
- Invite your neighbours for a meal;
- Bake cakes and take them to your local police, ambulance and fire stations or other community service organisations;
- Send a Thanksgiving Day card;
- Or be creative and just do something nice for someone to say "thanks." **R**

More @ www.thanksgiving.org.au

Joy Butler is prayer coordinator for the South Pacific Division.

The world next door

BY LINZI AITKEN

IT WAS THE WEEKEND OF A PAPAL funeral and a royal wedding, but on that Sabbath, these world events—which my husband and I had spent the afternoon debating—became glaringly insignificant the moment there was a knock on our apartment door.

We weren't expecting visitors. On the other side of the door was a young woman, around my age, who needed to use our telephone. She was visibly upset, trembling and covered in red-wine stains. It was obvious something quite dreadful had happened to her, so my husband and I insisted she come into our home.

I handed her the telephone. She held onto it tightly, but hesitated. "I don't know if I should call the police," she said. "I don't know who to call."

We asked her what had happened to her. She took a deep breath and said, "Oh nothing, just . . . a bit of a domestic." They were her own words, the reality of which confronted her pride as she put her face in her hands and gasped for air.

She was our next-door neighbour, although this wasn't apparent until later. As we tried to comfort and reassure her, we learned more of her story. This was not the first time her husband of 18 months had lashed out at his wife, an attractive and intelligent medical secretary.

She was unsure about calling the police because, as she described, her husband was "clever"—never actually hitting her, instead intimidating and threatening her or attacking her in ways that wouldn't leave obvious scars.

On an emotional level, he verbally abused her by putting her down, blaming her for their problems and treating her with disdain. He abused her on a social level by isolating her from her family and friends, so that in her time of need she would feel like she had no-one else to turn to.

He asserted his power and control over her by not allowing her economic equality. Their money, including the income she earned, was "his" money, and if she spent anything without his permission she

inevitably suffered the painful consequences.

In the end, she did make a phone call. She phoned the number for the Domestic Violence Helpline (see your local telephone directory for local numbers). She had not previously called the number and they were able to offer her a sympathetic ear and empower her with information and a few choices she needed to make to change her situation. As she left, she tearfully embraced and thanked us. She had resolved to go to a friend's home and see how things would go from there.

Reflecting on these events, I began to think about the secret lives behind the 60 other closed doors of my apartment building. And I found myself coming up with a variety of questions, with few simple answers.

Why don't people in my building greet each other in the lift? Why had I never seen my neighbours before? Had we done enough to help our neighbour? What would others have done in this situation? And, what was God's plan in all of this?

It is not easy to admit, but I regret that I had spent Sabbath afternoon absorbed in discussing events a world away, yet in the apartment next to us a world was in turmoil.

I regret that I knew the life stories of a few world leaders like they were my next-door neighbours, yet I had no idea about the names or lives of my real-life, next-door neighbours.

And I'm disappointed that we live in a society so self-absorbed that the only time we acknowledge the existence of others is when something terrible happens.

This weekend I was confronted by real life and my own self-centredness. I have been given a new perspective on what's really important and I've been reminded of one of Christ's greatest commands: "Love others as well as you love yourself." (Matthew 22:39, *The Message*). **R**

Linzi Aitken writes from Adelaide, South Australia.



The new ADRA Appeal

BY GARY CHRISTIAN

The Adventist Development and Relief Agency's (ADRA) annual Appeal is set to take some new directions in 2005, so here is a brief insight into where it is heading.

Fundraising vs promoted generosity

In the past the ADRA Appeal has been strongly focused on raising funds for ADRA's work, and there has been no question that ADRA has been able to increase the income from the Appeal in the last six years. It has gone as high as 35 per cent above the 1999 total. And some significant things have been done with the Appeal money. Just look at the growth in the ADRAcare program over the past five years, mostly funded by the Appeal.

But ADRA wants to break new ground. And it is all about the primary emphasis of the Appeal.

Renewed interest in the Christian ethic

ADRA has noted, along with other commentators, that there is a revival of interest in Christianity—and what it teaches—within Australia. A wind of change has been blowing in the last couple of years, in which people who deserted Christianity years ago are wistfully looking back. Intervening years dominated by the secular overthrow of Christianity have bred a society that is greedy, self-absorbed and violent.

And it has brought on a palpable desire for change.

While the wind of change has become most evident in last year's Australian federal election, where God was named as the new political force, there are many people who have a renewed interest in what makes Christianity tick. And central to this interest are the Christian concepts of grace and generosity.

In an age typified by greed and self-interest, it is the generosity of Christian people who sacrificially give of themselves that will contrast with the societal norms. It is:

- The generosity of ADRA staff who leave the comfort of home in Australia to help Third World communities to move beyond hardship;
- The generosity of ADRA volunteers who work in our women's refuges, or in op-shops raising funds to help disadvantaged people;
- The generosity of two elite Australian cricketers, Brett Lee and Dominic Thornley, who voluntarily went down to address a group of ADRA-sponsored at-risk young people on a wilderness survival program in Victoria.
- And it is the generosity of spirit that is also found in those people who go on the ADRA doorknock each year, or who do other fundraising activities for the ADRA Appeal, sacrificially giving their time so others might benefit.

This year we are shaping the Appeal brochure so that it tells more of the story of Christian generosity. We want it to tell a

broader message than merely what ADRA did during this last year. We want it to be a promotional tool, calling people to the same generosity of spirit.

A "new" appeal

So we want to have pictures of our international ADRA people assisting people in other countries. We want to specifically spell out what Christian generosity is all about. We want to emphasise the number of volunteers who give their time within Australia, creating professional programs here at home. Perhaps we should show our elite cricketers at work, giving their time for young people with genuine needs.

And we hope that it will make its readers, as they receive it at the doors, pause and think about a better way to live their lives. Because doorknock volunteers are the embodiment of self-giving and generosity, giving their precious time for people less advantaged than themselves, perhaps the brochure might open up for some interesting discussion from those who see it.

ADRA will keep you updated on new directions as the August commencement (in some conferences) of the Appeal approaches. **R**

Gary Christian is national program director for ADRA—Australia, based in Wahroonga, New South Wales.

The papacy in transition

BY WILLIAM G JOHNSON

So much has been written about the late pope John Paul II that further comment is superfluous. His life, work and influence have been analysed at great length; there is nothing one could add. My remarks that follow attempt a personal, unofficial perspective on the Papacy as it transitions from one of its most powerful leaders to a new pontiff.

First, a word to those Roman Catholics who will read this editorial. Some Seventh-day Adventists, with more zeal than char-

should learn from their brothers and sisters in South America. In this region, where our world church has its greatest strength and continues to grow by leaps and bounds, Adventists adopt a positive approach to their neighbours, the majority of whom are Roman Catholics. In so doing they are true to the counsels of Ellen White, who wrote about the sincerity of individual Catholics and how we best share our message with them.*

Now, a word to Adventists in general. Are our eyes open to see and understand the amazing events of the past weeks? Not in the entire history of the Papacy has it commanded such universal attention as it has during these days. The unprecedented media coverage of John Paul II's last days and funeral, and the election of his successor; the world reaction to the pope's death, with flags flown at half-staff and even Communist Cuba declaring three days of mourning; the image of three United States presidents kneeling by the casket; the funeral on a scale of a powerful monarch (and so vastly different from that of the Founder of Christianity)—if all this doesn't wake us up, will anything?

We Adventists, on the basis of the prophecies of Daniel and Revelation, long have predicted that the Papacy will play a major role in end-time events. During the course of the years some among us have cast doubt on that interpretation: they argued that the Papacy was losing its influence, that some other power—first, Communism; more recently, Islam—fit the biblical scenario.

They were wrong, dead wrong.

In these days of ecumenical courtesies it seems ungracious to point out where Adventists differ from the Papacy. But truth demands that we say it—in love, but without equivocation.

Seventh-day Adventists are still Protestants. We protest, as Martin Luther and the other Reformers protested, because the more Rome changes, the more Rome stays the same.

We protest the institution of a human priesthood, when the Scriptures teach that One alone is qualified to be our Priest—He who is both Son of God and Son of man, Jesus Christ.

We protest the sacrifice of the Mass, which contradicts the biblical teaching that Jesus died once for all, a simple sacrifice for sin that is never to be repeated (see Hebrews 9:26).

We protest the exaltation of Mary, the mother of Jesus, a blessed woman but nevertheless a human like us all, who nowhere in Scripture is singled out for veneration.

We protest the equivocation on the fundamental gospel—by grace alone, through faith alone (Ephesians 2:8-10)—that the Papacy perpetuates through its doctrine of merits.

We protest the union of political and spiritual power that has characterised the Papacy for more than 1500 years, and that is even more evident today. History shows that this is an unholy mix that breeds religious oppression.

Seventh-day Adventists are still Protestants. While the Papacy retains these beliefs and practices, we can have no part of it. Individual Roman Catholics we respect and love; these ideas we must protest for conscience sake. **R**

*Selected Messages, Book 3, pages 436, 443; Testimonies, Vol 9, pages 240, 241, 243.

William G Johnson is editor of Adventist Review. Reprinted with permission from Adventist Review.

We are not primarily against anyone or anything—we are for Jesus Christ and the salvation He freely offers.

ity, have seized upon the death of the pope to launch virulent anti-Catholic attacks. They represent a tiny but vocal element of the Adventist Church that sees its mission as taking out newspaper advertisements and erecting signs denouncing Catholics. In so doing they dismay and wound adherents of the faith they oppose.

Seventh-day Adventists have a positive message for the world. We believe the Lord raised us up to proclaim the “everlasting gospel” to every people group, tribe and language—to tell all nations that the hour of God’s judgment has come and to worship Him, Creator and Lord of all (Revelation 14:6, 7). We are not primarily against anyone or anything—we are for Jesus Christ and the salvation He freely offers.

Adventists who pursue a negative course



To soar like an eagle

BY DARREN MORTON

A few years ago I found myself strapped to a hang-glider, perched at the top of a steep sand dune. After yet another pep talk from the instructor, I tentatively began to run down the slope and experienced the exhilaration of free flight for the first time. In the months that followed, I learned to go higher and stay aloft longer, and as I progressed in the sport I began to dream of great adventures.

In particular, I dreamt of flying a hang-glider from the far side of the Watagan mountains back to my home adjacent to Avondale College—a flight of 15 kilometres mostly over heavily treed forest devoid of landing areas. All good adventures have challenges and this would be no exception. But in the endeavour I would see reflections of the Christian journey.

If you want to soar like an eagle, you have to leap off the cliff.

Three years after my first sand-dune experience I found myself once again nervously strapped to a hang-glider, but this time standing on the edge of a cliff towering more than 300 metres above the Hunter Valley below. The conditions were right for my dream flight to be realised, but first I had to get off the cliff.

I confess to days when I set up my glider ready for take-off, watched others launch and soar like—and with—eagles, and then packed up my glider and went home. It takes courage to leave the safety of the nest, but it is essential that we get out of our comfort zone if we are to soar like an eagle.

How relevant is this to our Christian journey? I was 16 when I leapt into Christ

and was baptised. From that moment He has been the wind beneath my wings and allowed me to rise to great heights, witness sights and experience things I would never have imagined in my wildest dreams. I can only wonder why so many people hesitate on the edge, sometimes waiting years to leap into life with Christ, sometimes never leaping at all. It takes courage to make such a commitment, but it is only when we do that our wings unfold and we begin to experience the exuberant living God has planned for us.

Standing on the edge of the cliff I reminded myself, *If you want to soar like an eagle, you have to leap off the cliff.* Then I jumped.

To arrive at the right destination, you need to keep your bearings.

The glider caught my fall and levelled out but I soon encountered an area of substantial turbulence. I had entered an invisible pocket of heated air called a “thermal,” rising rapidly from the sun-baked ground below. With the glider being tossed and turned, I fought the urge to fly away from the turbulence and instead banked the glider into a tight circle. It began to climb with the rising air. Clinging tightly to the control frame as I rose from the earth at almost 300 metres per minute, I began to look for my goal as I circled higher.

Within a few minutes I was at 1500 metres and approaching the dark base of a cumulous cloud, drawing me in. Escaping its suction, I flew to the side and then contemplated my next move. In the far distance, across the Watagan range, I could see the

Avondale College airstrip. *Should I go for it? Was I high enough to make it over the forest?*

Suddenly, another glider appeared only 30 metres away and I recognised it as a friend and former Australian champion pilot who had a wealth of experience. Establishing radio contact I informed him of my dream and after circling with each other for several minutes he said, “Let’s go!” He moved off over the forest. Nervously I followed.

As we glided across the eight kilometres of tall eucalypts, slowly losing height, my anxiety grew. *Would we make it across?* Then, about halfway over the mountains my guide located another invisible thermal and, joining him, we once again climbed high. I began to relax as I watched him exit the thermal and glide once again toward our goal. But suddenly everything went white. I had been sucked into a cloud.

Within seconds I was disoriented, lacking any reference for up or down. I began to panic, but in the midst of the confusion I noticed a faint light piercing the mist. Recognising it as the sun reflecting off the top surface of my guide’s glider, I steered my craft directly toward it, not taking my eyes from it for a second. The light progressively became brighter and as quickly as I had entered the mist, I exited the side of the cloud and flew into the great blue expanse.

In our Christian journey it is paramount that we keep focused on our destination. Yet there are times when we are engulfed by a mist that can be so dense it is hard to see ahead. Sometimes the darkness comes because we play too close to its source, yet at other times we are drawn into it through

Practising forgiveness

BY SUSAN JOHNSTONE

no fault of our own.

So what do we do at such times when the mist seems all pervading? We fix on the light we have, however dim it may be. If we determine not to take our eyes from it, the light will grow and we will once again find ourselves in the bright, clear sky.

After exiting the cloud, I had an easy glide to my destination and enjoyed smooth conditions for the remainder of the flight. At last I touched down at Cooranbong in a paddock near my home, grinning from ear to ear. My friend landed shortly after.

For the best results, stick with the guide.

I am tremendously grateful to the one who acted as my guide—without him, I would not have dared to embark upon my dream flight in the first place.

But as I reflect upon the adventure, it occurs to me that his guidance was much like my experience of God's guidance in my life. There were moments when He gave me clear and undeniable instructions, but those times were less common. At other times, He was a faint light that acted as a reference in a moment of need. Yet mostly He was higher than me, such that I could not see Him at all. But even during those times, knowing He was accompanying me made all the difference. There is comfort in company.

We can take great comfort and courage in the fact that Jesus promised He would never leave us (see Isaiah 41:10). He guarantees this despite how we may perceive Him. He is our ever-present Guide.

The difference is eternity.

While I see several similarities between the flight and my Christian journey, there is one distinct difference. When I touched down at my goal for the flight, the adventure was over. But when we arrive at the destination Jesus has planned for us, the adventure only just begins. I now dream of a much grander flight—one that I will share with those who also have their heart set on the clear skies God has prepared. **R**

Darren Morton is a lecturer in health and physical education at Avondale College, Cooranbong, New South Wales.

I have a bruise on my arm—purple and orange, about the size of a 50 cent piece. I wear it as an emblem of a lesson learned.

A week ago, I was scheduled for a routine blood test at the local hospital. I arrived on time and was left in a deserted waiting room. I read the posters on the noticeboard and looked out the window for awhile. After watching the hands on the clock move slowly through half an hour, I had the usual complaint enter my head: *Why schedule an appointment for a certain time if they are never ready to see me?* My vehicle was alone in the outpatients car park. Clearly no-one else was there before me.

Finally a door opened and a young male staff member invited me in.

"Hi, I'm Vaughan," the dark-haired man told me as I stepped into the room. "I'm a med student and I'll be taking your blood today, if that's OK." He smiled reassuringly and added, "I've done this before—there's no need to worry."

I laughed, "That's fine." I perched on the edge of the hospital bed.

"Would you prefer to lie down . . . or sit?" Vaughan was collecting vials and cotton wool for the test.

"I'll sit, thanks," I said, as he came over with the strap to apply pressure to my arm. The band was tightened and I watched the veins bulge in readiness for the procedure. We engaged in small talk while Vaughan got the needle ready. I discovered he was on a two-week practicum from Melbourne.

Vaughan inserted the needle but seemed to be having difficulty. He levered the needle about in an attempt to locate the vein under the skin. My usually calm demeanour started to slip. *Hey!* I thought. *This isn't the way it's done!*

I could see Vaughan was having concerns of his own, bending over my arm. "I'm just trying to get the vein . . ." he offered as an explanation, while still prob-

ing. Seconds ticked by. *It's OK,* I told myself. *He's done this before—he knows what he's doing.*

However, Vaughan sighed and admitted defeat. "I'm sorry, but I'll have to try again," he said, preparing to withdraw the needle. He stood up and reached with one hand for the cotton wool ball on the bench. The sticking plaster he'd attached to it doubled over and rendered itself useless. Fighting with the stickiness for a couple of seconds, Vaughan gave up and used his gloved fingers to stop the blood flow as he took out the needle.



Annoyance with himself showed all over his face. I felt a morsel of compassion for Vaughan and the embarrassment he must have been feeling. He shook his head and prepared for the procedure again. He bent over, studying my arm. He pinched at my vein, as if to make sure it really was there. His next comment confirmed my fears: "Now I'm not sure if that's the vein or the swelling from my last attempt."

A warm flush came over me and my head felt light. I swallowed and didn't want to appear melodramatic, but after my brain consulted with my senses, I agreed it would be wise to do something quickly. "Um, could I have a drink of water, please?" I asked.

Vaughan took a look at my face and stepped into the hallway. A nurse asked him how it went. "I missed it," he confessed.

"That's OK," she consoled him and ducked her head in the doorway to check on me. I heard Vaughan walk off, and I

leant over my lap, fighting dizziness. This wasn't like me, to get all squeamish. *Lord, help me, I prayed. I don't want to feel sick and make a big deal of this. Help me be gracious.*

As footsteps returned, I sat up and took a few calming breaths. I was worried Vaughan would feel even more guilty about his mistake. "Thanks," I smiled, as I took the plastic cup he offered. "I might just lie down this time."

Vaughan checked I was happy for him to continue. I gave my consent again and added, "I guess you'll be feeling really paranoid now." Vaughan agreed, and I empathised with him, while positioning myself on the bed, focusing on the hospital walls with their faded blue paint.

Once again the needle went in, without results and he prodded and levered some more. I tried to rationalise this experience to myself with the thought that Vaughan needed to practise on someone; maybe others wouldn't be willing guinea pigs.

Meanwhile, the nurse returned and was also watching Vaughan's method. She offered advice but, after some more manoeuvres, Vaughan again was forced to admit defeat. The nurse helped to withdraw the needle and apply pressure to my arm.

Her small talk distracted me while Vaughan reorganised the equipment. With a third needle and cotton wool ball ready, the nurse conferred with Vaughan. "We'll have to try the other arm," she directed.

Vaughan stopped and looked at me. "Do you want me to try again?" he asked, almost embarrassed.

I felt compassion for this guy, who just wasn't having much luck that day with me. It would be terrible to concede defeat and not be able to say he'd eventually sorted out the problem. I smiled as reassuringly as I could. "Sure, go ahead."

As I watched the needle go in a third time I silently prayed, *Lord, help this to work.* Within a second, there was success—Vaughan had drawn blood and was filling a vial. The whole atmosphere in the room relaxed. Soon my arm was taped and I was ready to go. I felt relieved for Vaughan and glad for both our sakes that it had eventually worked out well.

I chuckled to myself walking to the car. *Poor fella.* I knew I would have a sizeable bruise to show for the experience but I was glad at the outcome. As I drove through town I mulled over what had happened—my willingness to accommodate someone who was earnestly trying to do right. Even though I was being hurt, I didn't hold it against the man. There didn't seem to be any reason to become angry or demand an apology when he was clearly attempting to help me, not hurt me.

And then it hit me: Would I do the same in a social setting—or at church? If someone hurt me emotionally and there was even a risk of me being hurt again, would I take that chance, put myself on the line to let them try to make amends? Or would I take the attitude of "once bitten, twice shy"? How often should I forgive? Seventy times seven?

And now as I look at the bruise, I see the lesson in forgiveness. And when it fades, like all bruises do, I hope I won't forget the principle it came to represent. **R**

Susan Johnstone writes from Stanthorpe, Queensland.

Record Roo's

Kids corner



Hi kids,
When the Lord told Noah there was going to be a flood there was a lot of work to be done to prepare for it. You can read about it in chapter 6 of Genesis. Have fun...
RR

Fill in the Blanks

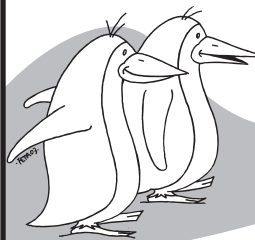
Make yourself an ark of _____; make rooms in the ark, and cover it _____ and _____ with _____.

Genesis 6:14 NKJV

Unscramble

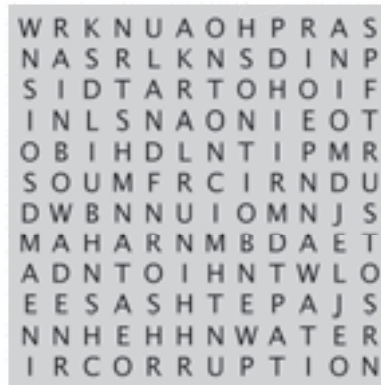
See if you can unscramble the letters to find the names of a few of the animals that Noah would have had to gather into the ark.

- grkonoaa _____
- gfor _____
- ume _____
- zadir _____
- plahnete _____
- gnipneu _____
- nkesa _____
- cokatcoo _____
- rodcilcoe _____
- ananog _____
- boirn _____
- rgite _____



Find-a-Word

- NOAH
- SHEM
- HAM
- JAPETH
- INSTRUCTIONS
- BUILD
- ARK
- ANIMALS
- CORRUPTION
- FLOOD
- WATER
- BIRDS
- LAND
- RAINBOW
- PROMISE



Prayer for Catholics?

DAVID PENNINGTON, NSW

From "A prayer for Catholic friends" (Editorial, April 16), I conclude that the editor has more sympathy for the death of the pope than many Catholics. A Catholic Italian phoned a Sydney radio station soon after the pope's death. Her comment was, "What's all the fuss about the pope dying? He was 84 years old! He had a good life. I feel more sorry for the nine young people killed in the [Indonesian] helicopter crash."

While the pope appears to have been a "good man," we shouldn't forget that during his papacy the Roman Catholic Church moved not one millimetre closer to Bible-based doctrine but thousands of kilometres closer to a church-state confederacy in both Europe and the United States.

Perhaps sympathy for our Catholic brothers and sisters should be focused on their bondage to a rigid, unbiblical worship system.

ESTHER ROBERTSON, IRISH REPUBLIC

Thank you for your sympathetic editorial of April 16. I teach in a mission school in Galway, in the Irish Republic, with mainly Catholic students. We have contact with many Catholic people—parents and others—in this predominantly Catholic country. I have copied the editorial to give to such Catholic friends in order to build bridges. At such a cataclysmic time for our Catholic friends, it has been a help.

just a coincidence



JAN T KNOPPER, NSW

The April 16 editorial has embarrassing content for our church. You try to be friendly to the Roman Catholics, forgetting that at the same time it is embarrassing for our church.

Part of the "prayer" appears to ask a divine blessing upon the Roman Catholic Church. At the same time our evangelists, via 3ABN and HopeTV, are revealing that it is the fulfilment of the little horn of Daniel and the apocalyptic beast of Revelation, and that part of our prophetic message is to call people out of the organisation. Also, our church has 40,000-plus literature evangelists commissioned to sell the book *The Great Controversy*, which contains such revealing chapters as "Aims of Papacy."

Sympathy for our Catholic brothers and sisters should be focused on their bondage to a rigid, unbiblical worship system.

How can the editor of a representative paper pray in favour of such a church, knowing that our church publishes books and conducts campaigns that reveal it as the antichrist?

I am not talking about individual members of the Catholic Church who fall within the category of those Ellen White mentions in *Prophets and Kings*, page 189, "a firmament of chosen ones."

Deserved kudos

DENNIS PETERSON, SA

Opening the April 9 RECORD, my eye was drawn to the Sanitarium advertisement (page 28). How fortunate we are to have this institution. I realise it wasn't luck but divine providence that led to its establishment. To read in Alita Byrd's article (*Adventist Review*, page 12) that Sanitarium is the largest food manufacturer owned by the Seventh-day Adventist Church in the world, and the 20th largest food company in Australia made me feel quite proud.

To all its staff, from the floor sweeper to CEO, thank you for the first-rate products and variety on offer, and for being world leaders in health food manufacturing.

Baton passing

RANDALL IBBOTT, NSW

The real issue with passing the baton ("Baton fumbling," Perspective, April 16) is in the transition stage. If a runner does not want to let go, or another is too keen to grab the baton, there can be real problems. So too, we need to recognise and utilise the valuable contribution of both old and young alike.

When we do this we will be possessed by a powerful gospel that practically unites the wisdom of age with the enthusiasm of youth—the outcome of which will be the proclamation of a message that will send shock waves through the entire universe.

I am looking forward to seeing that.

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.

Retirements

●*Swee "Meng" Arasu*, ARV, Western Australian Conference (18 years). ●*Clive Butcher*, South Queensland Conference (33 years). ●*Harvey Carlsen*, Papua New Guinea Union Mission—expat (37 years). ●*David Clark*, Avondale College Ltd (36 years). ●*Joan Dick*, Avondale College Ltd (34 years). ●*John Fraser*, Overseas—inter-division (39 years). ●*Eric Greenwell*, North New South Wales Conference (32 years). ●*Owen Mason*, Risk Management Service (40 years). ●*John McMahon*, South New South Wales Schools (38 years). ●*Barry Satchell*, North New South Wales Conference (34 years). ●*Barnabas Shellee*, Greater Sydney Conference (30 years).

New Zealand Pacific Union Conference
●*Colombani Ambrose*.

Trans-Pacific Union Mission
●*Philip Davis*. ●*Tamoaita Tito Kaeka*.
●*Joel Kavora*. ●*Jay Philip*. ●*Lui Ross*.
●*Belden Seth*. ●*Tommy Toata*.

Weddings

Cook—Bernoth. Michael John Cook, son of Kay Wollastan, (Maitland, NSW), and the late Darrel Cook, and Renee Jennifer Bernoth, daughter of Kevin and Jan Bernoth (Cooanbong), were married on 3.4.05 at Watagan Lodge, Martinsville.
Harold Grosse

Gallehawk—Krogdahl. Anthony Gallehawk, son of Bill and Heather Paynter, (Hervey Bay, Qld), and Karen Krogdahl, daughter of Neil and Merl Krogdahl (Childers), were married on 12.12.04 in the Hervey Bay Adventist church.
Ross Baines

Kosmeier—Garda. Michael Evert Kosmeier, son of Evert and Ruth Kosmeier, (Berkeley Vale, NSW), and Rochele May Garda, daughter of Rolf and Suzanne Garda (Springfield), were married on 3.4.05 at an outdoor reception centre in Brunkerville.
Bevan Craig

McGrath—Wilson. Bradley McGrath, son of Dr Geoffrey and Debra McGrath (Sydney, NSW), and Juanita Wilson, daughter of Moska Wilson (Woolston, NZ) and Helena Ah-Siu (Christchurch), were married on 19.12.04 in Sydney, NSW, and recommitted their vows on 10.4.05 in the Papanui Adventist church, Christchurch, NZ.
Francis Pule

Rappell—Mao. Evan Rappell, son of George and Lexia Rappell (Mooroopna, Vic), and Yuzhen (Susan) Mao, daughter of Zhongbao Mao and Miaodi Hu (Shanghai, China), were married on 26.2.05 at Anchorage Restaurant, Williamstown, Vic.
George Rappell

Sheddan—McGavin. Kerry Sheddan, son of Eileen and the late Ray Sheddan (Nelson, NZ), and Marea McGavin, daughter of Barry and Joyce Rose (Brisbane, Qld), were married on 17.4.05 at Brisbane Forest Park, Brisbane.
Bob Possingham

Obituaries

Glover, Roma, born 28.9.1918 in Western Australia; died 8.10.04 at Nunawading, Vic. In 1943, she married Barney, who predeceased her in an Air Force crash in Scotland in 1944. She is survived by her sisters, Fay and June; and her niece, Christine, who travelled from WA to join a group of close friends at a service of remembrance and encouragement at Tobin Brothers Chapel, East Burwood, Roma worked for Sanitarium most of her working life, first in Adelaide, SA, and later in Melbourne, Vic. Later she moved to the Adventist Retirement Village, Nunawading.
Trevor Rowe

Johnson, Noel, born 26.9.1922 at Manly, NSW; died 7.4.05 in John Flynn Hospital, Gold Coast, NSW. He served in the army during World War II, mainly in Papua New Guinea. In 1973 Noel and his family moved from Hornsby to Murwillumbah, where he worked at the Condong Sugar Mill until his retirement in 1982. In 1951 he married Pat. Between 1984 and 1988 he and Pat spent time as volunteer workers for the SDA Mission in the Cook Islands, Vanuatu and Fulton College, Fiji. Noel enjoyed his association with the nationals and was fondly thought of by them. He is survived by his wife; his children, Robert, Kathy and Barbara. He will be sadly missed by his family and friends.
Clive Butcher

Lucas, Helen, born 20.3.1915 at Mentone, Vic; died peacefully 26.2.05 in Northern Hospital, Epping, just three weeks before her 90th birthday. She was predeceased by her husband, Victor. She is survived by her only son and daughter-in-law, Ramon and Carol (Warrnambool); her one granddaughter, Carolyn; and her husband, Brian Beaden (Baulkham Hills, NSW); and her long-time resident "adopted" daughter and carer, Dorothy Wilson. Helen was a member of the North Fitzroy (Vic) church and will be long remembered for her valued service, and food preparation for its very successful soup kitchen, which still operates today.
Merv Sparrowhawk, Roy Dickins

Maxwell, Zelma Florence (nee Skelly), born 20.3.1924 in Port Moresby, PNG; died 10.3.05 at Wahroonga, NSW. She was predeceased by her husband, Sidney James (Bill) Maxwell. She is survived by her daughter Sandy; her grandchildren, David, Mark, Judy and Noeli; and great grandchildren in Cloncurry, Qld; also her sisters Dawn, Rose and Leonie and extended family and friends in Sydney, NSW.
Ray Southon

Mundy, Doris Emma, born 5.1.1924; died 15.3.05 at Port Augusta, SA. She was predeceased by her husband, Mervyn; and son, Thomas. She is survived by her children, Joyleen, Betty (both of Port Augusta), Mervyn, Patricia (both of Stirling North), John (Andamooka), Allan (Adelaide), Christine and Sandra (both of Port Augusta). Doris was a faithful member of Port Augusta church for many years after being baptised by Pastor Ray Stanley. She was a much loved mother and grandmother and a faithful follower of Jesus.
Don Fehlberg

Positions vacant

▲ **Early Childhood Teacher—Avondale School (Cooanbong, NSW)** is seeking to appoint a qualified Early Childhood Teacher to fill a maternity leave position for a period of 12 months from the end of July 2005. Necessary qualifications include Bachelor of Education (Early Childhood) or equivalent, current First Aid certificate and previous teaching experience.

▲ **Early Childhood Teachers—Avondale School (Cooanbong, NSW)** is seeking to develop a list of qualified Early Childhood Teacher available on a relief basis. Necessary qualifications include Bachelor of Education (Early Childhood) or equivalent and current First Aid certificate.

▲ **Early Childhood Casual—Avondale School (Cooanbong, NSW)** is seeking to appoint a qualified Early Childhood Casual. Necessary qualifications include Associate Diploma (Early Childhood) and current First Aid certificate. Applications in writing to Karen Zeuschner, Marketing and Development, Avondale School, PO Box 61, Cooanbong NSW 2264.

▲ **Counsellor—ADRA Slacks Creek (Brisbane, Qld)** is seeking expressions of interest from qualified counsellors who are interested in operating a counselling practice from the ADRA Slacks Creek premises. Applications in writing should be forwarded to Pastor Graeme Humble, Director of ADRA, South Queensland Conference, 19 Eagle Terrace, Brisbane Qld 4000; email <ghumble@adra.org.au>; fax (07) 3236 1305; or phone (07) 3218 777 (BH).

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

O'Grady, Lynelle Joy, born 15.8.1964 at Palmerston North, NZ; died 11.3.05 in Sydney, NSW. She is survived by her husband, Kevin; her son, Scott; her daughter, Gemma; her father, Alwyn McCathie; her mother, Robyn Colquhoun; her brother, Craig; and her sisters, Alene and Annaliese. Lynelle was a loving, devoted wife and mother. After a courageous battle with illness, she now rests awaiting the return of Jesus on the great resurrection day.
Roger Nixon

Perrett, Doreen Beatrice (nee Marshall), born 16.12.1936; died 14.3.05 at Hawera, NZ. In 1955 she married Henry Perrett. She is survived by her husband; her daughters, Rosalie Hunt (Upper Hutt), Marilyn Pasione (Sydney, NSW), Barbara Guy (Townsville, Qld), Toni Brungat (Hawera, NZ); her son, Iain Perrett; her 14 grandchildren; and four great-grandchildren. Doreen shared her faith and her love by doing special things for people. This was especially evident in her relationships with her grandchildren.
Lawrence Lane

Price, Esther (nee Fiedler) born 7.8.1907 at Gum Swamp, NSW; died 24.3.05 at Wonthaggi, Vic. In 1968 she was predeceased by her husband, Pastor Reg Price. She is survived by her two sons and spouses, Lester and Beverly, and Kevin and Sue; her six grandchildren; her 18 great-grandchildren; and three great-great-grandchildren. Esther was a quiet, gentle, kind, loyal Adventist whose love for Christ was evidenced throughout her 97+ years. Her loss is guaranteed to be compensated when her Lord calls her back to life on the resurrection day.
Tom Ludowici
Kevin Price, Lyell Heise

Sharpe, Mary Margaret (Marie, nee Moffat), born 17.11.1927 at South Yarra, Vic; died 11.3.05 at Deception Bay, Qld. She married Reg Sharpe on 20.12.47, who predeceased her in 1974. She was also predeceased by her son, Colin, in 1997. She is survived by her son

and daughter-in-law, Ronald and Christine (Tasmania); her daughter and son-in-law, Maree and Richard Smith (Deception Bay, Qld); her five grandchildren; and three great-grandchildren Marie did not complain through her terminal illness and was always concerned for the welfare of others. She will be sadly missed until the resurrection.

Bruce Jarvie
Mike Brownhill, Henry Miller

Advertisements

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Canberra Adventist Singles Network— June 3-5, 2005—camp at Batemans Bay, NSW South Coast. Theme: "Building on friendship." March 3-5, 2006—camp 30 minutes drive from Canberra. Theme: "From brokenness to empowerment." Inquiries: phone (02) 6288 8808; SMS: 0422 177 981; or email: <surfside@webone.com.au>.

Retired Workers Fellowship, Victoria, invites Victorian and interstate members to their next luncheon meeting to be held at Nunawading church on May 18, commencing at 11am. An extraordinary general meeting will convene at 11.30 am to consider matters relevant to the functioning of the fellowship. For further information, contact Ken Killoway, president, (03) 9801 8986.

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Missing members—Kingaroy, Qld. If you know the whereabouts of the following missing members, please contact Mary Cox, MS 189, Kingaroy Qld 4610; or phone /fax (07) 4162 1197. Stan Hoffman, Ross Holden, Lynelle Holden, Margaret McIntyre, Mervyn Patrick, Roy McDonald, Janette McDonald, Antoinette Price, Dianne Rennie, Doug Langtree and Basilisa Langtree.

Missing members—Waitara, NSW. If you know the whereabouts of the following missing members, please contact Bob Williams (02) 9477 3296 or Louise Timm (02) 9943 0319 or <louisetimm@optusnet.com.au>. Chiffon Chow, Marcus Collins, James Davidson, John Ecclestone, Andrea Ecclestone, Lois Erkilic, Brigitte Foster, Glen Robert Foster, Brendon Hay, Sharon Hay, Beverley McPherson, Peter McPherson, Lisa Price (nee Allum), Joan Schmeising, Beryl Small, Joan Tooth.

50th anniversary Brighton church, SA—July 23, 2005. All past and present members, pastors and friends are invited to share this time of reflection and celebration. Any memorabilia, including photos, will be gladly displayed. Inquiries and/or RSVP to Bronnie Simon (08) 8254 3646; email <rjsbjs@senet.com.au>.

San graduates dinner—May 22, 2005—Sydney Adventist Hospital. All past nursing students and graduates are invited to attend (with partner or friend). For details contact Lena Jowett (02) 9487 9129; or email <lena@sah.org.au>.

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Finally

If you read history, you will find that Christians who did the most for the present world, were those who thought the most of the next.—C S Lewis



An ounce of mother is worth a pound of clergy.

—Spanish Proverb