

RECORD

July 16, 2005

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Pastor Jan Paulsen was re-elected president of the Seventh-day Adventist Church on Friday, July 1, 2005. He was introduced to the delegates accompanied by his wife, Kari.

President re-elected in St Louis

ST LOUIS, MISSOURI, USA

Pastor Jan Paulsen, 70, was re-elected on July 1 as president of the worldwide Seventh-day Adventist Church during the 58th General Conference (GC) session. He was elected by a unanimous vote of delegates to the church's session in St Louis, Missouri, United States.

"It is a privilege to serve the Lord and the church in the leadership role that you have asked me to fulfil. It is an honour, and I want to express appreciation for the trust you placed in me. And I will do my very best to serve the Lord and His church," Pastor Paulsen said immediately after the vote.

"I need to know that the Holy Spirit will be a constant companion and support, and

I believe He will. I want to express my appreciation to the many, many of you who have, since I came here, offered their support," he added. "Thank you for continuing to remember us in your prayers."

Norwegian-born Pastor Paulsen has been church president since 1999, and has more than 40 years of service as a Seventh-day Adventist Church pastor, missionary, educator and church executive.

On the first day of business at the session, the other two members of the GC administrative team were also re-elected. Pastor Matthew Bediako was re-elected as secretary of the GC and Pastor Robert Lemon as treasurer.

After re-election, Pastor Paulsen held a
(Continued on page 5)



Our devotion and worship should not be governed by TV guide and remote control.

Reality or TV?

ONCE UPON A TIME, THE KINGDOM of God was like “a treasure that a man discovered hidden in a field” (Matthew 13:44, NLT) found by careful search. Nowadays—we are told—the kingdom of God can come to your home via satellite. In those days, the kingdom of God was “like a mustard seed planted in a field” (verse 31, NLT). Nowadays—we are told—it looks more like a television network, with the kingdom growing as household after household tunes in, the baptism-like initiation taking the form of the installation of the necessary technology, and the channel of choice becoming the new denominationalism.

Christian television and broadcasting does have its place. For those isolated by distance or limited mobility, Christian TV can be a source of encouragement and teaching. And there are those who have grown into a relationship with God, with God working through Christian television broadcasts as an influence in their decisions. But there is no such thing as satellite Christianity.

Commentators on the social phenomenon of television suggest we should adopt a “reality index” to assess the unhealthy pervasiveness of TV on our lives. For example, we should ask how many times each day we laugh at jokes made by real people compared to how many times we laugh at the carefully scripted one-liners from comedy characters; or we should compare how many times we have sex with how many times the act is portrayed, hinted at or

alluded to in what we watch. This, they say, can give us some measure of the artificial reality we experience via television.

When we come to religious broadcasting, we could adopt an analogous index. Perhaps we could ask how much we worship as compared to how many worship events we watch as spectators (and this does not just apply to TV), how many conversations we have about God with real people compared with how much time we simply watch other people talking about God and how much time we spend with our own exploration of the Bible and God’s world compared with how much we expect ourselves to passively absorb from the broadcast experience of others.

Reality TV is a myth. While aspects of reality can be packaged, in most cases there is reality or there is TV. Of course, we may find better and worse examples of television content and presentation. But even the best-intentioned television presentation is influenced by the constraints of production, broadcast and audience.

In the religious media context, Brian McLaren terms this influence “radio orthodoxy.” According to McLaren, the voices of “radio orthodoxy” are given credence by numbers: “Since he’s on the radio [or TV], he’s heard by thousands; he must be right.”¹ And, by circular effect, the pressure—professional, personal and financial—to hold that audience can impact upon the message.

Even if only by virtue of being in the form of TV, the passive consumption of TV-style religion renders Christianity

something less than it must be.

Christianity should not be reduced to prepackaged, “harmless” entertainment or mere companionable background noise. Our acts of devotion and worship should not be governed by TV guide and remote control. We need to check our religious “reality index” and ensure we are not blunting our faith in the Christian ghetto of the electronically over-churched.

But perhaps my lack of enthusiasm for Christian TV is merely a generational thing. I find myself more easily identifying with a comment by writer Mark Joseph: “In the same way, the previous generation thought, ‘We have our own religious channel, isn’t that great, 24 hours of Christian TV.’ This generation says, ‘Why do we want to be on the kooky channel. We want to be part of the cultural mainstream and have our ideas considered there.’”²

But whether generational or otherwise, perhaps if we collectively contributed to just one hour of “ordinary” TV each week, we would be better off. And with our schedules freed up to allow more real-world treasure hunts, we could more effectively connect ourselves—and others—with the kingdom of God.

1. Brian McLaren, “Scared to talk politics in church?,” <http://www.soj.net/index.cfm?action=magazine.article&issue=soj0409&article=040910>

2. Mark Joseph, interviewed by Christianity Today, www.christianitytoday.com/ct/2004/130/33.0.html

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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know
experience
and
share
our hope in Jesus Christ!

Patients take SAH home

WAHROONGA, NEW SOUTH WALES

After a six-month trial, the Sydney Adventist Hospital's (SAH) "Hospital in the home" (HITH) program has received approval from the hospital's executive committee to continue.

Under the program, patients are classified as in-patients of the hospital. Upon discharge, they will be referred back to their general practitioner and/or specialist for ongoing care.

HITH medical director Dr Suhan Baskar and program coordinator Bronwyn Chalmers see receiving this "green light" as validation of their months of hard work. An endorsement by chief operating officer, Dr Leon Clark, of their HITH brochure, flyer and slogan is seen as acknowledgement of the need of some patients to receive hospital quality, medical treatment in their own homes as an alternative to acute hos-

pital admission or a prolonged stay in hospital.

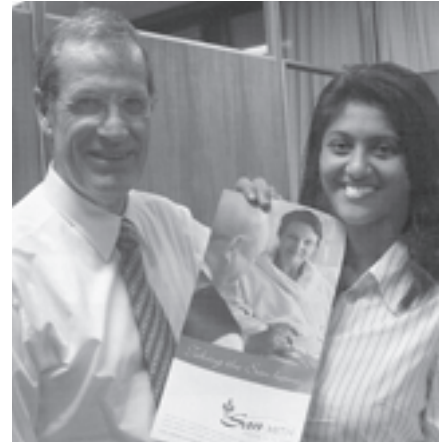
"For many people, the thought of being admitted to hospital is quite daunting, and many would prefer to return home as soon as possible," says Dr Baskar. "We see the benefits of people being in a familiar environment with the people they love, and still being able to receive the excellent standard of medical and nursing care that the Sydney Adventist Hospital is renowned for.

"HITH not only provides patients and referring doctors with much-wanted alternative treatment options, but equally importantly, it will free up beds for other patients for whom physical in-hospital admission is critical," she adds.

According to Dr Baskar, patients will be able to tailor their medical delivery according to their circumstances, empowering them to make their own choices.

At present, HITH caters to patients physically requiring intravenous antibiotic therapy, anticoagulation therapy, wound care and other conditions determined as treatable under the HITH program.

Patients receiving the home care were surveyed and report many benefits and positive results. One described the experience as "brilliant" and "a great innovation," stating that it "captured the doctor in the



Dr Leon Clark and Dr Suhan Baskar with the new HITH poster and logo.

home visits of yesteryear."

This is one of the new and innovative treatment methods that the SAH has been using in the past months, which include their introduction of green-light laser surgery (RECORD April 16). The SAH executive committee has also set up an "Innovation panel," made up of staff from all areas of the hospital, which collects, evaluates and acts on suggestions for improvement that are made.

"It will assist the hospital by supporting an environment of change and innovation," says Russell McNair, chairman of the panel.—SAH Pacemaker



◆ Ministers of the Greater Sydney Conference recently met for a seminar entitled "Communicating in the electronic age." The Communication Department invited representatives of **Apple computers, NEC and Harvey Norman** to give presentations and information on new technologies that may help ministers become better communicators.—*Intrasyd*

◆ A report shows that 2004 was a record year for the lay ministry **Volunteers In Action (VIA)**, with the number of missionaries sponsored exceeding 500 for the first time. Donations to support the

missionaries was also a record at \$A585,000. The volunteers were responsible for some 4352 baptisms, the highest ever. Sadly, another "record" was established: three volunteers and the wives of two others died in 2004. In the past five years VIA-sponsored workers have studied with and baptised 24,000 people in PNG, the Solomon Islands and Vanuatu. For information, contact **Cliff Morgan**: phone (07) 3285 5111 or email <morgancv@powerup.com.au>.

◆ On Sabbath morning, June 11, 10 members from a local **Salvation Army** congregation attended a

combined service in the Haven Seventh-day Adventist church, Nelson, NZ. Church member **Judith Wastney** attended the Salvation Army quilting club, where her husband, Avon, met the captain and suggested they join for some of their programs. Plans have been made for a **12-month program** of combined events, including "blokes 'n' sheds," an apple factory visit, and a golf afternoon. Plans have also been made to **integrate their emergency service ministries**.—*Marion Trail*

◆ Three female students from **Mount Diamond Adventist Sec-**

ondary School, PNG, were gang-raped on their way back from taking a friend to hospital on June 14. The girls were escorted by the farm manager as well as 13 male students, acting as security, but were **ambushed** by an **armed gang of 20** and robbed. Police raided the gang's hideout, killing one member and capturing two others, who are in custody. **Counselling has been arranged** for the victims, their family and the Mount Diamond faculty. PAU staff, as well as representatives from the PNG Union, have visited Mount Diamond to offer help and encouragement.—*Melody Tan*

Taking Charge of Your Health radio series reaches millions across Australia

WAHROONGA, NEW SOUTH WALES

A series of health-education radio spots produced by the church's Communication Department in conjunction with Adventist Health are being broadcast on community radio.

"God has given us a relevant and important health message and it is our responsibility to share it with others," says Bruna Tawake, department director. "That's why we've produced the *Taking Charge of Your Health* radio spot series."

The *Taking Charge of Your Health* series CD was provided free to 270 community radio stations and 40 United Christian Broadcasting (UCB) stations in Australia late last year.

It includes 52, 60-second spots—one for each week of the year—containing practical answers to commonly asked health questions.

A survey of the radio stations revealed that more than half were airing the *Taking Charge of Your Health* spots more than twice weekly. Almost 81 per cent of the stations surveyed were also happy to receive similar such resources from the church in the future.

Latest research by the Community Broadcasting Foundation also reveals that



Community radio around Australia is broadcasting the health message of the Adventist Church, lifted from a free *Taking Charge of Your Health* resource CD.

more than seven million Australians listen to community radio stations every month.

"It's exciting to find out that millions of people in Australia are potentially connecting with the Adventist message and corporate church through as a result of this resource," says Mrs Tawake.

Anyone involved in community radio is invited to request a free copy of the *Taking Charge of Your Health* CD by contacting the Communication and Public Relations Department: phone +61 2 9847 3290 or email <communication@adventist.org.au>.

—Melody Tan

More @ www.takingcharge.com.au

Dinners signal a successful Search

MELBOURNE, VICTORIA

A planned evangelistic rally to be held in Melbourne's Dallas Brooks Hall with *Search* video presenter Pastor Geoff Youlden was cancelled following alternative successful approaches in country Victoria.

People viewing *Search* videos in their homes were instead invited to attend a local formal dinner where Pastor Youlden was the after-dinner presenter.

The regional centre of Bendigo had the largest turnout, with 102 guests; Echuca more than doubled its average Sabbath attendance of 20, with 51 attending; visitors to Robinvale made up 60 per cent of its 50 attendees; and Stawell, Seymour and Mildura all had 100 per cent of their visitors commit to attend future prophecy seminars, some of the 156 country Victorians to do so.

Victorian Conference president Pastor Dennis Hankinson says, "It's exciting that three of the six churches with the highest ration of attendees were bi-vocational pastor situations, in what are considered some of our toughest country ministries."

Similar dinners with Pastor Youlden will be made in suburban Melbourne later in 2005.—*Intravic*



◆ Parramatta, NSW, Adventist Community Centre, received a visit from Federal Minister for Parramatta, Julie Owens, during their annual "international tea," on June 18. Mrs Owens was interviewed by Pastor Rein Muhlborg (pictured). The 450 Parramatta members represent more than 40 different nationalities.—*Jasper Hutabarat*

◆ Thornleigh and Galston, NSW, churches have been creating 40-page picture booklets to be used in Pacific islands village Sabbath schools. More than 300 have been made so far in their target of 500.—*GraceLinked Kids*



◆ Tim Easthope, aged 17, of Muswellbrook, NSW, church gained four first and one second place, and won the open age section of the Muswellbrook Eisteddfod. His specialty instrument is the bass guitar, which he's been learning for three years at the Muswellbrook Conservatorium of music. Tim comes from a musical family: his sister, Simone, was a soloist in a performance of Mozart's Great Mass in C Minor at the Sydney Conservatorium. The performance was recorded by the ABC for later broadcast on ABC Classic FM. Simone is in her third year of study for a BMus in classical voice at the



Sydney Conservatorium of Music.—*Clive Nash*

◆ The Pacific Adventist University, PNG, dormitory janitors recently visited the National Capital Botanical Gardens at the University of Papua New Guinea in Port Moresby. The event, designed as a social outing "to get to know each other" and create bonding, was, according to Ms Temoana, the women's dean who organised the

IS YOUR CHURCH DOING SOMETHING EXCITING, INOVATIVE OR INSPIRING? EMAIL US — RECORD@SIGNSPUBLISHING.COM.AU

President re-elected in St Louis

(Continued from page 1)

news conference with more than 100 reporters, representing Adventist-oriented television, radio and print media.

He highlighted the role of young people in the church and their apparent lack of involvement, repeating a strong theme from his opening remarks of the previous evening.

"We need to do better at talking with our young people," Pastor Paulsen confessed. "They need to feel that we are sincere about wanting to hear them. We have not done terribly well in giving young people a sense of ownership and involvement in the church.

"We cannot just simply leave things as they were yesterday," he said. "I've got to be ready, in a local congregation, to sit down and let [the youth] stand up. I'd be delighted to trust a younger one with responsibility."

Pastor Paulsen's re-election came on the day when he and his wife, Kari, celebrated 50 years of marriage. Prior to becoming GC president, Pastor Paulsen served as the general vice-president of the General Conference from 1995 to 1999.—*Mark A Kellner/ John Surridge/Victor Hulbert/ANN/Nathan Brown*

ADRA promotes health in Cambodia and Philippines

SILVER SPRING, MARYLAND, USA

The Adventist Development and Relief Agency (ADRA) has been working to promote healthy living in Cambodia and the Philippines by getting involved with community projects and governments in both countries.

On May 31 in Phnom Penh, Cambodia, ADRA led a parade in celebration of World No Tobacco Day. Nearly 1000 people participated in the demonstration, carrying signs and banners promoting World No Tobacco Day and ADRA's quit-smoking program called "Tobacco or health," which they have been promoting since 1996.

The one-and-a-half-kilometre parade, which received extensive media coverage, lasted for an hour and was attended by medical professionals and government personnel.

"It's important that health professionals understand the importance of their role as models of preventive health," says Mark Schwisow, ADRA-Cambodia director. "When they are trained to obey the laws of health, they'll be effective examples for others to follow."

In the Philippines, ADRA and other Adventist entities collaborated with the Philippine government to organise a two-day "Healthy lifestyle festival" in mid-June.

The festival was an initiative of Dr Judith Tawatao of the Philippine Department of Health and Pastor Charles Nogra, health ministries director for the Central Philippine Union. It was held on the campus of the East Visayan Academy in Cebu and aimed to bring an understanding of better health to the Central Philippines.

More than 2000 people attended the festival where more than 300 volunteers from the government and Adventist hospitals assisted with "one-stop" health services, including blood-sugar screening, immunisations and dental consultations.

Presenters encouraged healthy living and led workshops about preventable lifestyle-related diseases, such as hypertension and diabetes.

"I am thankful that the Adventists are advocates of a healthy lifestyle," says Dr Tawatao. "They are the right partners of the government in promoting the healthy lifestyle program."—*ADRA International*

outing, "a valuable experience" and says she will encourage more such excursions like this in the future.—*Harina*

◆ Andrews University, Michigan, USA, has compiled a comprehensive Internet Bible study reference library. It includes links to numerous online Bible-study tools, such as atlases, commentaries, concordances, dictionaries, encyclopedias, lexicons and more than 240 translations of Scripture.—*Andrews University*

More @
www.andrews.edu/library/RefDesk/guides/rel-bs.html

◆ Students at Woodland Adventist School in Janesville, Wisconsin, USA, are fundraising with a text-athon. Starting on January 3, each student from Grades 5 to 8 will seek sponsorships from family, friends and church members for memorising Bible verses. The verses include selections from the current Bible class curriculum, as well as topical studies, such as "temptation," "procrastination" and "spiritual fruit." Eighth-grader Aaron Will believes the fundraiser is about more than just raising money. "When you go about your life and you have an incident, you can remember a text and it helps

you," he says. Woodland students have memorised about 60 verses each with eighth-grader Ovi Goia memorising 126. More than \$US800 has been raised for gym equipment and a class fund.—*Laura Larsen*

◆ The Yeovil church, England, recently purchased a double-decker bus and have piloted a teen cafe on the bus in an area where young people hang out. The brightly coloured bus is a mobile cafe serving drinks, ice-cream, smoothies and cakes to the local teenagers.—*Peter Roenfeldt*

◆ After standing empty for two years, a former Roman Catholic church in Zeeland Province, the Netherlands, will be transformed into a Seventh-day Adventist church. Due to high membership loss in recent years, the 70-year-old church is one the latest Catholic churches to be closed and sold to another Christian denomination. Members of the Adventist church in Zeeland saved for decades to purchase their own house of worship, raising about 40 per cent of the amount needed for the purchase. The Netherlands Union Conference provided the balance.—*ANN staff*

GC session takes “creative” approach to pressing problems

SILVER SPRING, MARYLAND, USA

The General Conference (GC) session, held from June 30 to July 9, focused not just on business items, but also creative answers to pressing issues for the church’s almost 14 million-strong membership.

These issues included: high rates of members leaving the church fellowship; how to reach out to secular societies; an urgent need for dedicated leaders to serve the rapidly growing church; and, the absence of a strong church presence in the world’s large and growing cities.

The 2005 GC session was a “rare opportunity,” said Pastor Jan Paulsen, GC president. “The business agendas of sessions have come to be viewed as somewhat routine and predictable. But this time we’re deliberately saying, ‘Let’s come together as representatives of our international family and creatively reflect on some significant issues—matters of critical importance for the health of our church, and our ability to engage more effectively in mission.’”

Two agenda items—profiling Adventist leadership, and challenges to mission for

the years of 2005-10—highlighted these concerns. A series of five presentations and discussion periods explored the essential qualities of Adventist leadership. Issues such as integrity, response to diversity, acting with responsibility and ecclesiastical authority were discussed against the background of high membership growth and the increasing need for high-quality, committed leaders.

The five one-hour discussion periods focused on the church and spiritual life; the church and society; the church and apostasy; the church and the cities; and, the church and secularism.

“Recent studies have identified these as areas of serious concern,” said Pastor Michael Ryan, a GC vice-president and director of the Office of Strategic Planning. “We have an extraordinary chance to move forward in the next five years to address these concerns.”

For each topic there was a brief presentation, when time was reserved for comment and discussion by delegates. The discussions were recorded and distributed for future use by church leaders at the Annual Council meeting, later in 2005.

“The time devoted to these presenta-



Pastor Jan Paulsen says the 2005 GC presented an opportunity to examine problem issues that are facing the church, such as how to serve a rapidly growing church.

tions and discussions has just one purpose: to prepare and strengthen our church for the mission with which we’ve been entrusted,” said Pastor Paulsen. “Until our Lord returns, this will always be our most pressing responsibility.”—*Bettina Krause/ANN*

◆ In a big victory for creationists, the **Tulsa Zoo**, Oklahoma, USA, has acquiesced to pressure and added a display featuring the **biblical account of Creation**. The Tulsa Park and Recreation Board **voted 3-1 in favor of a display** depicting God’s creation of the world in six days and His rest on the seventh. The vote came after more than two hours of public comment from a standing-room-only crowd.—*Charisma News Service*

◆ An Australian Church Life Survey shows that **only 19 per cent of church attendees read the Bible** daily or on most days. Just 12 per

cent of respondents read the Bible a few times a week, 5 per cent once a week, 27 per cent occasionally and 37 per cent hardly ever or never. In an **attempt to improve these statistics**, the Bible Society, Bible League Australia, Global Recordings, the Pocket Testament League, Scripture Gift Mission International, Scripture Union and Wycliffe Bible Translators have **sent a letter to some 7400 congregations** Australia-wide asking that they set aside one week in the year to focus on helping individuals to develop the **discipline of reading the Bible** 365 days a year.—*Ramon Williams*



◆ The British Foreign Bible Society in partnership with various local organisations in Bristol, UK, are hosting a **“pop opera” based on the life of Esther**. *Luv Esther*, directed by Murray Watts, is described as a **“Cinderella-like story**, where Esther marries her Prince Charming and becomes queen.” It challenges audiences to consider whether, like Esther, who saved a race from destruction, they, too,

have a purpose “for such a time as this.” One of its aims is to raise awareness and financial support for AIDS in Africa.—*Bible Network News*

◆ Beauty secrets, decoder rings and “Is this the guy for me?” quizzes are now turning up in the New Testament as Bible publishers find success marketing the Bibles to the “golden” demographic. **Biblezines** (Bible text in magazine format) for teens aged 13-18 years, have **become bestsellers**, with Barnes and Noble, Wal-Mart, Borders and Amazon.com selling millions.—*Helena Andrews*

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HIV/AIDS “mainstreaming” workshop for ADRA–PNG workers

MADANG, PAPUA NEW GUINEA

A total of 68 Adventist Development and Relief Agency (ADRA) workers from Papua New Guinea met for a week-long HIV/AIDS mainstreaming workshop in Madang, in June.

Participants included officers and senior staff from the national ADRA–PNG office, in Lae, as well as staff representatives from the National Central District, Bougainville and various Highlands offices.

By the end of the week, a 12-month action plan to internally and externally integrate HIV/AIDS awareness and treatment into its programs had been developed.

The combined action plans will now be made available to other non-government organisations and, it is hoped, eventually be used to develop guidelines for introducing HIV/AIDS awareness and treatments into other organisations and community development projects.

The workshop also aimed at helping

ADRA staff develop a shared understanding of HIV/AIDS, creating a plan to integrate the presence of the virus in the country into ADRA’s processes within the country, and building an awareness of the implications of that.

Workshop attendees were informed about such things as their vulnerability to HIV infection and how they could improve their ability to assess risks and confidently and accurately discuss issues of sex, sexuality and HIV/AIDS.

Staff also surprised local villagers, presenting “monologues” on HIV/AIDS on the final night of the workshop week in an outdoor concert. The staff members acted the parts of a range of HIV/AIDS-affected people, demonstrating how it might impact their lives. The local people said it had increased their awareness of the virus. PNG has the highest incidence of HIV/AIDS in the Pacific region, with an estimated 15,000 people living with HIV/AIDS in 2004.—*Kym Piez*

Religious Liberty Institute opened at Andrews University

BERRIEN SPRINGS, MICHIGAN, USA

Under the theme of “Religious liberty: Last-days outreach,” religious-liberty leaders and experts met at Andrews University for the inauguration of a new International Religious Liberty Institute.

The June 26 and 27 conference brought together promoters and activists to launch the new institute that will bring “a new focus to these vital issues and provide a working location to better enhance the religious liberty program,” said the newly elected institute director attorney, Nicholas Miller. “Through this conference we hope to make a statement that we are even more committed to issues of freedom of conscience than ever before.”

Mr Miller said that Seventh-day Adventists had long been known as “faithful defenders of religious liberty,” and that in basing the institute at Andrews University, it will further strengthen its

commitment to the fundamental freedom of belief. “By combining academic studies with practical involvement in the field of religious freedom and human rights, we hope to make an even greater difference,” he said.

Visiting scholar Dr Derek Davis, director of the J M Dawson Institute of Church-State Studies, in his keynote address, spoke of the importance of guarding the separation of church and state. Dr Davis analysed the current situation of religion in politics and issues of civil religion. He also commended the Seventy-day Adventist Church for its ongoing commitment to promoting and defending religious freedom for all.

Also attending the conference were international visitors and leaders, including Dr John Graz and associates from the General Conference Department of Public Affairs and Religious Liberty.

A certificate program in church-state studies is planned.—*Jonathan Gallagher*

Immunisation push by Fiji Adventist organisation

SUVA, FIJI

When a survey in Fiji found that many mothers were failing to have their children immunised against diseases because they were “too busy,” members of Seventh-day Adventist churches moved to encourage their fellow citizens into the practice.

The Adventist church and its welfare arms in Fiji were among the most recognised welfare groups in the country, is behind the push.

Fiji Mission’s director of women’s ministries and children’s ministries, Atelini Dakua, says she believes mothers may not be fully aware of immunisation programs set up by the government Health Ministry. She blames a lack awareness among parents and absence of accessible information for parents’ failure to have their children immunised.

“I think the Ministry of Health should do more programs to raise awareness, because some women may think that immunisation of children is carried out only when a child reaches primary school level,” said Mrs Dakua.

“However, it could be the other way around—where mothers are trying their best to provide for their families and put food on the table, and in the midst of all these struggles, find it hard to take their babies in for immunisation.”

She said proactive measures are important, and called on authorities to use the existing networks to tell people of the importance of immunisation in protecting children against diseases. “We need to be proactive and discuss ways to try to solve the problem,” she said. “That would mean using the existing network for those in rural areas, its district nurses.”

The Ministry of Health recently added haemophilus influenza type B, rubella and hepatitis B to its immunisation schedule for children under the age of one. It has an awareness campaign to prompt parents to not forget the vital role immunisation plays in protection against preventable, debilitating diseases.—*Fiji Times*

21C spirituality

BY JEFF CROCOMBE

VICKIE MACKENZIE'S *CAVE IN THE SNOW** is the biography of Diane Perry, who was born on June 30, 1943, in a country manor in Hertfordshire, England, the maternity hospitals in London having been evacuated due to German bombing. Such a start isn't particularly special—hundreds, perhaps thousands of babies were born under similar circumstances. What is special, is that 33 years later, Diane Perry is a Buddhist nun, named Tenzin Palmo, living alone in a cave 4000 metres above sea level in the Indian Himalayas.

Tenzin's two-metre-square abode contains a small wood-burning stove, a wooden box used as a table and a bucket. It has no bed, only a shallow wooden meditation box in which she spends most of her time. Her day consists of more than 12 hours of meditation, beginning with a three-hour session at 3 am.

Is this the answer? Is this what "true spirituality" is all about—12 hours of meditation a day while living in a cave in the Himalayas? In fact, such a retreat into isolation has been the answer for many people throughout history, including Christian and Buddhist monastics, Hindu ascetics, and Jewish and Islamic mystics. Is this the best answer for the year 2005? And if not, what is?

When asked to explain the point of the monastic life, Tenzin Palmo said, "In this age of darkness with its greed, violence and ignorance it's important there are some areas of light in the gloom, something to balance all the heaviness and darkness. To my mind the contemplatives and the solitary mediators are like lighthouses beaming out love and compassion on to the world. Because their beams are focused they are very powerful. They become like generators—and they are extremely necessary" (page 196).

While I agree with Tenzin that the world often appears dark and in need of all the love and compassion that can be mustered, I don't agree that mystical beams of love and compassion are all that useful in

affecting the world in which we live. Far better, in my mind, to be fully immersed in life, bringing through our presence and actions, genuine love, and compassion. As Paul told the Galatians, Christians are to "serve one another in love," remembering that "the entire law is summed up in a single command: 'Love your neighbour as yourself'" (5:13, 14, NIV).

How can we develop our spirituality in 2005 while living in an age and a culture where personal spirituality is often seen as unimportant and is generally neglected? There are no simple, easy and universal answers, and while I can't give you 10 steps or five principles that will work for everyone and guarantee spiritual growth, I do have three suggestions:

1. *Our personal spirituality is tightly bonded to our own life—to our past and present experiences.* It is shaped when we search for and engage with the God of the Bible in the context of our everyday life. The key here is *growth*. Paul put it like this: "Speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ" (Ephesians 4:15, NIV).

Our spirituality will—indeed, it has to—change and mature as we meet life's challenges, celebrate life's joys and mourn its heartaches. The moment we stop searching, probing, questioning, journeying—the moment we stop growing—is the moment that we die spiritually.

2. *Each of us is unique—we will therefore express our spirituality in different ways.* These differences are to be celebrated and not mourned. We need to be active in developing a spirituality that is right for us personally. The flip side of this is that we aren't to judge the spirituality of others. Easy to say; hard to practise.

Paul had this to say about judging others: "Accept him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables. The man who eats everything must not look down on him who does not, and the man who does not

eat everything must not condemn the man who does, for God has accepted him. Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand" (Romans 14:1-4, NIV).

3. *Spirituality is not to be divorced from our everyday life—life is a package deal.* We're made to be holistic persons, in which our physical, intellectual, emotional, social and spiritual facets are integrated into a whole, complete person. Authentic spirituality is live, living and lived.

Consider the life Jesus lived. Jesus took His message and His person to the people. He ate with them, walked with them, laughed with them and cried with them. He slept in their homes, fished in their boats, attended their weddings and healed their hurts. His spirituality reflected His relationship with God in the context of an ordinary everyday life. We are called to do no less.

Living in a cave is not the answer to developing our spirituality (in many ways, that is an easy way out) despite the discipline and self-sacrifice necessary. It is harder, perhaps, to develop genuine spirituality while living an ordinary life in an ordinary house in an ordinary street in an ordinary town. But as Christians, that is what we're called to do.

I want you to remember three things: First, developing spirituality is a journey, not a destination. Second, it is personal—something that is as unique as we are. And, finally, we're to live as whole people, with our spirituality as part of our daily lives—our walking, talking, eating, drinking, playing, working and resting daily lives. **R**

*Vicki Mackenzie, *Cave in the Snow—A Western Woman's Quest for Enlightenment*, Bloomsbury Press, London, 1998.

Jeff Crocombe writes from Brisbane, where he is undertaking postgraduate studies in theology.

Questions of service

BY CANDICE JAQUES



SO, ADVENTIST DEVELOPMENT AND Relief Agency (ADRA) is asking you to become involved in your community and lend a hand. And you know that you'll feel good from helping out and volunteering, but you still have questions . . .

What should I do?

People usually find the greatest fulfillment in doing the things they're good at. So, why not volunteer in the same way? Serving others should be fulfilling and fun. What are you good at? What are your abilities and skills? What expertise can you contribute to your community?

How should I do it?

Each person's temperament is different, which means they apply their abilities and skills in different ways. Knowing your temperament helps reveal how you can volunteer. For example, a person who likes social interaction and communication would be more content volunteering in a group setting rather than on their own.

Serving in ways that aren't consistent with your temperament, just like writing with your "wrong" hand, can lead to feeling inefficient, unmotivated and less effective. Conversely, when you understand your

temperament, and look for ways to serve that are compatible with it, you're much more likely to be effective and fulfilled.

Who should I do it with?

Who you should volunteer with can be decided by your passion. Each person can be passionate about a lot of things (food, hobbies, fashion, cars), but here we're talking about more significant things. This passion is what you were created to do; what particular area you should focus on. And this can help guide you to the groups you should serve with. For example, if you're passionate about young people, then helping with community groups who serve young people would be a good place for you.

Where should I do it?

Volunteering can happen anywhere there is a need—inside, outside, city, country, locally or afar. Where would you feel comfortable lending a hand? You can decide where to serve by considering your preference for team, location and environment.

When should I do it?

This question will stump a lot of people—because it calls for your time!

Your availability and commitments can determine when you will volunteer. But don't allow time (or the apparent lack of) to prevent you from determining the frequency of your contribution to others.

Volunteering is not hard and, now, figuring out your place in service isn't either. As part of ADRA's Lend a Hand advertising campaign, ADRA has developed an online, interactive assessment tool to help people answer the questions above and discover their service profile. The assessment tool will be available on the Lend a Hand web site <www.lendahand.org.au>, to be launched in late July. **R**

Candice Jaques is marketing and public relations coordinator for ADRA-Australia.



The girl on the church steps

BY DAVID THIELE

IT MUST BE 15 YEARS AGO. MY GOOD friend Paul had invited me out to his home in the suburbs of Auckland for a meal. It would be a good chance to catch up with him after many years and meet his new wife.

Late in the day I headed for Paul's home. But Auckland isn't my city and the inevitable happened. I turned off the freeway at the wrong place and found myself headed in the wrong direction—down into the city. The roads were still busy and the matter began to take a life of its own. Still, a left turn here and another one there should see me headed in the right general direction.

That led me to a T-junction and mercifully somewhere I could pull over and get my bearings. But where was I? I needed a street sign. Locking the car, I set out on foot to look. No sign on the corner where I turned, so I went down another block. When I found the sign on the next corner, I discovered I had been walking down Krangahape Road—the notorious K Road, centre of Auckland's red-light district.

This is not a good place for a young Adventist minister to be, I thought, and decided to get out of there as quickly as I could. I was at an intersection. I don't remember the name of the other street (although fortunately there was a sign, I had my bearings at last). On the opposite corner of the intersection was a large church building. The Auckland Baptist Cathedral was an imposing building with wide steps reaching up from the footpath to the front door.

On those steps stood a girl. In the half-light at that time of day, she appeared quite young. It took me only a moment to realise she was plying her trade as a prostitute. I watched her briefly before retracing my steps to my car, checking the street directory and finding my way to Paul's house for a fine meal and good fellowship.

I enduring all sorts of good-natured ribbing about being late because I'd been walking K Road.

It was all a long time ago. I don't remember anything else I saw or heard on K Road. But I have never forgotten the girl on the church steps. I was struck then, as I am still struck today, by the incongruity of the church and the prostitute being so close to one another while still being worlds apart.

More than that, I wondered what that church was doing to minister to this girl and her peers. Every week the faithful gathered there and sang hymns and listened to the good news preached and I wondered if it made any difference at all to the girl on the steps and others like her. Admittedly, that congregation may have had a thriving ministry of practical godliness to such people. I really hope that was the case.

It wasn't an Adventist church. But would it have made any difference if it had been? Adventists are strongly and rightly moved by the challenges of evangelism. Our self-identity centres on the pictures of three angels proclaiming the good news in all the world (Revelation 14:6-12). We have made the Great Commission our reason for existence (Matthew 28:18-20). But along with the Great Commission is the great command: love God utterly and love your neighbour as yourself (Matthew 22:37-39). And who is our neighbour? Not just the respectable but those who are ruined by their own choices and mistakes, those caught up in drugs, alcoholism, crime and prostitution. They too are my neighbour.

The church must be more than a light-house proclaiming the truth to those who do not know it; more than a fortress for believers to retreat into in order to be protected from the world. The church has a function in the world. It is the salt of the earth (Matthew 5:13), preserving and enhancing.



It is to be the light of world (Matthew 5:14), shining in the darkness so “they may see your good deeds and praise your Father in heaven” (Matthew 5:16, NIV).

The girl on the church steps could not have cared less about many of our doctrinal debates or church arguments. But such issues often become our focus. We forget about ministry to the world around us.

A church that focuses all its energy on theology and evangelism while neglecting practical ministry to a world of need is not the church as Jesus founded it. I am proud to belong to a church that runs health programs; sponsors a world-class development organisation; and leads out in HIV/AIDS education in the Pacific.

But what about me? As an individual Christian, what part am I playing in making this world a better place, even while I proclaim a new world is coming? While I share truth about God, am I also sharing the love of God?

The world and the church do not always come in contact as dramatically as they did for me that night on K Road. But the church is always an island in a worldly sea. The world surrounds us on every side—the lost, the lonely, the hurting, the abused, the poor. The girl on the church steps challenges us to respond. **R**

David Thiele is senior lecturer in New Testament and ethics at Pacific Adventist University, Port Moresby, Papua New Guinea.

Free

BY LEA RAYNER

UNCLEAN WAS A WORD EVERY child in Israel was taught at an early age. Hearing it, evoked within the hearer a sense of revulsion, disgust and rejection. Those who received the label from the priests were immediately exiled from society. They were destined to spend the rest of their lives struggling to find shelter and food outside the limits of the city. Shame, rejection and certain death filled the thoughts of those who were leprous or who were inflicted with other diseases considered unhygienic and contagious.

"Unclean, unclean." She heard the words ringing in her ears. "Unclean." They seemed so close. "Unclean." Where was that person who was yelling that dreaded word? But how could she have forgotten? Of course the words were coming from her mouth.

As she thought about the 12 years it had been since she had been inside the city, she felt overwhelmed with sadness and wretchedness. Long ago, she had given up even walking near the gates. Now as she sat alone the outside of the city, in the dirt, away from those considered uncontaminated and acceptable, she thought of her family. She hadn't seen them for years. For a while, her mother came to the gates of Capernaum, yelled out her name and waved. Her husband had thrown food and money but now it seemed even they no longer thought of her. She was a forgotten but living corpse. She had held within a deep desire to be noticed and loved. More than anything she had wanted to have someone see her as having significance and worth, to touch her. All she had received for years was rejection and scorn. Even others who sat outside the gates treated her with disgust and ridicule.

Progressively her disease had worsened. She was crazy. You only had to look at the way she acted. She ate the dirt and mud. She now crawled instead of walking. All that was left when she finally arrived at the

city dwellers' scrap heap was the leftovers of the healthier rejects. She would moan in pain from the disease that racked her body, and the frequent ringing in her ears would make her cry out in frustration. She had little sleep because her legs would kick out as if they had a mind of their own. Imaginary ants crawled up and down her legs. Her mouth was filled with sores and every breath made her feel empty. She was skin—pale and ashen as it was—and bone.

Any desires she had held for attention, recognition and tenderness were slipping away. All she wanted was to die.

Jesus . . . The name stirred something within her that she could barely remember feeling. She wanted to hear that name again.

Her husband had fulfilled his religious and legal obligations: given her a substantial amount of money and with great grief and sadness had sent her out of his house. After she recognised she wasn't recovering from her disease, she travelled to other cities, seeking a cure for the constant bleeding. Finally, all her money was gone and now it seemed there really was no hope.

Then she heard the name. It was a familiar name. It was a common name and yet hearing it spoken this time seemed lyrical and pleasant. The name had filtered out through the gates of the city and floated out to the outcasts, the unclean and the untouchables. The name stirred something within her that she could barely remember feeling. She wanted to hear that name again. "What was that name?" she asked a man who shared a small amount of food with her. "Jesus," he said. *Jesus*. It was a

beautiful name, a sweet name. So simple and yet so strong.

What was that feeling that was now growing within her? Fear? No! Expectation? No, that wasn't it either! Hope, maybe?

No, it was desire. That feeling was hunger. That feeling was a yearning to be filled with goodness and safety and security and peace and acceptance. She had bled for all those years with the expectation she would finally be healed and made whole. In every way! And now . . . *Who is he? Where is he?*

"Is He coming?" she asked.

"He is coming down the road now," came the answer.

"I have to get to Him! Please help me get to Him! Please help me."

No-one would help. What was she going to do? She knew that if she wanted to get to Him she would have to crawl. She would have to drag her weak and wasted body along the ground. She had no more energy. She couldn't see Him but the crowd was beginning to press around Him and she could hear the noise. She heard the lepers call out: "Jesus, Son of David, have mercy on me." "Please heal me Jesus." "I need You, Jesus!"

Anna began to crawl. As she pulled herself along the gravel and sand, her fragile skin began to bleed from gravel rash. "I have to keep on going," she told herself. But the feelings of disappointment and failure started to overwhelm her. *How am I ever going to make it to Jesus? No, I have to keep on going. He is my only hope.* She continued to drag herself along the ground, urging herself on. *I have to see Him. I can't do anything but touch the very bottom. If I could just touch the hem of His garment, maybe . . .*

The crowd continued to push and strain to reach Jesus. The excitement grew as people were healed. As they pushed Jesus through the entrance to the city, the crowd separated so a ruler of the synagogue could get through. His name was Jairus and he fell at Jesus' feet and in anguish said, "My

little daughter is close to death. Please, I pray, come and lay hands on her, so that she may be healed, and she will live.”

Jesus began to go with Jairus but the crowd pushed all around Him. He was only able to make slow progress.

Anna kept crawling. Her legs and arms were red raw from the tearing of her skin. She suddenly realised she was within the gates of the city and feelings of shame and fear began to overwhelm her. If she was recognised by anyone who knew her, she could be stoned to death. *How could she, a woman so rejected and despised consider going near Jesus?* She didn't know who He was but she recognised purity and innocence—a man from God. It was expected that she stay away from anyone who was considered clean and whole. *To consider touching the hem of his garment was unthinkable. What should she do?*

She felt the desire well up within her. Anna knew she couldn't stop now. She had to get to Jesus. Within Him was everything she desired.

The burden of shame and self-disgust kept dragging at her and she had to fight the feeling with all her being. She felt paralysed by it but somehow she pressed on, fighting the desire to go back to the scrap heap.

Then she saw a group of rabbis. They were the providers of medical care. They were the ones who decided who lived outside the gates. She had to go to them to be pronounced clean. They would decide if she would die.

She began to turn to go back. *No! No! No! If she died trying to get to Jesus she would.*

The crowd had stopped now and Anna continued to drag herself on. If the rabbis had seen her, they were doing nothing to stop her.

Finally, after what seemed an eternity, Anna reached out her pitiable hand, but someone stood on it. She made no sound and reached out again. Someone kicked her aside but again she reached out her frail hand.

She touched His hem.

Anna was free.

“Who touched me?” she heard Him ask.

“What do you mean, ‘Who touched You,’ Jesus? There are masses of people touching You and You ask us who touched You?” Peter replied.

Anna was free. Free from the desire to die. Liberated to be whole. She felt the strength surge through her body. The shame of being an exile from society disappeared. Blood pumped through her arteries and veins. Colour filled her cheeks and lips. She began to draw air into her lungs. The brokenness and self-disgust were gone. Anna had significance and worth.

Anna stood.


“I touched you, Lord,” she said softly. She looked into His eyes and saw gentleness and compassion. He reached out His hand to wipe a tear from her eye, gently touched her and said, with affection, “Daughter, be of good comfort, your faith has made you whole.”

Free. **R**

Lea Rayner writes from Keysborough, Victoria.

Record Roo's

Kids corner



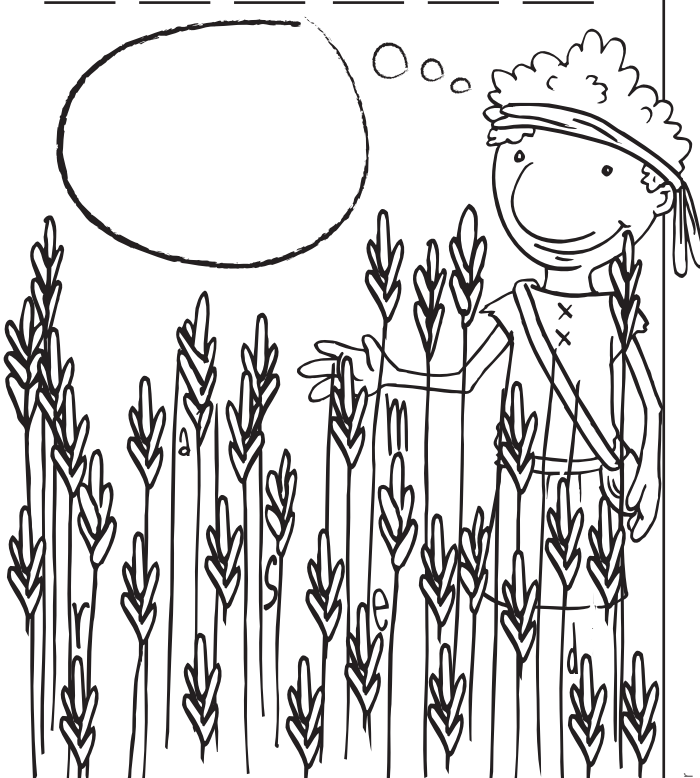
Hi kids,
Have you ever been picked on by your big brothers or sisters? Joseph was! His brothers thought he was spoilt by their father and began to hate Joseph. Read Genesis 37:1-36 and remember that God wants us to always love one another... RR

Fill in the Blanks

"This is My _____, that you ___ one another as I have loved you.."
John 15:12 NKJV

Find & unscramble...

See if you can find the six letters amongst the wheat. Then unscramble the letters to find out what Joseph had.



Colour in...

Now that you have found and unscrambled the letters why not colour in Joseph and draw what happened in one of his dreams in the dream bubble.

Peta Taylor, Shelli Taylor

Alternative view

GEORGE TASKER, EMAIL

Shortly after the June 18 editorial (“This is an emergency!”) dealing with corporate humanitarian aid and social justice, the ABC Conversation Hour dealt with the topic. The program cited Michael Maren’s *A Road to Hell, Paved With Good Intentions?*, which is about humanitarian and development aid. Among the more startling facts and figures cited were the following:

- More than \$1 trillion was poured into Africa over the past 30 years, yet overall its citizens are now poorer;
- Tanzania used billions of dollars of Swedish aid to collectivise three-quarters of the landholders, causing the Swedish government to admit their aid made the citizens worse off;
- Food aid becomes a means of propping up warlords and keeping civil wars going;
- Nigeria spent twice as much on a soccer stadium than it did on health; and,
- Across 30 countries, some \$274 billion in aid has been diverted into Swiss banks by corrupt leaders (145 per cent of the debt presently under consideration for cancellation by the developed countries).

Obviously we have a problem with humanitarian aid that we’ve failed to see.

Further, the editorial fails to mention bringing aid recipients to Christ. Humanitarian aid is argued by many as a means of bringing people to Christ, but by giving priority to bringing people to Christ more directly through evangelism, we increase the number of those able to show compassion for their fellows. True social justice cer-

tainly means setting the moral compass, and having the correct moral values as outlined by the Bible will go a long way toward solving the problems listed.

If humanitarian aid is to be given, let it be personal rather than corporate.

Train up a child . . .

GAIL WEBSTER, NZ

I read with surprise the appeal to Adventist schools for a stronger Adventist focus (News, June 4). In the Catholic school where I teach, the students have unshakable faith and confidence in who they are, what they are, and what they believe,

Having the correct moral values as outlined by the Bible will go a long way toward solving [social justice] problems.

because the focus is entirely Catholic with no apologies to anyone. Non-Catholics who are fortunate enough to win one of the coveted places at this school are given to understand that they will be taught Catholic doctrine and no exceptions will be made for them. They have chosen to come to a Catholic school.

If the Catholic Church can engender such loyalty, devotion, faith and confidence in its followers and teach its children to be proud of being Catholic, accepting the doctrines of the church without trying to liberalise themselves out of believing them, why are we not engendering the same spirit in our schools? After all, we have God’s message for these last days of earth’s history. It would be great if all children at our schools were taught to have the same

confidence in our infallible doctrines as are Catholic children in theirs.

Pity the nameless

GENEVA SMITH, NSW

I am a cover-to-cover reader of RECORD. I’ve just finished the June 25 issue. I was intrigued by the two individuals in the picture on the front page. But who are they?

Throughout the magazine there are at least 31 other nameless people, in nine pictures. I’m glad that the two children on the cover are not my grandchildren, as they have names, but those two must be feeling lost without theirs. I look forward to improvement!

Sunrise at last

BRIDGET GUNN, QLD

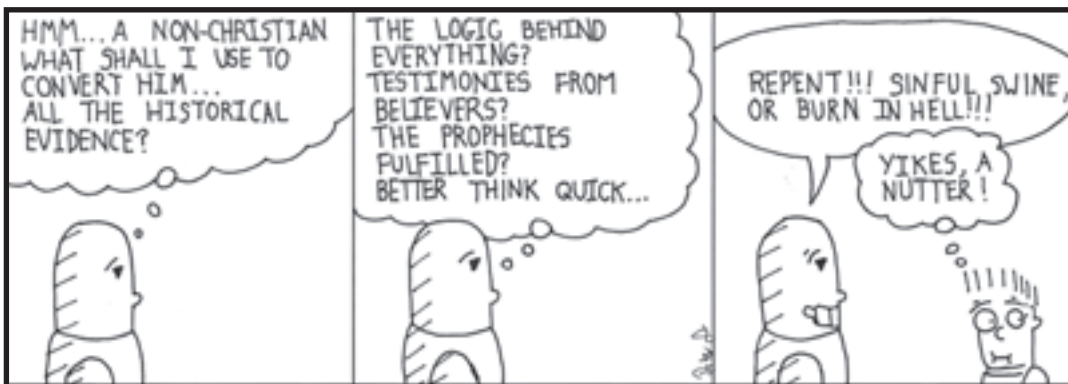
Thank you, Nathan Brown, for validating my instinct for debating certain of our doctrines in your editorial “A doctrine of doctrine” (June 25).

I recently heard this instinct described as “cafeteria Adventism” (I’ll have some of this, but not that!), and was more than a little concerned that having questioned “present truth” some 30 years ago, it was now being implied that I ought not to continue searching and/or questioning.

I was therefore elated to learn that the preamble to the statement of beliefs allows for expanding light.

Hurrah!

petros



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

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

Weddings

Hanbury—Tan. Daniel Hanbury, minister of the Clarkson Seventh-day Adventist church, WA, son of Ernest and Josephine Hanbury (Perth), and Carol Tan, daughter of Steven and Betty Tan (Perth), were married on 13.3.05 at the Lutheran church in Perth.

Richard Araya-Bishop

Rosendahl—Benard. Ivan Wade Rosendahl, son of Barry and Del Rosendahl (Toowoomba, Qld), and Alicia Benard, daughter of Mark and Carolyn Benard (Brisbane), were married on 22.5.05 in the Springwood Adventist church, Brisbane.

Murray Hunter

ered at the Avondale Lawn Cemetery to say their farewell and to give testimony to a man who had influenced many lives with his caring nature and wonderful teaching skills.

Frank Cantrill

Davidson, Gary Joseph, born 17.2.1943 at Orange, NSW; died 19.6.05 at Hervey Bay, Qld. On 11.6.95 he married Marie-Louise. He is survived by his wife (Hervey Bay). Gary was a complex person with a diverse personality. He enjoyed blues music, harmonicas, banjo, fishing, and a good joke. He was respected in the building trade; and had a good sense of humour.

Phil Downing

Pearson, June (nee Martin), born 18.7.1927 in Sydney, NSW; died 13.6.05 at Bakers Creek, Qld. On 3.6.1950 she married Len Fry, who predeceased her in 1984. On 18.3.1990 she married Norm Pearson, who predeceased her in 1999. She was also predeceased by her son, Garth Fry, in 1979. She is survived by her sons, Graham Fry, Barry Fry (both of Mackay) and Darryl Fry (Capalaba); and her daughter and son-in-law, Glenys and Barry Kynaston. June was baptised on 16.7.55 by Pastor Frank Slade. She was a faithful member right to the end; and also an active worker in the community in general. She will be greatly missed.

David Lamb, Wolfgang Kissener

Rogers, Ada (nee Deihl), born 6.1.1904 at Ngapaeruru, NZ; died 20.6.05 in Charles Harrison Memorial Home, Cooranbong, NSW. In 1928 she married Matthew (Leo), who predeceased her in 1991. She is survived by her children, Earle (Strathfield), Lance (Tumbi Umbi) and Janice Ellis (Newcastle); her eight grandchildren; and 17 great-grandchildren. Ada was a loyal Adventist since 1941 and greatly loved by all who knew her. She is sadly missed by her family and friends.

Ross Goldstone

Sharp, Elaine Mary (nee Sims), born 1.11.1936 at Subiaco, WA; died 16.6.05 in Perth. She is survived by her husband, Ray; her daughters, Noelene, Katherine, Sharon; her son, Brett; their spouses; her 11 grandchildren; and six great-grandchildren. Elaine was baptised in 1968 in Geraldton by Pastor Tom Ludowici, and joined the Seventh-day Adventist Church. She was a tireless worker for Adventist Special Families, a ministry for the intellectually handicapped. In September 2004 she received an award from the State Minister for Disability Services, and the citation read: "For making a difference to the lives of people with disabilities." Elaine loved her family, her church and her Lord. She now rests awaiting His return.

Larry Laredo

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Giant book sale. In its 10th year. Books 4000+ including new stock. Famous bargain prices. Readers, lay preachers, Sabbath school teachers, theology (enormous variety), E G White, music, Bibles, sets of Uncle Arthur Best Stories, Christian novels, biographies, cooking etc. Non-alcoholic wine. Fire blankets and first-aid kits make great Christmas presents and imperative for car and home. **Make a calendar note now.** Sunday, July 31, 11 am–3 pm (proceeds church building fund), Nunawading church, Central Road, Nunawading.

Medical missionary course. Accredited and Austudy approved. Scholarship available. Please apply to: Administrator, Medical Missionary Training Institute, 1 Fryers Road, Hervey Range, North Queensland, 4817. Phone: (07) 4778 0000; fax: (07) 4778 0077; email: <mmti@tpg.com.au>; web: <www.connectqld.org.au/mm ti>.

Advertisements

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Fly'n'build. Concretor, carpenter and electrician needed July/August at Medical Missionary Training Institute. Volunteers offered free health program. Please apply to MMTI as per previous advertisement.

Bickley centenary celebration—October 22, 2005. Bickley church invites past members to our celebration, commencing at 9.30 am for Sabbath school, 11.00 am divine service, light lunch, and afternoon program with review of memorabilia, heritage and history to honour pioneers and notable workers who have sat in our pews. Further information: Neil Maxwell (08) 9454 6881; or Yvonne Johnson (08) 0201 6508.

Obituaries

Baskin, John Richards, born in a tent on Christmas Day 1915 at Haightesbury Forest, Vic; died 5.6.05 at the Anglican Nursing Home, Booragul, NSW. He was predeceased by his first wife, Jean. He is survived by his wife, Linda; his children, Rosalie and Breece Rickards (Cooranbong), Peter and Susie Baskin (Perth, WA), Ian and Elizabeth (Brisbane, Qld), and Jean and Kevin Coffey (Newcastle, NSW); and his 10 grandchildren. A large group gath-



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8th Annual Sacred Concerts—Sabbath, July 23, 2005. 3.00 pm Parramatta church, Hammers Road. 8.00 pm Knox Grammar School, Pacific Highway, Wahroonga. Featuring Yola Mielczarek, Susan Yates (sopranos), Sandra Entermann (vocal solo/Entermann trio), Ben Slade (flute/vocal), Dallas Wilson (baritone), Graham Fletcher (marimba), Parramatta Choir, Knox Gallery Boys Choir, piano/organ duets, instrumental. Profits to ADRA. Knox tickets—phone (02) 9623 4235.

Notice is hereby given that a regular session of the South Pacific Division of Seventh-day Adventists will convene on Tuesday evening, August 30, and continue until Saturday evening, September 3, 2005, in the main Convention Hall of the Carlton Crest Hotel, 65 Queens Road, Melbourne. The first meeting will commence at 7.00 pm on the Tuesday. The business of the session will be as provided for in the Constitution of the South Pacific Division of the Seventh-day Adventist Church, and will include administrative and departmental appointments and constitutional amendments. On Sabbath, September 3, the Sabbath school, worship service and a Saturday night program will convene in the Dallas Brooks Centre, 300 Albert Street, East Melbourne.

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Finally

This notice appeared in an English country church bulletin: "Due to the high cost of maintaining the church, it would be appreciated if parishioners would cut the grass around their own graves."

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