

RECORD

February 4, 2006

In this issue

Mission Possible in Mildura

Asian Aid extends work in India

Tell me the old, old story



Summer camp fun with science



A visiting UniCo team enjoys Sabbath with fellow Christians at a local Adventist church in Hangzhou, China.

ASA meets China's university students

HANGZHOU, CHINA

In December 2005, the Adventist Students Association (ASA) organised a tour by a team of 22 university students, graduates and professionals to Zhejiang University in Hangzhou, China, to build an interactive relationship with university students in China.

This was the first UniCo team to travel to an overseas university for an international exchange trip, with team members coming from many locations, including Brisbane, Christchurch, Cooranbong, Melbourne, Newcastle, Perth, Sydney and as far away as New York, USA.

The team visited three universities in China, including Shanghai Jiao Tong University, Zhejiang University and

Beijing Normal University, which comprises a combined student population of more than 100,000 students.

The UniCo exchange trip was primarily centred at Zhejiang University, which is located in the garden city of Hangzhou in Zhejiang Province. As the hosting institution, Zhejiang University introduced the Adventist student group to many cultural and historical aspects of Chinese life.

The team had a number of opportunities to interact with Chinese university students, including a basketball competition and panel discussions on the topics of relationships, Australian culture and basic health principles. The Adventist students

(Continued on page 4)

Amazing Discoveries in Africa

LUSAKA, ZAMBIA

In late 2005, concluding a four-week evangelistic crusade in Lusaka, Zambia, a team of some 20 pastors baptised more than 500 candidates, up to 12 at a time in a community swimming pool. The baptismal group was just a portion of a total of almost 2726 baptised in the six-night-per-week campaign.

The campaign was run under the auspices of the Australia-based Amazing Discoveries ministry, but supported by the local conference and Zambia Union. Amazing Discoveries is a lay organisation operated by Dr John Jeremic of Melbourne for the support of the church in the Third World, and which has influenced and baptised thousands for God's kingdom.

Australian Pastor Gary Kent, the principal presenter, was supported by a large team of Zambian lay workers, pastors, administrators, medical experts who gave nightly nutrition and health talks, and Dr Jeremic himself. Pastor Kent's father, Pastor Ray Kent, who spent many years in ministry in Africa prior to his retirement, also presented some of the evangelistic programs during Pastor Kent Jr's absence.

Amazing Discoveries crusades have been run in Africa previously, principally Nairobi, Kenya, as well as in a number of city and regional centres in PNG in its 20-year life.

Despite the lack of public transport due to a strike and the absence of petrol for private vehicles, the meetings were attended by up to 10,000 people nightly, with an estimated 35,000 attending on the final Sabbath, braving extreme heat conditions.

Given the transportation problems, Dr Jeremic said he was very pleased with the result—something that went largely unheralded at the time despite it being among the largest baptisms of 2005. He said it was the equal of 10 new churches in a conference of

103. Dr Jeremic says he has plans to take Amazing Discoveries back to Africa in the near future, returning to Nairobi, where, in 1996, single programs were attended by more than 55,000 people and some 3350 were baptised. The East African Union and recently formed East-Central Africa Division have their headquarters in Nairobi, and along with the local conference are cooperating to ensure the success of the 2006 outreach.

Dr Cornelius Matandiko, president of the 456,000-member Zambia Union Conference, speaking publicly to the newly baptised church members at the conclusion of the campaign, thanked the visiting Amazing Discoveries team, saying, "Amazing Discoveries brought a new dimension of Christ's love to Lusaka and all of Zambia."

Zambia, although called a "haven of peace" in strife-ravaged Africa (it's surrounded by South Africa, Zimbabwe, Malawi, Congo and Namibia, all of whom have suffered debilitating civil wars or strife), suffers much of the same poverty as the rest of sub-Saharan Africa, with a decline in mineral commodity prices leading to economic stagnation and high unemployment. While it is a declared Christian state, ironically it also has a high rate of HIV/AIDS infection, which threatens to overwhelm its public-health resources and further harm the economy if intervention is delayed.

Education and a higher standard of living is the key to escaping the debilitating aspects of the continent, and the church is doing what it can in respect to both. Although it has a relatively high proportion of Seventh-day Adventists (about one in 20), especially in the



Pastor Gary Kent (right), presenter of the Lusaka Amazing Discoveries Crusade, with (from left) his father, Pastor Ray Kent; a baptismal candidate; Mrs Kent Sr; Shirley Jeremic; and Amazing Discoveries director Dr John Jeremic.

southern provinces where the church first entered 100 years ago, it lacks the comprehensive church education system enjoyed in surrounding nations. Until recently no Adventist tertiary institution was available to its high school graduates, with students being forced to travel to neighbouring Zimbabwe or further for higher education.

So while in Lusaka, Dr Jeremic, who is a successful businessman and persuasive negotiator, was asked to assist in local fundraising for a new church university—Zambia Adventist University (ZAU)—being established near Monze, in southern Zambia.

In anticipation of a major development push, which will see residential and educational infrastructure built, some 250 invitees, representing the national government, church and Lusaka's wealthier citizenry, met for a fundraiser, the proceeds of which would enable construction to begin in confidence.

In the course of the program, following presentations by the university chancellor and vice-chancellor, the Zambian Minister for Education and Dr Jeremic, almost six billion Zambian kwacha (\$A1 m) was pledged, with the minister suggesting a government contribution to complement the donated funds would be added.—Lee Dunstan



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Editor Nathan Brown
Senior assistant editor David Edgren
Editorial assistant Adele Nash
Editorial assistant Scott Wegener
Copyeditor Graeme Brown
Editorial secretary Meryl McDonald-Gough
Layout Nathan Chee
Senior consulting editor Barry Oliver

www.record.net.au

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

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

Email Letters: editor@signspublishing.com.au

Email Newsfront: record@signspublishing.com.au

Email Noticeboard: editorsec@signspublishing.com.au

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ASA meets China's university students

(Continued from page 1)

also joined the so-called "English corner" at the university, where they were able to assist Chinese students by providing opportunities to practise their conversational English.

These opportunities allowed friendships to be formed between the Chinese university students and the UniCo team members. Sun Lin, who is the International Programs Coordinator at Zhejiang University, said the concept of developing highly interactive programs between international students and local Chinese students had not been explored by the university before, and that the university was very interested in extending these ideas to other international student groups who visit the university. A number of the local university students were interested in the Christian beliefs held by UniCo team members and appreciated receiving Chinese Bibles as gifts.

Due to the significant proportion of medical students and professionals in the UniCo team, Dr Celia Clifford from the Yarra Valley church in Victoria, arranged for medical team members to meet with doctors working at two of the major university hospitals in Hangzhou. At her workplace in Melbourne, Dr Clifford had met a Chinese doctor who referred to himself as "Dr Smile," and he was interested in showing the medical

team members around Hangzhou. His hospital expressed an interest in Adventist medical professionals from Australia teaching professional English to local Chinese doctors at the hospital.

Dr Smile invited Dr Carl Welsh, an Adventist medical administrative consultant based at the Sir Run Run Shaw Hospital in Hangzhou, to give a presentation on Christianity to all the surgeons at the hospital. Dr Clifford said, "God opened doors that we could never have imagined."

During their stay in Hangzhou, the UniCo team worshipped at one of the local Adventist churches, and were particularly inspired with the fervour and gospel-centredness of the worship of the Chinese Christians.

They participated in the worship at the church through music, drama, testimonies and talks on relationships and health. A number of the Chinese university students expressed an interest in attending the Adventist church for their first time with the



The UniCo team during their team-building time at Shanghai Jiao Tong University in China.

UniCo team.

The team also visited the Sir Run Run Shaw Hospital, which was constructed with the assistance of Loma Linda Hospital in California; the Hangzhou Chong Yi church, which traces its roots back to the missionary work of Hudson Taylor, and is the largest Chinese church in the world; and the Zhejiang Theological Seminary.

Tim Shelton, the UniCo team chaplain, said, "God is moving powerfully in China, and it was an honour to see Him move and at the same time be used by Him. This trip was truly a blessing and a challenge for me to live mission not only in China but also at home here in Australia." —*Sven Ostring*



◆ The Bindoon church, WA, commemorated their centenary on November 26, 2005, with programs of reminiscing, attended by some 75 visitors. The church, originally situated 13 kilometres away at Mooliabeeni and called the Spring Valley church, was begun by Anna Glover and family, whose descendants and spouses (pictured) also attended the event.—*Dawn Blizzard*

◆ Several happenings have been taking place up on the Gold Coast, Qld, lately. Gold Coast Central Seventh-day Adventist church, formerly known as the Southport Seventh-day Adventist church, has changed name due to its new location. While awaiting council approval to start building their new church and community centre, they are worshipping at The Uniting Church of The Good Shepherd, Cotlew Street, Ashmore. The Gold Coast Adventist School has also changed its name to Gold Coast Christian College. This year marks the 25th anniversary of the school, to be celebrated on May 6, 7. And



Pastor Geoff Youlden (pictured), presenter in the Search video series, held a three-part series titled "Lest we forget" at the Burleigh Gardens church, December 9, 10. More than 400 people attended the series, which coincided with a special Sabbath school visitors day.—*Scott Wegener*

◆ The weekend of December 17

and 18 was the inaugural graduation weekend for Eastward Missionary College (EMC), NSW. The graduation service was hosted at Dorrigo church, where EMC has been based for the past year. Darlene Turpin and Tim Saunders received their diplomas in medical missionary work from Pastor John Lang and Rod Bailey, EMC director, as part of the graduation service. Eastward College is a self-supporting ministry, supporting the mission of the Adventist Church and specializing in evangelism, agriculture and medical missionary work.—*Brett Higgins*
More @ www.eastward.edu.au

Asian Aid extends work with hearing impaired

KOLLEGAL, INDIA

The Asian Aid School for the Hearing Impaired in Kollegal, India, was expanded in November last year to help meet the high demand for places at the school.

With the support of Asian Aid sponsors and donors throughout the South Pacific Division, a second floor was added to the school building, increasing the school's potential capacity from 70 to 120 students.

This additional space provides two speech-pathology labs, an additional hostel room, an assembly and study hall and staff residence.

Kollegal is an area where congenital deafness is common and the school plays an important role in helping children to overcome their disabilities. Working with specially trained staff, children are taught to read, write and communicate through both speech and sign language. This helps them to become contributing members to their community.

This year marks the 40th anniversary of Asian Aid's work—*Sharon Heise/Adele Nash*

Arts an option, but science still rules at summer camp

COORANBONG, NEW SOUTH WALES

Visual arts and music subjects feature more prominently, but astronomy, chemistry and mathematics remain as popular as ever at Avondale College's annual "Science+" Summer Camp.

The 28 senior high school students from across Australia attending this year could choose to complete projects in computer

art, music from jazz to bebop and sound reinforcement, but most decided to stay with the traditional science subjects.

"The students, who give up a week of their holidays to come to camp, are the cream of the crop," says "Science+" camp coordinator Jason Morton. "They're motivated and enthusiastic."

And, perhaps, a little tired of the television. Student Kirrily Howarth, said, "This far into your holidays, you run out of things to do."

This year's camp, held January 8 to 15 on Avondale's Lake Macquarie campus, is the 24th organised by the college's Faculty of Science and Mathematics.—*Brenton Stacey*

For details about next year's "Science+" camp, contact Dr Lynden Rogers, Dean of Science and Mathematics, phone +61 2 4980 2213 or email <lynden.rogers@avondale.edu.au>.



Andrew Johnson

High school students at Avondale College's annual "Science+" Summer Camp now have more subjects to choose from, but science classes, such as this one in physics, remain popular.

◆ **Major bookstores**, such as Dymocks, Angus & Robinson and Borders, are currently displaying (under the popular science category) copies of **Michael Westacott** and **John Ashton's** book *The Big Argument: Twenty-four scholars explore why science, archeology and philosophy haven't disproved God*. "This is a **major breakthrough** as it is very difficult to get books defending the Christian faith into mainstream bookstores," says Dr Ashton. Contributors to the book include seven leading Adventist scholars. **Sue Radd**, columnist for *Signs of the Times* has recently had her book *Eat to Live* published in its

fifth language—French.

◆ Some 100 people attended the community Christmas concert "**From Bethlehem to Calvary**" run by the **Wauchope church**, NSW, on November 27 in the Hollisdale Hall, Pappinbarra. Many community members were included in the program and a collection taken raised money for the Wauchope Hospital.—*Eva Everett*

◆ **Fox Valley church**, NSW, annually holds "**Christmas in reverse**"—donating various efforts, time and gifts to the community. A Christmas tree set up in their foyer has

80 tags with the age and sex of less fortunate people so a church member can **purchase an appropriate gift**, wrap it, attach the tag and leave it near the tree, ready for distribution. Some 50 mothers who are victims of crime are also listed to receive **gift vouchers**. Also, a week after letterboxing a large portion of Wahrenoona, 50 volunteers and drivers go **door to door collecting** canned food, which is sorted and packed into 12-kilogram gift cartons. This year the total weighed in at **1.35 tonnes, to be distributed** through five outlets, including Blacktown ADRA Centre. Each year the local



newspaper features their efforts.—*Loren Tinworth*

◆ A US **Navy chaplain** protesting for the **right to pray publicly** in Jesus' name while wearing his uniform ended his **18-day hunger strike** after the Navy gave him permission to do so. Chaplain **James Klingenschmitt** says "I won't stop fighting until every chaplain has the same rights."—*Crosswalk*

PNG youth meet

KAMBUBU, PAPUA NEW GUINEA

Some 2400 Adventist youth from across Papua New Guinea gathered at Kambubu Adventist Secondary School for the recent Papua New Guinea Union Mission (PNGUM) Youth Congress. The week-long program aimed to encourage attendees to live a more active Christian life and share a positive Christian outlook with their peers.

Guided by the theme of "Total allegiance," the congress included morning and evening worships, along with engaging and practical workshops throughout the day. The guest speaker for the evening sessions, Pastor Donald Moore, a local young Adventist who has recently been ministering in Australia, challenged the youth to look beyond life's difficulties and work toward achieving great things for themselves and their community. The youth director for the South Pacific Division, Pastor Gilbert Cangy, led the morning sessions.

The daily workshops covered life skills, including starting a business, mechanical and counselling skills, while important health issues, such as HIV/AIDS education



Pastor Benjamin Kola speaks to the youth.

and herbal treatments, were also covered.

Additionally the congress served as a time of reflection as each province reported on their achievements of the past five years and announced their plans to help their communities in the future.

Previous youth directors for the PNGUM, Pastor Mathias Matua, Pastor Levi Nmaloi and Pastor Tomita, were honoured during the final evening's proceedings for their active service to youth ministry and continuing support of youth in their communities.

The next PNGUM youth congress will be held in the Western Highlands Province in 2010.—*Braden Blyde*

Wind in sales of *The French Pilot*

COORANBONG, NEW SOUTH WALES

Strong sales will see Signs Publishing Company reprint Avondale College senior lecturer Dr Allen Steele's book *The French Pilot*.

The initial print run of 4000 copies of the book has sold well in both the US South Pacific Division.

The French Pilot tells the exciting story of Huguenot refugees André and Suzanne Lamoureux.

Dr Steele says he is pleased, but not surprised, by its popularity, saying, "It will really go when the Huguenots start ordering," he says. "And most states in the USA have a Huguenot Society."

All royalties from the sales will fund an academic award in history at Avondale.—

Brenton Stacey



The French Pilot.

The French Pilot is available from Adventist Book Centres for \$A24.95 \$NZ29.95.

◆ A floating church has been built to replace a small, corrugated-iron structure to serve the Seventh-day Adventist community on the 40-plus islands that float on Lake Titicaca, Peru. The new church seats 250 people and contains two Bible-study classrooms and a baptistry. The building will also serve as the community's general auditorium. The church was dedicated on November 12, four weeks after Maranatha Volunteers Inter-



national started construction. Some 750 people packed the village for the dedication, causing the need for several floating islands to be tied together to create more landmass. Church members, Peruvian officials and representatives from the Adventist world church, including Pastor Jan Paulsen, General Conference president, attended the ceremony.—*Julie Lee/MVI/ANN*

◆ Four leaders in the Seventh-day Adventist church in East Tanzania, along with the son of one leader, were killed in a head-on vehicle collision on December 21 while en

route to the funeral of Dr Witson Mwamakamba, former publishing director of the church in East Africa. Killed were Pastor Geoffrey Simon, local church president; Pastor Loitopuak Lebabu, secretary; Mzuma Wikahi, treasurer; and Pastor Joshua Kulwa, a theology lecturer at the Adventist University in Arusha, and his son William, who was driving.—*Mark Kellner/ANN Staff*

◆ A "dream team" of three creative people has been established to keep Korinta church, Latvia, thinking outside the box and to keep them relevant in relating to

their unchurched friends. Kris, Kaspars and Martin get together every week to ask "How can we present the gospel in relevant and wonderful ways to our generation?"—*Peter Roennfeldt*

◆ Recently in The Hague, Netherlands, 51 people were baptised on a single day—the largest in the history of the church in the country. "Church planting has firmly taken root in the Netherlands," says Reinder Bruinsma, leader of the Netherlands Union. "There is now a baptism almost weekly in the Netherlands."—*Peter Roennfeldt*

Adventist Health conducts HIV/AIDS training in PNG

ASARO, PAPUA NEW GUINEA

The Adventist Health Department has completed its first nutrition training for HIV/AIDS care providers and counsellors in PNG. Forty-three participants attended the AusAID-funded program in Asaro, Eastern Highlands Province, in December.

Dietitian and nutritionist Everlyn August discussed with those attending the specific needs of those infected with the deadly virus. Theory was combined with practical cooking demonstrations that could be passed on to those effected in a participant's local area.

Ms August urged the participants to encourage their clients to grow a simple backyard garden to supplement their normal diet.

"It may be a small garden," she said, "but it can help a sufferer to eat a variety of local foods instead of refined foods, which may not be the ideal diet for sick people."

The week-long training was provided by Adventist Health Ministries and following its success, is slated to continue as an annual event.—*Braden Blyde*

Mission Possible in Mildura

MILDURA, VICTORIA

The youth of Mildura have been given a boost with the birth of the Mission Possible Youth Centre (MPYC). With assistance and guidance from Victoria's Delhantie Park and ADRA—Australia, it is planned that the centre will offer opportunities for education and personal development to the local community.

"The dream," says Elwyn Scale, director of Delhantie Park, "is to have a centre like Delhantie where youth can stay and learn skills and build and restore lives for eternity."

While land for construction is still being sought, the MPYC has already reached hundreds of local youth. ADRA—Australia recently donated \$A5000 to the centre—funding that allowed for the running of a Pinnacle of Terror program in early December. Additionally the funding has allowed the centre to support the VicYouth Summer Camp, and to purchase equipment for the Mission Possible Youth waterski program.

"We believe in empowering young people and want to get behind this program," says ADRA—Australia's national program director Gary Christian.



Mildura children and teens at the Mission Possible Youth Centre.

The MPYC recently became involved in the ADRA "Lend-a-Hand" program, and youth have been visiting church and community members, assisting in gardening and handyman work.

"Mission Possible team members can be a positive example to youth in the community," says Mr Scale.

The idea for the MPYC came about when a number of young people from the Mildura church met in an attempt to create opportunities to raise the self-worth of their peers. They hope to see the vision carried further, with similar youth centres set up around Australia.—*Braden Blyde*

Laughter definitely "the best medicine," says Adventist expert

SILVER SPRING, MARYLAND, USA

Dr Lee Berk, associate professor in the Schools of Public Health and Medicine at Loma Linda University, California, says Adventists need to laugh more.

Studies show that laughter is at the heart of a serious issue about bio-translation—"how your biology translates the good stuff in life," says Dr Berk. In his studies, Dr Berk was able to assess mood states. "Do they change when people are enjoying laughter and happiness?" he asked. "Yes, they do. There was less depression, less anxiety, more vigor."

The studies showed that laughter can

lower detrimental stress hormones, such as epinephrine (adrenaline) and cortisol. Laughter also enhances endorphins, which can elevate your mood, and optimises various immune-system components.

One of the components of the immune system that is benefited are the NK cells—natural killer cells. During laughter, the NK cell activity is increased. NK cells go after and kill virally-infected cells and some types of tumour cells, Dr Berk says.

These realisations caused Dr Beck to stumble into the "anticipation" issue. Looking forward to a day of rest or going out with a good friend or spouse causes you to start experiencing a positive experience even before it happens, Dr Berk said.

"That anticipation or expectation really translates at a biological level. There are chemical mechanisms of communication between the brain, central nervous system, hormone system and immune system, and how they all 'talk' to each other," he says. "If you go for a root canal, you experience sweaty palms and nervousness. But the reciprocal for positive emotions is also very true," he adds. "When we experience the anticipation of positive events, we benefit from that."

It's not all just laughter, though, but about having a belief system, social interaction, humour, exercise and intimacy. Dr Berk's conclusion? "We have to stop being so serious about the negative things in life."

—*Wendi Rogers/ANN*

Tell me the old, old story

BY JEFF CROCOMBE

THE RELATIONSHIP BETWEEN Seventh-day Adventists and the Bible isn't straightforward, despite our claim that "we are a people of the book." We, as 21st-century Christians, seem to see the Bible purely in terms of doctrine and theology—as statements of what we believe and as ammunition for argument.

The Adventist Church's principal difficulty—indeed, the wider Christian church's—is that we've lost our sense of wonder, lost the presence of God in the text, lost a living voice. Somewhere, somehow, sometime, between the beginnings of the New Testament church and the present, we lost sight of the story.

Take Psalm 137 for example. "By the rivers of Babylon we sat and wept when we remembered Zion. There on the poplars we hung our harps, for there our captors asked us for songs, our tormentors demanded songs of joy; they said, 'Sing us one of the songs of Zion!' How can we sing the songs of the Lord while in a foreign land? If I forget you, O Jerusalem, may my right hand forget its skill.

"May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy. Remember, O Lord, what the Edomites did on the day Jerusalem fell. 'Tear it down,' they cried, 'tear it down to its foundations!'

"O Daughter of Babylon, doomed to destruction, happy is he who repays you for what you have done to us—he who seizes your infants and dashes them against the rocks" (NIV).

What should we do with words such as these? Ignore them? Attempt to derive some sort of theology or doctrine from them? What sort of terrible theology or doctrine would we come up with if we were to try? I suggest that we should simply treat them as story.

This psalm is not about doctrine or theology, nor is it a proof text or ammunition for argument. This psalm is about honesty.



It reflects the anger, rage and despair of a people plunged into hell. It is a personal response to a terrible reality. It is their story. The anger and passion present doesn't provide us with a pattern to live by, but rather a glimpse into the hearts and minds of a people who, in the midst of their pain and despair, struggle to hold on to belief in their God. It is their story.

It is time for us to find the story again; to rediscover both our own story and those told by others in the pages of the Bible—honest stories of an encounter with the living God, whom we've hidden behind theology and proof texts. There is something dreadfully wrong if we can outline the structure of Matthew, decipher the theology of Paul in Romans and chart the prophecies in Daniel 7 yet fail to relate the Bible to the everyday lives of those around us.

We may not be in captivity in a foreign land, but we can use the honesty and passion present in the story of those who were to rekindle our sense of wonder and listen for the voice of God. A good story involves our whole being, calls into question our assumptions and belief structures, and, ultimately, leaves us changed. (Sounds like

the gospel story, doesn't it?)

Our teaching of the Bible is never real unless the reality of the Bible story comes to life and impacts lives. We must move our teaching beyond analysis into everyday life, where we walk, talk, live and breathe. This is the world in which the stories of the Bible were first heard and told; it's a world that we must enter into wholeheartedly and without fear.

Where postmodern thinking is the current social climate, where truth is seen as relative, where no-one is interested in an intellectual answer, tell a story. Better yet, tell the story.

There is power in these verses of Psalm 137—a realisation that the Bible doesn't consist of neat little answers to our questions or nicely formulated doctrinal statements but of stories. These stories are about real people like us, giving an honest response out of our situations. So, why not open your Bible and allow the simple power of the story to speak to you today? **R**

Jeff Crocombe writes from South Africa, where he lectures at Helderberg College.

Kiribati faces challenges

BY NATHAN BROWN AND BRADEN BLYDE

PASTOR KEVIN BROWN HAD TO GIVE up his “lightening-fast” broadband Internet connection when he left Sydney to take up the position of Kiribati Mission president, in the Trans-Pacific Union Mission. In a region that covers more than three million square kilometres, from north of Fiji in the west to just south of Hawaii in the east, a landline phone call can be flaky (and expensive). But communication is just one of the challenges the isolated island mission faces.

Pastor Brown graduated from Avondale College in 1998, then for several years ministered to churches in the Greater Sydney Conference before being appointed to its Tongan church in 2003. Unbeknownst to him, the placement put him in good stead for his current ministry: “I had opportunity there with the translation process,” he says, “getting accustomed to island food and island ways. It was a good kindergarten for me.”

Pastor Brown now has more than 1600 members, some 12 established churches and an equal number of companies under his leadership, a figure he’d like to see increased.

“On our main island of Tarawa, we have six groups—churches and companies—leaving 18 through the rest of the 24 neighbourhood islands,” he says. “It shows that there’s still some unentered areas, and I’d like to think that over the next few years we can begin to work in those areas.”

While the secluded and untainted islands of Kiribati stretch across the central Pacific, Pastor Brown points out that the headquarters of the mission are in a far from idyllic position.

“Tarawa [where the mission headquarters are situated] contains almost 50 per cent of the population, is grossly overpopulated, has problems with poor hygiene, and suffers from poor nutrition and overcrowding. Social problems have developed because of that. So it isn’t a tourist destination,” he says.

“Once you move out beyond the outer islands, you find it’s a true ‘Pacific para-

dise’—the simple lifestyle, the humility of the people and their gratitude for simple things is profound.”

Unfortunately budgetary and technological restraints make visits to the outer islands difficult, and since the beginning of his term Pastor Brown has been able to reach only six of the inhabited islands.

Communication and financial challenges are the greatest concerns for the mission, according to Pastor Brown.

“We struggle to maintain our school. It’s not self-supportive, so the mission has to prop it up. And the mission is hardly viable,” he says. “The tithes and offerings aren’t sufficient, so we have a ‘discretionary’ account supported by donors in Australia and New Zealand.”

In a recent year the mission budgeted \$5000 for telecommunication but spent \$13,000, which comprised 13 per cent of the mission’s budget. “All types of communications are a problem, from the cost, the inefficiencies and the ineffectiveness. It is a great frustration to me,” he says. “Phones and faxes are expensive. They have two-way radio contact between some of the islands, but it is often unreliable. And communicating with the division or the union headquarters is also expensive. When it’s working well, it’s OK; but it doesn’t take much for it to go wrong.”

Despite the challenges Pastor Brown reports steady growth in the region, the core of which is the Kauma Adventist High School. “Our high school has traditionally been the place where most growth takes place. It would be around the 50 per cent mark in any year. But there is a concern that at the end of the year, the students go home where they don’t get the nurturing they need, and so they have a struggle.”

In an effort to reach out to local communities, the church has focused on public evangelism. However, Pastor Brown says he isn’t convinced of its value. “I’m not so sure it’s that effective, but it’s the traditional method out here,” he says. “I’d like to see a



Pastor Kevin Brown, president, Kiribati Mission.

greater emphasis on church-member involvement in more of a lay friendship-evangelism type of approach.”

The future growth of the mission, according to Pastor Brown, is dependent of effective training of staff and the church membership at large. In a program planned for October 2006, all field staff will be brought together for training programs, which will cover such issues as soul winning, church administration, reporting and nurturing of the members. “They’re pretty basic,” he admits, “but they need to be encouraged in those things. The dream would be that we could train ourselves out of a job.”

It is a dream that will be extremely difficult to implement. With a geographical area perhaps the largest in the division, a financial situation that places it among the poorest missions in the division, and an isolation that makes living expensive, Pastor Brown struggles to see such things happening soon.

“The division [administration] would love to be able to hand over to local leadership. It’s a big challenge. Because we have networks in the homeland, we can do a lot of things they [Kiribati nationals] cannot.

“I sometimes think Kiribati is overlooked and forgotten because of the extra effort it takes to visit,” Pastor Brown concludes. “It’s good to remember that we are a part of the South Pacific Division.” **R**

Nathan Brown is editor of RECORD.
Braden Blyde is a student intern.

Of oysters and peaches

BY ROBERT WOLFGRAMM

THE ROMANS DEFENDED IN BATTLE in terms of two metaphors, the oyster and the peach. Oysters have a hard exterior shell and a soft, jelly centre; peaches have a soft exterior and a hard interior stone. Defences that are oyster-like are devised with a strong outer set-up—a concentration of forces around the perimeter—and a smaller or weaker inner contingent to hold the centre. Enemies are to be held at the edges of the territory being defended. If they aren't, and manage to break through the outer rim, the game will be over for the defending force, since the centre will be relatively weakly armed and resourced.

Defences that are peach-like are conceptually and strategically the inverse of oysters. For peaches, the outer perimeter is supplied with a weak force while the main effort is concentrated on holding the central command core. Enemies may easily overwhelm the outer defences, but will find it more difficult to penetrate the core.

The best defence is obviously to be *both* oyster *and* peach. But in the event that resources are stretched—as they typically are in real warfare—a choice usually has to be made: oyster or peach?

I discovered this dilemma in Martin Windrow's *The Last Valley* (Cassell Military, 2005), a densely detailed but compelling account of how, in 1954, the French lost the defensive battle at Dien Bien Phu, in North Vietnam, which eventually led to their exit from Indochina (and eventual entry of the US into that conflict). Windrow mentions the different strategy of oysters and peaches in passing, but it set me thinking about the spiritual battle we are locked into as Christians.

According to Paul, our warfare is against an enemy that is already legally defeated. But that is not our day-to-day reality. Every day we face a roaring lion prowling about with the ambition of tearing our faith to shreds. The devil may have lost the war, but he's still winning a lot of battles. It's as if

someone has forgotten to tell him his game is up.

In this post-Golgotha warfare, some of us favour the oyster approach: keep the world out at all costs; maintain a stiff outer (and upper) lip; maintain external strength.

The church has to love its oysters and its peaches.

Guard the fortress walls and never give the enemy an inch. Christians with this approach make great evangelists. They can take the battle to the enemy. They're great as guardians of the perimeter of the faith. They are gatekeepers whose strength is in knowing where the organisational and theological boundaries lay, never crossing them. The condition of their own faith is bound to this sense of mission: though tough on the exterior, these kinds of Christians are both soft and sensitive at their core, and capable of producing beautiful pearls.

Others are more like peaches. Soft and adaptable on the outside, these Christians can accommodate a great range of hostile intrusions into our reality without panicking. They know what they believe, and what they believe is rock-hard and impenetrable by outsider ideas. Peach Christians are apparently unaffected by outer indiscretions. They have a core of wellbeing and regard for others that can't be smashed by signs of worldliness or compromise. While they may seem mushy and appear weak, these Christians remain as solid as a rock inside. Enemies often think them beaten, but inside, the peachy Christian is quietly singing songs of praise and victory. These Christians make great witnesses—always attractive and easily accepted by others, but actually immovable on the fundamentals of their inner faith.

Sometimes oysters think they are the best kind of Christians; at other times, peaches think they are. When the enemy is raging and things are tense, peaches can be looked down on by oysters for being weak in their faith. For being insufficiently evangelistic. For not being outspoken enough. For not being aggressive in the campaign they are waging against the devil and false doctrine. For not being tough enough on foundational teachings and moral issues. For not being *oyster* enough.

Peaches, too, can get similarly judgmental about oysters. Seeing them as all noise, huff-and-puff, and insufficiently mature in the inner life of the Spirit. They can accuse them of being empty and susceptible to falling apart when the going gets tough and their externals have been breached. Peachy Christians can pride themselves for being attractive yet resilient; oysters, they worry, are ugly to behold and obsessed with externals.

The church has to love its oysters and its peaches. Most of us are not both. Our different personalities will predispose us to one kind of defence or the other. But in the end, no matter what kind of Christian we are, in the battle for heaven and earth we rely not on our own resources, but on those of our Commander-in-chief. Furthermore, where we are deployed in the scheme of things remains His pleasure and not with our plans.

Moreover, winning battles is always a cooperative effort—in cooperating with our General, oysters and peaches are necessarily cooperating with each other, since “all things work together for good,” for those “called according to his purpose” (Romans 8:28). In the end, whether oyster or peach, the real issue is about whose cause we are defending and whether we have given our best to it. **R**

Robert Wolfgramm writes from Suva, Fiji, and is a regular contributor to Signs of the Times.

Try forgiveness

BY DUANE VACHON

Christianity in its early years was much more attuned to the radical nature of God's mercy. After it became the official religion of the Roman Empire in 313 AD, two concepts quickly changed quickly. Grace and forgiveness became politicised, legalised and organised. Suddenly we thought we had the one and only measuring gauge to find who's in and who's out. We began to find ways to earn grace, ways to jump through the correct hoops.

Much of the New Testament is devoted to telling us that our salvation is a free gift from God. Nobody can claim credit. If this is not the case, grace is not grace. Once we try to organise it and create a "worthiness" or "merit" system, we have destroyed the very possibility of it.

Sorrow for your sin is, of course, a good and necessary thing, but it is a problem when guilty memories of sin overshadow the reality of God's forgiveness. Sometimes the biggest step in faith we can make is to let mercy rather than our guilt guide us.

The story of the woman caught in the act of adultery says much in this regard. Her crime called for the death penalty. And what did Jesus do? He told those who were about to kill her that those without sin should cast the first stones. No stones were thrown; Jesus turns to the women and says, "Where are they? Has no-one condemned you? Then neither do I condemn you. Go now and leave your life of sin" (John 8:10, 11, NIV).

Forgiveness undeserved and unearned can cut the cords and let the oppressive burden of guilt roll away. The New Testament shows a resurrected Jesus leading Peter by the hand through a threefold ritual of forgiveness. Peter need not go through life with the guilty hangdog look of one who betrayed the Son of God. No—on the backs of such transformed sinners

Christ would build His church.

Forgiveness is a form of realism. It doesn't deny, minimise or justify what others

doesn't erase what happened but it does allow us to lessen and even eliminate the pain. Pain need no longer dictate how we

**We need to learn the art of forgiveness.
We must never forget that when Jesus
looks at people, He sees what they can be,
not what they have been.**

have done to us or the pain we've suffered. It encourages us to look squarely at those old wounds and see them for what they are. And it allows us to see how much energy we have wasted and how much we have damaged ourselves by not forgiving.

Get out of the blame game! Blame is a waste of time. When you blame yourself, you multiply your guilt, rivet yourself to the past, and decrease an already low self-esteem. When you blame God, you cut yourself off from your single source of power; doubt replaces trust, and you put down roots of bitterness that make you cynical. And when you blame others, you enlarge the distance between them and yourself, and lose the only option that works—forgiveness.

Arrest the acid drip of regret; stop punishing yourself with "if only . . ."—David said, "Blessed is he whose transgressions are forgiven . . . whose sin the Lord does not count against him" (Psalm 32:1, 2, NIV). So forgive yourself—God has!

Forgiveness is a sign of positive self-esteem. We no longer identify ourselves by our past injuries and injustices. We are no longer victims. We claim the right to stop hurting when we say, "I'm tired of the pain; I want to be healed." At that moment forgiveness becomes a possibility, although it may take time to achieve it.

Forgiveness is letting go of the past. It

live in the present nor determine our future. It also means we no longer need resentment and anger as an excuse for our shortcomings. We don't need them as a weapon to punish others nor as a shield to protect ourselves by keeping others away. And, most importantly, we don't need the feeling to identify who we are. We become more than merely victims of our past.

Forgiveness is no longer wanting to punish those who hurt us. It is understanding that the anger and hatred we feel toward them hurts us far more than it hurts them. It is seeing how we hide ourselves in our anger and how those feelings prevent us from healing. It is discovering the inner peace that becomes ours when we let go of the past and forget vengeance.

Forgiveness is moving on. It is recognizing all that we have lost because of our refusal to forgive. It is realising that the energy we spend hanging on to the past is better spent improving our present and future. It is letting go of the past so we can move on.

We have all been hurt sometime, and most have made the mistake of trying to run away from the past. The problem is that no matter how far you run, the past always catches you. When we forgive, we are dealing with the past in such a way that we no longer have to run.

In the struggle of everyday cares and

toils, it is easy to fall away from voracious living. There are numerous ways to be dishonest, from expressing falsehoods to adopting a dishonest lifestyle. Maturing Christians will avoid living a lie. For example, it is possible to live the lie of an impure mind. Committing sin is wrong, but it is equally wrong to harbour sin. Hurtful and impure thoughts develop into secret sins and must be forsaken and forgiven.

Love is a decision, not an accident. When we embrace a life of love, we respond to venom with forgiveness and understanding, refusing to hold grudges or to harbour any negative attitudes toward others. Protected by our positive outlook, we can ignore insults and ill will, returning good for evil. And encountering the Christ in us, enemies sometimes become friends.

No judge has any right to let a criminal off. His business is to enforce the law. God is the moral ruler of this universe, and He must defend His own laws. God cannot be lawless, because He is righteous. Having made the laws, He obeys those laws, and His laws are inexorable. They are not changed at all, and by them you and I are guilty before God. We need forgiveness of our sins, and He forgives. Let us never make the mistake of thinking He forgives simply because He is big-hearted. He forgives us because Christ paid our penalty. The Lord Jesus was not speaking blasphemies: He is God. And He could forgive sins because He came to this earth to provide salvation for you and me and every other human being.

Work through your anger. Those who hurt you do so out of their own insecurity, ignorance and weakness, not strength. Be strong and move beyond your anger toward forgiveness.

Jesus did not respond with violence or hatred. He broke the cycle and the power of evil by praying for His persecutors and asking forgiveness for them. There was no mention of payback. Punishment was not considered.

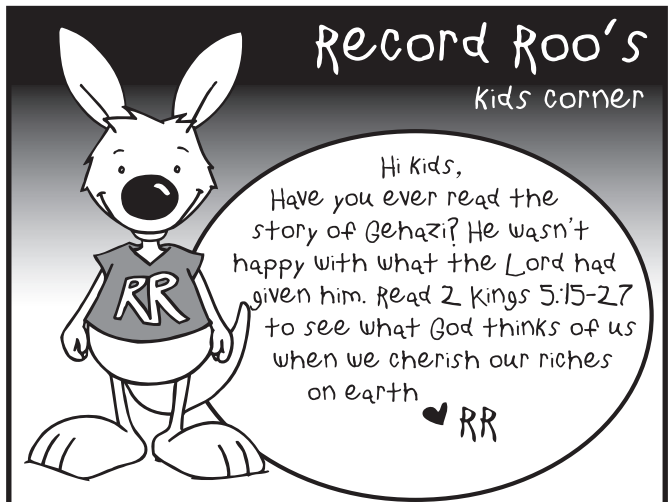
Forgiveness is an internal process. It can't be forced, and it doesn't come easily. It brings with it great feelings of wellness and freedom. But we experience this only when we want to heal and when we are willing to work for it.

When we forgive, it's not merely to fulfil some higher law of morality; we do it for ourselves. Often the first and only person to be healed by forgiveness, is the person who does the forgiving. When we genuinely forgive, we set a prisoner free, and it's then we discover that the prisoner set free was us.

So often a sinner gives their life to the Lord, and they make an effort to live the life that Christ has called them to. They are truly repentant and they really believe they have been forgiven. Then they go to church and, sadly, doubts are planted. Jesus may have died on the cross for their sins, the Lord may have forgiven them, but it seems there is yet another hurdle for them to overcome: they have to prove themselves to the members of the church. Jesus was a friend of sinners; He accepted unconditionally all those who came to Him with a truly repentant heart. In fact, that was the only reason He came to earth.

We need to learn the art of forgiveness. We must never forget that when Jesus looks at people, He sees what they can be, not what they have been. **R**

Duane Vachon writes from Richlands, Queensland.



Fill in the Blanks

"...Watch out and guard yourselves from _____ kind of greed; because a person's true life is not made up of the things that he owns, no matter how _____ he may be."
Luke 12:15 GNB

Letter puzzle...

Solve by using the letters from the word GREED plus or minus a letter to fill the puzzle. You will have to add one new letter on the 5th level. Try and find the answer to the puzzle.

If we take away our... **GREED**

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We will be...



Peta Taylor, Shelli Taylor

A sad encounter

NAME WITHHELD

Recently I met a pastor from my childhood who questioned me about my life. Learning I was now a medical student, he insisted I should “work for the Lord” overseas. When I expressed a desire to work in rural Australia, he laughed.

While I agree there is a huge need for doctors in the mission fields, the need is just as great in parts of Australia, where indigenous people are the least healthy sub-population. Their life expectancy is far shorter compared to non-indigenous Australians. For example, the rate of end-stage renal disease is up to 30 times higher in remote areas. In addition, rural Australians experience a severe inequity of access to medical services.

The pastor then proceeded to inquire after my faith. Discovering that I don't attend an Adventist church, he expressed shock and disappointment. I can't fathom that there are still people who would believe one must attend an Adventist church to be saved. He felt urged to convince me of my erroneous ways, saying, “The Lord needs you and you need the Lord.”

I felt it was inappropriate to have my Christian beliefs and life's direction judged by this seemingly narrow-minded, ignorant man. I often wonder why I stopped attending church, but such encounters remind me of a time in my life when I felt judged and misunderstood.

Some advice for those concerned about losing the youth: be accepting, encouraging, understanding, open-minded and, most of all, loving. We serve the Lord by serving others, so why do we concern ourselves with His job of judgment?

A better letter?

JONATHAN TYLER, SYDNEY

Recently my 84-year-old mother received a letter from her local church asking her to respond if she didn't want her name removed from the roll. Her first words to me regarding this were, “They want to take my name off the church roll!” She has been a member for some 50 years.

Did any church think of asking those who don't attend to respond only if they:

The person given help by the good Samaritan was ignored by members of his own church.

don't want to be sent the RECORD; *don't* want to be prayed for; *don't* want to be visited; or *don't* want to be invited to special days at church? Once a name is removed from a roll you lose contact with that person. Better, why not tell such people you've put their name on your prayer list or on your church mailing list?

While such a letter may be a very efficient way of reforming church rolls, think how you would feel if you received one by mistake. Then think how you would feel if you hadn't been attending because someone there had mistreated you. You might then care to rethink such a policy.

Reiteration

JOHN CUNNINGHAM, NSW

The writer of “Test of fellowship” (December 3) missed the point of my letter (“Social distraction,” November 12), which was directed against our church speaking on sociopolitical issues on behalf of its

members, many of whom will disagree with the opinions expressed. We are free to act and express our opinions as individuals.

The second point I made was concerning the “growing development of a sociopolitical posture” and its potential to sidetrack the church from its primary calling. If society is to be changed, the human heart must first be changed—by the preaching of the gospel. That is God's preferred option.

Concerning giving help to “the widows and orphans of this world,” Christians are called to act primarily as individuals. The

model of the good Samaritan, who gave of himself and from his own pocket as an individual, is a picture of Jesus.

An additional point worth emphasising is that practical assistance should first of all be given to those of our own members who may be in situations of genuine need. Note that the person given help by the good Samaritan had been ignored by the members and leadership of his own church.

A good read

JAN KNOPPER, NSW

I'd like to recommend an informative must-read book, *Sunday's Coming!* (Review and Herald, 2005) by Edward Reid, a regular speaker on 3ABN. Reid's updated edition of his book features nine new chapters.

If you feel that what he wrote 10 years ago was overstated and Sunday isn't coming yet, read this edition and you may begin to think differently.

Can you fill this space?

Are you an aspiring—or experienced—cartoonist or artist? Do you have the ability to look at church life from a different perspective? Do you wish to share your sense of humour with a wider audience? Have you ever thought you could contribute to RECORD in this way?

We are looking for a new contributor or contributors for this space. It can be whatever shape you wish but about this size.

Send four to six samples of your work to RECORD (see masthead, page 2 for details) by March 1. We will pay for cartoons we use and will consider your submissions with a view to a longer-term arrangement. Write/draw soon.

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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Weddings

Birch—Howie. Richard Birch and Colleen Howie (both of Castle Hill, NSW) were married on 12.11.05 at Colleen's home in Castle Hill.

Lyell Heise

Gorry—Burgess. Daniel Colvil Gorry, son of Bill and Bev Gorry (Brisbane, Qld), and Sharon Lee Burgess, daughter of John and Lyn Burgess (Jilliby, NSW), were married on 8.1.06 at the Kanwal Adventist church.

Sid Griffith

Kania—Matejko. Elias Kania, son of Tadeusz and Emilia Kania (Hampton Park, Vic), and Natalia Matejko, daughter of Marek (Adelaide, SA) and Wiesława Matejko (Melbourne, Vic), were married on 1.1.06 in the Polish Adventist church, Dandenong.

Marek Ignasiak

Lock—Knopper. Kent Marcus Lock, son of Glynn and Bette-Joy Lock (Port Macquarie, NSW), and Alysha Dawn Knopper, daughter of Eddy and Corinne Knopper (Cooranbong), were married on 11.1.06 in the Hamilton Adventist church.

Bruce Manners, Jan Knopper

Lupi—Holloway. Brad Lupi, son of Kerry and Sue Lupi (Taupo, NZ), and Belinda Holloway, daughter of Murdock and Glenda Holloway (Cooranbong, NSW), were married on 29.12.05 at Toronto Adventist church.

Lyell Heise

Manners—Robb. Timothy Lynton Manners, son of Clyde (Darwin, NT) and the late Kathleen Manners, and Cindy Sharee Robb, daughter of Dennis Robb (Melbourne, Vic) and Diane Manners (Tickera, SA), were married on 2.10.05 at Potters Garden, Warrandyte, Vic.

Horrie Watts

Mironowicz—Medrzycki. Andrzej Mironowicz, son of Eugeniusz and Nina Mironowicz (Poland), and Julie Crystal Medrzycki, daughter of George and Helen Medrzycki (Silvan, Vic), were married on 5.12.05 in the Wantirna Polish Adventist church.

Marek Ignasiak

Quick—Graham. Tristan Lee Quick, son of David and Evelyn Quick (Narromine, NSW), and Stacey Maree Graham, daughter of Glenn and Anne Graham (Geraldton, WA), were married on 15.1.06 at Belvoir Homestead, Upper Swan.

Eric Davey

Stuart—Beament. Conway Athol Stuart, son of Pastor Earnest and June Stuart (Warburton, Vic), and Loretta Alison Beament, daughter of John and Sue Beament (Boronia), were married on 14.1.06 at Jumbanna Lodge, Launching Place.

Ken Mead, David Szabo

Swaine—Eksiklioglu. Graeme Swaine and Sharon Eksiklioglu (both of Doncaster, Vic) were married on 18.12.05 at South Yarra, Melbourne.

Morrie Krieg

Zaliwski—Radziszewski. Zbigniew Zaliwski, son of Pelagia Zaliwski (New York, USA), and Maria Radziszewski, daughter of Jan and Helena Krol (Melbourne, Vic), were married on 11.12.05 in the Polish Adventist church, Wantirna.

Marek Ignasiak

Obituaries

Batten, Joan Winnifred (nee Westcott), born 9.9.1936 in Brisbane, Qld; died 15.12.05 at Wynnum, after a long battle with illness. On 11.2.59 she married Eric. She is survived by her husband; and her children, Naomi Douglas (Mount Isa), Warren (Sydney, NSW) and Jennifer Rule (Perth, WA). Joan's selfless love for Eric, their children and their families follows her in the memory of her family and community.

Gabriel Ontanu

Ray Fraser, Peter Cummings

Gorry, John Francis, born 28.12.1938 at Lismore, NSW; died 2.12.05 at Swan View, WA. On 30.11.63 he married Marion Wilson. He is survived by his wife; his children, John, Brett, Rebecca and Emily (all of Perth); and his 11 grandchildren. John's life was inspirational. He feared no man or thing. He had a great faith in God and respected His commands. He was a fair and honest person who was very wise and always gave the right advice. He loved his family and was their friend.

Lylyn Burton

Andrew Skeggs, Stan Jesnoewski

Hibbard, Jean Ethel (nee Parker), born 1.9.1919 at Seppeltsfield, SA; died 11.12.05 at her home in Murray Bridge. On 14.11.37 she married Nelson, who predeceased her in 2003. She was also predeceased by her daughter, Mary Trenowden, in 1978. She is survived by her sisters, Alice Charity (Berrit) and Joyce Manners (Glass House Mountains, Qld); her brothers, Kevin (Cadell, SA) and Lyndsay Parker (Echunga); her daughters and sons-in-law, Joan and Barry Hill (Adelaide), and Ruth and Don Wanke (Murray Bridge); her son and daughter-in-law, Albert and Irma Hibbard (Gatton, Qld); her 11 grandchildren; and 10 great-grandchildren. Jean was a member of the Copeville church for 43 years and served as organist, deaconess and Sabbath school

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teacher. She has been a member of Murray Bridge church for the past 25 years. She was a kind and giving person.

Lee Bowditch-Walsh

Robb, Dorothy Louise (nee Turner), born 3.10.1915 at Maylands, WA; died 29.11.05 at Coronella Retirement Village, Vic. She was predeceased by her husband, Malcolm, in 2003. She is survived by her sons, Douglas and Graham (both of Melbourne). Dorothy will be remembered as a kind and gentle person, who was totally devoted to her family and her church.

Trevor Rowe, Merv Sparrowhawk

Rorich, Leonard Simon, born 8.9.1932 in Durban, South Africa; died 28.11.05 at Warburton, Vic. On 3.12.61 he married Joan Harwood in South Africa. He is survived by his wife (Warburton, Vic); his children and their spouses, Nola and Kym (Central Coast, NSW), Ashley and Paulene (Warburton, Vic), and Craig and Ngareta (Wollongong, NSW); and his six grandchildren. Always a Christian gentleman, Len was loved by friends and family alike. For many years he worked for the Sanitarium Health Food Company in Warburton.

Eric Kingdon, Kevin Geelan

White, Irwin Grenville, born 13.4.1951 at Bunbury, WA; died 27.11.05 at Bunbury. He is survived by his partner, Frances Mercer (Perth); his parents, George and Nancy White (Bunbury); his brother, Jocelyn (Perth); his sister, Ruth Dilley (Bunbury); his daughter, Emily; his stepdaughter, Cassandra (both of Perth). Irwin owned a green waste business. Shortly before he died he found peace as he gave his heart to Jesus.

Robert Kingdon

Williams, Eric William, born 8.1.1919 in Auckland, NZ; died 2.12.05 in Redlands Hospital, Qld. On 3.2.48 he married Elizabeth (Betty) Bailey. He was predeceased by his son, Gwynn. He is survived by his wife (Victoria Point); his adopted daughter, Rhyl Cole (Chirstchurch, NZ); his daughters, Ula (Foresters Beach, NSW), Ora (Wellington, NZ) and Myr Matheson (Melbourne, Vic). Eric was a carpenter and builder by trade, and worked hard and long hours to support his wife and educate his family. After he moved into the ARV he spent 10 years doing maintenance work. He also made many friends.

Neil Tyler

Wilson, Enos John, born 9.8.1908 at Kempsey, NSW; died 12.10.05 in St Vincent's Hospital, Toowoomba, Qld. On 23.11.29 he married Elizabeth Morris, who predeceased him on 1.1.2000. He is survived by his children, Esmay (Toowoomba), Robert (Roma), Harold (Childers), Frank (Karana Downs) and Ian (Bymount); his 20 grandchildren; 35 great-grandchildren; and four great-great-grandchildren. Enos lived a remarkable life, following in succession successful careers in mechanical engineering, timber milling, farming and photography. He loved his Lord and his family, and lived his life with enthusiasm.

Allen Sonter

Advertisements

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Rekindle friendships, recount the stories and celebrate a piece of your past. On March 4, 2006, East Prahran SDA church, 8 Wynnstay Road, East Prahran (Vic), will celebrate its 70th anniversary. A warm invitation is extended to all, especially to present and past members and their families. The Sabbath celebration will commence at 9.45 am and include special services. Lunch will be provided, where you'll have the opportunity to reminisce over past friendships and forge new ones. We encourage all those with cherished photos and mementos, which you consider relevant to this celebration, to provide these on special loan for a display and PowerPoint presentation. Please contact Therese and Mark Religa on (03) 9700 4575 or 0428 128 513.

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Remembering 100 years of Adventists in Warburton—April 7–9, 2006. If you have been part of the history of Adventists in Warburton—at the Signs Publishing Company, the Warburton church, the Warburton Christian School, Yarra View Hostel, Sanitarium or the hospital—plan to be part of this weekend. Special guest: Pastor Jim Coffin, former editor of RECORD. Watch this space for more details.

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You're invited to the 20th anniversary celebration of the Avondale College church building on March 11, especially if it was your church home. Details? Phone (02) 4980 2272; email <sharon.turner@avondale.edu.au>.

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Susie O'Neill



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RECORD without you?

RECORD WITHOUT YOU, YOUR church, your stories, your connection and your support. Where would it be? And where would *you* be? Have you ever wondered what church life would be like if the RECORD didn't exist?

Apart from it giving us something to do here at the Signs Publishing Company, there are a lot of other things that the RECORD does—for you.

Just think, without the RECORD, your pigeonhole at church would look so empty. In summer, you'd have to resort to using the church bulletin to fan yourself. Your kids wouldn't get to enjoy the great Record Roo's kids corner where they can work on puzzles, find their way out of mazes and then draw on the rest of the magazine once they've finished doing that.

Then there's the cartoons you love . . . (to hate?!)

When it comes to the advertising, although you may not always find it relevant, it is useful for finding out about what new ABC books you can enjoy, Sanitarium products you can purchase, jobs you can apply for, and church anniversaries you can attend.

And there are always the ads for volunteer positions—if we didn't have them, maybe people who felt the desire to give their time to help others would pop down to the local Salvos instead of to El Salvador.

And how would people in churches all

around the South Pacific Division find out about news from other churches in the division? Maybe it would end up coming to you second- or third- or fourth-hand. Perhaps it could arrive by carrier pigeon (which might solve the pigeonhole dilemma). Or, it might not arrive at all.

It's important that churches share their news—not just as a feel-good thing for the church when it sees itself in print, but also for others around the division who might be inspired, amused or just appreciative to hear of what your church has been up to. It also allows us a look at our church on a larger scale—General Conference meetings, various sessions and so on.

We can also see the bigger picture of Adventism through the *Adventist World* issues. Of course it's in colour, which is nice, and the weekly RECORD mostly isn't, but it helps to show that we're not just a small church—we're one with members all around the world who are excited about sharing the news of Jesus with others.

Perhaps you'd have more time to sleep on Sabbath afternoons if there weren't features to read. However, the features are a good place for stories, interviews and an in-depth examination of our relationship with God, others, and the world around us. Although diverse, the features more often than not offer an insight into the unity and mission of our church and the people in it.

The diversity of thought, something also evidenced in the letters to the editor,

reflects the way in which discussion, study and discovery are all a part of our Christian growth.

All of that aside, it comes down to you and RECORD—your relationship with it, as it were. Maybe your relationship with it begins with reading the Noticeboard section first for the weddings and obituaries. Perhaps it starts at the front cover and ends for the week at the back page. You might just flick through until something takes your fancy.

Your relationship with RECORD might be brief or extended—you could have been reading RECORD every week for 80 years; it could also be your first time. You may know people who've written for it or you could have done so yourself. The RECORD might have featured news from your church or will in the future.

Without you, your church, your stories, connection and support, the RECORD wouldn't exist. And yes, it does need money to keep going—the copy you hold in your hands would probably be worth about 70 cents, which doesn't sound like a lot until you realise that we have a circulation of about 25,000 copies per issue, 49 issues per year.

So don't forget about the RECORD Offering, next week, February 11. It's a chance for you to support something that helps to build connections between churches and the people in them.

Adele Nash

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