

RECORD

February 18, 2006

In this issue

New churches
result of mission

Adventist receives
OAM

Should I stay or
should I go?



TRYathlon launched for 2006



A panel discussion at the South Pacific Division (SPD) Bible conference on Adventist identity: (left to right) Dr Neils-Erik Andreasen, president of Andrews University, Dr Aaron Lopa of Pacific Adventist University, SPD general secretary Dr Barry Oliver, SPD field secretary Dr Paul Petersen and former SPD president Dr Bryan Ball.

Conference explores Adventist identity

COORANBONG, NEW SOUTH WALES

Representatives from the South Pacific Division (SPD) explored unique aspects of Seventh-day Adventist belief at a Bible conference on Adventist identity at Avondale College (NSW) from January 30 to February 2. Drawing 160 invited delegates from various entities of the church in the South Pacific—departments, unions, conferences, missions, local churches, schools and colleges, the purpose of the conference was “to help raise the awareness of the central theological pillars of our faith and to reflect on how to present them to church members and the world in a Christ-centred manner,” according to Dr Paul Petersen, field secretary for the SPD and

Bible conference coordinator.

“Our identity is an ongoing issue,” explains Dr Petersen. “Every generation has to look at it again. As circumstances and culture changes, people develop their identity in various ways and we have to renew our acquaintance with the great truths of salvation.”

The Bible conference featured presentations from Adventist scholars from Andrews University (USA), Newbold College (UK), Avondale College and elsewhere. Among the presenters was Dr Niels-Erik Andreasen, president of Andrews University, who presented an overview of major trends in Adventism around the world. *(Continued on page 4)*



If God came to my door today, what would He look like?

My God has a mohawk

THE 1970S WERE ROCKED BY A NEW wave of music. Loud-mouth bands such as The Saints, The Sex Pistols, The Clash and The Ramones fronted the assault that would mark the beginning of punk rock.

Their music was loud and fast. Their lyrics confronted societal values and questioned those in power. They dyed their hair and studded their jackets. These, people thought, were rebels without a cause.

Why then would I suggest that God Himself might sport the atypical hairstyle many of these rockers continue to wear today?

My punk-inspired apparition was motivated by this question: If God came to my door today what would He look like?

Sitting in the lounge room of my family home I tried to imagine the moment. Creator, king, friend, saviour, counsellor, judge—He was all of these, but the clichés just didn't seem to fit. So I began searching for answers, for a label that matched the picture.

I turned to the Bible and read accounts and stories, teaching and theology. I tried to imagine how those involved in what I read would have answered the same question.

I imagined Adam and Eve in the coolness of an Eden evening walking with God. Their Creator was intimately present. The physical proximity they experienced must have opened the door for a wonderful friendship that I, as an inhabitant of a sinful world—distanced by unmeasurable leagues—struggled to fathom.

As the Israelites wandered in the desert, they quickly forgot the saving power that released them from Pharaoh's hold. In the heat of the day they must have seen God in a harsh light, dishing out punishment for deeds they could not control. He was a taskmaster—a God to be worshipped but hardly a friend. Yet I am comforted, not threatened, by His guidance. This image didn't seem to fit either.

The New Testament writers recount for us a stirring picture of God as Redeemer through Jesus Christ. His short years on earth had shown them another face of God. Still under Roman rule, Paul meticulously describes the freedom that Christ had brought them. Both religiously and politically Christ was a revolutionary in the midst of His people.

And yet in the cathedrals of the Dark Ages Christians were constantly reminded that the judgment of God is final and something to be feared. The overwhelming picture was that of a vindictive God, waiting to slay those who stepped but an inch out of line. This, too, I found incomprehensible.

I dwelt on these images and struggled to make them fit. I searched through labels that had been spoken of for centuries but in my experience seemed to come up short.

Then suddenly I realised this: my God is not one who shuts Himself away from the world, studying holy tomes. He is not passive. My God stands up for things He believes in, unashamedly defending causes shunned by the world. He brings into

question the accepted norm. He offends the comfortable and does not tiptoe around political hot spots. My God, I decided, was a punk.

I am not suggesting my faith is based around this image alone, for I am assured that the role of creator and king, saviour and judge, friend and counsellor are all fulfilled in His perfection. And for each of us these labels play an important part in forming our own image of God. But I had discovered something that made God relevant, a coathanger for my understanding to hang from.

As we discover these images we must at the same time recognise the way in which we experience God is not universal. Some find comfort in the image of the lamb or assurance in the firm but fair master. Yet for others the image of a friend is the most meaningful.

Many may find the image of a mohawk-sporting God confronting and disturbing, but so too is the fatherly image for the abused, and still others take offence at judge-like portrayal.

Only when we meet face to face will the picture be complete. But by asking this question I began a journey of reflection, introspection and enlightenment.

How do you experience God? If God came to your door today, what would He look like?

Braden Blyde
Editorial intern



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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

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Mail: Signs Publishing Company
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Our vision is to...
know
experience
and **share**
our hope in Jesus Christ!

New churches result of mission

WARBURTON, VICTORIA

Global Mission has submitted a total of 68 project-funding requests to the General Conference, following on from a highly successful 2005 period, including 28 new Global Mission projects in the South Pacific Division (SPD).

A total of 49 Global Mission projects operated across the SPD in 2005. Recent reports have shown increased funding from the General Conference and the SPD (totalling \$A388,000) has dramatically increased the success and pervasiveness of church plants.

"The planting of new churches in unentered areas and people groups has always been the object of the church's Global Mission thrust since it was first launched in 1990," says Pastor Ray Coombe of the Department of Adventist Mission.



The first baptism of four candidates in Sydney's CBD.

In New Zealand a new Spanish-speaking church in West Auckland, operating under Global Mission funding for the past three years, already has a strong Pathfinder club and small-group ministry, resulting in 11 baptisms over the past two years.

Global Mission funds have provided support for numerous church plants in Australia, including Newman, WA; Northpoint, a migrant suburban area of north-west Melbourne; and Mile-End, a new suburban church plant in north-western Sydney. In addition, an indigenous church group at Wallaga Lake on the NSW south coast continues to grow, and a church plant was commenced among Sudanese refugees in Springvale, Victoria.

Supported by the Strathfield, NSW, Chinese church, a project among Asian students at the University of NSW was a success, while the Fountain in the City project targeted secular city dwellers and has seen the development of a new company in the heart of Sydney's CBD. It targets secular city dwellers through small-group Bible studies and seminars held in the AAP building.

While Global Mission projects in the Pacific islands may be less expensive, they are possibly more productive in reaching unentered areas and planting new churches.



Villagers carry roofing iron for the Algui church, Western Highlands Mission, PNGUM.

Some 25 projects from 2004 were completed last year in Fiji, Vanuatu and the Solomon Islands. Island baptisms always elicit a sense of achievement as the opposition that often comes from decisions to break with cultural traditions is recognised. Along with church plants, a portable saw-mill in the eastern Solomon Islands was used to enter a predominantly Catholic village, paving the way for missionaries and laymen.

In Papua New Guinea a total of 38 projects were launched with Global Mission funding. While reports from remote locations are difficult to obtain, the figures from the Western Highlands Mission offer a good indication of the success to be found in this nation. From just 15 Global Mission projects in 2005, 12 new churches have been built with more than 800 regular attendees and 22 baptisms.—*Braden Blyde*



◆ **Karalundi Aboriginal Education Centre**, WA, held its **first formal**, to send off those who had completed their courses. The night included a **dinner cruise** on the Swan River. Women **donated dresses** for the formal, with one sending more than 10 brand-new outfits.—*Kerryn Lodo*.

◆ The **Capel church**, WA, commemorated its **100th birthday** on December 3. More than 130 people

attended, overflowing the **wooden heritage-listed building** and forcing some to sit outside and watch via a big screen. The day was filled with memories and an afternoon concert with local and visiting artists. The oldest member of the Capel church, **Ivy Reynolds**, 91, cut the centenary cake.—*Peter Ansell*

◆ The CEO of **Asian Aid**, **Sharon Heise**, visited **Port Macquarie** church, NSW, on October 29 after a **trip to Nepal**, where she learned of the plight of women suffering from uterine prolapse. Banned from society, such women exist on a

daily income of about \$A1. Restorative surgery costs \$A360. Sabbath school leader **John Crompton** promoted the raising of funds for this need during the seven weeks prior to Christmas, handing out **red and green envelopes with bows** wrapped around each. During their Christmas Eve program, some \$A6323 was collected, with more donations still being received.—*Bob Donaldson*

◆ The 2004-05 financial year for **literature evangelists of the Central/Western area**, which includes South and Western Aus-

tralia, was the **best on record** for any area in the South Pacific Division. At the 2005 Literature Evangelist Congress in Brisbane, seven of the nine awards presented went to literature evangelists from the area. **Brenton and Sandra Lowe** from Esperance, along with **Stefan Hoare** from Adelaide, jointly shared the award for LE of the Year. Along with **John Garland** from Perth, they also received awards for clearing more than \$A100,000 worth of books for the year. **Brian Curson** received the Unit Leader of the Year award and **Eric Hoare** of Adelaide, the Area Manager of the Year.—*NewsWest*

Bible conference explores Adventist identity

(Continued from page 1)

"The century doesn't change our faith but it changes the environment in which we live," says Dr Andreasen. "We are becoming aware of a number of big trends that may impact upon how we live and work and believe in the world today."

But Dr Andreasen is positive about the continuing opportunities for the church. "My instinct when asked to evaluate changes in the present and into the future is to look back and see how changes have effected the Christian church," he says. "When I do that, I see remarkable stability in our Christian faith, the core of our belief in Christ."

"But there is also growing acceptance within the wider Christian community of Sabbath and the Second Advent. So even the Adventist faith, which we sometimes think is quite far out, is not so far removed from the core of Christianity. It is more our mission that is unique, not so much our faith."

However, Dr Andreasen suggests the church will need to reassess how it defines Adventist faith, particularly in light of the dramatic growth of the church in such different cultures around the world. "We

have enormous membership growth and our habits are being adapted differently in Botswana, India or Norway," he says. "We may have to put up fewer expectations as far as the Adventist habits of faith. But I have high expectations of the Adventist Christian faith; it's the ways in which we do our faith that are changing."

Dr Andreasen suggested to conference delegates a simple definition of an Adventist—"a Christian who waits for Jesus to come"—but he admits there are challenges in working out what that means in practice.

Dr Petersen also acknowledges the different challenges to Adventist identity, even among those areas represented by conference participants. "The challenges vary enormously within the SPD," he says. "Issues of identity would be theological to some, to young people it might be standards, and in the island territories it would be facing cultural change. It is a matter of relevancy. We preach a message that is distinct but if it is not relevant it will not be perceived as part of my personal identity, which means when I am faced with a crisis it won't help me."

Dr Petersen admits the sometimes com-



Delegates to the South Pacific Division Bible conference at Avondale College.

plicated theological discussions can feel removed from the experience of the local church but that the purpose of the Bible conference is to connect these parts of the church. "There is always a gap between academics and the local church, in all denominations," he says. "The challenge is to bring the scholarly studies in contact with those who are in the front line of outreach and worship—the basic functions of the church. It's important that the scholars in the church interact with those involved in those activities. It's easy for scholars to answer questions no-one is asking, but we want to address questions that impact our mission. Theology must be a tool in the mission of the church."—**Nathan Brown**

◆ **Correction:** The number of baptisms at **Pine Rivers church**, Qld, in 2005 was 22, including 19 who attended **Northpine Christian College**. The previous reporting of 40 ("Schools rejoice at baptisms," January 28) included 20 who are planning to be baptised.

◆ The **Glen Innes church**, NZ, conducted an evangelistic campaign aimed at the **Chinese** community recently. After advertising in **Chinese newspapers**, on **Chinese radio stations** and with posters and handbills, they had 104 Chinese non-Adventists attend the seven-night "Revelation of true



happiness, wealth and longevity" seminar run by **Dr Robert Wong**. More than 100 Chinese edition *The Desire of Ages* and *Steps to Christ* were handed out and five requests for a **Chinese Bible** were fulfilled.—**Kayle De Waal**

◆ **Stanthorpe church**, Qld, recently held an ordinance service that was attended by a dozen **Anglican church members** who, separated from their mother church, had been using their

premises to worship. As friendship built between the groups, the Anglican group was **invited to attend a Communion service** to experience the Lord's Supper and footwashing rituals. The timely Christmas service focused on the gift of Jesus and the ultimate gift of His life for us. One Anglican visitor remarked, "We have **never seen it explained this way** before. We normally just have readings for our communion service." The visitors stayed to enjoy a fellowship lunch.—**Susan Johnstone**

◆ A woman took part in a **health age assessment**, run by the

Adventist Health Association, at the **Esperance Show**, WA, and found her lifestyle needed changing. Twelve months later this woman came across the health age assessment at the **Narembeen Fair**. Repeating the assessment, she was this time awarded with a **perfect score**.—**To Your Health**

◆ The **youth and earliteens** of the **Logan Reserve church**, Qld, gave their time to run a **Kid's Club** for a week, and catered for some 30 non-Adventist youngsters ranging from four to 12 years, with the theme "Under the sea." This program finished with a concert for

Polish Congress success

KEYSBOROUGH, VICTORIA

Polish Adventists from all over Australia gathered in Keysborough, Victoria, from December 29 to 31 to celebrate the 16th Polish Congress in Australia. The focus of the congress was the theme “Me and my house . . .,” based on the words of Joshua 24:15.

“It is quite a statement,” said Andrew Grochocki, secretary of Polish Adventists in Australia, “considering that a typical Polish Adventist house communicates in at least two languages, supports Australia in every way possible and works hard to retain God’s set family values.”

Dr Jacek Matter, a Polish medical practitioner and Bible scholar, was the guest speaker at the congress. He presented seminars relating to love, forgiveness, reconcil-

iation, understanding and God’s principles. Pastor Grenville Kent ran seminars for youth, where issues relating to family were discussed.

During the congress, attendees were treated to high-quality musical performances from soloists, vocal groups, choirs and instrumental ensembles made up of people from every Polish church in Australia. The congress closed with a gala concert on New Year’s Eve and was followed by a visit to Phillip Island.

“Praise be to the Lord for enabling His people from all countries and languages to build their family life on His Word,” says Mr Grochocki. “We are sure that everyone participating in the congress would say, ‘Me and my house will serve the Lord.’”—

Adele Nash

More @ <http://poladvent.org.au>



The 16th Polish Congress of Adventists in Australia was well attended.

the parents and a vegetarian lunch. The result of this outreach by the young people is that **some parents now attend** the church.

◆ Just before Christmas, the **Wolverhampton Pendeford church**, UK, purchased a **former pub as their new church** facility. The purchase made the local paper. District minister **Pastor Richard Jackson** says, “I knew that the Wolverhampton Great Brick-kiln Street church building was a former pub, but when we were negotiating the purchase of this building, I learned that the Wolverhampton Wednesfield church was

formerly a social club too.” The Pendeford church has been meeting in a rented community centre for the past 21 years, but recent **growth has forced the members to buy** a new building that will seat more than 200.—*BUC News*

◆ The **South England Conference** has taken the initiative, **obtaining the precise latitude and longitude** for every Adventist church in the UK and Ireland. The purpose of this project is to provide more accurate mapping of church locations so that potential visitors **using the Web or satellite navigation equipment** can find

their way to the churches more easily.—*BUC news*

More @ www.adventistchurches.org.uk

◆ When the annual **Rose Parade Day** arrives in Santa Rosa, California, USA, getting to the **Santa Rosa church** becomes a challenge, being right on the parade route. The road to the church is barricaded from 8 am until after noon. The members of the church recently used this as an opportunity to reach others. Volunteers **dressed in Jerusalem costumes** hit the streets, handing out water bottles with a label that read:



“Jesus is the Living Water. Those who believe in Him will never thirst. John 6:35. From your friends at the Santa Rosa Seventh-day Adventist church.” It also included advertising for a Vacation Bible School. By 10.30 volunteers had given away 500 bottles. Within a week, children were registering for Vacation Bible School from this giveaway.—*Kathie Morgan*

Avondale to recognise ministry of “people carers”

COORANBONG, NEW SOUTH WALES

Avondale College is now accepting “people carers” as well as theology graduates to its Master of Ministry degree.

A change in the entry requirements from this year opens up applications to those with a bachelor’s degree in alternative areas of “ministry” and the “people-caring” professions, such as chaplaincy, counselling, medicine, nursing, social work and teaching.

The new requirements will appeal to local church leaders, who may want to complete some ministry education in addition to their professional training.

Applicants must still have completed at least three subjects in theology, religion or ministry at an undergraduate level—they can choose to complete these through Avondale’s Distance Education Resource Centre or at another higher-education provider. They must also apply by the beginning of the academic year, which is on March 1 this year.—*Brenton Stacey*

To apply, contact Dr Ray Roennfeldt on +61 2 4980 2230 or ray.roennfeldt@avondale.edu.au

TRYathlon launched for 2006

BERKELEY VALE, NEW SOUTH WALES

Australia's top sporting stars have thrown their support behind the 2006 Sanitarium Weet-Bix Kids TRYathlon series—united in their goal to inspire Australian children to lead an active, healthy lifestyle.

Now in its eighth year, the series is open to children aged seven to 15 years, with events to be held in seven state capitals across Australia between February and April this year.

Strong support has come from a variety of sporting codes and stars, including Brett Lee, Libby Lenton, Wendell Sailor and Kostya Tsyzyu. The high-profile stars have combined to tackle the issue of childhood obesity, which has been on the increase in Australia and New Zealand.

"It is important for kids to be exposed to events like the Sanitarium Weet-Bix Kids TRYathlon," says Mr Lee. "It gives them an opportunity to get outdoors, get active and have fun with their mates in a controlled environment.

The recruitment process is in full swing, with registrations pouring in from all over Australia—a sign that the message is reaching schools, parents and children alike.

Traditionally the largest event on the TRYathlon calendar, Melbourne hosted the series opener on February 12.

"The best thing about the TRYathlon is that kids have the opportunity to try three different sports—swimming, cycling and running, in a totally non-competitive environment," says Ms Lenton. "The participation focus of the event ensures every child is made to feel like a champion and is rewarded equally for their effort."

The Sanitarium Weet-Bix Kids TRYathlon has formed an alliance with Camp Quality to ensure some of Australia's most special children can be part of all the fun and excitement that is a feature of the event.

The New Zealand Weet-Bix TRYathlon celebrates its 14th year this year, and started with a TRYathlon event in Hamilton on February 12. Champion



Australian champion triathlete Chris McCormack with children at a Weet-Bix Kid's TRYathlon event.

triathlete Hamish Carter has helped out by creating a four-week training diary full of hints and training advice for those involved in the TRYathlon to use before the big day. Weekly emails will also be sent to children who have signed up for the training diary.—*Julie Praestiin/Adele Nash*

More @ <www.weetbix.com.au> or
<tryathlon.weetbix.co.nz>.

To volunteer at any of the TRYathlon series events, contact Aleasha Davies on +2 4348 7777 or email <tryathlon@sanitarium.com.au>.

◆ **Laridian**, publisher of Bible-related software for mobile devices, released **iPocketBible™** New Living Translation Edition for use with **iPod** mobile digital devices. **iPocketBible™** includes the complete dramatised audio of the New Living Translation and utilises the iPod "notes" feature to present the **Bible text for reading**. A verse and subject index allow the user to start at any book in the Bible. A "listen" option links them directly to the audio so they can listen as they read. "Most MP3 Bibles give users audio only," says **Craig Rairdin**, president of Laridian. "iPocketBible™ gives the abili-

ty to read, listen or both read and listen to Bible texts at once."—**Religion News Service**

More @ www.laridian.com

◆ Amid all the talk of "compassion exhaustion" Americans have given **almost \$US6 billion** as donations to the victims of Hurricanes Katrina and Rita, the September 11 relief fund, and tsunami survivors. In 2004, approximately **83 per cent of US adults** donated money to one or more nonprofit organisations an average pretax contribution of 3.2 per cent of their income. However, Americans spend \$US23.5 billion a year on confec-

tionery and \$US40 billion a year on weight loss.—**Religion News Service**

◆ Detectives investigating the **theft of a baby Jesus** from an outdoor Nativity scene at a Sayreville, New Jersey, USA, church followed a trail that led them to the missing statue—and 26 other baby Jesus figurines. Police said they assumed all 27 had been stolen. Police spread the figurines out on a counter at police headquarters to take inventory. All lay, in swaddling clothes, on their backs. "**It looks like a nursery here,**" said Sayreville police spokesman Ken

Kelly.—**Mary Patterson**

◆ When asked to **name one story or passage** from the Bible, only 54 per cent of **New Zealand kids** were able to do so, compared with 91 per cent of **UK children**. Only 69 per cent of New Zealand children were able to name five Bible characters, compared with 88 per cent of UK respondents. **Jill Kayser** of the "kids friendly initiative" of the Presbyterian Church of Aotearoa New Zealand believes the **reduction in religious education** in schools is a significant contributor to Kiwi kids' lack of Bible knowledge.—**CWM News**

HIV victim speaks to PNG youth

LAE, PAPUA NEW GUINEA

A young man living with HIV/AIDS warned his peers of the dangers of premarital and unprotected sex at the Adventist Youth Congress held at Kambubu Adventist Secondary School in Papua New Guinea.

Kundi Wau declared his HIV status in front of more than 2400 youth gathered for a health talk during the December 2005 congress. Many of those attending were shocked to discover he was infected with the virus, yet still looks so healthy.

Mr Wau attributed this to his positive living, positive state of mind and healthful diet.

"I have no fear of dying," he said. "I know that my life is in God's hands and with my positive lifestyle I know I can live a bit longer than others who do not look after themselves."

Mr Wau has declared that he will help carry out HIV/AIDS awareness in his community, because of the support of the Adventist youth. District youth coordinator Nick Appa had counselled him and urged him to live positively, he said, helping him regain weight and his physical appearance.

Mr Appa was among a number of HIV/AIDS educators who began to serve their community after attending training by the Adventist Health Department in 2005.—*Martina Darius/Braden Blyde*



Mr Gad Koito (right), director of health for the PNGUM, interviewing Kundi Wau during the evening health program.

Adventist honoured with Australia Day award

WARBURTON, VICTORIA

Helen Hall, an Australian woman who established and continues to run a refugee school on the Thai/Myanmar border, was awarded a Medal of the Order of Australia (OAM) on Australia Day, January 26. The OAM is awarded to those who have made a significant contribution to the community.

In 1986, Ms Hall took a year's leave to do voluntary work with the Karen refugees in Thailand, then remained there to develop the Eden Valley Academy.

Dr John Hammond, Education System director for the Australian Union Conference, nominated Ms Hall, saying, "She has accomplished extraordinary things with the school."

Now in its 20th year, the school has an enrolment of more than 800 students. It had been forced to relocate a number of



Helen Hall.

times, but is now permanently located further away from the border, where there has been tension with the Myanmar army. Ms Hall works as the school's administrator, head teacher, government liaison officer, transport officer, representative to other non-government organisations and welfare officer.

Her work is funded almost exclusively by donations, and many volunteers from Australia and New Zealand have worked at the school. Currently, Ms Hall has no plans for retirement.

Ms Hall told the Adventist News Network that more than 1500 students from the school have been baptised as

Adventists. The Karen people respond to the gospel message, she said, because of an ancient tribal legend in which the people are told to eat a "golden book" that is sent to them; when missionaries came with the Bible, they accepted it readily.—*Adele Nash/ANN*

Random acts of kindness at TPUM

TAMAVUA, FIJI

While most offices were fundraising for their end-of-year party throughout the year, a group of workers at the Trans-Pacific Union Mission (TPUM) in Tamavua, Fiji, did otherwise.

Random Acts of Kindness (RAK) is made up of TPUM employees with the sole goal of helping people in need. RAK member Rishan Gounder says staff thought up different ways to raise money.

"We would wear casual clothes on Fridays," says Mr Gounder. "Those who came in casual would give 50 cents. Those who didn't, had to pay a dollar. Many would look at the 50 cents and think it's a small amount, but when it is from a group, it adds up to a substantial amount."

Apisalome Seru, another RAK member, says, "Some members of the public who have heard about the group have chipped in to help. We appreciate the extra help

because it means we're able to help more people."

Starting in March 2005, RAK has helped more than 20 families. Group members gave money, clothing and food. "We formed the group to help people in need," says Mr Gounder.

"They can come to us for help and we send them to our headquarters in Lami, but we decided to do something directly instead of referring them, so RAK was born.

"There was a woman we visited in Tacirua. She lived by herself and had nothing in her home," he says. "We gave her some food and a stove and, even though it was a small gift, it was enough to lighten up her face."

In addition to donations, the group provides inspiration and spiritual encouragement to people. "At times, people just need a little motivation," says Mr Seru.

RAK at TPUM plans to continue operation throughout this year.—*Amelia Vunileba*

The importance of memories

BY BRADEN BLYDE



Dr Wayne French.

DR WAYNE FRENCH KNOWS A THING OR TWO about working with young people. Currently serving as chaplain for Avondale College, Dr French has worked in youth ministry for more than 20 years, both in local churches and as youth director for the North New South Wales Conference. In his recently released book *Creating Memories for Teens*, he outlines an effective way of keeping adolescents connected with the church.

What was your motivation for writing *Creating Memories*?

I'm very keen for people to understand the theology and research behind what happens in youth ministry, and the reasons we spend quite a bit of time creating big events for kids and the impact they have on them.

Your book is based around the concept of Memory Events. How would you describe a Memory Event?

A Memory Event is an event in the life of a teenager big enough to fill their horizon, so they will look back on their teen years and say, "Remember the time we ——"?

How did you develop the concept?

I didn't. Scripture is full of them—in the Old Testament you have the illustration of the Israelites taking their teenagers to the big events in the history of Israel—the Passover and all the different feasts they had. They became anchor points for teenagers to hang their belief structures on. It was, and still is, a very important way of passing on values from one generation to the next.

There has been growing concern at the rate at which young people are leaving the

church. Where are we going wrong?

It normally boils down to relationships, particularly how adolescents relate to older generations. Originally we thought it had to do with doctrine, but discovered very few of our young people leave because of doctrinal issues. Typically they will leave the church because of a relationship that either hasn't been fostered or has been broken between them and older people. Older people represent the church, so in order to reject the older people they will reject the church.

Memory Events are tools to create and sustain relationships. That's all they are; they are not the end result. Think about times when we are most open to conversation. We can create certain atmospheres that are more conducive to building relationships. For instance, when we go camping and sit around a campfire, it's a great atmosphere that lends itself to building relationships. Often in those kinds of situations young people are more open to talking about what is happening in their lives. Memory Events are purely a way of becoming intentional about creating spaces for relationships to develop.

There seems to be a renewed focus toward service in youth ministries through ventures such as STORM Co. What is the attraction to service events?

Quite a few years ago I ran Memory Events that didn't involve service at all. But when we took a group of young people to Africa 15 years ago, it became a very important component. Since that time, we've been building service opportunities into events so that young people not only go to a location and enjoy themselves, but they actually have an opportunity to serve—and this is really

important in the building of faith.

Young people, particularly boys, need the opportunity for service. Boys build relationships with what we call "side-talk"—they work together and in the process build relationships with the people around them. In contrast, girls build relationships with "front-talk." They are happy to sit and chat with each other. That is the great thing about Memory Events. They are focused on totally involving the person, not just by conversation—they have gone overseas or they have gone on a camporee, they are involved in the culture, involved in service projects and involved in the fun. That is what changes kids' lives.

If Memory Events are all about relationships, where does witnessing, and ultimately conversion, fit in?

It still is the primary outcome. It is great to have a good relationship, but the goal is to build that relationship toward Christ. When you build the relationship toward an adult who is a Christian, the kids say, "Hey, I not only want to do what you are doing, I want the God that you serve."

The events are just as much about mentoring as anything else then?

Mentoring is an incredibly important part of the whole equation. It is something that has made such a difference in the lives of so many kids. If you take a group of

young people and say to them, "Tell me how many of you were influenced positively by someone from an older generation," you find that about 80 per cent of that group will put up their hands. You will also find 80 per cent of them remember the name of that influential person. The way we pass on values is through mentoring.

People often complain about the difficulty faced in getting young people to attend these events. What is the secret?

We have to create the kind of event kids actually want to come to. There certainly has to be adventure tied to it—abseiling, going overseas or a project in western New South Wales—and it has to be fun. I very much believe in the "Gospel of fun." The *gospel* and *fun* need to be more actively associated.

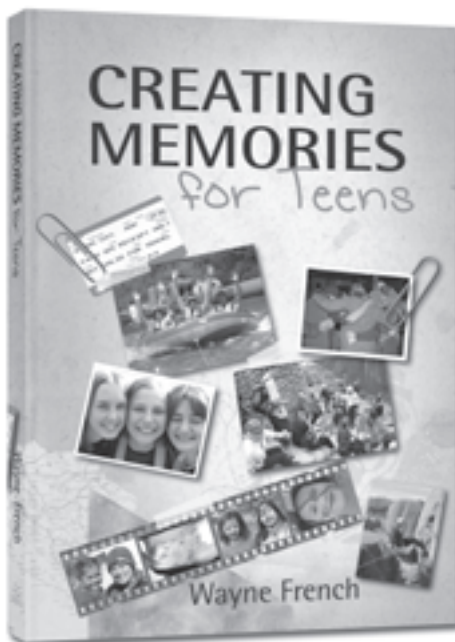
You look through Scripture and you see Christ was a person who had a lot of fun. Sometimes I think we have lost that understanding. We read Christ talking about "a camel going through the eye of a needle" and have lost its humour. Originally it would have been an incredibly funny statement. That's the kind of picture I want of my God. He is a God of fun, a God of adventure, and a God who says, "Let's go out and really enjoy ourselves."

In my research we asked the kids why they attended an event. The answers were adventure, fun and friends. Adolescents generally do things in groups rather than individually. They don't say "Where are we going?" but "Who is coming?" They want to identify with a group. We need to be conscious of that in our advertising and specifically target people with connections who are likely to bring other groups along.

Postmodern life has placed increased pressure on adolescents, and technology plays an increasingly large role in their lives. How do we deal with this?

One of the biggest problems of post-modernism is adolescent isolation. In today's environment we often come across what we call "latchkey kids"—they have to let themselves out of the house in the morning and let themselves back in at night, because both parents have already left for work or are home later than they are. This is one reason we have created Memory Events. They don't just connect

kids to kids but also kids to adults. And that is the whole basis behind it—to create a situation where relationships between generations can grow and be fostered.



In following up an event it is also important to use things kids' can connect with. For instance, at the conclusion of the North NSW Conference summer camps, the kids are given a CD. When they get home they put it in their computer and they will have all of the video clips shown in the evening program, footage of the drama and almost 1000 photos. Rather than fighting technology we need to use it to help make these Memory Events have a stronger impact. Technology is not an enemy; it can be your friend.

Why do you think these ideas haven't been proposed before?

To put it simply, no-one has had the knowledge. We haven't understood how important these types of events are. Now that we have the research, we need to react and become more intentional about the way we do things.

I would love to see churches become more intentional about supporting adolescents. We are already going through the motions, but it would be great if we took on board the research and realised that although we may be doing many of the right things, we need to strive to make it deliberate and purposeful.

Pathfinders, summer camps and STORM Co are all large, well-established ventures. How can smaller churches manage Memory Events?

The book has been written with small churches in mind. It outlines why a local situation may actually have an advantage over these large-scale events. In a smaller church you already know the kids that go and can tailor the event specifically to their individual needs. I began implementing the concept of Memory Events in small churches. The first was at Grafton, where we took a busload of kids out to central Australia. We actually had to join with another church group because there was such a small group of us.

Who can organise these events?

Absolutely anyone. The book is written simply so that every parent can read it, enjoy it and hear the success stories that come out of Memory Events. Hopefully, at the end of it, people will say, "I can do this" and have a go.

Memory Events seem to be aimed at adolescents. Are they the only group that can benefit from the concept?

I certainly have aimed it toward adolescents. The reason is a process called *individualisation*. It's a period where a young person becomes their own individual; they walk away from their parents because they want to become an autonomous, healthy young adult. They don't want to be living connected to their parents for the rest of their lives. As they walk toward this independence, it is a window of opportunity, and they are open to other adults impacting on their lives.

But that doesn't mean these principles are restricted to young people; it just means they are more receptive to them. It is true of any adult, however. We all mentor each other; we all have an influence on each other, regardless of our age. **R**

Creating Memories for Teens, by Wayne French, Signs Publishing Company, 2005, paperback, 147 pages. Available from Adventist Book Centres, price \$A22.95; \$NZ27.50.

Braden Blyde is an editorial intern with RECORD.

The thief on the cross

BY DAVID FLETCHER

THE STORY OF JESUS AND THE thief on the cross provides rich, nurturing soil for understanding various aspects of Christian faith. It is a story particularly pertinent to contemporary Christians living in a time that in many ways parallels the last days and hours of Jesus before He died on the cross.

Nevertheless, the story has sometimes been limited to a discussion of the placement of a comma, or a convenient point of exception, or to discourses concerning deathbed conversions. If we investigate the story more closely, we will discover the thief experienced a rich and full Christian experience in his brief encounter with Jesus.

The thief's realisation and acceptance of the human condition

The thief heard the intercession of Jesus on behalf of His executioners: "Father, forgive them, for they do not know what they do" (Luke 23:34*). The juxtaposition of this intercession and the narrative of the thieves is important to the account by Luke, for within a very short time that same forgiveness will be granted to the thief. The nature of Jesus' selflessness, humility and forgiveness forms the basis upon which the thief expresses his faith in Jesus.

It is possible the thief may have been one of the crowds of would-be disciples, many of whom left Him because of the hardness of His sayings (see John 6:66). The thief's response (Luke 23:41) is evidence of the working of the Father and the Holy Spirit on human hearts during the suffering of Christ on the cross, since no-one can come to the Saviour unless the Father has granted it (see John 6:65).

On one hand, while affirming that death is the ultimate outcome of sin, the thief by his words confirmed his hope that the gift

of God is eternal life through Jesus Christ. On the other, the thief equally understood that Jesus' death was undeserved. He recognised the innocence of Christ, and his request indicates his belief in some form of vicarious atonement. Remarkably, while recognising his own sinfulness and Christ's

The thief's immediate circumstances did not improve as a result of his confession and conversion.

innocence in such dire circumstances, the thief also recognised that the One "who could not save himself" was the One who could grant eternal life beyond the grave.

The thief's faith

With the now obvious fact that Jesus was dying, doubts resurfaced in the minds of His disciples and the crowd. Priests ridiculed His situation, and those who had followed Him were feeling lost in despair. "Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour" (*The Desire of Ages*, page 751).

In contrast to the unholy demands of his companion and the crowd, the thief did not ask for a sign. Rather, in the most unlikely circumstances, he sought something more enduring, asking Jesus to remember him in the kingdom of God. In the bleak circum-

stances that brought Jesus and himself together, he did not seek to be delivered from the cross, nor did he wait for Jesus to deliver Himself. Rather, he glimpsed beyond the grave to see a risen Christ coming in glory.

This request by the thief provides Jesus with, perhaps, the greatest opportunity of triumphing over Satan during His hours on the cross. Though rejecting the direct temptation of Satan to demonstrate to the world that He is the Messiah by extricating Himself from the cross, He demonstrates His messianic power to save humanity. Satan might nail His hands and feet, but the Word could still pardon sin and set a sinner free. In the midst of intense suffering, of which His physical suffering would be of least consequence, He demonstrated His divine power to pardon and forgive.

The thief's faith experience

Contrary to the mantra that blessings and prosperity are the gifts of God to those who accept Him, the thief's immediate circumstances did not improve as a result of his confession and conversion. The only effect Jesus' promise had on the thief was a "perfect peace of acceptance with God" (*The Desire of Ages*, *ibid*). Far from being teleported from the cross, the thief remained hanging next to a dying Saviour, who by now was obscured from view by darkness (see Luke 23:44). As Jesus was separated from the Father, so the thief was separated from his saviour. There is no further recorded word of encouragement offered by Jesus to the dying thief.

The thief hears the final words of Jesus, "Father, into your hands I commend my spirit" (Luke 23:46), and spends another hour on the cross next to his dead Saviour. Surely, in such a bleak and hopeless moment, the thief could not continue to believe that

Jesus had any hope of a kingdom. The thief next realises that Jesus' body has been taken away and, finally, he has his legs broken to hasten the death process before the Sabbath. He dies at a time and place not recorded in history, uncared for by humanity. Through it all, the promise of Christ, spoken to him only hours earlier, sustains and comforts him with the hope of eternal life with his Saviour.

On the one hand, one promise, no miracle, a rapid deterioration in circumstances; on the other, a courageous and persevering belief in a reality perceived through the eye of faith. His extraordinary faith in the midst of immense suffering can be compared to that of better-known identities, such as Job, the Syro-Phoenician woman, the Centurion and Daniel.

The thief as a representative Christian

The story of the thief on the cross offers much more than points of contention concerning the positioning of a comma, providing a rationale for a lifestyle choice based on the thief exceptions or permitting a deathbed confession. The thief was a genuine Christian who experienced a rich and full life in Christ and, in many ways, was closer to Jesus in death than Jesus' own disciples in life. By faith the thief accepted Jesus as Messiah and Saviour, and rather than seeking help to escape his terrible circumstances, he chose to die with his Saviour.

While still in this world, all genuine Christians struggle through a Christian experience not filled with great signs, wonders or miracles. For many Christians, their post-conversion experience resembles that of the thief. While they have received peace and assurance in their hearts, they have not been removed from their circumstances. It is to these Christians that the story of the thief on the cross gives credibility, and provides absolute assurance that, no matter what the circumstances, Jesus makes this promise to each of them: "Assuredly, I say to you today, you will be with me in paradise" (Luke 23:43). **R**

**All Bible quotations are from the New King James Version.*

David Fletcher writes from Glen Innes, New South Wales.

Should I stay or should I go?

BY LEAH STAWELL

DO YOU EVER WONDER HOW Abraham felt when the Lord told him, "Leave your country, your people and your father's household and go to the land I will show you" (Genesis 12:1, NIV)? Do you ever wonder if he felt homesick or lonely?

Homesick, maybe; lonely, never. He took many of his family with him, along with their servants.

I often wonder how he felt at his going-away party. I like to think that he couldn't help but shed a tear.

After all, these were the days before Alexander Graham Bell and the Pony Express. Just imagine what it was like. Everyone would have turned up wearing their best clothes; wives and daughters would have cooked up a storm.

After blessing the food, everyone would have rushed to the tables, each with their eye on a particular delicacy—salad for one, lasagna for another, pizza for someone else. (And there is always that special someone who spends so much time deciding and sadly miss out on their choice.)

After the main course, dessert is laid out. The ladies of the city would have outdone themselves, setting a new standard for sweet indulgence. After everyone has had their fill, a grand old man stands, taps his glass with a knife and the speeches and toasts begin.

Just when you think you can't possibly fit another morsel in, the hot drinks and biscuits arrive. It turns out there is room after all! Eventually, the guests begin to tear themselves away. At last all is quiet. Exhausted, Abraham and Sarah fall into bed, deciding that the washing up will have to wait until morning.

While I'm not sure of the exact form of the celebrations that would have taken place, I am convinced that the departure would have deeply effected Abraham. Regardless of the anguish, he packed up and went, simply because it was what God has asked of him.

I have gone through a similar experience. God wanted me to change the direction of



my life. This involved packing up my things and moving to a city full of people I didn't know.

Although, unlike Abraham, with the help of mobile phones and email, I am able to stay in contact with the people I love. Yet I still needed God to carry me with His strength and give me faith that He would bring me through each day.

I admire people who answer God's call to serve in other countries where they are not only separated from their loved ones, but also face cultural and language difficulties. I am constantly reminded that when God gives an instruction, He also gives the ability to carry it out.

Did you ever stop to think of what would have happened if Abraham had told God that He wasn't going to leave Ur? At times, I have an overwhelming desire to go home, and I don't imagine that Abraham would have felt any different.

So why don't we go home? The answer: God called us. We may not know why, we may never see the reasons this side of heaven. But we do know that packing up and going home is what Satan wants. If Satan can thwart God's plans through homesickness, then he will.

All we can do is place our trust in God, trusting that He knows what is best for us and that He wants to be with us for eternity. **R**

Leah Stawell works at the offices of the South Pacific Division, Wahroonga, New South Wales.



Sheree Hall

Sunset by the sea

BY CATHY MANCER

As the brightness of the day slips further 'neath the sea
And the shadows of remaining friends and places longer be,
It pays to sit and contemplate the spectacle of light
And wonder why Creation paints a picture every night.

The vast array of colours bright that nightly I can spy
Is what divides our memories as each new day goes by.
When past events can haunt us, we, at the point of sleep,
Can take our burdens to the One who hurls them in the deep.

Now I can see on shafts of light, His love throughout the bay,
As deep within the writhing waves my worries float away.
What thrills me on this sandy beach is that I cannot know
The wonders yet in store for me with each day yet to go. **R**

Cathy Mancer writes from Auckland, New Zealand.

Record Roo's Kids corner



Hi Kids,
Elisha was a great prophet
of God. He performed many
miracles.
Read the story of how he made
bad water good for an entire
city in 2 Kings 2:19-22.

RR

Fill in the Blanks

"And he said, 'Bring me a new _____ and put
_____ in it.'" 2 Kings 2:20 NKJV

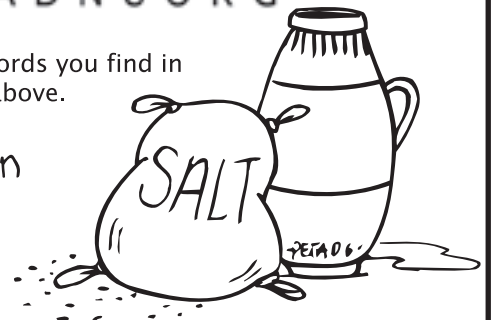
Word Search

A T B E S Y C A B E	ELISHA
D A D T O B R A U H	WATER
A L D R O W N W P E	BAD
R L T R R E E D E W	BARREN
P H D H L A R W I I	BOWL
D B I I D A R W B E	SALT
E E S K A A A R K R	HEALED
K H L R L R B O A C	WORD
A S L A B S P O B I	SPOKE
H A A O E S S S Y T	
A H W G S H R A O Y	
D L W E L I O D L O	
D D W A T E R H N T	
P B R A D N U O R G	

Circle the words you find in
the puzzle above.

Colour in

Colour in
the picture



Peta Taylor

Politics of fear

DAVID CHESNEY, VIC

The editorial "Think differently" (January 28) appears to make several questionable assumptions:

1. The NSW Opposition leader was wrong in saying the real cause of the racial tensions in Cronulla was the "softly, softly" approach of the Police toward Lebanese crime in the previous three or four years. Recent events (police video withheld, retired police officers' statements) tend to support the Opposition leader.

2. The Federal Government had no real justification for encouraging people to be "alert" to possible terrorist activity. Seeing Western countries have already been hit, a government could face severe electoral loss if it didn't act to prevent these things.

3. The past 50 years were just like any other, but the Cuban nuclear stand-off between USA and Russia was unique. The absence of nuclear war so far may owe more to the balance of terror than to pacifism. The possibility of religious fanatics seeking martyrdom, getting access to "suitcase" nuclear bombs or bio- and chemical weapons seems real.

Match "the politics of fear" against the fear of being labelled a racist—ask if racial integration is better than multiculturalism. Many downplay the benefits of our British heritage. Hopefully they will remain relaxed if "much of what we loosely call the Western world . . . will effectively disappear within our lifetimes," as Mark Steyn suggests, using immigration and birth-rate statistics to argue thus.

We must remember that even Jesus saw "distress" in the last days (see Matthew 24:21).

Christian pirates

ANDREW PERRY, NSW

As the head of a law firm specialising in intellectual property, it is perhaps not surprising that I was troubled by the suggestion put forward by "The message, not the money" that "much of copyright law is selfishly motivated, anti-creative, hypocritical and just plain stupid" (Features, December

To survive in creative Christian ministry you shouldn't have to be on the church payroll.

17). I agree that "Christians should not be motivated primarily by profit or recognition," and by putting their energy into Christian film, literature and song, authors and artists choose to limit themselves to a small paying audience.

With the high costs of creating quality works and the relatively poor distribution channels for Adventist works in particular, it can safely be assumed that those authors and artists have their priorities straight. It is the pirates of Christian works that should be asking, "Where are my priorities? Is it more important to have trendy clothes and the latest gadgets, or to support the ministry that is blessing me and those I share it with? Is my money better spent on secular goods or on supporting the growth of a viable Christian media ministry?"

To survive in creative Christian ministry you shouldn't have to be on the church payroll, have a day job on the side or be reliant on offerings to repair your tour bus. Let's develop an environment where laypeople can afford to pour all their creative energy into Christian ministry—for God's sake and our own!

Sport supports

ERIC HOARE, SA

I remember with fondness my parents cheering for me from the sidelines when I played rugby, many years ago.

Sport teaches us to play for the team and not be selfish. It also teaches that it is the way the game is played that matters the most and not so much about winning.

Ellen White wrote in *Child Guidance*: "If they [parents and teachers] would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, sometimes even being a child among them, they would . . . gain their love and win their confidence" (page 265).

I was saddened to read a letter that criticised the RECORD for printing a news report about a young man who had won a sporting award.

Maybe if we spent our time praising our youth not only in the spiritual realm but also in their other achievements, then many of our youth will feel happier in the church.

As a literature evangelist, I meet many parents who are happy that their children have an interest in a particular sport that keeps them away from drugs and other dangerous pastimes.

I know that to many people sport has become a god, but I truly believe that when Ellen White wrote about sport she was talking about watching out for the dangers and having a balance in sporting activity.

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.

Volunteers!

Kindergarten Teacher—Macao (next to Hong Kong). At least one teacher needed in the English section, commencing September 2006. Return tickets/accommodation/medical/SA1000 tax-free monthly salary will be paid. Young graduates/AVS are welcome to apply.

Volunteers needed in Thailand! Want to experience a different culture while making a difference in the lives of the Thai people? Currently there are many positions available in Thailand that need filling asap. These include teaching, administration, librarians, maintenance and pastoral.

Email:

<volunteers@adventist.org.au>
For more positions, check the web on <www.adventistvolunteers.org>

+61 2 9847 3333



Weddings

Jensen—Govender. Matthew Stuart Jensen, son of Noel and Rhonda Jensen (Blackburn, Vic), and Rontania Rodell Govender, daughter of Roger and Delene Govender (Kings Park, NSW), were married on 8.1.06 at the Parramatta Adventist church. *Ian Howie*

Ludwik—Robinson. Mark Ludwik, son of Slawek Ludwik (Bendigo, Vic) and Debbie Skinner-Louis (Alexandra), and Jessica Elaine Robinson, daughter of Noel and Jennifer Robinson (Bendigo), were married on 15.1.06 at Selsdon Park, Sherbrooke. *Kenn Duke*

Martin—Bressee. Luke Anthony Martin, son of Tony and Anne Martin (Brunkerville, NSW), and Suzanne Nicole Bressee, daughter of Ralph and Mary Lou Bressee (Gainesville, Florida, USA), were married on 24.12.05 at the home of Luke's parents at Brunkerville, NSW. *Ian Howie*

Mitchell—Turner. Levi Donald Mitchell, son of Donald and Rosalie Mitchell (Dora Creek, NSW), and Carlie Mai Turner, daughter of Larry and Sharon Turner (Cooranbong), were married on 11.12.05 at Avondale Memorial church, Cooranbong. *Joe Webb*

Su'a—Talanoo. Azariah Su'a, son of Lolani and Lona Su'a (Auckland, NZ), and Mary Talanoo, daughter of Vilivaka and Ana Talanoo (Auckland), were married on 30.12.05 at a private residence in Thomastown, Victoria. *Greg Evans*

Wasilewski—Florkowska. Adam Wasilewski and Magdalena Florkowska (both of Mount Waverley, Vic) were married on 23.1.06 at Marybrooke Reception Centre, Sherbrooke. *Morrie Krieg, Eva Jaworski*

Obituaries

Ackland, Wesley Arthur William, born 9.10.1986 near Denmark, WA; died 20.12.05, aged 19, in Sir Charles Gairdner Hospital, Perth, following surgery. He is survived by his parents, Don and Gaye (Jerramungup); his siblings and their spouses, Clinton and Nita (Narrogin), Adelle and Colin Ashmore (Narambeen), and Joel and Belinda (Dakabin, Qld). Wesley was a young man with a gentle spirit. He had a quiet but strong faith expressed through love for God, his family and his friends. It was a pleasure to know him and he will be greatly missed. *Richard Reynolds*

Bernard, Antonina (Anne) Elisabeth, born 1928 in Jakarta; died 1.1.06 at Nerang, Qld. She is survived by her husband, Colin (Nerang); her daughters, Sylvia and Judy (both living in Canada); her sons, Ray and Mark (Qld) and Ross and Graeme (NSW); her 21 grandchildren; and four great-grandchildren. After a long illness, Anne was ready to enter her last rest to await the coming of Jesus. *Ken Martin, Darren Parker*

Blanch, Effie Eva Jeanette (nee Harris), born 30.3.1916 at Dungog, NSW; died 17.12.05 in the Lazareth Nursing Homes, Belmont, and was buried in the Gloucester Cemetery on 21.12.05. She is survived by her children and their spouses, Hazel and Bernie, Gloria and Ian, and Noel and Sandra; her 10 grandchildren; and 21 great-grandchildren. Effie was a loyal member of Gloucester Adventist church for over 30 years, where her efforts and dedication were greatly appreciated. She now rests awaiting the call of the Eternal Life-giver. *Wilfred Pascoe*

Carter, Marion Jean (nee Manning), born 26.3.1908 at Ingham, Qld; died 24.4.05 in Brisbane after a short illness. On 30.12.30 she married James, who predeceased her 19.5.85. She is survived by her children and their spouses, Pat and John Stackelroth (Brisbane), Pastor John and Beverley Carter (California, USA), Margaret Morrissey (Tweed Heads, NSW) and Peter (Kilcoy, Qld); her nine grandchildren; and 11 great-grandchildren. Jean was a woman of grace, beauty and charm, with a passion for her family. She had great faith and love for God and was an excellent Bible student. She was generous of heart and spirit. *John Carter*

Flavell, Florence Sylvia, born 3.4.1918 at Buxton, NSW; died 22.12.05 at Bateau Bay, NSW. In 1947 she married Charles Green, who predeceased her in 1984. In 1987 she married Bill Flavell, who predeceased her in 1998. She was also predeceased by her siblings, Albert Cooper, Doris Thompson and Gladys Hayward. She is survived by her siblings, Ray Cooper (Wauchope), Jean Paterson (Buff Point) and Doug Cooper (Sydney). Flo loved people and bowls. She had no children, but in retirement poured her energies into changing public perceptions and facilities that discriminated against impediments of age or function. *Alan Saunders*

Frost, Agnes Jean (nee Elliott), born 19.1.1913 in Wellington, NZ; died 28.12.05 at Nelson. In 1934 she married Eric (Sam), who predeceased her. She is survived by her son, Tony; her daughters, Beth Segboer (Toowoomba, Qld), Beryl Watts (Nelson, NZ), Nancy Diserens (Murwillumbah, NSW) and Peggy Gregson (Nelson). Jean joined the SDA Church in Wanganui in 1925, attended Longburn College in 1928 and graduated in 1930. She will be sadly missed by her family and friends. *Ricky Howe*

Gilson, Gordon Bruce, born 10.6.1922 at Newcastle, NSW; died 1.1.06 in hospital after spending many years in nursing care at Coronella Retirement Village, Nunawading, Vic. In December 1947 he married Iris Sobey. He is survived by his wife; his children and their spouses; his seven grandchildren; and 10 great-grandchildren. Bruce, like his father, the late W J Gilson, became a teacher. At two years of age he was made mascot of Advent Brass, Melbourne. When older he became a player, conductor and life member. Advent Brass has given 81 years of service to the church and community. "When the trumpet (cornet) calls I'll be ready and waiting." *Ken Mead*
Wayne Boehm, Kingsley Wood

Hayes, Mona Heather (nee Marlin), born 7.6.1918 in NSW; died 17.12.05 in the Hornsby Hospital. She was predeceased by her husband, John, in 2001; also her daughter, Colleen, in 1950. She is survived by her children, Greg (Sydney) and Narelle Simpson (Sydney); their families; her six grandchildren; and three great-grandchildren. Mona's life revolved around her family and the simple things of life. In her early years her interest in sewing led her to work as a dressmaker until her marriage in 1943. She was also fond of gardening. Although she didn't enjoy good health for much of her life, she lived her faith. She will be sadly missed by family and friends. *Barry Wright*

Jensen, Ernest Arthur, born 7.10.1923 at Bathampton, Qld; died 30.8.05 at Alexandra Headland, after a long illness. He is survived by his wife, Gladys (Buderim); and his daughter, Rhonda (Brisbane). Ernie was an ex-army digger who saw active service in PNG during WW2. He was a World Champion spinner; a friendly and lovable man; devoted to his wife and daughter. He is sadly missed. *David Edgar*

Muirhead, James Duncan (Jim), born 27.8.1940 at Lake Cargelligo, NSW; died 24.12.05 at Dubbo. On 26.11.68 he married Colleen. He is survived by his wife; his children, James, Paul, Claire and Greg; and extended family. He was Jim the farmer and handyman. He had a passion for Christ and was a loyal Christian and father. The family are looking forward to the return of Jesus when partings will be no more. *Ken Lawson, Colin Dunn*

Rose, Charles Percival, born 18.7.1928 at Dolls Point, NSW; died 16.12.05 in Port Macquarie Base Hospital. He is survived by his wife, Norma (nee Lee); his daughter and son-in-law, Wendy and Warren (Tumut); his son and daughter-in-law, Tony and Gaye

(Grafton); and his five grandchildren. He was a high school teacher for 36 years, including 28 years at Wauchope, where he was the driving force behind building Wauchope church in 1962. He was also head elder there for many years. He approached his final seven weeks in hospital with his usual quick wit, mellowed by his strong faith and assurance in his soon-coming Saviour. *Alan Rosendahl*
Danny Milenkov, Bob Donaldson

Sangster, Barbara Elford (nee Jones), born 22.6.1919 in Adelaide, SA; died 22.12.05 in Para Hills Private Nursing Home, Adelaide. On 29.6.44 she married Clem, who predeceased her in 1994. She is also predeceased by her daughters, Adrienne, in 1952, and Helen, in 2002. She is survived by her children, Brian (Kingston), Beverley Thompson (Greenwith, Adelaide) and Malcolm (Paralowie); and her three grandchildren. Barbara loved Jesus and died with the assurance of His coming soon to fulfil His promise. *George Hirst*

Seidel, Valmae Edith (nee Mulder), born 27.2.1934 at Sandgate, Qld; died 12.12.05 at Sandgate. She is survived by her husband, Denis (Kallangur); her son, Dennis; her daughter, Joanna; her brother, Robert; her sister, Carolyn; their extended families; and her six grandchildren. The service was held at Garden Chapel, Albany Creek Crematorium, Brisbane. Valmae's family wrote a wonderful tribute to her, that despite the many major health problems she suffered in recent years, she "showed us an immense strength of character and faith through so much adversity." She now rests in peace waiting for the Master's call. *John Stehn*

Smith, Heather Belle (nee McLennan), born 1.6.1920 at North Lismore, NSW; died 26.12.05 at Wynnum, Qld. In May 1942 she married Arthur, who predeceased her on 11.1.66. She was also predeceased by her son, Ian, in 1948. She is survived by her children and their spouses, Fraser and Robyne (Lismore), Cheryl and Don Schweitzer (Grafton), Leanne and Harry Nyman (Canberra, ACT) and Grant and Joanna (England). Heather was a delightful person. After the death of her husband she devoted herself entirely to the upbringing and education of her family. She joined the SDA Church in 1946-47. She also gave herself unstintingly to volunteer service for her church. *Orm Speck*
Selwyn Bartlett, Neville Leeson

Wilson, Doris Fiona ("Aunty Dot," nee Cameron), born 24.4.1914 in the southern highlands of NSW; died 25.12.05 in Canberra, ACT. She was the seventh daughter to Angus and Evelyn Cameron. "Aunty Dot" came to Lord Howe Island in the mid 1930s and married Warwick Wilson in June 1940. She is survived by her son, Terry; her daughter, Pam; her eight grandchildren; and four great-grandchildren. She was a faithful member of the Lord Howe Island church for many years. She was also a very proficient dressmaker and cook. In later years she worked for Sydney Adventist Hospital as a specialised cook. *Bronwyn Mison*
Ken Hisco, Clive Wilson

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Wood-Stotesbury, Vere Dudley, born 11.8.1941 in Karachi, British India, of missionary parents; died 30.10.05 at Wahroonga, NSW. He is survived by his wife, Lois; his daughter and son-in-law, Shiree and Nick; his son and daughter-in-law, Neal and Sharon; and his four grandchildren. Dudley attended the Wahroonga SDA church and enjoyed the spiritual fellowship. He loved music, his family, and most of all his God.
Lloyd Grolimund

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Tours 2006—Allround Travel. *Greece and Turkey*—May 8–June 1, 2006. Archeological sites—Patmos—Gallipoli—quality hotels—escorted throughout. Visit Ephesus, Pergamum—post tour extension possible. *Rome/Paris/Switzerland/Waldensian Valleys*—September, 2006. Pompeii—Venice—Waldensian Valleys—Paris—escorted throughout. Great sight-seeing combined with church history. Travel with fellow Adventists on these wonderful tours. For more details contact Anita, Allround Travel Centre; phone (07) 5530 3555; fax (07) 5530 3846; email <alltrav@bigpond.net.au>.

SDA Filipinos—come to the Retreat, January 17–21, 2007, Woodhouse Activity Centre, Adelaide Hills, SA. Further information: Elda (08) 8584 6557; or <egarnold@yahoo.com.au>.

Want a holiday with a difference? Cruise Vanuatu waters for 7/8 days in a sailboat. For details contact John (07) 4151 5701; or email <jjwoodie@optusnet.com.au>.

Giant book sale. Don't miss this clearance sale. 4000+ books and nothing over \$5. Make a diary note now. See next week for more details. Sunday, March 5, 11 am–3 pm. Nunawading church, Victoria.

Remembering 100 years of Adventists in Warburton—April 7–9, 2006. If you have been part of the history of Adventists in Warburton, plan to be part of this weekend. Program includes historical celebrations, worship led by former RECORD editor, Pastor Jim Coffin, school reunion and fair, variety concert, Signs open day and more. If past choir members and musicians are able to participate in a group musical finale in the the Saturday night concert, please phone Carole on 0418 590 822. Visit <www.WarburtonAdventists.com> for more details.

Final Events DVD and other Amazing Facts products and Your Story Hour dramatised stories are available from the Australian distributor, The Story Factory. Contact Darren or Robyn Peakall, email <info@thestoryfactory.com.au>; or phone (08) 9574 6777.

Endless Praise—known as one of Australia's top Christian music ministries, is still taking auditions for musicians (bass and electric guitarist) and male vocalists between the ages of 18 to 25 to be part of the 2006 team. The group is also seeking a full-time bus driver between the ages of 25 to 35. You will need to contact Sandra at the EP office on (02) 8783 7000; or email on <ep@epraise.com.au> as soon as possible.

Receive the Hope Channel and 3ABN NOW! Complete satellite kit for just \$265 + freight. Full instructions for DIY installation or installers available. Rural Electronics (02) 6361 3636; or <ruralele@bigpond.net.au>.

Rekindle friendships, and celebrate a piece of your past. On March 4, 2006, East Prahran SDA church, 8 Wynnstey 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 followed by lunch. Please contact Therese and Mark Religa on (03) 9700 4575 or 0428 128 513.

A Floating Log by George Rusa (1932–2003), a Solomon Islander SDA worker. Includes war encounters with Japanese and Americans; mission history; recollections of missions and ships; hundreds of photos. Also quality 40-minute mission ships DVD slide-show with beautiful Peter Dixon music. Non-profit project. Book \$A15, DVD \$A10. Robert Dixon (02) 4977 2163; <rhdixon@ozemail.com.au>.

Fraser Island Orchid Beach (Old) holiday accommodation, FSC, sleeps 8–12. 10 minutes to beach. Linen supplied. Inquiries phone Lorrelle 0428 303 514.

Data projectors, screens, DVDs VCRs, PA systems etc. SDAs committed to lower prices for SDA churches, schools etc. Ask for Trish at Rural Electronics (02) 6361 3636; or <greenfields@netconnect.com.au>.

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Birdwood SDA church invites past members and friends to celebrate their 50th anniversary—February 25, 2006. Thanksgiving service commences 11.00 am. Bring a plate of savoury food to share. Dessert and drinks provided. BYO chair. Afternoon program 3.00 pm. Memorabilia contact Merv (08) 8568 5390.

Finally

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