

RECORD

February 25, 2006

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Pastor David Price, associate director of the Discovery Centre, looks at one of the centre's courses now available on the Adventist Media website.

Discovery Centre courses go online

WAHROONGA, NEW SOUTH WALES

The Adventist Discovery Centre is working on making their popular courses available online. Although people have been able to sign up for the 13 correspondence courses from the website, they had not previously been able to complete courses online.

Launched on December 5, 2005, the website has had more than 800 visitors, with around 40 individual enrolments in the courses offered.

"It was Pastor John Gate's vision to get the courses online. People expect it, and by the end of the year we hope to be able to have all of our courses online," says Pastor David Price, associate director of the Discovery Centre.

Currently there are two courses available to complete through the Adventist Media website, which are the "Try Jesus" and *Health* courses. "Andrew Harvey has just finished authoring the health course," says Pastor Price, "and it's been very popular."

Those wishing to take the online courses can enrol at any time by filling in the form on the website. "We needed an auto-enrolment system so that people could sign up when we weren't in the office, say at 10 pm," Pastor Price says. "With this form, they get a user name and password back within three minutes. We've had people from all over the world doing the courses online, even as far away as Jamaica."

(Continued on page 5)



Such a suggestion raises some awkward questions about our faith and our priorities.

“What would Jesus drive?”

RISING PETROL PRICES HAVE DOMINATED our news headlines, conversations and family budget adjustments over the past few months. While in the last three months of 2005 sales of large four-wheel drive vehicles grew by 22 per cent, the popular outcry against “expensive” petrol—together with continuing evidence of the effect of pollution on the environment—has sparked public discussion of these issues.

So here’s an unpopular suggestion: Perhaps for the sake of our communities and our planet we should be campaigning for a fuel price rise reflecting the real cost of our automotive habits upon our environment. “In the true-cost marketplace of the future . . . you will simply have to pay the real cost of piloting your ton of metal, spewing a ton of carbon out of the tailpipe every year.”¹ It is estimated that a litre of petrol at “true-cost” should sell for about \$A5.

As Christians, we should be using our consumer power and political voice to work against the blind disregard of environmental responsibility in much of the Western world. For most of us, the largest single contribution we make to the environmental degradation of our planet—and to other world problems—is our transport choices: “If we are going to talk about peace and justice in church, we have to talk about how we get ourselves to and from church, and what that means for our souls. . . . Each step toward extricating ourselves from the grasp of oil is a step closer to the God of love. For these are questions of

love—how do our actions affect our neighbours? This is as basic as it gets, and yet so readily overlooked.”²

Our motoring choices are significant in the context of our Christianity—and for reasons with which there can be little argument: loving our neighbours; stewardship of our personal resources; and care of the environment.

Adapting the WWJD challenge to Christlikeness to a more specific aspect of today’s world, the Evangelical Environmental Network launched a campaign a couple of years back asking “What would Jesus drive?”³ The argument behind the sloganeering: as Christians we should be concerned about how our transport choices affect the world around us.

Jesus was adamant about our responsibility to care for those around us and doing for others “what you would like them to do for you” (Matthew 7:12, NLT). As such we should be concerned with safety. While in multiple-vehicle accidents big car/small truck occupants are potentially safer, such accidents are more likely because of greater weight and stopping distances. And these big and largely unnecessary four-wheel drive vehicles that dominate our roads are two to three times more likely to cause death or injury if involved in a crash.

Not only are our large, shiny vehicles a danger to ourselves and others, they also consume large portions of our finances. A motor vehicle is a terrible investment. If ever there were a practical demonstration of James’ assertion of wealth rotting—or rust-

ing—away (see James 5:2), it could well be that of new motor-vehicle ownership.

We are reminded regularly “that new cars lose between 10 and 20 per cent when you drive them off the lot.”⁴ Financial planning wisdom—we might term it stewardship—suggests we should drive the cheapest car our ego can afford. Such a suggestion raises some awkward questions about our sense of self-worth, our faith and our priorities as we look across our gleaming church car parks.

So what would Jesus drive? Perhaps there is not a simple answer to that question but the good people at <www.whatwouldjesusdrive.org> do make a number of practical suggestions as to how we can make better choices in meeting our transportation needs.

However, there may be an even better suggestion: Jesus would “be on the bus because that’s where the humanity is. Not much happens in a car in the way of human interaction. . . . A bus ride might be crowded, loud and maddening, but it is vital and alive.”⁵

So there’s another motivation for catching the bus—or better yet, taking a walk.

1. Kalle Lasn, *Culture Jam*, Quill, page 180.
2. Will Braun, www.sajo.net/index.cfm?action=news.display_archives&mode=current_opinion&article=CO_040826_braun
3. www.whatwouldjesusdrive.org
4. Boyett, Feinberg, Hatcher, and Meier, *Cheap Ways To, Relevant Books*, 2003, page 125.
5. Fran Gardner of *The Oregonian*, January 18, 2003.

Nathan Brown



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

2006 Mission Institute meets

COORANBONG, NEW SOUTH WALES

The 2006 Mission Institute, held at Avondale College from January 13 to 28, was well attended by a number of families currently serving in missionary work, as well as inter-divisional employees from South Asia.

This year's attendees represented a wide variety of cultures and missionaries from other divisions, as well as our own, with a total of 15 families going to seven different destinations, including Fiji, Laos and Thailand.

Directed by Pastor Ray Coombe, the new director for the Department of Adventist Mission, the Mission Institute featured key presenters including Dr Cheryl Doss from the Institute of World Mission, Dr Brad Kemp, former director of Institute of World Mission for the South Pacific Division, and Pastor Clifton Maberly, a former missionary in Thailand and Korea.

In conducting a two-week-long training program for overseas missionaries, the institute aims to help new missionaries come to grips with transition to new cultures and gives instruction in cross-cultural communication, contextualisation and the global mission of the church.



The group attending the 2006 Mission Institute at Avondale College.

"Each year the Mission Institute helps new missionaries grapple with transition to new cultures and institute is a fun-time," says Pastor Coombe. "It involves an ethnographic study and field trip to Sydney, a simulated culture game, a banquet and talent night, plus serious research into the area or country of appointment and other assigned reading."

Pastor Coombe adds, "Although positions for overseas missionaries are not as plentiful as in years gone by because of localisation, the South Pacific Division supports some 47 missionary families within our own division and has an additional 26 other families working in other parts of the world

field including the General Conference."

This year, the group also comprised a handful of teenage youth, who enjoyed special activities and materials designed for missionary kids, supervised by Cheryl Doss and Nalissa Maberly.

Morning worships, a prayer seminar, an agape feast and prayer groups nurture the devotional aspect of the institute program. Dr Gordon Doss, from the Department of World Mission at Andrews University Theological Seminary, preached the dedication sermon on Sabbath in the Avondale Memorial church, with Mission Institute participants being involved in the service and Sabbath school.—*Adele Nash*



◆ The **Ballarat church**, Vic, conducted a series of **health seminars** throughout November 2005, averaging 95 people per night over the five nights. The main presenters, **Don and Aileen Sforcina**, who have conducted their "Designed for health" seminars for the past 10 years, emphasised that we have been **designed for health by our Creator God**. The books *The Ministry of Healing*, *An Ounce of Prevention* and *Shelter in the Storm*

were given away during the seminars. A follow-up "**Cooking for Christmas**" program was run on December 11, drawing an attendance of 65. A **questionnaire to gauge interest** in more seminars found 62 people wanting more health seminars, 12 for prophecy seminars and three for quit smoking.—*Carolynn Carnegie*

◆ **Margate church**, Tas, has a large **vegetable garden** growing behind the church. Chief gardeners **Jim Lucas** and **Ray Stanton**, with the support of others, have been growing corn, potatoes and pumpkins to be **harvested in autumn** and



auctioned after a corn-cob tea, with the money raised given to a needy cause.—*Beryl Manning*

◆ **Nunawading Christian College**, Vic, opens its canteen between 8.45 am and 8.50 am so **students who miss breakfast** at home can purchase items such as Up & Go drinks and bars, fresh fruit and drinks before school begins.

◆ **Belinda James** from Tweed

Heads, NSW, while travelling around Australia with her husband, **Myles**, was **baptised at Broome Beach**, WA, by volunteer retired minister **Pastor Neil Lawson**. Mr and Mrs James commenced traveling two years ago and have made many church friends along the way.—*Wendy Cavilla*



Leaders reflect on identity issues

COORANBONG, NEW SOUTH WALES

Church leaders have emphasised the importance of a continued focus on Adventist identity at the conclusion of the South Pacific Division (SPD) Bible conference on Adventist identity held at Avondale College from January 30 to February 2 (see “Conference explores Adventist identity,” News, February 18).

In his concluding remarks to the conference, SPD president Pastor Laurie Evans reminded delegates that “one of the dangers facing any entity that has been in existence for a long period of time is that of retaining its distinctive identity and reason for being.

“The Seventh-day Adventist Church is at that point in the natural life cycle of an entity where it is most vulnerable, with the danger of losing its distinctive identity,” he said. “So after being in existence for more than 160 years it is appropriate that we should take time out to re-examine our identity. We chose to concentrate [at this conference] on our theological identity because this is the core of who we are and influences to a large extent the other areas, which make up our identity.”

Pastor Evans is positive in explaining his formulation of Adventist identity. “Our authentic Adventist identity grows out of an

authentic Christian experience, first and foremost centred in the person of Jesus Christ,” he says. “Our distinctive doctrinal identity is something we should guard jealously, recognising that it is something to be shared with the world in a positive, winsome way; something of substance that can give hope and comfort. The special end-time message that we are called upon to proclaim to the world is the ‘gospel’ and as such must be the whole Christian message and not only the Adventist prophetic aspects.”

Dr Paul Petersen, field secretary for the SPD and conference organiser, looks toward the practical application of this focus across the South Pacific. “We hope conference participants will take back the inspiration to look for ways of communicating our distinct message in such a way that Christ will be seen as the centre,” he says.

According to Dr Petersen, the spirit of discussion at the Bible conference is an important foundation for this. “We have been dealing with the most essential topics we could ever deal with, without a sense of criticism,” he reports. “I think we have passed the point of constant controversy. We have created environments in which we can



Dr Paul Petersen addresses the recent Bible conference on Adventist identity.

speak freely together, within the framework of and with loyalty to the church.

“We don’t have to argue against each other as enemies. Even if we disagree, we can do that with Christian gentleness. That is healthy and I hope local churches can create such environments as well.”

And perhaps such an attitude will be an important part of passing on Adventist identity. Pastor Evans described a church that would be “accepting and less bigoted.”

“We have a duty and sacred responsibility to pass on to succeeding generations and to the thousands of new members coming into the church our distinctive heritage and identity,” he said.—*Nathan Brown*

◆ **Update:** Since the interview for the article “Kiribati faces challenges” (Feature, February 4) took place, **Pastor Kevin Brown** has returned to Australia. The **challenges in Kiribati** remain. RECORD apologises for any misunderstanding or embarrassment caused by this report.

◆ A website to address the **teachings of Jehovah’s Witnesses** has been created with the complete copies of **Bruce Price’s books available for free download.** *God’s Channel of Truth—Is It the Watchtower?* and *Our Friends: the Jehovah’s Witnesses.* Future extensions



to the website will include the above publications in languages other than English as translators are found.

More @ www.jw2sda.org

◆ An **interdenominational service of healing** for families who had been affected by **drug abuse** was organised recently by the Singleton Ministers Association. **Pastor Clive Nash** of the Singleton Adventist church, NSW, helped lead out

at the service in the All Saints Church of England church. Other clergy leading out came from Singleton **Catholic Church**, Singleton **Church of England**, Singleton **Uniting Church**, and the NSW Coordinator of Prison Chaplains.

◆ The **New Zealand Sanitarium** sales and marketing team recently had a sales conference with a twist. The 36 who visited Hong Kong and Beijing spent a **week in Mongolia**, where they split into two groups and **constructed buildings** in two locations as a gift to the city. The buildings were strategically placed so they were



close to the local bus line and orphanages. The buildings will be used as a community hall.—*Sanco News*

◆ **Prescott Northern Primary School**, SA, students have been collecting stamps for several years under the guidance of Year 2 teacher **Jenny Hoults**. So far **82,000 stamps have been collected** and given to **Asian Aid** to sell to raise money for the Hungry Money

Long journey leads to ordination

BAIRNSDALE, VICTORIA

Pastor Marcus Mundall was ordained on January 14 at the Bairnsdale church in Victoria. The ordination service was attended by Pastor Graeme Christian, ministerial secretary of the Australian Union Conference, and Pastor Denis Hankinson, president of the Victorian Conference, who welcomed Pastor Mundall into ministry.

Pastor Wayne Stanley, general secretary of the Victorian Conference, and Dr Stenio Gungadoo, ministerial secretary of the conference, were also a part of the platform party for the service. Pastor Mundall's parents flew in from the United States for the service.

Pastor Mundall was born in Belize in Central America, where his parents and grandparents were missionaries. The family later moved back to the USA, where Pastor Mundall decided to be baptised at the age of eight.

He already felt that God was calling him to ministry at that age, and planned a future with this calling in mind.

Following the desire for ministerial training, Pastor Mundall attended



Pastor Mundall with his wife, April, and sons, Moses (left) and Zadok (right).

Southern Adventist University and graduated in 1999 with a degree in theology, following a volunteer stint with his wife in Kellyville, NSW, Australia, in 1998.

After working for three years in Minnesota, described as one of the toughest districts in the North American Division, Pastor Denis Hankinson sent a call to the couple to minister to the Dandenong church in Victoria.

In spite of long delays in the processing of their paperwork, Pastor Mundall and his family arrived in Australia and ministered to the Dandenong church for 10 months. He currently pastors the Bairnsdale and Sale churches.—*Adele Nash/Joffre Gilchrist*

Discovery Centre courses go online

(Continued from page 1)

People can also view samples of the courses on the website, which allow an overview of the course content. "We wanted to give people the chance to look at the course before enrolling in it," says Pastor Price. "The 'Try Jesus' course, for example, is intensive and having samples allows people to choose whether or not they want to undertake the full course."

Once people have finished the courses available online, the website has links to other Adventist material, including the *Signs of the Times* magazine, that the Discovery Centre team hopes will keep people in contact with the church.

David Down's "Digging Up the Past" course is under construction for the website, using new photographs of items of archaeological significance. "This is a marriage of David's research and great photos," says Pastor Price.

"We're in a hurry to get the relationships courses up, too," he adds. "We want to make this really special."

It is hoped that all of the 13 courses will be available via the website by the end of the year.—*Adele Nash*

More @

www.adventistmedia.com.au/courses

Fund.—*Asian Aid Newsletter*

◆ The birth of **Annabelle Fuller** in September 2005 marked the **115th member** of the Fuller clan **born at Adventist Hinsdale Hospital** since 1920. Annabelle's **great-great-great-great-grandfather, Benjamin Fuller**, founded Fullersburg, which later became Adventist Hinsdale Hospital. Annabelle's great-grandfather, **Lloyd Fuller**, was the first Fuller baby born at the hospital. Two Fuller sisters, **Debbie Feiler** and **Jackie Wilkinson**, Annabelle's aunts and co-owners of the store Beautiful Beginnings, celebrated the 10th anniversary of their store



by **donating a pink or blue outfit and booties** to all the babies born at Adventist Hinsdale Hospital during September. According to **Walt Fuller**, "Our family just loves babies. They're a blessing from the Lord. Every time there's a new one, we're just so happy."—*Lynn Larson*

◆ The headquarters of the **Adventist Church in Poland** is in

Foksal Street, Warsaw—a very popular cafe and restaurant district in the city, with more than 20 restaurants and cafes close by. With the **basement area of their large worship and office centre** available, a planning process is in place to **launch a cafe ministry** where young adults can be introduced to faith. There are about 15 Adventist cafe churches in Europe. A few operate as a business while most operate as a ministry. All have some form of worship event in their cafes.—*Peter Roennfledt*

◆ **Re:vive church**, Grantham, UK,

keeps an active social calendar to create many events their "pre-Christian" friends can come to. **Badminton** is played every Sunday followed by a traditional jacket-potato meal. Regular **"girls nights in"** are organised, where they just hang out at someone's house, have takeaway and watch a DVD—the guys have their "boys night in" at the same time. In December, a list of the **11 best outdoor Christmas light displays** was created. Driving from place to place, votes were made and they met up to add up the scores to find the winner. Re:vive uses **any excuse** for a friendly social event,

Sanitarium urges consumers to stick with soy

BERKELEY VALE, NEW SOUTH WALES

Sanitarium is urging people to stick with soy following confusion about the heart-health benefits of soy protein. A recent report by the American Heart Association (AHA) featured in a number of Australian newspapers. While generally the media reports were correct, sensationalised headlines may have confused consumers about the heart-health benefits of soy.

Sanitarium's senior dietitian, Trish Guy, said the AHA research review found that soy protein lowers bad or LDL blood cholesterol more than a low-fat, low-cholesterol diet does, but doesn't perform to the level of cholesterol-lowering drugs.

"Soy is a food, not a drug," she says. "The bottom line is that the AHA found that soy protein lowers LDL cholesterol by between 2 and 7 per cent, translating to a 6 to 14 per cent reduction in the risk of heart disease, and this is good news for public health.

"Preventing heart disease depends on a range of life changes, from stopping smoking and reducing alcohol consumption, to increasing exercise and eating the right foods. Neither pharmaceuticals nor soy

foods are by themselves panaceas for a healthy heart, but each has a vital role to play," says Ms Guy.

The AHA report noted that soy foods are heart healthy because of their high content of polyunsaturated fats, fibre, vitamins, minerals and low content of saturated fat, making them an ideal substitute for less healthy foods that are high in saturated fat and cholesterol. It also said that soy foods appear to modestly lower triglycerides and raise good or HDL blood cholesterol levels.

Seven governments around the world have approved health claims supporting the consumption of soy protein and a lowering of blood cholesterol, including the UK, USA, Korea, Japan and Brazil. These claims were approved based on an extensive review of scientific literature to determine that the relationship between soy and lower cholesterol was well established.

Ms Guy recommends that Australians consume soy as part of a healthy diet. "While research into the health benefits of soy is still continuing, in countries where soy consumption is high, such as Japan, the incidence of many lifestyle diseases is much lower than in Western countries, such as Australia and America." —*Julie Praestiin*

Biblical research committee guidelines voted

SILVER SPRING, MARYLAND, USA

Leaders of the Adventist Church have voted a set of guidelines for regions considering the establishment of a Biblical Research Committee. These bodies are not mandatory, leaders say, but can be established in divisions around the world if the leadership there approves.

Currently, the Biblical Research Institute (BRI) is based in Silver Spring, Maryland, USA, and among its primary purposes is to promote the study and practice of Adventist theology and lifestyle as understood by the world church, as well as provide theological resources for the administration and departments of the church.

It is envisioned that a regional Biblical Research Committee would study and prepare materials addressing biblical, doctrinal and ethical issues of relevance within the individual regions.

"We're trying to provide some guidelines to be used in the formation of committees in the different divisions of the world," says Dr Angel Manuel Rodriguez, director of the BRI, "with an intention of finding ways to work together in theology. We will continue to work diligently." —*ANN*

◆ In the past holiday season, some religious groups broadcast their messages to 1.5 million people each day on the 9-by-12-metre TV screens in Times Square, New York City, USA. Slick, clever commercials featured slogans like "Everybody matters" and "Where to go when you don't know where to go," hoping to reach those looking for a spiritual home.—*Nicole LaRosa.*

◆ A new survey by Ellison Research shows that roughly one-quarter of US churches have no Internet presence. The study also showed a growing "technology gap" between larger and smaller

churches. "Many churches rely on somebody within their congregation to step forward and help," says Ellison Research president Ron Sellers. "A lot of churches don't think through the use of the Internet as a strategic tool. Most only have content that is 'static,' such as directions, a calendar, belief statements or information on church departments. Only a minority provide the ability to interact." Mr Sellers says congregations that want to make use of Internet technology increasingly need to decide whether they want to have an online site or an online ministry.—*Allie Martin*

◆ The Bible's evolution from ancient Hebrew text to the English language is recounted in an exhibition at the Florida International Museum that boasts artefacts as rare and priceless as they come, among them bits of the Dead Sea Scrolls, a fragment of the Gospel of John dating to about 250 AD, a 1455 Gutenberg Bible and a first edition of the King James Version from 1611.—*Associated Press*

More @ www.inkandblood.com

◆ Rob Adonis is probably the only preacher who spreads the word while wearing a purple leotard

decked out with Spandex crosses. Ultimate Christian Wrestling, the ministry he founded in 2003, tours churches in an unorthodox drive to win converts. Traditional pro-wrestling moves such as headlocks and body slams are used with themes and stories from the Bible. Mr Adonis accepts that this particular brand of muscular Christianity is not for everyone, but disputes the idea that faith and pro-wrestling are incompatible. He also points out that in the Old Testament, Jacob wrestled with an angel.—*Karyn Miller*

More @ www.ultimatechristianwrestling.com

Bomber targets Iraq church

BAGHDAD, IRAQ

The Baghdad Seventh-day Adventist church has been targeted by a car bomb for the second time in two years, injuring an armed guard, one of two permanently stationed to protect the church compound.

On January 29, guards observed a car manoeuvring onto the footpath on the east side of the church. When they challenged the driver, he told them he was merely walking to a nearby kiosk to buy some cigarettes and would return shortly. They grew suspicious of the man and were returning to the guard post to retrieve their weapons and sound the alert when the car exploded.

"On December 31, 2005, we obtained a refund from the government after we finished all the repairs and renovations from the previous explosions," said Basim Fargo, president for the Iraq Field, who is now faced with the dispiriting task of, yet again, replacing broken windows and doors. The church had been the target of bombers previously in 2004 and 2005.

After being informed of the explosion and encouraging church administrators in Iraq by phone, the president of the Middle East Union, Dr Kjell Aune, appealed to the worldwide Adventist Church to let the members in Iraq sense that they are being "carried forward on a wave of prayers." —ANN/Alex Elmadjian/IRIN News



What remains of the car used in the bomb attack on the Baghdad Adventist church.

President responds to cartoon controversy

SILVER SPRING, MARYLAND, USA

Following an increase in global tension surrounding the publication—in newspapers in Denmark and other European countries—of caricatures that some Muslims worldwide have found insulting, Pastor Jan Paulsen, General Conference president, issued a call for the responsible use of the right of free expression.

"It is unfortunate that the publication of freely expressed opinions has inflamed relations among people," Pastor Paulsen said in a statement released at the Adventist world headquarters.

"As Seventh-day Adventists we support and encourage the responsible use of the right of free expression," he added. "Inherent in that responsibility is also being mindful of not insulting others, and causing injury to their beliefs and practices. Opinions can be shared without the colour of disrespect, and debate can take place but without offending the beliefs of others."

Drawing on many years of experience in intercultural ministry in Africa and around the world, Pastor Paulsen noted the importance of valuing diversity and of building

harmonious communities, while at the same time acknowledging the importance of free speech.

"My work as a Seventh-day Adventist leader has taken me to many nations. I witness the value of diversity and the fact that Christians build the community alongside adherents of many other religions and world views," he said. "And I recommend that living by the principle of the golden rule, which asks us to do to others as we would wish them to do to us, would inspire us to live in harmony with all people, be free in expressing our views, but also maintaining courtesy and respect to all."

The Middle East Union, with headquarters in Beirut, Lebanon, also issued a statement expressing regret about the publication of cartoons. Leaders there said they are "praying for calm, restraint and a peaceful resolution to the current situation." —ANN



Pastor Jan Paulsen.

Research institute involved in projects

WAHROONGA, NEW SOUTH WALES

The Australasian Research Institute (ARI), which opened in 2004 as an initiative of the South Pacific Division, is currently involved in a number of research projects.

The ARI is currently working with the Sanitarium Health Food Company and the University of New South Wales to find ways to remove harmful immunogenic substances from wheat. This will be beneficial for sufferers of coeliac disease, who often suffer severe immune reaction to these proteins. If the research is successful, it will assist in the production of healthy food alternatives for wheat-intolerant individuals.

Also currently being researched are cul-

turally appropriate health-care services for the East Kwaio region in the Solomon Islands and the effect of a vegetarian diet on cardiovascular disease in teenagers.

The East Kwaio project is being researched by David MacLaren and focuses on attitudes of local people toward health services. Individuals in the area often self-exclude from health services, although the Atoifi hospital is available.

The cardiovascular project focuses on a preclinical condition called metabolic syndrome, which has appeared in increasing numbers of Australian young people and could cause an epidemic of lifestyle diseases in the coming decades. The study is unique in that it also investigates whether a vegetarian diet has positive health benefits. —Adele Nash

Blood on the carpet?

BY DAVID PRICE

IT WAS ONE OF THOSE NIGHTS—THE air was hot and damp. Tired of tossing, turning and sweating, I lunged out of bed to get a drink of water. But as I started down the staircase I froze. There was something wrong downstairs! I could hear strange noises. As I crept down the stairs I was astonished to find the temperature was near freezing. I see quite well in the dark, so I had not turned on any lights—but our lounge room was a mass of strange mechanical sounds.

Suddenly a bright presence appeared and it seemed to be a . . .

“Good evening, my friend,” said the voice. “Is anything wrong?”

“Yes!” I blurted out. “Just what is going on in my lounge room?”

The presence then said, “Yes, that’s exactly what I have come to talk to you about. What do you think is going on here?”

“Well,” I answered, “it seems this room has been converted into some sort of cold room. But why?”

“I thought you could tell me,” said my visitor.

He then directed me over to what seemed to be a bank of cold steel—freezers, from the sound—lining my lounge room. Each unit had a blinking red light. As I went closer, I noticed the stainless steel wall was like a giant filing cabinet. In the darkness, I pulled open one of the drawers. I screamed and jumped back.

“There’s a dead body in there!” My heart pounded as I looked down on the grey pallor of death. It was a man dressed in a white military uniform, laying face up, with a bullet hole right through his temple. Aghast, I slammed the drawer shut.

“Who are you?” I demanded of my visitor, who was lighting up the dark room.

“That’s no secret,” he responded.

“Let me guess,” I said cynically. “You are my guardian angel, come to rescue me—but from what?”

“Maybe from living in this morgue,” he said softly.

I ignored him and continued by ranting,

“But I just don’t get all this! I don’t like blood or gore. I don’t even give blood!”

Despite my outburst his reply was calm. “What have you been thinking about lately? Do you expect me to believe that this scenario came out of nowhere? Are you telling me that you really don’t know where we are?”

“Umm, well, not really! I think that body could be from *NCIS*. I mean the uniform nearly gives it away.”

“Why not *JAG*?” he asked.

“Don’t you know no-one watches *JAG* anymore, except grannies who love men in uniform?” I replied, “No, this is from *Navy Criminal Investigation Service*.”

“What about this one?”

He pulled open another drawer. The air was foul again. I leaned over and saw a young girl with numerous cigarette burns.

“I’m not sure about this one at all.”

“Why?” he quizzed me.

**“For as he thinks in his heart, so is he.”—
Proverbs 23:7a**

“Well, it could be from *CSI* or *Law and Order-SVU*.”

“You seem to know your TV programs,” he observed.

I was hardly aware of my new defensive tone. “Don’t you know Australians love criminal investigation television?”

“I guess it’s popular then?” he asked.

“You bet,” I said. “The three different *CSI* shows are all in the top 11 shows watched nationally.”

He questioned me further: “Do Australians really like all this murder?”

“I guess so,” I answered, “There are many more murder shows than that, now I come to think of it.”

He reached down and opened another drawer revealing a headless torso. “What

do you think, this time, professor?”

I was surprised an angel would mock me, but I was hooked. “Well, this is a tough one—but I would guess that it’s from *CSI-Miami*. They found a headless torso recently, after it exited from a shark’s belly on a fishing boat.”

Then I decided to change tack. “Umm, if you don’t mind, I am tired and don’t want to look in any more drawers tonight,” I said, suddenly irritated as he reached for yet another drawer.

“Why not?” he asked. “There are plenty of unopened drawers and stories to explore here in your lounge room.”

I interrupted, “Look, I’m getting sick of it!”

“Are you really?” he shot back.

“Yes!” I was angry. “I have to get all of these corpses out of my lounge room before the family wakes up!”

“How are you going to do that?”

“Well, it won’t be easy” I said.

My visitor replied, “I think it all begins with a decision to not allow these dead bodies to come in here in the first place.”

Then suddenly there was no presence, no light. My visitor was gone. However, as a red light blinked on the morgue freezer, I could just see something written in the moisture on the stainless steel: “Proverbs 23:7a.”

I guess he was trying to tell me that the bodies and the murders were all still stuck and buried in my mind. I paused for a moment and considered his unspoken truth. The darkness would always be in my mind unless I made changes. I decided it was time to clean house.

Instantly the morgue scenario vanished. All that was needed now was to wash away the bloodstain from in front of the TV, but as I moved forward I noticed that it too had vanished. **R**

David Price is associate director of the Adventist Discovery Centre, based in Wahroonga, New South Wales.



Driven to worship

BY SUSAN JOHNSTONE

IT'S SABBATH MORNING AND AS USUAL I am in a mad rush, grabbing last-minute items for the kindy Sabbath school lesson. Almost at the door, I remember to send my daughter to get some apples and museli bars for a light lunch. Collecting spare clothes and nappies for the baby, I lumber downstairs. While I load my belongings into the car, I see the dog has tipped her water over. Another order is snapped out for my daughter: "Refill the bucket!"

I do a mental inventory: *Bible—check; bag—check; blanket for bub—check; water bottle—errr . . . it's in the car somewhere.*

Sitting in the car, we all buckle up and I check the clock—9.15—way too late. If we make it in half an hour the kids will just be separating for their age division classes and I have to be there to lead out. The wheels spin as we race up the driveway. I'm frustrated and cranky at this late start. I'm resentful, seeing my day as a stressful event, trying to juggle all the demands placed on me.

The dirt road winds ahead of me and I try to get a grip of my thoughts. "How about we pray," I suggest to my older daughter.

I ask for Jesus' blessing on our Sabbath day and that we use the time to draw closer to Him. I want to be sincere but my tense attitude reminds me I'm just churning out clichés. I finish the prayer.

The road becomes wider and easier to negotiate. My speed increases and I check the time again: 9.22. Now I can relax a bit

and listen to music. A cassette of Phillips, Craig and Dean is in the stereo and I turn it on. Worship music fills the car and we sing along.

Now we are on the bitumen. Five kilometres are covered in a few minutes and my mind wanders to tasks I'll soon be doing. I start going over how I will present the story for the children.

It's 9.30 and I am approaching town. My daughter tries to tell me something but I have the music too loud to hear properly. I look at her in the mirror.

"What did you say?" I ask. She tells me again. I can only make out some of it and I am annoyed.

A Matt Redman song is playing now, and I sing along: "I'm coming back to the heart of worship, and it's all about You, Jesus, it's all about You . . ."

God's Spirit interrupts me: *What are you singing?* I feel guilty, hypocritical. I feel pleasure singing the songs but I am not singing to God—just singing about Him. "Sorry, Lord. Help me, help me."

By 9.40, I have turned into town. I know I am still late. I resent having to slow the car to 80, then to 60. I know I will not be able to get there on time even if I disobey the speed limit. The traffic irritates me; people who don't indicate and people who drive erratically.

Normally these quirks are part of what I love about a small country town but this morning I project my frustrations onto them: *If only they'd let me cross the intersection, I wouldn't be late!* I know it's a lie and

I berate myself for being so irresponsible.

I putter along the streets of town toward the other side where the church is situated. It's 9.42—9.43. I wonder what is going on at church. The song on the cassette now describes salvation and I sing along. "Amazing love, how can it be? That you my King would die for me . . ."

God's Spirit calls me: *Listen—listen to the words.*

My brain stops its frantic worry and I ponder. Imagine if, out of all the people scurrying around the planet, God leaned down, pointed His finger at me and said, "You—you are my chosen. I died for you."

I drive past the showgrounds and as the road straightens, I lift my eyes to the sky. I have an epiphany—and God says, "It's true; I died for you."

I feel like Saul of Tarsus blinded by the light. My heart thumps and I am overwhelmed. The world slows down as I grasp this intoxicating truth. God communicates to me, an insignificant person wrapped up in self. My cloak of church-righteousness crumbles to dust. All I can do is open my heart. My pride, my frustration, my petty thoughts drop away and I am humbled at the feet of my Saviour.

"Amazing love, how can it be?" God died for me.

I pull into the church car park—9.45—ready to worship. **R**

Susan Johnstone writes from Stanthorpe, Queensland.

Keeping the faith

BY HARWOOD LOCKTON

SITTING IN MY OFFICE IN BETHEL Hall I am constantly reminded of the heritage of Avondale College. Built in 1896-7 and renovated in 1991-2, it is the oldest building on campus. My office is decorated with photographs and memorabilia of the “good old days” of the pioneers.

My initial tertiary education was completed in the mid-1960s. There’s a considerable cultural dissonance for me between the 1890s and the 1960s. I wrote my lecture notes with a biro pen, ate canned and other processed foods, watched television (black and white), rode in petrol-driven vehicles and wrote my dissertations on a typewriter. No horse and buggies, fountain pens or lantern shows for me. However the ways of thinking (“modernism”) were largely the same.

Our current students—generally born about 1986-8—have cultural dissonance with the 1960s, let alone the 1890s! For them the Internet, laptops, mobile phones, microwaves for heating their frozen foods and new ways of thinking (“postmodernism”) are part of life. To them “the war” means the 2003 Iraq war, not World War II.

Clearly education must change to keep up and more importantly speak to “the times.” I do not see too many of Avondale’s critics riding around in horse and buggies or even watching black-and-white televisions. Those who advocate the good old days should seriously consider the Amish who through their unchanging adherence to their traditions have been reduced to a mere exotic spectacle on the tourist circuit.

The issue for those of us in Adventist education is this—how do we change what we do and yet remain faithful to the original vision and concept of a church-based college: how do we keep the faith?

Several American educationalists have traced how a number of church colleges and universities established in the 19th century are no longer “Christian.”¹ For example, Marsden traced the shift from church-based colleges/universities to fully secularised, non-religious institutions including Harvard, Yale and Princeton.

But it is Burtchaell’s 800-plus-page tome *The Dying of the Light* that has been influential among some Adventists. Burtchaell



examined 17 prominent, religiously founded colleges and universities in the United States, drawn from different denominations. He traces not just a drift of the colleges away from their founding faith and churches, but—and this is often ignored by those promoting the Burtchaell thesis—also a parallel drift away in interest and support for higher education on the part of the churches.

However Burtchaell does not tell the full

story. His 17 examples were carefully chosen to illustrate his argument. Robert Benne in *Quality and Soul* broadly supports the Burtchaell argument of secularisation but shows there are a number of Christian institutions in the USA that have kept their Christian faith and retained their close links to their founding churches.²

How have these colleges kept the faith? Benne identifies three features essential to Christian colleges endeavouring to keep the faith: vision, ethos and people.

Vision refers to Christianity’s articulated account of reality. Adventism has a well-developed account of reality, and Avondale articulates that account well—but it must, together with the church, continually re-articulate that account to the present generation in terms that are understandable to them.³

Ethos is how that reality is lived and embodied in the life of the community. It includes worship practices, lifestyle issues and ethics—applying the vision to the practicalities of life in the contemporary world.

Burtchaell actually criticises piety—the emphasis on the inward life only—as having a central role in the secularisation of the colleges. At first glance this seems a paradox, but inward Christianity is only an affair of the heart, not of the mind, nor the hands. Inward Christianity, focusing on “my relationship with God” and sustained by worship and private devotions and renewed by revivals, turns its back on the intellectual content of Christianity. Consequently, the social and public world is not critiqued by the claims of Christianity. If faith has no intellectual content, then how can it engage with contemporary society?

So in the 1994 Rwandan genocide, Seventh-day Adventist Hutus unfortunately asked their pastors whether it was

right or wrong to kill Tutsis on the Sabbath.⁴ They may have been pious but they made no connection between their personal faith and the broader society around them. In contrast, Avondale continues to seek to join head with heart and hands.

People includes the college board or council, the staff (teaching and support) and students who understand the vision and can embody the ethos. Without committed but competent persons, the religious tradition is dead; the faith can no longer be kept.

Burtchaell provides evidence that in the colleges he examined the percentage of board members, staff and students from the sponsoring church declined as emphasis was placed by the colleges on professionals rather than on adherents. At Avondale both 100 per cent of the council and full-time staff and the vast majority of our students, are adherents of the Adventist Church.

Even more important than Burtchaell's percentage though, is the commitment of the college to the person of Christ. Membership of the church does not necessarily mean a godly commitment to Jesus Christ (witness Rwanda). The college council then has the responsibility to ensure the direction and broad policies it approves will continue to guarantee that Avondale attracts committed and competent Adventist Christians to its staff and that Avondale continues to attract large numbers of Adventist young people.

College administration and staff equally must ensure then that these policies continue to be carefully and faithfully applied. And the church membership at large must continue to support Avondale not only financially but also by providing a stream of committed Adventist students each year and committed and competent professionals to serve on its staff.

As Avondale seeks to continually engage with a changing society and a changing Adventist youth body, it too must continue to change—as it has done since its foundation 110 years ago. This includes its technology, its curriculum—which must always speak to the times so as to be “present truth”—and its status. This is why Avondale invests in costly information technology. It is why Avondale every decade has rewritten its required “Bible” subjects. It is why Avondale is seeking university status so that it can be better situated in the Australian tertiary scene and fulfil the aspirations of the church's Adventist young people for university credentials.

Keeping the faith has never been easy, and so the prayerful support of the larger church community is still as relevant today as in the 1890s. **R**

This article is based on a devotional presentation to the Avondale College Council.

1. G Marsden, *The Soul of the American University: From Protestant Establishment to Established Unbelief*, Oxford University Press: New York, 1994, and J T Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches*, Eerdmans, Grand Rapids, Michigan, 1998.

2. R Benne, *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with their Religious Institutions*, Eerdmans, Grand Rapids, Michigan, 2001.


3. See the Avondale Mission Statement at <www.avondale.edu.au> and follow the links to Information and then Mission Statement.

4. Cited in G Schneider, “Time, chance and God's designs,” *Spectrum*, Vol 32, No 1, 2004, page 31.

Harwood Lockton is associate vice-president of Avondale College, Cooranbong, New South Wales.

Record Roo's

kids corner



Hi Kids,
Elisha was one of
God's prophets. God allowed
Elisha to perform many
amazing miracles.
You can read all about
Elisha in the second book
of Judges in the
Old Testament.

RR


Fill in the Blanks

"Then he took the _____ of Elijah that had fallen from him, and _____ the _____, and said, 'Where is the Lord God of Elijah?' And when he also _____ the _____, it was _____ this way and that; and Elisha _____ over." 2 Kings 2:14 NKJV


Draw

Draw the prophet Elisha by following the instructions


step 1 Start by lightly sketching a circle for the head and an oval for the body.



step 2 Add lines for arms and legs, then sketch in ovals for hands and feet. Begin to draw in some facial features.



step 3 Draw in more details including Elisha's beard and hair, clothes and shoes and his walking staff.



Colour in...

when you have finished your drawing colour it in.

Peta Taylor

Without fear

BRENDEEN COOKE, WA

What a brilliant editorial in January 28's RECORD ("Think differently"). The use of fear seems to be growing in Western society. From the schoolyard bully to national leaders, fear is a tool of power. While violence has been used in some countries, scaremongering seems to be the Western world's weapon of choice. Either method achieves the same end—a society of mutual mistrust, self-centredness and greed.

Fortunately, as you say, there is an antidote to fear: reliance on a higher being who has ultimate universal control. As Franklin D Roosevelt said, "The only thing we have to fear is fear itself."

LEONIE DONALD, NZ

What a wonderful editorial ("Think differently," January 28). So very pertinent. It really is a fear-fed society we live in—threats from terrorists, pandemics and extreme weather conditions. A favourite text of mine is 2 Timothy 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (KJV).

Re-encounter

LEOPOLD HAMULCZYK, VIC

"A sad encounter" (Letters, February 4) brings out a few questions about "judging," truth and salvation. I would like to address the accusation against the pastor mentioned. Many people today seemingly hide behind a defence of "Don't judge me." However, exposing error is not judgment, for it does not question the motives of the

one in error.

The letter writer no longer attends an Adventist church and believes that this will not affect his/her salvation. But why do they no longer attend? Do they no longer believe Adventist doctrine, or is it because of a non-doctrinal issue? We as Adventists know God called our church to be His shining light in the last days. We know we have the most complete "truth" for our

time, and we are open to further revelation of truth. We don't just "feel" or "think" or "believe" this, we "know" it to be true. Thus we are free to speak with certainty.

Without supporting Christian fellowship and encouragement, we can expect a relationship with God to deteriorate over time. If they attend a church of a different denomination, we can ask: Is moving from a church that teaches truth to one that refuses to accept some of God's truth a productive move? Is rejecting biblical teachings to be taken lightly? Is exposing hidden sin being judgmental? Salvation is not found only in the Adventist Church, but salvation is not found in rejecting God's truths.

CHERIE WATTS, QLD

As an emergency department doctor in a busy suburban public hospital, I daily see people who are in desperate need of the Saviour. Some are covered in demonic tattoos, vomit or blood. Some are dying because of their lifestyle. Many are affected by alcohol, drugs or dementia. I count it my privilege to be able to minister to them.

If you make it your practice to study

how the Lord treated people then you will be well equipped to show each of your patients the love, dignity and respect that He would. Small tasks may not be glamorous, but they are still vitally important—as Jesus demonstrated when washing His disciples' feet.

While you will certainly encounter criticism, the majority of people are really quite supportive. Those who greet you warmly

From the schoolyard bully to national leaders, fear is a tool of power.

and say sincerely how glad they are to see you. The youth group or social coordinator who contacts you so you don't miss out on an activity. The worship coordinator who is willing to work around your roster because they value your contribution to the church service. And even the kindly church grandmothers who are determined to see you married off so that you have someone "to look after you."

May the Lord bless you as you work for Him, and may all the supportive people around you come out of hiding.

Sing, sang, sung

EVELYN BEAN, ACT

I appreciated and agree with the sentiments thoughtfully expressed in "Hymns, psalms and songs" (Letters, January 21) to do with singing old loved hymns and songs of praise in our worship services.

I quote: "Why cannot we combine a bit of the old with the new more often" in the praise songs approach? And in the more traditional worship, why not combine a bit of the new with the old more often?

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.

Appreciation

Seberry, Roy, Isabel and family thank their church family and friends and the staff at Charles Harrison Memorial Home for the care and love expressed to their mother and nana, Hazel Seberry, and for your visits, flowers, gifts, cards and support to us at this sad time of her death.

Anniversaries

Brown, Phyllis and Clifford (nee Griffin) were married on 10.11.55 by Pastor George Rollo, in the old Charles Street Parramatta (NSW) church. They celebrated their 50th anniversary on 12.11.05 with a special luncheon attended by family and friends and also their Parramatta church family.

Carter, Ern and Yvonne (nee Galwey) were married on 4.1.56 at Rendelsham, SA, and have spent much of their lives in the Ballarat (Vic) and Millicent (SA) districts. They celebrated their 50th anniversary on 8.1.06 with family and friends at Hallam, Vic. All their children were present; also their three grandchildren and one great-grandchild.

Coso, Vladimir and Olivine (nee Rampton) were married on 10.1.56 in Wollongong, NSW, and celebrated their 50th anniversary with over 50 relatives, church family and friends at their daughter's home. Their family all worked hard to make the day a success. Olivine and Vladimir wish to thank all who came along; also thanks to those who sent cards, well wishes and flowers.

Courtney, Sidney and Evelyn (nee Fagg) were married 28.11.45 in Mackay, Qld. Neil Peatey was best man and the late Margaret



Marsden was bridesmaid. Sidney and Evelyn celebrated their 60th anniversary with family and friends at Yeppoon, Qld.

Hawkes, Lester and Freda (nee Tiller) were married 15.1.46 by Pastor A W Knight in the old Auburn SDA church, Sydney, NSW. Shortly after they began a lifelong pastoral/medical work, mostly as mission-



aries in the various island fields of the Pacific. They retired in 1984 but have spent the next 20 years, often as volunteer pastor of churches at home and abroad. On 15.1.06 they met with more than 40 of their family and friends for a four-hour cruise on Lake Macquarie. Pastor and Mrs Hawkes now live in Cooranbong.

Josephs, Pastor Harold and Olive celebrated their 60th anniversary on 18.12.05 at the Para Vista (SA) SDA church and hall. Exactly 60 years earlier, 18.12.45, Harold and Olive were married in the Adelaide City church by Pastor Roy Brandstater. During their 60



years of happy marriage they have ministered in 25 churches in four states of Australia; also in Sri Lanka and Southern India. Their three children, other family members and friends were present and congratulatory greetings were received from all over the world, including Her Majesty the Queen and other dignitaries.

Knott, Roland and Olive (nee Jull) were married in the first Toowoomba (Qld) church by Pastor Albert Pietz. They celebrated their 50th anniversary on 19.12.05. Family members gathered at a local restaurant to celebrate the happy occasion. Congratulations were received from the Governor-General, Prime Minister and the Premier.

Martin, Phillip and Wray Martin (nee Chapman) were married on 23.12.36 in the Moonee Ponds (Vic) Adventist church.



They celebrated their 69th anniversary on 23.12.05 at the Kressville Lodge, Cooranbong, NSW, with grandchildren and staff. Phillip worked for Sanitarium over a period of 37 years until retirement.

Metcalfe, Pastor Bert and Helen celebrated their 50th anniversary firstly on 5.1.06 with a luncheon at home with their children. Then on Sabbath, 7.1.06 a large gathering of relatives and friends celebrated with a luncheon, followed by a visual presentation and speeches in the Alton Villas Hall, Cooranbong, NSW. Bert and Helen were married on 5.1.56 in the old Wahoonga church by Pastor A W Knight and spent the next 40 years in evangelism and pastoral ministry along the eastern states. Although Bert is a resident of the local nursing home, he greatly enjoyed and participated in the celebrations.

Perry, Snow (Llewellyn) and Dorothy (nee Hogg) were married on 30.3.46 at St Barnabas church, Wanganui, NZ. In 1971



they moved to Papatoetoe and were active members of the church there before coming to Australia in 1989, doing the same at Southport church on the Gold Coast.

Positions vacant

▲ **Group Export Manager—Sanitarium** is seeking a full-time Group Export Manager based at either Head Office, Berkeley Vale or Sydney Export office. The successful applicant will be an experienced management professional and commercially astute; able to develop the existing solid export base into a significant and profitable contribution to the company's Australian and New Zealand operations. **Applications in writing (including résumé)** should be forwarded to Group Human Resources, Sanitarium, Locked Bag 7, Central Coast Mail Centre, NSW 2252; fax (02) 4349 6099; email <humanresources@sanitarium.com.au>. by Friday, March 3.

▲ **Assistant Staff Auditor—General Conference Auditing Service, South Pacific (Wahroonga, NSW)**. For more information please visit the POSITIONS VACANT section of the SPD web site at <<http://adventist.org.au/employment>>. **Applications in writing** (including your CV, three work-related referees and the contact details of your church pastor) should be forwarded to Human Resources, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076; email <hr@adventist.org.au>; fax (02) 9489 0943, no later than March 3, 2006.

Congratulations were received from Her Majesty the Queen.

Obituaries

Bainbridge, Charlene Avril, born 29.11.1949 at Germiston, near Johannesburg, South Africa; died 17.12.05 in Sydney Adventist Hospital, Wahroonga, NSW, after a courageous battle with cancer for over seven years. Her faith, strength and positive determination were a witness to many. She is survived by her husband, Pastor Garth Bainbridge (Normanhurst); her daughter, Michelle; her sons and daughters-in-law, Brian and Samantha, and Alan and Mia; her parents, Ted and Pat Burgoyne; her brother and sister-in-law, Kelvin and Josie; her sister and brother-in-law, Desiree and Keith; her sister, Priscilla; and her three grandsons. Charlene was a pastor's wife for 35 years; gifted not only as a remarkable artist, but loved as a special ESL teacher at Wahroonga Primary School.

Roger Henley, Alex Currie

Weddings

Adams—Knopper. Shea Timothy Adams, son of Robert and Rosemary Adams (Perth, WA), and Stephanie Jade Knopper, daughter of Ray and Julie Knopper (Perth), were married on 18.1.06 at the Sunken Gardens, University of Western Australia. Peter Fowler

Champion—Hyland. Rory Champion, son of Trevor Champion (Gundagai, NSW) and Edith Stoffel (Sydney), and Karina Hyland, daughter of Dave and Elizabeth Hyland (Narromine), were married on 15.1.06 on the delightful beach at Noosa Heads, Qld.

Ken Lawson

Ellens—Oudejans. Aldert (Appie) Ellens and Therese (Tracey) Oudejans were married on 29.1.06 in a family gathering at Corrimal, NSW. John Matthews

Hopkins—Hara. Luke Hopkins, son of Nelson and Linda Hopkins (Launching Place, Vic), and Rieko Hara, daughter of Masamichi and Tamae Hara (Chiba, Japan), were married on 29.1.06 at Mont de Lancy Historic Home, Wandin, Vic.

Morrie Krieg

Howe—Rando. Dean Michael Howe, only son of Robert and Catherine Howe (Port Macquarie, NSW), and Stephanie Angelina Rando, daughter of Stephen and Lena Rando (Kenthurst), were married on 28.1.06 in a private ceremony on the bride's parents' property.

Robyn Cain

Leyshan—Croccombe. Mark Andrew Leyshan and Pearl Croccombe were married on 18.12.05 in the Bairnsdale Adventist church, Vic. Pearl was given away by Joffre Gilchrist.

Darren Croft

Wilkinson—Hill. Ray Wilkinson (Fulton College, Fiji) and Lola Hill (Mount Kuringgai, NSW) were married on 22.1.06 in the Mount Colah Adventist church.

John Gate

Bowen, John Maxwell, born 28.3.48 in Lismore, NSW; died 16.9.05 in St George Hospital, Kogarah, following a sudden medical emergency. He is survived by his wife, Pam; his children, Gavin, Camilla, Tim and Bridie; their spouses, Aletia, Rob, Roannon and Joseph; his six grandchildren; his siblings, Neil, Bev and Kath; and his parents, John (Jack) and Norma. John was a well-known and highly respected businessman in the Forster-Tuncurry area of the mid-north coast of NSW. As a mark of respect for John, many businesses either closed or allowed staff to attend the funeral service. He awaits the call of the Life-giver.

Wilfred Pascoe

Chandler, Leslie Horace, born 11.5.1929 at Enfield, NSW; died 2.1.06 in Sydney Adventist Hospital, Wahroonga. In 1950 he married Sally Basham, who predeceased him in March 1984. His son, Greg, predeceased him in 2000. He is survived by his wife, Val (formerly Boddey, nee Tompson); his son, Brian; his daughter, Julie; their spouses; and seven grandchildren. Les was heavily involved in missions and youth groups (Advent Crusaders) around Parramatta and other western suburbs. Spending many years in the building industry, he was known as a fair and honest man. Deeply committed to the church, he served as a church leader and organist,

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helped pioneer fly'n'build activities and was involved in the establishment of the Castle Hill church. In later years, after suffering a series of financial and physical tragedies, Les and Val moved to the Gold Coast but his faith never wavered. He will be remembered as a gracious Christian gentleman.

Mervyn Kennaway

Parent, Winifred Louisa, born 10.3.1922 at Maylands, WA; died 26.12.05 at Singleton. On 9.11.40 she married Edgar, who predeceased her. She is survived by her children, George (Koongamia), Dorothy (Gidgegannup), Marlene (Balcatta) and Dawn (Seville Grove); her 13 grandchildren; and 20 great-grandchildren. Winnie loved the Lord and had the courage of her convictions. She had a strong faith and lived according to her beliefs. We look forward to seeing her again when faith becomes reality.

Lynn Burton

Pascoe, Clive Brownley, born 3.6.1941; died 29.12.05 in Sydney North Shore Hospital, NSW, after a prolonged struggle with acute leukaemia. He is survived by his wife, Shirley; his sons, Richard, David, Andrew; and their families. Clive came from a rich Adventist heritage to rise to high public office and musical fame, becoming chairman of the Australian Music Board, conductor of ABC Symphony Orchestras and renowned for his annual performances of Handel's *Messiah*, which were featured in an ABC TV documentary. Over many years Adventist church music was greatly enriched by Clive's contribution to Wahroonga worship services and Avondale music seminars. The State had conferred on him the presti-

gious AM honour. Hundreds of friends and admirers attended a public memorial service at St Stephen's church, Macquarie Street, Sydney. During his illness Clive wrote of his anticipation to take part in God's future living symphony.

Russell Kranz, Ian Irvine

Pearce, Mavis Una (nee Honeywell), born 17.3.1917 at Rockhampton, Qld; died 5.1.06 at Mackay. In 1938 she married George, who predeceased her in 1984. She was also predeceased by her children, Stanley and Daphne. She is survived by her children, Ruth Gay, Gail Donnelly, Nita Ramsamy and Harold (all of Mackay).

Rick Ferret

Trow, Gladys Irene, born 16.7.1925 at Tinonee, NSW; died 10.9.05 at home at Buderim, Qld, after a long illness. She is survived by her husband, Charlie. Glad was a lovely person; a devoted wife and mate of Charles, and will be sadly missed.

David Edgar

Neil Tyler, Jack Bambury

Tuuta, Hohipera May, born 5.7.1924; died unexpectedly 22.12.05 in Christchurch, NZ. Treasured mother and nana, loved and faithful member of Aranui church. May will be missed by all who loved and knew her.

Allan Matthias

Wilson, Mona (nee Hodge), born 3.4.1915 at Kurri Kurri, NSW; died 3.1.06 at Kurri Kurri. She was predeceased by her husband, Jack, in 1992. She is survived by her sister, Clarice; her son, Barry; her daughter and son-in-law, Norelle and Terry O'Keefe;

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2006 - Adventist Scholarships

her five grandchildren; her 11 great-grandchildren; and one great-great-granddaughter. Mona will be remembered as a gracious, loving Christian who didn't complain about losing a leg in a backyard mishap. Her well-used Bible was always close to wherever she sat. *Bert Cozens
Elwyn Raethel, Des Fowler*

Advertisements

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Tours 2006—Allround Travel. **Greece and Turkey—May 8–June 1, 2006.** Archaeological sites—Patmos—Gallipoli—quality hotels—escorted throughout. Visit Ephesus, Pergamum—post tour extension possible. **Rome/Paris/Switzerland/Waldesian Valleys—September, 2006.** Pompeii—Venice—Waldesian Valleys—Paris—escorted throughout. Great sight-seeing combined with church history. **Mid East—September, 2006.** Egypt/Jordania. 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 <all-trav@bigpond.net.au>.

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>.

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 <jwoodie@optusnet.com.au>.

Volunteers!

Drive and paint—Adventist Alpine Village (Jindabyne, NSW). Two teams of 4–5 persons required for painting maintenance prior to winter snow season. Accommodation and meals supplied. Also vehicle transport to Jindabyne ex Sydney or Melbourne. Bring work wear, bed linen and towels. Term: March 5–10 and/or March 26–31, 2006. Drive Sunday, work Monday–Friday midday, return home pm Friday or stay on for a free weekend R&R.

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.

Email:

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

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The Cairns Adventist School has changed its uniform this year and has a number of the girls regulatory Adventist school dresses still in stock from sizes 4 to 16. To buy at a reduced rate phone (07) 4051 2585; or email <cairnsda@adventist.org.au>.

Incredible India! An incredible journey! Experience the thrilling sights, sounds and cuisines of India! Highlights available on request. Web: <www.pgsindia.net>; email <info@pgsindia.net>. Post: Personal Guide Services—India, PO Box 42066, Casuarina NT 0811. Phone: (08) 8945 2845; 0427 510 841.

Family reunion cruise to Alaska—September 17–24, 2006! Seven days of memories that will last a lifetime! Enjoy Christian Edition, Faith Trip, Del Delker, Gale Jones-Murphy, Morning Song (Steve Darmody, Jennifer LaMountain, Rudy Micelli, Vonda Beerman, James Rainwater), and other artists. Mike and Gayle Tucker from Faith for Today will be our spiritual hosts. You can't miss this! Email <travel@classictravel.net>; web <www.internetcruising.com>; or write to Adventist Media Productions, 101 W Cochran Street, Simi Valley, CA 93065, USA. Your promotional code is FR.

Adventist Heritage Tour—highlighting Adventist beginnings. Walk with Dr Allan Lindsay where history was made, in the beauty of the American autumn, October 6–24, 2006. Hurray—seats filling. Phone (02) 4977 2153 for more information.

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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, April 7-9, 2006.

Program includes historical celebrations, worship led by former RECORD editor Pastor Jim Coffin, school reunion and fair, variety concert, Signs open day and more.

For more information visit
www.WarburtonAdventists.com



See you there!

Centenary of Adventist education in South Australia 1906-2006. Celebrate with us on September 30 and October 1, 2006—Centenary Reunion Weekend in Adelaide, SA. Register on the alumni database <www.prescott.sa.edu.au> (our alumni include teachers, students, parents and friends). Send memorabilia, anecdotes and especially photos (to be copied and returned) for a commemorative book, or if you require information, to Marion Shields: 31 Prospect Road, Prospect 5082; or email <mshields@adventist.org.au>; or <saalumni@adventist.org.au>.

Giant book sale. 4000+ good condition pre-loved books. Stock clearance. Nothing over \$A5. See the SA2 table. A must for readers, lay preachers, SS teachers, religion, E G White, Christian novels (adult, teen, children), biographies, animal stories, Uncle Arthur, music, lifestyle etc. Non-alcoholic sparkling wines. NB fireblankets and first-aid kits will prevent disasters. Nunawading church, Central Road, Nunawading, Vic. Next week, Sunday, March 5, 11 am-3 pm (church building fund).

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.

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.

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