

RECORD

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The Karalundi Aboriginal Education Centre (pictured above) recently celebrated an open day that was attended by community, business and government leaders.

Karalundi open day celebrates community

MEEKATHARRA, WESTERN AUSTRALIA

On May 19, more than 40 government, business and community leaders attended the open day at Karalundi Aboriginal Education Centre in Western Australia.

Indigenous elders John Kyanga, Ken Farmer and Clive Councillor—all former Karalundi students and founding members in the reopening of Karalundi—addressed the visitors at the event.

Mr Kyanga spoke of the challenges they faced to reopen the school and the joy of seeing it become so successful; Mr Farmer spoke of the desire indigenous leaders have for a better future for their children

and the role Karalundi plays in achieving that; and Mr Councillor spoke of Karalundi being “holy ground” to the many Aboriginal people who have been associated with Karalundi over the years.

The aim of the Karalundi Open Day was to showcase the Karalundi community; to share Karalundi’s vision with stakeholders; and to learn from government agencies about their expectations for Karalundi. Visitors were escorted on tours of the community and saw first-hand the well-kept community housing, boarding school, hostel, power station and essential services, along

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Life with a “religious department”
is a dangerous form of faith.

The myth of the secular

IN SO MANY ASPECTS OF OUR LIVES AND faith, it often seems we are more spiritual than God. God—as He is portrayed in the Bible—cares about, is involved with and is perhaps especially present in the mundane and common place. By contrast, in our individualistic thinking, our faith is a specialised “private” concern, not anyone else’s business and often not even particularly relevant to our everyday business.

Too often, we carefully place our faith on a high spiritual shelf to be taken down, dusted off and polished up on special religious occasions. And perhaps the myth of the secular is an easy temptation in a church that emphasises the specifically sacred: the one day in seven, the 10 per cent of our income, and “worship” music. There is a risk—rather than raising the peculiarly sacred to a still higher level—that we try to privilege the “sacred” merely by denigrating the remainder.

That is why life with a “religious department” is a dangerous form of faith. We need to rediscover a Christian blurring of the sacred/secular distinction, breaking the “religious” box of secular Christianity in which we often put our faith and spirituality. Any facet of our lives is only secular as far as we choose to exclude God from it—and even then, as David reminds us, we might be kidding ourselves: “I can never escape from your spirit! I can never get away from your presence!” (Psalm 139:7*).

Ironically, this trap is little understood by those without a religious background,

which raises the unnerving but ever-present possibility of religion obscuring the Object of its worship. C S Lewis recognised the value in the specially and specifically sacred but also saw this risk: “If these holy places, things, and days cease to remind us, if they obliterate our awareness that all ground is holy and every bush (could we but perceive it) a Burning Bush, then the hallows begin to do harm. Hence both the necessity, and the perennial danger, of ‘religion.’”¹

But it is our faith that should take the lead in bringing down this artificial wall: “The dichotomy of the sacred and the secular disintegrates . . . when we realise that ‘the earth is the Lord’s and the fullness thereof, the world and those who dwell therein’ (Psalm 24:1) Everything has an ultimate relationship to God because He is both Creator and Sustainer.”²

It comes down to a way of seeing the world—a different way of thinking. Lewis continues: “We may ignore, but we can nowhere evade, the presence of God. The world is crowded with Him. He walks everywhere incognito. And the incognito is not always hard to penetrate. The real labour is to remember, to attend. In fact, to come awake.”³

Many devotional writers emphasise the element of choice in this way of seeing. We see what we choose to see: “We are all of us more mystics than we believe or choose to believe. . . . Through some moment of beauty or pain, some sudden turning of our lives, we catch glimmers at least of what the

saints are blinded by; only then, unlike the saints, we tend to go on as though nothing has happened.”⁴

This is not about living life under some kind of contrived holy glow, it is choosing to find and serve God among the ordinary things of our lives and in the world around us. In this way, resisting the myth of the secular and choosing to live with a sense of the sacred are merely more complicated descriptions of the simple, practical advice on Christian living given by Paul: “Whatever you eat or drink or whatever you do, you must do all for the glory of God” (1 Corinthians 10:31).

Too many religious people attempt to contain God’s glory within their limits. Perhaps fearing He will be tainted if mixed with the supposedly secular world, they become secular Christians. A non-secular Christian sees the world already filled with that Glory, chooses to live with the intentional consciousness of the present reality of God—and basks in and reflects that light.

**Bible quotations are from the New Living Translation.*

1. C S Lewis, *Prayer: Letters to Malcolm, Fount, 1998, pages 71-2.*
2. *George Knight, Myths in Adventism, Review and Herald, 1985, page 128.*
3. *Lewis, op cit, page 72.*
4. *Frederick Buechner, A Room Called Remember, HarperSanFrancisco, 1992, page 152.*

Nathan Brown



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

Adventist Mission reports on survey

WAHROONGA, NEW SOUTH WALES

Late last year, some 500 surveys on Adventist Mission were distributed to church members and pastors in Australia and New Zealand by the new South Pacific Division (SPD) Department of Adventist Mission. It was hoped that the survey response would provide a “snapshot” of perceptions of mission, involvement in mission, and the level of financial commitment to Adventist Mission.

“Six survey forms were sent to 70 churches selected randomly by conference secretaries according to a formula of church types that would give a balance between rural, city and ethnic/indigenous churches,” says Pastor Ray Coombe, director of Adventist mission for the SPD. “The church clerks were asked to pass the survey forms on to six individuals, representative of various age groups. This provided a potential survey field of 420, plus any responses that might be returned by pastors.”

According to Pastor Coombe, the response to the survey was encouraging, and resulted in a total of 230 surveys being returned. The highest response rate was from South Queensland Conference (83 per cent). The majority of respondents were more than 26 years of age with a fairly even divide between the genders.

“The first major survey question was intended to discover how respondents perceived mission,” says Pastor Coombe, “whether defined primarily as the world church’s overseas mission program (7 per cent), or primarily the local church’s evangelistic outreach to the community (13 per cent), or one’s personal witness to neighbours, friends and family (20 per cent). Twenty-seven per cent of respondents saw ‘mission’ as including all three of these, but an even larger number—33 per cent, identified mission as being God’s activity through all agencies, including the individual.”

The Hope Channel, Adventist Radio, Thirteenth Sabbath Offering projects and local church outreach projects shared equal level of awareness when it came to responses concerning awareness of mission programs. The lowest rating mission activity is the SPD camp mission offering project.

However, the majority of respondents (70 per cent) believed they were generally well informed and aware of church mission activities around the world, although 30 per cent felt they were not well informed.

These results also revealed that the RECORD is by far the dominant source of “mission” information for most respondents, but that Sabbath school mission news and conference news bulletins play a vital role. Pastor Coombe adds, “It would seem that

an increasing number of people among the younger age group are receiving information from the websites.”

Other effective methods of communication included Hope Channel, 3ABN, Mission News and Mission Spotlight. “This highlights the importance of contemporary audiovisual methods, as well as traditional print media,” says Pastor Coombe.

A significant number of respondents to the survey had served in mission work, particularly in evangelism and local church outreach programs. Sabbath school offerings were the biggest avenue of funding support for mission activities. Church outreach programs was the next major mission activity supported by church members, followed by the Adventist Development and Relief Agency.

“The survey helped to give a clearer picture of Adventist-member attitudes toward Adventist mission activities, and how they perceive that information about it could be improved,” says Pastor Coombe. “One thing is clear: a large number of our members—both young and old—are deeply committed to the mission of the church, and are giving generously. We need to acknowledge this more and provide reports more frequently on what the various offerings in the church are used for.”—Ray Coombe/Record staff



◆ A representative of the General Conference (GC) met the Australian Prime Minister, **John Howard** (pictured, left), during his recent trip to the USA. The meeting took place at a small event at the Australian Embassy in Washington, DC. “The Prime Minister was very gracious,” reports **James Standish** (right), a lawyer who is originally from Australia and who serves as

part of the GC’s religious liberty team. “When I introduced myself as a Seventh-day Adventist, he smiled broadly and stated that during his years as a lawyer in private practice he represented the Sydney Adventist Hospital on some matters.” During the conversation the Prime Minister stated that **he knows Adventists well** and appreciates the contribution Adventists make in Australia.

◆ A two-day **marketing summit** was held for Adventist schools in Australia at the Australian Union

Conference offices in Ringwood, Vic, recently. Some **50 school representatives**—principals, teachers, staff members and school board directors—came from most Australian states to hear, learn and become enthusiastic about up-to-date marketing plans for their schools. “It was inspiring to hear from other school representatives,” says **Rhonda Morcombe** of Esperance Christian School, WA. “To hear how numbers have increased and especially hear that a majority of the students attending many of the schools are not Adventists.”

◆ **The Social Justice Network**—a group of Adventist church members committed to the interaction between faith and social justice issues—has been revitalised with a monthly email newsletter. *Social Justice Network News* is coordinated by **Harwood Lockton**, associate vice-president (Academic) of Avondale College. The newsletter contains websites of interest to social justice issues and activists, book reviews and event reports and notifications. Submissions to the newsletter are invited.

Join @ harwood.lockton@avondale.edu.au

SPD president visits Vanuatu

TORBA PROVINCE, VANUATU

The annual district meetings of the Adventist Church in Torba Province, northern Vanuatu, which began on May 9, saw a number of firsts for the meetings.

It was the first time that representatives from all five of the islands of Torba that have been entered by Adventists were able to meet together. It was also the first time for these church members to be visited by a president from the South Pacific Division (SPD).

Pastor Laurie Evans, president of the SPD, had to take several connecting inter-island flights and a boat trip across a 20-kilometre stretch of rough ocean to reach the remote island where the meetings were held.

Due to the difficulties encountered with transportation to and from these remote islands, the visit by the guest speaker was eagerly appreciated by the local people. Special preparations had been made, and a warm traditional Ni-Vanuatuan-style welcome was awaiting Pastor Evans as he arrived on the grounds of Saranda Adventist church in Motalava.

Meetings were attended by church members from some islands that have only recently been entered by lay workers, who

were challenged and encouraged to push forward in unity. The highlight of the meetings came on the Sabbath when 11 people were baptised in the lagoon, and four more came forward requesting baptism in the near future, including a prominent chief from a nearby island.

Pastor Douw Venter, secretary of the Vanuatu Mission in Port Vila, and Dr Mark Turnbull, an Australian medical volunteer currently working in Torba Province with his family, were also guest speakers at the district meetings in Motalava.

Pastor Renold Toa, the district pastor for Torba Province, who hosted the meetings, now has a significant challenge to visit and nurture the many interests on these remote islands under his care.

Pastor Evans strongly endorsed the need for a boat in order for Pastor Toa to be able to undertake these visitations, as the task facing him would currently be expensive and difficult due to a lack of transportation facilities between islands. In order for him to be able to coordinate the work in the Torba Province, Pastor Toa would need a fibreglass boat.

A proposal similar to the one that saw a boat supplied for mission work in northern Vanuatu is currently before the Vanuatu Mission and the SPD for consideration.—
Naomi Turnbull

Commission to examine tithe use

LOMA LINDA, CALIFORNIA, USA

A “Use of Tithe Study” commission, established in 2004 at the General Conference (GC) Annual Council meeting, held its second meeting April 6 to look specifically at how tithe is used by the denomination.

“The biblical doctrine of tithe is clear and affirmed, but how the tithe is used needs further study and clarification, particularly in a rapidly growing church with its new and growing demands and challenges,” the commission reported.

The commission has asked biblical scholars to write papers on the use of tithe using the Bible as well as the writings of Ellen White. The commission will function for the next several years. A report on the commission’s work and findings will then be presented to the GC Executive Committee.

“I am grateful for the faithfulness and generosity of our members in returning their tithe,” says Pastor Gerry Karst, a GC vice-president. “The returning of tithe is a voluntary act of worship in response to a benevolent God. We want to be sure the church is using the sacred tithe according to biblical principles, and in harmony with the inspired counsel given to this church.”—*ANN*



◆ At 7.45 am, April 25, **Eight Mile Plains, Qld**, had 60 **Pathfinders**, 20 **Adventurers**, their leaders and two district directors participating in the **Anzac Day march** in Sunnybank—making up the largest marching group in the parade. **Logan Reserve Pathfinders, Qld**, participate in the Anzac commemoration services each year at Logan Village by marching, laying

wreaths and praying publicly when asked. **Jesse Dwyer** (pictured) has played the Last Post and Reveille on his bugle for both the dawn and the 10 am services since he was 10.—*Liliana Munoz/Beryl Dorrington*

◆ Trinity Gardens, SA, church member **Marj Whyte** has been collecting for the ADRA Appeal and other community organisations for many years. From 1986

to 2005 she has kept a tally of the amount collected each year, now **totalling \$A137,789.10**. Mrs Whyte attributes her success to persistence and going back to the same homes and businesses year after year, and remembering how much each donor gave the year before **prompts them** to be just as generous.—*Grapevine*

◆ **Avondale, NSW, Primary school students** have run more than **11,000 kilometres** to circumnavigate Australia in just over three weeks—in theory at

least. The students ran the ring-road around the school grounds. The program aimed to encourage active participation in sport amid the widely recognised problem of childhood obesity. Individual students were recognised with certificates for each 10 kilometres run. **Jonathan Ginn** and **Jordan Heise** each clocked up more than 110 kilometres in the three-week period. The increased training may have helped the school win the title of **Overall Champions** at the recent Hunter Region independent Schools Cross-Country competition.—*Northpoint*

YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL RECORD@SIGNSPUBLISHING.COM.AU

RSS allows automatic updates on SPD website

WAHROONGA, NEW SOUTH WALES

The South Pacific Division (SPD) website at <adventist.org.au> is now enabled with RSS feeds, making it possible for visitors to receive automatic updates.

"We are constantly seeking ways to improve the website and make it more user-friendly," says Mirella Gordon, director of communication and public relations for the SPD. "Enabling RSS feeds will also make the website more appealing and relevant to the 'dotcom' generation who wish to be kept informed about new updates."

RSS, which stands for Really Simple Syndication, is widely used by the online community to share the latest entries' headlines or full text of their websites. The use of RSS has also spread to many major news organisations including Reuters, CNN and the BBC. A program known as a feed reader or aggregator can check a list of feeds on behalf of a user and display any updated articles that it finds.



The South Pacific Division's website now features RSS feed.

RSS feeds on <adventist.org.au> are currently enabled for SPD news and will soon be available for media releases and events as well as RECORD online. This means that anybody subscribed to these RSS feeds through their feed readers will be automatically informed of any updates or changes.

Popular free feed readers include Bloglines (<http://www.bloglines.com/>) and Google Reader (<http://www.google.com/reader/>).—Melody Tan

Wahroonga church creates television evangelism deal

WAHROONGA, NEW SOUTH WALES

The Wahroonga Adventist church has recently won the right to telecast their church services on Television Sydney (tvs), the first permanent free-to-air channel to launch in Sydney in more than 25 years. It has taken the Wahroonga Television Ministry team more than three years to get broadcasts started.

In April, tvs gave the church the opportunity to send a demo tape and demonstrate their production skills. The church made it a matter of prayer, seeking God's guidance and support, and were advised they had won the right to have their services broadcast in May.

The service will be broadcast for 30 minutes on Sunday morning at 6.30 am, which is the prime slot for religious services. It will then be repeated on Monday morning at 3 am.

"Wahroonga church is committed to evangelism and we're aware that it's becoming increasingly difficult to get into Australian homes with the gospel story," says Pastor Lloyd Grolimund. "This method allows us to reach people for Jesus in a non-threatening environment."—Intrasyd

◆ A new "Hope for Big Cities" target has been selected but must remain a secret. "Because this city and country are predominantly non-Christian, the name of the city is best left unsaid," says Dr Michael Ryan, general vice-president of the General Conference. It's a city with approximately 14 million residents but a very small Adventist presence. "There has been an Adventist presence in the city for more than 100 years. Today, we have 106 congregations there, averaging one new congregation per year, and the goal over the next five years is to

make that number double. While we can't name the area, we want to bring this to the attention of the world church," he added. "We want people to **keep this before the Lord in prayer**, since this effort will not be an easy time, or in an easy area; sacrifice and risk will be involved."—Mark Kellner/ANN

◆ The Adventist church in Samarkand has been **closed by the Uzbekistan government** on charges of violating the country's law on religious organisations. An Uzbekistan Justice Ministry

statement says the Seventh-day Adventist church and the Christian Protestant church in the central city of Samarkand are also accused of illegally proselytising among local residents.—ANN staff

◆ More than 2000 Pathfinders from 75 clubs in Brazil recently participated in the **fifth Online Camporee**—an innovative project that connects the clubs through tests developed on computers. A test marathon took one-and-a-half hours and participants answered questions about the Bible, Pathfinder

history, general activities and the annual reading club books. "Young people currently spend a large amount of time navigating on the internet and our idea is to **utilise this tool for the preaching of the gospel**. It was wonderful to see thousands of computers interconnected for two or three hours involving young people in wholesome competition and activities that contribute to mental and spiritual development of children and teens," affirmed Pastor Jose Venevides, youth ministries leader of the São Paulo area.—Sinval Aragão

Karalundi open day celebrates community

(Continued from page 1)

with other equipment and displays of proposed future enterprises. Karalundi has existed and operated during the past 20 years without municipal services funding, and it was hoped that the open day would be a step closer to addressing the community's disadvantage in this area.

Darren Farmer, a former student and current associate principal of Karalundi, addressed those at the gathering, saying, "Karalundi is a model example of a healthy, sustainable indigenous community where the vision indigenous elders had more than 50 years ago is now being passed on to succeeding generations. Karalundi stands as a true example of self-determination, partnership, reconciliation, capacity building and sustainability and these principles have always been a natural part of Karalundi."

Questions were asked about the role the Seventh-day Adventist Church has in the community and how much financial support the community receives from the church. Mr Farmer confirmed that the church has been invited to provide Karalundi with spiritual guidance and support; advised that the community is not run by the church and in fact receives no financial support from the church. Government representatives suggested Karalundi was a model commu-

nity and were keen to learn about its history and its plans for the future.

"While a lot of work went into organising the open day it was really just the beginning of a long process of liaison with government agencies. We hope the visit will have had a lasting effect on the minds and hearts of those who came," says Karalundi administrator Glenn Grey. "There were lots of questions about the projects Karalundi has planned for the future including an Art and Cultural Centre as a true 'watering hole' as the 19th hole for the proposed Karalundi Golf Course; vocational and pre-employment training courses; expansion of Karalundi's lucerne production for sale; a water-bottling enterprise and the Karalundi Outdoor Personal Enrichment (KOPE) program."

Mr Grey is passionate about the potential benefits of the KOPE program. He says, "The KOPE program is about providing indigenous young people with skills and strategies for coping with negative influences in their lives. It's about giving them purpose and confidence. It also involves



Group photo with indigenous community leaders who restarted Karalundi seated in the front row.

training community leaders as mentors, providing young people with support and encouragement."

The open day gave government agencies the opportunity to take a step closer to partnering with Karalundi in the development of the KOPE program.

The Karalundi Mission was operated by the Adventist Church from the 1950s to the 1970s in response to requests from indigenous people of the Western Desert region of Western Australia. In the 1970s government policy changed and the mission closed. In the early 1980s former Karalundi students petitioned the church and government for the school to reopen. In 1986 the school reopened and in 2006 KAEC has 100 indigenous students from preschool to Year 10.—*Kaylene Dore*

◆ Soon after becoming a Christian **Steven Sherman** was moved by all the newspaper reports on crimes, all of which involved drugs in some way—one story causing him to break out sobbing. In 1990, former US First Lady **Nancy Reagan's** Just Say No campaign against drug use had already started in the previous decade. "People can understand and know that drugs are bad," says Mr Sherman. "But it doesn't empower them to **refrain from using drugs** and it doesn't empower them to break the bondage once they are addicted to drugs." Mr Sherman

asked God to give him an answer to the drug problem and says, "The Lord spoke to me in the still, quiet voice of the Holy Spirit and said, **'Just pray no.'**" Mr Sherman took a step of faith and declared that there would be a worldwide day of prayer one year later on April 7, 1991. There was and now, 16 years later, the **campaign is still going.** This year's weekend of prayer and fasting took place on April 22-23.—*Alex Murashko/Assist News*

More @ JustPrayNo.org

◆ A University of Chicago survey suggests the vast majority

of **doctors are willing to discuss religion** with patients, but only about half initiate such conversations. That said, doctors are unlikely to recommend prayer, and very rarely will they pray with a patient. Of the 1144 doctors, 18 per cent said they were neither religious nor spiritual, while 17 per cent identified themselves as being both **highly religious and highly spiritual.** More than 90 per cent of the doctors said it is appropriate to discuss religious or spiritual issues when a patient brings them up, while another 75 per cent encourage patients'

religious beliefs and practices.—*Crosswalk.com*

◆ Evangelical Christian **Cory Burnell** is the founder and leader of a group called **Christian Exodus (CE).** CE's mission is to move thousands of evangelicals to the **state of South Carolina, USA,** over the next 10 years to establish a new Christian nation. Mr Burnell calls CE a simple **voter mobilisation** project—putting Christians with biblical politics into public office to create change. CE claims to already have about 150 members in South Carolina.—*Crosswalk.com*

Youth set to share God in South Africa

WAHROONGA, NEW SOUTH WALES

Sixteen young people from the Wahroonga Seventh-day Adventist church youth group *The Way*, will be flying to South Africa to help a Zulu village and an AIDS orphanage in July.

The trip will include running a kids club program and an evangelistic series at a Zulu village in the KwaZulu-Natal Province, as well as helping with sustainable projects at the Richards Bay AIDS orphanage.

"There is a great need in Africa for a bit of help and aid support," says Renee Wawrzyniak, a final-year natural medicine student. "It is an opportunity to spread God's word in the middle of a country filled with tension."

While in South Africa, the group will be involved in 10-day mission program with kids club activities in the mornings and evangelistic meetings in the evenings. They will be giving Bible studies, organising craft workshops and helping with improving the quality of life of the Zulu village in the town of Dundee.

The group will also spend time working at the Richards Bay AIDS orphanage on various projects. According to Ms Wawrzyniak, the group hope to "set up a playground, plant a vegetable garden, paint and do some repair work on their buildings."

Mr Chris Jenkins, a software engineer,



The Wahroonga Seventh-day Adventist church youth group, The Way, who have been saving money for a missionary trip to South Africa in July.

sees the trip as an opportunity to get out of his secure boundaries and try something different. "I have never been on a mission trip before," he says. "I hope to be able to spread the message of God to these people and give them something better in their village that they can use."

More than \$A10,000 has been raised by the group over the past six months. All money raised will go into funding sustainable projects and the purchase of water-purification units.

They hope to raise another \$A10,000 more and have been on fundraising projects like a 40-kilometre walk from Circular Quay to Wahroonga in March, taking up offerings in churches as well as performing "backyard blitzes" on people in the community.

Group members are funding their own expenses, drawing from their own savings and embarking on their own fundraising projects such as the selling of chocolates to friends and colleagues.—*Melody Tan*

Medical care reaching villages in Indonesia

BANTUL, INDONESIA

Injured survivors of Indonesia's May 27 earthquake can now receive 24-hour medical care through mobile clinics and a clinic located at the Adventist Development and Relief Agency (ADRA) base camp in the hard-hit region of Bantul.

ADRA is also shipping 20 medical boxes into the region, each containing sufficient supplies to treat 1000 people for approximately three months. Mobile medical teams are caring for injured residents, many in-

remote villages, who have been without medical attention since the 6.3 magnitude quake. Expanding its response, ADRA is sending four 800-gallon water bladders to help offset problems with limited or contaminated water supplies, as well as providing shelter for children who have been left homeless.

"ADRA opened [the] base camp medical clinic on June 1, and we're now treating local patients around the clock," reports Wendy Brightman, emergency-response director for ADRA-Indonesia.—*ANN*

More @ www.adra.org

Adventist wins national carer award

COOMA, NEW SOUTH WALES

Bega Adventist church member Heather Bell was recently awarded the National Family Day Care Council of Australia's National Achievement Award for outstanding work in the category of approaches to quality.

As the winner of the award, she was presented with \$A2500 worth of prize money and \$A800 worth of toys for her employer, Monaro Family Day Care. She was also flown to Alice Springs to attend the fifth annual National Family Day Care Conference, where she was presented with her award on an inscribed Czechoslovakian Crystal trophy.

"I feel honoured that I was even nominated," says Mrs Bell, who has been a carer for 20 years. "To think that I was given the award out of all of Australia gives me absolute happiness."

Mrs Bell was nominated by the four parents of the children she cares for at her home in Cooma. Parent Megan Anderson's nomination said Mrs Bell, at her own expense, had travelled to Sydney to develop a home-carer program for Mrs Anderson's son Ethan, who had a hearing impairment.

Besides providing day-care services, Mrs Bell has also been involved in foster care and emergency care for children in crisis.

"I really enjoy seeing the children respond, advance and grow," says Mrs Bell, who is currently caring for five children, all under five years old. "Especially when I am working with children with disabilities, seeing them progress is an extremely rewarding experience."—*Melody Tan*



Mrs Bell (right) being presented her award by Bronwen Lowe, president of National Family Day Care Council of Australia.

Focused to “tell the world”

BY NATHAN BROWN

IT HAS BEEN A BUSY FEW MONTHS FOR Pastor Joseph Talipuan as he has settled into his new role as director of Sabbath school, personal ministries and stewardship for the South Pacific Division (SPD). But he is excited about his experiences so far and about the possibilities for the church to grow in this part of the world.

You recently participated in advisory meetings at the General Conference and with your SPD leaders. What were the highlights of those meetings?

The highlights for these meetings were “Tell the World” and “Go 5 Million” initiatives. These strategic approaches to mission initiated by the General Conference inspired me personally and reinvigorated my own spirituality. It is not that I haven’t been doing anything in sharing the love of Jesus, but I was once again reminded that I am saved by grace. It moved me to realise the value of people who do not have the opportunity to hear the message.

What is your vision for Sabbath school and personal ministries in the South Pacific?

I would like to see our local churches become a haven of rest for people, but also a source of inspiration for the mission of the church. It must be the sinner’s “hospital” but at the same time the saints’ renewal and training centre. The ultimate purpose of course is mission.

There are local churches on fire for God, and that is good. But we must do more to increase the number of churches involved in outreach work. I strongly believe that we cannot talk about nurture of church members without talking mission. A nurtured church is a mission-driven church.

What is “Tell the World”?

“Tell the World” is a vision for every believer who has accepted the grace of our Lord Jesus Christ, prayerfully and strategically aiming to reach at least one unsaved person with the message of salvation in the next five years.

I must also make it clear that success for us is not conversion. The Bible makes it clear that we are to “witness.” After spending five years, we might not bring that person into the church, but that does not mean we have not succeeded. Our success is reaching that person.

“Go 5 Million” is connected with this initiative. What is it?

“Go 5 Million” is the strategic initiative of “Tell the World”—to train five million church members who have someone in mind and whom they are praying for. The local church helps them fulfil their goal by training and equipping them as much as possible to reach that person. The details of the program will differ from place to place, but the local church must facilitate membership involvement in finishing the task.

What do these initiatives mean in the South Pacific?

We must have all our endeavours geared toward church member-driven outreach instead of relying on pastors. In some instances, we pastors assume the role of outreach and that is not the ideal for mission. Although we may see some success, sustainable growth is what we must look for, not the seasonal and circumstantial.

How can a local church become part of this?



Pastor Joseph Talipuan.

Every local church should turn their pews into a training ground. The time has come for us to do something radical and intentional in reaching the communities in which we live. Our church boards and leadership must strategically place themselves in a position to share the gospel. Mission is what keeps the church nurtured. Our souls must be restless until we are sure our mission is on track.

Does it mean something new or could existing church programs be part of this?

This vision can connect with and use many of our existing evangelistic programs, strategies and resources.

I would like to place more emphasis on the value of small groups. I would like to see current Sabbath school classes becoming small groups with a specific outreach focus. But that is not the only method. I am aware of churches involved in leading people to see their giftedness. Others will see other ways and that is good. The most important thing to remember is that we must do something that is highly intentional and has potential for sustainable growth.

Can you give examples of churches that are implementing this kind of training for members?

There are churches doing this kind of training already. I am thinking of churches like Wahroonga (NSW), which is conducting training programs for church members on how to conduct Bible studies. There has been good response. About 40 people came to the first meeting. The second week saw about 70. This is the sort of thing we are talking about.

What will your department be doing or developing to support these initiatives?

We are currently looking at developing personal evangelism kits containing basic material for training and sharing. These will include Bible-study outlines, a personal visitation logbook for people to keep record of their visits or contacts, planners and calendars containing events and important dates related to particular projects.

I will be connecting with a lot of work done by others, including material on small-group ministry, Bible-study outlines by the SPD field secretary, and resources from the unions.

We are also planning to print paperback editions of *Steps to Christ*, various segments of *The Desires of Ages* and other evangelistic literature to be given away by members to friends or distributed in other ways.

What results do you hope to see from these initiatives in the South Pacific?

At the end of five years, I hope to see local churches with sustainable growth patterns, not necessary a doubled membership.

In the Bible it says, "The lion has roared—tremble in fear! The Sovereign Lord has spoken—I dare not refuse to proclaim his message!" (Amos 3:8, NLT). It seems again and again the Bible reminds us that preaching and sharing the message of God is the involuntary response to God's call—because of who He is and who we are.

We are defined by growth, not only growing to reach a numerical target but growing must define who we are and give us our identity. As the people of God, we are called to grow. If we are not growing, where are we? **R**

Nathan Brown is editor of RECORD.

Video ministry: Who are we trying to reach?



BY JOHN GATE

JESUS USED FISHING AS A METAPHOR for outreach. Different kinds of fish are caught in different ways. You don't catch a whale the same way you catch a sardine—or vice versa. Fish that swim in schools on the surface are caught differently to those that feed on the bottom. Understanding the behaviour of fish is a key to knowing which fishing method to use to catch them.

We can learn many lessons from fishing in outreach. As a church we've learned by hard experience that outreach methods used in one culture do not necessarily work in another. Our message is important, but too often we have focused more on the message than on the method with which we communicate the message. In planning outreach in any society it's important we evaluate the values and practices of the culture, so we work with them and not against them in sharing the message of salvation.

Sociologists characterise Western society as postmodern and secular. Broadly speaking, postmodern means living in an era after the modern era. The modern era was characterised by the scientific revolution, where things were tested objectively. The modern generation depended upon technology and believed industry, technology and education would be the answer to society's problems. But the 20th century is a testimony that modernism is not the answer. And out of modernism has developed this culture we identify as postmodern.

Postmodern people have inherited the legacy of modernism. They appreciate and enjoy the gadgetry of the industrial-technical age. This technological change has impacted communications, resulting in an information overload. We are unable to process so much new data adequately and keep up with the changes involved.

Postmodern culture is characterised by consumerism. The technological age has meant it is cheaper to produce new sophisticated equipment than it is to repair the most basic item. So we tend to use something for a short period of time and then discard

it and buy a new one. This consumerism linked with technology has meant that consumer products can be mass produced at a low price. It means we have a vast range of products to choose from—whether it's motor vehicles, clothing, housing or whatever it might be. Postmodern people then have the opportunity to choose from this vast array of variety in their culture.

But the postmodern world, with its rapid change, has threatened people's security. Add to this the reality of globalism, where multinational corporations own vast empires and no-one is really sure who owns what. Currencies are said to "float." The value of the dollar in your pocket goes up and down at the whim of some global change.

The postmodern world is largely secular, meaning there is no belief in a personal God, and consequently there are no absolutes. So postmodernism again follows the pattern where people pick and choose the values they want in life, rather than depending on an absolute. Postmodern thinking depends more on subjective experience for personal decisions rather than on objective truth. It has fostered an arrogant individualism. There has been a loss of hope. People are reluctant to make commitment. The culture is suspicious of authority, and disrespect of government, churches and other authority institutions and figures is seen everywhere.

But postmodern people value friendship. The nature of human beings has not changed, and in a world of uncertainty and floating values God has a message. This is the culture in which God has asked us to share the gospel. The challenge is to find the most effective way of doing that. Video ministry endeavours to use Christ's methods in reaching postmodern people with His message in His way. **R**

This is part of a series of articles exploring video ministry and how it can work in your community.

John Gate is director of the Adventist Discovery Centre.

The robe He wore was mine

BY JOHN SILVER

As it may have been told by Simon of Cyrene.

H EY YOU!
Come here!
Hold this robe while we roll dice
to see on whom our gods bestow
its ownership now that the Man is dead.
Tradition says we've earned the right,
We drove the nails, you know."

Well,
A Roman's word is law they say
and so I picked it up.
A well-made robe without a seam
but as I saw its blood and gore
to me it was obscene.
That goodly gown had now become,
as fallen flesh,
a shroud of everlasting death.

But,
as I held it in my hands
the sure conviction came,
the robe He wore had once been mine.
I recognised the scuffs and stains;
I'd made each one myself,

blindly thinking they were wins,
but now I saw them not as gains
but as the signature of sins.

My sons
told wondrous things of Him;
Messiah, Prophet, healer, King.
Some even said, "The Son of God."
And devils hugged themselves in glee
as He was made to be
all human sin for us.

I'd
met Him earlier in the day
near the Dolorosa Way.
His sweat stood crimson on His brow;
His back criss-crossed with weeping
stripes
and welts on welts (a quivering mess
from hip to head) and as He sagged
beneath the load, I thought
that He was dead.

Well.
that was then.
But now I know that I was blessed
to walk that mile with Him.

Contrite I bore His cross that day
and as I did I heard Him say:
"Today I wear your robe of death.
Today I am your substitute
and pay the bill invoiced as yours."
And as He spoke, I heard Him sob:
"O my God, My Father, God,
Why have You forsaken Me?"

That
parting horror broke His heart.
"Sin's wages are eternal death."
That was the fate His justice faced
and was the death His love embraced.
He made His sacrifice of love
in faith that His pure robe
bore not the faintest stain of sin.
And there, before the gates of Hell,
the Son of Man, our Saviour, died,
for us, and in that dying . . . won!
And now His victory is ours
if we, by faith, will wear His robe
instead of trusting in our own. **R**



John Silver

*John Silver writes from Nowra North,
New South Wales.*

Being ready

BY MARTIN BROWN

WE SEEM TO HAVE MADE BEING ready for the Second Coming as difficult as possible at times over the years. But we need a simpler approach, mostly because it is more biblical.

Consider how simply Paul states it: “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God” (Romans 5:1, 2*).

Whatever we may make of the different aspects of this statement it is overall a positive statement of our standing with God, that being right with God we are therefore able to look hopefully to the Second Coming, “since we have been justified.”

We have nothing to bring but our sinfulness, but God kindly pays the penalty through the sacrifice of His Son so that He can look upon us as righteous—a gift we receive by putting our trust in Jesus Christ (see Romans 3:23, 24).

To have peace with God means that everything is right between us and God. There is no longer hostility between the unrighteous and the Righteous; and this is because of what Jesus has done. He brings us into a position of grace before God in which we stand, so that, in Christ there is security in our relationship with God.

Serious security

In the old American West, when the settlers wanted to move further into the frontier territory, they would get together



a wagon train with essentials, move to a likely location and there build a fort. While they were in the fort they would find a degree of security, while those outside lived a fairly hazardous existence.

So it is in an ongoing relationship with Jesus; we have security spiritually. But when we read the New Testament there is a lot more about security in Jesus than we have formerly given credence to.

Now that we have our security in Christ,

it is clear that we can now rejoice in the hope of the glory of God; and this hope does not disappoint us because the love of God is poured into our hearts by the Holy Spirit: “And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. You see, at just the right time, when we were still powerless, Christ died for the ungodly” (Romans 5:5, 6).

It's who you know

Paul goes on to define the love of God as what He has done for us in Christ. “God demonstrates his own love for us in this: while we were still sinners, Christ died for us” (Romans 5:8).

A few years ago, our family went for a short holiday to the Snowy Mountains in southern New South Wales. When we arrived at Khancoban, we found a local real estate agent and through him rented a small house for a week. We were settling in when there was a knock at the door. It was the owner of the house who had come to thank us for renting his property and offer us a bonus. He was a worker with the Snowy Mountains Hydro-Electric Scheme, so a few days later we found ourselves going through an otherwise locked door into a large room full of humming machinery and monitoring instruments in a unique, behind-the-scenes tour. It's an old saying but true: it's not *what* you know, but *who*.

And that's how it is with our faith as Christians. John, the beloved disciple, explains it in terms as simple as Paul: “And this is the testimony: God has given us

eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life" (1 John 5:11, 12).

But . . . ?

In the next few sentences in Romans 5, Paul is saying that if, in the present, we are right with Christ, then the future will be taken care of by Christ also. And he says we are right with Christ, and he says it again: we are right with God through Christ: "We also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation" (Romans 5:11).

I was preaching about these matters once and afterwards somebody quizzed me, "Don't you believe in sanctification?" I should

have responded, "Don't argue with me, argue with Paul. I'm only trying to read what he is saying."

Our standing before God, our readiness for the Second Coming—or whatever else may befall us in life or death—is not "easy" but it is simple.

In two different places—Romans 5 and Romans 8:30—Paul does jump straight from justification to glorification. But then, if we are trying to read Paul, we should read all

of what he has to say about the Christian life. Ephesians 2:8-10 seems to be a good summary by Paul of what it means to be a Christian: "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no-one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do."

Paul has a more elaborate discussion of Christian works in Ephesians 4:1-5:8, beginning with, "I urge you to live a life worthy of the calling you have received" (Ephesians 4:1). Again, Paul sees us as having a standing before God and we are called or challenged to live to that. But this is very different from thinking we have to perform up to a standard to gain a certain standing.

Standing with certainty

Our standing before God, our readiness for the Second Coming—or whatever else may befall us in life or death—is not "easy" but it is simple. It's a yes-or-no question based on who God is, what He has done for us in Jesus and our acceptance or rejection of that gift. Son = life; no Son = no life.

When we accept God's grace, we can rejoice with Paul in the certainty of our standing before God and the certain hope of His coming. Or, as Paul puts it, "We rejoice in the hope of the glory of God" (Romans 5:2). **R**

**All Bible quotations are from the New International Version.*

Martin Brown writes from Toowoomba, Queensland.

Record Roo's
kids corner



Hi kids,
King Jehoshaphat ruled Judah after his father Asa died. Read about what he did to keep his cities safe in 2 Chronicles 17:2.

RR

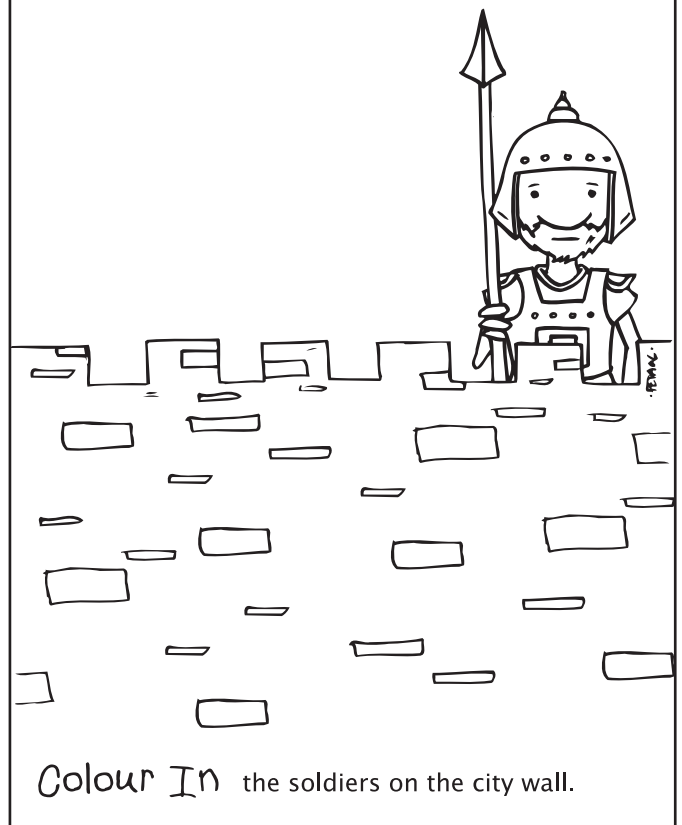
Fill in the Blanks

And he placed _____ in all the fortified _____ of _____, and set garrisons in the land of _____ and in the cities of _____ which _____ his father had taken.

2 Chronicles 17:2 NKJV

Draw

This city needs to be heavily guarded. Can you draw more soldiers on the wall?



Colour In the soldiers on the city wall.

Go Sanitarium!

LLOYD GROLIMUND, NSW

I grew up eating Weet-Bix, Corn Flakes and Nutmeat. When So Good came along I was probably one of the earliest users.

In the home I grew up in it would have been a serious misdemeanour to have been caught with another company's product in our cupboard. Believe it or not, that is still the case in my home today. My wife and I still choose to buy Sanitarium over any of its competitors.

Through the years Sanitarium has poured millions of dollars into the mission work of our church. I believe thousands of people will be in heaven as a result of their investment in the work of God.

So why am I writing this? I believe Jesus is coming soon. To finish the work we need resources. Sanitarium is one of the great providers of these resources.

There are 50,000 Adventists in Australia. Every time we buy a Sanitarium product we invest in the cause of Christ. If Adventists would choose to buy their own company's products we would go a long way to providing the money needed to finish the work!

After mission there is also the quality of Sanitarium products. Their products are second-to-none in nutrition, low fat, low sugar, and goodness. They are the best on the market. Every way we win!

I don't work for Sanitarium. I don't speak for them. I just buy their products and enjoy eating them—and I am very proud of them.

Da Vinci trap?

PHIL SMITH, QLD

I have read *The Da Vinci Code* novel and several rebuttals of it—including *The Da Vinci Decode*, published by Signs Publishing and other recent articles in *RECORD* (May 20) and *Signs* magazine.

The Da Vinci Code purports to uncover esoteric information—“stigmatised knowledge”—concealed by the Catholic Church. Certain elements of the Adventist world view, which is grounded in a “great controversy” scenario in which the Papacy is a primary vehicle of deception, can also be classified as stigmatised knowledge.

The Da Vinci Code claims the Catholic Church hid or destroyed documents that contradicted their view on the nature of Jesus. Adventists claim the Papacy was the active agent in changing the Ten Commandments, distorting the gospel and usurping the role of Christ. *The Da Vinci Code* cites historical evidence that Constantine instituted Sunday observance. Advent-

Only as we value our distinctive teachings will we value our identity and feel an urgency to share our unique message.

ists cite historical evidence that Constantine nurtured the Papacy to shift worship from Sabbath to Sunday.

The Da Vinci Code suggests that groups that maintained contrary views on the nature of Jesus have been persecuted by the Catholic Church. Ellen White points to the Waldenses and Albigenses who propagated biblical doctrines throughout the Dark Ages, for which they were deemed heretics and brutally persecuted by the Papacy.

And there are other resonances between *The Da Vinci Code's* conspiracy claim and the Adventist belief about the distortion of Christianity throughout history. Indeed is there any major *structural* difference between Dan Brown's conspiracy theory and certain *structural* elements of Adventist belief?

I do not agree with *The Da Vinci Code's* statements about the nature of Jesus. But, by hopping onto the anti-*Da Vinci Code* bandwagon, are we actually falling into a trap?

Three angels for Islam

HELENA CHESTER, TAS

As I read Revelation chapters 13 and 14 I find the three angels' messages is an umbrella all the children of Abraham can stand under—Jews, Christians and Muslims. The call to worship God alone is the message of all the major prophets—Moses, Jesus and Mohammed.

For all three groups, the three angels' messages is at the heart of their respective gospels. Adventists have the chance to be the head and not the tail in seeking dialogue and mutual respect and recognition of all

Abraham's children under the banner of the three angels. Muslims are not ignorant of Jesus. They already honour Him.

Adventists need to come to know the egalitarianism of the true message of Islam and seek ways of working together for the benefit of the whole human race. How wonderful it would be if Muslims and Adventists could stand under the “three

angels” banner, work together for peace and social justice, and share their different perspectives in a spirit of genuine desire to learn from one another.

Message and identity

BILL GATES, NSW

Eliot Bolst (Letters, May 27) asked for the distinctive truths of Seventh-day Adventism, rather than the teachings we hold in common with other Christians. Here are a few:

- The sanctuary doctrine.
- Three angels' messages (including our understanding of the beast and his mark, judgment; Sabbath-keeping and the antichrist.)
- The true millennium teaching as opposed to the false “secret rapture” teaching.
- The identity of the remnant church.
- The “conditional” nature of salvation spelled out in the heart of the Ten Commandments (see Exodus 20:6).

If our church is not majoring on these teachings in the setting of the love, mercy and justice of God we have been hoodwinked into going down a theological pathway of error.

Only as we value our distinctive teachings will we value our identity and feel an urgency to share our unique message.

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.

Positions vacant

▲ **Vice-Chancellor—Pacific Adventist University (Papua New Guinea)** The South Pacific Division is inviting expressions of interest for the position of Vice-Chancellor at Pacific Adventist University commencing in 2007. For further information visit the Employment section at the SPD Members website <spd.adventist.org.au>.

▲ **Director/Teacher—Avondale School (Cooranbong, NSW)** is seeking a full-time Director/Teacher for the Early Learning Centre situated on the grounds of Avondale School. The centre has been open for three years, catering for 50 children per day, aged 3–5. **Essential criteria:** Bachelor of Education; a committed Christian focus; knowledge of current NSW child-care regulations; current first aid certificate; strong planning and organisation skills; and flexibility and adaptability. **Job description** available by phoning (02) 4977 0215; 0405 534 022. **Applications in writing** should be forwarded to Karen Zeuschner, Marketing and Development, Avondale School, PO Box 61, Cooranbong NSW 2264; fax (02) 4977 1014; email <kzeuschner@avondaleschool.nsw.edu.au>, no later than **June 30, 2006**.

▲ **Finance Accountant—Education—North New South Wales Conference (Newcastle, NSW)** is seeking a qualified and experienced Accountant to join the Seventh-day Adventist Schools (NNSW) Ltd team. To be successful in this role you will be team oriented, committed through practice to the mission of the church and have the ability to think outside the square and use your initiative—CA or CPA highly regarded. **Applications in writing** should be forwarded to Greg Fowler, Assistant CFO, <gfowler@adventist.org.au>, no later than **July 28, 2006**.

▲ **Education Accountant—Seventh-day Adventist Schools (South Queensland) Ltd (Brisbane, Qld)** is seeking a senior full-time Accountant for the Education system covering seven schools. **Essential criteria:** Be a practising member of the Seventh-day Adventist Church; have sound accounting principles; computer skills including the use of accounting ledger packages, Microsoft Excel and Lotus Notes or similar programs; current experience in the production of management financial reports as well as Statutory Financial Statements; a Business/Commerce or similar tertiary degree. **Applications in writing** (including detailed résumé and references) should be forwarded to Chief Financial Officer, SDA Schools (South Qld) Ltd, 19 Eagle Terrace, Brisbane Qld 4000, no later than **July 14, 2006**.

For church-related employment opportunities visit the Employment section at the SPD Members website <spd.adventist.org.au>.

Anniversary

Dorrington, Collis and Beryl (nee Price) celebrated their 50th anniversary with a large gathering of family and friends in the beautifully decorated hall of the Logan Reserve church, Brisbane. They are well known in Qld, as Beryl was secretary to the conference president for many years and Coll was a greatly appreciated worker at Sanitarium. Joy Fountain, May Fechner, their matron-of-honour, as well as the bride's youngest sister and bridesmaid, flew up from Melbourne, Vic, and her Avondale College room-mate, Viddy Wills (Lillioja), flew in from NZ. Coll's youngest sister, Dulcie Bell, who made the original bridesmaid's bouquets, made a lovely bouquet of gold roses for the occasion. Their six children organised and planned the delightful and memorable program.

Weddings

Barton—Johnson—Dobson. Garth Andrew, son of Margaret Davis (Kempsey, NSW) and the late Kenneth Barton-Johnson (formerly of Hobart, Tas), and Lynnelle Joy Dobson, daughter of Peter and Lorna Butzbach (Toowoomba, Qld), were married on 14.5.06 at the Conservatorium, Botanical Gardens, Hobart, Tas. This marriage links together six precious lives.

Kevin Amos

Olver—Samuel. Matthew John Olver and Sally Rona Samuel were married on 9.4.06 in the East Prahran Adventist church, Vic.

Peter Roennfeldt

Terranova—Catton. Salvatore Antonio Terranova, son of the late Carmelo and Carmela Terranova (formerly of Babinda, Qld), and Lucille Nikari Justeen Catton, daughter of Dr Rodney and Julie Catton (Miriwini), were married on 14.5.06 at Malanda Adventist church.

Tony Knight

Obituaries

Alderman, Lionel, born 6.2.1917 in Sydney, NSW; died 16.4.06 in Port Macquarie Hospital, after struggling with a number of health issues for some time. Lionel was an ex-WW II veteran who saw active service in PNG. He is survived by his second wife, Flo, whom he married on 17.4.82; his daughters, Helen and Lynelle; his stepsons, John and Michael; his five grandchildren; and two great-grandchildren. Flo was baptised into the SDA Church in 2003 and Lionel gave his life to the Lord in late 2004 but was too ill to follow through with baptism. He was buried from the Macksville SDA church on 21.4.06.

Gavin Rowe, Colin Dunn

Bell, Olive Mary (nee Chase), born 18.4.1921 at Lowestoft, Suffolk, UK; died 16.5.06 in the Sydney Adventist Hospital, Wahroonga, NSW. She was predeceased by her husband, Pastor Edward Bell, in 2001. She is survived by her sisters, Kath and Jean; her children, Rosalind Hurrell (Sydney), Patricia Uttley (UK); and her grandchildren, Alexander, Olivia, Danielle and James. Olive's life revolved around her church and her faith in Jesus Christ. As a minister's wife, she was



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50th Anniversary Whangarei SDA Church

In 1956 many hands were busy preparing the new church in Whangarei for its dedication and its first wedding. If you remember the Norfolk Street days, the move, or have been part of the church program since, please plan to join us Labour Day weekend.

October 21, 22, 2006

To express interest in receiving the information circular due out in May, please write to Church Reunion, PO Box 676, Whangarei, North New Zealand; or email Susanna Weber

bettysretreat@xtra.co.nz

Grace and Miracle. While she struggled with a prolonged illness, she always displayed her love for Jesus and shared her hope in His second coming. Anyone who visited her went away encouraged because of her positive attitude and genuine care for others. She is sadly missed by her family and friends.

Bob Larsen

Fayers, Robert (Bob) George, born 20.7.1932 at Rochford, Essex, England; died 21.5.06 at Point Lookout, Stradbroke Island, Qld. He is survived by his wife, Glenys (nee Drager). Bob was a very gracious Christian, who served Christ with distinction and was totally devoted to his wife. He gave 11 years to literature evangelism and 11 years to Sanitarium Health Food Company in Qld. He also gave his life to care for the brother of Glenys, Rod Drager, who was born with cerebral palsy. His life testified to his vital connection with Christ.

Ken Lawson, Neil Tyler

able to provide strong support to her husband during the long years of his fruitful ministry in the UK, while often working part-time as a nurse. In 1989 they migrated to Australia for their retirement, living first of all Camellia Court, Hornsby, NSW; then Elizabeth Lodge, Normanhurst. She was a gentle, caring person who was loved and respected by all who knew her; and will be sadly missed by her family and friends.

Barry Wright

Collett, Christine (nee Fitzgerald), born 8.11.1953 in Melbourne, Vic; died 10.5.06 at Mary Potter Hospice, Wellington, NZ. She is survived by her husband, Cliff; her children and their spouses, David and Kristy, and Rachael and Jason; and her grandchildren, Gabriel,

Goldsmith, Rhonda May (nee Darko), born 18.2.1929 in Hobart, Tas; died 8.5.06 in Nanango Hospital, Qld. On 18.2.50 she married Pastor Alwyn Goldsmith. She is survived by her husband; her children, Brendon (Nanango), Rosemarie Fletcher (Windsor), Lindee (Brisbane, Qld), Angela Walker (Warburton, Vic), Sharyn (Pottsville, NSW) and Hayden (Brisbane, Qld). Rhonda was a very sweet and loving mother and a friend to all.

Bill Cross

Hoschke, Madeline Alice (nee Adams), born 10.5.1945 at Coonamble, NSW; died 14.4.04 in Coffs Harbour Hospital after a long illness. She is survived by her husband, Graham; her children, Paul (Coffs Harbour), Julie, Michael, Andrea (all of Newcastle),

Stor 1	Stor 2	Stor 3
		
<p align="center">“Thanks for our support!”</p> <p>This is what you've helped to provide by giving to the Avondale College Offering on June 10. It's a concept drawing of the new student residential complex the college is planning to build on its Lake Macquarie campus. You've probably given to previous Avondale offerings. But thank you for giving again. We'll let you know how much you helped us raise.—<i>Braden Blyde, ASFA President</i></p>		

Anthony and Kylie (Coffs Harbour); her parents, Jack and Ruby Adams; and she was “Nona” to her nine grandsons. She is now resting, waiting the call of her Lord, whom she loved and served. *Kevin Amos*

Vetter, Ethel Jean, born 20.8.1914 in Tasmania; died 10.5.06 in Charles Harrison Nursing Home, Cooranbong, NSW. In 1938 she married Hans, who predeceased her in 1972. She was also predeceased by her children, Robyn, in 1970, and Ailsa, in 2002. She is survived by her sons, Tony (Osterley) and Peter (Mount Colah); their wives; her six grandchildren; and six great-grandchildren. Jean was the loving wife of well-known Adventist schoolteacher, Hans Vetter. She was lovingly cared for by the staff of Charles Harrison Nursing Home, Cooranbong, for four years

Adrian Craig, Ray Stanley

Walker, Isabella (nee Bruce), born 14.11.1914 at Tamworth, NSW; died 10.5.06 at Coronella Retirement Village, Nunawading, Vic, aged 91 years. On 30.3.40 she married Robert John Walker, who predeceased her on 5.6.96. She was a much loved mother to Robert (dec), Alan, Joan Gibbs, Keith, and Ruth Glover; their spouses; her six grandchildren; and one great-grandchild. Isabella had a wonderful faith in the Lord and now awaits the resurrection morning.

Paul Glover

Woolf, Muriel Helen (nee Barker), born 12.6.1924 in Christchurch, NZ; died 4.5.06 in North Shore Hospital, Sydney, NSW. She is survived by her children, Eric (Sydney), Allison Simonds (and grandson,

Christopher) (Scone) and Trevor (Sydney, NSW); also her brothers, Exley (Christchurch, NZ) and Edgar Barker (Brisbane, Qld). She was committed into the arms of a loving heavenly Father at the Northern Suburbs Crematorium.

Ron Evans

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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 on (08) 9257 2211; 0417 913 695; or email <info@thestoryfactory.com.au>.

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.



Homecoming

Join us to celebrate 25 years*



* It just won't be the same without you

Murdoch Lecture returns!
Dr Charles Scriven, president of Kettering College of Medical Arts, will speak.

Sydney Male Choir in concert *New!*
The Homecoming concert will feature Australia's longest continually operating choir, the Sydney Male Choir, directed by Alan Thrift. Vocal ensemble The Promise will perform selections from *Les Misérables* as support.

August 25-27, 2006

Books wanted—libraries from deceased estates. Special interest in Spirit of Prophecy, all Bible commentaries, reference books and public evangelism. Herb Kersten Evangelistic Alliance (HKEA), Suite 244, 85 Grattan Street, Carlton Vic 3053; email <hkea@hkea.org.au>; web <www.hkea.org.au>.

Receive the Hope Channel and 3ABN NOW! Complete satellite kit for just SA265 + freight. Full instructions for DIY installation or installers available. Rural Electronics (02) 6361 3636; or <ruralele@bigpond.net.au>.

9th annual ADRA sacred concert—Saturday, July 22, 2006. This year's concert promises to be superb and one that you will not want to miss! Gifted national performers will delight you with exquisite songs and fine music. There are two convenient locations: **Parramatta church**, Sabbath afternoon 3.00 pm. **Wahroonga church**, 7.30 pm (program will appear later on 3ABN and Hope). Seated by 7.20 pm. **No entry after 7.25 pm sharp!** Be early! Seats will fill quickly. Offering collected. Proceeds to ADRA.

Christian Satellite—receive 8 Christian channels 24/7. Equipment and full installation from SA390. DIY kits from SA255 + cables and shipping. For more information or to order today visit our website <www.christian-satellite.com.au>; or phone (03) 9704 2266.

Two September tours—Italy/France and Waldensian Valley Bible lands and Turkey. Contact Anita at Allround Travel, Qld. Fully escorted tours travelling with fellow Adventists to wonderful destinations. Phone (07) 5530 3555; email <alltrav@bigpond.net.au>.

Carmel centenary—2007 Homecoming weekend. Calling all former students, workers and friends of Carmel Adventist College. Our centenary will be held next year and the highlight of our year-long celebrations will be the Homecoming weekend to be held September 30 to October 2, 2007. This will commence with a vespers program on the Friday evening and include a special Sabbath service, evening program and Sunday tour of the college. Please plan now to attend. For further details contact Mrs Nerolie Hiscox on (08) 9293 5333; or email <nhiscox@adventist-ed.wa.edu.au>.

South East Reunion, SA—October 20–22, 2006. It's going to be a great weekend of activities with Pastors Jim Zyderveld and Robert Porter leading out and past pastors getting historical. Free Sabbath meals, beach walks, country and western music, hymn singing and renewing of old acquaintances. If you were once a part of the South East and have photographs or stories of interest, or would like further information, please contact Jeanie (08) 8735 7157; or Shari (08) 8735 9079; or email <se-reunion@hotmail.com>.

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>.

Finally

Small deeds done are better than great deeds planned.