

# RECORD

October 21, 2006

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## New book's antismoking message

## Adventists appointed to lead WCTU

BRISBANE, QUEENSLAND

**F**ive Seventh-day Adventist women have been appointed officers of the Australian branch of one of the world's oldest women's organisations, the Women's Christian Temperance Union (WCTU), during its 87th triannual national convention at Burpengary in Brisbane (Qld).

Julie Nagle from Canberra became the first Aboriginal person to hold office in the WCTU when she was appointed secretary for the next three years, and Margaret Martin, Australia Day Award winner from Western Australia, who has held office as president of the WCTU in Australia for six

years ("Adventist cleans up Australia Day Award," News, August 19), was appointed retiring president.

"This is an opportunity to work with another agency to address some of the issues that plague parts of the Aboriginal Australian community," says Mrs Nagle. "I look forward to doing this with such a wonderful group of Christian women."

Renee Fraham from Western Australia was appointed youth director, Glenda Amos from Tasmania was appointed the children's work director, and Joy Butler, director of women's ministries for the South Pacific

*(Continued on page 4)*



We need to make children a priority in our churches.

# A legacy worth leaving

LISTENED IN AWE AS BINDI IRWIN GAVE tribute to her father, Steve, at his memorial service last month. She acknowledged that her daddy was her hero and that he was always there for her when she needed him. He listened to her and taught her many things. Most of all he gave her a passion for endangered wildlife.

It challenged me to think about the legacy I am leaving my children. Do they see me as their hero? Can they say that I am always there for them? What have I taught my children? Have I passed on my faith and my passion for God?

God has a plan for each of our children's lives. He knew them and set them apart even before they were born (see Jeremiah 1:4). Are we ensuring that His plan for them is being revealed?

Children experience stability and security as a result of their family environment and relationships. Parents also, however, must make sure that their children receive the spiritual experiences and practices needed to develop a strong faith. This can be done by establishing spiritual routines and rituals and creating spiritual memories. In many ways faith is caught as much as taught, so parents need to model a personal faith in God. Children will get to see a real, loving God by observing these day-to-day faith experiences.

As children grow older, the spiritual challenges become greater. A recent study by George Barna (July 2006) found that the age of 12 was an important transition

time. "During the 11-13 age range, most kids undergo huge changes and challenges related to their self-image and their choices concerning morals, beliefs, relationships and life goals" (*Barna Update*, September 30). Barna suggests parents need to make sure they maintain a close relationship with their children and stay accessible.

Parents also need to ensure children are developing their own faith and own relationship with God. The responsibility of spiritual development needs to slowly and carefully be given to them, with the parent taking on the role of a spiritual coach. For example, prayer, Bible study, church attendance and ministry need to be seen by children as a meaningful, valuable part of their lives. Our goal as parents is to be spiritual mentors who leave a legacy of strong faith.

We cannot accomplish this alone. Our children need many spiritual fathers and mothers: "Even though you have ten thousand guardians in Christ, you do not have many fathers" (1 Corinthians 4:15\*). Many people are prepared to spend time teaching children in Sabbath school, Adventurers, Pathfinders and Vacation Bible Schools, and I applaud them for doing this. Many of these people are prepared to go a step further and take the time and make the effort to really mentor and get to know the children. They need your help and support.

We can always find many important things to do, but one of the most important

is to ensure that children have faith. Some things can wait, but faith development cannot wait. Children's minds and faith are developing now. The spiritual experiences they receive now, determine the spiritual choices they will make in their teens.

We need to make children a priority in our churches. We need to ensure churches have supportive communities and practices that enable quality discipleship, quality worship and are places where children are encouraged and enabled to serve. We need to ensure each church has a leader and a committee, dedicated to the coordination and ministry to children.

This means churches are family-friendly, that families are welcomed, that child-friendly spaces are available, that there are programs that support and resource parents, and that parents are empowered to be the spiritual leaders God needs them to be.

We have a generation that needs our faith. We have a legacy to leave. And it is a legacy worth leaving: "We will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done" (Psalm 78:4).

\*Bible quotations are from the New International Version.

Today is Children's Day. See pages 8 and 9 for more.

**Julie Weslake**  
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South Pacific Division



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

# Author dedicated to *Feeling Fantastic*

WARBURTON, VICTORIA

Although not all of us will feel fantastic first thing on a Monday morning when we get out of bed, Dr Darren Morton, physiologist and senior lecturer at Avondale College, believes this is something we can work toward achieving.

His first book, *Seven Secrets for Feeling Fantastic*, was dedicated at Signs Publishing Company in Warburton on October 4. Dr Morton presented five of his seven “secrets” to staff at Signs in an hour-long interactive presentation at the dedication. He explained how the greater insight neurophysiologists now have into how the brain connects our emotional state with our physical health and immune system can make a difference in people’s lives.

“Working on this book has been exciting,” says Signs editor Nathan Brown. “Darren has presented this material in many settings as a corporate and motivational speaker but this book shares this information with a whole new audience. It’s easy to read and is the kind of book that could be an encouragement to almost anyone, giving them practical suggestions on how they can improve their quality of life.”

In *Seven Secrets for Feeling Fantastic*,

Dr Morton explains the ways in which the limbic system in the brain, which he refers to as the “limbo,” impacts on the type of person an individual is, their physical health, levels of happiness and how they deal with experiences they encounter in their life. Neurophysiologists often refer to the “limbo” as the “feeling brain.”

“Those who work to harness more of their positive feelings than the negatives that result from day-to-day situations are far more likely to be happy and content with life,” says Dr Morton.

“After much research and reflection, I have discovered the secrets of those who live well. They are SMILERS, and I don’t mean they wear a cheesy grin. They implement in their lives seven foundations of emotional wellness—the seven secrets for feeling fantastic—summed up by the acronym SMILERS.”

These seven things, Dr Morton believes, will see people set on the path to happiness, health and higher living.

At the dedication, Mr Brown thanked



Dr Darren Morton shared his “secrets for feeling fantastic” with Signs staff at the dedication of his book.

Signs staff and others who contributed to the production of the book, which was launched at the North New South Wales Conference camp-meeting.

Pastor David Edgren, senior assistant editor at Signs, led a prayer of dedication for the book, praying, “God, just as you have blessed Darren with the ability to teach others how to be happy, we pray that this book will be blessed and lead many people to joy in You.”

*Seven Secrets for Feeling Fantastic* is the 12th book to be published by Signs in the past three years.—Adele Nash

More @ [www.SevenSecretsForFeelingFantastic.com](http://www.SevenSecretsForFeelingFantastic.com)

◆ The 30-second **Search video commercial** will air 57 times in Melbourne on Channel 7 from October 21 to 29.

◆ The **Sydney Adventist Hospital**, NSW, is planning to roll out a new **wireless network** for remote access to medical information within its wards. The hospital’s pharmacists will be the first beneficiaries of the network, with tablet PCs linking them to their existing medication dispensing system. The hospital has approximately **650 PCs** onsite.—Renai LeMay

◆ Sanitarium thanks all who participated in the **Sanitarium** canned products “**Win \$1,000 towards a church/community project of your choice**” competition recently. The competition received an “overwhelming response.” The winners are: **Winner (\$A1000)**: Logan Reserve Adventist youth group, Heritage Park, Qld. **Runner Up 1 (\$250 for church/community group project)**: Canberra Pathfinders, Turner, ACT. **Runner Up 2 (\$250)**: North Perth Church and Heritage Community Centre, North Perth, WA.

◆ Veteran mission pilots Pastors **Len Barnard** (pictured right) and **Colin Winch** (left), who together co-founded the Adventist Church’s flying program in Papua New Guinea in 1964, took a nostalgic flight together on September 27 from Cessnock Airport, NSW. Pastor Barnard, 87, requested Pastor Winch, who at 74 continues teaching flying, to conduct his biennial flight review. Passing the test he is now **allowed to fly his ultralight** aircraft for another two years. In 1964 the two pilots shared a Cessna 180 aircraft—Pastor Barnard flying in the **Western**



**Highlands of PNG** and Pastor Winch in the **Sepik District**. The third quarter’s Thirteenth Sabbath Offering went toward the purchase of a brand-new plane that will be flown by **Pastor Roger Millist**, who commenced his training as a pilot with Pastor Winch in 1978.

# Adventists appointed to temperance union

(Continued from page 1)

Division (SPD), was appointed education director. Five other Christian women complete the committee.

"I'm quite excited," says Mrs Butler about her appointment. "I have a list of people who will contribute and help me produce materials to educate people about the dangers of tobacco, drugs and alcohol and encourage them in their fight against these substances."

The WCTU is a non-profit Christian organisation that lobbies governments on issues regarding the use of alcohol and other drugs and also provides drug education in schools and throughout the community. More than 150 women from Australia, New Zealand, Papua New Guinea, Solomon Islands, Vanuatu, Fiji and Myanmar were present for the convention, with Adventists making up nearly half of the group.

Gary Christian, a member of Drug Free Australia and national program director for Adventist Development and Relief Agency—Australia, and Dr Percy Harrold, former associate director of Adventist health for the SPD, were two of the guest speakers during the four-day convention.

Mr Christian spoke about "lessons learnt from the anti-illicit drug frontline," while Dr Harrold addressed the group on how "alcohol is an old but powerful enemy."

During the conference, the WCTU resolved to forward recommendations to the Commonwealth and state governments of Australia. Recommendations were on issues of alcohol, foetal alcohol syndrome, tobacco, other illegal drugs and a variety of other concerns relating to the media and society.

The WCTU was founded in the United States in 1873 and was established in Australia 15 years later. The Seventh-day Adventist Church's women's ministries was founded in 1898 by one of the early pioneers of the WCTU.

"With this new committee and resources, the WCTU is modernising and upgrading itself," says Mrs Butler. "We want more people, certainly young people, to be part of WCTU."

Having more participation from the Pacific islands will also be one of the focuses of the WCTU.—*Melody Tan*

**More @ <[www.wctu.com.au](http://www.wctu.com.au)> or contact Joy Butler at <[jbutler@adventist.org.au](mailto:jbutler@adventist.org.au)>.**

# Archbishop of Canterbury lectures at Newbold

BINFIELD, ENGLAND

Lord Carey of Clifton, 103rd Archbishop of Canterbury, gave the 2006 Beach Lecture at Newbold College, entitled "The crescent and the cross—the clash of faiths in an age of secularism." The lecture, held in the Newbold Church Centre on September 19, attracted a 450-strong audience, including a small group of Islamic guests from London.

Lord Carey began by directly questioning those on both sides who see Muslim-Christian relations as "a clash of civilisations" and those who argue that no dialogue is possible between the two faiths. Instead, Dr Carey argued for a "dialogue that flows from cooperation, tolerance and understanding between the faiths" and encouraged his audience to "form a new mental map of relationships between the Abrahamic faiths."

Lord Carey also encouraged engaging intellectually with information, as discussion and engagement are important for understanding. He concluded that people need to look at differences with respect and tolerance in order for a new world to be born.—*Helen Pearson/TED News*



◆ **National Church, ACT**, discovered an effective way to transition their church toward a spiritually enriching experience through the **ministry of small groups**. The team of elders, with the pastor in the role as just one on the team, ran "40 Days of a purpose driven life" for their church. Some 160 members participated—a significant number of non-church members

also participated. On September 9 both of National's services combining for a **day of celebration and praise**. No-one noticed that the service went a half-hour overtime and many commented they thought the Spirit of God was in their midst. Most groups are now continuing, though the 40 days are up.—*Dale Arthur*

◆ **Avondale School's, NSW**, fun day attracted 1400 visitors on September 17. The event incorporated a fun run, car, cake and chess competitions, amusement rides, helicopter flights and numerous



stalls. Their annual fun run was the largest on record, with more than 300 participants in the 1 km, 3 km and 10 km courses. For the first time the fun day also included a car show competition. More than **70 vintage, classic and modified cars** parked around the school, and visitors voted for their favourite. **Paul Bamford's 1990 Ford Laser** (pictured) took out the people's

choice award.—*Braden Blyde*

◆ **The Chatelier Family Singers**, returning home from their recent five-month "Gospel music world tour" to the USA, UK, Europe and Asia, were surprised to find they had been awarded the Independent Gospel Recording Artists Association **2006 Export Achievement Award**.—*Trudi Chatelier*



**DAYS AND OFFERINGS: ◆ NOVEMBER 11—ANNUAL SACRIFICE OFFERING (GLOBAL MISSION)**

# Two ordained in New Zealand

AUCKLAND, NEW ZEALAND

Two pastors were ordained in New Zealand earlier this year. Josefa (Joe) Tesese was ordained on February 18 at the Papatoetoe church in Auckland, New Zealand, with his wife, Tapa'au, witnessed by friends, family and church members.

Pastor Tesese completed a Bachelor of Theology degree and pursued ministry initially in a voluntary position at Caboolture Adventist church, Queensland, before taking up a call to Karalundi Aboriginal Education Centre, Western Australia, in 2000. He arrived as the father of five children, Emmanuel, Ben, Alofa, Shekayna and Jotham, and also "adopted" 50 Aboriginal boys while working as the boys dorm parent. The family's time at Karalundi was a watershed experience in ministry and was much appreciated by fellow staff and students, as evidenced by the tribute sent from Karalundi for the ordination.

A willingness to go where called brought the Tesese family to Auckland in 2002, where Pastor Tesese ministered in the Auckland Central and Mangere Samoan churches. In 2006, the Tesese family accepted the invitation to continue at Auckland Central and to further share their ministry at Remuera Samoan church.



*Pastor William Arama with his family.*

On April 8, William Arama was ordained at the Manuwatu regional meeting with his wife, Freda. Pastor Arama commenced his studies in theology at Fulton College and completed his degree in theology at Pacific Adventist University in Papua New Guinea in 1997. His desire for further study took him to Black Hills Mission College of Evangelism in the United States, where he completed a Diploma in Applied and Pastoral Ministries.

In 2002, Pastor Arama was called to minister in New Zealand. For the first three years, he ministered at the Manurewa, Tokoroa, Tirau, Taupo, Palmerston North, Masterton and Fielding churches. Currently, along with his wife, Freda, and children, Cecelia, Haylee, Stern, Daniel and Heavyn, Pastor Arama continues his pastoral journey in ministry in Palmerston North and Masterton churches and as chaplain at Longburn Adventist College.—*Arianna Kane*

# Attack on compound in Solomons

HONIARA, SOLOMON ISLANDS

The Adventist Church in the Solomon Islands provided moral support for a couple attacked on its Honiara compound on the first weekend in October.

Six men from a nearby squatter settlement were arrested the following Monday and face trial for the attack on the couple's rented house in which three of them gang-raped a woman. The couple, who are not members of the Adventist Church, had leased the house on a short-term basis a few weeks prior to the attack. Another house was broken into during the attack with minimal damage to property. A storm that evening had allowed the attackers to cut through a fence surrounding the church's compound undetected. Security in the area has been tightened since the attack.

"This is a terrible incident," says Pastor Lawrence Tanabose, president of the Trans-Pacific Union Mission. "We will do all we can to provide assistance to the couple during this traumatic period."

"The church is cooperating fully with the Australian Embassy and the police during the investigation. We are all praying for the increasing unrest and violence in the country to end soon."—*Melody Tan*

◆ The newest employees at the Adventist-operated **Florida Hospital**, USA, work 24 hours a day, seven days a week, never take a break, and wouldn't think of asking for a raise. Amid the usual flurry of doctors, nurses and patients, you're likely to find them scurrying along the hospital's hallways with linens, meals and other supplies in tow. These new employees are **three robots called TUGs**. Hospital staff say they've already proved to be helpful and dependable. The robots "eliminate repetitive tasks like pushing carts and running

errands" to "ensure hospital caregivers are spending their valuable time taking care of patients," says **Mike Thompson**, Florida Hospital Celebration Health assistant administrator.—*Florida Hospital/ANN staff*

◆ Almost immediately after use at an annual community health fair at Hoover Elementary School in West Oakland, California, USA, someone **broke into the 8.5-metre mobile health clinic van**, causing up to \$US30,000 worth of damage. Two tyres were deflated, a defibrillator

worth \$US10,000 and boxes of medication, equipment, a radio and syringe needles were taken. **Everything left was sprayed with a fire extinguisher**. The perpetrator crawled in through a skylight. Operators say they'd be **willing to work with whoever is caught** and add them to their team, doing community service with the mobile clinic for a few years. "We want them to meet the people who go to the free clinic," says **Earl Jacobs** of the Market Street Adventist church, sponsor of the health fair.—*Momo Chang*

◆ An estimated 1500 Seventh-day Adventist pastors from across the **Euro-Asia Division gathered for a four-day congress**. It is believed to be the first time such an event has been held for field pastors, many of whom are serving in remote locations across a region that **spans 11 time zones**. Some pastors travelled as many as **six days to reach the event**. An estimated 144,500 Seventh-day Adventist members worship in nearly 2000 churches in the Euro-Asia Division.—*Valery Ivanov/Mark Kellner/ANN*

# Lecturer's book packs antismoking punch

COORANBONG, NEW SOUTH WALES

Avondale College lecturer Brad Watson and his wife, Fiona, feel so strongly about the antismoking message in Mr Watson's new children's book *Siggy and Flori*, they funded the \$A8000 project themselves.

The Watsons self-published the book and produced a 28-page teachers resource to complement the story.

Mr Watson launched the book on September 21 during a writers seminar organised by Avondale College and Signs Publishing Company, and held on the college's Lake Macquarie campus.

Keynote speaker Len Farquharson, head of primary at Avondale School, commended Mr Watson for his bravery in "publishing something with a health message."

Approximately 50 people attended the launch, with many buying books for the libraries of their local schools. This will help Mr Watson fulfil his dream of placing the book and its teaching resource in every primary school in Australia.

Although smoking kills 19,000 Austral-

ians each year, Mr Watson shared a personal experience of the damage caused by tobacco use. He spoke of his grandfather Raymond's death from cancer of the mouth and tongue.

"The effects of smoking robbed him



Avondale College lecturer Brad Watson thanks illustrator Sophie Risuleo for her contribution to his storybook *Siggy and Flori*.

of the already limited life he had been left with after a long and debilitating illness," said Mr Watson. "He never got to see his children marry, never held his grandchildren. . . . [He] suffered terribly from the very thing doctors had prescribed—smoking."

*Siggy and Flori* will be available from most Adventist Book Centres for \$A12. Seconds are also available from Mr Watson for donating to school libraries.

The book launch coincided with the writers seminar held at the college on September 20 and 21, which was part of a series of three seminars held at Signs Publishing Company in Warburton, Avondale College and the South Queensland Conference camp-meeting in Brisbane.

The seminar at Avondale featured practical and teaching workshops aimed at encouraging people to write. A number of presenters from the seminar in Warburton ("Writers seminar 'write' on the mark," News, October 7) spoke at the college, along with Pastor Bruce Manners, College church pastor and former editor of RECORD, who presented findings from his thesis, "Publish or perish."

During the seminar, Pastor Grenville Kent was presented with an award for his many contributions to the magazines produced by Signs Publishing Company.

The writers seminar concluded with a one-day seminar in Brisbane on September 24.—*Stephanie Arnold/Adele Nash*

◆ On September 19, **Amy Grant** became the first contemporary Christian music artist to receive a **star on the Hollywood Walk of Fame**. She has sold more than 25 million albums worldwide and won numerous Grammy Awards.—*Audrey Barrick*

◆ Evangelical Anglicans at St Barnabas church in Middlesbrough, UK, hold their regular Sunday evening **service in a hall** away from their perfectly serviceable church building, for they have found that unchurched **people won't go into a church**

but they will go to a hall next to the church. Another Anglican church has found that they can **get a large crowd into a tent** in the village next to the church but hardly any into the village church.—*Peter Roennfeldt*

◆ A **graffiti artist** is recreating the ceiling of the **Sistine Chapel** in a rundown building in Iowa. **Paco Rosic** and his family have spent their life savings, and his parents have **taken out a second mortgage, to pay for the project**. To prepare, Mr Rosic travelled to Rome and spent four days

in the Sistine Chapel, and then practised painting sections of it upside down in his garage at home. He has since spent four months on his back on scaffolding to paint a nearly **half-scale replica of Michelangelo's fresco**. "This has been something I've wanted to do since I was a child," says Mr Rosic. The family are converting the building into a cafe and jazz club and hope the fresco will pay for itself by helping to attract customers.—*Ananova*

◆ A survey has found **more people in New Zealand attend church**

on a Sunday than **attend a sporting fixture** over a weekend. The research, carried out in the "National church life survey," shows 15 per cent of New Zealanders attend church on a weekly basis.—*Christian News Today*

◆ **Pastor David Platt**, the new senior pastor of the 4300-member church at Brook Hills, Alabama, USA, recently turned 28. "He may be the **youngest ever to be senior pastor of a megachurch**," says **John Vaughn**, founder of the Megachurch Research Center.—*Greg Garrison*

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL [RECORD@SIGNSPUBLISHING.COM.AU](mailto:RECORD@SIGNSPUBLISHING.COM.AU)

# Operation Outback Outreach makes impact in Bourke

COORANBONG, NEW SOUTH WALES

In the second week of July, a team of 25 people from Avondale College, Brisbane and the Central Coast travelled to Bourke, a town located in north-western New South Wales, for a mission trip dubbed Operation Outback Outreach (OOO).

OOO is a youth evangelism initiative created by three Avondale College students, who heard about Bourke and its problems. The town has an Adventist church, which has been closed for years, but only one church member.

"In a world where many Christians don't have a building to worship in, it's a shame there are churches in our own backyard that have been closed or have few members because of natural circumstances and distance from economic centres," says Monique Rogers, who was a member of the OOO team.

The OOO trip to Bourke was given the name of DUST (Dreams Unveiled by Stories of Truth), which was represented in the Gospel-based stories told at both KC 4 JC (Kids Club for Jesus Christ) and the "Glass mural" night meetings. The week consisted of a daily threefold program beginning with KC 4 JC, an evangelistically based kids club program with the main focus on showing the children how to have a relationship with Jesus.

One of the central ideas in DUST's evangelism in Bourke was the connection of the service project to the night meetings in the form of a glass mural depicting a "pilgrim's progress" journey toward the cross. This program, called "Glass mural," involved musical items and an interactive drama series depicting a family's daily struggles with each other and religion.

In the afternoons, the DUST team travelled to the other side of town to "Glitter street"—so named because of the broken glass littering it—with the goal of cleaning up the thick layer of glass and rubble that covered the ground. The team also ministered to the neighbourhood and worked to create friendships with the local people.



*The OOO team shared the Bible with people in Bourke as part of their outreach efforts.*

DUST team member Eric Johnson reflects, "Cleaning up the glass on 'Glitter street' was so rewarding! At first the job looked overwhelming, but it got cleaned up really quickly. It was amazing to see kids from our Kids Club come along and help clean up the glass with us."

Since July, OOO: DUST returned to Bourke for a weekend in September after being invited to the Aboriginal "Yaamma" festival. This particular trip's focus was to present God's character and plan for humanity in a secular and spiritualistic environment. While at "Yaamma," the DUST team ran a short KC4JC program in the morning, then displayed the "pilgrim's progress" glass mural and sang Christian music for the remainder of the day.

"One particular blessing came at the end of the day when five group members were suddenly given the opportunity to sing on the main stage, giving DUST the opportunity to give the audience DUST team member Melissa Otto's God-centred music CDs," says Ms Rogers. "Throughout the weekend God gave many opportunities to the DUST team to talk about God to those at the festival while also opening more doors of trust and communication with the community that surrounds 'Glitter street.'"

Over the next two years OOO: DUST plans to continue their mission, reviving the Bourke church by using friendship and evangelism-based ministry.—*Monique Rogers/RECORD staff*

# Success ensures return of college's careers expo

COORANBONG, NEW SOUTH WALES

The success of a career and employment expo at Avondale College has ensured it will become an annual event.

Seventeen exhibitors, most from the Adventist Church but also including companies such as Apple Computer and Westpac Banking Corporation, participated in the expo, held in the Chan Shun Auditorium on August 30.

"It was an opportunity for us to put church employment on the agenda of students," says the director of human resources for the South Pacific Division, Colin Clark.

He and recruitment promotions officer Leighton Cantrill signed 200 students up to the Adventist Employment Database, which helps the church match prospective employees with employers.

Ray Portbury, the production manager at Signs Publishing Company, says he found the expo useful. "It's a two-way street for us. We had students interested in completing their work experience at Signs visit our stand. This could lead to us finding a designer or two. We even talked about apprenticeships with some students."

Talking with potential employers motivated third-year communication major Claudia Pereira. "It motivated me to keep the contacts I've already made, to keep working at maintaining relationships."

The expo was organised by a student, Sophia Pereira, who works as employment information officer for student services. "She did an excellent job," says director Kevin Judge. "She had to start from scratch, but she put her heart and soul into making the event a success."

The program included entertainment from the Avondale Acro-Masters, live music and a lucky-draw competition with prizes including an Apple iPod, books, cash and more.

The Sanitarium Health Food Company and Adventist Employment provided a free lunch.—*Brenton Stacey*

# Happy birthday, God!

BY SCOTT WEGENER

LIKE HAVING BIRTHDAYS. YOU PROBABLY do too. Birthdays usually mean a party (I like going to parties). A party usually means presents (I like getting presents), party food (I like party food), birthday cake (I like cake) and games and activities (I like them too!). On your birthday, friends and family will usually visit you. If they can't visit, they might call you or send a card to say they remembered your birthday. Usually the closer a friend is to you, the more likely they will remember your birthday. The more a friend likes you, the more likely they will try to make your birthday the best day ever.

The people who come to your birthday celebration will usually tell you how wonderful you are and how much you mean to them. It's nice to feel loved on your birthday.

How do you think you would feel if everybody forgot your birthday? I mean *everybody!* Your parents, brothers and sisters, grandparents, friends—everyone! Not one person gave you a present. No party was organised for you. No cake with candles. No-one came to visit you. No-one even seemed to notice it was your birthday. Everyone just seemed to do their own thing.

I would be very sad. I might even think that because everyone forgot my birthday they didn't really care about me as much as they said they did.

People don't mean to forget other people's birthdays. A year is a long time between birthdays. So much can happen in between birthdays. By the time the next birthday comes, oops! Forgot. If birthdays happened every week they would be much easier to remember.

Imagine if you had a birthday every week! Do you think you would like that? Every week, your family and friends visit for a celebration. Wouldn't you feel

special!

Did you know that every Sabbath we celebrate God's birthday? Well, God doesn't actually have a birthday, because He has been around forever and ever (and ever). But to remember God we use the birthday of the earth.

It took six days for the earth to be fully



developed. Once it was finished being formed and fully created, God declared a day of remembrance—just like a birthday is used for remembering when you and I had finished being created.

Each Sabbath we have a celebration to remember how wonderful God is. The Sabbath is a day God's family and friends come together to celebrate the wonderful earth of surprises God created for us as a gift and, most of all, how much He loves us.

We spend Sabbath remembering God and leaving the other things we might normally do for another day—things that don't remind us of how good God is.

Lots of people are involved in organising the celebration for God each week at church. People organise activities for everyone to do, music, stories and food—all



because they love God and want to celebrate His love.

Some people bring presents, like offerings, for God as a thankyou for loving them so much. Some invite friends along to the celebrations so they can introduce them to God, to see how great their other friend God is.

A week does not seem long between birthdays. However, imagine if we had a celebration only once a year for God; if we went a whole year between celebrations for God. That would be way too long! We might forget about how great He is in that time, get caught up at school or doing things and then forget to thank God and miss celebrating altogether!

I think God deserves a party every day, but Exodus 20:9, 10 says once a week is OK. "Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God."\*

How do you think God would feel if we forgot about Him—after everything He has done for us? What if people didn't come to the weekly celebration and decided to do their own thing—without God? I think He would be sad.

God knew people would forget about Him. He even made one of the Ten Commandments a reminder for us, to help people not to forget. "Remember the Sabbath day by keeping it holy" it says in Exodus 20:8.

The next time someone says "Happy Sabbath" to you, imagine they are really saying "Happy birthday, God. Thank You for all You do and are. We love You so much!"

Happy Sabbath, kids! **R**

\*Bible quotations are from the New International Version.

Scott Wegener is an editorial assistant for RECORD.



# Africa

BY MICHAEL GODFREY

When I think of Africa, I think of hot, dry plains  
With animals like elephants and lions with golden  
manes

And rhinos and impalas that live on the savannas  
With zebras and hyenas with their awful table manners.

I think of tall giraffes and I think of cheetahs running  
And hippos in the swamps and crocodiles so cunning.

But when Jesus looks at Africa, He sees the many faces  
Of all the people living there, in all the different places.

He sees the black, He see the white, and He loves them all the  
same.

And He wants us all to love them too—that is why He came. **R**

*Michael Godfrey is 10 years old and attends the Coffs Harbour church in New South Wales.*



# How come?

BY MELODY STILINOVIC

How come life is so hard?  
How come I don't know which road to choose?  
How come your friends aren't always there?  
How come others don't always want to share?  
How come life is so unpredictable?  
How come daisies grow one season and die the next?  
How come I know that I am blessed? **R**

*Melody Stilinovic is a young person who attends the Springwood church in Queensland.*

## Record Roo's Kids corner



Hi Kids,  
Pharaoh, King of Egypt,  
did not want to let God's  
people, the Israelites, go.  
God sent plagues to the  
land. You can read all about  
it in Exodus chapters 7-11

RR

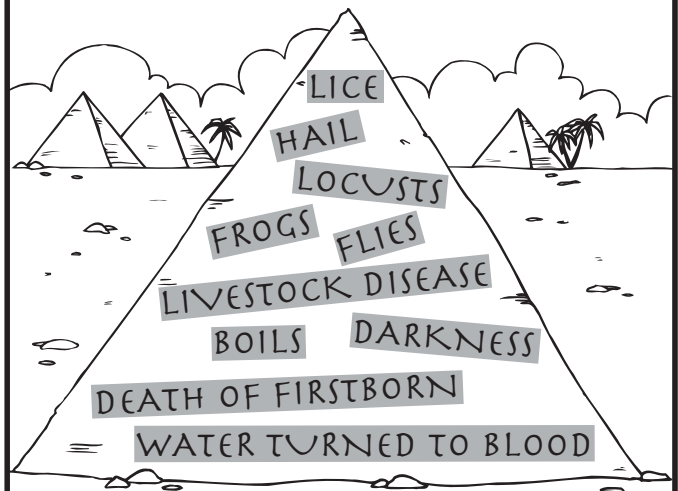
### Fill in the Blanks

"But \_\_\_\_\_ will not heed you, so that I may  
\_\_\_\_\_ my \_\_\_\_\_ on Egypt and bring my \_\_\_\_\_  
and my \_\_\_\_\_, the children of \_\_\_\_\_, out  
of the land of \_\_\_\_\_ by great \_\_\_\_\_."

Exodus 7:4 NKJV

### Jumbled List

The names of all the plagues of Egypt are written on  
the side of the pyramid. They are in the wrong order.  
Can you write them in their correct order on the  
scroll below?



1 _____	6 _____
2 _____	7 _____
3 _____	8 _____
4 _____	9 _____
5 _____	10 _____

Colour in the picture of Egypt and the pyramid.

# Adventists and noncombatancy

BY ELIZABETH LECHLEITNER

**W**HERE HAVE ALL THE DESMOND Dosses gone? Epitomising the traditional position advocated by Seventh-day Adventists during wartime, Doss was a World War II United States Army medic who refused to carry a weapon, yet earned the Congressional Medal of Honour for single-handedly rescuing 75 wounded soldiers amid a blitz of enemy bullets on the island of Okinawa, Japan.

Ever since the Adventist Church's beginnings, its official statements and members' behaviour have generally reflected an equal commitment to nonviolence.

But today, an estimated 7500 Adventists serve in the United States military. And virtually all of them are enlisted as combatants, barring the 50 chaplains classed as noncombatants by the Geneva Convention, says Chaplain Gary Councill, the associate director of Adventist Chaplaincy Ministries at the General Conference.

Councill has observed that Adventists in some other nations also serve their respective militaries voluntarily. But Reinder Bruinsma, president of the Netherlands Union, disagrees.

"I can only talk for Holland," he says, "but I think that the European attitude toward serving in the military in combat roles more reflects Adventist tradition than in the States. The kind of shift in attitude among Adventists—where you serve your country by fighting—is largely an American phenomenon."

Ekkehardt Mueller, associate director of the Biblical Research Institute at the General Conference, echoes this attitude. He maintains that "there has been a conscious effort by the church in Germany to discourage involvement in the army. From my experience as a division and union leader and as a pastor [in Germany], I know of only one Adventist [in Germany] who joined the army as a combatant."

Mueller also notes that much of the German reticence toward active military service stems from its traumatic experience during

World War II, which, clarifies Bruinsma, "may still linger in the collective Adventist European consciousness."

Bruinsma says Europe, in large part, no longer issues a draft, which tends to eliminate the issue of armed service altogether. Both Councill and Doug Morgan, director of the Adventist Peace Fellowship, say



the absence of the draft may have influenced Adventist military involvement in the United States differently. In fact, most scholars cite the 1970s—more accurately, the cessation of conscription in 1974—as the turning point in Adventist attitudes toward military service.

Morgan allows that "the church's historic position always assumed the pressure of a military draft. The ideal wasn't some kind of absolute church 'law' or test of fellowship. People in varying situations and under varying types of government had to do their best in accordance with their consciences."

But, he points out, "Prior to the 1970s, the thought of a practising church member volunteering for a combat role in the military would have been inconceivable

to the vast majority of Adventists." Not so anymore.

In many countries, such as Korea, involuntary military service remains a troubling auxiliary issue. Adventists in those countries still face strict conscription laws, opposition to which more often than not lands them in prison where Sabbath-keeping and adhering to dietary laws is extremely difficult. And then there are countries such as Israel, where citizens are required to serve as reservists subject to call until age 50.

Clearly, "there are many legal, moral and practical considerations when it comes to military service on a global scale," says Councill. And draft or no draft, in an increasingly volatile and violent world, he says maintaining total neutrality is difficult.

Determining why attitudes have shifted intrigues Councill. He holds current socioeconomic conditions—for example, the exorbitant cost of college education in the United States and the government's promise to help cover it in exchange for military service—largely responsible for Adventists enlisting in the military in record numbers. Post-draft Adventists "have tended to ignore the matter and no longer wrestle with the ethics of military service," he says.

While skirting the issue might have worked post-Vietnam when the majority of citizens were particularly disenchanted with the brutal reality of warfare, Councill has noticed that young people today—Adventists included—are likely to view the military as a viable career option. Why? Because it offers stability and a sense of belonging, says Councill.

Bruinsma notes that "it would be considered very unusual" if an Adventist young person in the Netherlands were to choose a military career.

"In Europe, it's still a feeling by and large that serving in the military is not according to Adventist principles. Many people do feel that there are potential problems with that position. What about police and other

public servants? Do we just leave this to others and profit from what they do? That is a problem. But, still I think that European Adventists are far more reluctant to serve than their American counterparts," reiterates Bruinsma.

That doesn't mean European Adventists never serve in military positions, however. Roman Chalupka, secretary of the Polish Union, reports that some young Polish Adventists do choose to join the military, but that it "is their decision and their own responsibility." He says the Polish church does not advocate military service, but nor does it "press anybody to avoid the army."

Of young American Adventist enlistees, Councill worries that many join without so much as considering the consequences. Larry Roth, a former Navy chaplain and Adventist Peace Fellowship member, agrees. "With near zero training on the subject and very few 'experts' in the church available to counsel those youth who raise the issue, it is fully understandable why today very few of our youth see combatancy as an issue. They are not getting any counsel on the topic—at school, at church and probably not at home. It is too late once they sign up with the recruiter."

Both chaplains Roth and Councill reiterate the conscience-driven nature of this issue. The "church would support them in whatever position they took," Roth says, referring to the Adventist young people he counselled during his years as a chaplain.

Above all, Councill says, it is unfair to single out the issue of noncombatancy. He views slackening attitudes toward active combat as a symptom of a larger issue: a general shift in the values climate of Adventism, reflecting current sociocultural trends.

On the possible cause-and-effect relationship between a person's cultural context and stance on noncombatancy, Bruinsma says "things are usually a little more complicated than that.

"The whole attitude and relationship toward government may be much more different in America than here," Bruinsma points out. "America feels it has this role to play in the world. Many Europeans wish America didn't feel compelled to play that role." He allows, however, that "just as American Adventists are part of an environment of reflecting local cultural values, so Europe takes a back seat position, profiling ourselves as having a

pacifist attitude. There is less of a desire to see a big army."

Because the issue of noncombatancy is inherently conscience-driven and opinions are highly nuanced, it will likely continue to trigger debate among church leaders and scholars. However, there is broad consensus among Adventists that the issue should not serve as a wedge between members.

"We must prayerfully and principally seek moral and spiritual counsel regarding this issue," advises Councill. "There is room for differences of opinion and viewpoint. We are all finite individuals and situations are often imposed upon us." But that doesn't change our core commitment to the wellbeing of humanity, he adds.

And he believes that commitment sometimes demands action. "We have a moral obligation to defend the innocent and helpless, and if you neglect that I think you have shirked your Christian duty. However, [chaplains] are not advocating killing or the use of weapons and force. Killing during wartime may be necessary in some instances, but that doesn't mean it doesn't leave scars. It does."

The ideal, is of course, to find a way to protect and help the innocent nonviolently, such as Desmond Doss. Or John Weidner, a Dutchman who organised the Dutch-Paris underground and rescued some 1000 Jews and other refugees during World War II.

Referring to Weidner, Councill says, "Here's a man in the midst of a tragedy who found a way to save life rather than take it." It is this sort of Christlike sacrificial love and compassion for humanity that Morgan hopes Adventists will be able to inspire by example.

"I think it would be terribly unfortunate," Morgan concludes, "if the recognition of complex, even excruciating moral dilemmas in the world with regard to military service were to prevent us from constantly keeping first and foremost the question of what it means to follow Jesus, to commit our lives each day to His peace-making purposes, to be true to the agenda of His kingdom. Doing that, I think, could make a huge difference for our witness in the world, and for how we work through its ethical complexities." **R**

*Elizabeth Lechleitner writes for Adventist News Network.*

## Is that all I do?



BY JOHN GATE

**J**ESUS BUILT FRIENDSHIPS THROUGH active listening, sympathising and responding in practical ways to their needs. Video ministry aims to be practical too.

It's no surprise that everyone has problems. We don't usually know about them because we hide our hurts and concerns. However, active listening soon allows people to tell their story, and needs become clear. Their agenda begins to surface.

What would Jesus do? He responded in a practical way with the resources at His disposal. There is no formula or list of things to do in responding to people's needs. The range and variety of concerns are so great. This is why it's vital we be open to the Holy Spirit and respond in the most helpful and practical way we can.

Our practical response and concern for people is a demonstration of true friendship. You've heard the statement: "The strongest argument in favour of Christianity is"—that's right—"a loving and lovable Christian." That's what video ministry is about. That's what building a friendship is about. Being a caring, listening, practical, supporting person.

We need to keep close to God in prayer and be sensitive to His leading and guiding, that we might respond to each person according to their needs. **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.*

**"This ministry allows me to make friends. And when that grows, I introduce them to Jesus."—Suresh Nirmal, Blacktown, New South Wales**

# Waiting and living

BY JOHN WATTS



**L**IKE THE REST OF THE PARABLES OF Jesus, the parable of the 10 maidservants in Matthew 25 is about living. This story provides various sets of ideas that can be developed into explanatory possibilities for personally understanding the meaning(s) of life.

The words of the bridegroom to the foolish maidservants in verse 12—"I tell you the truth, I don't know you"\*—suggests that the kingdom of heaven is built more on a continuous relationship with God than simply possessing knowledge about God, or performing the same actions as those persons considered to be wise, or procuring membership of the association to which the wise belong. This inference has significant ramifications for an understanding of what it currently means for a person or an institution to be Christian.

To be Christian, three things are first necessary: Christ, people and a loving and personal relationship between Christ and His people. The relationship centres in a personal interconnectedness. This type of relationship differs from that which relies on a body of knowledge or information about another person, or performance of acceptable behaviour, or membership of an association.

In a kingdom of heaven context, the Matthew 25 parable says these persons may be considered to be Christian ideologues, since they adhere to the beliefs and values of Christianity about such fields as theology, politics, society, economics and education, and obtain a sense of identity and meaning from the Christian group to which they belong. But they do not possess a personal relationship with Christ, and so, in the parable, they are viewed as foolish persons.

This personal relationship "breathes life"

into the Christian person, creating progressive change that aligns the Christian's identity and motivation more closely to that of Christ. This emergent identity enables further continuous change. God has influence on the Christian person, and the person has influence on God. It might be conjectured that spiritual development is a partial function of a continuing personal relationship with God, such that this development is not only dependent upon God, but also on the continuing and developing relationship itself.

The parable reveals an inspiration–expiration characteristic of spirituality. To be known by God is to have a relationship with Him that is personal, vital and inspiring. Christians continually need to be inspired by God, to be constantly breathing in the Spirit or breath of life, or, as in the parable, to have a continuing source of oil to replenish that used to sustain the past relationship.

Christian spirituality, as a function of a personal relationship with God, is strengthened by the meaningful and intelligent reading, interpretation and implementation of the Written Word of God. The Bible provides much of the energy—food and drink—necessary to act as wisely as the "wise maidservants." Christians cannot borrow this energy from others or share it with others, and it is foolishness to think so.

The foolish maidservants were not able to resurrect faith and hope at a time when it was most needed: the time of the arrival of the bridegroom and entrance into the wedding banquet. Their spiritual lives had expired since their personal relationship with God had been extinguished by a lack of "oil." Though the foolish maid-

servants retained knowledge about the bridegroom and his coming, and actually formed part of the group waiting to meet him, they had allowed their relationship with God to expire.

What does it mean to be a Christian? In part, we can say that to be a Christian is to be known by God, as depicted in the parable. Christianity is based on a wholesome personal relationship between God and those who believe in Him. This personal relationship integrates—or makes whole—a person's humanity with the divine image, and gives to that person the gift of integrity in Christ. This is God's act for Christianity.

In the cosmic love–evil struggle between life (inspiration) and death (expiration), we choose what we think and do. If we are happy to simply associate, as Christian ideologues, with the wise handmaidens, without partaking of the personal relationship with God that makes these handmaidens wise, then, inevitably, we will run out of oil, and we cannot borrow from another.

The good news is that to be Christian is to be known by God. It is founded on a continuous, deepening and wholesome personal relationship with God, which frees the Christian from guilt to live a life that is fully human and fully eternal in Christ. It is this relationship that primarily inspires us to live, to wait and to watch, because we "do not know the day or the hour" (Matthew 25:13). **R**

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

**John Watts is senior lecturer in education at Avondale College, Cooranbong, New South Wales.**

## Parenting pastors

### NAME SUPPLIED

Regarding “What my parents passed on to me” (Feature, September 23), I wonder if there are parents who followed this same pattern of raising their children, and now feel guilty that their children do not remain in Christ.

My young children are being raised by myself and their pastor father and we don’t have morning worship—yet their dad does kiss them and pray with them while he hugs them each morning as they leave.

We are not at the church every time it’s open; my husband will miss prayer meetings and board meetings to be with us. My kids witness dad helping people and they emulate him. We aren’t good at Sabbath school lessons, but they have a great Bible knowledge and love of God from their videos and their Adventist school Bible classes.

We, too, attend missions and the kids are with us and join in, if possible. We’re not sure if we are doing things right and could always do more to encourage their growing relationship with Jesus, but I feel put down when the older generation speak about parenting with dated behavioural absolutes. While this was almost certainly not the intended message or tone, we hear it over and over and what we hear is put-down and not support.

### NAME SUPPLIED

I read this story of a happy childhood and the results—producing a minister. But God hasn’t forgotten the rest of us and can do great miracles with our fractured childhoods.

I grew up to the nightly smash of dishes and furniture, swearing, violence, fear, abduction, night-time fleeing, an axe through the television, a car being driven through the front door, rifles, knives and blood. Abuse of every conceivable kind.

Then there was Nanna, introducing me to God. There was hungering in a young heart that has never left me.

Through all our fears and mistakes, and the effects of shattered innocence, there is an all-powerful God who can set us on “higher ground” with His amazing grace. A longing for a loving Father can sometimes come from an unhappy childhood—all things “working together for good.”

## Polling Sabbath

### JERZY NURZYNSKI, QLD

Should voting on Saturday after sunset be called “Sabbath voting” (Letters, September 30)? Is walking on the Sabbath day toward a polling booth, with the intention to come on time for the voting, a part of Sabbath observance or Sabbath voting? How would travelling to the workplace on Sabbath be regarded, even if a travelling person would pause for a prayer before starting work after sunset?

I remember a Jew in Poland who was

God intended. It is a reminder that we are all stewards of an incredible, divine creation and anything less than a healthy mind, body and spirit is irresponsible and the result of sin, self-indulgence and laziness.

One final note to the editorial team—while I agree with your intentions in choosing to publish letters of this ilk, do you think it necessary to print three? I am thinking of the reaction of new Adventist Christians reading them and wondering if we—despite all the talk—are merely a bunch of puritanical moralists. (But maybe this is really what we are!)

**There is an all-powerful God who  
can set us on “higher ground”  
with His amazing grace.**

sitting at the west side of his butcher’s shed watching the sun. As soon as the sun was down and disappeared behind the horizon, he jumped up to change his clothing and rush to do his butchery job. I wonder whether his Sabbath commitment was a real blessing to him, and whether he had a real Sabbath rest.

## So Good looking

### BRENDEN COOKE, WA

Having printed three letters (“How not to advertise?” September 30), it would seem the editors of RECORD have copped a bit of flak over the So Good ad in a recent edition. My immediate response to the letters was “Get real!” Having seen the advertisement, I would like to make a few observations:

Since when has going to the beach in your cozzies (as opposed to *not* in your cozzies!) been seen as pornographic? The ad was kind enough to consider those with dress sensitivities by ensuring all the “naughty bits” were well out of sight.

Those who got past the image and cared to read the advert would have seen that So Good Active “helps build lean muscle and aid muscle recovery,” which justifies a picture to complement the claim.

Instead of denouncing the figures in this ad, we should be using the image as a challenge to maintain our physique as

## Golden prayers

### D M CEFF, VIC

Thank you for the interesting article “What next, boomer?” (Feature, September 23). What “boomers” do with their lives is their choice, especially those who are nearing retirement.

Reading this article reminded me that many of us “over the hill” may consider our usefulness “over” as well, but this is not so. Although we are not as mobile as we once were, we are still capable of secret prayer.

It is said that “life begins at 40” but the life of prayer can begin at 60, 70, 80, 90 and onwards.

We all have the same amount of time in each day. Maybe this time of our lives can be one of the most useful, important times to help others and ourselves through the privilege of conversing with our Creator. As the article suggests: “Perhaps we can change the world after all—or at least someone’s world—for good and for God. Our chance starts . . . now!”

**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

▲ **Secretary/Office Manager—Seventh-day Adventist Schools (Vic) Ltd** is seeking a highly motivated individual to assist with the development of services for schools from the Education Office to commence in January 2007. The successful applicant will be proficient in the use of the Microsoft Office suite, InDesign, Lotus Notes and appropriate Web design and communication tools. Required also is a commitment to Adventist education, especially as an evangelistic tool of the Seventh-day Adventist Church. **Applications in writing** (including your CV) should be forwarded to the Education Office, PO Box 215, Nunawading Vic 3131; or email <lchapman@adventist.org.au>; by **Tuesday, October 31, 2006**.

▲ **Project Manager—ADRA—PNG** is seeking expressions of interest for a Project Manager (water and sanitation program) based in Lae, Papua New Guinea. For further information please visit the POSITIONS VACANT section of the SPD website at <spd.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.

▲ **Public Relations Officer—Product Brands (maternity leave replacement)—Sanitarium** is seeking a full-time PR Officer to work with our communications and marketing teams to drive cost-effective public relations and media results for product brands. To view the full advertisement and to apply online go to <www.sanitarium.com.au/company/employment.html>. Alternatively, contact Group Human Resources on (02) 4348 7738; or email <humanresources@sanitarium.com.au>. Applications close **Friday, October 27, 2006**.

▲ **Director Aged Care Services—North New South Wales Conference (Wallsend, NSW)** is seeking a Director for the Aged Care operations of the church in North NSW. Those interested in this senior management position must be capable of developing and maintaining the operations in accordance with the objectives of the company. **Applications in writing** (including résumé and details of current SDA church membership) should be forwarded to Mr Robert Dale, General Secretary, North NSW Conference; email <rdale@adventist.org.au>; PO Box 7, Wallsend NSW 2287; phone (02) 4951 8088; no later than **October 23, 2006**.

## Obituaries

**Berry**, William Richard, born 21.6.1930 at Warragul, Vic; died 3.9.06 at Sale. He is survived by his wife, Valda; his siblings, Ellen Grey, Kathleen Hill, Clarrie Berry and Margaret Eales; their families; his children, Kay, Kim, Orlando and Lorenzo; their spouses; and his grandchildren, Ariel and Sophie. Richard devoted his life to the proclamation of the three angels' messages and the surety of our Lord's return. He is remembered in particular for his love, forgiveness and wisdom.

*Orlando and Lorenzo Berry*

**Billings**, Stanley, born 10.4.1918 in Perth, WA; died 28.8.06 at Cooranbong, NSW. On 22.8.44 he married Hazel. He is survived by his wife (Cooranbong); his children and their spouses, Bruce and Dianne (Canberra, ACT), Jocelyn and David McMahon (Sydney, NSW), and Robert and Leoni (Gosford). Stan lived a full and rewarding life. His cheerful laughter was infectious. His two great loves were farming at Albury and opal mining. Although in ill health for several years, his demise was rapid at the end. His loving and quiet spirit will be greatly missed.

*Ray Stanley*

**Clement**, Lorna Gail, born 11.6.1950 at Gunnedah, NSW; died 31.8.06 at Coffs Harbour, after suffering for many years with multiple sclerosis. She was predeceased by her father, Cyril Mackenzie. On 8.9.73 she married Chris Clement. She is survived by her husband (Woolgoolga); her mother, Irene Mackenzie (Gunnedah);

her sister, Noretta Terry (Tamworth); her brother, Milton Mackenzie (Gunnedah); her daughter and son-in-law, Christy and Barry Simiana (Sandy Beach); and her grandson, Zekob Simiana. Despite her incapacity, Lorna gave countless hours of service to St Vincents and the MS Society. She was a loving, caring, sensitive Christian person, who will be sadly missed by family and friends.

*Gordon Smith*

**Christiansen**, Patricia (known as Margaret) (nee Burt), born 22.8.1930 at Christchurch, NZ; died 3.9.06 at Palmerston North. She is survived by her children, Lyndsey Reye, Dean and Glenn (all of Palmerston North); her grandchildren, Ben, Anna, Joy, Luke, Sam, Jared and Conor; and her great-grandchild, Abby. Patricia attended Longburn College in 1947 and 1948. Look forward to the Resurrection morning.

*William Arama*

**Kothe**, Vergine (nee Zeitousian), born 1.8.1944 at Alexandria, Egypt; died peacefully 6.9.06 at Coronella Nursing Home, Nunawading, Vic, after a long battle with cancer. In 1964 she married Bill. She is survived by her husband (Mount Evelyn); her son and daughter-in-law, Dirk and Krystelle (Blackburn); her sisters, Alyce Apakian (Chatswood, NSW), and Lucy Sarnosias (Bentleigh, Vic); and their families. Vergine worked for 12 years at Lilydale Adventist Academy, where she took many boarding students "under her wing."

*Tony Campbell, Des Bennett*

**Le Bherz**, Eunice Jean Perl, born 21.5.1924 in Brisbane, Qld; died 30.8.06 at Annerley,

## Volunteers!

**Volunteers needed—ADRA—NZ.** Adventure Plus (NZ). Adventure based learning program delivery, group facilitation, program development, outdoor recreation instructing (training provided). Term: 11 months. Stipend paid and accommodation provided. For more information, contact Hayley O'Donnell.

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

+61 2 9847 3275



after a four-year battle with illness. She is survived by her husband, Alfred (Nick). While Eunice did not have any children, her nephews and nieces, and their children, had a very close relationship with her. A former Lutheran, Eunice became a Seventh-day Adventist member in the Morningside church, then transferred to South Brisbane where she remained until her death.

*Gabriel Ontanu*

**Lowe**, Cyril Ewan, born 6.3.1928 in Otahuhu, NZ; died 29.8.06 in Middlemore Hospital, Auckland. He is survived by his wife, Val; his children, Joy Laker, Terry, Del Tint, Robyn McKechnie-Lowe, Murray, Fasena Henry-Lowe; his 10 grandchildren; and four great-grandchildren; also a number of foster-children. Cyril is lovingly remembered as a master craftsman and artist who created many beautiful things. His creativity was very evident during the many years he and Val spent in primary Sabbath school and Pathfinders, as well as during worship services. Cyril and Val fostered many children over the years and their home was always filled with "extras" who knew they would receive a warm and loving welcome.

*Stephen Davies*

**Peterson**, Dennis Maxwell, born 6.12.1938 at Lobethal, SA; died 29.8.06 at Charlton. In 1958 he married Carol Were. He was predeceased by his brother, Barry; also one of his grandchildren. He is survived by his children, David (Adelaide), Narelle Campbell (Darwin, NT), Nigel (Adelaide), Trudy Peterson (Brisbane, Qld), and Jenny Fabijan (Adelaide, SA); and his 14 grandchildren. Following a marriage separation, Dennis married Jackie Ford in 1988. His father, now 95, was present at the funeral; along with his siblings, Christine Starke (Brisbane, Qld), Errol (Melbourne, Vic), Felicity Bleckly (Charlton, SA), and Gay Pearce (Elizabeth). Adrian, of the USA, was unable to be present. Five years ago Dennis recommitted his life to Christ, was rebaptised and became an active member of the Birdwood church. He will be sadly missed by a wide circle of family and friends.

*Allan Croft*

**Stutz**, Esther May (nee Smith), born 30.3.1928 at Delta, Bowan, Qld; died 29.8.06 in Brisbane. She is survived by her children, Daphne, Julie, Noela and Kath-

leen; and her many grandchildren. Esther was an active member in the Mitchelton church in Brisbane. She now awaits her Lord's return.

*Ted White*

**Valeriani**, Edna Winifred (nee Luke), born 12.7.1921 at Parramatta, NSW; died 3.9.06 at Mackay, Qld. On 12.7.64 she married Peter. She is survived by her husband; her children and their spouses, Andrew and Becky, Ruth and Bret (all of Mackay); her sisters, Sylvia Collis (Deception Bay), and Doreen Cole (Cooranbong, NSW); and her five grandchildren. Edna lived a very active, full life in the service of her Lord—first in Australia, then Papua New Guinea, then Ethiopia, then back to Australia. We believe she will receive the "Well done" from Jesus.

*David Lamb, Malcolm Eastwick*

## Advertisements

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## INSTITUTE OF CHURCH MINISTRY

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For details and contact information  
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**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 28–30, 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>.

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

**Missionaries lunch—Avondale Grad, Sabbath, December 2.** There will be a combined lunch (immediately after the church service) for the missionaries and ex-missionaries, families and friends who attend the Avondale graduation. Please bring a plate of food sufficient for your family and a little extra for a friend. Drinks and some goodies will be provided. This year's reports will feature the role of missionary women, married, single, paid and unpaid. If you have a good story, please phone John or Beth on (02) 4970 4075; or email <johnkosmeier@bigpond.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>.

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**Carer or share accommodation—Pennant Hills, NSW.** Live-in carer needed for 38-year-old female. Carers pension/allowance available. Alternatively, share accommodation in 2 BR house—large BR. \$145 pw, plus expenses. Only 6 minutes drive to Sydney Adventist Hospital. Vanessa (02) 9481 4746.

**BAC2BAC—40th anniversary celebration, October 27–29, 2006.** Calling all ex-students and teachers of Brisbane Adventist College . . . You are invited to our BAC-2BAC weekend to celebrate the 40th anniversary of Brisbane Adventist College. All ex-students who attended either the primary or high school since we opened in 1966 are invited to register for our special weekend. Registration forms are available by phoning us on (07) 3347 6444; or email us at <info@bac.qld.edu.au>.

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## 15 Academic Excellence Scholarships in 2007

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For an application form or further information please contact the following:



### The Avondale Foundation

Phone: 02 9989 8355 or International +61 2 9989 8355

Fax: 02 9989 8340 or International +61 2 9989 8340

Email: [foundation@avondale.org.au](mailto:foundation@avondale.org.au)

[www.avondale.org.au](http://www.avondale.org.au)

### Avondale College Enquiry Centre

Phone: 1800 804 324 or International +61 2 4980 2277

Fax: 02 4980 2151 or International +61 2 4980 2151

Email: [enquiries@avondale.edu.au](mailto:enquiries@avondale.edu.au)

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