

RECORD

November 25, 2006

In this issue

Record numbers for
Discovery Centre

NNSW evangelises
by satellite

You should
be angry!



(From left to right) Mary-Anne Noonan and Julie Behrens, representing the Sydney Adventist Hospital, with Maree Coy and Michael Roff at the awards ceremony.



PAU hosts international conference

SAH awarded for excellence

WAHROONGA, NEW SOUTH WALES

The Sydney Adventist Hospital (SAH) took out the Australian Private Hospitals Association (APHA) Award for Clinical Excellence at an awards ceremony held recently on the Gold Coast, Queensland.

The award in the category of hospitals of 70 beds and over was awarded to the hospital in recognition of its "provision of clinical treatment and demonstrated excellence in patient care throughout the entire hospital operation."

The executive director of APHA, Michael Roff, said by winning the award, SAH had shown a continuing commitment

to providing quality care, achieving best practice outcomes for patients, staff and the community.

Mr Roff says, "The hospital has excelled at providing services and technology to meet the changing needs of the community.

"The judges for this award found evidence of this through innovative services such as 'Hospital in the Home,' multi-million dollar investments in new and upgraded facilities along with the latest in technology, including a new flat-plate technology Cardiac Catheter Laboratory, Greenlight Laser."

(Continued on page 4)



Somewhere, sometime, each of us has to look at the options and make a decision.

Why am I a Christian?

ALL OF US WHO HAVE BEEN INVOLVED with church for any length of time know people who have had faith and chosen to walk away from it. At times, I have thought of such people with sadness and asked myself, *Why haven't I gone down that road? Why have I maintained my faith?*

So why am I a Christian? Simple question; many answers—as many answers as there are Christians. But, reflecting on these questions, I have come up with three reasons that are compelling for me:

1. Because of the amazing grace of God and the good news of the gospel.

I am a Christian in the first place not because of me and what happens to me but because of God and everything He has done.

It's all about Jesus: "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" (Ephesians 2:8-10*).

This is not about obligation; this is all about privilege. Too many may throw Christianity out the window because they are so obsessed with the obligation they forget that the basis of their salvation—the very essence of their faith—is privilege. It is the privilege of being declared right when we are wrong; the privilege of being called sons and daughters when we are hopeless

orphans; the privilege of being created and loved by the King of kings.

2. Because of the life of Jesus Christ.

My appreciation of Jesus Christ has been like the dawning of a new day. The light has come slowly but surely. Jesus emphasised the importance of this discovery: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3).

I have become compelled by the person Jesus Christ. How can I claim to be Christian if I know nothing about Him?

3. Because I choose to give my allegiance to God and His kingdom.

The stories in the Old Testament and study of the life and ministry of Jesus Christ yield a recurring theme. It is the theme of allegiance. The question is posed: Is our allegiance to the kingdom of God or is our allegiance elsewhere? To ourselves, our material wellbeing or ultimately to the powers of darkness?

The stories and prophecies of the book of Daniel are calling for allegiance. The great controversy theme throughout Scripture and brought to its climax in the book of Revelation calls for a decision about allegiance. This is the ultimate question.

As the Son of God agonised in Gethsemane, endured ridicule and abuse by the mob, heard crowds screaming for His death, then hung in mental and physical torment on the cross, the whole universe watched, sick at heart. For them, any lingering doubts disappeared. Satan's subtle

mask was ripped aside.

And in a similar and more glorious way, a day is coming when the clouds of our doubt about God and His government will be swept aside. Then we too will finally shout: "Great and marvellous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages" (Revelation 15:3).

Recently, one of my friends—who had left some years ago—returned to church. He has rediscovered God.

He has found again a God who always loves us, who loves us enough to save us. He has found a God who, despite gross misrepresentation and abuse, is there when we need Him—and even when we think we don't—the same Christ who walked the dusty roads of Judea. He has found again a God who has given us His allegiance and invites ours again.

Somewhere, sometime, each of us has to look at the options and make a decision to be or not to be Christian. While I am convinced these reasons are compelling, I still must have faith; not all my questions are answered. But I choose to give my allegiance to my God.

Are you with me?

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

Barry Oliver
General secretary
South Pacific Division



Official Paper of the South Pacific Division Seventh-day Adventist Church
ABN 59 093 117 689
www.adventist.org.au

Vol 111 No 46
Cover: Leisa O'Connor

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

www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia
Phone: (03) 5966 9111 Fax: (03) 5966 9019
Email Letters: editor@signspublishing.com.au
Email Newsfront: record@signspublishing.com.au
Email Noticeboard: editorsec@signspublishing.com.au
Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00. Other prices on application. Printed weekly.

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

Record number of graduates complete Discovery Centre courses

WAHROONGA, NEW SOUTH WALES

More than 90 students graduated from courses offered by the Adventist Discovery Centre in October, making it the highest number of diplomas distributed in one month on record.

“We are extremely excited about the news,” says Sharon Martin, course instructor at the Adventist Discovery Centre. “We also send out a free *Signs of the Times* magazine with every diploma that we send and it’s a great way of further advertising and exposing the Seventh-day Adventist Church.”

The Adventist Discovery Centre, part of the Adventist Media Network, offers free correspondence lessons or e-learning via online internet courses on 13 different topics including lifestyle and health, archaeology as well as on biblical subjects.

Students take from two to six months to complete a course, depending on the subject and medium used. According to Pastor David Price, associate director of the Adventist Discovery Centre, more than 120 people are baptised every year as a result of studying these courses.

There has been a gradual increase in the number of students, partly due to growing use of free letter-box cards about the courses by local churches.

Advertising for courses will also be featured on website <ninemsn.com.au> in November and eight primary schools in Australia have already shown interest in taking up the Adventist Discovery Centre’s children’s courses for their students.

The majority of the 5500 Adventist Discovery Centre students are based in Australia and New Zealand, although the online courses have recruited students from countries in Africa, Europe and from the United States.

Course instructors also receive questions from the students relating to the Bible, including inquiries about the Sabbath, how



Course instructors (left to right) Elizabeth Ludlow, Annali Bird and Sharon Martin going through daily correspondence from students and preparing diplomas for graduates.

to pray, how to develop a relationship with God and tips on witnessing.

According to Mrs Martin, an average of about 45 students graduate and receive a diploma every month, “but we are aiming for more than 100 graduates in November.”—*Melody Tan*

More @ <www.adventistmedia.com.au/courses> or call 1300 300 389 within Australia for information about how to use the Discovery Centre’s material at your local church.



◆ Of the seven people baptised into the **Bairnsdale church**, Vic, on October 14, five came from the **Kramme family**—mother, father and three daughters (pictured with **Pastor Marcus Mundall**). Held in the Bairnsdale church’s previous house of worship to make use of its baptismal font, the family all waited together in the font as each were baptised. In **Clarkson church**, WA, **Daniel Hanbury** baptised his



wife, **Carol**, on October 7. When Mr Hanbury became the minister of Clarkson church four years ago, his girlfriend, Carol—whose family is Buddhist—attended church for the first time.—*Joffre Gilchrist/Werner Tubbe*

◆ **Livingston church** teens, WA,



raised \$A762 for ADRA during the church’s annual **Jeans for Jesus** event in September. More than 200 people participated by either wearing jeans for the Sabbath and making a donation, or by choosing to purchase an exemption.—*Jo Laing*

◆ The **Sydney Adventist Hospital** is the first hospital in Australia to purchase a **dual-source CT scanner** with “128 slice” capability. The



machine can scan faster, give more accurate results and be done with a lower radiation dose. Taking about a third of a second to rotate around the body, the CT scanner can produce **motion-free images of the heart** and can now scan patients who previously weren’t suitable for cardiac CT.—*San News*

SAH awarded for excellence

(Continued from page 1)

Mr Roff adds, "This award also recognises the work of the staff throughout the hospital who put so much work and commitment into providing exemplary patient care."

SAH Quality Management manager Mary-Anne Noonan and director of the Business Development, Marketing and Public Relations Unit at the SAH, Julie Behrens, accepted the Award from Baxter Healthcare Area Director Maree Coy and Mr Roff during a ceremony at Jupiters Hotel on October 9.

SAH CEO Dr Leon Clark and members of the executive committee have asked for their thanks to be passed on to all the dedicated and committed SAH team members.

"Following on from our great success of achieving four-year accreditation from the ACHS this is a wonderful milestone for the SAH," Dr Clark said. "It is a tribute to the vision, hard work and team spirit of the wonderful people who are part of our SAH community and who help us to achieve our mission of helping others. Thank you."

Ms Noonan thanked the APHA on behalf of the SAH community, saying, "This



The Sydney Adventist Hospital, which recently received an award for excellence in patient care.

is truly an honour that the hospital will hold very dear to its heart. Since its inception over 103 years ago as a sanitarium, a place of health and healing, the mission of 'the San' has always been to provide the best quality care to our local community.

"In accepting this award we are thrilled that the efforts of the hospital executive, the medical, nursing and other allied health professionals, our visiting medical officers, and all the members of the San community, have been recognised."

The award is currently on display at the SAH. APHA is a national body representing private hospitals across Australia. Baxter Healthcare was the sponsor of the award.—*Leisa O'Connor/APHA*

Cannington church on fire—literally

CANNINGTON, WESTERN AUSTRALIA

The Cannington Adventist church in Western Australia suffered between \$A100,000 and \$A150,000 damage when a fire was deliberately lit in the church around 6.30 am on October 26.

A neighbour noticed black smoke billowing from the church and contacted the fire brigade, who in turn contacted the Police Arson Squad. The church pastor, Jim Tonkin, was also notified.

Several fires were lit inside the building, but only the one by the church organ got started, reducing the organ to ashes and badly damaging the rostrum. The church was blackened with smoke and hymn-books, furniture and electrical equipment were destroyed.

The large open Bible at the front of the church was remarkably found undamaged by the fire.

Repairs to the church had commenced by October 30. Pastor Tonkin said there was major work to be done in the church itself and that it may not be ready for worship services to be held there before Christmas.

With repairs completed in the church hall, members will meet there until the main building has been repaired.—*Thea Dines*



◆ US evangelist **Dr Dwight Nelson** packed eight presentations into four days for **Fox Valley, Wahoonga and Waitara churches**, NSW, recently. As well as enjoying inspiring presentations, the members of all three churches had the opportunity to mingle. The challenge of **feeding 500 for Sabbath lunch** kept kitchen staff busy. The series was

recorded and is available on both DVD and CD.—*Loren Tinworth*

More @ www.wahoonga.sda.org.au

◆ The **four women's ministries teams** from the churches of the Gold Coast—**Gold Coast Central, Burleigh, Nerang and Kingscliff**—worked together to plan events for the women of the Gold Coast this year with the aim to build community among their female members. Their first event in February was a **"Girl's prayer breakfast"** that invited high school girls to take part. In March a **"Women's prayer**

breakfast" was held with some 70 women attending. More recently a **"Women's health day"** was held for more than 70 women. Keynote speakers presented in different areas of health for women.—*Karen Unser*

◆ The **Kellyville church**, NSW, **STORM Co** group won the "Group project" category at the **Baulkham Hills Shire Council Excellence in Youth Awards** celebration evening in September. In its three years of operation the team have had two one-week trips to Nyngan and **30 different speaking engage-**



ments, where they have been able to share their experiences with others.—*Robyn Crabtree*

◆ **Loma Linda Broadcasting Network (LLBN)** is now on **Thaicom-5** and broadcasting 24/7 via satellite anywhere in **Asia, Australia, most of Africa and much of Europe**. For instructions on how to receive LLBN, visit <www.llbn.tv>. —*Derrell Mundall*

DAYS AND OFFERINGS: ◆ DECEMBER 9—MISSIONS EXTENSION OFFERING

Satellite evangelism in NNSW sends the right signals

COORANBONG, NEW SOUTH WALES

A little over three years ago, Pastor John Lang, president of the North New South Wales Conference, suggested that the Adventist Book Centre (ABC) based in Cooranbong work to supply satellite dishes to church members.

Allan Hill, manager of the ABC, says, “At that time the price of the equipment was rather expensive and just another problem for us to handle but it was kept in mind. After more than a year, it was still too expensive. But God answers prayers and one supplier could supply us at a reasonable price, so by the end of June the ABC was up and running, supplying satellite dishes.”

A decision was made not to totally “preach to the converted,” meaning that the satellite evangelism would be used to reach all people, Adventist and non-Adventist alike. Advertisements were aired on the local Christian radio station, Rhema FM Newcastle, and were a success.

Mr Hill says, “Our first sale was to a family who were travelling down the freeway—they heard the ad on Rhema and immediately turned off on the Morisset off-ramp and came to the ABC and purchased their

satellite equipment and they are rapt in the programs.

“We have had another two people do the same thing. One person—a Baptist—was travelling home to Brisbane, heard the ad and came in and purchased his dish. It gives us the opportunity to communicate to people about our beliefs and experiences.”

A variety of people have had the satellites installed, including employees of Rhema FM.

With approximately 80 per cent of sales of satellite equipment made to non-Adventists, Mr Hill says there are many stories to tell of outreach and people’s further interest in obtaining Christian and Adventist material to read and listen to.

Currently, the Nelson Bay Adventist church is going to work in partnership with the ABC, by placing an ad in the local paper to advertise satellite TV.

“We have many calls from people wanting information on the dishes,” says Mr Hill. “They ask many questions, both regarding the systems but also on what we believe and the events occurring in the world. It just opens up the opportunity to witness to them and provides opportunities for us



Allan Hill (left) training church members in setting up satellite equipment.

to meet more people, listen to their needs and find out how they worship and advise them that there are programs that would suit their needs—programs that are available on Hope Channel and 3ABN.

“The Sabbath question is nearly always mentioned because we are closed on Saturday but open on Sunday, so they want to know why we are closed. Some of them already know about Sabbath and respect us for keeping it.”

Mr Hill adds, “Working at an Adventist Book Centre is a tremendous privilege as God brings the people to us and we can witness to them.”—Adele Nash/Allan Hill

More @ www.nnswabc.com



◆ Reg and Wanda Swensen rode their bikes some 240 kilometres to get to the Indiana camp-meeting, Michigan, USA. At an average rate of 17 km/h and stopping every hour or so to rest and refill their water bottles, the Swensens spoke at the camp-meeting, sharing how a new interest in their health—particularly in the CHIP

(Coronary Health Improvement Project) program—changed their lives.—Candy Clark

◆ The British government is proposing new religious-based schools that receive government funding will have to make at least 25 per cent of their admissions available to “non-believing” students. The announcement follows concerns expressed in the media that some faith-based schools tend to be exclusive, making it more difficult for children to integrate into general society and to learn to tolerate those with dif-

ferent backgrounds. Seventh-day Adventist educators have always welcomed pupils of all faiths and a recent survey of all 11 Seventh-day Adventist schools in England and Ireland shows some 47 per cent of pupils come from a non-Adventist background.—Victor Hulbert/ANN staff

◆ During a *Sesame Street Live* tour, Elmo made the rounds at Seventh-day Adventist-owned Florida Children’s Hospital on October 4, cheering up young patients with an entertaining routine and bedside visits.—ANN staff

◆ **iGive.com is generating donations to Hope Channel.** iGive.com has arrangements with more than 650 stores, including major brands like Barnes & Noble, Dell Computers and eBay, and has already donated more than \$US2 million. A sign-up, with Hope Channel your selected charity, earns a \$US5 donation with the first purchase (made within 45 days of sign-up) and up to 26 per cent from all other purchases. This opportunity is officially endorsed by Hope Channel.—Gary Gibbs
Signs up @ iGive.com/html/refer.cfm?memberid=462858&causeid=32585

PAU hosts international conference

PORT MORESBY, PAPUA NEW GUINEA

Pacific Adventist University (PAU) held a two-day Capacity Workshop Program on September 21 and 22. The conference was sponsored and funded by the Oceania Development Network (ODN) in an effort to help train researchers in not only writing research proposals but implementing them successfully and also to collaborate in a united effort to turn findings into policies.

ODN is an affiliation of Global Development Network, which is based in New Delhi, India.

The program was officially opened by Dr Ian Whitson, acting deputy vice-chancellor

for PAU, who welcomed all participants and thanked ODN for the initiative of sponsoring a workshop “of such wonderful potential.”

Attending were faculty members from local universities, representatives from the University of the South Pacific, National Research Institute, Bank of Papua New Guinea and the International Monetary Fund.

Sessions included topics on policy tools, research techniques, case studies in research and research administration and report writing, all presented by highly qualified academics from around the South Pacific. John Corcoran, senior lecturer in the School of Arts and Humanities at PAU, who helped convene the conference, also

presented his most recent research paper.

More than 40 participants attended the conference. For the past two years, ODN headquarters has been based at the University of Papua New Guinea. As of July next year, however, the headquarters will be relocated to the National University of Samoa.—*Virginia Tuivaiti*



Program attendees registering for workshops at Pacific Adventist University.

Church provides HIV/AIDS training

MILNE BAY, PAPUA NEW GUINEA

Adventist youth leaders in Milne Bay were able to learn more about sexual health and lifestyle diseases during a health promotion and HIV/AIDS training week held in mid-October at Alostau. The training was a follow-up to prior training given to some of the leaders who attended similar workshops.

The nine days of training were conducted by Adventist health ministries director Gad Koito and program manager James Gahare, who are both health workers.

Mr Koito encouraged the youth leaders to set an example to their peers through their positive attitude toward promoting good sexual health behaviours and living a healthy lifestyle.

The 56 participants, 20 of whom were women, are mainly youth leaders in Adventist churches. They said they felt they were equipped with a basic knowledge of sexual health, which will make them feel more confident to discuss HIV/AIDS and sexually transmitted infections with their peers. The majority also said that this is the first time they had attended church-organised training on sexual health to target their peer group, which has helped them a great deal.—*Martina Darius*

◆ The small **Truthfinders church in Motueka**, New Zealand, was so affected by the tragic death of two children in a house fire that it initiated a fund to **supply at least one smoke alarm to every home in the area**. Members joined with schools, individuals, businesses and other churches in raising \$NZ8000 to buy more than 1000 smoke alarms. The alarms were delivered to householders who asked for them and the local fire service offered to fit them for free. Church members **dropped fliers into 2453 mailboxes** to notify

homeowners of the offer. Help is also offered to those who need help with chores around their house or property and the church leaders meet other community organisations in the area once a month. “Giving out these fire alarms I think was probably one of the **best ways that we have been able to reach out into the community**,” says Ken Frost.—*Lavinia Ngatoko*

◆ The **Australian Democrats political party** are refusing to publish an online **survey about God and government** after a campaign

by Christian groups “skewed” the results. Democrats leader **Lyn Allison said 40 times the usual number responded** to the survey, and overwhelmingly took the position advocated by some Christian leaders. Normally the party would be happy with 1000 responses, but the church and state survey got 40,000. Senator Allison says it is ironic that a survey on the influence of churches should attract such an intense effort by churches to apply influence.—*Australian Prayer Network*

◆ A vicar has come to the rescue

of a small New Zealand town that **ran out of women’s underwear**. A group of women at the local Anglican church revealed the crisis caused when the only clothing shop in the small town of Inglewood no longer stocked women’s underwear. “**We’re going to have what’s been called a knickers run**,” says **Reverend Gary Husband**, who came up with the solution. Volunteers will now take anyone without transport to the nearby city of New Plymouth, about 20 km away, to buy their essentials.—*news.com.au*

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

Study: Is church making you chubby?

SILVER SPRING, MARYLAND, USA

Church attendance is supposed to be about growth—spiritual growth—not physical growth. But that's not always the case among churchgoers in the United States, says Dr Ken Ferraro, a Purdue University researcher.

According to *Purdue University News*, Dr Ferraro, a professor of sociology who has studied religion and body weight since the early 1990s, analysed the religious practices and body mass index of more than 2500 people from 1986 to 1994. He found that those who are religious are more likely to be obese than the general population. The results of Dr Ferraro's study appeared in the June issue of the *Journal for the Scientific Study of Religion*.

Many church leaders agree that health-wise Adventists are starting to look a lot like the general population. A 2001 survey on Adventists living in Australia and New Zealand showed 53 per cent of adult members are overweight.

Adventists in the countries of the church's Northern-Asia Pacific region don't seem to

have an obesity problem just yet, something that church leaders are linking to lifestyle.

Clearly church affiliation in and of itself does not cause obesity. But Adventist Church leaders agree that many of the traditions church members hold dear can contribute to weight gain.

Dr Ferraro explains that many religious activities are rooted in the high-calorie food often served at Bible-study breakfasts and fellowship lunches. Add to that the sedentary nature of most religious programs—sitting through midday service, prayer meetings, Bible studies and Sabbath-afternoon programs—and it's clear that being religious can help pack on kilograms.

Dr Allan Handysides, health ministries director for the General Conference, points to individual responsibility. Dr Ferraro, though, says churches must do something about their members' health soon. He says, "If religious leaders and organisations neglect this issue, they will contribute to an epidemic that will cost the health-care system millions of dollars and reduce the quality of life for many [members]."

Jonathan Duffy, the health ministries

director for the South Pacific Division, believes the health message of the Adventist Church is fast becoming pure rhetoric, rather than being practised, and points to a 2001 survey of Adventists in New Zealand and Australia.

Of the results, Mr Duffy says, "Indeed this is surprising for a group who profess to be a people of health, but are we, or is it just a part of our heritage? When was the last time you heard a sermon on health?"

Mr Duffy continues, "Health has long been a litmus test for our religiosity. You were a good Adventist because you didn't do this, now you are a mature Adventist because you are no longer tied to the old 'works' thing and you show it by doing what you didn't used to do.

"For example, Adventists didn't eat meat or drink alcohol. So how do we emphasise the theology of health, the relationship between my health and my spiritual well-being? We have stopped talking about it and the church has stopped doing it and who is left to talk about it?"—**Taashi Rowe/ANN**

More @ news.adventist.org/data/2006/10/1162905982/index.html.en

Students return to serve communities

COORANBONG, NEW SOUTH WALES

Almost half the record number of Avondale College students who volunteered a week of their holidays to serve in local communities have returned this semester.

A team of 22 from the college's Lake Macquarie campus returned to Coonabarabran in northwest New South Wales, 12 from the college returned to Macquarie Fields in southern Sydney, while 10 returned to Bourke in the Outback.

"You can make a good impact in a week, but when you start coming back, that's when your presence becomes more tangible," says Coonabarabran co-leader Knut Gille.

All three groups participated in various outreach activities such as running children's clubs, renovating a veranda for an elderly couple, reviving the local Adventist church (see "OOO makes impact in Bourke," News,

October 21) and renovating housing commission gardens.

The veranda of the elderly couple in Coonabarabran could have collapsed, "and they didn't have the money to fix it," says Mr Knut. Local builder Jonathan Butcher helped the team by providing tools and materials. The team also cleared the couple's backyard, cleaned under their house, mowed their lawn and painted their house.

Corina Goncalves and Monique Rogers say it is important to return to a local community as it reinforces relationships. "It's amazing how God is slowly breaking down walls," says Miss Rogers.

Macquarie Fields member Jess McNeill agrees. She and other team members speak of a young man whom they met on the week-long visit in July who is still attending church. "While we were there, it didn't feel like we made an impact, but now we know we have."—**Brenton Stacey**

ADRA—UK accepts donations via SMS

LONDON, ENGLAND

The short messaging service (SMS) is used for everything these days, from voting for reality TV contestants to downloading ringtones, MP3s and videos.

And now in the United Kingdom it can be used to make donations to the Adventist Development and Relief Agency (ADRA). ADRA—UK officials say small donations by SMS are appealing to younger people because it is an amount they can afford to donate via a medium they use and understand.

They do not need a credit or debit card, chequebook or even cash to make a donation—all they need is a phone. The messages are charged at standard rate, and the service currently only available in the UK.—**ANN**

You should be angry!

BY BRUCE MANNERS

THERE ARE TWO REASONS WHY YOU should be angered by the Ron Williamson story. The first is simple: Williamson was one of life's losers who found himself on death row without conclusive evidence that he'd committed the murder that put him there.

In his first foray into nonfiction, best-selling author John Grisham tells Williamson's story in *The Innocent Man*.

"Not in my most creative moment could I have conjured up a story as rich and as layered as Ron's," writes Grisham. He came across the story accidentally when he found Williamson's obituary in *The New York Times* a couple of years ago. "Within a few hours, I had talked to his sisters, Annette and Renee, and suddenly I had a book on my hands."

Williamson was born in the small town of Ada, Oklahoma, and showed promise as a baseball player. In 1971, as a teenager, he was signed up by a major league team, but only ever played in the minor league. Six years later he was home, his "dreams broken by a bad arm and bad habits—drinking, drugs and women."

He began to show signs of mental illness. He spent his time in and out of depression with bouts of drinking and clubbing while waiting for another baseball team to recognise his talent.

In 1982, Debbie Carter, a 21-year-old waitress, was brutally raped and murdered. For five years the case went unsolved, with Ada police showing little interest in one suspect, Glen Gore, who had argued with her outside a nightclub that night.

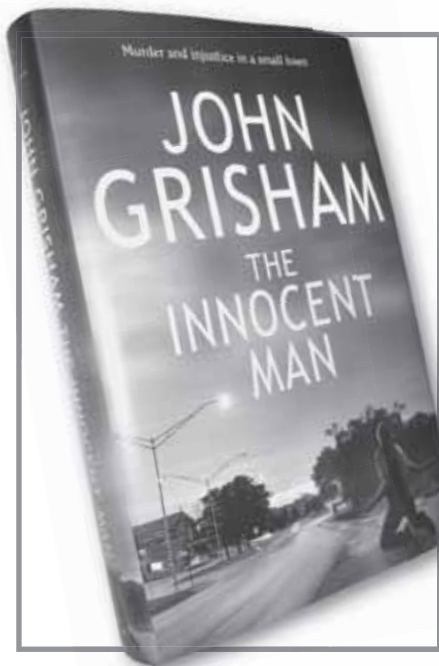
Gore's testimony that Williamson was at the nightclub on the night of the murder (he wasn't) pointed the finger in a direction police wanted to go. Poor police work, poor legal representation and poor work from the judge placed Williamson on death row.

Once there, his mental condition deteriorated as he loudly and tirelessly protested his innocence. And why would authorities try to properly deal with a mental condi-

tion in someone about to die? The only medication he received was to quieten him down.

A few months later, he was told his execution date had been set, but there had been a clerical error. When the date was set—in 1994—a legal team was called in to check his case—part of the normal procedure before an execution.

Here, at last, the holes were found in the case. A judge ordered a stay of execution and 12 months later ordered a retrial. DNA testing had come in by then, and this



proved conclusively that Williamson was not at the scene of the crime.

He was released to live his final few years in freedom, but he remained a troubled man.

Angry about how he was treated? You should be!

Glen Gore is currently serving life imprisonment for the crime. DNA testing placed him at the crime scene.

Williamson was never a faithful church attender. His parents were, as are his sisters—Annette played piano and organ in their church for 40 years. His was a Pentecostal church where, Grisham notes, the

"worship service is not for the timid."

The first Sunday after his exoneration and release, Williamson, his family and a few friends arrived at church and took the front row. During the first hymn he was on his feet, clapping along and singing and smiling.

The pastor, however, failed to mention his presence, but did manage to say during the prayer that God loved everyone, including "Ronnie."

"As the music cranked up and the choir began rocking and the congregation got loud, a handful of church members made their way over to Ron for a hello, a hug, a welcome back. . . . The rest of the good Christian folks glared at the murderer in their midst."

Angry? Does how he was treated make you angry? It should!

Do you understand why their organist was not available next Sunday, or any Sunday after? Annette now attends elsewhere.

But this is bigger than this case and this situation. And this is not a time for finger-pointing, but for learning. There are many unfair situations where we have little control or say. We should be angry and do what we can.

Then there are situations where it's more personal, where we do have a responsibility to act like a follower of Jesus. On that basis, how should a Ron Williamson be treated, even if he were a killer?

Besides, who commits the greater evil? Those who judge and act in a way that threatens an individual's here-and-now life? Or those who judge and act in a way that threatens an individual's eternal life? * **R**

** When Williamson was dying (of cancer), he made a firm commitment to God. Grisham—a Sunday-school-teaching Baptist—details the conversion experience at length in his book, using Williamson as a case study.*

Bruce Manners is senior pastor of Avondale College church, Cooranbong, New South Wales.



The cleaning demo

BY CHRISTINE MILES

SEVERAL MONTHS AGO, I WAS INVITED to an in-home demonstration of a cleaning product. Not being the kind of person to get wildly excited about cleaning, I decided not to go—there were other things I'd much rather do than sit around eating hors d'oeuvres and attempting to look excited about mindless chores.

But, at the 11th hour, my friend convinced me to attend with her. If nothing else, the food would be worth the outing, plus we both wanted to see the inside of the hostess's home. We promised each other solemnly to not buy anything.

We sat in her immaculate home and nibbled the (very delicious) food. I studied my surroundings surreptitiously. There was no dust on bookshelves or light fittings. There were no grimy fingerprints on light switches and the big mirror hanging in the entry-way had not a single flyspeck.

The saleswoman delivered her pitch and invited us to the bathroom to witness the cleaning powers of her product. So off we went to the bathroom, crowding into the immaculate space, while the hostess—as hostesses are wont to do—apologised for the kids' fingerprints on the handbasin and the soap scum on the bath. She hadn't, she said, cleaned for a week so that we could see how well the product worked.

The process was repeated in the kitchen. The floor, which was so clean I could have eaten off it—and, again, allegedly

had not been washed for a week—was given the once-over with the special mop. And the stainless-steel fittings gleamed in an instant with a quick rub using another special cloth.

Despite the perfect cleanliness of the home, the product intrigued me. My friend and I stuck to our promise and didn't buy anything, but I did arrange to have a demonstration in my own home. I wasn't particularly excited about my friends giving my home a close scrutiny, but I was curious to see how well the product worked on a less-than-immaculate home.

I proceeded to invite my friends. Their reaction was similar to mine. A bit of a snigger, followed by a polite refusal. I could see that if I really wanted to benefit from this demonstration I would need to sell it a little harder.

I brought myself to the lowest level. I invited friends and acquaintances with the assurance that only at my house would they discover the truth about whether or not the product really worked. I talked about the product's amazing qualities (according to the saleswoman) all the time. If there were questions that couldn't wait until the big night, I found the answer in the product catalogue. It hurt, it really hurt, to tell the world that my house was dirty—but it had to be done, because I thought it was important.

Even worse though, was that the bathroom and kitchen did actually need to be

dirty when my guests arrived.

It is possible to ignore sticky floors and spotty bathrooms when one's friends come to visit—but only if there is no cleaning lady excitedly demonstrating her wares and bringing the attention of my friends to the dirty “before” and the clean “after.”

But it was worth it, because my actions reinforced my belief in the product; my actions helped my friends improve their lives; my actions have contributed to making the world a better place.

An uncomfortable feeling followed me as I closed the door after the last guest that evening. Would I do this same thing for Jesus?

Would I incessantly talk about Jesus to people with whom I came in contact? Would I go out of my way to introduce my friends to the only One who can truly improve their lives? Would I steer the conversation in a direction that would ensure I'd get a chance to talk to them about the power of His love? Would I hunt down the answers to their questions in my Bible?

Would I want to give people a genuine chance to have their dirty “befores” transformed into clean “afters”? Or would it be less humiliating to keep my knowledge to myself? **R**

Christine Miles writes from Auckland, New Zealand.

The appeal—and peril—of fundamentalism

BY BERT B BEACH

FUNDAMENTALISM” BEGAN AS A powerful theological and social reaction against the 19th and early 20th century “higher criticism” of the Bible, and the concentration of “modernist” church leaders and theologians on the social and political issues of the day. Christian fundamentalists also took dead aim at the “demon of evolution,” which they believed needed to be exorcised from public education and institutions of higher learning.

While originating in the earlier 20th century in the United States, fundamentalism can no longer be simply associated with one religion; it has become a worldwide phenomenon that has infiltrated, so to speak, all major religions and has become a dominant factor in many local or national situations.

New equals bad

Church historian Martin Marty says fundamentalism is essentially a reaction to and fear of “modernity.” It is also a reaction against “secularisation.” Most human societies in our world today are generally favourable to rapid change and pluralisation.

The fundamentalist, in contrast, is opposed to change in general, and more specifically, to pluralism of world views. He or she wants one view—always their own view—to have exclusive validity, and therefore domination and control. This world view protests—even with anger and violence—against the sweeping changes that have already overwhelmed some societies or threaten to do so. Fundamentalism as an organising principle expresses resentment—even rage—against the secularisation of society, with its resulting moral permissiveness and amoral consumer-oriented materialism and globalisation.

The cumulative effects of the 18th century Enlightenment, the American (1775-83), French (1789-93), and Russian (1917-19) political revolutions, and the scientific

revolution of the past two centuries have resulted in diminished attention being paid to moral and ultimate issues. The focus has shifted more and more to gaining the most now from concrete material opportunities. The trend in human societies is toward toleration and freedom, to “live and let live,” for flexibility in dealing with sociopolitical and cultural issues.

Fundamentalism, it seems, is in its essence not a doctrinal phenomenon, but a basic outlook directed toward the current world, protesting against laissez-faire civilisation. The result is often vehement, inflexible, pitiless opposition to anything new and the trampling on the human rights of the exponents of change and different opinions. Fundamentalism makes its case in blood every day, from misguided zealots who blow up abortion clinics in the name of Jesus to doctrinal fanatics who blow up villagers in the name of Allah.

What’s at the core?

Despite all the differences of creed and kind, there are some consistent threads running through the tapestry of fundamentalism that hold it together: the quest for purity and perfection; the search for absolute certainty; tradition and authenticity; and the predilection for a total, global world view that controls all aspects of life. The attention to tradition and the past characterises most expressions of fundamentalism.

Today, fundamentalism is found in all major world religions. While the violent behaviour of some of its adherents underscores that there is much to deplore in fundamentalism, thoughtful Adventists tend to be sympathetic to a number of its concerns, while also avoiding its mindset. Adventists have learned we must not idealise the past, as though life 100 or 200 years ago was wonderful, with everyone healthy, well-fed, sober, moral, justly treated, free,

happy and at peace. When Adventists yearn for a “revival of primitive godliness,” we are not wishing to go back and live in the distant past with all its suffering, horrors of exploitation and injustice. What we are seeking is the dedication and surrender to God’s will exhibited by the early church, and the outpouring of the Holy Spirit today in order to finish the work tomorrow.

The breakdown of traditional morality, followed by growing social permissiveness, and the economic (and cultural) exploitation of developing countries and segments of society in Western countries are the evils against which fundamentalists appropriately are protesting. Adventists must continually give evidence that we never worship at the altar of secular progress or blindly accept the modern notion of perfectibility on earth as inevitable and irresistible.

Inequality writ large

One key reason for the growth of contemporary fundamentalism is marginalisation. Marginalisation occurs when any group of people—by race, ethnicity, religion or economic status—is made to feel excluded from decision-making in their society. This is increasingly the case with the poor in today’s world. Fundamentalism can become attractive as a form of protest for those who feel hopelessly poor, discriminated against, powerless, marginalised and exploited.

Fundamentalists tend to oppose shifts in international or global power relationships and object to the socioeconomic and technological changes that have caused them. An increasing number of people groups feel “out of the loop” and marginalised. Having won independence and nationhood, many young nation-states hunger for the esteem they believed would come with national identity, and feel humiliated by the economic, cultural and occasionally military hegemony exerted over them by

more powerful states. To them, it seems a kind of “new colonialism,” an attempt to control their cultures and morally subvert their way of life. The resentment of the marginalised is still the most prolific breeding ground for fundamentalism.

Fundamentalism is also frequently a protest against secular national governments; religious neutrality grounded in some form of separation of “church and state”; democratic, representative government; and loyalty to a particular country or people. Fundamentalists object to having religion and religious leaders pushed from the power centre, from the public square, to the periphery and the private home.

In general, fundamentalists view the secular nation both as a danger and a failure. It has not achieved social justice. It has not provided family stability, sobriety, respect and honour. Often the result of secular national government has seemed to be greatly increased crime and divorce rates, drug culture, pornography, homosexuality and rampant corruption in business and political life.

“The good old days”

While we might agree with some of the fundamentalist critique, Adventists must note an element of mythology and historical blindness in fundamentalism. While its adherents are basically against change, and dislike modernity with a vengeance, they do favour one selected change: going back to the “golden age” of tradition.

For fundamentalist Muslims this means “going back” more than 1000 years. For fundamentalist Christians, “going back” can vary greatly—to the 19th century, to the “united” Christendom of the Middle Ages, to the time of the Church Fathers, to the 1st century.

Fundamentalists all seek in their own ways to traditionalise, to go back to the past, adopt the standards of the past, the theology of the pioneers, the legendary heroism of the Teutonic knights, the fortitude of the Voortrekkers in South Africa, the firmness of the Puritans in America.

Many fundamentalists seek one major reactive change: they want to place their religious views at the centre of life in the home, government, courts, media, schools, the military—in short, everywhere. There is a natural progression in fundamentalism toward religious extremism, and finally to-

ward a totalitarian alliance of religion and state working hand in glove.

Each according to its kind

Yet there are, according to some experts, at least three types of fundamentalists: (1) those who engage in direct confrontation with the state and wish to take it over and gain power by the use of every means (the end justifies the means!), including violence and terror; (2) those who want to keep some distance, autonomy and separation from society in order to preserve, protect and promote their purity, exclusivism and essential identity; (3) those who “flee” the world and avoid contact as much as possible. Those with a flight or escapist mentality try to avoid state requirements such as taxes, licences, military or civilian service, schools, memberships and, of course, any public office. Those with a separationist mentality stay much within groups of like-minded individuals with regard to housing, education, recreation (if any), work and social intercourse. They even tend to use a separate vocabulary, engage with their society only on points of interest, and seek converts who are similarly searching to minimise contact with a distracting world.

Life by the book

While Adventists share with fundamentalists a “high view” of Scripture, we have learned that they tend to quote their Scriptures selectively—be it the Torah, the Bible or the Koran—often using an out-of-context and primitive proof-text approach. Many devout fundamentalists take passages very literally, without seeing the entire perspective, and then apply them simplistically and without reflection to very different present-day situations. Some fundamentalists even rationalise extreme interpretations of their Scriptures to justify the suppression of other opinions and dissent, to support violence, the killing of innocent people, political assassinations, and the “glory of suicide-martyrdom.”

Adventism reminds the world that God inspires His prophets, not in order to provide a weapon for intolerance and rigid dogmatism leading to persecution, but in order to give spiritual inspiration, hope, the gift of love and reasoned guidance to all people. The truth that comes from God through chosen messengers leads to salvation and, in the words of Jesus, “makes you

free indeed.”

From their Scriptures, fundamentalists have learned that all humanity is involved in a cosmic war: salvation is at stake and so is eternity. Adventists also witness to a cosmic war—a great controversy between Christ and Satan. But for the Adventist Christian, there is no physical war—no conquest, no jihad, no crusade—between true believer and infidel, but a spiritual conflict between truth and error. There is no place for obstinate, merciless, violent intransigence, harsh punishments or for brutal retaliation against perceived wrongs. Such human-to-human conflicts are ultimately counterfeit controversies, distractions from the spiritual battle for hearts and minds.

It comes down to freedom

The fundamentalist mindset is finally unacceptable to a child of God who is created in His image as a free moral agent and committed to the teachings of Jesus. There is in fundamentalism a built-in resistance to freedom, to learning and to creativity that opposes itself to the God who gave us all these gifts.

Fundamentalism wherever found reveals its taste for bigotry, for fanaticism, for rigidity and exclusiveness at a moment when the world is crying out for bridge builders and peacemakers. It revels in control—doctrinally, politically, even in the family—and justifies its refusal to dialogue and learn by its suspicions of other opinions and other faiths. While seeking to preserve the truth about God, fundamentalism ultimately gives a terribly distorted view of His character and His attitudes.

While we may share some of its concerns and also look forward to the day when all things are restored to God’s design, Adventists will relate to fundamentalism as they do to every other human “ism.” In the name of Him who died to set us free, we will build up the kingdom in His way: “For not with swords, loud clashing,/ Nor roll of stirring drums,/ With deeds of love and mercy/ The heavenly kingdom comes.” **R**

Reprinted, with permission, from Adventist Review.

Bert B Beach is a former director of the Public Affairs and Religious Liberty Department for the General Conference.



"I give up!"

BY JOHN GATE

NO DON'T! BE PATIENT! THE DEVIL IS VIGOROUSLY OPPOSED TO anyone actively sharing the good news of Jesus. He will stop at nothing to prevent video ministers from fulfilling their ministry. One of the challenges of video ministry is that video ministers get discouraged for a number of reasons.

Often there's a lack of accountability. Who do they report to? Usually there is little support in the local church for video ministers. Lack of ownership leads to half-hearted commitment. If a church member is doing video ministry simply because the pastor has asked them to, the chances are there will be little commitment and enthusiasm for the ministry. The result is that the video minister becomes discouraged when people don't respond as expected. We need to be persistent and consistent as Jesus was.

In the early Christian church and in the early days of the Seventh-day Adventist Church, pastoral ministry or support ministry was the function of the laypeople. One of Paul's most recurring pastoral terms is "one anothering"—comfort one another, care for one another, edify one another, exhort one another, forgive one

another, love one another and more. These are all pastoral terms.

A local church pastor who invests most of his or her time in pastoral work is denying church members that privilege, and will be short on time to involve him or herself and church members in outreach, which is his or her primary calling.

"The main role of the church pastor in video ministry is to encourage and train members as video ministers."—George Scott,

Coffs Harbour, New South Wales.

So how do we support our video ministers? Some of the functions of support are listening, caring, training, encouraging and praying with. Members can support members, and that's God's plan. There is no need to introduce another level of meetings or training within the church program. We have enough programs already.

A number of churches have implemented the Sabbath school class as a support group. The first five or 10 minutes of Sabbath school class time are spent on reporting on video ministry, and then praying for the video ministers and the people who are watching the videos.

In larger churches it may be possible for a Sabbath school class to be made up wholly of video ministers. This is an ideal situation, and members then get support, accountability and encouragement.

The devil will give lots of good reasons and excuses why you ought to stop delivering videos. Don't give up. Don't let the devil win. Keep on until there is no further interest in viewing the videos. **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.

Record Roo's Kids corner



Hi kids,
Moses grew up the palace as a prince of Egypt. You can read all about his amazing childhood years in chapter 2 in the book of Exodus in the Bible.

RR

Fill in the Blanks

And the _____grew, and she brought him to Pharaoh's _____ and he became her _____. So she called his name _____, saying, "Because I drew him out of the _____."

Exodus 2:10 NKJV

Draw

Draw this picture of Moses, the prince of Egypt.

1. Sketch a circle for the head and an oval for the body.
2. Add lines for legs and sketch in the face
3. Add lines for arms and circles to indicate where the hands and feet will go.
4. Fill out your drawing with clothes, hair and jewellery. Ink in the lines then colour in your picture.

Noncombat irrelevant

STEPHEN FERGUSON, WA

Having served as an officer in the Australian Army for four years, I enjoyed “Adventists and noncombatancy” (Feature, October 21). The rise of asymmetric warfare has made the noncombatancy distinction increasingly irrelevant. It is far more dangerous to drive a truck, be a medic or even a chaplain in Baghdad than it is to drive a tank. The distinction also means nothing to the insurgents.

The distinction between military and police is also blurring. There really is little difference between a Federal Policeman and a soldier walking the beat in Honiara.

There is also hypocrisy in paying taxes, voting and working for governments (see Romans 13:1-7) who send sons into harm without being willing to make the same sacrifice. If you voted Liberal in the last Australian Federal election, you’re culpable.

Finally, John the Baptist (see Luke 3:14) and Jesus (see Matthew 8:9) told soldiers to be just, but not to resign. Jesus told Peter to put the sword away (see Matthew 26:52), but it was Jesus Himself who’d commanded it be taken up in the first place (see Luke 22:36). While we should “turn the other cheek” (see Luke 6:29), this was against personal vengeance (see Romans 12:17-19), and not the legitimate use of force (see John 2:15; Romans 13:1-4; 1 Peter 2:13, 14).

Remember God is a God of justice as well as mercy (see Genesis 9:6; Matthew 23:23; 12:20; Isaiah 11:4). While we should always do everything to encourage peace (Isaiah 2:4), we must never allow it as an excuse for evil to prosper (Isaiah 1:1-31).

Caring words

LEONIE DONALD, NZ

I shed tears as I read “Mourning the Crocodile Hunter” (Perspective, September 23). Steve Irwin surely shared his passion for all creatures great and small with millions around the world.

I really appreciated the article that was written with so much sensitivity, an article that would have taken many hours of thought; an article that was written for the *Glasshouse Country News* and therefore had to cater for a secular reading audience.

People were in shock at the sudden demise of Steve Irwin. So thank you, Pastor Brownhill, for an article I hold with the high esteem it deserves.

And, yes, thankfully God is in control.

Commiss-or-dained?

UNA TURNER, NSW

In response to “Celebration as ministry is affirmed” (News, October 28), I looked up the word “commission” in the *World Book Dictionary* and it states “give authority,

If our church is going to ordain woman pastors—say so—don’t use veiled terminology like “commissioned.”

power or duty to.” Is this merely a subtle way of ordaining pastors? What else could it mean? Also, having an Anglican female pastor included in the ceremony—does this not demonstrate that we are following in the footsteps of the Anglican Church to ordain female pastors?

It also mentions two others who have been “commissioned.” If our church is going to ordain woman pastors, say so—don’t use veiled terminology like “commissioned” to disguise the fact. I have heard there are female pastors ordained to the ministry in the United States in our churches.

I am not against women working for the Lord; take ministers’ wives for instance—they do a mammoth job in helping their husbands. There are those who minister to old folk and others again who fill very much needed tasks for women.

But to single out any one of them for ordination is not biblical—there were good women in Jesus’ day who could well have been ordained—and they were by the Holy Spirit to do the work allotted to them—but none of them were ordained as pastors.

Page turner

JAN KNOPPER, NSW

John Carter (“Carter biography launched in South Queensland,” News, October 28) is a book everybody should own and read. It is the story of Pastor John Carter—an

Australian—and his evangelistic work in Russia and other places. You will read about his great overwhelming success, how three times his life was under direct attack and a fourth time due to a severe illness that was wrongly treated in a hospital. He was rushed to the United States of America to recover and his translator took over running the meetings and the Lord’s blessings continued.

You will read how, for the first time, a US military aircraft was allowed to make a landing and stay half-an-hour at Kiev airport to transport and unload a plane full of

equipment for a hospital in the Ukraine.

You will be greatly encouraged to read our God in heaven still has a message to be preached for this time and knows how to protect these efforts and lead people to accept it.

Novel gazing

FLO CRAM, SA

Psychiatry lectures not mentioning a connection between novel reading and lunacy (“Careful reading,” Letters, November 4) does not mean the statement is untrue. Experts are sometimes wrong.

When the statement was made many years ago that tobacco was an insidious poison, few agreed. In fact, even in the 1950s, some doctors were telling their patients to draw the smoke into the lungs as it would do them good. No-one in their right mind would advocate that position today.

I can remember when some university students were told to smoke “pot,” as it was good for the brain and would help their studies! Of course, this too has been entirely disproved.

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.

NEVER MISS THIS!	<p>NEVER MISS THIS! NEVER MISS THIS! NE</p> <p>ASN EASTER CAMP April 5—9 2007</p>  <p>YARRAHAPPINI 366 Greasy Head Road, Stuarts Point NSW</p> <p>Guest Speaker: Pr Smuts van Rooyen</p>  <p>Great people, fun, social, spiritual and feast filled lazy days. Vintage preaching: - the best yet.</p> <p>Refurbished Yarrahappini Camp NSW Cost: \$185.00 fully catered—Thur—Mon Applications from: whunter@adventist.org.au P O Box 7, Wallsend NSW Phone: 02 4944 3212</p> 	NEVER MISS THIS!
NEVER MISS THIS!	<p>NEVER MISS THIS! NEVER MISS THIS! NE</p>	NEVER MISS THIS!

*Our future ...
your opportunity*



Share your expertise with us!

Photograph by Peter Hagen

**Interested in working for the church?
Have your name entered in the
Employment Database.**

Inquiries: recruitment@adventist.org.au
Phone: (02) 9847 3209





www.adventist.org.au/employment

Appreciation

Bakker, David and family would like to thank all those who sent cards, flowers and messages of condolence after the recent passing of Jean on 3.10.06.

Johanson, Lorna, and daughters Christine, Nettie and Donna, and their families, wish to thank all who sent kind words of condolence at the passing of Eric. Thank you also for the beautiful floral tributes and cards, which have meant so much to the family.

Weddings

Bailey—Bratovic. Christopher Bailey, son of Les and Lorraine Bailey, and Belinda Dina Bratovic, daughter of Gino and Esther Bratovic (Geelong, Vic), were married on 3.9.06 at the Werribee Mansion, Werribee.
John O'Malley

Geelan—Jeffcoate. Bradley John Geelan, son of Terence and Judith Geelan (Sydney, NSW), and Kylie Adele Jeffcoate, daughter of Earlene Hokin (Melbourne, Vic) and the late Richard Jeffcoate, were married on 16.10.06 at Coast Chapel, Little Bay, Sydney, NSW.
Garth Bainbridge

Koop—Brown. Trevor Jeffery Koop, son of Stanford and Ivy Koop (Berri, SA), and Thelma Elizabeth Ann Brown, daughter of Thomas and Mavis Brown (Strathalbyn), were married at Agapantha Farm, "Littlewood," Little Hampton.
Robert Porter

Obituaries

Butler, Leslie Richard (Les), born 2.8.1921 at Ilford, England; died 13.10.06 in Royal Perth Hospital, WA. He migrated to Perth with his family when he was three years old. In 1945 he married Joan, who predeceased him in 1987. He is survived by his sons and daughters-in-law, Terry and Dianne (Loma Linda, California, USA), Allan and Judy (Sydney, NSW), and Barry and Gaye (Murwillumbah); his wife, Lien (Perth, WA); his seven grandchildren; and three great-grandchildren.
Neville McKenzie

Johanson, Eric John, born in 1922 in Shanghai, eldest child of missionary parents, Pastor and Mrs E J Johanson; died 9.9.06 at Kings Langley, NSW. In 1945 he married Lorna Harrex. He was predeceased by his brothers, Lynn and Jim. He is survived by his wife (Kings Langley); his daughters and their spouses, Christine and Pastor Gordon Oaklands (Ipswich, Qld), Nettie and Peter Vetter (Mount Colah, NSW), and Donna and Barrie Saville (Cooranbong); his sisters, Bobbie Fish and Beth Lomman (both of Cooranbong); his seven grandchildren; and two great-grandchildren. Eric was greatly loved and widely experienced. From literature evangelism to Adventist Book Centre management, administration and teacher at Carmel College; Sanitarium Health Food Company; CEO, Karachi Hospital; Sydney Adventist Hospital; manager, Sydney retirement villages. In retirement, he spent two decades serving in multiple church offices, sharing by word and loving deeds his deep Christian faith. *Wal Taylor, Robert Craig Gordon Oaklands, Ron Pieterse*

Robinson, Katherine, born 2.10.1915 in Mount Gambier, SA; died 13.9.06 in St George Hospital, Sydney, NSW. In June 1940 she married Alan, who predeceased her in 1981. She is survived by her children, Joan, Rae, John and Barry; her eight grandchildren; and five great-grandchildren. Kath was a trained nurse and teacher. She faithfully served in many offices throughout the 60 years she attended Hurstville church. She rests in the hope of the Resurrection.
Peter Rollo

Skelton, James Francis (Jim), born 9.2.1912 at Wee Waa, NSW; died 5.9.06 in Charles Harrison Memorial Home (Cooranbong). On 29.1.37 he married Lorna. He is survived by his wife (Cooranbong); and his daughter, Pam Kessell (Redhead). Jim was a tireless worker for Charlestown and Hamilton churches. As a deacon, he had a passionate involvement with JMV's and Pathfinders. He was always serving and giving in his local community.
Colin Renfrew

Tasker, Hallie Violetta-Rose, born 12.9.06 at Grafton, NSW; died 13.9.06 at Grafton. She is survived by her parents, Chris and Meredith; her sisters, Charlie, Katie and Mackenzie (all of Tabbimoble); her grandparents, Trevor and Dawn Head (Wamberal) and Lorrelle Tasker (Fraser Island). When Jesus comes "little children are borne by holy angels to their mother's arms." The family are eagerly awaiting this event.
Beth McMurtry

Taylor, Irene Louisa, born 10.1.1909 in the Barossa Valley, SA; died 1.9.06 in the Kurri Kurri Hospital, NSW. She is survived by her

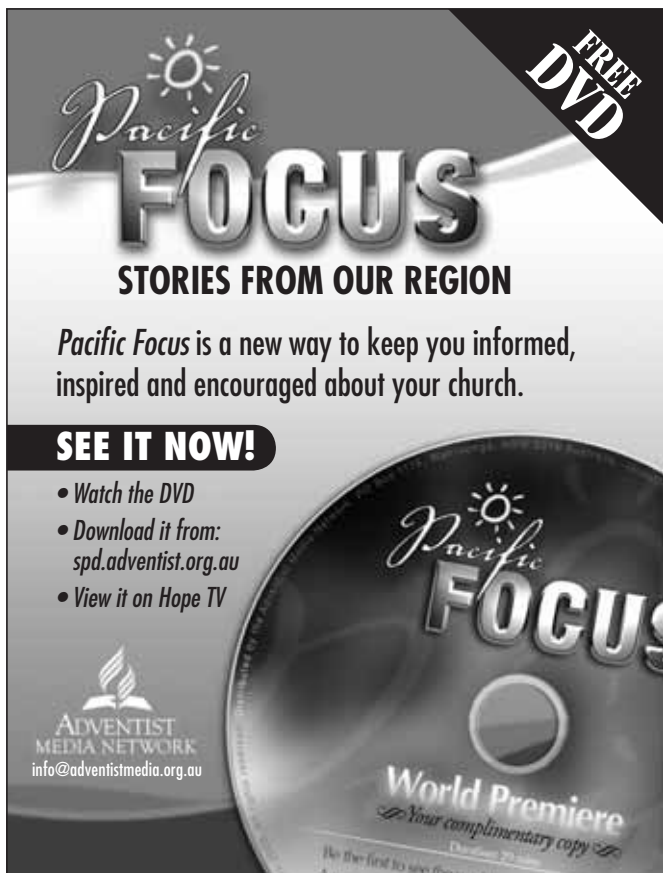
daughter and son-in-law, Helen and Carl; her grandchildren, Lyndal, Nigel and Felicity; and her great-grandson, Ethan. They all gathered at the graveside to watch Irene be placed next to her loving husband, George, there to await their Lord and Saviour.
Mark Venz

Advertisements

Note: Neither the editor, Signs Publishing Company, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A49.50; each additional word, \$A2.20. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

Cooranbong Florist (NSW). Creative flowers for all occasions—graduation (next weekend), weddings, flower bouquets, birthdays and funeral tributes. Network for flowers worldwide. Jean Williamson, 5 Alton Road, Cooranbong. Phone all hours (02) 4977 2547.

Amazing Facts, Your Story Hour, Empowered Living Ministries and 3ABN products. Visit **The Story Factory** Online Store for quality Christian products <www.thestoryfactory.com.au>; email <info@thestoryfactory.com.au>; or contact us freecall 1800 452 133.



Pacific FOCUS
STORIES FROM OUR REGION

Pacific Focus is a new way to keep you informed, inspired and encouraged about your church.

SEE IT NOW!

- Watch the DVD
- Download it from: spd.adventist.org.au
- View it on Hope TV

ADVENTIST MEDIA NETWORK
info@adventistmedia.org.au

World Premiere
Your complimentary copy

Volunteers!

Volunteers needed—Adventist Alpine Village (Jindabyne, NSW). General maintenance and duties, kitchen hand, house-keeping and customer service. Term: 12 months, commencing asap.

Teachers—Kazakhstan, Ukraine, Russia, Kyrgyzstan, Tajikistan and Moldova. Term: 12 months, commencing various months in 2007.

Email:

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

+61 2 9847 3275



Protect your Cash with ACF Investments



Great Rates

ACF Investments
(02) 9989 8355

Data projectors, screens, DVDs VCRs, PA systems etc. Lower prices for SDA churches, schools etc. Australia only. Rural Electronics (02) 6361 3636; or <greenfields@netconnect.com.au>.

Vacancies: Health Centre Manager, gardener, cleaner, laundry, cook. Enrolments open for 2007. Medical Missionary Training Institute Inc. <mmti@tpg.com.au> <www.mmti.org.au>; (07) 4778 0000; 0404 715 102.

Go Veg making your Christmas yum-mier! Schnitzels, strudels, patties, pastries, gift hampers. **Pre-Christmas sale 10% off frozen foods, Sunday, December 10 to Friday, December 15, 10.00 am–2.00 pm.** 10 Berry Street, Clyde, NSW. (02)

9897 0000. 9.00 am–5.00 pm, Monday to Friday. www.govcg.com.au.

20th anniversary of Karalundi Education Centre's reopening (1986–2006)—December 8–10, 2006. Anyone who is interested in sharing in this time of thanks to God for His goodness over the years is welcome to attend. This includes all past teachers, staff members and students. Email <administrator@karalundi.wa.edu.au>; or contact Sharon Grey on (08) 9981 2000 to register your intention.

Tours 2007—Allround Travel. Introducing our program for 2007. China/Thailand (May), Greece/Turkey (April), Reformation Tour (May), Mexico (April). Fully escorted,

Positions vacant

▲ **Karalundi Aboriginal Education Centre (Meekatharra, WA)** is seeking expressions of interest in the following positions for 2007: **Cook; Male Dorm Parent; and 2 Teachers** (Years 1–3 and 8–10). For job descriptions and general inquiries please contact Glenn Grey <administrator@karalundi.wa.edu.au>; or phone (08) 9981 2000. **Applications in writing** (including your CV) should be forwarded to Administrator, PMB 6, Meekatharra WA 6642.

▲ **Accountant, Macquarie College (Wallsend, NSW).** The Macquarie College Council is seeking to appoint an experienced and qualified Accountant to oversee and administer the financial, business and property operations of the college. **Job description:** <principal@macquariecollege.nsw.edu.au>. **Essential criteria:** Practising member of the Seventh-day Adventist Church; financial management experience; and relevant tertiary and professional qualifications. **Applications in writing** (including detailed résumé and references) should be forwarded to the Principal, Macquarie College, PO Box 517, Wallsend NSW 2287; no later than **November 30, 2006.**

▲ **Macquarie College teaching opportunities—Macquarie College (NNSW)** is seeking qualified teachers in the following disciplines: Senior Mathematics; Bible/History; Business/Legal Studies. Job description and applications: <principal@macquariecollege.nsw.edu.au>; phone (02) 4954 6222.

▲ **Nurse Manager—Bethesda Home and Hospital (Manukau City, NZ)** is seeking a registered general or comprehensive nurse with a current practising certificate, preferably with a postgraduate qualification related to the industry. Requirements include: strong clinical skills; experience in Human Resource management in nursing; the ability to work effectively with interdisciplinary and management teams; and fantastic rapport with staff, residents and families. **Applications in writing** (including CV) should be forwarded to CEO, Bethesda, Private Bag 76900, Manukau City, Auckland, NZ; or email <jjmarshall@adventist.org.nz> no later than **November 27, 2006.**

▲ **Accountant—Seventh-day Adventist Aged Care (Western Australia) Limited** is seeking an Accountant to join the team at its Retirement Village/Nursing Home complex at Rossmoyne, Perth. The successful applicant will hold a degree in business/accounting and/or an accounting qualification (CA/CPA); and have suitable experience and knowledge of accounting/payroll packages. They will also have a commitment to the church and its mission. **Applications in writing** should be forwarded to the CEO at 31 Webb Street, Rossmoyne WA 6148; or by email <bcollins@adventist.org.au>; by **December 8, 2006.**

▲ **Health Course Coordinator—Mamarapha College (Karragullen, WA)** is seeking a full-time coordinator commencing March/April, for a new Health Course in 2007. The successful applicant will be deeply committed to Christ and the SDA Church; and with formal qualifications in health science. **Applications in writing** (including résumé, referees, copies of qualifications and details of current SDA membership) should be forwarded to Human Resources, Mamarapha College, 188 School Road, Karragullen WA 6111; phone/fax (08) 9397 7244; no later than **December 15, 2006.**

▲ **Business Manager—Seventh-day Adventist Aged Care (North New South Wales) Limited** is seeking a Business Manager for the aged care operations of the church in northern NSW. Those interested in this senior management position must be team oriented and capable of developing and maintaining the financial operations in accordance with the objectives of the company. CA or CPA (highly regarded). **Applications in writing** (including details of current SDA church membership) should be forwarded with your resume to Mr Greg Fowler, Assistant CFO, North NSW

wonderful tours—travel with Adventists. Contact Anita or Debbie; phone (07) 5530 3555; email <alltrav@bigpond.net.au>.

Receive the Hope Channel and 3ABN. Complete satellite kit \$265 + freight. Full instructions for DIY installation. Installers available. Australia only. Rural Electronics (02) 6361 3636; or <ruralele@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 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>.

Finally

There is so much good in the worst of us, and so much bad in the best of us, to find fault with the rest of us.