

RECORD

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From left to right: Leigh-Vai Renata, Debbie Kavanagh and Gordon Gosset at the "Most Amazing Discovery" program at St Martins Adventist church.



Winning ways carried on

St Martins has "most amazing discovery"

CHRISTCHURCH, NEW ZEALAND

Members of the St Martins Seventh-day Adventist church in South New Zealand have been conducting an outreach program for the past three years that has seen 15 people baptised.

On Saturday afternoons, the St Martins Adventist church holds the "Riverlaw@4" program. Different series are presented, including studies into the Bible books of Daniel and Revelation.

As an extension of the program, church members Gordon Gosset and Karl Taaffe have been presenting a series called "The Most Amazing Discovery" since October

last year.

The series is based on Mark Finley's "Discoveries in Revelation" prophecy seminar, held in Melbourne, Australia, last year, and delves into historical accounts and a deeper understanding of the book of Revelation.

Both church members—Mr Gosset and Mr Taaffe—take turns presenting the series two evenings a week.

"I don't do it because I have to," says Mr Gosset. "I do it because I love it. The gospel is such great news, why should I not share it with everybody?"

(Continued on page 4)



With this reminder began a slow return to peace.

Overwhelmed

JUST FEEL OVERWHELMED,” I SAID TO my wife, trying to explain the weight I felt pressing on me during the first couple of weeks at work for the year.

Part of it was reminiscent of the first week of a university semester, when all the lecturers outline the breadth of reading and the number of assignments to be completed over the following few short months. And perhaps that feeling was somewhat justified as another busy year stretched ahead.

But there was more to my overwhelmed-ness than that. And I suspect it is something we all feel from time to time. There are so many ideas and voices that call for our attention. We are surrounded by so many people, organisations, groups, corporations, media, causes and faiths—all with their own messages, theories, hopes, fears and products to sell or otherwise urge upon us. That so many of these varied voices are inconsistent with each other only adds to the tension.

Often this burble of voices is merely background noise to our lives. But there are times when our own circumstances, or a conjunction of various voices demanding our particular consideration, raise a cacophony that threatens to drown our hope, peace and joy. And while we continue to trudge through our days, it seems our best energies and thoughts are swallowed by this sense of overwhelmed-ness.

Perhaps such a state of mind is an occupational risk for those who work directly and regularly with so many different ideas,

stories, philosophies and beliefs. In a sense, we all do—but some of us are compelled by employment or disposition to wrestle with these, be exposed to a broad cross-section of thought, and hold inconsistent ideas in tension at the same time as reporting, reflecting and communicating something of this to a similarly broad audience.

Amid my feelings of overwhelmed-ness, I was re-reading Brennan Manning’s *The Ragamuffin Gospel* and a question jumped out at me. “We need to ask ourselves,” Manning writes, “Do I really believe the Good News of Jesus Christ? Do I hear His word spoken to my heart: ‘Shalom, be at peace, I understand?’” The words—I understand—echoed in my whirling mind.

Jesus understands our overwhelmed-ness, both in knowing the “answers” to our perplexities and, maybe more importantly, in simply knowing how it feels to be so overwhelmed. He understands what it is to be almost overcome by the many voices that stake their claims on our lives, energy and attention. He knows what it is to be human—tired, tempted, sad and afraid (see Hebrews 4:15). “I understand”—with this reminder began a slow return to peace.

Late one evening about a week later, I was ironing a shirt to wear to work the next day. As I thought back over the events of the day, a realisation came over me. I remembered a letter I had received that day. I had read it quickly and only as I thought back over it many hours later did its significance connect with me.

Not having the letter at home with me, I was anxious to check it first thing the next morning. And I was hit by the description of my complaint of the previous week. “I can imagine that even if you are sitting still, your mind is in overdrive,” read the letter. “So many ideas that need to be weighed up/thought through . . .” The letter had been written on the day I was feeling most overwhelmed.

Again, I was reminded of Manning’s imagining of Jesus gently saying “I understand.” And I was again overwhelmed—but this time by the greatness, goodness, love and *understanding* of God.

In *Following Jesus in a Culture of Fear*, Scott Bader-Saye quotes Irish theologian David Ford in arguing that our lives are shaped by “overwhelmings,” both positive and negative: “Our overwhelming fears need, themselves, to be overwhelmed by bigger and better things, by a sense of adventure and fullness of life that comes from locating our fears and vulnerabilities within a larger story that is ultimately hopeful.”

That larger story is the story—and stories—of Jesus, the reality of the kingdom of God and the hope He offers us. Perhaps we should allow ourselves to be overwhelmed more often by these realities and the evidences of that Goodness we can see and experience in the world around us, if we take the time to notice.

Nathan Brown



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

Baptism just one of many steps to Christ

LISMORE, NEW SOUTH WALES

The afternoon of December 1, 2007, saw many of the friends and family of Daniel McLean gathered by the creek on his family's farm at Fernside—near Lismore—for his baptism by Pastor David Kosmeier.

During the morning service in Lismore Adventist church, Mr McLean shared how his life of involvement in drugs, violence and the occult had led to him being sent to jail. It was there that a Kairos Christian program opened his heart to God's love.

Mr McLean says that although he was locked in a cell, God's presence gave him a freedom he had not known before.

He was later given a *Signs of the Times* magazine by another inmate and responded to the *Steps to Christ* offer it contained. He then wrote asking *Signs* editors if they had any more literature and someone who could visit him.

Since his release from prison, Mr McLean has attended the Lismore Adventist church. He chose this church because of his strong conviction about the Sabbath, and his numerous visits inside jail with Pastors James Fletcher and Peter Rolo, whose visits were organised initially by the former *Signs* editorial secretary,

Meryl McDonald-Gough.

For more than a year, he bombarded Pastor Kosmeier with many difficult questions during their Bible studies. Mr McLean's plan for his new life is to become involved in local church ministry.

In the past year, 480 copies of *Steps to Christ* have been mailed out to people around Australia and New Zealand, although the occasional request comes in from further afield—including one from Iraq.

Other recent book offers in *Signs of the Times* have included the *Ten Commandments* by Loron Wade and *The Girl Who Talked to the Stars* by Alan Holman. Both of these books have been regularly requested, with 510 copies of *Ten Commandments* and 102 copies of *The Girl Who Talked to the Stars* ordered.

Lee Dunstan, managing editor of *Signs* magazine, says, "We started the offer to coincide with a story about Robert Ryan, written by Keith Johannsen in 2001. It was a success and we've run it every month since then."

Signs of the Times editor Nathan Brown, says, "The idea of doing book giveaways was inspired by the story of a prisoner who'd received some Christian books.

"It always surprises us to see the steady



From left to right: Pastor David Kosmeier, Daniel McLean and prison chaplain Pastor James Fletcher.

stream of responses we have for our book giveaway offers. We receive an average of more than 20 requests every week from people right across the world. When we send them out, we usually don't know who they're going to or where they'll end up. But we trust God to use them and it's really great to hear stories every so often from people whose lives have been changed by this contact with Christianity."

Mr McLean's story was included in the *Ordinary People—Faithful God* book, which was published by Signs Publishing Company in 2007.—**Lynde Waldron/Adele Nash**

Ordinary People—Faithful God is available from Adventist Book Centres for \$A14.95 (\$NZ16.95).



◆ Children, young people and the not so young participated in a fundraising concert on December 8 at the **Dandenong Polish church, Vic**, organised by the Dorcas Society in an effort to raise money for **blankets** for the **Bushmen** of the **Kalahari**. **Members** from the Dandenong English church

presented why there is such a need for blankets in Africa. By day, the temperature rises to more than 40°C but by night, it drops down to -5°C and the people lie close to the fire. Children are placed closest to the fire and sometimes roll into it during the night. The fundraiser was opened with a Scripture reading from Matt 25:40 "in as much as you did it to one of the least of these My brethren, you did it to Me." The concert for this lifesaving cause has raised **\$A3742**.—**Margaret Kelly**

◆ **Caitlin Jankiewicz, nine**, was baptised by her grandfather, **Pastor Jan Jankiewicz**, Lake Macquarie, NSW. She is a daughter of **Dr Darius Jankiewicz**, who is going from **Fulton College, Fiji**, to **Andrews University, USA**. Dr Jankiewicz will teach in the Systematic Theology/Church History Department in the seminary at **Andrews University**. It was Caitlin's dream to be baptised in Australia by her grandfather before going to the USA. The baptism was witnessed by family and friends, includ-



ing members from the Polish church in Wallsend. Caitlin had been wanting to be baptised for about three years. In recent weeks, she completed a set of Bible studies from the Adventist **Discovery Centre**, which she completed in three days, as well as memorising key Bible passages.—**Daniel Przybylko**

New Zealand church members learn to tell world

AUCKLAND, NEW ZEALAND

Church members in New Zealand are being trained and empowered for active ministry this year.

The “Institute of Church Ministries” is a seminar series with a practical component, organised by the Church Development department of the New Zealand Pacific Union Conference (NZPUC). It will initially be held in three venues throughout the country from February to May.

The seminar series ties in with the mission initiative of the Adventist Church, “Tell the World,” adopted at the last General Conference session in 2005.

Participants will be required to successfully complete all prescribed modules, consisting of seminar attendance and instruction, additional prescribed reading and a field practicum with a local church pastor or assigned territory. In its initial phase, they will receive a certificate of participation in Personal Evangelism (Lay Bible Instructor Certification).

“This series is not for ‘seminar junkies.’ Participants will have to work with a pastor in the field for a more hands-

on approach,” says Pastor Emile Maxi, NZPUC’s director of church development. “The aim is that they will have reached at least one person for God at the end of the series.”

The 10 modules in the series include principles of evangelism in the life of Jesus, how to prepare for and conduct a Bible study, and principles and methods of growing healthy Adventist churches. The field practicum can take the form of giving Bible studies, assisting with a “reclaiming missing members” project, leading a small group or conducting a mini-evangelistic series.

The training will be offered over a period of five weeks at Bishopdale Adventist church, Nelson Adventist church and Ponsonby Adventist church.

The first module will be held on February 27 at Bishopdale in Christchurch.

All New Zealand church members are welcome to attend the series. According to Pastor Maxi, positive results will see “Institute of Church Ministries” brought to the other territories of the NZPUC.

—Melody Tan

Contact <rkoopman@adventist.org.nz> for more information.

St Martins has most amazing discovery

(Continued from page 1)

Debbie Kavanagh, who decided to be baptised after attending the “Riverlaw@4” program, is now actively involved in the outreach of the church and series. “I started attending church programs but decided to stop after awhile,” she says. “But I realised the world has got nothing to offer and that we need God.”

Her daughter, Leigh-Vai Renata, has also started actively sharing God with her friends.

St Martins Adventist church most recently baptised two people on February 2 as a result of the series. “There isn’t a higher privilege on earth than seeing people make the step to publicly declare Jesus as their Saviour, and to know that it’s the beginning of a new life,” says Mr Gosset.

—Melody Tan

More @ <http://www.mostamazingdiscoveries.com>



Karl Taaffe speaking at the series.



◆ Mountain View Adventist College’s High School Certificate graduates from 2007 all passed their examinations with pleasing results. One of the most outstanding achievements was awarded to Amy Lawton, who scored a Universities Admission Index of 90.4, and received a four-year scholarship from the Universi-

ty of Western Sydney for Academic Excellence in “Natural Sciences.” Ms Lawton is extremely grateful for this opportunity and is looking forward to commencing studies in environmental health. Principal Jenny Gibbons says results from past years show an overall academic improvement in the calibre of students studying at MVAC and “we are proud of our students.” —Fiona Lelilio

◆ Springwood church, Brisbane, Qld, recently con-

ducted a special Australia Day worship service. Pastor Travis Manners wove the theme of the flag through his sermon, describing a number of different flags and what they stand for. The Australian flag featured proudly in the presentation and a number of these flags were present in the worship facility. Pastor Manners spoke about the number of times in Scripture when flags or symbols representing flags featured in God’s dealings with His people in the Old Testament. Fittingly,

many of the church’s Pathfinders were participants in this special worship service. —Peter Raymer

◆ Daniel Patterson, aged 10, has gained five High Distinctions and a Distinction in 2006-7, in the University of New South Wales exams for children. Last year, Mr Burns, principal of the Watson Road School in Acacia Ridge, Brisbane, told Daniel he was the only pupil in the history of the school to ever gain a High Distinction. He gained three

DAYS AND OFFERINGS: ◆ MARCH 1—WOMEN’S DAY OF PRAYER ◆ MARCH 8—ADVENTIST WORLD RADIO OFFERING

College lecturer explores seasonal impacts on animals

COORANBONG, NEW SOUTH WALES

A 300-day science experiment by an Avondale College lecturer has helped explain how animals cope with seasonal changes in weather.

Dr Terry Annable used a detector on the end of a wire to measure temperature one metre below ground. A logger recorded data every four hours each day for 300 days. "I would have preferred 365," says Dr Annable, "but the limit of the logger was only 300."

Temperature on the surface averaged 19.9 degrees Celsius but ranged from a minimum of 13.1 degrees Celsius in winter to a maximum of 25.2 degrees Celsius in summer. It increased by an average of 1.7 degrees Celsius a month in spring and decreased by 2.7 degrees Celsius a month in autumn. However, at one metre below the surface, daily variation in temperature is undetectable.

"While we find the shade of a tree on a summer's day or the warmth of a fire on a winter's night a relief," says Dr Annable,

"animals and plants must adapt to such variation in temperature. This may help explain how."

Dr Annable hopes the experiment will help biologists discover how animals, such as goannas, know when to begin and end their hibernation. "Generally, they don't emerge on warm days in winter but you can just about set your watch by the days small species of lizards emerge."

He is concerned about how animals will adapt to the long-term changes in weather brought about by global warming. "We can be certain extinction rates will increase," he says.

The experiment by Dr Annable, a recently retired senior lecturer in the Faculty of Science and Mathematics, is an extension of others by ecophysiology students at Avondale. Led by Dr Annable, the students have measured how soil composition and colour, humidity and vegetation cover contribute to micro-environmental temperatures.

—**Brenton Stacey**



Dr Terry Annable.

Karalundi starts year with prayer walk

MEEKATHARRA, WESTERN AUSTRALIA

Karalundi Aboriginal Education Centre began the school year with a prayer walk. School staff and their families consecrated the new school year and themselves to God afresh, recognising the significance of the school to Indigenous people around Australia.

Led by CEO David Cowled, school principal Anne Tonkin and chaplain Dieter Stahl, the walk went from corner to corner of the campus, ending at the chapel to open Sabbath on February 1.

Each part of the Karalundi community was prayed over, with staff asking for God's protection and the guidance of the Holy Spirit throughout the coming year.

Mr Stahl says, "New and returning staff are looking forward to 2008 being a Spirit-led year." —**RECORD staff/Dieter Stahl**



On the prayer walk.



the year before, and now received High Distinctions in English and Science, with a Distinction in Maths. Daniel regularly attends the **Eight Mile Plains SDA church** in Brisbane, Qld.

◆ **Suva Adventist College, Fiji**, will be offering **foundation studies** equivalent

to those offered at the **University of the South Pacific (USP)**. **Uma More**, vice principal of Suva Adventist College, said the enrolment will start on February 11. Staff from USP will be at the school to do the registration, returning later to do the orientation for the students as well as teachers. Classes will commence on February 25 and will be following the University's foundation timetable. The school is working closely with the **Ministry of Education** and

USP in helping the students to complete their education in order to find employment. —**Fiji Times**

◆ Chairman of AIC Limited and the National Commercial Bank, **Michael Lee Chin**, has committed an additional **\$US105 million** for the completion of the **Hyacinth Chen School of Nursing** at the Seventh-day Adventist-owned and operated **Northern Caribbean University (NCU), Jamaica**. Of this amount, \$US35 million will help subsidise the cost

overrun, which includes building materials and labour costs, while the remaining \$US70 million has been secured for furnishing and equipping the building. A release from NCU said the nursing school, which is named in honour of **Lee Chin's mother**, is being built opposite the university's main campus in Mandeville, Manchester. This latest contribution comes after Mr Lee Chin's initial donation of **\$US142 million** toward the construction of the **state-of-the-art facility**. —**Jamaica Gleaner**

Adventist financial officers to review church's appropriations

SILVER SPRING, MARYLAND, USA

For decades, history dictated how the General Conference (GC) divvied up funds among its 13 divisions. But for the five church officials on the newly created Appropriations Review Committee, “because that’s how we’ve always done it” is no longer an adequate explanation.

Beyond the “minor adjustments” that accompanied shifts in division boundaries over the years, the group estimates that church leaders last comprehensively reviewed appropriations in the early 1990s.

Even then, the result—a 1000-page manuscript bogged down by calculations meant to find a scientific basis for distributing funds—dwarfed any practical adjustments.

“We took a look at it and said, ‘This just doesn’t make sense. This sort of thing just doesn’t fit into a nice, consistent formula,’” says Pastor Robert Lemon, GC treasurer and committee member.

Beginning in April, the committee will visit each division to scour financial records, spot economic strength indica-

tors and weigh employee benefits. After reviewing between 500 and 700 church entities for 1995 and 2005, the committee will compare results for the two study years and make recommendations independent of appropriations history.

On the table is \$US68 million in annual appropriations for Adventist Church institutions and divisions worldwide, and any redistribution should better accommodate each region’s challenges, opportunities and economy, Pastor Lemon says.

Currency exchange is particularly dicey, says Pastor Jóhann Jóhannsson, treasurer for the church’s Trans-European Division, which is first on the committee’s list for review. Because appropriations are distributed in American dollars, it can be “a struggle” to balance the budget in regions with incongruent currencies, he says.

Currency exchange also affects salaries. “In some parts of the world, it costs five to seven times more to employ one employee than in other parts of the world,” Pastor Jóhannsson says.

Similar economic problems and resource prioritisation concerns the committee, not outright misappropriation of funds, Pastor

Lemon says. “Money may be going toward administrative oversight or areas where we already have infrastructure, rather than the challenging areas,” he adds.

That means appropriations for some regions will inevitably be trimmed, he says, particularly where recent growth in membership and church infrastructure has kindled financial stability.

“I think everybody realises that there are areas, in spite of once having great need, where the church is now strong enough to begin carrying more responsibility,” Pastor Lemon says.

That mindset challenges traditional distribution methods, he says, which are largely driven by membership rather than need. Instead of such proportional distribution, the committee favours recalibrating appropriations according to specific, long-term needs.

The committee is expected to report to the Financial Planning and Budgeting Committee, which will recommend any changes in appropriations in October this year to delegates at Annual Council, one of the church’s biannual business meetings.

—Elizabeth Lechleitner/ANN

More @ <http://news.adventist.org>

◆ A Slovak mayor is hoping a project to build **Europe’s tallest statue of Jesus Christ** will put his city on the map as a magnet for the faithful. **Presov Mayor Pavol Hagyari** predicts plans for the **33-metre-tall statue** will “bring in religious tourists” to the city. But Hagyari also wants it to be a symbol of “faith and Christianity”—and has an eye on dethroning a 12-metre-high Soviet soldier in the capital, Bratislava, from its current status as the highest statue in the staunchly Catholic, central European country. The mayor is putting his faith in private spon-

sors to raise the \$A736,000 needed for the iron-and-concrete edifice. Slovak media say it would be five metres taller than Europe’s tallest statue of Christ, sited in Lisbon, and only five metres short of Rio de Janeiro’s world-famous statue of Christ the Redeemer. Their calculations include only the statue itself, not the column or base on which it stands.—AFP

◆ The leader of Greece’s powerful **Orthodox Church, Archbishop Christodoulos**, who was viewed as reactionary by his liberal critics but who eased centuries of ten-

sion with the Vatican, died January 28. He was **69**. Christodoulos, who headed the church for a **decade**, was first hospitalised in June, before being diagnosed with cancer of the liver and large intestine. Greece’s most popular public figure in various opinion polls, Christodoulos was elected church leader in 1998 and is credited with reinvigorating the vast institution that represents **97 per cent** of Greece’s native-born population. Christodoulos helped create church websites and radio stations, and often issued detailed checklists on how Orthodox priests should

conduct themselves in public. In 2001, Christodoulos received the late **John Paul II**—the first pope to visit Greece in nearly 1300 years.—ASSIST News service

◆ More than **17 million Scriptures** have been placed in the hands of **Bible-less Christians, persecuted Christians** and **seekers** through **Bible League’s ministry** in 2007. In parts of Central Asia, where many are persecuted for following Christ, the number of Bible-study completions was **90 per cent** higher than in previous years.—Bible League Australia

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

Award-winning students carry on in winning ways

COORANBONG, NEW SOUTH WALES

Two award-winning students from Avondale College's 2007 round of awards have continued to excel this year.

Stacey Hetherington received \$A1000 for winning the Avondale College Alumni Association Community Service Award this past year but donated half the money to help build a new duplex house at the Wat Preah Yesu Children's Home in Siem Reap, Cambodia. Ms Hetherington served as co-leader for 35 Avondale students who served at the home for two weeks during their summer holidays in 2006/07.

"Over the past year, it has been a great pleasure to be part of where God has been leading the students of Avondale College," writes Ms Hetherington in a letter to the college. "Perhaps the biggest blessing was allowing God to use me to . . . minister for two weeks [at Wat Preah Yesu]."

Ms Hetherington returned to the home as one of 41 volunteers this past summer. The team, comprised mostly of members of the Kellyville Seventh-day Adventist church, raised more than \$A60,000—\$A10,000 more than it needed for building materials, reports Ms Hetherington.

She says, "I thank God for the opportunity to serve in the community and the manner in which He has blessed me undeservingly for it."

Kent Kingston received the Adventist World Radio (AWR) Award of Excellence



Stacey Hetherington with Dr Darren Morton at the 2007 awards ceremony.

in Radio Production and Public Relations, also worth \$A1000.

"This award came at the perfect time for me," Mr Kingston says. "The night before the awards ceremony, I had been doing some research and thinking about volunteering for a role in media ministry . . . For someone with a wife and children, this is daunting.

"I was feeling fearful and frustrated at the prospect of supporting a family on a volunteer stipend or even in a 'faith-based' situation. . . . When I received the award, it was as if God tapped me on the shoulder and said, 'See, you don't have to worry about money—I've got it all under control.'"

Mr Kingston is now completing a six-month professional internship at the Adventist Media Network, based in Wahroonga.—**Brenton Stacey**

"It Is Written Oceania" debuts on Foxtel

WAHROONGA, NEW SOUTH WALES

The Adventist TV program "It Is Written Oceania" was launched on Australian Foxtel network in the first week of February, with the potential to reach 30 per cent of Australian homes.

The program will be broadcast on the Australian Christian Channel on Fridays, Saturdays and Mondays every week.

"It Is Written" will also continue to be

shown on the Seven network in Australia during 2008. Channel 7 executives are said to be pleased with the show's ratings during 2007 and are "enthusiastic" about giving additional support.

A commercial in each episode points viewers to the new online Bible College, which works through the Adventist Discovery Centre. The first "It Is Written Oceania" convert was baptised in December in Australia.

—**David Gibbons**

Adelaide church helps students in Rawalpindi

ADELAIDE, SOUTH AUSTRALIA

In recent months, the Adelaide City church raised funds to help pay the school fees of 159 children at the Rawalpindi Adventist church in Pakistan.

Michael Wilding, Adelaide City church's Sabbath-school superintendent, undertook a mountain bike ride from China, across the Himalayas and into Pakistan in September, 2007, and this was where he encountered the realities of the people's needs when he visited the church in Rawalpindi.

Christians are often discriminated against in the predominantly Muslim country, which can lead to living in poverty.

Mr Wilding says, "The parents were desperately struggling to meet the annual school fees, so the plan was to see if our church could raise the \$A27 needed per student to cover the cost of books, uniforms and shoes for the year. Multiply that by 159 students and the result was a grand total of \$A4300."

When he returned to Adelaide, Mr Wilding told his church about the plan to help the families in Rawalpindi and they supported it fully.

"The generosity of the church was overwhelming," he says. "I made a pictorial thermometer, which had a top figure of \$A4500, and the 'top' was blown right off—we reached \$A4864. In fact, I had to ask people to slow the incoming money."

In Pakistan, the school year starts in early March. Mr Wilding says, "We look forward in anticipation to some pictorial feedback of the 159 children, in their new uniforms, ready to go to school." —**Adele Nash/Michael Wilding**



Monique Littlewood updates the fundraising thermometer's total.

None like Hezekiah

BY EDDIE ERIKA

I WAS BROUGHT UP WITH THE NOTION that Hezekiah was not a good king. The thought of Hezekiah's face-to-the-wall prayer when he was told he was going to die (see 2 Kings 20:1-3), and what he did after God extended his life are not good examples for church leaders.

So in my self-righteousness, I prayed, "Lord, when You finish with me, get me out of here."

But when my doctor told me my cancer was so advanced that three weeks was all I had, I prayed, "Lord, this is not what I meant!" I am certainly planning to apologise to Hezekiah when we get to heaven.

When I've asked church members for their impression of Hezekiah, the responses are always along the same line as my previous misunderstanding of this great leader. But remember, "Hezekiah repented . . . as did the people" (2 Chronicles 32:26*).

Hezekiah's challenges

This young man inherited the kingdom after 16 years of his father, Ahaz's, horrendous reign. Ahaz promoted wickedness in Judah, shut the doors of the temple and set up altars at every street corner of Jerusalem—even sacrificing his sons to Baal (see 2 Chronicles 28:1-4; 24-27). The celebration of the Passover was totally neglected during his reign—"not enough priests had consecrated themselves and the people had not assembled in Jerusalem" (2 Chronicles 30:3).

But Hezekiah was a leader who sought God's will, especially in matters pertaining to leading God's people. He encountered what seemed insurmountable challenges, both from his own people—"the people scorned and ridiculed" his messengers (2 Chronicles 30:10)—and from forces without, such as the messengers of the king of the Assyria "sent to ridicule the living God" (2 Kings 19:4). Still Hezekiah pushed on, revolutionising the nation by continuing to seek God in prayer, with the help of Isaiah the prophet.

Like so many prayerful mothers, one suspects Hezekiah's mother, Abijah—which means "Jehovah is my Father"—played a major role in young Hezekiah's life. And "there was no-one like him among all the kings of Judah, either before him or after him" (2 Kings 18:5).

The results of Hezekiah's close relationship with God soon became obvious: "There was great joy in Jerusalem, for since the days of Solomon son of David king of Israel there had been nothing like this in Jerusalem. The priests and the Levites stood to bless the people, and God heard them, for their prayers reached heaven, his holy dwelling-place" (2 Chronicles 30:26, 27).

Hezekiah called, "Come!"

One of Hezekiah's first courageous acts was to open the doors of the temple (see 2 Chronicles 29:3), which his wicked father closed. He then called the whole nation back to God, beginning with the priests and Levites. The Bible records his cry: "Listen to me, Levites! Consecrate yourselves now" (2 Chronicles 29:5). The very people who were supposed to be God's mouthpiece had failed in their duty to regularly call the people to assemble to worship God.

At Hezekiah's edict, the Levites consecrated themselves, the temple and all the utensils defiled by King Ahaz. Hezekiah then gathered all the city officials and offered sacrifices for their forgiveness. There was much joyful noise as musical instruments were dusted and an ensemble assembled to accompany the singing of praises to God.

People came from everywhere in response to Hezekiah's call for rededication. There was so much joy that the people decided to add another week to the celebrations. Hezekiah reminded them of their responsibility to the work in the temple, "so the assembly brought sacrifices and thank offerings, and all whose hearts were willing brought burnt offerings" (2 Chronicles 29:31). The ensuing generosity was so great

that the storehouses bulged to capacity.

Hezekiah commanded, "Go!"

The young king's next move was calling the rest of the nation. He sent out letters to, "all Israel and Judah . . . inviting them to come to the temple of the Lord . . . and celebrate the Passover" (2 Chronicles 30:1). The call was to return to God (see 2 Chronicles 30:6).

At the end of the celebrations, the people returned to their homes but the worshipful spirit continued. Tithes and offerings kept on coming: "Since the people began to bring their contributions to the temple of the Lord, we have had enough to eat and plenty to spare, because the Lord has blessed His people, and this great amount is left over" (2 Chronicles 31:10).

Hezekiah commanded the abundance be redistributed to the nation, and everyone benefited, including "all the little ones, the wives, and the sons and daughters of the whole community . . . for they were faithful in consecrating themselves" (2 Chronicles 31:18).

Hezekiah's close connection with God and his total commitment to serving Him in all he did blessed the whole land of Israel as God revealed Himself to His people. The military threats from the Assyrians and others were quickly dealt with by God.

This is an inspirational demonstration of what God can do for and through committed leaders who treat having an intimate relationship with God as their highest priority. Like Hezekiah, challenges from within and without will only strengthen these leaders' resolve.

Hezekiah pre-empts Jesus

Through constant prayer, Jesus spent much time connecting with the ultimate source of strength—the Father. This pattern of living was also modelled by Hezekiah: "In everything that he undertook . . . he sought his God and worked wholeheart-



Higher Clips

I've no excuse.

God calls us to “be transformed by the renewing of the mind” (Romans 12:2). Jesus did not offer an excuse when people sinned. Instead, He offered His life to redeem the lost. Hezekiah did not offer an excuse either, despite his father’s legacy. And we have no excuse. The power, knowledge and wisdom to do God’s work are available—ready and willing to come to our aid.

When asked to coordinate prayer ministries for the Victorian Conference, rather than a feeling of ecstasy, I thought I needed praying for myself. With this profound need for divine intervention on my

edly. And so he prospered” (2 Chronicles 31:21). This was the devotion Jesus sought as He worked to reform the old Jewish form of worship. “A time is coming,” He said, “and has now come when the true worshippers will worship the Father in Spirit and truth” (John 4:23). Despite traditions and ridicule, Jesus sought seekers of truth and salvation.

Hezekiah reformed the nation, starting with a call to the spiritual leaders—“the priests and Levites”—the civil leaders, then the rest of the people. Despite ridicule, he persisted. The people came and God blessed them. Tithes, offerings and gifts started to flow into the temple. The needs of the work were met. And the redistribution of the abundant generosity benefited even the youngest.

Jesus called and trained His disciples for the mission of saving people. They came, they prayed and they went out, seeking the lost (see Acts 2:42, 47). But before they went out to the world, Jesus told them to go back to Jerusalem and await the baptism of the Holy Spirit. Jesus commanded His disciples, “Do not leave Jerusalem, but wait for the gift My Father promised, which you have heard Me speak of . . . You will be My witnesses” (Acts 1:4, 8). But this was not an idle wait. “They all joined together constantly in prayer” (Acts 1:14)—just like Jesus did.

behalf, I set out to spend time connecting with the Father in prayer. Sharing my journey and vision with church members of Carrum Downs Samoan church, some asked to be part of a daily early-morning prayer group.

For almost two years now, a core group of 15 people have met between 5 and 6 am to pray. Not all 15 are there on any given morning. Prayer-group members are encouraged but given the freedom to sleep-in if they don’t feel up to it. On Mondays, Wednesdays and Fridays, the group meets at their church to study the Bible for half an hour and pray for another half hour. It is the shortest hour of the day.

On Tuesdays and Thursdays, the group meets in the foyer of the Dandenong public hospital, to spend half an hour in prayer for the sick, their families, the staff and the community, followed by half an hour of fellowship and breakfast at a cheap restaurant in one of the roughest areas of Melbourne.

Every Sunday morning, church members are invited to prayer from 6 to 7 am, before an hour of discussing matters relating to the mission of the church. This is focused on putting into practice the wisdom of Ellen White, when she wrote, “Christ’s method alone will give true success in reaching people. The Saviour mingled with people as one who desired their good. He showed His sympathy for them, ministered to their

needs, and won their confidence. Then He bade them, ‘Follow Me’” (*The Ministry of Healing*, page 143).

It makes a difference

The challenges have not gone away but there is a marked awareness and movement toward mission. After a weekly church business meeting, a visiting former member remarked, “The spirit of the people has changed.”

Comments like “I have never been so happy and free in my life,” go together with “What can we do to help?” Members are comfortable inviting friends and relatives they mingle with socially and in small groups. A visiting pastor of another denomination was touched by the spirit among our members and testified, “This is not what we were led to believe about Seventh-day Adventist people.” We can only say, “Praise God!”

Praying for the physical and spiritual health of others in public has challenged the thinking of the group to focus outward. The word is beginning to spread in the hospital about a group of people praying for them. Contacts with needy people are being established.

The church is growing spiritually, in ministry, financially and numerically. As a pastor, I can now devote more time to coaching church members and young leaders to focus primarily on Jesus’ command “to make disciples of all nations,” not mere believers.

Called to call

As demonstrated in the story of Hezekiah, God has not broken His connection with us. As manifested in the life of Christ and Hezekiah, church leaders are called by God to call His church to constantly come together to seek God in prayer for the mission of saving the lost, as they daily mingle with the world. It is a spiritual and practical way to live the apostle’s admonition to “encourage one another—and all the more as we see the Day approaching” (Hebrews 10:25). **R**

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

Eddie Erika is director of Sabbath school and prayer ministries for the Victorian Conference.

You are not alone

BY ADELE ROWDEN-JOHNSON

JANET* WAS ONLY 12. BEING A MEMBER of the Pathfinder club was a wonderful thing. She had experienced two fabulous days and was floating on air. But it only took a few short moments and all her joy and feelings of belonging—including her trust in God—shattered! Janet felt alone, violated, and filled with guilt and shame, believing that everything that had happened was her fault.

The children had been swimming in the pool at camp. The Pathfinder leader had played with her more than the other children and she felt so special. While in the pool his hand touched her—accidentally, she thought. But when he did it a second time, she knew it was no accident. He had done it on purpose!

Janet left the pool and went back to the dormitory. A feeling of being dirty swamped her. She thought she was going to throw up. She changed into dry clothes and crawled into her bunk. She curled up into a foetal position, trying to process in her young mind what had happened. *Had she encouraged him?*

A hand was placed firmly on her back.

What do I do now? she thought. But fear gripped her so violently she could not move or speak.

She was still, just staring at the ceiling until he had finished with her. She did not utter a sound, even as he left.

As he walked away, he turned to her and said, “You are a beautiful girl but remember, if you tell anyone this happened, nobody will believe you.”

This was the Pathfinder leader—and a pastor. Of course no-one would believe her!

All the children had gone off on an excursion and Janet still had two more hours before they returned. She felt so dirty but even scrubbing in the shower could not make her feel clean.

The thought of dying was strong in her mind but she couldn't think of a good way to do it. In the end, she decided this would be her darkest secret that she would take to her grave.

Years passed but the memory kept coming back to her—she wanted to have a relationship with God but it just didn't seem to happen. This apparently well-adjusted woman attended church each week, studied her Sabbath-school lesson, and even helped out with the various children's programs from time to time.

But the burden of her own perceived guilt was crushing her. How could she ever tell her husband what had happened? What should her 12-year-old daughter know? As a mother and wife, she was supposed to be pure, and she believed she wasn't.

It is your fault. It is your fault. You let this happen. In her head the old cracked record played, over and over.

Some of the repetitive questions playing were:

- Who would ever believe me?
- Who can I trust?
- Where could I find someone to talk to?
- Why am I never good enough?
- Why am I never truly happy?
- Will I ever be clean?
- Will I ever find peace?

This story is repeated in any community, in any church, in any home, on either side of the tracks.

On the journey to finding closure, some important points to remember are:

- Each person's pain and suffering is unique;
- Finally acknowledging and dealing with the pain is also uniquely individual;
- The decision to face the abuse is profoundly frightening but holds the possibility of finding freedom and fulfilment;
- Moving forward is rarely done alone—there is a friend somewhere;
- There are referral agencies;
- There is a shelter/refuge somewhere;
- There is a professional counsellor who can be trusted;



- There is God;
- Domestic abuse is never excusable;
- It is never forgettable;
- The damage and scars last a lifetime;
- The Mighty Counsellor, the Prince of Peace, will give His skills to mend the brokenness, lessen the scars and provide peace;
- One day, the realisation will come that the resentment has gone, the pain has lessened and the sense of joy is emerging.

For those who have always been in a good relationship, it is difficult to comprehend the subtleties and complexity, as well as the horror of physical, emotional, sexual and spiritual abuse.

Yet for others, there is an expectation that abuse is part of “normal.” Their experience and history taught them that.

Working at a refuge for women and children, I remember a woman asking me, “Does your husband ever get angry at you?”

“No,” I told her, “but we have moments of equally intense communication.”

She asked if he had ever hurt me and I told her no.

She replied, “Your husband is not normal if he doesn't get angry, hit and hurt you.”

Any abuse, whether physical, emotional, sexual or spiritual is *not* normal. It is abnormal and totally inexcusable. But there is a way out.

It was when Janet became a grandmother that she finally decided it was time to share the pain of her youth. She began the task of

**Adventist Domestic
Violence Hotline
(Australia): 1800 007 136**

rebuilding with a friend and a professional whom she trusted.

She eventually overcame issues such as:

- Being filled with fear;
- Being overly emotional;
- Suffering extreme inferiority;
- Eroding anger;
- Loneliness;
- Addictive behaviour (cleaning constantly);
- Non-acceptance of her body image;
- Being the overprotective parent;
- Being passive-aggressive;
- Experiencing flashbacks;
- Depression;
- Carrying a burden of guilt.

Janet went through the process of:

1. Coming out of denial—this is what happened, this is what it did to me;
2. Choosing to allow healing to take place;
3. Allowing herself to scream and to be angry about what had occurred, accepting the fact that it was *not* her fault and she was in *no way* responsible;
4. Taking back ownership of her emotions and turning off that old broken record. She found the “get even” emotion was gone;
5. She allowed God to give her the gift of forgiveness, not only for herself but for the perpetrator and her church, taking from her the ugly resentment that had crippled her emotionally.

Is it time for you to do something about what is going on in your life or in the life of someone around you? It could be your own children or grandchildren suffering the insidious secret of abuse.

Do what Janet did. Do not suffer in silence—make the call! Begin the experience to find the true joy of living. See yourself as a child of God.

Remember “how great a love the Father has bestowed on us, that we should be called children of God!” (1 John 3:1, NIV). This is your right, your destiny—your choice.

Make the call. Remember, you are *not* alone! **R**

**Not her real name.*

Adele Rowden-Johnson is coordinator of the Southlakes Women's Refuge in the Lake Macquarie area.



Pitts Theology Library Digital Image Archive

Getting toey about foot washing

BY SUSAN JOHNSTONE

IN MANY ADVENTIST CHURCHES, CELEBRATING communion and the foot-washing service is a deeply spiritual time of reconsecration to God. The symbols involved remind us of Jesus' sacrifice for us, and prompt us to serve Him and others in response.

But there is often a noticeable absence in the congregation of those who feel uncomfortable with these rituals. Of the different elements in this worship service, foot washing seems to have less favour than the other rituals of eating the unleavened bread and drinking the unfermented wine. Even some church members who take part in the latter two rituals will not leave their seats to perform the act of foot washing.

The Gospel of John records Christ's actions of that night in the Upper Room and notes that He recommended we follow His example of washing the disciples' feet (see John 13). So what is it about the foot-washing service that makes people turn on their heels?

Maybe we feel uncomfortable with this level of familiarity. Taking off our shoes to reveal crooked toenails, smelly feet and

hairy toes can be a bit daunting. But this is part of the beauty of the foot-washing ritual—we allow ourselves to be vulnerable to others. This speaks of our Christian walk as part of the family of God, each having an important role.

The foot-washing ceremony is an equaliser. There is no distinction between the pastor or head elder, and the person who mows the lawn or cleans the toilets. From the most esteemed to the most inconspicuous, all put their feet in the same water. There is no preferential treatment in this activity.

Washing feet is also a humble act of service. When we look at the example of Jesus in Palestine, we see it in the context of walking for hours in sandals on dusty roads. We realise it is a natural consequence that before sitting down to a relaxing meal, guests would want their feet cleaned. That's what servants did on a daily basis. So when we read that Jesus took this role, it should always surprise us. But we tend to downplay the fact that He did this—after all, Jesus was continually doing all sorts of community aid.

But this act really should challenge us. In that time and culture, to wash another's feet like this was degrading. According to Philip Yancey in *The Jesus I Never Knew*, it was so humiliating that even Jewish slaves could not be forced to do such an odious task. When Peter asked if Jesus was going to wash his feet, he recoiled from the thought (see John 13:6-8). This was a complete shock to his idea of how God's kingdom would be manifested. He realised that following Christ meant adopting a radical shift in ideology.

Compare this to today. Our society revolves around success: financial and business success; success at home, juggling children, work and hobbies; physical success by keeping fit and trim, and hiding the wrinkles and grey hairs. Even in Christian circles, the push to do much is strong. Those who work tirelessly for a good

cause, who cook for the needy, visit the sick, and give Bible studies weekly without a moment to rest are applauded for their selflessness and good works.

But when we celebrate the ritual of foot washing, we accept the mixed-up methods of God's kingdom. We are reminded that it is not our efforts that impress God. Here, the first shall be last (see Mark 9:35) and those who exalt themselves

will be brought low (see Matthew 23:11, 12). We recognise that to be something in God's eyes, we have to empty ourselves and be nothing.

God wants us to stop and simply be.

For when we take off our shoes and pull away the pretenses, we reveal that we are all dirty, dusty and tired from life. We say the wrong things and hurt people's feelings. We strive for what will feed our egos, instead of feeding our souls. We make mistakes endlessly and drift away from God when we know we shouldn't.

We need cleansing. We need reconciliation with our friends and church family. We need to laugh at our foibles—our bunions, ingrown toenails and odd-shaped feet—and accept our need for each other. We are all here to serve each other, and all must be willing to be served. There is no-one so perfect that they need nothing.

Sure, the foot-washing service is symbolic. It is not necessary for our salvation or our acceptance in the congregation. But when we let go of our self-consciousness and participate, we become more conscious of others. Our desire to help others then becomes less about our works and more about their needs. And in turn, we see more clearly just what Paul meant when he said, "Serve one another in love" (Galatians 5:13, NIV). **R**

Susan Johnstone writes from Stanthorpe, Queensland.

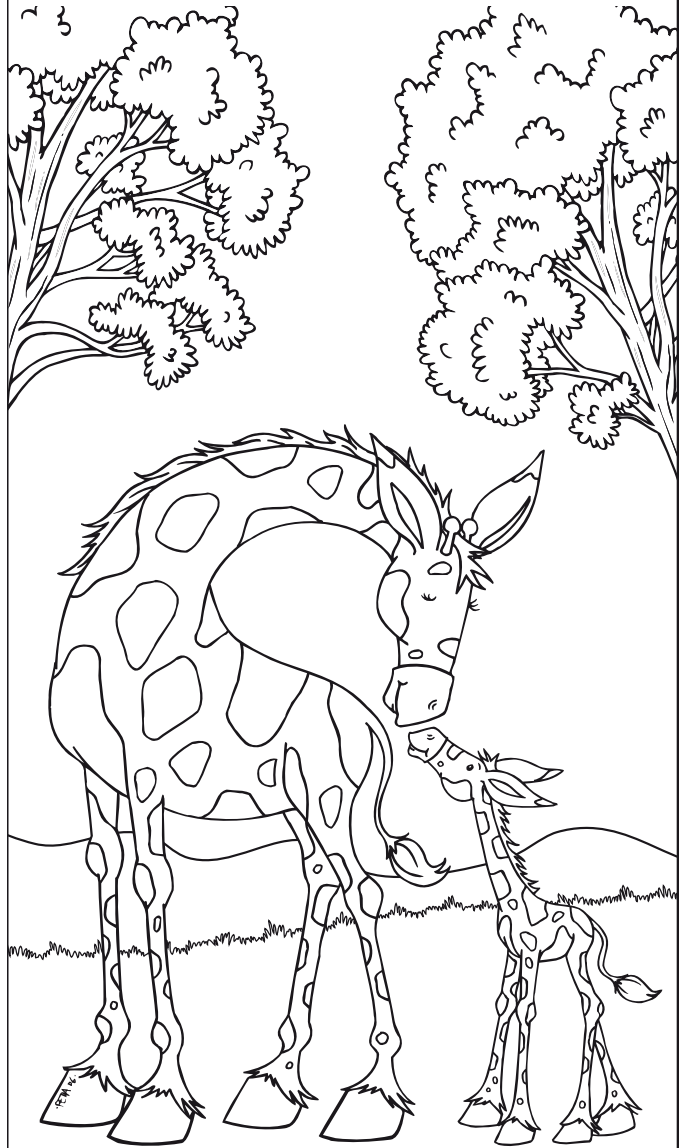
Record Roo



Hi kids!
Do you have a pet at home? Or maybe a favourite type of animal? God created all the animals, as well as humans, on the 6th day of Creation.

Bible Text

God made the wild _____ according to their _____, the livestock according to their kinds, and all the _____ that move along the _____ according to their _____. And God saw that it was _____. Genesis 1:25 NIV



Colour in

Colour in the picture of the mother and baby giraffe.

Peta Taylor

A simpler solution?

MARK RYAN, NZ

I agree with “Losing our religion” (Letters, February 2) that a positive spin is often put on negative membership statistics in our church reports, and that our corporate strategies and tactics are not as effective as we might have thought when they were set in motion.

I also agree with the suggestion and encouragement that “our leadership and membership” consider “potential solutions to this crisis [of people leaving the church], as a matter of urgency.” With reservations, I further agree with the idea that a “members retention and reclaiming centre” be established “to help churches keep members.”

However, I think this solution—although it has merits—misses the mark somewhat, and fails to drill down deep enough in its analysis to discover the cause of the problem. Perhaps such a centre, in time, would identify more clearly the root cause or causes for people leaving the church.

But, while reading the letter, I got the clear impression that the answer must surely be simpler—and cheaper—than that. Each member surely has a personal responsibility to “retain” and “reclaim.” I believe many problems we face in church growth today can be put down to the disinterest and indifference of our members in the welfare of our church and its membership.

If we expressed the same indifference and disinterest in our families, we would get the same result. Perhaps a simpler, cheaper and potentially more effective solution is for each church member to treat each other as members of the same family—with all that that entails. After all, that’s what we are.

Women and church

SHANNON SPENCE, NSW

As a husband and father, I am deeply concerned about RECORD publishing “A woman’s church?” (Letters, January 26). It seems little more than a veiled attack on women. Given that the editorial on February 2 (“Take one weekly”) refers to

RECORD’s purpose “to nurture, educate and inform church members,” I fail to see how this letter does any of these things.

Having worked in the child protection and domestic violence area for several years, I would raise doubts to the accuracy of the study that is referred to in this letter.

The serious nature of domestic violence in our society—and even our church—requires not only prayer but to also highlight inaccuracies, or myths, that are perpetuated to deflect blame away from the perpetrators of violence onto the victims.

If we expressed the same indifference and disinterest in our families, we would get the same result.

BERYL CARPENTER, WA

I wonder if the writer of “A woman’s church?” has ever compared the number of widows and widowers in church.

It is well known that the husband is more likely to die before the wife, sometimes predeceasing her by many years. For this reason alone, we would expect there to be more women than men in churches—especially in the older age brackets.

Air un-fairs

DAVID PETRIE, NSW

Like any business, the Avondale College School of Aviation needs differentiating factors to set it apart.

When located at Cooranbong Airport, these were:

1. Operating from its own airport, giving students valuable experience at landing on sealed, as well as gravel airstrips—particularly relevant for pilots bound for Papua New Guinea.
2. A prime location, both in terms of road access and in terms of airspace available for training (a one-hour drive north of Sydney).
3. Convenience, virtually next door to the main college campus, providing access for live-in students.

These differentiating factors were lost two years ago when the church-owned Cooranbong Airport was closed by Avondale College to make way for a residential development.

The flying school was relocated to the council-owned Cessnock Airport, which is a 45-minute drive north-west of Cooranbong and has a single sealed airstrip.

Here the flying school now pays rent, and competes with other flying schools. Is it any wonder, therefore, that the flying school is reportedly no longer financially viable?

An independent review regarding the closure of both institutions is warranted, as it seems the focus has been on the money that could be raised from the sale of land, rather than on what is best for the mission

of the church. The demise of the flying school is the sad consequence.

Cooranbong Airport is still there, lying dormant, and could be reopened. The church could develop and sell around the airport—but keep the airport operational. It’s been done before.

Thank you

FROM THE EDITORS

Thank you to everyone who has completed and submitted a RECORD survey. These feedback and comments are helpful to us, as we continue working with the magazine and planning how we might be able to do RECORD better.

If you have not yet completed a RECORD survey and would like to have your say, find a copy of the February 2 issue and send it in to us. Alternatively, you can complete the survey online at <www.record.net.au/survey>.

Thank you for your contributions to and support of RECORD.

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

▲ **Electrician—Avondale Retirement Village**, located at the southern end of Lake Macquarie, in the foothills of the picturesque Watagan Mountains. The village consists of 200 independent living units, a 45-bed hostel and a recently finished \$A20 million aged-care facility. The village is looking for a licensed electrician to join its busy maintenance department. The successful applicant will be responsible for electrical testing, maintenance and refurbishment works, as well as assisting other trades and staff in all aspects of building and grounds maintenance. This role would suit someone who enjoys caring for others and working as part of a team. For applications or enquiries, please contact David Knight on 02 4977 1071. Applications close **March 3, 2008**.

▲ **Accounting Student—Sanitarium Health Food Company (Berkeley Vale and/or Cooranbong, NSW)**. Opportunities exist for part-time employment for enthusiastic accounting students. Responsibilities will involve assisting with the financial and management accounting functions of the business. The role will provide exposure to major business software (SAP), standard costing at a practical level, and industry specific dynamics (Fast Moving Consumer Goods Industry). Analytical skills and attention to detail are required attributes. Solid spreadsheet (EXCEL) experience would be advantageous. Forward applications in writing (including CV) to Corporate Human Resources; Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre, NSW 2252. Fax (02) 4349 6099 or email <humanresources@sanitarium.com.au>. Applications close **March 3, 2008**.

For more employment options go to
hr.adventistconnect.org



Weddings

Attwood—O'Loughlin. Paul Attwood, son of Brian and Irene Attwood (Bickley, WA), and Aleisha O'Loughlin, daughter of James and Jean O'Loughlin (Forrestfield), were married on 16.12.07 in the North Perth church.
Terry Lambert

Depaz—Monge. Moses Depaz, son of Angel and Anita Depaz, and Gez Monge, daughter of Jose and Maria Monge, were married on 18.11.07 in Seddon church, Vic.
Hensley Gungadoo

Grey—Billings. Joseph Maynard Grey, son of Frederick Maynard and Lily Parklyn Grey (Mansfield, Qld), and Stacey Jayne Billings, daughter of Russel and Karen Billings (Tweed Heads, NSW), were married on 3.2.08 in Kingscliff church.
Andre van Rensburg

Platt—Dustow. Bradley Michael Platt, son of Dean and Jan Platt (Bathurst, NSW), and Sarah-Jane Anne Dustow, daughter of Graeme and Cheryl Dustow (Kingscliff), were married on 27.1.08 at Coolibah Downs, Nerang, Qld.
Adrian Raethal

Sutcliffe—Bidmead. Jarren Robert Sutcliffe, son of Linden and Debbie Sutcliffe (Morayfield, Qld), and Nyssa Lillian Bidmead, daughter of Barrie and Katie Bidmead (Morayfield), were married on 16.12.07 at Mountain Top church, Mt Mee. Nyssa will commence her teaching career as a third-generation Adventist schoolteacher at Brisbane Adventist College, while the bride's father has gained an electrician in the family.
Sid Griffith

Teotoe—Ferro. Sila David Teotoe, son of Luatoloa and Luisa Teotoe, and Lily Ferro, daughter of Andrea and Clara Ferro, were married on 2.12.07 in the Oakleigh Polish church, Vic.
Richard Araya-Bishop

Torres—Capewell. Marcos David Torres, son of Guillermo and Vilma Torres (Belleville, New Jersey, USA), and Candice Marie Capewell, daughter of John and Kelly Capewell (Thornlie, WA), were married on 23.12.07 in a quaint old chapel on the Woodloes Homestead Estate, Cannington.
Terry Lambert

Vere Hodge—Beauchamp. Bryan Rorchfort Vere Hodge, son of William and Jenepher Vere Hodge (Wauchope, NSW), and Karen Joan Beauchamp, daughter of Reginald Rex and Nona Joan Beauchamp (both deceased and formerly of Wollongong), were married on 16.12.07 at "The Chapel" at Clarendon Forest Retreat, Taree, by celebrant Carolyn Pearson.
Robert Howe

Obituaries

Bushell, Naomi Kate, born 28.10.1981; died 25.12.07 in Maclean District Hospital, NSW, surrounded by her family. Naomi fought courageously against a rare and aggressive cancer. Throughout her illness, she always remained positive and never lost her faith in God. The prayers and support she received from her church and community was shown overwhelmingly by the attendance of over 400 mourners at her funeral. Naomi had passion and vision for the children of Maclean church, and was the "initiator" of kid's church. She will be remembered for her vibrant cheerfulness and interest in helping others. Naomi will be dearly missed by her son, William (Palmer's Island); her parents, Alice and Tom (Palmer's Island); Linda and family (Drake); Craig, Liz and family (Maclean); Leanne (Canada/Cooranbong); and Luke (Palmer's Island), as well as her extended family and church family. We look forward to being reunited on the great Resurrection day. See you in the morning.
Daron Pratt, Paul Richardson

Volunteers!

Volunteer Fly'n'build—Samoa. An extension to the church hall is under construction and a team/individual is needed to help with the project. Length of service negotiable from 1 to 3 months or shorter if required. Travel expenses paid by volunteer. For more information, please contact Hayley on (02) 9847 3275.

Dentist—Pacific Yacht Ministries, Vanuatu, is seeking volunteer dentists for its 2008 season in Vanuatu.
Health educators—Pacific Yacht Ministries, Vanuatu, is seeking volunteer health educators for its 2008 season in Vanuatu. Interested applicants should be trained health educators or registered nurses with an understanding of health education. More information and applications can be found at our website <www.pym.org.au>.

Email:

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

+61 2 9847 3275



Hellestrand, Dr Alan Lacey, born 21.3.1919 in WA; died 22.12.07 in Sydney. On 21.1.1942, he married Adele Stark in the old North Sydney church. He is survived by his wife; his children, Richard, Robyn, Graham, Kevin and their partners; his seven grandchildren and their partners; 10 great-grandchildren; and his sisters, Dr Jean Harrison and Olive Lawson. During the war, Alan served in the Medical Corps in Borneo and New Guinea. He spent four years at the Sydney Adventist Hospital and qualified in 1950 as an obstetrician and gynaecologist. The following years were spent in medical practice at Kurri Kurri and in various Sydney hospitals. In his retirement, he assisted his son, Dr Kevin, in his cardiology practice. Alan was greatly respected and admired. He rests in the Northern Suburbs Cemetery, awaiting the call of the Lifegiver.
Helen Metcalfe, Dr A Jones

Hill, Denzel Oliver, born 29.9.07 at Lidcombe, NSW; died 15.10.07 in Westmead Children's Hospital. He is survived by his parents, Irma and Robin Hill; and his sister, Kayla, as well as extended family and friends. Gone from our sight but never our memory. Gone from our touch but never our heart. We look forward to the Second Coming of Jesus, when we shall see Denzel again.
Pavel Belan

Hutchinson, Shirley May (nee Miller), born 9.7.1935 at Parkes, NSW; died 25.11.07 at Lismore. She is survived by her husband, Bruce; her children, Craig, Janine and Megan; her grandchildren; and her brothers and sisters, Henry, Joyce, Gordon, Max and Nola. Shirley was a nurse who did an enormous amount for a little hospital in Tot-

tenham, which named a ward after her. She was a great supporter of Blue Hills College in Lismore and held many offices at the Lismore church. Shirley will be remembered as a wonderful, warm-hearted woman who lived for others. She was laid to rest at the Alstonville Cemetery, awaiting the triumphant call of the Lifegiver.

Frank Cantrill

Milonas, Eva, born 23.4.1916 on a boat in the Greek Islands; died 23.9.07 at Sherwin Lodge, WA. In 1933, she married Constantine (Con), who predeceased her in 1973. She was also predeceased by her daughter, Rose, in 1997. She is survived by her sons, Stephen (Swan View, WA) and Manuel (Mandurah); her seven grandchildren; her 17 great-grandchildren; and her great-great-grandchild. Throughout her long life, Eva had connections with the Adventist church. Her son married an Adventist, Caroline Brooks. She spent her last six years in the Adventist Residential Care facility, Sherwin Lodge, Rossmoyne, where she was very happy.
Lynn Burton

Parkinson, Valda Ruby (nee Meyers), born 1.10.1923 at Gympie, Qld; died 18.1.08 in Mitcham Private Hospital, Vic. In 1947, she married Earle, a union that lasted 54 years until his death in 2002. She is survived by her children and their spouses, Brenda and Sammy Lee, Kerry and Edwin Tanner, Rosalee and Frank Hoults, Wayne, and Jeff and Sharon; eight of her 10 grandchildren; and seven great-grandchildren. She moved to Warburton in 1942 and was a long-time employee of Signs Publishing Company. Val was an active, caring and practical lady of great faith, although she suffered for many years from rheumatoid arthritis and other illnesses. Val died peacefully, full of confidence in the Resurrection.
Sammy Lee

Steley, Dr Dennis, born 16.3.1945 at Maryborough, Qld; died unexpectedly 6.11.07 at his home in Wahroonga, NSW. On 25.8.1970, he married Jenny. He is survived by his wife (Sydney, NSW); and his sons, Jared (South Grafton), and Daniel (The Entrance). Vibrant Dennis grew up in Ipswich, Qld, with his mum and older brother, Don. He received a B Cert as boilermaker, BA (Ed) Avondale, MA and PhD at Auckland University, contributing to Adventist history. He loved his family, and a huge network of friends and oldies at the Adventist Retirement Village. His wife, his sons and his many friends miss him and long for a great reunion at the Resurrection. He was buried at Avondale Memorial Cemetery on 23.11.07.

Ray Southon, Peter Fowler

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Tweed Valley College is celebrating its 50th anniversary. Set aside May 30-31, 2008, and return to Murwillumbah. Enjoy Friday evening Vespers at the church, celebrating the traditions and people who made it happen. Focus on the clear leading during the worship program, picnic lunch (BYO),

and soup and buns for tea at the church, followed by a sacred concert by past and present staff and students. For further information or to RSVP, email <50celebration@tvc.nsw.edu.au> or call (02) 6672 2922. Billeting can be arranged if needed.

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Finally

Those that think
it permissible to
tell white lies soon
grow color blind.

The Methuselah Files: Noar provides for his grandfather

Ah! Noar, my beloved grandson. You are a great man. I see so much of my godly father, Enok, in you. Like him, you walk with the Almighty, who one day will perform wonders through you. Come hell or high water, you are destined for greatness. You, the great designer and builder, who anticipates the future like no other. You have bestowed great kindness on me in my old age. In a world where evil and greed hold sway, you rescued me and lifted me up.

I remember the young grandson who delighted to play at my carpenter's bench. Your small hands mastered the saw, the hammer, the chisel and the blade, as you crafted all manner of toys, and we became firm friends for a very long life. And when I left the bench and gave you my precious tools, you began to build me a home for my old age.

In a world where selfishness reigned supreme, you built an ark for your ageing grandfather. A home and haven of peace and security that rescued me from my despair. You will be honoured by the Almighty for bestowing such blessing on the hoary head.

As your name means long life, comfort and repose, so you have brought comfort to me in the repose of my old age. May future generations of humankind follow your thoughtful ways.



Young Noar enjoys playing in grandfather Mef-Uz-Alla's carpentry shop

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