

RECORD



The director of women's ministries for the South Pacific Division, Joy Butler (centre, back row), with some of the women who attended the Women's Ministries Congress at Pacific Adventist University.

PNG women meet

Port Moresby, Papua New Guinea

The Papua New Guinea Union Mission recently hosted its first Women's Ministries Congress at Pacific Adventist University (PAU) near Port Moresby. The congress ran from December 15 to 19, with up to 900 women attending. Many travelled long distances to reach the meetings, some taking up to three days to reach PAU. "For many of the women, it was their first time at PAU, and they were so proud to be at *their* Adventist university," says Joy Butler, director of women's ministries for the South Pacific Division (SPD).

In past years, the Women's Ministries Congress had been held for the South Pacific Division (2002), the Trans-Pacific Union Mission (2003) and the New Zealand Pacific Union Mission (2004).

The theme for the PNGUM congress was "Learning to be like Jesus," and the guest speakers were Clarissa Worley, a minister from Portland, Oregon, USA, and Elsie Masuku, a lecturer from Solusi University in Zimbabwe.

Every morning the university church was filled with hundreds of women who gathered to pray and study the Bible from as early as 5 am. Later in the day, 20 workshops were conducted three times a day. Topics covered included prayer ministry, women and evangelism, health issues, parenting skills and abuse-prevention awareness.

Every evening, Melissa Nowicki from the SPD Health Department shared information every about healthy eating, PNG-style. With her new book, which she introduced for the first time, women were encouraged to eat better and provide a healthier diet for their families.

A new Women's Christian Temperance Union (WCTU) branch was started in PNG during this time and will lead to greater things, Mrs Butler believes. *(Continued on page 5)*

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Ministering in Central Australia

An open letter to a concerned caller

The February 19 issue of *RECORD* included a Viewpoint article titled “Being Adventist and poor” by the pseudonymous “Judith Helper.” Early on the morning of February 20, a message was left on the answering machine from an unknown caller from Queensland. She expressed her distress at the story shared in that article, saying she and her daughter had been having Bible studies and had been planning to be baptised. But after reading that article, those plans were cancelled. “How could a church treat people in such an awful way?” she asked.

Dear concerned caller, Frederick Nietzsche once described Christianity as “the single greatest misfortune of humanity so far”—and perhaps to some extent, he was right. One only has to consider the sad history of crusades, inquisitions and other persecutions—not to mention the innumerable smaller outrages committed in the name of Christ in the past 2000 years—to see that he may have an argument.

Sadly it seems that through most of the history of Christianity, many of the vocal followers of God have been the greatest barriers between the wider world and God. One of the greatest challenges to Christianity is that in most minds the Christian faith has come to be closely identified with the Western, militaristic, imperial, capitalist, consumerist, anti-environmental, aggressively moralistic, white, middle-class, male-dominated status quo. In light of this perception, many in today’s world feel—as has been suggested to me by a friend—that accepting Christianity and/or joining a particular religious organisation would be something of a denial of their morality.

For many people in our communities, the first step in gaining a renewed appreciation

of God would be for them to see an expression of Christianity that is humble enough to admit that we are not always right and that too often in our personal and collective histories Christianity has been hijacked by the establishment, whether that be religious organisations, governments or other dominant cultural and social influences—in this case, perhaps, our middle-class sensibilities.

To meet the challenges of science and scepticism, Christianity as a whole has invested much in apologetics. Perhaps now we need to invest some of our focus in apology.

So—as just a single voice among many in the church and with no significant authority to speak on behalf of the church or Christianity more broadly—I would like to say sorry. Sorry to “Judith Helper” and those like her who feel excluded, hurt or ignored by the church and by many of us as individuals within the church. Sorry to you, “concerned caller” from Queensland and those like you to whom we have misrepresented Christianity and created a barrier between you and your God. And sorry to God—who calls us to be agents (2 Corinthians 5:20) of hope, beauty, justice, mercy and goodness in our families, in our communities, in our world and in and through the church—and whom we so often disappoint.

Apology is necessary but we should also do what we can to begin to right the wrongs for which we apologise. A starting point is to be open and honest about those issues; thus the recent article in *RECORD*. You will note from Letters in *RECORD* that “Judith’s” has not been the experience of all in the church, but our successes do not excuse our failures. Nor do others’ failings—present or historic—excuse our own.

That you are unwilling to be part of a

church that treats people in such a way is why we invite you to join with us and help make us a better, more generous church. If we have more people in the church who do not want to be part of “a church like that,” we would have a different church.

God can work in the world despite the church, despite disappointing and stumbling Christianity. But in His humility He uses “perishable containers”—meaning us—to share “this light and power that now shine within us” (2 Corinthians 4:7, NLT). It is that same practical humility that we as Christians need to demonstrate to the wider world. And I guess our various failures, disappointments and misrepresentations contribute to one thing: they make our success even more remarkable. As Paul suggests, “Everyone can see that our glorious power is from God and is not our own” (2 Corinthians 4:7, NLT).

So while in a way Christianity may be “the single greatest misfortune of humanity so far,” it also remains humanity’s greatest triumph. In the midst of greatest disappointment is greatest hope. Standing amid the ruins of cultural Christianity, it is for us to choose whether we are part of the problem or part of God’s solution.

Dear concerned caller, I humbly ask you to reconsider your decision—but not your distress. I invite you to join with us in building a church that can better represent God’s love to each of us and to the wider world.

Thank you for your phone call and your concern.

God loves you.

Nathan Brown



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

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

- Prescott Y12 Bible students claim perfect scores • Children's church outreach at Pine Rivers
- Mystery worshippers judging churches • The Passion re-released with less violence • and more

—Compiled by Scott Wegener—

● The first **children's ministries expo for Samoa Mission** was held at Samoa Adventist College, Apia, recently. "Beginning and becoming" was the theme chosen, depicting the journey of a child from a helpless little being to somebody who can stand on his or her own two feet and become an ambassador for God through the choices they make every day. Some **76 women** and one man attended. A number of workshops were conducted during the day, including good parenting skills, child abuse, dramatic storytelling, teaching children to pray, leadership and GraceLink lessons. "**How to conduct intergenerational worship**" was demonstrated on Sabbath and many children from different churches participated. The expo brought positive responses and many asked for it to be held every year.—*Pacific Waves*

● The **Prescott College, SA**, staff and students were delighted when three students, **Ken Ross** (pictured, left), **Kylie Hodgkin** (centre) and **Dejan Davidovic**, each received a Merit



Certificate at the South Australian Government House for receiving **full marks** in their Year 12 subject, Religions in Australia. Pastor **Mark Borresen** (right), their teacher, is justly delighted as only eight merits were given in South Australia for this subject. Prescott has again timetabled **Bible Studies** into the school program and are

Go online to be on board

Anyone interested in serving on a board or committee of the South Pacific Division (SPD) can now register online.

Every five years, the Adventist Church reviews its administrative boards, committees and councils and the next review is about to commence. For the first time, the SPD Human Resources Department has launched a web site to make it easier for church members to register their interest.

"We know that the church is blessed with highly capable people who have the potential to make a positive contribution to the many facets of its administration," says Colin Clark, director of human resources. "With this online database, it will give church members a convenient means to volunteer their time and experience."

Church members may choose to volunteer on boards or committees of entities as diverse as Adventist Media, Pacific Adventist University, Avondale College, Sanitarium Health Foods, Sydney Adventist Hospital and other areas of church-related administration.

The primary requirement for any administrative committee member is "to have a strong commitment to the mission and values of the Seventh-day Adventist Church," although the type of experience and expertise being sought would vary depending on the committee. More information and registration is available in the database section of <adventist.org.au/services/human_resources>.—*Melody Tan*



thrilled that 75 per cent of the students have chosen to attend the studies conducted by the school chaplain, Pastor **Darren Slade**.—*Pam Oliver*

● **Pine Rivers, Qld**, church is currently developing a children's ministries program that will provide outreach opportunities for the kids in their church. On February 19 Pine Rivers held a **children's church** in their church hall during the worship service hour and were flooded with the attendance of more than **80 children**, including some children from



non-Adventist families. The program, targeted at primary school age children, was the first of several planned for 2005 and included singing, puppets, a video, nature talk and a kid's sermon. **Ann Wareham**, director of children's ministries at Pine Rivers and initiator of the event, says, "The purpose was to provide something special just for the kids, a program that they could **invite their friends along** to as well as an opportunity for kids, teens and youth to work together." The feedback from parents and kids was very positive and the **children did not want to leave** after church had finished.—*Glen Mickan*

● **Greensborough** church's, Vic, social committee wanted to come up with a way their church could raise funds for the Asian tsunami disaster and have a lot of fun at the same time. A **trivia night** was organised along with an

auction that ended up raising more than SA1100. "It was not only for a worthwhile cause, but **the fun we all had** together, made it the most enjoyable trivia night I have had the pleasure to participate in," says Greensborough minister Pastor **Rod Anderson**.



● The **advertising campaigns for the Search** video series continues: March 19-27 at **Riverland, SA**, on WIN; April 2-10 at **Cairns, Townsville and Mackay, Qld**, on Channel 7; and throughout **northern outback Australia** on Imparja.

● More than 50 people have already signed up to spot-check London churches on the first **Mystery Worshipper Sunday**, April 24. Based loosely on *Mystery Shopper*, where market researchers are sent out by



corporate entities to covertly check their own stores, Mystery Worshippers **visit churches while undercover.**

They then file a report on, for example, the comfort of pews, warmth of welcome, length of sermon and style of music. For the church being visited, the only clue is the **calling card** dropped discreetly into the collection bag—bearing the picture of a masked man in Lone Ranger pose. Since its launch in April 1998, the 1000th Mystery Worshipper report will be published on March 20 with reviews having come in from Bethlehem to Bangkok. **“Whether they’re happy-clappy, bells and smells or rock the flock,”** says **Steve Goddard**, co-editor of <shipoffools.com>, “we will have a much better picture of what neighbouring churches are like today.”—www.shipoffools.com/Mystery

Big purpose—small groups

Shifting its focus from a big-event-based church to spiritual discipleship, Springwood church, Qld, has launched the “40 Days of purpose” spiritual journey, an initiative by Rick Warren, author of *Purpose Driven Life*.

Springwood outreach minister Pastor Travis Manners (pictured, right) says they had few small home groups in the past but now have more than 40, totalling nearly 400 participants. “It’s just unbelievable. It’s the working of the Holy Spirit,” says Pastor Manners.

“This exciting program helps us focus on the main reasons why we are here as a church and, more importantly, why we as Christians were put here on this planet. The added benefit is that

friends and family are joining in and being disciplined.”

The seven-week-end series focuses on a specific purpose every week. A key

element of the program is small groups. Everyone receives the book *Purpose Driven Life* and reads a chapter a day, gathering in homes over six weeks to study God’s purpose and to fellowship.

“One member told me they had been at Springwood since the late 1970s and could not remember any program capturing people’s interest and needs the way that ‘40 Days’ has,” says Springwood’s senior minister, Pastor Andre van Rensburg (left).

“Springwood has close to 900 members, and our inadequate facilities created a real challenge. One benefit of this program is how it takes the church to people’s homes and into the community.”—*Martin van Rensburg*



● Director **Mel Gibson** has released to US cinemas a **less graphic version** of his film **The Passion of The Christ**, trimming five to six minutes of violent scenes. “There are no new scenes, and the cuts are limited to the more violent aspects, if that’s the right term,” says **Bruce Davey**, Mr Gibson’s partner in Icon Productions. “There has been quite a demand by the religious community to bring [the film] back for Easter. The original thinking behind making a recut version was that it could be an evergreen kind of film that would be **re-released through Easter weekend,**” Mr Davey says. “The film is still very powerful and moving, but it has been softened enough that people who were queasy or had heard about the violence and didn’t go, can go now,” says Newmarket Films head **Bob Berney**. “The new film will provide more of a family experience.”—*Variety*



Days and offerings

March 26—Adventist Youth Offering
April 9—Hope for Big Cities Offering
April 16—Literature Evangelism Rally Day

Off the record

● Our church’s outstanding musicians includes some of our **younger members**. Recently at least three young people have earned the Associate in Music, Australia (**AMuSA**) qualification—all at remarkably young ages. **Esther Tollhurst** successfully passed her AMuSA exam in cello at age 17. **Richard Lipohar** gained his AMuSA in violin at the age of 12, which follows close in the footsteps of his older brother, **Reuben**, who earned his AMuSA in piano a few years earlier at age 11.

● When commenting on the **flowers grown** and used to brighten up the **Windsor church**, NSW, foyer and rostrum, Sid says, “They are not mine; they are loaned to me from God.” For some 40 years the **Brendling family**—



Sid and Ruth (pictured, sitting), son Arthur and daughter Beth Morrison (standing)—have provided this colourful gift each week at church. Though living a fair distance from the church, the early rise to gather their home-grown flowers in their Blue Mountains residence never causes them to miss a week. Come a wedding, funeral or baptism, extra special **floral flourishes** are always on offer.—*Nelson and Linda Haora*

● A reunion to celebrate **30 years** since the **Ballarat Adventist School’s**, Vic, humble opening in the Ballarat church hall was recently held on the premises. Though closing in 1997, the anniversary still drew attendance and email messages of greetings from former **staff, students, principals and ministers** who were all involved with the school over its years of operation.—*Merrilyn Hastings*

PNG women meet

(Continued from page 1)

“The issue of alcohol consumption is a major concern in PNG, as many women suffer abuse at the hands of drunken partners,” she reports.

A concert was organised by the women, and featured a portrayal of this concern with alcohol, and although the performance produced a lot of laughter, the message was clear that they were against the use of alcohol in their homes.

“At 67 per cent, PNG has the highest rate of women abused. We nurtured, pampered and cared for the women,” says Mrs Butler. “They were reluctant to leave the congress, but as we farewelled on the Saturday night with candles alight—waving our commitment to light up PNG with the gospel of peace and hope—we left with renewed determination to be women of courage and to lift up Jesus Christ and Him crucified. The congress gave them courage to share messages of hope to people around them.”

One of the highlights of the congress was the beautifully decorated prayer room within the church complex. It provided a place for people to pray, write in a prayer book or meditate on Bible verses at any time of the day or night. The room was decorated by women who had painted pictures and brought in plants, fabric and furniture to make it conducive to prayer. Those who used the room to pray felt that the Spirit of God was very close to them.

As a result, hundreds of “prayer rooms” and “prayer houses” have been set up throughout PNG since the congress, Mrs Butler reports.—**Adele Nash**



Some of the ladies who attended the PNG Women's Ministries Congress.

Ministering in Central Australia

Alice Springs, Northern Territory

When Geoff Crabtree started his ministry in Alice Springs, he had no idea of the things God had in store for him. “I prayed that He would lead me to people and to open the way to be able to visit Aboriginal communities, as you need permits and permission to enter their land,” he says.

Geoff Crabtree, lay pastor for the Alice Springs Seventh-day Adventist church, certainly keeps himself busy. He has received permission to minister in the Alice Springs Correctional Centre, a medium/maximum security prison, which has been a greatly rewarding experience for him.

“These men are suffering guilt and feel that no-one, including God, loves or cares for them. Because of this feeling, it takes time to break through with these people so they will accept you,” he says. “Once you show them you love and care for them, they open up and accept you as their brother. I have experienced that privilege and as a result I am accepted and able to enter most communities.”

Few inmates at the prison actually speak or understand English well. “The most wonderful part is that different inmates in the prison come and ask me to talk with them, pray with them and study the Bible with them. So far eight of them have asked me to baptise them because of their love for Jesus and what He has done for them,” Mr Crabtree says.

At the Alice Springs Correctional Centre, Mr Crabtree runs the “Taking charge of your life” program, which takes six months to complete. Detainees enrol in the course in an attempt to change their lives. “The Programs Officer of the correction centre has asked that certain prisoners come to my course so that they are eligible for parole.”

One of the things Mr Crabtree finds most rewarding is when inmates ask him to visit their family. “I do this wherever possible, but sometimes it is impossible, as they live so far away. I see many cases where God has changed the hearts of these men,” he says.

In visiting the families of the inmates, it gives him the opportunity to tell them how their loved ones in prison have been changed by Jesus.



Geoff Crabtree (right) with a friend from the Alice Springs area.

The work Mr Crabtree does extends to many areas other than the prison ministries he performs.

He gets calls at all hours of the night from the local hospital, asking him to pray for loved ones. “You pray and with God all things are possible,” he says. “Praise be to God, the next morning some of these people are sitting up in bed and in a few hours are up and about.”

“Much still remains to be done in this part of the country. It is one of the largest mission fields in the country, where there is still a lot of spirit worship. Witchdoctors still have control over the people, and the payback system is still practised in a very real way,” says Mr Crabtree.

“I have committed my life, my all to the work of Jesus Christ. No matter where He leads me I will lift Him up so men and women will be drawn to Him,” he says.

“I believe the Spirit of God is moving in a mighty way upon the face of Central Australia. Sure, we still have many problems and a long way to go, but I count it a privilege to be part of His work as it is the greatest honour one can have—to proclaim the gospel to a lost world.”

The challenge of working in these harsh conditions seems to suit Mr Crabtree, and he continues to serve God with enthusiasm.

“The challenge is great, the people are many, but the reward of seeing and experiencing the change in people's lives makes it all worthwhile,” Mr Crabtree says.—**Chris Winzenried**

ADRA addresses human trafficking

Phuket, Thailand

The Adventist Development and Relief Agency (ADRA) is targeting one of today's most horrific human-rights challenges—human trafficking.

In Thailand alone, estimates indicate there are 800,000 prostitutes below the age of 18, and 200,000 of these are age 12 or under. In spite of Article 27 of the International Convention on the Rights of the Child (under the auspices of the UN Office of the High Commissioner for Human Rights), which recognises the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development, these girls and young women are exploited by human traffickers and forced into prostitution. Poverty is said to be the main cause of this appalling situation.

Following the tsunami in the region last year, there had also been concerns that human traffickers would take advantage of children who had lost their parents. However, the United Nations International Children's Emergency Fund (UNICEF) has

confirmed that only a handful of such cases has occurred.

ADRA-Thailand is implementing a program called "Keep girls safe" to address this problem. The project activities attempt to empower both the girls and the community as the key implementation strategy. The success of a donor-sponsored educational support program conducted during the past six years through which ADRA-Thailand has aimed to prevent under-age girls from being recruited into prostitution, has encouraged ADRA workers, and the program has also laid the groundwork for "Keep girls safe."

ADRA is continuing with its educational support program for at-risk girls in communities by supplying uniforms, textbooks, stationery, transportation to school and, in certain cases, living expenses.

Many girls, however, have no safe place to live. To address this need, project plans include establishing an operations centre and shelter to reduce the vulnerability of at-risk young girls and women by

encouraging their education, providing practical and vocational-skills training, developing small-business activities, and furnishing short-term housing for those who do not have a safe living environment. Objectives of these two interventions include helping girls gain decision-making powers, enhanced spiritual growth, control over their own lives, and status and confidence in social and business activities. Developing a more healthful lifestyle should also be a result of this program.

Project leaders are endeavouring to raise community awareness of commercial sexual exploitation of children. This will ensure that the young women, their families and the general community understand the dangers of human trafficking, and thus enable them to make positive choices that will reduce commercial sexual exploitation of children in Thailand.—**Greg Young**

To help fund this project or for more information about ADRA-Thailand, contact Greg Young at <greg@adra.or.th> or go to <www.adra.or.th>.

Adventist musician tours Australia

Melbourne, Victoria

Adventist musician Jerome Fontamillas recently shared his music in Australia as part of Switchfoot's national tour. The band from San Diego (USA) played in Perth, Adelaide, Melbourne, Sydney and Brisbane at the end of February, as well as playing at the Australian MTV Awards.

A keyboardist, guitarist and vocalist, Mr Fontamillas joined Switchfoot in 2000 and last year with their fourth album—"The beautiful letdown"—achieved significant music industry recognition. Two songs climbed the top 10 of mainstream charts in the United States, the album was the biggest selling Christian album of 2004 and has now been certified double platinum, and they received regular airplay on radio stations around the world, including in Australia and New Zealand.

But, Mr Fontamillas says, album sales are not the measure of success for Switchfoot.

"It's about connecting to an individual, or a few people, or an arena," he says.

Switchfoot have made that connection a top priority as they have worked tirelessly to share their music as widely as possible, playing more than 300 shows to more than 1.25 million people in the past year. "We are fortunate enough to have some doors open for us to play our music to a broader audience," says Mr Fontamillas. "I believe it's divine. We as a band prayerfully try to follow where God is leading us."

As an Adventist, Mr Fontamillas says he has not had to compromise his beliefs, and the other members of the band are accepting of his beliefs.

And, Mr Fontamillas says, his faith has a strong influence on his music and life as a musician. "When you live a life of grace, you have somewhat of an understanding of the depth of the death of Christ. You're in awe of it," he says. "You just live your life



Jerome Fontamillas (third from left), with other members of Switchfoot, Chad Butler, Tim Foreman and Jon Foreman.

with appreciation and wonder and thankfulness. Maybe, you may have an opportunity to share it with someone. Those are awesome moments."—**Nathan Brown/Kimberly Luste Maran**

See this week's issue of The Edge for an interview with Mr Fontamillas or visit <www.edgeonweb.org> for more on Switchfoot's visit to Australia.

Offering to strengthen youth ministry

Wahronga, New South Wales

An offering to collect funds for the development of youth resources and training will be collected in the South Pacific Division (SPD) on March 26.

The funds collected from the last Youth Offering helped develop resources for holistic small groups through a series of four study guides based on the purposes of the SPD Youth Ministries Department.

Small groups have helped many young people to develop friendships within the church and with God.

"It is through the generosity of church members that we have been able to focus on small groups, which has formed the backbone of youth ministry," says Pastor Gilbert Cangy, SPD director of youth ministries.

The Youth Offering is taken every second year to help with developing resources for the training and equipping of young people, sponsoring youth evangelism and volunteer service. This year's Youth Offering will go toward the rewrite of several essential training resources for local

church youth leaders as well as the major reprint of the STORM (Service to Others Really Matters) Co manual.

Youth evangelistic projects will also benefit from the offering.

The youth ministry's mission of leading young people to Christ and helping them find their place in His service will be aided with the money raised by the offering.

"This generation of young people is embracing faith and mission in a way that convicts me that the Lord is pouring out His Spirit in new and fresh ways," says Pastor Cangy.

"They need our affirmation, support and encouragement. We need to do all that is in our ability to build them up to stand strong and tall for Jesus."—**Melody Tan**



Angela Brown

Young people shared together in small groups at the recent South Pacific Division youth congress in Fiji, continuing the small-group focus of youth ministry in this region.

**Youth
Offering
next week,
March 26**

Youth Department initiates first Pathfinder camporee

Wahroonga, New South Wales

Pathfinders and their leaders can look forward to attending the first South Pacific Pathfinder Camporee at the beginning of 2007.

The camporee is an initiative of the Youth Department of the South Pacific Division (SPD), and will take place from January 9 to 13, 2007, at Stuarts Point Campground, New South Wales.

"Camporees are large-scale memory events designed to give our young people a sense of belonging to a dynamic movement, and to broaden their vision of the church's and world's needs," says Pastor Gilbert Cangy, SPD director of youth ministries.

"With the 2007 South Pacific Camporee, we hope it will be a catalyst for the rise of a generation of young people who will know Jesus personally, live passionately for Him, have a sense of personal mission, step up to



Three of the camporee committee members (L-R): Adeline Teina, SPD youth secretary, Pastor Eric White and Pastor Gilbert Cangy.

assume leadership, grow in knowledge and experience, and rediscover their identity and calling as Seventh-day Adventists."

A representative steering committee comprising youth personnel and experienced lay Pathfinder leaders has been

put together to organise, manage and implement the camporee. Activities for the camporee will consist of a "challenge valley," involving numerous obstacle courses, lake and beach activities, as well as games based on the camporee theme.

"The activities are the real reason Pathfinders will want to come. That's where they will make friends in a fun-filled environment," says Pastor Cangy. "We will make the most of the diversity of cultures that our division represents and spend a fun and educational time dedicated to getting to know and appreciate each other better."

The highlight and centrepiece of the camporee is the evening program, when the creative arts, music and preaching will combine to lift Jesus and lead Pathfinders to commit to a life of service.—**Melody Tan**

Of umpires and coaches

by Eunice Fitzclarence

Little Jake was ready for his first experience in Sabbath school. Years earlier, his mother had attended as an infant but had dropped out when netball at school became a higher priority. Her father, my son, had found church boring as a teenager and dropped out, but didn't mind me taking along his two little girls. I was their Grandma, rejoicing at seeing the beautiful pair sitting among their peers as they learned to lisp the songs of Zion. I pleaded silently, "Please Lord! Please love them and follow them with your comforting presence!" Now it was their babies' turn—the next generation—and Jake was nearly 20 months old.

Great-grandma was 20 years older now. She was losing her energy and she lost her

way to pick him up, but on arrival I was delighted to see him dressed in his best outfit, standing watching out for me by his anxious mother outside the fence at their house. I knew my granddaughter was nervous about me driving her precious son, so I suggested I take him to a church nearer to where my granddaughter lived. She could even wheel him to the church from their home, if necessary. To my surprise and delight my granddaughter decided to come along to see how Great-grandma managed Jake's behaviour.

Revisiting tension

But this experience put me outside my comfort zone. It was not about my precious little descendant; it was the church I was taking him to. I had moved away from this church almost a decade before after ongoing tension about music.

Music is a personal thing. I personally like classical, country folk and old inspired hymns. But this church was identifying with one sound: loud bands and loud drums. In the past the tension levels had drowned out the Spirit's voice in my worship and I had escaped to another church where the music suited my taste. Here I had more freedom for prayerful, quiet contemplation. But I was now on a mission, and if Jesus could come outside His comfort zone for me, I could only follow His example.

A new perspective

However, my experience that morning taught me to expand my views. My granddaughter was worried about her dress. She had phoned her husband in a panic, asking, "What will I wear to church?"

She owned only small tops and

casual pants. It didn't help that I was wearing one of the many wedding outfits I had bought over the decades, for the many weddings I attended as mother and grandmother of the bride.

But she need not have worried. Apparel was not an issue at this church. I was thrilled when my granddaughter seemed eager to see inside the church after Sabbath school and to accompany me into the worship service. I told her I expected there would be a children's story for Jake, but the contemporary worship program did not include this part of worship.

They played their music, they had slide presentations about the local church people and events; they talked about plans for their soup kitchen and they welcomed and blessed large numbers of the congregation who were displaying spiritual gifts. I could tell they were focused on their local mission field. One of the members welcomed us, her arms full of books to distribute, and she handed one to my granddaughter. Unfortunately we had to leave about this time. Jake was becoming restless and had had enough, so we missed the ministering of the Word.

As I reflected upon this church experience, I realised the church was crowded with young people and students. They were dressed in a wide variety of styles, so my granddaughter felt quite at ease. Actually she told me she was probably over-dressed. I asked her if she liked the music and she said she was comfortable with it. I believe she enjoyed the overall experience and we have planned to visit the church again in a fortnight's time.

Ways of seeing

It seems to me that many of these differences arise from different ways of seeing God. Some see Him as a mate and they go where He is, dressed more casually as though they are off to visit their mate. Others, myself included, see Him more as a



royal figure—a King—someone to honour, hold in awe and who deserves our best behaviour and dress. My mother instilled in me as a child to dress up to worship God.

By seeing God as both a friend *and* a King we appreciate different aspects of Him. Perhaps another way we could consider this difference would be to compare coaches and umpires. In the world of sport the coaches dress casually; umpires dress up authoritatively. In the game of life it is the same. In different aspects of life, we all have personal coaches and umpires. We need them both.

The umpire has his or her job to do and the game cannot operate without him or her. They focus on the rules of the game and penalise any players who cross the boundaries or break the rules. The umpire is the whistleblower.

God has a special place for umpires. They have to tolerate a lot of rejection. They are often questioned by players as well as coaches. Often, they appear to make only negative calls. Most umpire training is that of learning the disciplines.

In sport, there are clinics for umpires and counselling for these brave officials. They must be very fit for their work also. They are at the mercy of first the spectators, then each of the two teams. Sometimes when decisions are too tough for them, they need a third umpire to make the call. The third umpire, when invited, puts the magnifying glass onto suspicious play, then makes the final call. They are specialists in the rules and how they keep the game flowing smoothly.

By contrast, the coach supports the player in a more personal way. The best coaches are good managers with gracious communication skills and a constant positive attitude. Ideally, he or she has at one time played the game and knows the road to success. They guide, counsel and encourage. As they work together intensely, players can develop a deep affection for their coaches and work hard to please them. Generally, good coaches are more loved than the umpires. Most players show their coaches respect and honour. After all, it is they who steer them into a winning position.

Both coaches and umpires are needed in the game of life. And perhaps this could inform our appreciation of God and how

we worship. Perhaps the problem is not about seeing God as a mate/coach or a King/umpire. The problem comes when we *only* see Him as a mate, or *only* see Him as a King.

When Jesus was on earth, Peter tried to embrace Jesus as a mate. So much so that he decided he was equal to and could direct Jesus. “Don’t go to Jerusalem,” he warned. “They’ll kill you” (see Matthew 16:21-23).

Jesus was God, and He had a mission to



fulfil to save our lost world. He rebuked Peter with the words, “Get behind me, Satan!” Does a creature direct his Maker?

The leaders of Israel saw only the man in Jesus and they were likewise rebuked by Jesus, who identified again and again with His Father in heaven. Yet at the same time He always called Himself the Son of man. “You call me Master, and you do well,” He admonished (see John 13:13).

The strength of both

He is our Master and Lord as well as our Friend. Somehow we need to get these aspects balanced, to hold both acts, both hats, both scenes together. Jesus identified with both His humanity and His Kingship. He is both our personal friend and coach as well as our umpire God. Carl Jung, describing the world of neurosis, explains that we all need to keep our eyes focused on both sides of every issue in the thought

world, conscious and unconscious, to remain healthy. If we identify with one side, not recognising its counterpart, this will always engender neurosis.


I’m certainly pleased that there are churches with familiar and early training classes for those just tremblingly putting a tentative foot toward Him. I’m not against loud music. I have my personal preferences. But it only seems to become a problem when we want it all a certain way—not considering others’ preferences. There is life in loudness for short periods. It sounds like a big, happy, excited, chattering family. Can this be intertwined with reverence? I guess I don’t mind casual dress, knowing that the participants are honouring God as a mate, provided they do not forget His Kingship.

Back to Sabbath school

I am sure little Jake enjoyed his first morning in Sabbath school. A big boy, he could be taken for much older than his 20 months. He successfully emptied the sand from the sandbox onto the carpet, which gave him great pleasure. Out of the corner of his eye he watched the other children, but he would not be coerced by teachers. When called to the small carpenter’s shop, he wasn’t about to put a special little carpenter’s apron on to help his Father. No, he had his eye on action, the little hammers. He succeeded in hammering his skull as well as his finger!

When they gave him crayons, I had to smile as he thought they were something appealing to eat. The cradle-roll teacher quickly produced some rice crackers as an alternative. All in all, I think Jake had an interesting morning.

The lesson was about Jesus’ invitation to the children to come unto Him, for of such is the kingdom of heaven (see Matthew 19:13-15). And His invitation to come to Him is open to us all.

As I sat entranced and amused, watching my small, beloved protégé taking his first baby steps into this unique church community, I realised Jesus watches over us as we take our own baby steps toward Him. 

Eunice Fitzclarence is a great-grandmother, who writes from Rathmines, New South Wales.

The *other* passion of Christ

by Bruce Manners

Just on a year ago, Mel Gibson released his controversial film *The Passion of The Christ*, which focused on the 12 hours leading up to and including the crucifixion of Christ, with a glimpse of the resurrection. Its focus was on the central and most significant event of His life

But Jesus had another passion that remains a challenge for both His followers and those who see Him as a role model. He had a passion for the underdog, for the outcast and the rejected. He accepted the unacceptable.

He was the One who said bring the children to Me in a society where it was often considered that children should be neither seen nor heard—at least not in public. He recognised value in women in a place and time when men regularly thanked God they were born male. He surrounded Himself with a group of men, disciples, who were no match for the sophistication or education of the leaders of their society.

Four of the twelve were fishermen, one was a tax collector (notorious then for taking advantage of people and selling out to the Romans) and another was a revolutionary, sworn to kill. Probably the most sophisticated was the one who betrayed Him. Did Jesus see a potential in Judas that Judas never fulfilled?

Obviously there was the potential for disappointment in each of the twelve. Peter demonstrated both the possibility of rejecting Jesus and then the power of forgiveness in a repentant life

Good and Samaritan?

Jesus' passion for people broke down social boundaries. His story of the good Samaritan is a classic. For many of the Jews Jesus spoke to, the words *good* and *Samaritan* did not belong in the same sentence, unless it was one like "The only good Samaritan is a dead Samaritan."

In the story, a Jew had been beaten by

robbers and left to die by those who would be expected to help. Help came from the most unlikely source—a Samaritan. To the typical Jewish mind, Samaritans were half-breeds who had rejected the true faith generations before and were now objects of ridicule and hate.

The Samaritan showed a different attitude. He volunteered his time, then his donkey and finally his money to help someone in need—someone who may have despised him. So, who was being neighbourly? Jesus asked His listeners.

And His point is that goodness is not something attached to birth or race or creed, but to action.

Samaritans featured again with the encounter of the woman at the well, found in John chapter four. This illustrates well Jesus' attitude. The chapter begins in verse four by saying Jesus had to go through Samaria.

No He didn't.

In fact, most Jews (or most "good" Jews) would avoid going through Samaria. They would rather go around, or at least skirt along the edge of Samaria. Jesus could have travelled other well-used routes for Jews attempting to avoid contamination from

Samaritans.

It was certainly more convenient to go through Samaria, and if He wanted to meet this woman, He had to go through Samaria. Is this the message we're meant to get? That He had to meet this woman?

He then broke social convention in this encounter. He asked her for a drink. The drink is not the issue; the asking is. A male Jew speaking to a woman in public was not socially acceptable. This was compounded by the fact that she was a Samaritan.

The woman recognised the situation, and surprised by the request, asked, "You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?" (John 4:9,



NLT).

We discover that Jesus was aware of her life story. He knew that she had had five husbands and that she was currently in a de facto relationship. Most would call it living in sin. She knew it as living in shame. Jesus saw her as a woman in need.

Jesus' passion was for individuals in need. He helped those who needed help. He encouraged those who needed encouragement. He inspired those who needed inspiring. He saved His words of condemnation for those who should have known better. Read Matthew 23 sometime.

Jesus and the leper

Luke 5:12-14 tells the story of a leper who begged Jesus to heal him. If you remember the earlier fears concerning HIV/AIDS, you're beginning to understand the fear that leprosy brought. Lepers were banished from the community and were complete outcasts. They were commanded to call out "Unclean!" if any came near them.

Leprosy is a disease that takes away the sensation of touch. This means that the hands and feet can be injured without being noticed. Then, when infection sets in, irreversible deformities often result.

Lesions or patches appear on the skin that also have a decreased sensation to touch, heat or pain. If these areas are scratched, it isn't noticed and again infection can occur. On the face these infectious sores can make it appear as if it is being eaten away. Muscle weakness often results in footdrop, which is seen when an individual drags a toe on the ground when walking.

Leprosy is still with us. Some 460,000 cases were under treatment at the beginning of 2004, with just a few in developed countries. Its cause has been known since 1873, and treatment has been available since the 1940s. The treatment is simple—a course of tablets—and is free to any sufferer.

"Today," reports the World Health Organisation, "diagnosis and treatment of leprosy is easy."

Today, but not then. The leper who approached Jesus had an advanced case of



leprosy. There was no treatment. The advanced nature of his case suggests he had been a leper for several years.

The story unfolds: "When the man saw Jesus, he fell to the ground, face down in the dust, begging to be healed. 'Lord,' he said, 'if you want to, you can make me well again.'"

"Jesus reached out and touched the man" (Luke 5:12, 13, NLT).

You did not touch lepers. Never. Ever. You banished lepers. Made them make do the best they could outside the town, outside the city walls. Jesus' other passion forced Him to reach out to help an untouchable.

Lesson from Molokai

A scene from the film *Molokai* comes to mind. *Molokai* is a joint Australian-Belgian production filmed on the Hawaiian island of Molokai. Produced just a few years ago, the film tells the story of the work of a Belgian, Father Damien—priest to lepers.

Lepers in the Hawaiian Islands of the 19th century were banished to Molokai to end their lives there. Father Damien arrived on the island in 1873 with the words of his bishop ringing in his ears, "Do not touch them! Do not touch them!"

Whether it was compassion or a desire to serve as Jesus had, he did not follow that command. He shook hands with them, held them close and learned how to dress their wounds.

The film shows an incident where a doctor friend visits the island with some medicine that may help. He calls two boys across to try it out. He pours the medicine into a spoon for the first child. The boy swallows the medicine. He pours medicine into the spoon for the second child, but the

boy refuses to drink it.

Father Damien immediately takes the medicine himself and tells the boy that it tastes so good he ought to make him scrub floors to have it. That's enough to convince the boy to take his medicine.

The doctor is horrified. Even your mother will tell you not to share spoons. Not with anyone, let alone a leper.

After 16 years of serving on the island, Father Damien died—of leprosy. By then he'd become a national hero in Belgium, so his body was shipped back home for burial.

Those on Molokai begged the Belgian government to bring his body back to their island, to where he had served. When they refused, they asked if they could at least have a part of his body. At this request, Damien's body was exhumed and his right arm cut off to be buried on Molokai.

This satisfied the people of Molokai. It symbolised the fact that Damien had dared to reach out and touch them. In this he'd proved to be a true follower of Jesus.

The real passion of the Christ

The real passion of the Christ, His death, provides an all-encompassing gift from God. The apostle Paul says it well: "When we were utterly helpless, Christ came at just the right time and died for us sinners" (Romans 5:6, NLT).

His resurrection allows us to anticipate life eternal, and the promise of His return provides hope of a world without pain or sorrow or death. That's a world where there are no untouchables.

Jesus gave Himself so we might have the opportunity to choose life, and life eternal. This is the centre of the Christian message. His giving of Himself in a life of service provides an example and a challenge.

Few will have the opportunity to serve in the kinds of ways Father Damien did. But all of us do have the opportunity to have a positive impact on those in our families and our communities. When we do, we walk in the footsteps of Christ and follow His other passion. **R**

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

Pondering a tragedy

by Kellie Hancock

When news of the Boxing Day tsunami broke, the world was left reeling at the enormity of the disaster. As the death count rose daily, the world press rushed to cover the story, billions of dollars were raised to aid the survivors and thousands of people offered their skills and services. Our minds fail to comprehend the death toll of hundreds of thousands of people as a result of one natural disaster.

How much more incomprehensible to consider the death of one million people during the Rwandan genocide of 1994. People killed, not by a natural disaster, but by the hands of human hatred. The Hutu militia hacked to death neighbours, workmates and friends whose only crime was to be Tutsi.

As tempting as it is to sit in judgment of people who committed these crimes, the Western world showed itself to be equally inhumane in its lack of response. Tutsi victims saw nothing of the global support offered to the tsunami victims. The world press did not rush to cover the story. Financial, political and practical aid was not forthcoming. Expatriate workers fled the country as international guests were checking out of hotels and onto the next flight home. The Rwandans were left to fend for themselves.

In an event of such enormous magnitude, it's often easier to get the picture by focusing on singular stories. Current movie *Hotel Rwanda* does just that by telling the story of one Hutu, Paul Rusesabagina, a hotel manager who sheltered more than 1000 Tutsi refugees during the genocide. The film is based around their refuge of Hotel des Milles Collines in the Rwandan capital of Kigali.

At the beginning of the story—in stark contrast to what is happening outside the hotel compound—international guests and local expatriates are living the high life with drinks in the bar, swimming in the pool, and general social hobnobbing.

While aware of what is going on outside their privileged sanctuary, they continue to carry on as usual—seeking the good life inside their circle, instead of taking the good life to those who need it most.

Its PG rating is testament to the sensitive way *Hotel Rwanda* depicts the killings. While the

viewer understands exactly what is going on in the area, there is no graphic portrayal of humans being hacked to death with machetes. The film focuses more on Paul's journey. We watch the development of a hero, as he moves from a man who initially says "family comes first"—and that any favours he might be owed will be for their own safety and protection—to a man who was willing to sacrifice his own family's unity to stay behind and help save the remaining Tutsis.

A thread of hope weaves through the story in the voices of children. The Hutus were determined to massacre Tutsi

children to ensure the destruction of future generations. Paul managed to save many orphans, some who took refuge at the hotel and some he collected during the final stages of evacuation.

It is through these voices that, perhaps in years to come, we may hear more singular stories of survivors. If we get to know enough of these "stories" as living, breathing human beings, perhaps then we may do more than check out a movie. We may check in to a new way to be human. **R**

Kellie Hancock writes from Ringwood, Victoria.



United Artists

Just for children

Can you spot 10 differences between these foals?

Peta Taylor

The church and its poor

Tim Gorle, NSW

I was left pained and affronted by the stinging criticism of the church delivered by Judith Helper (Viewpoint, February 19).

As a member of the church for 60 years on four different continents, I have found the church to be completely different from Helper's description when dealing with the poor and suffering.

When I was growing up as the child of a young widow, church members could not have been more understanding, generous and helpful to my family.

It is about time this issue was brought to members' attention.

Now in retirement, I run a community service centre sponsored by six Adventist churches with other church volunteers. We pour more than \$A30,000 every year into food and fuel vouchers for the less financially able members of our neighbourhood.

It may also be noted that current Centrelink allocations to single parents in New South Wales is well above the figure suggested by Helper. Few countries in the world treat their poor better than Australia.

Our church can never be perfect and may not always be aware of the needs of all its members. But I have yet to find it indifferent, unsympathetic or uncaring to the perceived needs of its members.

Gerry Blum, WA

Helper's article is a sad but accurate indictment of many Adventist churches, and is summed up in James 2:1-9. New people are joining out church while our own poor are slipping away, discouraged.

We pride ourselves in making big, one-off contributions to our poor neighbours overseas, but ignore the poor in our own churches who are in constant need. The money we donated to the tsunami tragedy might have been just as effectively used in helping the poor among our own churches.

I am surprised the Editor of RECORD did

not even provide information at the end of the article explaining where and how church members who are experiencing bad times can get help and advice without humiliation.

It is certainly up to us as individuals to do something about the problems we recognise in our churches.

Mary Corby, SA

Thank you, "Judith," for putting "Being Adventist and poor" in RECORD. I was impressed by the commonsense—and it is about time this issue was brought to members' attention.

Name supplied

Helper's article raises the question "Do we have enough love?" and I feel this could also be asked of some of our schools.

Many students in our schools come from disadvantaged Adventist homes. Their home situation affects their concentration and performance in school and they are made to feel of little worth because of this.

Through the seemingly uncaring attitude of their teachers, many of these students end up having dramatically exacerbated mental-health issues. These issues may take years for the student to

resolve, if ever.

It is no wonder that some find it less stressful not to attend a church where they only feel put down and unaccepted.

Jeff Webster, NSW

The issue of poverty among believers will spark much discussion, particularly in light of Jesus' statement in Matthew 26:11.

The poor who have been converted to Adventism have often enjoyed the benefits of freedom from smoking, drinking and gambling. And our system of tithes and offerings have fostered financial planning. As a result, Adventists in poverty have generally been upwardly mobile financially.

In the past we have been aware of poverty among us and this has been addressed through pastoral visitation and church welfare programs. But today things are different. Pastors are now professional "mentors," who "empower" members to work in all areas of service, including meeting the needs of the poor.

Members' confusion as a result of this shift could be part of the problem. I disagree with "Judith Helper" in one respect: I am confident church members have plenty of love and would help. The church organisation needs to speak out and clarify this new approach to issues in the church, including our response to poverty.

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.



Volunteers!

Lecturer—Vanuatu Laymen's School (Aore) to lecture to 20 students. Preferably a retired pastor/teacher with mission experience. School commences June 12, 2005, and finishes July 23, 2005. Stipend covering living allowance. Pay own air fares. Curriculum and resource requirements supplied. Contact AVS or Pastor Eric Winter on (02) 4392 2258.

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

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Appreciation

Waring, Jack and family thank you for the support and expressions of sympathy received at the recent loss of their loved wife and mother, Ida. Special thanks to Dr Cliff Rosendahl, doctors and staff of the Capalaba General Practice for the care given to her over many years; also nursing home and hostel staff, Adventist Retirement Village, Victoria Point (Qld), for your love and attention to Ida in more recent times.

Weddings

Cooper—Kieltyka. Andrew David Cooper, son of David (Toronto, NSW) and the late Elizabeth Cooper, and Joanne Lisa Kieltyka, daughter of Chester and Janet Kieltyka (Bega), were married on 6.2.05 at the Toronto Adventist church, Newcastle.

Colin Renfrew

Cowled—Duffy. Chris Cowled and Bronwyn Duffy were married on 11.12.04 at the Living Waters church, Vic. They were the first couple to be married at the new church plant.

Derek McCutcheon

Goltz—Blandin de Chalain. Roger Goltz, son of Pastor Terry and Barbara Goltz (Yarra Junction, Vic), and Kelly-Skye Blandin de Chalain, daughter of Jo and Vicki Blandin de Chalain (Winnmalee, NSW), were married on 13.1.05 beside the ocean near the Long Reef Golf Club on Sydney's north shore.

Terry Goltz

Komadina—Jovinov. Tom Komadina, the eldest son of Danny and Brenda Komadina (Wodonga, Vic), and Olga Jovinov, the eldest daughter of Peter and Jelena Jovinov (Brisbane, Qld), were married on 20.2.05 at the Salisbury Adventist church.

Zenny Vidacac, Dusan Milosavljevic

Minns—Bower. Kenneth Minns and Rhonda Bower were married on 27.2.05 at Blackalls Park, NSW.

Max Mulligan

Obituaries

Chamberlain, Raymond Maxwell, born 15.4.1913 in Adelaide, SA; died 17.1.05 at Hamstead Centre, RAH, Adelaide, SA, after four years of patient suffering. He was predeceased by his first wife, Doris, in 1980. He is survived by his wife, Anne (nee Egan); his daughters, Maxine Davey, Ethel Watson and Evelyn Quick; their husbands; his 18 grandchildren; and nine great-grandchildren. Max was a man full of faith, good works and kindness. His hope was anchored in Jesus and His soon coming.

Bryce Andrews

Lee Bowditch-Walsh, Harold Josephs

Granger, Mark James, born 14.11.68 at Goulburn, NSW; died 22.1.05 at home at Blakney Creek, after struggling with a terminal illness for several years. On 24.10.93 he married Jenny. He was predeceased by his mother, Lexie, and younger brother, Jason, in 1995. He is survived by his wife; his children, Jessica, Luke and Rachael. Mark was a devoted husband, a loving father, loved his Lord and lived his Christianity to the full. He lost a long battle with illness but awaits a glorious resurrection.

Neil Lawson

Michell, Grace Gladys, born 25.7.1923 at Thomastown, Vic; died 7.2.05 in Campbelltown Hospital, NSW. On 19.5.72 she married Norman. She is survived by her husband (Eagle Vale); her children to her first husband, Sonya Massey (Coffs Harbour), Leona Simmonds (Minto), Marea Brady (Mittagong), Lois Holz (Macquarie Fields) and Darryl McGregor (Eagle Vale); her 12 grandchildren; and 13 great-grandchildren. Grace enjoyed entertaining family and friends. She loved God, her church, her family and her garden.

Barnabas Shelley, Harold Streatfield

Newman, Arthur Ernest (Ernie), born 4.7.1905 in Brisbane, Qld; died 26.1.05 in Farnora Nursing Home, Cairns. On 21.10.26 he married Florence Blake, who predeceased him on 24.10.84. He was also predeceased by his daughter, Eunice Mackney, on 24.1.03. He is survived by his daughter, Mavis Pearce (Mackay); his daughter and son-in-law, Dorothy and Mel Olsen (Bonnells Bay, NSW); and his son-in-law, Hugh Mackney (Cairns, Qld). Ernie had a long and wonderful life. He was a charter member of the Severin Street Adventist church in Cairns, which he helped to construct and he served as senior elder and treasurer for many years. Ernie was a loving father, grandfather, great-grandfather, and Christian friend, and he will be greatly missed.

Bob Borresen

Parker, Michaela Jontelle, born 18.10.04 in Adelaide, SA; died 21.1.05 in Adelaide. She is survived by her parents, Darryl Parker and Natalie Cameron (Davoren Park); and her three brothers, Lachlan, Jordan and Ryan. A precious little baby girl died from SIDS at three months old. She was a happy, sparkling diamond and will be sadly missed by all her family. They long for the resurrection morning to hold

her again in their empty arms.

Lee Bowditch-Walsh

Waring, Abigail (Ida, nee Setters), born 10.12.1923 at Auckland, NZ; died 1.1.05 at the Adventist Retirement Village Nursing Home, Victoria Point, Qld. On 4.5.46 she married Jack. She was predeceased by her daughter, Diane, in 1953. She is survived by her husband; her children, Gail, Glenys, Richard (all of Melbourne, Vic), John (Albany, WA), Philip (Collie), Lindsay (Sydney, NSW); their spouses; her 13 grandchildren; and seven great-grandchildren. Ida bore adversity bravely, including a fall in hospital resulting in many bone fractures. While a member of the Longburn College church from 1968 to 1972, she was regarded by many students as a mother for her care and hospitality. She is well remembered also for her kindly nature and good humour.

Miroslav Stilinic
 Orm Speck, Ken Davey

Advertisements

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enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

Adventist Aviation Association—north NSW. The Annual General Meeting of the Adventist Aviation Association will be held on **Sabbath, March 19, 2005**, at the Avondale Memorial church, Coorabong, commencing at **6 pm**. The program will include reports of current evangelistic outreach, a basket tea and close of Sabbath, to be followed by the election of officers and executive committee members for the following year. All members and those interested in this ministry are very welcome.

Giant book sale—tomorrow. Why should you come? See last week's advertisement in the RECORD. Bargain price books (4000+) as well as 20% discount on book sales. Proceeds church building fund. Nunawading church, Central Road, Nunawading, Vic. **Sunday, March 20, 11 am–3 pm.**

Data projectors, screens, sound equipment, TVs, DVD players, VCRs, PA systems. Rural Electronics Orange is run by an Adventist couple committed to helping SDAs to get a better deal for their churches, schools, homes etc. Avondale College, Wahroonga and many NSW churches helped already. **For more information phone Trish (02) 6361 3636; email <uralele@bigpond.net.au>.**

Positions vacant

▲ **High School Teachers—Karatundi Aboriginal Education Centre (Meekatharra, WA)** is seeking expressions of interest for the following positions: High School Teacher, 2 x Primary School Teachers. With expanding student numbers Karatundi is looking for qualified teachers with a willingness to serve their God through missionary endeavour in our own backyard as well as a passion to help make a difference in a world of indifference.

▲ **Farm Manager—Karatundi Aboriginal Education Centre (Meekatharra, WA)** is seeking expressions of interest in the position of Farm Manager. The successful applicant will be able to manage a combination of a small crop operation, prime lucerne production, animal husbandry including horses, sheep, and a future small cattle enterprise. **Note:** Karatundi encourages people of Aboriginal descent to apply. **For further information** contact Glenn Grey on (08) 9981 2000; fax (08) 9981 2801; or email <administrator@karatundi.wa.edu.au>.

▲ **Student Recruiter/Adviser—Avondale College (Cooranbong, NSW)** is seeking to appoint a Student Adviser/Recruiter for one year with a possibility of renewal. Responsibilities: assist in marketing activities within Australia, especially in Adventist and other Christian schools and churches. Essential qualities: ability to relate well to young people, a passion for Avondale and Christian education, driver's licence, and experience in marketing or sales. For a full job description visit <www.avondale.edu.au>. **Applications in writing** (including a CV and the names and contact details of at least three referees) should be forwarded to Sonya Muhl, Avondale College, PO Box 19, Cooranbong NSW 2265; <sonya.muhl@avondale.edu.au>, no later than April 6, 2005; phone (02) 4980 2284.

▲ **Shift Electrician, Maintenance Services—Sanitarium Health Food Company (Cooranbong, NSW)** is seeking a self-motivated Shift Electrician. The successful applicant will possess competency with PLCs, be able to work unsupervised to achieve goals, hold a current electrical licence, be able to work rotating shifts, including weekends, and have good communication and people skills; previous food industry and instrumentation experience advantageous.

▲ **IT Systems Administrator—Sanitarium (Berkeley Vale, NSW)** is seeking a self-motivated IT professional to manage key elements of Sanitarium's corporate server infrastructure, and assist with server administration tasks. Key server systems include enterprise antivirus and Internet gateway systems, software deployment systems, and specialist servers, including payroll. The successful applicant will possess tertiary qualifications in Information Science, Information Technology or Computer Science, have up-to-date MCSE certification, and a minimum three years server administration experience in a Microsoft environment. **Applications in writing** (including résumé) should be forwarded to Group Human Resources, Sanitarium, Locked Bag 7, Central Coast Mail Centre, NSW 2252; fax (02) 4348 7610; or email <HumanResources@sanitarium.com.au>, no later than April 1, 2005.

Incredible India! Spectacular Himalayan Sector Tour, July 2005. North/south tour scheduled for October 2005. Reserve your place now. Details: <http://www.pgsindia.net>. Email: <info@pgsindia.net> or write: Personal Guide Services—India, PO Box 42066, Casuarina NT 0811; phone (08) 8945 2845; 0427 510 841; 0413 340 897.

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Finally

When you get into a tight place and everything goes against you till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.—*Harriet Beecher Stowe*

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