

RECORD

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Making church safe for children

In this issue

Ellen White's photo album

Prayer brings increase for school

Goalie gives credit to Adventist health

BETTER THAN A HARLEY DAVIDSON

Why do we have more committee meetings than baptisms? Why do we want everything safe, comfortable and risk-free? Have we lost our sense of adventure?

For many people, Harley Davidson motorcycles represent all we need to know about adventure. The Harley-Davidson Web page says: "Suppose time takes a picture—one picture that represents your entire life here on earth. You have to ask yourself how you'd rather be remembered. As a pasty, web-wired computer whiz, strapped to an office chair? Or as a leather-clad adventurer who lived life to the fullest astride a Harley Davidson? You can decide which it is, but think quickly. Time is framing up that picture, and it's got a pretty itchy shutter finger."

Sabbath mornings, Pastor Mike Hakanson arrives at church on a Harley. He says a few of the older members raise an eyebrow and turn down their hearing aids, while visiting teenagers "pick their jaws up off the sidewalk" when they learn he's the pastor.

"Life as a Harley rider is having my pastoral garb veiled in black leather, sunglasses and boots," Pastor Hakanson writes. "It's Christianity with a bandanna. . . . It's rubbing shoulders with many who should make you feel like locking your car door as they pull up alongside (and smiling as mothers lock their car doors as I pull up alongside!). It's finding out that whiskered smiles don't need shiny white teeth to be beautiful to Jesus."

"It's about meeting a group of people where they are, regardless of

what they look like, talk like, and smell like," he continues. "It's graciously declining a beer or a smoke and admiring his old lady's (not a derogatory term) latest tattoo. . . . It's being invited to see a custom scooter only to find out it was just an excuse to show me an old 'disfellowshipped from the Adventist Church' letter still tucked between the pages of a tattered Bible. It's seeing tears from a face that looked like it had never cried before. It's thundering home with tears of your own . . . from the wind, of course."

We're not all called to witness from Harleys, but what adventure are we on for God? When Abraham left Ur, God didn't give him first-class seats on Qantas with lacto-ovo-vegetarian meals and frequent-flyer points. Jesus' disciples didn't get to ask about pay rates, vacations and superannuation.

First-century Christians didn't follow Jesus as a lifestyle choice—it was often a life-or-death choice. It wasn't an optional extra—a weekend special. It was a heart-rending decision. God called them all on an adventure.

The Bible is full of people who took the adventurous path and followed God. You'll find a record of men and women who, through faith, "conquered kingdoms," "administered justice," "shut the mouths of lions," "quenched the fury of the flames," "escaped the edge of the sword," "routed foreign armies" and "received back their dead, raised to life again" (Hebrews 11:33-35, NIV).

Of course Christian adventurers aren't immune from the valley of the shadow of death. Hebrews continues: "Others were tortured," "some faced jeers and flogging," "still others were

chained and put in prison," "they were stoned," "they were sawn in two," "they were put to death by the sword" and "they went about in sheepskins and goatskins, destitute, persecuted and ill-treated" (Hebrews 11:35-37, NIV).

The problem is, we often turn off the adventurous paths into risk-free Adventist comfort zones: routine worship services; lack of community involvement; leaving witnessing to the pastor; bowing to the golden calf of "this-is-the-way-we've-always-done-it"; lack of Bible study and prayer; belief that we already have all "the truth"; refusal to try any new outreach methods. And we're so quick to criticize when someone tries something new or different, and we're good at saying "told you so" when it fails.

What if God posted a message on His Web page? It might read something like this: "Suppose time takes a picture—one picture that represents your entire life here on earth. You have to ask yourself how you'd rather be remembered. As pasty, on-again off-again Christians strapped to ritual and the status quo—unable to look past your own needs and happiness? Or as adventurers who lived life to the fullest and did everything possible to share a God-given abundant life with the world? You can decide which it is, but think quickly. Time is framing up the picture, and it's got a pretty itchy shutter finger."

Gary Krause
Global Mission
Communication Director



Next week

*Look for the
August Signs of
the Times instead
of RECORD.*

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SOLVING THE CANCER OF CRIME

by Lindsay John Laus

May 11, 1998, saw about 80 Crime Stoppers meetings held throughout New South Wales. In Dubbo, 1000 people attended. Representatives of the police, politicians, councillors, business people and the general public were there to address a well-known community concern—the increase of crime throughout the state. Such a problem is endemic worldwide.

At the meeting I attended in Kempsey (a NSW town with a population of about 10,000), some 500 people attended—an indication of the nature and extent of the disease, and the concern of citizens.

Few meetings attract so many people of all age groups.

A 1997 Australian publication entitled *State of the Nation* indicates that all violent crimes have increased 700 per cent between 1963 and 1993. The statistics on crimes against property indicates that respect for property has deteriorated far more than has respect for people.

Total serious crime in 1993 was four times greater than at the beginning of the century.

As one would expect at such meetings, there were many suggestions on how to resolve this vexing issue. Suggestions ranged from parents teaching their children respect for property, and the lives and rights of others; schools teaching values to stem the tide of crime; police having wider powers to stem the tide of wrong-doing; politicians needing to make tougher laws to govern aberrant behaviour; and courts and judges needing to give tougher sentences.

It's perceived by many that unless there are adequate deterrents against wrong behaviour, there's little incentive to change. And, often, the victim of a crime seems less protected than the perpetrator.

It's strange that a society worried about crime allows, every day, scenes of crime, violence, disrespect

for worthwhile family values and bad language to enter our homes through television.

Also interesting is the fact that those we look to the most to solve the cancer of crime are not without their problems either. Some parents don't know, or care, what their children do—or where they go. Many teachers see their work is to teach "reading, writing and arithmetic," not moral behaviour.

Bribery and corruption are known in the police system, judiciary and political arena.

Was it coincidental that at the meeting I attended the chairman spoke of honouring the Ten Commandments? Not a single person commented on this remark. Was it because so many people today have added another commandment: "Thou shalt not get caught"?

As the meeting closed I could sense that many were disappointed, and frustrated that nothing seemed to have been achieved at the meeting. Who could, or would, fix the problem? Would they have to depend on signatures on petitions to urge politicians to act decisively?

Is it possible to overlook the root cause of this problem? According to the Scriptures we humans are born with a sinful, carnal nature. The sad results of this are outlined in startling details that read very much like the problems the Crime Stoppers meetings were called to address. Read them for yourself in Galatians 5:19; Romans 1:29-32; 6:23; Philippians 2:15; and 2 Timothy 3:1-5, 13.

But there is a medicine for this disease! It's no use endeavouring to clean up the disease without using the most effective medicine. Yes, encourage parents, teachers, police

and politicians, but never forget the true condition of humankind and the

most essential, and effectual, remedy found in genuine born-again lives.

See what God can do for the malignancy in John 3:5; Galatians 5:22-26; Titus 2:11-14; and 2 Corinthians 5:17. **R**

Lindsay John Laus is a retired pastor who writes from Yessabah, via Kempsey, NSW.

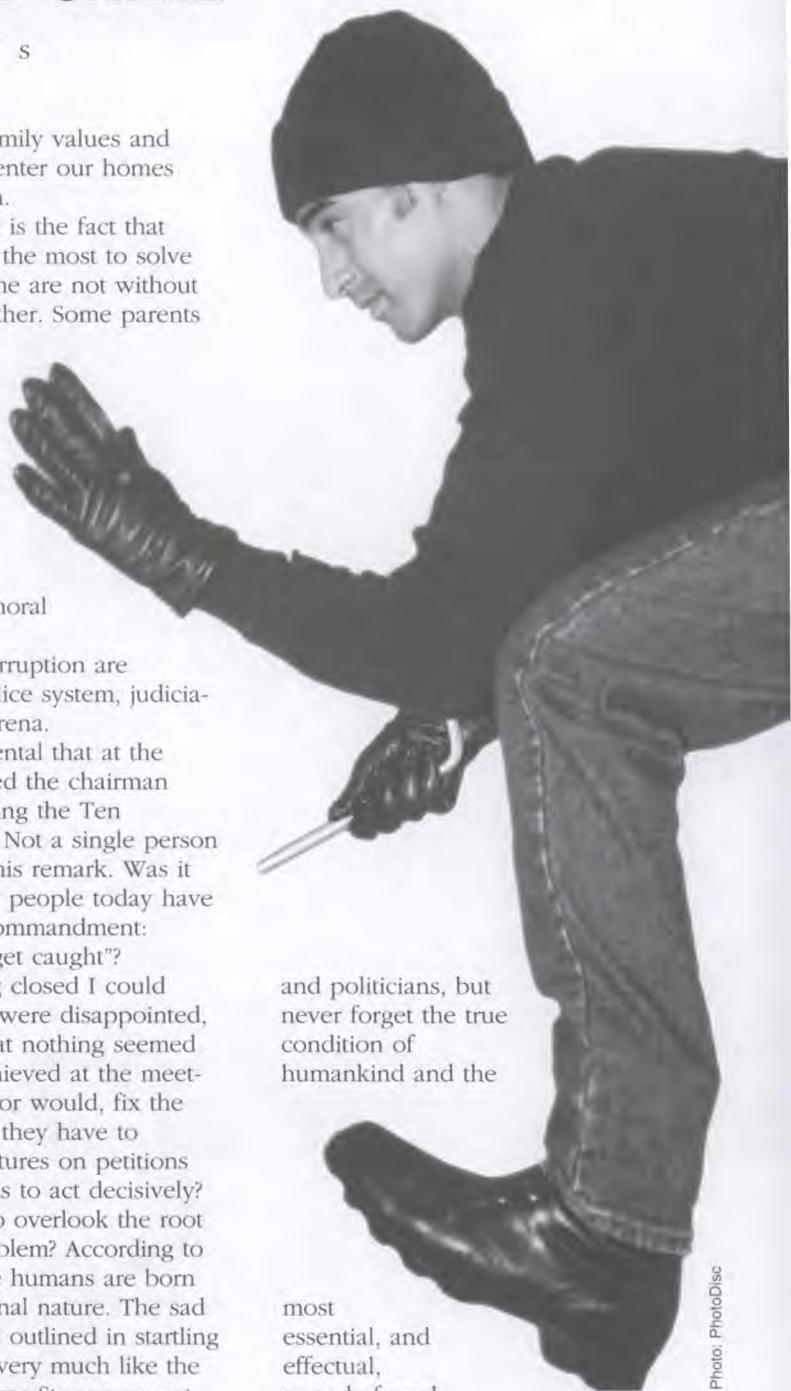


Photo: PhotoDisc

Did you hear...?

■... But would you have understood what happened during the worship service at the Canberra National (ACT) church, June 27?

Nine speakers read John 3:16 in their native tongue. Languages included German, Polish, Afrikaans, Samoan, French, Dutch, Indonesian and Czech.

"Canberra National's a multilingual multinational," says communication secretary **Evelyn Bean**.

Chronicles

■ **Alfred Nobbs** was baptised on Norfolk Island in 1891 after meeting two ministers from the mission ship *Pitcairn*. Since then, a succession of members in the Norfolk Island church have borne either the name Nobbs or a lineage to the family.

Seven (pictured, front from left, **Ken, Les, Alex, Roy**, back



from left, **Ruby, Stephen** and their mother, **Sylvia**) are current members of the church.

Wrongpoint

■ **Geoffrey de Jackson** (Flashpoint, June 13) was baptised in the Borallon Correctional Centre, Qld, on June 8, not the Ipswich church on June 6 (see Newsfront, page 11).

Church calendar

■ **August 1** *Signs of the Times* Rally Day

Papatoetoe's SS must-see-just-like-TV



A new early morning service at Papatoetoe (NNZ) church is drawing a crowd and winning friends. But just don't call it Sabbath school.

"Good Morning God (GMG) is more than doubling attendance in the morning, because it's organised, interesting and still contains the three basic elements of Sabbath school: mission news, Bible study and information to help in the Christian life," says a church spokesperson.

GMG follows a TV chat-show format (with emphasis on preparation, enthusiasm and presentation). Several hosts, or at least one host and a guest, sit on lounge chairs next to a small table. A logo (pictured) is projected on the back wall.

Set-up is completed before 9.10 am so soft music can play for at least 15 minutes before the 9.30 am starting time. Small groups meet at 10 am for 45 minutes of Bible study.

"We're finding our older members don't mind change if it's organised and interesting," says the spokesperson, "plus they watch this type of presentation on TV all the time."

A weekly GMG feature is Adventist World News (information is downloaded off the Internet, or taken from the mission reading or conference newsletter). It is introduced by music while graphics are projected on the back wall.

Papatoetoe has presented GMG at different churches in New Zealand and at the South New Zealand Conference camp-meeting.

"I like GMG because it's presented in a way that keeps people's attention," says minister **Brendon Pratt**. "It also covers subjects that aren't covered in the worship service, and has a mission focus."

Former youth director ordained



Former Samoa Mission youth director **Laumua Tunufa'i** (pictured with his wife, **Marisa**) was ordained in the East Tamaki (NNZ) church on June 27. Pastor Tunufa'i, a Fulton College and Pacific Adventist University graduate, has been ministering at the East Tamaki and Mangere

churches for the past three-and-a-half years. North New Zealand Conference president **Pastor Bill Townend** and Ministerial Association secretary **Pastor Wayne Stanley** assisted with the ordination.

Welfare officer finds calling

Lawrence Lane (pictured with his wife, **Lyn**) was ordained during a regional day at the Whakatane (NNZ) church on June 20. Pastor Lane worked in a variety of jobs—for several years he was a welfare officer—before attending Avondale College. He graduated in 1994, and now ministers at Whakatane. South Pacific Division presi-

dent **Pastor Laurie Evans**, and Pastors **Bill Townend** and **Wayne Stanley** helped with the ordination.



SDAs produce waterskiing mag

A group of Adventists from northern New South Wales produce the quarterly *Australian Waterskiers News* magazine. "If you're inter-

ested in waterskiing, then we've got something you may want," say Rodney



Johnston (editor), Sheree Hilton (design and layout) and Craig Allum. The

magazine includes interviews with professional skiers, boat-testing reports, ski tips, event dates and competition results.

Spiritual emphasis at college

Macquarie College (NSW) students participated

in their annual Week of Spiritual Emphasis in June. The speaker was Walla Walla College (Washington, USA) church senior minister Pastor Karl Haffner. The North New South Wales Conference youth outreach team Megalife provided



drama and music. Pictured are Macquarie students Lydia Nowicki and Kieren Jackson giving the welcome at the final meeting.

Briefly

■ Port Macquarie:

Members of the Port Macquarie (NSW) church met for a week of spiritual renewal at Shelly Beach from June 19 to 27. Highlights included a 30-minute prayer time on the beach at 7 am each morning, and an agape feast attended by more than 100 people.

■ **Southport:** Southport (Qld) church minister Pastor Peter Stojanovic (pictured) presented four "Family Matters" meet-



ings in May. Up to 30 people attended each

meeting. "I've had counselling sessions before," said one nonchurch member, "and this was the only time I felt my view was understood."

Pacific islands

Disabled man builds church



Two members of the Nasege (Solomon Islands) company were baptised recently after studying with a man who travelled long distances on crutches to study with them. "That's no small task when there are no roads or footpaths, only tropical jungle," says Eastern Solomon Islands Mission president Pastor Ray Eaton. The man on crutches, Peter, "is motivating his members and work-

Speaking out for religious liberty

Spain's Director for Religious Affairs at the Ministry of Justice, Professor Alberto de la Hera, spoke out strongly on the need for governments to be directly involved in demonstrating religious freedom during a visit to the General Conference office on June 25.

Citing a recent case when the Adventist Church was subjected to what he called "an unjustified attack in the press," Mr de la Hera said in such cases it was important for the government to act.

"We told journalists what they were writing was untrue and inaccurate, and that the Adventist Church is worthy of respect for its work," said Mr de la Hera.

To demonstrate this in a practical way, an official government representative will be present at the church's forthcoming congress in Valencia, "to show our interest in the work of the church."—Jonathan Gallagher/ANN

ing hard to build a church," says Pastor Eaton. "But he needs petrol to cut timber with a chainsaw." Peter is pictured with some of the Nasege members.

and clinics in Kyrgyzstan. The chief doctor of the Republican Children's



Clinic Hospital, Dr K Uzakbaev, said the aid came "just in time" and

would help save the lives of many children.

World church

BUC reacts to homosexual vote

The president of the British Union Conference, Pastor Cecil Perry, spoke out on the vote by the UK Parliament to lower the age of consent for homosexual sex to 16. "The vote weakens family values and sends the wrong moral signals to our youth," said Pastor Perry in a statement issued on June 23. "The legislation is one step closer to the total moral decadence of our society."—ANN

ADRA distributes medicine

The Adventist Development and Relief Agency (ADRA)—Kyrgyzstan recently completed the distribution of medicine and medical supplies valued at \$US850,000 to hospitals

News extra

6000-year-old Aboriginal site?

New dating techniques have dramatically reduced the estimated age of an Aboriginal rock shelter in the Northern Territory. Previous dating of stone tools at the Jinmium site suggested humans occupied the area 176,000 years ago. But a La Trobe University (Melbourne, Vic) team, using a technique called optically stimulated luminescence to date the time of burial of individual grains of sand at the site, recently concluded the site is only 6000-10,000 years old.

MAKING CHURCH *safe* FOR CHILDREN

by Rod and Nita Ellison

a recent publication about children makes this amazing claim: "In my experience of child protection in Australia, children are less likely to be protected in churches than in almost any other group in society."¹



The author is Patrick Parkinson, Associate Professor of Law at the University of Sydney and a churchman himself. If Professor Parkinson were merely giving an opinion, that would surely be worth reading. But he is giving the results of research—hard data.

"Sexual abuse is a deeply hidden aspect of the lives of many church members,"² he says. And, "The stories that are told about churches come from many different denominations."³

Parkinson's research database is modern and impressive. "It [child sexual abuse] exists. It is widespread. It is happening in Christian families and in local churches. And a large number of survivors are in our churches."⁴

Like other churches, Adventists have minimised whatever complaints we may have heard about child sexual abuse, regardless of the potential for further damage to other victims.

"All the evidence now suggests, however, that the number of offences that come to light could well be a small fraction of the number actually committed by each perpetrator and that, for a large percentage of sex offenders against children, offending is a deeply ingrained and habitual behaviour which they will find very difficult to change."⁵

It's generally wrong to assume that an act of abuse is just a peccadillo, not likely to be repeated, and to be overlooked.

Our church too?

Of course, I hear some say, this may be true of others, but not in our church! Unfortunately there's mounting evidence that it does exist among Adventists. An unpublished doctoral dissertation by Lennard Jergensen at Andrews University (in 1992), with results drawn from students at religious colleges, indicates that child sexual abuse among Adventist students was higher than in the other Protestant or Catholic colleges sampled—or, indeed, than among those not professing any faith—with molestation of girls reaching more than 17 per cent.⁶

An Australian study in 1992, reported as "Sexual Violence and Adventists," indicated that in the Christian community the prevalence of sexual abuse and family violence was as great as in the rest of the community, "and that sexual offenders were often Christian men, family men, church leaders and pastors."⁷

A letter of protest and rebuke, and a call for verifiable data resulted in the publication of stories of abuse from Adventist victims. The Australian ValueGenesis Study for Young Adults reports similar results on sexual and other abuse.⁸ We are among the "many denominations" mentioned.

As old as sin

Professor Parkinson suggests that "a common way of defining sexual abuse . . . is to define it as sexual contact between a child and an adult, or a minor who is at least five years older, whether the child is a willing participant in the activity or not."⁹

Child sexual abuse of girls is not a recent phenomenon. Most anciently it's mentioned in the Bible in the account of Genesis 19:3 when Lot, sheltering the angels, was threatened by the men of Sodom with sexual assault. In an effort to mollify their anger he offered his daughters—probably only teenagers—for their pleasure. I don't imagine the angels, who promptly struck the men of Sodom with blindness, would have been particularly impressed with Lot's largess.

Then there is the case of the Levite who, with his host, in exchange for their own safety, actually surrendered his concubine and

his host's daughter to a gang of Benjaminites who raped and murdered the girls (Judges 19). In 2 Samuel 13, Amnon, a son of David, commits carefully planned incest with his half-sister, Tamar, who was later murdered by her full brother Absalom.

These stories speak volumes for the sexually abusive practices of the time, indicating that "it was a 'disgraceful thing' to rape an honoured male guest but a teenage daughter or a concubine was fair game."¹⁰

Later, from accounts in classical Greek and Roman literature, it is apparent that boy brothels and sexual pleasures provided by young boys were common. *The Didache*, a second-century commentary on the Gospels, shows an awareness of the problem and, among other things, "provides a trilogy of prohibitions: 'Thou shalt not commit adultery, thou shalt not commit fornication; thou shalt not seduce young boys.'"¹¹

Child molestation has probably been practised through the succeeding centuries, and we have anecdotal evidence that child prostitution was common in Great Britain in the 18th and 19th centuries. Only the continued campaigning by reformers, including Bramwell Booth of the Salvation Army, forced authorities to take action.

Similarly, child prostitution has been common in Asia. Toward the second millennium, in Australia, America and Europe, studies have shown that about 10 per cent of boys and 30 per cent of girls have been sexually abused by the age of 16 years. "About 90 per cent of all sexual abuse of girls is by men."¹²

What does the Bible say?

Sexual abuse is sin. And it isn't just because the Bible condemns fornication and adultery, but because it also involves covetousness, deceit, violence, abuse of power and, above all, it has an extremely damaging effect on children.

Jesus said, "Let the little children come to me . . . for the kingdom of heaven belongs to such as these" (Matthew 19:14). And in Matthew 18:6 He says, "If anyone causes one

The Christian Centre for Bioethics presents a two-day seminar: **Sexual abuse within the church** **Facing the issues together**



Exclusively for Seventh-day Adventists

Featuring: Ray Wyre, an international authority on sexual crime and the intervention and prevention of sexual offending

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E-mail: toml@sah.org.au

"This seminar will be of interest to parents, teachers, ministers, youth workers, Pathfinder leaders, departmental directors, church administrators and church members."—*Dr Tom Ludowici, director, Christian Centre for Bioethics*

"As a church we are very grateful for this seminar to enable us to understand and face the issue of sexual abuse in the church and to develop skills and strategies that will equip us and individuals to respond to the issue decisively and appropriately."—*Pastor Laurie Evans, president, South Pacific Division*

of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea."

The word "sin" used here means "to stumble." *The Living Bible* paraphrases it as causing "one of those little ones to lose their faith"—a well-known result of child sexual abuse by males. Perhaps Jesus saw children being destroyed by sexual exploitation. "Jesus took the protection of children seriously."¹³

Can you pick an offender?

There's no one stereotype of child sex offenders, but characteristically

they have an extraordinary capacity for self-deception. There are men who see cultural or intrafamilial factors giving them a right to sex in the family, and children may be "groomed" to comply.

Some are episodic and others habitually target children. Many sex offenders, both religious and irreligious, struggle with conscience before offending.¹⁴ They describe it as a compulsion or an addiction. Nevertheless, they "show an extraordinary degree of patience and control in which they can abuse children without being caught. Sexual abuse of children is rarely an impulsive act."¹⁵

"Being a Christian or even a minis-

ter or a priest, does not automatically take away the desire to molest children. All the evidence suggests that there are a lot of offenders who have strong religious convictions. The indwelling grace of Christ may act as a brake on a Christian's tendency to sin by enlivening his or her conscience. But ultimately Christ does not take away our free will, and Christians as well as others in the community, suffer from deviant sexual urges, and choose to act on them."¹⁶

The devastation of a victim

Victims tend to carry feelings of guilt, helplessness and shame, as well as grief and anger. These feelings don't go away; they're likely to resurface strongly when circumstances in their lives—consciously or unconsciously—recall the events of their own abuse.

Commonly it leads to feelings of low self-worth, which may progress to depression and even suicide. It's also likely that victims of abuse will tend to be victims of rape and domestic violence.

The adverse effects of child sexual



abuse are greatly increased when the relationship is incestuous, the duration of the abuse continues for a long period, the severity of the abuse is exacerbated, or when accompanied by violence. Children who experience strong support from parents or friends manage better than those who are left alone to deal with it.

Looking under the carpet

As church counsellors over the past 25 years, such painful experiences as described here are not new to us, and we suggest the viewing of the video *Too Close to Home*, con-

taining dramatised factual case studies in which perpetrators are members holding church office. It also contains procedures and advice relevant for victims of sexual abuse and their support network.

Please take note of the important message on the video: "This video should not be used in groups where there are no skilled persons present to deal with issues which may be aroused by those viewing it." The video may be obtained from the Trans-Tasman Union Conference, PO Box 14, Gordon NSW for \$A15 plus postage. There are also three free booklets related to this issue from the same source. **R**

References

1. Patrick Parkinson, *Child Sexual Abuse and the Churches*, Hodder and Stoughton, London, 1997, page x. This book contains numerous case studies.
2. *ibid*, page xi.
3. *ibid*, page xii.
4. *ibid*, page xiv.
5. *ibid*, page 31.
6. Lennard Jergensen, *The Relationship Between Attitudes Toward Women, Rape Myth Acceptance, and Sexual Coercive Experiences of Male and Female Students at Religious and Public Colleges*, figure three "Prevalence of sexual molestation before age 14" (PhD dissertation, Andrews University, 1992), in Steve Daily, *Adventism for a New Generation*, Better Living Publications, Portland/Clackamas, Oregon, 1994, page 326.
7. *Report of a conference organised by the Adventist Church in Sydney, featuring the work of Project Anna and CASA House in Melbourne*. Published in the January 18, 1992, *RECORD*.
8. *ValueGenesis Young Adult Study*, reported in the May 2, 1998, *RECORD*.
9. Jergensen, *op cit*, page 17.
10. Parkinson, *op cit*, page 15.
11. *ibid*, page 14.
12. *ibid*, page 19.
13. *ibid*, page 28.
14. *ibid*, page 50.
15. *ibid*, page 50.
16. *ibid*, page 36.

Rod and Nita Ellison are counsellors who, for many years, worked in pastoral and counselling roles within the church. Since retirement they have helped establish Southlakes refuge for women and children, generally known as Ronita Cottage. They write from Wangi Wangi, NSW.

Where two or three are gathered . . .

Men are kneeling in the minister's room, but it isn't Sabbath. They're meeting at the church on Tuesday evenings while nothing else is on.

They've come together as a prayer group and they have just one focus. They're praying that the Holy Spirit will touch the ministry of their pastor and give it power. They're asking God to bless him with the strength and stamina he needs. They pray for his wife and his growing children. By the time they finish praying there's not much left in the pastor's life that has not been upheld before God.

Parents are gathering in the youth hall and filling the empty seats. Monday evening is when they meet to pray for the youth of the church. Some remember their own young people who no longer sit in these seats, while others pray for tomorrow's youth and the young of the church at large.

It's Friday night and anyone from the church has come along. There's no guest speaker or special music, but the flowers are in place for the morning. There's only one reason for being there, only one theme for prayer. They kneel on the carpet and ask God to send more people to fill the empty pews in their church.

Does God hear and answer when we pray?

"Before they call I will answer; while they are still speaking I will hear." "For where two or three come together in my name, there am I with them" (Isaiah 65:24; Matthew 18:20, NIV).—Carole Ferch-Johnson, prayer coordinator for the South Pacific Division. E-mail: cferchjohnson@adventist.org.au

ELLEN WHITE'S ALBUM



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These photographs are among those in an album given to Ellen White when she left Australia in 1900. A reproduction of the album can be found at the Ellen G White/SDA Research Centre at Avondale College.

Unfortunately, the photos featured here are not identified. If you are able to identify the site, or any of the people featured, please write to: The Secretary, Ellen G White/SDA Research Centre, PO Box 19, Cooranbong NSW 2265.

Please signify the photograph you are referring to by its number.

SIGNS MONEY SEMINARS WIN FRIENDS

Signs of the Times is sponsoring money-management seminars that are currently being presented in Adventist churches in Victoria.

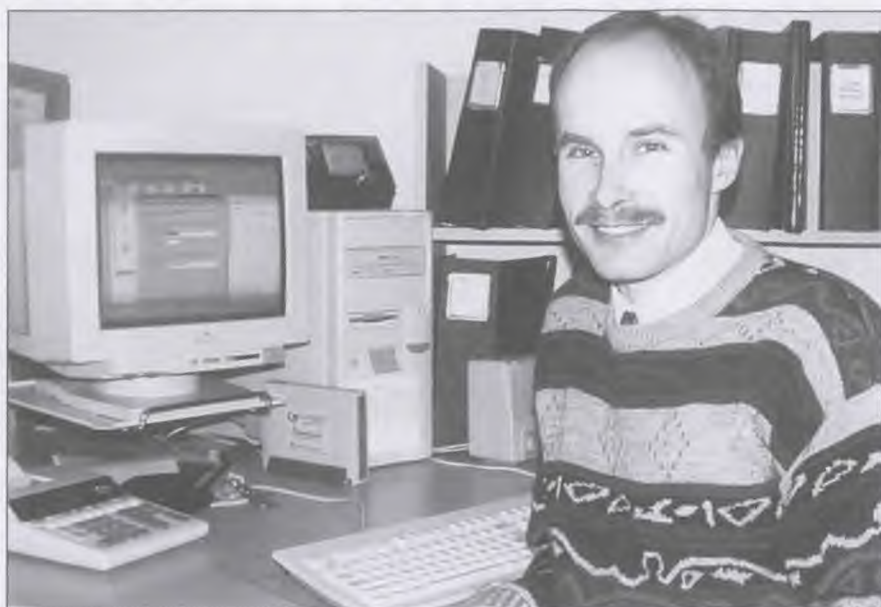
"The seminar is part of the people-helping aspect of our magazine," says *Signs* editor Pastor Bruce Manners. "The community is interested in money management, and this is a chance for us to give some practical assistance."

The seminar, presented by Signs Publishing Company accountant Doug Burns, covers topics such as: the nine secrets of financially independent people; how to implement and maintain a budget that really works; how to fast-track your mortgage; reconciling bank accounts; and how to make the most use of banks and their products.

"It's not an investment seminar," says Mr Burns. "We don't talk about shares, bonds or portfolios. We talk about making money go further in a domestic situation—stretching your dollar, basically."

"Doug is an excellent presenter," says Pastor Manners. "He's already been sounded out by an Assemblies of God church (some of their members attended a seminar) to run a program for them."

After a two-night series in the Warburton church (where an average of 60 people attended), Mr Burns was invited to present a three-night series in the Dandenong church (where an average of 25 people,



Signs Publishing Company accountant Doug Burns presents the Signs of the Times-sponsored Money Management Seminar.

mostly non-Adventists, attended). The Lilydale church has also invited Mr Burns to present a seminar.

"The churches have been pleased with the number of non-Adventists attending the seminar," says Mr Burns. "Money management is a bit different from the usual *Quit Now!* and vegetarian cooking demonstration programs."

Advertising for the Warburton and Dandenong seminars included letter-boxing leaflets, a letter to all *Signs* recipients in the area, and, in Warburton, placing announcements

in the church bulletin and leaflets in banks and school newsletters.

About 20 per cent of those at both seminars attended after receiving an invitation letter from Pastor Manners.

Mr Burns uses the latest visual technology in the seminars—he connects his laptop computer to a video projector to illustrate his program, to demonstrate simple budgeting techniques and to show how mortgages can be paid quickly.

Attendees receive a workbook; copies of *Signs* are also available.—*Brenton Stacey*

Argentine goalie credits Adventist health for skills

Carlos Roa, goalkeeper for the Argentine World Cup soccer team, now famous for winning the match against England through his penalty save, credits his soccer abilities to his healthy lifestyle, learned from the Adventist Church.

Mr Roa, called "Lettuce" by his team-mates because of his vegetarian diet, identifies with the church and its beliefs that emphasise the whole being, says Pastor Dario

Bruno, Mr Roa's former church minister.

"Carlos Roa is a fervent sympathiser of Adventism and a strong promoter of the healthy lifestyle characteristic of Adventists," says Pastor Bruno. "Both he and his wife frequently attended our Avellaneda church, and sent their daughters to our church school from the day it opened in 1992."

Mr Roa's lifestyle has caught the

attention of the media, with wide reporting in Argentina's national press. A recent report in *Gente* (*People*) profiles Mr Roa: "Carlos Roa is the primary goalkeeper in the Argentine squad. He is 28 years old, always calm, a vegetarian (hence his nickname 'Lettuce') who does not drink alcohol or take drugs, sleeps a full night, and always carries a Bible in his suitcase."—*Jonathan Gallagher/ANN*

ADVENTISTS RETURN TO CHURCH

More than 4000 inactive Adventists came back to church on May 9.

Some 123 churches in Australia and New Zealand invited the former members to attend "Together Again" worship services to help build bridges of mutual understanding and acceptance.

The Gisborne (NNZ) church hosted seven inactive members; Glen Huon (Tas) hosted 12; Albury (NSW) 30 in response to 150 invitations.

Some 27 churches in the South Queensland Conference participated. Seven churches in both the Tasmanian and Northern Australian

Conferences also participated.

In the Coffs Harbour (NSW) church, a woman was sent an invitation pack. Both she and her daughter accepted the invitation and attended the "Welcome Home" day. They are now having Bible studies with the minister, Pastor John Lang.

A married couple in their 30s did not even wait for the "Welcome Home" Sabbath. According to Pastor Lang, they began attending as soon as they received their invitation.

"Statistics and stories like these can be repeated from across Australia and New Zealand," says South Pacific Division personal ministries director Dr David Foster. "Rebuilding relationships with inactive Adventists is an outstanding hope-building experience."



Prayer leads to record enrolment



Esperance (WA) Adventist Primary School students Trent, Kristy, Lakeisha and Georgia check the progress of work on their new classroom earlier this year.

A record 46 students are enrolled at Esperance (WA) Adventist Primary School this year. Only 16 enrolled two years ago.

"The school board took the matter to the Esperance church," says communication secretary Rhonda Morcomber. "Time was set aside during the worship service to pray specifically for a higher enrolment. There was an increase in numbers before the time of prayer had even started."

Two new classrooms and an office (funded and built by Esperance church members and members of the community) have been added to cope with the expanding student numbers. A second teacher has also joined the staff.

The school will officially open and dedicate the new buildings in August.

Notebook

Prisoner for life baptised

The baptismal candidate wears a blue shirt and blue shorts.

So do six men who sit quietly nearby.

There are no flowers or padded pews. Just grey paint over concrete

floors and walls. Heavy steel doors lock behind us.

"Coming to gaol was the best thing that could have happened to me," says Geoffrey de Jackson, who is serving a life sentence at the Borallon Correctional Centre, Qld. "I sensed my need of God."

Contrasting with the coldness surrounding us is the warmth of expression on the faces of the prisoners and visitors at Geoffrey's baptism.

The service is intimate. Joyous testimonies and telegrams. Songs of praise and deliverance—one from Geoffrey and three prisoners. Even a video from Pastor Charles Brooks, Geoffrey's favourite minister. An appeal is made. Prayer is offered.

Geoffrey has not always been a model prisoner. A dangerous criminal and violent inmate, it took maximum security and solitary confinement in Brisbane's notorious Boggo Road Gaol to bring him to his knees.

Now he provides Christian books and videos to prisoners, and often screens videos to audiences of more than 100.

"I wondered whether God would accept me back—I wasn't worthy. I'm still not worthy, but that's the beautiful thing about God: He accepts me as I am,"—
David Entermann



Geoffrey de Jackson (left) and David Entermann (right).

It will take a great deal of political will to make the necessary changes. I pray that we can find that will.

Educational changes

JOHN F WATERS, VIC

Pastor Laurie Evans's editorial "Adventist education reassessed" (May 23) highlights several desirable outcomes in the development of Adventist Christian education. That these ideals should receive attention through Dr Bruce Youlden's current series of articles is gratifying.

These ideals have been promoted by Adventist educators for many years, but progress has been difficult. Pastor Evans seems to suggest that structural changes within the system are necessary to allow Adventist education to become effective, efficient and affordable.

Our operation, for its size, is too complex, with too many levels and too many entities entrenched in the structure. It will take a great deal of political will to make the necessary changes. I pray that we can find that will.

(written by Wintley Phipps, Mirianne Scriven and James Bingham, the last being from Geelong, Vic).

To me, this hymn is more vigorous, more stately and more grand than the 1962 hymn.

"We have this hope" was the theme for the 1962, 1966, 1975 and 1995 GC sessions.

TV or not TV

MALCOLM FORD, NNZ

David Smith's "Seinfeld's missing ingredient" (June 27) appears to be an accurate analysis of Seinfeld's program and typical of most television entertainment. A series about nothing epitomises the obsession of script writers who reflect the prevalent humanistic and nihilistic philosophies.

Like Martin Esslin's *The Theatre of the Absurd*, the second step, after the shock of awakening the bour-

geois from prolonged sleep, is to eyeball him and tell him there is nothing there!

Christians who spend hours watching television should not wonder why they're disenchanted with their spiritual experience. Do they really think they can slough off the godless conditioning process of these programs just as easily as changing clothes?

More than one door?

ALAN A JONES, NSW

The letter "Giving 100 per cent" (June 13) prompts me to suggest that one reason why the "Lord's storehouse" is not filled to expectations is that not every Adventist has the same definition of the storehouse. The Old Testament model has elements (see Deuteronomy 14 and 26) to suggest that—to change the metaphor a bit—the Lord's storehouse has more than one door.

Thanks to readers

JANE HUNT, QLD

Please thank all those RECORD readers who responded with information and suggestions for my thesis on the literature and philosophy of healing. I will respond to each one but, in the meantime, I wish to express my appreciation for such a warm, varied and helpful response.

The only theme song?

ELIOT W BOLST, VIC

I couldn't help but notice the item under "Did you hear . . . ?" concerning the hymn "We have this hope" (July 4). It mentions that this hymn "has been the theme song for every General Conference (GC) session since it was first introduced in 1962."

In 1990, following the GC session of that year, we at Bickley church (WA) thoroughly enjoyed getting to know the GC theme song for that session—"We shall behold Him"

Just a coincidence



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children

The Disciples

Puzzle number: 28

Special Bible passage to read for this week:

Mark 1 + 3. Use the telephone key pad to fill the letters in the box. Then choose one letter from each row to find one of the disciples.

Phone Number 4722 7468

Telephone

1	ABC	DEF
GHI	2	3
4	JKL	MNO
5	6	
PRS	TUV	WXY
7	8	9
*	0	#

4			
7			
2			
2			
7			
4			
6			
8			

Answer:

Name Age

Address

To join the *Experience the Power of His Word Club*, send your completed puzzle to:
Experience the Power of His Word Club, Locked Bag 2014, Wahroonga NSW 2076

Anniversaries

Kelly, Bob and Sheila (nee Parker) were married in the Baptist church, Scarborough, Yorkshire, England, on 5.7.48, by Pastor E M Dorland (president of North England Conference). The Baptist minister was best man. They migrated to Australia in 1955, spending one year in Melbourne, then going to Perth, WA, where they live at present. Bob and Sheila are still taking

Coyne, Rheuben and Audrey, longstanding members of the Aitkenvale Seventh-day Adventist church, celebrated their 50th wedding anniversary on 2.6.98 with an open house, attended by friends, family and church members. On the previous Sunday, 31.5.98, they were also treated to a family celebration luncheon at the home of their youngest daughter. They were married in Proserpine, northern Queensland, on 2.6.48 by Pastor House, and lived in the Proserpine district until 1955, when they moved to the Burdekin area. In 1969 the family moved to Townsville, where they have remained until this day. Rheuben and Audrey have raised seven children, Ailsa (Cairns), Rod (deceased 1996), Lorraine, Edna, Athol, Maree (all of Townsville) and Gleniffer (Fremantle, WA). They also have 10 grandchildren and one great-grandchild.

Wedding

Sherratt—Jones. David Paul Sherratt, son of John (Jock) and Margaret Sherratt (Cooranbong, NSW), and Cherie Chantelle Jones, daughter of Tasman Jones (Glenorchy, Tas) and Susan Burrows (Balcolyn, NSW), were married on 7.6.98 in the Hillview Seventh-day Adventist church, Morisset, NSW.

Ray Dickson



an active role in Armadale church life. Having no other family here except for Sheila's elderly mother, and being in England on their wedding anniversary date (the first trip in 20 years), the Armadale church members held a "surprise" 50th wedding anniversary in the Edwards's home on 31.5.98. Bob and Sheila were left quite speechless and overwhelmed, and commented that they had never experienced anything like it before. A great time was had by all who could attend. We praise the Lord for His goodness to this lovely couple.

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cairn Island for two years with his wife, Helen, as a nurse.

Graeme Loftus, James Fletcher

Barrett, Jessie Florence, born 28.2.14 in WA; died 8.5.98 in Freeman Nursing Home, Perth. She was predeceased by her husband, Pastor Robert Barrett, in May 1968. She is survived by her sister and brother-in-law, Lorna and Harry Osmond (Cooranbong, NSW); her sister-in-law, Ivy Laird (Busselton, WA); also her nieces and nephews.

Philip Rhodes

Browne, Ruth Hilda May, born 17.7.14 at Hamilton, NNZ; died 30.5.98 at Te Kuiti, NNZ. In 1935 she married Arthur Hudson, who predeceased her in 1957. On 20.12.87 she married Desmond. She is survived by her husband; her son, Maurice Hudson (Morayfield, Qld); and her daughters, Mavis Francis (Cooranbong, NSW) and Glenda Davison (Waihi, NNZ). Ruth was a foundation member of the Te Kuiti church, which began in her home. She was much loved and also appreciated for her great generosity and kindness.

Ben Timothy

Burton, Gladys ("Tops"), born 28.7.03 at Rohais, Guernsey Island; died 28.5.98 at Coronella Retirement Village. She is survived by her nephew, Roy Clark.

Mervyn Savage

Coutet, Eugene Kilner ("Sailmaker"), born 10.11.13 in Mauritius; died 23.5.98 at his home in Dandenong, Vic. He was predeceased by his

Obituaries

Barker, Pastor Lewis Thompson, born 25.2.29 at Lincoln, SNZ; died 13.5.98 at Nurse Maude Hospice, Christchurch, after a seven-year battle with illness. He was predeceased by his wife, Miriam (nee Wilkinson), in 1973. In 1983 he married Helen (nee Hay). He is survived by his wife; and his daughters to his first marriage, Delwynne, Carolyn, Sharon and Marilyn (all of Christchurch). Pastor Barker served as an evangelist in SNZ, WA, England and Scotland; also on Pit-

Positions vacant

▲ **Television/Video Producer—Adventist Media Centre** is seeking the services of a full-time Producer responsible for producing our television and video productions. Applicants should have at least five years experience as a producer. In addition, the applicant should have good communication skills as well as some experience in directing, editing, writing or as a camera operator. **Further information** and application details may be obtained from the General Manager, Adventist Media Centre, phone (02) 9487 1844, fax (02) 9487 1659.

▲ **Regional director—Adventist Health Department, PNG,** seeks a self-motivated and committed Adventist professional to oversee the numerous clinics operating throughout PNG, provide support for Sopas Adventist Hospital, coordinate and develop high-quality health education materials and facilities, liaise with government organisations and NGOs, and preach, teach and model the Adventist health philosophy.

▲ **Medical practitioners—Sopas Hospital, PNG,** is seeking committed Adventist surgeons, or experienced medical practitioners with extensive surgical skills. Experience in thoracic, abdominal and obstetric or gynaecological surgery would be an advantage. This is an opportunity for teaching seconded national medical graduates, expatriate medical students, and nursing college students.

▲ **Information technology specialist—Pacific Adventist University, PNG,** requires the services of a committed Adventist with extensive NT networking experience, appropriate qualifications, good communication and interpersonal skills, and the sensitivity required to effectively work in a cross-cultural setting. This is an opportunity to gain expansive experience in the educational sector combined with gaining further experience in NT networking and Internet technology.

▲ **Chief executive officer—Sopas Hospital, PNG,** requires a dedicated Adventist professional with initiative, established management skills and successful team leadership qualities. The role will be to drive forward the development of the hospital by effective implementation of appropriate strategies. This person will have demonstrated competencies that enable him or her to negotiate at the highest levels of government and with local community leaders.

Further information and application details may be obtained from John Ogg, Human Resources Director, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076; fax (02) 9489 1713; e-mail <jogg@adventist.org.au>

brothers, Abner in 1979, and Baxter in 1989. He is survived by his wife, Marie; his daughters, Marchesse Pearson, Lysebil Sandapa, Lynelle Dick, Sybille Ahkhi, his sons, Eugene, Augie and Lyndsay; and his 18 grandchildren.

Mervyn Savage

Davis, Maurine Ada Joan, born 19.10.27 at Cooranbong, NSW; died 3.5.98 at her home in Kempsey, NSW. Maurine married Ray Furness, who predeceased her. She is survived by Cyril, whom she married in 1977. She is the loved mother and mother-in-law of John (deceased) and Ruth Furness (Macksville, NSW), Julie and Colin Hardwick (NZ), Pauline and Neville Davis (Kempsey, NSW); stepmother of Rodney and Maree Davis, and Cherylin Davis; her two brothers; one sister; and her six grandchildren. Maureen will be sadly missed by family and friends.

L J Laws, W E Edmunds

Grbic, Vojislav, born 4.12.20 in Yugoslavia; died 10.6.98 in Albury, NSW. He was predeceased by his wife, Milija in 1994. He is survived by his son, Lubo (Albury); and his grandchildren, Bily Dragojevic and Sally Grbic (both in London, England).

Ken Love

Kooke, Elisabeth Maria Hillegonda (nee Witteveen), born 15.7.11 in Amsterdam, Holland; died 4.5.98 at Whyalla, SA. She is survived by her husband, Nicolaas; her children, Cora and Jan (Whyalla, SA), Joan and Rien (Aitkenvale, Qld), Wim and Brenda (Murray Bridge, SA); her grandchildren and great-grandchildren.

Jim Ballantyne, Branko Sretenovic

McKay, Carmel Eunice, born 7.11.18 at Toowoomba, Qld; died 27.5.98 at Toowoomba. On 17.9.42 she married Alfred, who predeceased her in 1985. She was also predeceased by her son, Ross, in 1968. She is survived by her children, John and Noel (both of Toowoomba) and Wendy (Sydney, NSW). Carmel has been a faithful and tireless worker for the Central Toowoomba church. The blessed hope sustained her during her brief illness.

Tom Potts, Clive Butcher

Norris, Sidney Archibald (Arch), born 15.5.12; died 11.6.98 in Redcliffe Hospital, Qld. On 1.3.41 he married Doreen. He is survived by his wife; his son, Ian (Nerangba, Qld); his daughter, Lorraine Walters (Sydney, NSW). Arch was a war veteran from Papua New Guinea.

Murray House

Volunteers needed

❖ **Urgently needed—obstetrician/gynaecologist—Nepal.** Our Scheer Memorial Hospital near Katmandu needs an OB/GYN and an Anaesthesiologist for 3 months or permanent basis (but negotiable). Prefer female gynaecologist. Present doctors have to return to Argentina.

❖ **Three primary teachers—Bangkok Adventist School, Thailand.** To teach Grades 1 and 2, 3 and 4, 7 and 8. Position is for 12 months, commencing August/September 1998. Accommodation provided, stipend of \$A500 per month. One way airfare and insurance provided.

❖ **Public relations officer—ADRA-PNG.** Assist Royden Howie, enjoys writing, is creative, energetic and willing to get out in villages with project staff. Computer literate (desktop publishing/Internet). Prefer single person. Term of service negotiable, commencing ASAP. Accommodation provided, pay own airfares and insurance.

❖ **English and accounting teacher—Samoa.** Qualified English and Accounting teacher is needed to teach Forms 5 and 6 in preparation for final exams. Term of service six months, commencing ASAP. Accommodation provided, airfares and insurance negotiable.

❖ **Bangkok Adventist Hospital** needs a volunteer pastor to care for the Hospital church and serve as Chaplain to nurses and staff. Stipend of \$A600 per month, round-trip airfares provided if stay two years. If wife is a teacher, employment available in Adventist school. Accommodation on hospital compound. Early retiree preferred.

❖ **Assistant youth pastor—Stanborough Church, London, UK.** To work with pastoral staff in caring for young people. Excellent opportunity to gain youth ministry experience. Position is for 12 months, commencing September 1998. Pay own airfares. Accommodation and allowance provided.

❖ **Assistant pastor—Crieff, Scotland.** To work with pastor caring for Parthians and general pastoral duties. Term of service is 12 months, commencing September 1998. Pay own airfares. Accommodation, insurance and allowance provided.

❖ **Teacher—International Health Food—Tanzania.** Spanish family going to English-speaking country to establish Health Food Company, needs English language teacher to teach family and supervise 8-yr-old boy's normal education. Position is in Morogoro, Tanzania. Travel paid, accommodation and allowance of \$US300 per month. Must be a teacher. Position is for 12 to 18 months, commencing September 1998.

❖ **PE Teacher, Outdoor Education—Lilydale Adventist Academy, Vic.** Qualified or experienced FEMALE to supervise PE and Outdoor Education, including Duke of Edinburgh program. Position is for 12 months, commencing January 1999. Accommodation and allowances provided.

❖ **Maths/Science teacher—Aore Adventist Academy, Vanuatu.** A third-year student with major in Maths/Science to teach for 10 months, commencing ASAP.

❖ **Science & English teacher—Kauma Adventist school, Kiribati.** Urgent need for a Science and English teacher (Forms 1 - 3), do not need a degree, commence ASAP. Term of service, 12 months.

Contact Pastor Eric White, Coordinator Volunteer Services, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076. Phone: (02) 9847 3333; fax: (02) 9489 0943; e-mail: <ewhite@adventist.org.au>

Robinson, Rose Myrtle, born 27.7.02 in Christchurch, NZ; died 3.6.98 in Culliffe House, Christchurch. She was predeceased by her husband, Walter (Ned). She is survived by her daughters, Phyllis Harvey, Lorna Brown (both of Christchurch, NZ), June Geary (Australia); her eight grandchildren; and 14 great-grandchildren. Mrs Robinson was one of the foundation members and very active in the Papanui church in Christchurch. She was a very good Bible student and loved her Lord. She was respected and loved by all.

Ray Moody

Salmond, Francis Everett (Frank), born 18.5.11; died 11.5.98. In March 1938 he married Leila Hollingsworth, who predeceased him. He was also predeceased by his brother, Jim; and his sisters, Hazel and Leila. He is survived by his sisters, Ethel Newman (Wauchope, NSW), Heather Wood (Cooranbong), Ruth Rolling (Beaumont, Qld); and his brother,

John (Brisbane). While living in Sydney, Frank was the treasurer of the Guildford Adventist church. He worked for the Sanitarium Health Food Company from 1935 to 1954 in the accounts department.

W E Rudge, L Robinson
(Apology for lateness due to a problem in e-mail transmission)

Steele, Marjorie Lavina, born 10.8.07 at Dunedin, NZ; died 30.5.98 in Bethesda Retirement Home, Auckland, NZ. She was predeceased by her husband, Lawrence, in 1980. She is survived by her daughter and son-in-law, Noeline and John Edwards (Auckland); and her sons and daughters-in-law, Matthew and Annette Steele (Alstonville, NSW) and Keith and Lyn Steele (Hamilton, NZ). The funeral was held at Bethesda Chapel on 11.06.98. A graveside service was held on 13.6.98 at Fairhall Cemetery in Blenheim, and was conducted by Tom Harvey.

Stephen Bews, Tom Harvey

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South Australian Conference triennial session. Notice is hereby given that the triennial session of the South Australian Conference of the Seventh-day Adventist Church will be held in the Australian Mineral Foundation Auditorium, 63 Conyngham Street, Glenside, on August 15 and 16, 1998. Delegates register at 3.00 pm and this will be followed by the commencement of the session at 3.30 pm. Devotionals and reports will be conducted on Sabbath afternoon, followed by closing Sabbath. Business sessions, including financial reports 1995-97, as well as changes to the South Australian Constitution and the election of conference officers, departmental directors and the executive committee for the next triennium.

Wanted—single or multiple copies of pre-1990 Adventist Appeal or Appeal for Missions magazines. Attractive reward offered for oldest copy. Post to Pastor Graeme Humble, 19 Eagle Terrace, Brisbane Qld 4000.

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Adventist lawyer. For advice and representation in all areas of Australian law, contact Mr Ron Bower, BJuris, LLB (Hons), senior partner, Corser & Corser, barristers and solicitors, GPO Box R1251, Perth WA 6844. Phone (08) 9224 6222; mobile 0419 928 308; A/H (08) 9332 3648; fax (08) 9224 6299.

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