

# RECORD



*Sydney Pathfinders get their message across.*

## Youth march against drugs

*Sydney, NSW*

**M**ore than 300 Pathfinders marched through the streets of Sydney, November 1, proclaiming their support of a drug-free lifestyle. The young adults came from 27 clubs at Seventh-day Adventist churches in and around the city.

“We encourage the directors of the clubs to discuss with their Pathfinders the issues of drug use and abuse,” says Pablo Lillo, assistant director of Youth Ministries for the Greater Sydney Conference. “The march is then an opportunity for the Pathfinders to publicly take a stand against drugs.”

Some Pathfinders carried banners with anti-drug messages during the march. About 310 signed a card during the march to formalise their commitment to live a life free of drugs.

Meagan Wright, 16, a member of the Kellyville church’s Pathfinder club, says the Pathfinders had a choice about whether or not to march. “We march because we want to,” she says. “We’re willing to take a stand.”

She says the march shows members of the community that “not everyone’s OK with drugs.”

The Pathfinders march from Prince Alfred Park in Surry Hills up Elizabeth Street to Hyde Park, then up Macquarie Street to the Cahill Expressway. A youth liaison officer from the NSW Police and a former drug addict spoke to the Pathfinders before the march. The Pathfinders then observed a minute’s silence for those who have died from drug overdoses.—**Brenton Stacey**

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# Screened perceptions

Is this your bag, Ma'am? Did you pack it yourself?"

"Have you left this bag with anyone other than your own person, Madam?"

"Please step over here and unpack your bag."

I thought the questions were merely routine until I moved to the end of the counter and looked back at the airport security monitor. The frozen image on the screen revealed an assortment of personal items and horrifyingly, but undeniably, the profile of a gun!

The shape rose from the screen as a menacing black silhouette, making every other object in the bag fade into oblivion.

Terror gripped my already nervous disposition. Twelve hours previously we'd landed in Kuala Lumpur on route to Cambodia and noticed with joking trepidation the message on the Malaysian Airline screen warning us, "Those carrying drugs or firearms will be prosecuted and may suffer the death penalty."

With sweating palms and a thumping heart, I obeyed the security officer and carefully unpacked every item. The scrutiny of the officials surrounding us and the horrified expressions from my husband and our two children added to my terror. Visions of being jailed in a foreign country caused my quaking knees to almost give way.

*I've been set up!* I thought.

The bag was emptied. Astonishingly, no gun could be found! Was this a joke? Security personnel began to look irritated. The now-empty bag made a return trip through the security X-ray and again the monitor revealed a gun—but where? Angrily, the bag was thrust at me and I was told to find it.

The search of the "empty" bag began in earnest and it was then that our 11-year-

old son remembered he'd been on a Pathfinder camp-out and had hidden his metal spud gun in a secret pocket only children could find. The secret pocket was quickly discovered and the "weapon" handed over to the authorities. After inspecting it and discussing it, they thrust it back into my still trembling hands.

Utter, indescribable relief enveloped us, but the airport security people were visibly annoyed and disappointed at the toy they'd discovered. The image viewed on the screen fitted the real thing. They were certain that the bag on the conveyor belt contained something illegal, something sinister, something to be dealt with.

## Human conveyor belts

We humans all set up our own conveyor belts, erect our X-ray cameras and, as people pass us by, we make evaluations by what is viewed on our screens. There's no problem when people look, do and say what we consider normal—our X-ray eyes view them as acceptable.

Woe to those, however, seen doing something different, trying new ideas or experimenting with change. Our piercing vision sees them as a threatening, non-conforming silhouette. Human conveyor belts come complete with predetermined compartments where individuals should fit. The more sophisticated models have bells and whistles that discuss and evaluate perceived human anomalies. For instance:

The pastor spotted on the golf course: "Shouldn't he be giving Bible studies?"

The teacher leaving school at 3.15 pm: "I knew they had it easy, with six weeks holiday as well!"

The male chatting too long with a female: "Do you think they could be . . . ? And she's married!"

The family with the naughty kids: "A good smack, that's all they need!"

The group that loves up-tempo worship: "That isn't worship; it's sacrilege."

Those who prefer tradition: "They're so boring; we really experience the Lord!"

And we place all of God's valuables in a tray, on the conveyor belt, under the screen, past the camera and zap! We look and scrutinise and check. Each inspection is thorough, we might even get a second exposure with more security called in to check it out. Pictures are compared, assumptions made, discussions carried out and conclusions reached on the blurred or part image we see on the screen.

How often is the "evil" image we believe we see in reality only a perception? A little knowledge of events surrounding the incident caught on the film of our minds could clarify the captured moment. But the picture we create makes for a better brag book.

What a blessed relief to know God recognises the real from the perception. He knows the motives. He sees the heart. He's aware of the before and after events. In fact, He has the whole photograph album!

*The spud gun never made it to Cambodia—it was deposited in the closest bin. Even though it was a toy, innocent and harmless, the perception was too real!*

Karen Ferry  
Year 5 and 6 teacher  
Blue Hills College  
Goonellabah, NSW



Karen Ferry is the winner of the teacher's section of the RECORD editorial writers competition.

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Editor Bruce Manners  
Senior assistant editor Lee Dunstan  
Assistant editor Kellie Hancock  
Copy editor Graeme Brown  
Editorial secretary Meryl McDonald-Gough  
SPD news correspondent Brenton Stacey  
Senior consulting editor Barry Oliver  
Web site www.record.net.au

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

- SPD concept for Albania • 100 years for Wahrenoga worship • Pinnacle in prison
- Homes lost in Californian fires • Hard Yakka camp • ABCs speed up service • and more

—Compiled by Kellie Hancock—

●The concept of the book **People of Hope**, produced in the South Pacific Division, has been taken and adapted



for use in **Albania**. *Adventist: Njerez me Shprese* uses some material from *People of Hope*, but it also has original work and testimonies.

●**One hundred years of worship on the Wahrenoga, NSW**, campus was celebrated in the Wahrenoga church on September 26 and 27. The celebration, with a theme of “To God be the glory,” was combined with the church’s annual Spring Festival. **A historical display** traced the history of worship there from 1903, when the church first organised in the gymnasium of the Sydney Sanitarium and Hospital, to the present. Pastor **John Carter**, senior pastor of the church in 1984 and 1985, was guest speaker for the weekend. **Franklin Baldwin**, organist, and **Norm Trood**, curator, were honoured for their years of service to the church.

## Arson damages ADRAcare van



**P**olice are investigating an arson attack on the ADRAcare caravan at Blenheim, SNZ, on October 24. The fire began at about 11.30 pm and was extinguished by a neighbour using a garden hose.

“The incident drew a wide range of community support following the publication of an article and photo in the *Marlborough Express* on the following Monday,” says the Blenheim minister, Pastor Paul Gredig (pictured). “In addition to reporting the incident, it also featured the wide range of work done both by ADRAcare New Zealand.

“The wider work of ADRA [Adventist Development and Relief Agency] worldwide and the church was featured in the article and then re-featured in a follow-up front-page article instigated by police the following day.” The caravan is now being repaired, with new options being added to expand the caravan’s service.

down my guard for the first time in years,” said one of the prisoners, and others agreed.

ference’s **Camp Howqua** to do a **repair’n’build** on the site. There are plans for another in April next year.

●**Adventist Book Centre (ABC) supplies** from the two Adventist publishing houses in the United States are now being shipped by air through **FedEx**. That means that supplies from these publishing houses not in stock in an ABC in Australia or New Zealand will be available within **two weeks**.

●**More than \$A2000 was raised** for Sydney’s homeless and poor children in India when Avondale College’s **COSMOS Club** sponsored a **50-kilometre walk** on September 28. Starting at 5 am, the first walkers finished at 1 pm, the last at 4 pm. **COSMOS has raised about \$A75,000** during its 24-year history.



●**The Pinnacle**, the mobile outdoor adventure program, has just been released from **Won Wron prison**, Vic, after a program with **10 soon-to-be-released prisoners**.



It proved to be more challenging than they suspected, but helped build trust and support among themselves. “I let

●The October 11 combined youth meeting in the **Arutanga church, Cook Islands**, brought together not only youth from the local churches, but others from New Zealand and Australia. A special feature was the **Amuri Gospel Singers**, who perform at the Aitutaki Resort and Spa on Sundays.



●They called it the **Hard Yakka Camp** when 50 people spent five days at the Victorian Con-

●Loma Linda University’s annual **Healthy People Conference** will feature a selection of topics of current interest to chaplains and ministers as well as health professionals. The theme of the conference is “**Spirituality, culture and health**” and will be held March 9-12, 2004, at the university, Loma Linda, California. Key-note speaker is **Harold Koenig**, director and founder of the Center for Study of Religion/Spirituality and Health at Duke University Medical Center. Dianne Butler <dbutler@sph.llu.edu> can answer any inquiries.

●At least **17 Adventist families** lost their homes and belongings in the southern **California wildfires**. **Kit Watts**, assistant to the Southeastern California Conference president for communication, says the burned-out families lived in the San Bernardino, Escondido, Crestline, Fontana, Valley Center, El Cajon, Scripps Ranch and Temecula communities. So far there has been **no loss of life or loss of church property**. Personnel from the Cedar Falls camp, a conference camping facility, were evacuated.—*Adventist Review*

## Church takes tea to tenants

Leaders of the South New Zealand Conference are reaching out to their neighbours, who also happen to be their tenants.

“We took morning tea for the first time to the advertising agency who let two of the floors in our building,” says Pastor Lindsay Sleight (pictured), the conference president.



The church's head office is located on the top floor of a four-storey building it owns in Christchurch. The church bought the building as an investment in 1991 and moved in five years ago. A cafe operates on the ground floor and a multimedia company shares the second floor with the advertising agency.

“The agency was blown away,” says Pastor Sleight. “They sent a thank you card the next day and have promised to return the favour sometime.”

“We've been encouraging our church members to be more upfront about who they are, so we thought we'd better practise what we preach.”

The church's relationship with the owner of the cafe is also strong. “We've noticed that people who are homeless often visit the cafe and ask for food,” reports Pastor Sleight. “So, we now pick up the tab for the food the owner gives them.”—*Brenton Stacey*

●As part of the events marking United Nations Day on October 24, **Patel Noble**, the only Seventh-day Adventist serving on the UN Security Staff, unveiled a memorial at UN headquarters in New York that **honours fallen UN staff**. “Remember here those who gave their lives for peace,” is inscribed in six languages on a wall of crystal glass that is the centrepiece of the memorial that also includes 191 stepping stones, one for every member state. “It is an ideal space for contemplation and for paying tribute to our fallen colleagues,” said UN Secretary-General **Kofi Annan** during the ceremony.

●The **Adventist Disaster and Relief Agency (ADRA)**—Guatemala was given the **Orden de Alfabetización**, or **National Literacy Campaign Award**, in a special ceremony at the National Palace in Guatemala City. Minister of Education **Mario Rolando Torres Marroquín** cited ADRA's accomplishments in the past year for the **quality of program** it developed and its commitment to literacy education in the future.—*ANN*

●A conference held by the **Minsk Reformed Church** to mark the **450th anniversary of the Protestant Reformation** in Belarus was attended by representatives of the Adventist, Baptist and Pentecostal churches. The meetings were not advertised because the government does not recognise the Reformed Church.—*ANN*

●The November 2 consecration of the openly **gay bishop** of New Hampshire, **Gene Robinson**, was deplored by a group of 20 dissenting Anglican primates, mainly from Africa. The consecration, they stated, clearly demonstrates that authorities within the Episcopal (Anglican) Church considered their **culture-based agenda** of “far greater importance” than obedience to the Word of God and Anglican unity.—*Crosswalk.com*

## Days and offerings

**December 6**—Stewardship Day

**December 13**—Pacific Islands Advancement Offering

## Off the record

●**Andrew Perry** (pictured), a member of the Kellyville church, NSW, and **president of the NSW Young Lawyers**, recently brought the legal community together to celebrate the 40th anniversary of NSW Young Lawyers. The group has a membership of more than 15,000 (including 6000 student members). He relinquished his role as president on November 9, but has been re-elected to the **Law Society Council** for another year.



●There is a lot of **hot air talk** at the **Mildura, Vic**, church as they set up what they believe to be the first Adventist youth **hot-air balloon club**. Six are currently studying for their balloon pilot licence and the group hopes to have two balloons in next year's **world championships**.

●Could this be the new design of the **Australian 50-cent piece**? Submitted by **Cassandra Innes**, a Year 5 student from the Armadale Adventist Primary School, WA, it received a certificate of commendation for being among the top 104 out of 2300 entries from students in Years 4-7 in an Australia-wide competition.



●A **reminder to grandparents** that RECORD has a policy of not publishing photographs of grandchildren even if they are as cute as **Indigo Chapman**—submitted by **Murray and Bev Chapman** (Fiji) and taken by **Rod (and Patti) Woolley** (Cooranbong, NSW) of their joint grandson. Not even if they are readers of RECORD (or whatever it is Indigo is doing with that RECORD).



# Less tithe a "deeply spiritual problem"

Silver Spring, Maryland, United States

Since the 1970s, the Seventh-day Adventist Church has seen its tithe drop 75 per cent, per capita, adjusted for inflation, says Pastor Benjamin Maxson, stewardship director for the General Conference.

Adventist Christians may not be alone in this trend. Barna Research Group, an independent Christian research company in southern California, says the number of



Pastor Benjamin Maxson.

American households who give at least 10 per cent of their income to their church has dropped by 62 per cent in the past year—from 8 per cent in 2001 to 3 per cent of adults during 2002.

About 30 per cent of Adventist Church members worldwide give tithe. In parts of Africa and South America the numbers are as low as 10 per cent.

Tithing is related to spirituality, says Pastor Maxson, who is not worried so much about a reduction in tithe as of the spirituality of Adventists around the globe. "My concern is for the spirituality of the church. Finances are a by-product. They will take care of themselves when the spiritual condition is correct," he says.

"All our studies show that a majority don't have an assurance of salvation and do not have a walk with God—no daily devotions," he says, citing the Value Genesis study conducted by the Institute of Church Ministry at Andrews University in Berrien Springs, Michigan, in the late 1980s, in 1993 and again in 2002.

In the 1970s, 70 to 80 per cent of members attended church regularly and 65 per cent tithed. Now 45 to 50 per cent of members regularly attend church and 30 per cent tithe, according to Pastor Maxson.

Pastor Roy Ryan, an associate treasurer for the General Conference, points to the spiritually dedicated Adventists in Korea. As a church employee and professor there

in the early- and mid-1990s, he says the tithing rate was about 70 per cent. "It's always been one of the most faithful areas of the church. It's a praying church."

Annually, tithe brings the Adventist Church \$US1.1 billion to \$US1.2 billion.

Pastor Maxson points out that tithe is measured differently across denominations. Some say 10 per cent is something to strive for. "We say it's a place to start," he says.

In Argentina during the recent economic crisis, tithe went down, but not equal to the local economy. "Adventists continued to be faithful even during a time of economic crisis," says Pastor Maxson.

The cure is a "serious discipling program," he says. Another factor he cites is secularisation of church culture.

Dr Erika Puni, the South Pacific Division director of stewardship, agrees. "I would concur with Maxson that the real issue behind the decline in tithe receipt is spirituality or the lack thereof."

Tithe received by the church in the South Pacific has been declining for at least the past 25 years when compared to income, according to Dr Puni, citing research in the North New South Wales Conference by Drs Robert McIver and Stephen Currow in 1999 and 2000.

Dr Puni quotes the research, saying, "This steady decline can be explained if the tithing behaviour of the various age cohorts remained relatively stable. As each of the younger cohorts aged, they made up a larger percentage of wage-earners. That they tithed at a lower rate means that over time the rate of total members who tithe decreases.

"This downward trend appears likely to continue for at least the next 15 years, after which time tithe will still decline relative to attendees' incomes, but at a much lower rate."

"It should be noted," says Dr Puni, "that in the past 10 years—particularly in the late 1990s—within this region, political unrest and other related events in Papua

New Guinea, the Solomons and Fiji had a real impact on our church members' ability to return God's tithe."

A small increase in tithing in Europe may be due to the increase in currency values—specifically the Cypress pound, says Pastor Bill Olson, stewardship director for the Trans-European Division.

Pastor Olson says each church region ought to have a full-time stewardship director. "It's a matter of priorities," he says.

He encourages pastors to visit members in their homes, a practice he feels he had the most success with himself, and discuss three things: their spiritual walk, educating their children or grandchildren in Adventist schools, and their giving habits and returning the "Lord's tithe."

Tithe figures in Southern Africa are up slightly, according to Pastor Nceku Moses Msimanga, stewardship director for the Southern Africa-Indian Ocean Division, based in Harare, Zimbabwe. Pastor Msimanga says church leaders there have started what they call, "Eight focus issues." Two issues in the church campaign are "spirituality" and "self-support." "This has made a tremendous impact on our tithe returns," he says.

"On spirituality, we promote a heart-to-heart relationship with Jesus Christ. We start with the heart." Pastor Msimanga adds that if the church aims only at pockets, it may amount to robbery.

"Self-support says, I can do it. It promotes self-esteem and removes a dependence syndrome. It trains one to be self-reliant and see the potential in oneself. More and more people have moved from the receiving end to the giving

zone. There is still room for growth but the arrows are pointing upward."

He says countries in the region are going through a tough economic phase. "Our currencies are softening each day and the cost of living is rising higher and higher."

Pastor Ryan adds, "When there's a link spiritually with the Lord, there are links in other ways too."—Ansel Oliver/ANN



Dr Erika Puni.

## Minister celebrates small size of evangelistic series

Byron Bay, New South Wales

About 350 people have attended an evangelistic series presented by a Seventh-day Adventist minister in 14 pubs, clubs and halls across the Northern Rivers district.

"You don't get more neutral venues," says Pastor James Toogood, the minister of the Adventist churches in Byron Bay and Ocean Shores, New South Wales. He presented each of the programs in the venues.

"We chose small venues in small towns to give people more choice about where to attend."

Eight of the Adventist churches in the region combined to organise the series and contributed about 20 per cent of the funding. The South Pacific Division's Institute of Public Evangelism contributed half the funding and the North New South Wales Conference provided the rest. This meant Pastor Toogood and his team could afford to advertise on television.

"It was cheap as chips. But we weren't worried about attendance. In fact, the small numbers attending at each venue made it easier to develop relationships."

Pastor Toogood and four other Adventist ministers are hoping to baptise between 30 and 50 people by the end of year.

Pastor Ray Eaton ministers at one of the smallest Adventist churches in the region, Kyogle.

"We may double our membership," says Pastor Eaton. "I've already baptised four people and have five more preparing for baptism."

Says Pastor Toogood: "The key to our success? We worked together."—**Brenton Stacey**



2004 is the Year of

# EVANGELISM

## Red Cross bombing causes damage to Baghdad church

Baghdad, Iraq

The explosion outside the headquarters of the International Committee of the Red Cross on October 27 blew out most of the windows of the Baghdad Seventh-day Adventist Church, just 200 metres away.

"Our office staff were already at work in the building when the bomb went off at around 8.30 am on Monday morning," reports Basim Fargo, secretary-treasurer of the Iraq Field. Blinds on some windows shielded staff from serious injuries as the glass shattered.

Doors and windows on the side facing the Red Cross headquarters, as well as the front entrance of the church, sustained the heaviest damage. Some internal door frames have also been dislodged. Shattered glass covered the entire floor of the worship hall following the explosion.



Seats in the Baghdad church covered by glass.

The ornate stained-glass windows, a characteristic feature of the worship hall, sustained considerable damage and will be covered with plywood to secure the building. Many regard the church, completed in 1962, as the most beautiful Adventist church in the Middle East.

Until now the church had remained unscathed by the Iran-Iraq war and the two Gulf wars.—*Alex Elmadjian/ANN*

## Not too late to watch "News"

Wahroonga, New South Wales

Did you miss the most recent edition of "Adventist News"? It came via satellite last evening (November 21) and is the last for 2003. The program included stories about: the opening of the new San Clinic; the launch of an interactive, multimedia health series; an interview with the longest-serving president of Avondale College; the Adventist primary school proving popular with the community; how Adventists are helping drug users in Cabramatta; and the Aussie digger who swapped his gun for a spade.

"I watch every edition of 'Adventist News,' and so do most of our members," says Pastor David Hay, a retired minister who attends the Kanwal church, NSW.

Pastor Hay downlinks every Adventist program that comes via satellite and copies them to videotape for church members to borrow. He has almost 80 programs on videotape, "and they're all turning over. We're in no hurry to get them back."

He encourages members of the church to share the videotapes with members of the community. "I've even shared some with my neighbours," he says.

"The videotapes are, primarily, an evangelistic tool," says Laurie Bower, the church's communication secretary. "But they're also a promotional tool. We're finding that the programs we run for the community are proving increasingly popular."

It is not too late to watch "Adventist News." Contact your local church satellite ministries coordinator for a videotape copy of the program. Churches without satellite dishes should phone the Communication Department on +61 2 9847 3290 to subscribe to "Adventist News." A single issue is \$A10.95. Yearly subscriptions are \$A42.00. All prices include postage and handling within Australia.



Bronwyn Mison hosts "Adventist News."

# SAH celebrates its centenary for a year

Wahroonga, NSW

When the fireworks shoot into the night sky at Sydney Adventist Hospital's Carols by Candlelight on December 14, it will signal more than the advent of Christmas. For the hospital, it signals the finale of the year of centenary celebrations.

This year, Sydney Adventist Hospital, NSW's largest single-campus private hospital and Australia's only Adventist hospital, celebrated 100 years of Christian caring.

Asked what the hospital means to the community it serves, Dr Tom Ludowici, Sydney Adventist Hospital's Director of Mission and Centenary Coordinator, does not hesitate: "The community sees this as their home, as their hospital."

This is evidenced by the amount of support the community has given to the hospital's centenary events, which Dr Ludowici started planning in 1997, along with a centenary book.

"I think one of the keys to the success of the centenary events was that we were organised and we knew where we were headed with them," he says.

So organised, in fact, that the centenary events began to coincide with the exact minute of the hospital's opening events 100 years before—at 3.30 pm on January 1.

Over the years, the community has seen the hospital grow. More beds, new equipment, but always with the same disting-

uishing factor—quality Christian care.

Enveloping this community spirit, the hospital's doors were flung open on February 9 and the community invited in to celebrate its birthday. More than 1000 people accepted the invitation.

"It was gratifying to see the community enjoy the many activities," says Dr Ludowici.

"One of the day's highlights was former CEO Dr Bert Clifford's launching of our centenary book, *The San*. In 20 chapters *The San* travels the hospital's history from the 1900s to the present, and it's already receiving wide acclaim by the hundreds who have read it."

In May, the hospital dug back to its roots with a history conference to celebrate the hospital's founders, which included linking up to a satellite broadcast with John Harvey Kellogg, grandson of the original John Harvey Kellogg and younger brother of Merritt Kellogg, who helped build the Sydney Sanitarium, as it was then known.

And then, in June, as the celebrations passed their halfway point, a homecoming weekend gave those at the hospital the chance to thank those who had served there and had helped build its reputation as a place of care.

Hundreds of retired staff and nursing graduates from as far back as 1938 returned to celebrate the hospital's mission.

Dr Ludowici remembers the homecoming weekend as a huge success: "It was



Roger Climpson in action.

a joy to see so many former nursing graduates and staff join with present graduates and current colleagues in celebrating 100 years of Christian caring," he says.

"I was particularly pleased to see that so many people had made the long journey from across Australia, New Zealand and USA to participate."

The joint Sabbath service held on the homecoming weekend between the two Seventh-day Adventist churches on the hospital campus—the Fox Valley Community church and the Wahroonga church—was broadcast live via satellite to 250 sites across the South Pacific.

Other events included the naming of a theatre extension building to commemorate a notable past medical director, A K Tulloch, a special *This Is Your Life* hosted by the television program's long-time compere Roger Climpson, a health expo offering free health advice, a fun run and walk, and a doctors week.

Two events are left on the hospital's centenary calendar: a thanksgiving service on November 30 and Carols by Candlelight on December 14. The carols program will celebrate new life—the gift to the world of the birth of Christ. It will also signify the end of celebrations for the hospital's 100 years of giving, and hope for the hospital as it continues Christ's mission.

"To be immersed in celebrating the Lord's leading of the San has been an exciting and rewarding journey for me," says Dr Ludowici.—**Susannah Owens**



Some of those who attended the Sydney Adventist Hospital homecoming weekend.

# Profile of a women's refuge

by Adele Rowden-Johnson

In the Old Testament, God appointed six cities of refuge to harbour any individual who had accidentally killed another. These strategically placed cities protected the life of the perpetrator who remained safe, provided they remained inside the refuge.

While our modern-day place of refuge is not so all encompassing, we do harbour abuse victims—fearful women and children—who are able to feel safe and secure in our refuge environment.

A refuge is:

- A place of safety where abused women and children are made to know the reality of being safe and protected.
- A shelter where three meals a day and a clean, warm bed at night are assured.
- Literally, a place of refuge and respite from fear, pain, rejection and grief, where loss and remorse are recognised.
- A place where panic attacks, anger management and emotional dysfunction are addressed.
- A place for counselling, training and preparation for change.
- A place for facing denial.
- A place for victims to learn to recognise their unique value as a human being.
- A place where, by the grace of God, hopelessness may give way to hopefulness.
- A place of refuge for the downtrodden, the browbeaten and the abused.

People who come to the refuge are experiencing one or more or all of the following: emotional abuse; physical abuse; sexual abuse; neglect; deprivation; psychological abuse; economic abuse; or spiritual abuse. Even the person who has often “missed out” on abuse, but who has experienced vicarious abuse finds help. This is just as damaging for them as for the one who is being abused.

Southlakes Refuge is staffed by volunteers who receive on-the-job training. I've discovered that it's always busy people who



have time to do more! Numerous volunteers have said that the work at the refuge has kept them from indulging themselves in their own problems, and that they receive much more than they give!

Domestic violence occurs when one or more persons have power over another, thus causing fear, physical and/or psychological harm.

Ritual abuse (organised sadistic abuse) is far more common than most recognise, and at the refuge many women who come here have suffered this type of abuse. These people live in constant fear, and it's only through serious commitment from our carers for these victims that changes begin to occur.

## The abused and their helpers

Those who are experiencing abuse:

- Are always looking for someone to help and someone else to bring happiness.
- Discount feelings. This is a survival technique to ignore feelings, and thus survive.

- Either feel powerless or are controlling and fluctuate from a sense of powerlessness to the need to control.
- Are always fearful of someone or something.
- Will often overreact.
- Do not know what giving or receiving love is about.
- Assume too much responsibility for others (be it a parent, sibling or friend).
- Withdraw from life.
- Neglect their own needs.
- Experience low feelings of self-worth and self-esteem.
- Search for physical, mental and spiritual answers.
- Experience extreme shame.
- Never feel good enough.<sup>1</sup>

The workers at a refuge have several roles as they:

- Assist victims to become survivors.
- Enable people to be themselves without fear.
- Provide safety for victims to explore other options.
- Assist people to enjoy the everyday pleasures of life.
- Point residents in the direction of using the refuge as a stepping stone to change.
- Become an immediate part of a support system.
- Train people in life skills.
- Teach people to take responsibility for themselves.
- Allow residents to share their feelings in safety.
- Enable people to find hope for the future.
- Allow people to feel validated.
- Give what is necessary to reveal strength, courage, respect and assertiveness previously unknown.
- Challenge people physically, mentally and spiritually.

## Recognising the need

In the past 12 months this refuge has



turned away more than 520 desperate people. Many of these are either left to live on the streets or return to an abusive situation. Accommodation is urgently needed—more refuges, safe houses and reasonably priced rental properties.

I'm often asked, "But why do women return to the abusive situation?" There are many reasons why these women choose this option. These include:

- They have been told and believe, "You made your bed, so you lie in it."
- They believe that commitment really means "for better or for worse."
- She may feel she is to blame and have feelings of guilt.
- Economic reasons.
- Fear. Fear of violence, labelling, family pressure, being alone, not being believed, fear of God and fear of the unknown
- She may believe he will change and she wants to believe this for herself and her children.
- It's emotionally too difficult to leave.
- It's too difficult to break the social circle.
- For spiritual reasons. Church leaders have recommended that returning to their abusive situation is the best option, the honourable thing, because they have the spiritual responsibility of a wife and mother.<sup>2</sup>

From my experience working at the refuge with women in trauma and depression, one thing that has been made very clear to me is that resentment is the main cause of depression. Every woman who comes to the refuge has resentment issues.

The underlying cause of resentment is anger, which occurs when their needs are not being met. Underlying the anger is hurt. Underlying the hurt is fear. This occurs when they know their needs will *never* be met. Underlying the fear is depression.

It's the work of every carer or worker at the refuge to support in a non-judgmental manner and reflect the love and character of Jesus Christ. Jesus said, "I did not come to judge the world, but to save it."

The carers are the only Bible some of these people will ever read. It's our responsibility, as carers, to walk in our Lord's footsteps. We must present to the residents, in love and compassion, that they are children of God, and He loves

them as they are.

We must present to them that they are of great value to Christ. And if He sees them as treasure, they must look again within themselves, and the seed of self-respect thus sown will blossom into a new start, founded on love for the Lord and a new self-respect for themselves.

As carers we must present His message of salvation to them in Christlike love—no condemnation, just love. We believe that the 10 former residents who now work at the refuge and who are training to become carers are the result of sown seeds.

### Kathy's story

Kathy (not her real name) learned to read at the age of 24 years. As a child, by the age of nine she had assisted in many robberies after running away from home because of sexual abuse. She had been in and out of jail until the age of 23. She was married when she was 17 and divorced at 24 when her husband was sent to jail.

She met a "straight" partner, fell pregnant and found that this "wonderful" man was married. It fell my lot to let the father know he had a new daughter. (That's one of the tasks of being a refuge worker.) It did not go down too well!

When Kathy came to the refuge she had a three-week-old baby. She was unable to care for her baby and was continually asking for help with every minor detail. For her, housekeeping was just a word, not an experience. Kathy required special commitment on behalf of the carers, all of whom, without exception, made extra efforts for her.

Kathy eventually left the refuge, and the authorities removed her child from her.

Only a short time ago Kathy returned to the refuge with her two-year-old baby, both were simply glowing—what a difference! If I'd met her in the street, I wouldn't have recognised her. The changes were dramatic. She told me it was because of the love and support she'd received at the refuge. She now works with people who are in a similar situation as she was.

Does working in a refuge make a difference? Is it worth providing a safe place for people like Kathy? Is it worth the effort to find clothing, footwear and personal items to give people who arrive with only the clothes on their backs? Is



there value in feeding them and nurturing them?

Ask Kathy. She told me she most certainly would have suicided or overdosed if she hadn't come to our place of refuge.

Each time we have a spare room I pray that God will send the person He chooses so that His will can be done in their lives. We aren't here to convert, but to plant seeds. Every simple act of kindness is a seed sown—then it's God's responsibility.

I love passing over the problems to the One who can deal with them in a way that can bring praise to our Saviour. He came to seek and to save the lost. We deal here, at the refuge, with lost souls. Our refuge is a place where, by the grace of God, we're able in a small way to return and to share with others the love given to us by the Lord Jesus.

At our refuge we're able to disperse the saving love of Jesus to others who are desperate for salvation. This is why the work at the refuge *must* keep going.

Jesus Christ is the best counsellor; He's our refuge and our strength. His mission on earth was to save sinners. We're honoured to be labourers in His vineyard in this important way. That's why the work at the refuge keeps going. The refuge is God's special place for those with holes in their hearts. But He has a special place in His heart for the hurting, the needy and the defenceless. God holds these people in the hollow of His hands. ✠

1. "It's not love—it's violence," a NSW Women's Refuge Referral and Resource Centre.

2. Barb McDonald, *Surviving Child Abuse*, ASCA.

Adele Rowden-Johnson is manager of the Southlakes Refuge Centre in the Lake Macquarie area and a member of the South Pacific Division's Domestic Violence in Families Taskforce.

# Finding spiritual balance

by Graeme Loftus

**S**cylla and Charybdis were two islands in Greek mythology inhabited by sirens that drew sailors to their doom when they sailed by. Homer's Ulysses lashed himself to the mast of his boat to prevent himself being seduced either way.

Theology is often like that. Christians have to avoid two extremes, and nowhere is that more so than with spirituality. On the one hand we face the dangers involved in reducing Christianity to a list of rational beliefs, and on the other the danger of divorcing our inner spiritual experience from scriptural truths.

The most prominent heresy encountered by Christians in the days of the New Testament was Gnosticism, a term derived from the Greek word for *knowledge*. The world at that time was saturated in Greek ways of thinking, which saw matter as inherently evil. The only good things, according to Greek philosophers, existed in the realm of the spirit and ideas.

God, then, would never have lived or been resurrected in a human body, according to their thinking. Christian Gnostics sought to overcome this dissonance in thinking, which clashed with the proclamation of the apostles, by inventing a list of complicated knowledge for sinful human beings to learn in order to get to heaven.

In many ways, evangelical theology is prone to a modified form of the same danger. When Martin Luther launched the great Protestant doctrine of justification by faith alone from his study of the books of Romans and Galatians, he set Christians free from the works-oriented theology of the medieval church.

In subsequent years, Luther's followers codified his teachings and, after a period of time, his once-liberating theology became entombed in a rational framework that proved just as sterile and lifeless as the errors embraced by the medieval church before it. It ended in a formalism devoid of any vital intimacy with Jesus through the



indwelling Holy Spirit. Salvation was so often effectively reduced to knowing how to spell out a correct Reformation theology against a false one.

Most evangelical churches today give lip-service to biblical teaching about the Holy Spirit, but a large number of them maintain that spiritual gifts ceased after the first century because they had supposedly finished their function of establishing the authority of the apostles. Anything vaguely related to spiritual gifts is labelled pejoratively as Pentecostal or charismatic, and a deception of the devil.

It needs to be said that the terms *Pentecost* and *charismata* are both biblical terms and it is our job to rescue them from layers of misguided prejudice that cover them by deciding what is legitimately biblical and what isn't when they are used.

Ever since the day of Pentecost (Acts 2), Christians have lived in the Age of the Spirit, which was made available to Christians of the first century and to their children and to all who were "far off—for all whom the Lord our God will call" (Acts 2:39, NIV). Jesus said, "I will ask the Father, and he will give you another Counsellor to be with you for ever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows

him. But you know him, for he lives with you and will be in you" (John 14:16, 17, NIV).

Both the fruit of the indwelling Spirit (Galatians 5:22) and the gifts of the empowering Spirit (1 Corinthians 12) are supernaturally bestowed at conversion and available to every Christian in every age, to the consummation of history. They're different in nature to natural talents or developed skills.

Seventh-day Adventists have believed this from their beginnings, and the doctrine of spiritual gifts is firmly embedded in their 16th and 17th fundamental beliefs. Our church was born through the manifestation of many spiritual gifts, but especially the gift of prophecy.

It's important to note that the New Testament gift of prophecy has some noticeable differences from the Old Testament gift. In the Old Testament, for example, only one or two prophets existed at any particular time. In the New Testament, Peter declares that the prophetic gift was to be poured out on all people, including young people, women, and slaves, instead of the few so anointed in Old Testament times.

This is demonstrated in the local

congregation at Corinth where everyone was exhorted to earnestly desire spiritual gifts, and specifically the gift of prophecy (1 Corinthians 14:1, 39). It's apparent from 1 Corinthians 14:37 that Paul's prophetic gift had more authority than any church member's gift and, for that reason, the New Testament prophetic gift had to be weighed carefully and tested for levels of validity (see 1 Corinthians 14:29 and 1 Thessalonians 5:20, 21).

It's on this basis that we as Seventh-day Adventists have granted a certain authority to Ellen White's gift, but that should not

limit the gift at different levels to her alone. More basic expressions of prophecy at Corinth were defined as speaking in a Spirit-anointed way to people for their "strengthening, encouragement and comfort" (1 Corinthians 14:3, NIV). The same Holy Spirit often anoints ordinary church members to speak this way today, even though they might not have identified it as a prophetic gift.

Once people move into an experiential dimension of spirituality and begin to manifest spiritual gifts, they face entirely different dangers:

- An often unconscious seeking of assurance of salvation from subjective spiritual experiences rather than faith in the objective, substitutional doing and dying of Christ. A true theology of spirituality should not be Holy Spirit-centred, but Christ-centred and Spirit-filled.
- A dependency on spiritual experiences for emotional equilibrium.
- The insistence on one particular spiritual gift (tongues, for instance) as the one authentic sign of salvation.
- A lack of discernment between spiritual experiences that come from God on the one hand, and those that come from Satan or human desire on the other.
- The rise of elitism in people with more favoured gifts.
- An endeavour to live by the Spirit rather than the letter of the law sometimes tends to annul obedience to the written law of God. It fails to realise that the Holy Spirit writes that very law on the Christian's heart, motivating the believer to want to keep it (Hebrews 10:15, 16).
- A neglect of the broad range of theology in favour of a focus on the Holy Spirit, often leading to shallow, truncated teaching in other areas.
- An associated package of doctrines that are clearly unbiblical.

Christians should not fear because of the dangers of these two extremes. It's counter-productive to become so afraid of a deception that we fail to embrace the genuine. By becoming grounded in the great truths of the Bible, especially the truth of justification by faith alone based on the objective acts of Jesus in the first century to secure our salvation, we're protected from the dangers of trying to base our faith on any subjective experience.

On the other hand, when we hunger and thirst for an experience of the indwelling and empowering Holy Spirit, we lift our Christianity above sterile head knowledge. Instead of simply learning about Jesus, we come to know Him experientially as our dearest Saviour in a way that makes Christianity something truly workable and joyful. r

Graeme Loftus is pastor of the Charlestown church, NSW.

## Blind alleys

by Malcolm Ford

That emaciated form  
With skin-taut face:  
That almost skeleton,  
Someone's little boy—  
Disgraced my screen!  
So I switched it off and  
Walked away, half blind.

This guilt of world-weariness  
And weight of naked misery,  
Unhinging the comfort  
Of my lounging lazy-boy  
Was too much to bear.  
And quite unfair—  
I'm sick of it!

Yes, I'll take some blame,  
For some graffiti shame—  
Some involvement in  
The dark surveillance game  
For my street, my town;  
My little world—  
But not *the world!*

Let multinationals and global  
Enterprise accept the rest!  
Jesus took some village kids  
And them, He blest. But now,  
In just a mere commercial break  
The media beams a million  
Un-blest faces into space!

Malcolm Ford writes from Whangarei, North New Zealand.



# One gold cufflink

by David Caldwell

It spends its life in a small container in my wardrobe. Its mate lives a similar solitary life in John's place. These two gold cufflinks became separated more than 50 years ago on a Sabbath afternoon in John's home in Rabaul, Papua New Guinea. This is their, our, story.

I always knew I'd become a missionary. My father had been a pioneer literature evangelist in the Philippines. Although I was born after this overseas period, I was dedicated to serve God in some way and was continually reminded of this.

As often happens, my parents talked little about their overseas service, but there were always those albums of postcards and photos. Foreign missions were continually promoted in our little church and there were always camp-meetings with slides and movies and even live "trophies" of the gospel from Pacific islands.

I left state school teaching in Victoria to attend Avondale College. Graduating as a teacher, I was posted to a little school in Tasmania. World War II was raging and most missionaries were back in the homeland. Becoming a missionary would have to wait. But suddenly a short cut opened up.

A mate of mine was serving in the army as a medical assistant, working with the indigenous population in New Guinea. He wrote me an exciting letter and urged me to join him in this "real medical missionary work." Despite counsel from church leaders, I took this short cut, married Joy—my college sweetheart—did a crash course in tropical medicine and was soon involved in hospital work in New Guinea.

Then the war ended. An early discharge was offered to any who would join the Provisional Administration. I had burnt my bridges as far as the church was concerned, so I accepted this offer and was posted to a hospital of my own on the

north coast of New Guinea. Joy and our daughter joined me. Next came training of national medical orderlies, and we were posted to a school on the out-station of Mount Hagen.

Suddenly tragedy struck. We buried our second child, a little son. Ensuing problems of pregnancy ended in us being transferred to Rabaul to be near proper medical facilities. We were also near the headquarters of the New Britain New Ireland Mission.

Worshipping with missionaries each Sabbath was a welcome change from the isolation of out-station life and this close association fanned into flame the coals of that desire to become a missionary.

Then the door I'd slammed shut suddenly reopened. Would I accept a teaching position with the mission in Papua?

We didn't take long to accept. The actual moment when this was articulated was in John's home just as the sun set on a Sabbath afternoon. (John was the secretary-treasurer of the mission).

To mark the occasion, John slipped into his bedroom and returned with the pair of gold cufflinks. He placed one in my hand.

This, he declared, was to link us together to serve God faithfully wherever we were called.

The bond was never severed. At the end of two years serving in Papua, during which we buried a second infant, our firstborn daughter developed a serious health problem and we were repatriated to Australia. However, after 20 years of teaching in the homeland, Joy and I returned to serve again as missionaries in Papua New Guinea and Tonga.

Nowadays John and I occasionally meet around Cooranbong, NSW. The years haven't dealt as kindly with him as they have with us. His hearing is badly impaired and likewise his sight. But he radiates strong Christian fortitude and we communicate best through large-font email messages on the computer screen.

On the odd occasions I mention those gold cufflinks. He smiles as we recall that evening long ago when he separated them. They've served us both well as tokens of our commitment to work faithfully for God to the end. r


David Caldwell writes from Cooranbong, NSW.

**Just for children**

**Do you know...  
Keturah?**

**Keturah** was one of Abraham's wives.  
She had six sons.  
Her sons were called **Zimran, Jokshan, Medan,  
Midian, Ishbak and Shuah.**

Read about **Keturah** and her sons in  
**Genesis 25:1-6.**



Peta Taylor

## Big ideas and greater success

Paul Richardson, NSW

When Jesus spoke through John to the churches, He again and again asked the question, "Are your ears awake?" (Peterson). Gary Christian in his editorial of October 4 ("When Truth is in disrepute") challenges a truth-laden vessel (church) to become a service-laden vessel. When our customers (the community) do not want a truth-laden cargo, it's like trying to trade a ship full of sheep no-one wants!

The church is the supplier of a service product. Therefore in the present market it's essential that we package our product in a way that meets the interest and needs of our clients. If we don't we lose market share (church growth) and the evidence in the homeland reports is that this is so.

Let's become "big-idea people" as challenged in Bruce Manners's editorial of October 18 ("Where are the big-idea people?"). This could lead us to examine the best of what we do and could produce. This would allow us to bring a coordinated product range to our customer (the community), maybe even develop a "business/market" plan for the Master's business. In this we could integrate the product of ADRA, family, health, education and publishing, and maybe form community centres that become self-funding and income generating.

Such a cohesive and coordinated program would enable us to touch lives in our communities in a far more meaningful way. Are our ears awake? what do we think? and what are we going to do?

## The drink question

David Chesney, Vic

Further to the French Paradox (mentioned in "To drink or not to drink," October 18), how about this: "French authorities are so concerned at alcohol's \$A18.5 billion cost to their country that they have banned alcohol-industry sponsorship of sporting events, prohibited TV ads for any kind of alcohol, and require magazine ads for alcohol to carry government health warnings" (Christina Naylor, *Salt Shakers*, July 2003).

I was so astounded by this claim (about

claimed that in many alcohol studies those classed as nondrinkers included former heavy drinkers who had quit after damaging their health. These three factors might throw fresh light on the French Paradox.

R Bruce Jackson, NSW

Science has demonstrated that alcohol destroys brain cells. This is significant because our body is God's temple. If anyone destroys God's temple, God will destroy him (1 Corinthians 3:16, 17).

This article was timely. Entrusted with

***We all pay for it in the wastage of police time and the operation of the justice system.***

France, the Mecca of moderate drinking!) that I rang the French Consulate Agency in Melbourne to see if they could confirm the TV ban. The telephonist could, and did. She gave me a contact at the Sydney Consulate who could give more details. He confirmed the ban and said it was because of the huge cost of road accidents (10,000 deaths a year) and alcohol-related diseases.

Naylor claimed deaths from coronaries are under-reported in France—they're simply reported as "sudden deaths." She noted that France's high rate of liver disease and intestinal cancer kills people off before they get a chance to die of heart attack. She also referred to Japanese research, featured in the *Journal of the American Medical Association* (September 12, 2001), which

announcing Jesus' first coming, and the Elijah message (Luke 1:13, 17), John the Baptist was never to take wine or other fermented drink (Luke 1:15). Should those entrusted with announcing Jesus' second coming, and the end-time Elijah message (Malachi 3:1; 4:5), have any lesser standard?

David Crawford, Qld

What also needs to be said is that this addictive drug (alcohol) is the main cause for much of the domestic violence and lack of money I witness daily at the ADRAcare Slacks Creek community centre. If alcohol didn't exist, we would lose half of our 3300 clients.

In so many cases, the purchase of alcohol comes first—before food, the rent, electricity, clothing and way before the needs of children. This drug is an affliction on our society and often is a major factor in violent crimes and robbery. We all pay for it in the wastage of police time and the operation of the justice system.

Choosing not to drink is one of the best decisions you will ever make. The risk of alcoholism or broken relationships is not worth it.

**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.



## Weddings

**Bennetts—Temango.** Andrew Ralph Bennetts, son of Ralph and Edna Bennetts (Frenchs Forest, NSW), and Stella Marie Temango, daughter of Francis and Mereani Temango (Makoi, Suva, Fiji), were married on 13.7.03 at Inverell, NSW.

*Ken Love*

**Burgoyne—Alsop.** Graeme Lloyd Burgoyne, son of Edward and Ivy Burgoyne (Condong, NSW), and Jody Ann Alsop, daughter of Denis and Jeanette Alsop (Coorabong), had a sunrise wedding on 3.10.03 on the beach at Patonga.

*Garth Bainbridge*

**Davis—Schuster.** Russell Scott Davis, son of Mrs J (Rochester, Vic) and the late Mr Davis, and Tagisia Schuster, daughter of Mr and Mrs M Schuster (Caboolture, Qld), were married on 2.11.03 in the Fernree Gully Adventist church.

*Darrell Croft*

**Letters—Ferris.** Adam Letters, son of Christopher and Gwendolyn Letters (Sydney, NSW), and Velinda Ferris, daughter of Elwin and Val Ferris (Gosford), were married on 19.10.03 in a beautiful garden setting at Oatlands House, Oatlands.

*Ervin Ferris*

**Luke—Fletcher.** Kenneth Martin Luke, son of Ken and Yvonne Luke (Caboolture, Qld), and Rochelle Marie Fletcher, daughter of Alan and Sue Fletcher (Auckland, NNZ), were married on 28.9.03 in a marquee ceremony in the gardens of "Woodlands," Hamilton.

*Anton van Wyk*

**Magnusson—Haire.** Dr Roger Magnusson, son of Professor Eric and the late Nainie Magnusson (Canberra, ACT), and Meghan Haire, daughter of Reginald Haire (Sydney, NSW) and Molly Brassington (Sydney), were married on 27.9.03 in the Mosman Uniting church, Sydney.

*Norman Young*

**Morrell—Zucchetto.** John William Morrell and Christina Karen Zucchetto were married on 4.10.03 in the Coffs Harbour Adventist church, NSW.

*Eric Greenwell*

**Roberts—Mewburn.** Douglas Roberts, son of Mel and Vas Roberts (Narromine, NSW), and Kristy Mewburn, daughter of Max and Annette Mewburn (Tomingly), were married on 14.9.03 in the Holy Trinity church, Dubbo.

*Steven Davis*

**Sharp—Hughes.** Harley Sharp and Kim Hughes were married on 18.10.03 in the Casino Adventist church, Casino, NSW.

*Paul von Bratt*

**Zapata—Trim.** Carlos Eduardo Zapata Zuleta, son of Luis Zapata Correa (Colombia, South America), and Lynell Gaye Trim, daughter of Robert and Marilyn Trim (Parkes, NSW), were married on 5.10.03 in St Mark's Anglican church, Granville.

*Garth Bainbridge*

## Obituaries

**Bennett,** William Alfred (Bill), born 20.2.1932 in Brisbane, Qld; died 6.10.03 in Brisbane, after a long illness. On 12.11.55 he married Coralie Searle. He is survived by his wife; his children, Janelle Gordon, Anthea Grant (both of Brisbane), Ian (Maleny), Iris Osborne (Chinchilla) and Michael (Caboolture). *Ted White*

**Flack,** Stewart Charles, born 16.8.1922 at Beaufort, Vic; died 15.10.03 at Ballarat. On 14.12.46 he married Dulcie Burnet. He is survived by his wife; his son, Stewart; and his grandsons, Nick and Michael (all of Ballarat). Charlie was a man whose life was motivated by love and concern for others. His particular affection for the PNG people was developed during the war and was the motivation for his return on a number of fly'n'builts. Many will miss his positive influence. *Mike Francis*

**Grillmeier,** Franz Paul, born 9.9.1914 at Rockhampton, Qld; died 29.9.03 in Brisbane Hospital. On 6.9.39 he married Lillian. He is survived by his wife; and his children, John, Virginia, Austin, Fern and Jeff. Paul was much loved by his family and the church, and was a pillar in the community. He was a church member for over 60 years and loved telling people about the Lord. *Mark Falconer*

**King,** Agnes Elizabeth (nee Bradley), born 29.10.1920 at Wallsend, NSW; died 1.10.03 at Newcastle. She is survived by her daughters, Robyn Clark (Newcastle), Del Boehm (Melbourne, Vic) and Denis Verney (Newcastle, NSW). Agnes was a nurse with extraordinary compassion. She supported and served in Wallsend church for a lifetime. Sadly missed. *Colin Renfrew, Wayne Boehm*

**Leet,** Herbert Richard, born 29.5.1919 at Proserpine, Qld; died 5.10.03 at Nambour. He was predeceased by his wife, Ruby. He is survived by his children, Vicky Whitaker (Murwillumbah, NSW), Darryl and Liz (Coffs Harbour), and Robyn and Kevin Chugg (Mapleton, Qld); his eight grandchildren; and eight great-grandchildren. He is sadly missed by his loved ones and his many friends from Ayr and Home Hill. *Mike Brownhill*

**Sewell,** Mary Rose, born 11.5.1932 at Moss Vale, NSW; died 3.10.03 in Bowral Public Hospital. In 1953 she married Jack Bayton. She was predeceased by her sister, Elsie; also her brother, Jim. She is survived by her son, Allan Bayton (Moss Vale); and her brother, Ralph. Mary was an active member of the Bowral church for much of her life, and served as treasurer. *Nicu Dumbrava*

**Willows,** John Talbot, born 28.4.1922 at Lismore, NSW; died 12.10.03 at Woolli. On 15.10.51 he married Heather Burdett. Jack is survived by his wife; his children, Stuart (Marom Creek) and Margaret Wort (Alstonville). He was a real gentleman and will be greatly missed by both his family and church friends. *Warren Price*

## Position vacant

▲ **Librarian—Avondale College (Coorabong, NSW)** is seeking a full-time qualified Librarian to commence 2004. For further information see <www.avondale.edu.au> or contact Sonya Muhl; phone +61 2 4980 2284; fax +61 2 4980 2269; email <sonya.muhl@avondale.edu.au>. For detailed information contact Mrs Jo Lloyd on (02) 4980 2129 or <jo.lloyd@avondale.edu.au>. Applications in writing should be forwarded to Human Resources, Avondale College, PO Box 19, Coorabong NSW 2265, to arrive no later than 5 pm, Tuesday, November, 2003.

## Volunteers!

**Teachers—Gateway Foreign Language School (Chengdu, Sichuan Province, south-western China).** Missionary teachers willing to teach English as a second language are needed in south-western China. Stipend and return airfares for one year's service. Please phone (07) 4638 7276 for further information.

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**Karalundi 50th anniversary celebration.** Calling all ex-staff and families and volunteer workers who were at Karalundi from its commencement in 1954, to the 50th anniversary celebration at the Karalundi Camp, October 1-4, 2004. If you have any slides, photos or memorabilia from your time there, and would like to have them on display at Karalundi Camp, please contact Gordon Topperwien, 12 Coolabah Way, Forrestfield WA 6058; phone (08) 9359 2994, so that arrangements can be made to collect your memorabilia and discuss how it can be displayed. All ex-staff and families are invited to join us in these celebrations. Please contact Karalundi directly at: Karalundi Aboriginal Education Centre, PO Box 6, Meekatharra WA 6642.

**Berringa Health Retreat—a bird sanctuary,** 268 Carters Road, Grose Vale, Sydney 2753. Want a health tune-up or escape your lifestyle under pressure; experience heart problems or worry about heart attacks; on a lot of medication and can't stand the side effects; feeling depressed? Berringa is the place to be and rediscover vibrant health. Inquiries: (02) 4572 1189 or 1800 061 002.



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**Wanted.** Adcare Sunraysia is seeking to employ a person with experience in woodwork and furniture repairs, or a general handyman-type person familiar with using power and hand tools. (Qualification not necessary). Preferred age is 25-40 years. Adcare Sunraysia is based in Mildura (Vic) and is secondhand office and workshop furniture liquidation specialists, whose profits support a wide variety of local youth and community services throughout Sunraysia. If you have the skills we are seeking and would like to join our team of six happy Christian staff, please send a copy of your résumé to: Darcy Malycha, Adcare Sunraysia, PO Box 5072, Mildura Vic 3502.

**A hydrotherapy course** is being offered by Cedarvale Health Retreat (2 hours south of Sydney) from January 18 to 23, 2004. This is an intensive 5-day course covering the theory and practice of hydrotherapy. Learn simple yet effective treatments that can be easily used to help many common ailments. Apply early as numbers are strictly limited. For applications phone (02) 4465 1362 <www.cedarvaleretreat.com.au>.

**Car needed.** A young couple expecting child need a good, reliable budget car. If you have one to sell, please phone Gary on (07) 3211 0228 (Brisbane) or email <grayner01@yahoo.com>.

**Italy, countryside near Florence.** Looking for a full-time nanny for one year. Two children, aged 6 and 9. Driver's licence, nonsmoker, references, and under 30. Contact Clotilde on email <dcorsini@tiscalinet.it>; or fax 0011 39 55 829 0089.



**In the third dynasty King Zoser built a step pyramid out of stone at Saqqara, 20 km south of Cairo.**

# DIGGING UP THE PAST

## IN PICTURES


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