

# RECORD



*Georges Devalay, manager of the Voice of Hope radio station in French Polynesia, lends his voice to translating The Search video series into French.*

## Outreach breakthrough: NZPUC

*Wahroonga, NSW*

The video evangelism series *The Search* will now be available in French, thanks to an initiative of the New Zealand Pacific Union Conference (NZPUC).

The NZPUC is constantly sourcing or producing resources for its members. By producing a voice-over of the current *Search* video series in the French language, it has now created one specifically for Adventists in their French-speaking territories.

"*The Search* series has proved to be very effective in our New Zealand conferences," says Pastor Kendell Cobbin, NZPUC's director of church development. "We believe the series will be just as effective in the Pacific."

Dr John Reynaud, father of the late Gabe Reynaud who directed *The Search*, was asked to translate all 20 programs in the series. "It's been a mammoth task," says Pastor Cobbin. "But John says it has been an honour and privilege to take on the role."

Dr Reynaud has also lent his voice for the translation, as have Pastor Sam Apave, Georges Devalay, station manager of the French Polynesia Mission's Radio LVDL (*La Voix de L'esperance*, or *The Voice of Hope*). Also contributing were two young adults from New Caledonia, Jeremie Allamelou and Sandra Hirep.

The NZPUC plan to include these videos in kits it is preparing for its members in French Polynesia and New Caledonia. The kits are part of the NZPUC's Project Connect, an initiative to train church members to share their faith through relational ministry. This is linked with the worldwide church's Go One Million project. —**Brenton Stacey with Kellie Hancock**

### *In this issue*

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\$A3 million more in tithe*

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*Adventist aviators  
given wings to fly*



*Retired  
and  
serving*

# I won't be here next Sabbath

I won't be here next Sabbath. A little more than 15 years ago I wrote my first RECORD editorial. This is my last. For the past 12 years I've served as RECORD's editor and I will soon move back into pastoral ministry.

I remain surprised and delighted by the huge commitment the church in the South Pacific has to communicating with its members. It has been a privilege to work with RECORD, which remains a communication tool that is envied both within the church in other parts of the world and by other denominations in Australia and New Zealand.

To be honest, RECORD does not help everyone. I have a good friend who refuses to read it—it's his protest against his mother who used to read every word. (He is a strong supporter of *Signs of the Times*, though, and when I tell him he's featured in this week's RECORD he may be tempted to read one of my editorials for the first time—cunning, don't you think?)

I've had one person tell me RECORD should be like it was 20 years ago, supported by some friends who felt the current RECORD has limited, if any, value. I can tell you that this is not the feeling of most church members. Some 25,500 RECORDS are snapped up each week. Members want to know what is happening in their church. They want to connect with other Adventists and with their church. I still enjoy sitting in church watching young people read RECORD.

The most surprising question I've ever been asked is, do you believe everything you write in RECORD? The answer is yes, but I thought that was a given. I may have changed an opinion with time, but none come to mind at the moment. Do I believe everything we've ever published in RECORD? The answer is no. That would be

impossible—just check out the Letters page sometimes.

Our endeavour with RECORD during this time has been to present the reality that is the church, not some idealised picture. I know some would prefer RECORD to present an idealised church with no mention of some issues or reporting some activities. Others would prefer a magazine that reveals every fault of the church, using some kind of tabloid journalistic style.

RECORD belongs in the middle ground. The long-time editor of Western Australia's *Anglican Messenger*, Greg Harvey, had it right when he said, "I think the mainstream press's role is to report the church with its warts and all. But I don't think that's part of our place. I think [the church press] is a more comforting press."

## Did you get this message?

My hope is that in the almost 10,000 RECORD pages that have gone out over the past 12 years, you have often been able to see the gospel and the gospel at work in our church. Even when we tackled some hard issues (sexual abuse comes to mind), they have been attempts at providing responses based on values coming from the gospel.

The news mostly shows how the gospel has impacted on people and places. The letter writers demonstrate the variety of viewpoints possible from people impacted by the gospel. Even our mistakes give you as readers the opportunity to demonstrate gospel graces, particularly forgiveness.

The Adventist Church, its teachings and philosophy, has always been central to RECORD. That's a given and obvious, and that's how it must remain. Undergirding it, though, is the gospel. If that's not also obvious, we have failed. It's that simple.

## Building for the future

I confessed in my first editorial after my appointment as editor of RECORD that I didn't have some of the skills of my predecessors. I never developed the ready articulation of James Coffin, or the depth of Geoff Garne, or the wit of Robert Parr. But each of these former editors left a legacy to build on.

I'm not sure what legacy I leave; that's for others (you, perhaps) to decide. What I do know is that little would have been accomplished without the assistance of those on the editorial team. Each brings (and brought, as some have come and gone) their own strengths to the team that helps produce our publications.

I'm excited by the appointment of Nathan Brown as my replacement. He has a proven track record as a communicator within the church. He has exceptional writing skills and I know, from working with him over the past few weeks, that he has a commitment to the cause that is second to none.

Nathan's work will speak louder than any endorsement I can give. I look forward to watching from afar as he—and I believe he will—lifts RECORD (and our other publications) to another level.

I now exchange my supportive ministry role for one that is front-line and face-to-face. I look forward, as a reader, to RECORD keeping me up to date with how the gospel is impacting on our church and our societies, particularly in the South Pacific.



Bruce Manners



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

- College celebrates continuing possibilities • Lecturers meet in PNG • Youngest graduate
- Mountain View College grows • When riding the bus is a healthy choice • and more

—Compiled by Kellie Hancock—

● **“Continuing possibilities”**

was the theme of Avondale College’s opening convocation, held at its Cooranbong campus on March 3 to mark the start of a new academic year for **more than 700 students.**



Avondale graduate, Dr. **Kerrie-Lee Krause** (pictured), now a Senior Fellow at the Centre for the Study of Higher Education at the University of Melbourne, was the keynote speaker. “Today is a celebration of continuing possibilities,” she said. The mayor of Lake Macquarie City Council, Councillor **John Kilpatrick**, told students that Avondale College was a place the council was proud to call its own. Dr. **Vivienne Watts**, newly appointed vice-president for Academic Affairs, praised the academic reputation of the college.—*Heather Potter*

● **All theology lecturers from ministerial training institutions** (pictured) in the Papua New Guinea Union Mission and the Trans-Pacific Union met from February 9 to 12 at Pacific Adventist University, Papua New Guinea, for a time of **learning, sharing and networking.** Sponsored in part by the South Pacific Division (SPD), the staff from Fulton College, Fiji, Hoda Training School, Solomon Islands, and from Sonoma College and Pacific Adventist University discussed a wide variety of topics, such as the role of the minister to be trained, the spiritual formation of ministers and developing course

## Koreans interested in aged care

**A** Korean government minister has visited a Seventh-day Adventist retirement village as part of a study tour of aged-care facilities in Australia.

Sung Kwan Huh, the Minister for Government Administration and Home Affairs, was studying aged-care facilities in Australia because there are so few in the Republic of Korea.

“Aged-care technology is more advanced in Australia than in most Asian countries because we have a more mature industry,” says Bob Butler, manager of the Elizabeth Lodge Adventist Retirement Village in Normanhurst, a suburb of Sydney. “And I imagine lifestyle is different, too. Not as many people in Australia would live in high-rise buildings, which are ideal for those with a double income and no children but not so for those who are a little older.”

Mr Butler says between 15 and 20 groups from Korea visited Elizabeth Lodge on study tours last year. “Like other retirement villages, we pride ourselves on the culture of our care, but I guess what sets us apart is our bush setting in an urban environment.”

Mr Huh visited Elizabeth Lodge for about half an hour (and is pictured with resident Evelyn Hofford) on February 20. The Adventist Church owns and operates a nursing home and two retirement villages—including the 99-bed Elizabeth Lodge—in Sydney.—*Brenton Stacey*



outlines. This was led by Dr **Barry Oliver**, SPD secretary, and Dr **Paul Petersen**, SPD field secretary, and Dr **Ray Roennfeldt**, head of the theology faculty at Avondale College. “This was the first of its kind for many years,” reports Dr Petersen. “The

teachers enjoyed the opportunity to strengthen the fellowship and build up a team spirit for the common task of educating ministers for the future.”

● **Megan Hoffman** (pictured), at 14 years of age, is believed to be the **youngest person** to have completed the Vegetarian Nutrition Presenters Course (VNP).



She joins her mother and three others qualified at the Boolaroo church, NSW, trained in VNP. She was presented with her certificate on January 24, **the day of her baptism.**

● The **Sydney Adventist Hospital** reached a milestone in January with its **12,000th heart bypass operation.** The surgery was performed by cardiothoracic surgeon Dr **Alan Farnsworth**. “This is a great milestone for the hospital, especially as we celebrate 25 years of excellence in cardiac care in 2004,” says **Bev Lun**, the Acute and Perioperative Care Director.—*Pacemaker*

● **Mountain View Adventist College**, Sydney, has had a **20 per cent increase** (50 students) on last year’s enrolment. They also have the largest Year 12 class ever. The growth has been put down to three things: dedicated staff; supportive parents; and a new marketing coordinator.—*Intrasyd*

● A new **Russian chapter** of the **International Religious Liberty Association** (IRLA) has been formed. Dr Galina Shirokalova, a professor at the Nizhny Novgorod Academy of Agricultural Sciences, was elected president of the new chapter. Pastor **Alexey Britov**, public affairs director for the Adventist Church in the Volga-Viatka area, was elected

## When riding the bus is a healthy choice

**A** Papua New Guinean woman is using her commuting time on a bus to tell people of the dangers of smoking. Nialel Pokaiou is the assistant area manager for the Publishing Department of the Papua New Guinea Union Mission (PNGUM), based in Lae.

“Apart from her normal work as a literature area assistant manager she is also carrying out a voluntary health edu-



cation on the effects of tobacco on her way to work and return, on public transport,” says the PNGUM health

director Gad Koito, who recently traveled on a bus with her to see what happened.

“To my surprise Nialel didn’t waste time,” he says. “As soon as she stepped into the bus she started talking. First she welcomed the passengers.

“Because she’s been doing this for some time she has the support from the driver and the conductor of the bus. Even the passengers appreciate her presentations. From my back seat I heard comments such as *gut pela wok yu wokim* (“You are doing a good work”) and, *Yu fit meri stret yia* (“You are a real brave woman”).

“Nialel makes sure that between every stopover, an anti-tobacco message is presented until she reaches her destination. She always relates her health talk with a message from Scripture, the basis of the Adventist health message.”—

**Bruce Manners**

executive director. Congregations represented included Old Believers, Muslims, Jewish, Baptists, Pentecostals and Buddhists.—ANN

● **Forty-eight people** have been **hacked to death** in Yelwa, Nigeria, by armed Muslims—many during an early morning prayer service in their church—according to Christian Solidarity Worldwide. A recent upsurge in violence in southern Plateau State in Nigeria has claimed at least 100 lives. As government reinforcements arrived in the area to stop the violence, the attackers are said to have adopted **hit-and-run tactics, striking Christian areas and moving on before troops could engage them.** More than 10,000 people have died in religious violence since 1999 when several northern states decided to implement the Shari’ah penal code in defiance of the country’s secular constitution.—*Assist News Service*

● Many churches gear up for **outreach-oriented ministry during Easter**, offering seasonal musical or theatrical events, special holiday services, with efforts made to attract and welcome visitors. But a new research study indicates that most Protestant churches have overlooked one important matter: **nobody is covering the phones.** Based on attempted telephone contact with 3400 Protestant churches randomly selected from across the USA last December, the study reveals that **a human being could not be reached at 55 percent of the nation’s churches.** In the study, every church sampled was called a minimum of five times during business hours, with one call made each day at different times of the day over the course of a two-week period. These statistics suggest that much of the hard work that churches put into reaching people during the holiday season may be negated by people’s **inability to establish contact** with someone at the church within a reasonable time frame.—*the YS update*

### Days and offerings

**April 10**—World Mission Budget Offering

## Off the record

● Is this the **largest Adventist prayer meeting** held regularly in Australia and New Zealand? Every Tuesday morning 80 to 100 gather (some pictured) at



**Alton Villas Retirement Village**, Cooranbong, NSW, to hear an inspirational message, to sing and pray.

● An Adventist teacher at the Kempsey High School (NSW), **Alison Buckley**, was asked to re-establish a lapsed Christian fellowship on campus after bullying became an issue last year. **Adventist youth** became the core of the fellowship and were responsible for helping to nurture others.—*northpoint*

● Where are those students? That is a question **Kimberley Shaw** is asking about Adventists studying at the university or polytech in **Otago and Southland, NZ.** She is hoping that members of congregations will “dob in” students who are studying there so she can contact them. Email her on <drwatsonnz@yahoo.com>.

● Two South Australian **motor racing chaplains** were honoured by the Confederation of Australian Motor Sport (CAMS), one of them Pastor **Dave Hamilton** (pictured), minister of Trinity Gardens and Murray Bridge churches. CAMS honoured chaplains during recent **50th anniversary celebrations.** Both chaplains were presented with commemorative watches.



# Church receives \$A3 million more in tithe

Wahroonga, NSW

The Seventh-day Adventist Church in the South Pacific received almost \$A3 million more in tithe last year than it did the year before. The \$A65.5 million in total tithe is up almost 5 per cent on 2002.

The New Zealand Pacific Union Conference (NZPUC) and the Trans-Pacific Union each reported 16 per cent more tithe (\$A1.4 million and \$A805,000 respectively) than in 2002.

The Australian Union Conference reported 6 per cent (or \$A2.5 million) more tithe, almost double the cost of denominational wage increases. However, the Papua New Guinea Union Mission reported almost \$A2 million (or 30 per cent) less in tithe.

Rod Brady, the treasurer for the South Pacific Division (SPD), says Papua New Guinea's economy is a contributing factor. "Wages are low and unemployment is high. Inflation is growing rapidly. It's tough financing a church program in a contracting economy. Plus, much of the church growth in the country is occurring in rural areas where incomes are very low."

The more than 50,000 members of the church in Australia contribute 67 per cent

of the tithe reported to the SPD. The almost 215,000 members in Papua New Guinea contribute 7 per cent.

In Australia, the Greater Sydney Conference continues to report the largest tithe, up more than \$A1 million (or 16 per cent) to almost \$A10 million. "It shows the commitment of our church members to our stewardship program," says treasurer Graeme Drinkall.

The South Queensland Conference reported \$A830,000 (or 12 per cent) more in tithe. The South New South Wales Conference—the members of which live mostly in regional and rural areas—reported \$A200,000 (or 10 per cent) more in tithe.

Former secretary-treasurer of the South New South Wales Conference Owen Twist says a combination of good weather and hard-working church members contributed to the increase. "The year 2002 was a good one for crops, and the tithe figures for 2003 reflect this. But we also had a strong evangelistic focus in 2003. Our church members were involved with many church projects, and when church members are involved, their spiritual giving becomes stronger."

The South Australian Conference

reported less in tithe (down \$A120,000) last year than in 2002, the only one of the church in Australia's nine conferences to do so. Secretary-treasurer Garry McIver says a large one-off tithe in 2002 skews the figures. "Tithe is actually on the way up if you look at what we've received over the past five years."

In the NZPUC, the French Polynesia Mission reported the largest dollar increase in tithe, up \$A790,000 to \$A3.4 million. But this is due mostly to movements on exchange rates, says Warrick Long, secretary-treasurer for NZPUC. "In real terms, French Polynesia received a 2 per cent increase in tithe."

Tithe returned from church members on Pitcairn Island fell from \$A13,000 to \$A2000. "Getting information from Pitcairn is a challenge," says Mr Long. "The church there is often behind in its reporting because of the island's irregular mail service."

Mr Brady thanks church members for their support. "Your faithfulness is commendable," he says. "Three million more in tithe will be an important source of income for conferences and missions as they work to fulfil the mission of the church."—**Brenton Stacey**

## Adventist aviators given wings to fly in PNG

Goroka, Papua New Guinea

The Adventist Church is one of the few organisations in Papua New Guinea to meet an original deadline for complying with new civil aviation rules.

"It's an astronomical achievement," says director Bill Norton, who took the equivalent of nine months full-time work to write the manuals and procedures accompanying Adventist Aviation Services' (AAS) application. "Most operators had the money to hire consultants. One even brought a person in from overseas to work full-time for a year and seconded other staff members."

AAS completed its application without

employing extra staff members or disrupting its flight and maintenance schedules. "The Civil Aviation Authority says our application is among the best it's received," says Mr Norton.

The application process was not without drama. Mr Norton learned as he and his family prepared to depart Papua New Guinea on furlough that he would have to sit for an interview with the head of the Civil Aviation Authority, Wilson Sagati. "He conducted the interview between connecting flights in Port Moresby on a Sunday afternoon," says Mr Norton.

The interview was successful and AAS received its maintenance, organisation and air operator certificates on December 30,

two days before the new regulations were supposed to come into effect.

"But the government's now extended the deadline another six months because so many operators are not compliant," says Brian Scarbrough, the flight operations manager.

Mr Norton says meeting the new regulations "shows our commitment to serve the church in Papua New Guinea. But we couldn't have done it without God's blessing."

AAS Services flies two planes, both single-engine Cessna 206s. The independent, supporting ministry, The Quiet Hour, donated one as a gift in 1976.—**Brenton Stacey**

# Thailand: Adventist contribution appreciated

Bangkok, Thailand

The Seventh-day Adventist Church is committed to being a positive force in Thai society, said Dr Jan Paulsen, General Conference president, during a recent meeting with Suwit Khunkitti, Deputy Prime Minister of Thailand.



Adventist News Network

**Thai Pathfinders greet the president of the worldwide Seventh-day Adventist Church, Dr Paulsen, during his visit to Chiang Mai Adventist Academy in Thailand.**

During the 40-minute visit, Deputy Khunkitti thanked the church for its “important contribution to the Kingdom of Thailand” through its hospitals, nursing

school and other educational institutions, as well as the Adventist Development and Relief Agency.

Dr Paulsen expressed appreciation to the government for its protection of religious minorities, and for promoting harmonious relations between the majority religion—Theravada Buddhism—and other religious groups.

This protection is particularly significant to the small Adventist community in Thailand, which over the past 90 years has struggled to grow, especially in urban areas. There are currently just 10,000 Adventist believers in a population of more than 65 million.

Surachet Insom, communication director for the church in Thailand, says there are many barriers to church growth in his country. He explains that Buddhism is not just a religion—it is a way of life, and an expression of national identity. “For many people, becoming a Christian is seen as a betrayal of their heritage,” he says.

Mr Surachet believes the church must do better at contextualising the Adventist message to make it more easily

understood and accepted by Thais. He says Adventist education and person-to-person contact have been the two most effective means of sharing Christianity within the Thai culture.

During his four-day visit, Dr Paulsen also spent time with church members and leaders in both the northern city of Chiang Mai and the capital, Bangkok. At different gatherings, he urged believers to renew their dedication to making personal witness a part of their everyday lives.

“Please, let’s not turn sharing our faith into a complicated science—it is not!” Dr Paulsen told more than 1000 church members at Bangkok’s Ekamai International School. “I believe we sometimes make it far too complicated.”

“Just tell people about Jesus, about hope, and about how they can have confidence in the future,” Dr Paulsen added. “And most importantly, demonstrate in your own life that you have found this hope, and that you have faith in God’s future. And let us do this in humility.” —**Bettina Krause/ANN**

## Adventists affected by upheaval in Haiti

Port-au-Prince, Haiti

In the wake of political upheaval in Haiti, looting and other violent activities in the capital city of Port-au-Prince affected many sites, including the Adventist Hospital of Haiti and the Adventist university, both within minutes of the city centre.

Pastor Israel Leito, president of the Inter-American Division, says although communication in some areas has been scarce, he is in touch with church leaders in Haiti, with a membership of more than 260,000.

There was looting in the vicinity of the hospital and university, according to Pastor Leito. “The guard at the institution was attacked and his weapon taken, medicines were taken from the hospital, a utility truck was stolen, along with things from the print shop and our packing company and the

Adventist Development and Relief Agency office there,” he reports.

The university was closed for one day. However, no casualties have so far been reported among church members.

He says that because of the increase in car-jacking, people have been either travelling on foot or using public transport.

Plagued by political crisis for years, Haiti is located in the western one-third of the



**Adventists in Haiti continued to worship together on Sabbaths despite recent political upheavals.**

island of Hispaniola in the Caribbean, west of the Dominican Republic, and has a population of more than 7.5 million.—**Libna Stevens/ANN**

# Radio helps minister light up Torres Strait

Thursday Island, *Old*

**R**adio is helping a Seventh-day Adventist minister do the impossible.

Ben Kosmeier, minister of the church in the Torres Strait, has been hosting a weekly one-hour program on 4MW 1260 AM for the past two years. "I'm conducting a Bible study in every home every week," he says.

And, in response to the Australian Union Conference's challenge to present 1000 prophecy seminars across the country in 2004, end-time events are the focus of that Bible study for the rest of the year.

"People have already been calling in for the lessons," says Mr Kosmeier. "If they complete the first lesson, I'll send them a free folder. If they complete three, I'll send them a free Bible."

Mr Kosmeier is encouraging his listeners—the signal of the Thursday Island-based station reaches as far as the Western Province of Papua New Guinea—to meet in small groups around radios during his program. "I see them sitting at tables with their Bibles open," he says.

It takes Mr Kosmeier 10 hours by boat

to reach the furthest of the 16 inhabited islands in the Torres Strait. Rough seas often make the trip impossible. "But radio makes it possible for me to share our message with so many people without them feeling intimidated by our presence."

The plan appears to be working, with representatives from four of the islands inviting Mr Kosmeier to present Bible studies in person. "Torres Strait Islanders are ready for the Bible." He will also present the Prophecy Seminar on Horn, Moa and Thursday Islands.

"The church has a good reputation in the Torres Strait because of the work of previous ministers and of STORM Co teams," says Mr Kosmeier. These groups of young adults have visited the Torres Strait to serve in local communities every Easter for the past eight years.

About 20 people attend the two Adventist churches—on Moa and Thursday Islands—in the Torres Strait.

The Adventist Church has proclaimed 2004 as the Year of Evangelism.—

**Brenton Stacey**



**Ben Kosmeier is lighting up the Torres Strait with radio broadcasts that study Bible prophecy.**

## Adventists participate in peace exhibit

**A**dventists were among 400 people who gathered at the United Nations early last month to celebrate the opening of "A culture of peace for the children of the world," an exhibition to which students worldwide submitted essays and artworks to depict their understanding of peace and nonviolence.

UN liaison officers for the church, Rachel Bostic and Kelly Razzouk, contributed by submitting their "dream of peace." Their dream is "a world free from fear. A world where children are lulled to sleep by their mother's soothing lullabies and not by the roar of tanks and exploding bombs."—**Viola Hughes/PARL**

# PNG prayer conference brings thousands to their knees

Port Moresby, *PNG*

**S**ome 7500 people have attended a prayer conference in Papua New Guinea organised by the Seventh-day Adventist Church.

"People poured forward asking for prayer," says Joy Butler, prayer ministries coordinator for the South Pacific Division.

Mrs Butler presented a workshop for 400 women while John Tompson, a departmental director for the Greater Sydney Conference, presented one for 100 men each morning of the conference. The church held the conference at the Sir John Guise Stadium in Port Moresby, February 23-28.

Mrs Butler also helped establish a Professional Women's Group. "I mentioned the idea on Monday and by Friday the women in the church's local mission office had organised a lunch, booked a restaurant and produced and distributed invitations."

Some 30 women

working as accountants, doctors, lawyers, nurses, secretaries and teachers in Port Moresby attended. "I explained they needed to support each other and offer their expertise to the church," says Mrs Butler. "They had formed a committee by the end of the lunch. It excited me to see them take on an idea so quickly."

Mrs Butler says the women come from all over Papua New Guinea and will share the experience of being a member of the group with other women on their return to their local communities.—**Brenton Stacey**



**Inaugural members of the Professional Women's Group in Papua New Guinea.**

# Beating up my spouse

by Paul Petersen

Most of us have probably heard the classic trick question: “Have you stopped beating your wife?” Guilty if you say yes; guilty if you say no.

But this was less fun as a boy, as my cultural upbringing did not allow a boy to hit a girl. I felt I was the defenceless one. They could scratch with their nails or even bite me, but I was not allowed to fight back.

When I was a little older, I received strange news from Nuuk, the capital of Greenland, where one of my friends was working. A number of household disagreements ended with the wife being arrested for violent assault on the husband. How funny, we thought—women downing the men!

## It's no joke

Unfortunately, the reality of domestic violence is no joke. Violence and abuse in the home is a horrible and evil part of life. Two people, originally drawn to each other by sentiments of love, are now emotionally entangled by a common emotional history of violence, retribution and increasingly futile attempts at reconciliation. Once love ruled; now only fear is left. Children grow up with violence as the predominant model for response to any crisis.

Yet, as a part of my nature as a selfish human being, I try to justify my actions. Hardly surprisingly, various cultures use seemingly acceptable excuses for aberrant behaviour. Within a Christian culture, it is natural to attempt to excuse selfish actions by appealing to the Bible as the accepted authority—even to the point of trying to justify violent abuse.

My wife is to submit, it is claimed, referring to Ephesians 5:22. And does not “submission” mean that I as a husband am to educate, teach and even correct my submissive wife? To put her in the right place? And do we not observe throughout the Bible that the man is supposed to be in charge? Just look at the divine laws given to Moses, for example.

So does the Bible address the issue of violence and abuse in the home? Is it anywhere in the Holy Writings implied whether a husband (or wife) is allowed to beat his (or her) spouse? Neither the Old nor the New Testament is silent on this issue, and their teachings are coherent and consistent.

## Old Testament culture

There is no question the cultures in which the Bible was produced were male-dominated. Women had few—if any—legal rights and were often abused. But let's be careful: historical fact is not ethical necessity; historical description does not imply divine prescription.

The divine laws shared through Moses were in many ways protective of the weaker groups in society, trying to safeguard the widow, the orphan and the poor against the consequence of evils already practised. God never condoned slavery, yet knowing it was a fact, He gave laws in order to protect against even wider abuse (such as Exodus 21:7-11 and Deuteronomy 21:10-14). Ideally God never wanted divorce. But as men sent the wives away anyway, God sought to protect the women against extreme abuse and secure their rights to remarriage and social safety by providing the law of a divorce certificate (Deuteronomy 24:1-4).

Compared with all laws known from the cultures of the ancient Near East, this law was unique in its attempt to protect women. God recognised the less-than-ideal reality and He spoke into that particular culture to establish the best laws possible in the circumstances.

But it's also important to note that the Old Testament laws were customary laws.

Most of them were orally transmitted. There were two major reasons for writing down new laws. It was done if they were in contrast with prevailing tradition, or if they were extreme cases that would serve as a precedent for similar, less extreme situations.

This background helps us to realise the scope and consequences of some of the laws that are otherwise less understood. If, for instance, a man hurt his slave, whether male or female, by striking the slave, that slave was to be set free (Exodus 21:26, 27). This was an extreme situation. The slave was the socially lowest-ranking person in the household. The Jews would have naturally understood the law to imply that the man certainly was not allowed to beat his wife either.

Or look at the law in Exodus 21:8-11. It protects a slave wife who may end up even being the second wife in a household. The man is required to supply her with the three basics: food, clothing and conjugal rights/nuptial bliss. If that is the case for someone in the

lowest position, certainly it applies to every spouse.

## In New Testament times . . .

This law became part of the basis for decisions regarding marriages in Jewish culture. At the time of Jesus, all rabbinical courts agreed that any man was obliged to share these three basics with his spouse. The woman was not allowed by law to seek divorce (that was the prerogative of the man). Yet if the man did not provide these needs, she could go to the courts, which would order the husband to comply and fine him if he did not. The fines were of a size that would force the man either to treat





# One white rose

by Nina Thiganoff

his wife decently or to divorce her so she had the freedom to remarry.

Jesus never addressed this particular law, but was asked to take sides in another legal battle fought between the various rabbinical schools of his day. He took the stand (cf Matthew 19:3-10) that a man was not allowed to send his wife away for just any reason. Moreover, he emphasised the original ideal: God never intended marriages to break up.

Of course, in reality it happens. But Jesus did give some powerful instructions as to how to live with each other in such a way that the marriage would survive life's challenges. The injunction of Jesus to love our enemy provides a basis. This is another example of an extreme case. If we are to turn the other cheek (Matthew 5:39), certainly it is implied that we are not to beat our spouse, the one closest to us. In saying this, Jesus does not encourage you to hit your spouse at least twice—that is, on both cheeks; rather, he demands you not use violence at all. Living together in mutual love will keep the marriage intact.

Consider the fruit of the Spirit as described by Paul in Galatians 5:22, 23. The list includes love, joy, peace and also kindness, gentleness and self-control. To beat up my spouse is not compatible with these values.

## Bible abuse and spouse abuse

Let's not fool ourselves. The Bible nowhere justifies abuse and violence toward other people. It does not justify violence against our enemies. It does not justify violence against those who are closest to us. Don't abuse the Bible that way.

The problem of violence in the home is a tragic reality. We need to recognise it for what it is and avoid any attempt to use the Bible to justify evil. God wants to help anyone who is entangled in such a situation. He does not want the love to die and marriages to crumble. Many good Christian counsellors are educated to help spouses who are victims of such a situation. God forbid that we should try to use His Word to justify such an ugly nightmare within relationships. ❧

It was time for the white roses. The dinner was over, the speeches made. The banter and reminiscences, the pledges to maintain friendships, the sharing of hopes and dreams for the future and the well-wishing were all behind us.

The only thing left was the ceremony of the white roses, a lovely tradition followed at our college. Huge baskets of beautiful white roses, separately folded into lacey cellophane wraps were brought onto the stage. Graduating students began to file past, each picking up a flower. They were to present them to the person who had been most influential in their lives.

A difficult decision. Frequently, it would be a parent or another family member, sometimes a teacher. To receive such a rose was considered a great honour. The presentations were often accompanied by expressions of gratitude and open acknowledgement of help received. On occasions students and recipients found it difficult to contain their emotions.

I watched Jason approach the stage. Would he take a rose? I doubted it. Who would he give it to? He had no-one. There were no parents or family members present and, unfortunately, he hadn't endeared himself to teachers at the college either. His stay had been somewhat stormy and memorable for all the wrong reasons.

I recalled our first meeting—Orientation Day for new students to our college. The principal was concluding his welcoming address. In front of us sat the soon-to-be enrolled young hopefuls—smartly dressed, hair combed and shining. The accompanying parents closely followed the proceedings. Soon the young adolescents would be high-school students.

Out of the corner of my eye I caught sight of a lone figure haltingly making his way through a side door. His clothes were too tight on his growing frame and his hair was in need of a cut—and a good wash, I suspected.

His presentation spelled poverty and neglect. Ill at ease and hesitant, he looked around the auditorium and chose a seat at the back and sat down, alone. Late and alone.

My heart went out to him. Why couldn't his parents, or at least one of them, take the time to accompany him? Why couldn't they buy him a decent shirt for the occasion? Not necessarily an expensive one, but a decent and clean one.

My reflections were interrupted by the sound of applause. The principal sat down and we teachers began the enrolment procedures. Eager parents, with children in tow, vied for our attention.



Excusing myself, I made my way toward the back of the hall and the awkward figure still sitting so conspicuously alone.

His name was Jason, he told me, and yes, he had come alone. He was living with his aunt, but she couldn't come—it was Tuesday, her bingo night. But that didn't matter since he was used to "doing things by myself."

It turned out that Jason's bingo-enthusiast aunt was his mother's sister and he was officially in her care. She was

family history. What he was able to provide revealed a sad story of a neglected, unwanted boy who had never been loved, and who was constantly being shunted from one set of unwilling caregivers to another.

Despite this, Jason impressed me with a certain strength of spirit. There were no signs of self-pity and, although he must have been aware of the disadvantages of his position, he didn't appear envious of others or resentful of his lot.



apparently "pretty good" because she got "rough" only when she'd had "one too many." (I was too afraid to ask how often that was.) His mother had gone "up north." He hadn't seen her for a number of years and she wasn't expected to reappear in the foreseeable future.

Sadly, Jason didn't remember his father because Jason was "only little" when his father abandoned the family, deciding that he preferred the single state. Apparently Jason had a sister at the school, but he couldn't remember her surname because she was using her father's name and their fathers were different.

Mechanically I recorded the information while attempting not to show horror or pity. There were large gaps, too, because Jason simply didn't know much of his

His personal philosophy of life went something like this: If nothing bad happened today, that was something to be glad about. If bad things happened, they were simply to be endured. He had no plans, no ambitions. He wanted me to choose his subjects and provide him some sort of direction.

Jason's education at our secondary institution turned out to be a tumultuous process. He had an inquiring mind, but the years of neglect and abuse worked against him. He was behind his peers in most basic skills. Unfortunately, he also lacked the patience and conscientiousness to study effectively in order to catch up.

Frequently he was frustrated. His social skills were underdeveloped and he would often respond inappropriately or be

unable to control his anger. Often he would be sent to the detention room or be in the principal's office under threat of expulsion.

Jason singled me out as his special confidante. Perhaps the enrolling process had bonded us together. Perhaps he didn't have anyone else and sometimes he needed to share. During times of crisis he would often find his way to my room. His aunt had a bad day. The teachers were "at him." He'd had a fight in the playground. The detention was unfair. He was under threat of expulsion, yet again.

During our times together we would talk and pray. Over the years, Jason developed a childlike faith in God and learned to trust Him in a simple, direct way. The school administration helped by showing compassion on countless occasions.

Gradually, he matured. He began to master his temper and accept rules and regulations. When he turned 16 he left his aunt and began to live independently. This was another rocky transition filled, predictably, with anxiety. However, after a while, he began to settle down and choose friends more wisely.

Now Jason was graduating. Recently he had become gangly and tall. His clothes were now clean and his hair shiny. Admittedly, the style was a little out of the ordinary, but Jason had come a long way. I was proud of him.

I watched as he reached into the basket and picked out his rose. Then, with a sheepish grin he turned in my direction. Thrusting the gift into my hands, he ignored my startled look and mumbled awkwardly, "Here, Miss. This is for you. Thanks for putting up with me all this time."

I reached out and hugged him.

He smelled vaguely of tobacco. Only yesterday he was telling me he was quitting. I was confident he would. Jason had won many battles and he would win this one too. Besides, he had his faith. And his heavenly Father would never abandon him.

So, Jason, go with God. Take up your life with confidence and courage. Trust in the Lord all the time. Be His child always. **R**

*Nina Thiganoff writes from Cooparoo, Queensland.*

# Cherry trees and churches

by Geoffrey Garne



You don't often see parables on television, but I saw one the other evening. Horticultural biotechnologists in New Zealand have developed a new variety of cherry tree.

We've been accustomed to thinking of a cherry tree as something impressively big. It's no accident that the contraption linesmen use to reach the tops of high poles is called a cherry picker. That's what was needed to get to the fruit on those high branches.

Not any more! When it's fully grown this new breed of cherry tree is no bigger than a shoulder-high ornamental garden shrub, but it is certainly not ornamental! The ones shown on television were laden with large, fleshy, juicy cherries. In fact, it's claimed that they bear more fruit of better quality than those big trees we needed before.

God spoke to my heart through this cherry-tree miracle. He said to me, A church doesn't have to be big to be fruitful! It doesn't have to be huge to be influential. It doesn't have to be large to make an impact for good. Quantity isn't necessarily synonymous with quality.

Isn't this what He tells us in Zechariah? "Who despises the day of *small things*? . . . Not by might [impressive numbers] nor by power [imposing resources, facilities or external appearances], but by *my Spirit*, says the Lord Almighty" (4:10, 6, NIV, emphasis added).

God has been at pains to teach us this truth in both the Old and New Testaments. In Judges 7, when 32,000 men volunteered for the campaign against the mighty Midianite army, the Lord told Gideon there were too many. When Gideon had thinned them down to 10,000, God said there were still too many. God was happy with 300.

God doesn't need numbers. What He

needs is wholehearted devotion and consecration.

In the New Testament, Jesus tells us we are the salt of the earth (Matthew 5:13). You don't need an enormous quantity of salt to flavour or preserve food, but it must be genuine. You don't need a vast number of people to exert an influence for good on society, but they must be fair dinkum. They must be dedicated. They must be focused. They must be true. They must be sincere. They must be loyal. They must be united. They must be transparently honest.

When God has all there is of us, He can accomplish His task, "by many or by few" (1 Samuel 14:6, NIV).

Take heart if you're only few in number. Some may look down at you with disdain and regard you insignificant because of your size, but don't be discouraged! Prove to them that being small doesn't mean you are ineffective or ineffectual.

On May 24, 1738, a stranger walked into a little church on Aldersgate Street in London. He was the son of a clergyman—a preacher's kid. He held a divinity degree from Oxford University and planned to follow in his father's footsteps.

He had the theory of religion straight. In fact, he and his colleagues at the university were so conscientious about doing things the right way, that fellow students dubbed them "methodists." But something was missing in his life. He lacked assurance of personal salvation.

At that service in that insignificant little chapel, he experienced a spiritual renewal. There was no "real" preacher. A church member read a piece written by someone else. But the Holy Spirit must have been manifestly present to touch the life of the visitor.


"I went very unwillingly to a society in Aldersgate Street," wrote John Wesley in his journal, "where one

was reading Luther's preface to the Epistle to the Romans.

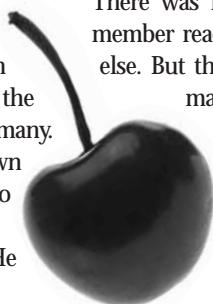
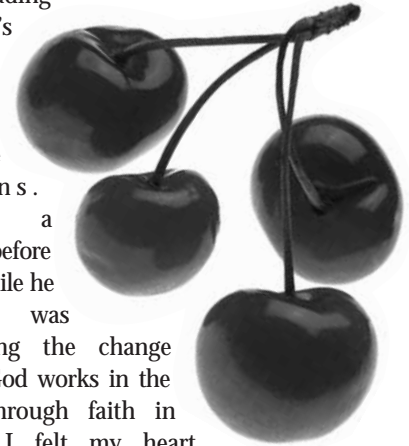
About a quarter before nine, while he [Luther] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."

He walked out of the service in that little church to set England, and subsequently England's American colonies, ablaze for the Lord, Jesus Christ!

Is your church small? Seemingly insignificant? Lacking in numbers and resources? Make sure that week by week it offers to all who worship in it, including the stranger who walks in off the street, spiritual food and fellowship that are so warm, loving, caring and so Spirit imbued that they leave with their hearts "strangely warmed."

Then, like the little church on Aldersgate Street, yours could have a mighty impact for God in your community. 

Geoffrey Garne is a former editor of *RECORD*, now retired in Auckland, NZ.



# Retired and serving

by Mavis R F Brown

When Dr Rod and Nita Ellison retired in 1985 they wanted to use their skills to help people in need. They had retired from the church's SAFECARE Counselling Service in Sydney to settle in Wangi Wangi, NSW, overlooking Lake Macquarie. They had spent many years in family-life education and counselling work.

The most pressing need, they sensed, was to train volunteers in social welfare issues, to equip them for caring service in the church and the community. They made a proposal to the North New South Wales Conference, which approved a budget for such training courses. Over the subsequent years, until 1994, these were held monthly for about 10 months each year. Some graduates went on to TAFE courses and graduated with credits or distinctions.

Considering the number of times the Ellison home had acted as a refuge for church family members in critical and even dangerous situations, they began to explore avenues to set up a women and children's refuge.

At that time they received a call for help from Tony Anderson, the leader of a group of volunteers from Murwillumbah and surrounding churches. They'd had a place donated and wanted to use it to set up a refuge.

Rod and Nita responded by conducting a fortnight's intensive training for the group. Within six weeks Sanctuary 7 was a reality. Marge Mears, one of the carer graduates from the Toronto church, acted as coordinator for the first six weeks, with church volunteers from the area staffing the refuge.

The Ellisons' vision of social need resulted in a second refuge. Despite some opposition from church members, through prayer, commitment and much hard work, God worked a miracle. Unexpectedly, a church widow offered her lakeside home

for a refuge. Situated in a residential area, it was close to a school and not far from police, a medical centre and shops. It was ideal. Meeting every guideline set by the local council, it received their stamp of approval. Southlakes Refuge for Women and Children began.

Upon retirement from Ronita Cottage (as the refuge became known) and with the assistance of a grant from the Adventist Development and Relief Agency, Rod and Nita set up a support group for single-parent families from Gosford to Newcastle and beyond. Currently there are more than 20 single-parent families involved, which includes 37 children.

These families are supported according to individual needs that could range from a listening ear, a telephone call, a prayer or court support. Workshops, featuring guest speakers, and family picnics are held bi-monthly.

Within the larger group, smaller groups have formed that support each other. They provide help with caring for sick children, moving house and, importantly, a sense of acceptance.

Recently Rod and Nita received



Dr Rod and Nita Ellison.

Centenary Medals for their work, which they accepted on behalf of the volunteers they had trained. Shifting the focus from themselves, Rod and Nita felt the unselfish labour of love of their trainees deserved recognition.

As flowers don't know how far their fragrance goes, so volunteers don't know how far their influence extends. Even dewdrops can fulfil God's will as much as thunderstorms. **R**

Mavis R F Brown lectures in English literature in the Foundation Studies Centre at the University of Newcastle.

Just for children

## Do you know... Epaphroditus?

Epaphroditus was a friend of the apostle Paul. He became so sick he nearly died. Paul spoke highly of him in his letter to the Philippians. Read Paul's words about Epaphroditus in Philippians 2:25-30



Peta Taylor

## Ellen White for today

Anthony Mitchell, NSW

I have enjoyed the enlightening articles relating to Ellen White (“Ellen White for today”). It is a thoughtful, provoking series. Now that the church has obtained a more “considered and mature” view in relation to her literary methodology, it might consider investing resources into re-presenting her value back into the Adventist community. Tragically, while we have assessed, debated, argued and reassessed her methodology, a number within the church have lost interest in her writings; her voice is virtually silent in some quarters.

Could it be the key messages in her writings have been overshadowed by debate over methodology? Let’s hope that alongside our renewed knowledge and understanding of Ellen White’s approach we can rediscover the value and influence of the Spirit of Prophecy in our time. Future generations might depend on it.

Kerry Hallam, Qld

Again it would seem that some would by subtle questioning and suggestion, seek to cast a shadow of doubt over the servant of the Lord. Will we with the light God has given us continue to repeat the mistakes of men such as Canright, Albion Fox, Ballanger, Kellogg and Conradi, who through independence of thought sought to cast doubt over God’s messenger?

God’s gift of the Spirit of Prophecy to this church is not on trial today; it has stood the test of time. Jesus said, “So you testify

against yourselves that you are the descendants of those who murdered the prophets” (Matthew 23:31). Paul made it clear (Acts 13:27) that what you do to God’s messengers you will eventually do to Him.

Daniel Livingston, NSW

We may believe the church or its people have erred by placing too much emphasis on a human prophet; or we may believe we have erred by neglecting our contemporary prophet’s counsel. Whatever our position, we must surely take notice when the prophet herself foresaw this outcome.

Ellen White wrote, referring to her own

**Could it be the key messages in her writings have been overshadowed by debate over methodology?**

writings, “the very last deception of Satan will be to make of none effect the testimony of the Spirit of God” (*Selected Messages*, Book 1, page 48).

My conviction, as a young Seventh-day Adventist, is that such examples of foresight in this very issue of inspiration and revelation, and in many other issues, should cause us to give the writings of Ellen White more respect, reverence and accurate analysis than has been apparent in the recent series of articles printed in RECORD.

To check any information presented, please contact the Ellen G White/SDA Research Centre, PO Box 19, Cooranbong, NSW 2265; email <egwrc@avondale.edu.au>.

## Farewell to historic building

Robert R Frame, USA

I noted the report on the sale of the administrative office of the former Trans-Tasman Union Conference (“Church sells historic office,” February 21). The building was purchased in the early 1950s, about the time the Trans-Tasman Union Conference was formed. Pastor W E Batty was the first president and I was the first secretary-treasurer of the new union.

In that building plans were formulated for the outreach of the gospel across eastern Australia and New Zealand. Over a period of 50 years, scores of

denominational employees spread out over the union’s territory and under God’s blessing did much to build up that outreach. It would be interesting to listen to their testimonies.

As one who served the TTUC for many years, I join Pastor Chester Stanley when he expresses regret at “having to sell such a significant piece of real estate and such a gracious building.”

May the young people of another denomination, who will now occupy this building, feel something of God’s presence as was the case with us, the occupants of earlier days.

## Taking Jesus seriously

Joy Hallam, Qld

I thank God for Pastor Laurie Evans (“Not one of us . . .,” February 14), who as our South Pacific Division president sets such a spiritual tone. When he writes about loving God and our neighbour as ourselves, my impression is that Pastor Evans takes seriously Jesus’ positive version of the Ten Commandments.

**Note:** Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.



Positions vacant

▲ **Executive Director of ADRA—South Pacific and CEO of ADRA—Australia—South Pacific Division (Wahroonga, NSW)** is seeking an Executive Director of ADRA—South Pacific/CEO of ADRA—Australia, commencing mid-2004. The successful applicant will have a strong commitment to the Seventh-day Adventist Church and the mission of ADRA, proven administrative ability, advanced strategic thinking, the ability to articulate and facilitate the realisation of ADRA's vision and advanced people skills that function across a broad range of environments. **For further information** contact Lyndrea Maywald; phone (02) 9847 3211; email <lmaywald@adventist.org.au>. **Applications in writing** should be forwarded to Colin Clark, Director of Human Resources; email <hr@adventist.org.au> no later than April 16, 2004.

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For church-related employment opportunities visit the Employment section on the SPD web site <www.adventist.org.au>.



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Weddings

**Elvey—Simms.** Paul James Elvey, son of Colin Elvey (Warburton, Vic) and Jennifer (address unknown), and Dianne Elizabeth Simms, daughter of Bill and Kath Evans (Wesburn), were married on 29.2.04 at Maroondah Dam, Healesville.

Eric Kingdon

**Shears—McLean.** Daniel Stewart James Shears, son of Phil and Lois Shears (both of Christchurch, SNZ), and Erin Laureece McLean, daughter of Reece and Julie McLean (Christchurch), were married on 29.2.04 in the home of the bride's parents at Christchurch.

Lindsay Sleight

**Steele—McBride.** Luke Leslie Steele, son of Matthew and Annette Steele (Alstonville, NSW), and Amy Helen McBride, daughter of Dr Grant and Jenny McBride (Wollongong), were married on 23.1.04 in St David's Anglican Church, Chelmer, Brisbane, Qld.

Philip Trowse

Obituaries

**Freshwater,** Kenneth Staley, born 2.12.1935 at Kingaroy, Qld; died 29.1.04 at Stanthorpe. He is survived by his wife, Wyn (Wallangarra); and his sons, Russell (Stanthorpe) and Greg (Melbourne, Vic). Family and friends gathered at Stanthorpe church to say farewell to Ken, who is now at rest in Jesus after a long battle with illness.

Warren Fedorow

**Jull,** Mabel Constance, born 7.5.1935 at Crows Nest, Qld; died 4.12.03 in Brisbane. Mabel never married and is survived by her aunty, Esther Richter (Qld); and her family of cousins, Ray Jull, Kevin Jull (both of Vic), Don Jull, Cliff Jull (both of Qld), Jean Richards (WA), Olive Knott, Jeanette Symes (both of Qld), Merryl Smith (NSW), Merle Skiller, George Roy, Melvyn Wells (all of Qld), Keith Wells (NSW) and Ray Wells (Vic). Finally laid to rest in the Garden of Remembrance, Toowoomba, Qld.

David Price

**Munter,** Olive Melva (nee Bathgate), born 15.1.1911 at Whangarata, NNZ; died 16.2.04 in Maroondah Hospital, Ringwood, Vic. She was predeceased by her husband, Victor. She is survived by her children, Bernard (Canberra, ACT), Berenice (Hollywood, California, USA) and Noel (Warburton, Vic). Melva served in the editorial department at the Signs Publishing Company during the 1940s and 1950s as a copyholder.

Eric Kingdon

**Ontanu,** Philip, born 19.2.04 in the Redland Public Hospital, Cleveland, Qld; died 20.2.04 in the Royal Women's Hospital, Brisbane, after struggling valiantly for life for 23 hours. Greatly anticipated and now sadly missed by Gabriel and Lavinia Ontanu; also their daughter, Cara. We await the time when babies will be returned to their mother's arms when Jesus comes.

Malcolm Potts

Attention, Avondale Graduates!

Avondale's Constitution requires an Avondale graduate to be elected to the college's governing council by fellow Avondale graduates.

Have your say in the Avondale elections.

Nomination forms will be mailed in late April with the next edition of *Avondale Reflections*. Ballot papers will be mailed in late May. If you do not receive *Reflections*, please send your name, address, phone and email details along with the year you graduated to:

Email: alumni@avondale.edu.au

Post: Development and Alumni Relations  
Avondale College, PO Box 19  
Cooranbong, NSW 2265, Australia

**Pattison,** Walter Henry (Harry), born 9.10.1915 in Melbourne, Vic; died 29.2.04 in Brisbane, Qld. On 25.1.40 he married Nancy King. He is survived by his wife (Brisbane); his children and their spouses, Peter and Audrey (Sydney, NSW) and Christine and John Gaskin (Brisbane, Qld); his four grandchildren; and one great-grandchild. Harry was a Christian gentleman who was always smiling; of regal bearing, but jovial and a joy to be with. A life well lived and lived well.

Bob Possingham

Miroslav Stiljinovic, Peter Raymer

**Pickerd,** Christine Mary (nee Pertzell), born 8.6.1958 at Camperdown, Vic; died 20.2.04 at her home in Wesburn. On 11.10.80 she married Phillip, who predeceased her in 2001. She is survived by her brother (details unknown); her adopted daughter, Leanne (address unknown). Christine suffered for much of her life with chronic pain and ill health.

Eric Kingdon

**Richardson,** Annie Selina (nee Knudson), born 25.1.1912 at Atherton, Qld; died 24.2.04 at Victoria Point Retirement Village. On 5.9.34 she married George, who predeceased her. She was also predeceased by her son, George, Jr. She is survived by her children and their spouses, John and Jenny, Val and Ervin Ferris (all of Brisbane), Gloria and David Lamb (Mackay); her daughter-in-law, Beryl; her 11 grandchildren; and her 19 great-grandchildren. Anne was a deeply spiritual person and was very active in her

church in Malanda, on the Atherton Tablelands, in her younger days.

Neil Peatey, Bob Possingham


**Shea,** Heather May, born 17.5.1932 in Sydney, NSW; died 15.2.04 in Calvary Hospital, Kogarah, after a brief illness. She is survived by her husband, Keith; her son, David; her son and daughter-in-law, Graeme and Rhonda; and her daughter and son-in-law, Helen and Ian. Except for brief appointments to the Lismore and Auburn SDA schools, Heather's entire life was linked to the Hurstville church and Hurstville school. Heather will always be remembered by the Hurstville church and school as someone whose life exemplified service.

Cedric Wallace, David Reilly

**Suckling,** Mary Florence, born 26.11.1913 at Rocky Dam, Mackay, Qld; died peacefully with a smile 24.2.04 at Victoria Point Retirement Village. She was predeceased by her husband, Cliff, on 10.12.71. She is survived by her daughters, Maureen Gray (Narangba) and Marlene Foote (Toowoomba); their families; and her sister, Mabel Eden (Victoria Point). Mary was a quiet, godly woman of faith, who loved her Lord and had a great knowledge of the Bible. She will be missed deeply by her family and her many friends, especially at Pine Rivers church.

Chris Foote  
Mark Pearce, Henry Miller

**Thomson,** Frederick Henry, born 17.10.1922 at Hurstville, NSW; died peacefully in his sleep 22.2.04 at Ravens-



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bourne, Qld. He is survived by his wife, Marie (Toowoomba); and his children, Raewin Whyatt (Ravensbourne), Rob (Dalby), Bonnie Stevens (Adelaide, SA) and Graeme (Toowoomba, Qld). Fred served many years as a primary teacher and will be remembered for his warm smile and generous spirit. He will be missed by his family and his many friends in the Toowoomba church and community.  
*Chris Foote*

**Van Weenen,** Rudolph, born 28.11.1909 in London, England; died 7.2.04 at Resthaven Retirement Village, Adelaide, SA. On 25.4.35 he married Ivy Churchett, who predeceased him. He is survived by his son and daughter-in-law, Rudy and Wilma; his grandchildren, David and Debra; and his great-grandsons, Luke and Rhys (all of Adelaide). Rudy spent his life in the building trade and was a foundation member of the Maylands church (now Trinity Gardens). He served as head elder for many years. He will be sadly missed by his family and all who knew him. A true gentleman at rest awaiting the Lord's return.  
*Darren Slade*

**Wall,** Robert (Bob) Charles, born 13.9.1916 at Rockhampton, Qld; died 28.2.04 in the Charles Harrison Memorial Home, Cooranbong, NSW. He was predeceased by his wife, Laurel. He is survived by his daughters, Doreen Martin (Sydney) and Barbara Jobson (Toukley); and their extended families; also his sisters, Elsie Clarke and Jean Mason. Following Laurel's death, Bob's health deteriorated and he

spent his last two years in Charles Harrison Memorial Home. Honoured for his service as a volunteer St John Ambulance officer, Bob also served the community by assisting with Meals on Wheels. His family say, "Farewell, Bob! We'll see you in the morning."  
*Ross Goldstone*

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**Traralgon church (Vic)—40th anniversary celebrations**—April 24, 2004, commencing 10 am. All past members and friends are welcome. If planning to attend, please contact Anne on (03) 5122 2050; or Marilyn on (03) 5134 3232. Email <dtrdis0@bigpond.com> or <timokeefe@dodo.com.au>.

**Bowen (Qld)—best of bush and beach**—deceased estate, quiet, 7.5 fertile acres, fruit trees, 2 dams, 2 bores, coldrooms, 3-bay shed, 2 unique homes. A-framed "swiss chalet," handcrafted staircases, window hoods, boxes and shutters. (07) 4785 2456. For photos <itt\_tait@hotmail.com>.

**Wanted**—books for research. *Great Controversy* 1886–87, 1888, 1911. Up to SA100 depending on condition. Also, *Thoughts on Revelation* by Uriah Smith 1867. Phone Ray Stone (03) 9877 6877 BH; (03) 9878 2879 AH.

**Broome Advent Racing** requires volunteer to assist in speedway for community kids from 10 to 16 yrs old, May–October. Mechanical experience required. Accommodation negotiable. For more information please phone Brian on 0419 922 304; or Eddy on (08) 9192 2311.

**Adventist Singles Camp—Yarra-hapinni, NNSW.** All singles are invited to our ASN camp, April 8–12. Speakers: Pastors Bob Possingham and Chris Manthey. Cost: SA190. **Essential to book** by 12 noon, Friday, April 2. Phone Noela (02) 4977 3558.

**Flat for rent**—3 bedrooms, open plan kitchen/dining/lounge. Own bathroom and toilet. Share laundry. Waterfront property Balcolyn on Lake Macquarie, NSW. SA275 pw. Phone (02) 4977 1130 or (02) 4973 1065.

**Whereabouts wanted.** If you know the whereabouts of the following who are currently on the Katoomba (NSW) roll, please contact church clerk, PO Box 355, Katoomba NSW 2780: Jean Martin, Elissa Cater.

**Glen Innes church, Auckland (NZ)** invites former members and friends to our 40th anniversary celebrations on Friday evening, July 2, and Sabbath, July 3, 2004. Please contact <pan drgreenfield@xtra.co.nz> or Christina Willcocks, 7 Armein Road, Panmure, Auckland 1006 if you can attend.

**A1 Rent-a-Car Christchurch (NZ).** "Thrifty" cars, vans from SNZ49/day, "Budget" cars from SNZ39/day all inclusive (5/10 day minimum). Free pick-up. Phone 0011 64 3 349 8022; fax 0011 64 3 349 8218. Check our web calculator <http://www.a1rentacar.co.nz>.

## Finally

Always keep your words soft and sweet, just in case you have to eat them.

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**100 million**—is the number of children without access to basic education?

**515,000**—is the number of women who die each year in pregnancy and childbirth?



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