

RECORD



Drs Gary Hopkins and Kiti Freier take time out during a busy Australian itinerary to chat with students at Ironbark Christian College in Yarrambat, Victoria.

Learning to take time for kids

Warburton, Victoria

Two international health and paediatric professors encouraged Australians to “build positive and resilient kids through relationships” during a three-state tour from September 15 to October 2. Dr Gary Hopkins, Assistant Professor of Health Promotion and Public Education at Loma Linda University, California, USA, and Associate Professor of Behavioral Sciences at Andrews University, Michigan, USA, along with Dr Kiti Freier, Associate Professor of Psychology and Pediatrics at Loma Linda University, undertook a series of church and public seminars, media interviews and visits with schools and politicians to get their message across. Their tour included Western Australia (WA), Tasmania and Victoria.

According to Pastor Neil Thompson, director of Youth Ministries for the Victorian Conference, the message was straightforward and challenging. “Transforming the lives of children and young adults doesn’t take money, it takes adults with values and principles investing their time,” he recounts. “This is a challenge to each of us personally, not just a system thing.”

The Australian tour started in WA and was hosted by Beryl Carpenter, joint director of the Adventist Health Association for the Western Australian Conference. A busy eight-day itinerary started with Dr Hopkins teaching for two days at Mamarapha College. He found the students very receptive, and eager to learn how to have an impact in their own communities, and in ministry. Other WA schools visited included Carmel Adventist College and Mount Lawley Senior High School.

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Children's Sabbath—every Sabbath

The children stood proudly and confidently. They were doing something important for their church and for God—they were leading the singing in praise and worship. Later, two children stood with their grandparents and blessed their church with their prayers. Other children helped collect the offering, dramatised a story and gave their testimonies. Three children preached 10-minute sermonettes, and challenged the congregation to “Stand up and stand out, for Jesus.”

Did something similar happen in your church today? Today is the day set aside by the General Conference as Children's Sabbath.

Learning how to worship is an essential part of faith development. Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these” (Matthew 19:14*). Later, when He was accused of allowing too much noise in the Temple area, He said, “Have you never read, ‘From the lips of children and infants you have ordained praise?’” (Matthew 21:16, quoting Psalm 8:2).

We want our children to be spiritual champions, and to be connected to God and our church for a lifetime. Being connected to you as a church community is very important in this process. If children feel they are treasured by the adults in your church, they are more likely to stay at your church.

We define a person's sense of how capable and worthwhile he or she is as their self-esteem. Research tells us that self-esteem cannot be taught; it is the value we put on ourselves according to the way we believe other people value us.¹ Most children have fairly well developed self-esteem (negative or positive) by the time

they are eight years of age. Therefore it is important for us to assess how we value children at church.

One way of valuing children is by recognising their God-given gifts and abilities and allowing these gifts to be used in worship. Children's Sabbath provides a great opportunity to do this, but once a year is not enough. We suggest children should be encouraged to take church for the adults at least once a quarter. This involves supporting them, identifying

their gifts and mentoring them, teaching them the skills of preaching, praying, storytelling and musicianship.

Worship, however, happens at your church every week. How validated do children feel on a normal Sabbath? We know that Jesus' ministry included children. He used a boy's lunch to feed the five thousand (John 6:9), He healed the official's son (John 4:49), healed the boy with demon possession (Matthew 17:18), told Peter that if he really loved Him to “feed my lambs” (John 21:15) and told us that to enter heaven we all needed to be like little children (John 18:3). Show children how valuable they are by allowing them to regularly participate in the worship hour in some small way.

Priest Eli could not understand that God wanted to speak to Samuel. Maybe you are finding it difficult to understand why children should have a high priority in the ministry—discipleship, worship, community, service—of your church. Maybe you are struggling to understand that children in your community are waiting for you to lead them to Christ.

Research tells us children are making decisions to follow Jesus by the age of 13² and that children's brains are hardwired for deep connections to spiritual and moral meaning.³ Ellen White also tells us “the hearts of the young are most susceptible to the teachings of Christianity.”⁴

Let's value, support and empower our children. I am constantly meeting people who are passionate about this and who have committed their time, energy and resources. However, building a child's faith

One way of valuing children is by recognising their God-given gifts and abilities.

requires a total church effort. It requires the integration of children into the priorities of your church. It requires children to be included as valued participants in the life of your church. It requires you to see them through the eyes of God. Children's Sabbath is a great idea, but don't forget that you have children with you every week!

1. Gary Hopkins, *It Takes a Church*, 2002, page 22.
2. George Barna, *Transforming Children Into Spiritual Champions*, 2003, page 33.
3. *Commission on Children at Risk, USA*, *Hardwired to Connect*, 2003.
4. Ellen White, *Testimonies for the Church, Vol 4*, page 142.

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

Julie Weslake
Director of Children's Ministries
South Pacific Division.
Today is Children's Day.





OFFICIAL PAPER
South Pacific Division
Seventh-day Adventist Church
ACN 000 003 930
www.adventist.org.au

Vol 109 No 41
Cover: Brenton Stacey

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www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia
Phone: (03) 5966 9111 **Fax:** (03) 5966 9019
Email Letters: editor@signspublishing.com.au
Email Newsfront: record@signspublishing.com.au
Email Noticeboard: editorsec@signspublishing.com.au
Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00.
Other prices on application. Printed weekly.

Our vision is to...
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- Bachelor of Nursing now available at PAU
- Medieval formal banquet unites youth
- Christian divorce rate same as non-Christians
- Entire Bible read in public
- and more

—Compiled by Scott Wegener—

● The **Papua New Guinea Nursing Council** has approved the School of Health Sciences curriculum covering the **expansion** into the fourth year of nursing specialist studies at **Pacific Adventist University**. Students can now continue into the fourth year of specialist studies and attain a **bachelor's degree** or may choose to graduate at a diploma level, gain practical experience and return for their bachelor year.—*Leon Powrie*

● Dr **Gary Fraser** (pictured), principal investigator of the **Adventist Health Study (AHS)** based in Loma Linda, California, has shared his experiences with health professionals in Hobart. Although on annual holidays to visit family in Australia and New Zealand, Dr Fraser kindly accepted the invitation by the Menzies Research Institute to **spend a day in Hobart**. Besides talking about AHS research methods and findings, he provided valuable consultations to researchers involved in their ongoing studies. Menzies Research Institute, which is affiliated with the University of Tasmania, is recognised nationally and internationally for its epidemiological research into major diseases such as cancer, heart disease, diabetes and osteoporosis. The definitive study that demonstrated an increased risk of **SIDS** (sudden infant death syndrome) with a face-down sleeping position, was undertaken by this institute.—*Robert Granger*



by this institute.—*Robert Granger*

Grand variety concert a success



Melbourne Advent Brass celebrated its 80th anniversary of service to the church and community with a Grand Variety Concert at the Melbourne Town Hall on September 4.

Just one week before the event only 500 bookings had been made to attend, but on the night 1500 turned up to the concert, which was also in aid of the Lord Mayor's Charitable Fund, originally known as the Hospital Sunday Appeal, dating back to 1873.

The variety evening featured the Welsh Male Choir with Yola Mielczarek, organist David Macfarlane, celebrity singers Kane Alexander, David Ferguson and Ken Mead, the Salvation Army's Melbourne Staff Songsters and of course Advent Brass.

Anthony Bailey, All Faiths Fund chairman, says, "The concert was a triumph and we at the Lord Mayor's Charitable Fund are outstandingly grateful. The whole event was a great success."—*Intraviv*

● The Warnambool church, Vic, recently hosted its third annual **formal youth banquet**. Twenty people aged 16–30 attended, coming from as far away as



Melbourne (250+km). The idea for the formal banquet originally grew out of the realisation that due to our casual and informal society, church youth do not get many opportunities to attend high-class functions. Overwhelming response has meant plans are already under way for next year's event, with many planning to invite their friends. This year a **medieval theme** had decor, background music and period

costumes (including tights) worn by the men serving the tables. A challenge was given by Warnambool church pastor **Paul Kotanko** about putting on the whole armour of God (Ephesians 6:13).—*Intraviv*

● Avondale College had an "**I Serve, I Worship**" Saturday night concert recently presented by the **Avondale Contemporary Choir and Avondale Acromasters**. The free concert, attended by 450 people, raised \$A800 toward the Southlakes Women's Refuge in an intermission offering. The night involved a range of music styles including quiet, powerful, fast and fun songs. A new and exciting element, the Avondale Acromasters, performed a routine and added an acrobatic flavour to the

choir's performance. "It was so good," says **Dianna Martinez**, a former Avondale College student and former member of the contemporary choir who came from Sydney to attend the concert. "It was really heartfelt and moving."—*Chris Winzenried*

● The **Hilliard Christian School**, Hobart, recently celebrated National Literacy Week with a special book fair entitled "**Olympic Heroes**." All students and parents were encouraged to attend dressed as their favourite Olympian. Book sales totalled \$A2500 and the commission will be used to purchase books for the school library.—*Leanne Perry*



● **Adventist-laymen's Services and Industries (ASI)** returned to its birthplace in Cincinnati, Ohio, recently for the 57th annual convention. Nearly 2500 people gathered to exchange ideas on how to better witness in their marketplaces. During each ASI Convention an offering is collected during the Sabbath worship service. This year ASI members and guests gave and pledged some **\$US2.33 million dollars** that will go toward ASI projects over the next year. Pastor **Jan Paulsen**, General Conference president, spoke to attendees on the **Sow 1 Billion** project,

Adelaide church helping refugees

The Adelaide City church got involved with helping refugees after a small number began attending church in August last year. Pat Walsh (pictured, left), a

member of the church, greeted them and found that the two families and a handful of singles were permanent refugees from the Sudan.

Soon more refugees began attending and it became clear they had many needs that were not being met, even with the support of the Federal Government and aid agencies.

Pastor Wolfgang Stefani suggested the church needed a coordinator to look after the influx of people with these needs, and Mr Walsh volunteered for the position.

The church voted to help the refugees with their church's **ADRACare** money, but it was quickly used up. Mr Walsh went to the South Australian Conference and made a budget with secretary-treasurer Garry McIver, which has now also been spent on the families. God is still helping to provide for the people, as are many charities and organisations in the State.

Mr Walsh feels like the refugees are part of his own family. "My wife and I had a family of six girls, 14 grandchildren and seven great-grandchildren," he says. "We now have about 250 daughters and lots of grandchildren. Most of the mothers call us Mum and Dad, while the little ones call us grandmother and grandfather."

which is funded in part by ASI. "The partnership we have formed, I value very, very highly."—*Wendi Rogers/ANN*

● Christian researcher **George Barna** has released the results of a new survey that shows **35 per cent of married**, born-again Christians have been **divorced** at least once—the same percentage as among married adults who are not born-again Christians. Pollster George Barna suggests one reason the divorce rate is not higher among non-Christians is that today many do not bother to marry their partners in the first place, choosing instead to live together out of wedlock, side-stepping marriage and divorce altogether.—*Agape Press*

● Some **306 youth leaders** from 96 countries gathered in Sydney for the second **Oxfam International Youth Parliament (IYP)** to tackle issues from HIV/AIDS in Zimbabwe to combating drug trafficking in Brazil. The delegates were selected from more than 2000 applications based on their merits of individual **action plans** that outlined a specific course to bring positive change within their communities, countries or internationally. "Some 72 per cent of delegates who attended the first sitting of the Oxfam IYP in 2000 have completed their action plans, among more than 300 local activities in 150 countries," says **Nicole Breeze**, coordinator of the 2004 Oxfam IYP.—*Justice Trends*

● Some 240 people took turns to **read out the entire Bible** during the recent six-day Bible-reading marathon held at St Swithun's, Pymble, NSW. Bible Aloud 200 was held in celebration of the **Bible Society's 200th anniversary**. Rector of St Swithun's, the Rev Roger Chilton, says this public reading 'made good sense.' "If it's not being read out there in the community, then it's not able to change attitudes in the community or in people's lives," he says.—*New Life/Southern Cross*

Days and offerings

November 6—Missions Extension

Offering

November 7—ABC Day

Off the record

● The 2004 **Sun-Herald City to Surf**, NSW, the world's biggest fun run, was attended by 70 clients, staff and families from the **Sydney Adventist Hospital Cardiac Rehab**. This is the 10th year of the Cardiac Rehab's participation in the race, and while there were some first-timers, others celebrated their **10th consecutive run**. The group finished the race in about two hours, most reaching personal goals, and then joined for a lunch at Bondi. Cardiac Rehab coordinator **Meredyth Morris** says, "Completing the City to Surf proves that they can still lead a full, healthy life." Started in 1971, with just over 2000 participants, 2004 saw some 56,000 people take part in the 14 km fun run.—*Pacemaker*



● **Charline Bainbridge**, wife of Fox Valley church, NSW, pastor, **Garth Bainbridge**, was recently chosen by members of the Elouera Toastmasters Club as **Toastmaster of the year**. Members say they especially appreciated that her speeches always express values that make them think. Mrs Bainbridge won second prize representing her club at a regional speech competition. **Joy Butler**, the South Pacific Division Women's Ministries director, is also a member of the Elouera Toastmasters Club (Newsfront June 19).—*Intrasyd*

● **David Mitchell**, a 14-year-old pianist who attends Ipswich church and Brisbane Adventist College, won four first places at the Gold Coast Eisteddfod recently. Then competing at the Lismore Musical Festival Eisteddfod, he won six first places, two second places and was **voted the most outstanding pianist**, of any age.—*Sandra Hunt-Mason*



Learning to take time for kids

(Continued from page 1)

Dr Hopkins preached during the worship service at the Bickley church on September 18, made other presentations at the Clarkson and Livingstone churches and held a day seminar for Adventist teachers and city-based ministers.

Members of the Family Council of WA and the Coalition Against Drugs met with Drs Hopkins and Feier, which has already resulted in a number of telephone contacts from community members.

An ABC Radio interview that was supposed to go for seven minutes lasted 20 minutes and gave repeat promotion the next day for Drs Hopkins and Feier's visit.

The doctors also met with Hon Simon O'Brien, MLC, Opposition spokesperson on Drug Strategies. Despite the fact that Parliament was sitting, the scheduled 15-minute interview lasted more than an hour. "He left temporarily to make arrangements

for an important bill to be postponed until the next day so that he could spend more time with Drs Hopkins and Feier," reports Mrs Carpenter.

"The success of their visit was made possible because of previous contacts with significant members of the community," says Mrs Carpenter.

Over five days in Tasmania the doctors met with church members, parents of students attending North West Christian School and Hilliard Christian School, were interviewed for the *Advocate* newspaper on teen issues in rural communities, and Dr Feier was a guest speaker at a women's dinner in Scottsdale.

Tasmanian Conference president Pastor



Some Victorian Conference staff farewell the doctors at the end of their tour.

Kevin Amos says, "Not only will it impact the schools, but how we do things here in Tasmania with our teen and youth programs."

Finally in Victoria, Drs Hopkins and Feier presented a day session at Deakin University, Burwood, with 37 attending from organisations such as the Salvation Army,

Youth for Christ, Delhuntie Park and Recon.

Dr Hopkins was impressed after spending a day at Ironbark Christian School. He said it was the first time he had seen "an Adventist school integrating all the principles of raising resilient kids." (See box.)

The Australian tour concluded with a day program at Greensborough church, with more than 150 people attending.

"Information will never change you or protect our kids," says Dr Hopkins, "but your action will." He challenged listeners to think of what they would do personally to build resiliency in children.

Sibilla Johnson, Health Ministries director for the Victorian Conference, has already called together an interest group in Victoria, which met on October 20 to implement what they learned from the sessions and establish a network of support for ongoing action.

A non-Adventist man who met with Drs Hopkins and Feier in WA returned to hear more when they spoke at the Livingstone church. At the conclusion of the meeting he told Dr Hopkins, "I've been wondering what to do with my life. Now I know." Already holding a master's degree, he's decided to do further study to utilise these techniques with drug addicts.

He also expressed interest in what Adventists are doing in health work and told Livingstone's minister, Pastor Clem Van Ballegooyen, that he wants to know more about Seventh-day Adventists.—

Kellie Hancock

Wallabies and wildflowers key to school's success

Wallabies and wildflowers are helping build resiliency in children at a Seventh-day Adventist primary school in Yarrambat, Victoria.

Animal husbandry and horticulture form an integral part of the curriculum at Ironbark Christian School. "We've brought in some wallabies, but only after the students presented a proposal to care for them," says principal Celia Moncrieff.

A third-grader managed the school farm this past term. "We place huge trust in our students," says Ms Moncrieff. "They thrive on the responsibility." She adds, "Students can't get out the door quick enough in most schools, but here they hang around for an hour."

The sense of community Ms Moncrieff is creating at the school will help prevent the students from engaging in at-risk behaviours when they become adolescents, new research shows.

Dr Gary Hopkins's study of teenagers in Asia, the Caribbean, Europe and North America has found healthy schools are one of the best places for adults to build resiliency in children. "Students have higher educational aspirations and expectations when they perceive their school as being like a community," says Dr Hopkins. Teachers benefit, too, with the research showing they have higher job satisfaction.

"The assumption is children will translate information about their behaviour into positive choices once they receive enough information," says Dr Hopkins, "but we've found information alone has no impact at all.

"Children of alcoholics who do not become alcoholics or sexually abused children who do not become sexual abusers can thank other adults for taking an interest in their life."— **Brenton Stacey**



Dr Feier meets one of the animals that Ironbark students care for.

Neil Thompson

Reaching the Internet generation

Silver Spring, Maryland, United States

Reaching the so-called “iGeneration,” the postmodern and perhaps post-Christian, will require a new focus at every level, according to speakers at the Seventh-day Adventist Church’s first Global Internet Evangelism Forum. The 75 participants came from 14 nations, with one-third representing countries outside North America.

“Even though there are some examples of the strategic use of technology with Adventism, the church as a whole does not view technology as a mission-critical strategic asset,” said Dr Timothy Korson, director of the Software Technology Center at Southern Adventist University in Collegedale, Tennessee, USA. “The [Adventist] Church needs a ‘chief information officer’ to help leadership use technology as a strategic tool,” he said.

“Commercial organisations have moved past the simple tactical use of technology. They now use technology to achieve strategic advantage,” Dr Korson noted. “Unfortunately, many Adventist organisations and leaders seem satisfied with the mere tactical use of technology.”

Other speakers noted the changing nature of culture and the need to gear outreach to a new generation of seekers, one that may not be easily challenged by a book or tract. Interfacing with Internet users in their cultural context and language was of particular interest to international participants of the event. Several speakers emphasised that it is not enough to talk to the world out of one context or culture, apart from also understanding the nature of the medium.

The Internet’s nature is at once local and global, asserted Miroslav Pujic, communication director for the Trans-European Division: “Internet users have a culture, which is very much global. Building the Internet community requires a certain degree of understanding that culture. These people are much more tolerant and open; there are no borders online,” he said. “It is not just to be used as a static electronic board for the promotion

of the ministry, but rather trying to build the community of seekers in cyberspace.”

“Teenagers and young adults have largely abandoned traditional media as a source of information, learning and communicating, and have instead opted for the quick, hassle-free, and on-demand medium of the Internet,” said Ray Dabrowski, communication director for the General Conference (GC).

Citing the works of several scholars and writers, he added, “Is our communication offer attractive? Is the delivery compelling? Are we responsive to the real questions asked, and listen enough to understand that often our answers do not hit the target? Why is it that we’re being more accomplished (and satisfied with it!) at talking to ourselves and are perhaps less effective in bringing a relevant story to the society at large?”

The forum was designed to offer both tools for enhancing and developing church

web sites as well as review previous Internet efforts. Seventh-day Adventists were among the first Christian churches to harness the power of online networks, going back to various forums on CompuServe in the 1980s. The first Adventist web site debuted in 1995 and, today, hundreds of church entities as well as supporting ministries look to the Internet as a means of evangelism, outreach and communication.

“This is the beginning of something very special,” said Pastor Ted Wilson, a general vice-president for the GC, reflecting on initial presentations to the session. “The Internet can bring people together not just for commercial purposes, but for evangelistic purposes. Jesus wants to do something special through you on the Internet,” he told participants.

Pastor Wilson suggested the Internet as “a speedy medium for a speedy return” of Christ to this planet.—**Mark Kellner/ANN**

Sabbath school: Take Two



Praise songs and hymns, prayer and Bible study, along with a sharing time where people can tell their story or be interviewed is a key to community building at Take Two.

Coffs Harbour, New South Wales

To encourage young adults who had left the church to come back, young adults at Coffs Harbour church started Take Two, a relaxed and informal Sabbath school that emphasises community and relationship building. The Take Two team attempt to create an atmosphere that is God-centred and culturally relevant to young professionals. The name was chosen to encourage people to take a fresh new look at Adventism and to support people who want to start again and enter a new life with Jesus.

Eleven people with previous Adventist connections are now attending regularly. “We even have some non-Adventists attending as a result of them hearing us practise on Friday nights,” says Darren Forrester, who co-leads Take Two with Glenn Leet.—

Kellie Hancock

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Youth gear up for 2005 evangelism

Wahroonga, New South Wales

As the church moves toward the end of 2004's Year of Evangelism, the South Pacific Division's (SPD) department of Youth Ministries is planning for renewed evangelism focus in 2005.

When asked about the apparent quietness of the Youth Department this year, SPD director Pastor Gilbert Cangy lists the steps taken to develop tertiary students ministry, a range of training programs, a travel schedule that's tiring just to think about and preparation for the SPD youth congress in Fiji, beginning December 30.

"I suppose it feels quiet after the public face the department assumed with REZ10 and the Underground over the past couple of years," he says. "Since the beginning of the year, we have been investing our energies in fostering other aspects of ministry that called for attention."

So what has happened to the Underground? "The name Underground itself might be losing significance," says Pastor Cangy. "But the small-group movement is alive and well. We would have loved to hang on to the name, but we have found out that while a large number of young people embraced intentional and

purposeful small-group ministry, the name Underground itself did not necessarily grab them. We realised that if we held on to the name jealously, we might unnecessarily disenfranchise committed young people who were involved in small-group ministry.

"As I have said before, there is a huge difference between running a program and implementing a cultural change. We are grateful for the foundation that has been laid and need to be prepared for the long haul. We are committed to that."

Pastor Cangy is quick to point out that every year in youth ministry is focused on evangelism, pointing to events such as camps and youth rallies that are focused on calling young people to commitment. But he reports there have been specific efforts made in the context of the wider church's Year of Evangelism.

"This has been experienced particularly in the island field. Every mission in Papua New Guinea and the Trans-Pacific Union has been involved in at least one youth mission.

"We could have mobilised the entire youth community for a general evangelistic effort this year," explains Pastor Cangy. "However, it was perhaps too soon after the energy spent in REZ10 and the Underground over the past two years. As a division, we have chosen to make 2005 the year for intentional youth evangelism."

Despite the decline of the Underground name, Pastor Cangy sees a continued focus on Christ-centred, youth-based small groups as an important component of youth evangelism for a number of reasons.

"Most of our effort in youth ministry is focused on bringing young people to the point of making a decision for baptism," he reflects. "In so doing, we have



Pastor Gilbert Cangy.

neglected the biblical notion of discipleship, which looks at baptism as a point of departure—a new beginning—not a point of arrival.

"Youth ministry tends to focus on big events. We have not been as intentional in providing an environment in the local churches where these decisions can be nurtured and where these

young people can be taught how to live for Jesus and to serve him.

"The small-group movement based on the five purposes—building, seeking, knowing, serving and reaching—is an attempt to restructure local church youth ministry to provide an environment where true discipleship can take place."

Following visits to Europe and North America, Pastor Cangy is pleased to report the widespread use of the four workbooks created for use in small groups. "These young people are amazed at what we have produced and are ordering big time," he says.

Adding to the material already available, a new workbook will be released in the new year. "We are working on *The Daniel Files*, based on prophecy, which will be used in conjunction with the Year of Youth Evangelism.

According to Pastor Cangy, the Year of Youth Evangelism will follow a simple pattern: "Work in small groups, pray for friends and invite them to small groups—followed by a reaping campaign to assist in taking their friends across the line for Jesus.

"However, the reaping will be implemented closer to the people—in churches, regions or conferences/missions," says Pastor Cangy, comparing with 2002's REZ10 satellite evangelism.

"Small-group ministry has been rekindled and is present in various forms across the SPD. There is greater participation of young adults in the mission of the church and in 2005 we plan to build on that."—**Nathan Brown**



Posters and bookmarks were distributed earlier this year to remind young people of the structure of balanced small-group ministry.

Postmodern *and* Christian

by Ryan Bell

It seems all ideology needs a villain. Religious ideology—and Christianity, in particular—has not escaped this truism. Throughout history it appears that all religions have thrived by defining themselves over against other people. Without a clear statement of what they aren't, it seems it's hard for some religious folk to imagine what they are.

It's not hard to spot. Historically, certain Christians have had long lists of such things they define themselves against. We're against false religions, cults and even some other Christians (Catholics, Pentecostals, Evangelicals etc). Our identity becomes wrapped up in being the un-Catholics or un-whatever.

The most recent public enemy of Christianity is postmodernism. Postmodernism is not easily defined. In fact, the impulse to define and categorise is precisely what postmodernism isn't. However, the villainisation of a thing requires easy categorisation, which is part of the problem.

Many authors have arisen to document the demise of Christianity that will certainly result if this philosophy is not rejected out of hand. Some regard this development as the worst thing to happen to the church since the Inquisition of the Middle Ages.

This has caused many to ask a most fundamental question: "Why be a Christian?" This question has two forms depending on where you stand when you ask it. For those who stand inside the Christian tradition, the question goes like this: "How can I defend Christianity as the truth if postmodernism is not debunked and discredited?" For those who stand outside, the question is, "What reason could there possibly be for being a Christian in this postmodern world?"

As someone who has lived in both worlds for the sake of Christ, I have spent a lot of time thinking about these and other



questions. Is postmodern philosophy the worst thing to ever happen to Christianity? Or is it an opportunity unlike anything any of us has ever seen in our lifetime?

And how would the conversation change if we changed the questions we ask? For example, what if the crucial question is not, "How can Christianity survive in the postmodern world?" What if the real question is "How did it survive (or did it?) in the modern world?" This way of framing the conversation leads us in hopeful directions. It suggests to us that the world we live in is full of possibilities for the gospel. It suggests that modernism ought not to be baptised and that postmodernism, in some ways, could be a gift.

It also challenges our religious arrogance and causes us to ask another set of questions: "What if the problem is not exclusively with the world, but also with Christianity? What if the Christianity we have come to know is more modern than it is Christian? If postmodernism is seen as a natural course correction to modernism-gone-wild then perhaps there is something helpful and instructive in this cultural moment.

What if postmodernism actually creates an environment where Christianity makes more sense, rather than less? What if evangelism could come more naturally now than since the first century? Could it be that there are more reasons to be a Christian now than ever before?

The stories we live by

We all live our lives like characters in a story. These stories describe for us how the world works, what is true and false, what is important and what is secondary. We shape these stories and then they shape us.

One such story we call the American (or Australian) dream. If, as the story goes, a person works hard, is frugal and plans well, they can one day own their own house, retire at age 65 and enjoy the good things of life. Then there is the story of the nuclear family. This story says that the proper way to have a family is for the husband to go to work to earn the family living and for the wife to stay home and care for her two children and the dog.

There are more contours to these stories, of course, but you get the idea. These are stories told to us by our culture since before we were old enough to understand them. It's the air we breathe; the water we swim in. They have shaped our view of reality and we rarely question them.

Postmodern philosophy looks with suspicion on all these stories as narrow, limited, and dangerous to equitable human relationships in the world. Why? Because, they say, these stories have failed.

It's not true that everyone who works hard can have a piece of the American dream and there is nothing universal about the concept of the nuclear family. All such stories, says postmodernism, are used by one group to exercise power over another group and ultimately end up oppressing the group for whom the story doesn't apply. These stories—what philosophers call, metanarratives—are dangerous.

So what about the Christian story—the Christian metanarrative? This story, too, has been used to marginalise, oppress and persecute others. In fact, throughout history, Christians have persecuted and killed other people who did not believe their story. We have forced entire groups of people to agree with us at the edge of the sword. So, has the Christian story failed, as some would say?

A spacious story

What postmodernism can help us see is that some particular tellings of the Christian story have been damaging to the gospel. The impulse to marginalise and persecute is not a biblical impulse but an impulse that has been overlaid on the Bible and Christian theology.

The Christian story is a spacious story. It is a story that, by its very nature, includes rather than excludes. From the call of Abram in Genesis to the final end of sin in Revelation, God's desire is to bring all people together under His loving reign. The character of Satan has been to pit people against people and to characterise the Father as the author of that division.

Jesus' ministry is marked at every turn by His compassion for the outcasts and rejects of society. Those to whom no-one paid any attention captured Jesus' full attention. One of the main themes of Scripture is that the underdog wins in the end—that those who save their life will lose it and those who lose their life, for the sake of Christ, will find it. The figurative banquet table is a table to which everyone who chooses Jesus as Lord is invited, regardless of gender, race, economic status, national origin or whatever else may divide us.

The nature of modernity is to divide and conquer—to make explicit “in-groups” and “out-groups.” Postmodernism offers a corrective that resonates with the biblical ethos—the acceptance of the “other” and the “stranger.”

A particular story

But just because the Christian story is a spacious story does not mean it is an amorphous story. It is not a story without form and void. Rather it is a story with shape—with contours and particularity. Without this particularity, the story would be without meaning.

The central character of the Christian story—Jesus of Nazareth—is also a particular Jesus, as testified to in the Scriptures. Jesus is not, as some would say, whoever you want Him to be. No—He is the Jesus described in the Bible.

The particular Jesus comes on the earth's scene with a particular teaching—a teaching about His Father's kingdom that is unlike the teaching being offered by the religious mainstream. There is a moral imperative about Jesus' teaching. His is a story of transformation—of deep heart-change rather than a superficial makeover.

Jesus' teaching cuts against the grain of the prevailing wisdom, both of His day and ours. So troublesome was Jesus in His particularity that the most powerful nation in the world conspired with the religious leaders to execute Him as a political criminal—a disturber of the peace, an imposter to the throne of Caesar.

So the story of Christianity is an inclusive story, but it is by no means an “easy” story. To join your life to this narrative is to risk everything. This truth about Jesus has fresh appeal in this generation. In modernity, everything was pabulum. The radical nature of Jesus and His teaching was exchanged for attempting to predict the future through prophecy or three quick steps to salvation. The teaching of Jesus was mined for its value in getting me to heaven. The wonderfully contoured narrative of Scripture was reduced to systematic theology and airtight doctrines.

Postmodernism opens our eyes to the shallowness of this understanding. It points us to the possibility that not everything can or should be “boiled down.” The reason for being a Christian is in the particulars, and these shifts in philosophy can help us recover that.

A faith story

Finally, the Christian story is a faith story. It is here—more than anywhere else—that we may question whether Christianity survived modernity. In modernity, the whole notion of faith fell on hard times. What was prized were facts—empirical facts. The important truth is the truth that can be known with certainty. What is meant by certainty, of course, is a scientific kind of certainty. In response to this philosophy, apologists arose in the 20th

century to do battle over the Bible on the terms of modernity and what is prized now in Christianity is certainty.


But, as a friend of mine has said, certainty is overrated! The Bible doesn't say, “The just shall live by certainty.” The life of the Christian is a life of faith. In Hebrews 11:1, faith is the Christian's certainty.

Jesus teaches that the most important things in life cannot be known the way the scientific world tells us things must be known. Paul says that the things that are most real are the unseen things. But Christians in modernity have become materialists. We have come to view ultimate reality as material.

We have been harshly critical of the liberal Bible scholars who have sought to strip the Bible of all miracles and supernatural occurrences, but we are guilty of a similar thing when we have reduced Scripture to a few facts about God that everyone can know with supposed certainty.

The result of all this is that we have lost our soul. Modernity said beauty is peripheral to truth. Postmodernism reminds us that beauty is truth and truth is beauty. The Bible says what is ultimate is not material, but spiritual. God Himself is Spirit.

The things we have been embarrassed about in the past are precisely the things that are attractive about Jesus and Christianity in this generation. Postmodernism, for all its problems and challenges to Christianity, also invites us to recover what is authentically Christian. It opens the door again for the Christian story to stand on its own terms.

We Christians are the ones who have accepted the invitation to live in the story of Jesus and His Father's kingdom. We have joined ourselves to the community He founded, called the church. Our evangelistic appeal in this postmodern world is for all people to live into and join their lives, by faith, to this spacious story, in all its particularity. 

Ryan Bell is pastor of the Bucks County Adventist church in suburban Philadelphia, United States of America, and founder and coordinator of the re-church network. He will be in Australia in early December to participate in the Remix conference, exploring faith, community and mission in postmodern culture. For more information, visit <www.re-mix.net.au>.

In the garden

by Kristina Beeby

What was Sabbath like in the Garden of Eden before sin entered the world? Here's one idea.

The sun rose in the eastern sky giving the most spectacular display of pinks and oranges, perfectly blending from one to the other. It was the most beautiful sight, but then that's what they said yesterday too, and the day before. Each sunrise seemed a little more perfect—if that were possible.

The birds awakened with the rising of the sun and started singing their morning praise to their Creator—a song that did not cease all day. Flying from tree to tree, they gathered twigs to build their nests or helped their little ones learn how to fly. Although perfect, they still needed to learn the skill of flying.

The animals that loved the night found their sleeping places, and the animals that loved the day awakened to begin the new day. First they sought out their human companions, just to say hello. Then the animals with young found others with little ones so they could play together. The little lamb chased the leopard cub and the zebra foal frolicked with the hyena pup. So many animals to meet. They spent their days soaking in the warming rays of the sun—not too hot, not too cold. How perfect were those days. Not a growl or roar in anger. No thoughts of “survival of the fittest”: all were fit and all would survive.

What of the man and woman? They awoke with the first rays of the sun and bade their Creator a good morning. And it was a good morning.

All mornings were good. This one particularly, because this was the day they would spend entirely with their Creator. He had set aside every seventh day to be with them. Not that He wasn't with them on other days. He walked with them in the cool of the day at evening, speaking of things that had touched His and their hearts during the day. Perhaps He spoke of another world He had created, or a new



star. Maybe He spoke of other beings on another planet He wanted them to meet soon. He wanted to show this man and woman to the universe—these people whom He loved with such passion and had created in His own image. He may also have spoken to them of His plans and dreams for them, whom He loved more than life itself.

On this special day, this seventh day, the Creator came and spent the whole day with them. They came to the appointed meeting place with such anticipation, and when He saw them approaching He opened His arms to them and they ran to His embrace. Oh such love that flowed between Creator and created. Who could ever know how much this man and woman meant to Him except the Creator Himself?

There were no awkward moments as they talked, laughed and sang together. Each knew the other so well. Wherever they wanted to go the Creator went with them. This was their day, given to them as a gift. The man and woman did not have to tend the garden today. This was the day to enjoy its beauty.

They decided to try to find a different fruit for breakfast. So many to choose from; had they tried them all? They had been so eager to meet with their Creator, they had not eaten. He laughed when they told Him and they asked Him to eat with them.

After eating a wonderful fruit salad—who could stop at one variety of fruit?—they strolled along together drinking in the beauty of the garden. They never tired of it. Each plant, bird, animal and fish was like looking at a thought from the Creator. He had spoken all things into existence, so each created thing was a thought spoken into life. The Creator delighted in their delight. He loved to see them smile and laugh and He loved that they loved the gifts He had made for them.

Their love for each other was expressed in spontaneous songs sung in perfect tune. The words spoke of love, beauty, thankfulness and praise. The Creator sang His songs of love to them, and they sang to Him. As they sang they could hear their songs echoed in the distance. The heavenly choir of angels joined in the singing to their Creator and God. Such harmony between heaven and earth, Creator and created.

As they walked on through the garden they noticed they were being followed by an increasing number of animals. They, too, wanted to spend time with their Creator. The black panther leant against Him and looked up lovingly into His face. He smiled and patted the big cat's head and ruffled its fur. The giraffe, who towered over them all, leaned down and blew her soft breath on the man's face. The playful elephant calf tapped the woman on the

Match point

by Malcolm Ford

back with his trunk and then quickly dropped his trunk as the woman turned around. She laughed and asked who had tapped her. The elephant looked away and then back to her, raising his trunk and trumpeting as if breaking into laughter. The all laughed and hugged the elephant. This was a game he played every week .

They sat for a while watching the animals play. They talked about the animals, and the man reminded the Creator of the names he had called the animals—not that the Creator needed reminding. The Creator told them about the animals: why He had made them the way they were; why the giraffe had such a long neck and why the turtle lived in a shell. A kitten curled up contentedly on the woman's lap and an excited puppy licked the man's face. A cockatoo landed on the Creator's shoulder and chattered away.

How much more perfect could a day be? The afternoon slipped by as they wandered around the garden again looking for something to eat. The problem was deciding what to eat. Everything was perfect and delicious. They sang together again with the choirs from heaven as they walked through the garden.

As the sun began to sink down like a ball of fire behind the mountains in the west, the cloudless sky was again painted orange and pink. Gift after gift the Creator had given them, and this perfect sunset was another. The softness in the sky, the beautifully blended colours constantly changing.

The Creator returned to heaven at the end of the day, but the man and woman did not feel any sadness or heaviness of heart at His leaving, only joy that they had spent the day together with Him and that there would be another day like this next week. Almost immediately they started planning where they would go next time. These plans may change many times during the week, but their sense of expectation never diminished. They knew every moment they spent with their Creator was special. It was a gift. It was beautiful.

Then, one day, the woman was walking in the garden . . . (Genesis 3:1-10). **R**



Dont blame yourself—
Or blame the church—
If teens don't recognise,
In jeans and jacket
"Jesus" in disguise:
Though words and deeds
Should give the show away
And bear a witness
To a double life:
Cross-examined
And set free.

Don't blame yourself—
Or blame the church—
If teens are led astray,
By idols shrined
In Hollywood display.

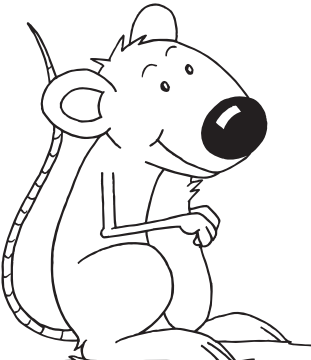
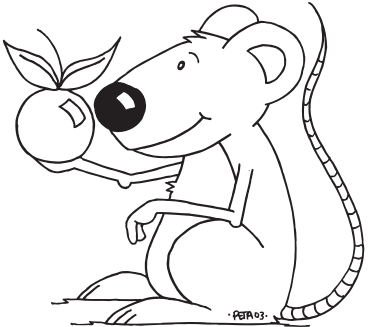
In beauty creamed skin-deep
Cosmetic, hair to feet.
Or Barbie-bodies slimmed
In haute couture trimmed;
Or night club shows
Undressing as they go.

Though even with
Your image preened—
Can you outshine
The stars on screen?
The answer's "Yes"
If you're for real. **R**

Malcolm Ford writes from Whangerei, North New Zealand.

Just for children

"God loves a cheerful giver." 2 Corinthians 9:7

Peta Taylor

Kristina Beeby writes from Concord West, New South Wales.

Correction and context

Errol Webster, NSW

“Righteousness imputed” (Letters, September 11) includes several mistakes. It misquotes Romans 4:4, quoting it as “wages are reckoned [imputed, counted] as a gift to the one who works,” when in reality it reads, “To the one who works, wages are *not* reckoned as a gift but as something due” (NRSV). It says, “Just as wages are imputed (bestowed upon) the one who works for them, so righteousness

reckoned” (verse 4) and “such faith is reckoned” (verse 5). With such clarity, to appeal to the Greek is pedantry.

I draw some worrying conclusions: First, to ignore the context and the “not” is to deliberately use Scripture to say what you want, namely, that “the imputation is not merely forensic”; second, to say “wages are reckoned (imputed) as a gift” when Paul says “not as a gift but as something due” deliberately perpetuates the Jesuit teaching at the Council of Trent. It said, “It is anathema to say the impious is justified by

penitents. As our Priest, Jesus offers both His death (blood) *and* His perfect life (incense) as substitute for our deaths and our imperfect lives. By faith we embrace the gift of forgiveness *and* the gift of righteousness, receiving *both* in the gift of the Holy Spirit.

Says Ellen White, there is “another work to be accomplished, and this is of a progressive nature. The soul is to be sanctified through the truth. . . . It is only by the grace of Christ, which we receive through faith, that the character can be transformed” (*Selected Messages*, Book 3, page 191). He writes God’s law on the heart (Hebrews 8:10), and we become like Him with ever increasing glory (2 Corinthians 3:18).

To ignore the context and the “not” is to deliberately use Scripture to say what you want . . .

is imputed (bestowed upon) the one who believes in Jesus Christ.” The letter contradicts Romans 4, which contrasts works and faith. Then it asserts that “the imputation is not merely forensic.”

The Council of Trent (1545-63), in opposition to the Reformers, took this position (see *New Catholic Encyclopedia*, VIII, page 86). Luther’s colleague Melancthon said “justified” means “pronounced righteous in a forensic sense” (*Apology*, 1531).

Finally, it implies that Luther taught justification by inherent righteousness rather than by a forensic declaration based on the credited righteousness of Jesus. Luther said: “Believers inwardly are always sinners; therefore they are always justified from without” (*Romans*, page 83).

It was Trent that taught justification depended upon sanctification through the Holy Spirit (Session 6, chapter 7). Trent said, if people “were not born again in Christ, they would never be justified, since in that new birth there is bestowed upon them, through the merit of His passion, the grace by which they are made just (Session 6, chapter 3).

Laurie Landers, NSW

Whatever happened to context? “Righteous imputed” ignores the context of Romans 4:4, eager to equate “wages” with faith, alleging both are imputed.

The context is clear and self-explanatory: “Abraham believed” (verse 3) and it was “reckoned.” Wages are “not

faith alone, if it means that nothing else is required,” an erroneous view at the heart of the early Brinsmead movement and also at the heart of the present confusion in Adventism on what constitutes God’s justifying grace. Finally, to say that “wages are reckoned (imputed) as a gift” is to take God’s glory and give it to the one who works, not the one who has faith.

We will ever receive the gift (grace) as empty-handed beggars, but the Giver must always receive the glory, or we are mere sanctified idolators, humbly boasting in our works.

Bruce Jackson, NSW

In the Old Testament sanctuary illustration of salvation, the priest offered *both* blood *and* incense on behalf of

Kids and Communion

Harold Gotting, NT

“Including children” (Letters, September 18) mentions as commendable “the involvement of juniors” in the Communion service. If juniors understand the significance and implications involved, then, yes, it is commendable. But if juniors have no understanding, it would be a pointless exercise, as youngsters have little idea about its solemnity. To them it would just be a snack and drink.

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.



Anniversary

Palmer, Bob and Heather (nee Jackson) were married on 25.7.54 and recently celebrated their 50th anniversary a week early, with a surprise luncheon in their honour at the Nambour SDA church hall. Also a surprise was the attendance of their three children and their spouses, Gary (Yeppoon), Dale and Roslyn (Nambour), and Jeny and Doug Abell (Mackay); also three of their grandchildren. Their church family provided a lovely meal and many messages of best wishes were presented from friends and family as far away as Cambodia. After many years of travelling in Australia, Bob and Heather are now enjoying retirement in Nambour, Qld.

Appointments

Avondale College appointments 2005: ●**Carmen Booyens**, to sessional work, Faculty of Science, Avondale College, Australian Union Conference (AUC). ●**David Butcher**, to ministerial intern, Victorian Conference (VC), AUC. ●**Kara Dale**, to teach English and SOSE, Nunawading Adventist Primary School, VC, AUC. ●**Zenon Els**, to teach business/commerce/Bible/religion, Mountain View Adventist College, GSC, AUC. ●**Susan Fodor**, to youth worker, Victorian Conference, AUC. ●**Kate Hollingsworth**, to youth department secretary, Northern Australian Conference, AUC. ●**Samuel Livingston**, to teach middle primary 4/5, Hilliard Christian School, Tasmanian Conference, AUC. ●**Joanne Lynch**, to administrative assistant, Risk Management Services, South Pacific Division (SPD). ●**Rhonda Hergenhan**, to ACA Health Benefits Fund, SPD. ●**Jacob McElevey**, to teach middle primary, Wairoonga Adventist Primary School, Greater Sydney Conference (GSC), AUC. ●**John Murison**, to ministerial intern, GSC, AUC. ●**Joel Pakoti**, to cashier, North New South Wales Conference (NNSW), AUC. ●**Rebecca Paul**, to teach primary grades, Mountain View Adventist College, GSC, AUC. ●**Vanessa Reynolds**, to florist shop, Sydney Adventist Hospital, AUC. ●**Natalie Rogers**, to teach biology and general science, Border Christian College, South New South Wales Conference, AUC. ●**Charissa Singer**, to teach special needs—primary, Macarthur Adventist School, GSC, AUC. ●**Melissa Stojanovic**, to teach science and music, Tweed Valley College, NNSW, AUC. ●**Aloma Southern**, to teach lower primary, Warburton Christian School, VC, AUC. ●**Roland Talamai-vao-Maso**, to ministerial intern, South Australian Conference, AUC. ●**Danyl Walsh**, to teach lower primary, Auburn Adventist Primary School, GSC, AUC. ●**Brendan Ward**, to teach upper middle school yrs 7/8, Macarthur Adventist School, GSC, AUC. ●**Daniel Zilm**, to teach secondary maths, Mountain View Adventist College, GSC, AUC.

Transfers

●**Peter Ansell**, from area manager (southern), South Pacific Division Publishing Department, to field minister, Victorian Conference, Australian Union Conference (AUC). ●**Stephen Bews**, from private employment, to minister, Pitcairn Island. ●**Paul de Ville**, from lecturer, Longburn Adventist College, New Zealand Pacific Union Conference, to registrar, Avondale College (AC). ●**Richard Hargrove**, on permanent return from teacher, Suva Adventist High School, Trans-Pacific Union Mission (TPUM), to teacher, Karalundi Aboriginal Education Centre, Western Australian Conference, AUC. ●**Rex Jackson**, from private employment, to assistant building maintenance supervisor, Papua New Guinea Union Mission. ●**Bob Larsen**, on permanent return from ministerial association secretary, Vanuatu Mission, TPUM, to field minister, North New Zealand Conference, New Zealand Pacific Union Conference. ●**Megan Lillo**, from private employment, to departmental assistant to the Ministerial Association, Institute of Public Evangelism, Field Secretary and Partners in Ministry. ●**Peter Lynch**, from financial controller, Finance and Business Services, AC, to secretary-treasurer, New Zealand Pacific Union Conference. ●**Mark McNeill**, from minister, North New South Wales Conference (NNSW), AUC, to director of men's residence, AC. ●**David Price**, from field minister, South Queensland Conference, Australian Union Conference, to Bible school supervisor, Discovery Centre of the Adventist Media Centre. ●**Paul Smart**, from private employment with World Vision, to ADRA/Country Director, East-Central Africa Division, Ethiopian Union. ●**Brenton Stacey**, from new correspondent, Communication and Public Relations Department, South Pacific Division (SPD), to public relations officer, AC. ●**Aketa Tiaon-lentake**, from Fulton College, to nursing tutor, Pacific Adventist University, Papua New Guinea. ●**Peter Wrangmore**, from recruitment promotions officer, Human Resources Department, SPD, to careers/Bible teacher, Central Coast Adventist School, NNSW, AUC.

Retirements

●**Desmond Cooke**, Avondale College (AC) (38 years). ●**Darrell Croft**, Victorian Conference (40 years). ●**Allan Gibbons**, Sydney Adventist Hospital (SAH) (34 years). ●**Laurence McMurtry**, North New South Wales Conference (32 years). ●**Bruce Novelty**, Adventist Alpine Village/South Pacific Division (40 years). ●**Roger Stokes**, SAH (40 years). ●**David Syme**, ADRA—Australia (40 years). ●**John Vosper**, AC (36 years). ●**Norman Young**, AC (39 years).

Papua New Guinea Union Mission: ●**Dickson Amugul**. ●**Jonathon Kanjan**. ●**Mulupe Liwi**. ●**Buru Piang**. ●**William Sambai**. ●**Jacob Sia**. ●**Henry Tamimia**. ●**Monini Vale**. ●**Bisapen Yamgen**.

Trans-Pacific Union Mission: ●**Alick Gagi**. ●**Mitieli Nakasami**. ●**Mereyadani Narave**. ●**Fiso Nglam**. ●**Josateki Pena**. ●**Benjamin Thomas**. ●**Semiti Tura-garere**. ●**Savaira Wati Vura**.

Weddings

Christian—Stefani. Owen Christian, son of the late Pastor Herbert and Melva Christian (late of Caloundra, Qld), and Hildegard Stefani, daughter of Ilse (ARV, Brisbane) and the late Bill Stefani (late of Kyogle, NSW), were married on 26.9.04 in Brisbane, Qld. *Bob Possingham*

Marmolejo—da Silva Maia. Carlos Andres Marmolejo, son of Jesus and Mary Marmolejo (Cali, Colombia), and Kelze da Silva Maia, daughter of Jorge Maia and Francisca da Silva (Marajo Island, Brazil), were married on 5.9.04 in the Spanish Adventist church, Morningside, Brisbane, Qld. *Jorge Munoz*

Perry—Ives. Mark Leslie Perry, son of Carolyn (Mudgeeraba, Qld) and the late Colin Perry, and Susan Frances Ives, daughter of Errol and Marie Rayner (Alger, Brisbane), were married on 26.9.04 at Royal Queensland Aero Club, Archerfield, Brisbane. *Bob Possingham*

Wedge—Stojkovic. Adam Wedge, son of Alan and Zofia Wedge (Perth, WA), and Barbara Stojkovic, daughter of Peter and Barbara Stojkovic (Adelaide, SA), were married on 19.9.04 in Queen's Gardens, Perth, WA. *Lynn Burton*

Obituaries

Cadd, Jean Alice, born 3.12.1910 at Wallaroo, SA; died 15.9.04 at Yorketown. On 18.11.30 she married Mike, who predeceased her in 1989. She is survived by her children, Joyce and Lyn Hiscox (Alice Springs, NT), Bill and Joan, Ray and Bev (all of Warooka); her 10 grandchildren; and 15 great-grandchildren. Jean had been a longstanding member of the church company at the southern end of the Yorke Peninsula. As circumstances demanded, it has moved over the years between Warooka, Stansbury and Coobowie, and has been known by the names of those locations. *Angus McPhee*

Charland, David Raine, born 21.12.1939 at Los Angeles, California, USA; died 17.9.04 at Eaglemont, Vic. He is survived by his sister, DeAnne Meadway (Monroe, Washington, USA). David's faith in his Saviour remained strong and he looked forward to the resurrection morning. *Kerry Hortot*

Bryant, Phillip Sydney, born 26.11.1911 in Sydney, NSW, soon after parents' arrival from England; died 10.9.04 at Esther Somerville Nursing Home, Normanhurst. In 1942 he married Jean Willows, who predeceased him. He is survived by his children and their spouses, Patricia (Tas),

Dorothy and Brian (Sydney, NSW), and Paul and Jacqui (Sydney); his eight grandchildren; and two great-grandchildren. Phil was a member of the Thornleigh church most of his life, and will be remembered for the boundless energy and time he devoted to his church and family; also for his genuine unwavering faith and hope in Jesus Christ his Saviour.

George Porter

Henderson, Valerie (nee Davidson), born 20.12.1962 at Masterton, NZ; died 1.8.04 at Kaitaia. She is survived by her parents, Colin and Audrey (Kaitaia); her children, Regan, Cameron and Janessa; her brothers, Ken (Yarrowonga, Vic) and Andrew (Gisborne, NZ); and her grandson, Aden. Valerie possessed a friendly and vibrant personality and many were touched by her life. A funeral service of hope and encouragement was attended by many in the Kaitaia SDA church. *Mike Bates*
Gary Harwood, Ken Curtis

Hunt, Elsie Joyce (Joy—nee Somerville), born 19.4.1941 at Brisbane, Qld; died 3.9.04 at Caloundra. On 28.8.66 she married Fred, who predeceased her in 1993. She is survived by her children, Nigel (Currimundi), Marnie Morgan (Morayfield) and Randall (Eumundi); her brother, Col Somerville (Wurtulla); and her sisters, Del Verrall (Minyama), Valmae Hillier (Marcoola) and Gloria Evans (Bli Bli). Joy loved her Lord, her church, and her family. Although afflicted many times, she always approached life with a very positive attitude. Like Barnabas, she was a true "daughter of encouragement." She is sadly missed by her family and friends. *Neil Tyler*

Knowles, Jessie Isabel, born 15.8.1909 at Muswellbrook, NSW; died 2.9.04 at Gold Coast, Qld. In 1929 she married Tom Kachel, and they had six children, Barry, Ross (who died at the age of two), Marcia, Ray, Kay and June. While the family was very young Tom became ill and died suddenly. Jessie was very committed to raising her children. Some years later she married Bayne Knowles, who predeceased her. She had a deep love and commitment for Jesus, her children, grandchildren, great-grandchildren and great-great-grandchildren. She will be sadly missed by her family, church family and her many friends. *Lloyd Robinson*

Licka, Frieda, born 21.11.1927 in Czechoslovakia; died 4.9.04 in Albury Base Hospital, NSW. In 1952 she married Anthony. She is survived by her husband (Barnawartha South, Vic); and her brother, John (Ukraine). Frieda and Tony arrived in Australia in 1952 after making a remarkable escape from the communist regime. They were baptised into the Seventh-day Adventist church at Albury, in 1968. *Peter Harper*

Martin, Pastor Jesse Edward (Ted), born 1.9.1906 at Cooranbong, NSW; died 10.9.04 in Hornsby Hospital. He was predeceased by his first wife, Martha; also his daughter, Lorna Johnson. He is survived by his wife, Jean (Elizabeth Lodge, Normanhurst); his

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son, Roy (Melbourne, Vic); and his four grandchildren. He was ordained on 25.10.48 at Rabaul, PNG. After many years of mission teaching and pastoral ministry in the South Pacific, he ministered in north New South Wales and south New Zealand until his retirement in 1966.

Robert Craig, John Truman
Cedric Ward, Martin Ward

Playford, Albert Raymond (Bill), born 5.1.1923 at Murwillumbah, NSW; died 10.9.04 in Grafton Hospital. He is survived by his elder sister, Amelia (Millie) Lewis (Kings Langley Retirement Village, Sydney); and his younger brother, Harry (Wyong). Bill never married and was not baptised. His sister, Millie, an Adventist for many years, kept sending *Signs of the Times* to Bill. Later he responded to an advertisement and sent for a copy of *Your Bible and You*. He was so impressed with the book, he sent for at least six more to give to family and friends, including Millie.

Gordon Smith

Searle, Frances Norah, born 1.4.1911 at Folkson, England; died 3.9.04 at the Adventist Retirement Village hostel, Victoria Point, Qld. She is survived by her children, Jan Smith (Brisbane), Sandy Fraser (Melbourne, Vic), Betty Leiddon (Vic) and Don (Perth, WA); her 13 grandchildren; and six great-grandchildren. Frances was baptised in the village church, after she came into the village and had studies. She did exquisite china painting.

Selwyn Bartlett, Orm Speck

Turman, Victor, born 8.10.1918 at Alexandria, Egypt; died peacefully 2.9.04 in the Ainsley Nursing Home, Burwood, Sydney, NSW. He is survived by his wife, Wilga; and his son, Edward. Victor was baptised at Strathfield Chinese church late in life, after attending an evangelistic series.

Nick Brightman

Vlasich, Marie (nee Longden), born 7.7.1917 at Collie, WA; died 10.9.04 in Collie Hospital. On 22.7.40 she married Mick, who predeceased her in 1961. She is survived by her son, John (Collie). Marie was a hardworking person. She was strong in faith and her church was her life.

Robert Kingdon

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www.signsofthetimes.org.au

Positions vacant

▲ **Teachers/Principals—The Seventh-day Adventist Schools (NNSW) Ltd** is seeking expressions of interest from qualified teachers (early child, primary and secondary) for their 11 schools, from one-teacher to 50+ teachers, located from urban to rural along the great coast of north NSW that stretches from the Hawkesbury River to the Qld border. **For further information** contact Peter Michalski on 0414 555 372 or email <pmichalski@adventist.org.au>.

▲ **Director of Nursing—Avondale Retirement Village (Cooranbong, NSW)** is seeking a full-time Director of Nursing. The facility includes 184 independent living units; 72-bed nursing home; and 35- and 40-bed hostels. The successful applicant will be a committed, baptised and practising Seventh-day Adventist; NSW registered (List A); RN8 or higher (preferably with postgraduate qualifications in either management or aged care); and have a minimum of three years senior aged care experience in a nursing home. **Applications in writing** should be forwarded to John Kingston, PO Box 105, Cooranbong NSW 2265; email <ceo@aacnsw.com.au>, no later than November 20, 2004.

▲ **Director of Women's Residences—Avondale College (Cooranbong, NSW)** is seeking to appoint a full-time Director of Women's Residences commencing January 2005. The successful applicant will have an appropriate degree, strong people and communication skills, good rapport with young people, will live in the Director's house on campus, and will preferably have experience in counselling. **For further information** contact <www.avondale.edu.au>; or Craig Vogel (02) 4980 2146; email <craig.vogel@avondale.edu.au>. **Applications in writing** (including CV and the names of three referees) should be forwarded to Sonya Muhl, HR, Avondale College, PO Box 19, Cooranbong NSW 2265; email <sonya.muhl@avondale.edu.au> (02) 4980 2284; or fax (02) 4980 2269, no later than November 3, 2004.

▲ **Apprentice Industrial Electrician—Sanitarium Health Food Company (Berkeley Vale, NSW)** is seeking an apprentice Industrial Electrician. The position is full-time for the four-year duration of the apprenticeship. The successful applicant will be trained to repair, service, design and install equipment for the food-production industry and should display the following qualities: initiative; self-motivation; ability to work in a team and follow instructions; good communication skills and commitment to quality and service; respect for the company's Christian values and ethics. The following are essential criteria: School Certificate or higher; good understanding of maths and physics; literacy skills; genuine interest in the electrical trade.

▲ **Apprentice Fitter/Machinist—Sanitarium Health Food Company (Berkeley Vale, NSW)** is seeking an Apprentice Fitter/Machinist. The position is full-time for the four-year duration of the apprenticeship. The successful applicant will be trained to repair, service, design and install equipment for the food-production industry and should display the following qualities: initiative; self-motivation; ability to work in a team and to follow instructions; good communication skills; commitment to quality and service; respect for the company's Christian values and ethics. The following are essential criteria: School certificate or higher; good understanding of maths and physics; literacy skills; genuine interest in the electrical trade.

▲ **Industrial Electrician—Sanitarium Health Food Company (Berkeley Vale, NSW)** is seeking an Industrial Electrician to be involved in project work as well as maintain power distribution and control systems. The duties will include service to the production department maintenance needs, routine preventive maintenance work and project work. Required skills and experience include: qualified electrical supervisor certificate; competent in industrial PLC servicing, diagnosing and programming; previous experience in light industry process control and servicing; ability to read, modify and develop electrical schematic drawings; competent in diagnosing faults, servicing and installing industrial instrumentation equipment. **Applications in writing** (including résumé) for any of these positions should be forwarded to Group Human Resources, Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre, NSW 2252; fax (02) 4348 7610; email <humanresources@sanitarium.com.au>, no later than October 29, 2004.

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

Data projectors, screens, sound equipment, TVs, DVD players, VCRs, PA systems. Rural Electronics Orange is run by an Adventist couple committed to helping SDAs to get a better deal for their churches, schools, homes etc. Avondale College, Wahroonga and many NSW churches helped already. DVD players on special for \$A119. **For more information phone Trish (02) 6361 3636; email <rruralec@bigpond.net.au>.**

Finally

Have courage for the great sorrows of life, and patience for the small ones. And when you have laboriously accomplished your daily task, go to sleep in peace. God is awake.

To our brothers and sisters everywhere

A man called "Come over and help us!" Another man, named Paul, answered the call. The world was changed!! (Acts 16:1-10)

The Glen Innes church (Northern Tablelands, NSW) desperately needs missionary-minded young adults and young families who are interested in active ministry, and a retired pastor who is willing to conduct a pastoral ministry to the members and to the people of Glen Innes District—for the love of Christ, His people and the unsaved.

The Glen Innes church is calling out "Come over and help us!"

Glen Innes is a picturesque township of 6,000 persons which, if added to satellite villages and district, probably comes to around 10,000 persons. It is located on the Northern Tablelands at an elevation of 1062m. We enjoy mild summers and cool winters (occasionally experiencing the wonderland of snow) and the area is well known for its healthy climate. The autumn kaleidoscope of colours is spectacular!

There is a great need in the area for professional and tradespeople such as: nurses, doctors, plumbers, electricians, builders.

The town (except for specialist medical services) is self-supporting, ie two primary schools, a high school, swimming pool, hospital, nine GPs (including those qualified in obstetrics, gynaecology, surgery, urology and anaesthetics), two dentists, a hospital dental service, two supermarkets, and two day-care centres.

We beg you, do not brush aside this call—together we can change Glen Innes!

Please contact:

June Wunsch phone (02) 6732 6499
Norm Hutchison phone (02) 6734 2337

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