

RECORD

May 6, 2006

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“Operation food for life” goes to Fiji



A march organised by the Avondale College church to launch Passion Week closed Freemans Drive in Cooranbong on Palm Sunday.

College staff, students join Jesus march

COORANBONG, NEW SOUTH WALES

Police closed Freemans Drive in Cooranbong on April 9 as 500 people, including Avondale College staff members and students, marched to mark the beginning of Passion Week, which ran from April 9 to Easter Sunday on April 16.

The marchers, led by “Jesus” on a donkey, wore headscarves with “Jesus is King” ties and carried palm branches as they re-enacted Jesus’ triumphant entry into Jerusalem.

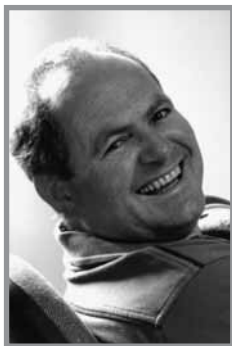
They also held balloons with the words, “Jesus is King,” printed on them. Theology students led the march, while the Avondale

Brass Band provided the rally cry with its rendition of the hymn, “Crown Him with many crowns.”

“The march was an opportunity for us as a group of Christians to recognise Jesus as our King,” says Avondale College church senior minister Pastor Bruce Manners.

The church organised the march with the support of the Morisset Ministers Association to launch Passion Week in the local community.

It was followed by a concert in Cooranbong Park and concluded the college’s Festival of Faith week, which was held from April 3 to 8.—*Brenton Stacey*



It is time for us to look beyond
our own backyard.

For our neighbours' health

ONE OF MY EARLIEST RECOLLECTIONS of thinking about the mission field was going from door to door on the "Appeal for missions" with my parents. I can't remember the exact year or how old I was, but I was a preschooler and I remember calling on farms around the Wagga Wagga district in country New South Wales collecting for the "Appeal."

The idea of helping people in need in faraway countries had a certain appeal to me that lasted through my adolescent years and motivated me in being faithful each year in being a regular collector for the "Appeal for missions."

My next memory was singing "Missionary, missionary goodbye" as we serenaded a family from our local church as they left our community to work in the mission field. I recall hearing stories from "real, live missionaries" at camp-meetings and collecting coins (pennies—if I remember—showing my age), and emptying them into a big wheelbarrow with a blanket in it during the mission program on Sabbath afternoons.

But somewhere along the way the notion of the "mission field" and this sense of mission faded into a romantic memory of my childhood. Tackling the challenges in my ministry that related more to my own home mission, the challenges of adult life, family, responsibilities, bills and the like consumed all my attention and energies.

It was not until I began working in my current position at the South Pacific Division

that my eyes were again opened to the needs of our closest neighbours. And when I got to know these people again, it has renewed my perspective.

In my role, I visit villages for whom the closest medical help is a day's trip away in a dugout canoe with an outboard motor attached to the back of it. Not only is this dangerously slow, it is also expensive. The cost of fuel for the outboard to visit the clinic and return is equivalent to a family's income for a year.

I see thousands of children with distended stomachs from poor nutrition whose growth and development is affected by the lack of knowledge and limited availability of good food.

I visit areas where once we had a medical work but the local people are no longer able to sustain it due to poor economic circumstances within the country.

In countries where we hear of our fastest church growth and thousands of baptisms occur through evangelistic programs, I also see thousands of people dying needlessly from a poor understanding of health and the lack of necessary health services.

In these same areas, we face the challenges of some of the fastest growth in HIV/AIDS infection outside of Africa.

While there is much to celebrate about the growth of the church in the Pacific, it still faces many challenges—especially when we are talking about health and wellbeing.

I am reminded of two texts. The first: "I

tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40*). At another time, Jesus detailed the second greatest commandment in this way: "Love your neighbour as yourself" (Matthew 22:39).

The people of the South Pacific are our neighbours and—as fellow church members—they are our brothers and sisters. These are the people who make up the majority of the membership of the South Pacific Division.

This year for Adventist Health Week, rather than highlighting a specific health topic, we have chosen to focus on the health needs of our nearest neighbours. Make sure you read the centrespread of this issue of Record for more details of the challenges of the health work in the South Pacific.

I believe it is time we started to tell the missionary stories again. It is time we started to challenge ourselves with the needs of those less fortunate than us. It is time for us to look beyond our own backyard, embrace our neighbours and reach out for our neighbours' health—and in reaching out we also will be greatly blessed.

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

May 6 to 13 is Adventist Health Week.

Jonathan Duffy
Director of Adventist Health
Ministries
South Pacific Division



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know
experience
and share
our hope in Jesus Christ!

Bivocational ministry makes impact in Victorian Conference

NUNAWADING, VICTORIA

Early in his ministry, Pastor Denis Hankinson—now president of the Victorian Conference—met a Baptist minister in the country town of Mannum, South Australia. Pastor Hankinson was caring for the Mannum Adventist church along with two other churches.

The Baptist minister said he had only the one church and explained that he worked as a gardener for 20 hours a week and as a pastor the rest of the time. He added, “To be a part of the community makes a huge difference.” This type of bivocational ministry is making an impact in the churches of the Victorian Conference.

The idea was raised again six years ago by Eric Swift, who was pastoring multiple churches in Victoria. He wanted to focus his ministry on one church. Having a background in carpentry, he asked the conference if he could minister part-time in the Portland church and work as a handyman as well. Considering his request, Pastor Hankinson recalled that conversation in Mannum and, Pastor Hankinson recalls, “We said yes—and Eric has been having great results ever since!”

Seeing this success, the Victorian Con-

ference began employing more bivocational ministers. Most of these ministers are church members with gifts of ministry or evangelism. They continue in their profession or trade in a reduced capacity and begin working for the church for up to 20 hours a week.

“I’m convinced that the apostle Paul didn’t need to work to have enough money for ministry,” Pastor Hankinson explains. “There were plenty of generous Christians. Paul chose this work based on where he would meet and impact the most people.

“We are finding the contacts made by bivocational ministers come largely from the relationships developed in their work environment. Bivocational ministry is not about getting cheap ministers. It’s about empowered church members meeting the needs of their community.”

Of the current 14 bivocational ministers not all fit this picture: some are retirees or students. But, one thing is consistent—struggling churches are being revitalised. One example is Warragul church. Eighteen months ago there were 20 regular attendees with a minister attending once a month. Now they have their bivocational pastor, Duane Haora, every week and are having regular attendances above 80. More

than 25 children attend the children’s Sabbath school that didn’t exist two years ago. Bible studies are being held with more than 20 people.

Pastor Hankinson suggests two factors in this success are having the pastor seen as “local” because he is intentionally involved in the community and having the pastor present at church every Sabbath.

“The Sabbath hours are the golden hours for discovering new people,” he says. “When the pastor is at church the visitors are his primary concern and he follows them up.”

But not all people attempting bivocational ministry have been successful. “It isn’t easy,” explains Pastor Hankinson. “These ministers have two jobs and a lot of responsibility.”

The Victorian Conference has assigned Pastor Stenio Gungadoo—who focused his doctoral studies on bivocational ministry—the task of establishing a system to professionalise the bivocational ministry. Other conferences have shown interest in what is happening in Victoria.

“In the past six years this experiment has become an important ministry and evangelism arm of the church in Victoria,” says Pastor Hankinson.—*David Edgren*



◆ **Warwick church**, Qld, held a three-week series of **vegetarian cooking demonstrations** in March. A two-day free computer health-age check was conducted at the Warwick Show, which saw **Lawrence Springborg** (pictured, right), leader of the Opposition in Queensland, take part in the assessment. His results . . . ? He should be around for quite a while to come.—*Mary Fedorow*

◆ **The St Andrews Seventh-day Adventist church**, Bundaberg, Qld, was recently presented with a cheque for \$A20,000 by the Premier, **Peter Beattie**, on behalf of the Queensland Government. The money will be used to **start restoring** the heritage-listed church.—*Focus*



◆ **The Mount Druitt church**, NSW, recently had **new signage** installed. **Johnny Murison**, minister of the church, says, “We’re excited about the new image the sign is giving us. I had been working with the church board for three months and I believe this is one of **the best investments** the Mount Druitt church has made in a long time. It’s exciting to be able to communicate and **connect with the local community** through the information advertised on the sign.” Approximately 1000 cars pass by the Mount Druitt church each day. According to advertis-



ing formulas, multiply that by the national average of 1.9 people per car—that’s more than **1900 people per day**. “We have just claimed the last 100 metres of no-man’s-land between our front door and their steering wheel.”—*Intrasyd*

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Adventist scholars respond to Gospel of Judas

SILVER SPRING, MARYLAND, USA

The discovery of a 1700-year-old copy of the “Gospel of Judas,” an early Gnostic text purporting to contain a dialogue between Jesus of Nazareth and Judas Iscariot, is neither an authentic Gospel nor is it good news, scholars in the Seventh-day Adventist Church say.

“It was heresy then and it’s heresy now,” was the blunt assessment of Dr Gerhard Pfandl, an associate director of the church’s Biblical Research Institute who counts Near Eastern archaeology among his professional interests.

According to a private United States organisation, the National Geographic Society, the newly announced codex, or manuscript, of the Gospel of Judas, represents an advance in the scholarship of early Christianity.

According to the society, this book’s focus is radically different from that of the Gospels found in the New Testament: “The Gospel of Judas text begins: ‘The secret account of the revelation that Jesus spoke in conversation with Judas Iscariot during a week, three days before he celebrated Passover.’ It reflects themes that scholars regard as being consistent with [Gnostic] traditions. In the very first scene Jesus laughs at his disciples for praying to ‘your

God,’ meaning the ‘lesser’ Old Testament God who created the world. He challenges the disciples to look at him and understand what he really is, but they turn away.”

Such thinking may be interesting, says Dr W Larry Richards, director of the Greek Manuscript Research Center at the Seventh-day Adventist Theological Seminary at Andrews University, but it’s not the gospel.

Dr Richards said the underlying philosophy of the Gnostics, that the physical body is “evil” and must be destroyed for one to be saved, is “a very strong attack on the heart of our message,” which stresses spiritual, mental and physical health, he said.

“I would want to do something that would inform our people about the basic viewpoint in Gnosticism and how it is surfacing in the 21st century for people to be on guard,” Dr Richards said in discussing the “Judas” manuscript. He said other popular works, such as the Dan Brown novel *The Da Vinci Code*, which has sold 40 million copies and will soon be released as a major motion picture, include Gnostic ideas.

Moreover, Dr Richards said, the Christian church long ago decided that books such as the “Gospel of Judas” were not part of the New Testament canon.

“We have a history, a tradition that the canon was closed in the fourth century and

as part of the Christian movement, we’re going to stick with that. It’s got centuries of record that we rest upon and we believe God had His hand on that; and for us to open the door for additional books would create chaos,” he explained.

According to Dr Greg King, a religion professor at Southern Adventist University in Collegedale, Tennessee, Bible-believing Christians should take an interest in the “Judas” manuscript, but not for the reasons its promoters claim.

Dr King says, “A point worth making is we should be interested in this because it demonstrates the heresies, the false teachings that had already multiplied during that time. I find it ironic that much of the mainline world of scholarship is so excited about this discovery when we have so much truth to discover in God’s canonical revelation of the Scriptures, which is often ignored.”

Adds Dr Warren Trenchard, provost at La Sierra University, an Adventist school in Riverside, California, “I think the value of a document like this is simply to help us expand our picture of the varieties of Christianities that existed in the church’s early experience. What we’re looking at, actually, is a characteristic of expanding and developing Christianity.”—*Mark Kellner/ANN*

More @ <http://news.adventist.org>

◆ A member of the **Harrisville church**, Qld, was so excited about having a **satellite dish** installed in her home and the variety of Christian programs it made available to her that she wrote to her local paper. **The paper printed her story** and ran an advertisement on the back page with a phone number for those interested. Six people have since had the satellite system installed from the publicity.—*Focus*

◆ **Rick Chelman** of Mackay Central church, Qld, received the **Highly Commended Award**



for Training Excellence in the category “Commitment to Training—Small Business up to \$5.0m Turnover” for the Construction Training Queensland/Building & Construction Industry Training Fund “Training Excellence Award.” This award came one week after Mr Chelman was awarded **two local Mackay awards** at the Master Builders Association annual award night, receiving a major award being Apprentice Employer

of the Year and a housing award for Individual Home \$150,000-\$225,000. Rick had also nominated one of his first-year carpentry apprentices, **Patrick Doherty**, and he was awarded 2005 Apprentice of the Year.—*Kay Fatnowna*

◆ **Pastor Peter Fowler**, minister of the Carmel Adventist church, WA, is fostering a **network of men’s groups**. “They are about spiritual nurture. Our intention is ‘to understand the spirituality which Jesus taught men so that as men we can live with integrity and make a difference in the world,’” says Pastor

Fowler. “We go away on weekends separate from our regular weekly meetings and process issues specific to men on topics like **spirituality, fatherhood, relationships with spouses** and forgiveness.”—*Peter Roennfeldt*

◆ On March 10 the **Iakina Adventist Academy** (IAA) in American Samoa inducted 12 students into its first **National Honor Society**. The students’ inclusion into the society was based upon their academic performance of achieving a 3.0 GPA. The Samoas-Tokelau Mission president, **Pastor Uili Solo-**

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“Operation food for life” continues in Fiji

SUVA, FIJI

On March 28, the Fijian First Lady, Adi Salaseini Kavunono Uluivuda, launched the “Operation food for life” free breakfast program at the Suva Civic Auditorium.

Speaking to more than 200 guests, Mrs Salaseini said, “I note with great joy that ‘Operation food for life’ consists of two components—‘Food for life,’ which feeds poor and displaced people, and ‘Restore life,’ which sees volunteers going to places such as prisons and hospitals to feed prisoners, HIV/AIDS patients and handicapped people. This is indeed a God-given program and one I would encourage other denominations to emulate. We must do all we can to ensure we change people’s lives forever through Jesus.”

Guests included government officials, human rights groups, representatives of religious organisations, the homeless, heads of companies and corporations and the media. One hundred volunteers in “Operation food for life” T-shirts and caps were on hand to welcome and serve the guests.



Feeding school students in Papua New Guinea during the 2005 “Operation food for life” program.

Joe Talemaitoga, assistant to the president of the Trans-Pacific Union Mission, says, “The Advent message of hope reached our islands 116 years ago. Today, we have 23,000 members. We praise God. Propelled by our global mandate to prepare the world for our soon-coming Lord, we will reach out and bring hope to our people.

“Mrs Salaseini said that God is the unfailing source of hope that gives meaning to personal and community life. That’s why, beginning April 2, our team of 400 volunteers in association with church-owned Sanitarium Health Food Company will visit and feed 15,000 Fiji citizens in seven days.”—*Joe Talemaitoga/Adele Nash*

Heritage College’s healthy week

NARRE WARREN SOUTH, VICTORIA

Heritage College recently held a week of health-related activities that challenged students and community members to be proactive in developing positive health habits.

Activities included two restaurant meals, a Sanitarium community breakfast, a lifestyle seminar and a mini-fete. Community response was positive, especially to the restaurant meals and the student-focused events throughout the week. They were enthusiastically received by the 245 students in attendance, according to the college’s principal, Stuart Barons.

“All were encouraged to make each week a ‘Healthy Heritage’ week, so they can be proactive in developing a healthy lifestyle so as to minimise the societal trends of obesity and diet-related illnesses,” says Mr Barons—*RECORD staff*



Diners enjoyed their “restaurant” meals.

fa, gave the congratulatory message.—*Christopher Sululoto*

◆ A book about the **origins of the Seventh-day Adventist Church in the British Isles** has been published in full on the Web. **Pastor Rex Riches’s** *Establishing the British Mission of the Seventh-day Adventist Church 1863-1887* was originally presented as a doctoral dissertation in 1995 and published as a limited-edition book in 1996. Now the entire book is **available on the British Union Conference’s “Adventist History” website** so an even wider audience could know how the Adventist

Church started in Britain. “This is a very significant piece of work,” says BUC communication director **John Surridge**. “The book manages to be quite readable, especially in this Web version, but with more than 150,000 words and 1500 footnotes it also contains a great deal of serious and very important research.” Also on the Adventist history website you can find a **database of more than 500 high-resolution photos** and a number of documents relating to the history of the Adventist Church in the UK and Ireland.—*BUC News*

More @ adventisthistory.org.uk

◆ Adventist chaplain **Colonel William Broome**, United States Army, has been selected to serve as **Pentagon chaplain** in Washington, DC, beginning in June 2006. “I really want to bring the grace of God and the servanthood of Christ in love to the Pentagon,” says Col Broome. When asked what he foresees as the greatest challenge of serving as Pentagon chaplain, he said, “Trying to bring **God’s vision of forgiveness**, compassion and prophecy to a building that will comprise virtually every faith group that exists.”—*Sandra Blackmer/ Adventist Review*

◆ Just as its weekly US-based television broadcast turns **50 years old**, *It Is Written* returned to public outreach with a month-long satellite series. From March 10 to April 8, **Pastor Shawn Boonstra**, the current speaker-director, explored Christ’s love as illustrated through the book of Revelation in “Revelation speaks peace—Unlocking the Signs.” “This ministry was founded upon the principles of evangelism, and there is **no better way to celebrate** this historic event than by leading others to Christ!” says Pastor Don Schneider, president of the North American Division.—*ANN*

Design students mind their own business

COORANBONG, NEW SOUTH WALES

Visual communication majors at Avondale College are operating a commercial business that will form part of their assessment for the subject, "Design studio."

The business operates under the registered title, That Design, and has four clients with another 10 as potentials. Clients include international companies, such as Global Sisters and Albany International, and local businesses.

The students are currently designing



Third-year visual communication major Luke Doyle is not only a student, but also a "stakeholder" in a new graphic-design business at Avondale College.

a DVD presentation for Albany International's 40th birthday and a mark-up of the Global Sisters image. They will also design and manage this year's *Jacaranda*, the annual yearbook of Avondale College.

All profits from the business will be put back into the supply of materials, work space and a three-day visit to International Design Week in Melbourne in May.

"Design studio" lecturer Donna Pinter says the benefits of the business are significant. "The students will be working in a real design studio environment, where they will gain a full year of work experience.

They will enter the industry with up-to-the-minute skills and knowledge. Not only will they have a comprehensive understanding of the design process, but they will have a clear understanding of the intricacies of business as well."

Visual communication student Colin Chuang says he has been busy, "but I've enjoyed the experience and exposure to the actual graphic-design industry."—*Stephane Millien*

Adventist Review editor to retire

SILVER SPRING, MARYLAND, USA

William G Johnsson, editor-in-chief of the *Adventist Review* and *Adventist World* magazines, announced on April 12 that he will retire by the end of the year after 24 years at the helm of the church's flagship journal.

The Australian-born Dr Johnsson, 71, is the third longest serving editor in the 157 years of the *Adventist Review*, the first editor from outside North America and the first to hold a doctoral degree.

Prior to joining the *Review* team, he worked in India at Vincent Hill School and Spicer College before becoming a professor and associate dean of theology at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan.

Dr Johnsson's tenure at the *Adventist Review* has been marked by his commitment to increasing dialogue in the church and to building an editorial staff that reflects the church's diversity.—*Adventist Review*



William Johnsson.

◆ Scripps Howard News Service reports that most Americans **don't believe they will experience a resurrection** of their bodies when they die, putting them at odds with a core teaching of Christianity. Of the 1007 adults interviewed 36 per cent said yes to the question: "Do you believe that, after you die, your physical body will be resurrected someday?" 54 per cent said they do not believe and 10 per cent were undecided. "This reflects the **very low state of doctrinal preaching** in our churches," says Al Mohler, president of Southern Baptist

Theological Seminary. "I continually am confronted by Christians who have never heard this taught in their local congregations."—*Crosswalk.com*

◆ **If an Egyptian feels like pizza**, wherever they live they can dial a five-figure phone number and be put through to the nearest **Ramez Atallah**, general secretary of the Egyptian Bible Society. He longed to make the same system available to **anyone who wanted a Bible**. Through the generosity of Bible Society supporters, a

line was installed and the rental for one year paid. An overjoyed Ramez said, "Last night I **dialled 19250 and was immediately connected** to the Bible Society bookshop in Cairo!"—*Sower*

◆ **"Emmanuel at the Mardi Gras"** was a bright light among the superficial glitter as the Gay and Lesbian Festival surrounded St Michael's, Surry Hills, NSW, on March 4 and 5. St Michael's is the only church of any denomination that the **parade passes by** every year. According to the rector, the Rev Francis Chalwell, this gives the

church a unique opportunity to be a **Christian witness**. "As the only church on the parade route it is important that we give people an alternative and provide a refuge for them," he says. "We want people to come to know that Christ is real, loves them and cares for them. We have a lot of conversations to do with sexuality and **what God and the church think about homosexuality**. We have also had some enter the church who are quite sad, saying how sorry they are for the lives they have lived and wanting to change."—*Sydney Anglicans Network*

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Church in PNG receives donation for Bibles

LAKE, PAPUA NEW GUINEA

The Adventist Church in Papua New Guinea received a donation of K10,000 to help purchase Bibles and other materials for evangelism work throughout the country. The donation was made possible through the Honourable Member for Okapa, Tom Amukele, who presented the cheque at the church's headquarters in Lae on April 11.

Mr Amukele, who was a special guest



The Honourable Tom Amukele hands over the cheque to Pastor Thomas Davai.

at the church's laity festival in Madang last year, had pledged to donate some money to enhance the work of evangelists throughout the country. He commented, "I am always happy to assist the church where possible as it plays a major role in development of this country as well as assisting people at all levels. This donation is from the people of my electorate to the Seventh-day Adventist Church to help them where necessary."

In receiving the cheque, Pastor Thomas Davai, president of the Papua New Guinea Union Mission, thanked Mr Amukele for his contribution, saying, "We are privileged to have people like you at the highest leadership levels in the country who support our work. Your contribution will go a long way to help us serve the people of this nation."

Pastor Davai added that he is grateful for the current government's continuing support for churches of all denominations in the country and for allowing religious freedom to all.—Martina Darius

Video ministry: The divine strategy

BY JOHN GATE

THERE IS NO SHORTAGE OF IDEAS about how to do outreach. But Jesus is the one who told us to go (see Matthew 28:19, 20), and we can't better the example He gave us in His own life here on earth: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (*The Ministry of Healing*, page 143).

This is the divine strategy that guides video ministry. As a church we are familiar with the traditional process of program evangelism: "advertise, evangelise and baptise." However, Jesus' method seems to follow the process of connecting with people socially and casually, entering into communication with them and through active listening learn of the ups and downs of their life journey, expressing and showing compassion and practical support, winning their confidence, and then leading them to connect with Him and be His disciple.

This is a process, and is more typical of a lifestyle than a program. It is a ministry in which most people can be involved, and rather than revolving around our agenda, its pace and direction is set by the agenda of the target audience. So the question is, how can we go about video ministry in such a way as to implement Jesus' method?

Obviously, videos can't do it, because they are static in that they are one-way communication. But video ministry gives us personal contact with people. It's in that contact, delivering videos to people, that we can follow the strategy Jesus gave us.

We will refer to that divine strategy as we implement video ministry from the point of contact until people make a commitment to follow Jesus. **R**

This is the part of a series of articles exploring video ministry and how it can work in your community.

John Gate is director of the Adventist Discovery Centre.

CHIP program to help community health

LANDSBOROUGH, QUEENSLAND

Twelve people recently completed training organised by the Landsborough church to lead out in the Coronary Health Improvement Project (CHIP). Workshop coordinator Margaret Owens said one of the workshop participants, a general practitioner, came from New Zealand to do the training, which was provided by the Lifestyle Medicine Institute (Australia) Inc, the body responsible for managing CHIP in Australia.

With training completed, a pilot CHIP course will be sponsored by the Landsborough Adventist church, prior to launching the program as a community service in 2007. CHIP is a 40-hour, community-based educational program that presents the Adventist health message in a modern scientific format. "It is health and friendship evangelism par excellence," says Mrs Owens.

"CHIP is designed to help the participants to naturally prevent and/or reverse

the effects of lifestyle-related chronic diseases involved in hypertension, diabetes, atherosclerosis, osteoporosis and obesity that are prevalent in countries such as Australia and NZ," Mrs Owens adds.

"Typically, 80-90 per cent of CHIP participants reduce their coronary heart risk by 50 per cent or more during the four-week program, which is based on simple but highly effective lifestyle changes. Internationally, CHIP has proved beneficial for more than 40,000 participants since its genesis in Canada in 1988."

Training workshop leader Dr Vic Gidley says CHIP is the leading community-based preventive-medicine program available in North America today. Its results have been published in six peer-reviewed medical journals

CHIP was publicly launched in Perth and Sydney in 2005. The results achieved in Australia replicate the results achieved internationally, Dr Gidley says.—RECORD staff/Margaret Owens

More @ www.sdachip.org

Health—for all of us

BY CHRISTINE MILES

IT WAS 10 PAST TWO ON SABBATH afternoon. After eating a generous Sabbath lunch and while sitting at the table, enjoying conversation with our guests, I felt a sharp pain in my right side.

Breathe normally, I thought. It will go away.

Minutes later, it was clear this pain wasn't going away. In fact, it was going to render me speechless—often breathless—and quite unable to tell anyone what was wrong.

After 30 minutes of increasing anxiety levels in all present, I was hauled out to the car and to the local after-hours doctor. It took the doctor on duty only a single glance, three questions, and a quick prod to decide that I had gallstones and immediate pain relief was in order.

An hour-and-a-half later, I was home again. I had a referral for an ultrasound, a prescription for further painkillers, and a laboratory form for blood tests. The doctor would communicate my symptoms and the treatment to my own GP. The cost of my weekend visit to the doctor was the equivalent of three hours paid work.

Sometime later, an email from Cindy White (who is, with her husband David, a missionary in Papua New Guinea) landed in my in-box. The message is printed in the box to the right.

No doctors at the hospital? Half a year's wages (if you're on a good wage) to pay for transportation to a better facility? A leaf for a bandaid? An hour-and-a-half in a dinghy to seek medical attention? And these are our Pacific neighbours, just a few hours flying time from anywhere in Australia or New Zealand.

Checking our neighbours' health

Sandy Morton is the clinical adviser to the Adventist Development and Relief Agency (ADRA)—Papua New Guinea HIV/AIDS team and clinical assistant to the Papua New Guinea Union Mission (PNGUM) health department. "The greatest population group of PNG people is found in the

We live in the Western Province of PNG, in a small village of about 600 people. We are about an hour-and-a-half by dinghy, four hours paddling a canoe from the nearest health centre (hospital) in Balimo. Only recently the hospital got a doctor to come and help them; before that it was up to the nurses to diagnose and treat patients.

Patients must provide their own food and need assistance to have their clothes washed by family members. Suddenly, when they are sick, food is no longer free from the bush, but must be purchased at the local market.

When a case requires more technical care, X-rays or surgery, people are flown out, usually to Port Moresby. Sometimes there are government monies to help with the cost of transport. If not, the family is expected to pay. It is very difficult for people to cover these costs. A good wage (provided they are employed—most are not and are left to their own resources) is K10 a day; a round-trip airfare to Port Moresby is K1200 and rising.

We live in a place where leaves are still used for bandaids, an old piece of cloth to hold it in place, where magic men are still in business, and ignorance abounds. Because people see sickness as a curse that has been placed on them by someone who doesn't like them, they don't understand medical science, for instance that K20 could purchase an inhaler and save an asthmatic's life.

mountainous highlands region in the centre of PNG," she says. "Many live in rural and extremely remote villages. Many of these villages are not accessible by road and the only available transport is on foot.

"Villages that do have access to roads have very limited access to vehicles. Often a person must beg a village member to take a sick loved one to the closest health centre. Such a 'favour' may be paid for by whatever means and price the vehicle owner asks.

The price is at times highly inflated and more than the family can really afford. In the case of a widow or single mother the vehicle owner may request payment to be in the form of sexual favours."

Because of the remoteness of many of its regions, the people of Papua New Guinea rely heavily on aviation for basic services. "We have a small number of Adventist health centres that are accessible only by plane," Ms Morton says. "For part of 2004 and all of 2005 there were no Adventist Aviation planes flying. PNG Adventist Aviation Services (AAS) have only begun to fly again [in February this year]."

Part-time AAS pilot Trevor Robinson recalls one of the first visits this year into the Eastern Highlands with Nina Geheno, who heads up the volunteer Adventist nurses group. They flew to a remote village, where Nina was to carry out mother and newborn child assessments, vaccinate the children, and assess and treat the sick that are brought to her clinic.

"It brought tears to my eyes," Mr Robinson recalls, "as I followed Nina up the pathway from the airport to the clinic. It had been three years since she had been able to visit. I saw a number of the village women grab her tightly and weep as they each in turn told her of the deaths and the suffering of the people that had occurred while the planes were grounded."

HIV/AIDS in PNG

PNG has the highest incidence of HIV and AIDS in the Pacific region and is the fourth country in the Asia-Pacific region to fit the criteria for a generalised HIV/AIDS epidemic.

PNG is suffering a serious and growing HIV/AIDS epidemic, with an estimated 50,000 to 100,000 cases. Since the 1990s, HIV prevalence among women attending antenatal clinics, blood donors and tuberculosis patients has grown sharply with heterosexual transmission being recognised as the main cause of infection.

The World Health Organisation has pre-

dicted that, if the growth of HIV/AIDS in Papua New Guinea is not arrested, 40 per cent of the adult population will be infected by the year 2020.¹ Although international agencies have now committed annual funding of more than \$US50 million to combat the disease, it has been agreed that community awareness of the disease needs to be raised in PNG.

“HIV/AIDS is not something just outside the church,” says the director of Adventist health ministries for the South Pacific Division, Jonathan Duffy. “Studies conducted in some Pacific communities have found Adventist young people are among the most sexually active in the community. The spread of AIDS is the same inside the church as outside the church.”

The church in Papua New Guinea has established its own commission on HIV/AIDS. “We have also asked each local [church organisation] to establish an HIV/AIDS committee,” reports Gad Koito, director of health ministries for the PNGUM. “We are working to develop a strategic plan for the church to address AIDS in PNG.”

“This is the top priority as a health department,” adds Mr Duffy. “We aim to mobilise church entities and all church departments to address this issue. At the moment, the focus is on training church leaders to be confident in leading HIV/AIDS prevention programs, in working with people living with HIV/AIDS, and giving hope to those who are suffering from this epidemic.”

Teaching people about HIV/AIDS in the Pacific islands is not as simple as promoting the use of condoms. “People are poor,” comments Mr Robinson, “and they reuse everything. They share everything too.”

He has seen damaged condoms in people’s personal effects. “They keep using them even if they are perforated,” he explains. “Damaged ones could be giving a false sense of security to people who don’t fully understand the principles behind their use. I have even heard people talk about using small cut sheets of plastic as a substitute.”

And it is quite possible that HIV is also being transmitted to patients in hospitals. “Medical practices in PNG are not to the



A nurse and patient at the Sango River clinic in the Solomon Islands.

same standards as in Australia and New Zealand,” Mr Robinson says. “If sterilising equipment breaks down, they just do their best and keep going with surgery and other procedures in spite of the higher infection risks.”

The answer to the HIV/AIDS problem is multilayered. “We need to be educating people about how AIDS is transmitted and ways of preventing transmission,” he says. “We need to be telling people that condoms only work once! We need to be helping the health system to raise its standards.

“Monogamy needs to be encouraged, especially among young people. If the cycle of transmission can be halted in the young, significant progress will be made long-term.”

Wider challenges

Health care in other outlying islands of the South Pacific varies little from that represented in Papua New Guinea. Outcomes that people in Australia and New Zealand take for granted—like healthy babies, recovery from chest infections, treatment for lacerations and snakebites—are not routine. A quick trip to the doctor is not a simple task, and accessing the necessary treatment is not a foregone conclusion.

Clinics are closed or taken over by government departments largely because of a mission’s inability to pay nurses’ wages. Unfortunately, as government agencies take over the mission clinics, the church loses its opportunity to carry out medical

missionary work.

Church leaders in the islands are not apathetic to their situation. Steps have been taken in Vanuatu, Fiji, the Solomon Islands and Papua New Guinea to provide health education to pastors, church members and their communities. Health workers are being trained to be more efficient in encouraging the prevention of disease and promotion of healthy lifestyles. And churches are learning how to effectively reach out to their communities, using the health message as an evangelism tool.

Mr Robinson sums up the situation well: “Medical missionary work is still the right arm of the gospel. It has opened up two new villages [in PNG] that were hostile to Adventists before we started taking nurses in there. One of those villages had a baptism last year of three people and another 25 are in the baptismal class.”

Our mission fields—those islands that lie in the South Pacific—are in need. Their need is more urgent, more desperate than people in developed countries can comprehend. Their need is for education, for health services, for an introduction to the One who can save them. Their need can be fulfilled if we are generous with our care, our offerings and our prayers. **R**

1. www.wpro.who.int/countries/png/health_situation.htm

Christine Miles is a freelance writer from Auckland, New Zealand.

Adventist Health Offering—Next week, May 13

The question

BY BRUCE MANNERS

A COUPLE OF ADVENTIST HYMN-books ago we had a hymn entitled “Dare to be a Daniel.” Great idea, but how do we compare ourselves to Daniel? That’s difficult because Daniel was a prince of the realm, a prophet and wise man of God, and prime minister in a foreign land.

So how about Stephen? There are similarities: Daniel and Stephen both stood firm to their principles and their God. The differences are marked, though. In comparison to Daniel, Stephen was ordinary—you-and-me ordinary. Dare to be a Stephen? Is that more realistic?

Then there’s the other question. The question Stephen’s life and death demands that we answer.

Question for ordinary people

Stephen comes to notice at a point when the church in Jerusalem numbers enough to populate a reasonable size country town. The apostles are having difficulty keeping up with demands and there’s dispute. The issue at hand—feeding widows.

They call the believers together: “We apostles should spend our time preaching and teaching the word of God,” they say, “not administering a food program.” Later they add that they should spend their time in prayer as well. They’re defining their own roles.

They ask the church to select seven men to take on the role. Note the credentials needed: Each is expected to be well respected, full of the Holy Spirit—openly spiritual and godly—and wise (Acts 6:2-4*). These are needed to care for a food program?

For Stephen there’s a parenthetical note that says he’s full of faith as well, but don’t lose the ordinary in Stephen’s extraordinary life. We know little about him, but he and the apostles work for their living as well as living for their ministry.

Is Stephen a kosher butcher? A street-corner baker? The local candlestick maker? Butcher, baker, candlestick maker—whatever, he’s openly committed to God.¹

Does he have a family? Probably. He’s an ordinary person committed to an extraordinary God, but that doesn’t undo the everyday hassles, the time pressures or his limited resources.

Stephen’s calling to church work comes because of his open commitment to God and God’s cause. He isn’t called to be a martyr, but he’s willing to stand firm for God even if it means losing his life.

True Christian martyrdom isn’t something you organise. There is no ministry of martyrdom in our churches. If there were you can imagine the discussion on the church board: “We just can’t seem to keep our martyrdom ministry leaders, and we’re having difficulty replacing them.”

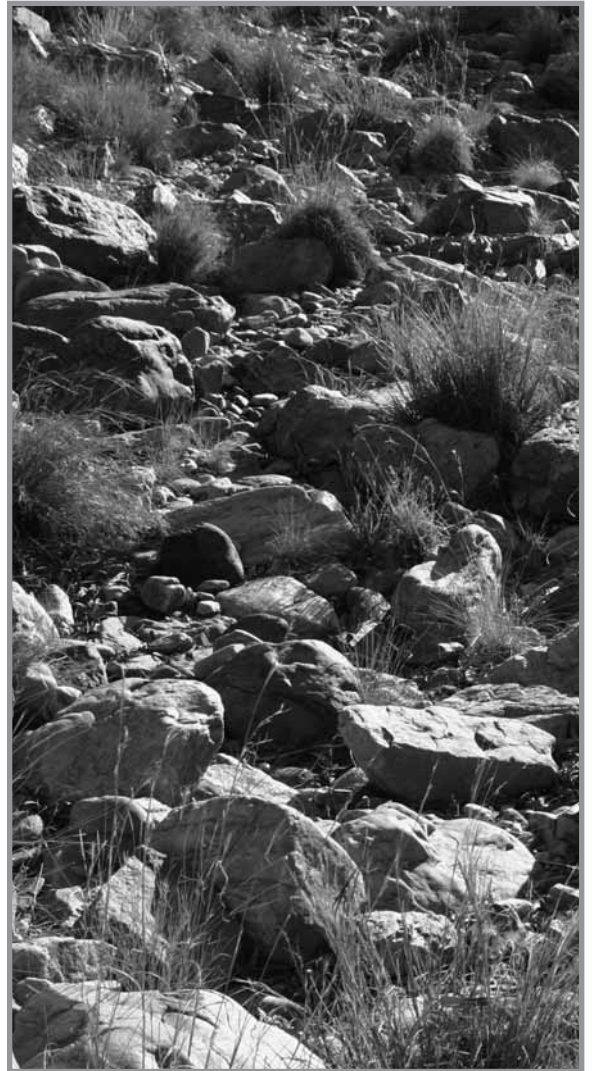
Stephen, an ordinary man, places his trust in an extraordinary God. This enables him to do the extraordinary. Remember, if he were into team sports he doesn’t make the major league team, the A team or the first team. That’s left for the apostles. Stephen’s a second-string player.

The makes the question one for ordinary people. You-and-me-type people, not the superspiritual or the superhuman.

Question for those open to God

Stephen’s job description is simple: administer the food program, feed the widows and others in need. The reality is different: “Stephen, a man full of God’s grace and power, performed amazing miracles and signs among the people” (Acts 6:8).

Strip this back and you find a man who’s a little like Jesus, full of God’s grace. John described Jesus as the Word who became human and full of grace and truth. As a blood-bought follower of Jesus, Stephen



is in God’s grace. As a practising follower of Jesus he lives God’s grace.

And he’s full of God’s power because the Holy Spirit is within. That’s the same Holy Spirit available to all Christians, and He shows Himself in a variety of ways. We’re naturally drawn to the spectacular—miracles and signs—but we need to remember that the spectacular is the exception. Even in the Bible, it’s the exception, not the norm.

God’s power can show itself in patience, in a peaceful attitude or in standing firm to principle, come what may. In Stephen, God shows Himself through amazing miracles and signs. Stephen is a willing instrument for God to play His tune.

The question is for those who are open to God’s will and way.

Question demanding passion

Stephen is falsely accused before the Jew-

ish council, the Sanhedrin. He responds by telling them a story or, rather, reminding them of *their* story beginning with the call of Abraham. They are part of God's story.

Stephen is biblically literate; he knows the Word and he knows Israel's history. He bases his argument on the biblical text. And he doesn't pull punches—read Acts 7.

Stephen is building up to his point. Hear the words, but feel the passion: "You stubborn people! You are heathen at heart and deaf to the truth. Must you forever resist the Holy Spirit? But your ancestors did, and so do you! Name one prophet your ancestors didn't persecute! They even killed the ones who predicted the coming of the Righteous One—the Messiah whom you betrayed and murdered" (Acts 7:51, 52).

Ouch! Their ancestors had rejected God's prophets. Nothing's changed. They've just rejected God's man again and murdered the Messiah! Stephen can look around the room and point his finger at you, and you, and you.

God's story had come to a climax and they'd missed it. They'd played a part, but it was the wrong part. They were the Messiah's murderers.

No wonder the members of the Sanhedrin were angry. No wonder they shook their fists with rage. No wonder they put their hands over their ears. No wonder they drowned out his voice: "Not listening; not listening!" No wonder they dragged him out of the city. No wonder they grabbed stones.

They killed Stephen. Not because of what he said, but because they resisted the Holy Spirit.

Can you hear an echo coming down through time as God's story comes to another climax? What role am I playing in His story? Am I listening to the Holy Spirit? Hear the echo—it's a message for you and you and you.

It's for me! Where's my passion?

Stephen had a passion for God bigger than life itself. The question demands passion for God.

Question not for extremists

Stephen's dying didn't make him a hero. That made him a martyr. You find his heroism in his living and in his willingness to make a stand for God. Stephen's name means "wreath of victory"; he had the vic-

tory before the first stone was thrown.

His death was horrible. The vision of God with Christ at His right hand gave comfort. The Saviour was with him in the valley of these shadows.

Thousands of Christians have died for their faith and continue to die for their faith—some deaths were seriously inhumane. Ignatius, bishop of Antioch, was sentenced to death in 107 AD. He was taken to Rome where he was to "fight with the beasts."

On his journey he wrote several letters to Christian churches. To the church in Rome he begged the believers not to attempt to save him. "Allow me to be eaten by the beasts, through which I can attain to God. . . . Rather, entice the wild beasts that they may become my tomb. . . . Even though when I come to you I beg you myself, do not be persuaded by me, but rather obey this which I write to you. For in the midst of life I write to you desiring death."²

There's something not quite right here—this desire for death. Mind you, the belief in life after death was so strong that death was certainly not feared. However, there's a difference between this attitude and one that says I will willingly die for my Lord if I have to.

Who would you take a bullet for? American secret-service men and women are expected to take a bullet for their president. To protect him with their lives.

Who would you take a bullet for? How you answer says something about you and about how you feel about the other person. Being willing to take a bullet for someone is quite different to saying I'll go and find a bullet for you.

Ignatius was sentenced to death for his faith, yet he takes the position that he wants to die even if he can be saved. Is this martyrdom or suicide?

Later this became a problem with some Christians actively seeking martyrdom and encouraging others to do the same. As a young man, Origen—an influential Christian scholar of the third century—determined that he would be a martyr when he discovered his father had been imprisoned for his faith.

"He was completely carried away with his zeal for martyrdom," records Eusebius, but his mother saved him by hiding all his clothing "and thus compelled him to remain at home."³

Tertullian tells of a group of Christians approaching the proconsul of Asia, Arrius Antoninus, in 185 AD and demanding execution. Antoninus "obliged some of them and then sent the rest away, saying that if they wanted to kill themselves, there was plenty of rope available or cliffs they could jump off."⁴

This is not to belittle Christians who have given their lives for their faith, but some died because they saw it as an indication of fervour if not a method of salvation—Clement of Alexandria referred to them as "athletes of death."⁵ Salvation is found in relationship with God, otherwise it's salvation by our works and we may as well go and find rope or cliffs.

Stephen's dying helps us understand him and brings his faith into stark contrast with those who maintain a nothing faith. He was no extremist, but a firm Christian with a passion for God worth more than life itself.

The question doesn't lead to extremes.

The question

The question? Stephen's life and death raises a question for ordinary people—as well as extraordinary; it calls for openness to God's will; demands a passion for God; and doesn't lead to extremes.

The question is this: Is what you're living for worth dying for?

This is the challenge of the life and death of Stephen. Dare you to be a Stephen? Where he answered the question with his life, how will you answer it in your life?

Is what you're living for worth dying for? **R**

**All Bible quotations are from the New Living Translation.*

1. OK, so there was little candlestick making (if any) at this time; oil lamps were the go. It does have that nursery rhyme rhythm to it, though.

2. Cited in Arthur J Droge and James D Tabor, *A Noble Death: Suicide and Martyrdom Among Christians and Jews in Antiquity*, HarperSanFrancisco, 1992, page 130.

3. Cited in Laurie Guy, *Introducing Early Christianity: A Topical Survey of Its Life, Beliefs and Practices*, InterVarsity Press, Downers Grove, Illinois, 2004, page 55.

4. Droge and Tabor, *ibid*, page 136.

5. *ibid*, page 141.

Bruce Manners pastors Avondale College church in Cooranbong, New South Wales.



The absolutely silent sector

BY B A LANCE

WORSHIP IS A PERSONAL EXPERIENCE. Various elements blend together to enhance worship but the mix is somewhat arbitrary. Elijah worshipped with the still, small voice of God (see 1 Kings 19). John pictures worship in Revelation 4 and 5 with a strong focus on music and singing. Jesus' emphasis on worship appears to be teaching and expounding the Word (see Matthew 5-7; Mark 1; Luke 4 and Luke 24). The children of Israel worshipped the God of the smoking, thundering mountain and trembled in awe at His power (see Exodus 19). David seems to delve into the emotional side of worship (see 2 Samuel 6; Psalm 51; Psalm 149, 150).

As a church today, we tend to enjoy the security of some core elements of worship, often with a fairly predictable pattern. There is the "traditional" approach that usually involves three hymns, interspersed by prayer, offering and a children's story.

The "non-traditional" approach seems to have its routines with brackets of songs, led by song leaders who feel constrained to add their perspective prior to each song. However, the same basic elements are still found, just in different proportions. Usually this means more of the music element and therefore less of the sermon.

If one had to prioritise what is the non-negotiable element of worship then ultimately it would be expounding the Word of God. So why then do we leave it till last? As any teacher would know, the most effective learning occurs at the beginning of class when students are alert and fresh.

Surely we could transpose this to our spiritual learning environment.

We come to worship fresh and alert from walking outside and talking with friends. By the time the preacher finally stands up, we have had 25-45 minutes of other elements of worship and are losing concentration. Then we expect people to be wide awake and focused on the sermon—generally a passive activity for all but the preacher.

For many people, music allows for in-

The same basic elements are still found, just in different proportions.

volvement and creates an atmosphere that "sets the tone" for enhancing adoration and communing with God. This assumption seems to drive the extended musical focus that now dominates many worship services and large corporate worship experiences, such as camp-meetings. Where once people stood for the hymns, allowing some stretching to renew concentration, people may now be asked to remain standing for the entire bracket of songs. This could be many minutes and be a difficult task for some in the congregation.

In all the emphasis on music one group of people appears to be totally ignored. Some people cannot sing. Even the "joy-

ful noise" strategy can be a challenge. For these people music is simply a time to be endured, not enjoyed. While they appreciate that others enjoy this element of worship, it can be frustrating when the emphasis on music detracts from the time given to the Word.

As music becomes more and more dominant in worship style, it sometimes seems song leaders become the focus rather than the Word of God. Their personal experience—shared between songs—is what now gives authenticity to the songs selected. This tends to leave the musically challenged in a vacuum for the duration of the song service. This vacuum includes the often extensive comments and the apparently spontaneous prayer segments between songs.

If ultimately the most important part of worship is sharing the Word of God, then it should be prioritised. It should be placed at the beginning while the congregation is fresh and alert. The preacher could then have his or her allotted time rather than having to reduce the presentation, or even completely change the topic due to being squeezed out.

Some people are emotional-relational in their world view while others are intellectual-rational. There is a place for music but please don't simply assume that silence from some means both consent and enjoyment. Different elements of worship appeal to different people. The elements are important, but should be kept in balance. **R**

B A Lance is a pseudonym.

Prayer keys: Praying for the Iraqi people

WITH JOY BUTLER

SOME CHURCHES IN COUNTRIES WHO HAVE TROOPS IN IRAQ have prayed for the soldiers and their families in Iraq but there seems to be less emphasis on praying for the Iraqi people. Surely God weeps over the tragedies there and invites us to be part of the healing through prayer. Here are a few prayer points:

- **The grieving.** Relatives of the tens of thousands of Iraqis who have died due to the conflict are grieving desperately. Many of them are mothers and according to news sources 25,000 of these deaths have been civilians and many were children.
- **The homeless.** Pray for shelter. Many Iraqis have been left homeless and, unlike affluent countries, they do not have the benefit of homeless shelters and drop-in centres.
- **The unemployed.** Pray for honest ways to make a living. Many Iraqis remain unemployed and without income or resources because their shops have been destroyed by bombings. Many of the oil-well operations (one of the largest employers) are not running efficiently. There are no safety nets for people in such countries.
- **Political leaders.** New government officials are trying to reinvent their country's political structures and restore its economy and infrastructure. Yet as they do, they watch fellow leaders being slain. Pray that there will be unity and for peace and progress.
- **The fearful.** The typical Iraqi (picture especially a woman in traditional Islamic attire) is often suspicious and fearful of foreign soldiers and contractors. Pray for partnership and friendship between foreigners and Iraqis.
- **Children.** Pray that soldiers' interactions with Iraqi children would be friendly and safe. Pray for the children whose schooling has been interrupted because of war. Pray for those who are malnourished because of food shortages.
- **The lost.** Pray that many Iraqis will come to know the love of the eternal Father, Son and Holy Spirit as demonstrated in the generous love and death of Jesus the Saviour.
- **The weary.** The commodity most lacking in developing countries is hope. People who live in a war-torn country feel a sense of desperation. Pray for hope, comfort and peace.

Our prayers should transcend the political sentiments about the war. Whichever way you think about it, the people need our prayers. We have a responsibility to pray for these people and weep with the God who weeps over them. **R**

Adapted from Pray, December 05.

Joy Butler is coordinator of prayer ministries for the South Pacific Division.



Record Roo's Kids corner

Hi kids
Solomon was a rich king. He had skilled craftsmen build a magnificent temple for the people to worship God in. Read a bit about it in 2 Chronicles 2 and 3.

RR

Fill in the Blanks

"Blessed be the _____ God of _____ for He has given King _____ a wise son ... who will _____ a _____ for the Lord and a royal _____ for himself."
2 Chronicles 2:12 NKJV

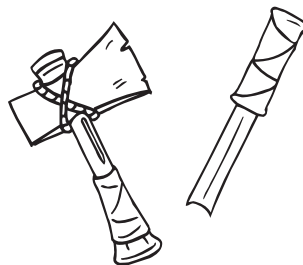
Unscramble...

King Solomon hired a craftsman who was skilled in working with many different materials, some of which are listed below. Try and unscramble the words after reading 2 Chronicles 2:14.

ronzeb	_____	roin	_____
logd	_____	tones	_____
livers	_____	odow	_____
nelin	_____	gingvaren	_____

Colour in...

What sorts of tools do you think the builders and workers would have used to help them build the Temple? Colour in the axe and chisel below.



Draw...

How many more tools can you think of? Draw them in the space provided.

Positions vacant

▲ **Student Recruiter/Adviser**—*Avondale College (Cooranbong, NSW)* is seeking a Student Recruiter/Adviser for a three-year period with the possibility of renewal by mutual agreement. The successful applicant will have the ability to relate well to young people; a passion for Avondale and Christian education; a tertiary education qualification, driver's licence; and experience in marketing, sales or another customer service role. For a full job description visit <www.avondale.edu.au/staff/vacancies>. **Applications addressing the selection criteria** (including a CV and the names and contact details of at least three referees) should be forwarded to Sonya Muhl, Avondale College, PO Box 19, Cooranbong NSW 2265; <sonya.muhl@avondale.edu.au>; no later than Wednesday, May 10, 2006. Phone (02) 4980 2284.

▲ **Data Analyst and Reporting Officer**—*The Academic Office at Avondale (Cooranbong, NSW)* is seeking a Data Analyst and Reporting Officer with tertiary qualifications in information management, mathematics or computing. Appointee will be responsible for the technical and administrative tasks associated with production/analysis of ad hoc and official statistical data reports. For the selection criteria and a full job description visit our website at <www.avondale.edu.au>. **Further information** is available from the Academic Registrar, Paul de Ville <paul.deville@avondale.edu.au>; phone (02) 4980 2125. **Applications should address the selection criteria**, include a curriculum vitae, applicant's contact details, the names of three referees, and be sent to Sonya Muhl, Avondale College, PO Box 19, Cooranbong NSW 2265; <sonya.muhl@avondale.edu.au>; no later than **Wednesday, May 17, 2006**.

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

Appreciation

Jones, Christine and Clare, joined by Llewellyn and Joy, wish to thank the many friends who supported the family in prayer and by practical means during the length of Warren's illness, and then particularly at the time of his passing. Warren was encouraged, strengthened and very moved by the knowledge that so many were praying for him and those he loved.

Martin, Warren, Darren, Brett, Ellen Dorrington and family wish to thank the many people who gave their condolences, prayers and help in so many ways to us during Beverley's long illness.

Trood, Yvonne, Carmen, Clifford, Neridah and their families would like to express sincere gratitude to all who shared their time, love and sympathy with us at the great loss of Norm. Your prayers have sustained us. The many cards, floral tributes, gifts of food, phone calls and visits have been a wonderful support. God bless you all.

Anniversary

Godfrey, Bill and Isabel celebrated their 70th wedding anniversary on 12.3.06 with their family at their home in Murwillumbah. They were married 14.3.36



at Wallsend and soon after moved to the Murwillumbah area, where both have been active church workers. Bill was instrumental in establishing the Murwillumbah Adventist School (now Tweed Valley College) and held the position of school board chairman for over 20 years.

Wedding

Aitken—Irvine. Kyle Aitken, son of Robert and Anne Aitken (Morisset, NSW), and Kimberly Irvine, daughter of Ian (Sandringham, Vic) and the late Kay Irvine, were married on 18.3.06 at Wandin Valley in the Hunter, NSW.

Russell Kranz

Obituaries

Armstrong, Lloyd, born 7.12.1922 at Boulder, WA; died 17.2.05 in Hollywood Hospital, Perth. In 1950 he married Frances Phelan, who predeceased him in 2002. He was also predeceased by his son, Ronald; and his daughter, Ellen, in 2002. He is survived by his daughters, Meryl McAuly and Carol Armstrong (both of Perth); also his sister, Elsie Crago (Kensington). Lloyd was a true soldier awaiting Jesus' call.

Phil Rhodes

Hughes, Kenneth Hubert, born 4.7.1927 in England; died 6.4.06 in Aldis Nursing Home, Morphett Vale, SA. On 4.4.53 he married Hazel. He was predeceased by his son, Peter. He is survived by his wife (Aldinga Beach); his sons and daughters-in-law, Ian and Sally (WA) and Barry and Vera (SA); and his five grandchildren. Ken lived life to the full. He will be sadly missed.

Allan Croft

Pike, Hellen Le Vos, born 7.12.1926 in Malaysia; died peacefully in her sleep 12.12.05 at Mareeba, Qld, after a prolonged illness. She is survived by her husband, Glenville Pike (Mareeba); and her children to her first marriage, Cecil Young, Pauline Koh, Olive Tang and Alan Young. Hellen was a loyal Adventist all her life. She will be deeply missed by her husband, her family, and also her church family at Mareeba. Sleeping peacefully till her Saviour's coming.

Brent Jones

Tonkin, Catherine Clark, born 21.1.1929 at Netherburn, Dalserf, Scotland; died

Story 1

Story 2

Story 3

*Braden Blyde
ASFA President*



“Students who live on campus are given more opportunities to participate in spiritual activities.”

For generations you've helped us to provide a spiritual home for the future of our church. Would you consider helping again as we build a new residential complex for our students?



Avondale College Offering—June 10

5.4.06 at Flinders Medical Centre, Adelaide, SA. She was predeceased by her first husband, John McKinlay; also her second husband, Kevin Tonkin. She is survived by her daughter and her partner, Catherine and Lewis; her sons and their spouses, George, Bob and Sue, Iain and Jenny, and Gordon and Anne (all born to John McKinley); her 10 grandchildren; and two great-grandchildren. Catherine was a warm, friendly person, who was deeply loved by family and friends. She joined the SDA Church at Morphett Vale in June 2002.

Allan Croft

Tupe, Mama, born 27.5.1930 at Hulonga, Tonga; died 1.4.06 in Kenepuru Hospital, Wellington, NZ. She is survived by her husband, Tevita; and her children, Taani Tupe, Mele Brown, Philisia Tuifua and Aki Mataale. Mama was a member of Porirua church. She will be missed deeply by her family and friends and remembered for her hope in Jesus, her loving character and unforgettable smile.

Bob Larsen

Wollaston, Ronald Charles, born 5.10.1945 at Mackay, Qld; died 15.12.05 at Maitland, NSW. He is survived by his wife, Kay (Maitland); his children, Brett, Michelle and Janelle; his stepchildren; and grandchildren. Ron was a foreman at Sanitarium, Cooranbong, from 1991 to 2000; he also gave many years of service to local churches and young people. We await the Lord's return.

Damien Rice

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