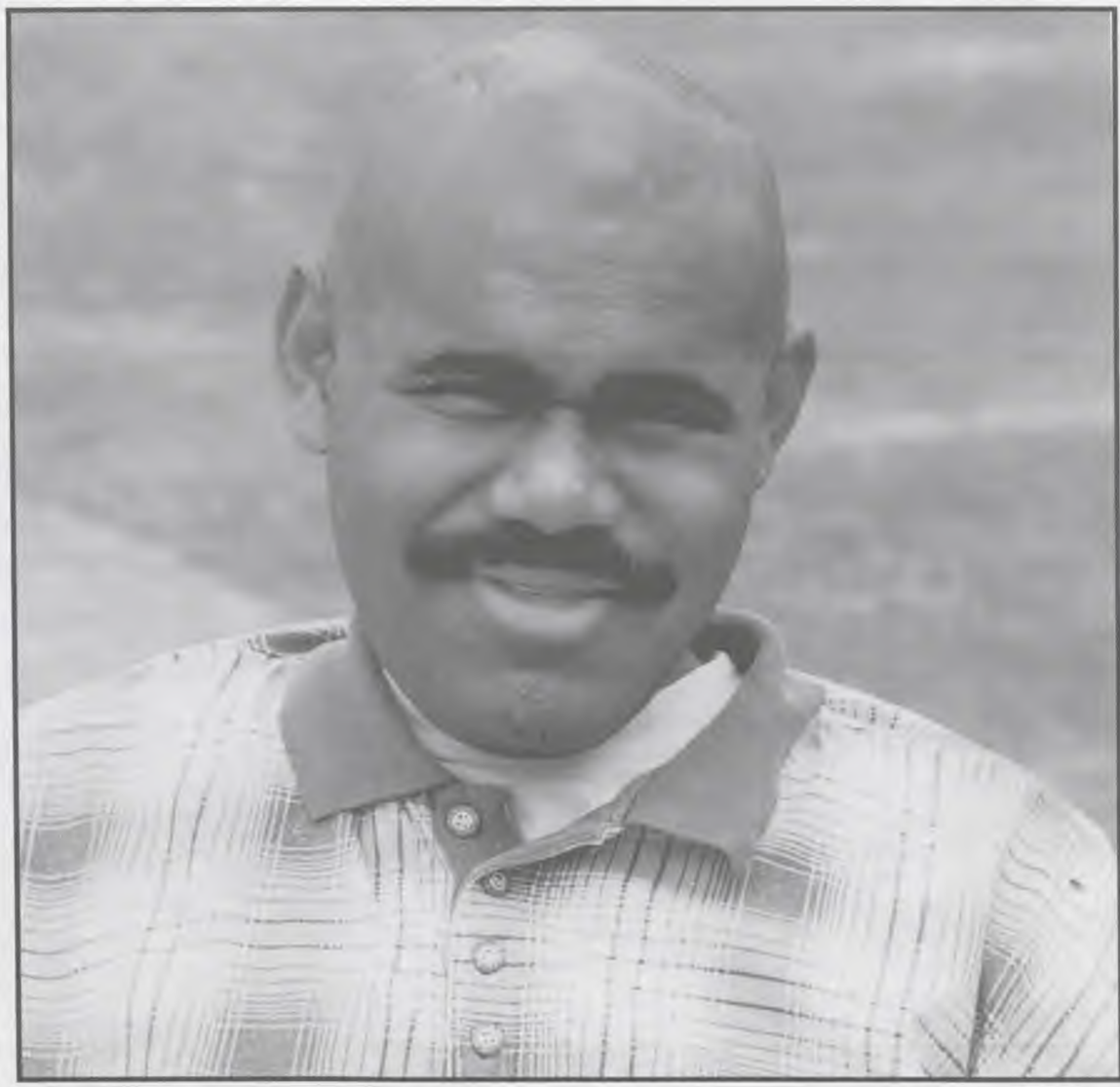


Awaiting His  
Coming—6

February 8, 1997

# RECORD



## Jared's Fight With Disability Inspires

**J**ared Penola is 22 years old and has Duchenne muscular dystrophy, a disease that is slowly robbing him of mobility. Several years ago specialists inserted a rod into his spine, preventing him from slumping over and crushing his internal organs.

One of Jared's dreams is to share his life story and personal struggle for understanding and acceptance. He recently began writing an outline for a "life in a wheelchair" book by hand, but the process quickly exhausted him.

The challenge: It is becoming more difficult for Jared to use his hands.

The idea: Cedric Greive, a lecturer at Avondale College, decided to start a fundraising drive that would give Jared back some of his mobility.

The result: Turn to page 11.



?



**Clinging to  
God, Wrapped  
in His Love—8**

**Brazil Hosts  
Liberty  
Meetings—10**

# Still the Same Old, Old Story



**T**here's much to be disturbed about by the Jeffrey Dahmer story. Dahmer was convicted of 17 murders. Eleven

corpses were found in his flat. He cut off arms. He ate body parts. He kept a skull and a human heart in his refrigerator.

But, says Max Lucado in his latest book *In the Grip of Grace*, this isn't what troubles me most.

Nor was it Dahmer's trial, as disturbing as it was with pictures of the accused sitting serenely and unaffected in court. He gave no signs of remorse or regret.

It wasn't the sentence either—life without parole—although Lucado questions if, in doing so, true justice had been served.

What really disturbs Lucado about Dahmer was his apparent conversion. Writes Lucado: "Months before an inmate murdered him, Jeffrey Dahmer became a Christian. Said he repented. Was sorry for what he did. Profoundly sorry. Said he put his faith in Christ. Was baptised. Started life over. Began reading Christian books and attending chapel.

"Sins washed. Soul cleansed. Past forgiven.

"That troubles me. It shouldn't, but it does. Grace for a cannibal?"

Wait! That's the point of Christianity. Grace, forgiveness, salvation for the worst (and best?) of sinners. God's grace is limitless. As disturbing as that may be to us "average sinners," God's grace stretches to any heart that turns to Him.

It's true that those who "practise magic arts, the sexually immoral, the murderers,

the idolaters and everyone who loves and practises falsehood" are left outside the city of God (Revelation 22:15, NIV). We applaud and say, "So they should be."

But we will find within God's holy city some who once practised magic, were immoral, murdered, worshipped idols and who had loved and practised falsehood. That's what God's grace does. They will have accepted the salvation He offers.

Hope is written in blood through the pages of the New Testament, but the promise came earlier. Before God sentenced the first sinners, He gave the promise of a Saviour (Genesis 3:15). The sacrificial Lamb had been chosen before the creation of the world (1 Peter 1:19).

No wonder the angels sang at Jesus' birth. God's solution to the sin problem had arrived. "I bring you good news [or "gospel"] of great joy that will be for all people," said the angel to the shepherds (Luke 2:10, NIV).

That's the same message found in Revelation 14: "Then I saw another angel flying in midair, and he had the eternal gospel [or "good news"] to proclaim to those who live on the earth—to every nation, tribe, language and people" (Revelation 14:6, NIV).

## The Same Old Story

One Sunday during my last visit to my home town (Port Wakefield, SA, population 500), I visited the old Methodist church (now a Uniting Church) I had attended as a child. We stood to sing, and as we did, memories of the hymn "Tell Me the Old, Old Story" came to mind. We would often sing it then.

"Tell me the story simply./ As to a little child," it goes.

The gospel story really is simple: A

world created whole, perfect; sin scars it; Jesus comes, His life, death and resurrection give hope; His promise to return; His offer of life eternal. John 3:16.

"Tell me the story softly./ With earnest tones and grave./ Remember, I'm the sinner/ Whom Jesus came to save."

Right there is the point of the gospel.

When the early Adventist Church claimed the three angels' messages as their charter, it was a brilliant, inspired stroke. These messages are not only based on the "everlasting gospel," they're in the context of the end-time (second coming imagery begins in Revelation 14:14).

Adventist churches must be gospel based or we have missed the point of the three angels' messages. And this gospel is for all, no matter how offensive the person—even for a Jeffrey Dahmer.

And this gospel is everlasting; there will be no new gospel.

And this gospel is centred in the actions of Jesus Christ.

"Tell me the old, old story./ Of unseen things above./ Of Jesus and His glory./ Of Jesus and His love."

The gospel story says God is love. Nothing says it better. Bruce Manners

*This is the first of a series of editorials (to appear on an irregular basis) considering elements of the three angels' messages of Revelation 14. "The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths" (Counsels to Writers and Editors, pages 29, 30).*

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## Next Week:

### What can we learn from the outbreak of mad cow disease?

# God at Work During War

as told to Harry Gaughan

**A**t the outbreak of the second world war the Compulsory Service authorities called up Eury\* along with many other young men in Germany. He and his wife, Hilda, had three sons.

Eury didn't see much of the war because he was taken prisoner by the Russians in the early stages. During his time in the prison camp he met a young man of about his own age—Clouse. Clouse was a Seventh-day Adventist and, because Eury was a Christian, they had many spiritual talks.

Clouse had a Bible, which he hid in the toolshed where they spent many hours fixing machinery. He told Eury about the Sabbath of the Bible.

Although Eury disagreed with Clouse on many things, inevitably Clouse was able to convince him of the Sabbath from the Bible.

Eventually Eury asked, "How can you be so sure that you are right?"

Clouse, holding up his Bible, said, "If it's in this book, then you can believe it. If it isn't in this book, then don't."

"Right. I've got it," said Eury. From that moment he considered himself a Seventh-day Adventist.

Near the end of the war, the Russians shifted the prisoners to another camp. They marched Eury and Clouse along with some 200 prisoners across country. They spent their nights in cattle sheds or in whatever their guards could find that was secure enough to hold the prisoners.

One night they herded the prisoners into a barn, but there wasn't enough room for them all. A guard took Eury and nine or 10 others and forced them into a too-small pigpen. Eury never saw his friend Clouse again.

The stench of the pigpen was unbearable and the men sat cramped and huddled together. Somehow they were able to sleep despite the conditions; they were tired from a day's long marching. When they awoke, an eerie quietness had settled about the place. Something was wrong.

They came out of the sty and looked about. Nearby the barn door swung list-

lessly, wide open. There were no guards and no prisoners. Sometime during the night they'd marched off. Those in the stinking pigsty had been forgotten.

Eury and his friends were free.

Within a few days they were liberated. Eury was soon back home in Germany. He longed to see his beloved Hilda and three sons, but he did have one concern. Within Germany Seventh-day Adventists were mostly hated. Because of their Saturday-Sabbath worship and attitudes toward foods, they were identified with the Jews Hitler tried to exterminate.

Adventists were considered almost Jews, but had experienced a degree of protection because of their active involvement in community service and their work for the poor of all creeds and races.

How could Eury tell his family that he had become a Seventh-day Adventist?

The reunion with his family was everything he had dreamed it would be. And there was a new addition to the family: a little girl.

"Mamma I know and my three sons I know, but who is this?" Eury said, pointing to the little girl.

"Pappa, I know you!" she said smiling.

"But how do you know me?" he



?

asked, bewildered.

"Come. I will show you," she said, taking him by the hand. She led him into another room and, pointing to a picture of Eury on the wall, said, "Every night Mamma said, 'Kiss Pappa good night.'"

"Our little girl was born eight months after you left," said his wife.

"However did you manage to feed this family, and the extra mouth?" Eury wanted to know.

"Well," she said, "we grew our own vegetables. But there is a family who live on a nearby farm who were very kind to us. They brought us eggs and, sometimes, even chickens to eat. They kept us going. They are lovely, godly people.

"But," she paused, then continued, "they are Seventh-day Adventists. And, Eury, I must tell you, we too have become Seventh-day Adventists."

With tears of joy running down his cheeks, Eury took his wife in his arms. □

\*A pseudonym, for the sake of privacy.

Harry Gaughan writes from Kendenup, Western Australia.

## Global Mission Prayer Corner



**A**fter being thrown out of a gypsy village in **Arsikere, India**, and beaten by Hindus for conducting a baptism, **V Abraham and his wife** are now witnessing miracles.

Eventually winning the gypsies over with his friendship, Mr Abraham now runs **two Sabbath schools** near the village.

The Sabbath school members are praying for the villagers, and **miracles are now happening**. A man with back pain was healed (and then donated land to build a church). Another had cancer and was cured. One woman had a history of severe headaches and she was healed.

Mr Abraham, who was baptised in 1991, visits five different villages. His wife works as a tailor—**she's won 10 people to the Lord**

through her work. Pray for Mr and Mrs Abraham and other Global Mission Pioneers who volunteer at least 12 months of their time to work for the Lord.

## Carollers Enjoy Traditional Focus



Photo: SAH

**S**ydney Adventist Hospital staff members helped recreate the nativity scene, complete with camels, donkeys and lambs, during the hospital's 1996 Carols by Candlelight concert. The annual event, also featuring performances from Scott Irwin, star of the stage musical *Beauty and the Beast*, Normie Rowe and the Samoans for Christ Youth Choir, raised \$3000 for two schools for the blind.

## Did You Hear . . . ?

● You can't keep them quiet. The 300 students at Aore Adventist Academy, Vanuatu, love to sing. Heather Christian, who, along with husband, Pastor Clem, has spent six years running layperson's schools at Aore, reports: "Some of the children have worked out guitar chords, and play these on an old piano in the church—they can accompany musical items very acceptably. But the piano is almost beyond repair and needs replacing."

● **Phew!** After spending \$NZ15,000 on a new adventure playground, the board of the Wanganui (NNZ) Adventist Primary School were delighted to see students enjoying the facility. The playground was partially funded by a Trustbank Community Trust grant of \$NZ3000, with the school proprietors and board of trustees contributing \$NZ5000 each and the remaining \$NZ2000 coming from fundraising activities.



Photo: Wanganui Newspapers

● Kellogg's boost. Adventist Heritage Ministries' plans for a "Historic Adventist Village" in Battle Creek, USA, have been given a boost by the city and the Kellogg's cereal company. Both Kellogg's and the city of Battle Creek recognise that their histories are bound to that of the Adventist Church. Quite a few pieces of property have already been purchased by the city and leased for 99 years to Adventist Heritage Ministries for \$1! It's estimated that there could be more than 100,000 visitors per year to such a historic site.—ANN

## Health Tips

### Overcoming Insomnia

Trouble falling asleep or staying asleep? Try these tips:

- *Deal with your worries*—During the early evening, write down your worries and possible solutions.
- *Exercise*—Get 20-30 minutes of exercise daily, preferably five to six hours before bedtime.
- *Limit bedtime*—Too much bedtime can cause shallow, unrestful sleep.
- *Avoid clock-watching*—Put your alarm clock where you can hear the alarm, but not see the clock.
- *Don't "try" to sleep*—Read until you feel drowsy and fall asleep naturally.—*Mayo Clinic Health Letter*

## www://newsite

### AWR

Adventist World Radio (AWR) recently announced its new Internet site on the World Wide Web. The address is <http://www.awr.org>. The web site will contain facts, history, news, stories, program schedules, statistics, information about stations and studios, as well as photos and sound bites. "We want to create an atmosphere that will attract listeners and non-Adventists to ask questions," said AWR president Pastor Gordon Retzer.—ANN

**Are you ready for the Record Offering next week?**

## Doctor Wins Prize

Dr John McMahon, a member of the North Fitzroy (Vic) church, has been awarded the prestigious 1996 Postgraduate Prize for Surgery at the Alfred Hospital, where he is a surgical registrar. Dr McMahon will continue his training in neurosurgery at the Westmead Hospital in Sydney this year.

## Australian at LLU



Photo: S Chand

Dr Robert Boehm recently accepted a call to Loma Linda University, USA, as coordinator for writing in the university's teaching-learning centre. Dr Boehm worked for 16 years as an educator in Australia, first as music director at Sydney Adventist College, then as head of English at Central Coast Adventist High School. After returning from a six-year study-and-lecture program in Florida, USA, he worked as a teacher at Avondale High School. His most recent position was director of studies at a private English language college in Sydney.

## SPD Transfers

**Kenneth Aveling-Rowe**, from principal, Papaaroa Adventist College, Cook Islands, to principal, Hilliard Christian School, Tas;  
**Horace Evans**, from busi-

ness manager, Sonoma Adventist College, Papua New Guinea, to assistant accountant, Greater Sydney Conference; **Phillip Murray**, from teacher, Carmel Adventist College, WA, to dean of men, Avondale College, NSW.

## SPD Retirements

Following is a list of denominational employees who retired recently: **Pastor Bjorn Aune**, North New South Wales Conference (33 years); **Richard Cherry**, Sanitarium Health Food Company (Sanitarium) (25); **Pastor Kevin Dixon**, Northern Australian Conference (NA) (34); **Emma Douglas**, Sanitarium (21); **Pastor Arthur Faro**, NA (41); **Joan Lowe**, Avondale College (31); **Pamela McBryde**, Greater Sydney Conference (GS) (42); **Pastor George Metcalfe**, GS (44); **Akalipa Paula**, Central Pacific Union Mission (23); **Pastor Kaiva Poni**, Papua New Guinea Union Mission (34); **Dr Arnold Reye**, Trans-Tasman Union Conference (36); **Guy Rigg**, Sanitarium (26); **Aquiles San Martin**, Sanitarium (23); **Lloyd Standish**, Sanitarium (38); **Athnee Stanfield**, Sanitarium (27); **Peter Turton**, Sanitarium (31); **Pastor Joel Vagha**, Western Pacific Union Mission (32); **Pastor Jan Veld**, North New Zealand Conference (33); **Dr John Waters**, Trans-Australian Union Conference (30); **Thomas Wills**, Sanitarium (24).

## Avondale Grads

**Inge Falk**, to teacher, Albany Adventist Primary School, WA.

## New Choir Receives Recognition



Photo: D Malycha

The Mildura (Vic) Adventist Church Choir, formed only one year ago, recently scored its first regular appointment. After singing in a number of local churches, the choir impressed a member of the Swan Hill senior citizen's fundraising committee. She promptly invited the group to perform a Christmas concert in the town hall. The result: a repeat performance this year.

## Pacific Islands Kids Preach

More churches in the Samoa Mission are giving children the chance to preach, says local children's ministries director Alieta Tagai. "This is attracting



non-Adventists into children's Sabbath school." The Sabbath school teachers (pictured) have been inspired by a workshop designed and run

by South Pacific Division children's ministries director Janet Rieger, who visited the mission late last year.

## Airline Reprieve

Western Pacific Airline, its future under threat recently because of an accumulated debt, will keep operating, at least for now. The South Pacific Division Executive Committee recently voted to accept a Western Pacific Union Mission proposal to restructure the airline, noting its commitment to reduce the debt. The proposal includes the sale of two planes, the transfer of another and new leasing arrangements. Evaluations of the airline's operations will be held on a regular basis.

Photo: A Tagai

## CHURCH CALENDAR

**February 15** Record Offering  
**March 8** Adventist World Radio Offering

# Awaiting His Coming

by Robert S Folkenberg

**But a funny thing happened on the way to the kingdom. Jesus didn't come as soon as some had expected, and His followers began to doubt.**

**W**hen Christianity began, the followers of Jesus looked with eager longing for His return. All through the New Testament, no matter who is writing, you can find one hope and one expectation: Jesus is coming again!

After describing the dramatic events of Christ's return—the Lord Himself descending, the voice of the archangel, the trumpet blast, the dead in Christ rising from the dead, the living saints caught up in the clouds to meet the Lord—Paul said: "Wherefore comfort one another with these words" (1 Thessalonians 4:18).

That was just the sort of joyful expectation that Jesus referred to on that Thursday night before His betrayal. Through the gloom of impending separation came Jesus' words to His disciples: "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Hope, joy, comfort, eagerness, loving expectation—that's how Christians used to regard the Second Coming. Because they loved Jesus and missed Him terribly, they could hardly wait to see Him come back.

But a funny thing happened on the way to the kingdom. Jesus didn't come as soon as some had expected, and His followers began to doubt. Gradually this doctrine dropped out of the church. Priests and prelates turned their attention to building a kingdom on earth.

From time to time history records sea-

sons of revival from the Lord. And every time people's hearts glowed with a new love for Jesus and what He had done for them, they began to long for His return in glory.

The centuries rolled by. Although the



promise of the Second Coming seemed to have failed, God had not abdicated His throne. A thousand years with us are but one day for Him (2 Peter 3:8). God has His impeccable timetable!

In the early 19th century a revival of hope and love swept across North America and many other countries. Spearheaded in America by farmer-turned-preacher William Miller, large numbers of men and women again focused on the blessed hope.

Seventh-day Adventists are children of that revival. It's part of our very name.

We expect Jesus to come back again—and soon.

But a funny thing happened on the way to the kingdom. As the years rolled by after 1844, some Adventists began to grow cold on the Second Coming. They became too involved in getting and spending, building and moving, marrying and marrying off, and work, work, work. Before they knew it, without hardly realising it, they no longer talked about Jesus' return. It no longer shaped their thinking and their living.

For others the Second Coming flipped in its meaning. Instead of being the blessed hope, it became the day of fear and terror. They dwelt on the power of sin and temptations and how few would be saved.

Ellen White met that approach in her day. She wrote: "The shortness of time is frequently urged as an incentive for seeking righteousness and making Christ our friend. This should not be the great motive for us; for it savours of selfishness. Is it necessary that the terrors of the day of God should be held before us, that we may be compelled to right action through fear? Jesus is attractive. He is full of love, mercy, and compassion" (*Signs of the Times*, March 17, 1887).

My dear friend, how is it with you? Does your heart burn with eager longing to see your Saviour?

May our experience be like that of the early Christians Peter described. After telling of their "praise and honour and glory at the appearing of Jesus Christ," he said: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:7, 8). □

*Robert S Folkenberg is president of the General Conference of Seventh-day Adventists.*

# Anni's Surprise

by Jan Mitchell

**"I believe an angel must have inspired you to use my photo and my story."**

Anni Zielinski was thrilled to make the front page of the March 23 (1996) *Record*, but a greater joy was still to come.

Anni is 85. Her family originally come from East Prussia and settled in South Australia in 1956. Although imprisoned in separate concentration camps during the war, the family was fortunate to find each other when it finished.

The trials she suffered have helped her develop a beautiful Christian nature.

She joined the Christian Services for the Blind and Hearing Impaired library in 1985 (she has glaucoma). She enjoyed hearing *The Desire of Ages* cassette and she loves nature books, especially Sam Campbell's. In her mind she can see again the beauties of her homeland.

Dr Bernard Brandstater, an Australian now working in Loma Linda, USA, was also thrilled to see Anni's picture when he received his *Record*. He had good news.

In a five-page letter, Dr Brandstater told Anni about Prussia today, and of his relatives and his connection to the "powerful, dynamic personality of Fritz Kaswurm"—Anni's great-grandfather.

In 1992 Dr Brandstater visited the Rittergut, a very large landholding that Anni's great-grandfather had owned. Despite years of neglect, many of the old buildings, including the Masterhouse, were still there. But the beautiful gardens and the glasshouses, where the gardeners grew flowers and shrubs in winter for Anni's grandfather, had gone.

She and Dr Brandstater share a cousin who lives in California. While they were visiting together, they noticed her phone number and decided to ring her on the spot.

"With Bernard we spoke mainly about

all the connections, but the voice of my cousin Wilhelm moved me deeply," said Anni recently in a letter to me.

"He spoke to me in a somewhat halting, but beautiful, flawless German. How very happy he felt to be able to speak to me. He is in the last stages of lung cancer and felt quite feeble. Although he has three children, there are no grandchildren. He thought he was the last one of that branch of the dynasty—until he found me."

Anni and I have become very good friends. We have similar interests in photography and travel, and she enjoys coming with me in her mind's eye on my wanderings. I have always tried to describe what I see so the members can visualise them.

I was able to send Anni a photo that I'd kept of the Brandstater family, giving details of their professions. Recently Dr Brandstater made a flying visit to Adelaide and spent a whole day with her. She was very grateful, but wished he could have stayed longer.

In a later letter she said, "The first overwhelming excitement has given place to a calm quiet happiness, but I still wonder about all those strange coincidences." □

*Jan Mitchell is the supervisor-librarian of Christian Services for the Blind and Hearing Impaired.*



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# Clinging to God, Wrapped in His Love

by A Mother

**"Dad, I don't know how to say this any other way. I'm gay."**

**M**y husband, Mark,\* was on a business trip that took him near the university some seven hours from home. He had called on our son, Larry, who was studying there. They had gone out together and were driving back to Larry's flat when Larry broke the news.

Mark turned off the freeway and drove silently to the flat. The shock of the announcement made it difficult to know what to say. The rest of the drive was made with a mixture of emotions and fears. He tried to talk to Larry, but doesn't remember what he said.

As Mark left Larry at his flat he hugged him and reminded him of our love, and said that as soon as he had spoken to me he would phone him.

As he continued on his trip, Mark could feel the stress level rise in his body as he tried to cope with what Larry had told him. He found it difficult to sleep in the motel room that night.

The next few days were difficult, made more so because he was still on the road. He didn't phone home like he usually does. This is something one doesn't break to a mother over the phone. His emotions were tumbling over.

He was home by Friday night, but I was excited about the program for Sabbath school I'd been working on and my mind was full of details. Mark decided that it was not a good time to tell me the news about Larry. I knew he was tense, but I figured he was just tired from his trip.

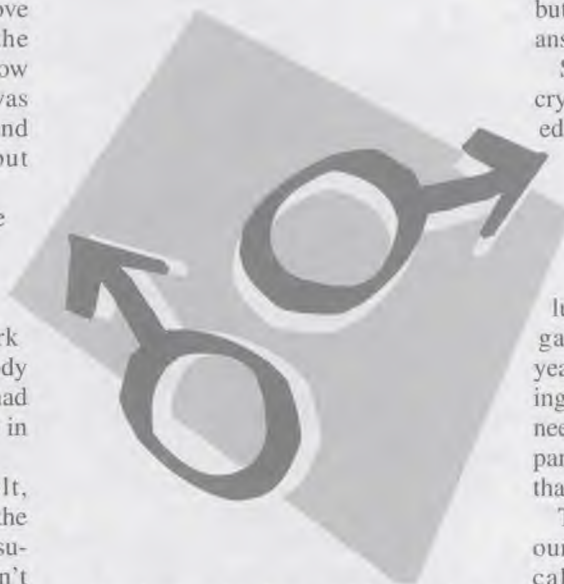
On Sabbath morning Mark decided it would be a good time to drive to his mother's place for a break. His mother lived in the country, but she was away

from her home, holidaying. It would be good to get away. I packed a picnic lunch.

The morning went well and we enjoyed the fellowship at church. The drive to Mark's mother's place went quickly, even with the stop for lunch.

The sky was black, though, and I was disappointed we wouldn't be able to go for the bush walk we had planned. We had the house to ourselves.

"Sit down, Christina. I need to talk to you."



One look at his face and I knew I did not want to hear what he had to say. My hand covered my mouth. What could be so terrible?

"There's just no easy way to say this. Larry is gay."

I didn't grasp what he had said, so he repeated it. I just sat there, and then realised that I needed to talk to Larry.

"He's waiting for our call," Mark told me as I picked up the phone.

We spoke for awhile and I told Larry I loved him, that it didn't alter anything between us as mother and son, but that I

also believed that this was terribly wrong. It was not God's will or His plan for his life. Larry was adamant.

This was not a decision he had made lightly, he said, and for the first time he felt accepted by his peers. He'd given it a lot of thought, and although he realised we would have trouble accepting it, the reality was that this was how it was going to be.

Mark spoke to Larry and we hung up. Then I cried and I cried.

Later we visited Mark's two sisters who lived nearby. They were stunned, but talking seemed to help. We had no answers.

Saturday evening was a mixture of crying and talking. The next day I wanted to go home, but then noticed the ceilings at Mum's house needed cleaning, so we both cleaned. Why? It just seemed a good thing to do at the time.

Mark's sisters arrived with soup for lunch and we talked and played card games, something I hadn't done in years. Somehow having them there, talking and laughing, seemed to be what we needed. We really appreciated the company. No one talked about Larry. Later that afternoon we drove home.

That evening we broke the news to our two other sons, who reacted very calmly. The eldest already knew, because Larry had spent many hours on the phone to him before telling us. The youngest made no comment. He still doesn't say much.

Monday morning, after everyone had gone off to work and school, the dam broke. To say I was angry is understating my rage. I threw an absolute fit. I kicked and screamed and lay on the bed thrashing.

I yelled at God to help me, but I couldn't pray. I just kept saying, "Help, Lord, help. Hold me, oh hold me. I'm going crazy."



I have never felt so much pain. It was like a knife cutting at my throat and I felt I was going to stop breathing. I kicked at the walls, the furniture and even thought of smashing things like they do on TV. I didn't.

It lasted most of the morning and then I had to go to work. How I got through the rest of day I don't know, but I did.

That night I rang a friend and confided in her. Her husband (a previous pastor of my church) rang later and we talked and prayed. Mark suggested we contact another pastor he knew who was a trained counsellor. He visited us on the Wednesday, but homosexuality was outside his area of expertise and he recommended we try to find another counsellor.

At work the next day I came across a business magazine, and on the back cover I found an ad for a Christian organisation called "Crossroads." The advertisement said they specialised in homosexual counselling, so I rang them. We arranged an interview for the following Monday morning.

This was one of the good things to come out of the situation we found ourselves in. We went for six weeks and it helped us, as parents, to stay focused on the problem and not add to it.

We suggested to Larry that he should go and speak with the counsellor, but Larry didn't think he had a reason to go because he had his life together. He said he appreciated the need for Mark and I to go. Ironic really.

Larry has dropped out of university since he "came out" into his new lifestyle. He's on the dole and doesn't seem at all worried about finding work. He's flitting with four friends and sometimes it seems as though everything we ever dreamed or hoped for has gone forever. But Larry is reckoning without God. You see, through all the pain God is our hope, and we are clinging to Him.

1 Corinthians 6:9-11 is our special promise for Larry: "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. *And that is what some*

*of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God"* (NIV, emphasis added).

Notice it says, "And that is what some of you were." As Mark and I read that list of sins, we realised that we were once some of these things and now we are free in Jesus. We believe in the power of God. We are both confident that one day Larry will feel a tap on his shoulder, and when he turns to see who it is, Jesus will be standing there ready to bring Larry home to God.

In the meantime we wait and pray.

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**I yelled at God to help me, but I couldn't pray. I just kept saying, "Help, Lord, help. Hold me, oh hold me. I'm going crazy."**

---

I have wept and prayed my way through Psalm 69 on several occasions and have never come to the last verse without feeling God's comfort around me. Verses 13-18 is a wonderful prayer, and in verses 35 and 36 is another special promise. God is faithful, and at an acceptable time to Him He will answer the prayers of a mother and a father. He is our Rock and our Redeemer, and in Him we put our trust.

I do not know how long Larry will be living a homosexual lifestyle, but I do know that God loves him and will never forsake him. He also loves us as parents, and He understands how we struggle with the particular circumstances and sins of our children.

God is faithful, and whatever the future holds I know that Larry is precious in the eyes of God. Larry's sins have been paid for and all that is left is for him to understand and accept Jesus as his Saviour and Lord.

We have placed Larry in God's loving care and, while we still have moments when we feel depressed, we're becoming more confident in God as time goes on. His Word is our strength and our shield, and He becomes sweeter every time we find another passage of hope and promise.

For any going through a similar experience

as Mark and I, I can't tell you that you won't feel pain, but I can tell you that in God there is hope and joy. If this experience drives us, as parents, to our knees in prayer and to His Word for comfort and strength, then, by the grace of God, we will survive and we will be better parents and Christians for the experience. Somehow God's Word will not return to us void. In the meantime, as we wait, we are able to praise and worship a loving and faithful God. □

*"Larry's" parents are happy to pray for and communicate with other parents who have a child living a homosexual lifestyle. They want to encourage these parents to become "Clingwrap" parents who are clinging to God, wrapped in His love.*

*Write to:*

*"Clingwrap"*

*c/- Private Bag 76 900*

*Manukau City*

*New Zealand*

*A Mother is a pseudonym.*

*\*The names of those concerned have been changed to protect the identity of the family.*



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# Prime Minister to Speak at Religious Liberty Congress

A committed Christian and colourful statesman from the South Pacific, the prime minister of the Cook Islands, Sir Geoffrey Henry, will be one of the speakers at the Fourth World Congress on Religious Liberty to be hosted by the International Religious Liberty Association (IRLA) in Rio de Janeiro, Brazil, June 22-26 this year.



Cook Islands Prime Minister Sir Geoffrey Henry is one of the speakers at the religious liberty congress.

The theme chosen for this year's congress is "Facing the New Millennium: Religious Liberty in a Pluralistic Society."

The IRLA was chartered in 1946 by leaders of the Seventh-day Adventist Church to provide a nonsectarian approach to the advocacy of religious liberty. It organises regional and world congresses, bringing to the attention of governments, religious leaders and legislators the importance of the separation of church and state as the best guarantee of religious liberty.

A Pacific Region Congress, held in Suva, Fiji, in 1993, made a significant impact for religious freedom in the South Pacific and attracted over 200 people.

The Rio congress will look at global religious liberty trends, and speakers

will highlight the facts behind current developments. Attention will be given to the special problems encountered in some countries and by some religious groups. Academics, clergy, legal people and government leaders will represent the geopolitical regions of the world.

Invited speakers include special Rapporteur from the United Nations Human Rights Commission Professor Abdelfatteh Amor; Archbishop Desmond Tutu from South Africa; the Prime Minister of Hungary, Jyula Horn; Secretary of State for Poland Dr Gregorz Rydlewski; and the Associate General Secretary of the China Christian Council, Bao Jin-Yuan.

"The South Pacific region is honoured that Sir Henry has been invited to speak," says Pastor Ray Coombe, the director of the Public Affairs and Religious Liberty Department. "However, it is equally important that other prominent people from our community attend the Rio congress to learn the principles of religious liberty and become advocates for religious freedom in this part of the world.

"Limited finances prevent the church in the South Pacific from sponsoring any such people as delegates to the congress. Yet there are politicians, lawyers and other church leaders who could attend the congress if laypersons were able to provide sponsorships. In addition, it is hoped that some church members will be interested enough to attend the congress themselves and become advocates of religious freedom."

Congress registration forms and brochures are now available from the Pastor Coombe, and any inquiries should be directed to his office (phone 02 9847 3237, fax 02 9489 0943).—*Ray Coombe*

## "Thank You, Brazil" Campaign

In preparation for the Rio congress, the Religious Liberty Department of the church is planning a letter-writing campaign to thank the president of the Republic of Brazil for the level of religious freedom enjoyed in Brazil.

The "Thank You, Brazil" campaign will be launched in Adventist churches throughout the world this month, with an aim of generating 20,000 letters and postcards (with at least 2000 from the South Pacific Division).

The campaign will help promote the world congress in the media, demonstrate the international dimensions of IRLA and test the capacity to mobilise members around the world on religious liberty issues.

Anyone wishing to participate in the campaign should contact their church pastor or religious liberty secretary, and address a letter to:

His Excellency  
Fernando Henrique Cardoso  
Presidente da Republica  
Palacio do Planalto  
Praca dos 3 Poderes  
70150-900 Brasilia DF  
BRAZIL

thanking him for the religious freedom enjoyed in Brazil.

All letters and postcards should reach Brazil by March 22.

An avalanche of "thank you" mail will send a powerful message of support for religious freedom, and create a wide interest in the world congress that follows in June.

In this way, Adventists around the world can play a part in promoting the subject of religious liberty and in supporting this important event.

## Jared's Fight With Disability Inspires

More than \$A7000 was raised from the combined efforts of Avondale High School, Avondale College, North New South Wales Conference Pathfinders and church and community members in the Newcastle and Cooranbong areas for Jared Penola, who has Duchenne muscular dystrophy.

"The response from the community was phenomenal," said one of those close to Jared.

Once a student at Avondale High School, Jared returned after completing Year 12 to work as a volunteer in the library. He's been there now for a number of years, and enjoys his association with the school, the staff and the students.

Despite the numbing frustration of his immobility, Jared continues to inspire others around him, and has become something of an icon for young people in northern New South Wales. He's determined not to let the disability rob him of his sense of humour or his joy of life.

The wash-up: On November 19 last year the students of Avondale High School clapped and cheered as they watched Jared being presented with a

laptop computer, colour printer, modem and publishing and voice-recognition software.

He was completely overwhelmed by the response,

and could not find words powerful enough to express how he felt for the people who had done so much for him.

Asked later what he thought, Jared replied, "It's unreal. I can't thank everybody enough."—*Joanne Ferguson*

## Sydney Students Find Home



Gary House, Leanne Dixon, Elton Judd and Belinda Thomson have all enjoyed the first-year tertiary student accommodation provided in Sydney.

Photo: G Harker

Adventist tertiary students coming from the country to study in Sydney (NSW) have had little trouble finding accommodation.

Since the beginning of 1996, the Greater Sydney Conference has provided a two-bedroom unit and a four-bedroom house specially for first-year students.

"This has helped them form a supportive network of Adventist friends," says conference tertiary student chaplain Pastor Greg Harker. "Students and parents have expressed their gratitude for this initiative."

If you're a first-year tertiary student in Sydney, and are interested in moving in to one of the buildings, contact Pastor Harker on (02) 9899 9841.

## New Worship a "Refreshing Change"

Recent changes to the worship program at North Mackay (Qld) church have been enthusiastically adopted.

The new format, introduced by local minister Pastor Bob Borresen and almost unanimously accepted by the church at a special business meeting late last year, involves the worship service starting at 9:30 am, followed by elements of the Sabbath school program.

At the conclusion of the program is a fellowship time where members meet for a cool, refreshing drink, allowing for more spontaneous interaction with the preacher.

The changes, trialled for two Sabbaths last year and adopted on a six-month basis that began in February, will be reviewed every three months before a

decision is made to permanently adopt them.

Advantages of the new program include a longer lesson study time, an 11.45 am finish and less nominating committee work (the Sabbath school leader's position is replaced by the existing worship committee). Two five-member worship committees organise the programs on alternate months to avoid burn-out.

"Reaction to the new format is very positive," says church spokesperson Rod Cooke. "This enthusiasm stems from the refreshing change, a more contemporary approach, improved reverence and overcoming the low attendance at Sabbath school. This is a program you can invite your friends to."—*Joan Hope*



Jared Penola is presented with a laptop computer by Pastor Murray Chapman.

Photo: G Drinkall

# Church in Rwanda Still Grows

In spite of the turmoil of war in 1994 and the insecurity that came in its wake, the Seventh-day Adventist Church in Rwanda has experienced a strong pattern of growth and financial support.

In the first nine months of 1996 there were over 25,000 baptisms and, more recently, there has been a steady stream of refugees returning home.

The scars of war and its impact on the life of the church resulted in Rwandan church leaders establishing an active program promoting unity and reconciliation. The church worked within its framework to address these issues.

"Much is being done to promote unity, reconciliation and harmony consistent with Christian principles," says the treasurer of the Africa-Indian Ocean Division, Pastor Gordon Gray. "But this must be done in the context and the reality of the political situation and social environment."

The Rwandan War has greatly affected the Adventist Church. An estimated 10,000 believers have lost their lives and thousands of the nearly 300,000 church members in the country became refugees or fled to areas of safety within the country. The church's infrastructure was also affected, with the university, hospitals, clinics and schools closed down.

However, the Adventist Development and Relief Agency (ADRA) has maintained its presence and offered aid throughout the conflict. The most recent report indicates that many schools in the country have re-opened.

The Adventist university offers some classes in Kigali. And Mugonero Hospital, a site of a horrendous massacre in 1994, is functioning; however, there is a continuing need of Adventist medical personnel.—ANN

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## CHILDREN

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ing in Egypt, some of them wanted to return. Moses put up with a lot.

Which of these two faces should you be when things do not go just as you want them to? Circle the picture, then colour it in.



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### Fair Description?

After reading "Supportive and Critical Ministries" (December 7, 1996), I can't help noticing that when Paul and James dealt with similar situations in their day they did not use the term "ministries." Is "ministries" a fair description of small, subtle, corrosive and destructive factors in our beloved, solid, growing church?

W A Townend, NSW

### Keeping Pests Away

Concerning "Challenges in the Pacific" and "My Church and the Apple Tree" (December 14, 1996), it is a well-known fact, regarding organic cultivation, that certain herbs planted beneath fruit-yielding plants or trees will keep disease spreading pests away—no more need for poisonous spraying. So rather than viewing one another as "pests," why not apply the "sweet herbs" of 1 Corinthians 13, or the "bitter herbs" of Romans 14.

If all Adventists read the above chapters prayerfully and applied these principles to our lives, then none of us should have difficulty making Jesus' prayer of John 17 a glorious reality.

Erik Andersen, NNZ

### Saddened by Attitude

As a new Adventist Christian of just over four years, I am greatly saddened by the attitude of some. I'm referring to the nitpicking and often contradictory and judgmental, condemning comments published in recent times. Aren't we supposed to be a chosen people, a royal priesthood and a holy nation?

Instead of finding fault with one another, should we not be uniting under the banner of truth to do the work that God requires us to do while there is but a short time left to do so? Ian Castleman, Vic

### Plausible?

It is evident that Robert Wolfgramm (in "Challenges in the Pacific") does not let facts get in the way of developing plausible and readable arguments.

Adventism, like the rest of God's earthly creation, is degenerating (see "Supportive and Critical Ministries,"

December 7, 1996). The remnant must learn to trust and submit in the "time of trouble." This is not evolution, but it is needed to remove earthiness as a support.

Colin Standish is not "royal." The feelings of inferiority must have come from the listener.

To ask for the old paths (Jeremiah 6:16) should not be termed as "going forward by going back." The suicide rate of the young should confirm the inspired prediction of the world's dismal Christless future.

Winston Kent, Vic

### Low Point

Robert Wolfgramm's viewpoint has hit a low point in our denominational literature's history. As a lifelong Adventist, I once looked forward to the arrival of the *Record* with its uplifting editorials, inspiring articles and interesting mission reports. In recent times I have been perplexed by a step-by-step move away from those days. Not that I hold to the past, but at this moment in our church's history the enlightenment and warning messages should be far more peaceful than in the past as we face Satan's increased deceptions.

Such an article is not worthy of our "official" church paper in this division.

R Griffin, NSW

### Congratulations

Congratulations to the *Record* for its restrained and accurate reporting of the events in Vanuatu. There should now be sober reflection on the crisis.

Hal McMahon, Vic

### Double Thanks

Thank you to two contributors of the December 7 *Record*. The editorial "Visited a Hospital . . . Lately?" stirred my emotions and my conscience. It is typical of Karen Miller's warm-hearted editorials.

And thank you to Nina Koolik for "We Mustn't Forget." I shed a few tears with her and Tolisi as I read their story. Although there is too little we can do for these dear underprivileged children of the Lord, it must be a comfort and a joy to their hearts that someone really cares for them. What gladness it must bring to the heart of Jesus to see love for others in His people.

God bless you both.

Robert Parker, SA

Views expressed in Letters do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to *Record* Editor, Signs Publishing Company, Warburton Victoria 3799 (CompuServe 74617,726; Internet 74617.726@compuserve.com). Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.

Just a Coincidence...



**Weddings**

**Cram—Walter.** David Walter Cram, son of Wal and Anne Cram (Agnes Banks, NSW), and Veronica Salau, daughter of Alwyn and Josephine Salau (Honiara, Solomon Islands), were married at Betikama Chapel on 22.12.96.

Baxton Riimana

**Godfrey—Brooks.** Kamahal Godfrey, son of Robin and Jane Godfrey (Albany, WA), and Haylee Brooks, daughter of Peter and Karen Brooks (Perth), were married at Carmel College church on 8.12.96.

Robert Bolst

**Hibbert—Galloway.** Peter Alan David Hibbert, son of the late David and Evelyn Hibbert, and Belynda Kristy Galloway, daughter of Scott and Cherie Galloway (Papatoetoe, New Zealand), were married at Papatoetoe Adventist church on 19.1.97.

John M Denne

**Pavlou—Larwood.** John Paul Pavlou, son of Themis and Dawn Pavlou (Home Hill, Qld), and Sherilyn Joy Larwood, daughter of Betty Larwood (Nambour) and the late Len Larwood, were married at the Springwood Adventist church on 12.1.97.

Rex Tindall

**Renshaw—Rout.** David Antony Renshaw, son of Alan and Sue Renshaw (Cooranbong, NSW), and Sheree Nadine Rout, daughter of Jeff and Glenys Rout (Cooranbong), were married at the Avondale College church on 5.1.97.

Peter Cousins

**Worner—Hardi.** Roy Worner, son of Stuart and Nita Worner (Deer Park, Vic), and Natasa Hardi, daughter of Miroslav and Biljana Hardi (St Albans), were married at St Albans Adventist church on 12.1.97.

Edwin Totenhofer

**Wuatai—Tariau.** Richard Wuatai, son of Apolo Wuatai and Amiria Apolo Marukore (Pukapuka, Cook Islands), and Rite John Tariau, daughter of John Tariau and Pani Marsters (Pukapuka), were married at the Ponsonby Adventist church on 12.1.97.

Karl Sorensen

**Obituaries**

**Besch,** Wilhelmina Elizabeth, born 12.1.1898 at Rockhampton, Qld; died 2.1.97 at St Andrews Hospital, Rockhampton. She is survived by her nephew, Ian, and his wife, Betty (Bajool); two grand-nephews and two grand-nieces.

Neil Tyler

**Bloemitse,** Samuel John, born 27.10.14 in South Africa; died 22.12.96 in Perth, WA. He was married on 13.9.43. He is survived by his wife, Joy (Rossmoynne); and children, Florence (South Africa), Sarah (Sally) Bobongie (Perth), Beatrice Koopman (South Africa) and Benjamin (Oakwood College, USA).

Maurice C Bland

**Brew,** Irene, born 27.4.12 at East Fremantle, WA; died 9.12.96 at Hillview Nursing Home, Armadale. She married Clive Brew on 29.12.37. She is survived by her husband; and children, Clive, and daughter, Maxine Watkins.

M C Bland

**Brumby,** Edith Lillian Emma, born 9.5.08 at Brunswick, Vic; died 12.12.96 at Lilydale Nursing Home. In 1958 she married Mervyn Brumby, who predeceased her in 1989. She was a supportive church member and, together with her husband, donated the land for the Croydon Adventist school and church hall. She is survived by her niece, Judith Green.

Dean Giles, Colin Pitches, Russell Pringle

**Burgess,** Wayne, born 16.5.68 in Brisbane, Qld; died 24.12.96 at Maryborough. He was baptised at Sandgate in 1990 and married Zara on 26.1.92 at Maryborough. He is survived by his wife; parents Robert and Joan Burgess (Burgengary); brothers, Kevin and Graham (Caboolture), Deryk (Gold Coast), and Paul (Burgengary).

John Rabbas, Geoff Donovan

**Hawkes,** Alvan Edric, born 30.11.29 at Warburton, Vic; died 4.1.97 at the Princess Alexandra Hospital, Brisbane, Qld. He is survived by his wife, Esther; children, Kerry, Edric, Danny, Nerec and Aldo, and their families; sister, Laurel Thoresen (USA); and brother, Lester (Brisbane).

Lester N Hawkes

**Lo,** Chung Wai Chee (Rose), born 16.9.19 at Wai-Chow, China; died 22.12.96 at Lismore, NSW. For many years she gave loyal support to her husband who was a school principal and pastor in China and Hong Kong. She is survived by her sons, Bruce (Lismore) and Joseph (Houston, Texas, USA); and five grandchildren.

J N Beamish, T K Chong

**Lowe,** Raymond Kingsley, born in July 1906 at Kalunda, SA; died 24.10.96 at Esperance, WA. For many years he lived and farmed at Butler Tanks on the Eyre Peninsula and attended Port Lincoln Adventist church. He is survived by his wife; and sons, Laurie and Graham.

Des Williams

**Mackintosh,** Dorothy Catherine, born February 1903 in Paddington, NSW; died 5.12.96 in Sydney. For many years she sang with the Sydney Voice of Prophecy quartet. She was predeceased by her husband, James, and is survived by her nephew, Geoff Stevens (Bankstown).

John Silver, Eric Greenwell

**Neal,** Madge Hope, born 27.10.16 at Wyalong, NSW; died 8.1.97 at Cooranbong. She was predeceased by her husband, Eugene, and daughter, Barbara. She is survived by her brother, Cecil; grandchildren, Gregory Leaf (Cooranbong), and Tracey Craig (Dubbo); and three great grandchildren.

L H Barnard, R V Moe, P Saunders

**Polglase,** Kenneth, born 3.9.22 at Preston, Vic; died 20.12.96 at Thornbury. He was baptised at North Fitzroy in 1960 and married Phyl in 1961. He is survived by his wife; and daughter, Vivien Huston (Creswick).

B G Whelan

**Raethel,** Maisie Phyllis (nee Hardy), born 3.5.18 at Culula, Vic; died 29.12.96 in Sydney, NSW. On 4.1.52 she married Albert Raethel, who predeceased her on 19.10.83. After her graduation from Avondale she served in the South Australian Conference and the South Pacific Division. Her musical talent was shared and appreciated for many years. She is survived by her children, Kelvin, Lester (both of Adelaide), Hilton (Loma Linda, USA), Carolyn Cooper (Toronto, NSW), Adrian (Melbourne, Vic); and stepson, Elwyn.

L Coombe, E Raethel

**Rose,** Patricia Louise (Trish), born 19.7.38 in Melbourne, Vic; died 11.12.96 at Knox Private Hospital. She was baptised on 18.8.56 at the Mont Albert church by Pastor J B Conley. She married Jack Rose on 7.5.58. She was a constant source of encouragement to all who knew her. She is survived by her husband (Lilydale); daughters, Anne-Marie Bennett, Robyn Rose-Ashman, and Kelly Rose-Bednarz, and their families.

Michael Francis, Neil Marks

**Shean,** Angus Frederick (Gus), born 13.6.15 at Young, NSW; died 6.12.96 at Toronto. In 1942 he married Ada Newman. He is survived by his wife (Cooranbong); children, Warren, and Robyn Richardson (Cooranbong); and seven grandchildren.

L Coombe

**Shelton,** Norma Anne (nee Walscott), born 15.1.17 at Dimboola, Vic; died 5.1.97 at Port Macquarie Hospital, NSW. She married Vin Shelton, who predeceased her in 1993. She is survived by her children, Barry and Rose (Port Macquarie), Beverley and Leon (Warragul, Vic), Russell and Susan (Port Macquarie), and Roslyn and Bob (Albury); and six sisters.

Desmond Potts, Vernon Heise

**Stock-Hall,** Leonie Adeline, born 19.11.12 at Assonsole, India; died 5.1.97 at Coronella Retirement Village, Nunawading, Vic. On 8.6.40 she married Charles Stock-Hall and was baptised on 8.7.51 in Calcutta. She is survived by her daughters, Lorna and Pamela.

Brian Smith

**ten Broeke,** Eric Allen, born 14.3.56 in Perth, WA; died 22.12.96 at Middle Swan. He married Joyce Kendall at Esperance on 24.1.88 and was baptised on 10.10.92. He is survived by his wife; brother, Paul; and sisters, Yelanda Shaw, Margaret Arnold and Nita Dalton.

G B Helsby

**Totenhofer,** Florence May, born 24.2.03 in Perth, WA; died 20.12.96 at the Freeman Nursing Home, Rossmoynne. She married Howard Totenhofer on 29.6.27 at Wahroonga Adventist church. She nursed at the Sydney Adventist Hospital and also worked as a literature evangelist. She was predeceased by her husband in 1981. She is survived by her daughter, Florence (USA); brother, Merve Flynn; sister, Olive Austin; and granddaughter Meryl Wee (all of Perth).

G B Helsby

**Turnbull,** Muriel Rose (nee Cottrill), born 25.2.15 at Northam, WA; died 2.197 at Wimmera Nursing Home, Horsham, Vic. She married Albert Green in 1935. She was predeceased by Edwin Turnbull, who she married in 1942. She is survived by her children, Bill (Horsham), Les (Toronto, NSW), and Judy (Elizabeth, SA). The funeral service was held at Horsham and a memorial service at Croydon.

Y O'Connor

**Tyler,** David (Taia Poona), born 5.7.31 at Amuri, Aitutake, Cook Islands; died 28.12.96 in Auckland, New Zealand. He is survived by his wife, Jeanette (Auckland); and children, Sylvia Marsters (Auckland), Lani Keane (Wellington), and Nicola McTernan (Auckland).

John Denne

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Phone (02) 9747 5655

**Wood**, Frederick Francis Steel, born 17.12.21 at Cliffe, Kent, England; died 27.12.96 in Auckland, New Zealand. He migrated to New Zealand in 1926 and was baptised in 1945. For some years he was the assistant director for ADRA in New Zealand and was also helping with the building program at Pakuranga. He is survived by his wife, Joy; and son and daughter-in-law, Earl and Margaret

Heinrich Rusterholz, Kyrrill Bland

**Wragg**, Milton John, born 6.8.38 in South Perth, WA; died 23.11.96 at Wahroonga, NSW. He married Barbara Head on 17.3.60 at Wahroonga. He is survived by his wife (Westleigh); children, Liane and Peter Wrangmore (Erina), and Michelle and Ken Frew (Terrigal); three grandchildren; twin sister, Betty Bamfield (Batemans Bay); and stepmother, Vina Wragg (Busselton, WA).

Pam Clifford, Tom Ludowicz

**Wright**, Albert Reynold (Bert, Ren), born 27.12.06 at Watford, England; died 4.12.96 at St Vincent's Hospital, Lismore, NSW. In 1943 he married Christina and was baptised by Pastor J R James at Lismore. He is survived by his wife (Lismore); sons, Geoffrey (Lismore), Barry (Sydney), Ian (Brisbane); seven grandchildren; and five great-grandchildren. Nelson Palmer, Michael Browning

**Zandstra**, Andreas Heinrich (Henk), born 27.8.29 in Germany; died 10.1.97 at Tauranga, New Zealand. On 21.12.57 he married Velma Brotherson in Wellington. He is survived by his wife (Tauranga); and children, Diane Jonasen (Hastings), Delphine Hutley (Sydney, NSW) and Dirk (Tauranga).

Jan Veld, Graham Sutherland

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**Members of the Retired Worker's Fellowship of Victoria** are invited to meet in the Nunawading church hall at 11 am on 19.2.97 to fellowship and lunch together. Your committee have arranged a program for the day which will be of interest to all. Bring friends and visitors. Ladies please bring a plate of savouries or cakes; gentlemen, drinks. Desserts provided. Cost is \$3 each to help defray expenses. Inquiries to the president, Mr Killoway. Phone (03) 9801 8986.

**Carer**, male, for disabled Sydney man at home. Live-in Mon-Fri. Should be strong, compassionate, practical, willing to do domestic chores (not cooking). Own transport preferable, nursing experience an advantage but not necessary. Commence March 3. Good conditions and pay. Board, food included. References Stamen (02) 9958 2443, (02) 9667 3256. PO Box 232, Northbridge NSW 2063.

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**Finally:** A bore is someone who doesn't have much to say, but you have to listen a long time to find out.

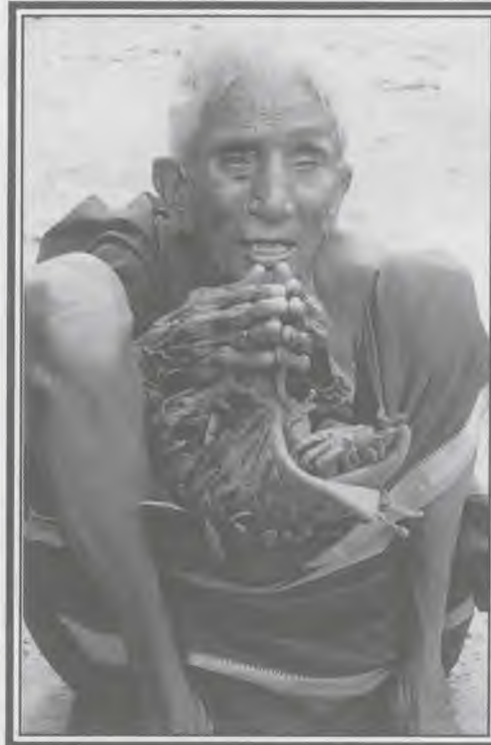
# ASIAN AID ASSISTS LEPERS AND WIDOWS



All donations are forwarded overseas in full. For more information on the Hungry Money Fund, Asian Aid Child Sponsorship and other special projects, please contact:

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**PO Box 333**  
**Wauchope NSW 2446**  
**Phone: (065) 87 6196**  
**Fax: (065) 87 6000**  
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## Marriammal Says Thank You



As a leper who is badly affected by osteoporosis and without any family to support her, Marriammal's life was bleak and miserable.

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Marriammal wants to say thank you to everyone who has supported the Hungry Money or Lepers Housing Funds.

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