

RECORD

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Quit Now! Goes to University

The *University of Auckland News* (New Zealand) recently reported an enthusiastic response to a Quit Now! program conducted earlier in the year by Pastor Larry Laredo and Judy McNulty at the university. Ten university staff members completed the program.

The university became smoke-free last year and has been encouraging smoking staff members to quit. The university paid half of the course fee for each participant.

The report stated that the Quit Now! program is regarded by health professionals as one of the best available.

Pictured are (left) Judy McNulty, with participants Lynette Leona and Bill Brudenell, and Pastor Larry Laredo.

Union Institutions Offering
Today

RECORD

Official Paper
Seventh-day Adventist Church
South Pacific Division

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EDITORIAL

The Least



Catholic and Protestant in Ireland, Palestinian and Israeli, Croatian and Serbian, the Tamils and Sri Lankans, Inkatha and ANC, the Burmese and Karen and every running sore of war bleeding on the planet...

The pictures from overseas of grandmothers cradling the bodies of war-killed grandchildren are horrifying.

"What you do to the least of My brothers, you do to Me," says Christ.

Can a person treat their enemy as they would Christ? God knows people are killed in war. He knows the suffering that causes. The deepest pain can sometimes cause the strongest hate.

How are we supposed to cope with that?

Australia and New Zealand aren't experiencing war. We're in countries distant to that kind of pain. Yet our population is made up of people whose families and friends may be living overseas and suffering war's effect—Adventist families and friends.

How does the Christian deal with all that war evokes—feelings of anger, a desire for revenge? Particularly if friends and family are suffering.

War can do more than break a person's heart: it can tear them from the Christian principles they once held so strongly.

We instinctively react: If you kill my brother, you've wounded me, too. Your action is a personal attack on me. For even though Christ talks of us as brothers and sisters with each other and with Him—when mortal human is wounded, mortal human strikes back.

That's not what Christ ever intended, but that's what happens—often. Some Christians accept that form of behaviour. They call it "justice"—an eye-for-an-eye—in tones of righteous indignation. And they teach their children so.

How else can a warlike attitude be maintained—by second- and third-generation Christian Australians and New Zealanders—against enemies of ancestors they've never seen?

As distant observers of war, many of us once saw only the images of pain and hatred. Now the hatred is expressed close to home and we have to deal with it. Of Sri Lankan descent, I have Tamil friends

whom I am close to. I value their friendship. Once friendships like this were the beauty of our countries, but now, tragically, they're being threatened by new attitudes.

At times we consider ourselves astute judges. It's almost as if war is a spectator sport and we're barracking for our side—as if we can tell who is the *least* wrong in a war. Somehow if we side with the "least" we're doing a good thing. We're justified in our hatred.

"What you do to the least of My brothers, you do to Me," says Christ.

The least include the least loving, the least compassionate and the least caring. They are those so full of vengeance they have the least to love about them.

God knows it's easy to love the suffering—but to love the destroyer?

God demands that we protect and care for the weak. Yet He also expects us to treat with love the destructive and vengeful.

Human mortals can't do that. Only Christian mortals can.

Corrie Ten Boom, a victim of the World War II concentration camps in Germany, spoke after the war of this concept of "loving the least."

One day, she stood on the church steps at the close of a meeting. Waiting to shake her hand stood a man—one she recognised. He had been a guard in the camp where her sister had died. He had been particularly cruel.

Corrie Ten Boom stood transfixed. She prayed God would give her the love she didn't feel, prayed He would enable her to shake his hand. Her arm lifted almost of itself and as she took his hand, her hatred faded.

"What you do to the least of My brothers, you do to Me," says Christ.

Christian mortals, when emotionally torn by the effects of war, are still answerable to God. Any anger they experience is to be short-lived; that, given the opportunity, Christ can destroy it and give them peace.

Attitudes of aggression in the Christian toward those fighting an earthly war are a victory for another force in the heavenly war.

Christ would have wanted His to be the last blood ever shed. Karen Miller

LETTERS

Alcoholics Anonymous

As a welfare officer who works each day with alcoholics and drug addicts, I can't resist responding to the recent letters regarding Alcoholics Anonymous (AA). The 12-step program of AA is a program of righteousness by faith. The AA basic text, *The Big Book*, says, "The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous. He has commenced to accomplish those things for us which we could never do by ourselves."

Recovering alcoholics can work through the 12 steps as a way of achieving sobriety. These often fail or, at best, become what is known as "dry drunks." That's a person who has stopped the abuse of alcohol, but who still possesses alcoholic personality problems.

Alcoholics can give up hope of being able to "work the works." They can commit themselves to a higher power. They then work the program in response to God's leading. These people recover and immediately begin working for their fellow alcoholics because this is essential to their continuing recovery.

There's a parallel group in the community known as AA—Adventists Anonymous. This group is addicted to sin. Some members work their program (with its 10 steps). These often fail and become "dry" sinners.

Other sin addicts give up hope of recovering, they surrender their will to God and, in complete submission to Him, are enabled to work their 10-step program. It's essential for their continuing recovery that these AAs work for fellow sinners. Dez Pain, Qld

Paradoxical Chord

Alan Holman's editorial "Lend Me Your Ears" (June 27) struck a paradoxical chord. It's heartening and reassuring to know that there are, within the church, an increasing number of perceptive and attentive individuals who have our implicit, and sometimes explicit, approval to voice their and our concerns.

However, to those of us who have had close friends and relatives on the

receiving end of collective indifference—or who have personally experienced it—his words are particularly poignant.

I have seen too many faces depart in recent years. And, just as tragically, I still see the bitter, disappointed faces of those who are weary from too many, seemingly solo rescue attempts.

Where are we when we need each other? Are our lives so self-consuming and busy that we are no longer willing to do good works if it means going out of our way? Name withheld

Religious Freedom

How can Raymond Coombe (RECORD June 20) support Sunday laws and deny the right of commandment keepers to work on Sunday? (Six days shalt thou labour," says Exodus 20:9.) The SDA pioneers believed and practised this principle of six days work. Quite a few even went to prison for this belief. Daniel's reward for defying a state law against religious liberty was a lion's den.

It's worth noting these words: "While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God" (*The Great Controversy*, page 605). Donald F Wilson, Vic

The article "Sunday Trading Threatens Religious Freedom" doesn't support Sunday laws. It makes the point that it is ironic that, now that Sunday trading is becoming more acceptable, church leaders in Sunday-keeping churches are discovering some of the problems that have faced Seventh-day Adventists who wish to keep the seventh-day Sabbath.

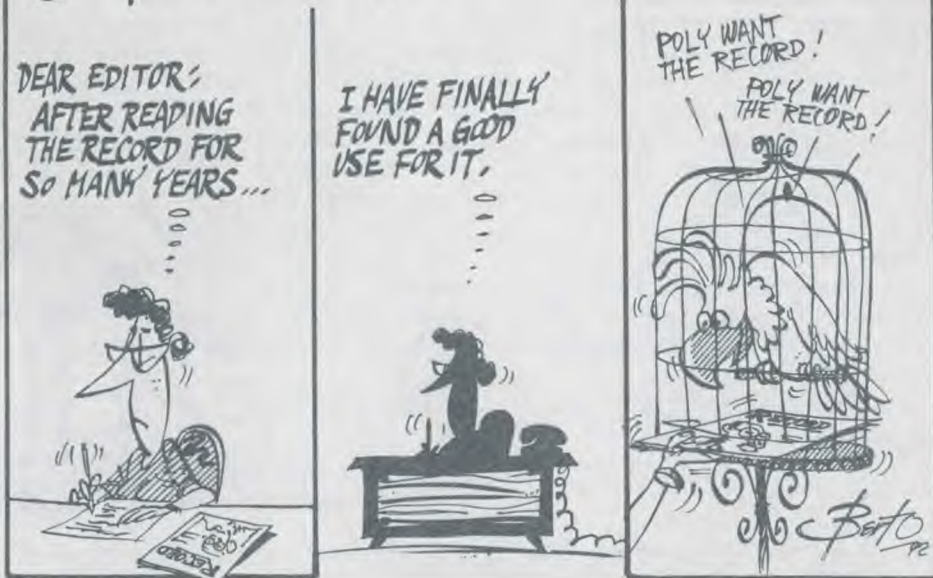
For the RECORD

Question: Are most of the articles printed in the RECORD commissioned or unsolicited?

Answer: We receive more unsolicited articles for the RECORD than we could ever use, but we are happy about that. Almost two-thirds of the articles that appear in the RECORD would come from this source. Other articles are commissioned or taken from other magazines, particularly the *Adventist Review*. The editors are always looking for articles (or ideas for articles) that have relevance to Adventists in this division.

Views expressed in Letters to the Editor 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. 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...



What I Learned Sitting in the Pew

by James Coffin

In deciding upon and implementing change, it's crucial that the congregation move together.

Six years ago I made one of the most traumatic moves of my life—from the pulpit to the pew. Oh, don't get me wrong. I wasn't dismissed from the ministry. I simply left pastoral work to become an editor. The transition wasn't easy.

When the change came, I happened to be residing in an area that provided a veritable smorgasbord of Adventist churches. Not far away a church specialised in highly stimulating philosophical sermons and highbrow music. Another church featured an evangelistic sermon and altar call each week. Other congregations in the area had their own approaches to worship.

Despite their differences, however, all of the churches had one thing in common—they were in a rut. Not the same rut, mind you, but a rut nonetheless. Aside from a few special services each year, each congregation was locked into a fairly rigid routine. So, while there was plenty of variety between congregations, there was virtually no variety *within* a congregation.

I'm one of those people who believe that variety is the spice of life. I also believe that church members should settle down and become active in one congregation, not wandering from church to church. The problem I faced six years ago was that, in the churches

in my area, I faced an either/or situation.

For purposes of fellowship and so I can feel I'm making a greater contribution to church life, I've tried to forget my personal need for variety. But the passage of time hasn't helped. In fact, I've become increasingly convinced that most

Adventist congregations in the Western world had better get out of their rut quickly or that rut will turn out to be their grave. So what do I recommend?

Because our worship services must benefit as many people in the congregation as possible, I would suggest that every

church should appoint a worship committee that reflects the diversity present in the congregation. The committee should be large enough to represent the various segments, but small enough to be functional.

This committee should be responsible for totally custom-designing each week's worship service. The commit-

tee should begin planning each service with a clean sheet of paper.

Since any congregation is made up of diverse groupings, the first work of the committee should be to identify at least the major groupings—men, women, retirees, singles, young marrieds, teenagers, preschoolers, highly educated, minimally educated and so on.

Obviously, not everyone will be represented by the groups listed. And some members might qualify for several groups. But having identified the major groupings in the congregation helps the worship committee to ensure that elements of worship are chosen that minister specifically to the needs of each group, and to ensure that representatives of each of the groups regularly participate in the worship service in an active and visible manner.

Although not every group will minister or be ministered to in a special way during each service, the worship committee must be certain that over a period of weeks all groups are both ministering and ministered to.

The ministry of one group to another can do much to create unity and fellowship in the church.

The aged grandmother can tell the little children a story. The little child can



recite a poem especially for grandfathers. The teen orchestra can play some of mother's favourite hymns as a special item. The options are limitless.

Having once identified the basic groupings in the church, and having placed each grouping into both the "minister" and the "ministered to" categories, the worship committee then needs to have a major brainstorming session. It should look at every conceivable activity—and variations of it—that could be included in the worship service.

No doubt the committee will want to specify that certain elements will consistently be part of each week's service—for example, a sermon, prayer, offering and music. However, each of these elements, though present each week, can vary considerably.

The sermons—though in the main, short and to the point—may include a 40-minute expository discourse one week, a 10-minute mood-creating story about brotherly love the next, and an extended pro-and-con look at some major current ethical issue the next, with two people presenting views and the congregation responding.

Similarly, the music one week might not include any

"special item" but might feature a 20-minute song service with orchestral accompaniment. The hymns might be favourites of various church members, who would introduce each hymn by briefly telling why it has come to mean so much to them. The next week might be organ or piano accompaniment for three hymns in the "traditional" order of service.

In addition to those elements that the committee wishes to feature consistently, there's a whole range of activities that could be included in a worship service—poetry recitation, testimonies, children's activities, interviews, the reading of favourite Bible passages and telling why they're favourites—the list goes on. And each of these has limitless variation.

In fact, I would suggest that even a not-so-imaginative worship committee could come up with 300 or 400 elements that could be included in a worship service. And a really creative committee—well, the sky's the limit.

Every Sabbath I like to come to church with an air of expectancy. In today's society, people who do not come with that sort of attitude may well not be coming at all in the not-too-distant future.

Looking over what I've written, I can be quite certain that some people

will feel that my suggestions are a recipe for anarchy. And in one sense they're right. Because, if a congregation tries to implement a program such as I've just outlined with as little planning and preparation as many worship services currently receive, it will indeed be a major disaster. What I'm calling for involves far more work. But the rewards are far greater too—and they're eternal.

When services slavishly follow an "order of service" year after year, people can learn to cat-nap between activities and still never be out of step. But when the order of service varies substantially each week, it's crucial that it be thought out carefully and "organised to a T."

The bulletin must be sufficiently detailed to show clearly what's next. The platform party must introduce the items and participants in such a way that no one is left wondering whether they're to stand, sit, kneel or vacate the premises.

One final word of warning. In deciding upon and implementing change, it's crucial that the congregation move together. Thus, while there'll never be total consensus, it's unwise to attempt too drastic an alteration in the worship service until the majority see the potential benefit of the change and support the concept.

Balanced against this caution, however, must be the fact that we do want to make the church more vibrant. We do want to make it more attractive to the younger generation. We do want to help stop the mass exodus of Adventist youth and not-so-youthful out the back door. Balance is the key.

Public worship is a corporate activity that should bring hearts and minds closer together in Christian love.

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James Coffin, a former editor of the RECORD, is currently the associate pastor of the Markham Woods church in Florida, USA. This article is excerpted from the book Worship. Worship is available from the Church Ministries Department.

Lilydale's New Challenge

by Arthur Winzenried

Recent changes in the curriculum have forced Lilydale Academy to tackle the problem of rising costs.

With an enrolment of over 350, the Lilydale Academy has an enviable reputation in its immediate community, the Trans-Australian Union, and in a growing number of overseas countries. This year it faced some new challenges, but in the best of traditions it has come up with some interesting solutions. Many are now being put into practice.

The new combined Year 11 and 12 program—the Victorian Certificate of Education (VCE)—is now in full operation. Research-based in all subjects, the program is a considerable strain on staff and students alike. Many tasks are completed outside the classroom and on topics chosen by the individual student. Coping with classrooms of students, each one carrying out different projects, is quite stressful.

The call on school resources, particularly those traditionally provided by the school library, is enormous. There is a new emphasis for source material based on current media—newspapers, magazines, television etc. This is especially true in the area of English, where current issues are studied on the basis of material published in the previous eight months (for Year 12) and 24 months (for Year 11).

This requirement has made most of the published books in the library obsolete as far as those two final years are concerned. Newspapers, periodicals and other references must be collected by the librarian, made available to students and constantly updated.

At Lilydale academy, these difficulties were examined closely. Finally, a large computer was purchased out of the academy's operating budget—there is no government help for electronic resource management. This has meant a drastic reduction in other areas of library spending.

With the new computer tied to a

network serving several other computers, students can currently access the library catalogue, several work programs (including some specifically designed to help complete maths tasks), and various data sources.

Associated with the network is an extensive vertical file of newspaper



and periodical cuttings. These are expensive because of the time, each day, the librarian must spend cutting up papers to keep the 2000-and-more entries up to date.

As funds become available, there are plans to provide a scanner. This will allow data to be transferred to computer memory from its entry point. Individual students will be able to ask for information from the keyboard and the computer will be programmed to eliminate redundant data.

Additional computers for student use will need to be purchased. The current three student workstations are insufficient for the 300 regular users.

This high-tech approach has been made necessary by the incredibly wide scope allowed to VCE students. They can choose any current issue for English, and in their history subject, select any area of Australasia. To even begin to resource such diversity was impossible with the older methods.

But the library is not the only area facing a challenge. With the girls dormitory full to overflowing, the old facilities are pushed to the limit. The plumbing, in particular, is feeling the strain. Students regularly queue up for the few showers that work—those where hot water manages to find its way out of the pipes.

In the recent past, the generosity of the general church membership allowed considerable and satisfactory upgrading in the boys dorm. The academy is confident that church members all around the union will support these new challenges through the special Education Offering on July 25.

The importance of such help is growing daily. The academic dean, Colin Ferris, is constantly being approached by non-Adventist parents who are anxious to enrol their children in what they have heard is an exceptional school. We are currently enrolling many students each year who have been studying at other private schools in the region. They are now searching for the more caring, Christian atmosphere associated with high academic achievement.

The academy has an enviable reputation. Such a reputation reflects the good leadership of the principal, Alan French, and the dedication of every staff member.



Arthur Winzenried is the Lilydale Adventist Academy librarian.

OUR EXAMPLE

Don't Follow Me

by Sally Hammond

Perhaps we should wear a bumper sticker.

Don't follow me," the bumper sticker firmly stated, "I'm lost too."

We were crawling along in heavy traffic and I had time to think about this. I had no intention of following this small, yellow car. Yellow cars are the slowest on the road.

It's true! Next time you're caught in a snarl of traffic, look ahead. Ten to one there's a yellow car puttering along and causing it. If ever it's another colour you can be sure it has had a paint job—it's yellow underneath.

But that has nothing to do with the bumper sticker. I like to read bumper stickers. This one I could identify with.

I'm good at getting lost. I've sometimes been so lost that I'm way off the page of the street directory map that I'm using. I've had to stop under a street sign and find myself through the street index at the back of the book.

On this occasion, though, I knew where I was and I knew where I was headed. And I was definitely *not* tempted to follow the small, yellow car.

Yet I couldn't help thinking to myself about the whole business of getting lost. How unwittingly we lead each other up a dead end or two as we fumble along trying to find our own way.

Even as I pride myself on being an example, my actions sometimes shout the sentiments of the bumper message.

The bumper sticker reminded me of the hairy caterpillars I remember from my childhood. We called them "processional" caterpillars because they slowly marched nose to tail. We'd find them several deep around the playground. They'd go up and down tree trunks and back again.

A great trick was to get the leading caterpillar and gently prod it in the direction of "tailend Charlie." Processional caterpillars have limited IQ and as soon as the leader saw the tail of another caterpillar it would head for it until they were nose to tail.

Instinct told it that that was the right thing to do.

Soon we would have a fluffy, brown rotating circle in the schoolyard.

I never did stay around long enough to find out when the caterpillars found out they were going nowhere. I don't know if they cared. I guess a scientist could do an interesting thesis on the leadership qualities of processional caterpillars.

The most powerful words in the bumper sticker message were "don't," "follow" and "lost." But the most important one was "too." We may be

leaders, but we can get lost. Unfortunately we can lead others astray by our words or actions or lifestyle.

Too often ex-churchgoers will name the hypocrites in the church as their reason for not attending. Some people don't even get to the front door for the same reason.

Perhaps we should wear a bumper sticker that says something like: "Don't follow me, follow my Leader."

R

Sally Hammond writes from Brookvale, NSW.

STORY

Four Lucky Chickens

by Ngaire Holman

Biddy the bantam hen had been sitting on the eggs for 21 days. Maybe tomorrow something would happen.

The next day we checked the nest. It was under an old apple tree. There was no Biddy and, to our surprise, only a heap of broken eggshells. That's what we thought, until we looked a little more closely. Then we saw them. Four yellow chicks.

We moved closer to pick them up, but Biddy got there first. She seemed to appear out of nowhere to guard her new family. We stood back and watched. They were very obedient chickens. Whenever Biddy called them, they raced to her outstretched wings and hid.

As time went by, Biddy seemed to tire of being a mother. She left her chicks to look after themselves. *The poor things*, we thought, *how will they survive?*

Then a surprising thing happened. Minnie, our lame black bantam, took over where Biddy had left off. She became the chicks' adopted mother.

But something even more astonishing happened. Mitzi, our Australian terrier, would follow and guard the whole family of hens as they moved around the yard. Mitzi adopted Minnie as well as the chicks.

Often Mitzi would sleep in the sun. On her back would be a couple of the chickens, one on her head and the fourth between her paws. Minnie would be a little way off, pecking happily in the dirt.

It reminded us of heaven. The Bible says that we'll be friends with all the animals. And the animals themselves will be friendly with each other.

R

Ngaire Holman writes from Launching Place in Victoria.

New Mag

A new publication aimed at young adults and called *Advent View* is described as a totally new publication created just for Adventist young adults. "It's about our unique look at life, God, sex, music, sports, culture and our environment," says editor Celeste Ryan, a senior student at Columbia Union College, United States of America.

Work on Thursday

The Thursday Island headquarters complex is well under way. Currently there are 11 volunteer builders on site working on the chapel, small office, residence and flat. Bob Romero from Cooranbong (New South Wales) is directing the work while minister Ken Hisco and wife, Jill, are organising building materials, accommodation and food.

New Church

Council approval has been received for work on the brick church building at Meekatharra, Western Australia. According to Pastor Merv Tonkin, the foundations have been bricked in and completed.

Oldest Baptised?

A 115-year-old woman was recently baptised by Pastor M M Gill at the Kanwar church, north India, according to the *Southern Asia Tidings*. The woman, Esso, was baptised with 10 others who were converted when hearing the gospel from the local evangelist, Kewal Masih, and Raj Masih, a member of the Kanwar church.

Excellence Awards

Two Melbourne Adventist university stu-



Adventist Church Destroyed on Rarotonga

More than \$A14,000 has been raised by the Avarua church members after the recent destruction by fire of the Avarua church on Rarotonga, Cook Islands. Members are faced with the task of raising another \$A300,000 to meet the estimated cost of rebuilding. Local organisations and groups in the community have supported the church with cash donations. "It is refreshing to live in a community where people help one another regardless of religious affiliation," says church member P Edgeworth.

dents were recently awarded the Australian Students Prize for Excellence for the year 1990. Aldona Hamulczyk, previously a student at Nunawading Adventist College, and Paul Johanson, who studied at Lilydale Adventist Academy, each received a certificate signed by the federal minister for education, Kim Beasley, and a cheque for \$2000. Both students are currently studying medicine.

Ordained to Ministry

The independent ministry "Steps to Life" ordained three men into ministry at a "Steps to Life" camp meeting on June 13 in Kansas, USA. Ralph Larsen conducted both the sermon and the ordination. The charge to those being ordained was given by John Grosball. Those ordained were John Wesley Osborne, Jr, Robert Joseph Trefz and Michael John Thompson. "Steps to

Life" did not seek approval for the ordination through the Kansas-Nebraska Conference, nor the Mid-America Union. None of those ordained are employed by the Seventh-day Adventist Church.

Bequeathed Van

A van was donated to the Cook Islands Mission as willed by the late Rau Atuatika, who died in his home in Titikaveka on May 17, 1992. (A story featuring Atuatika appeared in the *RECORD* of April 25, 1992.) Cook Islands Mission president Pastor Saula Ratu said the vehicle would be used for mission work on the island of Atiu.

Resources Needed

Southern Asia Division's children's ministry director Margaret Nathaniel requests resources for use with the children of her division. Visual aids, felt sets and flannel board,

stickers of stars, animals, birds, flowers and butterflies, used Christmas, birthday, anniversary and get-well cards are needed to brighten the activities of children in Sabbath schools. Please send your gifts to Southern Asia Division of Seventh-day Adventists, Post Office Box 2, HCF, Hosur 635110, TN, India.

Lion Award

The highest award bestowed by Lions Club members was given to Adventist Basil Barnard on June 27 in Victoria. The Melvin Jones Fellowship Award was presented to him by the Lions Club of Upper Yarra, Victoria. He has been a member of the club for 17 years and was honoured for his involvement in club activities and the many hours he spends helping the elderly.

Top Award



Avondale High School student Esther Robinson was recently awarded top prize for her entry in the Newcastle Show (New South Wales). She embroidered a clock face in cross-stitch in the design of a bouquet of Australian wild-flowers. The entry won first prize in the needlework section, a special prize from the Embroiders Guild and she received a rosette and medal as Junior Grand Champion.

Church Life

The results of a national church life survey, entitled "First Look in the Mirror," has just been released. It is one of the most comprehensive church-life surveys ever conducted in Australia. More than 6500 congregations from 19 denominations took part in the survey, including Adventists. Complete details are not yet available, however statistics reveal Anglicans and Uniting Church members are more likely to be involved in community service than members of most other denominations. Almost one-third of those responding are involved in evangelism, or social welfare and mission activities of their congregation.

Transfers

Vic Bonetti, teacher at Fulton College, to business manager at Fulton College, Fiji.

Jude Michel, employed at the Sydney Adventist Hospital, to deputy director for relief ADRA-Sudan, for a two-year term.

Jeanne Michel, employed at Sydney Adventist Hospital, to director Community Health Project ADRA-Sudan, for a two-year term.

Gary Faull, accountant Retirement Health Benefits Funds, Sydney, to staff auditor Far Eastern Division, effective January 1993.

Neroli Faull, private employment, to staff auditor (hospitals), Far Eastern Division.

J G (Bill) Cortizo, secretary Eastern Highlands Mission, Papua New Guinea, to president and treasurer New Caledonia Mission.

Cancer Grant

The newly established Loma Linda University

Cancer Institute was awarded a \$US10 million grant for the construction of a cancer-research facility, accelerating the Medical Center's goal of developing a full-scale, multi-modality approach to cancer treatment. It is the first medical institution in the world to use research in the field of proton therapy as a means of practical medical treatment.

Unshaken Hospital

Loma Linda University and Medical Center suffered little damage during the recent earthquake, considering they are built close to the San Andreas fault line. Total damage is estimated at \$US50,000. No one was injured.

West's 1000s

More than 10,000 issues of the March issue of *Signs* magazine have been distributed by Northam, Bindoon and Moora churches in Western Australia. Two hundred and forty issues were mailed in Bindoon and 400 in Gingin.

Biggest Camp

Thousands of Christians met recently for a week on

the dry riverbed of the Pamba River, Kerala, India, for one of the largest religious gatherings in the world. Bible Society representative B K Pramnik told those attending the camp that the society intended to have a copy of the Scriptures in the hands of a quarter of the Indian population by the year 2000.

Adelaide Congress

Adelaide is the host city for the Trans-Australian Union Conference Youth Congress to be held January 5-10, 1993. Guest speaker is Gary Rust from the United States of America. Contact your local conference for details.

Gospel Studied

Russian seventh-grade students will be required to read the Gospel of Mark and the book of Proverbs as well as classical literature with a Christian perspective, reports *Christianity Today*. The new policy was brought about by negotiations between the Slavonic Gospel Association (SGA) and Alexander Abramov, director of Russia's educational curriculum in Russia. The SGA has now produced, in cooperation with

the David C Cook Publishing Company, a book consisting of the Gospel of Mark and 46 Bible-study lessons on Christian values for children.

Polish Course

A nationwide Polish language Bible correspondence course has been created by Polish Seventh-day Adventists in Australia. The course, known as the Social Religious Correspondence Course, is directed by Boguslaw Kot. For more information write to GPO Box 374, Melbourne, Victoria 3001.

Trust Support

An amount in excess of \$A2 million was made available to the church through deceased estates for both general and specified areas of church work. "At a time when the church faces serious fiscal challenges, these gifts provide real encouragement to the beneficiary and those serving the church today," says the Trust Services director of the South Pacific Division, Pastor James Lansdown.

Poor Disease

Coronary heart disease, once a disease of the rich, has become a killer of the poor, according to the head of the Auckland Medical School Department, Professor Sharpe. People in poorer areas were more likely to suffer stress due to unemployment and are less motivated or financially able to make lifestyle changes, he said.

Most Flashpoint items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via fax for immediate release.

Children's Tithe Envelope Designers



This group of primary and junior Sabbath school members from Toronto church, New South Wales, and their Sabbath school leader, Alice Lowe, assisted the division in designing the new children's tithe envelope.

Parramatta Celebrates Centenary



Dr Ball showing the centenary book to Paul Elliott and his wife, Julie, at the centenary celebrations. Elliot is the Federal MP for Parramatta.

More than 500 people attended the recent weekend centenary celebrations of the Parramatta church, the first Adventist church built on mainland Australia. Prime Minister Paul Keating sent the church a message of congratulations and support.

Church members born in Chile, Sri Lanka, Mauritius and South Africa were interviewed in Sabbath school, highlighting the combining of the 17 nationalities making up the current Parramatta church. Thirty per cent of Parramatta church members were born overseas.

The first Parramatta church, dedicated on December 10, 1892, also held members of varied nationalities. New Zealander Pastor Robert Hare and his American-born wife, Henrietta, arrived after studying in the US, to begin a mission in Parramatta in March 1892. They were assisted by David Steed of Adelaide.

The original church was constructed in five weeks, was made of weather-board and cost £420.

A mission was held in a calico tent on the corner of Victoria Road and Sorrell Street, Parramatta. Hare preached six nights a week for 12 weeks and baptised 21 people in the first baptism in the Parramatta River.

Ellen White, who lived in Parramatta for 18 months, is reported in the General Conference Daily Bulletin, December 1892, as saying: "In all Australia we have but one meeting house where we can worship God. This one has been built in Parramatta, a town near Sydney where a company has been raised to obey the truth. All our other churches are dependent upon hired halls in which to hold their meetings."

Descendants of the first woman baptised and then joining the Adventist Church in Australia, Maria Forsythe (Smith), attended the 1992 centenary celebrations.

South Pacific Division president Dr Bryan Ball conducted the worship service of the day.

The federal, state and local governments were represented by their local members. Messages were read from the Prime Minister of Australia, Paul Keating; the then Premier of New South Wales, Nick Greiner; and the mayor of the city of Parramatta, Alderman John Hines.

Presentations of the Parramatta Adventist centenary book were made by Pastor George Metcalfe, chair of the centenary committee. Pastor and Mrs Metcalfe were the editors of the 150-page centenary book.

Policies Decided Through Prayer

A group of ministers and church members in the Trans-Australian Union Conference (TAUC) are meeting at regular intervals throughout 1992 praying for the strengthening and rebuilding of the church. The group, called the "Upper Room Consultation," are seeking the Lord's guidance for the church.

The group has spent at least one weekend together in prayer and successive nights and days in prayer on their own since.

Problems identified by church members within the church were grouped under the following areas: the spiritual tone of the church, issues to do with church membership, church growth and outreach, church employment and personnel policies, organisational and structural considerations, and church finances.

Concern was expressed at the lack of ownership some church members feel about the church. Questions have been asked such as, Do church members believe the church is theirs and get involved in creating and leading programs suited to the needs of their community? Or do they expect direction from the church body who may not be aware of their needs and skills?

Are youth an integral part of the local church? Or are they shelved until reaching an age of acceptable "use"? Do churches merely entertain youth? Or do they challenge and support them by giving them responsible positions in the church?

Have we become so clique-bound that our church is a social club with a language all its own—distancing us from the community we are to serve?

From the consultation have come suggestions that church members direct and plan their church's evangelistic goals; that churches share with each other the programs they are developing; and that, as individuals, we become more involved in our community—meeting and getting to know those living about us.

Those at the TAUC meeting said that unity of faith within the church was the most desired goal.

Photo: R Brown

Self-Help Seminar on the Solomons

More than 340 people attended community services and personal ministries seminars in the Western Solomon Islands Mission recently.

"It is appropriate for the mission to initiate such workshops," reports the personal ministries director for the Western Solomon Islands Mission, Pastor Eric Dick. "The welfare ladies need to be trained to do their own sewing so they can aid the poor and needy within their own community, especially now that overseas welfare clothing has ceased."

"Men and women attended the personal ministries seminar. Women were trained to give Bible studies on a one-to-one basis by Pastor Ray Eaton [Western Pacific Union Mission personal ministries leader] and myself."

Dramatic Growth in New PNG Church

A small church, accommodating 10 people, was dedicated recently in Holofo, Papua New Guinea. Forty-one people in the Holofo area were baptised the next day and 96 asked to join the baptismal class. Among them were three elders from another church.

"Originally a temporary small church was built by Nako, a Christian who decided to become an Adventist," says the health director of the Eastern Highlands Simbu Mission, Jonathan Wera. "He had been courting an Adventist woman, and attended Sabbath school during their courtship. He intended to return to his own church once they were married. But he came to accept Adventist beliefs and so joined the Adventist Church. Despite objections from friends, Nako built a church at the front of his house."

"Next year we have plans to enter another new area, called Rehonah, to establish the church. People there are showing an interest in the gospel," reports Wera.

Adventist Hospital Develops



An artist's impression of the proposed development of Auckland Adventist Hospital.

A \$NZ4.2 million development program for the Auckland Adventist Hospital is in progress "in recognition of the required emphasis on community-based health-care facilities and the continued development of specialist, niche-market health-care services," according to the hospital's chief executive officer, Dr David Rankin.

In an associated move the South Pacific Division plans to develop land surplus to hospital needs into a 42 section residential subdivision.

"From July next year, all hospital services in New Zealand become subject to tender to the Health Department," says Rankin. "To continue as a progressive and modern health-care facility the Adventist hospital must respond to the new environment in which it will be operating."

"Importantly the completed development will also further the traditional health work of the church by providing modern community-based health-care facilities to better meet the needs of people in Auckland."

Plans of the new development include new specialist facilities, a day centre and associated radiology suites, a pharmacy, relocation of the chapel and new administration and foyer areas.

The hospital's present administration area will be converted into a new conference facility that will continue preventive care and health-education programs. To reflect the expansion



Auckland Adventist Hospital chief executive officer, Dr David Rankin.

of the services provided by the hospital, the development will be called the Adventist Medical Centre Project.

Construction has already begun on the day-stay and radiology suites and the hospital is presently involved in seeking planning consents for additional buildings to house the administration, foyer and specialist areas.

Rankin expects construction on the major additions to begin during October or November of 1992 subject to the granting of the relevant local body permits. The new facilities would be operational in mid 1993.

Work on the associated subdivision would commence later this year.—Larry Laredo

Magazine Encourages Discussion

The magazine *Adventist Professional* is produced by the Association of Business and Professional Members (ABPM) to encourage discussion, among church members, about the Adventist Church. The editor of *Adventist Professional*, Dr Trevor Lloyd, is interviewed by Sydney solicitor Ken Long.

Long: It is not often that a lay organisation goes to the expense and trouble of launching a new journal. Why did the ABPM decide to publish *Adventist Professional*?

Lloyd: It is about helping to rally church members to get behind the mission of the church in new and creative ways. We would like the membership, especially those with professional or business skills, to have a deeper sense of ownership and responsibility toward their church. We'd like the laity to sense more that this is their church. It is something to be proud of and, if it could be strengthened in any way, to get in and do it.

Long: How does *Adventist Professional* do this?

Lloyd: Each issue has a special feature that comes to the heart of the relationship between church members, their conference and the way the individual can contribute. Some of the early issues dealt with laity and church government and laity and church elections. Suggestions were made regarding how things might be strengthened. These matters are largely in the hands of the laity and they can be remedied at conference level.

Long: Is *Adventist Professional* willing to be controversial in its subject matter?

Lloyd: Certainly. If an issue is important and the editorial panel believes it could be addressed and thereby benefit the church as a whole, it will be addressed sensitively and constructively. A recent example of this can be found in the issue that featured "Conflict of Interest in the Church" (Volume 3, Number 3).

We set out to be fair. It is not our

purpose to find fault with individuals. When matters are sensitive, we may invite administrators' comments before publication so that inaccuracies can be corrected and the church's official position made clear.

Anyone who hopes to see a disgruntled, complaining attitude should know from the outset that they will be disappointed. This is a publication that is optimistic about the future of the church. It is totally committed to the teachings and standards of the church and wants to see these realised more and more in the lives of its active members.

Long: What is the church's attitude to *Adventist Professional*?



Dr Trevor Lloyd (left), the editor of the lay members magazine *Adventist Professional*, was interviewed by Adventist solicitor Ken Long.

Lloyd: The editorial panel has kept close contact with church leadership and dialogue has been cordial and cooperative. There is a willingness to listen to the viewpoint of laity and this can only assist the furthering of the work of the church.

Long: Is there any pressure placed upon *AP*'s editorial policies by conference leadership?

Lloyd: No. *AP* is an independent publication and is respected by church leaders as a responsible journal committed to strengthening the church. It is fully funded by ABPM and does not receive any church financial support. The cost of publication is well above the subscriptions we receive. ABPM is willing to subsidise the journal because *AP* is an expression of ABPM's original goals—especially in stimulating and mobilising the laity to place their gifts and talents at the dis-

posal of the church.

Long: What distinguishes *AP* from other denominational or independent publications?

Lloyd: It's one thing for a church administration to make a call to the church. It's another thing when we as laity speak up from within the ranks. While *AP* is not a denominational publication, it is committed to total loyalty to the Seventh-day Adventist Church. Every article and editorial published by *AP* is aimed at building up the church.

It should be understood that the views expressed in *AP* are those of the contributors or the editorial panel. It is a genuine expression of lay commitment to the mission of the church, unprompted by church administration.

When it is suggested that things in the church are not what they might be, *AP* is committed to interchange, dialogue and search for more effective approaches.

Long: What is the significance of the name *Adventist Professional*?

Lloyd: ABPM members are proud to be Seventh-day Adventists. The editorial panel takes pride in being both Adventist and professional.

Long: By what right does the journal question the way the church is being run or might function more effectively?

Lloyd: At the bottom of it all, at rock bottom, *AP* takes the position that the church belongs to the laity. We don't have to ask if we can get involved. It is our church and we have a right to become involved in the way it is governed, in its election process, in its administrative structure and in its policies and practices.

If we are true to our calling we have a responsibility to prove to ourselves that church government is functioning effectively and that it is the best possible form of government today in view of the task we have before us. If we aren't convinced that the church's administrative policies are the best possible, are what this church really deserves, then we have a duty to get in

and say so and to use the skills that laity have developed in other aspects of their lives outside the church for the remaking of our church from within.

Long: What good can it do if subscriptions were to double?

Lloyd: For a start, those laity who have a sense of ownership in the church's mission will realise they are not alone. There are hundreds who share their views and commitment. The journal will allow them to work and more intelligently and unitedly make this church what they hope and pray it will become.

Long: Does this suggest that the administration is not capable of remaking the church from their own viewpoint?

Lloyd: This is certainly not to suggest that they are not competent, upright persons deeply committed to the church. However as ministers, as servants of the church, they have a right to believe that the laity are ready to use their God-given gifts and talents alongside those who are ordained in the ministry.

As well, many are in a difficult position with regard to the structure of the church. Once the church becomes institutionalised, the easiest thing for it to do is to increase personnel in the institutions and behind the office desks. One of the hardest things for such an administrative structure to do is to take an objective view of itself and ask whether it is time for a redevelopment of its forces to the front line. Volume 4 number 1 will refer to this type of restructuring of the church and its work force.

Long: Who reads *AP*?

Lloyd: The journal is read by a large range of people throughout the church, both in the South Pacific Division and, in fact, the world. It is not intended only for those with tertiary qualifications. It is written in down-to-earth, practical terms. Anyone who wants to see this church prosper will find answering chords on each page.

Among the most avid readers of the journal are ordained ministers, both retired and active. Numerous articles have been a source of encouragement to the pastoral force of the church as they may come to realise that many of the things they have been hoping for in the lives of their church members are being portrayed from an active lay viewpoint.

Students Help in Tonga Repairs



The team of 17 Avondale College staff and students wash cars to help raise funds for the Tonga fly'n'repair.

A team of 17 enthusiastic Avondale College (New South Wales) students and staff are preparing for a fly'n'repair to Mizpah, Vava'u, in Tonga during the midyear vacation.

With funding and materials from ADRA, donations from Avondale College staff and the local community, and personal monetary input, this team of practical missionaries will repair a school, two teachers' homes and a clinic. The project is under the leadership of the director of college maintenance, Bill Binns, and Graham Chester, head of the business department.

SPD Trust Services Officers Meet



Officers of the South Pacific Trust Services (from left): (back row) Pastors Ian Royce, Brian Smith, Kyrrill Bland, (centre row) Tom Carter (General Conference), Mr Lloyd McMahon, Pastors Gerald Norman, (front row) Filimone Bera, Richard Smetheram and James Lansdown.

South Pacific Division Trust Services officers assembled at the Victorian Conference office for their annual seminar recently.

Visiting speakers were Tom Carter, the world director of Trust Services, and Lloyd McMahon, legal adviser for the South Pacific Division Trust Services. Lawyers Jane Myers, Ken Stanton and Glen McGowan contributed significantly to the seminar.

NOTICEBOARD

Appreciation

Hume, Gladys Jean. The family wish to thank all friends for their kindness, prayers, cards and floral tributes during her illness and our bereavement.

Sharp, Barry. Pat Sharp and family would like to thank everyone for their love, kindness, prayers and support following the death of their husband and father. Special thanks to the members of the Castle Hill church.

Weddings

Newitt—Jaeger. Brendan Leslie Newitt, son of Ian and Margaret Newitt (Cleveland, Qld), and Darlene Sharon Jaeger, daughter of Melville and Ann Jaeger (Wundowie, WA), were married on March 15 at the Bickley SDA church, WA. Brendan is an accountant, and Darlene is a clerk. They plan to set up their home at Herne Hill, Perth. Colin House

Obituaries

Evans, Irene May, born September 20, 1928, at Doncaster, Vic; died June 20 at Flinders Medical Centre, Adelaide, SA. Irene completed her nursing training at Austin Hospital, Melbourne, in 1949. With her husband, Peter, a schoolteacher, she lived in a number of places in South Australia. Irene joined the Prospect SDA church in December 1979, and transferred to Tooperang in 1984. She is survived by her husband (Goolwa); and children, Russel (Tuncurry, NSW); Stephen, Christopher, Antony (all of Adelaide, SA) and Julie (Devonport, Tas). A memorial service was conducted at the Tooperang church. Philip Frahm

Hollingsworth, Helenor Mary (nee Ashmore), born December 21, 1916; died June 24 at South Perth, WA, due to an accident while crossing the highway near her home. Mary's early years were spent in Bickley. In 1943 she married Ron Hollingsworth in the old Perth church. Mary was a quiet person, but practical and active in church activities. She is survived by her sons, Murray and Roy (both of Perth); daughters, Robyn Manners (Port Hedland) and Diane Curnuck (Busselton); and sister, Lucy van Viersen (Narembeen). Ian Royce

James, Hilda Grace, 79, died June 7 at Murwillumbah Hospital, NSW. She was a resident at Greenhills Retirement Lodge. She is survived by her family, John and Rhonda (Lismore), Noel and Dawn (Warwick, Qld), and Reg and Di (Condong, NSW); grandchildren; sister, Dulcie Morrison; and brother, Jack Healey. She was predeceased by her husband, Milton, and a son, Peter. K D Grolimund

Judd, Lauretta ("Laurie") (nee Bailey), born November 26, 1920, at Mildura, Vic; died May 23 at Murwillumbah, NSW, while she and her husband were holidaying at the home of her brother. Laurie's parents, Harry and Vina Bailey, were among the first SDAs in Sunraysia, and Laurie was among the group who began the church at Dareton. She learnt the harpsichord from an early age, and was a gifted accompanist on the organ and piano. She is survived by her husband, Charles; sons, Hayden and Wes (all of Dareton, NSW); daughter, Linda Brown (Adelaide, SA); their spouses; five grandchildren; brothers, Harold and Neil (both of Mildura), and Lynton ("Bunty") (Murwillumbah). Pastors Claude and David Judd, her brothers-in-law, and Paul Goltz, were associated in the services. Anthony Kent.

Kamea, John Bloomfield, born June 10, 1904, in Tonga; died June 8 at William Angliss Hospital, Upper Ferntree Gully, Vic. John was educated in Australia and New Zealand while in the foster care of Pastor G

G Stewart. He later worked in Fiji and Tonga, where he helped in the building of Fulton College and Vatuonua School. He completed his working life with the Fiji Ministry of Education. John and his wife retired to Australia in 1973. He is survived by his wife; children, Voi, June, Percy and Charles; 10 grandchildren; and 12 great-grandchildren. Pastor Barry Whelan was associated in the services. Bud Beaty

Kopi, Michael, born March 25, 1925, in Poland; died June 6 at Charles Harrison Home, Cooranbong, NSW. When he was 14, Michael was placed in a concentration camp, and he believed God saved him from being gassed. He moved to Australia after the war, where he married, and was baptised. A loyal church member, he looked forward to Christ's return. J N Beamish

Morris, Frederick, born July 23, 1895, at Karuah, NSW; died June 23 at Allendale Retirement Homes, Cessnock, NSW. During World War I he served with the army at Gallipoli and in Europe. He then returned to a fishing business with his father and brothers. Frederick shared his faith via *Signs* and personal witnessing to his neighbours. He was predeceased by his wife, Ethel (nee Evans), and son, Ernie; He is survived by his children, Rachael Ball (Cooranbong); Evelyn Johnson (Karuah); Hazel Skelton (Cessnock) and Owen (Karuah); 17 grandchildren; 30 great-grandchildren; and three great-great-grandchildren. Wilfred Pascoe

Paton, Edith Muriel, born November 21, 1906, at Penshurst, NSW; died April 8 at Sydney Adventist Hospital, Wahroonga, NSW. Dulcie Wedderspoon met Muriel when she began working for the same tailoring firm. Through Dulcie's friendship and influence, Muriel became an Adventist about two years later, and was a church member for 65 years. Pastor George Rollo, a long-time friend and previous church pastor; Ron Morgan and John Bagnall, assisted in the service. Ray Southon

Patrick, Graeme Ian, born July 17, 1938, in Christchurch, New Zealand; died June 3 at the Princess Margaret Hospital, Christchurch. For 34 years Graeme worked as a motor mechanic for the one firm before ill health forced early retirement. He was a member of the Papanui church, where he served as a deacon. He is survived by his mother, Barbara; sister, Gail Hitchcock (both of Christchurch); brothers, Paul (Australia) and Jerrald (Christchurch); and lifelong friend, Lynley. R A Moody

Popovic, Marija, born June 29, 1911, in Hrastovica, Croatia; died June 19 at Ferntree Gully Hospital, Vic, after a prolonged illness. Her husband predeceased her. She is survived by her daughter, Nadica. The writer had known Marija for 45 years. Dragan Jakovac

Read, William (Bill) George, born June 28, 1917, at Beaudesert, Qld; died June 16 at Nerang Nursing Centre, Qld. He met his wife, Lesley, while working his banana plantation at Pimpama, and they married on November 10, 1940. After joining the Southport SDA church in May 1956, they made an excellent contribution. He is survived by his wife; sons, Max and Neville; six grandchildren; and three sisters, Evelyn, Dorothy and Ivy. A memorial service was held at Southport church. Michael Browning

Roberts, Dorothea Joan (nee Templeman), born September 6, 1918, at Devonport, Tas; died May 2 at the Royal Hobart Hospital. Joan and her husband, Les, were married on August 21, 1940. When Pastor W R M Scragg began his Voice of Prophecy broadcasts in Tasmania in 1938, Les and Joan began studies. They were baptised in early 1940, and became members of the Hobart church. The family moved to Margate in 1951, where they played a prominent part in the development and work of the church. Joan is survived by her husband, Les; and children, Jenese West (both of Hobart), Shirley Irvin and Geoffrey (both of Canberra, ACT). Glenn Townend

Sharp, Barry Cooper, born May 25, 1936; died April 9 at St Vincents, Sydney, NSW, and was buried at the Pinnaroo Lawn Cemetery, Perth. He was a founding member and, at the time of his death, the senior elder of Carmel College church. He had struggled with a congenital heart problem for the last 12 years. He is survived by his wife, Patricia Jeanette (nee Parsons); and children, Karen Fehlberg (Cooranbong, NSW), Wayne, Joanne Van der Westhoven and Janelle Mottram; sisters and brother, Corilyn McGrath, Linnette Vine, Raymond and Glenys Walker (all of Perth); and seven grandchildren. Pastor Dale Arthur and Julian Krieg assisted in the service. Colin House

Smith, Norman Foster, born July 6, 1911, at Toolondo, Vic; died June 24 at Wimmera Base Hospital, Horsham. Norm served in the army during World War II. He married Nellie Ballinger on April 14, 1943, in the Horsham Presbyterian church. Owing to ill health, Norm could not be baptised, so on December 8, 1990, was accepted into the Horsham SDA church by profession of faith. He is survived by his wife (Horsham); children, Jenny Parkin (Mackay, Qld), Alan (Horsham), Stephen (Ballarat), Norman (Portland) and Ian (Horsham); their spouses; 13 grandchildren; sister, Alma Wells (Horsham); and brother, Hec (Ballarat). John Jackson

Spiby, Maryan Olive May, born March 23, 1929, at Wonthaggi, Vic; died April 20 in Sydney, NSW. She was baptised on May 25, 1946, at Auburn, Melbourne, Vic, by Pastor W J Hawken. Olive and her husband, John, were married on November 15, 1959, by Pastor Dave Brennan at Wollongong. She is survived by her husband; sons, John Jr and David (all of Belfield, Sydney); John's fiancée, Carol Brazier; and brother, Desmond Giles. Pastor Ken Low, hospitals chaplain, was associated with the writer, minister of the Ashfield church where Olive was a member. Bruce H Grosse

Williamson, Muriel Jean, born 1917 in Geraldton, WA; died June 22 in the Toronto Private Hospital, NSW. Jean accepted the Adventist faith after attending a mission conducted by Pastor W R M Scragg at Mount Lawley. In 1937 she married Ken Williamson and they devoted 26 years to literature ministry before retiring to Kressville Retirement Village, Cooranbong, NSW. Jean's life was devoted to her husband, who predeceased her in 1983, and her children. She is survived by her children, Faith, Vic, Chris, Ruth (Denson), Richard, Ken and David. Stan Shell, a long-time friend of the family, assisted in the service. S R Goldstone

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Finally: Keeping one's mouth shut keeps a lot of ignorance from leaking out.

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TAUC Institution Offering, July 25

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