

*Protestant reaction to Vatican claims*

# RECORD

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# GUNS IN PARADISE

Several years ago travel writer Paul Theroux wrote about the island paradises of the tranquil Pacific in *The Happy Isles of Oceania*. Scrap that title: War has come to paradise. And even more surprising, there's an Adventist connection.

On May 19 of this year, George Speight led a group of gunmen that stormed the Fijian parliament, taking prime minister Mehendra Chaudhry and other government officials hostage. Speight named himself interim prime minister. After a nearly two-month stand-off all hostages were released on July 13.

This is the third coup in Fiji since 1987. The country is almost evenly divided between indigenous Fijians and Indians descended from immigrants, and ethnic tensions over land ownership and control of commerce have simmered for years. Ousted prime minister Chaudhry is of Indian descent, Speight of Fijian.

Speight was raised a Seventh-day Adventist, but apparently hasn't been a practising member for many years. He's an alumnus of Andrews University, graduating with a bachelor's degree in 1981 and a master's of business administration in 1983.

A report in the July 1 RECORD notes: "That there are Fijian Adventists who strongly support George Speight's pro-indigenous cause cannot be denied. Some also endorse his political means and personal ambitions and are now participating in the crisis. But Fijian church leaders Pastor Waisea Vuniwa and Joe Talemaitoga have rightly and publicly distanced themselves from this stance."

But that isn't all.

In the Solomon Islands a growing ethnic conflict on Guadalcanal, where

the capital of Honiara is located, led to the declaration of a state of emergency on June 17. Issues of land ownership and compensation led to armed clashes between militants from Guadalcanal—the Isatabu Freedom Fighters—and settlers from the neighbouring island of Malaita—the Malaita Eagles Force. At least six people were killed before a peace was arranged on June 28.

Here also some Adventists were involved, with church member Andrew Nori being a leader of the Malaita Eagles. "I don't condone what Nori has done, and I'm embarrassed that more than a few Seventh-day Adventists are carrying weapons," says Western Union Pacific Mission president Pastor Neil Watts in the June 24 RECORD. The secretary of the union, Pastor Lawrence Tanabose, became the main broker for peace between the warring parties.

Before the events this year some Adventists had been involved in the protracted struggle in Bougainville as it fought for independence from Papua New Guinea.

These developments trouble me.

Is there a connection between Adventists and civil unrest? Of course not. We're a law-abiding people who take seriously Paul's admonitions to respect and obey "the powers that be" (Romans 13:1-7). Further, we have historically opposed the use of force, advocating that even in times of warfare Adventists serve only in noncombatant roles.

With our church's rapid growth, it isn't surprising that a former member or even some who currently hold membership should be caught up in a social movement fuelled by ethnic feelings. Indeed, as in Fiji, some may

feel impelled by Christian nationalism.

With these caveats, however, the guns in paradise in the hands of former or current Adventists suggest two areas we should notice:

**Ethnic loyalties:** We aren't doing nearly the job we should in educating believers as to the implications of the gospel. Somehow we think baptism will take care of the racial prides and prejudices we absorb from our environment, but it won't.

We have to meet head-on social attitudes and mores that oppose the cross of Christ. We have to instil into our people that in Christ we are first His children, Seventh-day Adventist Christians, and only secondarily Fijians, Indians or whatever.

**Noncombatancy:** We're slowly losing this defining characteristic. We're letting it be obliterated by a desire to be known as patriotic. Because it isn't mentioned in the 27 fundamental beliefs, we're not teaching it as we must if we are to retain it as a living practice.

The South Pacific Division has made a start. In a "statement on ethnic and political tensions in the South Pacific," division leaders "challenge all church administrators and ministers to pursue a more active role in educating members in a proper understanding of the gospel in respect to human relations, armed conflict and our relationship to God and government."

That's a message for the entire Adventist world.

William G. Johnson  
Editor  
Adventist Review



## Next week

*We can't sweep it under the rug anymore.*

Official Paper  
South Pacific Division  
Seventh-day Adventist Church  
ABN 67 096 202 433

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Vol 105 No 38  
Cover photo:



Mail: Signs Publishing Company, 3485 Warburton Highway, Warburton, Victoria 3799, Australia  
Phone: (03) 5966 9111  
Fax: (03) 5966 9019  
Email letters: editor@signspublishing.com.au  
Email news: record@signspublishing.com.au  
Email advertising, manuscripts, obituaries and wedding notices: editorsec@signspublishing.com.au

Subscriptions South Pacific Division mailed within Australia or New Zealand, \$A43.80 \$NZ73.00. Other prices on application. Printed weekly.



# CHURCH COUP LINK WORRIES PRINCIPAL

**F**ulton College principal Dr Nemani Tausere (pictured) has spoken of the damaging effect Seventh-day Adventists involved in Fiji's recent coup have had on the denomination.

"The image of the church has been tarnished because some members actively expressed sympathy for the

George Speight-led takeover," said Dr Tausere at a seminar in the Suva suburb of Newton.

"They disregarded the church's counsel and its stand on the separation of church and state."

Dr Tausere spoke of the pain of seeing some church

employees openly supporting the coup.

"This is an embarrassing and sad time for the church in Fiji. Its reputation is called into question."

Former hostage Reverend Eloni

Goneyali says the religious program at parliament was a 24-hour affair.



"It was disturbing to see how the name of Christ was used to legitimise the motives of the coup leaders. Much of what they were saying was un-Christian and against God's will."

Dr Tausere says it will take time for the church to "right the wrongs."—*Daily Post/www.fijilive.com*

## President re-elected in WA

Pastor Murray House (pictured) and Stephen Whitson have been re-elected as president and secretary-treasurer of the



Western Australian Conference. Delegates at the September 8-10 session also

voted to: redevelop Advent Park; increase funding for evangelism; and increase pastoral budgets by 2.5 with Kalgoorlie receiving its own minister for the first time in six years.

## Lecturer's new book studies Bible literature

An Avondale College arts lecturer has written a book studying the literature of the Bible. *Reading With New Eyes: Exploring Scripture Through Literary Genre*

(Avondale Academic Press) by Dr Daniel Reynaud (pictured) is a revised, redesigned and retitled

edition of *The Bible as Literature* (Minerva Press). An expanded introduction

and a new chapter on apocalyptic literature form part of the 40 per cent new information. "The book's greatest strength is in making Bible reading exciting again, finding fresh messages in familiar passages," says Dr Reynaud.—*Bruna Tawake*

## PAU offers first postgraduate program

Lecturers at Pacific Adventist University have started teaching the first classes for postgraduates at the Port Moresby, Papua New Guinea, institution. The 15 students who attended the School of Education and Theology's two intensives in June and July this year will eventually graduate with a Master of Arts in Theology.—*Ross Cole*

## Walls of PNG church come tumbling down

Strong winds have destroyed a Seventh-day Adventist church near Rabaul in Papua New Guinea. A wooden pillar supporting the structure of the Rarokos church split and eventually the walls collapsed, reports member Dudley Hubau. He and other members are rebuilding the church.

## Adventist student a world champion sailor



Introducing James McAllister (pictured), Avondale Adventist High School student and world champion.

The Year 11 student won the junior world sailing championship for OK class dinghies on Lake Lebsko, Poland, recently.

He qualified by winning the same event at the Australian championships early last year.

Lake Lebsko is a long way from Lake Macquarie, where James learned to sail only seven years ago.

## SHF surf run raises \$A12,000

Some 117 Sanitarium Health Food Company staff joined 50,000 runners in Sydney's annual City to Surf on July 16, raising \$A11,700 for the Adventist Development and Relief Agency's New Day Foundation Program (see Newsfront, September 23). The company donated

\$A100 to the program for each Team Weet-Bix member who crossed the finish line. Bruce Davies, husband of a staff member at Cooranbong, finished in 53 minutes while Rob Scoines, an information technology manager at Berkley Vale, finished in 55 minutes. Most of the team finished in under two hours.



# WARBURTON HOSPITAL FINALLY SOLD

## *Staff sense the inevitable.*

**W**arburton Hospital has been sold. The deal was finalised on September 11, at which time the staff were informed.

The sale includes all property owned by the hospital, including hospital houses, and houses on the estate owned by Signs Publishing Company (this property is all on what is known as Signs Hill). The property will be transferred on October 30.

"It's saddening to realise an institution providing service to the community since 1910 is now moving out of church control," says chief executive officer Eliot Bolst.

The new buyers, Prospa Pty Ltd,

plan to maintain the services (drug detoxification and medical and preventative care) currently offered by the hospital.

"We have several regrets," says Pastor David Currie, president of the Trans-Australian Union Conference and chair of the hospital board.

"One is, obviously, we lose the hospital. It's been a blessing to the church, and we know staff and the immediate and larger community have benefited largely from its presence as a Seventh-day Adventist institution.

"Another is we lose the health resort, which is based on a blueprint handed down 70 years ago.

"And we regret that most of the quality staff will no longer be working for the church."

Pastor Currie cites financial diffi-



culties as the reason for the sale. These came, he says, mainly through the building of the new hospital, which opened in 1994.

"We had a large loan that was difficult to pay because the hospital was rarely fully occupied, particularly in the past few years."

Three years ago the hospital closed 25 beds when the hospital lost Medicare funding. About the same time the older resort was closed by the local government because of fire safety.

"We also had no money, nor could we raise loans, to refurbish the resort. It needed refurbishing to continue to attract the kind of clientele that would in turn be attracted to the hospital."

The hospital's net loss over the past five years is \$A2.25 million (which includes depreciation). The union first placed it on the market in January 1998 and has actively searched for a buyer since then, except for a six-month period when it was taken off the market (May to November 1998).

### **Employment for staff**

"Those involved in negotiations have worked hard to ensure continuity of employment, knowing that in Warburton employment opportunities are limited," says Mr Bolst. "The staff deserve some kind of employment assurance for their loyal service to us."

Director of nursing Jan Robinson says while she feels sad about the sale, she feels a sense of relief it has finally happened. And she senses that same feeling among staff, mostly. "And a positive feeling toward the future," she adds.

## **Mourning for a loss**

**W**e knew the sale was inevitable," says the director of the Warburton Resort, Jonathan Duffy, "but we didn't want it to happen. My initial response? I want to write an obituary.

"We need to mourn for what we've lost. The resort was unique, one of the last, if not *the* last, Seventh-day Adventist-owned institution to run solely on Seventh-day Adventist health principles."

Mr Duffy has worked at the hospital for almost 15 years and says he understands why it has been sold.

However, he tells of how the resort has been able to provide services for the wealthy. Among the clientele are 20 of Australia's richest 100. He also tells of two women who worked behind a garbage truck for two years so they could afford to spend time at the resort.

But it is the ministry performed at the resort Mr Duffy thinks has been important. Three women in the most recent weight manage-

ment program come to mind. They had come for more than weight control.

One's husband had just left her. Another had been moving all over the world with her husband, a mining engineer, and she had no permanent home or friends. They wanted to talk about their spiritual yearnings.

The third, a woman of about 35, had been a ward of the state and abused by a foster father who paid her money to keep quiet. By 14 she was working as a prostitute.

"She came to a weight-management program, but she really wanted to discover God," says Mr Duffy. "I was able to share with her the story of Mary Magdalene."

Several positives have come from the sale, he says.

"The staff are grateful for future employment, and I don't think Warburton will lose its mission. Most potential buyers felt the spirituality was an important part of the deal."—*Bruce Mannors*



*Jonathan Duffy.*



While some do express anger at the sale, there does seem to be a sense the inevitable has arrived. Counselling from within the church and from outside is available for those who request it.

The new owners have given assurances staff who wish to keep the Sabbath will be allowed to do so. The owners will be introduced to staff on September 20.

Some staff will receive a "loyalty payment."

"This will be for those who were at the hospital on January 28, 1998, and who stay through until the transfer to Prospe Pty Ltd," says Pastor Currie. "We're still working on the final arrangements."

#### A message in the sale

"The sale of the hospital sends a message that we must be careful in our operations and building programs," says Pastor Currie, "that we do sufficient research with consultants to make sure any projects that should be earning funds are able to be operated in the black and not the red."

And, he adds, because of the losses and loan and staff contingencies, there will probably be no funds left from the sale for any other purpose. (The sale price is not publicly known because of a confidentiality agreement.)

"What it does mean is that the union will not have to underwrite losses any further and that money will go back to the conferences, where it belongs.

"Our health emphasis must now be more at the local church than in an institution."

On whether the decision could have waited until church restructure was completed, when an Australian union with more reserves could have supported the hospital, Pastor Currie notes the decision to sell came before restructure was on the agenda.

"The time it has taken to sell the hospital helps us understand how important it was to put it on the market when we did. The new union would probably not want a cumbersome debt."—Bruce Manners

## THE WARBURTON DREAM

I feel sad, no, devastated, that the Trans-Australian Union Conference has sold Warburton Hospital. However, because the decision came more than two years ago, my feelings are tempered by a sense of relief; the grieving can now begin.

Warburton Hospital has a distinguished history of compassionately helping the sick, and a proud history as Australia's longest-standing health resort. I value history.

Unfortunately, the hospital's clientele has drifted to other, more fashionable centres with alternative philosophies. I wish I could reverse history.

The failure of the hospital is not the result of bad management, non-committal staff or a lack of clinical skills. Rather, it is the change in current health-care needs, the ability to treat many more diseases specifically and the financial changes forced by governments and other health-industry bodies.

#### The church can be proud of the hospital's history

The resort brings back pleasant memories for me. A medical student, I worked in hydrotherapy, laboratory and radiology. Guests appreciated the baths, pools and gymnasium.

Then, as a doctor working in the hospital, I spent nine years in the 1960s, 1970s and 1980s delivering babies (always at night it seemed), detoxifying and rehabilitating people addicted to alcohol and drugs, giving anaesthetics, removing tonsils and appendixes, and treating country and city patients.

I've been a board member as the representative from the South Pacific Division for the past nine years. Of the current members, I think I have the most detailed knowledge of the hospital.

Yes, I'm sad to see it move from church ownership. However, I'm not sad to belong to a church that has shown, during almost all the 31 years of my association with the Warburton Hospital, tremendous financial and personnel support to keep it operating.

We can be proud of those who saw in Warburton Hospital a dream in which to personally participate.

#### I have a dream . . .

The Seventh-day Adventist Church's health message will not disappear with the loss of the hospital. The hundreds of disciples trained at Warburton now live in many parts of Australia and New Zealand, and are the church's health outreach in their communities.

The church in Australia will continue to search to find the "entering wedge" a reality in this new century. And not just vicariously from a hillside in the Yarra Valley, but personally in many other hearts and homes as individuals and, corporately, as churches.

#### Don't let the dream die

When the Trans-Tasman Union Conference sold the Auckland Adventist Hospital last year, it left a financial legacy that has been committed to health education and promotion for the people of New Zealand.

Although Warburton will not leave such a positive financial legacy, I hope the individuals, churches and conferences of Australia will not let the Warburton dream die, but keep the right arm strong and healthy.—Dr Percy Harrold, director, Adventist Health Department, South Pacific Division



# PROTESTANTS REACT AS VATICAN PROCLAIMS NOT ALL CHURCHES EQUAL

## *Ecumenical gains questioned.*

**T**he Vatican has dealt a blow to Catholic-Protestant relations by reaffirming its doubts about the validity of Protestant churches and by ordering its bishops not to use the term "sister churches" in reference to them.

An official note by Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, warns describing Protestant churches as "sister churches" can cause "ambiguities."

Another document, *Dominus Iesus*, published by the congregation, declares churches that do not have a "valid Episcopate [bishops] and the genuine and integral substance of the Eucharistic mystery are not churches in the proper sense."

The two documents suggest a distinction between the Catholic and Orthodox churches, and Protestants. Both avoid using "church" when referring to Protestants, adopting instead "ecclesial communities."

### **The cardinal's note**

Cardinal Ratzinger's note on the expression "sister churches,"

approved by Pope John Paul on June 9, was published in *Adista*, a Catholic publication in Rome.

Cardinal Ratzinger also sent a separate letter to the heads of Catholic bishops' conferences warning bishops should not use the term "sister churches" when speaking of "the Anglican communion and non-Catholic ecclesial communities."

The cardinal's "authoritative and binding" four-page note gives a detailed history of the term "sister churches," explaining it is used in reference to Orthodox churches.

"It must always be clear, when 'sister churches' is used in this proper sense, that the one, holy, Catholic and apostolic Universal Church is not sister but 'mother' of all the particular churches," the note says.

"One cannot properly say the Catholic Church is the sister of a particular church or group of churches. This is not a question of terminology, but of respecting a basic truth of the Catholic faith: that of the unicity of the Church of Jesus Christ. In fact, there is but a single church, and therefore the plural term churches can refer only to particular churches."

The note ends with a warning: "Sister churches' may only be used

for those ecclesial communities that have preserved a valid episcopate and Eucharist."

### **The other declaration**

*Dominus Iesus* is largely a reprimand of Catholic theologians who "have argued all religions may be equally valid ways of salvation."

According to the declaration, the Congregation for the Doctrine of the Faith is concerned about "the rapid spread of the relativistic and pluralistic mentality" among theologians. It states Catholics must "firmly believe" in the "unicity" of the Catholic Church and "in an historical continuity between the church founded by Christ and the Catholic Church."

The declaration adds that while there can be "many elements of sanctification and truth" in other churches and ecclesial communities, "they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church."

The declaration again makes a distinction between "churches"—an apparent reference to the Orthodox Church—that do not accept the "primacy of the Bishop of Rome" but retain "apostolic succession and a valid Eucharist," and "ecclesial communities that have not preserved the

## Seventh-day Adventist Church leaders have their say

**D**r Ray Roennfeldt, senior lecturer in theology at Avondale College, calls the *Dominus Iesus* declaration "the pope's response to the pluralism of postmodernism."

John Paul's courage to speak against it is "admirable," says Pastor Ray Coombe, director of inter-faith relations for the South Pacific Division, "but it's a reminder of the Catholic Church's arrogant claims."

Despite making significant modifications since the Second Vatican Council, the church still maintains it

is the one that has been entrusted with "the very fullness of grace and truth" (page 11).

So, where does this leave church unity? "It throws cold water on the ecumenical hopes of some," says Dr Roennfeldt. The declaration uses the word "wound" to describe the lack of unity among Christians, "not in the sense that the Catholic Church is deprived of her unity, but in that it 'hinders the complete fulfillment of her universality in history'" (page 11).

Pastor Coombe says the Seventh-day Adventist Church "applauds the declaration's affirmation of the primacy of Christianity over other religions as the way of salvation," but suggests "the Catholic Church is subordinate to the authority of Scripture and is judged by it."

Dr Roennfeldt asks: "Is Seventh-day Adventist theology better suited for conversation with postmoderns if the Catholic Church's response to them is to take the 'we-have-the-absolute-truth' hard line?"



valid Episcopate and the genuine and integral substance of the Eucharistic mystery, [and] are not churches in the proper sense."

### Protestant reaction

In Geneva, Paraic Reamonn, press officer for the World Alliance of Reformed Churches, which has 215 Protestant churches as members, says: "Vatican II's statement that the one church of Jesus Christ 'subsists' in the Roman

Catholic Church was widely recognised as opening up an ecumenically important distinction between the Christian church and the Church of Rome.

*Dominus Iesus* is part of a sustained effort by Catholic conservatives to deny this, and to return to what is, even in Catholic terms, an over-simple identification of the two. Again, Cardinal Ratzinger's denial that the relationship of the Roman Catholic Church with Orthodox churches is a relationship 'between sister churches' is hard to reconcile with papal statements, even by the present pope. . . ."

The World Council of Churches (WCC), also based in Geneva, reacted to *Dominus Iesus* by affirming in a statement "the importance of genuine ecumenical dialogue, and of common Christian witness on the problems facing the world today."

Dr Tom Best, a theologian and WCC staff member, says in the statement: "All churches have gained enormously from the recent entry—through the Second Vatican Council in the 1960s—of the Catholic Church into the ecumenical movement. Within the framework of the WCC, and in the wider ecumenical movement, many sensitive conversations are under way about the relationships of the churches to one another.

What a loss if these were hindered—or even damaged—by language which precludes further discussion of the issues."

In London the Archbishop of Canterbury, George Carey, leader of the worldwide Anglican Communion, says in a statement about the declaration that his communion "does not for one moment" accept its ministerial orders and Eucharist are deficient. Dr Carey pledges to continue improving relations with Catholics.



*The declaration by the Vatican that not all churches are equal seems to be at odds with statements made by the pope.*

By restating the long-held view of the Catholic Church on the position of other Christian churches, this document breaks no new ground," Archbishop

Carey says.

"But neither does it fully reflect the deeper understanding that has been achieved through ecumenical dialogue and cooperation during the past 30 years.

"The idea that Anglican and other churches are not 'proper churches' seems to question the considerable ecumenical gains we have made."

John Wilkins, editor of *Tablet*, an influential Catholic newspaper published in London, describes the declaration as "very, very backwards . . . enormously negative."

At least the declaration will challenge liberal Catholic theologians to "use their creativity to get round it," which might lead to firmer ground than existed before it was published.

Wilkins says he believes the Catholic commitment to ecumenism is irreversible, but acknowledges the pope must also have been involved in *Dominus Iesus*: "He can't have ignored this document."—Luigi Sandri/Cedric Pulford/Edmund Dougue/ENI



## Jews extend hand to Christians

Nearly 170 leaders from all branches of Judaism signed a statement calling on fellow Jews not to fear and mistrust Christianity, and to acknowledge the church's efforts in the decades since the Holocaust to amend Christian teaching about Judaism.

"Nazism was not a Christian phenomenon," says the statement, released by the Baltimore, USA-based Institute for Christian and Jewish Studies. Nazism could not have taken place "without the long history of Christian anti-Judaism," but Nazism itself "was not an inevitable outcome of Christianity."

If the Nazis had succeeded in exterminating all Jews, the Christians would have been the next targets, the statement says.

### North, South Koreans pray

North and South Korean Christians are praying for reunification of their countries. The South Korean National Council of Churches, in agreement with the North Korean Christian Federation, has published a prayer guide all Koreans can follow in praying for reconciliation.

South Korea has 17 million Christians. North Korea says there are 12,000 Christians in the country (although an estimated 90,000 worship in 500 house churches).

—Religion Today/www.religiontoday.com



# NEW ATTITUDES ON CHURCH EMPLOYMENT

**C**olin Clark is the church's human resources director, based at the South Pacific Division (SPD) offices in Wahroonga, NSW. He understands the church, having worked within it for 28 years as a teacher and later as a counsellor (he has a masters degree in counselling). He has also worked in the mission field. In his counselling work he became heavily involved in careers guidance. He has also been a consultant and director of a human resources company.

Mr Clark has been the SPD human resources director for more than a year. *RECORD* asked him about his role.

## How have you found working with the division administration?

I've found our division administration is firmly committed to the mission of the church. There's a strong desire to see a living, vibrant church grow. I've found an administration that encourages creative thinking and is challenging us, by example and word, to tackle the "too hard" basket. To me this is very healthy.

## So what are the negatives of your role?

Well, there are quite a few more positives, but let me answer the question.

Because the church is representatively owned and operated by such a vast mixture of people and cultures, the decision-making process is at times painfully slow. Having so many committees slowly filtering change and progress can be very frustrating and time consuming.

For example, in constructing job descriptions I've found that some administrators are members of more than 60 boards and committees. If it were possible to draw up a flow

chart of our SPD committee system, I suspect it may well resemble a plate of spaghetti!

Don't get me wrong. I'm not opposed to the committee system. The alternatives are not good.

## Is anything being done to sort this out?

Yes! Special projects officer Pastor Calvyn Townend is currently unraveling the spaghetti, and we expect to have significant streamlining of the committee system to present to the SPD session beginning on October 30.

## Why do you smile when you say that?

Because any changes have to be processed by the committees. But let me add that I'm confident appropriate revision will occur, because we have an administration willing to tackle difficult issues and a constituency that will encourage well-designed change.

An example of this is the current major restructuring of our unions. Our administration recognised the inefficiencies, prayerfully and professionally designed the changes, and consulted widely throughout the process. The restructure was then overwhelmingly approved by both union constituencies.

## What do you currently have on your agenda?

Quite a number of things, but let me share just one. In regard to church employment, I'm keen to see the lines between church employees and members fade a little. In recent times we've seen significant change in the way society regards work. While baby boomers valued the security and commitment associated



with working for the same employer for life, the emerging generation X tends to value variety and independence. The belief that jobs are for life is a thing of the past. These cultural changes are translating into our church work force.

And we're seeing this impact as the number of church employees leaving church employ appears to be increasing. We must adjust to this. I would like to see more of our members, particularly young people, giving prayerful consideration to the possibility of including a period of denominational service in their career path. Keep in mind we're still very keen to accommodate those who want to make a lifetime commitment.

## Do you believe church members are interested in greater church involvement in this way?

Yes. Recently we placed an ad in the *RECORD* for expressions of interest from church members willing to serve on church-related boards of management. We received a very strong response from all over the division. Two months after the closing date I was still receiving inquiries, and many of the respondents expressed appreciation for the invitation to be involved.

I was also impressed with the lev-



els of commitment, experience and expertise of those who responded. A number of them also indicated they would like to be considered for appropriate positions in the future.

**Working for the church would be quite a change. This would probably mean lower pay and being subject to transfer.**

It would be quite a change, but let me deal with the two issues you raise.

Pay. You won't see the term "generous remuneration package" in any of our job advertising. Stewardship is a fundamental aspect of Adventist beliefs and is an important component of our remuneration rationale. Anyone who seeks church employment for the money would be making a big mistake.

There is, however, a developing trend for church remuneration to be influenced by market rates. This is currently a sensitive issue for some of our employees and we—by that I mean a network of committees—are currently in the process of reviewing church remuneration practice.

Transfers. Our employees are subject to transfer, and the South Pacific Division covers a large area. However, two changes have impacted on transfers:

First, transfer frequency is decreasing. And, second, opportunities for mission-field appointments are decreasing as Pacific Adventist University trains more and more quality local personnel.

But we do have church members with quality credentials happily and successfully moving into church employ. James Kent is just one example (see box).

**Some suggest the church uses old, inefficient methods and is resistant to change.**

That may be the case in some isolated pockets, but generally speaking, not so in the year 2000. Mind you, I believe being resistant to change is very important if you're referring to the church's core values or beliefs. On the other hand, my observation is that we're doing well in adapting our practices and procedures to changing cultures and situations when applying those core values and beliefs.

For instance, in a relatively short period of time we've moved from tent evangelism to satellite evangelism. We're the pacesetters in this area and the envy of other denominations. Then there's the union and committee restructuring I've mentioned.

Our upcoming SPD session will be employing electronic voting to facilitate greater efficiencies of time and process. We're now using video conferencing to enable better utilisation of time and finances, and allow for greater involvement from those at a distance.

There's now an employment section on our church web page ([www.adventist.org.au](http://www.adventist.org.au)), so members can have ready access to any

employment opportunities. Our administrators now participate in performance appraisal and, according to the General Conference human resources director, we're again setting the pace for our worldwide church. In 2001 I expect a ministerial appraisal program will be implemented.

Think about our institutions and services: ADRA, Adventist Media, Avondale College, Pacific Adventist University, our schools, Sanitarium Health Food Company, Sydney Adventist Hospital and Signs Publishing Company. Inefficient and resistant to change? I don't think so.

I'm encouraged by the church's growing willingness to look at ourselves and say, "I believe with God's help we can do this better"

**What are your challenges for the future?**

The first thing I learned in this job is that the Lord is the church's Human Resources Director, not me. No person cares so much about us. He wants the very best for us and His church. He wants us to utilise all our gifts.

The gospel is about valuing people, therefore our priorities for the future are to develop more effective support for our personnel. We need procedures and practices that facilitate a smoother running, more effective church.

Another major future challenge is the development of appropriate support to our union missions. We have a lot to do in this area.

I'd also like to include the point I made earlier about fading those lines between our lay members and our paid employees. The most significant human resource in the church is our church membership. We need increased consultation and interaction between our laity and church employees.

Finally, our goal for the future, despite the challenges and change, is to maintain our focus on the mission of the church. **R**

## James Kent now works for the church

**A**fter attaining a Bachelor of Business, James Kent began his career as an accountant with a large international company. His climb up the corporate ladder saw him progress through a number of high-profile toy manufacturing companies, gaining further qualifications and eventually becoming finance manager.

In 1997 he sought church employment and was appointed bursar at Pacific Adventist

University in Papua New Guinea. He more than halved his salary, but he says he's gained much more. Instead of profit, he's now working for something he really believes in.

Does he have frustrations? Yes. But at the end of each day he goes home knowing he's doing something significant in the spreading of the gospel. James and Lilian believe they made a wise decision.

*This interview was prepared by the RECORD editors.*



# THE SEARCH FOR GOD

**S**earching for a God to Love is the results of 10 years God-sustained work, according to author Chris Blake. A lecturer in communications at the Adventist Church's Union College in Lincoln, Nebraska, Blake has produced a carefully crafted, enjoyable, inspiring and God-focused book.

*Searching for a God to Love* was written to fill a gap in Adventist literature and with a specific audience in mind.

"I wrote a book that I feel good about handing out," Blake says. "*Searching for a God to Love* is a sharing book, a book to give away. I can confidently state there's never been a book quite like it in all of Adventist publishing.

"I wrote the book for the people we all know whom we've not been able to reach with God's love," he says. "For years I've looked through our Adventist literature for something to give to my relatives and friends, but I could find nothing, really.

"These relatives and friends I call 'believing unbelievers,' people who may believe in a God but don't believe what they have heard about God. They aren't ready for *Steps to Christ* or any of the 'missionary' books we pass out by the thousands.

"I wanted to give them something fresh, provocative, fun, broad-minded, biblical, sensible and real. In my years as editor of *Insight* magazine I grew to appreciate these qualities in writing."

Drawing from an eclectic range of sources and ideas, Blake has created a entertaining, highly readable and challenging book. The most immediate comparison in style and attitude is the writing of Philip Yancey. It has a similar honesty, open-mindedness and spirit.

However, Blake believes *Searching for a God to Love* also has a certain element of Australian-ness in its

approach. "I believe that much of Australia—with that direct, sceptical, fun-loving, courageous attitude—is a well-suited audience for *Searching for a God to Love*," he comments.

The book is first a book recognising questions. It asks hard why questions such as, Why so much suffering? Why does God seem to be a tyrant in the Old Testament? Why does God allow His followers to muck up so much? Why would God fry people forever? and seeks to make sense of it all.

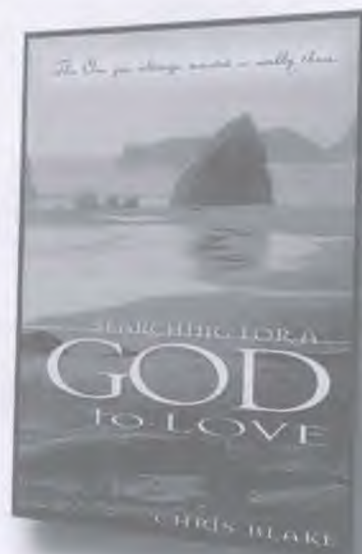
Blake actually suggests that, if the book doesn't make sense, the reader should toss it away.

But it isn't another dry textbook on God. Blake also expresses and explores the personality and emotions that are a part of being human and must be a part of a relationship with God.

"The emotional, 'illogical' part of love is also reflected, because the ultimate purpose of the book is to enable people to fall in love with God. This love goes beyond fear or respect—we're talking about the passionate, crazy, relentless love for which the heavens fall."

Blake's lively presentation of these two complementary ways of discovering God has attracted wider attention. Word Publishing—publishers of popular Christian authors such as Max Lucado, Chuck Swindoll and Tony Campolo—has reached an agreement with Pacific Press and is publishing *Searching for a God to Love*. Word plans to release the book to a much wider audience this month.

Blake is surprised the book is to be republished so widely without changes. "Astoundingly, this includes the seventh-day Sabbath and the Adventist take on the state of the dead. This is truly unprecedented, and I'm just hanging on to God for the ride. Moreover, Word has asked me to write another book for next year."



Despite this success, Blake is more excited about another impact the book has been having among its readers. "The most excellent news is *Searching for a God to Love* is actually changing lives," he says. "I have received many written and verbal responses from people who have committed or recommitted their lives to God. Those changes are the most heartening aspect of this book."

Don't read *Searching for a God to Love* because a review in *RECORD* recommended it; because it is enjoyable to read; or because it might be destined to become a landmark in recent Adventist publishing history—although all those things are true. Read it because it might change your life; it can help you to a greater appreciation of God and a new and deeper relationship with Him. Read it, then buy a copy for a friend. **R**

*Searching for a God to Love*, by Chris Blake, Pacific Press Publishing Association, Boise, Idaho, 1999; softcover, 256 pages. Price: \$A27.95; \$NZ37.95; K57.95. Available through Adventist Book Centres. Reviewed by Nathan Brown.



# YOUTH AND THE FUTURE

by Graeme Perry

**h**ow do our young people view their future? That was the question I asked in my doctoral thesis. [*Visions of the Future: A Study of Hunter Region High School Students' Perceptions of the Future*, reported in the September 16 RECORD.]

It's easy to look into the bright eyes of children and ask, "So what do you want to be when you grow up?" Children's spontaneous responses often reveal their futures are fantasies. Futures they are illogically confident about at that moment.

Asking teenagers a similar sort of question is more daunting, especially with questions such as, "What are your hopes?" "What are your greatest fears?" Having developed the ability to think abstractly, they'll often hesitate, turn away as though to gain time to shuffle through the varied potentials for their personal future, and then, sometimes, respond.

Sixteen-year-old Jacqui recently replied, "I really don't want to be lonely. I want a partner who I'm in love with, but not necessarily married to; kids; and to be quite accomplished in a career I love. But happiness is more important than money."

David said, "I'd like to be financially secure and surrounded by people who appreciate my company, especially someone I'm romantically involved with."

Both feared being left without family or friends, marrying the wrong person and were wary of new technology.

## Asking the questions

I asked these questions of more than 2000 high school students (Years 7, 9 and 11) from 19 government and non-government schools during my research. The students revealed their important, shared hopes were for a career, marriage and family. Other points brought out by the study include:

- financial security, home ownership and having a car were more important to males than females

- career success, travel, educational success and being happy were more frequently expressed hopes for females

- the greatest fear for both genders was their own death, followed by being sad, the death of someone close and being unemployed

- boys were more afraid of accidental injury and paralysis than girls

- girls expressed more frequently the fear of having no friends

- the greatest concerns students had for society and the world were maintaining peace, improving the environment, positive social change, avoiding nuclear warfare and controlling crime.

When asked about the future, most (63 per cent) indicated positive, optimistic feelings, many (30 per cent) were unsure of their feelings, but quite a few (7 per cent) were definitely pessimistic. More than a third said they had negative feelings about the future.

Since these youth shared so many similar hopes and fears, what were the influences that caused wide variations in their feelings about the future? Was it their different visions of the future? What was affecting their hopefulness?

These students were asked their opinions about 11 issues relating to the future—the environment, peace, politics, crime, technology, equity, finances, relationships, health, religion and education. Overall, students were optimistic about future peace, technology, relationships, finance, health and education. An analysis of these results indicates that youth percep-



tions of the future were related to the type of school they attend, their quality of school life, how their family functioned, gender and other personal and background variables.

## Seventh-day Adventist schools

Compared to other students in this study, students in Adventist schools were more positive about the future importance of religion and belief. They claimed their religion informed them about the future and affected their feelings about the future. In fact, analysis indicated they believed this more strongly than any other group in the study.

Seventh-day Adventist students were shown to be significantly more pessimistic about the environment, social equity, personal finances and crime. These different opinions may reflect the curriculum taught in Adventist schools (although other possible influences should not be ruled out). For instance, themes in religious studies include views of a cataclysmic end. A picture is presented of "an earth waxing old like a garment"<sup>2</sup> populated by increasingly wicked inhabitants,<sup>3</sup> including people likely to mistreat and harass those



with different beliefs.<sup>1</sup>

When asked, some Adventist school students suggested the ideals of stewardship taught seemed to imply that visions of personal financial success were inappropriate.

How did these visions impact on the optimism of students in Adventist schools? This study showed that, for all students, positive feelings about the future were associated with optimistic opinions about the issues of technology, the environment, personal finances, personal relationships and health. Seventh-day Adventist school students were more pessimistic on two of these feeling-related factors—the environment and personal finances.

### Life satisfaction

It must be noted, though, that students in Adventist schools, like other students, were more strongly affected by negative feelings associated with school, school achievement and overall satisfaction with life than their opinions about the future.

Satisfaction with life was most strongly related to intimacy in the family—demonstrated by open and clear communication, and being there for each other. Achievement and recognition of personal status at school also increased satisfaction with life. Conversely, conflict in the family and negative feelings about school brought reduced satisfaction with life.

While the experience of students in Adventist schools may be different, the students' overall optimism isn't controlled by their different visions of the future, but rather their day-to-day experiences at school and at home. Emotional resilience in children largely depends on the quality of school life and the functioning of their family. **R**

1. A Smith, "Solid goals hold negative feelings at bay," *Newcastle Herald*, May 27, 2000.

2. Psalm 102:26.

3. 2 Timothy 3:1.

4. 2 Timothy 3:12, 13; Revelation 13:16, 17.

Graeme Perry teaches at Macquarie College in Newcastle, NSW.

# PRAISE FROM A PRISON CELL

by Mervyn Cowley

I woke up in a prison cell this morning. Before I had time to feel sorry for myself, I found myself praising the Lord.

You may not think there would be much to praise the Lord about in prison, for the fact that I'm in prison means my freedom has been taken away from me. But there are many different types of prisons besides the one I find myself in. And they don't have the bars and razor wire that contain me.

Take, for example, the blind. They're prisoners in a world of darkness. Without colour. I thank God I can see the beauty of what He has provided as I look through my cell window.

So many are prisoners of their mind through mental illness. I praise God I'm not a prisoner of my own mind. I'm able to enjoy life, even here in my prison.

Others have physical afflictions that keep them prisoner in a wheelchair through lack of mobility. I thank the Lord I still have the function of all my limbs, and I can get around unaided.

Many are prisoners in their own homes simply because they are old and society shuns them as being useless and worn out. I thank the Lord I can still do a hard day's work. I can still meet and talk to people.

Finally, many are prisoners of Satan because they follow him and not the Lord. I praise the Lord because I *did* wake up—in a prison cell.

Even though I'm in prison, He's only a prayer away. **R**

Mervyn Cowley writes from a medium-security correctional centre. He wrote the above for *Signs of the Times*, but we felt it had a message that would be of benefit to *RECORD* readers.





***I dumped much of my frustration on God, and allowed Him to deal with me in His way. It was great.***

## Up 'n' at 'em

HELEN, E-MAIL

I want to thank Gary Christian for his article ("A more appealing Appeal," July 29). I started on the Appeal when I was about six, but haven't been involved over the past 10 years. The article inspired me to "have a go" in my neighbourhood this Sunday morning.

In two hours I collected \$70, with only three refusals. I felt more comfortable going around familiar territory, and introduced myself as "Helen from down the road" or "Helen from across the street." The people were friendly, and now I feel I know my neighbourhood a lot better. Letter-boxing for Jesus videos is now on the agenda—when the Appeal finishes.

Giving options took some pressure off doorknocking and, when I did do it, it wasn't so bad. God bless you, Appeal collectors, fundraisers, donors and organisers.

## Missed opportunity

D H THIELE, PAU, PNG

To judge by the honour roll published in RECORD (Noticeboard, August 26), women almost never retire. What commitment to service. In particular, I noted the name of Martin Ward, who has served for decades in the mission field as well as Australia. Judging from the list, his wife, Olga, who served by his side over those same years, must still be teaching back at Pacific Adventist University.

On the list I see a number of other male workers who, I suspect, must be enduring a solitary retirement rather than enjoying it with their wives. Can this be true? (At PAU, we haven't seen Olga since Martin left.)

People suggest we don't ordain women ministers because we practise institutionalised sexual discrimination. It's a shame RECORD provides evidence that supports such slander in not ensuring the church's female workers are honoured in the same way as its males.

*The Martin and Olga Ward question has led to the discovery that RECORD receives only the names of those who receive sustentation through the church, not all who retire from church work. We are contacting conferences and institutions to see if that can be remedied.*

## The golden rule

LAWREEN McIVER, E-MAIL

I feel sympathy regarding those who've had painful experiences within the Adventist Church and decided to leave it ("Former Adventists share their pain," June 17). However, I've found that many expect others to do for them what they've never been prepared to do for others. But even when we do for others, it's no guarantee we'll not have pain, disappointment and other negatives of life.

I've been through widowhood and experienced the sharp ends of people's tongues, loneliness and things too numerous to relate. The fact is, my personality may have brought some of those things upon me.

I dumped my frustration on God,

and allowed Him to deal with me in His way. It was great—not at the time but, on reflection, I wouldn't have wanted it any other way. It boils down to each of us treating others how we'd like to be treated. That's not easy—it takes time and effort.

## Think it through

V TROUNSEN, WA

I read that the term "disfellowshipped" is now changed to "removed from membership" ("No Adventist will ever be 'disfellowshipped' again," July 22). What a magnanimous attitude! Try explaining it to a hurting [former] member.

Our church should be a sanctuary for sinners, but it seems it is devoid of the feeling Christ showed. Was Mary Magdalene treated in such a manner, for example? There are many wonderful members in the church family, but I do feel its hierarchy needs to understand the problems that cause so-called offenders to do whatever they've done to be removed from membership.

More empathy, please.

## Just a coincidence



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



# children

Find the words in the puzzle below.

Water John Preaching Baptise Jesus  
Jordan Gospel River Spirit Dove

J T I R E T A W H S  
K W T V J V J M A N  
B J O G T P N K Q P  
J O C E O G R Y R O  
I H G N S I B E E A  
G N J S V I A H N C  
T M C E U C T T P L  
I V R G H S E P J T  
R Q W I O O E O A O  
I K N B R S R J V B  
P G E V O D P L V R  
S X G L A K L E V N  
C E C N V S A J L D



Peta Taylor

## Weddings

**Alves—Maenza.** Ricardo Alves, son of Agostinho and Ire Alves (Sydney, NSW), and Silvana Maenza, daughter of Umberto Maenza and Agata Calarco (Sydney), were married on 3.9.00 in St David's Uniting church, Haberfield.

Nataniel Pereira

**Courtney—Molloy.** Donald James Courtney, son of Bruce and Kay Courtney (Sunshine Coast, Qld), and Lee-Anne Molloy, daughter of Bruce Wincomb and Elaine Lillystone (Mount Tamborine), were married on 3.9.00 in the Tamborine Garden Wedding Chapel, Mount Tamborine.

Adrian Raethel

**Maxwell—Kefford.** Thomas McCausland Maxwell, son of Keith and Eileen Maxwell (Gulgong, NSW), and Sue-Anne Kefford, daughter of John and Wendy Campbell (Brisbane, Qld), were married on 3.9.00 in the Springwood church.

Bob Possingham

**Ridley—Lewis.** Philip Ridley and Ann Elizabeth Lewis (both of Auckland, NNZ), were married on 2.4.00 in the Papatoetoe Adventist church.

Brendan Pratt

**Small—Whippy.** Ricky Desmond Small, son of Ted Small (Manilla, NSW) and Elaine Keegan (Hillend), and Lavinia Whippy, daughter of Peter (Suva, Fiji) and Salote Whippy (Wainunu), were married on 26.8.00 at Warren, NSW.

Ray Dickson

## Obituaries

**Atkinson,** Roy Desmond, born 22.4.08 on the Sunshine Coast, Qld; died 11.8.00 at Caloundra. He is survived by his nephews, Barry and Norman Davis (Brisbane).

Neil Tyler

**Broad,** Agnus Ida, born 1.6.17; died 15.1.00 in Rowethorpe Nursing Home, Bentley, Perth, WA. She is survived by her husband, Berwin, and her daughters, Dianne (Perth), Yvonne (Wellington, NNZ) and Vivienne (Kohukohu). Agnus was a much loved wife, mother and tireless worker for the church.

Neville McKenzie, Dale Arthur

**Bull,** Phyllis Annie, born 18.1.15 at Hockley, England; died 2.8.00 in Adelaide, SA, after suffering ill health for a year. She was predeceased by her husband, Charlie; also her son, Kenneth. She is survived by children and their spouses, Rose and Don Fiegert, Anne and Rodney Thomson, and Fred Bull.

Will Grobler, Fred Webb

**Burghess,** Vera Elsie, born 6.2.15 at Mackay, Qld; died 9.8.00 at Mackay. On 10.8.33 she married Cecil, who predeceased her on 21.4.88. She is survived by her sons, Ken, Lionel, Norm (all of Mackay); her daughters, Nelly Warren (Herberton) and Betty Smith (Dysart); and her brothers, Albert (Brisbane) and Arnold (Sydney, NSW). Vera was a faithful Adventist all her life and longed for the Lord's coming.

David Lamb

## Positions vacant

▲ **Apprentice Cook**—Warburton Health Resort requires an apprentice cook for its busy vegetarian restaurant and hospital. Some evening and weekend work is required. The successful applicant must be self-motivated, willing to work hard and show a keen interest in vegetarian cuisine. This position can be left open until the end of the school year for the right applicant.

**Applications** should be forwarded to: Food Services Manager, Warburton Health Resort, PO Box 300, Warburton Vic 3799. Inquiries phone (03) 5954 7409.

▲ **President**—Kiribati Mission, Western Pacific Union Mission

▲ **Doctor**—Sopas Hospital, Papua New Guinea Union Mission

▲ **ADRA Director**—Honiara, Western Pacific Union Mission

▲ **ADRA Director**—Lae, Papua New Guinea Union Mission

**For further information** see SPD web site <www.adventist.org.au> or contact the Human Resources director, phone (02) 9847 3208.

## Avondale Foundation Annual General Meeting

Notice is hereby given that the Annual General meeting of The Avondale Foundation will convene on October 22, 8.30 am in the Conference Room of the South Pacific Division offices, 148 Fox Valley Road, Wahroonga, NSW.

Reports by the President and Treasurer will be presented and questions will be fielded from the audience.

All Foundation members are welcome to attend.

Phillip Brown

**Dixon,** Robert Alwen, born 21.2.28 in Adelaide, SA; died 19.7.00 at Millicent from a terminal illness. In 1948 he married Rae Chambers. He is survived by his wife (Rendelsham); and his children, Margaret Cabot (Millicent) and Jan Hales (Southend).

Lesley Giddings

**Fitzgibbon,** Isabelle Mary, born 1915 in Ireland; died 8.6.00 in Charles Harrison Nursing Home, Cooranbong, NSW. She is survived by her sons, David and Gregory; and her four grandchildren. She followed Jesus all her life and was greatly loved by her family.

Ormond Anderson

**Hannah,** Raymond, born 4.12.15 at Lawrence, NSW; died 12.8.00 in Maclean Hospital. He is survived by his wife, Gertie (Woomba); and his sons, Desmond and Stephen.

Justin Lawman

**Herbert,** Laurel Lenore, born 22.2.26 at Cairns, Qld; died 19.8.00 in Adelaide, SA. On 21.2.53 she married Harold. She is survived by her husband; her children and their spouses, Geoffrey and Christine (Brisbane, Qld), Sandra and Gary Hobbs (Murray Bridge, SA); Brett and his partner, Elaine; her sisters, Dot and Earlene; and her 15 grandchildren. Laurel was a serving elder of the Murray Bridge church at the time of her death.

Dave Hamilton

**Honnor,** Margaret Ethel, born 29.11.01 at Coromandel, NNZ; died 10.8.00 in Gracedale Rest Home, Mount Roskill, Auckland. In 1924 she married Harold, who predeceased her in 1954. She was also predeceased by her four-year-old daughter, Alice, in 1930. She is survived by her sons, Charles (Beckenleigh, Qld) and Harold (Brighton, NSW); also her sister, Grace Knight (Auckland, NNZ). Ethel was a gracious lady whose Christian love and commitment to God had a powerful influence in the schools where she taught so effectively, as well as in the church and community. She is sadly missed by family and all who knew her.

Harry Tressler, Geoff Game

**Jones,** Edith, born 9.1.12 at Dinnington, West Yorkshire, England; died 21.8.00 in Armadale Hospital, WA. She was predeceased by her husband, Frederick. She is survived by her daughter and son-in-law, Dianna and Kenneth; and her three grandchildren (all of Perth). Edie will be sadly missed by her family and friends.

Dale Arthur, Andrew Skeggs

**Lipanic,** Jean, born 22.3.11 in Auckland, NNZ; died 26.11.99 in Middlemore Hospital, Auckland. She was predeceased by her daughter, Kay Smith; also her son, Anthony. She is survived by her sisters, Hilda, Dorothy and Violet James. Jean had worked in Sanatorium cafes at Christchurch and Auckland, and was a



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member of the Brentwood Avenue church.  
Errol Singer

**Lister, Doris Marjorie** (nee Harrison), born 31.10.05 at Hawthorn, Vic; died 21.8.00 at Wallaroo, SA. In 1926 she married William, who predeceased her in 1965. She is survived by her sons, William (Albany, WA) and Earl (Adelaide, SA); and her daughters, June Cartledge (Moonta, SA) and Iris McArdle (Port Augusta). Doris had a long and fruitful life of faith and abiding trust in God.  
Clive Nash

**Littlejohn, Esme Jean Littlejohn**, born 1.5.09; died 15.8.00 in the Rotherham Nursing Home, Sydney, NSW. She is survived by her husband, Bill; and her son, Malcolm Osofrot. She was a member of the Epping (NSW) church. Esme brought Bill into the church and he later became an elder.  
Robert Parr  
Rod Anderson, Ivan Baxter

**Loffler, Frederick**, born 13.3.26 at Stonefield near Burra, SA; died 11.8.00 in Esperance Hospital after a prolonged terminal illness. He is survived by his brothers, William (Tanunda), Percy (Nuriootpa) and Horice (Claire); his sisters, Joyce Pointon (Gawler) and Glory (Sydney, NSW). Fred was a thorough Christian gentleman and a good student of the Scriptures.  
Eric Kingdon

**Long, Edmond**, born 10.11.29 at Granville, NSW; died 15.8.00 at home in Dural. In 1953 he married Doreen. He is survived by his wife (Dural); his daughter

and sons-in-law, Sharyn and Ian Low, and Wendy and Ken Smith; his son and daughter-in-law, Rodney and Suzanne; his mother-in-law, Ethel Crane; and his nine grandchildren. Eddie lived a full and vibrant life; accomplished much in his 70 years, touching the lives of so many. He was foremost a missionary at heart.  
Peter Theuerkauf  
Bruce Grosse, John Knight

**Matej, Hans Peter**, born 26.11.48 in Wiesbaden, Germany; died suddenly 20.7.00 at Prospect, SA. He is survived by his parents, Eddie and Marianne. Peter immigrated with his parents in 1957; was baptised by Pastor Rickmann in 1963; attended the Prospect SDA high school and Avondale College, planning to become a missionary.  
Ray Stanley, Will Grobler

**Shields, Lindsay Victor**, born 1917 in Perth, WA; died 16.8.00 in Perth of a terminal illness. On 28.12.43 he married Gwen. He is survived by his wife; his children and their spouses, Delmae Hackford, Beth and Lyndon Sperring (all of WA), and Ross (Vic). He was a man much loved and respected as a teacher; and friend to all. He taught at Prospect, Fulton and Hale School (WA).  
Merv Chapman

**Smith, Scott Andrew**, born 9.3.80 in Brisbane, Qld; died 20.8.00 in Brisbane. He is survived by his parents, Jean and Norm (Inala). Scott was a gentle natured young man and attended Inala Adventist church.  
Humberto Rivera

**Snider, Ganger Ian**, born 29.8.32 on Palm Island, Qld; died 21.8.00 at Kuranda. On 4.4.57 he married Queenie. He is survived by his wife; and his sons, Ian and Robert (all of Kuranda). He was a real Christian gentleman.  
Nigel Ackland

**Stone, Margaret Esme**, born 8.4.18 at Nords Wharf, NSW; died 18.8.00 at Kurri Kurri. She was predeceased by her husband, Carl, on 23.8.92. She is survived by her children and their spouses, Carl and Helen (Neath), Carolyn and Brian (Brisbane, Qld); her sisters, Lillian and Alice; her seven grandchildren; and three great-grandchildren.  
Ted Hill, David Coltheart

**Williams, Louisa May**, born 18.12.10 at Wallerawang, NSW; died 15.8.00 in Tanderra Nursing Home. In 1932 she married Fred, who predeceased her in 1978. She is survived by her children, Les, Faye Glynn, Merv, Bob, and Judith Harding. Lou was a very hard-working woman, active in the church and a member of the local CWA.  
Danny Bell

## Advertisements

**Note:** Neither the editor, Signs Publishing Company, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A33; each additional word, \$A1.65. For your advertisement to appear, payment must be enclosed. Classified advertisements in the Record are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

**South New Zealand Conference Special Session.** Notice is hereby given that a Special Session of the South New Zealand Conference of the Seventh-day Adventist Church will be convened in the Bishopdale church, corner Breens Road and Bonita Place, Bishopdale, Christchurch, NZ, on October 22, 2000. The program will convene with registration of delegates at 8.30 am and seating at 9.00 am. The business session agenda will consider the following: (1) Recommended changes to the SNZ Conference administrative structure; (2) Any necessary amendments to the constitution; (3) Allocation of capital funds available from the sale of Ilam Lodge.

**WTS Furniture Removal.** Local, country and long-distance. Storage provided and packing supplied. All goods insured. Free quote. PO Box 214, Williamstown Vic 3016. Phone (03) 9397 7190 all hours. Mobile phone 0412 383 140.

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**Child Care Worker.** Do you enjoy working with small children and are excited about being part of their development and growth? Vineyard Child Care Centre in the Northern Beaches area of Sydney is looking to fill a number of staff vacancies between now and the beginning of the new year. If you have experience and qualifications, initiative, a love for children 6 weeks to 5 years and want to be part of our professional team, please send your résumé to Dianne Butler, 32 Vineyard Street, Mona Vale; phone (02) 9979 6708 or fax (02) 9979 4147.

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**Real estate—Cooranbong area.** Spacious executive style home on 7 acres—12 min from College towards Maitland. Spectacular views. \$A295,000. Also, 7 acres vacant land, dam and creek. (\$A125,000). Phone (02) 4938 0360.

**Scandinavia and Russia Tour—** May 20—June 13, 2001. Join experienced tour leaders, Keith and Ngaire Clouten, to Denmark, Norway, Sweden, Finland, Estonia and Russia. Highlights include 3 days in St Petersburg and a week in Norway's magnificent fjords. Write *Northern Splendour Tour*, Box 198, Cooranbong NSW 2265.

## Finally

To love and to labour is the sum of life; and yet how many think they are living when they neither love nor labour.



Shukran  
Gracias  
**Thank you**  
Merci  
Asante Sana  
Xiaaverstillin  
Danke  
Grazie

## 2000 IS SET TO BE A RECORD YEAR.

ADRA-Australia would like to again pass on our sincere thanks for the outstanding support we are receiving from the members and friends of the SDA Church in the South Pacific Division.

While in 1999 52 per cent of our funds went to our own territories in the South Pacific, your increased support has allowed us, with the help of AusAID, to strengthen our operations in Asia and expand our assistance to needy countries like Malawi, Mozambique, Sudan, Rwanda and Madagascar, where the needs are so great. Our ADRAcare program in Australia is also growing strongly.

ADRA worldwide is currently assisting almost 20 million people per year in more than 120 countries - making it the most widespread Protestant charity organisation on earth. Projects implemented in 1999 totalled over \$A265 million.

How was all this accomplished? Because of the dedication, prayers and genuine care given by you, our ADRA partners. Without you, none of it would be possible.

~~ADRA.~~ You helped 37 people every minute of every day in 1999.

While the successes are numerous, we must also remember those who have risked much in serving our Lord through ADRA. In some of the more volatile outposts we have recently seen staff gaoled, attacked and, sadly, even lose their lives while serving Jesus through their service to their neighbours. Many regions are not safe, but where people are in real need, ADRA is nearly always there.

Through the provision of education, food, clothing, shelter, water, refuge, counselling, relief, employment or health - your agency is able to continue changing the world, one life at a time.

While the statistics are outstanding, we do well to remember that every beneficiary is a mother, father, son, daughter, aunt, uncle or grandparent. Real people with real cares and hurts, real goals and real loves. People who, for the most part, are thrown into difficult circumstances by their birth, race, lack of opportunities or local wars and disasters.



**ADRA**  
*making a world  
of difference!*

**THESE ARE THE PEOPLE YOU ARE HELPING,  
AND THEY SAY THANK YOU.**

ADRA Australia, Reply Paid 61, PO Box 129, Wahroonga, NSW 2076 Phone 1800 242 372

ADRA New Zealand, Reply Paid, Private Bag 76900, Manukau City, New Zealand



Look for the  
code where-  
ever you give