

# RECORD



*Pastor Allan Walshe, president of the New Zealand Pacific Union Conference, and Simon Power, Rangitikei MP, unveil the commemorative plaque at the official opening of the new International Students Centre at Longburn Adventist College.*

## New centre at Longburn to impact the world

*Palmerston North, New Zealand*

International students at Longburn Adventist College, Palmerston North, New Zealand, have a new home with the recent opening of the school's new International Students Centre (ISC).

Pastor Allan Walshe, president of the New Zealand Pacific Union Conference, officiated at the opening along with other dignitaries, including local MP Simon Power and the president for the Manawatu Ethnic Council, Gerald Wong.

"There's no question that Longburn impacts New Zealand," says Pastor Walshe. "Now it has the potential to, in a small way, impact the world."

"These young people come from all over the world, often from non-Christian backgrounds, and find themselves in a Christian environment. As part of the program, ISC students attend church every Sabbath, are cared for by a marvellous staff of committed Christians, and make friends with Christian youth. Some of it has to rub off. Often they go back to their home base with a change of philosophy for life.

"Who knows," says Pastor Walshe, "one of these international students may even become a Hudson Taylor."  
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# Thoughts on Bruce Almighty

The title of the movie *Bruce Almighty* caught my attention. I guess it wouldn't have had the same impact if it had been named *Fred Almighty* or *Susan Almighty*. For a fleeting moment I wondered how a sign *Bruce Almighty* would go on my office door. But the concept of the movie got me thinking. And, no, I haven't seen the picture; I'm writing this the day *before* its release in Australia.

Christian film critics in the US, I notice, are divided about its value. I won't attempt to judge it, because I can't, and, besides, that isn't the point here.

The story is about Bruce Nolan (played by Jim Carrey), a self-centred man whom

food, how will you get it across contested borders or to those in countries where they are oppressed? Through another miracle?

Miracles are fine and, if you're God, you can create one whenever you want. But if you decide to create a continuous miracle, how long does it go on for before it ceases to be a miracle and become an everyday event? What restrictions on human choice are set in place with a continuous miracle? And, if you are God, is there then a danger that people will begin to worship the miracle rather than God?

What about working on world peace? Where would you start? The Middle East? The civil wars in African nations? Or you

work together. Yet people go hungry because someone with authority—a warlord or bureaucratic contrivance—stops or tampers with the food supply. Peace breaks out in one place and war begins in another. And the poor remain poor for a variety of reasons.

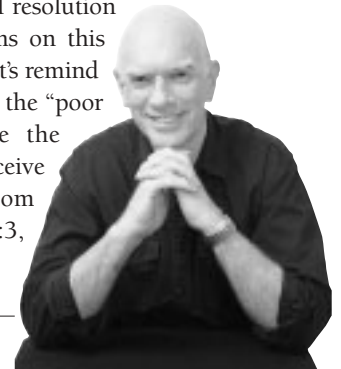
The core problem is sin. Fix the sin problem, and the other problems are solved. This is what God Almighty worked on. Jesus is His response.

## Why act as if we are God?

You won't find a sign saying "Bruce Almighty" on my office door. It smacks too much of—to use what seems to be considered an old-fashioned term—blasphemy. Yet how often do I—do we—act like we are God?

It happens when we act as if the world revolves around us. As if we're immortal. As if we know everything and have all the answers. As if we can tell God what to do. Even in our Gethsemane experiences, we like to ask God to fix the problem but have in mind how. This is the same as praying, "Not Thy will but mine be done!" When I do that, I act as if I'm Bruce Almighty.

Let's allow God to be God. Let's allow Him to work His wonders in and through us as we wait for Him to bring the final resolution of all problems on this planet. And let's remind ourselves that the "poor in spirit" are the ones who receive the kingdom (Matthew 5:3, NIV).



Bruce Manners

**You won't find a sign saying "Bruce Almighty" on my office door. It smacks too much of . . . blasphemy.**

God calls into His office. God, if you've ever wondered, is American, black and (the feminists were wrong) male, and played by Morgan Freeman. God gives to Bruce His powers for a week—he becomes Bruce Almighty.

## What would you do?

This is the point—if you were God, what would you do? If you were omnipotent, what changes would you make to our planet? Where would you start?

How about world hunger? How would you fix it? Food for everyone? How? Multiply loaves and fish, perhaps? Manna from the sky? Create a glut of food?

If you decide to go the miracle route, that of miraculously supplying food, is this a once-only situation, or will you plan to keep it going? And what are you going to do for the farmers who just lost their income? If you decide to create a glut of

could start simply—by fixing Iraq. And, remember, we want long-term peace.

What persuasion will you use? What promises? What are the trade-offs? Or will it take another miracle?

## The Almighty Jesus

Only one human could add the word *Almighty* to His name and be true to its meaning—Jesus. Yet He didn't bother attempting to bring peace to the Middle East. Sure, He fed several thousand a meal or two, but it was short-term only. He had sympathy for the poor, but didn't supply a long-term solution, for "they will always be with you," He said.

Jesus, the real God-man, worked to a different agenda. He tackled the base problem, the condition of the human heart.

The frustrating thing about our planet is that world hunger, the lack of peace and poverty could be fixed if we humans would



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Our vision is to...  
**know**  
**experience**  
**and share**  
our hope in Jesus Christ!

- Church owns DIAL-A-PRAYER trademark • Inaugural convention for Singles Ministry leaders
- Long-serving LE retires • Virtual Jerusalem in Victoria • Whistling in church • and more

—Compiled by Kellie Hancock—

● The federal **trademark for DIAL-A-PRAYER** is now owned by the **Adventist Church**. The revised DIAL-A-PRAYER ministry was released in the Greater Sydney Conference on Sabbath, April 12. It will be **on trial** in the North Shore area of Sydney, NSW, to test all of the functions. Once the trial sorts out the bugs in the



system, it is planned that this ministry will be expanded to other areas and owned and operated by local churches with a team of pray-ers specialising in intercessory prayer. Watch this space for updates.

● A **singles leadership convention** is being held at Crosslands Youth and Convention Centre (Sydney) on August 15-17. “**Singles ministries leaders from New Zealand and Australia** are invited to attend this **inaugural training event** that will cast a vision for future singles ministry activities,” says South Pacific Division Family Ministries director **Dr Bryan Craig** (pictured). “We plan to explore ways of empowering local leaders to function more effectively, develop their leadership styles and establish more effective singles ministries in each conference. More information is available from conference Family Ministries directors. (See also, Noticeboard.)



## SOS issued from Queenstown



**T**he Signs rack at Queenstown Airport (pictured), the port of entry of snow-sports enthusiasts and hikers from around the world to South New Zealand’s ski fields and Fiordland, is under threat due to a lack of support.

“I’m issuing an SOS—Save our Signs,” says Pastor Des Hills, volunteer Signs Ministry coordinator. “The display rack will be withdrawn at the end of September unless more sponsors are found.” Some 200 Signs a month are currently being sent, but these need more people to sponsor them.

The hope was, that with the site rental paid, sponsors would come on board, Pastor Hills says. But this has not happened, with just \$NZ500 of the annual \$NZ4500 needed for the 200 subscriptions and display stand rental donated.

“There is no [Adventist] church in this significant and very popular tourist town,” he says. “The litebox needs the ‘ownership’ of the entire New Zealand membership, as the nearest church, Dunedin, is always short of Signs for the litebox, which can sit empty.”—**Lee Dunstan**

● Did you know that just as your thumbprint is uniquely your own, so your brain is totally distinctive; or that studies have shown that stress destroys brain cells? Some 97 participants delved into the wonders of cellular memory at **Women’s Ministries seminars** held at Burwood Adventist Community church and Ballarat church, Victoria, on May 26 and 27. **Dr Arlene Taylor**, a brain function specialist from the US, shared new research that shows how each action, behaviour and choice a person makes affects every cell in their brain and body. The discovery of cellular memory has



given rise to virtually unlimited implications for everyday living. One participant observed after attending the seminar, “Truly, we are ‘fearfully and wonderfully made.’”—**Susie Potts**

● **Tom Jakupec** (pictured), a **literature evangelist** (LE) since 1991 in Stanthorpe, Qld, recently **retired**. Northern area LE manager **Ken Read** attended Stanthorpe church to present Mr Jakupec with a plaque and express appreciation for his service. Although Mr Jakupec felt that his age and language abilities (English is his second language) would hinder his LE efforts, he exhibited perseverance and tenacity and **covered every home in the Stanthorpe area several times**.



● A **family visit to first-century Jerusalem** is currently (July 1 to October 16) available at the **Jewish Museum of Australia** (St Kilda, Melbourne). “To market, to market” is a hands-on display where children—the display is aimed at children aged six to 12—can experience the feel of Jerusalem from the time of King Herod to the Roman procurators and explore day-to-day activities. Phone (03) 9534 0083 for times and more details.



● Midtown Christian Fellowship, in Anchorage, Alaska, recently offered **free bicycle tune-ups** to cyclists at the junction of a popular bike trail. In **eight hours they serviced more than 50 bicycles**. One young man, when he found out they were a church group, said, "Yeah, the Big Guy upstairs isn't done with me yet; but I've been kinda running from Him." Some people waited in line for an hour, giving **opportunity for friendship building** through the Servant Evangelism project.

## Whistling in church

**C**ould this be the most unusual instrument in a church music group?



A retired funeral director, former Olympian and twin brother of an Australian character, Crusty the Clown, Paul Newberry plays what could be the most unusual instrument in an Adventist church music group.

Mr Newberry—who became a member at Whangerei church in NNZ four years ago as a result of the Dwight Nelson evangelistic series—plays an instrument known as a swanee whistle or lotus flute. He taught himself to play a melody line on the whistle, which is apparently very unusual.

With no finger holes to help set the note, this instrument with an internal slide stick is normally used to perform sound effects such as pops, slides and whistles in old-style bands and orchestras.

He now accompanies the cello, violin, flute and organ players on the 100-year-old whistle at Whangerei church each Sabbath.

● Residents of Sara, a rustic town in the Central Philippines, are responding to the Adventist message. Some **128 Filipinos were baptised** on May 31. **Dr Abdulmussin Abdulmajid**, a regional evangelist, held a campaign culminating several months of local activity that acquainted people with the church.—ANN

● Those who imagine that student outreach to their communities is a challenge might want to consider **the impact of students at the University of Eastern Africa, Baraton**, a Seventh-day Adventist institution. The university family witnessed the **baptism of some 556 young people** on May 24, as a result of Baraton students' outreach to secondary schools in the region. According to **Dr Mutuku Mutinga**, president of the school, college students were better suited to reaching those still in secondary education. "Young people seem to **talk each other's language**," he says. "The college students are **looked up to** by the younger students; they are listened to."—ANN

● **Three of four people in France** have **never read the Bible**, and only half of the homes in France have a copy of Scripture. These statistics have in part inspired a 2003 "Year of the Bible" campaign in which the Seventh-day Adventist Church in Paris is participating, under the umbrella of the United Bible Societies. **FestiBible** was held at the main Adventist church in Paris, May 14-18, and featured a special program for children, exhibitions on the history of the biblical text and on the impact of the Bible in Europe. Conferences on "The Bible and archaeology: Jerusalem and Babylon in the time of Nebuchadnezzar," and "The role of the foreigner in religious traditions" were also held.—ANN

## Days and offerings

**July 12**—World Mission Budget Offering

**July 19**—Bible Sabbath (Bible Society) Offering

## Off the record

● **Dr Mavis Gaff-Smith** (pictured), a member of Wagga Wagga church, NSW, **recently published** the book **Midwives of the Black Soil**



**Plains**, which was launched on International Midwives Day at Wagga Wagga Hospital by Kay Hull, MP. The book recounts the history of midwives in the isolated areas of western NSW. Profits from this book go to the Fistula Hospital in Ethiopia to assist women who have sustained injuries and fistulas during childbirth.

● **Winsome Abbott**, a Brisbane-based **Adventist dietitian**, has received **recognition for her research** into the cause and treatment of night blindness that occurs in liver-transplant patients (Flashpoint, October 26, 2002). Her name is listed, along with her work, in the book **Who's Who in Australia**. Cambridge University in the UK has nominated her for "International Health Professional of the Year."—**Reg Harris**

● At the Australian National University's recent graduation service in Canberra, ACT, **Gemma Christian** graduated with a Bachelor of Science with **Honours in Chemistry**. Her professor advised her to apply for the university's highest award, but **she had declined, saying she wanted time for her church** and music associations. However, at her graduation she was presented with the prestigious award anyway.





## Adventist minister attends 50th anniversary celebrations of the Queen's coronation in UK

**P**astor Richard Daly, the district minister for Bristol, in the UK, was invited to attend a special service in Westminster Abbey celebrating the 50th anniversary of the Queen's coronation on June 2.

The service was attended by seven members of the royal family, politicians, past Prime Ministers, High commissioners, and 1000 invited members of the public. All guests during the service shared with the Queen in a commitment to four areas: Faith in God, hospitality to our neighbour, responsibility in service to others, and respect for each other.

Together with various prayers, readings from select passages in the book of Kings and choral music, the service reflected a very spiritual and reverent atmosphere.

During the fanfare procession large screen projections simultaneously reflected the Queen's original coronation procession in 1953.—*BUC News*

## Accountant becomes pastor

**P**astor Paul Kotanko was ordained to the gospel ministry in his home church of Nunawading, Victoria, on May 31.

Originally he wanted to be a missionary doctor, but his poor grasp of chemistry ended this dream. Instead, he became an accountant, but the desire to be a missionary was still very strong.

While on a picture-taking tour of Asia he decided to quit his job in Melbourne and volunteer as an English teacher in Korea.

The call to ministry was confirmed while there and he studied theology at the Adventist International Institute of Advanced Studies near Manila in the Philippines.

While there, Pastor Kotanko met a fellow theology student, Myong, and within a year they were married. They now have two sons, Christian and Samuel.

Pastor Kotanko has served in the

Victorian Conference for some six years at churches in Warragul, Bayles, Leongatha, Longwarry, Geelong, Eastside, Camperdown, Warrnambool and Hamilton.

Pastor Des Potts—his mentor in Geelong for two years—spoke during the ordination service of the heroes who have climbed Mount Everest. He likened a pastor's role not to the heroes who climbed, but to the Nepalese sherpas who help the heroes. Real gospel ministry is being a sherpa and helping other people succeed in Jesus.

Pastor Glenn Townend, Ministerial Association secretary for the Victorian Conference—a classmate of Pastor Kotanko's at Nunawading Adventist Primary School in 1970-71—charged Pastor Kotanko with the

responsibilities of ministry from 2 Timothy 4:1-8.

Pastor Kotanko sees ministry as giving people spiritual "night glasses" so that they can clearly see Jesus.



*Pastor Kotanko (right) with his wife, Myong, and sons, Christian and Samuel, at his ordination service.*

## New centre at Longburn to impact the world

(Continued from page 1)

The new centre for international students at Longburn consists of six classrooms, a staffroom, three offices, a resource room and a computer suite.

Some 50 international students from several different countries—including, Japan, Korea, China, Taiwan, Fiji, Germany and the Pacific islands—are currently attending the ISC.

Peter Kilgour, principal for Longburn Adventist College, reports that the development of the ISC was a self-funded project. "It was paid for out of cash earnings from international student enrolments," he says.

"We've appointed a full-time director for the ISC—Alison Tooley—to help with

recruitment, code of practice implementation, and to be a liaison between the language centre, the day school and the residence department."

A new program starting this month involves five months of intensive English language instruction to 20 Japanese students who are coming from Saniku Gakuin Academy, a sister Adventist school in Hiroshima, Japan.

"While most of our international students are here long term, we are also



*Visiting dignitaries greet students outside the new International Students Centre at Longburn College, New Zealand.*

preparing short-term 'Kiwi taster' courses," says Ms Tooley. "This will allow visiting international students to learn English while experiencing New Zealand culture over a four- to six-week period."—*Kellie Hancock*

# Pastor prays for locals

Ringwood, Victoria

The church minister and another member from Ringwood church, Melbourne, Victoria, are being bold for Jesus and doorknocking their local area to pray for neighbouring residents.

RECORD asked Pastor David Edgren to share a report on what's been happening in the streets of Ringwood since March this year.

## What are you doing?

We're knocking on doors in our community and offering to pray for people's personal requests.

When I go to the door I say, "Hi, My name is Dave. I'm from the Adventist church here in Ringwood. Every week we pray for another street in Ringwood. This week we're praying for your street. I'm wondering if there are any specific things we can pray about for you or your family."

Then I write down their prayer requests and hand them a small "Prayer Promise" card.

We knock on doors for 30 minutes each week. Then on Sabbath morning at 9.00 am the prayer group prays for the street of the week and brings those resident's specific requests before the Lord.

## Where are you doing it?

We started with the streets nearest to the church and are working out from there.

The prayer group meets at the church before Sabbath school.

## Why do it?

There are many things that Christians do for the world that they are quite capable of doing for themselves. There's nothing wrong with disaster relief, peer support groups, soup kitchens, health programs or many other forms of outreach, but the world can (and do) provide these things for themselves. There is one thing Christians can do that no-one else can. We can pray to Jesus for them. We believe in the power of prayer, why keep it to ourselves?

## Where did the inspiration come from?

A couple years ago I read a book called *Beyond the Fringe*, by Nick Pollard. It gives a number of strategies for reaching people outside the church. Prayer visiting was a suggestion that it planted in my heart and mind. I just had to try it!

## Who is involved?

Guy Smith, a church member, and I do the visiting. I call Guy the Ringwood Church Prayer Warrior. His passion for prayer inspires me. He's the one who's given me the strength to begin this program at Ringwood. We've invited many people to join us in doorknocking, but so far the two of us are soldiering alone!

There are a few church members who meet together for the prayer time.

## What reaction are you getting?

The reaction from church members is interesting. They all think it is a great idea but can't see themselves getting up the nerve to try it. It does seem really intimidating the first time you go out prayer visiting. But each time it gets easier.

Each time before we go prayer visiting we pray together that the Holy Spirit will prepare the hearts we are about to encounter so that they will be trusting and open toward us

The rewards are so great! Very few people are rude or stand-offish. Some are amused, but most are truly touched that we are willing to pray on their behalf.

The reaction from the community has been really amazing. I was expecting scepticism or outright rejection. But the majority of people are genuinely touched that we would consider them in our prayer time. I've seen numerous people get tear-filled eyes as they open up and share painful family situations that need immediate prayer.

I think we underestimate the power of the Holy Spirit in the lives of people who have yet to meet Jesus. He is actively working in the hearts of most people, drawing them toward Jesus and His loving Father. We are merely conduits of that love.



*Each local resident receives a prayer promise card as pictured above to remind them that Adventists from Ringwood church are praying for them, and the people in their street.*

From the reactions of the people so far I've come to the conclusion that many worldly people have a much stronger belief in a Higher Power than we assume. They're hungry for someone to save them from their directionless and pain-filled lives. And we have the answer!

If I had to put the general reaction into words it would be, "You have access to the God of the Universe and you are willing to use that access for me and my family? Where do I begin?" Many people comment what a wonderful idea it is and they thank us for our interest and our commitment to pray for them.

# South Pacific Division benefits from worldwide Thirteenth Sabbath Offering

An Adventist Aboriginal centre in Australia, and new churches or chapels in Papua New Guinea will be the recipients of the Thirteenth Sabbath Offering collected last week in Adventist churches around the world.

The Aboriginal Centre will be a place where people from isolated Aboriginal communities can be accommodated when visiting Perth, WA. Although urban based, the centre will have space, trees and a relaxed Christian environment.

“To have to stay in an urban jungle with the noises, the concrete or brick walls all around, the smells of a busy city, and the constant rushing—when the open spaces, smell of the bush, easygoing pace and the stars to sleep under at night has been the norm—is too much for most,” says Pastor Gordon Smith, Aboriginal Ministries coordinator for the Western Australian Conference.

It will fulfil the following objectives:

- Provide hostel accommodation for



*The Aboriginal Centre planned for Perth, WA, will among other things provide accommodation for students such as those pictured with David Fletcher, chaplain at Karalundi Aboriginal Education Centre.*

long-term and short-term medical patients.

- Provide hostel accommodation for upper secondary and tertiary students.
- Provide a place of accommodation for country Aboriginal people wanting to visit friends or relatives in Perth.
- Be a centre for evangelism for indigenous people living in the Perth metro-

politan area—and a centre through which the Aboriginal and Torres Strait Islander students from the ATSIM Bible College can gain work experience.

- Be a worship centre every Sabbath for indigenous people living in Perth, with many who want to know and follow God, too self-conscious to have to confront a mainly white congregation.

High-growth areas of the Papua New Guinea Union Mission (PNGUM) will also benefit when some 25 churches or chapels will be built as a result of these financial gifts. Churches such as Yanga, near Lae, where among others, Pastor Thomas Davai, PNGUM president, and his family have committed their time to help build the church and conduct meetings.

“I’m looking forward to conducting evangelistic meetings in this village when the church is completed,” says Pastor Davai. “It is not yet completed, and we hope that the Thirteenth Sabbath Offering will help in some ways.”

**Did you miss the opportunity to bless these South Pacific Division projects with your Thirteenth Sabbath Offering last week? It's not too late. Place your offering in an envelope clearly marked—Thirteenth Sabbath Offering, South Pacific Division—and include in the collection at your church this week.**

## Educators meet to talk mission

*Honiara, Eastern Solomon Islands*

The Trans-Pacific Union Mission (TPUM) has organised a meeting of its education directors to help schools find money and meet basic requirements.

“Many Adventist schools in the Pacific islands are going through hard times,” says Dr Barry Hill, the education director for the South Pacific Division and one of the presenters at the meeting. “So, we met to review the situation and prepare the directors to assist schools more professionally.” Other presenters included Dr Ian Whitson, Pastor Titus

Rore and Steve Cram from the TPUM.

The meeting—at the church’s Eastern Solomon Islands Mission office in Honiara, May 4-7—is, according to Dr Hill, a first for the directors.

Sessions focused on roles and responsibilities of directors, and the development of skills such as planning, report writing and fundraising.

Each mission director—Apisai Mahe from Tonga, Peni Dakua from Fiji, Lester Jacob from the Western Solomons, Evan Sale from the Eastern Solomons, Billy Leta from Malaita and Robert Reggie from Vanuatu—also reported on trends



*Education directors of the Adventist Church in the Trans-Pacific have met to learn how to help schools in their missions find money and meet basic requirements.*

and issues in their mission.

Dr Hill says, “The group is committed to lifting the quality of education in the Trans-Pacific.”—**Brenton Stacey**

# A difficult place

by Lee Dunstan

**T**he mission field of South West Papua Mission (SWPM), Papua New Guinea (PNG), is literally only a stone's throw from Australia. Here the border between the two countries runs within sight of mainland PNG north of the Talbot Islands, in Torres Strait.

Contained within the SWPM are the large lowland provinces—Gulf and Western Provinces—through which flow the Fly, Kikori and Purari rivers that empty into large deltas on the Gulf of Papua. The town of Kikori, upstream from the Kikori delta, is SWPM headquarters. Until he was transferred at the end of 2002, Pastor Makau Daroa, 51, was its president.

Pastor Daroa is now president of Madang Manus Mission on the opposite side of the country. He told me a little of the work in his former mission, its successes and challenges.

Pastor Daroa is from the neighbouring Central Province (the area around Port Moresby), but has worked in the highlands as a pastor, in Central and Sepik Missions as a departmental director, then as Family Ministries director for the union. His first appointment to presidency was to the SWPM, in 1999.

He is a product the church's Kabiufa Adventist High School, Goroka, and Sonoma Adventist College, New Britain, where he attended as a married student with his wife, Glenda. The couple have four adult daughters.

Pastor Daroa says he likes SWPM. "It contains many interesting places," he says. "Also, most of the travel is by boat, pleasantly navigating its rivers."

He says he also loved the people there. "They know Christ, but aren't committed," he says. "Our role was to build friendships. But their pressing needs are physical—making a living and health—so we first try to meet those needs, then we move on to their spiritual needs.

"The people realise that we help them by

providing health care. One problem in PNG is the potential for AIDS. The church has been involved in AIDS-awareness education and that sort of thing, and that has helped overcome barriers.

"People flock in, particularly in Western Province [on the Irian Jaya border]. The work is growing fast, but we're challenged with how to nurture new members, and how to keep them. We have 26 organised churches and 72 'grow-one' hand churches. Just nine full-time pastors care them for. We have another 18 volunteers."

Like most of the other presidents I've spoken with, Pastor Daroa has high praise for the contribution of Queenslander Cliff Morgan's Volunteers in Action organisation. He says it's a significant contributor to progress in remote areas of the Western Province.

"The volunteers live and work in a community, perhaps looking after two or three churches. If we had more money, we would give them more materials—boats, picture rolls, books to sell or give away—but their small needs mostly go unmet."

Because much of the region is swampy, criss-crossed by hundreds of rivers and channels, and containing few roads, communication and transportation are a huge problem. Read that as a huge expense.

"If you use a boat, the fuel is costly. We get to any area only twice, maybe three times a year, but for most places, once you've been, that's it for that year!"

The mission operates one school, a primary school at Kuri, which is possibly unique in the PNGUM in that it is "100 per cent" financed by a private company. When a logging company negotiated timber rights, the locals asked for assistance for their school, which had been operating for about 10 years. For the past three years the school's staff and operating costs have been met by the company, a real positive for the mission, which struggles financially.



**Pastor Makau Daroa, former president of South West Papua Mission, checks a map of his area.**

With little personal income, financing anything through tithes and offerings is difficult, so the work in SWPM has, to a large extent, been financed through donations and subsidies from other parts of PNG and overseas.

Many churches have been recipients of another Cliff Morgan initiative to re-roof church structures with galvanised iron.

"The people appreciate such generosity of the wider church," Pastor Daroa says. "And while it can be extremely difficult getting such awkward materials into isolated situations, it makes them even more appreciative. Such simple things make a big difference."

He says other "simple" things that, if available, would make a big difference, range from inexpensive picture rolls, books and literature, to boats and outboard motors. **R**

*This is the third in a series of reports by RECORD senior assistant editor Lee Dunstan on the missions and leaders in the Papua New Guinea Union Mission.*



# The face of Jesus

by Brad Watson

As her face comes into focus and fills the camera lens I pray, *God, please let this photo turn out. Let me show others what is happening here.*

Part of me despairs at the cruelty experienced by this woman, and another part simmers with growing anger. And I just feel cheap as she reluctantly takes the money I offer in return for her photo. I promise to tell her story.

Earlier in the day, Julian Archer, the Adventist Development and Relief Agency director for Nepal, had taken a worship service in the small chapel at Scheer Memorial Hospital in Katmandu.

He'd talked about the face of Jesus. What did Jesus look like? Did it matter? Was his skin dark or light? Was his nose chiselled or chunky? Were his eyes brown or Nordic blue? Long hair or short, clean shaven face, bearded or covered with stubble? Did he look like me? Or you?

Leaving Helen Eager from Asian Aid to mix with the girls in the Asian Aid Nepali orphanage, I'd spent the afternoon sight-seeing at a Hindu festival. Some monks had walked across India for months in an annual pilgrimage to Katmandu.

A family cremated one of its own by the river. Hundreds of men in orange robes sat in small groups—posing for fees, sleeping, and smoking or rolling hashish—almost oblivious to the hundreds of thousands of followers who'd come to see them.

One young man was propped on a swing hanging at waist height, nodding his head and jerking awake in a quest not to sleep for several days, to petition his god. Several ascetics walked around clothed only in dust, their hair into dreadlocks.

We drove toward the orphanage as the sun was getting low and I still hadn't taken a photo of the Nepali women carrying the huge loads they are renowned for.

A few days earlier Helen and I had been introduced to a 65-year-old village woman



who had carried a third-degree prolapse for more than 25 years. This poor woman's uterus bulged uncomfortably outside her body and, like so many women in Nepal, repeated childbirths and heavy loads had broken the ligaments that hold it high up in the pelvis. The doctor explained that urine and faecal waste passed through this area too.

Generous donors in Australia were funding a full hysterectomy for this nervous but hopeful woman.

And there, awash in rich afternoon sunlight, was the perfect example of the sort of work that caused such terrible injuries.

"Pull over," I said to our driver. "Just over there."

"What's wrong?"

"Just wait here, I'll be back in a minute. I just want to take a quick photo. I won't be long."

I dodged through the traffic, stumbled down an embankment and crunched along a track to the gravel-crushing plant by a river. The noise was deafening. Rocks the size of watermelons were being ground and crunched in the jaws of this mechanical monster and reduced to quarter-inch

gravel and dust.

What water had rounded and smoothed over hundreds of years, this machine smashed and crushed in a billowing fog of dust in a matter of seconds.

A woman emerged out of the cloud and trudged methodically up a mound of gravel with a huge basket on her back. She was bent over with the weight and moved slowly. It was obviously the end of a long and exhausting day. At a guess she would have been carrying 40 kilograms, possibly more. She moved past and my camera turned to another woman.

It took a minute or so for the grim despair on those faces to register. Those walking by avoided eye contact, as if I were a witness to something they would rather I didn't see. The women waiting to fill their baskets were lined up under the crusher in a cloud of rock dust so thick that their silhouettes were blanked out.

There they scooped up a basket of gravel, heaved it onto their backs and struggled up the gravel mounds.

Some had tears trickling down their faces from bloodshot, grit-filled eyes, and all were caked in dust from head to toe. Some tried to cover their faces with strips of rag while others had given up and came gasping out of the pall, coughing and wheezing, lungs full of deadly dust.

A small girl on a gravel mound, possibly four or five years old, stood up and ran down to her mother to ask when they could go home. The mother paused, bent double by the weight on her back, and was so exhausted she simply motioned tiredly for the child to go back and wait. I noticed other children waiting patiently for their mothers. They played as best they could in the din and noise around the crusher.

The girl returned, disappointed, to wait as I indicated to her mum I would like to take a photo. She and I struggled with a battle within. Pride demanded that she

turn away, while respect for her told me to set the camera aside. However, thoughts of her child led to a quiet acknowledgment of the money I held in my hand and, without her photo I would not be able to tell the story of so many women like her.

I took the photo.

The crushing plant shuddered to a halt. Peace returned to the riverside. The women left quietly, lungs filled and bodies covered with dust, their children chatting and scampering happily by their sides, glad that their long wait was over.

For \$A1.50 per day there is food each night. I'd come to photograph women carrying heavy loads, and couldn't imagine the burden that is their lives. Yet they carry on, if not for themselves then for their children, that they might be cared for.

When I look at the photo now, and look into her face, I somehow see the suffering of Jesus. As I remember her child running happily down the rubble heap at the close of the day I hear the words, "Suffer the little children to come unto me." When I stare into those proud, painful, bloodshot eyes I read, "What you have done to the least of these you have also done to me."

She challenges me in my work with Asian Aid to ask how we can help women and children suffering under the weight of grinding poverty. And she reminds me that no matter how bad things get, never, ever give in!

She looks much older in the photo, but Lalita is 27 years of age and an uneducated mother of three children. She married at the age of 15 and her oldest child was born within a year. He is 12 and works as a house servant for a wealthy family. Dinesh, the youngest, stays with her at the rockcrusher each day and has done so for three years.

Lalita works 10 hours a day for \$A1.50. She has recurrent lung problems. Her dream is to educate her children. **R**

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*Brad Watson is marketing/PR officer for Asian Aid. Asian Aid is a supporting ministry of the Seventh-day Adventist Church and works in India, Bangladesh and Nepal to alleviate poverty through the tax-deductible sponsorship of children's education and women's prolapse operations. By March 2002 more than 850 prolapse operations have been carried out through the donations of Australian women. Asian Aid can be contacted on (02) 6587 6196.*

# The flame rekindled

by Jannene Howse

**W**hen Meridyth Brooks—a highly educated, passionate Christian living in Adelaide—was asked the question, "Why do you worship on Sunday?" she recalls, "It was as if a rock had hit me!"

Born an unwanted child, not knowing her real father, at the age of five Meridyth was caring for her paralysed, bedridden grandparents every third night at home. At this time she had an unexplained dream where she sat on a mountain reading the Bible to young people.

Home life was abusive and unbearable, so she would run to the nearby church every Sunday morning thinking, *God will look after me*. She always returned home to a belting.

At the age of 11, her mother remarried, but she and her new husband fought violently. In fear, Meridyth and her brother locked themselves in the shed for hours. They were regularly beaten.

"The arguments at home were so frightening, that I needed something, and that something was God," she says.

Attending a Christian Easter camp at 16, she learned about forgiveness, salvation and how to love. It was there that she found her passion for the Lord.

"A unquenchable fire was lit in my belly!" she says. "I was a new creature; with reason and hope to live—and nothing would destroy my faith in God! Has it been tested? Yes! But I rejoice in trials as they draw me closer to God to learn what He has to teach me. What could be more exciting?"

Soon after, on the way to church, she was viciously gang raped by four young men.

"Without God," says Meridyth, "I think I would have committed suicide."

Her minister encouraged her after this trauma, visiting weekly for Bible studies. "He never missed, was never late. This led me to become more self-disciplined, and not let my feelings dictate my day."

During this time she discovered joy in

the midst of her trials.

She was invited to share her testimony and the gospel, and spoke in many churches. She studied at Moore Theological College and then another Bible college, where she met and married a theology student in 1973.

When they served as missionaries in Papua New Guinea she found the mountain in her dream. This created a new passion in her and she became more convicted that God's plans were perfect.

This would be tested when, while ministering in Victoria, an unprintable discovery led to her marriage breakdown. She found herself a single mother with two young boys. She began work administering a radiology practice.

Then, in 1987, a minor day surgery turned into a tragic nightmare: "The anaesthetist made a mistake, hit the spinal cord and I was finally discharged 14 months later without the use of my legs."

During this time her 13-year-old son, left alone at home with his brother, became bitter and ran away. And Meridyth found herself in irons from the waist down 24 hours a day and confined to a wheelchair with incomplete paralysis.

"I lost three homes and all my belongings paying for court claims for compensation."

Finding a church that accepted her in a wheelchair proved difficult—lack of access and facilities, also being considered "a bad testimony to the power of God," was discriminating. She finally found an accepting church and minister.

When she accepted her disability, she ignored her doctor's suggestions to stay in bed to lessen her pain. "I came out of hospital and decided to do something with my life. So I went to university!" she says. She now has degrees in disability studies, ageing and rehabilitation, psychology, family therapy and is completing her



masters of social science and counselling.

She has been doing community and counselling work, conducting workshops on relationships, “Empowerment by the Word and Spirit” programs, and working in family therapy for more than 20 years. She also runs home meetings for neighbours and lonely or isolated people.

When she invited her Adventist Polish neighbours along one Wednesday evening, a new light began to shine on her path.

“When Genya and Julian Plewa asked me, ‘Why do you worship on Sunday?’” Meridyth exclaims, “Try as I could to understand, I couldn’t!”

She began asking questions, reading her Bible, writing letters to ministers, checking her commentaries and revisiting her Bible college to discover why.

“They all said pretty much the same thing: that the Catholic Church had changed the day, and really all of us should be worshipping on the Sabbath.”

She finally approached her own minister.

“If I didn’t need my job,” he said, “I would become a Seventh-day Adventist. I actually privately keep the Sabbath and the Bible’s health laws.”

Meridyth says she nearly fell out of her wheelchair!

She joined the Adventist Church in 2000. Soon after her estranged mother rang her following a second heart attack, pleading, “I want a friend like you’ve had. Please pray for me while I give my heart to God.”

“She didn’t know I’d been praying for her for 40 years,” says Meridyth. “So I had the joy of seeing my mum come to the Lord!”

Her love for sharing God fuels her enthusiasm for the Sabbath. “I want to tell the world since I found the Sabbath. I can’t put the light out!” Longing to see the “best-kept secret of Adventists” a secret no longer, she says infectiously, “As SDAs we have the knowledge, truth and life, but we need to set it on a hill and let it shine.”

For Meridyth the Sabbath is an awesome discovery of potential quality time! “Sabbath is a *whole day* to rejoice and commune with Christ! It’s *24 hours* to enjoy His presence, to sit at His feet and learn of Him. It gives *meaning* to my entire life. It *empowers* me for the week and gives me renewed enthusiasm to worship God!

“My greatest desire is to reignite the

unbelievers, she stresses, “Look at the passion Jesus had for people. People everywhere are hurting and we have the answers for a world that is dying!

“We can get out into the community,” she suggests, envisioning groups of people visiting jails, ministering to people who are isolated, in hospitals, working with needy people. “It would break my heart to see us become ‘Saturday Christians’—attending church in the morning and that’s it.”

But, “I’ve never cried more since knowing the Sabbath,” she confides. “I’m so sad. Why? Because I see the possibilities, the hope we can give people. We need to look at Christ. If we know and abide in Him, we won’t be able to keep His love to ourselves—our cup will be running over!

“It will bring a revival as we hold out our light; we will have fresh, new testimonies

**“I want to tell the world since I found the Sabbath. I can’t put the light out!”**

flame of what the Sabbath means to us. We can attend worship, but that doesn’t mean we’re involved with God. Our heart will be where our treasure is. If we love God, we will love to spend time with Him!”

Having discovered a needed spiritual preparation as part of the “beauty of the preparation day,” she believes Friday night can be a time of spiritual renewal and ministry, and suggests groups of families meet to share spiritual fellowship together.

“The King of kings comes to visit me at my house on Friday night!” she exclaims. It is “time to commune with my Father, who has saved and delivered me and healed my spiritual and emotional pain.”

Sabbath school members who also meet during the week, to encourage and pray for each other, delights her. “Sabbath school should be an extension of our lives with each other, not just a one-hour time slot,” she says.

Fervent about using Sabbath time to the full, Meridyth sees Sabbath afternoons providing valuable time for fellowship and ministry to each other—encouragement, confession, prayer and healing—when real spiritual growth can occur.

Motivated by the exciting potential in the unused Sabbath hours for ministry to

to share. I want to encourage Adventists not to keep the knowledge and love of God inside. It needs to be shared!”

As I listen to her contagious fervency, echoes of the words of Isaiah 58 resonate in my mind. “Undo the heavy burdens . . . let the oppressed go free. . . . extend your soul to the hungry . . . and satisfy the afflicted soul, then your light will dawn in the darkness. . . . You shall be called the Repairer of the Breach. . . . If you . . . call the Sabbath a delight . . . honour him, not doing your own ways, nor finding your own pleasure, nor speaking your own words . . .” (NKJV).

Meridyth’s trials continue. One of her sons was brain injured in a car accident; her other son opposes her new belief and she has acute pain causing sleeplessness. These challenge her faith and drive her to God.

“Anything that moves me to tears moves me to pray,” she explains. “God has provided a way for us to respond to trauma. God has given us everything we need for life! Why not access that? How can we reject so great a salvation?”

Jannene Howse writes from Warburton, Vic.

# True reconciliation

by Marlene Cantrill

**R**econciliation? This is how it should be.

Gordon and Meg Kane have lived at Glen Park, Ben Lomond, NSW, since 1953. Gordon has been a hard worker and began farming by growing potatoes and peas, along with sheep and cattle.

He employed many people over the years as labourers, the majority of them Aborigines. Among them was Rex Levi (Duke), who had moved from Moree to Tingha looking for work.

He approached Gordon, and there was a verbal agreement between them. Rex started working on the peas and potatoes. Seeing how hard Rex worked, Gordon asked him to help with stock and general farm duties.

Rex agreed. Their mateship began.

A few years later they were drenching a mob of large wethers. Rex, who is slightly built, suddenly found himself flat on the ground. One of the sheep had butted him off his feet.

When he looked for Gordon to help him out, he saw him flat out on the ground as well. Laughing! Gordon was laughing at the sight of Rex flying through the air.

"I could have been killed, and you're laughing at me?"

"I know," said Gordon rather sheepishly (which was probably appropriate with all those sheep around him), but he was still unable to stop from seeing the funny side of it all.

They began to talk.

Both were about the same age, with growing families, and they discussed their futures and the fact that, one day, they both really would die. They'd become good mates and the conversation ended in a bargain.

"If I die first, I want you to be my pallbearer," Gordon said to Rex.

"Gordon, if I die first, I want you to be

my pallbearer."

They shook hands on the deal.

Rex worked with Gordon on his property for 30 years. They respected each other and often went the extra mile to help each other out.

One night, Gordon drove Rex's wife to hospital when she was in labour. Rex often stayed late to shed the sheep or get that extra job finished. They stayed in touch even after Rex retired to Glen Innes.

On March 6, 2003, Gordon died. He was 80 years old. Well known in the community, people travelled great distances to pay their last respects. Not only did this include Adventists, but a large number of former workers and others within the broader community.

Shane Levi spoke on behalf of Rex, his father, at the funeral: "Not once was there a cross word between us. Often I would say, 'Let's try it this way,' and without hesitation he would agree. He could have



Marlene Cantrill

Gordon and Meg Kane with Rex Levi (centre).

said, 'No, I'm the boss,' but he didn't. That's the sort of man Gordon was.

"He was a great family man and very considerate. He often helped me out. . . . He was a great boss, but he was a greater friend."

Rex then fulfilled the promise he made 25 years earlier out in the paddock. He helped carry Gordon to his final resting place in Guyra Cemetery.

One man showing respect to another. Not black or white. Just best of mates.

This is true reconciliation.

Marlene Cantrill is Gordon Kane's daughter.

Just for children

## WHAT IF ...

... ducks had elephants legs?

They wouldn't be able to walk, swim or fly! Ducks need to be able to do all these things, so God gave them special webbed feet that are most useful when the duck is swimming and fishing for its lunch!

Peta Taylor



## Essential ministries

*Bill Gates, NNZ*

Thank you for some great stories in RECORD and the world edition *Adventist Review*. I especially enjoyed the article “Pacific yacht ministries” (*Adventist Review*, June 14). Congratulations to the church in Queensland for having a great idea, and also to the crew of the yacht who carry out such wonderful work. I also enjoyed Angel Rodriguez’s “Essential worship” in the same issue. We go to church to worship a great Creator God, not so much to be entertained.

*Annette Jones, NSW*

Concerning “Essential worship” (*Adventist Review*, June 14), moderation and balance have their place, but we worship an extravagant God who doesn’t just save, but saves to the uttermost. There are times when moderation is not called for, and extravagant worship is. (Note: Michal became barren when she criticised David’s extravagant worship toward God.)

Extravagant expressions of worship are something we need to explore. In “moderation” there’s a danger of becoming distracted, listless, lukewarm or even cold in our worship experience.

The act of listening is not worship. Worship is an action that engages the whole person. Worship about God in the third person creates a safe distance between God and myself, and can have only a light impact on my life. Worship in

the first person to God is direct communion between me and God. One way opens the door for an impersonal, stand-offish relationship; the other way opens the door to closer intimacy with God, leading us to the place where He can speak directly to our hearts and effect change.

Worship is essential. It’s up to us to seek out the means that enables worship to be one on one, deeply personal (even within the corporate setting), leaving room for God to reveal Himself. Only then will we see ourselves in truth. Only then will our desire to be changed and be more like Him become the strongest passion in our lives. It is God who changes us, and that’s when change happens.

reading, the news items are of interest, the articles uplifting and challenging, and the letters to the editor help keep us up to date with current thought and issues.

Thank you for the great service you make available for missionaries abroad. Please don’t stop it! It’s certainly appreciated. May God continue to bless and guide you in your important work.

## Correction

*C Stanton, Tas*

With respect to the Buckland church being Tasmania’s oldest (Flashpoint, April 26), this is not so. Buckland was built in the 1840s and consecrated in 1848. The

***The act of listening is not worship. Worship is an action that engages the whole person.***

## Thanks and praise

*Ruth Millar, email*

For the past several years, Murray and I have received a complimentary copy of the RECORD each week, many times even before the date printed on the cover.

Now as we return to Australia, I would like to express my sincere thanks to the editorial team for helping keep us informed and in touch with our home country and church. It has been a lifeline in helping us feel connected to home.

We enjoy the varied aspects of the RECORD. The editorials are always worth

oldest church in Tasmania (and the rest of the country as well) is St Matthew’s, New Norfolk, built in 1823.

However, Buckland church has a beautiful east-facing window, brought out from England, and dated somewhere between the years 1350 and 1400.

## Wonderful thoughts

*Martin Brown, Qld*

“The lightness of grace”—what an amazing phrase! I hope the editorial (June 7) evoked much meditation among readers.

Thank you, Deanna Pitchford and RECORD staff, for bringing us back to the church theme for 2003. “The lightness of grace”—not a demand to pay something we can never pay, but asking us to accept the gift of salvation from sin properly paid for (see Ephesians 1:7-10 and 2:1-10).

**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.





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## Volunteers needed

**ESL teachers—China**—to teach English classes, be involved in lectures, testing and promotional programs. Term: 12 months, commencing August 14, 2003.

**Music teacher/Bible instructor/ESL teachers—Ecuador.** Must speak average Spanish. Commencing asap.

**Maintenance supervisor—Middle East College, Lebanon**—to supervise all areas of maintenance as well as the grounds area. Experience required. Full airfare provided. Term: 12 months, commencing asap.

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**Internet:** [volunteers.gc.adventist.org](http://volunteers.gc.adventist.org)



## Appreciation

**Long.** Malcolm and Valmae thank all who sent sympathy messages at the sudden loss of James, their beautiful son. God giveth and God taketh away. Blessed be the name of the Lord.

**Saucha.** Sherree, Rebecca and Gabriel Orr, and John and May Woodward and extended family wish to sincerely thank all those who sent floral tributes, messages, cards, phone calls and donations following the road accident deaths of Kellie, Tema, Leleana and Itai Saucha. Your prayers and expressions of sympathy helped to sustain them during this terrible time. Special appreciation to their many friends in Darwin, whose love supported them in many practical ways.

*Signs of the Times* everytime

## Weddings

**Rae—Coombs.** Benjamin Morris Rae, son of Malcolm and Elenora Rae (Newcastle, NSW), and Jessica Catherine Noelle Coombs, daughter of Leon and Shirley Coombs (Melbourne, Vic), were married on 8.6.03 on the beach, in a cave at Caves Beach, NSW.  
*Graeme Loftus*

**Sreckov—Placer.** Milan Sreckov, son of Georgije and Dobrila Sreckov (Melbourne, Vic), and Elizabeth, daughter of Stanislav and Mirella Placer (Melbourne), were married on 22.5.03 at Hilton-on-the-Park, Melbourne, Vic.  
*Russell Standish*

*Signs of the Times* everytime

## Positions vacant

▲ **Editor—Signs Publishing Company (Warburton, Vic)** is seeking expressions of interest and/or nominations for the position of Editor commencing January 2004. The successful applicant will have a degree in theology, education, journalism or appropriate equivalent; a documented background in quality writing; a strong aptitude for journalism; and a passion for the mission of the Seventh-day Adventist Church. **For further information** contact Dr Barry Oliver, General Secretary, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076; email [boliver@adventist.org.au](mailto:boliver@adventist.org.au); fax (02) 9489 1713; phone (02) 9847 3211. Nominations should include the written endorsement from the person being nominated. The appointing body reserves the right to fill this position at its discretion. Applications close July 21, 2003.

▲ **Deputy Vice-Chancellor—Pacific Adventist University (Port Moresby, PNG)** is seeking expressions of interest and/or nominations for the position of Deputy Vice-Chancellor commencing January 2004. The successful applicant will have a strong background in tertiary-level teaching and administration; appropriate qualifications to PhD level; and a passion for the mission of the Seventh-day Adventist Church. **For further information** contact Pastor Laurie Evans, Chancellor, Pacific Adventist University, Locked Bag 2014, Wahroonga NSW 2076; email [levans@adventist.org.au](mailto:levans@adventist.org.au); fax (02) 9489 1713; phone (02) 9847 3222. Nominations should include the written endorsement from the person being nominated. The appointing body reserves the right to fill this position at its discretion. Applications close July 21, 2003.

▲ **Principal—Heritage College (Vic).** Located in the fastest growth corridor in Australia, this rapidly expanding Adventist school is adding the first year of secondary schooling for 2004. The conference vision is for this school to grow to a complete double stream program by 2015.

▲ **Principal—Nunawading Adventist College (Vic).** This quality double stream Year 7–12 school is developing its site for maximum impact on the local community. With an enrolment of 220 students with adjacent primary school of 150 students, the school is expanding its vision for outreach.

**For further information** regarding these two positions please contact Lyndon Chapman, Education Director, Victoria, on (03) 9259 2151; or email [lchapman@adventist.org.au](mailto:lchapman@adventist.org.au) no later than July 15, 2003.

▲ **Assistant Accountant—Avondale College (Cooranbong, NSW)** is seeking an Assistant Accountant in Financial and Business Services. The successful applicant will report to the Financial Controller and will assist in the day-to-day financial operations of the College. The preferred applicant will be degree qualified. **For further information** please go to [www.avondale.edu.au](http://www.avondale.edu.au) or contact Sonya Muhl, PO Box 19, Cooranbong NSW 2265; [sonya.muhl@avondale.edu.au](mailto:sonya.muhl@avondale.edu.au); (02) 4980 2284; or fax (02) 4980 2269 no later than July 11, 2003.

For church-related employment opportunities visit the Employment section on the SPD web site [www.adventist.org.au](http://www.adventist.org.au).

## 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 RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

**Spotswood SDA church 50th anniversary—July 19, 2003.** Past members, pastors and friends of Spotswood (Vic) church are invited to return to commemorate the 50th anniversary. For inquiries please email [jtahud@iprimus.com.au](mailto:jtahud@iprimus.com.au) or phone Pastor Lawty on (03) 9742 4475.

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**Whereabouts wanted.** If you know the whereabouts of the following people who are currently listed on the Greater Sydney Conference roll, please contact Dulce Ferguson, Greater Sydney Conference (02)

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9868 6522 or <dferguson@adventist.org.au> or write to: 4 Cambridge Street, Epping 2121. Thank you. Miss Annie Abanil, Mr Daniel Alota, Mrs Alana Benham, Mrs Chiu, Miss Susan Choh May Sin, Mrs Vera Beatrice Clark, Mr John Clark, Miss Jenny Collins, Miss Fleur Jane Cox, Miss Renee Craig, Mr John Curtis, Miss Bronwyn Dane, Miss Helena Danielle, Miss Germaine De Blicke, Mrs Suzanne De Greslan, Mr Sebastian Degenear, Miss Corina Dickson, Mr Kevin Duke, Miss Darlene Dunn, Mrs Mavis Dwyer, Mr Gerry Dwyer, Mr Allen Dwyer, Mr Cranston Eastham, Mrs Judith Anne Edgerton, Mr David Farrell, Mrs Joyce Fox, Mr Michael John Gallager, Mrs Lynette Goodin, Miss Lorelle Hamilton, Mrs Nell Harwood, Mrs Joyce Havard, Miss Jennifer Jenkins, Mr Matthew Jones, Mrs Margaret Jones, Miss Annette Kegan, Mrs Patricia Lynch, Mrs A Manning, Mrs Sonja Lee McAllum, Mrs Fiona Moller, Mr Brett Moore, Mrs Mabel Palmer, Mr Keiki Rasmus, Mr Steven John Rathaël, Miss Sheila Serfontyne, Mr Denis Simms, Mrs E H Steen, Mrs Susan Maree Stewart, Mr Alan C Stirling, Mrs Susan Tate, Mr Edwin Olaf Thoresen, Mrs Carolyn Thornton, Miss Jennifer Tierney, Miss Tina Walker, Miss Sharon L Wantling, Mr James Robert Whitehead, Mrs Margaret Wort, Mr Jason Yuen, Miss Tania Zusac.

**Two PhD scholarships available.** The scholarships pay \$A23,000 per annum tax free for three years for full-time study towards a PhD degree in Public Health, commencing August 2003. One project on lifestyle factors

and disease is at Deakin University, Melbourne, Vic. The other, on the benefits of Breakfast Club programs, is at Wollongong University. It may be possible to study either project from Sydney or Cooranbong, NSW. Applicants should hold an honours degree or higher in a relevant field. For further information email <john.ashton@sanitarium.com.au>.

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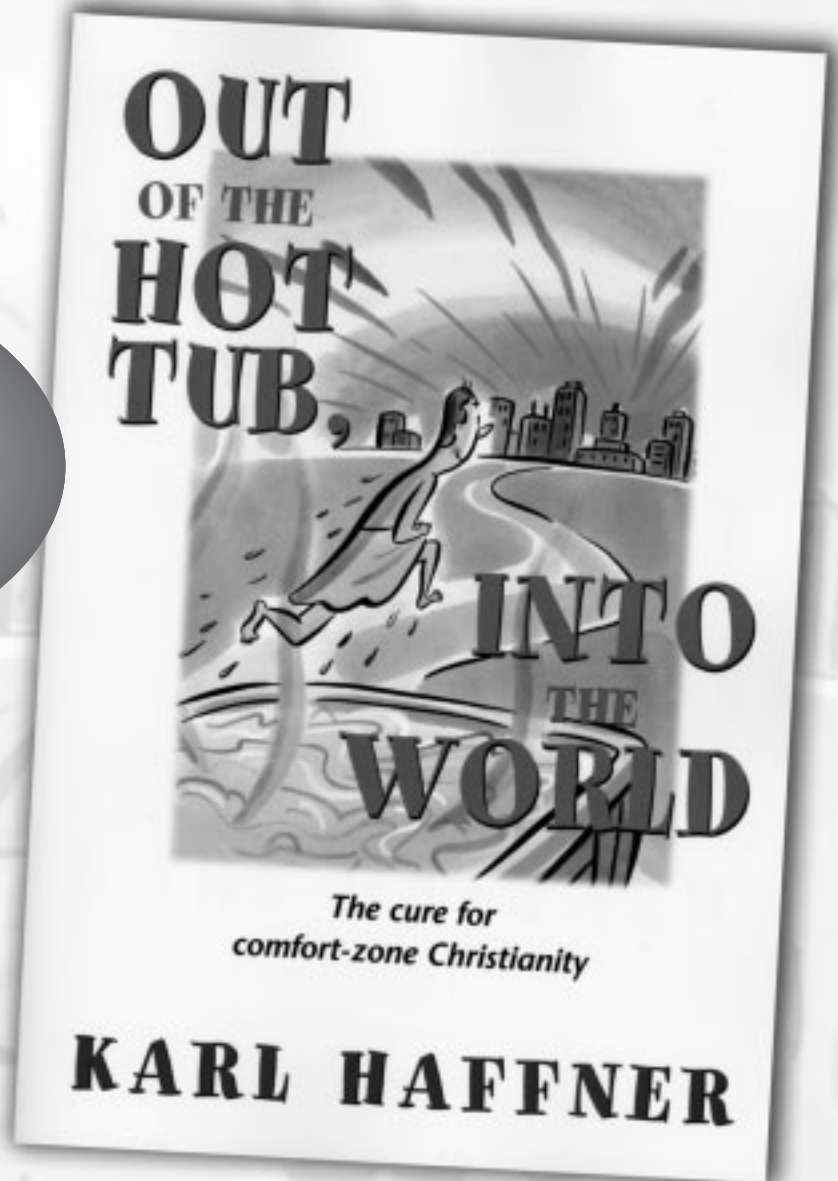
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