

RECORD



Sue Lawson (right) with her daughters and father—tagged with the great Australian name of Henry Lawson—show the books purchased from LEs some six years ago that she says saved her life.

LE books save a life

Barcaldine, Qld

When two literature evangelists recently knocked on Sue Lawson's door in the central Queensland town of Barcaldine, she let them in, but said, "I'm not buying anything!"

As the northern area manager for literature evangelists (LEs) Ken Read has received his share of negative receptions from prospective clients. However, as he and Doreen Morpeth visited with this single mum of two daughters they heard a story worth sharing.

Ms Lawson had been suffering acute pain for more than nine years and the doctors couldn't pinpoint the problem. Eventually they told her to "go home and make a will because you are facing death."

Around that time she'd ordered a set of the *Family Medical Care* books by Dr James Wright. Desperate to find a better solution than the death sentence her doctors handed her, she searched the books for any clues about her condition. What she read made her conclude she had gallstones and she promptly reported this to her doctors. They disagreed and said she was "too young" to have gallstones.

"Since I'm going to die," she plead, "just humor me and scan for gallstones." They did this, found she had them, immediately admitted her to hospital and performed what she terms "life-saving surgery."

After her recovery the medical staff asked her what made her think it was gallstones. Living in a small town, she said, "Wait here while I race home." She returned with the *Family Medical Care* books to show them and said, "These books and Dr Wright saved my life."—**Kellie**

Hancock

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Base-line Christianity

A surfeit of hate and a paucity of forgiveness directs the minds of terrorists and suicide bombers, just as it does those who resist them. That's evident from the Balkans to Bali, from Nablus to New York. Cease-fires, treaties and "roadmaps," it seems, have done little to halt the cycle of violence. But forgiveness, and it's yet to be tried, if it could be driven like a wedge between fighting factions, might be worth a try.

What would happen if George Bush were to say on behalf of America, "We forgive you, Osama. We don't really know why you did it, but we refuse to hold a grudge"?

Or if John Howard said, "Amrosi, we forgive you and your friends. While we still believe you were misguided, we know your sensibilities have been offended and your religion affronted by the practices of we Westerners visiting your country. We didn't think it was so bad that you'd want to kill us for that, but we forgive you nevertheless."

And pigs will fly, so they say.

The USA and Australia are each nominally Christian countries, and although *realpolitik* dictates otherwise, they're subject to the underlying mores of Christianity, of which the most elemental is forgiveness.

If we're to follow Christ's example, we'd say, "Osama, Amrosi [and the others]—we forgive you, because you don't know what it is that you do." Christ taught us to love our enemies: to bless those who curse us, to do good to those who would hate us, and to pray for those who spitefully use and persecute us (Matthew 5:44).

Many RECORD readers will have read Philip Yancey's book *What's So Amazing*

About Grace?, which, obviously, is about grace or unmerited, unwarranted forgiveness—personal and divine. Yancey quotes German cleric Dietrich Bonhoeffer who was imprisoned by the Nazis in Dachau for his resistance to Hitler, and was eventually executed. He asserted that the "peculiar" quality setting Christianity apart from other religions is the concept of loving one's enemies and forgiveness.

Tommy Lee Clary, a former Ku Klux Klan leader, became a born-again Christian through the manifest love and

page 244), "forgave the debt of His servant." In this parable is exemplified the motive for forgiveness—"He gave Himself for our sins, and to every soul He offers the blood-bought pardon," she says. "Here is the ground upon which we should exercise compassion toward our fellow sinners. 'If God so loved us, we ought also to love one another' (John 4:11)."

The second reason, as Ellen White points out, is that "he who refuses to forgive is thereby casting away his own

"No matter what you do to me, you can't do enough to make me hate you. . . . I'm going to love you and pray for you—whether you like it or not!"

forgiveness of black civil rights spokesperson Reverend Wade Watts (you'll read the story in the November *Signs of the Times*). Clary relates an incident in which he'd attempted to publicly humiliate Watts. Says Clary: "Watts [in response] said, 'No matter what you do to me, you can't do enough to make me hate you. Right now, I love you like a brother, and I'm going to love you and pray for you—whether you like it or not!'"

Watts's love and forgiving spirit was sufficient to break the hatred and prejudice that dominated Clary, who now operates a Christian ministry of his own.

For the Christian, there's no alternative but to forgive—even if you can't forget—for two good reasons, both contained in the parable of the two debtors of Matthew 6.

The first is that God forgives us. In fact, the debtor is forgiven far more than he can ever repay. Jesus is the forgiving king, who, "moved with compassion," says Ellen White (*Christ's Object Lessons*,


hope of pardon" (*ibid*, page 247). And that's worth thinking about.

But in reading Yancey's book, I discovered a third or perhaps supplementary reason tucked away amid his numerous anecdotes and illustrations of grace. It is contained in the words of Samuel Moffat, now deceased, a missionary to China, who lost everything and almost his life when the Communists overran that country. He said of himself, as a Christian reflecting on that time, "If I have no forgiveness . . . then I have no message at all."

And so even if John and George can't forgive, at a personal level we must, or risk having our message to the world muted or even stifled altogether.

Lee Dunstan



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- US magazine editor meets and greets in Australia • Learning environment enhanced
- New church on a roll • Junior students support seniors • Men in Ministry • and more

—Compiled by Kellie Hancock—

● Adventist Review editor **Dr William Johnsson**, in Australia recently for Avondale College's homecoming (see page 5), was kept busy meeting various groups. He held a brief **communication colloquium** with a number of Avondale College com-



munication students and lecturers (pictured) and was the guest speaker for the **Murdoch Lecture** (which is part of the Homecoming program). Among other meetings he addressed, Dr Johnsson also spoke with some 80 people at the **Sydney Adventist Forum** held at the Fox Valley SDA Community Centre, Wahroonga, NSW on issues facing the church such as racism, the technology explosion, ordination of women and ministry in Islamic countries.

● The learning environment at **Fulton College**, Fiji, continues to improve with the **computer laboratory** recently established with the help of some \$6,000 raised by the Theology Department. In addition, a significant donation was made toward the department's resources, which continues to enhance the learning environment in the department. Pictured with some of the **\$16,000 worth of books** recently added to the department's teaching resources and the college library is **Pastor David MacDonald** (at left),

New clinic opens at the San

Residents of Hornsby, Ku-ring-gai and surrounding areas are set to reap the rewards of a multi-million dollar state-of-the-art medical facility officially opened at the Sydney Adventist Hospital (known as the San) by The Hon Dr Brendan Nelson MP, Federal Minister for Education, Science and Training on August 31.

Known as the San Clinic, the facility will function as a centre of medical excellence, complementing the hospital's comprehensive medical facilities.

"The hospital's new San Clinic brings a number of Australia's top medicos from various specialties under the one roof for improved patient-centred care," said the hospital's Chief Executive Officer, Dr Leon Clark. "The clinic's location within the hospital grounds will ensure the specialists are seamlessly supported by the hospital's comprehensive facilities. This means greater benefits to patients, not only to those living locally but also to rural and international patients who choose to use our on-site lodging facilities."

Pictured outside the Sydney Adventist Hospital's new San Clinic is Dr Clark; Dr Nelson; NSW Shadow Minister for Health, Mr Barry O'Farrell MP; and Phil Currie, Chief Operations Officer, Sydney Adventist Hospital.



Theology department director, and **Jackson Ray**, librarian. Staff members and



students express their gratitude for the generous donations from ex-Fultonians, friends and church members in New Zealand, Fiji and the remaining Pacific islands, Australia and America.

● Since their first official worship program in the Melbourne CBD five months ago

(RECORD, April 26) **Gateway Adventist Centre's** average

attendance has grown from 40 to 75. Some 260 people attended a Life After Death seminar conducted by **Pastor Geoff Youlden** in early August, with 17 people making decisions for baptism. To date, 26 people are having one-to-one Bible studies conducted by Gateway church members and pastors. Pictured is their third baptism for the year with another planned for October.



● Some students from the **Year 7L class at Lilydale Adventist Academy**, Vic, recently packed study and exam **encouragement bags for Year 12 VCE students**. The packs were handed out just before they went on

study leave and included pens, tissues, encouragement verses and some fruit bars.—Cathy Lonsdale



● **Esperance Christian School**, WA, with an enrolment of 47 students recently won the Primary Choir Section of the Annual Esperance Music Festival for the third year in a row. Principal **Anne Tonkin** says the school profile is important and that the school regularly participates in community events.

● **Pathfinders in Rabaul, Papua New Guinea** celebrated Pathfinder Day by participating in **market witnessing**. More than 200 people listened as the young people **preached in the open-air** at Matupit Market, and many requested that this type of program occur more frequently.—*Dudley Hubau*

● **Children in Serbia** are required to take several exams for admission into secondary school. This year the math **exams were scheduled for a Sabbath**. The Adventist Church immediately made a request to the Minister of Education for the Republic of Serbia, who allowed 27 Adventist students to take their exams the following Monday.

Men in Ministry

Dr John Knight (pictured with his nephew, Greg Knight) was the guest speaker at the third Men's Ministry function held recently at the Kingscliff Church, NNSW.



“Men in Ministry” is the motto that has been adopted. A weekend retreat is planned for later in the year.

This ministry's aim is to reinforce the concept that men are the spiritual leaders of their homes and families and to inspire the men of the church to take their role seriously. It is an initiative of the men's Bible study group that meets on a Wednesday night.

Open to all men, several from the community have attended. The response so far has been very positive with those attending appreciating the opportunity to support and pray for each other.—*Adrian Rathael*

The decision was publicised on state television as well as in the newspapers.—*Adventist Review online*

● The heads of the Christian churches in the **Holy Land** are appealing to public figures and private citizens around the world to pressure Israel to **halt the construction of a “separation wall”** that, once completed, will separate the West Bank from Israel. If the wall is extended to Bethlehem, the birthplace of Jesus, as planned, it “will be devastating to the Christian community,” the church leaders say. “The **community will be isolated** following the deprivation of access to land and the freedom of movement.”—*Religion News Service*

● Adventist Aussie kids-group **Rocfish** has partnered with Sarepta Music, South Africa's premier Christian music distributor and record label, to launch their best selling DVD, video and audio series, *A Rip Roaring Tale*. Recently acquired by Integrity Music, Sarepta Music has been creating, marketing and distributing Christian music since 1984. Anton Bekker, from Integrity Inc and Sarepta Music says, “I'm excited to **witness the impact** of the vibrant and fun-filled **ministry of Rocfish on South African kids** and their parents.”

● A **100-strong mob** of militant Buddhists **ransacked a church** in Kok Pring, Cambodia, during a recent Sunday mass, destroying the cross at the altar, breaking windows and throwing Bibles into puddles of water. According to the World Evangelical Alliance Religious Liberty Commission, several believers were injured during the incident. The vandals accused the church of having contempt for the Buddhist community. Police said the mob believed the church's presence was the cause of a three-year drought.—*Crosswalk*

Days and offerings

October 11—Spirit of Prophecy Day
—ADRAcare Appeal
Expense Offering

Off the record

● A **web site** was established to link with an **evangelistic campaign** organised by youth from the Waitara Seventh-day Adventist church, Sydney. The **lecture notes** are available to **download** on topics such as the New World Order, Global Stress relief and more. Go to <www.isthispeace.com> for more information.

● Recently an Adventist woman was a **patient in hospital** and shared a ward with a sick and frightened 93-year-old. The elderly woman enjoyed their conversations but she **never received any visitors**. One day she was very excited because her neighbours were coming to visit her on Saturday afternoon. “They are very good to me,” she proudly announced. The Adventist woman asked who they were and heard the name of an Adventist couple she knew also. “It's great to hear good things about people behind their backs,” says the Adventist patient. “And great to see them **love their neighbour literally!**”

● **John and Rosemary Malkiewicz**, directors of Australian Development for **ABN Adventist television and radio**, are on an Australia-wide trip to promote 3ABN—a 24/7 Christian satellite TV network that is a worldwide supporting ministry of the Seventh-day Adventist Church and, at present, there are some 120 homes in Australia receiving the programs via satellite and many others viewing the network over the Internet. If you would like more information please email <malkiejr@bigpond.com> or phone 0429 442 297.

● Some **15 Christian women** (including Adventists) meet regularly for **prayer** at the **Wyong Shopping Plaza**, NSW. They focus on prayer for one organisation each month and visit staff of that organisation with morning tea and offer to pray for any special staff or company needs.—*Uplink*

Homecoming attracts young and old

Cooranbong, NSW

Laura Kent, the oldest surviving Avondale alumnus at age 104, was among the hundreds of former students who took part in Homecoming celebrations at Avondale College, Cooranbong, NSW, August 29 to 31.

Mrs Kent was also joined at the celebrations by Avondale's oldest currently enrolled student, Charles Pointon, who turns 93 this year. Former students travelled from as far afield as Canada and the USA, Britain and the Pacific islands to attend.



Laura Kent.

Lake Macquarie City Ladies Choir. All three choirs joined together for a mass choral finale, accompanied by the Avondale

The Three Choirs Festival, held at the college on Saturday night, was a highlight of the packed program of events. The Sydney Male Choir headlined the concert, supported by the Avondale Singers and the

Chamber Orchestra.

Dr William Johnsson, editor of the US-based *Adventist Review* magazine, presented a sermon on the nature of God's grace during the worship service. Several alumni received citations recognising their success and contributions in their various fields.

Following the worship service and lunch, several hundred Avondale alumni gathered into reunion groups with other members of their graduating classes.

Avondale college President Dr Geoffrey Madigan—who will be taking up a career with the Sanitarium Health Food Company next year—personally attended each of the six reunion groups to offer his best wishes. He informed crowds that he was looking forward to re-entering the laboratory after many years absence.

"It's going to be a change of pace for me



Nicholas and Annalise Lyndsays performed the song of commitment, "All that I am" during the worship service and also sang with the praise team.

but I'm looking forward to getting back into a laboratory," he said. "Despite my many years work as a chemist I've never had an explosion in the lab—which is more than I can say for the [president's] office."

Dr Madigan also hosted the President's Breakfast on Sunday morning while the more sport-inclined spent the morning at the golf course participating in the Homecoming Golf Classic.—**Heather Potter**

Attachment the focus of family conference

Wahroonga, New South Wales

More than 100 delegates explored issues of attachment in marriage and family life during the 17th National Family Conference at Sydney Adventist Hospital recently.

"The heart of any intimate relationship is the sense of respect and safety we experience," says convenor Dr Bryan Craig. He should know. He has been married to his wife, Maaike, for 36 years. "We're the best of friends."

Dr Craig is director of the Institute of Family Relations for the South Pacific Division, which sponsors the conference. He says he organises the conference to: raise awareness of marriage and family issues; and provide a forum for Christian

marriage and family professionals.

"It's the only conference I know of that runs every year and gives these professionals a chance to dialogue from a Christian point of view."

Margaret Andrews, editor of *Threshold*, a quarterly magazine about marriage education, says approaching ministry to marriage and family from a Christian perspective is unique. "Perhaps it's encapsulated in the concept of 'ministry.' Marriage and family is the way we live our Christian life on earth. Seeing our work through this lens puts a unique emphasis on our efforts to support those in need and to empower our brothers and our sisters. It's not just a job, it's a vocation, and we're all in it together."

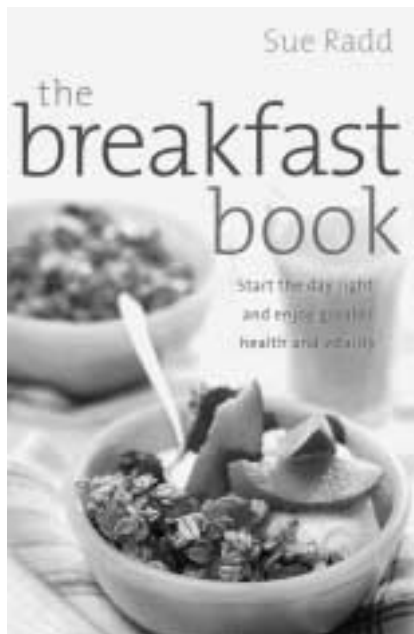
Ms Andrews has attended the conference three times. "It's a valuable professional development opportunity," she says. "The speakers affirm and inspire me. I always come home refreshed and with new insights to bring to my life and my work."

Drs Arch Hart and Sharon Hart Morris spoke at the conference this year. Dr Hart is senior professor of psychology at Fuller Theological Seminary in Pasadena, California. Dr Hart Morris is director and co-founder of the Marriage, Family and Relationship Institute at the La Vie Counselling Centre, which is also in Pasadena. She and her father have published a book this year called, *Safe Haven Marriage: Building a Relationship You Want to Come Home to.*—**Brenton Stacey**

Breakfast book recognises role of Adventists

Wahroonga, New South Wales

Ellen White, a founding member of the Seventh-day Adventist Church, and the church's Sanitarium Health Food Company receive mentions in a new book about breakfast.



Sue Radd's new book recognises how Adventists have influenced what Australians eat for breakfast.

"Adventists created ready-to-eat cereals, which are now a dominant ingredient in Australian breakfasts," says nutritionist and author of the *Breakfast Book*, Sue Radd. "But most people—even some Adventists—don't realise this."

Ms Radd is the director of the Nutrition and Wellbeing Clinic in Sydney. She says almost one quarter of Australian adults regularly skip breakfast.

"They say they don't have time, they're not hungry and they're trying to lose weight," she says. "But these are not valid reasons. One can reorganise one's life. Allowing an extra 30 minutes in the morning for breakfast will make an amazing difference to how you perform

during the day. Breakfast affects mood, concentration, learning ability and weight control."

The Breakfast Book begins by giving the history of breakfast in Australia and looks at breakfast trends. It also exposes myths such as, "Skipping breakfast will help me lose weight" and answers the question: What makes a good breakfast?

"A combination of wholegrain food, low-fat milk or, preferably, soymilk, and some fruit or nuts and seeds makes a good breakfast," says Ms Radd. "You get carbohydrates for energy, fibre for good digestion, protein and an array of protective elements that guard against chronic disease."

The book rates breakfast foods and meals according to their nutritional and monetary value. It also features breakfast case studies of people such as Natasha Stott Despoja, George Gregan, Brett Lee and Dick Smith with more than 50 recipes. Meal plans are for: children; teenagers; women; professionals; and retirees are included with plans for: those with high cholesterol; diabetics; and coeliacs.

"This is a practical book that includes relevant information about aspects of health for all ages, about suitable choices and about many branded products from a range of different manufacturers," writes nutritionist Rosemary Stanton in the foreword.—**Brenton Stacey**



Sue Radd.

Leaders encourage church members to get into community

Silver Spring, Maryland, USA

Seventh-day Adventist church members need to do more in connecting with their local communities than just evangelistic events, according to some church leaders.

Recognising a need for enhanced community involvement, General Conference leaders have announced an international conference designed to inspire Adventists to become more involved in their local communities. It's scheduled to meet at the General Conference in October next year.

"We hope to come up with a plan on a number of fronts and people will say this church takes the time to reach people on their needs," says Dr Mike Ryan, director of Global Mission.

Church administrators from around the world will be at the meeting as well as members of the diplomatic community, governmental community and inter-faith community. Leaders expect similar conferences to discuss local community needs in all the church's world regions.

Less than 40 per cent of Adventist Church members are actively witnessing and less than 30 per cent are involved in community service, according to a worldwide church survey released last year.

Pastor Eugene Hsu, vice-president for the General Conference, hopes all the local Adventist churches are inspired to get involved in the community. "We have 13 million members, just think how powerful that's going to be," he says. "First we need to change our whole attitude. We should serve simply to help and not think of it just as an entering wedge."

Of course church leaders would like people to join the church as a result of this renewed emphasis on reaching the community. "But even if they don't," says Pastor Hsu, "we are here to serve."—**ANN**

Aussie Bible "a bobby-dazzler"

Sydney, New South Wales

Stone the crows! The Bible Society of New South Wales has launched a book that uses the language of blokes and sheilas to tell a fair dinkum story.

The Aussie Bible (well, bits of it anyway!) is journalist Kel Richards' retelling of the biblical account of the life of Jesus using the Australian vernacular. The story of the Good Samaritan becomes the story of the "good bloke," for example.

Reverend Peter Jensen, the Anglican archbishop of Sydney and the president of the Bible Society in New South Wales, joined Mr Richards and singer Colin Buchanan at the launch in Sydney on August 21.

"[*The Aussie Bible*] talked to my heart when I read it," he said. "It's our language—it's our Book!"

The Aussie Bible is a 90-page adaptation of the Gospels, not a translation of the Scriptures.

"It's not written for the Bible scholar,"



Kel Richards (left), author of *The Aussie Bible*, with Pastor Ray Coombe.

said Daniel Willis, the chief executive officer of the Bible Society in New South Wales. "It's written for the man in the street. The aim is to make people interested and then they can read the same passages in a real Bible."

John Anderson, the deputy prime minister of Australia, writes in the foreword of the book about the importance of Australians familiarising themselves again with the teachings of the Bible. "[*The Aussie Bible* is] a powerful reminder that we humans haven't changed—our capacity for good and bad, love and prejudice, fear and courage, remains the same."

"The book's a great read," says Pastor Ray Coombe, assistant to the president of the South Pacific Division. "I hope Kel has time to retell other parts of the Bible."

The Aussie Bible (well, bits of it anyway!) is available from Adventist Book Centres.—**Ramon Williams/Religious Media Agency/Brenton Stacey.**

Communities stormed by youth on a mission

Adventist youth demonstrated that service to others really does matter as they headed out in STORM Co teams across the country recently.

One team from Carmel College, WA, even ventured overseas to build two International Children's Care houses for orphans in the Zambian village of Mpapa.

Another international STORM Co trip involved a group of 28 Kiwis from Palmerston North, NNZ who stormed Kingscliff, NSW.

Here's a roundup of just some of the other STORM Co trips of recent times.

Tasmanian Conference—Four STORM Co teams run by the conference have served the towns of Collinsvale, Queenstown,

Smithton and Scottsdale by providing a Kids Club, Pinnacle of Terror and a few backyard blitzes.

Greater Sydney Conference—Two teams from this conference visited the towns of Inverell/Tingha and Toomelah during July. Youth leaders from eight churches will take part in a STORM Co trip to Collarenebri in October, which will train them to start up a team at their local church next year.

North New South Wales Conference—More than 300 youth will raise some \$A80,000 and split into 16 teams in the name of STORMCo this year. "On behalf of our youth, I'd like to say thank you for supporting them, thank you for praying for them and thank you Sanitarium for



Enthusiastic volunteers blitzed a few backyards, such as this one in Smithton, Tasmania



Kids like these enjoyed participating in STORM Co Kids Clubs around the country.

feeding them," says Pastor Bevan Craig, associate director of Youth Ministries for the conference.

These young adults and many more went to work for, learn from and encourage individual communities; sharing God's love by building bridges to people through an adventure in service to others.—**Kellie Hancock**

Incarnating the gospel

by David R Syme

If you preach the gospel in all aspects with the exception of the issues which deal specifically with your time, you are not preaching the gospel at all," said Martin Luther.¹ James, the brother of Jesus, asks, "What good is it, my brothers, if a man claims to have faith but has no deeds?"²

Our world is increasingly polarised with a swelling tide of corporate greed, and irresponsibility is blatantly manifest. True democracy is sacrificed at the altars of commercial self-interest and profit. Economic and social disparity between the rich and poor widens each day. Growing masses of refugees and displaced people, unbridled population growth, unprecedented environmental degradation, explosive urbanisation and unemployment cast a pall of hopelessness across large sections of society. In this environment the Christian church is called upon to work and witness.

Yet many followers of Christ are immune to or suspicious of the social dimensions of the gospel, or are too preoccupied with their own spiritual journey to care. Some Christians belong to what John Stott calls the "escapist" school of thought that finds little relevance in social engagement unless it results in conversions and acquisition of new membership.³

At the opposite end of the spectrum are those whose understanding of God's Kingdom is so tied to liberation and social justice that there's little room for God's personal presence and interaction in the process of history. However, "A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless for the world. But a Christianity which would use the vertical preoccupation as a means to escape its responsibility for and in the common life of man is a denial of the incarnation of God's love for the world manifested in Christ."⁴

Throughout history, the Christian church's witness and social engagement

have been intimately related. The evangelical revivals of both the 18th and 19th centuries in Europe and North America involved more than repentance and conversion. In fact a renewed sense of social consciousness and spontaneous philanthropy were the natural outflow of those revivals. It's said that John Wesley was "the man who restored to a nation its soul."⁵ In North America, Charles G Finney was convinced that the gospel "releases a mighty impulse toward social reform."⁶

Ellen White also supported social reform as integral to the Christian's life: "Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the



neighbourhood, in the church, and wherever we may be, then whatever our profession, we are not Christians When we see human beings in distress, whether through affliction or through sin, we shall never say, this does not concern me."⁷

The role of servant

One most compelling starting point for an understanding of the social demands of the gospel upon Christians is found in the life of Christ. It is difficult today to catch the full impact of His words in the upper room when He said to His disciples, "For who is greater, the one who is at the table, or the one who serves? Is it not the one who is at the table?" The Greek verb used

is *diakonein*, "to serve at table"—the task of a slave. Imagine the shock among the disciples, still recovering from Jesus washing their feet, when He continues, "But I am among you as one who serves."⁸

Paul writes of Christ choosing to lay aside His divinity to take upon Himself the role of a slave.⁹ Isaiah had foretold that the Messiah would come as a suffering servant.¹⁰ Jesus is the king who is a servant; the servant who is Lord!

"No servant is greater than his master," said Jesus, "nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them."¹¹ The idea of Christian servanthood and proclamation resonates with themes of service and witness. Service is biblically justified because its authenticity and justification is found in the example and calling of Christ Himself. We're called to serve because we serve a servant Lord.

The love that must drive our Christian service is divine, not human love. Failure to make this distinction creates considerable tensions for those who engage in Christian social service. Even though the works arising from human love and those that emanate from authentic *agape* love may appear similar, their potential for impacting the recipient are worlds apart.

Agape love involves sacrificing self for others, expecting nothing in return. Human love always carries the notion of reciprocity, manipulation or expectation of response. Paul says, in Galatians 5:22, 23, the gift (singular) of the Spirit demonstrates that *agape* love is the pre-eminent grace. From it and out of it flow the qualities of joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control.

The Spirit's gift commences with *agape* love (self-sacrifice) as the source of all that follows, but it ends with self-control. The carnal human nature produces "works

[plural] of the flesh”—predominantly social sins. Even compassionate service emanating out of our humanness tends to come with strings attached—as a means to an end with an expectation and sometimes, sadly, to manipulate a response from those who we serve.

“You are hungry and cold, my friend? You’re welcome! Come in and listen to my sermon and I’ll give you a hot cup of soup and a blanket for the night!” Farfetched? Exaggeration? Sadly, no. It is promulgated in many different ways and under a variety of circumstances, everyday, by well-meaning but unthinking Christians.

This approach may provide service of a kind, but it isn’t the authentic service that flows from *agape* love. It is, in fact, a distortion of what God intends true service to be. It may buy cooperation, but it has no real power to draw the recipient to true spiritual experience because the source of its motivation is human not divine.

With *agape* love the Christian is called to be incarnated into the life of the needy and those who suffer. The incarnation of Christ was a physical reality, not simply an appearance or pretence at humanity. So the Christian is called to enter into the life of the world—as salt which prevents decay, purifies and heals, which makes life taste better because of its flavoursome presence.¹²

Relief and development

The New Testament writers use the term *diakonia* in two different senses: service in a general sense of doing something for God; and service in a specific sense of helping those in need. The collection for the poor in the Jerusalem church was called a *diakonia*. “The disciples, each according to his ability, decided to provide help [*eis diakonein*, for relief] for the brothers living in Judea.”¹³ Paul often uses this word for service as a synonym for “relief.”¹⁴

The relief offering for Jerusalem became a major pre-occupation for Paul and served as a powerful means of bringing the Jerusalem and Pauline congregations together. They didn’t see eye-to-eye on doctrine, but they belonged to the one family

of God. Service creates and nourishes fellowship.¹⁵ While the need for Christian service is evident, the question should be asked whether such service rendered to the least fortunate and those oppressed is only to be given to fellow believers.

Christ clearly taught that He came to minister and give His life as a ransom for many. The focus of the teaching of the Sermon on the Mount and other scriptures leads us to give service far beyond those who are already followers of Jesus. In fact, the “least of these” in Matthew 25; the little ones of Luke 17:2; our neighbour in the story of the Good Samaritan; and the poor to whom the kingdom is promised in Matthew 18:10 are all portrayed as those who are specially protected by God.

God doesn’t limit His care or interest to those who follow or believe in Him. To the contrary, Christ came to serve and save the lost. Paul also identifies with this broader service to humanity: “If your enemy is hungry, feed him; if he is thirsty, give him drink.”¹⁶ “So then as we have opportunity, *let us do good to all men*, and especially to those who are of the household of faith” (emphasis added).¹⁷ Whenever the church has been at its greatest it has always gone out to serve in the world and its need.

Eusebius, commenting on the early Christians, writes, “[Christians] gathered in the whole city those who suffered from hunger and distributed bread to all. As this became known, people praised the God of the Christians and admitted that the Christians alone were truly pious and God-fearing, because they proved it by their deeds.” Julian, the last pagan emperor of Rome, said, “These godless Galileans do not only feed their own poor, but even ours.”

Through His incarnation as the Son of man, Jesus continually identified Himself in speech and action with His Father, the God of the poor and unbounding in compassion.¹⁸ Restoration is central to

Christian teaching. Humans fell from their perfect Edenic state. The Fall had spiritual and social consequences for the environment and its inhabitants. Restoration is the object and ultimate destiny of Christian belief.

This is highlighted by the prophet Isaiah in passages that clearly describe restoration in holistic terms.¹⁹ Christ, at the commencement of His ministry, identifies Himself with the same spirit of restoration as that of Isaiah. One implication for a truly Christian approach to development is that the focus of attention must be on people as participants in that restorative process rather than recipients of projects and services.

Christ identified His ministry with spiritual and social responsibility and categorically asserted that in Him the claims and cries of the Old Testament covenant are fulfilled. It’s hard to escape from the notion that more than just good works are called for on behalf of the poor in these passages. Advocacy for the poor, empowerment, environmental responsibility and transformation find true resonance in Scripture.

A further justification for development oriented service is that assistance should not work against the best interests of those we serve. Relief may not always be the best way of loving the poor. “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law,” writes Paul.²⁰

There is considerable biblical support for a ministry of focused development and relief service to the poor and needy—within and outside the church. There is clearly a case for both an internal and external *diakonia*. It is the latter that the Adventist Development and Relief Agency (ADRA), for instance, has been particularly mandated to focus upon.

Service and evangelism

When a Christian engages in external service—developmental or relief oriented—another critical question must be addressed. Is Christian service only justified as a means to evangelism or does it carry its own sanctity and justification? How should we evaluate such a ministry?



The answer must be found in the meaning of *diakonia* itself. A service oriented attitude is a reflection of the nature of the incarnated Christ. As such it doesn't need any other justification than that derived from the life of our Lord. The nature of *agape* love is such that it is given to the just and unjust without strings attached.

Service to others is the natural outflow of *agape* love from those touched personally by the Lord. The criteria by which we must evaluate Christian service are whether it's a response flowing out of gratitude for the gift of grace, whether it springs from disinterested love for the needy and whether it seeks to bridge the gap between the receiver and giver. Ultimately, the question is whether or not it brings glory to God.

Jesus repeatedly modelled an attitude to worship broader than worshipping God one day in seven. His acts of social ministry didn't stop when the Sabbath came around, they continued without restraint. In and through each He brought glory to God. This is authentic religion. This is ultimate worship.²¹

Three motifs in Scripture support the holding of social action and evangelism in healthy synergy:

1. The nature of God. He is both Creator and Redeemer. He consistently demonstrates His care and concern for the totality of life. At the Fall He not only offered our first parents the hope of redemption but He fashioned clothing to cover their nakedness. He yearns for His creatures in their lostness and doesn't wish any to perish. He calls for them to listen and be obedient to His words and His commandment and to return to Him for forgiveness.

2. God is passionate about the poor, the oppressed, the widow and the orphan. He calls for justice and expects His children to be the voice of the voiceless



and the champions and defenders of those who are victims of human evil.

3. The nature of Jesus' teaching and ministry. The incarnational life of our Saviour is rich in meaning and holistic in its application to our lives. Christ "actualised" the character of His Father before humankind by emptying Himself of

the divine rights of Sonship and taking upon Himself the role of servanthood.²² As servants, we can point people to the Saviour, but for most a loving God must first be actualised. Jesus' ministry was a perfect example of an authentic and balanced ministry.

Conclusion

Neither individual nor corporate service must ever be calculated or delivered with strings attached. To make service dependent on people's interest in or potential for becoming a follower of Jesus Christ would be a tragic distortion of Scripture's teaching and especially of the *agape* love principle that gives expecting nothing in return. People are worthy of our service because Christ has identified Himself with them through His humanity and His sacrifice.

However, all aspects of our calling are inter-related and interdependent. The gospel that our Lord taught and demonstrated is not the social gospel. His gospel was holistic and focused on every aspect of human need. Witness in its evangelistic sense is not the motivation for social engagement. Rather, our restoration in Jesus should result in us spontaneously pouring out God's love through works of mercy, justice and compassion. Since witness and service are inseparable the ideal finds both working together as appropriate.

What then, if the church is forbidden to proclaim the gospel? The only action possible is silent service.

Diakonia calls us to serve human need even if there were no reason to hope that our ministry will now or later create opportunities for explicit proclamation. We must be ready to accept this as an important part of our Christian calling. We must never seek to hide the source of our motivating Christian values and should

always be ready to give an account of our faith when asked to do so.

If we do not seize an opportunity to proclaim the gospel when it presents itself, we should have an uneasy conscience. But we should not have a guilty conscience if we have to wait a long time, or even if the opportunity to share our beliefs never

comes. Ultimately, conversion and judgment rightly belong to God. Our own judgment will be based upon our knowledge of God through His Son and how that has translated itself into our disinterested giving of self to others through loving service.

It is the certainty and assurance of this



biblical understanding that provides both the motivation and *raison d'être* for ADRA's specialised ministry to the poor and oppressed at the social margins of today's world. It's the very essence of our calling and joy in the Lord to demonstrate an incarnated gospel to the world. **R**

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15. 2 Corinthians 8:4.
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19. Isaiah 58, 61:1-3.
20. Romans 13:10, KJV.
21. Isaiah 58, John 17:26, James 1:27.
22. Matthew 20:28; Philippians 2:5-11.

David Syme is the executive director of the Adventist Development and Relief Agency in the South Pacific Division. This is an abbreviated version of a paper presented to church leaders at the General Conference in 2002 and at many regional meetings of division leadership throughout the world. The full text is available at <www.record.net.au> in "bonus features."

Moses: saved by grace

by Vince David

Moses fascinates me. Despite his failure at Kadesh in the wilderness of Zin, his experience with God's people echoes with ideals that make a great leader. His moral integrity is unparalleled. The Bible sums up his leadership as follows: "There has not arisen in Israel a prophet like Moses, whom the Lord knew face to face . . ." (Deuteronomy 34:10, NKJV).

There are so many things to be learned from his life. His is a life that echoes compelling gems of timeless truths for contemporary Christians—from his birth on.

Moses was a baby born to die. His mother was aware of this. As a result, she made an attempt to hide the baby. But how can you hide a living, growing child? It was impossible from the start.

Her final resort was ridiculous. Children were never meant to grow among the reeds of the river. Her action can be seen for what it is, a desperate attempt to save her baby.

Moses' rescue from the river—and from the threat of death—was due to the favour offered him by a member of Pharaoh's royal family. This is grace that really is amazing, and unexpected. And it came from the unlikely of people, Pharaoh's daughter.

She well knew her father's command. The Hebrew child need not live, should not live. But grace found its way through, spilling out from people and places least expected so God's overall plan could be accomplished.

The biblical record states simply that when Pharaoh's daughter opened the "ark of bulrushes," "she saw the child, and behold, the baby wept. So she had compassion on him, and said, 'This is one of the Hebrews' children'" (Exodus 2:6, NKJV).

Moses, a baby born to die. But saved by grace.

We, the children of Adam likewise, were born to die. To die the eternal death. The



odds were against us. But grace found its way through. We, like baby Moses, are saved by favour extended to us.

This episode in the life of Moses needs to be re-emphasised. Many still haven't learned the lesson of grace. History is marred with the falsifications of this fundamental truth.

The Reformation championed the cause,

but it needs to be heralded again. So many still hold tenaciously to some meritorious aspect of their life and work to gain the divine approval.

The divine formula for salvation, for many, is too cheap to be accepted. They would rather supplement the grace of God with effort—their effort. But the divine formula is utterly amazing. It defies human logic and thinking. It does not match human thought patterns. It is different, and it has to be, for it bears divine credentials.

Just as baby Moses was saved by favour extended to him, likewise every sinner needs to be reminded over and over again that God offers salvation as a free gift. Faith is the response that receives the gift. But even faith is God's gift (Ephesians 2:8) and is not natural to human beings.

The rescue of baby Moses from the river and from the death threat reinforces in a real way the fundamental truth that sinners are saved by the matchless grace of God. **R**

Vince David is a lecturer at Fulton College, Fiji.

Just for children

Do you know...

Abiathar?

Abiathar was a priest.
King Saul ordered that all the priests be killed.
Abiathar was the only one who escaped. He went on to serve **King David**.

Read about the priest **Abiathar** in
1 Samuel 22:6-23

Peta Taylor

Care needed with kids

Norma Bow, Qld

How sad to read the comments by the boys in KidSpeak of August 9. I wonder if children are being exposed to much of the death and suffering of the world, pulled into our homes via television each evening.

While it's impossible for children to not know of the trouble, it is positively harmful for them to see the horror pictures and hear the vivid descriptions of those events. How much better to heed the admonition of Philippians 4:8 and make our homes places of peace and happiness for children.

Communion disagreement

Joffre Gilchrist, Vic

To change the service of humility and communion to a pot-luck lunch, as Norman H Young appears to be recommending ("Food for thought," August 30), is surely an indication of where our church is headed.

Those who feel a bit like Peter, to whom Jesus said, "If I can't wash your feet, you have no place with me"—that's their decision; they have to answer for their actions. We don't have to alter something that's 2000 years old just to please them.

The last supper was a simple meal—the only food mentioned is wine and bread and obviously something to "dip" it into. It wasn't a happy occasion, with Jesus knowing He was about to die, Judas about to betray Him, the disciples not comprehending. But it was something without which we would all be lost—something to revere and cherish.

To compare a fellowship lunch with the communion service is almost ludicrous; they are entirely different things: one is a happy event of fellowship and the other the beginning of the greatest event in Christian history.

Brenden Cooke, email

An excellent article on the Adventist eucharist, so-called! Too often what ought to have been the wake has become the funeral service—it's no wonder so

many people go home!

I've managed to read a few of the articles in Dr Norm Young's series on the fundamentals, but have missed some: Are there plans to have them collectively published, or am I able to get copies of the articles?

If there was sufficient demand they could be published, but please note that this is only the 12th in a series of 27—it will be some time before it is finished. Copies of previous articles in the series can be made available upon request.

Drought goes on

Allan and Lesley Draper, NSW

Please come with us, Dr Timms and supporters (in reference to the article "Thoughts on drought and prayer," May 9

How we agonise for our loved stock in their suffering. We are sure the stock would much rather us pray for grass than for grace in time of need. It's them we pray and care for, not ourselves!

Even with the best preparations for Australia's variable climate (like thousands of bales of hay, silos full of grain, vitamin injections, molasses and so on), exceptional circumstances catch out the best of operators. It's not the lack of food that causes the stock to be emaciated, sad and decide they've had enough, it's the dust and grit they pick up and draw into their gut and lungs that is the killer. That's a result of being hand fed for such long extended periods of time.

Would you please visit the families of the farming men, who, while shooting their dying cattle—one after taking a truck load to a sale and not being able to sell

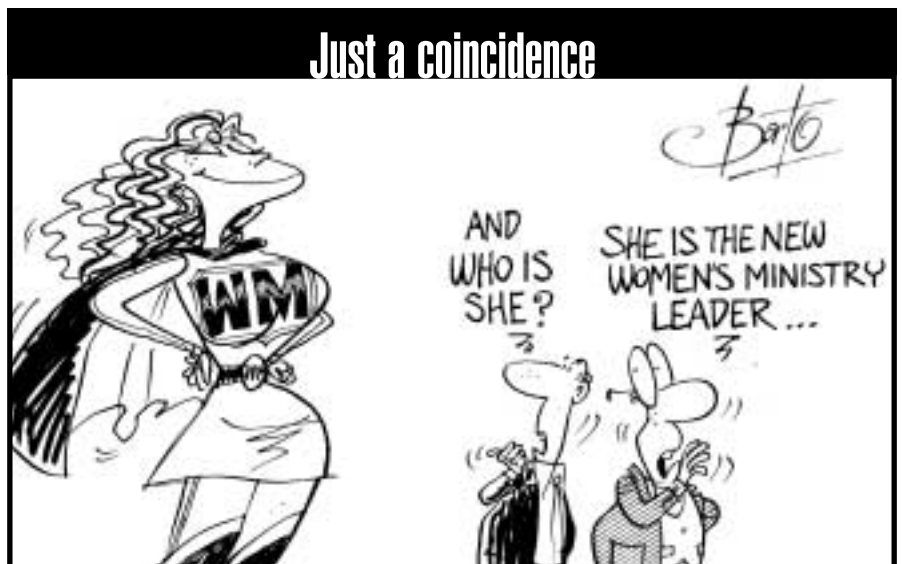
Would you please visit the families of the farming men, who, while shooting their dying cattle . . . shot themselves.

and letters following) and spend a few days to really experience drought. Come and face our drought-stricken stock. Help us lift the corpses onto our ute, then throw them into the pits and inhale the stench. Maybe you could advise us what to do with the motherless lambs and calves—oh, I guess we can just keep shooting them and throw them in the pit with their mothers.

them and another after finding his entire herd bogged—shot themselves.

In all, where would the church, cities, towns and the world be without farmers, despite the type of country they inhabit?

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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Anniversaries

Barnett, Raymond and Beverly (nee Swartzkoph) were married in the Red Hill church, Brisbane, Qld, on 1.6.43 and lived in Kingaroy for 58 years before moving to Nerang on the Gold Coast. At a gathering of relatives and friends they joyfully celebrated their 60th wedding anniversary. In attendance at the celebration were their two children, Peter and Deborah and their families.



Driscoll, Bill and Linda celebrated 60 years of marriage on 10.11.02 by cruising on Lake Macquarie with family and friends. Present were three of their four children, their one great-granddaughter, as well as several grandchildren, one of whom was also celebrating her 21st birthday. Memories were shared of Bill and



Linda's years of service—Bill in the church education work, and Linda in teaching and hospital chaplaincy. The guests represented their workplaces in the homeland and Fiji, as well as friends from post-retirement volunteer service in the Pacific. They received congratulations from absent friends as well as from dignitaries.

Appointment

● **Timothy Teulilo**, a 2003 Avondale College graduate, to the treasury, Trans-Pacific Union.

Transfer

● **Dianne Hillsdon**, from principal, Hurstville Adventist School, Greater Sydney Conference, Australian Union Conference, to teacher for the English Language Intensive Courses for Overseas Students, Avondale College, Cooranbong, NSW.

Weddings

Carr—Giovanetti. Christopher James Carr, son of Stanley and Christine Carr (Wollongong, NSW), and Marina Ann Giovanetti, daughter of Frank and Carol Giovanetti (Robertson), were married on 10.8.03 in St Paul's Anglican church, Cobbitty. *Bryan Craig*

Kirby—Walker. Anthony James Kirby, son of David Kirby and Elizabeth Romer (Melbourne, Florida, USA), and Leanne Joy Walker, daughter of Alan (Bairnsdale, Vic) and the late Kath Walker, were married on 17.8.03 in the Melbourne SDA church, Florida. *John Newbern*

Meighan—Czarnecki. Michael James Meighan, son of Brenda (Northgate, Qld) and the late Mick Meighan, and Margaret Czarnecki, daughter of Slav and Elizabeth Czarnecki (Eatons Hill), were married on 17.8.03 in the Palms International Resort, Virginia, Brisbane. *Ted White, Mike Brownhill*

Pulling—Platt. David Pulling, son of Robert and Vicki Pulling (Lyndhurst, NSW), and Kylie Platt, daughter of Perry and Jan Platt (Carcoar), were married on 13.7.03 in the Uniting church, Byng. *Errol Webster*

Wenham—Egerton. Peter Wenham and Charlotte Egerton were married on 6.7.03 at Port Macquarie, NSW. *Justin Lawman*

Obituaries

Arthur, Dorothy Merle (nee Skelton), born 17.7.1909 at Boggabri, NSW; died 8.8.03 at Cooranbong. On 20.10.28 she married James, who predeceased her on 21.6.76. She is survived by her son, Ted (Shortland); her daughter, Barbara Sunderland (Lambton); her nine grandchildren; her 19 great-grandchildren; and her 14 great-great-grandchildren. Alice Lowe, formerly of the General Conference, told of Merle's generosity; of how she made creative devices for children's Sabbath schools and how some of these found their way around the world. Even in her last 51/2 years at Kressville Lodge, Merle's creative craftwork was a blessing to others. *Bert Cozens*

Bochenek, Zofia, born 1911 in Poland; died 4.8.03 in Stanthorpe, Qld. She is survived by her children, Edward, Mick (Melbourne, Vic), Kaz (Poland) and Wanda (Stanthorpe, Qld). Zofia, a devout Catholic, became a Seventh-day Adventist in 1965 in Poland. She and her daughter were the only Adventists in the village. She migrated to Melbourne in 1967 where she lived until 1985. She then moved to Stanthorpe. Zofia was a faithful follower of her Lord to the end. *Warren Fedorow*

Brandolino, Angelo, born 1.5.1920 in Italy; died 6.8.03 in Fairfield Hospital, NSW. He is survived by his wife, Wilma; his children, Paul, Nancy (both of Syd-

Positions vacant

▲ **Accountant/Teachers—Karlundi Aboriginal Education Centre (Meekatharra, WA)**. Due to progressive and exciting changes happening within Karlundi Aboriginal Education Centre, which are necessitating us to expand our work force, we are now seeking expressions of interest for the following positions: Accountant (CPA); Teachers—both Manual Arts and Primary School. Note: Karlundi encourages people of Aboriginal descent to apply. **For further information** contact Glenn Grey on (08) 9981 2000; fax (08) 9981 2801; or email <administrator@karalundi.wa.edu.au>.

▲ **Student Advisor/Recruiters—Avondale College (Cooranbong, NSW)** is seeking two Student Advisor/Recruiters for a three-year renewable term. Responsibilities include: assisting in marketing activities within Australia, especially in Adventist and other Christian schools and churches. The successful applicants will have the ability to relate well to young people, a passion for Avondale and Christian education; a driver's licence and experience in marketing or sales. **For further information:** <www.avondale.edu.au>; Sonya Muhl (02) 4980 2284; email <sonya.muhl@avondale.edu.au>. **Applications in writing** close October 17, 2003.

▲ **Lecturer in Education—Avondale College (Cooranbong, NSW)** is seeking a Lecturer in Education who will work in the area of primary education. The appointment will be an initial term of two years, commencing January 2004 (for further details contact Dr Peter Beamish (02) 4980 2179 or 0416 031 793 or <peter.beamish@avondale.edu.au>). The successful applicant will have good academic qualifications, a solid background in educational research and significant professional experience in education. **Selection documentation** may be obtained from <www.avondale.edu.au> or Sonya Muhl (02) 4980 2284; fax (02) 4980 2269; email <sonya.muhl@avondale.edu.au>. **Applications in writing** should be forwarded to Sonya Muhl, no later than October 31, 2003.

▲ **Chaplain for Students—Avondale College, Faculty of Nursing & Health (Wahroonga campus)** is seeking a Chaplain for Students for an initial term of three years, renewable by mutual agreement. The Students' Chaplain will be required to manage the student support services on the Wahroonga campus, as well as teach in core religious studies subjects at undergraduate and graduate level. **For further information** see <www.avondale.edu.au> or contact Sonya Muhl; phone +61 2 4980 2284; fax +61 2 4980 2269; email <sonya.muhl@avondale.edu.au>. **Applications in writing** should be forwarded to Human Resources, Avondale College, PO Box 19, Cooranbong NSW 2265 to arrive no later than October 10, 2003.

▲ **Postgraduate Studies Coordinator—Avondale College, Faculty of Nursing & Health (Wahroonga campus)** is seeking a Postgraduate Studies Coordinator for a three-year term renewable by mutual agreement. The Coordinator will be employed by Sydney Adventist Hospital; carry specified administrative duties and will be required to teach in the graduate or undergraduate studies areas. **For further information** see <www.avondale.edu.au> or contact Sonya Muhl; phone +61 2 4980 2284; fax +61 2 4980 2269; email <sonya.muhl@avondale.edu.au>. **Applications in writing** should be forwarded to Human Resources, Avondale College, PO Box 19, Cooranbong NSW 2265 to arrive no later than October 10, 2003.

▲ **Assistant Director of Men's Residence—Avondale College (Cooranbong, NSW)** is seeking a full-time Assistant Director of Men's Residence commencing early 2004. The successful applicant will have an appropriate degree, strong people and communication skills, good rapport with young people, and preferably experience in counselling. **For further information** see <www.avondale.edu.au>. **Applications in writing** should be forwarded to Sonya Muhl, Human Resources, Avondale College, PO Box 19, Cooranbong NSW 2265; or <sonyamuhl@avondale.edu.au>; (02) 4980 2284 or fax (02) 4980 2269, to arrive no later than October 20, 2003.

▲ **Coordinator—Women's Refuge (Gold Coast area, Qld)** is seeking a Coordinator for a Women's Refuge for a full-time position. Award wage. Allowances to be negotiated. **For further information** contact (02) 6674 5558; or email <adrian@norex.com.au>.

ney) and Carlo (Balina). Angelo demonstrated the law of service in the Bankstown church.

Gilberto Dias, Tangi Tuaineti

Chipchase, Joseph Leslie, born 11.4.1918 at East Loftus, Yorkshire, England; died 5.8.03 in Leighton Nursing Home, North Perth, WA. On 18.2.43 he married Maria Cowan, who predeceased him on 4.9.02. He is survived by his son and daughter-in-law, John and Anne (Balg); his three

grandchildren; and four great-grandchildren. Joe had a real faith in the promises of the Second Coming and looked forward to the resurrection.

Cyrus Adams

Chowrimoothoo, Maria Laure, born 18.2.1928 in Mauritius; died 4.8.03 in Nareen Gardens Nursing Home, Bateau Bay, NSW. In 1952 she married Albert Solomon, who predeceased her in 1992. She is survived by her children, Jocelyne Chambacaille, Suzy Babet, Grace Keaton



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and Jennifer Smith (all members of The Entrance SDA church, NSW), Mario, Angela, James and Albert (all in Mauritius). Laure was a lovely Christian woman and a faithful Seventh-day Adventist.

Russel Stanley, Owen D'Costa

Crabtree, Lindsay Gordon, born 1.4.1924 at Inverell, NSW; died 8.8.03 at Coffs Harbour. He was predeceased by his first wife, Mary. He is survived by his second wife, Betty; his children and their spouses, Geoff and Val (Alice Springs, NT), Lorraine and Earl Connor (Bethunggra, NSW), Merrilyn and Bob Manners (Sydney), Garry and Gaylene (Bethunggra) and Bronwyn and Breen Mackney (Picton). Lindsay was a faithful member and active worker for the Coffs Harbour church, and well known and respected in the community.

*Eric Greenwell, Geoff Crabtree
Bob Manners, Barry Crabtree*

Davison, Aven Margaret, born 23.10.1912 at Eltham, Taranaki, NNZ; died 7.8.03 in Trevallyn Home, Hamilton. In 1941 she married Frederick, who predeceased her. She is survived by her children and their spouses, Philip and Karen (Hamilton), Gary and Katherine (Pukehina), Peter and Beverley (Auckland); her grandchildren; and one great-grandchild. Aven was practical, resilient, loyal and hospitable. She will be greatly missed.

Jake Ormsby, Eric Coppard

Duke, Gladys Catherine, born 25.9.1911 at Port Macquarie, NSW; died 3.8.03 at Gosford. In 1939 she married Herbert, who predeceased her. She is survived by her sons, Alan and John; and her daughter, Jeanette. Gladys will be deeply missed by her family and friends. Her faith in Christ and love for others were a witness to all.

Justin Lawman

Galloway, Scott Jack, born 23.9.1957 at Auckland, NNZ; died 26.8.03 at home at Papatoetoe. On 8.8.76 he married Cherie Buchanan. He is survived by his wife; and his daughters, Belinda Hibbert, Davina Lamsam and Dianne. The gospel trans-

formed Scott into a great witness and influence for Christ; a youth leader and elder at Papatoetoe. After a magnificent fight against a terminal illness, he was happy to sleep until Jesus returns.

John Denne

Hort, John Samuel Thomas, born 6.3.1927 at Swan View, WA; died 10.8.03 at the Murray River Home, Mandurah, after a long illness. On 25.1.50 he married Dorothy Strahan. He is survived by his children, David, Robyn, Elsie and Stephen; his 10 grandchildren; and two great-grandchildren. John loved working on the land and had a passion for growing things. He served as both deacon and elder at Collie church for many years.

Lynn Weber

Kent, Dr James Winston, born 6.5.1915 in Christchurch, SNZ; died 9.8.03 in Lumeah Nursing Home, Preston, Vic. Winston was the first child of well-known Adventist evangelist, Pastor J W and Winifred Kent. He was predeceased by his brothers, Lance, Grenville and Adrian. In 1942 he married Heather Miller. He is survived by his wife; his children, Dr Sally Kemp (Melbourne), Prue Brinsmead (Sydney, NSW), Harriet Aitken (Brisbane, Qld), Dr Martha Kent (Adelaide, SA) and James (Fiji); his sisters, Dorolyn Kingston (Central Coast, NSW), Cecily Syme (Tas), Marigold (Sydney, NSW); his brother, Lynden (Tas); his 14 grandchildren; and one great-grandchild. Winston was a long-time member of the North Fitzroy church in Melbourne and will be fondly remembered as a gifted surgeon, a dedicated family man and one who longed to see the return of Jesus.

Alfred Jorgensen

Anthony Kent, Malcolm MacMillan

King, Eileen, born 19.2.1914 at Dunedin, SNZ; died 3.8.03 in Aged Care Facility, Kings Langley, Sydney, NSW. Eileen served as cashier in the conference office, Christchurch, SNZ, for 15 years; also as clerk in the South Pacific Division office, for 15 years. Eileen was adopted as an infant into the family of Albert and Janet King, and never married.

Wal Taylor, Bill Sleight

Kocot, Zbigniew, born 24.12.1925 in Poland; died 29.7.03 in Melbourne, Vic. In 1948 he married Maria. He is survived by his wife; his children, Krystyna, Bozena, Henryka; their spouses; his eight grandchildren; and four great-grandchildren. Zbigniew was a good husband, father, granddad and great-granddad; and also a good teacher. He is sadly missed by his family and his church family from Polish churches in Melbourne.

Marek Ignasiak, Pawel Cieslar

Rollo, Pastor George William, born 4.4.1915 at Terang, Vic; died 18.8.03 in Esther Somerville Nursing Home, Normanhurst, NSW. He is survived by his wife, Nancy (nee Jeppesen, Thornleigh); his son, David (Toorak, Vic); his daughter, Marianne (Thornleigh, NSW); his two grandchildren, Ben and Katie (Toorak, Vic); and his sister, Joyce (Adelaide, SA). During his 44 years of ministry he was predecessor/Bible teacher at Carmel

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College, WA; chaplain/Bible teacher at Sydney Adventist Hospital, NSW; church pastor in four conferences, including Radio Church in Perth, WA; departmental director and university chaplain. His keen mind and enjoyment of fitness touched people of all ages. He ran in the Sydney City to Surf for 26 years until aged 80-years-old. George will be remembered by varied segments of the community as an enthusiastic Christian, interested in God's creation—people and nature. Now he awaits the return of the Saviour he faithfully served.

Tom Ludowici

Scarr, Rodney Wilfred John, born 17.9.1950 at Wahroonga, NSW; died suddenly 30.7.03 in Gold Coast Hospital, Qld. In 1974 he married Lynette Sanders. He is survived by his wife; his son, Jamie; and his daughters, Lisa and Sharlissa. In 1980 Rodney moved to Tamworth, NSW and completed his building and carpentry course. As a black belt Judo instructor, he taught at the Tamworth Police Boys Club. They later moved to Ocean Shores.

Ernie Krause

Paul Von Bratt, Arthur Winter

Snelling, Marion Eleanor, born 18.8.1919 at Prospect, SA; died 13.8.03 at Maranatha Homes, Rosny, Hobart, Tas. Marion was the third of three sisters and was baptised in Adelaide by Pastor J W Kent. Her sister, "Blue Snelling" is currently a resident of Esther Somerville Nursing Home, Normanhurst, NSW. She entered church employ in January 1953 and served as cashier, secretary and accountant in SA,

Tas, Southern Asia Division, CPUM (Fiji) and Greater Sydney Conference. She was known and loved for the personal interest she took in those with and for whom she worked, and for her kind hospitality.

Kevin Amos

Wallace, Stella Doreen Wallace, born 3.6.1915 at Albionville, Qld; died 30.8.03 at Ipswich. On 14.11.34 she married Norman, who predeceased her in 1978. She was also predeceased by her son, Kevin, in 1991. She is survived by her sons, Malcolm (Sydney, NSW) and Barry (Ipswich, Qld). Stella lived a selfless life for her God, family and friends, often sacrificing personal comfort to help those in need. Theologically astute, Stella experienced and shared God's grace. Many whose lives have been touched by her kindness will surely miss her, along with family and friends.

Sandor Gazsik

Wood, Fay Norma (nee Johnson), born 15.6.1934 at Frankston, Vic; died 2.8.03 at Ballarat. On 1.11.55 she married Alan. She is survived by her husband; her children, Robin, Malcolm, Kelvin (all of Ballarat), Phillip (Albury, NSW) and Linda (Ballarat, Vic). Fay's life influenced many individuals; her honesty, her loyalty, her care and concern for others, her faith and trust in God left its mark on all with whom she came in contact. A true and faithful ambassador for her Lord. A packed and overflowing Ballarat church was a testimony to this Christian woman's influence.

Mike Francis



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MARLON BUTLER graduate 1997 BA (Geography)

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Blacktown SDA church 70th anniversary—November 15, 2003. Past members, pastors and friends invited for special Sabbath celebration, luncheon and sacred concert in the afternoon. Any memorabilia will be appreciated and returned. For lunch bookings/memorabilia contact: **Vione Beyers** <vione@questo.com.au> (02) 9834 4147; **Jim/Ruth Hutchison**, 55 Catalina Street, St Marys NSW 2760 (02) 9623 2025; **Jennifer D'Costa** <jennydcosta2@hotmail.com> (02) 9670 1682.

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