

RECORD



A ministers summit in Papua New Guinea brought together 500 Seventh-day Adventist ministers and their spouses. The ordination of 17 new pastors was a highlight of the summit.

Pacific pastors strengthened

Lae, Papua New Guinea

The ordination of 17 Seventh-day Adventists during a ministers summit in Papua New Guinea highlights the commitment of clergy in the Pacific, according to Pastor Anthony Kent, secretary of the Ministerial Association for the South Pacific Division.

SPD president Pastor Laurie Evans spoke of the importance of maintaining balance in ministry during the ordination sermon. Pastor Kent gave the ordination charge while his colleague from the General Conference, Dr James Cress, prayed the ordination prayer. Pastor Thomas Davai, Papua New Guinea Union president, welcomed the ministers into ministry. Sharon Cress, Debora Kent and Tiona Davai welcomed the spouses of the ministers into ministry.

"I would estimate the majority of our ministers in the Pacific islands are caring for between five and 25 churches," says Pastor Kent. "Our Eastern Highlands Simbu Mission has 65,000 members and only 25 full-time ministers. I know of one minister who cares for 2000 church members."

The ministers summit is a five-yearly meeting of the ministers and their spouses from the church's 10 missions in Papua New Guinea. More than 500 people attended the summit, organised jointly by the South Pacific Division and the Papua New Guinea Union and held at the Okari campus of the International School in Lae, June 9-19.

Some 250 ministers from the Trans-Pacific Union met at Fulton College, Fiji, for a similar meeting in the seven days following the summit in Papua New Guinea. It was the first time the ministers had met together in the one place.

(Continued on page 5)

In this issue

Sow 1 Billion impacts around the world

Evangelism doubles Napier Samoan membership

Adventist Church recognised by WHO



*ATSIM's
year of
evangelism*

Good Samaritan: Good enough?

I was recently leading out in an afternoon program with a group of church young people, in the course of which I asked the young people to act out in groups a practical expression of one of the Beatitudes.

Despite assigning different verses within the Beatitudes to the respective groups, four of the five groups acted out stories loosely adapted from that of the parable of the good Samaritan, mostly involving helping people with vehicles broken down on the roadside. These impromptu adaptations were creative and done with the best of intentions; and it was possibly not the most effective way of exploring this earth-shaking portion of Jesus' teaching. But as an expression of the particular Beatitudes—and of our Christian responsibility—they were somewhat limited.

Without doubt, the good Samaritan is a powerful story (see Luke 10:30-37) and a worthy example of Christian good works. However, there comes a point when the good Samaritan is not good enough.

Beyond the Samaritan

First—on a personal level—we need to extend our influence beyond the random and the opportunistic. If the practical expressions of our Christianity are limited to good Samaritan-type instances, we may have extended periods in our lives when we do not see people broken down on the side of the road on our way to work or school. We run the risk of our good intentions being frustrated by an occasional lack of obvious "victims" in our immediate neighbourhood—or, for many of us, a lack of mechanical or other practical knowledge.

Rather there are intentional and practical decisions we can take to live lives more truly in harmony with the Beatitudes and

the rest of the Bible's teachings on the Christian's social responsibilities. It happens at a deeper level than trying to become something we are not or just brief moments of assistance to those we stumble across.

The profound goodness at the heart of Jesus' teachings should pervade all aspects of our lives: how we treat others, how we live, where we live, what careers we choose, how we spend our money, what car we drive, how we relate to our

communities, and how we react to the big issues in our world. These are not just random reactions to unfortunates with whom we come into contact.

Samaritan and "the system"

The second point at which the example of the good Samaritan may fall short of the impact Christianity should be making in our world is at the systemic level. In many parts of the world, the political, economic, social and cultural systems are inflicting heartbreaking misery on people—almost invariably on the poorest and those least able to speak out for themselves. The appropriate Christian response to such systemic oppression is a part of what Jesus refers to as "the more important things of the law—justice, mercy, and faith" (Matthew 23:23, NLT).

But it seems Christians often do not feel comfortable addressing such issues—and those brave few who step up to challenge these systems or institutions find themselves under fire from both fellow Christians and the governments or

corporations they are questioning.

Tony Campolo refers to the good Samaritan when questioning the social order and infrastructure that allow or foster such exploitation. "When you minister to the poor of the world directly and individually," he comments, "even governments may lend you a hand. But begin suggesting that a government's political and economic systems actually create privation and suffering, and you will be told that you're in over your head—that

"When I gave them food, they called me a saint. Yet when I asked why they had no food in the first place, they called me a communist."

you're messing around in areas that Christians ought to leave alone."

Campolo quotes Brazilian Bishop Donn Helder Camaro, facing such a reality: "When I gave them food, they called me a saint. Yet when I asked why they had no food in the first place, they called me a communist" (*Adventures in Missing the Point*, with Brian McLaren).

"Be a neighbour"

The example of the good Samaritan is good, and we should be alert to good-Samaritan opportunities. But as Christians we also need to take intentional, informed and focused steps to address ourselves, our resources and our influences to helping our "neighbours" across the world.



Nathan Brown



OFFICIAL PAPER
South Pacific Division
Seventh-day Adventist
Church
ACN 000 003 930
www.adventist.org.au
Vol 109 No 28
Cover: Bronwyn Mison

Editor Nathan Brown
Senior assistant editor Lee Dunstan
Assistant editor Kellie Hancock
Editorial assistant Scott Wegener
Copyeditor Graeme Brown
Editorial secretary Meryl McDonald-Gough
Layout Peta Taylor
SPD news correspondent Brenton Stacey
Senior consulting editor Barry Oliver
www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia
Phone: (03) 5966 9111 **Fax:** (03) 5966 9019
Email Letters: editor@signspublishing.com.au
Email Newsfront: record@signspublishing.com.au
Email Noticeboard: editorsec@signspublishing.com.au
Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 / \$NZ73.00.
Other prices on application. Printed weekly.

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

- PAU's first book launched • Prayer and Women's Ministries newsletters available online
- Billboards promote Jesus as answer • Christians, Muslims and Jews pray together • and more

—Compiled by Scott Wegener—

● **Women's Ministries** "Going places" and **Prayer Ministries** "Uplink" newsletters are now both included on the South Pacific Division (SPD) **web site** every month. They can be downloaded and copied or printed at <www.adventist.org.au> for free distribution far and wide. Both can be found under the "Departments" link in the SPD section of the site, then follow the link to "Women's Ministries" for "Going places," and "Prayer Ministries" for "Uplink."

● **Pacific Adventist University** (PAU) reached a significant milestone when it launched its **first book** on June 13. *The Theory and Practice of the Music in the Seventh-day Adventist Church in Papua New Guinea* is a joint project of the university with the Institute of Papua New Guinea Studies (IPNGS) in Port Moresby. The book is now available from the PAU bookshop or through the



Deputy Vice-Chancellor, Graham Chester. The book, by **Jennifer Jones** (pictured second from left, with Vice-Chancellor Dr **Nemani Tausere**, left, director of IPNGS **Ralph Wari**, second from right, and the book's editor and head of the music department and ethnomusicologist of IPNGS **Don Niles**, right), is a substantially revised version of her thesis presented in 2002 for a master's of literature degree in ethnomusicology from the University of New England. The book gives a brief description of the influence of the early missionaries to PNG and discusses the

Students mobile library witnessing

Five Avondale College students have opened more than 100 homes to the Adventist message in only 15 weeks.

Christian Copaceanu, Ben Martin, Jared Davenport (pictured, back, from left), Madalin Voinea and Nic Coutet (front, from left) are offering, "at no charge and with no catch," a home lending library service, supplied by the Adventist Book Centre, consisting of some 800 books, DVDs and videos covering topics such as archaeology, cooking, depression, divorce, doctrine and health.



The students visit homes in the Central Coast towns of Blue Haven and Morisset, NSW, every two weeks and spend about three hours each week knocking on doors.

"We offer the service to create community, to create trust and to give those we meet an opportunity to read or see material they would not otherwise receive," says Mr Coutet.

Prayer plays a large role in this ministry. Mr Copaceanu says, "We pray before we leave, as we approach each door, sometimes with the people we meet, and when we return."—ANN

evolution of music in the Adventist churches since then to the present day in PNG. Mr and Mrs Jones were former staff members of PAU and, having lived in PNG for three years, now reside in NSW.—*Laurel Rikis*

● Churches from across the **Illawarra area**, NSW, attended the region's **first combined worship** on May 29. More than 200 church members and friends from Corrimal, Wollongong, Cordeaux Heights,



The Shed, Oak Flats, Bowral and as far south as Ulladulla attended the event held at The Ribbonwood Centre, Dapto. The program was enriched by contributions from each church through music, storytelling and drama. **David Weslake**, from Kellyville church, was the invited speaker for the worship service, which was followed by a potluck lunch and BBQ. An afternoon program consisted of an instrumental and vocal performance from the **Illawarra SDA School** (pictured), followed by a testimony from Mr Weslake.

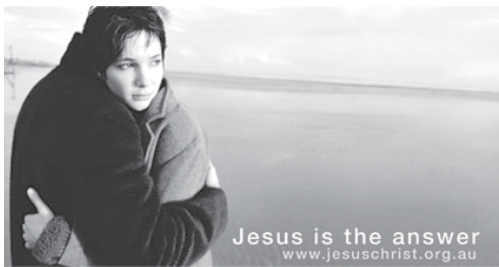
● A **new accommodation support unit** (pictured) for three new residents was opened and dedicated by Western Australian Con-

ference president Pastor **Glenn Townend** on May 21 at **Adventist Residential Care-Nollamara**, WA. Grown from a parent's dream to provide a home-like Christian accommodation facility in the community for the intellectually disabled, the facility now has 12 residents living in four units.—*NewsWest*



● Mr **Warrick Long** has accepted a call to the **Western Australian Conference**, which he and his wife, **Kerry**, call home, to be the new **secretary-treasurer**. Currently secretary-treasurer for the New Zealand Pacific Union Conference, Mr Long has had wide experience in conference and island union administration.

● Some **50 billboards** (as pictured) have been organised and displayed in the Sydney, Newcastle and Wollongong area, NSW, by **Men of integrity**. “These billboards are designed to give a stronger voice to Jesus through the simple yet powerful message that Jesus is the answer,” says Men of integrity’s founding member Trevor Suito. “The campaign



aims to reach the majority of hard-to-get people with time-poor, fast-paced lives.”

The billboards, measuring **6 m x 3 m** and displaying a website address <www.jesuschrist.org.au>, can be sponsored by individuals or churches, with the identity of the sponsor placed at the bottom of the sign, and placed in a nominated area for display —*New Life*

Christian verse sung to anthem

Did you know that someone wrote a Christian verse (below) to Australia’s national anthem, “Advance Australia Fair”? The Grade 3 and 4 students at Henderson College, Mildura, Vic, do. They performed a play called “The story of our national anthem” for some 200 parents and visitors at the school’s open



night who also joined in singing both the traditional verses of the anthem, written and composed by Peter Dodds McCormick, and a Christian verse.

“It’s a reminder that Christ is ‘our head and cornerstone,’” says Di Obst, teacher at the college. “It roused both a patriotic spirit and a feeling of Christian pride.”

*“With Christ our head and cornerstone,
We’ll build our nation’s might.
Whose way and truth and light alone
Can guide our path aright.
Our lives a sacrifice of love,
Reflect our Master’s care.
With faces turned to heaven above,
Advance Australia fair.
In joyful strains then let us sing
Advance Australia fair.”*

● The **Voice of Prophecy’s web site** is now averaging **1.5 million hits** per month. Visitors to the site come from some 100 countries—the top five being the United States, Canada, **Australia**, Brazil and the United Kingdom. Visitors are coming for the free Bible-study guides, prayer requests, and to hear current and previous broadcasts of the Voice of Prophecy programs. Their web site can be found at <www.vop.com>.—*Voice of Prophecy News*

● Representatives of Australia’s peak **Christian, Islamic and Jewish** bodies have **prayed together** for the future of **Iraq**, the safety of Australian personnel serving in that country and for the families of civilians and soldiers who have lost their lives in that country. Meeting at Temple Emanuel Synagogue in the Sydney suburb of Woollahra, delegations from the Executive Council of Australian Jewry, the Australian Federation of Islamic Councils and the National Council of Churches in Australia, reflected on the great need for peace and international reconciliation at this time. President of the Executive Council of Australian Jewry, Jeremy Jones, affirmed that “Australians enjoy democracy, peace and wonderful inter-faith and inter-communal relations and our joint prayer is that the blessings we enjoy can be shared by the Iraqis and all people.”

Days and offerings

July 31—Signs Rally Day

August 28—Pathfinder Day

—Abuse Prevention Emphasis Day

Off the record

● When **Harry Murphey**, a member of the Ferntree Gully church, Vic, read in a newspaper the story of Nic Davies-Drew, who cares for his cancer-patient mum, Rhonda, and had his **car vandalised** and torched, he was moved to tears. Calling a local radio talk-show and contacting many local car dealers, he managed to find a dealer who was **happy to donate** a 1989 Mitsubishi Magna. The Ferntree Gully church, which runs an **ADRACare** food-relief program that provides food vouchers for people in need, paid the \$A390 registration to get the Magna on the road.—*Intraviv*

● **May Taylor** celebrated her **100th birthday** on June 18 with a gathering of family, friends and staff at the **Yarra View Retirement Village**, Vic, where she has lived for the past eight years. She says the traditional congratulatory message she received from the Queen was even more meaningful as she had lived in England until the age of 90 and it was like hearing from home. Her memories, such as seeing a car and an aeroplane for the first time, have not faded.



● **Joel Erickson** (pictured) could be one of Australia’s brightest kids. Joel, a Grade 6 Avondale School student, entered Prime Television’s game show **Australia’s Brainiest Kid**, and of 5000 Australian 11- and 12-year-olds who entered, he was one of the 900 students invited to participate in a written test. Joel was then chosen as one of the 48 children to appear on the show. Joel says that he enjoys art history, maths and music questions the most. The results will not be known until the program airs later this year.



Sow 1 Billion impacts around the world

Silver Spring, Maryland, USA

Seventh-day Adventists in South Korea are celebrating a strong start to their Sow 1 Billion effort after initial reports show that at least 40,000 people have already requested Bible studies. John McGhee, Sow 1 Billion coordinator for the Northern Asia-Pacific Division, says the enthusiasm is running high. He reports that since the program was launched in September 2003, church members have handed out two million Bible-study invitations in cities and towns throughout South Korea. They plan to hand out 32 million of these brochures inviting people to study the Bible.

The efforts in Korea represent just one facet of the Sow 1 Billion initiative, an extraordinary world church plan to print and distribute 1000 million invitations to study the Bible. Hundreds of millions of these small tracts have already been printed in many different languages: from Kiswahili to Creole; Amharic to Tigrina; Mongolian to Hindi. This massive global project is already under way in many parts of the world, including South America, Australia, Central America, Russia, parts of Europe and Africa, and much of Asia.

Early data from East Central Africa

shows that there has been an average response rate of 20 per cent in each region, with Burundi showing a 41 per cent response rate. In Kenya alone some 400,000 people have requested Bible studies, and 2572 people have already been baptised as a result of the Sow 1 Billion effort.

The response in North America so far has been outstanding, says Debra Brill, a vice-president of the North American Division and Sow 1 Billion coordinator. “Conference leadership has really embraced this initiative—they’re excited about the opportunity, and have ordered many more brochures than we ever expected.”

In all, the North American Division will distribute 25.9 million Bible-study invitations, including 2.3 million in Spanish and 1.5 million in French. Church leaders say that many conferences are stepping out in faith with Sow 1 Billion. The church in Quebec, Canada, was originally offered 100,000 cards, but has instead requested 1 million in French and 200,000 in English. The Alaska Conference, with a membership of just over 3500, is distributing 214,000 cards.

Responses from North America are beginning to come in. For example, the Oklahoma Conference mailed 310,000



Six million Try Jesus cards are being distributed in the South Pacific Division as a part of Sow 1 Billion.

cards and has received some 1400 requests for Bible studies. The Voice of Prophecy Bible school, which is processing responses on behalf of some conferences, notes that in the first week of March an average of 20 phone calls and 120 request cards were received every day.

Brill says that while almost half of North America’s Sow 1 Billion cards will be sent out via mass mailings, many conferences are choosing to rely on the “personal touch” of hand distribution. “We’re so pleased by the response of our pastors and members,” she adds. “As the interest in the initiative continues to build, requests for extra brochures are flowing in.”

The Sow 1 Billion initiative is a joint effort of the General Conference and each of the church’s 13 world divisions.—**Bettina Krause**

Pacific pastors strengthened by meetings

(Continued from page 1)

Dr Roy Adams, an associate editor of *Adventist Review*, presented the keynote addresses at the summit. Other speakers included Dr Joel Sarli, an associate secretary of the Ministerial Association at the General Conference, and Dr Percy Harrold, Pastor Andrew Kingston, Bronwyn Mison and Dr Barry Oliver from the South Pacific Division. Danijela Schubert from Pacific Adventist University, and Drs David and Carol Tasker also spoke.

Meetings during the summit began as early as 5 am. “The ministers were hungry to learn and to fellowship,” Pastor Kent

explains.

Some of the ministers even ventured on to the streets of Lae. “Members from local churches joined us as we visited the marketplace at the Four-Mile Settlement on the first Sabbath of the summit,” reports Pastor Kent. “Three hundred people—all Adventists—would stand behind the preacher. The visual message this gave was, ‘Hundreds of people are on this man’s side. Listen to what he has to say.’”

Despite the number of church members a minister in the Pacific islands must care for and other difficulties such as low pay—for each dollar of tithe collected in Australia and New Zealand, the church collects only 20 cents in Papua New

Guinea and the Trans-Pacific—demand for places in theology courses at Adventist tertiary institutions is high.

“One of the greatest needs we have is for married student accommodation at Sonoma [an Adventist tertiary institution near Kokopo in the East New Britain Province],” says Pastor Kent. “We can take only about 10 per cent of the applicants who want to enrol in the theology course. The commitment of our ministers in the Pacific islands is stirring.

“We can learn so much about resilience, faithfulness, evangelistic zeal and a passion to hasten the coming of the Lord from them.”—**Brenton Stacey/Benson ToPatiliu Diave**

Evangelistic series almost doubles church's membership

Hawkes Bay, New Zealand

A recent mission program series at the Napier Samoan company has resulted in 24 baptisms.

One of four Seventh-day Adventist groups that meet in Hawkes Bay, New Zealand, the Napier Samoan Company has a strong cultural Samoan family worship style.

In April 2004 Dr Erika Puni, the South Pacific Division Personal Ministries and Sabbath school director, began an evangelistic series for the Hawkes Bay Samoan community in the Napier church. Samoan members invited their friends, and as the meetings progressed the numbers steadily increased. Eventually, besides the regular members, there were 30 visitors attending on a

regular basis.

The series ran from Sundays to Thursdays, for three weeks.



The 24 people baptised from Dr Erika Puni's evangelistic series.

Local singers and two visiting groups, the "New Revelation Singers" from Auckland and the "New Life Singers" from Wellington, provided music for the series.

"We thank God that on May 15 we had 24 new members baptised in the Napier

church," says Napier minister Pastor Frank Boniface.

A special banquet was held on May 16 to

welcome the new members and bid farewell to Dr Puni and his wife, Maxine, as they returned to Australia.

"We thank Dr Puni for the dedicated service he rendered while in Napier," says Pastor Boniface. "We thank

each one who gave of their time and talents to help make this mission a success. Most of all we thank God for almost doubling our membership and for His gentle guidance and leadership throughout the spiritually enriching mission."

Adventist Church recognised by World Health Organisation

Geneva, Switzerland

Religious denominations in Africa are being told to emulate Seventh-day Adventist churches as models of "health and healing and treatment" for HIV/AIDS patients, according to the World Health Organisation (WHO).

"As a special recognition of the work of the Adventist communities, [the WHO committee] also adopted the idea that every church should be a place of health and healing and treatment, which has come from your tradition," says Anglican bishop Rev Canon Ted Karpf, who has been assigned to the WHO's Department of HIV/AIDS. "This level of sharing and commitment will indeed make the world a healthier place and give us the opportunity to bring God's people into a healthier and more responsive relationship."

This recognition of the Adventist health message comes as churches around the world—and particularly in Africa—are working with the WHO to implement a "3-by-5" initiative, providing antiretroviral

treatment, or ART, to three million people living with HIV/AIDS in developing countries by the end of 2005.

The WHO reports that only 400,000 people out of an estimated six million who have HIV/AIDS have access to ART therapy, which can ease suffering and prolong life. Adventist leaders hope its churches embrace the call to help distribute medicines.

"Though we are a very small denomination, we do have a history of health care involvement, and we need to be active partners in this initiative," says Dr Allan Handysides, Health Ministries director for the Adventist world church.

"Also extremely challenging is the concept that this initiative will require collaboration by all players in the treatment arm of health care. Instead of dangling money in front of individual entities, for the first time in my experience we are having the WHO calling all players into partnership. This is to permit input at the conception and process development phase

by all partners in health care," he added.

Dr Handysides explained the availability of a three-drug-in-one-pill medication, screened by the WHO, and cleared as an effective first-line treatment by their experts, is what makes the program possible, and one that can be implemented at churches and Adventist health clinics.

"The new initiative is extremely exciting, because it offers for the first time the possibility of reaching, at affordable cost, the three million who currently die each year of HIV/AIDS, [and reaching them] by the end of 2005," he said.

The church's South Pacific region is adopting a strategy that includes working with HIV/AIDS commissions. "Sadly, when we look at the countries in Africa, the percentage of infection among Adventists is no different to that of the wider population," says Jonathan Duffy, director of Health Ministries for the South Pacific Division. "The church in the South Pacific is playing catch-up on dealing with this issue."—Ansel Oliver/ANN

Vegetarian nutrition presenters trained

Brisbane, Queensland

Southern Queensland's first Maxi Training Weekend included final assessment for 30 vegetarian nutrition presenters (VNPs) completing the program.

The course, developed out of the old vegetarian cooking demonstrators training program, under the auspices of the South Pacific Division, was run over a long weekend with participants each delivering a talk on nutrition, a food demonstration and completing a final three-hour exam.

The work behind this project started in 1998 by Sibilla Johnson, director of Adventist Health Ministries for the Victorian Conference and Sanitarium Nutrition Service representative. Taking four years to complete, it has culminated in a new VNP Manual that has been submitted to the appropriate educational authorities for accreditation. Once accredited, the church will be able to offer a nationally recognised Level Four Certificate to those who successfully complete the requirements of the training program. This course covers the government requirements for Food Handlers or Food Safety Certificate.

According to Mrs Johnson, it is the first training program she has run with such a low level of attrition. "The enthusiasm and commitment of these south Queenslanders has also been unique in that half of the group expressed a wish to take their study and training to the next level offered, which is the new vegetarian nutrition trainer program with a diploma level qualification," says Mrs Johnson. "The future for health ministry in southern Queensland looks exciting with such

accredited training programs being offered by the church and so many responding."

"All were delighted with Sibilla's ministry," says Pastor Neil Marks, South Queensland Conference director of Adventist Health. "Especially the uplifting spiritual tone of her worship with her ability to draw upon experiences in health ministry, having worked in such faraway places as Nepal, Papua New Guinea, New Zealand and her more recent work with our indigenous people in Australia."

The course involved three in-service weekends and 12 units of correspondence. Students explored the place of health ministry in the life and witness of the church, the latest findings in the area of vegetarianism and nutrition, how to bring about positive behavioral change and planning and conducting health programs.

"It has been a very rewarding learning experience for all involved and so much of the thanks for this must go to Sibilla," says Pastor Marks. "A significant group of people, representing 18 churches from both metropolitan and country areas, has now been equipped to conduct vegetarian nutrition and cooking programs. From now on, the South Queensland Conference can expect to see many churches sharing with their local communities in this area of health ministry."



Most of the participants who recently completed the vegetarian nutrition presenters training program in southern Queensland.

Pastor Nash at last

Singleton, NSW

It was 34 years after his studies in the theology at Avondale College that Pastor Clive Nash was ordained.

"I have not deliberately set out to create some kind of record," says Pastor Nash. "However it may be that few others have waited so long from completing theology training to ordination."

In the early 1960s, Pastor Nash attended a youth congress where he felt impressed that God was calling him to gospel ministry. Clive studied theology at Avondale from 1966 to 1969, paying his way as a literature evangelist in summer.

On completion of his studies he responded to a call from the South Australian Conference to work as a literature evangelist in a mission program in Port Adelaide.

In December 1970, he married Monica, and after a time of employment in Adelaide, they settled on Monica's family farm, "Roennfeldt House," in the Barossa Valley, South Australia. Clive and Monica then worked for many years with the government Education Department.

As a layman, Clive preached at various churches around South Australia and conducted prophecy and stress-management seminars.

In late 1995, Pastor Neil Watts gave Clive an opportunity to be involved in voluntary pastoral ministry, which rekindled Clive's sense of calling to the ministry.

From 1996 to 2001, Clive served in the South Australian churches at Kadina, Mannum, Birdwood, Gawler and Melrose Park, and since 2002, has ministered in the Muswellbrook and Singleton area in the Upper Hunter Valley.

Pastor Nash was ordained to the gospel ministry on Sabbath, June 12, at Singleton church, NSW, with South Pacific Division president Pastor Laurie Evans, North New South Wales Conference president Pastor John Lang and Pastor John Skrzypaszek officiating at the service.



Pastor Clive Nash with his wife, Monica.

ATSIM's year of evangelism

by Nathan Brown

Aboriginal and Torres Strait Islander Ministries (ATSIM) have taken on the challenge of the Year of Evangelism—and they hope to take it further next year.

“We have set ourselves a goal of running 50 prophecy seminars this year in indigenous communities, mostly by indigenous people themselves,” says Pastor Eric Davey, director of ATSIM. “But next year, we are aiming for 100 with people who have attended this year, stepping up to lead their own seminars next year.”

These initiatives look set to build upon the success indigenous evangelism has enjoyed to date. At present about 2 per cent of the Australian population generally are regarded as indigenous people. However,

indigenous members make up about 7 per cent of current church membership in Australia and 4 per cent of baptisms last year were indigenous people.

Reflecting this growth, the Australian Union has appointed two associate directors of ATSIM to assist Pastor Davey. Pastor Don Fehlberg in Port Augusta (SA) is the associate director for the western regions of Australia. Mr Eddie Hastie is based at the South Queensland Conference office in Brisbane and works in eastern Australia.

“These leaders will give much better coverage to nurture members and link in with members and contacts we have across the country,” says Pastor Davey. “They will



ATSIM associate directors Pastor Don Fehlberg (left) and Eddie Hastie.

be able to build a continuity beyond my retirement.”

And both Mr Hastie and Pastor Fehlberg have been involved with the ATSIM focus on the Year of Evangelism.

“We launched the Year of Evangelism after our ATSIM camp in January, with prophecy seminars in Kuranda and Mareeba,” says Mr Hastie. (See “Prophecy popular in Kuranda and Mareeba.”)

But this was not just a local program. These evangelistic programs were also run as a school of evangelism and have encouraged a number of those involved to run similar programs in their local areas. “Darren Garlett has run a prophecy seminar in Mount Druitt [Sydney] with 22 people attending regularly,” Mr Hastie reports. “Ben Kosmeier in the Torres Strait is running seminars on Thursday, Horn and Moa Islands and on the radio. And Robert Dorante in Port Augusta with Don Fehlberg have about 25 attending their program, with at least 10 who have put down their names for baptism.”

“Don is an experienced evangelist,” adds Pastor Davey. “And he has become the ATSIM evangelist, running several programs around the country each year and a part of that is training the local people in public evangelism.

“In August and September, he is going to run a field school of evangelism in Derby [WA],” Pastor Davey explains. “At the end of that program interested people will go

ATSIM director looks ahead

Pastor Eric Davey took on the role of director of Aboriginal and Torres Strait Islander Ministries in 1986, working between the two union conferences that covered Australia at that time. With the restructure, he is now based with the Australian Union in Melbourne.

He is beginning to look ahead to retirement sometime in 2006, 20 years after taking up the role. But before retiring, Pastor Davey has a significant list of goals yet to achieve.

“I am anxious to see strong ATSIM advisory committees in each conference, coordinators in each conference and representatives in as many local churches as possible,” he says. “And a health-educators course at Mamarapha Bible College will make a real difference to the impact of the college, both in indigenous communities around Australia and on the students who will become involved in the college.”

Pastor Davey also sees the continuing expansion of Kurulundi, the ATSIM school in central Western Australia. “In the near future, Kurulundi will establish a drug and alcohol rehabilitation centre on a nearby cattle station,” he reports. “There will also be a TAFE-type program connected with a juvenile justice centre on another station. These will go well because the people have been asking for them for years.

“There are also plans for a Kurulundi-type school and centre for Walgett, New South Wales,” says Pastor Davey. “[North New South Wales conference president] John Lang has met with the the local community and it looks like it will go ahead as another campus of Kurulundi., also with a drug and alcohol rehabilitation centre.

“The people come with an expectation that these projects are going to work because they are connected with the church,” Pastor Davey adds.



Pastor Eric Davey.

into home Bible-study groups, run by Bible college students.”

According to Pastor Davey, the Derby community is ready for a Year of Evangelism program because of the good work of other aspect of ATSIM’s work. “Primary and secondary school students from Derby are going to Kurulundi and returning home, and it is making a difference to them,” he reports. “This is attracting attention in the communities. Derby is a model of how the ATSIM college should operate. College graduates are working in this community and even if they do not see a pastor for a few months, their church groups continues to operate.”

The stories of ATSIM’s evangelistic focus come from across the country. Pastor Davey is excited to tell stories from Wallaga Lake in southern New South Wales. There is no church there and the church’s work there is a Global Mission project.

“A husband and wife, Ian and Donna Campbell, have been at the Bible college for six months,” says Pastor Davey. “Now they have returned to their community and have a group of 15 attending a prophecy seminar, with a couple of baptisms likely in the near future.”

And their influence is also being felt in the community, according to Pastor Davey “They have problems with dysfunctional families and kids wandering the streets,” he reports. “The church group has taken that as their ministry and made a difference to that community.”

Then back to Western Australia: “In Meekatharra, David Fletcher, the chaplain at Kurulundi, has started a prophecy seminar with church members and [Western Australian Conference president] Glenn Townend will be running a week-long mission there in August. The church members who have been attending the prophecy seminar will then run home groups.”

Listening to these stories, it soon becomes obvious how integral the Mamarapha Bible College in Perth (WA) has become to ATSIM’s work right across Australia. To date, more than 100 students have graduated with different certificate levels in Bible and ministry studies.

Mr Hastie is one of those graduates, graduating with the first group of level four

graduates in 2000. Now he sees one of his primary roles as “supporting and working with Mamarapha students as they return to work in their communities.”

“Both Eddie and Don have a lot more regular contact with the students and graduates from Mamarapha, continuing support beyond the classrooms,” adds Pastor Davey.

“I want to see people working together,” Mr Hastie explains. “When people do that, they can make a real difference. People make a difference in themselves and then make a difference to someone else—and that is how we make a real change.” **R**

Nathan Brown is editor of RECORD.



Pastor Justin Lawman with Eugene, Phylis and their sons. The youngest, Orlando, at just 12 days old, had spent half his life (six days) at a prophecy seminar.

Prophecy popular in Kuranda and Mareeba

About 150 people have been attending prophecy seminars in Kuranda and Mareeba, Queensland. This comes after an Aboriginal and Torres Strait Islander Ministries (ATSIM)—organised training seminar, held in Kuranda, January 5–10, featuring the North New South Wales Conference president, Pastor John Lang, and the minister at Port Macquarie church, Pastor Justin Lawman.

Pastors Lang and Lawman each presented a prophecy seminar in the evenings following the training. “Church members have continued to run these and start others,” reports Pastor Eric Davey, director of ATSIM. Seven home-based prophecy seminars began with people interested by the public programs.

Six months on from the public programs, nine people are planning for baptism in the near future, according to Eddie Hastie, the associate director of ATSIM. Four home-study groups are still meeting regularly in Kuranda, including a group of 22 people at the home of Winnie Brim, a student of Mamarapha Bible College.

Church members used only word-of-mouth to advertise the seminars. “Indigenous people want to get out and witness,” says Mr Hastie. “The manual that comes with the prophecy seminar is helping them gain confidence.”

ATSIM launched the Year of Evangelism during its eastern zone camp-meeting at Kuranda, December 31–January 4. “We’ve been sowing a lot of seed, so the Year of Evangelism is a chance to reap the harvest from that seed,” says Pastor Davey.

ATSIM’s goal is for indigenous Adventists to present 50 prophecy seminars this year.—
Brenton Stacey/Nathan Brown

Stewardship and spirituality

by *Eddie Erika*

Stewardship and spirituality have nothing in common. Stewardship is a department created to urge and pressure people to pay tithes and offerings.” This was the misunderstanding I once had. One of our publications admits that, “despite all the books written on the subject in recent years, for most churches stewardship has mostly (if not solely) to do with money.”¹

We have a problem that needs to be put right. The *Macquarie Dictionary’s* definition of stewardship includes “someone who manages another’s property or financial affairs.” The concept of foreign ownership of our very being, and anything we else may have in our possession is our basic problem. Would it be wrong then to suggest that our single-mindedness on funds, albeit for good reasons, is a major contributing factor to this misconception? If so, then we as a church need to re-examine and redefine stewardship, putting it back in its proper biblical context.

Our spiritual responsibility

Starting right begins with a worshipful acknowledgement that everything belongs to God. An active surrendering of our totality to His direction follows closely. It begins with worshipping Him. We enter into a “stewardship of the faith God has given us.”²

Unless we have faith in the Creator God, nothing else has meaning. Even atheist Bertrand Russell admitted, “Unless you assume a God, the question of life’s purpose is meaningless.”³ God created the human race in His image. He sustains life by grace. None of us “can add a single hour to his life” (Matthew 6:27*).

Stewardship does not begin with monetary or material giving. In the Old Testament, the Jews’ worship and religious service became God-less: “The multitude of your sacrifices—what are they to me?”



(Isaiah 1:11).

Separate God from life and He says, “I can’t stand your trivial religious charades: Monthly conferences, weekly Sabbaths, special meetings—meetings, meetings, meetings. I can’t stand one more. . . . You’ve worn me out! I’m sick of your religion, religion, religion, while you go right on sinning. When you put on your next prayer-performance, I’ll be looking the other way. No matter how long or loud or often you pray, I’ll not be listening.” (Isaiah 1:13-15, *The Message*). Stewardship begins with recognising the encompassing sovereignty of God

Robbing God in all

For the Adventist Church, starting right should restore the robbing God passage (Malachi 3:8) to its proper place in the prophet’s message. One of the reasons for our misunderstanding of stewardship is largely the result of our robbing Malachi’s big-picture message.

I know of many Adventists who do not attend church, yet faithfully return tithes and offerings because of our emphasis on,

“Test me in this.” Yet Malachi’s big-picture message begins with a brief demonstration of the Lord’s love of His son Israel (1:1-5), before the list of destructive behavioural traits affecting Israel’s father-son relationship with God. This rebellious attitude produced disrespect, divorce and violence, cheating, robbing God of tithes and offerings and saying harsh things against God.

Malachi’s three-pronged message dealt first with Israel severing ties with God, which resulted in a wicked lifestyle of disrespect and law-breaking (3:7). The second theme clearly introduces the impending judgment and its dire consequence: “Surely, the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble” (4:1). But perhaps the third and most significant theme of the book is God’s plea, “Return to me, and I will return to you,” says the Lord Almighty” (Malachi 3:7). This is the essence of the gospel for the world today.

Individual generosity

Jesus alludes to Malachi’s call for restoration of this Father-son relationship in Matthew 17:11. John repeats God’s invitation given in Malachi, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heaven, the earth, the sea and the springs of waters” (Revelation 14:7). In other words, our holistic lifestyle can be properly understood only in terms of our restored relationship with the Creator God. The context of Malachi’s message distinctly indicates that a lifestyle without God will be duly revealed and punished at the end-time judgment.

Would it be excessive to suggest that Jesus’ statement, “Give to Caesar what is Caesar’s, and to God what is God’s,” (Matthew 22:21), goes beyond the material to a yearning for His enemies to give

themselves to God first? It's the one thing the rich young ruler lacked (Matthew 19:20-22). Service before surrendering our will to God is an insult to Him. As Armstrong and Olson put it, "Nothing happens to a person's giving until something happens to the person."

The Saviour's words, "Render . . . unto God the things that are God's," were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power."⁴

The consequential lifestyle of the woman accused of adultery was a total response in love after her encounter with the compassionate Jesus—"With self-sacrificing love and devotion she repaid His forgiving mercy."⁵ It was after meeting the merciful Jesus that Zacchaeus was transformed into a generous believer: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8).

Corporate generosity

Starting right acknowledges that everything we have is given to us to be cared for. Rick Warren's *The Purpose Driven Life* begins, "It all starts with God."⁶ In a similar vein, Paul writes, "For by him all things were created; things in heaven and on earth, visible and invisible . . . all things were created by him and for him" (Colossians 1:16). The psalmist adds, "The earth is the Lord's, and everything in it, the world and all who live in it" (Psalms 24:1).

Consider the most amazing story of a people with an exemplary lifestyle worth noticing. Paul said the Macedonians' behaviour was "totally spontaneous, entirely their own idea, and caught us completely off guard." Paul testified to the social situation the Macedonians faced: "Fierce troubles came down on the people of those churches, pushing them to the very limit . . . they were desperately poor," (2 Corinthians 8:5, *The Message*).

The Macedonians had all the plausible reasons not to be so generous. They were poor and afflicted by troubles. Yet despite all these, they gave with "overflowing joy." Paul was totally unprepared for what he witnessed. "The trials exposed their true colours: They were incredibly happy. The

pressure triggered something totally unexpected: *an outpouring of pure and generous gifts. . . . They gave offerings of whatever they could—far more than they could afford!—pleading for the privilege of helping out in the relief of poor Christians*" (verses 2-4, emphasis supplied). Paul was sure that such reports often raise scepticism. But he said, "I was there and saw it for myself."

The Macedonians' amazing behaviour followed their individual and corporate commitment to God first. The Macedonians had their priorities right. "They gave themselves first to the Lord and then to us in keeping with God's will" (2 Corinthians 8:5). One expositor said, "The point lies in the fact that they gave, not their money only, but themselves, their time, thought, energy, primarily to Christ as their Lord, and then to the apostles as His ministers. And this they had done because they have allowed the will of God to work upon their will."⁷

Saving generosity

The early church's tremendous spirit of generosity—"selling their possessions and goods, they gave to everyone as he had need"—was a clear outcome of their initial devotion to study, fellowship and prayer (Acts 2:42-45). The devotion to know, more about God was "with glad and sincere hearts," causing the church to act upon their conviction. The joy of worship, of service and of praising God can be experienced sincerely only when one begins by surrendering one's will totally to God.

It is also important to note a further dimension of the two examples above. Giving right fulfils the Great Commission in terms of evangelism. Paul says the Macedonians' generosity "will result in thanksgiving to God" (2 Corinthians 9:11). The early church's generosity resulted in "praising God and enjoying the favour of the community. And the Lord added to their number daily those who were being saved" (Acts 2:47).

Starting right

There is a dogged misconception that stewardship is solely about money. The danger of this error is that our spirituality ends with giving. Resolving the misunder-



standing begins with starting right with God. A generous lifestyle will always follow the "giving of ourselves first to the Lord and then to others in keeping with God's will" (2 Corinthians 8:5, my paraphrase).

Through Jesus Christ, God gave His all to restore our relationship with Him. Stewardship is our spiritual response to the Creator God who has done all for us. Worship is responding to Him as our Saviour. Service is our response to Him as Lord of our lives. Stewardship of all things is the outcome of our spiritual relationship with God. **R**

1. R Armstrong and P Olson, "Stewardship Is More Than Money—It's Your Life," *Congregations*, Vol 29, No 1, page 259.
2. Armstrong and Olson.
3. As quoted by R Warren, *The Purpose Driven Life*, page 32.
4. Ellen White, *The Desire of Ages*, page 602.
5. *ibid*, page 462.
6. *The Purpose Driven Life*, page 17.
7. MacDonald, *The Pulpit Commentary*, Vol 19, page 198.

* Unless otherwise noted, all Bible quotations are from the New International Version.

"Stewardship—It's a lifestyle." This is the fourth in a series of articles highlighting the importance of stewardship as it impacts on many aspects of our lives.

Eddie Erika is the associate director of church development for the New Zealand Pacific Union Conference, based in Auckland, New Zealand.

Read your RECORD at home

by Kyle Portbury

Can anything good come out of “preaching?” we ask. And reach for our copy of RECORD as the preacher steps up to the microphone.

But I seem to remember a similar question being asked of Nazareth and look where that got us. So how does one get the most out of a sermon? Is it fair to even expect to get anything out of one?

Expectation is the number-one cause of excess RECORD reading during weekly sermons, a recent survey found (although actual statistics may have been fabricated). Why? As humans, we expect to be entertained, to be enthralled, to be

shocked, to get something for our tithe money or offerings. Why should church be any different to a movie? Besides, they both have people sneaking in late!

It seems that when we don't find these features in the sermon of the day, it is the logical step to tune out. How many of us when asked what we thought of the sermon have responded negatively? It is expectations that cause us to switch off after only a few moments. When instant gratification through all five senses is not achieved, the decision is quickly made that no value lies in the sermon. It was simply one of those boring worship services. (Note: I have inferred that RECORD does fulfil this instant need for entertainment, which it may or may not on any given Sabbath.)

Our greatest weakness when it comes to church is the expectation that we should be taking something away from it. Was this the intention or indeed the reason for church in the beginning? Perhaps instead of expecting to get anything out of a sermon, the opposite should be the case. If we go into church with the attitude that we are there to contribute to worship, to

interact with fellow believers and to celebrate the Sabbath day, rather than passively observe it through half-closed eyes, who knows what could happen?

Sermons served a purpose in the early church community. They were forums rather than one-way transactions. Issues relevant to the community were discussed, Christ's teachings were talked about, and everyone had a chance to contribute to what was being shared. Church isn't—or at least shouldn't be—any different today.

You want to know how to get the most out of a sermon? Start contributing rather than expecting it to entertain you. Listen to what is being said and react to it. To adapt the words of John F Kennedy for my own argument: “Think not what your sermon can do for you, but what you can do for your sermon.”

So plan to read your RECORD when you get home and be alert to what you can contribute to worship and to the worship experience of fellow worshippers. **R**

Kyle Portbury lives on the Central Coast, New South Wales.

We want to hear from you

Join our Year of Evangelism brainstorming session. Send us your stories of evangelism you have tried or your dreams of how we can make a greater impact in our communities.

You don't need to write the perfect report; just send us the answers to Who? What? When? Where? How? and Why? Include contact details so we can get in touch to get any further information and a photo, if you are reporting on something already happening and if a photo is available.

Send your evangelism stories, ideas and dreams to:

Post:

RECORD, Signs Publishing Company
3485 Warburton Highway
Warburton Vic 3799
Australia

Fax: +61 3 5966 9109

Email: editor@signspublishing.com.au

Just for children

"Whatever you do, work at it with all your heart, as working for the Lord, not for men."

Colossians 3:23



Peta Taylor

Caution, please

G Stark, Qld

I beg to differ with the editorial “Angry letters are good” (June 19). I’ve read some rather “angry” letters in RECORD and observed harsh, critical and intolerant attitudes. On some issues it may be acceptable to be angry, but anger is an emotion that’s difficult to control; what some term “righteous wrath” is nothing but a display of “unrighteous temper.”

I agree it is healthy to have open discussion on certain subjects, and RECORD provides a forum for diversity. However, I believe that as Christians, we differ with other Christians in a spirit of tolerance and charity, without an aggressive, negative attitude.

I’m afraid that the concept of “angry letters” may be misinterpreted by some and encourage them to write letters not motivated by love.

Kudos

B Manning, Tas

I did enjoy Dan Halliday’s “Better than a fairytale” (Feature, June 19). It was nice to be “talked” to, rather than preached at. It is also an article that all can relate to, and I can pass it to others. And Ross Chadwick’s “I stopped praying . . .” (Feature, June 19) was a real “feel”—not about saying the right things at the right time in the right place, but as prayer should be: a phone call to a Friend.

Baptismal timing

Chris Davey, Qld

I agree with the writer of “Cart and horse” (Letters, June 26) regarding baptismal protocol. The problem arises because, as a church, we’ve combined the simple acknowledgement and acceptance of God and desire to imitate Him with the relatively complex theological understanding required for church membership.

Baptism and church membership are separate parts of our spiritual journey . . .

Baptism and church membership are separate parts of our spiritual journey and they ought to be separate steps. The idea that you are not worthy of baptism unless you completely understand and accept all the teachings of the Seventh-day Adventist Church is both arrogant and unbiblical.

Bob Donaldson, NSW

The writer of “Cart and horse” is expressing what is theoretically ideal and desirable. However, in practice, it is somewhat different. “Acceptance of God’s law [including the Sabbath] and Christ’s sacrifice for our sins”—and their significance—is a process that usually takes some time.

It is hardly appropriate to compare the baptismal scenario in New Testament times with our day. For instance, the thousands being “added to the church

daily” after Pentecost, were Jewish people in Jerusalem and Palestine who would already be keeping the Sabbath. Their main challenge was to accept Jesus as the risen Saviour. And that was already a well-canvassed issue.

Nowadays, to expect to baptise people on the same day they’ve heard about the gospel message and God’s law, and that the seventh day is the true Sabbath, is unrealistic. In fact for those who have

believed in Sunday sacredness all their lives, it would be akin to punching them in the nose. We may never see them again.

Differing perspective

Mark Kellner, USA

Nathan Brown’s idealistic view of world change (“The hope of mankind,” Editorial, July 3) glosses over a harsh reality when it comes to fascist regimes such as Nazi Germany, Imperial Japan and, yes, Saddam Hussein’s Iraq. Internal resistance was futile, since it was brutally crushed.

In Saddam-era Baghdad, just as in Nazi-era Berlin and Tojo-era Tokyo, candlelight protests would have been impossible, because they would have been stopped. A regime that uses chemical weapons on its own citizens, as did Iraq, would not calmly receive civil opposition.

The argument for noncombatancy is a respectable one. So, too, is the concept of “just war.” Most useful, perhaps, are the lessons of history. Were there not active, armed and forceful resistance to the Axis powers in World War II, Mr Brown might today be speaking Japanese, and I, had my birth even been allowed, would be a lamp shade.

It was right to liberate Iraq; it is always right to advance the cause of freedom and democracy. Just ask a victim of fascism.

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.





Photograph by Peter Hagen

Interested in working for the church?

Have your name entered in the Employment Database.

Inquiries: pwrnkmore@adventist.org.au

Phone: (02) 9847 3209



www.adventist.org.au/employment

Weddings

Broad—Balines. Neil Broad, son of the late Frederick and Myrtle Broad (formerly of NZ), and Erlinda Balines, daughter of Primitino and Meriam Balines (Philippines), were married on 20.6.04 in the Victoria Park Adventist church. *Steve Goods*

Cantrill—Otago. Darren Julian Cantrill, son of Allan and Julie Cantrill (Brisbane, Qld), and Shany Lee Otago, daughter of Gregory and Sharon Otago (Brisbane), were married on 11.4.04 in St Andrew's Anglican church, South Brisbane. *Sean Berkeley*

Down—Harrison. David Kyrle Down and Lorna May Harrison were married on 1.2.04 in the Lisgar Gardens, Hornsby, NSW. *Bruce Price*

Matheson—Higgins. Nathan John Matheson, son of Kevin and Katherine Matheson (Brisbane, Qld), and Philippa Lucille Higgins, daughter of Roger and Brenda Higgins (Brisbane), were married on 4.7.04 in the Holy Trinity Anglican church, Woolloogabba, Brisbane. *Trafford Fischer*

Mulholland—Overall. Gavin Martin Mulholland, son of Martin and Pamela Mulholland (Southport, Qld), and Krystle Lee Overall, daughter of Peter Overall (Stokers Siding, NSW) and Leann Hardie (Elanora, Qld), were married on 12.6.04 at South Stradbroke Island Hideaway. *Lloyd Robinson*

Peterson—Bosnjakovic. Hayden Thomas Petersen, son of Chris and Michelle Dunstone (Canberra, ACT), and Melissa Diana Bosnjakovic, daughter of Berislav and Jana Bosnjakovic (Renmark, SA), were married on 4.1.04 in the Riverland Adventist church. *Graeme Christian*

van Dijk—Nielsen. Hendrikus Jacobus van Dijk, son of the late Hendrikus van Dijk and Maria van Wijk (formerly of the Netherlands), and Karen Ingrid Patrina Nielsen (nee Scott), daughter of the late Gunnar Nielsen and Lucy Simpson, and her stepfather, James Simpson (Katherine, NT), were married on 11.1.04 at Mona Vale Gardens, Christchurch, NZ. *Mel Trevena*

Obituaries

Clements, Albert Roy, born 5.10.1925 near Bristol, UK; died peacefully 30.3.04 at Wauchope, NSW, after a 20-year battle with illness. In 1954 he married Jean and migrated to Australia in 1968. He is survived by his wife (Wauchope); his daughters, Margaret and Teena; and his three granddaughters. In 1969 a radio program alerted him to the change of the Sabbath, and Roy sought out the Seventh-day Adventist church in Parramatta. He and Jean were baptised by Pastor Needham the same year. In the 1980s Roy worked as a literature evangelist; then later as part of the Greater Sydney

Positions vacant

▲ **Upper Primary Teacher—Southland Adventist Christian School (New Zealand)** is seeking a qualified, enthusiastic and motivated Primary Teacher to join their teaching team, commencing Term 1, 2005. The successful applicant will be a practising Seventh-day Adventist who is committed to supporting the vision and mission of Adventist education. Located close to ski fields and only hours away from many of the great New Zealand walks. **For further information** please contact Margaret Saunders (643) 236 8228; or email <sacsch@xtra.co.nz>.

▲ **Public Relations Officer—Avondale College (Cooranbong, NSW)** is seeking a Public Relations Officer for a three-year renewable term, commencing September 1, 2004. The successful applicant will have a suitable qualification; high competency in writing; a good speaking ability; and experience in public relations. Applicants must submit two published news articles of at least 400 words, as well as contact details of three referees. **For further information** contact <www.avondale.edu.au>. **Applications in writing** should be forwarded to Human Resources, PO Box 19, Cooranbong NSW 2265, no later than Friday, July 30, 2004.

▲ **Learning Support Teacher—Avondale School (Cooranbong, NSW)** is seeking a Learning Support Teacher to assist lower secondary students with literacy and numeracy. The position is for two days per week. It is a six-month appointment with the possibility of renewal in 2005. **Applications in writing** (including résumé) should be forwarded to Mr A Hay, Head of School, PO Box 61, Cooranbong NSW 2265, no later than July 30, 2004.

▲ **Assistant Librarian—Avondale School (Cooranbong, NSW)** is seeking to employ, in the secondary library, a person who loves books and learning, to commence in 2005. The successful applicant will have a bright, pleasant personality and enjoy working with children K-12 and fellow staff members. The person will be responsible for the library as a centre of learning, with ability to operate a computerised lending system, search and Internet access facilities. **Applications in writing** (including résumé) should be forwarded to the Bursar, Avondale School, PO Box 61, Cooranbong NSW 2265; phone (02) 4977 2071, no later than July 30, 2004.

For church-related employment opportunities visit the Employment section on the SPD web site <www.adventist.org.au>.

Conference maintenance team, before working at Sydney Adventist Hospital.

Barry Satchell

Denholm, Nancy Constance, born 26.1.1929 in Hobart, Tas; died 22.4.04 in Hobart. She was predeceased by her brother, Colin. She is survived by her siblings, Alan (Hobart), Lindsay (NSW), Ken (WA), Jean Allembly, Barbara Dalgleish and Shirley Wilson (all of Hobart, Tas); and her 19 nieces and nephews. Despite a severe disability, Nancy remained a lovely Christian until the end. She resided at Maranatha Retirement Home, Rosny. *Graeme Brown*

Edwards, May Evelyn (nee Hickinbotham), born 11.11.1905 in Christchurch, NZ; died 25.6.04 in hospital at Tauranga. In 1927 she married Wilfred, who predeceased her in 1998. She is survived by her children, Dick (Melbourne, Vic), Ken (Auckland, NZ), Pat Rohde (Tauranga) and Jan Jackson (Bonnells Bay, NSW); their spouses; her 10 grandchildren; and 17 great-grandchildren. May was always very active in the program of the church, especially in children's ministry. Through the years she taught literally hundreds of children in Sabbath schools and Vacation Bible Schools, the latter in crafts, in which she excelled. She will be remembered by all who knew her as a prayer warrior, a devoted Bible student, and as a loving and lovable Christian who never wavered in her firm belief in the soon return of Christ Jesus, her Saviour, Lord and King.

*Geoffrey Garne
Brian Mercer, Dick Edwards*

Gall, Kenneth Arthur, born 26.10.1913 at Collinsvale, Tas; died 22.5.04 in Hobart. On 26.3.42 he married Eva, who predeceased him on 17.9.77. He is survived by his children, Judy Beadle (Collinsvale), Brian (Sydney, NSW) and Robert (Wesburn, Vic). Ken was a third-generation Adventist from Collinsvale. He attended Avondale in 1934-35 and worked for the Sanitarium Health Food Company, Warburton, from 1966 until his retirement.

Graeme Brown

Pengilly, Donald Clarence, born 17.1.1922 at Quirindi, NSW; died 28.5.04 at Abermain. Don was a member of the early Adventist Pengilly family in the Quirindi area. His education was gained in the old Quirindi Adventist School. In 1946 he married Shirley Taggart and they spent much of their life together farming around Quirindi. She predeceased him in 2002. He was also predeceased by one of his children. After retirement they settled in Abermain, but Don continued to make many journeys back to his beloved "bush." He is survived by his children, Ruth, Gwenda, David, Janet, Garry, Debbie, Glenn, Sharon and John. Don was upright, true and dependable, and is greatly missed by his family and his church. *Frank Cantrill
Bert Cozens, Elwyn Raethel*

Price, Ruth Isabel, born 27.5.1907 in Brisbane, Qld; died 11.6.04 in the nursing home at the Adventist Retirement Village, Cooranbong, NSW. On 22.5.78 she married Wilson, who predeceased her.

Selwyn Bartlett