

RECORD

March 17, 2007

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Pastor Emile Maxi, director of church development for the New Zealand Pacific Union Conference, leads a training session for personal ministries leaders at the North New Zealand Conference's leadership summit in Auckland.

NNZC focuses on local church leaders

AUCKLAND, NEW ZEALAND

I believe local churches led by servant-leader pastors and lay leaders are the key to taking the hope of God's love to New Zealand," urges Pastor Eddie Tupai, president of the North New Zealand Conference (NNZC). Pastor Tupai was reflecting on the conference's recent church-leader summit, which saw more than 500 local church leaders from across the NNZC participate in training on the weekends of February 10 and 17 in Auckland and Palmerston North, respectively.

"The focus of the summit was servant leadership," Pastor Tupai explains. "I call it 'sound' leadership—leadership that is more

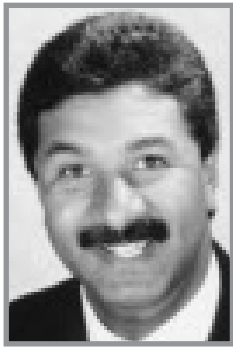
about listening than telling, understanding than directing. Leaders lead by hearing the voice of God and understanding the needs of those they are serving."

Leadership training options at the two weekend programs covered 15 areas of ministry and featured more than 24 presenters from conference, union and division levels, as well as other specialised trainers. Topics ranged from practical training for elders and church clerks to youth ministry, Pathfinders, STORM Co, worship, health ministry, children's ministries and communications.

(Continued on page 4)



TeenForce at Pathfinder camporee



We count on your support
for this ministry.

Discipling our young people

WE GENERALLY REFER TO EVENTS like the Twelfth Gate South Pacific Division Camporee as “memory events.” Certainly, it worked that way; but, it was much more than the creation of lasting memories.

The camporee marked the beginning of an eternal journey for 1517 Pathfinders and leaders and the reaffirmation of faith of hundreds more. Some of our Pathfinder clubs are more than 50 per cent non-Adventists, meaning the camporee—with more than 6000 participants—was one of the largest evangelistic programs held on Australian soil. We give glory to our heavenly Father for the rich harvest.

As we think of our 1517 new babies in the faith and as we seek God’s guidance for the future, I am reminded of a book I read recently, titled *The Great Omission*. The author suggests the church—over the years—has radically altered the Great Commission.

Jesus called us to make disciples, to baptise and to teach new believers to treasure and keep all things He commanded us—to enrol them as students and bring them ever increasingly to be and to do what He directed (see Matthew 28:19, 20). But instead of “making disciples,” we are making “church members” who subscribe to a set of teachings and attend church regularly. Discipleship, spiritual formation and transformation to the likeness of Jesus in all aspects of life are often considered optional.

As we look to the future, youth ministry in the South Pacific Division will focus on

discipleship and that will express itself in three major functions:

● **Retaining**

On May 28 and June 2 this year, a census will be carried out in all the local churches for all attendees aged six to 30. They will be grouped in age categories representing the Adventurer, Pathfinder and senior youth age groups. The average attendance over the two Sabbaths will be recorded.

By the grace of God, we will pray, plan and devise ministries and strategies toward discipling and retaining all our young people in this quinquennium. We plan to carry out the same census at the same period in 2010 to see what the Lord will have done for us.

● **Reclaiming**

There are too many of our sons and daughters who no longer worship, fellowship and serve with us. We will go after them on a search-and-rescue mission. We do not minimise the challenge and the complexity of the task, but it is God’s plan. We will be praying, listening, planning and seeking the counsel of our pastors, leaders and parents as we work together.

The first Sabbath of the Youth Week of Prayer in 2008 will be set aside as a “homecoming” Sabbath. Local youth groups, families and churches will bring out the best to welcome our children home. It will be a visible expression of all the sustained but often unseen prayers and efforts.

● **Rescuing**

As we obtain our census figures in June,

we will set ourselves a faith goal of 10 per cent growth in youth membership. Apart from our traditional methods of youth rallies, teen/youth camps, camporees and congresses, where we consistently reap a harvest, conference and mission youth departments will lead local youth groups in an intentional evangelistic initiative beyond the boundaries of the church in 2008.

Public and personal evangelism, small-group evangelism, Bible workers, literature distribution and other initiatives to suit the giftedness of the individual and the needs of the community will be implemented.

These initiatives will be launched at our “Move with the power II” Youth Leadership Convention in August. Please sponsor and send your local youth teams, the Adventurer, Pathfinder, senior youth and Sabbath school leaders and all those who have a passion for working with young people.

Please pray for us as we train young people to finish the work. “With such an army of workers, as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!” (*Messages to Young People*, page 196).

We count on your support for this ministry as you pray for us and bless us with your offering next Sabbath.

Gilbert Cangy
Director of Youth Ministries
South Pacific Division



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

Churches unite in prayers for rain

WARBURTON, VICTORIA

The call for a national day of prayer for rain ("AUC calls for prayer for Australia," News, February 3) to relieve the drought conditions currently faced by most of Australia was answered by churches not only in Australia, but around the world.

At the Grantham Adventist church in England, the drought conditions and call for prayer had been included in the church's bulletin for several weeks. Local church member Jan Clarke Pearce says, "On Sabbath, February 17, the Grantham church members joined our church family in Australia with special prayers for relief of the drought. May God respond quickly!"

The Meltan church members in Kavieng, New Ireland Province, Papua New Guinea, also joined in the prayers to send out a special appeal to God.

Adventist church members on Lord Howe Island participated in the day of prayer, which coincided with the 219th anniversary of the discovery of the island.

"We felt privileged to support the call for prayer that day," says Clive Wilson, senior elder of the church. "As part of our service, we were addressed by Ian Sinclair, current president of the Murray-Darling River Basin Commission. He presented us

with a comprehensive overview of south-eastern Australia's desperate plight and expressed his delight at being invited to join our worship with the special focus on petitioning God to intervene."

In Queensland, the Warwick Adventist church's participation in the day of prayer saw them feature on the front cover of the local newspaper, the *Daily News*.

The *West Australian* reported on churches in the Perth area participating in the Australian Union Conference's (AUC) prayer initiative. It rained at a number of churches at the time set aside for the prayer.

Burnie (Tas), Ipswich (Qld), Geraldton (WA), Bathurst, Coffs Harbour and Wagga Wagga (NSW) Adventist churches also made news in their local papers with their prayers for precipitation.

The Murray Bridge Adventist church in South Australia advertised in their local newspaper about the day of prayer. Ron Clarke, public relations officer for the church, says, "We had two visitors from the public who saw the ad come to the service in our local church. These ladies wanted to pray for rain. One of them came out to the microphone and joined several of our number who pleaded to the Lord for rain. It was a lovely time of Christian sharing."

Avondale College church devoted its en-



Ann Stafford

Federal MP Kelly Hoare (front) joined Avondale College president Dr John Cox (behind) and college church members to pray for rain on February 17.

tire worship service to Australia's worsening drought as part of the national day of prayer. The Federal Member of Parliament for Charlton, Kelly Hoare, joined members of the congregation, appealing to God to reverse climate change. "Let's hope our prayer is answered," she said.

Pastor Chester Stanley, AUC president says, "It was thrilling to see how churches have responded to the appeal and how many have expressed appreciation for the whole church to pray together. I'm also delighted with the excellent publicity the churches have received, which shows the community that we're praying Christians who love our country. Our communities need to hear about the Adventist Church."—**RECORD staff/Brenton Stacey/Clive Wilson/Jan Clarke Pearce/Glenn Townend**



◆ Members of **Mount Gravatt church, Qld**, are working together to help those severely affected by drought in western Queensland and northern NSW. "**Drought drive**," started by **Neroli Lebkie**, is a successful appeal that receives donations of food, gifts and money from local church members. These items are then given to a registered drought-

relief charity called "**Aussie helpers**."—**Delvene Bullion**

◆ **TV advertising** for a free viewing of *The Search* videos will screen in the following regions: **Riverland** and **Mount Gambier** regions on WIN Television, March 17-25; **Port Pirie/Broken Hill** areas on Southern Cross Television, March 17-25; and **Sydney, NSW**, on Channel 9, March 24-April 1.

◆ **Morley church, WA**, has planted a new congregation in the **Mirrabooka/Koondoola**

region. Despite a rough start due to the council member not arriving with the keys for the rented **Koondoola Community Hall**, **52 adults** and **56 children** enjoyed stories, singing, crafts and food. About 65 per cent of these people were not regular church-goers. The City of Wanneroo Council has **waived the rental fees** for the hall because so many **children under 18 are attending**. This outreach currently runs once a month and many of the attendees are African and Indigenous Australians.—**John Horvath**

◆ **The Palmerston North, NZ, contemporary service** has begun a new program called "**Kingdom kids creche**." This ministry is aimed at **children aged 1-5** who may struggle to sit through an entire worship service. The creche provides a safe and interactive place where they can play games, paint, laugh, sing and lots more. The ministry is run by a group of mothers during the sermon time to provide a focused time for parents/caregivers to listen and worship.—**Julene Duerksen-Kapao**

Gosford church connects with young people

GOSFORD, NEW SOUTH WALES

In 2006, the Gosford Adventist church began work on building relationships with young people and the community as part of a resilience strategy aimed at reducing at-risk behaviour (“Church teaches community connectedness,” News, July 22, 2006).

With 2007 well underway, the church has already implemented a number of suggested strategies for building community cohesion, including a recent STORM (service to others really matters) Co trip to Bourke.

Other suggested strategies will be worked on as the year continues, and Gary Christian, director of the national program for the Adventist Development and Relief Agency Australia and member of Gosford church, says, “The various departments of the church, which make up its life and culture, will have been given the various suggestions by the resilience task force for implementation.

“As the year rolls by the taskforce will seek to monitor the success of its work. The desired end will be a church that is more connected, that can do a better job of



A young Gosford church member clowns around with local children during a recent STORM Co trip to Bourke, which was part of the church's resilience strategy.

holding its young people, and of assisting those same young people to make mature life decisions based on the enhanced connectedness they feel.”

Teens and youth will be included more in the organisational structure of the church, as well as running more social events.

“The results of this strategy will be best judged in the longer term, but in the short term we are seeing more evident engagement between young and old, and a better and more immediate engagement between the Gosford church and its community,” says Mr Christian.—**Adele Nash/Gary Christian**

NNZC focuses on local church leaders

(Continued from page 1)

Dr Barry Gane, director of leadership and professional development for the South Pacific Division, was the plenary speaker for the summit.

NNZC leaders were enthusiastic at the response to the training summit. “Our mission as a conference is to grow healthy Adventist New Zealand churches, by supporting, mentoring and resourcing leaders,” says Pastor Tupai.

“There has been an excitement among the people about the possibilities for their leadership,” says Arianna Kane, coordinator of the NNZC church leadership summit. “They are looking forward to getting involved and playing their part in God’s work in their community.

“It is also filling a need,” she adds. “Often people are put in roles in local churches and then left to work out what they should do. This training is planned for early in the year to specially help people who are moving into leadership roles.”

“We really need leaders at the local church level,” says Craig Young, who pastors the Royal Oak church and participated in the leadership summit in Auckland. “Without that, the church can’t function.”—**Nathan Brown**



◆ Many of the South Pacific Division, ADRA Australia and Adventist Media Centre staff had an “away day” on February 22 as a time to invite interaction between staff in different departments and to help build teamwork within departments. After a boat cruise on the Hawkesbury River to Milsons Island, NSW, the staff moved into team activities such as raft

building and blindfolded treasure hunts and were later challenged by a high-ropes course and the sports of kayaking, archery and fencing.—**Scott Wegener**

◆ A ribbon of flowers was broken to mark the official opening of two new research centres at Mission College, Thailand, on February 6 by Pastor Ronald Townend and Ms Julie, great-granddaughter of Ellen G White. The Translation and Language Research Centre and Ellen G White Heritage Research Centre were opened so the people

of South-East Asia can benefit from dynamic translations and articles, responding to a crucial need for Christian reading material in the native languages of the region. Pastor Brian Wilson, formerly of Adventist Frontier Mission, will lead the translation services. “The goal of translating gospel materials,” he says, “is that the reader will not realise that it is a translation. At the end we want them to say, ‘I understand and I believe.’”—**Warren Shipton**

◆ The Cairns Seventh-day Adventist women’s ministry,

Qld, gave 15 sets of little bonnets, booties and small dresses to Cairns Base Hospital birth suite on February 5, for grieving mothers to lay out their stillborn babies. The group of 20 women, aged between 21 and 86, take on two projects a year to help the community. A letter of appreciation was received by Yvonne Floyd, women’s ministry leader, from the Cairns Base Hospital birth suite, thanking her for the gifts given. Fifteen new mothers in the hospital also received a gift parcel for their babies from the church women.—**Thelma Silva**

DAYS AND OFFERINGS: ◆ MARCH 24—YOUTH OFFERING ◆ MARCH 17-24—YOUTH WEEK OF PRAYER

Women in Ministry group allocates final funding

MARTINSVILLE, NEW SOUTH WALES

Women in Ministry (WIM), a group set up in 2000 to raise funds to support the objective of developing a level playing field for male and female ministerial interns, is bringing its operations to a close and met in early February to allocate its final funding.

Dr Arthur Patrick, president of WIM, says, "We always envisioned it as a short-term entity with one principal aim: to enhance the financial support of specific church objectives during a time of growing awareness. By 2005, it was evident that the association's objective—that women's spiritual gifts be better integrated into pastoral ministry—was well underway.

The association's final meeting was spent working out the allocation of the remaining funds, totalling \$A256,020.77, and to appoint three trustees to ensure future funds are directed to the appropriate purposes.

WIM's volunteer treasurer Ron Herbert will supervise the newly created Women in Ministry Trust Fund, credit interest as it accrues and facilitate disbursements.

These projects will be: a final payment to the Victorian Conference to complete

WIM's support toward the ministerial internship of a theology graduate; an Australia-wide conference for women engaged in pastoral ministry; a mentoring program for women who are engaged in ministry within the Australian Union Conference; continued support for an initiative by the South Pacific Division and Avondale College to equip women to lecture in the Faculty of Theology; and the support of a lecturer from North America to spend a semester at Avondale College.

It is envisioned that when these five projects are completed, a sizeable ongoing fund will be available to support similar purposes in the future.

Dr Patrick says, "I have chaired many meetings since entering the ministry in 1958, but WIM's final one was in some ways the most exciting. For a tiny volunteer organisation to be able to allocate to church entities \$A256,020.77 in one night gave us all a feeling of gratitude to God and optimism for His church.

"A sea change has happened within the church since WIM was founded. It has occurred due to a cluster of factors, among them a deepening awareness of Adventism's heritage."—**Adele Nash/Arthur Patrick**

ADRA Centre opened in Bairnsdale

BAIRNSDALE, VICTORIA

A new Adventist Development and Relief Agency (ADRA) Centre has opened in Bairnsdale, Victoria, which provides something other than the usual second-hand clothing and household items.

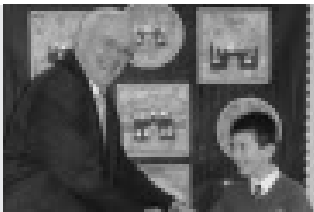
"There are several other opportunity centres in the area that sell clothing and bric-a-brac, so we wanted to do something different," explained the centre manager, Carol Stoneman. "Therefore, we decided to specialise in high-quality, second-hand furniture."

The centre, open every weekday from 10 am to 4 pm, has received support and mentoring from another successful ADRA store that also specialises in second-hand furniture.

Staff from the Sunraysia ADRA Centre in Mildura, Victoria, have helped Bairnsdale volunteers through the set-up phase and continue to provide guidance as they establish the centre.

As with all ADRA Op Shops and centres, proceeds from the Bairnsdale ADRA Centre will be used to support local community projects. There are 27 ADRA shops around Australia.—**ADRA Australia**

More @ www.adra.org.au



◆ **Eight-year-old Oliver** from Dudley House School, Grantham, UK, had a birthday wish with a difference. When his parents asked him what he wanted for his birthday, Oliver said he did not need anything, and after researching the Adventist Development and Relief Agency (ADRA) website, decided he would make a donation instead. Oliver then asked his

friends to make donations instead of giving him presents. Oliver collected £130, which he presented to former ADRA UK director, **Pastor Doug Sinclair** (pictured) for education projects in Sudan. "I wish every child in the world to receive an education," says Oliver. He now proudly wears an ADRA wristband in recognition of his donation.—**BUC News**

◆ **The vandalism** of a small Adventist village church in Serbia gained national attention when the country's president, **Boris Tadic**, spoke out against

it in a recent national address. In his comments to the nation, Mr Tadic called the incident **hooliganism** and said that such acts must be stopped. Unidentified people broke into the **Stapar church**, setting fire to the building, **destroying the pulpit, several church pews and the floor**. "Serbian society has had to face many acts of religious intolerance for the past 10 years," says **Pastor John Graz**, secretary general of the **International Religious Liberty Association**. "The strong reaction of the authorities in

this case against such an act is encouraging."—**Adventist News Network**

◆ **Pastor John Arthur** (pictured) has been awarded an OBE from Queen Elizabeth II for his services to the Adventist Development and Relief Agency in Albania, Kosovo and Sarajevo.—**Messenger**



TeenForce to be reckoned with at camporee

STUARTS POINT, NEW SOUTH WALES

Inspired by the volunteer program of the 2000 Sydney Olympic Games, Pastor Eric White dreamed of young people at the South Pacific Division's Pathfinder camporee being a mighty force.

This led to the plans that brought together an 83-strong team of young people, called "TeenForce," selected from around Australia and the South Pacific to help out at the 12th Gate Pathfinder camporee, held at Stuarts Point from January 9 to 13 (see "6000 Pathfinders enter Twelfth Gate," News, February 10).

After arriving with their respective home clubs, TeenForce team members made their way to their base, where not long after registration and being issued with their distinctive yellow and blue shirts, they were already out and about in action, helping with the international flag ceremony, organising seating and taking part in the delivery of the camporee flag.

TeenForce then split into groups of four to five people on the Wednesday and Thursday of camporee, working hard to ensure the thousands of Pathfinders arrived at their correct activities. They also retrieved ten-



TeenForce members came from a number of countries and aimed to be the "hands," "ears" and "smiling faces" of camporee.

nis balls that were catapulted into the lake, returned water-slide mats and generally encouraged the Pathfinders taking part in the various activities. They also led groups on a cultural tour and acted as Ellen and James White.

On the final night when thousands of Pathfinders stepped over the line to symbolically state their allegiance to Jesus, TeenForce team members lined up to form a walkway as the Pathfinders walked between the "pearly gates."

Pastor Wayne Boehm, Adventist youth ministries director for the Victorian Conference, says of TeenForce, "We could not have managed to have such a successful camporee without them."—**Rose Smith**

GCCC to add secondary school

REEDY CREEK, QUEENSLAND

Outgoing principal Andrew Lawson announced at the end of last year that Gold Coast Christian College will add a high school to its campus.

Tentative approval has been granted for secondary school status in 2009. The school will have to meet certain requirements by 2008, including enrolment numbers totalling 200 students. Currently around 160 students are enrolled.

Two new classrooms were constructed and ready for the opening of school this year, with other building work including new administration offices, refurbishments and a new car park.—**Reg Brown**

More @ www.goldcoastchristiancollege.qld.edu.au



One of the new classrooms at GCCC during its construction.

◆ Cricket is bringing Christians together as Caribbean churches have put aside their doctrinal differences to unite for **HOPE 2007**, during the **ICC Cricket World Cup**. HOPE is an acronym for **Hospitality, Outreach, Prayer and Empowerment** and is a push to evangelise and outreach, to the many visitors in the islands and since so much of the world's attention will be focused there. "We are going to mobilise the church," says **Errol Rat-tray**, chairman of the committee. "And you will see us on the ground in a big way. It is an **evangelical outreach** of the church using sport

as the medium."—**Ingrid Brown**

◆ **Christian community radio station 2CH (churches)**, Sydney, celebrated its **75th anniversary** on Sunday, February 18. The AM station, broadcasting at **1170 kHz**, has been on air since 1931. The New South Wales Council of Churches were the primary licence holder until 1989 when John Singleton bought the station. The celebration was held at **St Andrew's Cathedral**, and was attended by **400 guests** from the NSW Council of Churches and the affiliate Macquarie Radio Network. The station is known

for its easy-listening music and low-key Christian programming, presenting the gospel in a "pleasant, unobtrusive and entertaining style," says general manager **Ian Holland**.—**NSW Council of Churches**

◆ Thousands of Christians from across the US will gather together to worship on **March 16**, the **fourth anniversary** of the **Iraq War**, with public prayer, a candlelight procession through the centre of Washington, DC, vigils in the cities and towns throughout the country and a **peaceful protest** culminat-

ing in 1500 Christians surrounding the White House with the light of peace. **Rick Ufford-Chase**, convener of the national steering committee of **Christian Peace Witness** for Iraq, says he hopes the peaceful protests will "send a message to our leaders and the world that peace and reconciliation stand at the very heart of the Christian message and our respective traditions." The **Adventist Peace Fellowship** is one of the sponsors of the **Christian Peace Witness**.—**Adventist Peace Fellowship**

More @ www.adventistpeace.org

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL RECORD@SIGNSPUBLISHING.COM.AU

Three ordained in South New Zealand

CHRISTCHURCH, NEW ZEALAND

The ordination of three pastors in South New Zealand recognised their common calling to ministry from three different backgrounds. Pastors Victor Kulakov, Willie Strickland and Kevin Varrall, together with their families, were ordained to ministry at the South New Zealand Conference camp-meeting on January 20.

Pastor Willie Strickland

Pastor Willie Strickland is associate youth director for the New Zealand Pacific Union Conference, but is based in Christchurch and works primarily with the young people of the South New Zealand Conference. He says he wanted to be a minister from the age of nine but, after completing a marketing degree at Auckland University, he worked in sales for Sanitarium in Auckland for a number of years.

“But then my role became more involved with computer work,” says Pastor Strickland. “I had much preferred the people aspect and I decided to go to Avondale to get more involved with working with people. I had become involved with working with young people in my local church and that fuelled my desire to get more involved in ministry.”

Pastor Strickland received his graduate diploma in theology in 2001 and has since pastored in Hastings and Waipukurau, as well as serving as chaplain at Parkside Christian School, Napier, before moving into full-time youth ministry. He is supported in ministry by his wife, Mara, and they have two children, Chenton (12) and Tayler (10).

“I enjoy working with young people,” Pastor Strickland reflects on his ministry. “I enjoy seeing people growing in their personal and spiritual development, and I see that when they help direct camps or activities, where I get to spend more time with them than in a church setting.

“For me the highlight of ministry has been baptising young people,” he says. “Just being part of that process and then participating in the act of baptising people I have befriended and helped to making that step, is a real buzz.”



Participating in the ordination service at South New Zealand (SNZ) camp-meeting were (left to right) outgoing president of the SNZ Conference, Pastor Lindsay and Gail Sleight, Pastor Kevin Varrall and his wife, Gerarda, Agnes Kulakov with her husband, Pastor Victor, Pastor Willie Strickland with his wife, Mara, and Pastor Craig Gillis, president of the SNZ Conference.

Pastor Kevin Varrall

Pastor Kevin Varrall has a passion for ministering to those struggling in the community, such as young people who have been affected by drugs and alcohol as he once was. Originally from Motueka, New Zealand, Pastor Varrall worked as a carpenter and in forestry in New Zealand and Australia.

At a men’s fellowship meeting in 1992, Pastor Varrall first experienced the reality of Christ dying for him. He was challenged to give his heart to God and did so—reluctantly. “It was then like a weight came off me,” Pastor Varrall says. “Like a ball of fire hit me and then I realised I was saved.”

Rodney Motto, whom he worked with in a soup kitchen in Murwillumbah, first introduced Pastor Varrall to the Seventh-day Adventist Church. His first ministry experience was two years volunteer mission work in Vanuatu. During this time, he felt impressed to go to Avondale College, where he studied theology from 1997 to 2000. After graduating, Pastor Varrall was called to Victoria as an intern and worked as a minister in the Mildura, Warburton, Nunawading, Horsham and Ararat churches.

He now pastors at Christchurch South church, where he hopes to “activate the church and reignite the passion for taking our message to the community.” His favourite part of ministry is “seeing people’s lives change,” much as his own life was turned around.

Pastor Varrall’s wife, Gerarda, and his 20-month-old son, Eli, also participated in the ordination ceremony.

Pastor Victor Kulakov

Pastor Victor Kulakov and his wife, Agnes, have ministered in Invercargill since migrating to New Zealand at the beginning of last year. Pastor Kulakov grew up in Russia, the son and grandson of Adventist pastors, but admits following in their footsteps was not his first choice.

“At first I didn’t want to be a pastor and I had started my own business,” says Pastor Kulakov. “But I ended up involved in church as youth pastor, elder and then lay minister of that congregation. I was spending all my time with the church and my business was declining, so I had to face that reality. I don’t think I could do something else and enjoy it.”

He studied theology at Zaoksky Adventist Seminary, graduating in 2000, with Mrs Kulakov also graduating from theology. Their first two years of ministry were in Moscow, followed by three years pastoring in Athens, Greece, before being called to the South New Zealand Conference.

Pastor Kulakov sums up his approach to ministry in just one word: “Growth—personal growth, spiritual growth.

“As you interact with people you face challenges and you grow as you meet those challenges,” he explains. “And then seeing the church grow in those ways as well is what ministry is about.”—*Nathan Brown/Jarrod Stackelroth*

Looking at Adventism

BY JULIUS NAM

KEITH LOCKHART IS A FREELANCE journalist who co-authored *Seeking a Sanctuary* with Malcolm Bull, a lecturer at Oxford University, in 1989. The first edition of their book has been described as “the most comprehensive review and insightful analysis in print of the sociology, history and culture of the Seventh-day Adventist Church” (Greg Schneider).

The second edition of *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* was released late last year. This is an edited version of Mr Lockhart’s interview with <www.progressiveadventism.com>.

Tell us about your personal experience with Adventism.

I was born into an Adventist home in England and was baptised when I was 12. I didn’t attend Adventist schools until I was 19 when I went to Newbold College, having previously been educated entirely within the state system.

After further study, I went back to Newbold where I taught classes in English and journalism. It was around this time I decided I didn’t want to stay in Adventism any more. So I left rather quietly as I endeavoured to see if I could do anything in journalism. I subsequently worked for a couple of British national newspapers and I’m now freelance.

How did the idea of *Seeking a Sanctuary* come about?

I met up with Malcolm Bull about 1984 and he mentioned he had been reading a book called *The French* by Theodore Zeldin. He thought that a book like Zeldin’s could be written about Adventists and he asked if I’d be interested in helping him do it. I hesitated at first, but once I thought I could contribute I said yes. So the book was Malcolm’s idea.

When you first published *Seeking a Sanctuary*, what sort of impact did you want to

make on Adventism?

I’m not sure that was the first thing we wanted to do. I know a lot of authors say this kind of thing, but I think our initial purpose was to write the sort of book on the church that we ourselves would like to read. So the idea was if we liked it, there was a chance others might as well.

More than wanting to make an impact on Adventism, we wanted to make an impact outside Adventism. *Seeking a Sanctuary* was written with non-Adventists (rather than with Adventists) in mind. In the book we quote the writer Richard Wright, who had an Adventist background. He tells how he used to hide the fact that he was associated with Adventism when he attended public school. I did exactly the same thing when I was in state schools. I think one of the reasons for that is that when I did very occasionally venture to tell people I belonged to the Seventh-day Adventist Church, they never knew what I was talking about.

If I’d said I was a Mormon, my schoolmates would probably have considered me no less strange, but at least they would have known what that was. Adventism is as important a religion as Mormonism and it should have the same level of public recognition, but it does not. There are courses devoted to the historical significance of Mormonism in American universities, none to Adventism.

I think we thought that if we wrote a book that discussed Adventism in the context of academic concepts like American civil religion and denominationalisation, which is what we did, the academic world and beyond might get to know the church a little better. Not that we succeeded. One of the things we report in the new edition is that the general population knows even less about Adventism now than it did when *Seeking a Sanctuary* first came out.

Of course we were interested in making an impact on Adventism as well. I think we wanted to demonstrate to church members it was possible to appreciate a book about Adventism that was neither critical of the

faith nor apologetic about it. We had—and still have—no agenda to promote, no axe to grind, no faction or wing we needed to appease. I think maybe we wanted to show Adventists that Adventism was even more significant in the world than they knew.

One problem we had was that access to the book was restricted in certain places. At Andrews University, for example, the book was not housed in the main library—you could only get it if you asked for it in the Heritage Room. This time it looks as if the powers that be are making the second edition available in the main library so it should be more accessible if students want to look at it.

What sort of responses to the first edition stand out in your memory?

Non-Adventist academics, like the Oxford sociologist Bryan Wilson, were very supportive when we started out. But what still stands out in my mind is that among Adventists, apart from people who taught us at Newbold like Harry Leonard and Mike Pearson, and others like Roy Branson and Jonathan Butler, who perhaps saw in us kindred spirits, we weren’t taken seriously as authors at all. This was partly because we weren’t professors in the fields of theology, history, sociology or in most of the other disciplines that we drew upon in order to produce the book.

When the first edition came out, the reviews were almost all favourable. A few years back I met one of our reviewers, Richard Osborn, now president at Pacific Union College. He confided that *Seeking a Sanctuary* was one of the half-dozen or so books he had read that had changed his outlook. You can’t get a better accolade than that. But I know his views were not universally shared.

How is the second edition different from the first?

This edition takes the story of Adventism from where the previous book left off—mid-1980s—to the present, documenting

the main theological and social changes during the time.

It places greater emphasis on the popular culture of the church so that within the art chapter for example there is (a) a section on Adventist popular music from the King's Heralds to the present; (b) an examination of rhetoric in Adventism, including comparison of white, black and Hispanic preaching styles; and (c) analysis of the function of Adventist fiction, focusing mainly on the apocalyptic novel.

It makes a lot more use of statistical material and census data that we either ignored first time round or was not available at that time. The growth chapter has been greatly expanded. It pinpoints the Caribbean as Adventism's most successful region, and describes more systematically—we hope—the growth patterns in Africa, South America and Europe, as well as in America.

There are other new features I could list. I think the second edition is a definite improvement on the first, but I still have a lot of affection for that first book we did. The central theme of the book is that Adventism represents a deviant but successful response to the general American dream of self-realisation and material success.

What challenges did you encounter in the course of researching and writing the second edition?

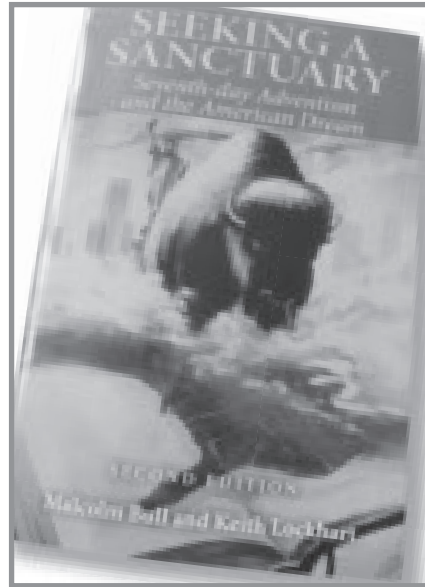
The problem really was just finding out what had happened in Adventism. When we were researching the first edition, we were more closely connected with the church. We knew what the debates were and who were the main players. After a period of 15 years or so, and having not thought much about the church in that time, it was more difficult to know where Adventism was.

What do you see as being significantly different in Adventism between 1989 when the first edition came out and now?

There's no doubt that the culture of Adventism has loosened up somewhat in the intervening period. This was brought home to me when I visited Andrews in 2000 as part of the research for the book.

As I say, I hadn't set foot in an Adventist church for about 15 years, but I went along to Pioneer Memorial Church [at Andrews University] with some old friends to have a look. Dwight Nelson was preaching and

he gave the same sort of entertaining and witty sermon that I remembered. But I was startled at the general raucousness of the occasion. Members clapped during the sermon—never happened when I went to church. I noticed people had become a lot more casual in their dress. People turned up in denim jackets and jeans—not in the suits and ties they did when I was there. Worship was more “normal” in other churches I visited, but that service at Andrews was



something I hadn't anticipated.

The other thing that had changed—and this really helped us—was that the church leadership had become a lot more open. Officials like Ray Dabrowski at the General Conference (GC) and Kermit Netteburg at the North American Division endlessly answered our queries, however tedious. Robert Lemon, the GC treasurer, spent two hours during a transatlantic telephone call going over line-by-line a revised section we have on church finances in the structure chapter. I imagine there are still inaccuracies from his point of view, but no GC treasurer would have taken two hours out of a busy schedule to talk to us first time round.

However, having said all that, and this is something of a contradiction, the church is, theologically, a lot more conservative than it was when the first edition came out. We say in the book that by the end of the 20th century the “historic Adventists” had clearly won the debate they had been waging within the church. That judgment may be contested. But it seems to me that [conservative] groups that have come to

the fore since we first wrote are still making all the running in Adventism. Their theology is more or less reflected in official publications like the *Handbook of Seventh-day Adventist Theology* and the forthcoming Ellen White encyclopedia, which looks like it's going to be very conservative, and their views have prevailed on issues like the ordination of women.

As you say there seem to be several streams of thought and practice within Adventism. Based on your research and reflections on Adventism, where do you see Adventism headed?

The short answer is I don't know. What I can say is that Adventist history—like all history—tends to go in cycles. Conservative eras are followed by liberal ones and vice versa. These periods last from about 20 to 40 years. So if Adventism is currently in a conservative phase, and that this started at the time of *Glacier View*—which followed a liberal period that began with *Questions on Doctrine*—a new liberal epoch in Adventism is due anytime now.

My guess is though that there won't be any new liberal era in Adventism until America itself emerges from the conservative interlude it is also currently in. At some point after that, Adventism will follow suit. Adventism always tracks developments in American society.

What excites you the most about Adventism today?

The best thing about Adventism is its multiracial composition. The church should be proud of that. It's unique.

What troubles you the most about Adventism today?

I don't find anything particularly wrong with Adventism in actual fact. Maybe the flip side of its multiracial character, particularly the inglorious history of relations between whites and African Americans, is the worst thing. But that would be it. **R**

The views expressed in Perspective articles are not necessarily those of the editors or the church. Readers may wish to respond.

Julius Nam is an assistant professor of religion at Loma Linda University Faculty of Religion, California, United States of America.

The \$10 Bible

BY BRAD WATSON

ONE ASPECT OF AVONDALE STUDENT life rarely receives publicity. It is not high levels of student satisfaction or the excellent sports facilities. Nor is it proximity to beaches and a vibrant spiritual program. I'm talking about the humble Avondale bookshop.

My children have discovered the bookshop sells chocolate and ice-creams. My office is above the bookshop and, when the kids visit, the conversation often goes something like this:

"Daddy, Daddy, we're here!"

"Hi kids, have you come to visit me?"

"Yes, Daddy. Mummy is waiting in the car."

"Wow, aren't I lucky that you came?"

"Yes, Daddy, you are. Can you buy us a special?"

"Come in kids. Come and tell me . . ."

"Daddy we want a special. Please?!"

It is about then I have to remind myself that my kids do actually love me and they would probably visit me at work even if there were no treats below. I can't resist their imploring faces, cute smiles and boundless optimism. So down the stairs we go. This year they are all in school and I am already missing their excited visits, crumbs on my office floor, sticky fingerprints on my desk and chocolate-coated grins.

The second important thing about the bookshop you need to know is that it has everything a budding scholar requires. It has white paper, lined paper, printer paper, liquid paper, art paper and textured paper. About the only paper you can't get is wall-paper and the newspaper—you can read that in the library for free!

Once you have all the paper and materials you need, you can purchase a delicious, vegetarian pie, buy a birthday card or even invest in a hefty textbook. They lurk dangerously on the shelves, looking innocent at first. But beware, like stonefish they pack a punch. I have seen perfectly happy students enter the bookstore and leave seconds

later looking ruefully at the cash register as if it were a dangerous shark or crocodile that had just devoured an arm and a leg.

The third and most important thing you should know about the Avondale College bookshop is that it holds surprises.

For me, it was a bargain. The cheapest Bible money could buy cost just 10 bucks in 1990 and buy it I did. It was my third week at Avondale and, if I had any chance of getting through compulsory religious studies classes, I would have to own a Bible.

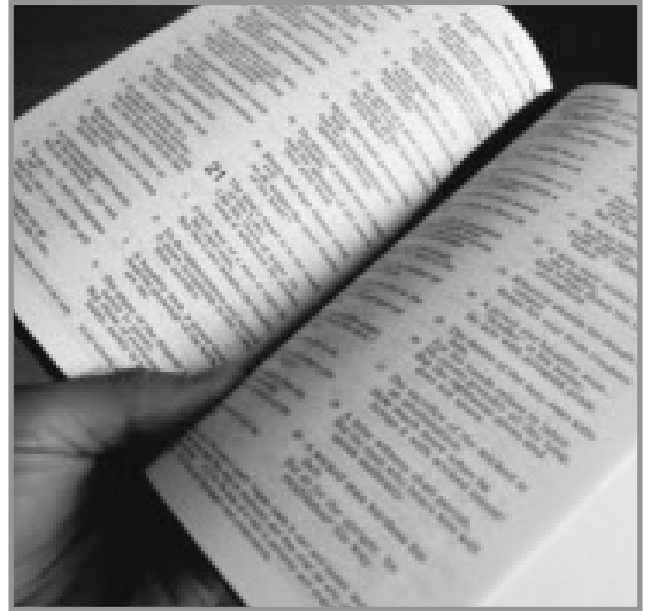
Even one of my English subjects required study of the Bible and I'd resigned myself to the fact that I would have to bite the bullet and fork out some hard-earned cash.

Anyway, I thought, I can always sell it when I'm finished, like all the other texts on the notice board.

That year I tried to go to as few worships as possible. I was 19 and resented the fact that an attendance roll was marked. Mum had begged me to go to Avondale instead of joining the army—they mark the roll there too, I'm told—and much to my surprise I found myself enjoying dormitory life, despite compulsory worships. I met my first real Christian friends, and managed to pass my classes despite doing a lot of fishing. I met my perfect woman—several times! Why I couldn't get them to realise it, I still don't know.

And then, somewhere in my second year, I found myself unable to stop reading my \$10 Bible. Ecclesiastes and Proverbs captivated me. I stayed up late and began to pray.

Something in the book touched the man in me that wanted to be free, and I could not resist. For the first time I really gave my heart—and a million questions—to God. Church was no longer a chore. Worship



became something I enjoyed. That year I gave my heart to God and promised to serve him as a volunteer in Africa.

Now as a Geography and International Development Studies lecturer at Avondale, I can say with a degree of certainty that the bookstore is just below my office. But that is changing as I write because it is being relocated to the cafeteria. Avondale seems to be resonating with new energy and many things are changing!

As a parent with three children, I can tell you that working where I do is great for kids who love to visit and who love a special. Daily, I also witness a stream of down-trodden students who enter the bookshop looking depressed and exit with a spring in their step, new hope, and a chocolate bar firmly grasped in their hand.

The bookshop truly does change lives—some with a temporary textbook or a passing sugar high—and others, like myself, are changed for eternity.

The Bible I purchased, for a compulsory subject I didn't want to study, in a degree program I enrolled in reluctantly, turned my life upside down. Who would have thought that a \$10 Bible in a humble bookstore could make such a difference? It is why I am truly thankful for my "Avondale experience." **R**

Brad Watson is a lecturer in international development at Avondale College, Cooranbong, New South Wales.

Prayer keys: Praying for missionaries

BY JOY BUTLER

NEW MISSIONARIES HAVE HEADED OUT TO NEW LOCATIONS in recent weeks. The South Pacific Division's Mission Institute was a time when the new recruits came together at Avondale College for instruction in church policy, learning about multicultural current research, bonding together, Bible study and prayer.

Now they are out there somewhere in the Pacific region, attempting to learn and grow with the people they are called to serve. Some are brand new to their adopted country, others are seasoned missionaries, but all are in need of divine blessing. Here is an opportunity for us to pray for them. If God puts it on your heart to pray for a couple or a family in the South Pacific region, don't just stop there. Find a missionary family, appoint yourself as their prayer supporter and tell them.

Missionaries need prayer support—they need to be remembered. They suffer loneliness from other family. They sometimes encounter strange sicknesses including stomach upsets, malaria, dengue fever, poisonous snakebites and other nasties. They experience tornadoes, earthquakes and tsunamis. They see and hear violence, encounter refugees and dying people with HIV/AIDS. They are often in danger. And they become discouraged.

They also see people come to know Jesus and become brand-new disciples. They experience joy as well as pain.

Here is your chance to uphold these people with specific prayer support and cry or rejoice with them. If you wish to identify a family as your focus, please contact the South Pacific Division office and ask who you can pray for.

Use a notebook to write their names—including their children—and write to them via letter or email. Call them by phone and let them know you are there for them. You could pray right then, if the time is appropriate. Ask them to identify their needs if they wish and pray for those items.

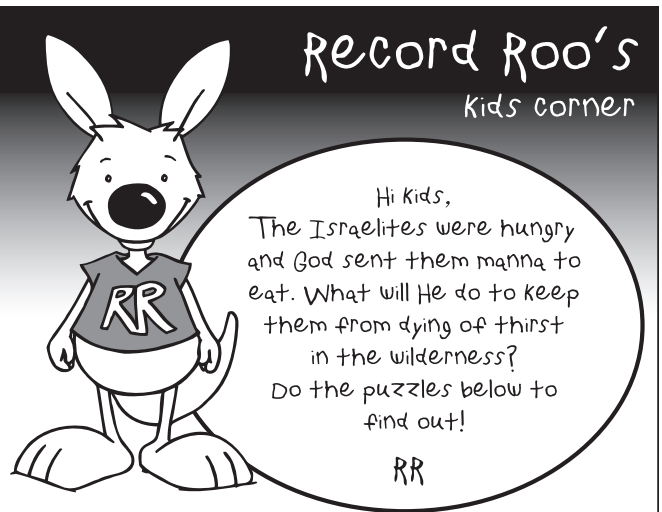
Remember: Don't just say "I'll be praying for you" and then forget. Be intentional about your prayers and tell them so. Let them know you care. **R**

To be part of the Tuesday Email Prayer Meeting, email <mkontaxis@adventist.org.au>.

To purchase a prayer pack, email <jbutler@adventist.org.au>.

To send a prayer request, visit the South Pacific Division website: <www.adventist.org.au>.

Joy Butler is coordinator of prayer ministries for the South Pacific Division.



Colour In

Moses had to come up with a way to get water for a lot of very thirsty people! Do you know what God told Moses to do?



Fill in the Blanks

Behold, I will stand before you there on the _____ in Horeb; and you shall _____ the _____, and _____ will come out of it, that the _____ may _____ ...

Exodus 17:6 NKJV

Word Jumble

All of these words are in the text below. Can you unscramble the letters to find out what the words are?

KORC _____

RAWET _____

RITKES _____

End-of-life issues

DAVID KEELER, NSW

I read with interest “Good death?” (Editorial, February 17). Well done, highlighting this issue.

As a then-resident of the Northern Territory, I participated in the early euthanasia debate and supported the introduction of these laws. The emotional, sectional tirades that resulted in the Australian Government’s intervention were a disappointment.

I believe our citizens should have access to the rights provided. Opposed Christians do *not* have to exercise those rights. Sectional interests—Adventists included—must be careful not to impose their beliefs on the whole of society, except in exceptional circumstances. I do not believe this was one of these.

Further, it is hypocritical of society to deny acknowledging current, out-of-sight practice.

Certainly, healthcare practices are highly “advanced.” However, they are not universally available, possibly never will be and are sometimes misused in prolonging life without quality.

12th Gate was great!

DAVID FATT, NSW

The 12th Gate Pathfinder camporee (“6000 Pathfinders enter Twelfth Gate,” News, February 10) was a time of fellowship, fun and spiritual encouragement that will never be forgotten. A team of 62 Wahroonga Pathfinders, leaders, helpers and a chef with his team had the opportunity to share meals and worship with 33 “sister” Pathfinders from Pacific Adventist University, Papua New Guinea.

What made the camporee so special? There were things such as the opportunity to meet so many new and old friends, enjoy great food, listen to encouraging speakers, participate in fantastic activities, march to the opening ceremony with 6000 Pathfinders from the South Pacific Division (SPD), the Master Guide investiture, walk through the 12th Gate, learn about the different cultures and the musical items from the various club finalists. But above all, the highlight was the fun journey with Jesus as we

took part in the Pathfinder activities.

Thank you to the SPD organisers for the opportunity to attend the 2007 SPD Pathfinder camporee!

Ellen White on *Edge*

PHILIP BOILEAU, NSW

Allow me to express my warmest congratulations on the support for the ministry of Ellen White in *The Edge*, February 17.

But it’s easy for men to talk the talk about women in leadership in the Adventist Church. I hear it all the time.

We as a people are blessed above all others in having the writings of Ellen White. For people to claim she was not divinely inspired and is no longer relevant is to spit in the face of God.

As such, it is a breath of fresh air to have her writings upheld in this way. Keep up the good work!

A-men?

MICHELE ROBERTSON, NSW

What a brilliant title—“God’s people. Amen” (Editorial, February 24). I belong to such a bloke-ish church.

But it’s easy for men to talk the talk about women in leadership positions in the Adventist Church. I hear it all the time, yet when it’s time for our leadership to stand up and be counted, they are out of there.

So do I take the editorial seriously? No. And I’d say 90 per cent of Adventist women are also rolling their eyes.

We’ve heard it for way too long.

DAVID HANCOCK, NSW

The theory in “God’s people. Amen” that the contemporary Adventist Church is the scenario for a gender-based struggle directly contradicts the text quoted, stating that in Christ “there is neither . . . male nor female” (Galatians 3:28, NIV).

The notion of taking a unity that God has created—in this case the Adventist Church—and polarising it into two opposing entities has its roots not in Christian thinking, but in the humanistic philoso-

phies of the 19th and 20th centuries.

The view of history as dialectic struggle was initially asserted by the philosopher Hegel, but it underlies all humanistic thought such as that enunciated by Marx, Nietzsche and Darwin, who considered existence “a struggle for survival.” This notion was in turn appropriated by the feminists of the 1970s.

Adventist women should be glad they have far more important and useful opportunities than those afforded by aspiration to church leadership.

Chewing the fat

HARLEY AVELING, QLD

I agree with the list of things we do that we didn’t used to do proposed in “The chubby church” (Letters, January 27) as being some of the causes of the present-day prevalence of obesity in our church.

It seems these are the fruit of a larger cause. We appear to have become half-hearted in our once-proclaimed belief in the heavenly inspiration of Ellen White and the messages she received from God.

I believe if we carefully and prayerfully studied the instructions in her works such as *The Ministry of Healing*, obesity and other health problems would be greatly reduced.

Prayers for rain

SHELDON OLIVER, EMAIL

Sorry, but your “Today: Day of prayer for drought” headline (Cover, February 17) may have shown more empathy and a deeper understanding of the resultant suffering if we had been praying for *rain* instead of *drought*!

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.

Anniversaries

Andrews, Pastor Kingsley and Jeanette were married on 20.12.56 at Rendelsham, SA, and recently celebrated their 50th wedding anniversary at a special luncheon in Melbourne with all the family present. Kingsley and Jeanette have four children and their spouses, Bronwyn and Pastor Trevor Rowe, John and Jenny Andrews, Janet and Richard Shirley, and Leonie and David Savage; and 12 grandchildren. After a lifetime of ministry and much moving around through their church work, Kingsley and Jeanette have retired in Melbourne, where they enjoy worshipping at the Lilydale church.

Cherry, Pastor Jim and Elva (nee McKenlay) celebrated their diamond wedding anniversary with their daughter, son, their families and friends on 5.2.07. Since retirement Jim and Elva have done voluntary work for the



last 23 years and have been wonderfully blessed. Congratulatory messages were received from Her Majesty Queen Elizabeth II, the Hon John Howard, MP, Prime Minister of Australia, the Governor-General of Australia and other dignitaries.

Dunn, Vic and Joan (nee Lewis) were married on 14.1.46 at the Avondale Village church by Pastor David Sibley and set up their first home in Coff's Harbour, NSW. On 14.1.07 they celebrated their 60th wed-



ding anniversary with a family afternoon tea organised by their children and spouses, Rodney and Margaret Dunn, Judy and Pastor Peter Roennfeldt, and Vicki and David Harris. Vic and Joan have eight grandchildren and four great-grandchildren. Joan's sister, Joy Killen, her junior bridesmaid, joined in the celebration.

Rappell, Pastor George and Lexi Rappell were married on 6.8.46 in the Caulfield Church of England church. In September 2006 they celebrated their 60th anniversary in the home of their youngest daughter, Llevella Reid, Ringwood, Vic. Many of their



family and friends joined with them to celebrate this happy anniversary.

Weddings

Camilleri—Dzevlan. Brian Camilleri, son of Edward and Elena Camilleri (Sydenham, Vic), and Jasmin Dzevlan, daughter of Rada (Deer Park) and the late Hussein Dzevlan, were married on 25.2.07 at Sheldon Receptions, Sunshine.

Brian Lawty

Carter—Cormack. Richard Lindsay Carter, son of the late Colin and Marjorie Carter, and Jillian Clare Cormack, daughter of David and Ruth Cormack (Darwin, NT), were married on 17.12.06 in St John's Anglican church, Cooks Hill, NSW.

Bruce Manners

Coyte—Moss. Nicholas (Nick) John Coyte, son of Tony (Forestfield, WA) and the late Julie Coyte, and Michelle Jeannette Moss, daughter of Peter and Bev Moss (Woongarah, NSW), were married on 18.2.07 in the Morisset Hospital Chapel, Morisset.

Bruce Manners

Gill—Voinea. Wilson Gill, son of William and Merlinda Gill (Broadbeach, Qld), and Letitia Voinea, daughter of Georgica and Cecilia Voinea (Broadbeach Waters), were married on 7.1.07 at Hyatt Regency Sanctuary Cove Chapel, Hope Island, Qld.

Gabriel Ontanu, Steve Cinzio

Hink—Webb. Josef Christian Hink, son of Rolf and Ruth Hink (Perth, WA), and Keryn May Webb, daughter of Peter and Carolyn Webb (Perth), were married on 18.2.07 at "Caversham House," Caversham.

Maxwell Smith

Lee—Tehung. Jason Lee (Melbourne, Vic) and Julia Tehung (East Timor) were married on 10.12.06 at Oriana Receptions, Melbourne, Vic.

Richard Araya-Bishop

Nunuvero—Okutan. Cristhian Nunuvero, son of Luciano and Haidee Nunuvero (Melbourne, Vic), and Selda Okutan, daughter of Mehmet and Selma Okutan (Melbourne), were married on 7.1.07 in a garden wedding at Karrawingi Park in Melbourne.

Richard Araya-Bishop

Rosenberg—Cao. Benjamin Peter Rosenberg, son of Peter and Anne Rosenberg (Mooroolbark, Vic), and Caroline Lin Cao, daughter of Ji Min Cao and Fan Yue Meng (Melbourne), affirmed their marriage on 28.1.07 in the Lilydale Adventist church, Melbourne, which took place in China, exactly one year ago.

John Chan

Taape—Battifora. David Taape, son of Savaliolilemu and Maila Taape (Melbourne, Vic), and Karina Victoria Battifora, daughter of Victor and Betty Battifora (Melbourne), were married on 18.11.06 at Lati-american SDA church in Melbourne.

Richard Araya-Bishop

Watts—Torrey. Christopher Watts and Melanie Torrey were married on 4.2.07 in the Ambiance Gardens, Tauranga, NZ.

Kayle De Wal

White—Araya-Bishop. Benjamin Paul White, son of Geoff and Wendy White (Melbourne, Vic), and Leisly Nina Araya-Bishop, daughter of Pastor Richard and Edna Araya-Bishop (Melbourne), were married on 28.1.07 in a garden wedding at Tatra Receptions Centre, Melbourne.

Richard Araya-Bishop

Obituaries

Beverley, Alice Eleanor Mavis, born 4.3.1922 at Grafton, NSW; died 1.1.07 at Grafton. On 4.8.40 she married Donald, who predeceased her in 1997. She was also predeceased by her children, Helen, in 1956; and Laurence, in 1988. She is survived by her children, Alice, Coral, Margaret, Donald and Phillip; her 23 grandchildren; 35 great-grandchildren; and one great-great-grandchild. Alice was known for her lovely singing voice, which she used to bring joy to people and glory to God.

Eric Greenwell, John Purnell

Borresen, Audrey May, born 19.6.1937 in Townsville, Qld; died 26.12.06 in Greenslopes Private Hospital, Brisbane. On 6.9.58 she married Bob. She is survived by her husband, Pastor Bob Borresen; her daughter and son-in-law, Wendy and Wayne Doebelin (all of Beaudesert); her son and daughter-in-law, Mark and Alison (Adelaide, SA); her daughters and their spouses, Diane and Shane O'Malley (Sydney, NSW), Annette and Rodney Lane (Geelong, Vic), Janine Haora and Trevor Harvey (Sydney, NSW), her brother and sister-in-law, Russell and Barbara Macklin (Townsville, Qld); and her 10 grandchildren. Audrey possessed an intense love for her family and a deep pastoral concern for the members of the churches she and her husband cared for over the years. She encouraged, comforted and urged all to live their lives worthy of God.

Sandor Gazsik

Brand, Gladys May (nee Timmins), born 14.10.1916 to Nolan and May Timmins in Eketahuna, NZ; died 30.12.06 in Napier, NZ. She was predeceased by her eldest son, John. She is survived by her children, Nolene, Victor, Marlene and Julie. Gladys loved the Lord and her family. She attended church faithfully, even in her later frail years. She will be missed by all who knew her as she awaits Jesus' second coming.

Frank Boniface

D'Costa, Rodney Brian Kenneth, born 23.3.1944 at Madras, India; died 12.1.07 at the Kressville Hostel, Cooranbong, NSW. Because of his state of health he always lived with his parents. He migrated from India with his mother, Freda, in 1986. She predeceased him in 1987. He is survived by his brother, sisters, nieces, nephews and cousins, both in Australia and the USA. He was a kind, humble, grateful, lovely person, always making himself useful wherever he was. Loved by many in the community, Rodney will be sadly missed.

Owen D'Costa

Evans, Joan Mary, born 13.2.1925 at Abbotsford, NSW; died 10.1.07 at the Adventist Retirement Village, Kings Langley. On 19.7.47 she married Arthur, who predeceased her in 1988. She is survived by her

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sons, Bruce (Castle Hill) and Gary (Bexley).
Bryan Craig, Grenville Kent

Gray, Hilda (Bonnie, nee Riches), born 23.4.1912 at Pinjarra, WA; died 27.12.06 at Queens Park, Perth. On 30.10.37 she married David, who predeceased her. She is survived by her children, Henry and Anne Elliot. Bonnie was a faithful, loving Christian, mother and grandmother; and a member of the SDA Church for 70 years.

Keith Godfrey

Harrison, Cliff, born 2.2.1935 at Geelong, Vic; died 26.12.06 at Tully, Qld. He is survived by his wife, Joy; his children, Learnie, Kenny, Peter and Janene; and his 11 grandchildren. Cliff's life revolved around his two great loves, his family and his church. He was determined not to let his illness stop him enjoying Christmas with his whole family. Tully church family will miss Cliff, especially the kids, but they all look forward to worshipping with him in heaven forever.

Dana Howard

Heiler, May Isabella (Poppy, nee Warren), born 4.3.1918 at Mudgee, NSW; died 21.1.07 in Hornsby Hospital. On 31.7.40 she married Leslie, who predeceased her. She is survived by her children and their spouses, Romana (Wahroonga), Bettine and Michael Doyle (Dubbo), Cheryl and Colin Martens (Healesville), and Derek and Diane (Castle Hill); her seven grandchildren; and nine great-grandchildren. Poppy lived an active life, especially enjoying her tennis (until she was 86 when she suffered a stroke), travel and Bible study, and is awaiting the return of her Lord.

Lloyd Grolimund

Humphries, Joyce Irene (Joy, nee Harris), born 13.5.1927 at Wallsend, NSW; died 3.1.07 in Lismore Base Hospital. On 17.1.49 she married Cecil. She is survived by her husband (Wardell); her daughter, Dianne Everson (Tenterfield); her son, Terry (Goonellabah); her sister, Wendy Percy (Alstonville); and her brother, Rob Harris (Wollongbar). Joy was the first woman to serve on the North NSW Conference committee. She was very hospitable, conscientious, methodical; and loved her Lord. She was a member of the Newcastle Philharmonic Society in Lismore; worked in NSW public service, including the director

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Presented by:

Greater Sydney Conference Communication Department

Sponsored by: Signs Publishing Company

4 Cambridge Street Epping NSW 2121

of education; also sang on the Australian Broadcasting Commission.

Ernie Krause

Kum Yuen, Valerie (Por Por), born 7.7.1923, in Sydney, NSW, the fourth child of nine children to Andrew and May Won See; died 10.1.07 at her home in Cairns, Qld. Her father died when she was 10 years old and her mother reared the nine children. In 1945 she married Thomas, who predeceased her in 2000. She is survived by her son and daughter-in-law, Darryl and Vada; and her children, Jennifer, Ernie and Joanne. Her grandchildren, Landon and her wife, Wendy, Kristian and Juanita, gave her much pleasure. Por Por (grandmother in Chinese) was a wonderful Christian, who helped all she could in need. She will be sadly missed by her family members and many friends.

Tom Turner

Leismann, Erica (Oomi), born 18.10.1929 at Frakfurt, Germany; died 24.12.06 in Nowra Hospital, NSW. Erica escaped from East German Russian occupation to Australia to coalmining work at Coalcliff. She is survived by her daughter, Monika French (Nowra); her sister, Tina; and her brother, Chris. Erica attended the Nowra SDA church with her daughter, Monika, who is an active member of Nowra church.

Cyril Brown

Lewis, Elliott Jameson, born 13.4.1927 in Brisbane, Qld; died 2.1.07 in Cannosa Hospital, Brisbane. He is survived by his wife, Vivienne; his sons, Wesley and Warwick; and his daughter-in-law, Amanda; his three grandchildren; his siblings, Robert, Charles, June (all of Brisbane), and Edith (Tas), and their families. Elliott was successful in business and used his talents well in supporting

the worship and activities of the Red Hill church. He looked forward in faith to the Lord's promised return.

Peter Cummings, Livetu Manea

Morrissey, Eileen Mildred, born 18.4.1920 at Wallsend, NSW; died 28.12.06 in Belmont Hospital, Newcastle. She was predeceased by her husband, Eric, in 1994. She is survived by her sister, Una Ford; and members of her husband's family. Eileen attended the Hamilton church, Newcastle.

Alwyn Gersbach

Schofield, Raymond Henry, born 13.5.1937 at Wahrenonga, NSW; died 10.11.06 at Benora Point, having struggled with illness for some time. He is survived by his wife, Dawn; his children, Deborah and Glen; his father, Henry; his sister, Beryl; and his son-in-law, Richard. He was also a wonderful grandpa to his grandson, Adam. Family and friends gathered in the Tumbulgum (NSW) SDA church on 23.11.06 to celebrate Ray's life of Christian commitment, love and care to all.

Keith Grolimund

Smith, Bernice (Bonnie) Marie, born 16.2.1930 at Oakey, Qld; died 21.12.06 at Lourdes Home, Toowoomba, after suffering ill health for many years. In 1952 she married Darrell, who predeceased her in April 2000. She is survived by her children, Greg, Paul, Lyn Hewitt, and Craig; and her nine grandchildren. Bonnie was always very conscious of the leading of the Lord in her life and saw only the good in others. She will be sadly missed by her family and many friends, who overflowed Burstows Chapel to say farewell and who look forward to the Resurrection day.

Allen Sontor

Positions vacant

▲ **Administrative Assistant (Bookkeeping/Computer support)**—*Signs Publishing Company (Warburton, Vic)* is seeking expressions of interest from a person with bookkeeping/accounting skills to work on a full-time basis, reporting to the Financial Controller at the Warburton Campus of the Adventist Media Network. Duties include bookkeeping/accounting functions, database usage/maintenance and general computer support as requested. The successful applicant will be knowledgeable in the use of accounting/payroll packages, MS Office suite; have a working knowledge of computer systems; will be team oriented with a commitment to quality and service, together with a respect for Christian values and ethics. **For further information** contact Mac de Mesa on (03) 5965 6300; or email <mac.demesa@signspublishing.com.au>. **Applications in writing** should be forwarded to Mac de Mesa, Financial Controller, Signs Publishing Company, 3485 Warburton Highway, Warburton Vic 3799, no later than **March 22, 2007**.

▲ **Team Leader, Recruitment Centre**—*Avondale College (Cooranbong, NSW)* has an exciting new position of Team Leader for the newly established student recruitment centre to commence April 2007. The successful applicant will have a tertiary degree; and a commitment to the mission and ethos of Avondale College and the SDA Church. For selection criteria and job description visit <www.avondale.edu.au>. **For further information** contact Christina Hawkins <christina.hawkins@avondale.edu.au>; phone (02) 4980 2278; or 0425 279 859. Applicants must address the selection criteria, include a CV and the details of three referees, and email applications to <employment@avondale.edu.au>, no later than **March 28, 2007**.

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

Treanar, Hazel Maud, born 10.6.1918 in Montague, Cornwall, England, the only child of Bert and Maud Russell; died 28.12.06 in the Charles Harrison Nursing Home, Cooranbong, NSW. During World War II she worked in a hotel in Redruth caring for homeless children and servicemen suffering various skin diseases. In 1943 she married her childhood sweetheart, Thomas, and joined the SDA Church in Redruth. She was predeceased by her husband on 27.5.02 after 59 years of marriage. Both Tom and Hazel loved their Saviour and lived in the sure and certain hope of His coming.

Austin Fletcher

Watts-Schubert, Judi Ann, born 24.8.1955 at Hamilton, Vic; died 19.1.07 at Shinglesplitters, Lake Macquarie, NSW, as the result of a boating accident. She is survived by her husband, Mark Schubert; her parents, Pastor Horrie and Margie Watts; her brother and sister-in-law, Loren and Sandra; her sister and brother-in-law, Debbie and Dr Peter Beamish; and their families. A committal service was held at Lake Macquarie Memorial Park for family and close friends, followed by a celebratory service at the Avondale Memorial church, Cooranbong. The pain of this tragic accident that brought the precious life of Judi to an untimely end, can only be eased and healed by the belief and confidence in the Saviour Jesus Christ, who is the Resurrection and the Life.

Gordon Lee

Wegener, Miriam (nee Standish), born 27.4.1932 at Angaston, SA; died 10.12.06 at Coronella Retirement Village, Nunawading, Vic. On 15.1.53 she married Max, who predeceased her in March 1983. She was also predeceased by her sons, Mark and Stuart, in a plane crash on 15.5.77. She is survived by her daughter and son-in-law, Roslyn and Garry Jackson (Lilydale), her sons and daughters-in-law, Andrew and Lorraine (The Basin) and Bryce and Janine (Alstonville, NSW); her brother, Lloyd; her sister, Kath Francewski; her

five grandchildren; and two great-grandchildren. Miriam gave lifelong witness of devotion to God and family; ever active in ministering to others. She died as she had lived, steadfast in the blessed hope. A celebration of Miriam's life was held at Nunawading church on 20.12.06.

*Dean Giles, Tony Campbell
Russell Standish, Walton Pitt, Darrell Croft*

Wicks, Moira May (nee Howse), born 31.7.1919 to missionary parents in the Cook Islands; died 22.11.06 in Cooranbong, NSW. In 1943 she married Bill, who predeceased her in 1987. She is survived by her sister, Eileen Tomkins; her brother, Ron; her daughters, Cheryl Ball (Eleebana), Julie Griffiths (Silverwater) Rhonda Milthorpe (Bathurst) and Brenda Ford (Cardiff Heights); her seven grandchildren; and four great-grandchildren. She was a lovely Christian who was deeply loved by her family and friends.


Clive Barritt, Claude Judd

Wilson, Dorothy, born 9.2.1924 at Preston, Vic; died 25.1.07 at Gosford, NSW, after a prolonged illness. She is survived by her husband, Robert; her sons and their spouses, Graham and Gail (Cairns, Qld) and Dallas and Ann-Marie (Bowral, NSW); her grandsons, Sonny, Josiah, Joshua, Zachary and Samuel. Dorothy was a gifted seamstress and musician who touched the lives of many young people through her teaching. Her confidence in her Lord remained strong till the end.

Allan Lindsay, Errol Thrift

Wright, Pastor Kenneth, born 1.9.1922 at Warburton, Vic; died 21.12.06 in Sydney, NSW. He was predeceased by his first wife, Millie. He is survived by his wife, Pat; his children and their spouses, Lyndon and Lillian (Kersbrooke, SA), Geoff and Yngvill (Glenn Valley, NSW), Jenny and Wayne Miller (North Avoca, NSW); his 10 grandchildren and their spouses; and three great-grandchildren. Ken served his

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country as a fighter pilot in World War II, and gave a lifetime of service to his church as a missionary (Kiribati and Fiji) and as a pastor-evangelist. He was instrumental in securing the property and building the Adventist church in Darwin, NT. He conducted a wider evangelistic ministry in the Northern European Division. Ken was passionate about ministry, and about his desire to meet family and loved ones in the kingdom. *Lyell Heise, Cecil Ogg*

Wyld, Doris Kathleen, born 22.10.1913 in Armidale, NSW; died 28.12.06 in Wyong Hospital. In 1937 she married Norman. She is survived by her son and daughter-in-law, David and Anne (Cooranbong); and her three grandchildren. Her deep

love for God, her church, her family and others resulted in a life of inspiring selfless service. She rests in the blessed hope.

Jim Beamish, Dick Marshall

Yee, Chuck, born 8.12.1953 at Canton, China; died suddenly 12.1.07 in the Christchurch Public Hospital, NZ. He is survived by his wife, Zhec; his children, Lisa, Eileen, Jeffrey and Steven. Chuck was a hard worker and lived for his children; was fond of music; enjoyed helping people and was a delightful member of the Aranui church. Sadly missed by his family and church family, he now rests in peace awaiting the call of the Life-giver.

Allan Matthias

Advertisements

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Mount Gravatt (Old) church is holding a Good Friday service on April 6, 2007, at 9.00 am sharp! You, your family, friends and neighbours are all welcome. Brisbane Adventist College Student Centre, 303a Broadwater Road, Mansfield. Inquiries: Pastor Mark Pearce 0417 625 884.

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The Retired Workers Fellowship, Vic, invites Victorian and interstate members and other retirees to join in the following programs to be held during 2007: Three-day coach tour of Victorian Highlands, March 27–29; midwinter luncheon, July 25; luncheon meeting in Warburton, November 21. For further information contact Ken Killoway (03) 9801 8986; Ken Knight (03) 5966 5147; or Arthur Johnson (03) 5967 1914.

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