

RECORD

March 29, 2008

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Members of the Adventist Students' Association of New Zealand helped provide food for children and the disadvantaged when they participated in the "Slum Watch Ministry."

ASANZ connects with Philippines

MANILA, PHILIPPINES

In February, student representatives from the Adventist Students' Association of New Zealand (ASANZ) spent two weeks engaged in mission outreach in the Philippines. The group was accompanied by ambassador Bienvenido Tejano—the current Philippines ambassador to New Zealand—an ordained Adventist pastor and ASANZ's chaplain, who guided the group, as well as spending time on translating and coordinating activities.

The trip featured a variety of projects and engagements, which included visits to the International Children's Care (ICC) orphanage in Pampanga, the Bureau of

Prison maximum- and medium-security prisons in Muntinlupa, and involvement with the "Slum Watch Ministry," which helps feed and teach street families and homeless children.

Further visitations were made to the Central Luzon Adventist Academy (CLAA) in Pampanga, the Sanitarium Adventist Hospital in Pasay City, the Palawan attached district mission headquarters and the Adventist Hospital in Puerto Princesa.

Sabbath speaking engagements were held at the Puerto Princesa central and Adventist Hospital churches in Palawan.

(Continued on page 4)



We have always been good at telling others how and why they are wrong.

The (w)hole in how we do it

ONE OF THINGS ABOUT ADVENTIST belief that really makes sense to me is the wholistic nature of our belief system. From the deeply spiritual to the almost-boring, practical routines of physical life and health; from a present and urgent concern for the wellbeing of others, to the ultimate hope of a world made new and all wrongs set right, the Adventist “bundle of belief” impacts all aspects of our lives, demonstrating at the same time that the spiritual and the practical, the helping and the hoping, are not as far apart as we might have assumed.

Indeed, this integrated approach to Christian doctrine and living could itself be our most important belief. But how we actually do it—how we connect our beliefs with our everyday lives and how we connect our beliefs with the lives of those around us in ways that make sense to them and to us—must be a constant challenge to faith.

And it is in this aspect of Adventist practice that it seems we have a growing hole. To a large extent, we are victims of history—the history of our belief system itself and of changing social attitudes and beliefs. And it is our success in meeting the challenges of previous generations that has left us exposed when trying to connect in the present.

Adventism began in a time and place in which the majority of the population were practising, church-going Christians of one variety or another. In this environment, the emerging Adventist group focused on demonstrating to other Christians why some

aspects of their traditional faith were not in accord with the teachings of the Bible. We didn’t always convince them but at least we could engage in a worthwhile discussion and they would have some understanding of our point of view.

In the 20th century, Adventism—and Christianity generally—faced new frontiers. With the growing acceptance of evolutionary theory and atheism, we felt the need to employ scientific methodology to describe our faith and to bolster the foundations of our beliefs. We readily employed the rationality of Christian apologetics and the science of creationism to challenge the assumptions of non-believers. We didn’t always convince them but at least we could engage in a spirited debate and we at least had a hearing for our defence of the faith.

Today, both these “strategies” have their place and their appropriate audiences—particularly with reference to a prophetic calling. But as the audiences most receptive to these approaches diminish in many societies around the world, the hole in how we do this grows.

With an increased interest in spirituality but a declining interest in formal religion, the majority of the population has shifted away from both entrenched Christianity and avowed atheism. This same shift has also been seen as Adventism has expanded into non-Western cultures, in which these two extremes are not necessarily mirrored. And what have become our two traditional

methods of communicating our faith have become less useful.

Reflecting on both these approaches, it seems we have always been good at telling others how and why they are wrong. Perhaps we need to learn to tell others how and why they are right, to share and celebrate their faltering steps toward spirituality as they share and celebrate ours. We bring our treasured beliefs and lifestyle, and demonstrate the value and meaning these bring to our lives. At the same time and without compromising our own beliefs, we respect and recognise the meaning others find in the understandings they bring.

This is a challenge but it is the wholistic nature of our belief system that holds the best answer to this challenge. The scope of our understanding and concern gives a breadth of commonality with a wide variety of people and communities. And from this threshold of shared beliefs, hopes, values and life practices, we can set off as fellow pilgrims, trusting the strength of our distinct beliefs and the power of God working in our lives to lead us to a greater understanding of His goodness and purposes in our lives and our world.

“His purpose in all of this was that the nations should seek after God and perhaps feel their way toward him and find him—though he is not far from any one of us” (Acts 17:27, NLT).

Nathan Brown



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know
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 and **share**
 our **hope** in Jesus Christ!

Leaders support targeting binge drinking

WARBURTON, VICTORIA

Adventist leaders have voiced their support for the Australian government's announcement of \$A53 million to tackle the problem of binge drinking among young Australians. On March 10, prime minister Kevin Rudd announced a plan to target the culture of binge drinking with awareness-raising advertising, early intervention programs and codes of conduct for sporting clubs.

Alcohol is the most widely-used recreational drug in Australia and is the leading cause of deaths on Australian roads. According to recent figures, 10 per cent of Australian teenagers have got drunk in the past week, 50 per cent of 16 year olds drink at harmful levels, and 35 per cent of teen males drink between 11 and 30 standard drinks per session.

According to Australian Bureau of Statistics National Health Survey data, the proportion of people consuming alcohol on a regular basis at high levels has increased from 8.2 per cent in 1995, to 10.8 per cent in 2001 and 13.4 per cent in 2004-5.

Jonathan Duffy, director of Adventist Health Ministries for the South Pacific Division, says, "There's an emerging social trend to tackle alcohol. In the past three months, there have been significant groups calling

for more to be done. There's a growing social trend that says, 'Hey, alcohol's become pervasive and it's time we addressed that as a society.'

"There are a lot of big issues that have come up with this whole thing—teen binge drinking in particular. One problem we face with this is that studies suggest if kids drink alcohol by the age of 15, their chance of developing an addiction to it is increased four-fold. And when you consider that currently 10 per cent of Australians become addicted to alcohol, this is scary.

"When we look at teenagers and their stage of brain development, they're more vulnerable to developing addiction—we're potentially looking at a 40 per cent addiction rate among teen binge drinkers."

Mr Duffy is also worried by the trend toward alcohol consumption by Adventists, saying, "The other alarming thing is the increase of a drinking culture among Adventist young people. Some studies we've done suggest that Adventist young people are drinking at the same rate as their peers who aren't in the church. Among Adventist young people who drink, the reality is we're pretty much at the same rate as everyone else. We've got the same risk factors and need to do something about it."

Steve Piez, director of Aboriginal and Torres Strait Islander Ministries for the Aus-

tralian Union Conference, says the plan's a "great thing."

"The programs Mr Rudd's talking about are great, although they also need to work on helping communities with dysfunctional elements to help promote a healthier environment," he says. "We need to understand why people use these substances and treat the root problems. There are solutions—we've just got to stick with it.

"It interests me, as it's something that's been part of the Australian psyche for so long. With Indigenous binge drinking, it's similar to the general Australian population. I like the idea of education but it's not just alcohol that's the problem. When you remove that, something else comes in its place—petrol sniffing, marijuana use and so on. We have to provide young people with purpose and hope for the future. Which is easy to say but at the end of the day, it's about education and a future they see as relevant to them."

A senate inquiry will look into whether alcohol-related advertising should be restricted and if warning labels for alcoholic beverages would be appropriate. In 2007, the SPD's Health Ministries department supported the call for warning labels—similar to those used on cigarette packets—to be placed on alcoholic beverage bottles.

—Adele Nash



◆ A group from **Wahroonga church, NSW**, visited India in January to conduct a special program at the **Khurda SDA School**. The 13-member group, including teen and junior Sabbath-school members, conducted 12 worship programs and distributed 1000 Bibles. Leader **Solomon Niu** said the aim was to inject a different perspective of God into the lives of the children.

"The mission week went very well, better than any expectation we had taken there with us," he says. The "Discovering God" program catered for many orphans, as well as community-based children who attend the school. It included interactive skits, music, sermons and a puppet show. There was such a great demand for Bibles that they ran out and had to order more.

—Tracey Bridcutt

◆ On February 4, 59-year-old mother of three **Marison Parsonage** flew from Victoria to present



Avondale Schools with a "Kind School" award—making it the first in NSW to be involved in what she calls the "Acts of Kindness." The certificate for the week and inaugural boxed cupcake were given to student **Dylan Gould**, who had showed kindness in his attitude. The dynamic program means that weekly awardees will continue to be chosen by Avondale staff for showing excep-

tional compassion, friendliness or selflessness. A **fresh cupcake** gift, posted from Victoria, will be sponsored by local **Morisset Business Breakaway Cycles** for the entirety of 2008. Mrs Parsonage also awarded the sponsors with a "Kind Business" award during her visit, recieved by **Lewis Demertzi** (pictured) on behalf of **Breakaway Cycles**. "Acts of Kindness" was inspired by a need Mrs Parsonage sensed in response to growing negativity and fear associated with terrorism. She views the program as an "avenue of social healing." —Susan Rogers

ASANZ connects with Philippines

(Continued from page 1)

While Pastor Tejano was guest speaker for Sabbath school, church and afternoon services, occasion was given to the ASANZ president, Diane Sika-Paotonu, and representatives to speak. They also formally met with the local AMICUS tertiary student group to plan for the end of year ASANZ mission-trip collaboration to the Philippines for December, 2008.

The ASANZ team were graciously received by church leaders and, in addition to exchanging ideas, were able to further discuss collaborative student-ministry efforts.

Ms Sika-Paotonu says, "One of the many highlights of the trip was the visit to the prisons. Once through the security barriers and heavily-armed checkpoints, the ASANZ team had the privilege of participating in worship services at both prisons, where a total of 50 prisoners were baptised by Pastor Ruben Bontilao and Pastor Tejano.

Pastor Bontilao has directed the prison ministry in Muntinlupa for more than 30 years and, among other prison churches, has recently established two Adventist churches within the confines of the Muntinlupa maximum-security prison."



ASANZ students with children at a Philippines school.

Another feature of the trip involved participating in the "Slum Watch Ministry" program led by Edwin and Eloida Lachia, who provide food items and other necessities to children from families living on the streets in the city slum areas.

Ms Sika-Paotonu says, "Those children who engage in the 30 minute Sabbath-school program, held in various locations around the city, are given food at the conclusion of the sessions. These gatherings are typically held on street corners and the front yards of sympathetic city dwellers willing to assist with the program, which attracts an incredible number of impoverished children and underprivileged adults.

"Despite the incredible needs of many people we encountered, the ASANZ team was treated with the utmost courtesy, respect and kindness at all times, for which we were most grateful," she adds.

—RECORD staff/Diane Sika-Paotonu

South Pacific auditors recognised at GCAS conference

WAHROONGA, NEW SOUTH WALES

Earle Robson, assistant director of auditing at the South Pacific Division (SPD), was recently recognised for more than 15 years of service by the General Conference's auditing service (GCAS). GCAS met in Thailand for its quinquennial conference in January.

"I've worked for 19 years and have enjoyed the challenges of the job. I've seen staff coming and going, and I've seen some major changes happen through the church. The conference was good and it updated us on the professional international auditing standards," says Mr Robson.

Mark Pannekoek, associate director of auditing services at the SPD, was also recognised for his five years of service.

The team of nine auditors from the SPD attended the conference with other auditors from around the world. SPD chief financial officer Rodney Brady, and GCAS board representative Roger Marshall, from the North New Zealand Conference, also attended.

The theme for the conference was "Delivering excellence—we serve God by delivering excellent auditing service."—*Ursula Borgas*



◆ Students and staff from Heritage College, Vic, recently made a difference in their local community by participating in the annual "Clean Up Australia" program. Thirteen classes from Years Prep to 7 collected rubbish from their school ground, neighbouring park and creek banks, and the local area's extensive wetlands.

Prep and Year 1 students teamed up with a buddy in Years 5–6 in a cooperative spirit, and most classes enjoyed the opportunity to get away from the school grounds and help clean up the local environment. While there was still plenty of rubbish for to be collected, staff and student comments suggest there is less than in previous years—perhaps a reflection of the school's long-term involvement being effective, and local residents making extra effort to do their part in removing rubbish.—*Mike Dye*

◆ **Jayden Wadd's** name has become synonymous with squash in **Mackay, Qld**, and now Tasmania, after recently competing in and winning both the Junior and **Tasmanian Open Squash tournaments**. Jayden's Sabbath-keeping, however, has not been compromised despite the tournaments occurring over weekends. Organisers have respected his beliefs and scheduled his Saturday games on Friday afternoons and Saturday evenings. Throughout his squash career, he has formed close

relationships with many players, players' families and officials who know of his beliefs. His junior ranking of 11th nationally, provides many opportunities to share his Christian beliefs. Jayden, originally from Tasmania, moved to Mackay in 1998 with his family to pursue his squash career. He currently attends university in Brisbane.



DAYS AND OFFERINGS: ◆ APRIL 12—WORLD MISSION BUDGET OFFERING ◆ LITERATURE EVANGELISM RALLY DAY

Adventist helps modernise ancient Bible

COORANBONG, NEW SOUTH WALES

An Adventist scholar and Avondale College alumnus has helped produce a modern English version of an ancient Greek translation of the Old Testament.

Dr Bernard Taylor served as secretary of the Translation Committee and as one of the translators for *A New English Translation of the Septuagint* (edited by Albert Pietersma and Benjamin Wright, published by Oxford University Press). Dr Taylor's translation of 61 chapters in the books of Samuel and Kings "occupied my spare time for more than seven years," so "it is difficult to keep perspective and step back from it all." Nevertheless, Dr Taylor feels a sense of honour at having participated, and of responsibility. "It took some time before I could read what I translated without the dread of finding some glaring mistake!" he says.

The *Septuagint* is the first translation of a major work (not just biblical or religious) from one language to another. The word "septuaginta" means "70" in Latin and derives from a tradition that 72 Jewish schol-

ars translated the Pentateuch from Hebrew into Greek in 72 days for the Egyptian king Ptolemy II Philadelphus. Translation began about 250 BC in Alexandria.

The *Septuagint* served as the Bible of the Christian church in the New Testament, since almost no-one could read Hebrew. *A New English Translation of the Septuagint*,



Dr Bernard Taylor.

produced under the auspices of the International Organisation for Septuagint and Cognate Studies, of which Dr Taylor is a member, is the first English translation since 1851.

Dr Taylor graduated from Avondale's theology course in 1966, before pursuing further study at Andrews University, Hebrew Union College and

Harvard University. Harvard University published his dissertation in two volumes.

Dr Taylor is a former editor of the "Septuagint and Cognate Studies" series for the Society of Biblical Literature (SBL) and author of *The Analytical Lexicon to the Septuagint*, which analyses the form of every Greek word in the *Septuagint*. Dr Taylor is now scholar in residence at Loma Linda University Seventh-day Adventist church (California, USA).—**Brenton Stacey**

Careers advisers choose Avondale

COORANBONG, NEW SOUTH WALES

Careers advisers from the Central Coast held their first professional development meeting of the year on Avondale College's Lake Macquarie campus.

The 25 advisers all belong to the Central Coast Careers Advisers Network. The network is comprised of careers advisers from schools on the Central Coast, the regional vocational education consultant and representatives from TAFE New South Wales's Hunter Institute, the University of Newcastle, Youth Connections and the Careers Expo Committee.

Marketing Services took the advisers on a tour of Andre, Ella Boyd and Watson Halls, the Chan Shan Auditorium, the That Design studio, College Hall and the library. The tour also included a presentation on courses, costs and points of difference.

Coordinator Phillip Williamson, careers adviser at Northlakes High School, speaks highly of the college's hospitality. "I have received nothing but positive feedback," he commented. "Many [of the advisers] have never been to Avondale and were amazed at the quality of the facilities and overall study environment."—**Linden Chuang**

◆ A London court has found three men guilty of swindling the equivalent of millions of dollars from fellow Seventh-day Adventist church members. The **Southwark Crown Court** sentenced ringleader, **Lindani Mangena, 24**, to seven years in jail on March 10 for "fraudulent trading, money laundering and carrying on an unauthorised investment business," according to the City of London Police. The trio tricked some 1000 fellow church members into handing over more than

\$A6.5 million. But rather than investing, the men used most of the money to fund lavish trips, apartments and cars. "I've noticed that the papers here described our members who have been involved as greedy, gullible and naive," says **Pastor Don McFarlane**, president of the British Union Conference. "But I would rather say our members have been trusting. Because the men were members of the church, they trusted those young men. "Various reports said the victims included janitors and

retirees—people who could least afford the loss of income.

—**ANN**

◆ At the beginning of February, **ADRA Norway** announced the completion of a project primarily aimed at children and young people in Norway. In an effort to create an increased awareness of attitudes and values, linked to humanitarian development work, ADRA Norway has produced material for a **musical**, designed to be used in schools, by Pathfinder groups and by

other children's groups. The material for the musical consists of a book presenting seven stories about children living in various conditions in different countries; a CD with seven songs, and lyrics for a "singalong." In addition, it includes a resource booklet containing a drama linked to each song, plus sheet music. Each theme focuses on **fellowship, freedom of choice** and other important issues, as well as questions which can initiate conversation. —**Gry Haugen/TED News**

Adventist “fly ’n’ build” helps school in Zambia

WAHROONGA, NEW SOUTH WALES

For the past seven years, teams of Australian Adventists have gone to Zambia to work on “fly ’n’ build” projects. In the middle of this year, a team will complete more projects there, including a five-room classroom block at the Mupapa primary school.

The team also aims to set up a library in both the primary and high school, and hope the primary school can be run as a community school.

Zambia “fly ’n’ build” outreach was established in 2000 by a group of Australian Adventists. They flew to Mupapa in Zambia to assist with the orphanage and build some basic necessities for the community. In 2007, they completed a quadruplex to accommodate teaching staff. The team also built water systems, reticulation and irrigation systems on farms.

Eight years ago, the Mupapa School only had a few classrooms and no books, electricity, practical equipment or water. The team’s work over the years has included piping water to various places around the school, providing a pump at the river to provide water for irrigation and domestic use, and constructing fencing around the school. They also provided electricity and



The 2007 “fly ’n’ build” team in front of the quadruplex at the school.

equipment to the science labs.

Enid and John Eaton were the people behind the Zambia “fly ’n’ build” trips, and are still running them. Mr Eaton says, “Every time I go to Africa, I thank God for what we have and take for granted. I’m also grateful for the opportunity to help those who are so poor.”

In 2007, a group of 18 people were involved in the work in Zambia. Half of those people were from Karratha in Western Australia, including Pastor Mark Ellmoos. He ran a spiritual emphasis program for the students and 36 people were baptised.

Every year, a “fly ’n’ build” team goes to the school for two to four weeks, with each team member contributing a sum of money to assist with the projects planned for the work there. Money is also raised from other sources, including a number of churches in Western Australia, individuals and Carmel Adventist College.—*Ursula Borgas*

ADRA renews commitment to empower women

SILVER SPRING, MARYLAND, USA

With the March 8 commemoration of International Women’s Day focusing attention on the status of women around the globe, the Adventist Development and Relief Agency (ADRA) reaffirmed its commitment to providing development initiatives around the world that empower women, promote gender equality and transform lives.

With direct involvement in developing ADRA’s programs, Jennifer Schmidt, bureau chief for planning at ADRA International, says, “ADRA’s program results demonstrate repeatedly that sustainable solutions to poverty and other social problems are really only found when women are respected, given equal opportunity, and empowered to make a difference—in their own lives, as well as in their families and communities.”

ADRA is working in Africa, Colombia, Thailand and many other areas to help women living in poverty and abusive situations. The face of poverty is still overwhelmingly feminine, with females comprising an estimated 70 per cent of those living in extreme poverty.—*ADRA International*

◆ Modern times bring with them modern sins. So the Vatican has told Catholics that they should be aware of “new” sins. Polluting, genetic engineering, obscene riches, taking drugs, abortion, pedophilia and causing social injustice join the original seven deadly sins as defined by Pope Gregory the Great in the sixth century: pride, envy, gluttony, greed, lust, wrath and sloth. Monsignor Gianfranco Girotti—head of the Apostolic Penitentiary—named the new “mortal” sins in an interview with the Vatican

newspaper. He said the original seven deadly sins had an individualistic dimension, while the new seven had a social resonance and showed worshippers their vices affected others. But Girotti also bemoaned that fewer and fewer Catholics go to confession at all. He pointed to a study by Milan’s Catholic University, which showed that up to 60 per cent of faithful Catholics in Italy have stopped going to confession.—*The Age/Reuters*

◆ Ajinbayo Akinsiku wants the

world to know Jesus Christ—but not the gentle, blue-eyed Christ of old Hollywood movies and many illustrated Bibles. Akinsiku says his Son of God is “a samurai stranger who’s come to town, in silhouette,” here to shake things up in a new, much-abridged version of the Bible rooted in manga, the Japanese form of graphic novels. “We present things in a very brazen way,” said Akinsiku, author of *The Manga Bible: From Genesis to Revelation*, who hopes to become an Anglican priest. “Christ is a

hard guy, seeking revolution and revolt, a tough guy.” The medium shapes the message. Manga often focuses on action and epic. Much of the Bible, as a result, ends up on the cutting room floor, and what remains is darker. Mr Akinsiku, 42, says “For the unchurched, the book is to show that this thing, the Bible, is still relevant because it talks about what human beings do when they encounter God.” His next project is a manga life of Christ.—*Neela Banerjee/New York Times*

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

Australian Youth Conference success in Sydney

SYDNEY, NEW SOUTH WALES

With the theme of “It’s time!” the Australian Youth Congress (AYC) challenged delegates to be ready to take a stand for God.

Held from February 14 to 17 at the University of New South Wales, AYC was attended by more than 500 young people from around Australia.

The conference was hosted by the Greater Sydney Conference and Fountain in the City church, with a large team of organisers, led by convenor Christiana Leimena, as well as a number of ambassadors.

Guest speakers for AYC included Pastor David Asscherick, director of the Arise Institute; Pastor John Lomacang, musician and pastor of Thompsonville church, Illinois, USA; Pastor Geoff Youlden, an evangelist with the Australian Union Conference; Pastor Gary Kent, presenter of *It Is Written Oceania* and senior pastor of Fountain in the City; and Pastor Gilbert Cangy, director of youth ministry for the South Pacific Division.

Another speaker included a young evangelist from the Waitara church in Sydney, Charissa Fong. As a school student, Ms Fong conducted her first evangelistic campaign at the Sydney Adventist Hospital, which saw more than 30 people make a decision to be baptised. She was also a presenter at the 2007 AYC.

A variety of workshops were conducted to complement the presentations of the guest speakers and covered such topics as



Pastor Geoff Youlden, one of the presenters at the youth conference.

how to preach with power, run a successful evangelistic small group and grow a local church.

Neale Schofield, manager of Fountain in the City and *It Is Written Oceania*, was one of the presenters and encouraged delegates to work on building faith connections, saying, “The challenge for all of us is to share our faith and lead people to the Lord between now and next year. You have your ‘talents,’ friends, family and community to share the gospel with, as well as your local churches.”

The AYC delegates conducted door-knocking outreach to invite people to a presentation by Pastor Asscherick, which was accepted by around 300 of the people invited.

AYC photographer Ben Beaden says, “I actually attended AYC for the first time this year and it was a great experience—life changing. I’m glad I went, as some of the most inspirational and challenging messages I’ve ever heard were presented. It was very exciting to see so many young people with a new passion—and some training—to help spread the Word with those around them in everyday life.”—*Adele Nash*

More @ www.australiayouthconference.org

MVAC students tackled by the gospel

DOONSIDE, NEW SOUTH WALES

Chapel at Mountain View Adventist College was no ordinary chapel during February, featuring a special guest speaker—Joe Galuvao, rugby league player for the Parramatta Eels. Mr Galuvao put on a different “armour” and spent a morning tackling the middle and senior students with God’s Word in chapel, as well as spending some time ministering to the young boys at the college.

The students were excited by the appearance of the player, with cheers and whistles heard throughout the college. Mr Galuvao, a former test player for New Zealand, has a passion for sharing God’s Word with young people.

He took the opportunity to share life principles, and advice on living and dealing with issues in today’s world and “finding your value and identity in God—not in the things of this world.”

Students were also treated to a special item by the rugby league star, and some of the middle and senior year boys had the opportunity to take part in a mentoring session, where they were able to explore views on life issues and discuss better ways of coping with difficult situations.

“The sooner you know life is hard, the better it is for you,” said Mr Galuvao, who felt he was “blessed” to find an outlet in God.

The morning ended with an autograph session as the students flocked to Mr Galuvao, who was happy to stay back and sign their sports memorabilia.

—*Fiona Lelilio*



Mountain View Adventist College students with Joe Galuvao.



Australian Youth Conference attendees.

Prayer spaces, places and rooms

BY JOY BUTLER

WE ARE SEEING A REVIVAL OF prayer rooms around the world. These designated prayer spaces are proving to be beneficial and a blessing to those who spend time using them. The continued influence of prayer rooms goes beyond the physical space and reports of answered prayers are shared everywhere.

This is not a new idea. As stated in a recent *PRAY* magazine: “Did you know the practice of setting aside prayer rooms during special meetings is more than a century old? In recent years, churches everywhere have begun designating special rooms and teams of intercessors to pray during church services. However, the idea goes back at least as far as the Welsh Revival of 1904.

“At that time, John Hyde (known as ‘Praying Hyde’) set up two prayer rooms at his mission station in India—one for women and one for men. These prayer teams prayed as the missionaries and pastors of India met for their annual Christian life convention. And God brought revival. ‘I have found out the secret of this convention,’ one missionary said. ‘It is the prayer room. I never saw anything like it.’”

Recent reports from Adventist evangelistic programs in various parts of the South Pacific have testified to the same experience. It seems that people need a private and quiet place to go and spend time alone, or with a friend, in simple yet meaningful talk with God or to intercede for others.

At the same time, many take the opportunity to be still, to listen and really “hear” the voice of God through His Word or His still, small voice. This is not always possible in busy homes or even in some churches, where the building does not provide a quiet corner for meditation and reflection. The emergence of these places of prayer demonstrates the need.

The prayer room does not replace the church worship venue—it just provides an alternative and private space for those who need to be further ministered to by the Holy Spirit. Some traditional-styled churches

have always provided this space and it is a sad reflection that modern churches have not provided so readily for such a place.

It’s happening here

As I have travelled around the South Pacific Division (SPD) during the past 10 years, I have been privileged to encourage, participate in and see prayer spaces, places and rooms set up to provide maximum opportunity for sincere and serious prayer, whether for personal or corporate prayer for church outreach programmes. It began with a prayer space at a prayer retreat at Crosslands convention centre in Sydney, where the women attending the event could write their personal requests in a prayer journal and pray on their own.

Since then, these places include: the SPD office, (where the then-SPD president and I dedicated a freshly-decorated central prayer room to God in January, 2001); campmeetings in almost every state of Australia; most Women’s Ministries retreats and congresses; Children’s Ministries expos; youth congresses and events; Avondale College; Pacific Adventist University (PAU) Nursing School; PAU church; Fulton College; Burns Creek School (Honiara, Solomon Islands); high schools in Australia and New Zealand; and in churches in Auckland, Whakatane, Palmerston North, Tui Ridge and Longburn, NZ; Melbourne, Vic; Sydney and Jindabyne, NSW; Ayers Rock, NT; Kavieng, Port Moresby, Mussau Island and Goroka, Papua New Guinea; Buala, Solomon Islands—and the list grows.

Designated prayer spaces or “prayer power houses” have grown exponentially throughout Papua New Guinea in recent times. But it should be remembered that “power” comes from God—not from any other space or place specially chosen or set up by people.

In all places, the emphasis has been on “Prayer is the key” and “Prayer is the work.” These are quotations from Ellen White and Oswald Chambers respectively, who both wrote about prayer. Oswald Chambers was a 19th-century Protestant writer. In my

experience, I have not seen or experienced any ecstatic or “charismatic” behaviour taking place. But many people have spoken of feeling close to God and experiencing His gentle nearness, blessing and healing.

In many of these rooms, I have sensed a deep and abiding sincerity on the part of the pray-ers and the Spirit of God was often evident as people of all ages confessed, repented and turned their hearts to God. Many conversions and renewed commitments to Christ have occurred in these places. It is not in our power to prevent the Spirit of God changing lives when God is at work.

A ministry of prayer

One dynamic Australian young woman from Brisbane, Nicki Carleton, has a ministry she feels called to do—set up prayer rooms for the glory of God and change the culture of prayer in our church. She explains it this way:

“My vision for the prayer rooms is to create beautiful spaces where God is invited to meet with people, and to allow them to draw closer to Jesus and hear His voice, revealing the deep healing love of God that brings transformation into people’s lives. I believe I have been called by God and given the wisdom and understanding of how to establish these ‘new millennium tabernacles,’ discipling, and teaching people how to enjoy continuous prayer and an intimate relationship with God.

“I take my call from God seriously, living by faith and operating prayer rooms all over the world, leading creative worship experiences, speaking and teaching about alternative worship, and inspiring others to change the culture of prayer in our churches and personal lives so that prayer becomes significant, enjoyable and important once again. I believe it is time to provide an open door for the next generation to rise up, in passionate and persistent prayer with humility and faith, believing that God is ready to pour out His Spirit in revival to change lives, families, communities and nations—even history!”

Nicki has already set up prayer rooms at

youth events, prayer conferences, and universities and academies in the United States and for the SPD in Australia. She has also established the ministry of “Houses of Prayer and Healing” at Florida Adventist Hospital. She is one of a growing number of young and older people around the world who, it seems, God has called and impressed for this ministry.

Setting up and providing for a “House of Prayer” or prayer room requires some creativity and inspiration. Those called to do this ministry put in much time and effort and, often, their own expense to providing a meaningful atmosphere for worship and prayer. In some places, buildings have been erected for this purpose, and church members and others have lined up, waiting to spend time in prayer. This has not detracted from the combined worship with the congregation—it’s added to it.

The call to prayer

It seems God is calling people around the world to engage with Him through prayer, just as He has always done since the Garden of Eden. We must participate in His call, and open our churches and individual lives to what He wants to do through us.

In Acts 2, Peter quoted from the prophet Joel to describe this reality in the life of the church: “In the last days, God said, I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams. In those days I will pour out my Spirit even on my servants—men and women alike—and they will prophesy” (Acts 2:17, 18, NLT).

This continues to happen today and we don’t need to be afraid. Pray for wisdom, and open hearts and minds to receive all that God wants for us individually—and for His church. **R**

A set of guidelines is available for those wishing to set up prayer spaces, places or rooms. Pastors and prayer leaders can be taught these guidelines to share with their congregations. If you would like more information or would like to support this ministry, please contact Joy Butler <jbutler@adventist.org.au> or Nicola Carleton at <BlissfulMinistries@yahoo.com>.

Joy Butler is prayer coordinator for the South Pacific Division, based in Wahroonga, New South Wales.



What a prayer room can do

A prayer space, place or room can provide many benefits. Here are a few:

- A prayer room is a beautiful and artistic special place, created to encourage people to commune with God through the Holy Spirit.
- It facilitates concentrated and focused prayer, and provides a place to worship where Jesus and the Bible are the sole focus.
- It is a welcoming and safe place, where either privacy or community can be found.
- Spaces are dedicated to different imaginative stations that stimulate another way of praying or thinking about oneself, or their relationship with God. These stations can change to promote creativity or work with a theme.
- It is an environment designed thoughtfully to suit different needs, ages, mobility or other individual characteristics.
- The prayer space, place or room could be open 24 hours a day and provide a safe place to express emotions, pray, find peace or someone who cares. The community should be aware it is open, and are welcome to walk in at any time to find solace and restoration with Jesus.
- Prayer guardians are those people committed to praying during an hour or more shift to keep the prayer continuous. These could be recruited from the local churches and the community. A regular prayer guardian could go through training if they chose to become a consistent prayer supporter for the prayer room. This will create unity of purpose while understanding the important relationship between continuous prayer and worship, art, music and creative expression.

Benefits to a church

A prayer space, place or room can benefit a church by:

- Providing a place to bring people into relationship with Christ, and to bring friends and family who need to experience Jesus but would not feel comfortable in a normal church.
- Supporting the mission of the local church—a place to release stress, a place of peace, a place to cool off emotionally, a place to share with Christian believers, a place for devotions, a place to share their Christianity and a place of healing where God can be experienced.
- Creating a Sabbath space for those in the helping professions who work on Sabbath or a “Sabbath moment” anyone can take during a busy week. It develops a habit of prayer.
- A place for church members and community members to go to recharge, rejuvenate and refresh. Also a place for them to grow, which provides opportunity for thinking about their own spirituality and relationship with God, to challenge and inspire them to new levels of understanding but most of all to “listen” to God.
- A place where spirituality is nurtured, with opportunity to prayerfully focus on four key areas: relationships (involving love and intimacy); meaning and purpose for being; letting go of the crippling past (forgiveness); and openness to the future (hope).
- Providing a 24/7 “church” that is open and available to nurture people’s spiritual or emotional needs, any time of the day or night.
- Increasing understanding of Christianity and providing a platform for more dialogue with the community, where they have an opportunity to learn more about the Adventist faith and link with their current programs.—*Nicola Carleton*

Sons and daughters of God

BY IAN RANKIN

ARE YOU EXPECTING GOD TO DO things for you, or are you alert and eager to fulfil your responsibility as a son or daughter of God? The gift of eternal life is a package that includes the responsibility of living as sons and daughters of God. You can accept the gift or refuse it—but you cannot pick and choose the parts.

The parable of the prodigal son and his older brother (see Luke 15:11-31) illustrate the tragedy of thinking only of the privilege of the inheritance and ignoring the responsibilities of their relationship as sons.

The experience of the younger son (see Luke 15:11-24) echoes the admonition of Paul when writing to the Corinthian believers (see 1 Corinthians 3:12-15), warning them to be careful how they built their lives.

The essential thing, he wrote, is to build on the foundation of Jesus Christ but, he warned them, be careful how you build. If you use inferior materials, your works will be lost even though you will be saved. You will suffer loss, not of eternal life but of the quality of that life (see Ellen White, *Christ Object Lessons*, page 362).

The older brother (see Luke 15:25-32) had remained with his father but was so obsessed with preserving his inheritance that he made himself a slave to his inheritance. He was like the church at Ephesus (see Revelation 2:1-7), who lost their joy in sharing the gospel and became concerned only with preserving their own salvation. Eternal life cannot be hoarded, preserved or increased.

The father in the parable represents God, and if we are His sons and daughters, we are heirs to infinite wealth. You cannot increase it and no matter how much you give away, you cannot decrease it. However, as the Ephesians were warned, if you try to hoard it you lose it.

Notice what the father said to the older brother: “All that I have is yours” (Luke 15:31*). Not *will be*, but *is* yours. It was his



as the son of his father—but he wasn't interested in being a son. Jesus spoke about this when he told of refusing to recognise many who called themselves His followers, and fully expected to be received as such at His second coming (see Matthew 7:21-23). They were rejected because, though they believed His word, they were not obedient to it (see Matthew 7:24-27), and thought they could take the broad and easy way (see Matthew 7:13, 14). This is, in effect, the unpardonable sin (see Matthew 12:31, 32).

What, then, is expected of a son or daughter? There was a time in my life when my children were known as “Ian's children.” Today, I am more often identified as my children's father. What people know of my children determines what they think of me. As sons and daughters of God, we are trusted with the honour of the family. We are called to grow into the fullness of the image of Christ (see Ephesians 4:15). By our standards and attitudes, we represent the family.

Paul reminds us (see Galatians 4:1-7) that as New Covenant believers, we have become adult sons and daughters of God, as compared to an Old Covenant believer who was as an under-age child, or are you still living

as an Old Covenant, under-age child, no better than a servant?

Are you expecting God to do things for you, or are you alert and eager to carry your responsibility as a son or daughter? God desires His people, through the gifts of the Spirit, to grow up into the fullness of the image of Christ.

In Old Testament times, the issue was the power of God. Pharaoh asked, “Who is the Lord that I should obey him and let Israel go?” (Exodus 5:2). Christians, however, are not called to confront pharaohs with the power of God. Rather, we are called to manifest the character of God, while living in a world ruled by the powers of darkness (see Ephesians 6:12), committed to destroying the knowledge of God.

Both sons in the parable were aware of the wealth of their father, and their privileges as sons but only the younger son came to understand his father as more than just a source of wealth. He discovered his true inheritance was the inexhaustible wealth of sonship. **R**

*All Bible quotations are from the New International Version.

Ian Rankin writes from Wellington, New Zealand.

The church Judas built

BY GRENVILLE KENT

THE *ATHEIST MANIFESTO*, BY FRENCH philosopher Michel Onfray,¹ is just one of the half-dozen major atheist books of the past few years.

Part of his project is the “deconstruction of Christianity,” among other monotheisms, which Onfray faults for the arrogance of “men claiming to be repositories and interpreters of God’s word—the priestly castes,” for “the hatred of intelligence, which monotheists reject in favour of submission and obedience; hatred of life coupled with a passionate and unshakable obsession with death; hatred of the here and now, consistently undervalued in favour of a beyond . . . ; hatred of the corruptible body, disparaged in every aspect, while the soul . . . —eternal, immortal, divine—is invested with all the higher qualities . . . ; and finally, hatred of women . . . [and their replacement by] the Angel, a bloodless archetype, in preference to real women.”

Seventh-day Adventists are more into the reconstruction than the deconstruction of Christianity but we would largely see Onfray’s point. We reject self-serving hierarchies of interpretation and theological power in favour of the priesthood of all believers (see Exodus 19:6; 1 Peter 2:9). We believe in the application of individual intelligence to diligent biblical study and scientific endeavour (see Acts 17:10–11; Deuteronomy 29:29), and in dialogue among equals. We want to give intelligent obedience to a God who always promotes human freedom and dignity, allowing the believer to stand tall in any company.

We reject the dualism that would value the disembodied soul more highly than the body, because we see in Scripture a wholism of body and spirit (2 Corinthians 7:1), and a goodness of the physical creation. We believe we will ultimately

inhabit not a disembodied heaven but a new earth, a bodily-pleasurable existence (see Isaiah 65:17–25). We believe Christ came to bring life abundant, beginning in the here and now. We feel called to honour God in our bodies.

We believe we are saved due to what God did in a body—living, shedding blood and resurrecting in a glorious body similar to the one we will be given (see Philippians 3:21). Our health institutions care for bodies—male and female—just as Jesus did.

We’d probably say that Onfray was not rejecting the Christianity lived and taught by Jesus, but a corruption of it by the church through history. In debate, we’d concede

In debate, we’d concede many of his criticisms of Christianity but say, “Now can we talk about Jesus?”

many of his criticisms of Christianity but say, “Now can we talk about Jesus?”

So far, so good—at least in theory. (How well these noble ideals are integrated with our daily lives may be another question.)

We’d even point out that the early church’s acceptance of the administrative structure of the Roman empire was a large part of the reason it corrupted into the church of the Dark Ages. A self-serving culture distorts the ideas of the gospel. Jesus saw this coming, and tried to prevent it: “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest

among you should be like the youngest, and the one who rules like the one who serves” (Luke 22:25, 26²).

But hierarchical leadership seemed natural—it was part of the culture, easily absorbed by the church. So love and esteem from God, and the gospel service of others were replaced by human desire for power and esteem from others.

The result? The destructive hierarchies of the Dark Ages, crushing all in their path. The Spanish Inquisition. The massacre of St Bartholomew’s Day. And Onfray and other best-selling atheists marshal this history as evidence against God’s very existence.

Yet the Dark Ages church revealed less of God than of the disciples run feral. It was like brash, young John, willing to call down fire (or, if God would not send fire, at least the church controlled armies)—totally of the wrong spirit and not knowing it (see Luke 9:54–56). It was like Judas, starting arguments about who was the greatest and manipulating until he held the money bag. It showed the carnal human spirit writ large.

Paul even prophetically applied the Judas label to the corrupted church he foresaw. As Jesus in prayer called Judas “the son of destruction” (John 17:12—“the one headed for destruction,” NLT), so Paul, in the only other biblical use of that expression, predicted that the defected church would eventually produce “the son of destruction,” a self-made ruler also called “the man of lawlessness” (2 Thessalonians 2:3) because he would even attempt to change God’s laws (see Daniel 7:25). What does this “son of destruction” do? He “will oppose and will exalt himself over everything that is called God or is worshipped,” and “sets himself up in God’s temple”—the church—even finally “proclaiming himself

to be God” (2 Thessalonians 2:4).

That prophecy fits church history, and predicts similar behaviours and beliefs just before Christ’s second coming (see 2 Thessalonians 2:8). But aiming it at others can be a little too convenient and smug. A more challenging question might be: are those attitudes in me?

Am I about exalting myself and downing others, Judas-style (see John 12:3–8)? Do I ever try to sit where God should sit, sovereign of my own life, setting my own commandments and bending others to my will?

Is my claim to membership of the remnant tinged with elitism, with subtle superiority over others? Or do I feel a humble gratitude for a remnancy by grace alone (see Romans 11:5)? Do I show genuine love and concern for people of other religions and of no religion?

In an age where multinationals define the culture, how does

Do I ever try to sit where God should sit, sovereign of my own life, setting my own commandments, bending others to my will?

the management style of my church differ from any other corporation? Have churches absorbed secular corporate values—the hierarchicalism, the widening salary gaps based on position, the power games, the job titles for personal worth (see Matthew 23:8), the driven workaholism that starves family life and the numerical measures of

success? We must apply marketing and management insights in gospel work, while rejecting many of their underlying motives and assumptions. Judas would have climbed the corporate ladder better than most.

Jesus washed Judas’ feet. Do I also need a regular attitude clean-up?

Paul, after describing the church Judas built, directs his readers to the gospel, which shows God’s love, tells them they’re God’s chosen, gives them God’s salvation, God’s sanctifying Spirit, God’s truth, God’s grace and God-given hope (see 2 Thessalonians 2:13–17). It’s all from God. Had Judas humbly accepted that—rather than a constantly competitive, achievement-based righteousness—what might he have done with all that talent? What legacy might he have left his family, the church and the world?

Who’s going to demonstrate—and speak—the gospel to Michel Onfray? **R**

1. Michel Onfray, *The Atheist Manifesto: The Case Against Christianity, Judaism and Islam* (first published as *Traite d’Athéologie*, Editions Grasset and Fasquelle, 2005), Melbourne University Press, Melbourne, 2007.

2. Unless otherwise stated, Bible quotations are from the New International Version.

Grenville Kent lectures in Old Testament and Cultural Apologetics at Wesley Theological College, Sydney, and is working on a book about the existence of God. He is on study leave from the Greater Sydney Conference.

Record Roo



Hi kids!
How old are you? How old are your grandparents? You might think they have been around for a long time, but read Genesis 5:5 to find out how long Adam lived for!

Bible Text

Altogether, _____ lived for _____ years, and then he _____.
Genesis 4:2 NIV

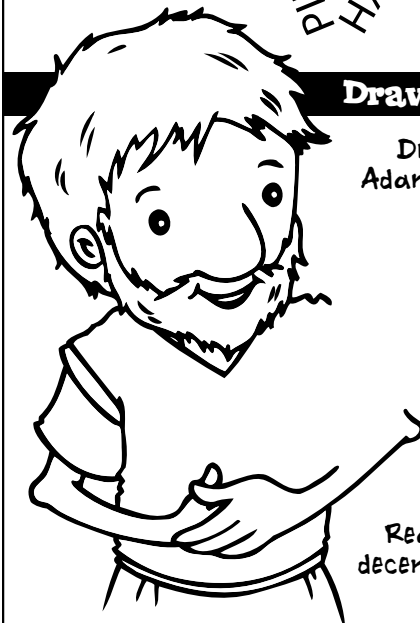
Word Puzzle

Now you know how old Adam was when he died, but can you find out how old he was when his son Seth was born? Write down every second letter along the star shape on the lines inside.



Draw and Colour

Draw baby Seth in Adam’s arms. Colour in your picture.



Read about Adam’s descendants in Genesis chapter 5.

Single-minded prayer

NAME SUPPLIED

In response to “30, single and seeking” (Editorial, February 16), I have many well-meaning friends and relatives who continually ask why I’m still single, or when I’m getting married.

It would be far more supportive if they spent time in purposeful and specific prayer for us singles, rather than asking questions that we ourselves don’t know the answers to.

God’s awesome love

MILTON WAINWRIGHT, NZ

“Awesome dimensions of love” (Adventist World, February 9) addressed one of my favourite themes. The writer asks, “How does one put into a tidy package the notion that an eternal Being has an eternal Son?”

I have studied and pondered this and it has become one of the sweetest morsels of Scripture to me. There are two ways to be a son. The first is by descent—I am the son of my father. The second is by relationship—such as when Joshua called Achan “my son” (see Joshua 7:19).

It is in this second sense that Jesus is the “Son of God.”

Jesus created all things (see John 1:3, Hebrews 1:2, 3) and is therefore “before all things” (see Colossians 1:17). I believe that as He planned the creation of the very first intelligent beings, He thought about everything He was about to do. He thought about how He, a divine Being of unbearable glory, would come across to His brand new creatures—what would be their first impression of Him?

Either He had to make them equal with Himself (so that the glory was not a problem) or He had to make Himself appear like them. He did the latter and took the name “Michael” (see Daniel 10:3).

But it’s not until He did it again and laid aside His divine glory, and His glory as Michael, to be born into the human family that He gets our attention and becomes well known to us as the “Son of God.”

Paul makes sure we don’t miss the magnitude of what He is doing—He humbled Himself to become a Man, to become a serv-

ant to humanity and to become a sacrifice for us (see Philippians 2:5-8)!

And this is just the way He is—He humbled Himself so that He could relate to His sinless creatures, and He humbled Himself infinitely more to relate to, and save, His sinful creatures!

What a beautiful God!

We must be like Him and be “something.” And we can be—it’s up to us, with God’s help.

Our awesome love?

D M CEFF, QLD

One of the most important chapters in the Bible is 1 Corinthians 13. In it, we are told of the various things we can be doing but if we are performing all these things without charity—love—in our hearts, we are “nothing.” Nothing—not anything, nought, no amount, a thing of no importance.

To think that we may travel the road of life being “nothing.” Doing all that we do, saying all we say—for nothing. These are not encouraging words but we are also told in this chapter how to be “something.”

The *Macquarie Dictionary* tells us that “something” is a thing or person of some value or importance. We certainly need to be important, especially to God.

In 1 Corinthians 13:8, Paul tells us that charity never fails and it is the “greatest.” God is love and we can have this love by asking Him to put it into our hearts, so we may share it with others.

It’s possible we’re missing out on this essential ingredient in our own lives as we go on our way each day. We must be like Him and be “something.” And we can be—it’s up to us, with God’s help.

Climate situations

JOHN PINK, NSW

In “College lecturer explores seasonal impacts on animals” (News, February 23), Dr Terry Annable is concerned that global warming will cause problems for adaptation of various animals and says, “We can be certain extinction rates will increase.”

Why? How can he be certain? Animals live in all kinds of different climate situations now and have a great ability to adapt to varying situations.

I think too many people accept the prognosis put forward by the “doom and gloom” brigade without proper evaluation. In any case, it seems that the term “climate

change” is probably more accurate than “global warming” because if, as they tell us, we are developing a blanket of gas in the upper atmosphere, this will tend to even out the world climate.

Tattoo perspective

GORDON PATERSON, NSW

I was recently reading the letter about face painting and comments defending it (“Farce-painting?” Letters, January 26). I believe the letter is wrong in suggesting face painting and temporary tattoos are in the same categories as toy cars and the road toll.

We need to get things in their right perspective. And I say this as a bloke who has a lot of tattoos—some of which can’t be hidden.

When you’re a child, all you want to do is impress your peers and be grown-up. It’s the same as when you get too old and wish you were younger.

But people can’t rub tattoos off and kids today seem to think they’re a fashion statement. Young people are vulnerable to society and it breaks my heart to see parents being so permissive.

Parents who succumb to their child’s demands may be opening a door that can’t be closed. As we get older, we get wiser. A child left to its own devices is on the road to ruin.

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.

Appreciation

Quinlin, Pastor George. Esther and the family, along with George's sisters and brothers, and their families, would like to thank their many friends from all over Australia who expressed their sympathies through personal visits, phone calls, cards, flowers and attendance at the funeral. Your support was greatly appreciated. A special thank you to all the pastors (approx 50) who attended, the Cook Island singers from Sydney, Lena Marshall for her item, and Kempsey church for the use of the church and for catering for the meal. We look forward to a great reunion on the Resurrection morning.

Weddings

Borgas—Vogel. Luke James Borgas, son of Trevor and Anna Borgas (Bonnelles Bay, NSW) and Kelly Liane Vogel, daughter of Craig and Pauline Vogel (Morisset), were married on 9.3.08 in the Morisset Hospital chapel, Morisset, NSW.

Bruce Manners

Keft—King. Eric Nayden Keft, son of Eric and Evelyn Keft (Karuah, NSW), and Michelle Renee King, daughter of Glendyn and Michelle Charmaine King (Elebana), were married on 2.3.08 at the Chapel, Morisset Hospital, Morisset.

Mike Faber

Stockton—Lambert. Irwyn Stockton and Barbara Lambert were married on 16.12.08 at Pymble, Sydney, NSW, surrounded by their happy family and friends.

Eric Greenwell

Obituaries

Brunt, Wayne Joseph, born 3.11.1949; died 27.2.08 in Waitakere Hospital, NZ, passing away suddenly after a brief illness. He was predeceased by his brother, Sean. He is survived by his mother, Christina Fanua Kerrigan (Auckland, NZ); his son, Daniel (Australia); his younger siblings, Paulina (England), Bessie (NZ) and Maxine (NZ); and his nephews and nieces. Wayne dedicated his life to God and became an exceptional mentor and Pathfinder leader. The service was held at Brentwood Avenue church on 3.3.08 and was followed by the burial at Waikumete Cemetery, West Auckland. He'll be sorely missed and now rests in the arms of Jesus. You will be forever in our hearts.

Kayle de Waal

Cresswell, John Bentley, born 1.11.1937 in Hobart, Tas; died 18.2.08 in the Austin Hospital, Melbourne, Vic. He married Barbara in Edinburgh, Scotland. He is survived by his wife (North Fitzroy, Vic); his son, David; his son and daughter-in-law, Bruce and Jane; his grandsons, Michael and James (Qld); and his daughter, Catherine Cresswell (Vic). John was a faithful servant of Christ, who attended the

Preston church. He loved his family dearly and his passion for the Bible was well known. He served in the Adventist Brass Band for the past 55 years, until his untimely passing. He now awaits the call of Jesus.

Wayne Boehm, Kim Bamford

Di Salvia, Douglas Norman, born 28.7.1943 at Wentworthville, NSW; died 16.1.08 at the Calvary Retirement Village, Cessnock. He is survived by his wife, Barbara; and his children, Glenn, Tammy, Troy and Amanda. Doug was laid to rest amongst the Watagan Ranges at a place called Brunkerville. There he waits in his belief that Jesus will return for those who eagerly wait for Him.

Mark Venz

Fox, William (Bill) George, born 18.2.1906; died 1.3.08 at the age of 102 years. He married Wilma Fox, Mitchelton church, Brisbane, Qld. He is survived by his wife; his 13 children; his 48 grandchildren; and his 32 great-grandchildren. Bill lived a good, long, healthy life and lived at home with his wife until the day he died. He will be missed by all the family and extended family.

Ted White

Franklin, Frederick William, born 15.3.1919; died 26.1.08 in Perth, WA. Fred is survived by his wife, Val; and his children, Graeme, Grant, Craig and Karyn. Family and friends farewelled Fred at a memorial service in Perth. Among the group were a large number of former refugees, whom Fred and his wife had helped and who regarded him as a father figure. He was a wonderful, kind and caring man who will be missed. We wait for the Resurrection.

R Bartolome, J Horvath

Macdonald, Douglas Frank, born 24.3.1919 at Ladybrand, South Africa; died 14.1.08 at Auckland, NZ. Douglas married Muriel (nee Sheppard) on 29.12.1942, at Durban, South Africa. He is survived by his wife; his three children and their spouses, Anne and Fanie van der Walt, Graham and Joanne, and Heather and Renier Greeff (all of Auckland); his eight grandchildren; and his three great-grandchildren. Douglas was firstly a man of the land but also an interpreter and teacher. He and Muriel immigrated to New Zealand 13 years ago to be with their children. He loved his family and enjoyed nothing more than having them all around him. He will also be sadly missed by his Papatoetoe church family. Douglas was a man of conviction, who did nothing half-heartedly. Sleeping peacefully until Jesus returns.

Stephen and Leanne Davies

McGruer, Terry John, born 10.5.1959 at Whitianga, NZ; died 2.1.08 in the Royal Melbourne Hospital. Beloved youngest son of Ian and Yvonne (Tauranga, NZ) and brother of Robert, Barry, Christine and Judith. "Churchie," as he was affectionately known in motorcycle circles, was contagious in his passion for living a life filled with time and care for others. Churchie boldly stood for the principles he believed in. He was buried from the

Positions vacant

▲ **Apprentice Chef—Avondale College (Cooranbong, NSW)**. School Certificate (SC—Year 10) and/or Higher School Certificate (HSC) or equivalent is essential.

▲ **Casual Cook—Avondale College (Cooranbong, NSW)**. The successful applicant must have experience in a professional cooking environment with a sound knowledge of food hygiene, must be able to work unassisted and produce products in an efficient and timely manner in accordance with industry standards. Any related professional qualifications would be highly desirable. Conditions of the Notional Agreement Preserved State Award Miscellaneous Independent Schools and College State Award applies. Avondale employs a diverse work force and the ability to work in such a team environment is essential. For selection criteria, visit <www.avondale.edu.au>. Applications addressing the selection criteria, with contact details of at least 3 referees, should be emailed to <employment@avondale.edu.au> or HR Officer, Avondale College, PO Box 19, Cooranbong NSW 2265, (02) 4980 2284. Applications close **April 4, 2008**.

For more employment options go to
hr.adventistconnect.org



Central church, Palmerston North, NZ. For him, the next thundering sound will not be that of a Harley-Davidson but the coming of Jesus.

Anton van Wyk

Nichols, William James, born 23.10.1954 in Rangoon, Burma; died 8.02.08 in Perth, Western Australia. On 14.05.1979, he married Sharon Brinsmead. He is survived by his wife; his two sons, Samuel, and Benjamin and Susannah; his sisters, Aileen Sonderman (Chicago, USA), Celia Nichols (Perth) and Lorna Bower, and her family, Ronald, Lesleigh and Andrew (Perth); and brother, David (Whale Beach, NSW). William was an energetic and positive person, and attended the Mount Lawley church in Perth for many years. He was actively involved in developing the Adventist university student association (WAASA) in Perth. He won medals in sailing, both in Burma and internationally. He was also an accomplished violinist and wrote a number of sacred songs, which were printed just before he passed away. William was a lecturer at Curtin University of Technology in the Electrical and Computer Engineering Department. Later, he was asked to lead the development of the off-shore Curtin Sarawak campus of the Curtin University in Malaysia, and he was Dean of Curtin Sarawak for 2 years, from 2003-2004. William is sadly missed by his family but they look forward confidently to the day when he will be resurrected by his Lord, Saviour and Friend, Jesus Christ.

Sven Ostring

Quinlin, Pastor George Lester, born 8.9.1939 at Bellbrook, NSW; died suddenly 13.2.08 in the Sydney Adventist Hospital, Sydney, after a short illness. On 30.5.1964, he married Esther Scott. He is survived by his wife; his son, Vincent, and family (Bellbrook); including his sisters, Joy Banfield, Elva Taylor and Diane Roberts; and his brothers, Tony and John (all of Armidale); and Charmaine Moran and John Quinlin, who grew up with him. George was baptised by pastors Eddie Rosendahl and Ivan Vickery, and was ordained at Avondale College in 1980, the first Indigenous Australian to be ordained. He was a key

person in the development and growth of the Aboriginal and Torres Strait Islander ministry of our church. He was a member of the ATSIM Committee when it was established in 1980 and remained a member of the committee until his death. He also played a key role in establishing the Seventh-day Adventist Churches' Aboriginal and Torres Strait Island training college (Mamarapha College) in Western Australia, and was a member of the board of management of the college until recently. His death is a tremendous loss to ATSIM and the church around Australia. George was a good horseman, bred some beautiful horses and loved spending time with them. He loved his family and his Saviour. George loved ministry and was a true pastor. He will be sadly missed by his family, his many friends and his church. He sleeps, awaiting the coming of Jesus.

*Eric Davey, Horace Evans,
Don Fehlberg, John Lang and others*

Stevenson, Ian Neil, born 21.11.1961 at Numurkah, Vic; died 26.2.08 at Bright, colliding with a kangaroo while riding his motorbike at night. On 18.12.1982, he married Jacquelyn Doensen. He is survived by his wife; and his children, Alistair, Catriona, Shona and Imogen (all from Dockers Plains). Ian had a passion for life and people. He deeply loved his family and God, and will be greatly missed.

Peter Hughes

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Finally

Thoughtfulness is the beginning of great sanctity. If you learn this art of being thoughtful, you will become more and more Christlike, for His heart was meek and always thought of others.—*Mother Teresa*

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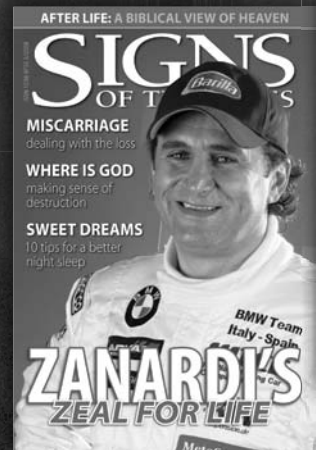
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