

RECORD

April 5, 2008

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Delegates from around the world attended the International Health Food Ministry conference, held recently in Sydney.



Church holds “backyard blitz”

Conferences endorse church’s health work

SYDNEY, NEW SOUTH WALES

Two conferences were recently held in Australia and America that explored the Adventist Church’s health message and ministry.

Delegates from health food companies owned by the Adventist Church around the world gathered in Sydney for the International Health Food Ministry (IHFM) conference, held from March 11 to 13.

The theme of the conference—“Together sharing health and hope”—reinforced the opportunity the conference provided for delegates to gather together and share learnings on how to best promote the church’s health message.

Thirty delegates were in attendance, representing the General Conference and the South Pacific Division and from countries such as Argentina, Mexico, Venezuela, Korea, Germany, Tanzania, New Zealand and Australia.

Across the group of health-food producers, there were consistent reports of increased sales as a result of a growing worldwide interest in healthy eating.

Andreas Makowski, managing director of De-Vau-Ge in Germany, reported on a new joint venture agreement, which will expand production through six sites in

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About 2000 years later, we find ourselves as part of the same story.

The good news

While on earth, Jesus sent out His disciples with the instruction that they were to “go and announce . . . that the Kingdom of Heaven is near” (Matthew 10:7*). This was the good news He wanted them to practice sharing. So when He left them with His final instructions to go and evangelise, to be His witnesses, to share good news (see Matthew 28:18-20 and Acts 1:8), it was not a new undertaking but, rather, an extension of something they had already been learning and doing.

About 2000 years later, we find ourselves as part of the same story and the same mission. Jesus also instructs us to share the good news. But the key to evangelism—and how we do such evangelism—is considering what it is we are to share.

Obviously, the good news is a message. We tell of how God created our world and that, after it went wrong, He has worked—and is still working—through history toward recreating it. We tell of how we were hopeless but that something changed in our lives when we somehow connected with the reality of God, and we now live by different motivations and priorities. We tell of how Jesus came to announce that “the kingdom of heaven is near” and how we live in anticipation of that kingdom being made complete when He returns.

But one risk we have is that we hear and say such things so many times that they are almost lost in their taken-for-grantedness. We are tempted to forget how good this

good news is and how remarkable it can be for those encountering it with fresh eyes and ears. And we need to challenge ourselves to do the hard work of retelling, reimagining and re-explaining this good news in our time and place.

Theologian Walter Brueggemann urges that “a community of hope has texts that always ‘mean’ afresh” (*Mandate to Difference*). It’s another way of talking about “present truth”—a term dear to the hearts of early Adventists. Living in this tradition, we must not allow our expressions of good news to become tired. We must give the good news opportunity to always “mean afresh” in our lives, our church and our community.

One way to do this recognises that the good news is also an action. Jesus’ further instructions to His disciples was to “heal the sick, raise the dead, cure those with leprosy, and cast out demons. Give as freely as you have received!” (Matthew 10:8). The instructions echo Jesus’ self-proclaimed mission in Luke 4:18, 19. This good news was—and is—to make a real difference in the lives of the poor, the oppressed, the hurting and the hopeless. And, if it doesn’t, can it really be considered good news?

Not only is this a vital component of the good news taught and practised by Jesus, it is also key to its effectiveness and attractiveness: “The world cannot argue with a church that lives in the pain of society’s poor. The integrity of this form of Christianity silences the harshest of critics, because they know genuine love and com-

passion when they see it” (Tony Campolo and Gordon Aeschliman, *Everybody Wants to Change the World*).

As the disciples went from town to town, announcing the kingdom of heaven and healing the sick, helping the poor and giving of themselves, one can imagine that the obvious question they would be asked is why they were doing these things and who had sent them. In answer, they would have enthusiastically told the people about their Teacher and Friend—a man called Jesus—and begun to explain the little they understood about Who He was and the difference He had made in their lives.

Ultimately, the good news is a Person. Jesus selected His disciples “to be his regular companions” (Mark 3:14) and that friendship became the foundation of any and all evangelism they were to do. They came to recognise in Jesus a life-changing Godness and a world-embracing love—sealed by His death and resurrection—and they couldn’t stop talking about it (see 1 John 1:1-3).

When we spend time getting to know Jesus, we begin to discover a Friend and friendship we would be telling others about, even if He had not specifically instructed us to do so. The good news is about Jesus. Indeed, the good news *is* Jesus. That’s why it’s worth sharing.

**All Bible quotations are from the New Living Translation.*

Nathan Brown



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

Conferences endorse church's health work

(Continued from page 1)

Europe and the UK.

"Part of our operations return funding to support a ministry to share Jesus with the people of Germany. Through our 'Try Jesus' campaign, we have ministered to thousands and baptised 1500 people," Mr Makowski reported. "We are now starting our 'Yes Jesus' Bible-study program for children and have 800 enrolled, asking our team questions on Christianity."

The profits from the sale of health foods in other countries are also supporting education and church ministries.

During the conference, delegates were able to learn from the experience of Sanitarium's nutrition, marketing, sales and logistics managers, who shared insights into specific areas of business operations.

"The health food ministry is as Ellen White described it—God's gift to his people," comments Kevin Jackson, CEO for Sanitarium and host of the conference. "We can see an ever-increasing growth in the health-food work and this provides greater opportunity for the Seventh-day Adventist Church to share the good news far and wide."

The importance of the church's health ministry was also explored at the International Congress on Vegetarian Nutrition (ICVN), which was held at Loma Linda

University, California, USA.

The ICVN is now in its 25th year and was attended by more than 700 people. The conference also looked at the changing attitudes of people toward vegetarianism.

Dr Allan Handysides, director of the General Conference's Health Ministries department, said while health traditionally prompts most Adventist vegetarians, other factors—among them climate change and animal rights—are now leading consumers to eschew meat.

"These aren't bad reasons but those who become vegetarians for a cause are often not as generally health-conscious," Dr Handysides said, explaining that Adventist vegetarians are likely to also regularly exercise, shun intoxicating substances and drink plenty of water, giving them a health edge.

Presenters also debated the merits of a vegan diet. Vegans—vegetarians who also don't consume eggs, milk, cheese and often animal byproducts such as gelatin and honey—are typically thinner and have lower cholesterol than vegetarians, presenters said.

However, preliminary studies indicate overall mortality rates for vegans may be slightly higher. Dr Handysides suspects some vegans may not fortify their diets to ensure an adequate intake of vitamin B12 and calcium.

"You can't just say, 'A vegan diet is superior to all other categories,'" he says. "What you can say, however, is that a vegetarian diet is superior to a diet of flesh consuming."

Presenters said meat-based diets are likely not sustainable because they pollute the environment and deplete natural resources. "Food stores have already diminished to all-time lows," Dr Handysides said. "Feeding the world's burgeoning population is becoming a big problem."

Sanitarium's environmental expert, Greg Gambrell, said the methane produced by Australia's cattle and sheep has more impact than the emissions from all coal-fired power stations in Australia.

"In just under five years, the total dietary emissions from the meat of a family of four on the *CSIRO Total Health and Wellbeing Diet* will exceed those from building and running a large four-wheel drive vehicle," Mr Gambrell says. "The difference between 14 serves of red meat a week, as recommended by the *CSIRO diet*, and no serves is 5.7 tonnes of methane emissions annually."

Mr Gambrell says dairy and beef production are the highest major water users in Australia. "It takes thousands more litres of water to produce a kilo of beef than it does to grow the same quantity of grains or vegetables," he notes.—*Julie Praestin/Sharyn Brady/ANN*



◆ Twelve **Avondale College theology students** have received a gift from the **Bible Society of New South Wales** to encourage them to share their faith. The gift, a Hebrew Bible, is an investment in the future of Bible translations, according to the society. "I pray your efforts in learning and translating the Bible while at college and into

your ministry will be blessed by God, as you help others come to put their faith in Jesus and have life in Him," said **Karen White**, the society's bookshop manager, at the presentation on March 3. The Bibles, which retail for about \$A150 and feature larger print, include a "textual apparatus" at the bottom of each page to explain variations in ancient manuscripts. The students will use the Bibles in their Old Testament subjects as a means to study passages and later, to prepare sermons.—*Kristin Thiele*

◆ **TV advertising** for a free viewing of the *Search 6* videos will screen in the following regions: Mt Gambier and Riverland on WIN Television; Adelaide City on Channel 7; and Port Pirie and Broken Hill areas on Southern Cross 10; **April 5-13.**

◆ On February 24, about 100 family and friends gathered at **Millicent church, SA**, to celebrate the **100th birthday of Frances Shiperd**. Family members came from all over Australia. She has four children, 14 grandchildren, 24 great-grand-



children and two great-great-grandchildren. She has been a mother to many people and her home has always been open to those who needed a bed and a meal. She has been a dedicated worker for the ADRA appeal, the Flying Doctor and Cancer Support; as well as many local church activities.—*Jeanette Grosser*

Church holds “backyard blitz”

IPSWICH, QUEENSLAND

Forty members of the “Christians in Action” (CIA) group at Ipswich church recently conducted a “backyard blitz” for a community member whose late father’s house was ransacked by previous tenants.

Kelly Thorneycroft had leased the house to friends, who left it in a terrible condition when they left. “I was devastated and disappointed because this was my dad’s house. This was all he had to show for his life,” she says.

Church member Sandra Entermann, who works for local company Greg’s Glass, initiated the project when she visited the house to provide a quote for new windows.

Miss Entermann suggested the project to her Bible-study group and then asked for help at church.

Volunteers arrived at 6 am the next day with chainsaws, mowers, cleaning products and a variety of other impliments and got to work putting the house and yard to rights.

Miss Entermann says, “I was so blown away by the response of my buddies, when I had jumped in and committed us without even checking with anyone if we could pull this off. I was like ‘We can help you! And we can be there this Sunday at 6 am.’ Praise God, I have some wonderful, giving



Some of the “backyard blitz” team pause for a break.

friends who caught the vision and jumped onboard straight away! I hope and pray that others can be inspired to get out and be of practical help in the community. We need to help one another. And there is such a blessing in giving.”

The volunteers included a qualified plumber, who installed two new toilets, and Miss Entermann’s brother, Alan, who is a bobcat driver.

Ms Thorneycroft and her partner hope to move into the house within a month. “If the CIA hadn’t come and helped, it would have taken months before we could have moved in. I really want a big thankyou to go to the Seventh-day Adventist Church Christians in Action group.”

The “backyard blitz” received considerable positive coverage in the local media.
—**The Queensland Times/RECORD staff**

MVAC celebrates 40 years of education

DOONSIDE, NEW SOUTH WALES

Mountain View Adventist College (MVAC) is celebrating its 40th year of providing Adventist education this year, growing from a two-room primary school to a facility capable of catering for the educational needs of students from pre-kindergarten to Year 12.

The school currently has 520 students. Last year, the school created a “middle school” program, which has been successful in meeting the needs of students taking part in it.

“Mountain View has a lot of history that needs to be documented,” says MVAC principal Jenny Gibbons, who will be compiling an album consisting of a collection of the school’s memorabilia. “We hope to obtain more information from past students, principals, teaching and administrative staff, or anyone who has had any involvement with the college from when it was first established.”

In October of this year, MVAC will be hosting a community fete and dedication ceremony of the middle school building, which was completed last year, while also commemorating 40 years of education.

—**Fiona Lellio**

More @ info@mvac.nsw.edu.au.



◆ About 200 people heard the **Gold Coast City Choir** present the contata “I Remember” at the **Burleigh Gardens church** on March 15. The choir is directed by **Ruth Gurner**; an acclaimed mezzo-soprano who has sung professionally at the Royal Opera House Convent Garden. The Gold Coast City Choir has been an active participant in the cultural and

community life of the city since its formation in 1968. The choir gives regular performances for civic functions, ceremonies, charities, churches and special occasions such as Christmas, Easter and Anzac Day. “I Remember” is based on the last week of Christ’s life leading to the crucifixion, and was composed by **Pastor Leon Powrie**, who, with his wife, **Dorothy**, are members of the choir. The contata was first presented in Warburton, Victoria, in 1982, and has been performed in the Pacific at the

Sopas Hospital School of Nursing and Pacific Adventist University in Papua New Guinea.
—**Reg Brown**

◆ **TV advertising** for a free viewing of the *Search 6* videos will screen in Regional North New South Wales on Prime Television, **April 12-20**.

◆ **The Wallsend Pathfinder Club**, Newcastle, NSW, collected about 30 bags of rubbish at Wallsend Park for **Clean Up Australia day** on March 2 and the day finished with softball and a barbeque.



With Macquarie College on the same site as Wallsend Adventist church, the club is proving to be an effective witness, as many of the Pathfinders are from non-Adventist backgrounds. The Pathfinder’s families have been invited to attend church, especially when there is a luncheon.—**Ray Boyce**

◆ **Melbourne’s Filipino-Aus-**

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

Ordination at South Australian campmeeting

TANUNDA, SOUTH AUSTRALIA

The director of youth ministries in the South Australian Conference, Pastor Stuart Clark, was ordained as a minister during the Sabbath-afternoon service at South Australian campmeeting on March 8. The ordination service was a highlight of the weekend, at which internationally renowned lay-preacher and Canadian businessman Herb Larsen called for revival in the church.

Pastor David McKibben, who encouraged Pastor Clark with Paul's words to the young leader Timothy, led the service. He reminded Pastor Clark to do three things—be a minister of God's word, a mentor in God's work and a model of God's will.

Pastor Garry Hodgkin, president of the South Australian Conference, and Pastor Wolfgang Stefani, who knew Pastor Clark as a younger man at Newbold College, challenged him to keep doing what he has been doing in his youth ministry work.

Pastor Clark has been youth director for South Australia since 2005. His first appointment was associate pastor at Papatotue church, NZ, for two years. Pastor Clark grew up at Newbold College, where his father was an engineer for 28 years, and where he met his Australian wife, Cristi Cantrill. His first son, Isaac, was born on January 24 this year.



Pastor Stuart Clarke with his wife, Cristi, and South Australian Conference president Pastor Garry Hodgkin.

After studying at Newbold in 1999, Pastor Clark married and moved to Avondale College, where he studied from 2001 to 2003. During this time, Pastor Clark was an intern at Hillview church, Morisset, NSW.

From 14 years of age, Pastor Clark competed in various competitions and gained a black belt in Shito-ryu. After breaking an opponent's nose, he decided to stop competing and ask God what to do with his life. The answer was ministry. "It was a crazy conviction, I thought," says Pastor Clark.

Since then, he has not looked back. "There are two main concepts in my ministry," he says. "We're here to seek and save those who are lost, and seek the kingdom first. We should yearn and thirst for God and be serious about saving the lost."

—Jarrod Stackelroth

New leadership manual for ASN

SYDNEY, NEW SOUTH WALES

A new leadership manual for singles has been produced by the Adventist Singles Network (ASN) national board, under the chairmanship of Dr Bryan Craig. The manual is designed to assist leaders in establishing working groups for singles at all levels of the church.

Singles ministry commenced in Australia in the early 1980s under the name Philosda. The name change to Adventist Singles Ministries occurred in 1985, and then in "The Year of the Single" in 1994, it was changed to "Adventist Singles Network."

Several key changes were also made in 2000 to the way ASN was organised and structured. The new manual outlines these important changes, as well as providing general guidelines for establishing local and regional chapters of ASN.

The new manual also includes the ASN code of ethics for those conducting singles ministries and the way they relate to others in worship, social and service ministries. Some key attributes of strong Christian leadership have been included. The final segment of the manual outlines steps to plan camps, rally programs and special conference events.

—Trafford Fischer

More @ jbolst@adventist.org.au

tralian church was officially recognised on its first Sabbath service, March 8, at 26 Hutton Street, Dandenong. Around 150 churchgoers fellowshiped together and enjoyed a combined luncheon. The church congregation is a mixture of mostly Filipino migrants and representatives of other nationalities, from Zimbabwe, Cook Islands, Mauritius, Indonesia, Spain and Australia. The church aims to cater to the needs of the diverse culture of the community through strategic outreach, such as run-

ning a Friday-night soup kitchen for the less fortunate and worship services, which include regular weekly Wednesday-night prayer meetings and Sabbath-afternoon youth programs. The church also aims to be a "passionate SDA church" with a burden for spiritual maturity, souls and growth." —Mebzar Quinto

◆ **English soccer star, David Beckham**, recently made a four-day visit to **Sierra Leone** as a UNICEF Goodwill Ambassador. Sierra Leone, one of the world's

poorest countries, was chosen for Beckham's visit because it has the highest infant mortality rate in the world. The highlight of the four days was Beckham's visit to the Therapeutic Feeding Centre (TFC), a medical relief shelter located on the grounds of Magbenteh Community Hospital (MCH) in Makeni. MCH, a 120-bed hospital, was built without personal means by **Harald Pfeiffer**, an Adventist German physiotherapist who, until recently, worked at the **Adventist Clinique La Lignière** in Gland, Switzerland. The TFC

was at the centre of Beckham's visit and was chosen by UNICEF as a showcase of its fight against the preventable mortality of children. The famous midfielder impressed everyone when he participated in a friendly short match with older children. Since the number of malnourished children is so great and the TFC's current facilities are rather dilapidated, the need of a better and larger building became evident last year. UNICEF agreed to provide half of the funds for a new building.—Pietro Copiz

“Faith, hope and love” keys to Christian education

COORANBONG, NEW SOUTH WALES

An Avondale College academic is challenging colleagues to preserve the essence of Christian education by “vigorously” including values of faith, hope and love in teaching.

Dr John Watts, a senior lecturer in the Faculty of Education, believes there is a need for a “fresh, de-familiarising” view of education in religious institutions—one based in theology and philosophy.

A number of complementary theological themes, which have implications for the theory and practice of education in Christian institutions of learning, featured as part of a paper Dr Watts presented at the 37th International Integration of Faith and Learning Seminar, held at Avondale College, February 3 to 15. These themes included creation and re-creation, the garden and wilderness temptations, the image of God in humanity, the Exodus, Christ and the kingdom of heaven, and values of the kingdom.

Dr Watts—the only Avondale lecturer to speak at the seminar—called his paper “Towards a theology of education: theology as under labourer to Christian education.”

He based it on the following premise: unless Christian educators consciously, continuously and vigorously embed and embody their philosophy of education and their policies, procedures and practices in a rigorous and explicit theological framework suited to contemporary societies and particular faith traditions, the Christian educational enterprise will surrender itself to a surreptitious secularisation process, or simply become another spiritless ideology.

The posited theological approach implies faith and learning are integral and, therefore, integrated to a wholistic understanding of the cosmos. It also implies education and, therefore, learning without faith, hope and love is empty of its essence. “Christian education is concerned with salvation and truth,” said Dr Watts. “There can be no separation.”

The seminar at which Dr Watts presented his paper explores how to integrate the Christian worldview into the teaching practices of teachers. “It creates an environment of collegiality, of sharing successes and challenges, and a sense of collective accountability,” said Dr Malcolm Coulson, vice-president for learning and teaching at Avondale.—*Brenton Stacey*

ADRA launches “unforgettable” gifts

WAHROONGA, NEW SOUTH WALES

The Adventist Development and Relief Agency (ADRA) Australia has, for the first time, launched a gift catalogue that highlights items needed for development projects in Australia, the Pacific and Asia. The catalogue profiles project items such as school supply kits, a buffalo, a village water system and vocational training.

Grant a Wish: ADRA’s Unforgettable Gifts Catalogue also provides supporters with a unique way of honouring family and friends at times of celebration, while also providing opportunity to support ADRA’s development work. The catalogue contains gift ideas for birthdays, anniversaries, Mother’s and Father’s Day, and Christmas.

“This gift catalogue provides a new way for our supporters to have a closer connection to people in need,” said ADRA Australia’s Chief Executive Officer, David Jack. “It’s great to use for individual celebrations but can also be used as a focus for the fundraising activities of churches and schools.”

The gifts in the catalogue range in price from \$A11 to \$A4000 and were chosen in consultation with communities in need.

—*Candice Jaques*

◆ Thousands of worshippers gathered on March 15 for the consecration of **Qatar’s first Christian church**, ending decades of underground worship in this Sunni Muslim and deeply conservative nation.

Cardinal Ivan Dias presented the new Roman Catholic parish of Our Lady of the Rosary with a chalice offered by the pope. Three dozen bishops and priests gathered to celebrate the mass, which was conducted in English with prayers in many other languages. Of the estimated **10,000 worshippers** gathered, only 3000 people fit inside the packed dome building, leaving

thousands more to gather outside the doors. Nearby, five more churches of other denominations are under construction. More than 70 per cent of the population are expatriate workers.—*AP*

◆ **Jehovah’s Witnesses** are the fastest-growing church body in North America, now with more than **1 million members**, according to new figures. Although Jehovah’s Witnesses ranked 24th on the list of 25 largest churches in the US, they reported the largest growth rate—2.25 per cent—of all churches. The badly divided Epis-

copal Church, meanwhile, reported the largest drop, at 4.15 per cent. The 2008 *Yearbook of Canadian and American Churches*, produced by the New York-based National Council of Churches, recorded growth trends in 224 national church bodies, with a combined membership of 147 million Americans. The membership of the **Seventh-day Adventist Church** in the US stood at **984,361** at the end of 2006. Church membership grew at the rate of 1.6 per cent.—*Brittani Hamm*

◆ Initially, the **minority Christian**

population in **Iraq** was elated with the fall of Saddam Hussein. They envisioned the coming of peace, safe places to work and live, and freedom to worship. Five years later, Christians are caught in the crossfire of violence more than ever before. The number of Iraqi Christians, prior to the fall of Saddam Hussein, was around **550,000**. Church leaders in Iraq conservatively estimate that almost **150,000** Christians have since fled. It is believed almost 500 Iraqi Christians, including pastors and priests, have been murdered because of their faith.—*Jerry Dykstra*

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

Cook Islands PM visits evangelistic campaign

RAROTONGA, COOK ISLANDS

The Cook Islands' prime minister, Jim Marurai, the deputy prime minister, Sir Terepai Maoate, and the leader of the opposition, Tom Marsters, attended the first meeting of an evangelistic series held in Rarotonga from February 16 to March 1.

The series was conducted by Dr Erika Puni, stewardship director for the General Conference, and was called "Good News Today."

Dr Puni noted it was the first time he'd conducted a meeting with such important dignitaries in attendance. Following the first night's meeting, the deputy prime



Family and friends watch the baptisms at the end of the evangelistic campaign.

minister made positive comments in parliament about the meeting.

The end of the campaign saw 53 people baptised, including Paul Alsworth, the government's top auditor, and his wife. —*Eliu Eliu*

Aussies impact Africa

KISUMU DISTRICT, KENYA

Following on from an evangelistic campaign that resulted in the baptism of more than 8000 people in the Kisumu district of Western Kenya in late 2007, an Australian church member is now building five churches to accommodate the influx of new members, as well as revitalising the mission infrastructure.

Responding to a need for ongoing pastoral support for the new church members, Amazing Discoveries Ministry has purchased land and is building churches in and around the Lake Victoria region. Kisumu is the headquarters of the Central Nyanza Field (CNF) in the Kenyan Union and birthplace of the church in that country.

It was the second Kenyan crusade in as many years for the Melbourne-based Amazing Discoveries Ministry team, which included its director, Dr John Jeremic; Sydney evangelist Pastor Gary Kent, the presenter; and his parents, Ray and Jean Kent. Joining the team for the three-week campaign was Dr Jonathon Musvosvi from Zimbabwe.

Amazing Discoveries had gone to Kisumu with an aim of baptising 7777 people, says Dr Jeremic, and exceeded their aspirations



The evangelistic campaign planning committee in Kisumu, Kenya.

with 8007 baptised.

"Although Kisumu has a large Adventist population, the church there is ill-equipped to handle the influx," says Dr Jeremic. "Unlike Nairobi, it isn't a wealthy part of Kenya. It has little infrastructure due to the prevailing low standard of living and high unemployment in the area, and is struggling."

Pastor Lewis Ondiek, Nyansa Field president, says, "The five churches are doing fine and the young pastors are very enthusiastic. We thank Amazing Discoveries for its financial assistance in supporting them."

Further campaigns are planned for this year, as well as work to construct primary and high schools in the area. Fundraising was also undertaken to help restore the CNF Kisumu headquarters complex.

—*Lee Dunstan*

Students not disadvantaged by Christian studies

COORANBONG, NEW SOUTH WALES

Compulsory Christian studies at Avondale College are not a test of faith, a three-year study of students and their grades has found. The subjects—Christian Studies I and Christian Studies II—are core for all students except those studying theology as a major. Christian Studies I has a generic focus—the dynamics and experience of salvation, the implications for Christian belief and lifestyle response. Christian Studies II examines what it means to be an Adventist in the 21st century.

With more than half of the students in each subject identifying themselves as baptised Adventists, some might expect those who weren't to fare less well.

Not so, according to senior lecturer Dr Graham Stacey and data analyst Chris Thiele, who compared the grades in each subject over the past three years with the faith tradition of each student taking the subject. They discovered little statistical variation. "Baptised Adventists are not advantaged and those of other faith traditions are not disadvantaged," says Mr Thiele.

In Christian Studies I, Baptists (72.08 per cent average) and baptised Adventists (68.56) marginally top the class. In Christian Studies II, Catholics (71.89) top the class, followed by unbaptised Adventists (70.65). The study found an average grade difference of only 10 per cent between the top and bottom groups in both subjects.

Dr Stacey, who co-lectures with Pastor John Skrzypaszek in Christian Studies II, says the results are gratifying. "We mark exams and papers blind, without knowing the names of the students."

Good grades, therefore, depend on student performance and how much effort the student is willing to put in.

"Students have demonstrated over three years that they are able to achieve comparable results irrespective of faith background," says Graham. "This is how it should be."

Approximately 300 students will enrol in one of the Christian Studies subjects this year. —*Linden Chuang*

Mamarapha reaches Australia wide

BY GORDON STAFFORD

Nestled in the bushland of Perth's Darling Ranges, Mamarapha College offers a uniquely serene environment for both staff and students. The college is quietly writing itself into the pages of Seventh-day Adventist Church history.

Offering theological studies to Australia's Indigenous population, it has expanded its curriculum and full-time staff numbers this year. The growth is not only an indication of the continued dedication and support of staff, students and the wider community, it also shows that the demand for this service continues to rise.

There are now four full-time staff at Mamarapha College. As director with assistant director, Lynelda Tipppo, we remain enthusiastic and dedicated after 11 years of serving the college. Michael Steed is coordinator of the new health promotions course and Andrea Warren is the new registrar.

The new health course—a Diploma of Indigenous Lifestyle Health Promotion—is designed to give students a knowledge

of biblical health and living, together with skills in preventing lifestyle diseases and promoting better health. Lifestyle changes require motivation along with knowledge, and students will be encouraged to model what they have learnt, and then take healthier ways of living back to their families and communities. In the long term, this should play a pivotal role in preventing ill health and disease in Indigenous communities.

The students have just completed their first block for 2008 and, if enthusiasm is anything to go by, this will be an exciting and successful year. There are more younger students this year than in past years, and several have a desire to study the pastoral ministry course.

One of the highlights of the first block was the establishment of a “stop-smoking” group among the first year students, promoting the college's stand on healthy lifestyle. Michael Steed met with the group before lunch every day, using prayer, encouragement, information and practical tips



Mamarapha College's Advanced Diploma graduates from 2007: (left to right) Ron Richardson, Trudy Pearce, Leo Wright, Delphine Writer and Colleen Wright.

to help each one. Out of the five students in the group, three had stopped smoking by the end of the block and the other two had cut back considerably. Michael will continue to follow their progress, offering encouragement along the way.

Our two fourth-year pastoral students, Aymond Burdett and Ciana Hooley, are now gaining practical hands-on pastoral skills working with churches in Perth. Their year will involve working with a minister in the field, alongside their academic assignments. Theory is gained through the mentoring of their supervising ministers, and through six two-week study blocks through the year.

Ciana and Aymond are both excited at the opportunity to apply what they have learned in class to the practical work they are now experiencing. They are both involved in new church plants and the experience and knowledge they are gaining in starting a church from the ground up will serve them in good stead for their future ministry.

Other students in their fourth year are John and Nazareth Adidi (Torres Strait), Ray Pearce (Mossman, Qld) and Lillian Geia (Townsville, Qld). As ministry studies students, they are actively involved in supporting their local churches and reaching out to their communities.

They are following in the footsteps of former students, who are now contributing to the church across Australia. One of these is Leo Wright, who came to the college in 2002 with a background in art and meagre



educational foundations. The academic work was a struggle for him and, many times, he felt like giving up. But through the struggles and discouragements, he kept going and, in the 2007 graduation, Leo graduated with an Advanced Diploma in Indigenous Pastoral Ministry. His wife, Colleen, also graduated with an Advanced Diploma in Indigenous Ministry Studies, and they are now working in ministry at Armidale and Guyra (NSW).

"Just hang in there when the going gets tough," says Leo. "The Lord will see you through, whatever the problem might be."

Many students at Mamarapha College come from dysfunctional families, with poor educational foundations, a history of neglect and discrimination, and feelings of being downtrodden, despised and abused. The college training goes beyond the academic and ministry skills to include spiritual and emotional healing, health, life skills, home and family enrichment, conflict management and computer skills.

The college is funded primarily from tuition fees, Australian Union Conference funds, reserves and the Union Institutions Offering, which comes to Mamarapha every second year. Only about 20 per cent of the budget is covered by government funding. We as a church can show support for our Indigenous people by giving generously to the offering for Mamarapha on April 19.

Since the beginning of the college in 1997, every year has seen at least two Mamarapha students baptised, and we know of at least two others preparing for baptism. Each year, the gospel spreads further into the remote corners of Australia as students come, find God's love, healing and power, and take it back to share with their communities. **R**

Gordon Stafford is director of Mamarapha College, based in Karragullen, Western Australia.

Boarding students at Longburn Adventist College: (left to right) Damian Marzola (from Blenheim), Emma Slater (Hamilton), Claire Pedersen (Auckland), Jodi Devine (Gisborne) and Jessie Tapara (Hamilton).



Bringing back the boarders at Longburn

BY GLYNIS WALSH

If you hear that Adventist boarding schools are doomed, don't believe it! What is happening at Longburn, New Zealand, proves there is still a place for boarding schools in our church education system.

Longburn Adventist College (LAC) celebrated its centenary this Easter—100 years of Adventist education in New Zealand. For most of those 100 years, boarding students have been at the heart of the college and most boarding students came from Adventist homes.

Over the past two decades, while the day school roll has grown dramatically, the numbers of boarding students from Adventist families have declined as the cost of dormitory boarding has increased.

"During 2007, we made a decision to provide boarding scholarships for students and families who found the cost of boarding fees beyond their reach," reports LAC principal, Bruce Sharp. "If a student's local church and family commit to paying a third each, we will endeavour to pay the final third from our scholarship fund."

The results for 2008 have been most encouraging, with 22 new students from Adventist families choosing to attend Longburn as boarders.

"It has shown that Adventist boarding schools still have a future, providing we are innovative about the way we market ourselves," says Mr Sharp. "The boarding scholarship has made the difference, enabling students to attend college when previously it would not have been affordable."

This year's Union Institution Offering, collected in New Zealand on April 19, will go toward Longburn's boarding scholarship fund and help provide for Adventist young people to attend one of our oldest colleges. The success of this offering will have far-reaching consequences in helping Adventist young people enjoy a Christian education. **R**

Glynis Walsh writes on behalf of Longburn Adventist College, Palmerston North, New Zealand.

Union Institutions Offering—April 19
In Australia—Mamarapha College
In New Zealand—Longburn Adventist College

I met Zorro

BY STEVE CINZIO

I met Zorro in Darwin in 1974. He had a trim black moustache and sleek, shiny black hair. In some ways, he did look like the Zorro I'd seen on the cover of comic books I'd read as a teenager. He was a man with whom I once had a Bible study in a friend's home.

Midway into the study, we parted quite abruptly after a scene I don't care to remember. My Adventist friend, who had arranged the study with Zorro, made an inappropriate comment that caused him to jump to his feet in horror and protest—in not too modest a tone. He fumbled in his pocket for his handkerchief, wiped his harassed brow and promptly left us at the kitchen table.

Six weeks later, I was leaving town with my family and I'd run out of sugar soap, which I needed to clean some mould from the walls of the government house we had occupied in Darwin. Cleaning walls was definitely not one of my preferred options, especially on a steamy November afternoon, and all the local shops were shut. But it was then that I remembered Zorro, the house painter. Maybe he had what I needed.

Five minutes later, I was standing in his front yard. He came out of the house to greet me and sailed straight back into the subject that had been hurriedly interrupted some weeks before at my friend's place.

I told him I was in a hurry but could he help? He didn't have what I wanted but before I could tell him a hurried goodbye, he called me over to show me his latest possession—a brand new Ford station

wagon.

Smiling broadly, he walked toward the car, beckoning me to follow. He opened the front door and, poking my head inside, I inhaled deeply the scent of new upholstery.

I remembered that during our brief Bible study, Zorro had been adamant that the then-present world order was going to end sometime in 1975. He had called it Armageddon. I remembered seeing this concept written up in one of his denominational magazines. According to these folks, the status quo would be up in 1975, when a new world order would emerge.

Suddenly, a plan began to form in my mind and I began to see the possibility of an upgrade—from driving an old Holden to becoming the owner of a brand new Ford Falcon wagon!

If Zorro believed the end of the present order would come in 1975, why would he buy a brand new wagon at the end of 1974? It didn't make sense! By now, my mind was racing. Could I pull this off?

What on earth would Zorro do with the new Ford? Drive it around for a few months? What was his ethic of stewardship?

I asked myself, *If I believed Jesus were coming back again next month, what would I do?*

But now I was following Zorro as he began to give me a tour of the car. He began at the stylish, glistening steering



wheel, then went straight to the dash. All the gauges seemed to excite him as he pointed out each one, with an explanation of their function.

Next came the homily on the stereo cassette player, followed by a two-minute dissertation on the T-bar automatic gear shift. He was working to a system here, taking me from the front clear through to the rear of the vehicle. In time, we ended up at the two-way tailgate, with the grand finale being the tow bar with its chrome-plated ball protector.

But I was not giving Zorro my undivided attention. My brain was in top gear. I was scheming. I felt a tingling shiver run up and down my spine as the plan formulated in my mind.

By the time we had finished the detailed inspection, the plan had unfolded. My spiel was prepared and I waited for the opportune moment to make the approach.

I believed I was onto something here. That wagon could become mine, legally and free of charge! But would I be able to make it work?

I cleared my throat, turned to Zorro and said, "Yes sir, this sure is a great wagon. I've always liked Fords. You certainly have good reason to be proud of this machine."

I continued, saying something like this:

“Zorro, you were telling me that Armageddon will break out in 1975, right?”

“Yep,” he replied confidently, “For sure. I *know* it will happen,” with heavy emphasis on the word *know*.

“Well,” I continued, “I don’t have the same belief. I mean, sure it could come but the Bible predicts that no-one will know when that time will be.”

I sensed that, because of our differing end-time beliefs, we could easily become sidetracked. Quickly, I pressed on.

“I want to make a deal with you. I believe I’ll be around after 1975 and things will continue as they are.”

I knew I was pushing my luck but I had to go on. “If you believe the end of the age will come next year, then you won’t be needing your wagon after it happens, right?”

He looked at me cautiously. I could see he was thinking this through.

Then I came in again, “How about signing the car over to me? You won’t be using it—no need for it in a new order. I believe I’ll be here and I’ll drive it. I promise to take good care of it.”

Now I began to clinch my argument in this way. “Whether I’m right or wrong doesn’t really matter to you, does it? You’ve got nothing to lose, have you? How about it?”

I sensed the struggle going on within the heart of Zorro. His left eye twitched. He looked at the car, looked at me, then his eyes went back to the car.

He’s really churning this one over. Sure, this was a curve ball alright but what was there to lose for me? I thought.

Several tense moments passed. *Would he take the bait?* Then, turning to me with a smile, he said, “Sure thing, Steve. It’s a deal.”

Bells began ringing in my head. Just wait until I tell my wife! What a story this will make!

But the most impressive aspect of this deal was that this man actually believed what he preached door-to-door around the neighbourhood. I admired Zorro for his honesty. I was looking square in the face of someone with 100 per cent, genuine sincerity.

What faith! I marvelled. Here was a man who was willing to stand by his belief and carry through. He had earned my respect.

Extricating myself from these thoughts, I quickly come back to the matter at hand.

“OK Zorro, all we need is your signature on the deal. I really admire you for your faith,” I said, as we made our way into the house via the front steps. “We’ll just get someone to witness the deal and it will be all done.”

We began to make our way toward the front via the external stairway. Reaching the landing, Zorro stopped. He didn’t say anything. He didn’t have to. I could see he was hedging and the vision of my new Ford was becoming a mirage.

I looked at him and saw the beginnings of a sheepish grin forming at the corners of his mouth, the almost universal body language telling me that second thoughts were beginning to raise doubts in his mind. The shaking of the head was clear. He didn’t speak. He’d said enough.

Instantly, I felt a deep sadness in my heart. At that stage, I’d already forgotten about the car. I made eye contact with Zorro and, as kindly as I could, I said, “Zorro, you don’t really believe it, do you?”

He lowered his eyes to the ground. He seemed to be trying to find something to focus on. I put my hand on his shoulder and said goodbye. He didn’t respond—not a word, not a sound.

Somehow I felt let down. Not just because I lost the chance of a free, new car, but that belief had been compromised. The rubber had not met the road. Word and action had not jelled. There was an incongruence between what he professed and what he did and, somehow, I felt cheated. The look on his face told me he knew he had cheated himself out of credibility in his belief. I think he knew in his heart that I’d never buy his theory.

Zorro’s renege blew away the confidence I had in his integrity to stick by his belief and that disappointed me, even though I held another point of view.

In Old English, the word *belief* was divided into two words: “by” and “life,” literally meaning “by life.” In other words, belief means more than a cognitive function of the brain with an outcome from the vocal cords. If I believe, that conviction needs to be translated into tangible, concrete behaviour. It must be demonstrated—belief in action—not just verbally but visibly with the verification of a life lived to the glory of God and a determination to be true to His

Word as it is revealed by the Spirit.

This attempt at congruence was the seminary professor’s goal as he led his students into an exegesis of the story of the Good Samaritan in the Gospel of Luke. They studied Greek nouns, verbs and tenses. The teacher led the class into an understanding of Greek grammar, with all its subtle nuances and forms.

Near the end of the course, he decided to assess their real understanding of the narrative and set up a practical test with the cooperation of an actor-friend, who agreed to play the part of the “certain man” Jesus spoke about. He wanted to see how well his students had internalised the essence of the story Jesus told about an unfortunate incident that befell someone travelling from Jerusalem to Jericho.

One day, the students came to class and there, near the entry to the building, lay someone who, to all appearances, had been involved in a bad accident. The signs were all clearly visible; bandaged arm, bloodstains on the side of the face, legs lacerated and bruised. He lay in an awkward position near the concrete path, which led to the entrance of the building.

The professor hid nearby and watched in amazement as each one of his students walked into class without as much as a sideways glance toward the unfortunate “victim,” who was clearly visible to everyone who passed by.

That story reminded me how prone I am to live my life in that way. I think I know far more than I do. Perhaps this is true of many of us as we struggle with real-life challenges each day.

My experience with Zorro was a powerful challenge to my heart on that tropical Sunday afternoon. I drove home with renewed determination to be transparent in my Christian walk, realising that, if the evidence of the faith I hold is not translated into my daily life, I am just a clanging cymbal. I may make a noise but there will be no real music.

I determined, from that day on, to let the light of God pass through me without distortion. Only this kind of life would honour God and provide a bridge of faith so others may find their way to Him. **R**

Steve Cinzio writes from Logan Village, Queensland.

Let my church breathe

BY FYNN THOMAS

My church is dying. Suffocating under a pillow of tradition, held firmly by hands that seem to think they are saving it from a “fate worse than death.” Should I let it go peacefully or should I keep “fighting”?

I am tired and know I am not the only one. Every attempt to bring back a bit of life, freshness and relevance to our church is met with resistance and grumbling so loud it threatens to shake the mortar from its already tenuous hold on the bricks of our old building. I have overheard terrible things said by people who should know better—many of them dear souls who work hard for the church and do a great deal of good. Yet they seem to be capable of a pettiness, even meanness, not at all becoming in a Christian.

I am disheartened and discouraged but also impassioned. Some things are worth fighting for! A rich and vibrant church, a strong church, a relevant church, a growing church—this is worth fighting for. Freshness and relevance do not have to come at the expense of our principles. Some things must not be compromised. But we may need to sacrifice some traditions and some of our personal beliefs, which are just that—personal. The Bible must be the guide.

Maybe I have been reading my Bible wrong but I do not read “Sing only unto the Lord hymns at least 50 years old.” Rather, I read, “Sing a new song unto the Lord” (see Psalm 96). I do not read “Praise the Lord with the organ only.” Instead, I read “Praise God with trumpets and strings, castanets, dance, banjo, flute, cymbals and drums” (see Psalm 150). I looked but nowhere could I find the commandment “Thou shalt have Sabbath school at 9.30 am, followed by Divine Service at 11 am, for this is the only true way.” But I did read, “Keep the Sabbath holy”—and that the most important commandment of all is to “love the Lord with all your heart, mind, soul and strength, and love others as yourself.”

Traditions in themselves are not bad—but neither are they holy. Traditions can be valuable in maintaining group identity and sense of belonging. But if people can no longer identify with traditions or they no longer serve a purpose, they must be reassessed. I fear for those who are holding on to them, grim faced and white knuckled, at the expense of all else. I fear they may have lost sight of the real mission of the church, wasting time fighting about where pews should be positioned in the church when soon, there may be no-one to fill them.

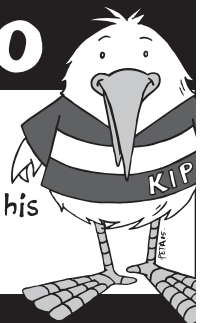
I do not want my church to die. I love my church and the people in it. I want my church to grow. I want it to glorify God and be a shining light in these often-bleak times. But please, let my church breathe. **R**

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

Fynn Thomas is a pseudonym.

Record Roo

Hi kids,
Kip the Kiwi here! This week we'll be looking at the story of the flood. You can read about Noah, his family and the ark they built in Genesis chapters 6-10.

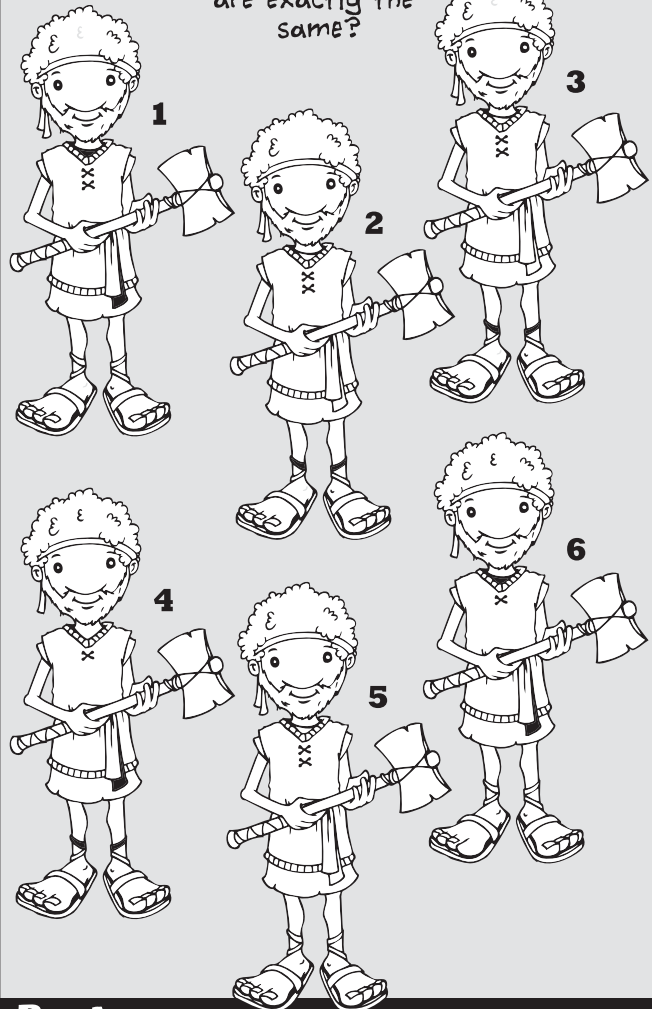


Bible Text

I am going to bring _____ on the earth to _____ all _____ under the heavens, every _____ that has the _____ of life in it. Everything on _____ will _____.
Genesis 5:17 NIV

Two the Same

Can you find two pictures of Shem, Noah's son, that are exactly the same?



Read

Do you know the names of Noah's other 2 sons? Read Genesis 6:10 to find out.

Answers: pictures two and three are the same.

A big goal

BILL MANCER, NZ

I am fascinated with the challenging goal the Solomon Islands church has set itself (“SIM sets bold goal at ministers’ meetings,” News, March 8).

According to the *CIA Factbook*, Adventists already make up 11.2 per cent of the population in the Solomons. This includes members and non-members, and is the highest in the Pacific, with the exception of Pitcairn Island. The next highest is Vanuatu, with 10.8 per cent.

To reach a membership level of 100,000, assuming that people become members at the age of 14, will require that 30 percent of the population identify as Adventist. That is one big, hairy, audacious goal, one that has not occurred in any other country.

Given that this island group has a relatively large Adventist population and a significant level of underlying conflict, I predict stormy times ahead.

RESPONSE: ANDREW KINGSTON,
PRESIDENT, SOLOMON ISLANDS
MISSION

Yes, it is one “big, hairy, audacious goal” we have set ourselves. It’s frightening. But if you don’t aim for the moon you might never get over the brick fence!

Some facts to consider:

1. Our church is the only church that is actively planning to grow and is evangelising. Other denominations are just growing by natural increase.
2. We have a program that no other denomination can match. Our youth ministry, Dorcas and women’s ministry, and our health work are unique.
3. People recognise that what Adventists say is truth. Their only comment is that while we have it in our heads, our hearts need warming up!
4. We have many Adventists in government positions who are well respected within the Solomon Islands.
5. Our educational system—the largest non-government system in the country—is well respected.
6. People are crying out to hear what we say regarding health and lifestyle.
7. Leaders in other churches are currently under conviction regarding our truths. When they declare their faith, who

knows what will happen?

The method is so easy it is ludicrous. Each member has been challenged to win one person each year for the next three years. There may be stormy times ahead—but then, that’s what happened in Acts!

If we have an opportunity to talk about Christmas or Easter, should we waste the opportunity and talk about paganism?

Making it real

VICTOR CHRISTENSEN, QLD

“Evangelism” (Editorial, March 15) was excellent. For those wary of a practical approach to evangelism—sometimes labelled a “social” gospel—the following may be useful: “Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering” (*The Desire of Ages*, page 637).

Opportunity lost?

ERROL WEBSTER, NSW

As Adventists, we well understand Christmas and Easter have pagan origins (“Losing our way?” Letters, March 1). But the average person in our society wouldn’t have a clue about this, nor could they care less. Most would relate Christmas to Christ’s birth and Easter to His death. These are the two times, in society, when church attendance is greatest. It’s for this reason many of our evangelists in the past have commenced their campaigns at Easter, to capitalise on the interest in Jesus at this time.

If we have an opportunity to talk with a non-church person about Christmas or Easter, should we waste the opportunity and talk about paganism? Or should we talk about Jesus our wonderful Saviour and what He has done for us? Talking about paganism won’t save anyone. As a church, we have failed to make the most

of these opportunities.

Could it be because we have downplayed these events that we’ve given the impression Jesus is not important to us? “Of all professing Christians, Seventh-day Adventists should be foremost in uplifting

Christ before the world” (*Gospel Workers*, page 156).

Why don’t we run special programs at these times and invite the public to our churches? What an opportunity to tell them about Jesus. Those churches that do this are to be commended, for example, Nunawading’s “Road to Bethlehem.” The church is also to be commended for advertising “Who is Jesus” videos leading up to this Easter and for the initiative of Adventists giving blood to the Red Cross at this time.

Worship lament

ROSS CHADWICK, NSW

Having now taught in four schools—two Adventist and two “other” Christian—I’m wondering what we are trying to do with adolescent worship music. It’s more than subjective preferences. I hear music that is impossible to sing and see 90 per cent of students being passive. What happened to the memorable tunes we could worship to and carry around in our minds?

Do we do this because we think this is what the kids want—similar to the secular music they listen to? I think this worldly invasion of sacred music just adds to the secularisation of our young people.

I wish there was some way of turning back the clock and readdressing music in youth worship but, I fear, the horse has bolted and, even if we could catch it, the gate is off the hinge.

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

Martin, Phillip. The family of Phillip Martin appreciates the many cards, messages, emails and contacts expressing love and concern that we have received on the death of our husband, father, grandfather and great-grandfather. Please accept this as a personal thankyou. We also thank the staff of the Avondale Age Care Facility for the entire time they cared for him.

Watts, Chris and Jenny. Ted, Pam and Rod, Denise and Hamish, and their families, wish to sincerely thank everyone for the cards, phone calls, floral tributes and other tokens of sympathy and support received after the tragic deaths of Chris and Jenny. Your love and kindness is greatly appreciated by all of us. We await the Resurrection.

Weddings

Catton—Thrippleton. Fraser John Gaunt Catton, son of Geoffrey and Carolyn Catton (Albany Creek, Qld), and Julie Megan Thrippleton, daughter of Michael and Maxine Thrippleton (father/stepmother) (Cooroy, Qld), and Joanne Thrippleton (Bathurst, NSW), were married on 9.3.08 at the Broadway Chapel, Woolloongabba, Qld.

Shane Roberts, Mike Robinson

Joynt—Clark. Thomas Joynt, son of Linda Joynt (New Zealand), and Julia Clark, daughter of Ray and Margaret Clark (Melbourne, Vic), were married on 7.1.08 at The Vines Restaurant, Coldstream.

David Erickson

Mercer—Hill. Adrian Mercer, son of Brian and Susan Mercer (Melbourne, Vic), and Clover Hill, daughter of David Hill and Janet Hager, were married on 24.2.08 at Immerse Winery, Dixons Creek.

David Erickson

Panozzo—Radziszewski. Mathew Peter Panozzo, son of Ron and Debbie Panozzo (Portland, Vic), and Lilian Irena Radziszewski, daughter of Artur and Walentyna Radziszewski (Adelaide, SA), were married on 16.12.07 in the College Park church, Adelaide.

Togamau Tuaoi

Wasaka—Byrne. Paulo Wasaka, son of Mayanja Wilson (deceased) and Nalumaga Teddy (Kampala, Uganda), and Kelly Byrne, daughter of Lawrie and Keryn Byrne (Sydney, NSW), were married on 9.3.08 at "The Mandalay," Lane Cove, Sydney.

Ross Baines, Mark Baines

Obituaries

Cleverdon, Jewel Audrey, born 30.9.1919 in Liverpool, Sydney, NSW; died 6.3.08 at Temora. On 10.10.1939, she married John (known as Jack), who predeceased her in 1969. She was also predeceased by her son, Earl, at

21 months of age. She is survived by her children, Verna and Ron Carter (Wollongong), Wellyn and Jill; Colleen and Phillip Cariddi, Dale and Kim, Errol and Robyn (all of Temora); her 13 grandchildren; and two great-grandchildren. Besides her family, Jewel's great love was her garden. Now she sleeps, waiting for her Lord's return and the opportunity to design and plant a better garden in God's new earth.

Neil Lawson

Ellison, Roderick Marcus, born 16.3.1922 in Sydney, NSW; died 6.3.08 at home in Cooranbong. Rod trained as a teacher, and soon after he married Nita Edmunds they entered New Guinea as teacher missionaries. Rod is survived by his wife (Cooranbong); his daughter, Denise Kent-Scott; and four grandchildren. His son, Lee, predeceased him by two weeks. Rod was Educational Secretary of the old Coral Sea Union Mission until ill health in the family brought them back to Australia. He taught and administered at many church schools for over 20 years. In retirement, Rod and Nita founded the South Lakes Women's Refuge on the Central Coast of NSW. They were both awarded Centenary Medals from the Federal Government in 2000. Rod awaits the invitation of the Saviour. "Come ye, blessed of My Father, inherit the kingdom prepared for you..."

*Bill Sleight, Tom Ludowicz
Roger Henley*

Jorgensen, Alfred Stanley, born 23.9.11 at Culcairn, NSW; died 26.2.08 at Knox Private Hospital, Vic. In 1942 he married Jean Cook in Townsville, Qld. He is survived by his two daughters, Estelle (USA), and Fay and her husband, William Whitfield; and his grandson, Evan Blair (USA). He was baptised in 1926 after coming into contact with the church in Albury. He worked for the Sanitarium Health Food Company, 1926 to 1927, then attended Avondale College from 1930 to 1933. From 1941 to 1945, Alfred was a sergeant in the 19th Field Ambulance. He served as a teacher in Victoria, taught Bible and English at Carmel College from 1957 to 1960, and served as a Pastor Evangelist in Perth and Bunbury. He was ordained in 1959. For many years, Alfred served as a senior Theology Lecturer at Avondale College, where he helped to mould hundreds of young ministers in training. He was then called to be Field Secretary of the Australasian Division (now the South Pacific Division), 1973 to 1980. Alfred loved the Lord and was a wonderful teacher and defender of the faith, a clear and dynamic preacher of the Word and a respected church leader. His ministry has greatly enriched the church, both here in Australia and across the South Pacific. In retirement, he preached most Sabbaths until well into his 90s. Alf lived a rich, committed and faithful life and his influence will continue to live on. He fought a good fight, the battle is now over but the glory is yet to come.

*Chester Stanley, Russell Gibbs
Dean Giles, Bert Gibbs, Tony Campbell*

Kilroy, Ethel Irene Jean, born 22.2.1906 at Dunedin, NZ; died 21.12.07 at Neu-

Positions vacant

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For more information on these and other vacancies, please visit the South Pacific Division's Human Resources website on <<http://hr.adventistconnect.org/>>.

For more employment options go to
hr.adventistconnect.org



tral Bay, Sydney, NSW. On 16.7.1930, she married John Walter Kilroy in New Zealand, who predeceased her in 1987. She was also predeceased by her son, Malcolm, in 1992. She is survived by her daughter-in-law, Maree Kilroy (Sydney); and her granddaughter, Alexandra Woods (Sydney), who both lovingly cared for Jean over the past 8 years. Jean's abiding passion and love was her music, and she taught voice at Avondale College for over 35 years. Jean tutored into her 80s and we await the Resurrection to be impacted by Jean's life again.

Adrian Craig, David Blanch

McCollum, Alfred George, born 31.7.1922 in Northern Ireland; died 28.2.08 at his home in Te Aroha, NZ. He is survived by his wife, June (nee Robinson); his family, Glenda and David Bremner (Sydney, NSW), Dennis and Megan (England), Peter and Alvin (Te Aroha, NZ); and his five grandchildren. He will be sadly missed by family and friends. George became an Adventist at the age of 14 and never ceased to love his Lord and his church. He died in the blessed hope of the Resurrection and the coming of Jesus. But until then, rest in peace.

Jan Hobson, Rex Jackson

Peat, John, born 18.12.1934 at Liverpool, UK; died 26.12.07 in Longueville Private Hospital, Sydney, NSW. In 1966, he married Carole Laycock. He is survived by his daughters, Kallista (Canberra, ACT) and Hannah (Perth); and his siblings, Joan and Allan (both of Lax, USA). John travelled the seas as a merchant seaman and after arriving in Australia, vowed that this would be his home. Baptised into the church in the late 1960s, he was a devoted, active churchman, who touched family and friends with kindly words and good deeds. We await Jesus' return.

Adrian Craig, Austin Fletcher

Robinson, Lynton (Lyn) Robert, born 30.11.1922 at Balwyn, Vic; died 25.2.08 in the Maroondah Hospital. On 3.4.1955, he married Marion. He is survived by his wife (Yarra View Retirement Village, Warburton); his children and their spouses, Susan and Jeffrey Lucas (Sydney, NSW), Brett and Janette (Launching Place, Vic), Anita and Andrew Dickson

(Yarra Junction); his eight grandchildren; and his great-granddaughter. Lyn was a very musical and talented man, who contributed significantly in the community over many years. His passions were his family and to hear the gospel preached.

Joy Kingdon, Alvin Knight

Tinworth, Pearl Victoria (nee Willie), born 5.9.1920 at Upper Castra, Tas; died 29.1.08 in the Freeman Nursing Home, Perth, WA. On 21.3.1943, she married Neville Charles Tinworth (Nev), who predeceased her on 3.3.1994. She was also predeceased by her daughter, Julie Doris Coyte, on 27.6.06. She is survived by her daughters and sons-in-law, Marita and Ian Whitson (Cooranbong, NSW), Heather and Glynn Slade (Wallaroo, SA), and Tony Coyte (Perth, WA); and her seven grandchildren. Pearl was very family and church orientated. She was very hospitable and extremely hardworking. She will be missed by family and friends alike.

Glynn Slade

Wegener, Bernard (Bernie), born 3.2.1914; died 22.6.07 in the Philip Kennedy Hospice, Adelaide, SA. On 17.8.1937, he married Jean, who predeceased him in 1992. He is survived by Bonnie (SA), Brian (SA), Graham (Vic), Betty (SA), Darold (SA), Helen (SA), Julie (SA), Peter (SA) and Robin (SA); his 25 grandchildren; his more than 35 great-grandchildren; and his one great-great-grandchild. Late in his life, Bernie discovered he was part of a much larger family, they being his half brothers and sisters, Patsy, Nancy, Valma, Wilfred and Janice (all of Tas).

Stuart Clark

Wood, Douglas Graham, born 23.5.1934 in Queen Victoria Maternity Home, Annandale, Sydney, NSW; died 21.2.08 in the Sydney Adventist Hospital. He is survived by his wife, Wilma (nee Watts) (Sydney, NSW); his children, Desmond, Sharan, Warren, and their families, and Kelvin; his 13 grandchildren; his great-granddaughter; and his brother, Ken Wood (Sydney). Doug completed a printing apprenticeship with Precision Printers Pty Ltd, which he worked or was director of for more than 50 years. In retirement, he assisted on volunteer maintenance work at Crosslands and with Fly'n'builds to the Pacific.

*Alex Currie, Martin Vukmanic
Malcolm Allen*

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