

RECORD

April 19, 2008

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Sharyn Harrington serves breakfast to John Eastwood and pastors Alwin Hilton (Hoxton Park), Rein Muhlberg (Parramatta) and Greater Sydney Conference president, David Blanch.



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DOONSIDE, NEW SOUTH WALES

Mountain View Adventist College (MVAC) held their annual minister's breakfast recently, which was attended by pastors from the local area, representing a number of churches.

The minister's breakfast was organised by the school as a way to connect with and thank the community's spiritual leaders for the ministry they provide, as well as their support for the school and its families.

The ministers and special guests—including staff and members of the school council—arrived early and the Year 11 hospitality class, who catered for the event, were in "top gear" as they prepared hot and cold

food options for those in attendance.

Sharyn Harrington, the school's assistant chaplain, conducted the morning worship service, which was followed by speeches and special items to showcase the school's talents. These included a number of musical items from school captain Samuel Cockburn and fellow students Lorisse Auvaa-Bazley, Margaret Marsters and Anaseini Lino.

The ministers appreciated the effort the school went to in providing the breakfast. Pastor Craig Vanas, who pastors the Mile End church, said, "It's great to be here and I really want to thank the students for doing such a great job."—*Fiona Lelilio*



The church used to be pretty strong on the dietary and general health message.

Under the carpet

CHURCH CARPET. IT'S ONE OF THE last things on people's minds when they're at their weekly worship service—perhaps because, when it comes to many Adventist churches, it tends to come in jungle greens, peculiar browns, 70s leftovers or swirly red patterns that make your eyes ache. What's under it would be even less likely to feature. Perhaps underlay, a concrete slab, foundations. Not the most exciting train of thought.

And what on earth is she doing writing about carpet? I can imagine you're thinking at this point, perhaps after you've snuck a glance at the shag pile beneath your feet. Well, there's the old saying about sweeping things under the rug. In this case, we could say under the church carpet.

In recent months, a good deal of coverage has been given to the Australian government's plan to tackle the problem of binge drinking among Australians, with \$A53 million to be injected into awareness-raising advertising, early intervention programs and codes of conduct for sporting clubs.

But alcohol consumption isn't just a problem for people "out there in the world." It's a problem in the church, as well. The South Pacific Division's director of Adventist Health, Jonathan Duffy, recently said, "The 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."

And let's not just focus on the "youth." According to the Australian Bureau of Statistics' *Alcohol Consumption in Australia: A Snapshot 2004-05*, both the male and female middle-aged groups are proportionally higher than other age groups when it comes to consuming alcohol at a "high-risk" level. Is it the same in the church?

Unfortunately, we seem pretty keen to keep such matters under the carpet and pretend they don't exist, instead of addressing them.

Surveys indicate a proportion of Adventists smoke or have used illicit drugs. Potluck lunches feature a vast array of vegetarian fare. However, according to the 2005 Adventist Health survey, only 45 per cent of Adventists in Australia were actually vegetarian.

The church used to be pretty strong on the dietary and general health message—people abstained from alcohol and cigarettes, and were encouraged to follow a vegetarian diet. This seems to be working well for Adventists in California, who were featured in the November 2005 issue of *National Geographic* as being some of the longest-living people on the planet. Their longevity was attributed to their healthy diet and avoidance of harmful substances.

But in recent years, we seem to have had a decline in emphasis on all of this, while asking someone to pass the chicken nuggets. Now, I'm not saying it's a short, slippery slope from fast-food chicken to injecting heroin but if we're having issues

incorporating what the church says about what to avoid consuming in our daily lives, it might be time we asked ourselves why and perhaps whether it's symptomatic of a greater malaise affecting the church.

There are a lot of issues we like to pretend don't exist, and they don't just relate to the things we're eating or drinking. Often when we're at church, the facade is erected that paints us as being folk who never drink, smoke, have affairs, experiment with drugs, gamble or start the day with bacon. It's all just swept under the carpet and piles up to a point where it can prevent people getting in the church door.

So what can we do about these kinds of problems, when it comes to the health of church members and the church itself?

We could continue to ignore it. Or we could accept it, incorporating it into who we are as Adventists. Or we could realise these problems exist and work on doing something constructive about them. We need to provide forgiveness, love and understanding, as well as guidance and assistance to people who need and ask for it. Somehow, we need to work out a way to find appropriate answers to such problems—ones that are biblical, ethical, relevant and respectful.

And that's a challenge, really, because so often it's easier to point the finger, rather than extend the hand of help.

Adele Nash



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

Seminars encourage Adventist writers

BRISBANE, QUEENSLAND

A series of seminars attracted more than 80 Adventist writers in three locations around Australia during the last week in March. Aimed to encourage writers and challenge them to use their abilities to contribute to church and other publications, seminars were held at the Western Australian Conference camp meeting in Perth, Avondale College (NSW) and in Brisbane (Qld).

“Writing and publishing have always played an important part in the mission of the Adventist church,” says Trudy Morgan-Cole, the featured presenter at the three seminars. “As the culture within and around the church changes, we need to continue finding new ways to communicate the ‘old, old story,’ and writers are the front-line troops in this effort. We need writers who can speak both to those inside the church and in the world around us.”

Mrs Morgan-Cole lives in St Johns, Newfoundland, Canada and is author of 13 books, including *Esther: A Story of Courage*. She says she was thrilled “by the interest, the commitment, and most of all, the talent of those who have attended.”

“My impression is that the Adventist church in Australia has a great many gifted writers, some who are currently writing

and many more whose talent is ripe for development,” she comments. “I hope anyone attending these seminars comes away with a sense that it’s possible and worthwhile to pursue writing as a career or as a serious hobby—and, most importantly, as a ministry.”

The series of seminars was co-sponsored by Signs Publishing Company and Avondale College, and attracted writers with a wide variety of experience and interest. But the opportunity to interact with fellow writers was also an important component of the seminars. “It was very interesting and inspiring,” says Desre Nikolich, who participated in the seminar at Avondale College. “It also gave practical tips on the craft of writing and insight into being a ‘published author.’”

In her own writing and workshops, Mrs Morgan-Cole demonstrates her passion for stories and storytelling as vehicles for truth and transformation. “When we read the great stories of the Bible, we are able to place ourselves in the story and see how the grace that transformed the lives of the Bible characters can transform our own lives,” she explains.

“The church needs to value the work of creative writers and other artists, to emphasise creativity in our schools and our churches, and reward and highlight



Trudy Morgan-Cole (standing) works with a group of writers at the seminar at Avondale College.

the work of those who seek fresh ways of communicating timeless truths. I’m very excited to have been part of a project like these writers seminars and would love to see more things like this happening in the church in North America.”

And Mrs Morgan-Cole says the seminar groups also encouraged her. “I’ve learned a great deal from the creative and talented people who attended the seminars,” she says. “It’s a powerful thing to get a group of writers together in a room, let them read each other’s work, talk about their craft and see where it takes them.”—**Nathan Brown**



◆ **Gwendolyn Adair** (nee Gander) (second to right), believed to be the first white child to enter the highlands of Papua New Guinea (PNG), died March 16, 2008, aged 84. Daughter of missionary parents **Pastor Stan and Gwen Gander**, she first entered the highlands in 1932 at the age of 8. Pastor Gander was the second Adventist pastor to be sent to Bena Bena in the Eastern

Highlands region. Mrs Adair spent most of her childhood in PNG, before returning to Australia for her tertiary education. After her marriage to **Ken Adair**, they returned to PNG in 1955, where Mr Adair worked as an administrator for the country’s public health service. “Mum always had an affinity with the people,” says her son, **Peter**. “They responded to that.” Photos of Mrs Adair can be found at the **Goroka Museum**.—**Melody Tan**

◆ “God is ready to do something big in New Zealand” was the message preached during the **2008**



New Zealand Youth Convention (NZYC). Over five days, from **January 22 to 27**, more than **70 youth** from around New Zealand came together at Tui Ridge for the third annual youth convention. The theme of the convention this year was “Arise;” both a call and a challenge to the youth of New Zealand to “Arise” and shine in their churches, academic institu-

tions, homes and communities. Guest speakers included **Pastor John Bradshaw** from the USA, and **Dr Allan Lindsay** and **Johnny Wong** from Australia. As well as the morning and evening messages, various workshops were also run throughout the day, ranging from personal study and prayer, to running evangelistic small groups. Other workshops focused on health evangelism, how to prepare sermons and Bible studies. The young people were involved in various community service projects in the afternoons.—**Ben Martin**

Students serving school with “Tools” win praise

COORANBONG, NEW SOUTH WALES

A group of Avondale students dedicated to service is making a name for itself in the community and for the college—but it's all coincidental.

Called “Tools,” the group has already helped a young family relocate from Cooranbong to Sydney and volunteered at a public school's working bee in Cooranbong this year.

The latter encouraged Maggie Ball, president of the school's Parents and Citizens Association, to write to the group, saying: “The ‘Tools’ group gave us several hours of hard labour, shovelling mulch, pushing heavy bins full of mulch up a hill and spreading it on our garden. The end result is that the school now looks terrific. These young adults have set a lovely example for our own children and have left the adults feeling very positive.”

Some 130 students are members of “Tools.” They join because they feel called to “show others the positive difference having a faith in God makes in their lives,” says “Tools” leader and Bachelor of Education student Justin Fraser.

Since forming Tools in 2006, the students



“Tools” member Gavin Brookshaw leads other Avondale students on a community service project.

have also fixed fences, mown lawns and visited senior citizens. “Being the hands and feet of Jesus has become the by-line of the group,” says Mr Fraser.

“Tools” began in 2006, after leaders of the group heard a series of inspiring sermons, including one by Avondale College church associate minister Mark Craig.

“The sermons really changed me and touched other people,” says Knut Gille, a Bachelor of Theology/Bachelor of Ministry student who helped form the group. “So we decided to do something about it.”

—Kristin Dewey

“Year of Evangelism” begins in PNG

LAE, PAPUA NEW GUINEA

Regional church administrative offices in Papua New Guinea (PNG) are celebrating a year of evangelism in 2008. The Eastern Highlands and Simbu Mission at Goroka have erected two big, colourful billboards at the main bus stop near Goroka Market, to promote the “Year of Evangelism.”

In Lae, the Morobe Mission launched the “Year of Evangelism” at Eriku Oval in February. The launch included a two-week public outreach event, with Pastor Henry Monape as preacher.

Dr Kaul Gena, a professor at the Mining Engineering Department of the University of Technology, and Dr Andrew Bareng, president of the PNG Herbalist Association, also spoke during the outreach event.

“Hundreds of young people crowded to the front when Pastor Monape made an altar call on the night he preached about the Sabbath,” says Stella Darius.

The Madang Manus Mission launched the “Year of Evangelism” in Madang Town late last month at the Bates Oval, right in the heart of town.

Nightly programs were held, with an emphasis on family and health.—Melody Tan/Matupit Darius



◆ Students at Sydney Adventist College (Strathfield Campus), NSW, responded well to their Week of Spiritual Emphasis (WOSE) in February this year, with 72 students signing up for Bible studies and 17 expressing their interest in baptism. Tim Gillespie (pictured left), a youth worker from Loma Linda University church in California,

amused, inspired and challenged students and staff as he spoke frankly about his own journey with God. “It was an inspiring week with meaningful messages, which that captivated and motivated us to learn more about Jesus Christ,” said Lohnet, a Year 11 student. Mr Gillespie encouraged students to “walk the walk” and make every day a journey with God. The worship team, led by chaplain Richie Reid, provided music, mimes, dramas and ice-breakers, which enhanced the week's messages. —Linda Stuart



◆ Avondale College Foundation (ACF) made a sizable contribution to Avondale College, NSW, in the form of five truckloads of plants for the Lake Macquarie grounds. The plants were given to help the college achieve its previous landscape goals. The new gardens in front of the library, as well as the soon-to-be shrub garden

in front of the men's residence hall, are part of these goals. “We are following the plans from 15 years ago,” says Bruce Cantrell, Avondale College campus supervisor and projects officer. Avondale College has also arranged for a double avenue of trees on both sides of College Drive, scheduled to be planted soon.—Brenton Stacey

◆ Rebecca and Amy-Lee (pictured) recently received their Bronze Duke of Edinburgh awards at Macquarie College, NSW. The girls completed their

DAYS AND OFFERINGS: ◆ APRIL 19—UNION INSTITUTIONS OFFERING

PNGUM hosts HIV/AIDS mainstreaming workshop

LAKE, PAPUA NEW GUINEA

The Health Department of the Papua New Guinea Union Mission (PNGUM) recently conducted an HIV/AIDS mainstreaming workshop in Lae.

Attendees of the workshop included presidents, departmental directors and other church members working with the church's regional offices in Papua New Guinea.

Held at the Okari Campus in Lae, the workshop aimed to equip the leaders with knowledge about HIV/AIDS and other associated issues, like stigma and discrimination, home-based care, and voluntary counselling and testing.

With this knowledge, they can then include HIV/AIDS awareness and caring as one component of the programs within their regions.

The workshop involved other AusAid-partnered Christian churches through the Church Partnership Program (CPP), who talked about how their churches were taking on the idea of HIV/AIDS mainstreaming.

Captain John Kerari from the Salvation Army highlighted how the Salvation Army



Some of the participants at the HIV/AIDS mainstreaming workshop in a group discussion.

is working with villages to revive cooperative societies, where the locals take ownership and effectively contribute toward their own betterment.

Two people living with HIV also presented during the workshop. They talked openly about their experiences with stigma, rejection and other difficulties they are encountering.

Mainstreaming has been designed to address HIV/AIDS by looking at the different factors influencing its spread and helping to deal with them at their appropriate levels.

—*Nancy Lagdom*

MVAC switches off for Earth Hour

DOONSIDE, NEW SOUTH WALES

Earth Hour was held a day early at Mountain View Adventist College (MVAC) on March 28, with students doing their part for the earth for an hour on the Friday morning.

There was a strict ban imposed on the use of electricity and students did group activities using the natural daylight in class with all lights turned off, while some teachers took their classes out for some fresh air and exercise.

Administration staff enjoyed a leisurely start to the day without the use of their computers, giving them time to catch up on paperwork—and a longer morning tea.

Rontania Jensen, the senior Science teacher, organised the event and says, "It's a great way of doing our part for the environment and getting the students and staff involved is a bonus."

—*Fiona Lellilo*



Students were kept in the dark for MVAC's Earth Hour.



awards by hiking in the Barrington Tops, learning musical instruments, caring for children and the elderly, and playing sports such as soccer. They now look forward to earning their Silver award.—*Karyn Asher*

◆ On December 1, 2007, a dedication service was held at the Armadale Church, WA, to dedi-

cate more than **3000 Christmas cards**, which had been made by local members, as well as members from **Merredin, Northam and Geraldton churches**. The cards were to be used as part of an interdenominational initiative, organised by the Prison Fellowship Team (PFT) and Stepping Out Services (SOS) for prisoners in Perth and Geraldton, and were accompanied by home-baked biscuits for each prisoner. **Lyn Wicks**, from SOS, and **Patrick Chong**, from the PFT, shared how beneficial they felt being part of the Christmas-

day program at the prison was with the congregation. Local church pastor **Gervais Cangy** offered a prayer of dedication for the cards. The cards contained an individually-written Bible text and were signed by the children.—*Phillip Jarre/ Amanda Plane*

◆ An international editorial team of Adventist Bible scholars began work on a new study Bible, the president of **Andrews University** announced March 4. The Andrews Study Bible (ASB), to be published by the university's

press, is the first such project in Adventist publishing. The ASB will spotlight the uniquely-Adventist theology found in Scripture. "If there's one book that resonates universally within Adventism, it's the Bible, so if we can add tools to illuminate the central themes of Adventist theology, I think we can increase the study of the Bible among our members," says **Angel Rodriguez**, director for the General Conference's (GC) Biblical Research Institute. The editorial team expects to release the ASB at the GC business session in **2010**.—*Keri Suarez/ANN Staff*

50-year-old Bible course gets a makeover

WAHROONGA, NEW SOUTH WALES

A popular Bible-correspondence course has received a makeover after 50 years. The Adventist Discovery Centre (ADC) has been offering the free correspondence course, *Light of the Word*, since the 1950s.

Light of the World takes the students on a journey through the Gospels, focusing on the life and teachings of Jesus Christ.

“Over the years, thousands of Australians, New Zealanders and international students have completed the course,” says Pastor John Gate, director of the ADC. “It has been a significant part of many people’s journey to know and follow Jesus.”

The 25 course booklets, previously printed in black and white with outdated graphics, are now in full colour and contain more than 650 snap-shot illustrations from the International Bible Society’s film, *Matthew*. The layout and design for the booklets have also been updated, and are now written in a more contemporary style.

Pastor Gate says that despite the makeover, the booklets still retain the same content and message. *Light of the World* has proved to be one of the most successful Bible-correspondence courses

of all time.

“Even though the booklets looked really old, we have had the most number of students complete the course than any other courses we offer,” says Pastor Gate. “It is a simple-to-understand course straight from the Bible, written in very readable language.”

The makeover has taken a year to complete and more than 200 students have already signed up for the new course. The ADC is now working on producing letterbox cards for the course, so church members can encourage the community to enrol.

The course will also be available online.

Students who enrol in *Light of the World* will also be invited to borrow the *Who is Jesus* video series, produced by the South Pacific Division’s Adventist Media Network.

Local church pastors will be encouraged to make personal contact with these students as part of a video ministry.

The ADC, part of the Adventist Media Network, offers free correspondence lessons, or online internet courses, for 13 different courses including lifestyle and health, archaeology and biblical subjects.

—Melody Tan/David Gibbons

More @ www.lightoftheworld.org.au

Coast community prays for school

ERINA, NEW SOUTH WALES

On the evening of March 7, the Central Coast Adventist School (CCAS) was blessed as the Central Coast community came together for a time of prayer and fellowship. The focus of the time was to cover students, family, administration, staff, extended families and the community around CCAS with prayer.

The idea for the evening came from the school council, who decided it would be a good chance to provide the school, community and church with an opportunity to pray with and for each other.

“This was not a regular prayer time. The evening was conducted in an intentional and purposeful manner that had prayer at its core. The concept that we live in exceptional times with exceptional potential was the focus for the evening. It was an evening not about talk but about prayer,” says Dean Bennetts, CCAS principal.

A circle was formed in the hall, with school administration and families at the centre. Surrounding them were local pastors, then teachers, then school council members and finally, school community and local church elders. Each group prayed for the other, and moved as differing groups were the focus of prayer.—Brenton Luchow

◆ An amateur crew of volunteers flown in from Egypt, Jordan, Cyprus and Lebanon produced the first **Arabic language broadcast** for **Hope Channel** on March 19. Working under the Hope Channel’s director of outside broadcasts, **Andrew Hunt**, the team completed a half-hour recording, featuring a message on generosity by **Jony Hajaj**, an Adventist pastor from Jordan. Mr Hunt and his team offered a crash course on the fundamentals of studio production. The local volunteers delivered a “meaningful and relevant message for the people of the Middle East,”

said **Alex Elmadjian**, communication and media services director for the Middle Eastern Union Mission. The 10-day training event also equipped the volunteers with the skills needed for future production. One program in the queue will address revenge—“a fitting subject in a region constantly longing for peace,” says Mr Elmadjian.—MEU News/ANN Staff

◆ An **Italian convict**, who was allowed to attend a papal audience because he was considered a “model prisoner,” took advantage of the kindness of his cap-

tors and disappeared. **Angelo Di Gennaro** travelled with three other “model prisoners” for an audience given by **Pope Benedict XVI** at the Vatican. He had been allowed to leave the prison on numerous occasions in recent months and never went missing before.—AFP

◆ **Philippine health officials** have warned people who took part in **Easter crucifixions** and **self-flagellation rituals** to get a tetanus shot and sterilise the nails to avoid infections. Every Good Friday, dozens of men re-enact

the crucifixion by having themselves nailed to wooden crosses. At the same time, hundreds of others, mostly men, strip to the waist and whip themselves until their backs are cut and bloody, as a way of atoning for their sins over the past year. The Catholic church frowns upon the crucifixions and self flagellations, which have become a tourist attraction in a number of towns around the country. According to the *Manila Times*, in **San Fernando City, Pampanga**, some 23 people, including two women, plan to reenact the crucifixion.—AFP

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

Let the community be the pulpit, church president says

SILVER SPRING, MARYLAND, USA

Don't confine spirituality to the church pew, Seventh-day Adventist General Conference (GC) president Pastor Jan Paulsen told a group of church leaders on March 31, during remarks meant to kindle more deliberate community involvement by Adventists, who—despite recent marginal improvements—still score low in ministry beyond the pulpit according to church officials.

The conduct of church members within the community is either a “confirmation or denial of our faith,” Pastor Paulsen said, adding that “silence can be as much a failure as speaking the wrong words.”

Addressing members of the church's Council on Evangelism and Witness, who were gathered at GC headquarters near Washington, DC, for one of the church's biannual business meetings, Pastor Paulsen said the Adventist faith shouldn't just exist in books or church archives.

“The faith we have is not best explained by academics or theologians. Our faith finds its most compelling expression in the everyday words and actions of Christians in their communities,” Pastor Paulsen said.

During his comments, Pastor Paulsen referred to a pivotal question—“Who are you Adventists, anyway?”—asked by a reporter during his recent interview on Bloomberg TV. Pastor Paulsen said Adventists must fill this knowledge gap by being “seen and heard. We want the public to know us.

“There are moments when you must step back and consider how your life looks through the eyes of somebody who does not share your faith,” Pastor Paulsen added. “What do you want them to see?” he asked, suggesting several traits he thinks Adventists would do well to embrace—compassion, tolerance, respect and generosity.

“Am I talking about things that are at the core of Adventism?” he asked. “I hope they are.” When community members meet Adventists, the attitudes and behaviour of church members should illustrate these qualities, Pastor Paulsen said.

“Probably more than 99 per cent of the people Adventists meet have either never been invited to attend church meetings or consider such meetings a ‘waste of time.’ . . . These people do not study Daniel and Revelation. They may even be strangers to basic Christian values. You have to ask yourself, ‘What do I want them to know about my church?’”

Adventists should be known as “freedom fighters,” Pastor Paulsen believes—“not the violent brand but those who work, not only for people who share our point of view but for everyone, regardless of their beliefs.” He cited the church's efforts to promote religious liberty around the world and added, “I want the public to think of Adventists as the strongest supporters of freedom—freedom to think, freedom to hold convictions and freedom to communicate them.”

Of the convictions held by Adventists, Pastor Paulsen said the church's commitment to education and healthy living are two ways Adventists can influence the public sphere—offering something relevant, rather than something divisive.

Pastor Paulsen also urged church leaders in particular to “avoid tainting the church” with the “aroma of partisan politics.” Adventists must be “people of integrity” in a time when “corruption of all kinds dominates headlines.

“I want Adventists to be known as honest people who teach and practice morality: people with the highest ethical standards, who speak out against greed and the self-serving attitudes that do so much damage to society.”

During the discussion that followed Pastor Paulsen's comments, other church leaders made similar observations. Dr Allan Handsides, director of the GC's department of Health Ministries, said church members must steer clear of a “culture of negativity,” which leads to “killjoy religion” instead of a “ministry of healing.” Pastor Gary Krause, director of the Office of Adventist Mission for the GC, encouraged Adventists to show they care for the community.—*Elizabeth Lechleitner/ANN staff*

“Project Peru” team raises funds to help kids

SUNSHINE COAST, QUEENSLAND

A group of 20 young Adventists from the Sunshine Coast, Queensland, and Perth, Western Australia, have been raising money through hosting a variety of events to fund their “Project Peru” mission trip.

Andy Beaden, a member of the “Project Peru” team, says, “Our aim is to raise \$A80,000 and so far, we've raised more than \$A34,000 through events such as a youth formal, trivia night and variety concert.”

The events have been well-supported by the local churches and Mr Beaden adds, “We've also had some more ‘obscure’ fundraising opportunities—including digging a 28-metre trench by hand for a church member, and setting up and catering for a wedding in our church. There are no tasks too big or small the ‘Project Peru’ team can't use as a fundraising event!”

The group has also held weekly garage sales in Montville each Sunday, with a “huge amount of stuff” donated by church members and the local community. “From this we've raised approximately \$A6500,” says Mr Beaden. “We've handed out ‘Project Peru’ donation tins to church members as well, which will be collected on May 10.”

The trip to Peru is planned for June, and the team will be working to construct a rehabilitation centre and school for disadvantaged and disabled children. The group will be assisting a retired Australian nurse, Bev Cooney. She discovered the need to care for Peru's disabled children—who are often seen as a “curse” from the gods—on a holiday in 2005.—*Adele Nash*



Daniel and Jessica Mudri, Renée Mau and Andrew Beaden at a recent garage sale.

Ben Beaden

Grains and weight gain

FOR MANY, LOSING WEIGHT AND maintaining weight is high on their list of priorities. And when it comes to weight, there is a lot of talk about grain foods—including bread, pasta and cereals—and the role they can play in weight gain. But do grains really contribute to weight gain?

Despite bad press in recent years, grain foods can play a significant role in helping people to lose weight. In fact, a recent scientific review found that diets high in wholegrain foods and legumes were associated with significantly greater weight loss than other popular diet methods.

But what is a “whole” grain?

Wholegrains have the three layers of the grain (bran, germ and endosperm) still intact—just as nature intended. As well as being associated with weight loss, wholegrains are powerhouses of nutrition, offering protection from cancer and heart disease as well as being the grains most associated with weight loss.

In the research review, they also found that a higher wholegrain intake was associated with lower energy intakes—a key element of weight loss. Also, a generally-lower GI value of wholegrains and legumes was an important factor.

How much should we eat?

While the Australian and New Zealand dietary guidelines suggest we eat plenty of cereals, preferably wholegrain, the guidelines have not provided a specific recommendation for serves of wholegrain foods.

Go Grains Health & Nutrition, the leading nutrition adviser for grain foods, has reviewed the research and established a daily target for wholegrain consumption. They suggest we aim for at least two to

three serves or 48 grams of wholegrains per day. You can meet this target easily by eating a serve of wholegrain wheat biscuits for breakfast and two slices of wholegrain bread at lunch.

A wide variety

The world of wholegrain is not limited to just wheat and brown rice. There are many other interesting varieties of wholegrains you can also try.

Rye. A nutrient-rich grain we are becoming more familiar with, rye contains gluten but much less than is present in wheat. Choose rye or pumpernickel breads and try alternating rye varieties with your regular bread purchases.

Buckwheat. A readily available grain, buckwheat is commonly made into porridge. You can also add buckwheat to pancakes or try Japanese buckwheat noodles with stir-fries or in soups.

Quinoa (keen-wah). A nutritious grain similar to buckwheat in its texture and taste, quinoa has a high protein content compared to other grains, which makes it an excellent inclusion to your meals. Try using it as a substitute for rice or couscous. It is available in health food stores and some supermarkets. **R**

If you would like to download a free copy of our wholegrains cookbook, visit <www.sanitarium.com.au>.

If you would like more information on wholegrains, or if you have a nutrition question, call us in Australia on 1800 HEALTH (1800 432 584) or in New Zealand on 0800 100 257. Alternatively, email us at <nutrition@sanitarium.com.au> or <nutrition@sanitarium.co.nz>.

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1 small sweet potato, washed and sliced
200g low-fat ricotta cheese
1 small Spanish onion, finely diced
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1 cup baby spinach leaves
2 large tomatoes, sliced

1. Steam sliced sweet potato in the microwave on high for 5 minutes or until tender.
2. In a small bowl, combine ricotta cheese and Spanish onion. Spread the ricotta mixture over four slices of bread.
3. Top with baby spinach leaves, warm sweet potato and tomato. Place another slice of bread on top.
4. Toast sandwich in a sandwich press* for 5 minutes or until golden and warmed through.

Serves 4.

Per Serve: 1380 kJ (330 cal). Protein 14g. Fat 7g. Saturated fat 3g. Carbohydrate 48g. Sodium 790g. Potassium 440mg. Calcium 205mg. Iron 3g. Fibre 8g.

**If you don't have a sandwich press, this sandwich also works well grilled or served on toasted rye bread.*



Supporting women in ministry

BY GARY WEBSTER

IN RECENT TIMES, SOME OF OUR FEMALE ministers have experienced strong opposition from good and well-meaning members, simply because they are female. Some of these people may not be aware that both the Bible and Ellen White support the role of women in pastoral ministry.

In volume 6 of *Testimonies to the Church*, Ellen White wrote of the importance of door-to-door literature evangelistic ministry in preparing both men and women for pastoral ministry: "Let none think that it belittles a minister of the gospel to engage in canvassing as a means of carrying truth to the people. In doing this work, he is labouring in the same manner as did the apostle Paul. . . . The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry [the context is clearly the gospel ministry]. It is the accompaniment of the Holy Spirit of God that prepares workers, *both men and women, to become pastors to the flock of God*" (pages 321, 322, emphasis supplied).

The Bible is even clearer. All who are baptised through their faith in the power of God through the death and resurrection of Jesus become part of the body, or church, of Christ (see 1 Corinthians 12:13; Colossians 2:11, 12). Since through this baptism of faith in Jesus we have all put on the same Christ, then logically, to Paul, in this one body we are all equal and there is to be no difference in status between Jew or Gentile; slave or free; rich

or poor; and male or female (see Galatians 3:26-28). The very gospel of God is the bedrock for the equality of all members of Christ's church.

This equality of all members of the body of Christ is so fundamental to the New Testament that Peter radically declares

In light of Scripture, Ellen White and God's current blessing, let us get behind our women whom God has called to the pastoral ministry of leading our churches.

that henceforth, all those who have put their trust in Christ, the living cornerstone, are not only the Israel of God (a holy nation) but are all now also royal priests (see 1 Peter 2:4-6; 9,10).

Faith in the gospel of Jesus has made everyone so equal that Gentiles become part of the nation of Israel, and women, who were never priests in the Old Testament, become priests in the church. Through John, Jesus Himself agrees (see Revelation 1:6). Thus appeals to the fact that only men were priests in the Old Testament, saying women have no place in pastoral ministry in the church, completely breakdown in the light of apostolic biblical teaching.

Because of the equality of all members, there is no hint or suggestion that certain gifts of the Spirit are only for men and not women. They are distributed without any reference to gender (see 1 Corinthians 12; Ephesians 4:8-16). If we have all put on the same Christ and are therefore all equal, then all the gifts are available to both men and women. Thus in the New Testament, you will never find a statement that only men receive the gift of prophecy, pasturing, teaching or evangelism.

Through time, women have been used mightily by God's Spirit to lead His church. One only has to think of the role Deborah played in leading both the men and women of ancient Israel (see Judges 4), and of the incredible role Ellen White played in leading the early Adventist Church. Today, we have many fine female gospel ministers around the world, whose pastoral ministry God is obviously blessing.

In light of Scripture, Ellen White and God's current blessing, let us get behind our women whom God has called to the pastoral ministry of leading our churches. Let us give them our full support, encouragement and prayers, and be found working with Christ, not against Him. **R**

Gary Webster is secretary of the ministerial association for the South Pacific Division, based in Wahroonga, New South Wales.

Lessons from the crib

BY TAMMY BRINSMEAD

THE AIRPORT WAS ALMOST DESERTED. A dust-smudged ambulance approached gently, almost as though it cradled the three-kilogram bundle in its dimly lit cabin. A lanky young doctor and an intensive care nurse eyed the monitors and a rising chest. Within minutes, the incubator was loaded on the plane. A few hours later and their journey would have been in vain.

I owe my sister's life to the skill and resources of a small-town paediatrician, a retrieval team from the city and the neonatal intensive-care unit that became her home for almost a month. I'm not sure if my fascination with premature infants began that June night in 1992, but, as I pursue my own career in intensive-care settings, and retrieve children in similar circumstances, I am challenged to define what such babies lack—and what we give.

Premature

As their name suggests, premature infants have arrested development. Tiny lungs, deficient in the detergent-like structure that helps them breathe, are short on reserves. The barriers that stop blood and infection entering the brain are incomplete. Many have a circulation that mimics the environment before birth. Cast into a world for which they are unprepared, they are vulnerable. We work to sustain them with the little they have. Some blossom into healthy, beautiful children. Some struggle always and, for a few, even the struggle is taken from them.

As I write, monitors bleep, and a ventilator delivers its life-saving pattern of breaths to another small baby. I wonder where I am spiritually in this spectrum of rudimentary existence and growth. It seems to me that spiritual maturity could be considered on three levels: personal, family and within the church.

Individual maturity

As an individual, I seek to emulate Christ, who “grew in wisdom and stature, and in favour with God and men” (Luke

2:52*). Growth is inevitable. Its nature, however, is highly dependent on the direction I choose for it.

Harry Fosdick, in his book, *On Being a Real Person*, suggests that every person directs his or her process of maturing to an end-point of integration. As the word “integrity” implies, such a state is consistent, astute and—if motivated by the imitation of Christ—honourable.

In the first few years after I left home, my mother would regularly comment that she had witnessed an augmentation in my maturity. She was never specific, and I was bemused that the subtle change was evident to her and not to me. I suspect this is true of spiritual maturity also. For clarity, then, I want to expose the quality of these changes, not their context.

Effective learning begins with humility. In 1 Corinthians 1:25, Paul asserts that “the foolishness of God is wiser than man's wisdom.” Until I recognise the chasm between what I know and what there is to learn, my intellectual growth remains stunted. Like a premature baby who persists in directing blood through the old, *in utero* pathway, I diminish my opportunity to realise God's imagined potential for my life.

Spiritual maturity, though, informs me not to write off what little I have. A ventilated baby, as it improves toward extubation, is encouraged more and more to breathe for him- or herself. Gradually, the ventilator is used only to support those breaths he or she attempts alone, rather than completing all of the work for them.

Similarly, God encourages me to use my wisdom. “Cast your bread upon the waters,” Ecclesiastes says, “for after many days you will find it again. . . . Sow your



seed in the morning, and at evening let not your hands be idle, for you do not know which will succeed, whether this or that, or whether both will do equally well” (Ecclesiastes 11:1, 6). Indeed, God actually uses the impoverished wisdom of each generation to communicate the gospel to the world: “For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe” (1 Corinthians 1:21)

The process of spiritual maturity teaches us to understand our need for God, our personal responsibility and the role of both in the salvation process. We must grasp the balance between accepting His righteousness as our only ticket into heaven, and applying ourselves—not to achieve salvation but because of it—to His glory and our peace.

As we grow in Christ, we learn to distinguish between primary and secondary truth as well. The essential aspects of the Bible, relevant to salvation, are unambiguous: “Everyone who calls on the name of the Lord will be saved” (Romans 10:13); “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9); “I

am coming soon! My reward is with me” (Revelation 22:12)

But other elements of the truth may be veiled, such as questions about how to best facilitate corporate worship, which activities fulfil the principles of Sabbath, and the application of biblical dietary advice. These choices are not made difficult for us in order to “catch us out.” Rather, the process of deciphering them embeds the underlying principles more authentically in our comprehension. “Come now, let us reason together,” God implores (Isaiah 1:18). Teasing out His wisdom on each matter is the privilege of spiritual growth.

Related to this idea is the concept that one must judge sin—not sinners. When I see someone crush the spirit of another, perhaps by prejudice, neglect or mockery, I am permitted to—perhaps I must—affirm in my own mind that this is not the way of God. The judgment of the people involved, however, remains the domain of the One to whom we must all give an account (see Romans 14:12, 13).

Family maturity

So what is the nature of spiritual maturity in a family? I find the first clues in the Creation story: “in the image of God he created him; male and female he created them” (Genesis 1:27). Family spirituality is most healthy when each individual nurtures his or her own relationship with Christ, independent of the family’s activities. If I am already seeking God’s forgiveness, direction and insight alone, when I come to conflicts, opportunities to love, or confusion in a family setting, I am equipped.

Reciprocally, an individual pursuit of God in the absence of corporate submission to His name is less effective. That is not to demean the solitary journeys of people in spiritually-divided homes. On the contrary, God cares for, respects and sustains such people with an even deeper strength. If worship together is available, however, in all its forms, it fosters a power that is promised in Solomon’s Old Testament book: “A cord of three strands is not quickly broken” (Ecclesiastes 4:12).

A key issue of the spiritual environment in the home is leadership. Ephesians 5 discusses a controversial but critical aspect of leadership in the home. Spiritual maturity involves learning how to apply this in a

healthy, safe and mutually-edifying manner. The roles become less clear when the man of the home is not in a relationship with Christ and his wife is. Should one person not be able to fulfil his or her spiritual role because of his or her allegiance—or lack of it—to God, the partner must step up for a time, carrying the load of their responsibility until such time as they are willing and able to return to it.

The Bible says children are a gift from God (see Psalm 127:3). Spiritual maturity at home involves bringing them from a place of security, where God is represented, to a time of freedom, where they are given the choice God gave each of us—to be with Him or to walk away.

Some of the most heart-wrenching suffering is that of relinquishing a teenager or adult offspring to their choice to reject God. It calls for a maturity borne of pain and sacrificial love. Parents of these children learn a balance between providing freedom and support, availability and acceptance.

In this, Christ is the highest role model. We are assured that He “is not willing that any of these little ones should be lost” (Matthew 18:14). Like the prodigal son’s father, He waits for each lost child, tears streaming down His face and love burning in His chest, until the final hour. To be a spiritually-mature family to such a prodigal is to be as Christ is to him.

Church maturity

I have often asked myself if my church, locally and internationally, is spiritually mature. More relevant is the question, “Do I bring to the church a spiritual maturity that delivers and empowers the gospel, or shatters it?” Without the gospel at its core, a church is useless—and even dangerous. In every message I speak—from the pulpit or the car park—it is my intention that Christ is illuminated.

Corporate spiritual maturity comes from the commitment of individuals, not to the institution but to the institutor—our God. Beyond this, we must pursue cultural relevance, based on authenticity. If God is the source of my identity, He will be expressed in the context of my unique persona, embracing the community at all levels as Christ would have. In one sense, as Christ was God in living flesh, so I represent this God to my world.

Like the parents of a prodigal son or

daughter, so the church must find the balance between restraint and freedom. It must decide how much leverage to use on young people. And when sin appears, it must judge that sin, not the sinner but at the same time protect those whom the sinner leads.

The New Testament provides much insight into ways to approach and bring such people to correction. The trick is to pull the planks out of your own eye and love the person whose speck of sawdust you are privileged to encounter (see Matthew 7:3).

Remember, it is God’s will and role to keep the church intact. He will not deny wisdom to anyone who asks (see James 1:5), and developing maturity in dealing with these issues is an ongoing and difficult learning curve. The church in Jesus’ time was not without its divisions, deception and brokenness. But the same principles that sustained the church through those challenges remain relevant.

Toward maturity

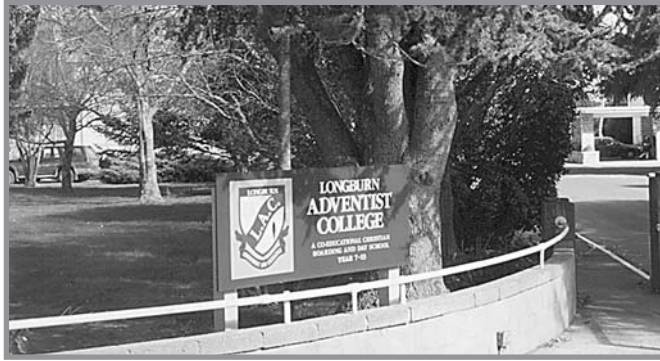
There is much overlap between the expression of spiritual maturity in individuals, families and churches. When I treat premature babies, I employ my knowledge of their needs, the wisdom of my colleagues and my seniors and, at times, a degree of intuition that might be compared to our experience of the Holy Spirit. Ultimately, I make the best decisions of which I am capable—and He does the rest.

Perhaps we can all say with Paul, “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me” (Philippians 3:12). I am perpetually encouraged that God, who began a good work in each of us “will carry it on to completion until the day of Christ Jesus” (Philippians 1:6).

Neonatal medicine has taught me the relationship between knowledge and maturity. Ultimately, we will know Him fully, as we are fully known (see 1 Corinthians 13:12). Only then will this process of maturity be consummated. **R**

**Biblical quotations are from the New International Version.*

Tammy Brinsmead writes from St Lucia, Queensland.



Centennial Easter

BY MALCOLM FORD*

SUDDENLY—
 It was yesterday,
 Sixty years ago:
 You see a face
 And hesitate
 To say a name:
 Then smiles dissolve
 To laughter and embrace—
 It's sixty years
 Compressed into
 A memory, unfolding
 Like a flower.

This was Longburn's Easter
 In the shades of Calvary
 And the Resurrection morn
 When we came back
 To celebrate a distant time.
 When things seemed simple
 And we chased a future far
 Beyond those campus gates.

Now suddenly—
 It is today:
 A century has gone
 Since this place first began.
 What do we say
 To those who journey on;
 To catch the spirit
 Of those times?

All we can say is—
 "Make a memory
 (secure of virus byte)
 That cannot fade away." **R**

**Written after attending the centenary weekend at Longburn Adventist College, New Zealand.*

Malcolm Ford writes from Whangarei, New Zealand.

Record Roo



Hi kids!
 Noah's family grew and grew after the flood until there were many people living on the earth. Read about what some of them got up to in Genesis chapter 11.

Bible Text

And they said, "Come, let us _____ ourselves a _____, and a _____ whose top is in the _____; let us make a _____ for ourselves, lest we be _____ abroad over the face of the whole _____."
 Genesis 11:4 NIV

Draw and Colour

Genesis 11:3 tells us that the people made bricks to build their tower with. Colour in the picture of the man making bricks then draw the city and tower in the background.



The “sorry” situation

NORMAN YOUNG, NSW

I think the writer of “A different sorry” (Letters, March 22) may not have entirely appreciated the profound significance of Australian prime minister Kevin Rudd’s apology in Parliament House on February 13, dismissing it as a “powerless ‘sorry.’”

On behalf of the Australian people, Mr Rudd apologised for government laws and policies that for decades had seen Indigenous children forcibly seized from their families and placed in church-run missions or foster care.

These laws were not enacted to protect abused children—we had, and thankfully still have, those laws—but were based on hostility toward Aborigines and their culture. There is continuity within institutions like governments and churches, so the apology from senior representatives of these bodies was warranted and necessary.

What I’d like to see is a greater presence of the Australian Development and Relief Agency among outback Indigenous communities, alleviating some of the problems that “A different sorry” rightly regrets.

SHANELLE FIAALI’I, QLD

I write in response to “A different sorry.” While I appreciate the acknowledgement of the tragedy caused by the introduction of alcohol and diseases to Aboriginal communities, I am disturbed by the final comments in the letter. Christ gave the commission to preach the gospel to “every nation, kindred, tongue and people.” But nowhere did He say to strip those people of their identity by destroying their language, culture and kinship.

Watch the disturbing scene in *Rabbit Proof Fence*, in which the young girls are forcibly removed from their mothers. This is not just a movie—this scene was replayed countless times during the era of the stolen generations.

Removing children from their families simply to assimilate them into white society and breed out their Aboriginality was not Christlike. The way that religion was forced on the Aboriginal people in the missions was not Christlike. The missionaries may have been well meaning but for many of them, their imperialistic attitudes and

expectations did not reflect Christ.

Praise God for “the thousands who have given their lives to Christ”—nobody is being asked to apologise for this. But spare a thought for the generations who have suffered as a result of this policy.

Christ gave the commission to preach the gospel . . . but nowhere did He say to strip these people of their identity.

HAROLD GOTTING, NT

Following the Australian prime minister’s apology to the stolen generations, our church jumps on the political bandwagon with patronising statements. Perhaps those who issued the statements are not aware of the Australian government’s intervention program in the Northern Territory, where children are being rescued from horrible circumstances of sexual abuse and who knows what else.

We cannot judge what happened when the “whites” removed kids from their parents—perhaps it was for the better. Perhaps these kids who were removed would have been abused, taken ill and died.

Let us get on with spreading the gospel in word and deed, and leave politics to the experts.

Climate correction

BRIAN TIMMS, NSW

“Climate situations” (Letters, March 29), responding to Dr Terry Annable’s concern for the effect of global warming on animals (“College lecturer explores seasonal impacts on animals,” News, February 23), is inaccurate, misconceived and contradictory.

Scientists have amassed such volumes of evidence for climate change/global warming that even right-wing politicians are convinced. As Arctic ice rapidly melts, the plight of starving polar bears is convincing. In southwest Western Australia, the decreased rainfall in recent decades is real. Summer bleaching of coral on the Great Barrier Reef is becoming more regular and will contribute to its demise.

True, animals can adapt a little (this is microevolution) but if “animals have a great ability to adapt” why are such iconic cold-mountain species as corroboree frogs and mountain pygmy possums struggling

with minor temperature warming at Kosciuszko? There is no panacea of a blanket of gas to “even out world climate” and if there was, it would be disastrous for diversity as all climates become one.

Consensus among scientists strongly

predicts environmental chaos ahead. This includes displacement of our Pacific Island neighbours by sea-level increase, not to mention what this will do to our coastal cities.

I believe this and other major environmental disturbances will lead to social upheaval, such as massive refugee problems, huge financial losses of waterfronts and fighting over diminishing resources like fresh water. Possibly, religious tensions will escalate and run a course similar to that understood by many Adventists from Bible prophecy.

I doubt very much that our secular leaders will agree in time to do enough to slow the impending disaster. Only God can hold back the “winds of strife” in the last days.

30 and found

NAME SUPPLIED

“30, single and seeking” (Editorial, February 16) is relevant to many Adventist young people. I know too many who have married outside the church, inevitably leaving God.

Many are hesitant to join an internet singles website as it is often seen as taboo—but it is worth doing. My daughter and others have had success. There are people out there and these sites help to connect them.

I am encouraging young people to use <AdventistSinglesConnection.com> because the more who sign up, the greater the chance of meeting someone suitable.

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.

Weddings

Hay—Holloway. Brendon Anthony Hay, son of Anthony and Laurel Hay (Suva, Fiji), and Lyndal Karen Holloway, daughter of Murdock and Glenda Holloway (Cooranbong, NSW), were married on 28.3.08 in the Morisset Hospital Chapel, Morisset.

Shane Roberts, Eric White

May—Davis. Robin Bruce May, son of William May (Buderim, Qld) and Beverley May (Nambour), and Chantel Yvonne Davis, daughter of Kenneth and Carol Davis (Central Coast, NSW), were married on 7.11.07 at Dooralong Lodge, Dooralong.

Murray Hunter

Mitchell—Mack. Maxwell Ernest Mitchell and Jean Winifred Mack (nee Hale), were married on 2.3.08 at the home of Pastor Ray and Hazel Eaton, Bonnells Bay, NSW.

Arthur Patrick

Wallace—Doebelin. Steven Stewart Wallace, son of Peter and Jennifer Wallace (Brisbane, Qld), and Stephanie Kate Doebelin, daughter of Wayne and Wendy Doebelin (Brisbane), were married on 7.10.07 at Springwood church, Brisbane.

Murray Hunter

Obituaries

Batterham, Norman Jack, born 12.3.1913 at Bingara, NSW; died 23.3.08 in Mater Hospital, Newcastle. He was predeceased by his first wife, Linda, in May 1986; and daughters, Nancy and Joyce. He is survived by his second wife, Marjorie Rousos, who he married in October 1987; his daughter, Mary; his son, Norman; his 13 grandchildren; and his 16 great-grandchildren. Jack was man of varied abilities, whose life revealed much care and love for family and friends. The memorial service was held in Hamilton church, Newcastle, on 26.3.08. He will be sadly missed by family and friends.

Ray Jerrard, Kevin Amos

Bayley, Scott, born 21.3.1964 in Melbourne, Vic; died 1.1.08 suddenly at home in Bendigo. On 4.4.1999, he married Pamala Kerr. He is survived by his wife, and daughter, Poppie. He was baptised in Horsham in 1988 by Pastor Ted Oliver. Scott served as a Lieutenant in the Royal Australian Navy for 12 years, on the *HMAS Kanimbla* and *HMAS Toowoomba*, as a mechanical engineer until February 2007. Scott was a wonderful, loving husband and father. We long for the day when Jesus returns to reunite Scott and his loved ones again.

David Butcher

Brough, Leslie (Les), born 28.8.1925 in England; died peacefully 13.2.08 in the Bethany Nursing Home, Rockhampton, Qld. Les is survived by his wife, Marjorie (Rockhampton); his son and daughter-in-law, Ian and Willa; his granddaughter, Amanda; grandson, Matthew; and his great-grandson, Jett (all of Townsville).

Les' quick wit and strong Yorkshire accent brought many a smile to faces of both fellow believers and the surrounding community of Rockhampton. Les is sadly missed and we look forward to the promised Resurrection, when Les will be awoken from his sleep and we are able to enjoy his company once again.

Andy Krause

Eames, Lawrence Frederick, born 28.8.1919 in Bendigo, Vic; died 15.2.08 in the Bendigo Hospice. He is survived by his wife, Norma; his daughter, Rosemary; and his three grandchildren. Laurie was one of 12 children and is survived by his brother, Ron. Laurie became a Methodist at the age of nine. He served with an Adventist in WWII and the pair would walk eight miles to go to church. Convicted by the Word of God, Laurie and his wife joined the Adventist Church in 2006. He was a man of faith and prayer, intensely passionate about his God. He now awaits the return of his Lord and Saviour. Until the Resurrection.

David Butcher

Fox, William (Bill) George, born 18.2.1906 at Gympie, Qld; died 1.3.08 in Brisbane, aged 102 years and 12 days. He married Wilma Frances Stevens, only child of Fred and Deva Stevens (nee Thorpe) after meeting her in the SHF cafe in Sydney, where Wilma worked in 1945. He was predeceased by his eldest daughter, Ollie, in 1976. He is survived by his wife; his 14 children, Diana, Ben, Pamela, Bill, Lynette, Ray, Garry, Kay, Ken, Leon, Sally (Cronk), Clinton (Ford), Sandra (Wiggins) and Karen; his 48 grandchildren; and 32 great-grandchildren. Bill lived a long and healthy life, and passed away peacefully at home. He will be missed by all of his family.

Ted White

Hall, Jean Pamela Armstrong, born 5.11.1927 in Brisbane, Qld; died peacefully 20.2.08 in Emerald Hospital. Jean was predeceased by her loving husband, Dennis (1983), and is survived by her sister, Beverly Agnew (NSW). She is also survived by her children and their partners, Julie and John Phillips (Brisbane, Qld), Robert and Debbie Hall (Aramac), Stephen Hall (Brisbane), Wendy and Keith Ceff (Emerald), and Chris Hall and Gail Rhodes (Elanora); her grandchildren, Jessica Phillips (Sth Korea), Joshua Phillips, Matthew Hall, Rachael Hall, Trent Hall, Jason Ceff, Laura Ceff, Travis Hall, Stephanie Rhodes, Samantha Rhodes, Sheree Rhodes and Gareth Rhodes. Jean moved to Emerald in 2002 and has been a shining witness for Christ in the local community. Thank you, Jean, for being part of our lives. You will be sadly missed until we meet again.

Andy Krause

Jackson, Myra Maud, born 21.8.1924 at Coffs Harbour, NSW; died 8.3.08 in the North Gosford Private Hospital. She is survived by her husband, Les; her son, Peter, and daughter-in-law, Marina; her daughter, Judy, and son-in-law, Greg; her grandchildren, April, Deborah, Sally and Michelle; and great-grandchildren,

Positions vacant

▲ **ADRA International Employment Opportunities**—ADRA International is seeking expressions of interest from qualified and experienced professionals considering a career in international development. The ADRA worldwide network implements a range of community development and relief programs, and is continually seeking suitable and interested candidates from around the globe. Greg Young from the Human Resource Bureau at ADRA International will be visiting the offices of the South Pacific Division in Sydney from **April 28 to 30, 2008**, and would like to make contact with persons interested in ADRA employment opportunities around the world. Please contact Greg at <greg.young@adra.org> to arrange a personal or telephone appointment during his visit. Also submit a current CV with your expression of interest.

▲ **Part-time supervisor**—ADRA Community Centre (Blacktown, Sydney, NSW). The Greater Sydney Conference is seeking a highly-motivated social welfare professional (20 hours per week) to play a key role in the development and growth of this cutting-edge ministry. This opportunity will combine skills in leadership, clinical practice, program development, research, and evaluation for the successful applicant. Applicant should have tertiary qualifications in social work or equivalent, minimum two years experience in community services, knowledge of Australia's social welfare system, excellent communication and organisation skills, and an empathetic, non-judgemental attitude. Applicants will be required to undergo police records/working with children check. Inquiries to David on (02) 9622 7188. Applications to Pastor Michael Worker, General Secretary, Greater Sydney Conference, email <mworker@adventist.org.au> or phone (02) 9868 6522.

For more employment options go to
hr.adventistconnect.org



Danah, Jonah and Vincent. The service was held at Gloucester church, followed by the burial at the Gloucester Cemetery. Myra was a dedicated member of the church and was involved in many community projects. She now rests until the return of her Lord and Saviour.

Ray Jerrard

Kent, Laura (nee Petersen), born 14.5.1899, at Carmila, Qld; died 17.2.08 in the Charles Harrison Home, Cooranbong, NSW. On 7.2.1921, she married Thomas Kent, who predeceased her on 30.10.1981. She was also predeceased by her children, Melvin and Rhoda. She is survived by her children and their spouses, Ray and Jean (Gold Coast, Qld), Tom (Ballina, NSW) and Glenda and Robert Hansford (Sydney); her 16 grandchildren; her 36 great-grandchildren; and her five great-great-grandsons. She was three months short of her 109th birthday and was the oldest alumnus of Avondale College. Laura and her minister husband served for 60 years in many churches in Australia, and also in South Africa. She was one of God's sweetest saints, inspiring all who talked with her with her love for Jesus, her hope in His soon return and her wonderful prayers.

Allan Lindsay,

Gary Kent, Daron Pratt

Kerr, Jim (James), born 9.1.1931 in Wycheproof, Vic; died 8.1.08 in Bendigo Hospice from multiple myeloma. On 19.2.1955, he married Margaret Hardwick. He is survived by his wife; his sons, James (Ballarat), Scott (Bunbury, WA), Adam (Bendigo, Vic); and Pamala Kerr-Bayley (Bendigo). Jim was baptised in 1964 at Victorian big camp, and was an active member of the church for more than 44 years. He served in various capacities in Bendigo church. He also served on the Alawara Retirement Village board and the Bendigo Seventh-day Adventist School board. Jim will be remembered as genuine, generous and unassuming. A bit of a larrikin, he always thought of others

first. Now at rest, he and his family await the second coming of Jesus.

David Butcher

Pedder, Aubrey (Aub) Kervane, born 7.11.1927 at Rockhampton, Qld; died peacefully 6.3.08 in Wesley Hospital, Brisbane. Aub was predeceased by his son, Mark (Rockhampton) in 1979. He is survived by his wife, Eva (Rockhampton); his daughter, Michele (MacKay); and his grandson, Cory (MacKay). A gifted and talented man, Aub was heavily involved in music and the arts. He had a great influence on the Rockhampton community. Rest now until Christ's soon return, when you will be able to join in with the heavenly choir.

Andy Krause

Stone, Carl Leonard, born 18.12.1941 at Cessnock, NSW; died 18.3.08 at Neath. On 18.1.1966, he married Helen Louvain Taylor at Prospect, SA. He is survived by his wife; his children, Lyndal Todd (Wahroonga, NSW), Nigel (Singleton) and Felicity Stone (Taree); his sister, Carol Lyne (Raby Bay, Qld); and his three grandchildren. Carl studied at Avondale College and the San. He spent his life working in nursing—mainly the psychiatric field. Carl died at peace with God after a brief illness, being greatly loved and missed by family, as well as respected by a wide circle of friends in vintage car and motorcycle clubs.

Clive Nash, Mark Venz

Wilson, Robert Charles (Bob), born 30.3.1922 at Numurkah, Vic; died 16.3.08 in Knox Hospital, Melbourne. On 8.10.1946, he married Myra Blackburne at East Prahran church. He was predeceased by his son, Brian, on 29.1.04. He is survived by his wife (Nunawading); his sons, Trevor and Colin; his daughter-in-law, Eileen (Colin's wife); his daughter, Leanne Wilson; his grandsons, Jayden and Liam; his siblings, Walter, Frederick, George and Elsie. A faithful, active, member Bob served as a medic in Borneo and New Guinea and, after the war, at-



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ADVENTIST MEDIA NETWORK

tended Avondale College from 1947 to 1950. Ever reliable at Ringwood church, Bob now rests in the blessed hope of believers.

Dean Giles, Michael Mohanu

Wright, Robert Jack, born 12.12.1933 in Belmont, Brisbane, Qld; died 19.2.08 in the Ipswich Hospice. In November, 1958, he married Julia in the High Church of England at Manly, Qld. He is survived by his wife (Coleyville, Qld); his daughter, Diane (Sth Brisbane); his sons, David (Coleyville) and Clifford (Brisbane). Both he and Julia had read their way to the Sabbath through their own study, and they attended Harrisville church. They were working toward membership. We are all very sad to see Jack gone and long for the call of the Master on the Resurrection day.

Ken Lawson, Alec Gazzik

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Harrisville church reunion. All past and present members and friends of the Harrisville church, Qld, are invited to a reunion on May 17, 2008. This will be a full day of fellowship, with lunch provided and an afternoon casual program, to share experience of the past and present. The program starts at 9.15 am. Please RSVP by May 1 to: Graham and Ella on (07) 5467 2013; Ainslie and Joyce on (07) 5467 1347; or Gavin and Loretta at <lorgav@aapt.net.au>.

Finally

Virtue is not left to stand alone. He who practises it will have neighbours.

The Methuselah Files: Eat, drink and be merry, for tomorrow we get old

Eat drink and be merry, for tomorrow we die” is the cry of this generation. How foolish to live life as if we will be eternally young.

Ah, Noar! Regard my words, my son. You will live to see this generation die, as I have also seen so many generations pass away. There is a tomorrow. We may eat, and drink and be merry, but tomorrow we will live, and live, and continue to live. We will become old, and older, and older . . . and then we finally die, not as eternally young, but ancient and frail. None can escape the curse.

In the years when I lamented the loss of youth, I stumbled in a dark valley of despair. Often I would commune with Addam, our ancestor, searching for an answer to the curse. The pain for him was almost to heavy to bear. His eyes beheld the curse like none other. I, too, have been angry with the Almighty for inflicting the curse.



Noar's discovered a pill to solve the world's overpopulation crisis. Mef-Uz-Alla is unimpressed

With the white head comes maturity and acceptance, and with these comes wisdom and serenity. Such is the love of the Almighty, that out of a curse comes a blessing. Deep in my soul I know that the curse will one day be banished and I will be young once more.

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