

# RECORD

August 2, 2008

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Australian cricketer Brett Lee with Rick Wilson, general manager of sales and marketing for Sanitarium Health Food Company, at the relaunch of the Sheffield Shield.

## Weet-Bix steps up cricket sponsorship

MELBOURNE, VICTORIA

Sanitarium Health Food Company has renewed its relationship with Australian cricket with the announcement, on July 16, of Weet-Bix as the major sponsor of the revived Sheffield Shield interstate competition over the next five seasons.

“For the past eight years, Sanitarium and Cricket Australia have enjoyed a healthy relationship, and this is a step up in that relationship,” commented James Sutherland, chief executive officer of Cricket Australia, at the announcement of this sponsorship at the Melbourne Cricket Ground.

“Weet-Bix is proud to be involved in the

return of such an iconic sporting tradition,” said Rick Wilson, general manager of sales and marketing for Sanitarium. “We look forward to working closely with Cricket Australia over the next five years, to ensure the continued success and development of the four-day interstate competition.

“Like Weet-Bix, the Sheffield Shield has a strong heritage, and we see this partnership as being the perfect synergy of brands, linking fitness with health and nutrition.”

The Sheffield Shield holds a significant place in Australian sporting history.

*(Continued on page 4)*



As Christians, we have a gift far greater than magic apples.

# Apples of life

IMAGINE YOU HAVE AN APPLE TREE. THE tree might have been in your family for generations. Or maybe it was in the backyard of your new house when you got there. But this is a special tree. It is a rare kind of apple, only found in a secluded valley, now destroyed by a landslide.

The apples are large, crunchy and juicy. A reddish-gold colour, you can taste the clean, fresh air that cradled them, the mountain stream that nurtured them and the rainbow that shaded them. They are resistant to fruit flies and other pests. And, more amazing still, when you eat it you feel restored. It makes you feel healthy and happy, and has been known to cure illness. You get the point: these apples are good. You only use them on special occasions, like baking your famous apple pie for church lunch on Sabbath.

One day, however, a new and frightening virus begins to infect people in your town. Like a cancer, it eats the victims from the inside, many not knowing they are infected until it is too late. It is contagious—and a death sentence.

The one hope? Your apples. They have the power to save whoever is infected. Now the choice is yours. You hold the power of life for the people in your town.

You know the secret but will you share the apples with your neighbours? Or will you sell the secret, employ marketing people, scientists and others to unlock the secrets and package it attractively? Will you hoard the apples for a time when you

or your family may need them? Or will you hand them out only at church and to those of your acquaintance you deem sufficiently worthy?

Before we answer that question, let's look at a similar decision in the Bible. In 2 Kings 7, we find the story of the four lepers of Samaria. These lepers were the outcasts of society. They were given nothing but what they could take. The city where they lived was under siege. Inside, the people were starving—even eating babies to survive. So the lepers decided they could do no worse in the camp of the Arameans.

But when they got there, they found God had driven away the enemy, leaving food, drink and riches. They could have made themselves rich. They could have feasted, while the people in the city starved. But this is what they said: "We're not doing right. This is a day of good news and we are keeping it to ourselves. If we wait until daylight, punishment will overtake us. Let's go at once and report this to the royal palace" (2 Kings 7:9\*). They had good news and just had to share it. Immediately.

Back to the apples. It would be nice to have something so wonderful it could cure illness. I know I would want to save as many lives as possible, including my friends and family, my workmates, and even people I don't like. Unfortunately, too often there are no magic apples—no cure for AIDS, cancer, Alzheimer's or any other terminal diseases. But as Christians, we have

a gift far greater than magic apples.

In the scenario we have considered, I hope we would not opt for hoarding the apples. And it's the same when talking about the disease called sin. Not only is it responsible for all the deaths of history but it is responsible for eternal death, if not cured: "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).

For 2000 years, we have known the cure for sin and death: Jesus Christ. He is our remedy, our solace, our salvation and our hope. But are we excitedly sharing this good news—or are we hoarding our apples of life? Like the lepers, we should be eagerly sharing the news with this dying, starving world. We should be willing and excited to share it with everyone.

And together, one day we will find ourselves in the middle of a great, golden city beside a silver, singing river, eating the real fruit of life with our Saviour and all He has saved: "And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. . . . And they will reign for ever and ever" (Revelation 22:2-5).

*\*All Bible quotations are from the New International Version.*

**Jarrod Stackelroth**



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

# Fiji hosts worship conference

SUVA, FIJI

A Pacific-island wide conference about worship was held in Fiji at Fulton College from June 17 to 23. Organised by the South Pacific Division's (SPD) Institute of Worship, the conference was the fifth organised and presented by the institute's director, Dr Lyell Heise, and assistant director, Mere Neale.

The 120 delegates at the conference included administrators, chaplains, ministers and teachers, and represented seven countries—Fiji, Kiribati, Samoa, Solomon Islands, Tonga, Tuvalu and Vanuatu.

The Institute of Worship is based at Avondale College in Cooranbong, and aims to develop leaders who can become worship educators and trainers.

Presenters for the conference included Pastor Bob Bolst, director of Adventist Volunteer Services for the SPD, and Julie Weslake, director of children's ministries for the SPD. Pastor Bolst mentored a worship-planning team, conducted a creative communion service, and assisted in photography and visuals. Pastor Stuart Tyner, from the Adventist church at La Sierra University in Riverside, California, USA, presented a series on worship through the Bible over five days of the conference.

Litiana Qiosese, associate director for children's ministries for the SPD, also mentored a worship-planning team and coordinated the high level of involvement by children in the conference. She and Mrs Weslake presented a plenary session on multi-generational worship.

"The worship conference was a fantastic, God-ordained ministry tool for our leaders in the Trans Pacific," says Ms Qiosese. "Our churches have needed to take an audit of the reasons why we worship, why we sing the way we do and why we fellowship together. What we have come away with was this one fact: worship is about Who God is.

"I learned so much and loved the opportunity to learn from a variety of presenters and the community of believers."

A number of staff members and students from Avondale College shared their worship-leading experiences at the conference. The Institute of Worship's administrative assistant, Debbie Hamilton, a theology student, presented a workshop in visual programming for worship. Education student Blake Robinson served as the band and guitar consultant, and presented a workshop on public-address systems.



Bob Bolst

Attendees of the worship conference, held in Fiji in June, praying together.

Lee-Anne Courtney provided drama coaching and workshops, assisted in the praise and worship team, and mentored a worship-planning team. And Dr Bev Christian designed and hosted the prayer room, mentored a worship team, and presented a plenary session on prayer and worship.

On June 22, the attendees visited two churches in Suva—the Holy Trinity Anglican cathedral and the Christian Life Centre—to observe worship styles.

At the closing of the conference, attendees were commissioned to share what they had learned with their local congregations.—

**RECORD staff/Brenton Stacey**

More @ <http://worship.adventistconnect.org/>

◆ With students from all over the Pacific, **Fulton College, Fiji**, is a multicultural place. On July 7, the **Solomon Island students** and staff met together to celebrate their **30th anniversary of independence**. Com-



menting at 6 am with a flag-raising ceremony, the day consisted of a number of sporting events. The special guest for the evening's activities was **Pastor Lawrence Tanabose**, secretary of the South Pacific Division and himself a Solomon Islander. Pastor Tanabose pre-

sented a report on the plans and progress for the relocation of Fulton College. Pictured cutting the independence cake is **Revelyn Lianga**, education student at Fulton and coordinator of the independence day activities.—**Bruce Potter**

◆ **Gold Coast Christian College (GCCC), Qld**, is focusing its attention on equipping its students with **educational technology**. The college began by installing **interactive whiteboards** for its

students last year. **Principal Guy Lawson** says, "technology in the classroom is essential as a teaching aid and we hope, by the end of 2008, to have eight interactive whiteboards in our college." GCCC has also seen a new state-of-the-art computer lab put into the college this year. The lab has **31 new computers** and every student at the college has been set up with their own password, so they can each interact on their own computer file. "This computer lab is one of the best facilities I have seen over many years in education. I am so proud to have this addition

to the College," says Mr Lawson. —**Sean Berkeley**

◆ **Avondale Schools (NSW)** teacher **Nigel Lynn** has been awarded with a **National Excellence in Teaching Award (NEITA)**. This was for his commitment to students at **Holy Trinity School, Inverell, NSW**—his previous school. The award was presented by Avondale School principal, **Dr David Faull**, and qualifies Mr Lynn for the next round of awards in which 60 teachers Australia-wide are recognised.—**Susan Rogers**

# Development planned for north Cooranbong

## COORANBONG, NEW SOUTH WALES

The South Pacific Division (SPD) and the Johnson Property Group (JPG) have released the concept plan for the development of 256 hectares of land, owned by the SPD in north Cooranbong.

The proposed \$A650 million development aims to provide 2500 affordable housing lots for first home buyers, with house and land packages starting from \$A270,000. Developer Keith Johnson says affordable housing in the area is “much needed.” First home buyers will be offered the chance to sign up for a new scheme in which they can buy half a house in the estate until they can afford the rest.

The plan will also provide an estimated \$A100 million over the coming 15 to 20 years to Avondale College, which neighbours the site. This funding will assist the college with development, courses and their work toward gaining university status.

An economic study prepared for the plan said the development would drive economic activity, worth an approximate \$A1.9 billion for the region, and it is ex-

pected the development could boost the population of Cooranbong by about 6000 people. The current population is around 4500. JPG have negotiated with local and state governments for more than \$A100 million worth of public benefits to remain in the Cooranbong/Morisset local area.

Chief financial officer for the SPD Rodney Brady says, “We are working with a joint-venture partner, who will give us the best possible usage of the land and a tangible means of supporting Avondale College’s future.”

JPG was engaged by the SPD in 2004 for the venture. Coinciding with the development, JPG will provide \$A125 million worth of infrastructure in the area. The development will include parks, sporting facilities, recreational facilities, a community centre, walking and cycle paths, and car parking. Around a third of the site will be set aside for conservation, as there are many hectares of bushland.

A part of the land is currently used by the primary and secondary operations of Avondale Schools.

Development is expected to commence in 2009, and will progress in stages over 15 years.—*AMN staff/The Newcastle Herald*

# Weet-Bix steps up cricket sponsorship

(Continued from page 1)

The shield was originally donated by Lord Sheffield in 1892 as a perpetual trophy for the then-intercolonial cricket competition.

The Shield was retired in 1999 with the introduction of the Pura Milk Cup but the new sponsorship by Weet-Bix sees the refurbished trophy reintroduced as “The Sheffield Shield, presented by Weet-Bix.”

“We are appreciative of Weet-Bix for allowing us to do this,” says Mr Sutherland.

Current Australian cricketers Brett Lee and Brad Hodge were equally appreciative of Sanitarium’s support of Australian domestic cricket. “I think it’s important because of its history,” says Mr Lee. “I remember watching the Sheffield Shield as a young kid and going to matches at the Sydney Cricket Ground—and it’s great that it’s back.

“It’s a wonderful competition and a great breeding ground for the young guys. We have a lot of young players coming through with some amazing talent, and the Sheffield Shield is an important part of that.” —*Nathan Brown*



◆ “Well presented, very informative, delicious food, excellent, thank you all so very much!” was how one participant described a vegetarian cooking program run by church member Jo Laing (right) and her team, at Livingston church, WA, in June. The four-week program was fully booked out (25 people) with a waiting list. The large sign beside

the church driveway caught the attention of many driving by, five of whom booked. An article in the local newspaper also brought along another five enrollees. The course instructed people on how to cook easy, healthy vegetarian meals for the family. Each night, a different health talk was presented that included information on the benefit of wholegrains, how to prepare legumes, the advantages of a vegetarian diet and the amazing soy bean. Recipes were demonstrated throughout the course, and practical tips were provided on cooking and

ingredients. One young mother purchased eight books the first night: her favourite?—*Counselors on Diet and Foods* by Ellen White.—*Lynn Hulls*

◆ More than 50 community and church members met at the Glenvale church (Toowoomba, Qld), for a stress management seminar on July 3. Presenter Cameron Johnson (pictured) is an author, international speaker and burnout survivor, and has presented across Canada, the US and now Australia. He is an ordained Adventist pastor with 20



years experience and is currently the stress-fitness coach with Silver Hill Life Centre in Canada. The three-hour seminar, titled “Cooling down the stress soup,” covered aspects of how stresses develop from being short-term to accumulated stresses and deep-seated stresses. Attendees participated in stress-test exercises and made resolutions to manage

DAYS AND OFFERINGS: ◆ AUGUST 16—ADVENTIST EDUCATION

# “Prayer the key” at Toowoomba conference

## TOOWOOMBA, QUEENSLAND

Prayer is the key” was the theme of the first Darling Downs prayer conference, held in Toowoomba on June 27 and 28. The prayer conference grew out of a discussion between Toowoomba Central Adventist church’s Pastor Douw Venter and David Peers, which was a result of the decision made at the South Queensland Conference’s (SQC) session last year to have a prayer coordinator for the conference.

Mr Peers and Liz Bamford coordinated the conference, with the aim of touching peoples’ lives in a transforming way.

Pastor Chris Foote, director of family ministries for SQC, and Joy Butler, former coordinator of prayer for the South Pacific Division, led out in an agape com-

munion on the Friday night. Mr Peers says, “This set the tone for the prayer conference, with the re-enactment of the original last supper and the garden of Gethsemane, focusing on ‘Prayer: the urgency, the imperative.’”

Presentations at the prayer conference focused on a variety of topics, including corporate prayer, presented by SQC president Pastor Neil Watts; intercessory prayer, presented by SQC prayer coordinator Pastor Colin Renfrew; personal prayer, by general secretary for SQC Pastor Malcolm Potts; and the “recipe for success,” by Mrs Butler.

Each of the speakers explored the common idea of “prayer is the key” when it is placed in the door of peoples’ hearts.

The children of the church were also included in the weekend, with a creative program conducted by a STORM Co (Service To Others Really Matters) team organised by Rebecca Bernoth and Daniel Craig. They and their team also explored the concept of prayer with the children.

Nicki Carleton designed a prayer room for conference attendees to visit and



Joy Butler at the prayer conference.

spend time in reflection. “I love helping people to pray,” Ms Carleton explains.

The afternoon saw more presentations, with Mrs Butler speaking about Christian meditation, Pastor Watts coordinating a prayer panel and Pastor Renfrew facilitating a sharing time for people’s prayer testimonies. Mrs Butler closed with a segment on the power of prayer.

Mr Peers says, “There have already been a number of positive spin-offs, with various churches represented committing to have a more intentional focus on prayer, developing prayer rooms, encouraging young people to have prayer features in their Sabbath school and prayer days in local churches.”—**RECORD staff/David Peers**

More @ <http://toowoombacentral.adventistconnect.org>



A STORM Co program also focused on prayer for children.

their stress. “We had a mixed audience with different stress levels and I believe the presenter did well,” says **Pastor Hennie Murray**. —**Andrew Opis**

◆ A resident of the Capricorn Retirement Village, Yeppoon, Qld, and member of Yeppoon church, **Howard Sutcliffe**, recently celebrated his **100th birthday**. Surrounded by family and friends who had travelled from all over Australia, Mr Sutcliffe received birthday wishes from **Queen Elizabeth II**, the **prime minister** of Australia, the **Governor**



**General** and other notables. The whole family was baptised in the Rockhampton church in 1957, and they strongly believe the change in lifestyle has helped Mr Sutcliffe, from a family of 15, to live as long as he has.

◆ The “**Pray at the Pump**” movement was founded by a Maryland community activist and

member of the First Church of Seventh-day Adventists, Washington, USA, **Rocky Twyman**, when he found that volunteers were failing to turn up at the soup kitchen he organised because they could not afford the fuel to drive from the suburbs. “I took them to the Shell station right across the street and we prayed,” he says. Since that day in April, he has led **religious vigils**, in which campaigners link arms around petrol pumps and pray for lower prices, in places as far flung as San Francisco and Ohio. Mr Twyman claims some

localised success. After an all-night prayer vigil in Toledo, Ohio, one of the car capitals of the US, the press called and told him the prices had gone down **30 cents**. He got similar calls from a radio station in Tampa after he urged Floridians to pray for deliverance from rising prices. He’s not just relying on God. Mr Twyman led prayers at the Washington Monument in the heart of the US capital and collected signatures for a petition to the Saudi oil minister, asking him to pump more oil to drive the price down.—**Telegraph**

# Health professionals meet in Honiara

HONIARA, SOLOMON ISLANDS

The Solomon Islands Mission (SIM) held a national Adventist health professionals conference with health directors from the Trans-Pacific Union Mission (TPUM) at the National Referral Hospital in Honiara recently.

Run from May 30 to June 1, the conference, with the theme of "His heart, our hands," aimed to provide spiritual enrichment for Adventist health professionals, to mobilise them to work with the church in enhancing the mission of the church. More than 200 Adventist health professionals attended. Most of them were from the National Referral Hospital, while others came from the provinces and Atoifi Hospital.

General Conference associate health director Dr Peter Landless was the guest speaker for the conference, and presented several topics, including the mission of Adventist Health Ministries in a global perspective, abundant peace in a world of chaos, leadership and spirituality in a clinical setting, and being significant or successful.

Other presenters included Dr Chester Kuma, associate director of health ministries for the South Pacific Division, who

spoke about the adopt-a-clinic initiative and how to reach others for God; Gad Koito, TPUM health director, who spoke about the TPUM's health initiative plan; and Dr Silent Tovosia, SIM health director, who presented the SIM health initiative plan.

Mr Koito says, "The SIM conference was a successful one. It uplifts and brings blessings to the lives of Adventist health professionals. It's important they're mobilised to support the church and its mission of sharing the love of Christ with the world."

It was recommended at the conference that such a meeting be held annually, and plans are underway for similar conferences to be organised for Fiji and Vanuatu in 2009, followed by other missions in 2010.

Mr Koito adds, "About 50 per cent of the doctors in the National Referral Hospital are Adventist, and around 50 per cent of nurses in the country are Adventist. At the Ministry of Health, the permanent secretary and his under secretary are also Adventists. They attended the sessions and contributed to challenging the attending health professionals. The strength of the Adventist health professionals in the Solomon Islands is due to the active presence of the Adventist Health Association."—*RECORD staff/Gad Koito*

## GC endorses survey

WAHROONGA, NEW SOUTH WALES

Pastor Rajmund Dabrowski, director of communication for the General Conference, has encouraged other divisions and conferences around the world to take the South Pacific Division's initiative of commissioning a research poll into the perceptions and attitudes of the general public about Adventists ("Perceptions of Adventist," Features, June 28).

Pastor Dabrowski says the Newpoll, which surveyed 1720 respondents aged 18 and older from February to April, was "commendable." He says, "Church awareness could be drastically improved in many parts of the world as we build public relations around the results of such polls."

Church leaders in the South Pacific Division anticipate conducting similar polls every two years as reference points for a larger effort to help local churches better connect with their communities. Marketing director for the Adventist Media Network Mirella Gordon says, "We want to test key messages and have a better understanding of how what we do or plan to do resonates with people."

Learning how the public perceives Adventism is key to tailoring the church's messages which, according to Ms Gordon, made the \$A16,000 invested in the poll money well spent.—*Elizabeth Lechleitner/ANN*

◆ **Valley View University (VUU)**, Ghana, **president Seth Abang Laryea** recently received one of Ghana's highest national awards given to private citizens, the **Order of Volta**, in recognition of his contributions to college-level education. Formally called Adventist Missionary College, VUU was established in 1979. **John Agyekum Kuffour**, president of Ghana, presented Mr Laryea with the award at a ceremony on July 3. He and 250 other Ghanaians were awarded for their exception-

al contributions toward the development and wellbeing of the country. The government granted VUU a presidential charter in May 2006, making it the first chartered private university in Ghana.—*Adventist Review*

◆ The creator of a calendar featuring "**buff**" **Mormon missionaries** has been excommunicated by local church leaders as punishment. **Chad Hardy** said he bore no ill will toward the council of elders from The Church of Jesus Christ

of Latter-day Saints over his punishment. "I felt like I spoke my truth," the 31-year-old entertainment entrepreneur said after the disciplinary meeting in Las Vegas. **Men on a Mission**, which has sold nearly 10,000 copies, features pictures of 12 returned missionaries wearing trousers but not their trademark white shirts. The men are photographed in traditional missionary garb and share their religious beliefs in biographical sketches. Some of the 12 featured have been called

to disciplinary meetings but have not been punished. "The project is about stepping outside the stereotypes and outside of the image," Mr Hardy said.—*news.com.au*

◆ A US man who says he was so **consumed** by the "spirit of God" that he fell and hit his head while worshipping wants his former church to pay **\$US2.5 million** for medical bills and lost income. **Matt Lincoln**, of Tennessee, says he was asking God to have "a real experience" while praying.—*The Age*

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL [RECORD@SIGNSPUBLISHING.COM.AU](mailto:RECORD@SIGNSPUBLISHING.COM.AU)

# PNGUM celebrates 100 years

PORT MORESBY, PAPUA NEW GUINEA

The Adventist Church in Papua New Guinea (PNG) celebrated its 100th year of ministry from June 13 to 24. General secretary of the Central Papua Conference (CPC) Pastor Gilbert Egu says the celebration was one of the most important events in the Church's history.

The centenary's opening ceremony featured a torch relay to signify the carrying of the gospel to the na-

tion, praise and worship with choirs and singing, and drama, related to the history of the Papua New Guinea Union Mission (PNGUM). A boat was also landed at Ela Beach to depict and commemorate the arrival of the first Adventist missionaries to the country.

The missionaries were Pastor and Mrs Septimus Carr from Australia, and Mr and Mrs Peni Tavodi from Fiji, and they arrived in PNG on June 13, 1908. They established the first church in Bisiatabu, and from there, the Adventist message spread to the rest of the country.

Dr Barry Oliver, president of the South Pacific Division, arrived on the boat, which was repainted and named the *MV Dauri*. This represented the original boat *Dauri*, used by the early missionaries to deliver medicine and preach the gospel.

Dr Oliver, who worked in PNG from 1978 to 1984 in a variety of positions, says of the missionaries' work, "From these humble beginnings—beginnings which remained very humble virtually through until the time of the Second World War—we now have somewhere between 600,000 and 1,000,000 people in Papua New Guinea who affiliate themselves with our church."

Accompanying Dr Oliver on the *MV Dauri* were the chairman of the centennial committee, Abel Koivi; CPC president, Pastor Peter Oli; president of the Greater

Sydney Conference, Pastor David Blanch; and media representatives.

Referring to the theme "God's history is our destiny" in his presentation to the crowd gathered on the beach, Dr Oliver said the centenary served as a reminder to Adventists of what God had done during the 100 years since Adventist pioneer missionaries came to PNG.

"Mission is not a thing of the past but it is the here and now for the future. I challenge you young men and women to take this light, and share it with everyone you

meet," he said to the people gathered on the beach.

A memorial plaque, inscribed with names of the early missionaries, was unveiled outside the CPC office.

Dr Oliver encouraged people to be conscious of their past and look forward to their future, never forgetting how God had led them.

Women's ministries, Adventist Community Services, youth, Pathfinders, staff and students from Pacific Adventist University (PAU), and other groups were involved in the ceremonies.

SPD general secretary Pastor Lawrence Tanabose conducted a number of worship services in the first few days of the celebrations at Bisiatabu. Other special guests included PNGUM president Pastor Thomas Davai; local mission presidents; president of the Trans-Pacific Union Mission, Pastor Waisea Vuniwa; general secretary of the Fiji Mission, Pastor Wame Sau-sau; and a number of other church representatives.

In addition to the thousands attend-

ing the celebrations from around PNG, there were as many as 2000 guests from Fiji, Australia and the Solomon Islands. Around 900 people walked the Kokoda Trail to attend the opening ceremony.

Once the celebrations at Bisiatabu concluded on June 17, the camp was packed up and people moved to Bautama. Bautama is the official campground for the church in the Central Province and National Capital District, close to the Mount Diamond Adventist Secondary School. Meetings ran there for a week, with about 10,000 people attending the opening night, where Dr Puka Temu, deputy prime minister of PNG, gave an opening speech.

Dr Oliver says, "As Sabbath approached, you had the sense that the celebrations were reaching a climax. Sitting on the stage on Friday evening, we just looked out onto a sea of faces. The singing and the dramas were just such a blessing."

The Sabbath meeting was attended by approximately 25,000 people. This included a baptism of close to 100 people, with 30 pastors officiating.

On June 22, the focus shifted to Port Moresby and the headquarters of the CPC, with meetings held at the Sir Hubert Murray Stadium. PNG's governor general Sir Paulius Matane made a speech, and presented special centennial awards

to some of the retired pastors and workers.

Speaking of the centenary, Pastor Egu says, "We have come this far because of our faith with a mission, which is to tell the good news of Jesus Christ."

As well as being a fast-growing church, the Adventist Church is active in many areas of development in Papua New Guinea, including education, health, aviation services and establishing churches. —Adele Nash/The PNG National/Harina/Priscilla Elwin



Pathfinder groups marching at the opening ceremony.



Some of the 100 baptismal candidates at the celebrations in Bautama.

# God with a mother's face

BY JOSEPH TALIPUAN

CONSIDER MY MOTHER A HERO FOR many things. I remember playing between the rows of *kaukau* (sweet potato) patches at “Tolem,” our family’s sweet-potato garden where all our daily supply came from, when I was about four years old.

Something entered my childhood mind and I was somehow urged to go home on my own—a journey up through a rough gorge, stretching some five kilometres. I did not tell Mum I was going. To make matters more complicated, I took off on a road not commonly used by Mum or others to go home from the garden.

I remember finding myself lost in the middle of the bush. Huge cliffs and stone walls rose up around me. I slowly lifted my tiny feet from one rock to another, up the winding bush track.

It was becoming late in the evening and a heavy downpour—typical of storms in the Papua New Guinea highlands—was breaking around me as I looked for shelter. I saw an old abandoned *enimanda* (a bush cottage) in the middle of this confused territory. Abandoning my journey, I crawled inside and found the place empty, except for a pile of dry banana leaves. I lay down, cuddling in like a tired dog and dozed off to sleep. I slept right through without knowing a thing.

But someone woke me from my sleep. When I opened my eyes, it was my mum. Her anxiety and worry were obvious to my four-year-old eyes. She feared I had been killed by the frequent thunder and lightning, or perhaps covered by a massive landslide in the area. Meanwhile, I had been quite content where I was, oblivious to its potential dangers. I had been lost, yet felt relatively warm and comfortable.

Remembering this experience reminds me of life without Christ: lost but, perhaps, still feeling reasonably secure and protected—and this is worse! But thank God for His initiative to search for us with a mother's face.



## A picture of God

Today when I remember this, and many other experiences involving my mother, it seems to me God must have a mother's face, searching and looking for me with a love I could not measure. No wonder God says, “Can a mother forget the baby at her breast and have no compassion for the child she has borne? Though she may forget, I will not forget you” (Isaiah 49:15\*).

This God has been looking for His lost children for thousands of years. Children of God have been lost in chaos, disorientation and hopelessness, yet so many do not realise their lostness.

In order to call back these children, the Lord of Grace has placed agents to represent Him. These agents are the church and its members. We are where we are not by accident but under Divine plan. He places us there to reach the world we know so well, not ceremonially or programmatically but by being who we are to those we cross paths with in our lives. What may seem a normal career pathway or normal routine may be a journey charted under Divine guidance for a specific purpose.

Mordecai told Esther, “For if you remain silent at this time, relief and deliverance for the Jews will arise from another place,

but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this? (Esther 4:14). Could it be that we have come to such a place as this for such a duty as this, to proclaim deliverance for God's people?

You could be the only person in the whole world who can reach the people you share your world with—family, relatives, neighbours, daily acquaintances, colleagues. If you do not do it, it might not happen and therefore, God is counting on you. But you are not alone. The Father who searched and found you is there to lead you in finding others.

Because He is with us in witnessing for Him, witnessing becomes something to be enjoyed: an enriching and faith-building experience. It does not lay pressure or undue demands. We begin to see the world as God sees and to do what He would do. People are affected and influenced fundamentally—not so much by rituals or verbal claims but by seeing our unspoken deeds. In this lies the deepest secret to effective witnessing.

We live with Him, walk with Him and work with Him. In His company, we are more than conquerors. What a privilege!



## A movement, not a program

Witnessing is not a church program but a movement—a movement that began in the heart of a loving God and moved into the world in search of His lost children. In sending Jesus, God tangibly revealed His strong will and determination to save them at all cost. Nothing would deter Him from achieving it—not even death. This is the best revelation of Him as our true, loving Father.

Paul, under inspiration, yet in his feeble humanity, speaks of this movement, embodied in Christ Jesus, “Who, being in very nature God, . . . made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!” (Philippians 2:6-8).

This movement of God Himself is inconceivable and extremely all-encompassing for our mortal minds. To explain it is to belittle it, to define and put edges around it is to make His love small. Instead, we must experience it, submit to it and be part of it.

As water flows into the lowest point and fills upward, so this movement of the saving power of God moves into the lowest point of our hopelessness, filling our thirsting and hungering souls with the freshness of His mercy and love. This then rises to dominance in our lives and naturally creates an overflow effect to others.

It is this overflowing that should form the basis for “witnessing for God.” One’s connection with God becomes the source of a dynamic upsurge of conviction and willingness to share the love of God with others. Just as God so loved that He gave, so the one who experiences God’s deep love gives his or her life to share with others the good news of salvation.

Paul describes it as being like a fragrance when he says, “For we are to God the aroma of Christ among those who are being saved and those who are perishing” (2 Corinthians 2:15). Being a messenger of Christ is simply being filled with Christ and allowing His divine love to flow into other hearts. It is not coercion, nor is it exerting undue pressure; it is simply recognising, accepting and experiencing it. This is the movement of God that began in heaven and continues to reach human beings through human beings.

## An obligation

The Bible makes it clear the call to minister to others spiritually is a mandate, not an option. We are under some sort of obligation to do that. Paul says “Christ’s love compels us” (2 Corinthians 5:14).

The prophet Jeremiah has a similar burning: “But if I say, ‘I will not mention him or speak any more in His name,’ his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot” (Jeremiah 20:9).

What we see here is a revelation of a powerful force, which compels and drives us to share what He has done and is continuing to do within our souls. The call to be involved in “witnessing” is simply urg-

## We are called not as experts but as recipients of grace. Every person saved by grace has a story to tell.

ing us to acknowledge the power of Christ working deep within us.

## Strategically placed

God has strategically placed us as His ambassadors, wherever we are. Where we are is where we can effectively represent God. So far as opportunity for mission, we should not lament our conditions, whether in the slums or in the most affluent and sophisticated societies. We should not allow the environment we live in to envelop and engulf us, and make us of no effect. Instead, we should live intentionally and with purpose.

The Bible says, “Those who sow in tears will reap with songs of joy. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him” (Psalm 126:5, 6). Our duty is sure: to be His representatives even when it seems all else is against us. It is wise to rely on God, sow the seeds of love and grace, and not allow our circumstances to control us. We should not observe the clouds while we sow God’s seeds. We must do it anywhere, whether day or night, whether the “right time” or not.

God has sent us to people with whom

we share our time, villages, towns, cities, workplaces and classrooms, even our relatives—brothers, sisters and parents. We are God’s messengers to them. We exist for these people. Our duty cannot be transferred to another generation.

Jesus told Peter one day: “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in Heaven” (Matthew 16:19). Could this be the key of believing and accepting Jesus as our Saviour and friend? That only people who have received this key can open the dark houses of ignorance and sin, and set free those who have been held captive?

In other words, we stand between life and death for these people with whom we are living. If we declare to them the freedom that is in Jesus, heaven will declare them free. If we do not, they will still live in the bondage of sin. Anyone we loose in Jesus’ name will be loosed in heaven.

What an awesome task. We do not save them or forgive them—Jesus does this—but for some reason, God has placed in our hands the key—the message that delivers.

## A story to tell

We are called not as experts but as recipients of grace. Every person saved by grace has a story to tell. Every recipient of grace gets excited about the gift of God. Like Jeremiah, they feel a fire burning within their bones—they cannot hold back from doing and sharing the gift of grace. The faith that saves is also the faith that makes us faithful disciples and witnesses.

When we have seen the mother’s face of God, looking down at us and loving us even in our lostness, we want to bring others to see that Face—to see it again break into the smile that first greeted us when He found us, and share in the celebration of the lost being forever found (see Luke 15). **R**

*\*All Bible quotations are from the New International Version.*

**Joseph Talipuan is director of personal ministries, Sabbath school and stewardship for the South Pacific Division, based in Wahrenonga, New South Wales.**

# In the land of not yet

BY BRUCE MANNERS

CARTOONIST MICHAEL LEUNIG TELLS how as a boy, he watched his father extend their chook shed. His father was hammering a nail when he missed the nail and hit his thumb—a violent blow. A painful blow.

His dad closed his eyes as if his breath froze in pain. Then, after a moment, he said: “Jesus wept.”

Then . . . silence.

The words and silence caught the imagination of the younger Leunig. He began to wonder about this mysterious person, Jesus—and his tears.

“Jesus wept: what a powerful and mysterious effect these little words seemed to have on me, for in his primal utterance, I think my father may have provided or created in me a Jesus that was able to withstand all the other versions of Jesus to be offered or inflicted on me by Christians and Anti-Christians in the years to come.”<sup>1</sup>

Jesus wept. Jesus is being taken to Lazarus’s grave when He breaks down in weeping (see John 11).

“See how much He loved him,” says someone.

“Yeah but if He loved him, why couldn’t He keep him from dying?”

And that’s an echo from Martha, Lazarus’s sister: “If you’d been here he wouldn’t have died.” There’s truth in what she says.

Jesus wept. He felt their pain. “He weeps with those that weep,” says Ellen White, when writing of this scene.<sup>2</sup>

I write this a few days after a popular Avondale College student died in a road accident. Tyson was full of fun, life and energy—a positive influence on campus. Committed. Last year, he served on a six-week mission trip to Thailand.

He had a passion for Jesus and shared his faith. Not, he wrote on his MySpace page, “for credit points or frequent flyers to heaven. Nah, it’s just about the love and the passion we have for God.”

My best memories are of him playing



piano for worship in church and at various events. He was incredibly talented and he had given this talent to God.

There’s pain in this loss of life—an attractive life that’s been cut short. Jesus weeps. He feels the pain. God hurts when we hurt. His heart breaks first.

Jesus stands out the front of Lazarus’s tomb and says, “Lazarus, come out!”

Bound in grave clothes, Lazarus staggers out. Four days dead and brought back to life? Now that’s a miracle!

But why only Lazarus? Why not the father who had died the week before? Or the single mother who had left her children orphaned the previous month?

The same question fits other miracles: why was it Blind Bartimaeus who was healed but not Blind Bert, Barbara or Barnabas? Why only the man crippled for 38 years at the pool? Why 10 lepers—and a couple more—but not all lepers?

Why didn’t Jesus walk through graveyards raising the dead? All of them—or all of His own? Why didn’t He search out the sick in every town and heal them? All of them—or at least those with faith?

Jesus proclaimed the kingdom of God was at hand and He showed it was—as if in sample form. There’s no sickness in God’s kingdom, so Jesus healed the sick—a sampling of them. There’s no blindness in God’s kingdom, so Jesus healed some of the blind. There’s no death in the kingdom of God, so Jesus raised a few from the dead.

When John’s disciples come to Jesus and ask if He’s the Messiah, He gives them a message, “Tell him about the blind who see, the cripples who walk, the lepers who are cured, the deaf who hear, the dead who are raised and the Good News being preached” (see Matthew 11:4, 5).

The kingdom of God is having an impact but it hasn’t completely taken over—not yet. These are glimpses of the reality that is to be.

We live in the land of not yet. It’s a land where we suffer. Where we mourn. Where we ask for the miracle that may never come. Where we suffer rejection.

Jesus weeps. He’s with us. He hurts when we hurt. Leunig is right, knowing this helps us better understand Him—and to discover the real Jesus when there are so many “versions of Jesus” on offer.

Yes, we still see glimpses of the reality that is the kingdom of God—but in the land of not yet, we wait. We wait for the fullness of the kingdom to come. In the land of the not yet, we wait for the time when Jesus no longer weeps; and Tyson once again leads in the worship of our Saviour. **R**

1. Michael Leunig, “Away in a chook shed,” *The Age*, March 22, 2008.

2. Ellen White, *The Desire of Ages*, page 533.

**Bruce Manners is senior pastor of Avondale College church, Cooranbong, New South Wales.**

# The saddest funeral

BY KAREN COLLUM

FUNERALS ARE SAD—THERE'S NO other way to put it. But some are sadder than others. When I was at school, the mother of a girl in my class passed away from a brain tumour. She had been sick for many years. I was sad for Felicity\* and her younger sister, as well as their father, who had gone from being a companion to a carer for his wife. But as if the situation wasn't sad enough, the funeral added another tragic dimension. Felicity's family had no faith system—no belief whatsoever in a life beyond the one we know here. And so, I watched and wept as two little girls said a truly final goodbye to their mother.

As Adventists, we are privileged to have a sound biblical explanation of what happens when we die. But what about those who don't have this foundation? How do we deal with the death of people we know and love, when we're fairly certain they had no relationship with Jesus?

I experienced this firsthand when my grandfather passed away last year. Pop was a big, burly man—a “man's man”—who had lived anything but a “good” life. Throughout his life he had been violent, emotionally abusive and power hungry. He was a bully, who dominated his wife and his children. He had been an alcoholic for many years, until he finally swore off drinking in 1967. Unfortunately, this didn't change his character and he continued to be demanding and difficult, right up until his death.

As a father, Pop was detached and cruel. One day he took my dad's pet dog out and shot it without explanation. As a husband, he was manipulative and unkind. My grandmother was married to him for more than 60 years, yet her days were filled with uncertainty and fear. Many years ago, after some minor infraction on her part, Pop appeared with a gun and said, “A man should shoot a woman like you.”

As a grandfather, Pop was somewhat

grumpy and uninterested but he mellowed with age. In recent years, he was delighted whenever we would visit and loved to hear stories about his great-grandchildren. I always hoped his heart would soften and he would find it within himself to make amends for the pain he had caused. I really did love him and the older I got, the more I saw the fearful, anxious child beneath the tough exterior. His own childhood had been one of fear and pain, and I'm not sure he knew any different.

A few months before Pop died, I felt compelled to write him a letter. He had a massive aneurism in his aorta, which we all knew was a time bomb. I felt a huge responsibility to share the gospel message with him, knowing it may be the first time anyone had really explained it to him. As a child, I had sat on his knee and told him what we had learned in Sabbath school. As an adult, I needed to do the same.

So I wrote Pop a letter. In simple terms, I explained the plan of salvation. I told him it was never too late to ask Jesus into his heart, to ask for forgiveness and to make amends for past wrongs. As long as he had breath, he had the opportunity. I also wrote about the hope that exists for a life beyond the grave, the one that begins on that great Resurrection morning.

Pop was touched by my letter but didn't quite know how to respond. He mumbled through a few sentences on the phone about me not worrying about him, and that we didn't always have to see eye to eye but over all, he appreciated my concern.

The next time I saw Pop, he was laid out in a beautiful wooden coffin, wearing his best clothes and a pair of red braces I had bought him for Christmas a few years before. They were his favourites and were covered with a multitude of funny faces. He looked peaceful and at rest, and much younger than his 83 years.

My grandmother and the extended fam-



Popa Sorin | Dreamstime.com

ily asked me to say a prayer at the funeral. I was honoured, yet once again burdened by the responsibility I had to represent Jesus to those I loved. Despite a lack of religious experience, there was still a need for God at this funeral.

And God provided just what needed to be said and what my family needed to hear in the rhythm and rhyme of a poem. It seemed fitting, considering the situation. It didn't give false hope; it didn't paint Pop as a saint when he was anything but. What it did do was give hope, hope that Jesus knows our every thought and prayer—even those said with our last breath.

It went like this:

Where do we go from here,  
Those of us left behind?  
What do we do to honour  
The memory of you in our minds?

How do we reconcile  
That you were human and made  
mistakes?  
But think of you at your best  
Without being false or fake?

Where do we go from here,  
Knowing you've taken your last breath,  
Knowing you've completed  
This journey called life and death?

Where do we go from here  
 In understanding what just took place,  
 In bringing our hearts, our minds, our souls  
 Together in time and space?

Where do we go from here?  
 The answer appears the same:  
 Through ages past and ages to come,  
 It all hinges on one name.

That name is the name of Jesus,  
 The Son of God on high,  
 Who through His everlasting love  
 Gave Himself to die.

So we could one day live with Him  
 In that beautiful heavenly home.  
 Death would not defeat us,  
 Death could not hold us down.

So in this time of sorrow,  
 Mourning and of loss,  
 Think of the love of Jesus  
 As He died upon the cross.

The gift is so freely given,  
 Available till death.  
 All that is required  
 Is belief at our last breath.

And who of us knows for sure  
 What a man's last thoughts will be,  
 And whether at that time  
 He catches a glimpse of Calvary?

For if that is indeed the case,  
 Then the answer is quite sure.  
 The one we love will be waiting there  
 Upon the golden shore.

So where do we go from here, dear one?  
 Where do we go from here?  
 We look toward that Promised Land  
 And hold the memory of you near.

After the funeral, my dear old Nan hugged me and told me something she had not previously thought to tell me. Pop had told her he could feel people praying for him in those last few hours. It made a difference, he said. And as he took his final breath, he looked intently toward heaven and peace flooded his face.

I'll be looking for Pop on that golden shore. My God is a big God—and you just never know. **R**

*\*Names have been changed.*

*Karen Collum writes from  
 Browns Plains, Queensland.*

# Record Roo



Hi kids!  
 Jacob was Rebekah's favourite son and she wanted him to receive his father's blessing instead of the rightful older brother, Esau. Rebekah and Jacob tricked Isaac into giving Esau's blessing to Jacob. How did they do it?

## Read

Isaac told Esau to go and hunt some wild game and prepare a meal from it for him. After Isaac had eaten it, he would bless Esau. But what happened next? Read the whole story in Genesis Chapter 27.

## Word Search

Find the words from this list in the puzzle:

ISAAC, JACOB, ESAU, REBEKAH, FATHER, SON, MOTHER, FIRSTBORN, BLESSING, EAT, DRINK, TRICK, WRONG, SORROW, DECEIT

Q	K	W	U	Q	W	J	J	R	M
E	K	M	S	O	R	R	O	W	L
K	G	B	W	T	N	M	V	D	W
F	I	R	S	T	B	O	R	N	J
Z	A	Y	D	A	H	W	D	G	A
N	A	S	B	D	W	E	E	K	C
C	E	M	F	R	R	A	C	M	O
M	S	F	O	I	O	T	E	C	B
O	A	A	O	N	N	P	I	N	H
T	U	T	D	K	G	J	T	P	H
H	Y	H	R	E	B	E	K	A	H
E	Z	E	K	E	M	L	L	X	S
R	H	R	Y	K	I	S	A	A	C
C	Z	Y	T	R	I	C	K	W	W
S	O	N	Y	G	P	K	Z	T	W

## Seeking grace

**BARRY JAMES, QLD**

I have sadly read the many letters of people seeking grace in church and finding ungrace (“Suffering and Grace,” Letters, July 5). One point should be made clear: we as humans are, by nature, graceless. It is not something we have naturally and if we manufacture it, it is artificial.

Grace is a quality of God He gives to the seeker. The warmth of a church depends on the proportion of persons living for others with Jesus in their hearts. Grace is obtained by spending time with God and using the “exceeding great and precious promises” that “through these” we may be “partakers of the divine nature” (see 2 Peter 1:4, KJV).

Here is the source of the bountiful supply—and it shows. Even Yancey and others miss this point: we haven’t got it; we can’t generate it; it is a gift.

Criticism directed at the church for this lack actually points both ways, proving the need for each and all of us to spend daily personal time with God in His Word as partakers. Interestingly, we are saved in the same way: by grace through faith, nothing human; a gift of God.

### NAME SUPPLIED

My heart is heavy for the writer of “Church of ungrace?” (Letters, June 7). I feel I have experienced “spiritual abuse” from the other side of the story.

I grew up in a judgmental environment. I learned to hate sin, and to despise and dismiss the sinner. In my young mind, this was part of being a responsible Christian. Ungrace became part of who I was and began to erode me from the inside. My heart aches for my siblings and peers at church, most of whom have left.

I thank God I met one or two people who had met the God of grace and dared to share their joy. And when I reached a crisis point, I sought support from professional Christian counsellors, despite the memory of what a witty insult it was in my childhood to suggest someone “needed help.”

It has been the beginning of a painful and beautiful journey toward wholeness in God’s grace. With this support, I have the courage to dab on little bits of God’s eye salve and see glimpses of the mess inside me—a person God loves extrava-

gantly. I grew up hearing such phrases but when drowning in ungrace, words are not enough. I needed grace from fellow people and for me, it was right to seek it from professional therapists.

I still struggle every day with judgmentalism. For me, it springs from fear of not matching up to the impossible standards of the God of ungrace I saw as a child. And I wonder if this was the driving force behind the dispensers of ungrace in my childhood. It seems to me that recipient and perpetrator alike are victims when we deal in ungrace.

## I am often puzzled by the indifference or apprehension expressed by some Adventists about environmental care.

### The greeting church

**CAROL PARBS, SA**

Have you ever experienced the “coldness” within our church? No-one with a friendly greeting for people who are really down and have a great need for someone to reach out to them? No-one to identify that a person has needs?

The congregation often makes a fuss over a visiting speaker, because they know who it is. But if the visitor were unknown, would they be ignored? From conversations with such people, the answer is “yes.”

I fear for those with needs, searching for something, who walk into our church looking for acceptance, friendship or someone who cares. If they don’t find them, our coldness and lack of friendship may have sealed that person’s eternal future.

Unfortunately, some of our deacons at the church door give a limp, routine handshake, an uncheerful good morning and a bulletin. This is the first contact—and many people are in need of far more.

I would love every Adventist church to appoint cheerful greeters at every church door, every week, for every program, to seek out the stranger and the visitor, make them feel welcome and like they want to keep coming back. Perhaps nominating committees need to elect a “greeting committee.” We have people in the church who excel in this area, why not recognise their talents and use them in the Lord’s service?

## Creation care

**ELIZABETH WESTBROOK, VIC**

I am often puzzled by the indifference or apprehension expressed by some Adventists about environmental care and therefore, I was pleased to read Pastor Jan Paulsen’s “Freedom to care” (*Adventist World*, July 12). I hope it encourages not only discussion but also action.

We cannot continue to ignore environmental concerns. Part of our obedience to God should include caring for what He’s

provided us with. If we, as Adventists, are meant to take a wholistic approach to life, surely this includes the environment in which not only we, but others, live?

## To God’s praise

**KEITH GROLIMUND, QLD**

From time to time, there is much ado in RECORD about music in our church life and worship. One only has to go to camp-meetings to realise we are mostly fragmented in our approach to this problem. If we all humbled ourselves and adopted J S Bach’s approach to music, we might give harmonious glory to God!

Bach said, “All music should have no other end and aim than the glory of God and the soul’s refreshment; where this is not remembered there is no real music but only a devilish hubbub.” He headed his compositions with the initials “J J”—*Jesus Juva*—which means “Jesus help me.” He ended them “S D G”—*Soli Dei gratia*—meaning “To God alone the praise.”

If Bach is right, there is no second choice as to who we will serve with our worship music.

**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.

## Positions vacant

▲ **Human resources director**—*Seventh-day Adventist Church (Pacific) Ltd (Lae, Papua New Guinea)* is seeking a Human Resources director to oversee and provide support services in regards to personnel and employment matters within the Papua New Guinea Union Mission. For more information, please visit the South Pacific Division Human Resources website at <<http://hr.adventistconnect.org/>>. All applications, including your CV, 3 work-related referees and the contact details of your church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (Pacific) Limited, Locked Bag 2014, Wahroonga NSW 2076 Australia; email: [chr@adventist.org.au](mailto:chr@adventist.org.au); or fax: (02) 9489 0943. Applications close **August 13, 2008**.

▲ **Departmental assistant**—*Greater Sydney Conference (NSW, Australia)* is seeking to fill the full-time position of departmental assistant for the Communication, Health and Children's Ministries departments, commencing immediately. The successful applicant will be creative, well organised and self-motivated, with an eye for detail and the ability to work to deadlines. It is essential that the applicant have highly-developed communication skills, computer skills in Microsoft Office, and competence in the Adobe Creative Suite is desirable. The successful applicant needs to be able to organise and assist with events, as well as coordinate the production of *Intrasyd* and other newsletters. This position is open to Australian residents only. For further information, contact the general secretary, Pastor Michael Worker, 4 Cambridge St, Epping, NSW 2121; email <[michaelworker@adventist.org.au](mailto:michaelworker@adventist.org.au)>; or phone (02) 9868 6522. Applications close **August 11, 2008**.

▲ **Corporate Health Services Coordinator**—*Sanitarium Corporate Health Services (Pyrmont, Sydney, NSW)*. Sanitarium is seeking a suitably qualified physiotherapist and/or dietitian to grow its corporate health services on a full-time basis. Specific responsibilities will include the expansion of the corporate health client base, managing key corporate client relationships, coordinating individual and group employee programs, and the supervision of staff and management of the department. Additional qualifications in management, marketing or business, as well as experience in corporate health or OHS would be well regarded. Communication skills, confidence in judgment, motivation and organisational skills, as well as support for the values of the Sanitarium are necessary. Apply online at <[www.sanitarium.com.au/company/employment.html](http://www.sanitarium.com.au/company/employment.html)> or send resume to Group Human Resources, Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre NSW 2252. Applications close **August 15, 2008**.

▲ **Registered nurse, level II**—*Melody Park Adventist Aged Care (Nerang, Qld)* are looking for an experienced registered nurse to take up a permanent position. The applicant will need to be experienced in aged care assessment, and care plan design and review. We utilise a user-friendly electronic documentation system and training will be provided to the successful applicant. Employees receive opportunity for salary packaging, and ongoing professional support and development. Registration with the QNC and a current police check are mandatory. Please submit resume attention: Care Manager, 261 Gilson Road, Nerang, Qld, 4211, email <[info@melodypark.com.au](mailto:info@melodypark.com.au)> or fax (07) 5557 1700. Applications close **August 15, 2008**.

▲ **IT Manager**—*Seventh-day Adventist Church (Pacific) Ltd (Lae, Papua New Guinea)* is seeking a qualified and dedicated Information Technology manager to oversee the information systems for the Papua New Guinea Union Mission. For more information, please visit the South Pacific Division Human Resources website at <<http://hr.adventistconnect.org/>>. All applications, including your CV, 3 work-related referees and the contact details of your church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (Pacific) Limited, Locked Bag 2014, Wahroonga NSW 2076 Australia; email <[chr@adventist.org.au](mailto:chr@adventist.org.au)>; or fax (02) 9489 0943. Applications close **August 22, 2008**.

For more employment options go to  
[hr.adventistconnect.org](http://hr.adventistconnect.org)

ADVENTIST  
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## Anniversary

**Davis**, Allan and Dorothy (Dot, nee Underwood) were married on 5.5.1958 by Pastor Jack Hankinson in Brisbane's Central church, Qld. Both bridesmaids were present as the couple celebrated their golden wedding anniversary at a luncheon in Murwillumbah, NSW. It was a wonderful time to reminisce with 140 of their friends and family, who came from near and far. They have two children, Lyndel and Peter, and six grandchildren. Allan and Dot have worked for the Church in Cooranbong, Warburton, PNG and Fiji, as well as other places as volunteers. To mark this

special occasion, they requested that donations be made to the Adventist Aviation Services in PNG and over \$A3500 was sent to PNG for the running of the new plane.

## Weddings

**Boucher**—**Lim**. Nicholas Boucher, son of Gregory and Lorraine Boucher (Tumbi Umbi, NSW), and Barbara Lim, daughter of Say Yam Lim and Veng Hoa Pom (Cabramatta), were married on 27.4.08 in the Erina church, Erina.

*Alan White, Bruce Manners*

**Gamborg**—**Peak**. John Hardy Gamborg,

son of David and Annie Gamborg (Krokstadelva, Norway), and Rowena Jane Peak, daughter of Brian Arthur Peak (Bribie Island, Qld) and Aileen Peak (deceased), were married on 11.7.08 in the Pine Rivers church, Brisbane.

*Bob Possingham*

**Karmaniolos**—**Branster**. Michael Karmaniolos, son of Steve and Maria Karmaniolos (Wallsend, NSW), and Nicole Jade Branster, daughter of Terrance Branster (Gold Coast, Qld) and Beverley Bernard (Sunshine Coast), were married on 4.5.08 in the Greek Orthodox church of St Demetrius, Hamilton, NSW.

*Lionel Smith*

**Popa**—**Popa**. Florin Popa and Lia Popa were married 2.7.08 in Natalie's Restaurant, Mitcham, Vic.

*Morrie Krieg*

## Obituaries

**Berkeley**, David William, born 8.2.1949 at Young, NSW; died 13.6.08 in the family home at Brightwaters. In November 1971, he married Nerice Tucker in the Avondale Memorial church, Cooranbong, NSW. He is survived by his wife (Brightwaters); and his children and their spouses, Sean and Cara (Gold Coast, Qld) and Aletia and Kenneth Hilderbrand (Coffs Harbour, NSW); and his three grandchildren. David was a well-respected electrician with 40 years in the trade. A quiet accomplisher with a high work ethic. Recently he worked in the Adventist Retirement Village and was greatly valued by the seniors. A loyal, active member of Avondale Memorial church. He was unwell for the last 18 months and was extremely brave throughout his illness. He will be greatly missed by family and friends. We all await the Resurrection morning to see David again.

*Adrian Craig, David Blanch  
Sean Berkeley*

**Boucher**, Azaria Lorraine, born 26.4.08 premature in Gosford District Hospital, NSW; lived for about an hour. She was surrounded by family, close friends and much love during her short life. She is survived by her parents, Nicholas and Barbara Boucher.

*Bruce Manners*

**Epps**, Grace Madeline (nee Johnson), born 30.8.1912 at Spotswood, Vic; died 28.6.08 in Brisbane, Qld. On 22.12.1934, she married Henry (Harry), who predeceased her on 22.12.07. She was also predeceased by her son, Don Johnson, in 1997. She is survived by her daughters and their husbands, Carol and Carl Stoneman (Melbourne, Vic), Denise and Les King (Buderim, Qld), Gloria and Tony Kuyder (Perth, WA), and Antonette and Glenn Mattingley (Brisbane, Qld). Grace by name, gracious by nature and always extending grace to others. Grace was a tiny woman, who gave a big picture of Christlikeness. We will miss her hugs while she rests in Jesus.

*Mark Pearce, Bob Possingham*

**Fletcher**, Pastor Austin George, born 22.1.1928 in Singapore; died 2.6.08 in the Adventist Aged Care Facility, Cooranbong, NSW. On 12.3.1951, he married Elaine Smith at Hamilton. He was predeceased by his brother, Winston. He is survived by his wife (Cooranbong); his children, Colin (Perth, WA), James (Sydney, NSW), Allan (Auckland, NZ), and Laura Olsen (Sydney, NSW). Pastor Austin graduated in 1949 and engaged in public evangelism and church pastoring in Victoria, WA, NZ, South Africa and NNSW. From 1980, he taught theology at Avondale College for six years. He was an erudite, fluent and inspirational teacher, who stayed abreast of current scholarship and was firmly grounded in the authority of the Scriptures. He was a friend to many. He never wavered in his faith in the great themes of the Bible that climax in the second coming of Christ and looked forward to the day of resurrection. Even so, come Lord Jesus.

*Adrian Craig, Max Hatton  
Lionel Smith, Ray Smith*

**French**, Marjory Lucy, born 17.10.1920 at Birmingham, England; died 24.6.08 at Nowra, NSW, from a sudden stroke. She came to Australia when she was six years old. She was predeceased by her husband. She is survived by her daughters, Dianne Keevers (Windsor, NSW) and Marion Powell (Melbourne, Vic); her grandchildren, Leanne and Christopher Keevers, and Ken, Clayton, Serena and Scott Powell; and her great-grandchildren. Marjory was a singer for the Lord, both in church and community activities. She looked forward to her Lord's return, and is sadly missed by her family and her church family.

*Cyril Brown*

**Gidley**, Dr Victor Noel (Vic), born 7.10.1935 at Auburn, NSW; died 8.7.08 at Mapleton, Qld. In 1958, he married Patricia Potts, who predeceased him in 1998. In 1999, he married Jean Harris from South Dakota, USA. He is survived by his wife; his daughter and her husband, Kerry and Ian Ellis (Newman, WA); his son, Chris (China); and his two grandsons, Jaiden and Joshua Ellis. Vic had been very active for decades in the cause of Indigenous ministry throughout Australia and, more recently, in health ministry with his wife, Jean, by introducing the CHIP program (Coronary Health Improvement Project) to Australia and New Zealand. Glowing tributes to Vic's Christian character and professional competence were given from many church leaders, and others in Australia and abroad. Dr Hans Diehl, founder of CHIP International, accurately described Dr Vic Gidley as "a prince among men." He will be sadly missed by many until the Resurrection day.

*Joseph Webb, Mike Brounhill*

**Giza**, Elizabeth, born 14.5.1917 at Osowno, Poland; died 26.6.08 in Adelaide, SA. On 9.10.1948, she married Stanislaw.

*Jan Pollock*

**Lane**, Irene, born 8.10.1924 at Devonport, Tas; died 8.7.08 in the Cabrini Hos-



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## August 29-31, 2008

pital, Malvern, Vic, after a short illness. In 1948, she married Frederick, who predeceased her in 1965. She is survived by her children. Irene was a faithful member of Burwood church for many years and will be missed by all. *John Chan*

**Mau,** Doreen Hope, born 29.4.1924 at Armidale, NSW; died 3.7.08 at Sandford, via Mackay, Qld, after a long illness. On 10.5.1946, she married Cyril at Glen Innes, NSW. She was baptised in 1953 at Mackay, Qld. She is survived by her husband (Mackay); her sons and their families, Graeme and Dorinda (Mackay), Drs Terry and Luba (Brisbane), and Ian and Denise (Brisbane). Hope was a faithful church member, being assistant treasurer for 30 years, as well as other positions. She won top district trophies in golf and tennis. Above all else, hers will be the crown of life, bestowed by our Lord Himself. *David Lamb, Neil Peatey*

**Ogg,** Audrey Patricia, born 17.4.1928 at Kadina, SA; died 18.6.08 in Gosford Hospital, NSW. On 26.2.1948, she married Pastor Cecil Ogg at Avondale College. She was predeceased by her son, John, in 2004. She is survived by her husband (Cooranbong); and her daughters and their husbands, Yvonne and John Willmot (Gosford), and Ronda and Ian Salmon (Kempsey). Audrey was a dedicated, committed and faithful minister's wife, running many projects at church. Life for Audrey was an adventure. She was a prime mover, a visionary, a lady of decision with an entrepreneurial disposition. Audrey was generous, soft-heart-

ed and loved music. She loved Jesus and awaits the Resurrection morning. *Adrian Craig, Claude Judd, Stuart Tipple.*

**Osmond,** Steven Philip, born 15.3.05; died 5.12.07, drowning tragically. Darling surviving twin son of Philip and Jennifer; brother of Tim and Andrew; and grandson of Ross and Desiree. "Under His Wings" until that glorious Resurrection day. *Phil Laus*

**Smith,** June Helen (nee Dobson), born 23.6.1933 at Marrickville, NSW; died 5.7.08 in Sydney Adventist Hospital. She is survived by her husband, John; and her two sisters, Rhonda Walker (London, UK), and Valerie Miller (Batemans Bay, NSW). Helen first commenced her working life in the nursing profession and later in the publishing industry, where she was able to utilise her special organisational abilities. While enduring a number of health issues in the last few years of her life, she continued to live her faith. She now awaits that glorious Resurrection day and the call of the Lifegiver. She will be sadly missed by her family and friends. *Barry Wright*

**Webster,** Harvey, born 6.5.1922 in Western Australia; died 29.6.08 in Sherwin Lodge. On 21.12.1944, he married Zena, who predeceased him in 1996. He is survived by his children, Lyn Davis, Cherylene Gunter, Kerry Sidney, Gary, Murray and Del Shannon. Harvey had four great loves: his Saviour, his wife, his children and his church. He coveted little else than this. *Gary Webster, Lynn Burton*

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