

RECORD

August 30, 2008

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Hosts Robyn and Pastor Chester Stanley (left) interview Wendy and Pastor Justin Lawman as part of The Most Important Sermon, one of 11 series produced by "Project Hope—Australia."

TV "Project" shares Hope with the world

RINGWOOD, VICTORIA

Eleven series of Australian-produced programs will be coming to Hope Channel's broadcast schedule around the world after six weeks of filming "Project Hope—Australia." The joint venture between Hope Channel and the Australian Union Conference (AUC) has seen church leaders, pastors and members working together to create the programs at an adapted studio at Jumbunna Lodge in Victoria's Yarra Valley.

"I like to think of 'Project Hope' as a type of evangelistic program," explains Kاندus Thorp, executive director of "Project Hope." "Traditionally, as Adventists, we

have our regular city-wide programs, with a specific date and length—and it comes and goes. 'Project Hope' follows this model, so we have a specific date for it and we engage production teams. But at its conclusion, instead of an evangelist having come and gone, we now have contextualised programming that has life for years on the Hope network."

Pastor Chester Stanley, president of the AUC, says Hope Channel approached the AUC about hosting "Project Hope" late last year. "The AUC has been responsible for uplinking Hope Channel in Australia

(Continued on page 4)

MISSION PROJECTS INCLUDE:
Relocating Fulton College
Finding Your Partner in Mission

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Offerings to fund mission partners



So many people around us have been hurt in the name of religion.

We, the objections

WHETHER WE LIKE IT OR NOT, we—at least in a general sense—are among the most common objections to Christianity. By *we* I mean Christians ourselves—and our sad histories of wars, crusades, abuse, hypocrisy, meanness, prejudice, fear and self-serving. Perhaps it isn't so different from the general history of our world and our societies but it shows darker in contrast with our claims and calling to be God's people in this world. Even non-believers seem to expect us to do better.

Almost inevitably, a conversation about religion with a non-Christian will eventually arrive at this objection. And while the big, dark spots of Christian history will often be mentioned, the personal experiences are more strongly felt—or the negative experiences of someone they care about. It may be a traumatic memory from a church-run boarding school, a family rift sparked by religious differences, a Christian who ripped them off financially or some kind of abuse from a religious leader they had trusted. So many people around us have been hurt by or in the name of religion.

Our first reaction to such objections is to say something like, "Well, we're different. We're not like *those* Christians." It's something I've found myself beginning to say—and have tried to stop myself.

In researching his book, *Rapture Ready: Adventures in the Parallel Universe of Christian Pop Culture*, journalist Daniel Radosh regularly encountered this kind of response

when interacting with various Christian artists, salesmen and church members. He describes one prominent Christian author going to "such an effort to distinguish himself from those *other, really crazy, Christians*." This repeated response did not impress Radosh—and it probably isn't as convincing as we think it should be in our conversations with friends and neighbours.

It is an inadequate response, first, because it isn't true. In so many ways, we are like "those Christians." To varying degrees, we have similar histories of prejudice, abuse, hypocrisy, meanness and self-serving as any other human organisation. The veneer of "Sabbath best" barely covers many tragic and disappointing stories. This does not mean we are satisfied with being that way, and that action is not being taken and safeguards put in place to reduce the risks of these kinds of behaviours—but nonetheless, they are part of what we are. To argue otherwise simply adds dishonesty to our other failings.

In *Blue Like Jazz*, Donald Miller tells of an outreach venture on a secular university campus in which a group of Christian students set up a confessional booth. When a visitor enters, the Christian humbly asks them to accept their confession and apology on behalf of Christianity. In their planning, they explain their confession: "We are going to confess that, as followers of Jesus, we have not been very loving; we have been bitter, and for that we are sorry. We will apologise for the Crusades, we will apologise for televangelists, we will apologise for neglecting

the poor and the lonely, we will ask them to forgive us, and we will tell them that in our selfishness, we have misrepresented Jesus." Apology seems a better first response to these objections to Christianity.

But the response of trying to distance ourselves from "those Christians" also falls short because it so quickly dismisses the real pain that person feels in connection with our faith. We want them to listen to us without us first listening to them. When these people object to the faith we might be trying to share with them, they are not necessarily rejecting the good news we hold dear, so much as the religion they have seen and experienced. We need to learn to listen better—and then we might be better able to share something that will be received as good.

We also need to remember that while we see important differences between Christian groups and denominations, few people outside Christianity appreciate or understand the variations in beliefs and practices. They only see Christians who are different if they actually *see* people who are different.

This is about living our faith in real and practical ways: "Be careful how you live among your unbelieving neighbours. Even if they accuse you of doing wrong, they will see your honourable behaviour, and they will believe and give honour to God when he comes to judge the world" (1 Peter 2:12, NLT).

Nathan Brown



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

Mission offerings fund mission partner work

WAHROONGA, NEW SOUTH WALES

Mission projects selected by conference partners will feature in camp mission programs during the 2008/2009 financial year. Building on the growing relationships developing between most conferences and the mission partners, the South Pacific Division (SPD) has decided to allocate 50 per cent of this year's mission offering funds to projects within the partner missions.

"This opportunity will help strengthen the ties that are already developing and give our members specific projects they can raise funds for within the partner conference," says director of Adventist Mission for the SPD Pastor Ray Coombe.

He reports there have already been a number of positive exchange visits between several of the Pacific partners, and now some churches and schools are identifying specific partners within the relationship.

Island visitors from the partner missions will, in some cases, attend conference camp meetings and regional meetings this year, to promote the needs of their mission and share stories of church growth and evangelism.

"This partnership program is bringing a new connection between our church in

Australia, New Zealand and the island fields, and is increasing interest in mission," says SPD general secretary Pastor Lawrence Tanabose.

Not all missions have identified the specific details of their projects for the year yet but Morobe Mission is hoping to provide much-needed accommodation in Lae for their single ministers; the Fiji Mission hopes to develop a TV/video production facility to complement their successful radio and Hope TV ministry; and Vanuatu Mission has identified building developments at the Kwataparen Junior Secondary School on Tanna island, and a district director's house and office on Malekula. The Solomon Islands Mission is looking for funds to help operate their medical yacht, which takes health outreach teams to island communities, and Kiribati Mission are planning to purchase a PA system for youth evangelistic outreach.

"These are very exciting mission projects that have a specific local focus," says Pastor Coombe.

Some of these projects will provide further opportunities for members in the partner conference to be involved in fly 'n' build visits and other "follow-up" contact.

"I hope it will give renewed meaning and focus to our camp mission offerings,"

says Pastor Coombe.

The other 50 per cent of the offerings collected this year will go to assisting the SPD in funding the relocation of Fulton College. With the land-lease dispute and other problems, the Trans-Pacific Union Mission chose to relocate the college and restructure the educational program. A site has already been chosen for the college ("Fulton College finds potential new site in Fiji," News, July 19).

SPD president Dr Barry Oliver says, "The relocation provides a providential opportunity to develop a university campus in Fiji for what will be part of a unified tertiary system in the Pacific. It's a huge project that will require much finance over the next few years, and we're looking for strong support from church members."

Dr Barry Hill, director of Adventist Education for the SPD, says, "Fulton has been a vital part of our integrated tertiary education system in the Pacific and, as a new campus, it will continue to train key leaders and church workers."

A new mission offering pledge card has been designed for use at camps this year, which features the current projects and gives members opportunity to contribute by credit card charge, cheque or pledges, as well as by a cash offering.—**RECORD staff/Ray Coombe**



◆ **Royal Oak church, NZ**, has decided to step up their **health ministry**, with a team of more than **30 people** training to become proficient in using simple remedies popular around the world and practised by alternative practitioners. Modalities such as massage, chair massage, hydrotherapy and charcoal have been taught. Already patients are coming to

the church and receiving treatments by the students, under **Pastor Daniel McKibben's** (a former professional massage therapist) close supervision. The church is going to advertise on the "Choose Life" sign the NNZC Health Department has sponsored, and in the local media. Irene Marsters is also running the "Sit and Be Fit" program, while the church also runs a clinic for pain and injuries, a Quit Now program and other health seminars. All these programs will be self-funding while providing an effective tool to reach people.—**Daniel McKibben**

◆ On July 31, **NED** visited **Prescott Primary Northern, SA**, accompanied by **Clyde Heath**, a former manager for NASA Engineering for the Shuttle Program and once the Spinning Top World Champion. NED, a life-sized cartoon figure, is designed to encourage students to become "**Champions for Christ**" by developing a godly character and academic excellence. The NED show combined yoyos and audience participation with solid biblical



instruction, to teach students how to develop three valuable characteristics involved in becoming champions at school and in life. NED stands for: Never give up, Encourage others and Do your best. A NED ZONE has been set up at school for students to practice their yoyo skills during recess and lunch but they were encouraged to practice the NED motto every moment of every day.—**Tim Borgas**

TV “Project” shares Hope with the world

(Continued from page 1)

and New Zealand because we believe Hope has tremendous possibilities for nurturing the church, as well as evangelism. Having invested so much in Hope, we saw this as an opportunity to expand its interest and impact in this part of the world.”

“Project Hope” has previously been conducted in Zambia, Kenya and the Philippines, with a number of Spanish series recently filmed in California and plans to visit Bulgaria later this year. As well as a cost-effective and contextualised way to produce content for Hope TV’s seven current channels, these “Project Hope” shoots are planned to demonstrate that good quality programming can be made with multi-million dollar studios and emphasises training local volunteers.

“The team spirit we’ve had here in ‘Project Hope—Australia’ with our volunteers has been great,” says Mrs Thorp. “I’ve been really impressed because people have taken their vacation time to be with us. I’m excited about the fact they’ve captured the mission and wanted to be involved.”

“I would like to see this as a catalyst in opening the eyes of people around Australia—both technical and creative people—to be able to make programs that will be able



Hope TV’s Kandus Thorp (left) talks with children on the set of *God’s Storytellers*, one of the Australian series produced by “Project Hope.”

to contribute to the wider church,” adds Pastor Stanley. “A number of conferences have already begun to establish media units, so I see this as just the beginning of something that will continue to grow and develop. We have so much talent in our church and I think the sky’s the limit as to what we can do in the future.”

Mrs Thorp reports that some AUC leaders were initially hesitant about getting involved, “because everybody is kind of reticent about getting on TV.

“But I really appreciate them being willing to step out of their comfort zone personally,” she adds. “Then to make the time as church administrators to say, ‘This is a priority for my ministry at this time.

This is an opportunity God has given me and I’m going to find the time to plan for this.’ So I’m excited they did that, and I think they’re pretty excited about the project.”

She says she has been impressed with the depth and spirituality of the programs produced in Australia. “Not only are the people here in Australia going to love seeing their own people but I think what has been presented here is going to be a blessing to many other people around the world,” she reflects. “I think people are going to be surprised by what they see—and that’s good.”

With the remainder to commence in the new year, the first series from “Project Hope” is planned to begin screening in October. *The Most Important Sermon* is hosted by Pastor Stanley, with his wife, Robyn, and features interviews with 13 pastors—and a number of their wives—from around Australia, as background to preaching one of their favourite sermons.

Pastor Stanley also hosted a series titled *Amazing Stories of Amazing Grace*, so might his TV experience prompt a career change? “I’m not lining up at Channel 9,” he says. “It’s been all very new for us but an interesting, albeit nerve-racking, experience. We have learnt some new skills—but I think I’ll keep my day job.”—**Nathan Brown**



◆ On August 1, **Avondale School, NSW**, sent a team of Year 9 and 10 students to participate in **Newcastle University’s Science and Engineering Challenge Day**. It was the seventh year Avondale has supported the program. Tough competition meant Avondale slipped from the second place position it maintained for the majority of the day to finish fourth. Neverthe-

less, it was a commendable result for the school, which pleased Science teachers **Tim Allan** and **Chris Gordon**. Divided into groups, the students worked to complete a number of problem-solving, creative and applied activities. These included building a sailing boat, which was tested for speed over a number of time trials, designing a hovercraft that aimed for optimum speed and ability to cover rugged terrain, and various communication challenges. The students enjoyed the hands-on elements of science and engineering.—**Susan Rogers**

◆ With a briefcase too heavy to carry, **Diane Jackson** enlisted the help of one of the students to bank the money. As the teacher-coordinator for **World Vision** at **Longburn Adventist College, NZ**, Ms Jackson was thrilled that the students raised **\$NZ10,382.80** during Term 2. With creative projects, like car washes and sausage sizzles, in addition to individual students’ fundraising, LAC finished in the top 30 schools in New Zealand for funds raised. LAC students always get involved and enjoy the process. Senior students join a World Vision leadership camp at the

beginning of the year, where they are enthused and given ideas for fundraising at individual schools.—**Julene Duerksen-Kapao**

◆ At the **Adventist Schools Victoria** annual conference in May, inaugural awards were presented to teachers demonstrating excellence in their teaching practice. The award initiative was developed to recognise the exceptional efforts of two full-time teachers in Adventist Victorian schools. **John Minett** (right), of **Gilson College, Taylors Hill**, won the award for a new teacher with less than two years experi-

DAYS AND OFFERINGS: ◆ AUGUST—SIGNS MONTH

NZ churches pray and help struggling communities

MANUKAU, NEW ZEALAND

On August 2, churches across New Zealand united in prayer for families struggling financially due to rising costs of fuel prices, mortgages and rent in the country.

The New Zealand Pacific Union Conference (NZPUC), who initiated the National Day of Prayer, also urged churches to find practical ways to reach out to their local community and help.

North Harbour Adventist church in Auckland responded by appealing to members to donate supermarket food vouchers or non-perishable food items.

“We will be donating all food received to the Salvation Army for distribution to needy families,” says church member Althea Hanna.

In Christchurch, the speaker at St Martins Adventist church, Ruth Matthies, integrated prayer time into her talk on the Book of Mark, where Jesus fed 4000 people.

“It was very appropriate to stop the sermon at 11.30 am, ask the congregation to get into groups of two and three, and pray for the economy, the government decisions, and those who find it difficult to manage finan-

cially,” says Ms Matthies. “It was a special morning and there seemed to be a lovely atmosphere when a whole congregation comes together in prayer like that.”

The National Day of Prayer also provided Pastor Craig Gillis, president of the South New Zealand Conference, with an opportunity to connect with young people at the church’s youth rally at Pascoe Park.

“I invited the young people to divide into threes to pray,” says Pastor Gillis. “I asked two young boys, who looked too cool, to pray with me. I offered to pray, feeling that they were not going to feel comfortable to pray themselves. However, after I finished my prayer, one after the other, these two young guys prayed the most sincere and beautiful prayers, on the behalf of the poor and suffering of the world. I was greatly humbled and encouraged.”

Although the National Day of Prayer is now over, the NZPUC is continuing to appeal to churches to find ways to continue to help and care for their local communities.

“Our communities need to see and experience the love of Jesus and this is a perfect opportunity to share it with them,” says Pastor Jerry Matthews, president of the NZPUC.

—Melody Tan



ence for 2007. **Tony Robinson** (left), also of Gilson College, was also teacher of the year for 2007, the award given to a teacher with more than five years experience.

—IntraVic

◆ At his recent 90th-birthday celebrations at the Putaruru Information Centre, NZ, Tirau church head elder **Maurice Smith** was given

a community service award by South Waikato mayor **Neil Sinclair**. Mr Smith has been a long-time volunteer with both St John’s Ambulance and the Putaruru Information Centre. He first became involved with St John’s in the late 1940s. Mr Smith was on St John’s committee and became president in 1962, serving in this position for a remarkable 38 years until 2000. Mr Smith has also been the friendly face of Putaruru for many visitors, working in the information centre since its inception in 1994. He still regularly takes shifts at the information centre and says he is happy

to continue. The church also threw a surprise celebration for Mr Smith, complete with a luncheon, a cake and a presentation showing highlights of his life from the age of four.—Pauline Downing/ South Waikato News

◆ According to **Tony at Advent Planet**, a new UK-based social networking site for Adventists, the site has recently been given supporting ministry status by the General Conference, so while they operate independently, they nevertheless support the beliefs and values of the Adventist Church.

City2Surf runners raise funds for ADRA

SYDNEY, NEW SOUTH WALES

Almost \$A5000 was raised for the Adventist Development and Relief Agency (ADRA) Australia on August 10 in the *Sun Herald* City2Surf in Sydney. The ADRA team had 45 supporters, an increase of 15 from the previous year.

“It’s just great to see even more people stepping up for the poor in this way,” said ADRA Australia’s donor relations officer Matthew Siliga, who also participated in the run. “Distance is a measure of poverty because a lot of the world’s poor have to travel huge distances just to access things like clean water, food, health care and education. Participating in something like the City2Surf means that, in some small way, we are connecting with their struggle.”

Greg Dawick from Sydney raised more than \$A1000 and a group called Hope People collectively raised almost \$A1200 for ADRA Australia.—Candice Jaques



Some of the ADRA runners.

Their goal is to see like-minded individuals from all over the world connect to share their faith experiences and gain encouragement from each other’s journeys. The site provides opportunities for connecting with “buddies” in the Adventist church for networking, chat and the like. In addition, the site is full of useful resources for Adventists, including Christian music reviews, Christian radio streaming, sermon outlines, church management software and ideas for women’s ministry.

More @ www.adventplanet.com

First baptisms on Wallis Island

WALLIS ISLAND

For what is believed to be a first in the history of the Seventh-day Adventist Church in the South Pacific, six people have been baptised on Wallis Island, a small island in the Pacific Ocean.

Church development director for the New Caledonia Mission, Pastor Jean-Noel Adeline, and a team of six, first started sharing Adventist beliefs with the people of Wallis Island in December last year (“Adventist message heads to Wallis Island for the first time,” News, June 7). The outreach effort was made possible with Global Mission funding.

The baptisms, held on July 20, were performed by Pastor Jerry Matthews, president of the New Zealand Pacific Union Conference (NZPUC).

“The moment was so solemn and joyful at the same time that, as the candidates came out of the water, a Wallisian song that we liked to sing came out spontaneously from the small crowd who witnessed the event,” says Pastor Adeline.

Seven more people have since expressed their intentions to be baptised. For Pastor Adeline, the baptisms were a miracle performed by God. Intense local opposition had seen the group referred to as a sect and



(From left to right) Pastor Jean-Noel Adeline with the baptismal candidates, Pastor Jerry Matthews and Pastor Patrice Allet, president of the New Caledonia Mission.

“wolves in sheep’s clothing.” Some followers were threatened with the loss of jobs if they persisted in attending Adventist meetings. Almost all of the 10,000 inhabitants on Wallis Island are Roman Catholics, and Protestantism is rarely practised or welcomed.

“With the amount of pressure and persecutions during these past four months, at times I wondered if there would be any baptismal results,” says Pastor Adeline. “I praise and thank God for what He has begun here in Wallis, especially in the lives of these six dear souls.”

Pastor Adeline, however, acknowledges that “baptism is only the beginning of the Christian walk with the Lord,” and appeals to church members across the South Pacific to pray for the group that has begun in Wallis, who will now be cared for by Pastor Fredy Taputu.

—Melody Tan

San Snax celebrates 35 years of service

WAHROONGA, NEW SOUTH WALES

The Sydney Adventist Hospital’s snack bar, San Snax, is celebrating its 35th year of operations this year. San Snax is staffed entirely by volunteers from the San Help Team. Money raised by the snack bar goes back into funding medical equipment and other resources for the hospital. Last year, it raised \$A158,539 for the hospital.

The longest-serving San Snax volunteer is Nan Pryor, who has worked there for the past 34 years. She was motivated to help by the care given to her mother when she was a patient at the hospital. “My mum was sick and she got such wonderful responses from the nurses,” she says. “I was very grateful that they gave her the attention they did.”

Mrs Pryor says of the cafe, “It’s a place where you really feel appreciated. People come up to you and say, ‘Nice to see you!’ It’s a really good place to be.” The biggest change she’s seen has been the growth of the hospital, as well as the change from San Snax being a basic snack bar to a modern eatery.

The San Help Team currently has 384 members, who volunteer in various roles within the hospital.—Hornsby Advocate

◆ **Adrienne Townsend** accepted the oath of office and was officially sworn as the first Seventh-day Adventist woman to serve as an active duty chaplain in the United States Navy on July 24. Lieutenant Junior Grade Townsend said her four years as associate dean of women at Andrews University, US, prepared her for chaplaincy and called her new post a “huge mission field,” where she could minister to similarly-aged young people. She holds a Master of Divinity degree from the Adventist Theological Seminary at Andrews, and brings

a background in education and psychology to her new position. Lieutenant Christopher Carmichael, a Navy representative from the Navy Officer Recruiting Station in East Lansing, Michigan, presented Lieutenant Townsend with her presidential appoint. Once stationed, her duties will include leading worship services, providing counselling and visitation services, and performing ceremonies such as weddings and funerals.—ANN

◆ After thousands of Ukrainians lost their homes to severe flood-

ing, the **Adventist Development and Relief Agency (ADRA)** is distributing food and personal items to more than **1300 survivors**. Torrential rains hit western Ukraine last month, leading government officials to call it the worst storm in a century. The region is suffering from the after-effects of heavy rains that the Ukrainian Ministry of Emergency reports covered more than **40,000 homes** and thousands of acres of farmland.—ADRA/ANN staff

◆ Charity certainly doesn’t begin at home at a cathedral

where priests have banned beggars from their grounds. Clerics put a sign saying “**No begging**” on the door of the church in Sfantul Gheorghe, central Romania, after claiming they had been swamped by spongers. **Father Sebastian Parvu** said: “We used to get scores of beggars hanging around outside every time there was a mass. It’s not allowed anymore.” “It doesn’t seem a very Christian thing to do. These people need help,” said one parishioner.—Ananova

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

Parliamentary secretary visits ADRA Australia

WAHROONGA, NEW SOUTH WALES

The Australian government's parliamentary secretary for International Development Assistance, Bob McMullan, MP, visited the office of the Adventist Development and Relief Agency (ADRA) Australia on August 12 as part of his engagement with non-government development organisations.

Mr McMullan spent an hour with ADRA Australia staff and board members, discussing issues relevant to international aid. "I'm here to listen and respond to the issues that agencies want to raise," Mr McMullan told staff. "The Australian government is now making decisions about what its international aid program will look like in five years, so this is an important dialogue. There is no better time for aid agencies to raise and discuss issues with us."

Mr McMullan explained the government's immediate focus on three key areas of international aid, before answering questions from staff and board members. The three areas of particular interest to the Australian government are a review of its relationships with non-government organisations (NGOs), a commitment to increasing the federal aid budget from 0.3 per cent of gross national income to 0.5 per cent by 2015, and an increase in community engagement in international aid issues.

The increase in the government's international aid budget may also see an increase in funding to non-government agencies, such as ADRA Australia. "Although we



Parliamentary Secretary Bob McMullan, MP, (centre) discussed the Australian government's plans for international aid with ADRA Australia staff, including CEO Jonathan Duffy (left) and International Program director Harwood Lockton (right).

haven't formally decided to, we are looking at giving more funding to NGOs," said Mr McMullan. The Australian government currently gives 4 per cent of its aid budget to Australian-based NGOs.

The AusAID-funded Church Partnership Program (CPP) in Papua New Guinea (PNG), which partners with seven Christian denominations including the Adventist Church to deliver health and education services to communities in need, was also discussed. "We acknowledge that a lot of service provision happens through churches," said Mr McMullan. "The CPP in PNG has been very successful by all accounts. We're interested in seeing if this model can be replicated." ADRA Australia partners with ADRA PNG and the Papua New Guinea Union Mission as part of this project.—*Candice Jaques*

More @ www.adra.org.au

New weather station now online

COORANBONG, NEW SOUTH WALES

An automatic weather station (AWS) built by the Bureau of Meteorology on Avondale College's Lake Macquarie campus is now operational.

The station measures temperature, humidity, rainfall, air pressure, and wind speed and direction each hour. It is located in a paddock on the southeast side of the campus, near an existing station.

The existing station is one of two already

located on the campus. One contains a standard manual rain gauge, measured by Dr Howard Fisher, dean of the Faculty of Arts and a senior lecturer in geography, at 9 am each day. The other contains a solar-powered automatic rain gauge, which transmits a signal via radio waves to the bureau as part of the state's flood-warning network.

Dr Fisher says having an AWS on campus is good for the college. "If I were a student, I'd be impressed," he says.—*Brenton Stacey*

More @ www.avondale.edu.au

The Shed becomes a church

YALLAH, NEW SOUTH WALES

On June 21, after nearly 10 years of operation, The Shed church plant became a church. South New South Wales Conference president Pastor Bob Manners and conference secretary Pastor Norm Hardy led out at the service to officially recognise The Shed's new status.

Past and present church members and pastors attended on the day, which included an afternoon presentation of photos and discussion by Ross Chadwick, former pastor of The Shed. Pastor Chadwick was integral to the establishment of The Shed, as he set up an area of a warehouse he was using for a second-hand furniture business to house the church plant.

Ray Whitehead, a founding member of the church, says, "The main focus of The Shed company was to reach out to the unchurched in the community, while being a user-friendly place of worship, following the basic Adventist and biblical principles. Within a year of its establishment, 70 people were attending regularly, 60 per cent of whom weren't Adventists."

The church moved five times in its first five years, which saw a decline in membership. However, the church is now settled in the Heininger Hall Dapto Ribbonwood Centre. Under current pastor Murray Thackham, the church has begun to grow again and conducts regular outreach programs.

Pastor Rangi Eiao was recently appointed to assist Pastor Thackham, and they both hope to plant more churches in the southern Illawarra area.—*RECORD staff/Ray Whitehead*



Some of The Shed's original band members provided music for the day.

Adventist–Muslim conversations

BY WILLIAM JOHNSON

THE WORLD OF ISLAM IS CHANGING before our eyes as Muslim leaders reach out in dialogue to Christians and Jews. Seventh-day Adventists are increasingly involved as invitees and are themselves initiating conversations with Muslims.

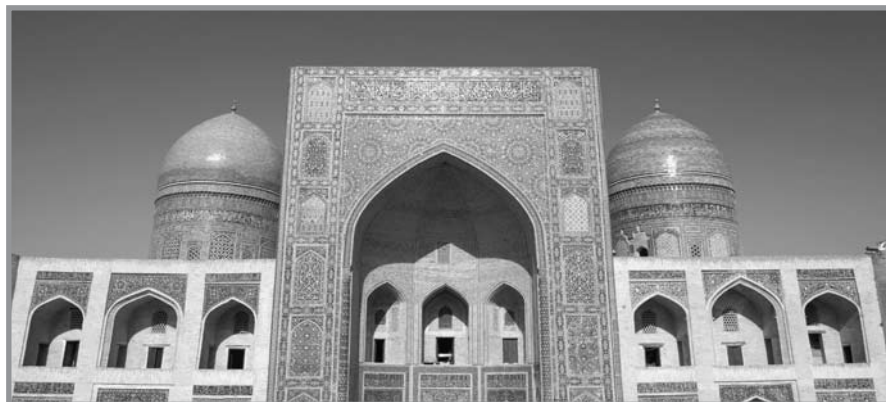
Why would Adventists wish to be involved in these developments? And why would Muslims, given the large number of Christian bodies, be interested in meeting with a comparatively-minor player in the Christian scene? The answers to these questions give insights into the rapid changes taking place.

From the Adventist side, the reasons for our engagement are simple. They boil down to one word: mission. We are a world faith, with a distinct identity and mission—to declare God’s character and help prepare a people for the soon return of Jesus Christ. Likewise, Islam is a world faith, with followers not only in countries stretching from Morocco to Indonesia but increasingly in the traditional Christian bases. Today, some five million Muslims live in France, representing 10 per cent of the population. In the United States, Muslims number around 10 million.

Almost anywhere on the face of the globe, Adventists and Muslims occupy the same ground. Muslims are our neighbours, not just followers of a far-off religion. As servants of the Lord Jesus Christ, it is incumbent on us to interact with Muslims on all levels, from the neighbour next door to official contacts.

For many years, the Adventist Church has engaged in conversations with representatives of other churches. These encounters have resulted in much good, as stereotypes have been broken down and misunderstandings on both sides have been removed. On the Adventist side, a great benefit has been the dropping of the false designation of our church as a “cult” or “sect.”

I have been involved in these interchurch conversations for more than 20 years and am convinced they are of significant value. I have also become persuaded that in all such



meetings, we should present our distinctive beliefs graciously but clearly, winsomely but honestly, holding back nothing that we stand for. To attempt to curry favour with the other party is to mislead and invite both short- and long-term disaster.

Whether our conversations are with other Christians or with followers of other religions, our purpose is to have a genuine, mutual recognition of who we are—and we ourselves can best state that—the values we seek and hold high, and why we seek the open scene and not obscurity.

These new conversations present us with new challenges. Muslims tend to paint all Christians with the same brush: in both lifestyle, as pork eaters and alcohol drinkers; and in geopolitical stance, as pro-Israel and anti-Arab. A major goal for Adventists is to show and explain that we are not just another Christian denomination; our lifestyle is similar to Muslims in key areas; and we are an international, global community of faith whose agenda is not driven by the winds and directions of secular politics. We also want to convey that our convictions about religious freedom—a topic of keen interest to Muslims in some countries—leads us to encourage leaders of all nations to permit adherents of minority faiths to build places of worship and assemble together.

While the differences of belief between Adventists and Muslims—particularly over the person and work of Jesus Christ—are major and are not to be dumbed down, there are significant points of contact that invite dialogue. Among these are the high regard we each have for holy writings; be-

lief in creation rather than evolution; the expectation of and preparation for the Day of Judgment; the Second Coming of Jesus Christ; and belief in prophetic messengers. Thus, Adventists have openings for fruitful conversations with Muslims that other Christian churches do not.

Recent developments

For many years, Adventists have been involved in cooperative endeavours with Muslims. In the Kingdom of Saudi Arabia, the Loma Linda University heart team rendered much-appreciated service and Loma Linda still maintains contact through extension courses offered within the country. Likewise, in Afghanistan, Adventist medical work has a long history and, through Loma Linda personnel, plays a major role today.

In addition to such practical demonstrations of Adventism, the church set up an Institute for Adventist-Muslim Relations. Its representatives have quietly spread the knowledge of who we are and what we stand for in the Islamic world.

One of the first Muslim initiatives for dialogue in recent times originated in the state of Qatar, on the Persian Gulf. For six years in succession, the Ministry of Foreign Affairs and the Department of Sharia Studies at the University of Qatar has sponsored an International Conference on Interfaith Dialogue. For the most recent meetings—in 2007 and 2008—Adventists have been invited to attend, with all expenses paid, and present papers.

With the release of the open letter, “A Common Word,” on October 8, 2007,

signed by 138 high-ranking Muslim clerics and leaders, the pace of interfaith engagement has accelerated. Now “dialogue” seems to have become the buzz word. The Vatican has set in motion ongoing conversations with leaders of Islam and the major Christian denominations, plus bodies like the World Council of Churches are meeting to decide their response to the invitation given in the open letter.

Ten days after the release of the open letter, the Adventist Church sent a reply to its framers, applauding their initiative and indicating our willingness to engage in dialogue with Muslims. When a joint Christian-Muslim meeting of scholars met at Yale University in July this year, an Adventist was invited to join the group of 140 assembled for discussions. Likewise, when King Abdullah of the Kingdom of Saudi Arabia called a meeting to plan the international interfaith dialogue that convened in Madrid, Spain, July 13-15, an Adventist was included among the invitees.

In the United States, we have established a relationship with the Islamic Society of North America, the largest Muslim organisation in the US. The General Conference hosted a meeting with their representatives at the church’s headquarters, and Adventists and Muslims cooperated in a joint Health Expo at the group’s annual convention. Some 40,000 people attended the gathering.

Larger initiatives lie just ahead. We have developed an excellent relationship with the directors of the Royal Jordanian Institute of Interfaith Studies, based in Amman, Jordan. The first of a series of official conversations has been planned for the near future.

This is just the beginning. The world of Islam is vast, diverse and changing fast. Impelled by mission, we need to engage Muslims in many different parts of the world. Whenever and wherever the Lord opens a door of opportunity, we must move ahead without delay. **R**

Dr Johnsson will be chairing the forthcoming conference “Understanding Islam from a Christian perspective” at Avondale College from January 18-22. For more information or to book, contact Avondale College on 1800 991 392 (freecall in Australia) or +61 2 4980 2222 or visit <www.avondale.edu.au/uic>.

William Johnsson is assistant to the General Conference president for interfaith relations, based in Silver Spring, Maryland, USA.



Ivan Bliznetsov

The bends in the road

BY MAXINE SUTCLIFFE

TAKING A DEEP BREATH OF FRESH, COUNTRY air through the open car window, I finally felt the stress of city traffic being purged from my body. No more acrid city smells—only freshness mingling with the occasional sweet smell of newly-harvested hay. Blaring horns replaced with quiet, except for the swishing of my car tyres on a wide, newly-sealed country road.

All that was visible was what I could see in my headlights—the road ahead of me, with sporadic glimpses of shadowy trees and farm buildings just off the side of the road. Laughing aloud at the absolute freedom of having this road to myself, my foot barely eased from the accelerator as I flew around another bend in the road.

As the exhilaration gradually settled and my laughter eased, I started thinking about the bends in the road. How I confidently drove around them, believing the unseen road was there and had not been washed away in floods, or obstructed by a roaming animal or broken-down vehicle. This “blind” faith kept me driving, although I

had never driven this road before.

On the other hand, I have difficulty having faith in God and following Him at times. This is despite having His Word as my guide—like a road map—and having so much previous experience of His Presence and leading in my life.

My lack of faith in God—Who has always been there for me—disappoints me. Throughout the rest of my journey, I reminisced on the many times God has

My lack of faith in God—Who has always been there for me—disappoints me.

been there for me, and all the answered prayers. Mulling over the “unanswered” prayers and times I didn’t know where God was sent my thoughts to He-

brews 11, and the men and women of faith who died trusting God, in spite of not yet receiving the things promised.

Speaking with God, I asked for His forgiveness for my doubts and for continued guidance. I don’t need “blind” faith—He has proven Himself to me over and over—I just need faith. **R**

Maxine Sutcliffe writes from Castle Hill, New South Wales.

Christ's plea

BY GLENDA AMOS

WATCHED AS THE SUNLIGHT CARESSED YOUR CHEEK

And I gently whispered your name.

I wanted to hold you and speak of My love,

And the journey we'd travel that day.

But you looked at the clock and mumbled and groaned
Of the thought of the day to begin.

You snuggled back under the covers and sighed,
"I really just want to sleep in!"

Your mind drifted off into dreamland once more;
I tried to remind you again

That I loved you and wanted this moment of time
To give you the strength to begin.

The thought was dismissed by the dream in your head,
You softly snored on in bliss.

Till the jangling of time crashed in on your dream
And you leapt from your bed with remiss.

"I shouldn't have slept late!" Ten minutes to go—
Grabbed your towel, to the shower at speed,
And on with your clothes, a swallow of food—
"Where's the folder of work that I need?"

And then as you fled from the house in a hurry,
You glimpsed Me beside you in care.
Your conscience awakened, you yearned for My touch,
But you didn't have time for the prayer.

Later you mumbled as you drove down the street, "I'll spend some
time later—

Just stay with me, Lord. I'll make it up to You soon.
I'll sit and we'll chat. I listen and learn.
I just don't have the time—as I turn."

You frown and you mumble at the driver in front,
You shrug off my touch of sweet peace.
You're harried and anxious, frustrated and mad
But I long to speak words that bring peace.

So I stay with you through the day's panic and haste.
I speak to you often throughout;
But your mind is not present, not centred on Me,
Your faith is not strong and you doubt.

The day at last ends, I long for that time
To help you untangle the knots:
The worries that grew, the frustrations that mock,
They'd go if you'd cling to the Rock.

And what of that promise of time spent with Me?
The TV went on with a switch.
The news was depressing, the show spoke of sin.
Your heart's door closed—I couldn't come in.

I stood there and pled but you heard not My voice,
And at last when you readied for bed.

I thought I would have you all to Myself
But you mumbled and climbed into bed.

I cried as I watched you fall swiftly asleep.
I had stayed by your side all the day,
But spurned and rejected, unheeded and heard.
Instead you had walked your own way.

I had pled for a moment to enter your life;
You'd left me right out of your day.
When a portion of time, at the day's start,
Would have given you strength for the way.

O, how I long to embrace you, you see,
To enter your life with My power;
To give you the strength to face what you would,
The wisdom to live every hour.

To have you listen and hear My sweet voice
As I speak of the way to walk in;
To know of the strength that is waiting for you
To resist the temptations to sin.

So now as you sleep, I stay guarding you still.
My voice is yet speaking in love.
I ask for a union, so close and so sweet,
A linking to power from above.

And so, my dear friend, keep your eyes open wide,
Your ears attuned to My voice.
I said, "I won't leave you" but, oh, how it hurts
To be there—but not heard or embraced.

I wait for the time when we'll walk hand in hand,
When you'll lovingly answer My call.
When you'll hold me so close and listen and heed,
When you'll cling and avoid the pitfalls.

I want you! I need you! I died—don't you see—
I rose and ascended on high.
It was for your friendship, your life that I paid
This price so that you would draw nigh.

I want a relationship, deep and secure.
You're my son or my daughter, you know.
I carry the scars on the palms of my hands,
So that you will respond and love grow! **R**

Glenda Amos writes from Woodrising, New South Wales.

“No other mediator but Christ”

BY PAUL PETERSEN

LAST MONTH'S WORLD YOUTH DAY and the visit of Pope Benedict to Australia put renewed focus on the Roman Catholic Church. Along with many others, I witnessed well-behaved groups of young Catholics seeking spiritual renewal, and representing and promoting high moral values. As have so many others, I have learnt to appreciate sincere Christian Catholics and, at times, admire their dedication to unselfish service.

To ignore the many positive traits and the fact that Catholics, just like Adventists, are humans—some troubled, some being blessings—would be completely unjustified. Yet to be ignorant of the main differences between a Protestant Adventist perspective, and the system of beliefs and practices within the Papal Church would be equally devastating. So let me, in this era of kindness and tolerance, which I appreciate, nevertheless make an attempt to highlight the systemic differences between Protestant and Catholic Christianity.

A previous article in RECORD (“What’s the difference?” Feature, August 23) focused on one important aspect—justification by faith. Let me highlight another aspect intrinsically linked to the Protestant understanding of justification and salvation. This aspect may be encapsulated in the phrase “no other mediator than Christ” and has huge implications for theology, as well as for personal and corporate spiritual life. It cuts to the core of many central and, at times, hot topics in today’s discussion, such as the authority of Scripture, the nature of Christ, the heavenly sanctuary, the office of the Church, ordination and priesthood.

The Reformation takes off

In many respects, the Protestant Reformation was sparked by attempts to provide funding for the building of the Church of St Peter in Rome. Indulgence “shares” were promoted on an unprecedented scale. Marketing arguments played on fear and superstition. Pay your money, help your deceased grandad move quicker through purgatory. Such appeals fell on willing ears

because this way of thinking was an integral part of the religious culture. The Prince of Sachsen, Frederik the Wise, who became the protector of Luther, paid priests to offer the mass 24 hours a day to secure the eternal fate of his nearest and dearest.

But Martin Luther was appalled. He had found the gospel through studies of Psalms and Romans. The righteousness of God by which we pass the final judgment is the merciful acts of God for our salvation. It is found in Christ on the cross. We are, therefore, saved and live our Christian lives by faith in Jesus. Accordingly, anything or anyone coming between the believer and God will destroy the gospel. To claim you could pay not only your own way through purgatory but also speed up the process for deceased loved ones was nothing but sheer paganism.

Nailing his 95 thesis against the indulgence scheme on the door of the castle church in Wittenberg was Luther’s official response—an invitation to enter into a public discussion of the issue. But it was the subsequent development of arguments that caused both Luther to be banned from the church and the reformation to take off.

When challenged that the pope himself favoured the indulgence sales, Luther appealed to a general council. When asked what to say if such a council should also support the scheme, Luther had to state that not even an official church council had the right to decide what was contrary to the gospel of the Bible. Taking this position as a consequence of his understanding of justification by faith cost Luther his



membership of the Roman Church.

The issue was one of authority. To Luther, the Catholic Church usurped the authority that belonged to the Bible alone, and created a set of beliefs and practices where the ordained priesthood came between the believer and God.

The theological basis

The system was based on the concept of ordination. It was—and still is—claimed that the bishop of Rome, through Peter and his successors on the Papal seat, received a special authority transferred to all ministers when ordained. This authority,

or indeletable imprint, enabled the ordained priesthood exclusively to facilitate the actual presence of Jesus in the bread and wine of the mass.

Thus the sacrifice of Jesus was repeated. The ordained priesthood had the power to exclude from or include people into the kingdom of God. Similarly, the authority of interpreting the Bible was invested in the teaching office of the church, represented by the pope. The access of the individual believer to God and His Word was restricted. The blessings of God only reached the believer through the human channels of the church and its ordained priesthood.

“By Christ alone”

The Reformers, on the contrary, maintained that there is no other mediator between God and human beings than the one person who is both fully God and fully human—Jesus Christ. All His blessings are mediated through a relationship of trust, initiated and created by God through Word and Spirit. They believed in “by faith alone.” But more than that, because of the emphasis on full access to God in Christ for the believer, the battle cries also included

Through faith in Jesus, the believer has full access to God and is able to receive the blessings of the Holy Spirit in his or her life.

“by grace alone,” “by the Bible alone” and “by Christ alone.”

No sacrifice but Christ. No other priesthood in the Christian era than Jesus, our High Priest in the heavenly sanctuary. Blessings from God to the individual believer not restricted by human channels. Through faith in Jesus, the believer has full access to God and is able

to receive the blessings of the Holy Spirit in his or her life.

In the present religious climate of the early 21st century, this is still relevant. The attempt to create structures of authority within the church, which makes the blessings from God to the believer dependent on human channels and ordained priesthood, is still leading many into temptation. Even many Protestants are eager to establish offices of teaching with an authority of their own, independent of and, therefore, in the end above the Word of God.

“No other mediator than Christ” was a central Protestant theme during the Reformation and it is part of the Seventh-day Adventist heritage as well. And in a religious world where the Virgin Mary is celebrated and almost worshipped as a channel to God, and where phenomena around the veneration of her, as well as many other only-human figures, attract those seeking spiritual renewal, it is so much more important to continue the reformation, to point to Jesus as our Heavenly High Priest and only mediator, and to assure everyone who obeys the Word of God that, through faith in Jesus alone, they will find salvation. **R**

Paul Petersen is field secretary for the South Pacific Division, based in Wahroonga, New South Wales.

Record Roo



Hi kids!
After Jacob had lived at his Uncle Laban's place for a while, he asked if he could marry Laban's youngest daughter, Rachel. What did Jacob offer to do for Laban so that he could marry Rachel?

Bible Text

Jacob was in _____ with _____ and said, "I'll _____ for you for seven _____ in _____ for your _____ Rachel."
Genesis 29:18

Spot 2 the Same

Can you find two pictures of Rachel the shepherdess that are exactly the same?



Answers: picture 1 and picture 2 are exactly the same.

Refreshing reading

JEFF CROMBIE, SOUTH KOREA

I enjoyed the three feature articles in the August 2 issue of RECORD. I thought the writing was excellent and the way they presented their topics was refreshingly different.

“God with a mother’s face” used interesting stories and powerful imagery to call us to action. And the true-life accounts in “In the land of not yet” and “The saddest funeral” touched us with sadness and tragedy at the loss of Tyson and Pop, while reminding us of the hope we have.

And although this “blessed hope” is dear to our hearts, such cliches were not used by the featured writers, which is one of the reasons these articles were truly refreshing.

Editorial role

DESRE NIKOLICH, NSW

I was inspired by the article “Use publishing for mission, Adventist editors told” (*Adventist World*, RECORD, August 9).

It’s ironic that editors face the challenge of isolation when they, in fact, create a sense of solidarity and strategic vision with the written word. Publications create a sense of community, being the voice, ears and pulse of the church community.

I see it as the editors’ role to inspire readers with stories and thoughts that stimulate the heart and the mind; to paint a picture of mission, inspiring us both individually and corporately to extend our concept of community beyond the church by embracing our broader community. To me, this positive use of their influence challenges our church culture to an outward, rather than inward, focus.

Not when but Who

RON MCGRATH, WA

In Matthew 24, the disciples asked Jesus, “what will be a sign [singular] of Your coming and the end of the age?” Jesus gave them numerous signs [plural] as indicators of His advent, including the very pertinent sign in verse 14, “This gospel of the kingdom will be preached in the whole world

as a testimony to all nation, and then the end will come.”

However, their question is answered in verse 30: “At that time the sign [singular] of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.” It seems the signs of Christ’s coming is His actual coming.

The emphasis is not on “when-ness,” “soon-ness” nor “quickness” of the Second Advent but on the need to “keep watch”

Publications create a sense of community, being the voice, ears and pulse of the church community.

and “you also must be ready” (see verses 42-44). This is also the message in Chapter 25 with the parable of the ten virgins. They were all “Adventists” and they all slept but they were not all ready when the bridegroom came at an unexpected time. “Therefore keep watch, because you do not know the day or hour.”

When I became an Adventist Christian 60 years ago, it wasn’t because of the prophecies of Daniel or Revelation, or the “soon-ness” of Jesus’ coming. It was because Jesus loved me, forgave me and saved me, and is coming again (sometime) to give me my eternal reward.

I was born to die forever and I was born again in Christ to live forever. When He comes is not so important. That He is coming again is the promise on which my faith depends.

Splitting laws?

CASEY WALKER, QLD

The law in Scripture and particularly on the issue of clean and unclean foods is contentious. However, unlike some of the authors of recent letters (see “Kind of laws,” Letters, July 19), I feel it’s dangerous to split the law up into smaller, more manageable pieces.

Who is to say where the divisions lie? One person may see laws of cleanliness (for example, touching dead things) as ceremonial, whereas another may consider it a health-based law, and therefore still important. If you went back to biblical

times, they would’ve had a problem with splitting the law. Would not the original hearers have seen all the law as a means for pleasing or getting closer to God?

So what should we do with the law if we consider it is all one? Take Paul’s approach. The Christian is now free to eat what he or she wishes (see 1 Corinthians 10:23-30)—“Everything is permissible—but not everything is beneficial” (verse 23).

The law—in its entirety—was trumped by the cross. This is why keeping it doesn’t save us; the grace of God through Jesus

does. But that doesn’t mean we should completely abandon it. Parts of it are still beneficial. Deciding which is between you and God—and your reading of Scripture. Try Matthew 22:34-40 for starters.

However, if you still wish to use the clean and unclean list as a guide, make sure you go all the way and refrain from eating any blood or fat (see Leviticus 3:17). Kosher only.

A fishing story

HENRY HIGGINS, NSW

I was interested by the *Adventist World* article “Is fish safe to eat?” (RECORD, July 12). I have been a fisherman and eaten fish from rivers, lakes and ocean shores all my life.

I recently saw a TV program and newspaper articles warning people not to eat the big fish, because they are too high in mercury and are more likely to carry other chemicals.

They mentioned tuna, mackerel, shark, stingray and others. But every fish mentioned was “unclean,” as defined in the Old Testament. Surely, God knew what was best for us.

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

▲ **International Development Internships—Adventist Development and Relief Agency (ADRA) Australia** is seeking expressions of interest from recent International Development or Social / Human Science graduates considering a career in international development. ADRA Australia supports community development programs in a number of African, Asian and Pacific countries, and wishes to place three interns in partner ADRA offices for 2009/10. Applicants should have previous experience in a cross-cultural environment and / or significant volunteer experience, and a demonstrable commitment to ADRA's mission, values and goals. Applicants must hold an Australian or New Zealand passport. For more information, visit <www.adra.org.au/getinvolved/careers.htm>. Applications close noon **September 12, 2008**.

▲ **Church Pastor—Lord Howe Island.** The Seventh-day Adventist Church (Greater Sydney Conference) Limited is seeking suitable applicants for the position of church pastor, Lord Howe Island. Based on Lord Howe Island, the role involves pastoral care of the church and ministry to the local community. The position is for commencement in December, 2008, or January, 2009, subject to negotiation. This position requires a commitment to the teachings, values and mission of the Seventh-day Adventist Church. Pastoral experience is desirable. For more information, or to apply, please contact Pastor Michael Worker (02) 9868 6522 or email <michaelworker@adventist.org.au>. Applications close **September 22, 2008**.

▲ **Positions—Karlundi Aboriginal Education Community Inc (Meekatharra, WA).** Male and female dorm supervisors—4 positions (1 immediately); manual arts teacher—woodwork (0.5 FTE)/general maintenance (0.5 FTE); motor mechanic teacher (0.5 FTE)/general maintenance (0.5 FTE); secondary teachers—boys and girls (2 positions); sport and recreation officer, able to qualify as pool manager (available now); primary teacher. Karlundi is an independent, SDA-affiliated boarding facility catering for Indigenous students from K to 12. It is situated 55 kilometres north of Meekatharra in central Western Australia. Salary package includes subsidised housing with salary sacrifice. For more information, visit <www.karlundi.wa.edu.au> or contact the CEO or principal on 08 9981 2000, email <ceo@karlundi.wa.edu.au>. Your CV with 3 work related references should be sent to The CEO, PMB 6, Meekatharra, WA 6642. Australian residents only to apply. Applications close **December 31, 2008**.

For more employment options go to
hr.adventistconnect.org



Anniversaries

Dixon, Laurie and Betty (nee Trotter) of Tumby Umbi, NSW, celebrated 60



years of marriage on 22.6.08, with family and friends. Children Paul, Mike (via phone from Kosovo), Helen and Susan thanked their parents for their love and example. Friends paid tribute, recounting many amusing stories, and praised the couple for their leadership as patriarch and matriarch of Erina church.

Jones, Len and Margaret, recently celebrated their golden wedding anniversary at Narrandera with 150 friends and relatives. The couple was married on 14.6.1958 at the Presbyterian church, Leeton. In 1964, Len and Margaret were baptised into the Narrandera SDA church by the late Pastor Frank Slade, and are still members there. Currawong is still the home of the Jones family, where they have resided for the whole 50 years.

Patterson, Brian and Irene (nee Tasker), were married in Hastings church, NZ, on 22.5.1958 by Pastor HC Murch. The couple met when Irene was a trainee

teacher at the former Ardmore Teacher's Training College, Auckland, and Brian was a student engineer at the neighbouring Auckland University. Irene has taught most of the 50 years since marriage. Now living in retirement in Hamilton, the couple returned to Hastings to celebrate their anniversary at a luncheon with family and friends. Five members of the original bridal party had their photos taken outside the old church, as they had done 50 years earlier. Their three sons, Mark (Eight Mile Plains, Qld), Ross and Keith (Hamilton, NSW) came to celebrate, as well as Irene's six brothers and sisters. Pastor David Tasker, now at the AIIAS, Philippines, who also attended the celebration was the five-year-old page boy at the wedding.

Robson, William (Bill) and Barbara (nee Hargreaves) celebrated their 50th wedding anniversary with a surprise luncheon, provided by their church family at Rangiora church, SNZ, on 21.6.08. It was exactly 50 years ago to the day since they were married by Reverend Willing at the Shirley Baptist church, Christchurch. They became Adventists in 1967, and have been faithful and hardworking members of Rangiora church since 1971. As their children Leigh, Debbie and Craig, and their families, are scattered and were unable to be there for the day, the church women were delighted to do something special for them in gratitude for the many years of support they have given their church family.

Volunteers!

Volunteer Associate Pastor—Margaret River, WA. A volunteer pastor is required for a unique opportunity to work in Margaret River. Volunteer to commence work in 2009 for a minimum of one year (longer negotiable). Accommodation provided at no cost and living expenses negotiable. For more information, please contact Pastor Mark Ellmoos on 0400 550 116, (08) 9751 3195 or Lyn Price (02) 9847 3275.

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For more positions, check the web on
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Wahroonga

Celebrating 50 years in the current church building

November 29, 2008

A warm invitation is extended to everyone who has been part of the Wahroonga Church family over the past 50 years. Renew friendships. Enjoy fine music, great speakers, thanksgiving and celebration.

We'd like to meet everyone with a special connection with our Church: pastors, members, teachers, preachers, brides and grooms, family and friends.

Sabbath School, Divine Service and Marquee Lunch, followed by a Thanksgiving Service and dedication of the refurbished and enhanced pipe organ.

50Years@WahroongaSDA.org.au

spirit blessed many. She went to her final rest confident of the Resurrection day.

Claude Judd, John Lee

Weddings

Depena—Lemus. Rody Depena, son of Ramon and Zunilda Depena (Dominican Republic), and Monica Lemus, daughter of Manuel and Mirna Lemus (Huntingdale, WA), were married on 26.6.08 at Huntingdale. *Edgar Reyes*

Obituaries

Basham, Eva (nee Dixon), born 14.3.1918 at Ashfield, NSW; died 20.7.08 in the Alton Villas, Cooranbong. On 3.11.1940, she married Richard Henry Basham of Young, in the Ashfield church. She was predeceased by her husband in 1984. She is survived by her daughter and son-in-law, Cheryl and Colin Standish; her grandchildren, Nigel and Alexandra (all of the US); and her brothers, Frank and Laurie Dixon. An immigrant from Leeds, UK, Eva embraced Adventism at the age of nine, along with her family, after attending a mission conducted by Pastor JW Kent. For many years, Eva and Richard were the pillars of Woolahra church in Sydney, later attending the Erina church.

*Rex Cobbin, Ron Evans
Colin Standish*

Bland, Ethel (nee Baynes), born 21.11.1915 at Christchurch, NZ; died 6.8.08 in Avondale Aged Care Facility, NSW. She is survived by her husband, Gordon; her three adopted children; her three grandchildren; and her three great-grandchildren. In addition to rearing 3 children, Ethel worked for over 40 years in various positions and locations. She was only 13 years of age when commencing work at the Christchurch SHF factory, where she spent 16 and a half years. She also served with distinction in other branches of the company in NZ. Later, she served 22 years at the "SAN" in Sydney in various departments. In recent years, she was a faithful member and helper at Wahroonga church. She loved her Lord, her church, her family and her garden. Her friendly smile and helpful

Gunter, Lyle David, born 16.9.1956 at Yallourn, Vic; died 4.7.08 in the Sir Charles Gairdner Hospital, WA. He is survived by his wife, Eden (Kenwick); his parents, Pastor Harold and Lety (WA); and his brothers and spouses, Ken and Lyn (Lesmurdie), and Warren and Cher (Canada). All our lives we'll miss you, forever you'll be in our hearts because we love you so. The family thanks everybody for their support and prayers. *Edgar Reyes*

Herrick, Ethel Amy (nee Rogers), born 11.10.1916 at Plymouth, England; died 6.8.08 at Narragin, WA. On 19.9.1936, she married Arnold (Fergie) Herrick, who predeceased her on 8.4.01. She is survived by her son, Bob (Boddington); her daughters, Betty Attwell (Bunbury), Marion Robins (Boddington) and Pauline Johnson (Leonora). Peggy was a quiet achiever, who always listened and did not complain. She loved the Lord and awaits His return. A cremation service was held at Bunbury. *Robert Kingdon*

Lane, Jesse Maude (nee Gane), born 1920; died 17.6.08 at Caloundra, Qld. She was married to Bob, who predeceased her. She is survived by her son, David, his wife, Annie, and their children; and her great-grandchildren. She was also predeceased by her brother, Bill, and will be sadly missed by her family as well as by her sister, Margaret, and brother, Alva. Many will remember her as a teacher at both Wahroonga and Burwood Adventist schools. She now rests peacefully, awaiting the Resurrection. *Barry Gane*

Plane, Jeanette Marie (nee Douglas), born 29.5.1952 at Kurri Kurri, NSW; died on 6.8.08 in Muswellbrook Hospital. She is survived by her parents, Reginald Douglas (Cooranbong) and Jean Speers (Cooranbong); her husband, Graeme (Muswellbrook); daughter Megan, and Andrew (Muswellbrook); and grandchildren Jessica, William and Emily. Jeanette was the eldest of five sisters, who were all at Avondale Cemetery where

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she was laid to rest. She was married in the old "Village Church" Cooranbong in 1970, and spent her working life in office administration and TAFE Teaching, having graduated with a Bachelor of Education from Charles Sturt University. Her valuable contribution to the Muswellbrook church over the last 18 years, willingly serving in many areas, was a testimony to her vibrant faith and her clear expectation to be with Jesus on the Resurrection day.

*Sid Griffith, Afi Tuaoi,
Clive Nash*

Sommerfeld, Grace Constance (nee Britten), born 16.8.1913 at Fremantle, WA; died 28.7.08 in the Avondale Adventist Aged Care Facility (Cooranbong, NSW). On 30.1.1939, she married Charles and together, they ministered and taught in New Zealand, Fiji and Australia, before retiring to Morisset in 1971. Pastor Sommerfeld predeceased his wife in April, 1999. She is survived by her daughters, Donna Madigan and Dr Joanna Sommerfeld; her four grandchildren; and four great-grandchildren. Grace long exemplified the lifestyle and values so precious to Adventists.

Bruce Manners, Arthur Patrick

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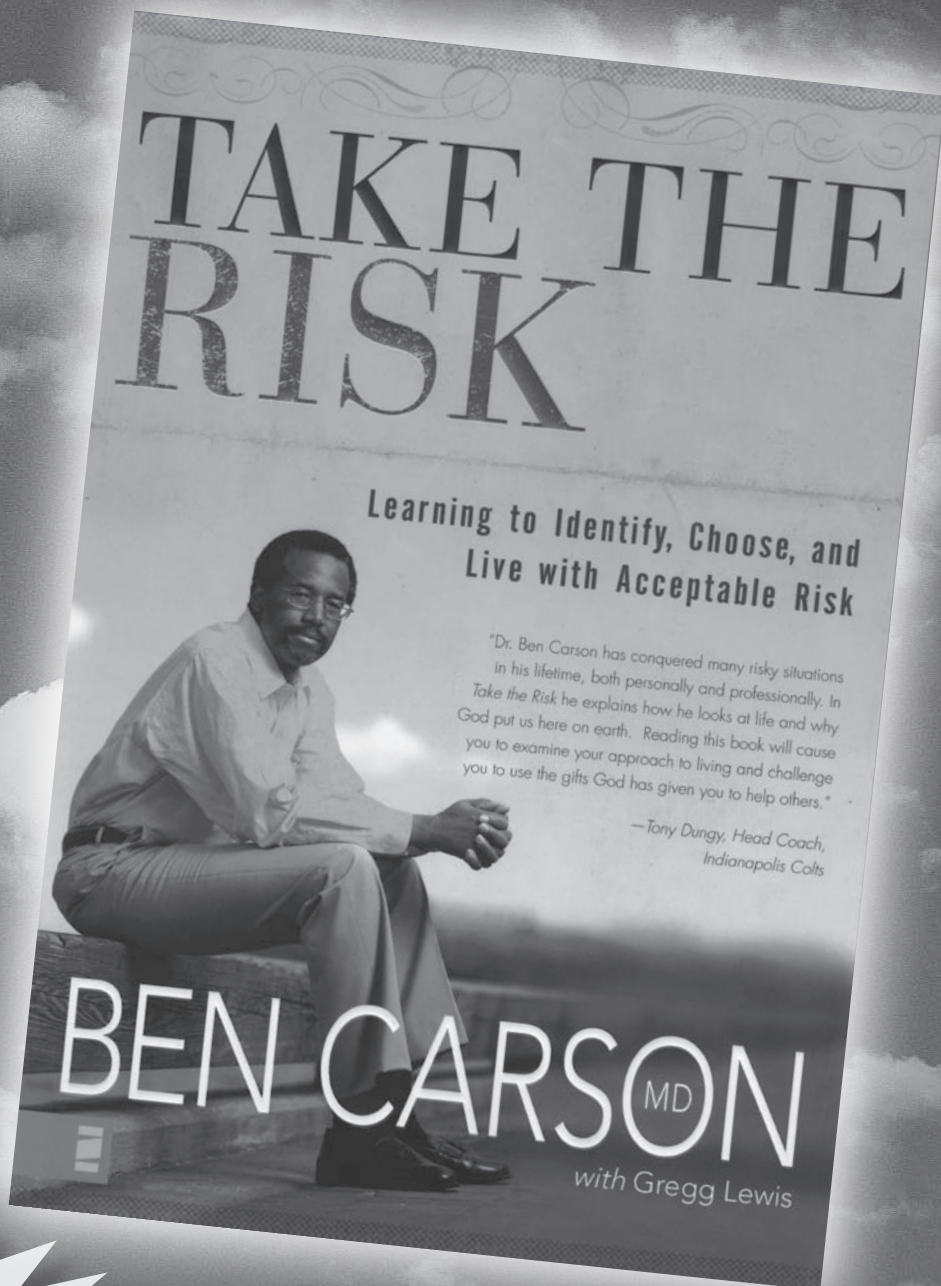
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