

RECORD

March 21, 2009

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Tithe envelopes for children have been launched in French Polynesia, with the aim of encouraging children to be careful with their time and money.

Tithe envelopes launched for kids

PAPEETE, TAHITI

At the beginning of March, tithe envelopes for children were launched in French Polynesia. The envelopes are printed with black-and-white pictures children can colour in.

The envelopes were launched as part of a five-night training program on children's ministries, held in Tahiti in late February. Training was also provided on how to best use the envelopes to connect children with the messages they emphasise.

Kylie Ward, director of Children's and Women's Ministries for the New Zealand Pacific Union Mission, says the ready-to-colour images teach children how to be

careful with their time and money, and to give something back to God.

"We were thinking about doing children's tithe envelopes and one of the ladies in the accounts department said 'Why would you do that? The kids will just scribble on them.' And I thought, 'Hey there's a good idea. Why don't we make them so the kids can scribble on them?'"

"We created three different designs, each to emphasise a different aspect of stewardship. The first emphasises that we bring our tithe to church, the second that when you give money to the church, it goes to help

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Floods destroy PNG church



We are seeing the rise of this “army of youth” the prophet wished for.

For the sake of our youth

WORSHIPPING AT MY LOCAL church recently, I was blessed by a meaningful and inspirational worship service, led by a number of youth and teens. In the announcement time, the young people promoted four service trips to Cambodia and Thailand planned for the end of the year, for which they are hoping to raise \$120,000. As I listened, my mind drifted to the hundreds of Adventist young people around Australia and New Zealand who selflessly give their time and resources to be the hands and feet of Jesus in communities in their homeland, as well as other needy parts of the world.

A few weeks earlier, I was invited to make a presentation at an evangelistic training event in Sydney, attended by 830 young people from around Australia. One had to be there to sense the devotion, passion and self-sacrificing spirit of these young people for their church and its mission.

We are seeing the rise of this “army of youth” the prophet wished for—an unconventionally radical army for Jesus. But the question that I have been pondering is: *How can we, as leaders and parents, catch up and keep up with, as well as sustain, this renewal in spirituality and mission among our young people? Do we have what it takes?*

On another occasion, I was in court in support of one of our young people who had found himself in trouble. Summing up the case before the sentencing, the judge observed, “The defendant grew up in a Seventh-day Adventist environment, where

religious dogma was more important than love and rules took precedence over caring concern.” These words went straight to my heart. While we are not excusing the wrong decisions our young people make, we cannot escape the fact that they receive their first impressions of Jesus and His kingdom from us. I left the courtroom troubled.

While we have defined ourselves as “people of the Book,” and recognise the central place doctrine and the study of Scriptures have in the life of the church, we have assumed that a doctrinal focus, in and of itself, brings about transformation in the lives of its members. Unfortunately, this is not necessarily the case. The church can be made up of many informed and conformed members who are yet to be transformed. Many among us can explain aspects of our beliefs but are not growing in reflecting the image of Christ in relationships with one another and the wider community.

The problem is that if the transformation offered by Jesus is not experienced, we may be tempted to replace it with pseudo-transformation. Instead of experiencing increasing measures of love and joy that proceed from the transforming presence of the Spirit, we will focus on external behaviours religious people exhibit to feel they are different from the non-religious.

A strong “informational” approach to Scriptures—gathering and comparing biblical texts to formulate doctrines and prove our teachings—has not always been accompanied by the “formational” approach—the

meditation of Scripture where God speaks directly to our hearts. The neglect of meditation has often resulted in a lack of transformation, causing a measure of dissonance between belief and practice.

The place and purpose of meditation upon Scripture is established in the first Psalm: “Blessed is the man . . . [whose] delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers” (Psalm 1:1-3, NIV).

The study of Scriptures and meditation are complementary. A balanced interplay between the two approaches is necessary. If the study of the Word is the entry point into the text, meditation beckons us to enter into that deeper encounter with the Word. By entering this, we are shaped toward wholeness in the image of Christ.

Our starting question was “How can we catch up with, keep up with and sustain this renewal among our young people?”

Part of the answer lies in a renewed openness to the transforming reading of His Word. Our young people deserve to see the reality of the God’s kingdom in the lives of those who are urging them toward salvation and service. Let us commit to this for the sake of our youth.

Gilbert Cangy
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South Pacific Division



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

SNZ sees “first fruits” of outreach

CHRISTCHURCH, NEW ZEALAND

After two years of planning, prayers and preparation for a major evangelistic effort in Christchurch the “first fruits” of the outreach program were seen on February 25, according to Pastor Craig Gillis, president of the South New Zealand Conference (SNZC).

“It was the highlight of a month-long program when 25 people were baptised as a profession in their new-found love of Christ and their commitment to God’s body of believers,” says Pastor Gillis. “Nine others were accepted into membership of the church through profession of faith.”

The month began with a bridge-building public program conducted by evangelist Pastor Leo Schreven (“SNZ reaches out in Christchurch,” News, March 7), which was aimed at providing the people of Christchurch with a motivational seminar to encourage them to get the most out of life financially, physically, spiritually, mentally and emotionally.

Pastor Gillis says, “At the conclusion of the seminar, all 2122 attendees were invited to return the following weekend to further consider the spiritual dimension of life, and in particular the most trusted and reliable source humanity has—the Bible.”

The following weekend saw the commencement of “The turning point,” a Bible prophecy series. Each of the 1052 people who attended—581 of whom were new to the outreach program—were given a Bible. Pastor Gillis says, “Every night, Pastor Schreven would turn with them to more than 50 passages of Scripture to study such topics as ‘Christ reveals the antichrist kingdom’ and ‘The love of Christ in Revelation’s hellfire.’

“The people were absorbed and informed in the talks, with more new interests attending each evening. One person commented to me, ‘The Sabbath—it just seems so obvious. I don’t know how I missed it all these years.’”

A team of personnel also led out in a special program for children during the outreach series, and aimed to introduce them to Jesus as their personal saviour.

“Throughout the whole effort, great care was taken in ensuring each attendee was registered and tracked in their attendance,” says Pastor Gillis. “This allowed for precise and timely follow-ups to those individuals who missed any of the meetings. As the meetings neared the end, it was announced that a new church, ‘Garden City Fellowship,’ would be commencing in the same venue the next Sabbath. More than 100 of

the new interests indicated they wanted to be part of the church plant.”

The SNZC also took the opportunity to conduct a two-week field school of evangelism for pastors and church members. Speakers for this included Pastor Schreven; Pastor Garry Gibbs, former evangelist and current associate director of HopeTV; Pastor Loren Pratt, senior pastor at Gateway Adventist church; David Gibbons, director of communication for the Adventist Media Network; and Dr Graeme Bradford, an evangelist and former theology lecturer at Avondale College.

Attendees came from Tahiti, Cook Islands, north New Zealand, New South Wales and Western Australia. “It was a time of encouragement, equipping and challenge,” says Pastor Gillis.

“As for what comes next following this? Lots and lots of hard work,” Pastor Gillis adds. “The 25 baptisms and nine professions of faith were just the start. Another baptism is being planned for a further 13 people and there are more than 100 other interests to continue to follow up. Three other major evangelistic efforts are planned this year for our conference—in Invercargill, Oamaru and Nelson. South New Zealand is answering the challenge of Christ.”

—RECORD staff/Craig Gillis



◆ A team of eight Warburton church (Vic) members, who are also Region 13 Red Cross members, have spent two weeks assisting with the registrations of bushfire-affected evacuees at the Healesville Relief Centre. Fire-affected residents of the region came to the Healesville Relief Centre to register their whereabouts on the central database used by

the state authorities to confirm the safety and contact details of affected residents. The Red Cross Registration teams were the first point of contact at the centre for people impacted by the bushfires. The Warburton church members found it a privilege to assist in the role they carried out, and were continually impressed with the courage of the bushfire victims, the generosity of the public and the immediate and very tangible support of the agencies with designated responsibilities for support and recovery.—Richard Araya-Bishop

◆ TV advertising for a free viewing of the *Who is Jesus?* videos will screen in the regions of Brisbane, Rockhampton and Maryborough, Qld, on Channel 7, March 28 to April 5.

◆ To celebrate the 20th anniversary of the opening of Tikipunga Adventist Fellowship (TAF), NZ, a special Sabbath worship service, luncheon/banquet and evening concert were recently held in the church. Visitors from distant parts of NZ attended. Pastor Samuel (Lyn) Weber was the main speaker and out-



lined the historical background for this, the second church in the Whangarei and Northland region. He emphasised the evidence of God’s blessings in the dedication and support of members and friends. Messages of congratulations and encouragement were received from former members not able to attend, and from Australia.—Malcolm Ford

Floods destroy Adventist church in PNG

MOUNT HAGEN, PAPUA NEW GUINEA

The Lower Tuman Adventist church in Mount Hagen, Papua New Guinea (PNG), has been destroyed by floodwaters that have ravaged the Western Highlands province and left hundreds homeless.

Three months of continuous rains have caused a river to change its course, which now heads straight into the Lower Tuman Adventist church building.

“This is the worst downpour ever recorded in the history of the highlands of PNG,” says church member Wako Napasu. “We also have a company church in Kindeng and it is on the verge of collapsing. Church members are watching helplessly as their beautiful church is washed away.”

Floodwaters have also destroyed the church pastor’s garden, designed to support his family of nine.

According to Mr Napasu, children have resorted to swimming to school as roads have been covered by floodwaters. The community is also unable to harvest any of



Church members in Papua New Guinea’s Western Highlands province have been affected by recent flooding.

the coffee crops to pay for essentials.

“Banana, coffee, other trees, crops and greens, vegetables and fruit trees have been covered by water for two months now,” says Mr Napasu. “Residents are hoping the water will dry out soon but more and more water keeps on coming in and adds up each day. This is a real disaster.”

Yura Meck, elder of the Lower Tuman Adventist church, has been appointed the chairman of the community’s disaster committee. On February 22, church members tried to divert the floodwaters away from the Lower Tuman Adventist church but failed due to strong currents.—*Melody Tan/ Wako Napasu*

Tithe envelopes launched for kids

(Continued from page 1)

people all over the world and the third that stewardship is not only about money—we give our time to people in need because Jesus loves us!”

Ms Ward adds, “We hope that if children learn habits of giving early in their life, they will carry it through into their adult lives.”

Children’s tithe envelopes had previously been produced for the South Pacific Division (SPD) but not in French. Resources in French are limited and Ms Ward says she had committed to producing material in French for children when she first took up her current role. Plans are also in place for the translation of the “Kids Preach” book, produced by the SPD.

“I hope the French territories feel that they are supported in their ministry and the churches embrace including children in all aspects of church life—not just Sabbath school,” says Ms Ward.

There are 6000 French-speaking Adventists in French Polynesia and New Caledonia. More than 50 per cent of the population of French Polynesia is under the age of 20.

An English version of the children’s tithe envelopes will be launched in coming months.—*AMN staff/Adele Nash*



◆ **Avondale School, Coorabong (NSW)**, is continuing the “Acts of Kindness” program. A recent Monday-morning school assembly was visited by the founder of “Acts of Kindness,” **Marison Parsonage**. She awarded a certificate of acknowledgement to the new sponsor of the program for 2009, **Kim Hancock** from **Brumby’s Bakery**. The first

to take up the challenge in NSW, Avondale School is participating for the second consecutive year. Each week, a beautifully-wrapped cupcake is sent up from her bakery in **Ballarat (Vic)**. It is awarded to one student who has demonstrated exceptional compassion, friendliness or selflessness at school. Two students were chosen for that week’s awards; **Lisa Dumbrell** for picking up rubbish without being asked and **Cooper Richards-Hancock** for showing exceptional kindness toward friends and family.—*Susan Rogers*

◆ **Maitland church’s Adventurers (NSW)**, aged between three and nine, turned out in force to participate in **Clean Up Australia Day activities**, which began with the Schools Clean Up Day on Friday, followed by community events on March 1. The children cleaned up **Green Hills Park** behind East Maitland Library. Organiser **Alison Tenorio** said it was the third year the group had targeted the site. Ms Tenorio said it was easy to maintain the motivation to be part of the day, which marked 20 years since the first clean-up was held on Sydney Harbour, not only because

of the obvious benefits of a clean environment but the life lessons for children. “As the kids were walking around, they’re saying they’re making the park beautiful,” she said. Picking up cigarette butts also reinforced the no-smoking message.—*The Maitland Mercury*

◆ **Albury church, NSW**, convened a special children’s program for 10 weeks that featured tea, crafts, songs, activities and a video program for children by Doug Batchelor. Between 25–40 children attended, with 13 of those from the community. On the

DAYS AND OFFERINGS: ◆ MARCH 28—ADVENTIST YOUTH OFFERING

Sanitarium engages in “future for food”

BERKELEY VALE, NEW SOUTH WALES

THE HEALTH FOOD COMPANY



Sanitarium supported the development of the “A future for food” report.

On February 2, a new report titled “A future for food” was launched at Australia’s Parliament House by the Public Health Association of Australia (PHAA). The report, as an advocacy document, calls for the government to commit to a vision for food that is integrative across all sectors, including health and the environment.

In addition, the report calls for the issues of nutrient adequacy, chronic disease reduction, food sustainability and social equity to be considered in the revision of Australia’s official healthy eating recommendations.

Australia’s leading health and medical authority, the National Health and Medical Research Council, is currently in the process of revising Australia’s national food education guides, the Australian Guide to Healthy Eating (AGHE) and the Dietary Guidelines for Children and Adolescents. The AGHE is the only government-endorsed healthy food education guide and, as such, is fundamental to the way in which the public is informed as to what constitutes

a healthy diet.

In the release of the report, Michael Moore, PHAA CEO, stated that, “In reviewing the research on chronic disease, environmental sustainability and social equity, we believe it is imperative that food recommendations have a stronger emphasis on whole, or minimally processed, and plant-based foods.”

The Sanitarium Health Food Company was pleased to support the PHAA in the development of this report, through the provision of an unencumbered educational grant to the PHAA.

Trish Guy, nutrition services manager for Sanitarium in Australia, says, “Sanitarium believes that food policy should incorporate a focus on not only the biological dimension but also the environmental and social aspects of food choices.”—*Julie Praestiin*

More @ www.phaa.net.au

Pacific church leaders to receive writings of Ellen White

WAHROONGA, NEW SOUTH WALES

The South Pacific Division (SPD) is making plans to implement a General Conference (GC) proposal to provide subsidies for the supply of significant writings of Ellen White to pastors, teachers and church leaders in the South Pacific.

Current and past directors of the Ellen G White Adventist Research Centre—including Pastor John Skrzypaszek, Dr Alan Lindsay and Dr Les Devine—met with the Ellen White coordinating committee at Wahroonga on February 18 to discuss and plan strategies to promote the life ministry and writings of the Adventist pioneer. Pastor James Nix, director of the Ellen G White Estate at the GC, was also present at the meeting.

“Ellen White was specially gifted by God and, perhaps more than any other, has helped shape the Seventh-day Adventist Church into what it is today,” says SPD president Dr Barry Oliver. “We are also working on a proposal to produce a series of DVDs which explore the relevancy of Ellen White for young people.”

The meetings are held twice yearly in Sydney.—*Melody Tan/Theodora Amuimuia*

final night, Pastor Laurie Landers taught the children about communion and foot washing, with each child taking part. The children who attended the majority of the programs received a special Adventure Bible. All the children that attended made Jesus their friend, and eight children would like to do a Children’s Commitment Ceremony, leading to baptism.—*Imprint*

◆ The young people of **Kukum church, Solomon Islands (SI)**, recently took part in an educational program, which promotes

blood transfusion. On March 1, the blood bank of the **Solomon Islands Red Cross** and the **National Referral Hospital** presented to church youth the importance of donating blood. The young people were given facts about blood, how essential it is to save lives and why it is a special gift. This is an important initiative for the **Solomon Islands Blood Bank**, as it has faced a continuous shortage of blood recently. “The awareness program is targeting church youths because most young people attended church and need to know the importance of blood

donation,” says **Deann Ghuena** of the SI Blood Bank. The program is important, she says, because many young people attend churches and there is often fear and confusion associated with blood donations.—*Solomon Star*

◆ The Seventh-day Adventist Church’s **official television network** is slated to join the basic **DIRECTV** lineup at the end of April, a move **Hope Channel** executives anticipate will introduce the network’s family-friendly programming to a potentially larger and more diverse viewing audience.

The contract with **DIRECTV**—one of the leading direct satellite providers in the US—marks the “largest media breakthrough for the church in North America,” said **Mark Finley**, chairman of the Hope Channel Board of Directors. Launched in 1994, **DIRECTV** has a subscription base of more than 17 million homes. While Hope Channel executives said **DIRECTV** was already impressed by the diversity of its programming, plans are in place to concentrate on “programs that attract a sense of community,” Pastor Finley said.—*ANN*

South Pacific Division spearheads risk management

WAHROONGA, NEW SOUTH WALES

Risk Management Service (RMS) of the South Pacific Division (SPD) is spearheading a new system that will ensure greater visibility and understanding of organisational risk, therefore increasing efficiency and resiliency in operations.

The SPD will be implanting Enterprise Risk Management (ERM) across all of the Seventh-day Adventist Church's operations, to ensure risks are managed and reported in a coordinated and systematic way. Entities will also be able to share in-

formation on how they manage and control risk.

"Risk management is more than insurance," says Stephen Andrews, manager for RMS in the South Pacific. "The key is to know



Risk Management Service

what your risks are and effectively manage them as part of everyday activity."

ERM encompasses areas of compliance, business continuity planning, governance and internal auditing. Eighteen months in the planning, the ERM program was launched in the region this year and was presented at the Adventist International Risk Management Conference in Penang, Malaysia, in February.

More than 14 pilot sites are scheduled to begin using ERM in the SPD over the next 12 months, starting with RMS, ACA Health Benefits Fund, the SPD administration, and the church's aged care services and schools.

It is anticipated that it will take up to five years before the entire SPD will be using ERM.—*Melody Tan*

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

Nerang church relaunched as "Coastlife"

NERANG, QUEENSLAND

The Nerang Adventist church officially launched its new name on February 7, becoming Coastlife Adventist church. Suggestions for a new church name had been called for many weeks prior to the event and, once they were in, votes were cast by the congregation and the change was "vetted" by relevant church authorities.

The Sabbath launch was described by those attending it as "enjoyable and inspirational," and featured a worship and musical service with drama, videos and a children's program. This was followed by a church luncheon at Burleigh Headland.

A new ministry leadership team was also introduced for Coastlife for 2009. From small beginnings, the congregation, led by Pastor Wes Tolhurst, believes God has big plans for the church. Membership increased by 34 per cent over the past 12 months and attendance by 39 per cent. Pastor Tolhurst says, "We believe that whatever the stage of the Coastlife journey, God hasn't finished with growing this church yet!"

—*Bronwyn Humphries/RECORD staff*



Kent Marcus Photography

Stephen Andrews.

◆ A retired Norfolk, UK, farmer has spent more than 30 years building an enormous scale model of **Herod's temple**—and it is still not finished. **Alec Garrard, 78**, has dedicated a massive **33,000 hours** to constructing the ancient temple, which measures 6.09 m by 3.6 m. The pensioner has handbaked and painted every clay brick and tile, and even sculpted **4000 tiny human figures** to populate the courtyards. "Each one takes about three hours to make and there are 32 versions of **Jesus**," he says. But Mr Garrard, who started the epic project in his 40s, says his master-

piece will not be finished in his lifetime. The **1:100 scale model** has all been produced by hand. And he has chased the money-changers out of the temple: "I've had a lot of offers from people to buy it but it's not for sale." —*Telegraph.co.uk*

◆ **Men and women sin** in different ways according to the **Vatican**, which says women are prouder than men but men are more lustful. A Catholic survey found that the most common sin for women was pride, while for men, the urge for food was

only surpassed by the urge for sex. The report was based on a study of confessions carried out by **Friar Roberto Busa**, a 95-year-old Jesuit scholar. **Wojciech Giertych**, theologian to the papal household, said the most difficult sin for men to face was lust, followed by gluttony, sloth, anger, pride, envy and greed. For women, the most dangerous sins were pride, envy, anger, lust and sloth, he added.—*Ananova*

◆ The bells at a **historic church** rang for the first time in **30 years**—then were turned into a mobile

phone ringtone. St John the Baptist Church in Avon Dassett, Warwickshire, UK, has not been used for regular services for 25 years. But its spire has been restored recently, thanks to a **£700,000** grant from the Churches Conservation Trust, reports the *Daily Telegraph*. The 110-year-old bells rang out on **February 21** as part of celebrations to mark the **40th anniversary** of the trust. Trust staff recorded the chime of the bells, then turned the sound into a ringtone that can be downloaded to phones from <www.visitchurches.org.uk>. —*Ananova*

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

KID program initiates faith project

DORA CREEK, NEW SOUTH WALES

The Dora Creek Adventist church has raised more than \$A10,000 to help build a church on the island of Ifira in Vanuatu by conducting the “Kids in discipleship” (KID) program.

The church is one of a handful of churches in the North New South Wales Conference pioneering the KID program, which is designed for families, with a focus on children. In one of the “Footprints for kids” Bible-study group lessons, the challenge was set for families to discuss what they could do to use the gifts they had been given by God to make a difference in the lives of others.

Lesson leader Jenny Wigglesworth felt a project could be run to help the group apply the lesson. She was inspired by a program run by a church in California that raised money to build churches in Mozambique. In that program, members had been offered \$US100 to invest and “multiply,” in much the same way as the biblical parable of the talents.

Mrs Wigglesworth and her husband, Andrew, and their children had been to Vanuatu on short-term mission trips. While there, they were made aware of the desire for a church to be built on Ifira. Ifira has a population of around 1500 people, only a small number of whom are Adventists.

Dora Creek church decided to work to raise funds for this project and “seed money” was offered to families participating in the KID program to help them begin their fundraising efforts. An invitation was later extended to the rest of the church family.

After seeking permission from the church



Donations collected by the Dora Creek church inside a model church building.

board to commence the project, KID leaders were granted \$A1000, which was to be repaid by January 31.

The plan was to raise \$A4000 within three months, and a number of families took up the offer of “seed money.”

The church family was kept up-to-date with the progress of the fundraising project through regular updates in the church bulletin. On January 31, a special worship service was conducted by those involved in the KID program, which focused on the four components of the project—vision, courage, sacrifice and faith. Families came forward and placed the funds they had raised inside a miniature church and the “seed money” was returned and accounted for.

When the amount was counted, the figure totalled \$A9622.65. A church member immediately offered additional money to make the funds up to \$A10,000 and, since then, additional money has been donated.

Families have expressed their appreciation of being involved in a project like this, with many saying it made them more aware of the way God works.

—George Drinkall

Churches in Sydney onboard with “Jesus”

SYDNEY, NEW SOUTH WALES

More than 330 churches across Sydney, including 83 Adventist churches, have committed their support to the Bible Society’s “Jesus. All about life” campaign.

“We are very enthusiastic about the ‘Jesus. All about life’ campaign, and have signed up all our congregations and schools,” says Pastor David Blanch, president of the Greater Sydney Conference. “We love the message

this campaign promotes in the community and are keen to do what we can as a denomination to promote the relevance of Jesus to everyday life. We have a high regard for the work of the Bible Society and know working with them will be a positive experience for our congregations.”

All of Sydney’s Christian churches are being urged to register their interest now for the non-denominational multimedia campaign.—*Australian Christian Channel*

More @ www.acctv.com.au

Community church launched in Stratford

STRATFORD, NEW ZEALAND

On February 21, Pastor Eddie Tupa’i, president of the North New Zealand Conference, officially opened a multipurpose community church in the Taranaki town of Stratford. Pastor Tupa’i welcomed leaders of other denominations, and spoke of Christians working together in a “broken society to bring hope and relieve suffering.” He affirmed the objective of the church to become servants of their community.

The community church is the result of 12 months of work conducted by five Adventists from the town of Stratford. The group had a vision to become more relevant to the community and decided that to be relevant, they must be of service. They took the step of selling their church and moving to a building that would be more “multipurpose.”

Local pastor Marilyn Pasione says, “After much prayer and consultation, it was decided to accept an offer on the old Bin Inn warehouse building, close to town. After months of hold ups, hard work, painting, building and renovating, the old Bin Inn has now been transformed into a multipurpose community church.

“It sports a small craft and Christian bookshop, which is manned twice a week by a group of volunteers. These volunteers welcome anyone wishing to just drop in for a free ‘cuppa’ and a chat.”

The church has been conducting children’s services, as well as providing breakfasts and lunches for those attending. Community programs are already being planned, including an anti-methamphetamine seminar.

—RECORD staff/Marilyn Pasione



Pastor Eddie Tupa’i (right) with Mike and Lynn McCracken, who supported the project with their time and expertise.

Worshipping Jesus—the “eternally blessed God!”

BY PAUL PETERSEN

AMONG OTHER ISSUES AT THE NOW-famous Bible conference in 1919, leading Seventh-day Adventist administrators and theologians discussed the nature of the deity of Jesus. One aspect of their discussion concerned worship. How could they worship Jesus Christ if He was not eternal God?

This question strikingly reiterates an argument used by Athanasius in the fourth century. The presbyter Arius attacked the church’s teachings of the eternal divinity of Jesus with his claim that the pre-existent Jesus had a beginning. Athanasius powerfully countered, “The whole earth sings the praises of the Creator and the truth, and blesses Him and trembles before Him.” But does not the whole Bible point to Jesus Christ—the Word—as this Creator?

Both in the Adventist movement and in the early church, devotion to Jesus played a major role in the development of what is known as the doctrine of the Trinity. In the ancient world, the first Christians’ commitment to Jesus did not go without notice. Pliny the Younger, governor of the province of Bithynia, wrote to the Roman Emperor Trajan that they “sing hymns to Christ as to a God.” Everywhere they willingly testified to the full divinity of Jesus and some even died as martyrs because of this confession. On the floor in the earliest Christian church building excavated in Palestine—burned into stone in Megiddo in the early third century—we read the words of dedication “to our God and Saviour Jesus Christ.”

The Christian pioneers ventured into the world with the gospel, proclaiming the risen and divine Saviour. But as they carried forth their witness to the Jesus they worshipped, questions and challenges arose. How can you say Jesus is God? What does it mean that He is? Reflecting on and responding to these challenges, the church developed its thinking and its theology—that

is, speaking systematically about God.

The journey of the Seventh-day Adventist movement in many ways mirrors the way the early church arrived at its understanding. And just as the true nature of Jesus was a cornerstone for the first Christians, His eternal divinity is important for us today. It still matters because He matters.

Jesus—God in Person!

The basis for this discovery was—and is—the Bible. The belief that Jesus is God was not a late invention of the fourth century in order to hide the real truth about Him, as claimed in *The Da Vinci Code* and similar conspiracy theories. Neither is the Bible only calling Jesus the “Son of God” as if this title makes Him less divine, implying that He had a beginning. The claim to the full divinity of Jesus stems from the Bible itself. It arises first from a number of explicit statements. These are not few, nor are they difficult texts to comprehend. They are straightforward and permeate all of the New Testament. Just read the following examples, proclaiming Jesus to be God (emphasis supplied):

- “In the beginning was the Word, and the Word was with God, and *the Word was God*” (John 1:1, NRSV).
- “It is *God the only Son*, who is close to the Father’s heart, who has made him known” (John 1:18, NRSV).
- “To them belong the patriarchs, and from their race, according to the flesh, is the *Christ who is God over all, blessed forever*” (Romans 9:5, ESV).
- “. . . waiting for our blessed hope, the appearing of the glory of *our great God and Saviour Jesus Christ*” (Titus 2:13, ESV).
- “. . . by the righteousness of *our God and Saviour Jesus Christ*” (2 Peter 1:1, ESV).

Christians read further in the Scriptures and observed how a number of texts attribute to Jesus the prerogatives that belong to God alone, such as authority to forgive

sins (see Mark 2:5-7), lordship over nature (see Mark 4:41) and power to grant eternal life (see John 17:3).

The early Christians realised that if eternal life depends on knowing Jesus Christ, He must have the basic attributes of God. As the One who is sent, He shares them with Him who sends. This belief, however, presented them with a decisive choice when facing the pagan cultures of the Roman Empire—the choice between one or several gods, monotheism or polytheism.

God is One

Accepting the clear biblical testimony that Jesus is God raised the question that came to define Christianity in contrast to all other religions: What kind of God is Jesus?

In the Greek-Roman culture, monotheism was not the norm. The pagans were accustomed to having more than one God. To them, it would not have been strange if the Christians had proclaimed two Gods—a greater God called the Father and a lesser god, namely Christ. So this question became a major challenge for the Christians. How are we to understand the deity of Jesus? And what is our basis for defining what it means to be God?

Anti-Trinitarians—later with the Alexandrian presbyter Arius as their spokesman—chose the pagan understanding of “god,” as someone or something you can become. “Gods” may have a beginning, they are not necessarily omnipotent and all-knowing, and they don’t necessarily have life in themselves. Popular religion of the time taught it, and the philosophers expressed similar thoughts in more sophisticated forms. To the Greeks, only the world—*kosmos*—was eternal. “Gods” came into being. They fought each other, as they were not equally powerful, and they could be fooled. Some Christian philosophers—including Arius—were influenced by this concept of the divine, which became the underlining premise of

their understanding of Jesus.

But the Christian church and its theologians chose another basis for defining what it means to be God. The Trinitarian doctrine takes God's self-revelation in Jesus as presented in the Scriptures as the starting point.

The Bible is not silent on what it means to be God. God is the Creator. He made the world from nothing and, as Creator, God is therefore independent of everything created. He is before all: He has no beginning and He is omnipotent, all-knowing and forever present. This is what God is as God, and there is no other. A text like Isaiah 44:6 summarises this basic understanding of the

Old Testament monotheism: "Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last; besides me there is no god" (NRSV).

The divinity of Jesus

So the early church chose the God revealed in Scripture, preferring the Old Testament to Greek and pagan philosophy. But it was not an easy battle. Major opponents wanted to get rid of much or even all of the Old Testament—and even major parts of the New, considered too Jewish, as well. But the Trinitarian doctrine developed on the basis of the whole Bible because Jesus clearly

understood Himself as Yahweh, the God of the Old Testament:

- In Revelation 1:17, 18, Jesus quotes Isaiah 44:6, which is spoken by Yahweh: "Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death" (NKJV).
- All Jews knew Yahweh was their shepherd (see Psalm 23:1) and Jesus said: "I am the good shepherd. The good shepherd gives His life for the sheep" (John 10:11, NKJV).
- The language of Jesus in proclaiming Him-

Jesus—the One and Only!

One of the most beloved texts of the Bible is John 3:16. Compare two major translations:

- "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (NIV).
- "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (NKJV).

Which is it? Is Jesus the "one and only" or is He "the only begotten"? What is the meaning of the Greek word *monogenes*? And what difference does it make?

However *monogenes* is translated, it does not denote a literal birth in our modern sense of the word. I was strongly challenged at a meeting by a group who asked me whether the Seventh-day Adventist Church believes that Jesus is *literally* the only begotten Son of God? Such language imposes our modern culture on the Bible, and a "yes" to this question presupposes a mother with whom the Father God had intercourse! This would be the meaning if the expressions are to be understood literally. But we are not speaking about humans: we are speaking about God, and our language is, in this case, metaphorical and has clear limitations.

Moreover, we have to understand the expressions against the background of the culture into which the Bible was spoken. "Fatherhood" and "sonship" had different connotations, both in Semitic and Indo-European cultures of biblical times, from

what these concepts carry today. In the Bible, a "son" may mean a son but also a descendant, a successor (like Belshazzar, in Daniel 5), students (like the sons of the prophets) or a representative (like the King of Israel, see Psalm 2:7).

So what is the meaning of *monogenes* in John 3:16? Greek scholars have proposed two origins for the word. One theory has been that the word stems from the verb *gennao*, meaning "to beget" and is generally used only about males, as in the genealogy in Matthew 1. In this case, the meaning of the term *monogenes* with the prefix *mono* (one or only one, as in words like "monogamy" and "monotheism") would be "the only one born to or begotten."

However, this view is rejected by the vast majority of Greek scholars today. Rather, the origin of the word is understood as *genos*, which means "kind or type." The term *monogenes* in John 3:16 (and other New Testament texts) therefore means "the only one of its kind" or—as in the New International Version—"the one and only." In this view, the meaning could but does not have to include the sense "only one born to or begotten." Any "only begotten" son is unique of course but being unique does not necessarily mean you are the only one born.

How is this view substantiated? Let me mention two supporting arguments. One is technical and requires some understanding of Greek grammar; the other, however, is based on the usage of the word

and is easily checked without any training in ancient Greek. First, the natural way to form a participle from the verb *gennao* creates the word *monogennetos*, not *monogenes*. Second, the use in Hebrews 11:17 of the word *monogenes* about Isaac as the unique son of Abraham makes the meaning "only begotten" impossible, as everyone knows that Abraham, in a literal sense, had more sons.

So the meaning "one and only" or "unique" is the natural and obvious meaning of the word *monogenes*. Does this imply Jesus had a beginning? The answer is no, unless you claim Jesus is a different God and entertain a pagan view of the divine. Jesus is the unique representative of the Godhead to all creation. This is what He has always been.

Additionally, when the New Testament speaks about the Father and the Son, it describes a unique relationship. God is mentioned as a Father in only 18 texts in the Old Testament. In the Gospel of John alone, Jesus mentions His Heavenly Father more than 100 times in direct speech.

We know the Father because we know the Son. In part, their relationship is unique because it is eternal. There never was a time when it did not exist. If there was a time when the Son was not, there would have been a time when God would not have been the Father. The unique unity and intimate relationship between the two presupposes that the persons within the Godhead are "co-eternal."

self the great “I am” is a clear reference to the name of Yahweh in the Old Testament and to numerous texts in the second part of the book of Isaiah: “Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I am.’ Therefore they picked up stones to throw at Him” (John 8:58, 59, NASV). The Jews well understood that He was claiming Himself to be God and wanted to stone Him for blasphemy.

So the New Testament presents Jesus as one with Yahweh. He is Creator (see John 1:3, Colossians 1:15 and Revelation 3:14). This portrait reflects the clear prophetic statement by Isaiah about the eternal divinity of the Messiah to come, a “mighty God” and an “eternal Father” (see Isaiah 9:6).

Oneness of relationship

But how could Jesus be God and God be one at the same time? Some Christians moved toward one extreme position by identifying the Father totally with the Son—and later identifying the Son totally with the Holy Spirit. Doing so would, however, destroy the personality of each and conflict with the Bible, as the “Father” and the “Son” are clearly two distinct persons.

The answer to the question is in part found in the Hebrew word used for “one” in the famous text in Deuteronomy 6:4: “Hear, O Israel! The Lord is our God, the Lord is one!” (NASV). It denotes a unity of relationship, not necessarily a numerical or mathematical oneness (compare the use of the word *echad* in texts like Genesis 2:24; 21:25; and Judges 20:1).

So in establishing the Trinity doctrine, the Christians had to denounce those views that questioned that there are three distinct persons or personalities in the Godhead, admitting that the word “person” is from the human sphere and falls short of fully and exactly describing God. On the other hand, the Christian church had to distance itself from any position presenting Jesus as substantially different from the Father. The language used was that Father and Son share in substance, a term later used by Ellen White when she writes, “Jesus said, ‘I and my Father are one.’ The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes.”¹

The term “substance” is not to be understood as some kind of mystical emanating

energy but as the basic attributes without which God would not be God, such as being eternal and without beginning, independent of all created, and thus omnipotent, all knowing and forever present. Only in this way could the early Christians defend the true oneness of God, and avoid worshipping more than one God and thus a return to paganism.

Anti-Trinitarians at the time of the early church either rejected the distinctive personalities of the Father, the Son and the Holy Spirit, making them identical persons, or they understood Jesus as having a beginning and, thus, being substantially different from the Father, treating Jesus as a second god. In addition, Anti-Trinitarians of today often perceive Jesus as a second and lesser god, returning to a view based on paganism or Greek philosophy.

“So what?”

But does not the Bible—not least the New Testament—contain a number of texts that speak about the subordination of Jesus the Son? Anti-Trinitarians are quick to point this out by listing texts that do not speak about the eternal divinity of Jesus but about His limitations, humility and humanity. And is He not—by being named the “Son”—lesser and later?

Neither modern Seventh-day Adventists nor the early Christian theologians are silent about these texts. But all these texts speak of the role of Jesus in dealing with the created beings as the full representative of God, both before and after the origin of sin. They do not speak about nor negate the nature of

His eternal divinity.

Instead, they highlight the very point of the doctrine. Rightly understood, these texts help us see why it is important because they reveal what the gospel is about. Jesus is the slain Lamb; but He is also our divine Shepherd (see Revelation 7:17). The Christian message is based on the fact that the Creator of the Universe, the eternal omnipotent and all-knowing God Himself, stepped down and became a human being, even to death on the cross. This is what we call the *agape* love of God. He was fully God, He humbled Himself and became fully human, and He is now exalted above all (see Philippians 2:5-11).

As Trinitarians, Seventh-day Adventists—with the early Christian church—reject any pagan concept of the divine and, based on the Bible, choose to believe in a God of *agape* love. If Jesus was anything less than “the eternally blessed God” (see Romans 9:5), this love would disintegrate and become a phantom. We would no longer really know God as a person because He, if that were the case, had sent someone else. And Jesus could no longer provide full sacrifice and atonement for our sins because He would not be eternal, and the cross would just be trading with the devil. But the biblical God of *agape* love was willing to sacrifice Himself in order to not compromise or trade with sin.

This is why the doctrine mattered so much for the early Christian church. Jesus Christ was able to become the perfect mediator between God and human beings (see 1 Timothy 2:5), not because He is somewhere in between but exactly because He is both fully God and fully human. The significance of this truth has not changed and is all-important for the Seventh-day Adventist Church today. **R**

The basics of the Trinity

A short outline of the Bible-based formulation that led the early church to the doctrine of the Trinity:

1. Monotheism—God is one!
2. Jesus is God.
3. Yet, the Father and the Son are two distinct persons.
4. There are at least two persons in that one God.
5. The Holy Spirit is a distinct person within the Godhead.
6. These three form a unity.

In this article, we have looked at the first four of these points. The second article in this series will discuss the question of the Holy Spirit.

1. “The True Sheep Respond to the Voice of the Shepherd,” *Signs of the Times*, November 27, 1893, page 54.

This is the first in a series of three articles dealing with the issue of the Trinity in the Bible, in the early church and in the Seventh-day Adventist movement. Extended and more documented versions of these articles may be found at the Adventist website or are available in hard copy from the office of the Field Secretary, South Pacific Division. The website also contains answers to a number of common questions and dispels prevailing myths relating to the Trinity doctrine.

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

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Mediterranean diet reduces risk of asthma

WHAT WOMEN EAT DURING pregnancy can affect the health of the child they are carrying. Recent research has shown that following a “Mediterranean diet” during pregnancy can reduce the child’s risk of developing asthma.

In Australia, one in six children are diagnosed with asthma. The exact causes are not fully understood but it is known that people with asthma have sensitive airways in their lungs and certain triggers make it hard for them to breathe. While we’re not sure what causes asthma, researchers at the University of Crete have found that it may be prevented.

The researchers found that asthma and allergies were less common in children whose mothers followed a Mediterranean or mostly plant-based diet during pregnancy. The nutrients obtained from fruits and vegetables more than eight times per week, fish three times per week and legumes at least once per week were particularly protective. The findings of the study also revealed that eating red meat more than three times per week increased the risk of asthma.

The Mediterranean diet was thought to be so beneficial because it was well balanced, and contained all the necessary

vitamins and minerals. We also know that a diet rich in whole plant foods provides plenty of antioxidants, phytonutrients and fibre.

Mediterranean diet

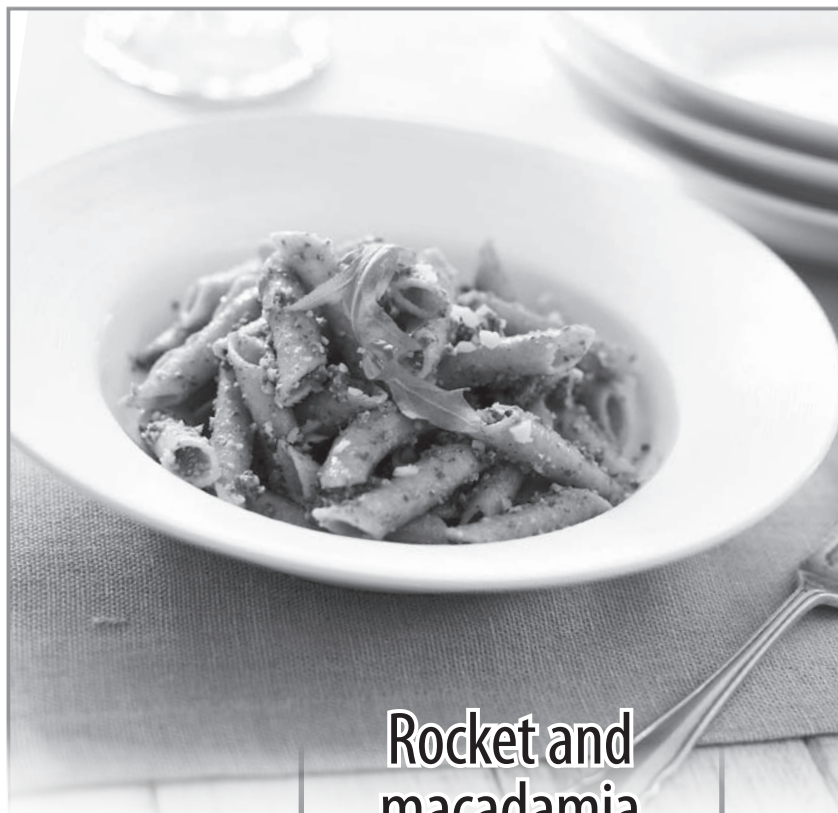
While this eating style may be best for pregnant women, a Mediterranean style of eating has been found to be beneficial for all people, particularly because of the role it plays in preventing heart disease. A Mediterranean style of eating is usually characterised by:

- A high consumption of fruits and vegetables.
- Plenty of wholegrain cereals, legumes, nuts and seeds.
- Olive oil as a healthy source of fat.
- Minimal red meat and dairy products. **R**

If you would like to speak with one of our qualified dietitians or nutritionists about a Mediterranean style of eating, call us on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). We’d love to hear from you!

To order a copy of our Everyday Essentials cookbook, which contains plenty of nutritious plant-based recipes, visit <www.sanitarium.com.au> and order online.

**Sanitarium Nutrition Service,
Berkeley Vale, New South Wales.**



Rocket and macadamia pesto pasta

2 cloves garlic, roughly chopped
¼ cup macadamia nuts, toasted
100 g baby rocket leaves
2 tablespoons extra virgin olive oil
2 tablespoons lemon juice
¼ cup salt-reduced vegetable stock
2 tablespoons lemon rind
400 g dried wholemeal penne pasta

1. To make pesto, place garlic and macadamia nuts in a food processor. Process until finely chopped. Add rocket, oil, lemon juice and stock. Process until almost smooth.
2. Cook the penne according to packet directions. Drain penne, reserving 2 tablespoons of cooking water.
3. Return hot penne and water to the pan. Add pesto and lemon rind, and toss over low heat until well combined. Spoon into bowls and serve with rocket leaves. Serves 4.

Per Serve: 2064 kJ (493 Cal); Protein 14g; Total Fat 15g; Saturated Fat 3g; Carbohydrate 62g; Total Sugars 1g; Sodium 65mg; Potassium; 445mg Calcium 110mg; Iron 4.5mg; Fibre 11g.

Budgeting for kids

KAREN COLLUM, QLD

Thank you for the insightful, informative and timely editorial about the importance of children's ministries ("Children today," February 21). I believe as a whole, we do value children—or at least, we say we do. Unfortunately, the wonderful words of affirmation and worth that are uttered far and wide are rarely translated into action where it really counts—in budgets.

Like Martin Luther King, I have a dream. I dream that every conference will employ a full-time children's ministries director; that every church board will place children's ministries high on their priority lists for planning and resource allocation; that we will be equipping local churches to build relationships with every child; that every church will provide an environment where families and their children are welcomed, nurtured, encouraged and disciplined. I would also dearly love to see dedicated children's pastors appear on our conference payrolls at an exponential rate. In terms of "bang for your buck," there is simply no greater return than that on the investment we put into children. It's high time that we put our money where our mouth is.

Youth and men

DANNY BELL, WA

Thanks for "More than 'bystanders'" (Feature, February 21) for again highlighting this tragic phenomena. Yes, young people are exiting the church—and quickly—but the one group the article forgot to include among the solutions was the presence of fathers and how they influence young people's engagement with church.

A 1996 Australian church-based study found that if the mother attended regularly but the father irregularly, 3 per cent of their children became regular attendees. However, if the father attended regularly and the mother was irregular, 38 per cent of their children were regular attendees.

Other experts agree the decline in youth participation parallels the strong decline in male presence at church because both groups have similar social aspirations. Both groups are into risk and challenge and sur-

prisingly, this is lacking in today's church environment of comfort and safety.

Talk about the "bystander effect"—when individuals in the church do jump in and try to fix a situation, they are usually given stiff warnings not to upset the status quo, and we wonder why our young heroes are walking away?

There is simply no greater return than that on the investment we put into children.

Undermining belief

LORYN JENKINS, NSW

"Divergent views" (Letters, February 21) suggests a dangerous path in arguing that the principles appropriate when studying with seekers be applied to ordained ministers. It is appropriate to expect seekers to approach the subject with divergent views but ordained ministers should be clear about this fundamental issue. Ministers who cannot agree that Genesis 1 and 2 describe history should resign; those who teach otherwise must be removed from office. Here's why: theistic evolution destroys the entire rationale for salvation.

God created the world and pronounced it "very good." Humans rebelled from God's rule, introducing sin and death. God secured salvation for humanity and promises to bring the plan of salvation to its final culmination. Death is God's enemy and will be vanquished. The New Earth will again be "good."

But when the concept of theistic evolution is introduced, this moral fabric is corrupted. Theistic evolution describes creation-by-death. Death becomes a side-effect of creation: God's tool, rather than the "last enemy." God's character must be reinterpreted as something more akin to the character of Satan, rather than the Holy One identified by Scripture. By extension, everything God says about Himself must be called into question—and the notion of salvation becomes absurd.

But of course, salvation is both necessary and effective. It is theistic evolution that is absurd. This should be plain to every believer; must be plain to those who are ordained; and, we pray, will become plain to every seeker with whom we strive.

YVONNE REID, VIC

Even in secular society, it is understood that the leaders of an organisation should uphold and promote the beliefs of the organisation they represent. How much more important that church leaders uphold truths that have been arrived at after much prayerful study of the Scriptures and confirmed by

God's end-time prophet? Is the "Divergent views" letter questioning the Holy Spirit's guidance in the formation of our beliefs?

Hopefully, the letter is not saying it doesn't matter what we believe. The Scriptures reveal that God is particular, and the Holy Spirit will lead into all truth those who are genuinely seeking with a desire to obey (see John 16:13, 7:17; Acts 5:32).

Although we grow in understanding, these beliefs are absolute truth that God purposes His people will accept, follow and share with the world in preparation for the soon coming of our Lord. Genuinely converted members will treat all with loving courtesy but will nevertheless be zealous for truth that has eternal implications.

Spirit of giving

RANDALL IBBOTT, NSW

Thank you for a candid appraisal of living through the nightmare of Australia's worst peace-time disaster ("It is well?" Editorial, February 28). I can assure all our cousins south of the border that as news of this devastating event started filtering back, more than one tear was shed and more than one prayer was offered on your behalf.

Testimony to the Australian spirit was the overwhelming and diverse response from this wonderful nation. We should thank God there is still enough of His influence to motivate us Aussies to give so abundantly.

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.

Record Roo

Hi kids!

Moses went to live in the palace until he was grown up. The Bible tells us that he went out to where his people were working and watched them. He saw a slave master beating one of the Hebrews. Moses got angry and did something he later regreted...



Bible Text

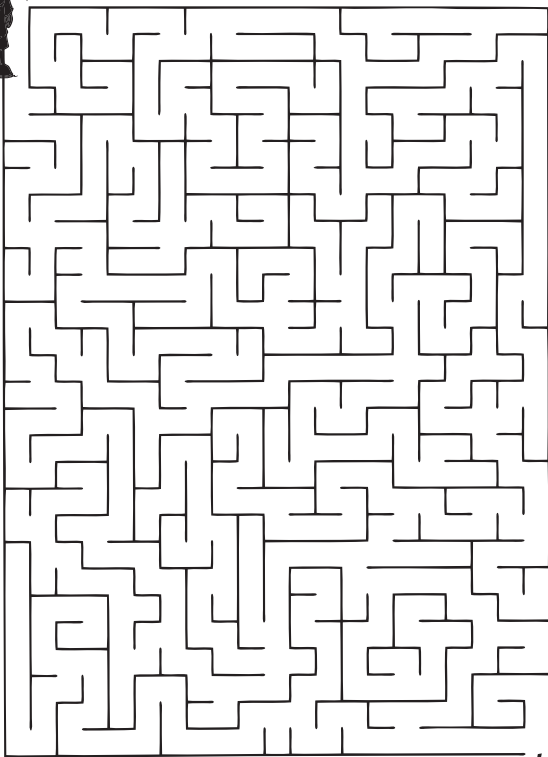
Moses killed the Egyptian slave master and hid his body in the sand. Later on when Pharaoh heard about it, he wanted to kill Moses. What happened next?

When _____ heard of this, he tried to _____ Moses, but Moses _____ from Pharaoh and went to live in _____, where he sat down by a _____.

Exodus 2:15 NIV

Maze

Help Moses safely through the maze to Midian.



MIDIAN

Weddings

Bowring—Harris. Paul Anthony Bowring, son of Jeff and Debbie Bowring (Brisbane, Qld), and Natalie Erin Harris, daughter of Nigel and Darolyn Harris (Brisbane), were married on 14.12.08 at the picturesque Peppers Hidden Vale.

Reg Harris

Mors—Clarke. Daniel Joseph Mors (Michigan, USA) and Kim Maree Clarke (Erina, NSW) were married on 22.2.09 in the front yard of the bride's beautifully decorated home.

Owen D'Costa, David Gates

Potts—Otto. Matthew Potts, son of Graeme and Adele Potts (Lambton, NSW), and Sarah Otto, daughter of Bill and Wan Otto (Valentine) and granddaughter of Pastor Bill (deceased) and Elsie Otto, were married on 15.2.09 in Tahlee House, via Karuah. Matthew will be completing his theology degree at Avondale this year, while Sarah will be continuing her studies at Newcastle University.

Graeme Potts

Stockwell—Makosz. Keith Robert Stockwell, son of Keith and Pamela Stockwell (both deceased), and Danuta Makosz, daughter of Alek and Esther Makosz (Adelaide, SA), were married on 25.1.09 in Waitara church, Sydney, NSW.

Daniel Przybylko, John Murison

Obituaries

Bienewitz, Esther Edith, born 1.2.1933 in Germany; died 3.12.08 in Adelaide, SA. On 8.8.1952, she married Gunter. She is survived by her husband (Adelaide); her children, Gudran and Tony Valderamo (Tailem Bend), Reini Steed (Cairns, Qld) and Daniel and Lolita (Adelaide, SA); and her grandchildren, James, Apollo, Kimberley, Salome and Jordan. A beloved wife, mother and oma, Esther also faithfully served her Lord for many years in the Trinity Gardens church as head deaconess and Sabbath school teacher, among other things. She awaits the Life-giver's call, having put her trust in Him.

Wolfgang Stefani, Will Grobler

Coffey, George Hana, born 29.7.1932 at Pukekohe, NZ; died 21.1.09 in Middlemore Hospital, Auckland. He was predeceased by his wife, Miria. He is survived by his children, Elizabeth (Kaeo), Lovey and Bob (Christchurch), Eliza (Manurewa), Wayne and Susan (Manurewa), Esther and Willis (Manurewa); his 16 grandchildren; his 21 great-grandchildren and one great-great-grandchild. A pillar of strength to the Manurewa church for many years, George was a humble Christian gentleman who was much loved by everyone. Moe mai e koro, moe mai rawa tae noa kia Ihu kia ora koe. Sleep on Father, sleep on until Jesus wakes you.

Jakę Ormsby, Lovey Curtain

Cormack, Evelyn Clare, born 11.10.1909 at Charters Towers, Qld; died 26.8.08 in

Volunteers!

English teacher—Mizpah Adventist High School, Tonga, requires a teacher for Forms 1 to 5 (equivalent of Years 7 to 11). Please contact Sisosala Vaihola <svaihola@adventist.org.to>.

Yacht owners—Pacific Yacht Ministries, is seeking sailing vessels and owner captains for its 2009 season in Vanuatu. Vessels should be a minimum of 32 feet in length if monohulls, and should be registered and equipped for international passage. Evidence of hull and rigging surveys within the past two years should be available. Captains should have blue water experience and preferably offshore skipper qualifications, and should be available between June and November 2009 for a period of at least one month. Work will include health team and patient transportation, as well as transportation of equipment and supplies, and will involve having several people living onboard for extended periods of time.

Rumah Ukan Fly'n'Build—Sarawak Mission, Malaysia. Fly'n'Build volunteers are needed to help build a new church in Sarawak (Borneo). Skilled and unskilled but energetic people are needed June 19–July 2, 2009. Tasks include bricklaying, rendering, concreting, fitting doors and windows, and painting. An evening devotional series will focus on nurturing these new Adventists. For more information, contact Calvyn Townend at <ctownend@exemail.com.au>.

Fly'n'Build—Atoifi Hospital, Solomon Islands. Urgent need to replace roof on Atoifi Hospital (August, 2009). Looking for 15–20 volunteers. For more information, write to Brian Larwood, PO Box 2169, Midland WA 6056. Email <team@project-atoifi.org>.

Email: <volunteers@adventist.org.au>. For more positions, check the web on <www.adventistvolunteers.org>.

+61 2 9847 3275



Darwin, NT. She was predeceased by her husband, William, in November 1976. She is survived by her two sons, David (Darwin) and Barry (Lismore, NSW); her seven grandchildren and 10 great-grandchildren. She loved her Lord and longed for His return. She was one of the founding members of the Coffs Harbour church, a deaconess and tireless witness for her beloved Lord. She is sadly missed by all who knew her and awaits the trumpet call on that Resurrection day.

Richard Carter

Prayer and Spirituality Conference

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John Gate – AMN
Eddie Erika – Vic Conference
Neil Watts – SQLD Conf
Colin Renfrew – SQLD Conf
Casey & Katie Wolverton – SQLD Conf
Jerry and Janet Page

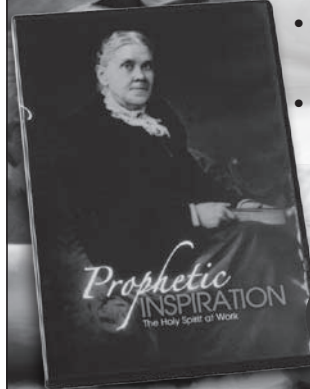
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Registration details are available by contacting: Julie Lang at the South Queensland Conference for any inquiries.

Ph. 07)3218 7777 or email: julielang@adventist.org.au

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\$A19⁹⁵
\$NZ24⁹⁵

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Positions vacant

▲ **Chief Executive Officer—Atoifi Adventist Hospital (Solomon Islands).** The Seventh-day Adventist Church (Pacific) Ltd is seeking to appoint a CEO for Atoifi Adventist Hospital in Malaia, Solomon Islands, to provide leadership and direction to the overall operation of the hospital. For more information, please visit the South Pacific Division's Human Resources website at <http://hr.adventistconnect.org/>. All written 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) Ltd, Locked Bag 2014, Wahroonga NSW 2076 Australia; email hr@adventist.org.au or fax (02) 9489 0943. Applications close **March 27, 2009.**

For more employment options go to hr.adventistconnect.org



Davey, Shirley (nee Laws), born 13.10.1929 at Ferryhill, England; died 8.2.09 in the Adventist Retirement Village, Victoria Point, Qld. Shirley graduated in theological and business studies from Newbold College in 1949, and married Kenneth Arthur Davey in 1953. She was predeceased by her sister, Joyce (2000). She is survived by her husband (Victoria Point, Qld); her brother, Joe (Shepparton, Vic); her son and his spouse, Mark and Julie; and her grandchildren, Kimberley and Stephanie (Beenleigh, Qld). A devoted wife and companion, she was a loving, kind and generous mother and grandmother, and a committed Christian. She is sadly missed as she sleeps in the arms of Jesus while awaiting the Resurrection.

Ken Davey, Mark Davey

Fitz-Gerald, (Peggy) Adelaide (nee Atkinson), born 9.4.1932 at Matamata NZ; died 11.1.09 unexpectedly at Tangimona, near Palmerston North. She was predeceased by her daughter, Christine.

She is survived by her husband, Merv; and her children, Eliese and Rachelle. Peggy will be sorely missed by her family and her many friends throughout New Zealand. She lived her faith in Jesus and her caring, loving influence was an inspiration to many. Peggy is now resting in the Waihi Cemetery, awaiting the call of the Life-giver on that Resurrection morning at Christ's second coming.

Ian Sutton, Rex Jackson

Hammond, Colin George, born 16.7.1947 at Te Aroha, North NZ; died 13.2.09 at Matamata. Dearly loved husband of Barbara, whom he married in 1986, and loved brother of Jan. He is survived by his children, Shane, Lance and Debra; his stepchildren, Karen, Brian, Sheryl, Craig, Robyn and Jody, and their partners (of Auckland, Waikato and Bay of Plenty Districts). Colin was much liked and respected in the transport industry, and managed a truck wash business which

he originally established. He was a strong member of the Te Aroha church where he served as deacon. Born into an Adventist family, he was baptised with his new wife at Waihi church by Pastor Ross Cole in 1987. Colin looked forward to the soon return of Jesus with great anticipation. He now rests until the day when he will see his Redeemer face to face.

Rex S Jackson

MacBeth, Hilary Kay (nee McGuiness), born 18.2.1942 at Bonalbo, NSW; died 20.2.09 in Sydney Adventist Hospital, NSW. She is survived by her husband, Don (Sydney); her children, Heather and Sharon (Sydney); and her brother, Adrian (Lismore). Hilary completed her nursing course at Sydney Adventist Hospital and later completed her obstetrics at Royal North Shore. After working for the Sanitarium Health Food Company, she later trained as a counsellor in order to assist the members of her local church at Thornleigh in Sydney, where she was serving as head elder. This preparation eventually led to her appointment with the Greater Sydney Conference Counselling service, where she remained until her recent illness made it impossible to continue. Hilary's life was one that revolved around her church and family. She was a gentle, caring person who was loved and respected by all who knew her, and will be sadly missed by her family and friends.

Barry Wright

Rawiri, Nancy, born 12.12.1942 at Mōeraki, Ngaruawahia, NZ; died 3.2.09 in Waikato Hospital, Hamilton. She was predeceased by her husband, Wiemoke.

She is survived by her children, Turu and Jodi (Ngaruawahia); Mary and Mike Baker (Matamata); Jack and Katherine Henare-Rawiri (Ngaruawahia); Wilson Rawiri and Katarina Tetau (Ngaruawahia); Jason Rawiri and Carol Watts (Hamilton); and her 14 mokopuna. Once baptised in the Waikato River like many of her family and friends, Nancy never looked back and in her own quiet and gentle way, lived a Christlike life at home, in church, marae and wider community. Moe mai whaea, takoto, takoto rawa tae noa kia Ihu. Sleep on Mother, rest, rest until Jesus comes.

Jack Ormsby, Huwae Moeke

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Longburn Adventist College Inaugural Homecoming Easter 2009 (10-12 April). This homecoming will focus on the era from 1908 to 1959—all alumni (from any years) and family are welcome. NZ (06) 354 1059 LAC Reception, <lac100@lac.school.nz>.

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Central Coast Adventist School is celebrating its 40th anniversary. **Reunite, Remember, Celebrate.** October 30–November 1, 2009. For further details and to RSVP, email <40th_anniversary@ccas.nsw.edu.au> or call (02) 4367 1800.

Auburn church, NSW, (GSC) is seeking the following members: Sivam Baram, Shivani Baram, Sema Baram, Lorna Cowan, Terry Cowan, Michael Datcu, Maria Datcu, Gyluelle Datcu, Keith Heavey, Miria Heavey, Elizabeth Kakaire, Iliany Mihaila, Daniel Mihaila, Geoffrey Stevenson and Martin Uzqueda. If you have any information, please call 0415 174 121.

Date for your diary: Sydney Adventist Hospital Alumni Association 40th Reunion afternoon tea and tour will be held on August 23, 2009, at the San. We are looking for address details of any nurse aid graduates and enrolled nurse graduates from the years 1975 to 1991. For more information, please email <barbara.peatman@sah.org.au> or phone (02) 9487 9405.

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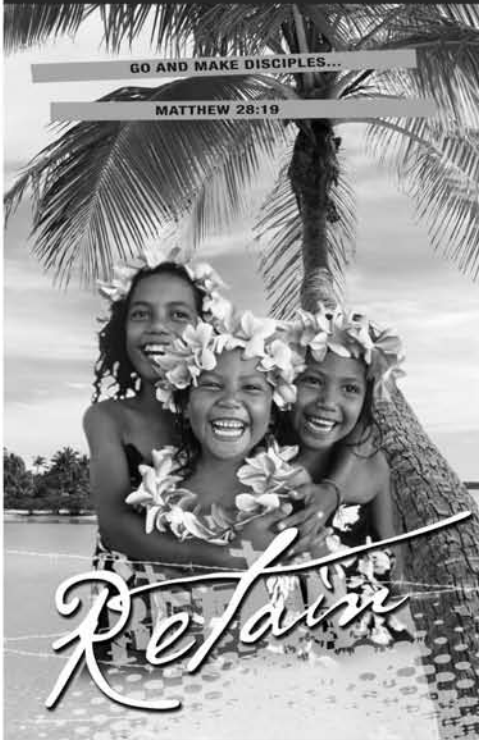
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GO AND MAKE DISCIPLES...

MATTHEW 28:19

Retain

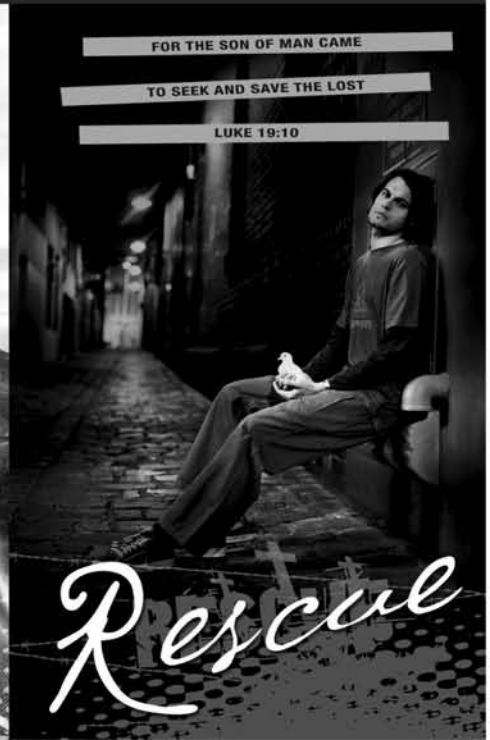


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MATTHEW 10:6

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