

RECORD



Dr Lemuel Lecciones, the medical superintendent and chief executive officer, prays before performing an eye operation at Atofi Adventist Hospital.

Mission hospital "reopens"

Malaita, Solomon Islands

Hospital staff and members of the local community have publicly committed to continue their support for Atofi Adventist Hospital, Malaita, in the Solomon Islands, the scene of Australian missionary Lance Gersbach's murder in May.

The two groups signed a "memorandum of understanding" during a ceremonial "reopening" on July 28. Atofi hospital had effectively reverted to clinic status, which means it treated only outpatients, since Mr Gersbach's murder.

The memorandum states that the hospital will:

1. Respect all people as equal, regardless of religious or ethnic origin, and honour cultural differences and beliefs
2. Provide services to all members of the community, including Kwaio traditionalists
3. Provide employment, where appropriate, to members of the community, and
4. Provide representation to, and communication with the community, while the community undertakes to:
 - a. Uphold the rule of law and order in dealing with the hospital, and,
 - b. Respect hospital staff members and hospital property and land.

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*Food
for
thought*

Prefix people

Deciding I needed a creative outlet different to the one I use during my work week, I recently enrolled in an art class. Its aim is to introduce students to basic artistic skills across a variety of mediums. With much excitement and anticipation, I entered a local art shop, gave my supplies list and a basket to the salesgirl and said, "Fill it up!"

About then I discovered that a lead pencil is not just a pencil. There were so many different types, it was all a bit confusing. And then the charcoal sticks: plain thick sticks, plain thin sticks, some inserted into a pen-type holder. Paint is available in watercolour, acrylic and oil—and once you have that choice sorted, the choice of which paintbrush you might need is endless.

We'd all been looking at exactly the same thing, but every picture was different. . . . Our view of the world is determined by where we sit.

A few weeks into the course now, I've found the slow pace frustrating. Learning how to observe things and retranslate them as shapes and shades onto a page takes much time and even more of patience.

In last week's class, for example, I had to copy a picture. It sounded easy enough until the teacher turned the page around and said, "You have to copy it upside down." It was a valuable exercise designed to discourage the left hemisphere of my brain from "interpreting" what it saw as a recognisable object.

For example, we see a hand, so our brain says, "Ah, I am drawing a hand." By copying an upside-down picture, our brain is tricked into only drawing exactly what the eye sees—shapes and shades—

not a hand or a chair. Talk about brain strain. *This was supposed to be relaxing!*

In an earlier exercise, our teacher had placed a few styrofoam shapes on a white sheet and left us to observe and draw what we saw. The light cast different shadows of various angles and depth over the shapes, and while it was important we interpret that in our drawing, we also had to keep things in proportion on the page. At the conclusion of that exercise the teacher told us to move around the studio and look at each other's work.

It was fascinating to observe the variety of styles that had evolved across the group. The objects also looked quite different from one drawing to the next. *Why?* I wondered. Then it struck me: the simple fact was, apart from the different methods

of sketching each student had used, where each of us sat in the room determined our view of the shapes, the angle of the shadows, and which shape dominated. We'd all been looking at exactly the same thing, but every picture was different.

And that's a truth that pervades our whole life. Our view of the world is determined by where we sit.

It was then I had to laugh at myself. You see, another reason I'd enrolled in the art class was to more easily connect with people in my community.

You see, I'm employed by a church organisation and am actively involved in different ministry areas at my local church. More and more, lately, my world has revolved around the church. And that's not an entirely healthy way to live.

Yes, when Jesus was on the earth He attended church on the Sabbath, but during the week He was out where "the people" were. So, along with the desired artistic skills to be learned, this art class was also a way for me to get out there among "the people."

But remember, our view of the world is determined by where we sit. Lately, I've been listening to ourselves speak. Have you noticed the words we use to describe people who do not believe in God or attend church? Here are just a few: "unsaved," "pre-Christian," "nonbeliever" and "unchurched." Note, they all use *prefixes*.

I had joined the art class, in part, to connect with "prefix" people!

So what does that make us who regularly attend church? And perhaps more to the point, how can we possibly connect with secular people when we label them like that? It's as if we think that God's grace is like a telephone number—if there's a prefix, the phone call costs more.

So, sitting there among my fellow students, I realised *everyone* of us cost Him the same price: a beloved Son's death. Yet God offers every person—prefix labels aside—the opportunity to call 53787 (JESUS) and reverse the charge.

And in case you didn't notice, that telephone number doesn't have a prefix.

Kellie Hancock




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Editor Bruce Manners
Senior assistant editor Lee Dunstan
Assistant editor Kellie Hancock
Copy editor Graeme Brown
Editorial secretary Meryl McDonald-Gough
SPD news correspondent Brenton Stacey
Senior consulting editor Barry Oliver

Web site www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia
Phone: (03) 5966 9111 **Fax:** (03) 5966 9019
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Our vision is to...

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

- *Flying fox sighted at Tassie youth camp* • *Trio of Aussie churches mark milestones in July*
- *Lay ministry training centre opens* • *New village for Zambian children* • *and more*

—Compiled by Kellie Hancock—

● **Spring Beach Youth and Convention Centre**, Tasmania, has a **new activity** to offer groups visiting their camp. A flying fox (pictured) has been erected over the property's dam under the direction of **Chris Nilsson**, outdoor specialist from the Greater Sydney Conference. Pastor **Geoff Parker**, youth director for the Tasmanian Conference, and camp ranger **David McCrostie** were part



of the team developing this project. Visiting the camp at the same time was a group of young people from Dora Creek church, NSW, who were there to run a STORM Co program but also gave their time to assist in removing scrub and carting materials.

● A newly installed baptistry at **Pakuranga church**, New Zealand, was recently consecrated with the **first baptism** conducted in the church. Officiating minister Pastor **Geoffrey Garne** underlined the fact that the three young men baptised reflect the worldwide scope of the "family of faith" to which Seventh-day Adventists belong. **David Kwan** came to New Zealand from Hong Kong, **Gabriel Russell** migrated from Zimbabwe and **Alwyn Tan** is from Singapore.—*North Newz*

● **Kellyville church**, NSW, celebrated its **110th anniversary** on July 5. Many members dressed appropriately in apparel from the late 1800s (pictured). Past and

Pocket money for Paralympians

Primary students from Avondale School, Cooranbong, NSW, had a special project to complete during their recent school holidays. Their aim was raising money to help the Australian Paralympics team reach Athens in 2004.

Before the end of the school term each child was given a moneybox, with the aim of filling it over the holidays by doing odd jobs for family and friends. The children were practising how to be generous. For example, if they were offered an ice-cream, they were to say, "Mum, can I have the money for my moneybox instead!"

Staff were not left out of the fundraising efforts. Their job was to dress in school uniform on the out-of-uniform day dedicated to the Paralympics fundraiser. "Students giggled all day," says Karen Zeuschner, marketing and development officer for Avondale Schools, "as they met various staff members wearing school uniform."

Greg Smith (pictured centre), the current gold-medal holder for the 800 metre, 1500 metre and 5000 metre wheelchair event, came to thank the students for their donation of \$A2174. He says he was "thrilled" with their efforts and encouraged them to give 100 per cent to everything they do.



current members were joined by community visitors, including Baulkham Hills Shire Mayor **John Griffiths**. Pastor **Bevan Craig** a fourth-generation from Kellyville, preached at the worship service. Copies of the first record book (1925) was presented to the Hills District Historical Society, the

Baulkham Hills Library and the Adventist Heritage Centre based in Cooranbong.—*Robyn Crabtree*

● **Manjimup church**, WA, which opened 10 years after Kellyville, **celebrated their 100th anniversary on July 12**. Australian Union Conference president Pastor **Chester Stanley** (pictured, centre) preached at the worship service and encouraged the congregation to continue on in the spirit of the past, reaching out into the community with a caring attitude. Pastor **Ray Eaton** (pictured, right) presented a mission segment in the morning, and led the reflections of the past afternoon program. Pastor **Alec Thomson** (pictured, left), one of Manjimup's previous ministers, also took part of the program.—*Tania Burford*



● Church milestones were popular in July with **Spotswood church**, Vic, celebrating their **50th anniversary on July 19**. Former ministers were in attendance when current minister Pastor **Brian Lawty** presented the sermon. A history of Spotswood church was presented by **Yvonne Taylor** and **Allison Jesensek**. Youth from the Spotswood and Brighton churches presented a skit and conducted a lighter afternoon program. Several musicians added their talent to the occasion with musical items.

● Some 50 people recently gathered at Kallangur Campground, Qld, for what is possibly the **first Social Justice Symposium to be held by a local conference**. The Adventist Development and Relief Agency (ADRA) sponsored the symposium for the South Queensland Conference (SQC). Participants were challenged to make a difference in the societies in which they live by becoming agents of change and transformation for disadvantaged sectors of society, and by becoming advocates for those whose voice goes unheard in the

Lay-ministry training centre opens

A new lay-ministry training centre based at Avondale Memorial church, NSW, commenced recently with a seminar on how to give a series of Bible studies.

Some 16 students representing five different churches attended the series and completed the theory component of the course.

According to Dr Joe Webb (pictured lecturing in a class), the whole aim of the centre is to equip and empower church members with tips and skills for lay ministry. "The students now have the practical component to complete," he says. "This involves presenting what they have learnt to their home churches and actually doing some Bible studies. They will also take other interested people with them to their studies, and in turn train them." Students will receive a certificate on completion of the theory and practical sessions.

One student commented that he "learned some helpful tips that otherwise would have taken him a lifetime to pick up."

The centre plans to hold future seminars on lay preaching, closing the back door, reaching the unchurched, and children's ministries to equip and empower church members to reach out to others.



wider community. Guest speakers included **Harwood Lockton** (Avondale College), **Gary Christian** (ADRA-Australia), **John Woodley** (Centre for Social Justice, Uniting Care), **Deanna Pitchford** (Women's Ministries co-ordinator for the SQC) and **Nenad Bakaj**, a refugee himself.

● More than 600 people attended the launch of a **new children's village project** to be developed by **International Children's Care (ICC) at Mupapa, Zambia**, on July 14. ADRA-Zambia asked ICC to support the ministry of the Zambian Union Mission. Among official dignitaries attending the launch was the **Deputy Minister** of the Republic of Zambia, who **congratulated ICC** on its strong emphasis on development, and in particular its emphasis on education, vocational training, agricultural development and micro-industries aiming toward self-sufficiency for the centre and for the children when they leave. **Volunteer fly'n'build teams from WA, Qld, NSW, Vic and USA** are already participating in this venture.—*Merilyn Beveridge*

● Nine Protestant churches, including the **Seventh-day Adventist Church**, gained **new recognition from the Croatia state** under an agreement signed on July 4. The pact covers the areas of religious education in schools and kindergartens, military service, police, hospitals and prisons, building objects for religious purposes, freedom to operate public media, and the legal right to accept marriages performed in the church, among other rights. **Previously the Adventist Church in Croatia was regarded as a "sect."** Under the terms of the new agreement, the state will now provide limited financial support.—*ANN*

Days and offerings

September 6—Commencement of Week of Prayer

September 13—Conclusion of Week of Prayer
—Annual Sacrifice Offering (Global Mission)

Off the record

● Murray Bridge, SA, church member **Shirley Hibbard** (pictured) was recently awarded a Premier Certificate of Appreciation for **Outstanding Volunteer Service**. This was awarded in recognition of the service she provides to people with disabilities, through Options Co-ordination and the work she does with BATT (Bridge Adventist Table Tennis Association), which she initiated last year with the help of another Murray Bridge member, **Karen O'Connor**. Along with providing community table tennis, BATT provides a range of social activities for the disabled.—*Nita Welch*



● Springwood church, Qld, recently held a **gala charity concert** for the **"Kids of Baghdad"** during which more than \$A2000 was raised to help ADRA-Australia assist Baghdad's children and their families rebuild their lives after years of hardship, wars and destruction. Included in the concert were the multicultural Spring Ensemble, Springwood Choir and various soloists.

● Macquarie College, Newcastle, NSW, is celebrating the success of Year 11 student **Hayden Jackson** (pictured), who recently **won five gold medals** at the National All Schools Swimming titles in Hobart, Tas. The 16-year-old gained gold in the 1500 m freestyle; 800 m free; 400 m free; 200 m free and 400 m individual medley. Three of these wins were personal bests.



Mission hospital “reopens”

(Continued from page 1)

The reopening honours a statement signed by staff after the murder of another Australian missionary, Brian Dunn, in 1965. The statement said the hospital would permanently close if it were the scene of another murder.

“Almost every chief remembers the 1965 statement,” says Dr Lemuel Lecciones, the medical superintendent and chief executive officer of the hospital. “The closing of all hospital services except for outpatients has made an impact.

“The memorandum completes the transformation of the hospital from unin- vited guest, to visitor, to friend and, now, partner,” he says.

Pastor Bruce Roberts, president of the Trans-Pacific Union, says the signing of the memorandum is a new start. “We haven’t always considered local customs in the way we’ve built and operated the hospital. This will now change.”

Some 2000 people attended the reopening ceremony, including several federal and provincial Members of Parliament, the deputy premier of Malaita, the local police superintendent and 30 tribal chiefs and community and church leaders.

Jonathan Duffy, health director for the

South Pacific Division, received four strings of shell money from the chiefs on behalf of Mr Gersbach’s wife, Jean. “It is their way of saying sorry for the pain Jean has suffered,” says Mr Duffy.

The ceremony followed a four-day staff retreat on a coral atoll about an hour by boat from Atoifi.

“The retreat has helped teach the staff members more about the culture and customs of other Solomon Islanders,” says Dr Lecciones. “This will help us as we tailor our services to more effectively meet the needs of the local community.”

A new statement signed by the staff members during the retreat states: “As an employee of Atoifi

Adventist Hospital, I agree to provide the best possible service to all people being respectful of their race, culture and religion. In my contact with fellow staff, administration, community and patients, I will reflect the love, compassion and care Jesus Christ has shown me.”

“They have reaffirmed their Christian commitment to medical missionary work,” says Mr Duffy.

The 80-bed Atoifi hospital, which serves the eastern half of Malaita, was established in 1965.—**Brenton Stacey**



Staff members at Atoifi have treated only outpatients since the murder of Australian missionary Lance Gersbach on the hospital compound on May 18.

Wanted: Winning writers

Adventist ministers and teachers living in Australia, New Zealand or the mission territories of the South Pacific Division have an opportunity to share their point of view with RECORD readers in a guest editorial through a writing competition. In an effort to encourage a broader perspective on today’s issues, the RECORD editorial team at Signs Publishing Company invites Adventist ministers and teachers to write an editorial. Each category winner will be published on the editorial page of RECORD.

Who can enter?

(1) Adventist pastors

- a minister in a local church
- a minister in administration
- retired ministers.

(2) Adventist teachers

- an Adventist teacher working in a primary, secondary or tertiary educational institution.

What is an editorial?

An editorial can be an opinion piece, a topical issue or a theological discourse—preferably something about which you have a strong conviction and would like to share with the broader church.

How can you enter?

Send your editorial (750 words in length), along with your name, address, daytime telephone number and details of where you currently minister or teach to: <editor@signspublishing.com.au> or post a hard copy and disc to the Editorial Competition, Signs Publishing Company, 3485 Warburton Highway, Warburton, Vic 3799, Australia.

All entries must be received by Monday, October 20 to be eligible.

While the winners of the competition will be published as guest editorials, Signs Publishing Company reserves the right to publish any submission. The judges’ decision will be final, and no correspondence entered into (except for subsequent comment in the Letters pages). No monetary bribes will be accepted; however, if one were to offer the use of a holiday house in Queensland during our dreary winter, the judges may be willing to reconsider.

General Conference lawyer visits Baghdad church

For the first time since the war in Iraq began, Seventh-day Adventist Church members in Baghdad have received an official visit by a lawyer from the General Conference.

Associate general counsel Mitchell Tyner, who preached there on August 2, said the building was “a little oasis of tranquillity” to which church members flocked. He offered encouragement as well as aid on religious-liberty matters. The congregation was welcoming and cordial, he says. “People went to considerable lengths to get there. It’s remarkable; out of a congregation of [about] 200, there were 150 in church that day.”

He also reports that the Baghdad church was undamaged during the war, although members have had to increase the height of an exterior wall to prevent looting. No members were physically hurt during the war, he said; however, the economy is difficult for all.—**ANN**

Phnom Penh church quadruples

Global Mission pioneers, pastors and church leaders are working to nurture new believers baptised in January after an 11-day reaping program in Phnom Penh, Cambodia.

More than 800 people were baptised in a city where previously there were only 200 Adventists.

Global Mission director Dr Mike Ryan and General Conference president Dr Jan Paulsen conducted the reaping program in Phnom Penh, a site specifically chosen for being an urban area in the heart of the 10/40 window with only a few Christians. Both Drs Paulsen and Ryan say the “real” work was done by Global Mission pioneers who worked for six months preparing for the meetings, and who have remained to help nurture and establish new believers in their faith.

Global Mission facts and stats:

- Global Mission remains on track to reach its year 2000 goal of establishing 25,000 new congregations by 2005.
- In 2000 and 2001 a new church was established every four hours—to say nothing of many more new companies.
- Global Mission pioneers have established the majority of new congregations in the past 10 years. The most effective outreach projects involve local people, and make provision for the ongoing nurture and care of new believers.
- Adventist work is being conducted in 817 languages and dialects.
- In 2000 and 2001 an average of 2745 new members joined the Adventist Church each day. That means someone joined the church every 31 seconds.

Global Mission's Annual Sacrifice Offering occurs at the conclusion of Week of Prayer on Sabbath, September 13.

Norwegians find meaning in belonging

Oslo, Norway

A Norwegian church-planting project targeting non-Christians has grown from a core group of 15 young Adventists to an official church with 40 members and up to 100 attending each Sabbath. Known as Cornelius, this church meets in the atrium of a medical college and teaching hospital, near the centre of Oslo.

The group meets at 4.00 pm and visitors are offered drinks and a seat at one of the tables scattered around the atrium. The service is simple and informal, starting with group singing, followed by a sermon. After prayer and an offering, the leaders open the floor for discussion and an opportunity to ask the preacher questions. Afterward further refreshments are served.

“Most people stay for an hour or so to talk and socialise,” says Pastor Roger Jakobsen, one of the church’s young ministers. “The core group, ranging in age

from 24 to 35, are so proud of this church they’re happy to invite their secular, non-Christian friends.”

Most of the “regulars” were not attending any church before coming to Cornelius. “Reaching the young, secular, white, rich, upwardly mobile person is difficult, almost impossible—and yet we see a few that find meaning in belonging to the Christian community,” adds Pastor Jakobsen. “Even our Lord found it difficult to reach the ‘rich young man.’”

“Secular/postmodern [people] remain one of Global Mission’s biggest challenges,” says Dr Mike Ryan, director of Global Mission. “It’s encouraging to see these types of initiatives growing in the West.”

Similar groups are now operating in Sweden, Finland, the Netherlands and other countries where church growth has been slow or even nonexistent.—Gary Krause/Global Mission



Cornelius is now an official Seventh-day Adventist church in Oslo, Norway.

Adventist Church diversifies and strengthens in Israel

The Seventh-day Adventist Church in Israel has grown from 91 when Global Mission began in 1990 to 1500 today.

Adventists in Israel come from a wide variety of backgrounds and worship in many languages—including Arabic, Azerbaijani, English, Filipino, Hebrew, Russian, Romanian and Spanish. Adventist congregations also worship in places of worship designed after the style of a synagogue.

Pastor Richard Elofer (pictured), president of the Israel Field and director of Global Mission’s World Jewish Friendship Center, attributes the rapid church growth to an emphasis on starting new congregations and providing ways for people to worship in their own culture and language.



Religious discrimination ruling sets precedent in NZ

Auckland, New Zealand

A Seventh-day Adventist from New Zealand has received \$NZ40,000 in compensation from his employer following settlement of a religious discrimination case before the Human Rights Review Tribunal.

The award is the highest in terms of general damages ever reached between two parties before the tribunal.

Richard Valentine, 56, has worked as a steam plant operator at a paper and pulp mill in Kawerau since 1969. But he has refused to work on Saturdays since joining the church in 1979.

"Observing the Sabbath is important to me because it's an outward sign of my loyalty to God," says Mr Valentine. "It's a big relief the case has finally come to an end."

According to the agreement reached between the parties, Mr Valentine's then employer, the Tasman Pulp and Paper Company Ltd, discriminated against him "on occasions" between 1979 and 1999.

Tasman Pulp and Paper rostered Mr Valentine—and all other employees in the steam plant—to work on Saturday and expected him to arrange his own cover when he could not make a shift. The company used to pay overtime to employees who worked on Saturdays, but an employment contract introduced in 1993 and overtime payments ceased.

The company twice disciplined Mr Valentine after he failed to attend a part of a shift that fell on Sabbath and considered it was taking appropriate steps to accommodate Mr Valentine's religious belief.

Mr Valentine made a formal complaint to the commission in March 1999. Tasman Pulp and Paper, and the mill's subsequent owners, Norske Skog Tasman Ltd and Carter Harvey Holt Tasman Ltd, have worked on a process with Mr Valentine since this date to identify the best way to accommodate his religious beliefs.

This process has included employing a person to cover for Mr Valentine on Saturdays. "At about \$NZ70,000 a year, this is not insignificant," says Mr Valentine, "but

I have had to forgo a fair bit of my annual leave."

The Human Rights Commission initiated proceedings to seek redress for Mr Valentine for the previous failure to accommodate his beliefs as part of the process.

The tribunal's finding is the first of its kind in New Zealand, says Mr Valentine's lawyer, Colin Perrior. "It does not just affect the Adventist Church or other religious faiths in New Zealand. It affects citizens of any country in the South Pacific that has a Human Rights Act."

The former Hong Kong-based High Court judge describes the finding as "profoundly satisfying, not simply because we settled a past grievance, but because we negotiated a good basis for Dick's future employment."

Mr Valentine's current employer, Carter Harvey Holt Tasman Ltd, has agreed to:

1. Accommodate Mr Valentine's religious beliefs by permanently rostering him off shift on the Sabbath
2. Define Mr Valentine's role in the future in a manner satisfactory to him
3. Remove from Mr Valentine's personnel file the record of any disciplinary action taken against him because of his refusal to work on the Sabbath
4. Grant him a one-off entitlement to an additional six weeks annual leave
5. Continue to employ Mr Valentine in his

present position, on his existing terms and conditions, or in any other position or on any other terms and conditions, as may be agreed from time to time between the company and Mr Valentine.

In a prepared statement, Norske Skog and Carter Holt Harvey "acknowledge the distress experienced by Mr Valentine through the failure to accommodate his religious beliefs during his employment at the mill."

A small Adventist church in Opotoki originally gave Mr Valentine \$NZ300 as a "thank you" for taking a stand on the Sabbath. The North New Zealand Conference has paid all of Mr Valentine's legal fees.

"I'd like to thank church leaders for their support," says Mr Valentine.

Pastor Jerry Matthews, the president and religious liberty director for the North New Zealand Conference, says the finding confirms and affirms religious freedom as a basic human right in New Zealand. "The government has passed laws protecting religious freedom, and this gives us evidence the courts of law support what we as a people have voted for.

"Dick's given a clear signal that his faith is worth standing up for."—**Brenton Stacey**

This follows up RECORD's original reporting (May 27 and November 11) of Mr Valentine's discrimination complaint being lodged in court.



Richard Valentine.

Need help defending religious liberty?

Seventh-day Adventists who believe they are subject to religious discrimination can appeal to the church for help. A new religious-liberty litigation policy permits conferences and missions of the church to legally defend their religious-liberty rights and the rights of their members, including the right of Sabbath observance. The policy encourages out-of-court settlements. Conferences or missions that proceed with litigation are initially responsible for legal costs, but the policy recognises that "as such cases may create legal precedents . . . the corporate responsibility of the church increases."

The policy outlines a cost-sharing guideline where:

- Church members meet the first \$A2000 per case
- Conferences and missions meet up to \$A5000
- Union conferences and union missions meet up to \$A10,000, and
- The South Pacific Division meets up to \$A15,000.

All interested parties would negotiate costs beyond this.

PNG is not heaven

by Lee Dunstan

Pastor Jessley Farugaso, 54, is president of the Morobe Mission, centred on Lae, Papua New Guinea. Lae is a relatively sophisticated, well-serviced business, education and administrative centre across the Owen Stanley Range from Port Moresby. It is surrounded by squatter settlements and a short distance beyond reverts to the village-centred, subsistence culture.

Pastor Farugaso, a graduate of the Omaura School of Ministry near Kainantu in the Eastern Highlands, has worked as a pastor and administrator for 34 years. He's had long presidential experience, having spent two terms in the position in the challenging Eastern Highlands Chimbu Mission during a period of massive membership growth.

Morobe Mission has more than 17,000 members. Its 100 churches (some 200 congregations) are led by 46 ministers, five departmental directors, and 30 layworkers, many supported by Australian Cliff Morgan's Volunteers in Action organisation.

On behalf of his mission, Pastor Farugaso says he's thankful for the financial and moral support from the wider church within the division, but he has seen that waning in recent years.

"When I began in the church, our family in Australia and New Zealand supported us financially; they had big hearts. But as the [expatriate] work force went home, we began to see [financial] problems arise. But we still need your prayers and support," he says. "Now our main problems are due to the drop in the kina's value, but faithful members continue to support the work."

The decline in the kina has greatly affected the local economy, raising the cost of imports and living, promoting unemployment, which in turn has affected tithe income and the ability of members to pay school fees. Morobe Mission has closed

four of its six primary schools recently.

"If we had money, we would re-establish the schools as a first priority," he says.

Education is given high priority in the province. Pastor Farugaso says improving literacy and education is a positive for the church. The Morobe Mission was within the area of the former German administration—the colony was annexed by Australia after World War I—so it has a strong Lutheran Church presence, he explains. "Historically, there's been a lot of opposition, but with education, people now decide for themselves. We just give them a Bible and they read. They make up their own minds about which religion." He expects to see many more Adventist churches in the province as a result.

He says membership grew by more than 700 during 2002, much of it from Mark Finley's satellite evangelism program. The mission had downlinks to each of the province's major population centres of Lae, upper Markham River valley, Bulolo and Wau.

"The churches [in Lae] are full and have gone to two services. The program resulted in more than a thousand [Bible-study] interests. We want more downlink sites, with satellite dishes in every local district."

Pastor Farugaso sees that modern technology could play an even greater role in fulfilling the gospel commission in the area, but they lack the capital to implement and exploit it. He says the mission would use DVD players, projectors and television sets, if it could afford to buy them.

"When we use television, we get more people than when we just stand and preach, because people want to see with their own eyes."

But he is also quick to acknowledge its negatives, blaming television for an increase in backsliding, especially among the young. "In Lae and Port Moresby, there are more backsliders than members."



Pastor Jessley Farugaso, president of Morobe Mission in PNG: "We're not in heaven here!"

However, he says there is still a place for traditional low technologies, such as bicycles and kerosene Coleman lamps to light unpowered churches of an evening.

"We also need good, old-fashioned picture rolls," he adds, "because in many areas the people still don't know how to read; but they will see the pictures and accept Jesus. It is a traditional way of evangelism, but it isn't in the past."

Another significant problem hindering the work in and around Lae is lawlessness.

"We're not in heaven here!" he chuckles. "Because of rascals, we can't carry the tithes and offerings without risk, and ministers can't visit at night. But they are courageous and want to finish God's work."

"I praise God for our brothers and sisters in Australia and New Zealand—those who've given us support will see the results in heaven. We have more people to win and churches to build because of your support, and if you aren't seeing results in Australia, be assured you will in PNG!" **R**

Lee Dunstan is senior assistant editor of RECORD. This is another in his series of reports on Papua New Guinea's local missions and their presidents.

My restoration Sabbath

by Fraser Jackson



I received an email about Restoration Day. I wouldn't have thought of going to it, but the title, Restoration Day, caught my attention. It was a Sabbath, but surely that is what Sabbath is about.

A Christian friend took me to the bowling club where the meetings were being held. Most there were strangers, but all wore a label showing their name and their affiliation. Each had an interest in restoration, but some were interested in restoring a wetland, some an area of bush, others in restoring plant or bird communities.

Even among those interested in a single stream valley, some were interested in the headwaters, others in a gorge, some in plants, others in the life in the stream or water quality, and still others in the tiny delta area. You could talk to participants about what they were doing, their objectives, successes and the problems they faced. Everyone was interested in what others were doing.

After a ritual welcome and a *karakia*,* the morning speaker was introduced. Colin was passionate about restoration. Given the sanctity of the created world in all its diversity, he painted the big picture—the way all the activities of those present fitted together. Taking examples of a forest restoration in a fertile river valley, restoration of bleak south-facing hills in an urban area, of sand dunes, and of sub-alpine tussocks he showed how all contribute and their work interacts.

For him, restoration involves achieving a greater presence of the natural environment in our cities. It requires a change of attitude so that whatever we do in the cities, the original environment and its special character is respected. Cities could be concentrations of people and structures they build, but the spaces should reflect the true local character rather than one based on a culture transplanted from distant places.

He showed how, for major forest trees,

seed distribution was essentially local. Over time they slowly spread and taller canopy trees eventually dominate and spread further. To restore the forest would take time, but it could be speeded up by planting seed trees in clumps sufficiently close together for natural processes to generate a balanced forest more quickly. Each local piece contributes to a bigger picture.

Then, taking a particular stream valley, Mike, John, Julie and Bill spoke of their contributions. All found ways of involving others. Some involved children at school, others the whole community, and some just special-interest groups. They freely shared their successes, failures and surprises.

A large, filled bun and a piece of fruit pie or pastry with a drink was supplied for lunch. Vegetarians were catered for and all ate this simple food in brilliant sunshine out beside the green. We overlooked an area that, 75 years before, had been farmland, but is now rapidly maturing bush.

After lunch John and Bill led a group with magnifiers on the desk discussing identification of 22 plants, some of them commonly confused. Identifying different plants and retaining diversity were features of the day. Some differences seemed tiny, but all were valued.

I discovered that in one small reserve on the boundary of a northern city an entomologist, working in his spare time, found more than 1000 different beetles, over 140 of them previously unknown. There are

probably 3000 to 4000 other insects and many other invertebrates, but only 162 different plant species. The variety and diversity of these living creatures far exceed the diversity in the plant kingdom.

George raised the question of how insect life in lost environments can be restored when we know so little about it.

These people came from many different backgrounds. Some viewed the world different to me, but all showed a respect for the "sanctity of creation"—a term Colin used. Some weren't creationists in the sense Adventists understand that term, but they had a deep respect for creation. Their differences didn't matter in terms of their primary objective, restoring and ensuring the future of creation.

I wondered if we could learn from them in the much greater challenge of restoring those who've lost an understanding of God and the principles of life He has revealed.

Each speaker looked for specific local tasks. Sometimes they worked together, perhaps planting young trees, but mostly they had diverse, specific personal activities based on a local need in a specific place. They had particularised what had to be done, and realised that personal contact achieved more than other forms of sharing information. Having worked out what they had to do, they acted.

I wonder what would happen if all of us, concerned with restoring the image of God in those hurt and damaged by sin, learned the lessons of Restoration Day. And would our influence be greater if we showed the concern for His creation that I had witnessed on that day? 

**In modern usage karakia are prayers that bring all present together and invite a superior power to protect them.*

Fraser Jackson is emeritus professor of Victoria University, Wellington, North New Zealand.

Food for thought

by Norman H Young

For many, the sight, on arriving at church, of a white cloth discreetly covering the emblems of the Lord's Supper causes an inward cringe. In fact, some so dislike the celebration that they leave for home immediately following the pastor's introductory remarks. When I was a student in the United Kingdom, I observed that two-thirds of the large congregation where I attended disappeared during the break for the foot-washing ritual.

Why is this? And why does this simple ritual cause such dread for some? There are several reasons for it.

1. The formality of ritual

The Lord's Supper has become an institutional high day dominated by the clergy and characterised by sombre individual reflection. The formality of the ritual overshadows the warmth of relationships. It was not like this in the small congregations of the first century. The Lord's Supper occurred as part of a fellowship meal.

It was an open communion and the group appointed the leader—anyone might lead out. It was an inclusive meal; visitors were welcome to partake and, probably, even the children. Time and growth caused the celebration to become increasingly formalised. The Adventist communion is no exception.

Have we made the Lord's Supper too sacramental? Have we made it too much a priestly high day and less a regular congregational fellowship? Has form replaced familial celebration?

2. Lack of understanding foot washing

We have isolated the washing of feet from the Lord's Supper proper. Many Adventists treat the act of washing one another's feet as simply a preliminary ritual quite separate from the actual Lord's

Supper celebration. Some even consider it a somewhat culturally outdated nuisance. Perhaps better understanding its meaning might enhance its practice.

The foot-washing episode is found only in John's Gospel, where it replaces Jesus' words said over the bread and the wine, which are limited to the Synoptic Gospels (Matthew, Mark and Luke). For John, the foot-washing incident points to Jesus' giving of Himself in death just as powerfully as the breaking of the bread and the drinking from the cup.

When Jesus wrapped the towel around Himself (John 13:4) and took the role of the slave, He indicated He was about to do the ultimate act of service, namely, give His life as a ransom for the rest (Mark 10:45). Immediately preceding and following the washing of the disciples' feet, Jesus spoke of His betrayal and imminent death (John 13:1-3; 21-38). John intended that we make the connection between the two.

When we act as slaves to one another and serve one another by washing feet—whatever the cultural distance between the first and the 21st centuries—we're doing something theologically profound. We're participating in the death of Christ. We're accepting the humiliation and forgiveness of the cross and offering it to each other. We're mutually committing ourselves to the ministry of Calvary.

Of course, this is easier to do as a dramatic act once a quarter than it is to practise it in the realities of our daily lives as Christians. But we dare not limit the example that Jesus set us (John 13:15) to repeating His act merely as a ritual. It demands that we embrace the cross as a principle by which we live toward each other and toward the world.

So when we move from washing one another's feet to partake of the bread and the wine, we aren't going from a preparatory ordinance to the real thing; we're

continuing the Lord's Supper. Let us recall that the meal and the foot washing took place at the same time and in the same upper room (John 13:2). They are thus inseparable events. John chose to expound one element of that momentous evening, while the Synoptics stressed another. But the cross is the focus of them both.

3. Caution about eating "unworthily"

Many worshippers imagine that only those who have reached some kind of moral perfection are qualified to partake of the bread and the wine. Conscious that Paul says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (1 Corinthians 11:29, KJV), many elect a safety-first approach and think to avoid the threat of damnation by forgoing the Supper. This is a misunderstanding of the problem Paul is attempting to correct in his letter to the Corinthians.

During a period of research at Cambridge, an Adventist scholar invited me to supper at Trinity College. I sat with him at the "top (raised) table" with distinguished guests and various fellows of the college while the undergraduates and other scholars sat below us. I sensed I was in a very privileged position.

During the meal I spoke to those waiting on our table. Later I discovered that this was just not done. By conversing with the serving staff I had breached the social distinction intrinsic in sitting at the top table.

There is no top table at the Christian Eucharist. There is no privileged seating arrangement, and there are no choice viands for the select few. The Lord's Supper is a shared meal of equality, fellowship and unity. All of us, no matter our wealth, intellect, social status or ecclesiastical position come as repentant sinners to share in the meal that celebrates our

redemption in Christ.

It was not like this in the first-century church at Corinth. The Greco-Roman world of Paul's day was very class conscious with numerous cultural mores to keep each person within their social rank. Dinners in particular were occasions of social discrimination.

The members of the Corinthian church maintained the table customs of their day in their Christian meals. Those who brought the food ate it, and the poor went hungry (1 Corinthians 11:20-22). Archae-

of Christ proclaims, both in redemptive and in social terms" (see 1 Corinthians 11:27, 29).¹ Paul was certain their conduct was not in accord with the self-giving love of Christ.

We conclude then that John 13 presents the foot washing as an integral part of the Lord's Supper and is centred in the cross as much as the partaking of the bread and the wine. Likewise Paul's concern in 1 Corinthians 11 is not about a person's fitness to share in the Lord's meal, but whether the attitude of the participants

understanding of the Christian supper. Such a "pot luck" is probably nearer to the meal that early Christians shared than the formal service we call the Lord's Supper.

Certainly more fellowship occurs at a church potluck than takes place in the usual celebration of Communion. Furthermore, the potluck usually has more joy than the rather sombre affair we experience in the Eucharist (which means, *thanksgiving*). "The Corinthian material should shape our approach to the Lord's Supper, with its focus on a real meal; on unity, sharing, fellowship, serving and helping one another; and remembering and proclaiming the Lord."²

One of my neighbours is an inveterate organiser of after-church picnics. On the occasions I have attended his outdoor get-together I have experienced something of George May's description (above) of the Lord's meal. Perhaps in our conduct of the Lord's Supper we need to try to regain something of the original happy fellowship meal that the early church enjoyed.

Experiencing the Lord's Supper in the context of a meal (perhaps in the church hall) would likely provide us with the same familial warmth that characterised early Christian worship. It may encourage those many members who avoid Ordinance Sabbath to stay for the Lord's dinner and even to bring a friend. **R**



ology suggests that the wealthy sat in the "dining room" (*triclinium*) while the poor stood in the inner court (*atrium*). Paul saw this discrimination as a denial of the gospel.

The Corinthian meal was their own (1 Corinthians 11:21) and not the Lord's (11:20). They were eating in a manner indifferent to the needs of others. It is this lack of care for others that Paul denounced as eating unworthily (11:27). Such selfish conduct as wolfing down their own food was in total conflict with the self-giving of Jesus as manifested at the Last Supper and then at the cross.

Paul urged the Corinthians to examine their behaviour (not their souls to discern their fitness to partake) whether it was in harmony with "all that the body and blood

toward one another reflected the values of the cross of Christ. Paul condemns the discriminatory manner in which the Corinthians were conducting the meal, not the inner imperfections of some individual.

The table of the Lord

It is important to note that the Lord's Supper as Paul envisioned it was a simple meal. The setting is the "the table of the Lord" (1 Corinthians 10:21) not the "altar." I often preach in small country churches and gather with the congregation afterwards for lunch around a common table. The food is pooled; no-one eats better than anyone else and we all eat together (contrast 1 Corinthians 11:21). This situation is pretty close to Paul's

This is the 12th in a series of articles defending the practical implications of the fundamental beliefs of Adventism. Many people question the relevance of doctrine, seeing it as the preoccupation of nitpicking theological minds. Doctrine is simply teaching. It attempts to answer questions such as "Who was Jesus?" "Why did He die?" "Why do Christians go to church?" "What is God like?" and "Is the Bible the word of God?" Doctrine becomes sterile when isolated from Jesus and from the realities of life. This series presents Adventist beliefs as issuing from Jesus and as impacting on our lives.

References

1. Anthony C Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, Eerdmans, Grand Rapids, Michigan, 2000, page 891.
2. George May, "The Lord's Supper: Ritual or relationship? Making a meal of it in Corinth Part 2: Meals at Corinth," *Reformed Theological Review* 61, 2002, page 15.

Norman H Young is senior lecturer in New Testament at Avondale College, Cooranbong, NSW.

Church for two

by Craig Jenkins

We—my wife, Joelene, and I—had been so busy with work that we decided to get away from it all. King Island, an island in Bass Strait, between Victoria and Tasmania, sounded perfect.

When we arrived we were pleasantly surprised to find a Seventh-day Adventist church marked on the tourist map of Currie, the main town. It was Friday, so we took a walk to see where the church was located.

It is a neat grey-brick church surrounded by neat, mown lawns. We noted the times for Sabbath school and church, then looked around.

On Sabbath the weather was fine, so we walked the short distance to the church. We began to feel disappointed as we approached the church. There were no cars, no people talking out the front and no children running around. We thought the congregation may have been meeting somewhere else. Or that there was none.

Then we heard singing from inside.

We walked into the back of the church unnoticed as the two elderly couples inside sat singing, accompanied by a tape. We sat at the back and absorbed the moment, our spirits lifted by the song being played.

The song finished, one of the women stood and was surprised—shocked, perhaps—to see us there. We discovered that one of the couples used to live on the island and they were visiting from Tasmania.

After watching a NET 98 video with Pastor Dwight Nelson, we were invited to lunch with the local couple. First, though, we had signed the visitors book (the last visitors were there several years earlier).

Over lunch and through the afternoon our hosts, Laurie and Nora, told us the story of the King Island church. There used to be a congregation of about 40. Over time people have moved away, both in geographical and spiritual terms, to the



Laurie and Nora, with (at right) Graham Tierny outside the King Island church in 1991.

point where they were the only ones left. They've been approached by other churches interested in buying the building, but after much prayer they decided to keep the church running. Each Sabbath they go to the church. Sometimes they watch a video, other times they read something—just the two of them.

We were amazed and humbled by their commitment to the Lord. We asked why they bothered when they could stay home and worship there. They replied that the church was a special place and they looked forward to attending every Sabbath. They

sensed that God wanted them to keep the church going and that Sabbath had more meaning for them when they were at church worshipping God.

For us, this Sabbath was a highlight. Not only had we made new friends, but they taught us about being a Christian and having a committed relationship with God. We promised ourselves we would tell others about this inspiring couple.

So, no matter where you worship this Sabbath, Laurie and Nora will be worshipping in the Adventist church on King Island. As likely as not, there will just be the two of them.

And I wonder if they don't have an advantage over those of us who attend church and get caught up in the politics of church, or become distracted by our needs and wants and focused on what the church is meant to do for us rather than what we can do. That's when the true meaning of being a Christian can be lost.

Thank you, Laurie and Nora, for your commitment to God. **R**

Craig Jenkins writes from Wangaratta, Vic.

Just for children

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Anniversaries

Chapman, Mervyn and Dorothy (Doss, nee Lockyer) were married on 21.4.43 by Pastor L C Naden, in the old Hay Street, Perth church, while Merv was in the RAAF. They celebrated their 60th wedding anniversary with family and friends at the home of their son, Chris, and his wife, Jan.



Merv and Doss have been richly blessed with their four sons, Gary, Ross, Chris and Brian; their wives; 15 grandchildren; and 10 great-grandchildren. They have received messages of congratulations from Her Majesty The Queen, and other government dignitaries.

Knopper, Pastor Jan and Reintje celebrated their 50th wedding anniversary with family and friends on 8.6.03. They were married in Holland on 10.6.53 and have been living in Australia since 1975. They were fortunate to have all their children and 12 grandchildren with them to celebrate the day, some coming from WA. They are now happily retired in Cooranbong, NSW.

May, Brian and Loma (nee House) were married 8.6.53 in Adelaide, SA. Fifty years later, on 15.6.03, they met together with family and friends to celebrate. Their children, Robyn, with her partner Allan, Jenny and Craig were present; also three of their grandchildren, Laura, Danny and Tyler. Many happy memories were shared together. Brian and Loma are loved and respected by all and we wish them God's blessing and many more happy years.

Thomson, Stan and Fiona (nee Cornell) were married on 3.5.53 in the old Toowoomba church, Qld. Pastor Bert Grosser was the officiating minister at the wedding, and he and his wife were present at the golden wedding celebration. A number of couples who shared the anniversary year joined relatives and friends at the Thomson home in Brisbane. Only child, Judy, and her husband, Bob, had delayed departure for North America in order to be present.

Appreciation

Bradley, Olive, Leon, May and Eric Howse, Bill Zeunert, Laura Kent, and their extended families, would like to thank everyone for the many prayers and varied tributes of love sent to them during the recent sad loss of a much-loved and gracious husband, father, grandfather, brother, brother-in-law and uncle, Thomas James Bradley.

Cole, Margaret and family wish to thank everyone who phoned, sent cards or messages, or gave food, flowers or other gifts, after the recent sudden passing of Harry. The events that took his life still do not seem quite real, but the love and support received have been very real to the family.

Webb, Pastor Fred and his extended family have deeply appreciated the many expressions of prayerful support, empathy and love conveyed by phone, letters, cards and flowers, from friends of Gracie (nee Sweet). We look forward confidently to the resurrection day; may it come soon!

Weddings

Bowyer—Raphael. Captain Richard John Bowyer, son of Christopher Bowyer (Andover, England), and Nicole Raphael, daughter of Allan Raphael (Loganholme, Qld) and Marena Thomas (Wahroonga, NSW), were married on 27.4.03 in the Uniting Church, Chatswood South, Sydney.

Robert Parr, Wayne Krause

Curcuruto—Mauviel. Sam Lucio Curcuruto, son of Frank and Rosaria Curcuruto, and Sheryl Lyn Mauviel, daughter of Lynette Peterson and the late Alf Mauviel, were married on 20.7.03 at Warrina Gardens, Innisfail, Qld. Their wedding was made special by their 18-month-old son, Frankie, who was page boy for them.

Dana Howard, Kevin Robinson

Hillery—Gray. Stephen Mark Hillery, son of Graham and Margaret Hillery (Dorrigo, NSW), and Diana Kathryn Gray, daughter of Joseph Gray (Perth, WA) and Nada Clement (Alstonville, NSW), were married on 13.7.03 in the Ballina Adventist church. Alan Saunders

Howard—Sault. Shannon Mark Howard, son of Dana and Dianne Howard (Innisfail, Qld), and Connie-Lea Sault, daughter of Alan and Wendy Sault (Chambers Flat), were married on 13.7.03 in the Logan Reserve Adventist church, Brisbane.

Dana Howard, Mark Wilson

McConnell—von Dincklage. Adrian Russell McConnell, son of Maurice and Mavis McConnell (Blenheim, SNZ), and Ramona von Dincklage, daughter of Frank and Lily von Dincklage (Western Samoa), were married on 27.7.03 in the Spotswood Adventist church. Brian Lawty

Tapp—Donnelly. Damien Wayne Tapp, son of Wayne and Jean Tapp (Cloncurry,

Positions vacant

▲ **Science Teacher—Avondale School (Cooranbong, NSW)** is seeking a Teacher for Chemistry/Physics for Years 11 and 12, and General Science for Years 7-10, for 12 months, commencing Term 4, 2003. Avondale School is a K-12 Christian school. **For further information** phone (02) 4977 2071. **Applications in writing** (including CV) should be forwarded to Principal, Avondale School, PO Box 61, Cooranbong NSW 2265.

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Qld), and Sheree Janine Donnelly, daughter of Peter and Gail Donnelly (Mackay), were married on 6.6.03 in the beautiful Mackay Queens Gardens. John Wells

Taylor—Kane. Darren Taylor, son of John and Kay Taylor (Hornsby, NSW), and Colleen Kane, daughter of Kevin and Val Kane (Bena, Vic), were married on 8.6.03 in the Leongatha Adventist church.

Steve Kane, Tony Knight

Van Dyck—Worland. Pastor Maxwell Van Dyck and Joy Worland were married on 21.7.03 at Lord Howe Island. Both Max and Joy are from Caloundra SDA Retirement Village, Sunshine Coast, Qld.

Ken Martin

Vint—Morton. Mark Vint, son of Bridget (Sydney, NSW) and the late Gordon Vint, and Jo-anne Morton, daughter of Cliff and Jan Morton (Sydney), were married on 18.5.03 on Rocky Point Island, Sydney.

Cheoneth Strickland

Obituaries

Armstrong Henry Reginald, born 2.3.1906 at Swan, WA; died 23.7.03 in Armidale Hospital, NSW. On 22.2.84 he married Coralie Drew. He is survived by his wife (Baradine). Reg was an ex-service-man and was given military honours at his funeral. The town of Baradine closed for the funeral. He was much loved and respected, and served as RECORD secretary until the day he died. Nigel Ackland

Braun, Else Gertrude, born 23.6.1924 at Goepfing, Germany; died 29.7.03 at Ipswich, Qld. On 23.1.50 she married Rudolph (Rudy). She is survived by her husband (Rosewood); and her children, Karin Waldrip (Toowoomba), Fred (Brassall) and Elizabeth O'Neill (Newcastle, NSW). Else lived a life of devotion to God, family and friends. She gladly opened her home and nurtured many young people, some of whom have now become ministers and leaders in our church.

Gordon Oaklands
Mladen Krklec, Sandor Gazsik

Burns, Rita Dorothy, born 2.1.1908 at Creswick, Vic; died 20.7.03 at Creswick. She was predeceased by her husband, Rupert; also her daughter, Heather; and grandson, Rodney. She is survived by her children, Robert and Thelma Lion (both of Creswick); her six grandchildren; and six great-grandchildren. Rita was a true Christian woman, who loved her Lord and trusted in Him who will raise her on the great resurrection day.

Mike Francis, Geoffrey Wells

Carver, Marc Hervé, born 13.9.1935 at Vacoas, Mauritius; died 23.7.03 at Monash Medical Centre, Clayton, Vic. He married his first wife, Rosemary, on 18.12.59. In 1984 he married Josette. He is survived by both wives; his children, Rosy Green, Marie-Noelle Carver-O'Neill and Clency (all of Melbourne); his siblings, Denise St Mart (Doveton), Ginette Dupré, Esmeé Carver, James Carver and Lise Carver (all of Mauritius); and his 11 grandchildren.

Tony Campbell, Marcus Mundall

Cummings, Valma Bernice (nee Morgan), born 17.10.1928 at Bulli, NSW; died 22.7.03 in Brisbane, Qld. On 26.12.49 she married Peter. She is survived by her children, Judith Bean (Grafton), Lyn Morin (Sydney), Robert (Gympie, Qld) and Dale (Brisbane). Val served her Saviour both in the mission field and in the homeland. She was a loving mother to her four children, and devoted grandmother to her eight grandchildren. Bob Possingham

Evans, Mabel Alice (nee Stenhouse), born 5.10.1909 at Northcote, Vic; died 11.7.03 in Ferntree Gully Hospital. In 1930 she married William (Bill), who predeceased her on 27.10.84. She was also predeceased by her son, Harry, on 4.9.93. She is survived by her sons, Bernie (Tas), Bill (Wesburn, Vic), Alan (Altona); her sister, Joyce Grounds (Pearcedale); and her brother, Norm Stenhouse (Boolarra). Mabel was baptised with her granddaughter at the age of 80. She was a gracious Christian woman. Eric Kingdon

Hall, Albert George, born 29.9.1921 at Mareeba, Qld; died 13.7.03 at Norah Head, Central Coast, NSW. In 1948 he

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married Hazel Gall. He is survived by his wife (Cooranbong); his stepsister and her husband, Betty and Sid (Brisbane, Qld); his niece, Kay (USA); his nephews, Ross, Ron and Ray; Hazels relatives, Doug and Ruth Hart, Joan and Glen Roy, Harley and Norma Gall; and nephews and nieces, Karen, Sandra, Lauren, Tony and Trevor. A warm-hearted man of integrity, Albert was known as a hard worker, and was recognised as someone who gave that little extra to ensure success.

David Hay, Len Barnard

Hancock, Norma (nee Steel), born 6.2.1929 at Newbridge, Vic; died 28.7.03 at her home at Mirrabooka, NSW. In 1956 she married Ron, after graduating from Avondale as a primary teacher in 1948. She is survived by her husband; her children and their spouses, David and Cathy, Rhonda and Brad, and Debbie and Richard; her six grandchildren; and her sister, Ruth Lambert. Norma's love for children and young people resulted in her involvement over the years in youth-focused churches and she will be sadly missed by friends at Robinvale, Kingscliff and College church, who, with her family, keenly anticipate reunion at the resurrection.

Ian Howie

Johnson, Warren Godfrey, born 13.4.1924 at Ashland, Wisconsin, USA; died 3.7.03 at Ashland. He was predeceased by his first wife, Marge, in 1998. On 10.4.01 he married Winsome Abbott-Johnson. He is survived by his wife; his children, Sharon Manthei (both of Ashland, Wisconsin); David (Robinsdale, Minnesota), Roberta Gjeston (Billings, Montana), Anne Ciske (Portage, Wisconsin), Susie Raebe (Eau Claire, Wisconsin); his stepchildren, Robert McHarg (Brisbane, Qld) and Lynlee Schwab (Bedford, England). Warren was an accountant and retired manager. He passed to his rest in the hope of the resurrection. The funeral was from the Lutheran church, Ashland.

Dale Chesley

Mihail Baciu, Kent Seldal

Kerwin, John, born 17.7.1911 at Parrnell, Auckland, NNZ; died 15.7.03 in

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Bethesda Home and Hospital. He is survived by his wife, Natalie; his sons, Brent and Peter; and his two grandchildren. He was a faithful member and beloved elder of the Gisborne church for more than 30 years. John will be remembered as a wonderful husband and father, a true gentleman, always friendly and with an abiding love for his Lord. Sadly missed by his wife, family and friends.

Kayle De Waal

McLean, Pearl, born 14.8.1914 at Daylesford, Vic; died 14.7.03 at Ballarat. She was predeceased by her husband, Roy; and her son, William. She is survived by her children, Malcolm and Dorsen (Pat) McNabb (both of Ballarat); her eight grandchildren; and 13 great-grandchildren. Pearl was a gracious Christian woman whose influence was felt by all who came in contact with her. She was special and will be sadly missed.

Mike Francis

John McNabb, Don Watkins

Mann, Harold Albert, born 14.7.1911 at Baldina, SA; died 1.6.03 at Dubbo, NSW. On 29.6.40 he married Regia (Rhee) Shilton. He is survived by his wife (Dubbo); his children, Laurence (Laxton, SA), Bevin (Gilgandra, NSW), Dorothy Hilton (Dubbo), Lynette Hayward (Emerald, Qld), Coralie (Adelaide, SA) and Kym (Dubbo, NSW); his 18 grandchildren; and 22 great-grandchildren. Harold was a devoted father and loving husband. He loved the Lord, his family and the land, and he longed for Jesus to return.

Lawrence Landers

Norris, Florence (Florrie), born 7.5.1913 at Waipukura, NNZ; died 15.7.03 in Bethesda Home and Hospital. She truly lived the "abundant life," although she had never married. She had many wonderful friends, and was a faithful member of the North Shore church since its earliest days. Florrie loved knitting and many are blessed to this day with this gift of hers. She will be sorely missed by her family and many friends.

Kayle De Waal

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Pearse, May Eleanor, born 17.9.1922 in London, England; died 30.7.03 in Brisbane, Qld. On 17.12.45 she married Walter. She is survived by her husband; and her children, Raymond (Brisbane), Glenda Friend (Cooroy) and Darryl (Brisbane).

Ervin Ferris

Sawert, Frank, born 7.7.1908 in Vic; died 1.8.03 in Wyong Hospital, NSW. He was predeceased by his wife, Mavis (nee Mudford), last year. He is survived by his son and daughter-in-law, Neville and Joan; and their families. Having moved with his parents to Cooranbong in 1913, Frank attended the Avondale Memorial church (formerly known as the Village church) continuously for 90 years. Three years ago Frank and Mavis celebrated 70 years of marriage. Following his wife's death, he lost much of his will to live and rest came at last. "Well done!"

Ross Goldstone, Jim Beamish

Trewin, Shirley Ann, born 9.2.1945; died 27.6.03 at Cairns, Qld. She is survived by her husband, Les; her children, Glynn, Adrian and Vivien; her parents, Thomas and Thelma Holme; and her sisters, Heather and Fay. Shirley will be remembered as a kind and loving Christian. She will be sadly missed by all who knew her.

Jim Cherry, Brian Cornell

Wiggins, Bettina Treacey (Tina), born 19.9.1957 at Wellington, NSW; died 12.4.03 at Nelson Bay. In 1986 she

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married John and supported him in business and the church. At the same time she raised four children: Jason, Ryan, Dale and Todd. She is remembered as helping everyone and was loved by all who knew her. She is survived by her grandmother, mother, father, brother, husband and sons, who are waiting for Jesus' return.

Norm Tyack

Wood, Fay Norma (nee Johnson), born 15.6.1934 at Frankston, Vic; died 2.8.03 at Ballarat. On 1.11.65 she married Alan. She is survived by her husband; her children, Robin, Malcolm, Kelvin (all of Ballarat),



remembered as...

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Phillip (Albury, NSW) and Linda (Ballarat, Vic). Fay's life influenced many individuals; her honesty, her loyalty, her care and concern for others, her faith and trust in God left its mark on all who came in contact with her. A true and faithful ambassador for her Lord. A packed and overflowing Ballarat church was a testimony to this Christian woman's influence.

Mike Francis

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at the door. Visiting interstate retirees are most welcome. Come and enjoy this time of fellowship.

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Finally

Perhaps you've heard the story about the two janitors in a large office building who became fine friends. They were broom mates; they even swept together; in fact, they were dust inseparable.



a broken world needs more than bandages

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September 13

Annual Sacrifice Offering
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