

RECORD

May 26, 2007

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Record month for Discovery Centre

Finding God in the ordinary



Heather Umbagai (right), an active women's ministries member of the Mowanjum community and Derby, signing Woman's Christian Temperance Union lobby cards.

Women's ministries' Indigenous outreach

DERBY, WESTERN AUSTRALIA

The Women's Ministries Departments of the Western Australian (WA) Conference and the South Pacific Division (SPD) recently ministered to the Indigenous women in Derby, WA.

SPD women's ministries director Joy Butler and recently retired WA Conference women's ministries director Sharon Riggins met with the Mowanjum community of Derby for three days in late April. During the visit, Mrs Butler and Mrs Riggins shared with the women about the work of Woman's Christian Temperance Union (WCTU).

"We focused specifically on the issue of foetal alcohol syndrome and the importance of

teaching girls and women not to drink alcohol during pregnancy," says Mrs Butler.

Attendees signed lobby cards to urge the Federal Health Minister, Tony Abbott, to put warnings on alcohol bottles. Further issues discussed included the importance of purity and concerns about abuse and violence.

"The most significant part of the meetings was when we finished by praying for a way forward to help eliminate the issues surrounding alcohol in the community," Mrs Butler adds. "We are planning future visits from women's ministries and sending them further materials about WCTU."—

Melody Tan



MVAC's
Manilla
STORM Co



“Nobody joins a church to maintain a building.”

Of maintenance and mission

IT CAN BE DIFFICULT TO MAKE TOUGH calls about a church of which you are a part and which you care about. So an easier approach is to borrow comments from someone of another faith community talking about the Christian church generally. Then we have the buffer of distance and can see points to differentiate ourselves from their critique, at the same time as possibly recognising some resonance with our own peculiar condition.

So here goes: “Sadly, the Church does little more than ape the attitudes and priorities of other institutions we admire for their worldly success. Sadly, our agenda is set by a lust for attendance, buildings and cash rather than a passion for encouraging God’s life in the world. Sadly, we are more attuned to self-preservation than world reformation.”¹

Let the differentiation begin—but let the more circumspect reflection begin also. From the local church organisation to our various institutions, entities and administrations, we spend a lot of time keeping the machine running. While this is necessary, we must always remember it is not our purpose.

As I have travelled around various church events during the past few months, I have repeatedly fallen into conversations in which a wide variety of people have expressed their frustration that “the church” seems not to be “working.” Of course, the first response is to urge that we—each of us collectively—make up the church and we should begin by

checking our attitudes and contributions. If we perceive “the church” as not “working,” what are we doing in our respective corners of the church to make it “work”?

But, to me, it seems most of these people are not trying to or wanting to be harshly critical of a church they believe in—at least to some extent. They are not standing back, blaming others and refusing to do their bit. Rather, it is sometimes those most involved and passionate who are first to see the shortcomings. They are wrestling with the organisational tendency toward some degree of self-centredness and inertia, when they sense that church should be something so much more than that. As one writer puts it, “Nobody joins a church to maintain a building [—or an organisation]. People join churches because they believe they can walk the journey of faith more fully within a community that is making a difference.”²

Probably there are natural and expected moments of disillusionment among passionate believers who join a movement for the purpose of living out their faith and changing the world but then have to spend some of their time keeping the movement together and functioning organisationally. But none of us should ever forget we are about changing the world.

In our individualised ways of thinking, we tend to apply the Bible more readily to our personal experience and understanding of faith. But our missional purpose—not business practices, corporate theory or marketing strategies—must also be the primary

impulse of our management processes. One wonders how we might structure and manage our organisations differently if we were to apply—corporately and collectively—the call to participation in and prioritisation of the kingdom of God that Jesus urged: “Your heavenly Father already knows all your needs, and he will give you all you need from day to day if you live for him and make the Kingdom of God your primary concern” (Matthew 6:32, 33, NLT).

But that’s probably less about corporate structure and more about being the people of God here and now. One of the greatest burdens church leaders face is that of making the church “work,” of answering the friendly—and unfriendly—critics who are looking to them as representatives of “the church” to give them the easy answers and programs for making an impact in their community. There are no easy answers to living faithfully as representatives of God in our various circumstances. But one suggestion comes from musician and activist Bono, quoting the advice of a “wise man” that he says changed his life. “Stop,” he was told. “Stop asking God to bless what you are doing. Get involved with what God is doing—because it’s already blessed.”³

1. *Richard Foster, Freedom of Simplicity, page 219.*
2. *Brian Mitchell in Doug Pagitt and Tony Jones (editors), An Emergent Manifesto of Hope, page 117.*
3. *Bono, On the Move, page 56.*

Nathan Brown



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

Adventist education grows again in Papua New Guinea

LAKE, PAPAUA NEW GUINEA

The Adventist school system in Papua New Guinea is growing again, following an overhaul that saw it join the National Department of Education (NDE) system.

“These are exciting times for Adventist education,” says Pastor Matupit Darius, communication director for the Papua New Guinea Union Mission (PNGUM). “God is leading in a visible way. Under new management, the school system is growing once again.”

Reports have come in from various areas of PNGUM, including the North East Papua Mission, where Inonda school has reopened with 152 students. Rugen Harbour School in the New Britain New Ireland Mission has also opened its doors again to 135 students from the surrounding communities.

At the beginning of the past quinquennium, the Seventh-day Adventist school system in Papua New Guinea was in serious decline.

Due to a downturn in the economy, increases in population and the inability of many parents to meet the most basic

school expenses, 23 primary and secondary schools were closed between 1998 and 2003. Total enrolments plummeted from 10,511 to 6930.

“To make matters worse,” says Pastor Darius, “from 1998 onwards the national government ceased to honour its agreement to provide an annual grant-in-aid package of K500,000 per year to Adventist schools.”

Local missions worked hard to keep schools open and in many places teachers’ wages were cut to K200 per month or less. These measures were not enough, however, and schools continued to close.

Pastor Darius says, “After prayerful consideration of the matter, the PNGUM executive committee decided in September 2003 that the only real solution was for the church’s school system to join the unified national education system.”

Church education personnel continued to work to this end until November 7, 2005, when Papua New Guinea’s Minister for Education, Michael Laimo, released a statement saying the Adventist school system had been approved to join the national system in 2006.

This means schools are eligible for ad-

ditional school subsidies and resource allocations—along with a significant reduction in school fees—due to the additional government assistance.

“This reduction has made church education more affordable to grassroots communities,” says Pastor Darius. “This is good news because the purpose of Adventist education is to take empowering, gospel-focused education to every corner of the country—even the poorest and most remote regions.”

“While some church members have expressed concern about the decision to be part of the NDE, it’s important for everyone to understand Adventist schools will still belong to and be managed by the church.”

This is guaranteed by a memorandum of understanding, which ensures the church’s key areas of concern are safeguarded and means all school boards will remain under church control.

Priority selection will still be given to Adventist feeder schools and teaching staff will remain mission teachers. Church policies, procedures and philosophy will remain as they are.—**RECORD staff/Matupit Darius**



◆ Children from the **Gateway class**, an independent-learning class at **Mountain View Adventist College, NSW**, are learning that the principle of unselfish service to others is about more than just charity. The class, consisting of Grade 2, 3 and 4s, is working for the “**Greening Australia**” organisation. They are help-

ing to protect and restore the health and productivity of the unique Australian landscape in western Sydney by potting seedlings, washing pots, weeding gardens, and collecting and cleaning seeds. Gateway encourages practical learning and this project demonstrates to students how communities cooperate.—**Liesl Schulz**

◆ A recently baptised **Taree church** member, (NSW) **Ruth Mickleburgh**, was a **barmaid** for 32 years before becoming a Seventh-day Adventist. She

says her life is now full and although her family thinks she is crazy, she hopes that someday they too will understand.—

Northpoint

◆ The **Byron Bay church, NSW**, plans to open a self-supporting, **vegetarian cafe** weekdays on the church premises. The church already conducts both a **community meal**—averaging 400 people on Thursday evenings—and a **cafe-style music, film and testimony program** on the front lawn on Saturday evenings—averaging 50. The council has passed

the first stage of building alterations and extensions, and the engineers’ computations have just been received that will allow stage two to proceed—seeking permission to operate the cafe. They are confident of a speedy go-ahead because of their community work, which is known and respected.—**Northpoint**



Eastward College camp focuses on giving thanks

ROLLANDS PLAINS, NEW SOUTH WALES

"In everything give thanks" was the theme of Eastward Missionary College's third camp-meeting, held for the first time from April 20 to 22 on their newly purchased campus at Rollands Plains, near Port Macquarie, New South Wales.

Eastward's academic dean and evangelist Mark Roberts presented the Sabbath sermon and reported on his recent evangelistic campaign, held in Highfields, Queensland.

Campers enjoyed the fellowship and all got involved on the Sunday in practical projects on the property, including the commencement of Eastward's new building program. Campers helped to prepare the footing and slab of an agriculture complex.

"The need is great in a multitude of ways," says Eastward College board member Brett Higgins. "Labourers, skilled workers, financial support and unlimited prayer warriors are required as this faith project continues to expand. Being part of the Lord's work is destined to change you."



James Higgins, Juri Megaritty and George Siems of Wauchope church working on the agriculture complex's foundations.

With the on-campus projects progressing, plans are being made for further external work throughout the year. This includes the training of evangelists and a four-month evangelism field school, building on the training work of 2006.

Eastward College's Rod Bailey says, "It's our aim to give students both foundational understanding and practical skills. The field school enables students to put all their new skills to work, and will culminate with a Fountain in the City evangelistic program run by the students and Fountain's experienced team."—**Brett Higgins/RECORD staff**

More @ www.eastward.edu.au

Cairns church reaches out with radio

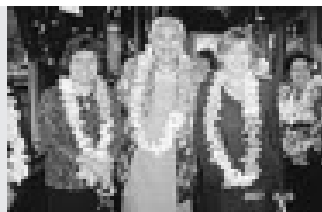
CAIRNS, QUEENSLAND

The Cairns Adventist church, Queensland, is broadcasting a radio program for the local area every Sabbath between 1 and 3 pm. In February, the program passed the two-year mark with more than 100 live two-hour programs. Management at the local Indigenous radio station Cairns FNQ (BBM 98.7 FM) are "very happy" with the program and have entrusted the church with their own key and after-hours studio access.

The broadcast covers about 100 kilometres and has a potential audience of more than 150,000. A panel discusses the weekly Sabbath school lesson, during a program containing 70 minutes of discussion, interspersed with 50 minutes of music. The anchors for the program are John Castleden, Virgil Gill, James London and Robyne Brim.—**Thelma Silva**



Local radio station BBM 98.7 FM is "very happy" with the Cairns church's program.



◆ **Sarai Leatuavao**, the women's ministries leader of the **Addington Samoan church, NZ**, was the main speaker for the closing ceremony of the **PACIFICA Inc** annual general meeting, which celebrated 30 years since its inception in 1976. Mrs Leatuavao (left) spoke on "**The woman leader**" from Proverbs 31, encapsulating the weekend's theme of "Past, present and emerg-

ing leaders." It was an opportunity to "share my belief as a Christian woman, to rub shoulders with the community and to witness for God. A real privilege," says Mrs Leatuavao. **PACIFICA** (Pacific Allied (Women) Council Inspires Faith in Ideals Concerning All) is a nationally recognised organisation that works for the empowering of Pacific women in New Zealand. The meeting was attended by women of different cultural, ethnic, educational and religious backgrounds from all over the country. Two members of parliament also spoke: The **Hon L W Laban** (centre) (Associate Minister

of Pacific Island Affairs) and the **Hon L Dalziel** (right), pictured with Mrs Leatuavao.—**Asofitu Leatuavao**

◆ The recent **Manawatu regional** saw 12 young children dedicated in one service. **Pastor Anton Van Wyk** invited members from the Manawatu churches (Palmerston North, Feilding, Levin, Masterton and Wanganui) who wanted to dedicate their children as a part of the special service. Aged three months to six years, the following children were dedicated: **Xena Lauesi, Anton Lauesi, Hannah**



Sowman, Samara Tshuma, Shiloh Sasa, Alyssa Ngarepa, Teeriki Ngarepa, Brittany McDavitt, Moses Medland, Isaiah Tamafuta, Nele Faifua and TJ Foaga.—**Julene Duerksen-Kapao**

◆ A newly discovered manuscript by **Eric B Hare**, one of the church's most beloved authors and storytellers, has been published by

DAYS AND OFFERINGS: ◆ MAY 26—ADRA/DISASTER AND FAMINE RELIEF OFFERING

Record month for Adventist Discovery Centre

WAHROONGA, NEW SOUTH WALES

The Adventist Discovery Centre (ADC) has had a month of record highs in April from visits to online lesson applications and graduations.

"This is a very exciting time for us," says Pastor John Gate, media ministries director for ADC. "We have not had numbers like this since we started measuring our online statistics."

More than 1300 hits were recorded on the centre's website during the month, representing people clicking on the correspondence and online courses. Twelve of the 14 courses offered also had a record number of hits.

According to Pastor David Price, webmaster and associate media ministries director of ADC, "Several courses had an amazing number of visits with some receiving 100 more hits than the month before."

A record number of applications for online courses came in, with 123 received in April—more than twice the number received in March. Some 300 lessons were also marked, almost double that of the month before.

Online instructor Annali Bird reported that nine diplomas were distributed to students for successfully completing the online courses

in April, compared to just one in February.

"One reason that might account for the increased traffic is the Discoveries in Revelation series in Melbourne," says Pastor Price. The series' website promotes Adventist Discovery Centre's courses and 17 per cent of traffic came from the promotion.

"Our new kids online Bible study is also doing very well," says Pastor Price. "We have many kids emailing us and expressing their pleasure in learning the Bible via this new medium."

The ADC part of the Adventist Media Network offers free correspondence lessons or e-learning via online internet courses on 13 different topics.—*Melody Tan*

More @ www.adventistdiscovery.net.au



Six Adventists confirmed dead in Solomons

WAHROONGA, NEW SOUTH WALES

In the weeks following the tsunami in the Solomon Islands, it has been confirmed that six were Seventh-day Adventist children and members.

This information was given to the Solomon Islands Mission communication director, Pastor Johnny Tango, and the regional director in the Western Region, Pastor Patrick Livah, during their visit to the Western Region in the first week of May.

The Adventist tsunami victims were from three different Adventist communities. Two were from Mondo Adventist Village on Ranoggah; three from the Nukunau Adventist community on Gizo; and one from Maeroko Adventist Village on northern New Georgia.

Many families have been displaced by the damage done by the earthquake and tsunami, with people currently living in temporary shelters. A number of churches were also destroyed or severely damaged.

On Kolombangara Island, many Adventist communities have started to work on relocation plans for the entire community, aiming to move to higher ground.—

RECORD staff/Johnny Tango

Pacific Press, USA. The book is called *Curse-Proof* and tells the true story of a young missionary named **Maung Thein**. Pastor Hare's daughter-in-law, **Patti Hare**, found his handwritten notes for *Curse-Proof* among his papers recently. She carefully typed the manuscript and sent it to Pacific Press. Although some incidents have been mentioned in other volumes, this is the first time the full story has been published in a book. Born in Australia in 1894, Pastor Hare spent more than 20 years with his wife, Agnes, as a missionary in Burma. Over the

years, Hare's many audio recordings have thrilled generations of children. Pastor Hare is known for stories such as "Mister Crooked Ears," "Silver and the Snake," "The Hermit and the King," and "Pip, Pip the Naughty Chicken." In addition to his audio recordings, Pastor Hare wrote several classic books, including *Clever Queen*, *Fulton's Footprints in Fiji*, *Jungle Heroes*, *Treasure from the Haunted Pagoda* and *Jungle Storyteller*.—*Pacific Press*

◆ The president of **Andrews University**, Michigan, USA, **Niels-Erik**

Andreasen, recently announced that an Adventist donor had given the university the largest gift ever received from a private individual—**\$US8.5 million**. The donor's name has not been released. "This gift will help you transform the university and get it on the road to a **new Andrews** for a new century," the donor said. "God has been so good to me; how can I not be generous in return?" As requested, the money has been allotted to several specific projects, including the construction of a **new entrance**; two endowed department chairs; one

for the Marketing Department in the School of Business Administration and the second in the Adventist Theological Seminary's Christian Ministry Department; and support for the educational program of the Aeronautics Department. The largest portion of the gift is designated for the refurbishment of the top floor of the university's **Campus Center**. Built in 1962, the Campus Center houses the cafeteria, Student Life, International Student Services, Campus Ministries and the Student Association Offices.—*Adventist Review*

Voice of local church key to Adventist organisation model

SILVER SPRING, MARYLAND, USA

Most church members are not overly concerned with church organisation and structure—they'd rather learn how to live the Christian life.

But Pastor Bertil Wiklander, president of the Trans-European Division, says, "It is the duty of each member to know what kind of organisation they have joined, to know how it works and to take responsibility for how it works."

"My experience is that an average church member of any gender or age does not care about the church's organisation," agrees Richard Omondi, an Adventist church member and adjunct professor at the University of Eastern Africa, Baraton, in Kenya. "First, they don't understand it. Second, they are not concerned as long as someone is there to deliver a sermon to them every Sabbath," he says.

But the Adventist Church is about much more than a sermon and a single community of worshippers, suggests Pastor Roscoe Howard, secretary for the North American Division (NAD): "When people don't know [how their church operates], they assume and when they assume, they are often wrong. We need to know what functions certain de-

partments fulfil and if they are fulfilling the mission of the church."

He and other church leaders say the democratic way in which this 15 million-member global church is governed is what makes the local church the cornerstone of the organisation.

The key part of the Adventist Church's organisation is its constituent model. This means that through representatives, local church members have a say in the decisions and policies implemented, from the local church all the way to its highest level—the General Conference (GC).

"The congregation is the place where ministry needs to be empowered the most," says Debra Brill, a NAD vice-president.

"Members are the voice of the church. Members of the congregation choose and elect membership to represent them at the conference level. From the conference level, representatives are selected to the union and so forth up on to the division. At every level church members are represented, which is the strength of the Adventist Church structure."

The union is the highest constituency in the organisation, as neither the world divisions nor the church's GC has a constituency. Still, the divisions and the GC have a part to play in unifying the church regionally and globally.

"Can you imagine the kind of chaos there would be if each Adventist school operated under different policies?" Mrs Brill questions. "While the division has no authority over the union, conferences or local conferences, we work together in cooperation to build consensus and create the best practices and policies for our church and church leaders."

Church leaders say another strength of the Adventist Church structure is the church's system of pooled funding.

"There are churches that would never have pastors unless larger churches share with smaller churches. If we were selfish in a congregational way some larger churches would prosper but small churches would dry up. I believe the Lord put this structure together," Pastor Howard says.

Pastor Wiklander adds, "Our organisation is unique and appropriate, in that it makes each member in the church part of the global mission that God is carrying out through our church."

Understanding church organisation then becomes important, Pastor Wiklander continues, because "if the member understands the global calling of Christ to mission—going to the world with the gospel—then they need to see that a world organisation to facilitate mission is necessary."—*Taashi Rowe/ANN*

◆ South-east Queensland will be home to **Australia's first interactive Christian museum**. The museum, to be called **The House of Living Water**, is a vision of **Kosti Simons**, president of the Moogerah Passion Play Association Inc, birthed in 1997. An administration centre, a committee room and a ticket office have already been built. The next project will be an **Australian Christian heritage** area where **professional actors** re-enact scenes from Australian Christian history. The third element will involve the actors using the Moogerah Passion Play's extensive sets, such as

the Sea of Galilee and Calvary, to re-enact scenes from the Old and New Testaments.—*Australian Christian Channel*

◆ A supermarket where you can fill your trolley and don't have to pay? **The Marketplace**, Drury, NZ, provides food and basic products to families in need in the south Auckland community. A **wide range of canned and fresh food** as well as **kitchenware, toys, clothes, sanitary products and nappies** can be found there. Displays mark how many of each item a family can take. All the goods are donated to

the trust or grown on the property. Barbara Stone and her husband started Mercy Missions Charitable Trust in 1991. They minister to **125 families** with 14 people working on-site alongside **31 volunteers** from 17 churches. "The finances have always come in," says Mrs Stone. "Although we struggle at times, we have never run out of food."—*ASSIST News Service*

◆ A study of almost 20,000 Australians has revealed that most who hold **religious beliefs** have strong negative attitudes toward watching X-rated films, cheating

and sex before marriage. However, unless they had a very strong faith, their attitudes didn't appear to stop them doing these things themselves, researchers found. "What we saw was when it came to these sexual issues, many people influenced by religion **believed one thing but did another**," said lead researcher and psychologist **Dr Richard de Visser**. People with less strict religious beliefs—those who attended a service less than monthly—held similar beliefs to those who attended more often but were less likely to stick to them.—*Australian Prayer Network*

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

MVAC makes difference in Manilla with STORM Co

DOONSIDE, NEW SOUTH WALES

Mountain View Adventist College's (MVAC) STORM Co team were a big hit with the local children in Manilla, New South Wales, making the front page of the local paper, *The Manilla Express*.

The news report about the visit expressed the appreciation of the town and the children who attended, saying many were looking forward to the next STORM Co trip.

A team of 22 students and six adults packed into a college bus and headed to Manilla on April 6 for a 10-day community-service trip during the school holidays.

This was Manilla's third visit by a STORM Co group from MVAC. The group split their days into two parts: in the morning they entertained up to 45 children with songs, creative expression, plays and a range of games; in the afternoons they performed community work, including painting work at the Memorial Pool, odd jobs at the Manilla Hospital and Manellae Lodge, as well as helping others in the community.

The staff and students found the trip rewarding. Rachel Foo, a teacher at the college, commented, "One of the best



Clowning around with some of the children on the Manilla STORM Co trip.

things that happened on the trip was the usually quiet students became outgoing and we got to know our students better. It's one of the best STORM Co trips I have been on."

It was Year 11 student Russell Nelthropp's first STORM Co trip and he didn't want to go home, saying, "I can't wait for the next STORM Co trip. I will definitely be going again—we all had a really good time and formed friendships not only with the kids of Manilla but with each other."

The local council in Manilla were amazed the young students would give up their holidays to spend their time doing community service.

The college is already planning more STORM Co trips, including one to Cowra at the end of this year's third term.—*Fiona Lelilio*



The Mountain View Adventist College's STORM Co team who visited Manilla, New South Wales, for 10 days in April.

New CHIPs to reduce coronary risks in Australia and New Zealand

PARRAMATTA, NEW SOUTH WALES

Over the weekend of April 13 to 15, 25 people were trained as Coronary Health Improvement Project (CHIP) directors.

This brings the total number of people eligible for accreditation to conduct CHIP courses in Australia and New Zealand to 113.

Held in Parramatta, New South Wales, the training program was conducted by Dr Vic and Jean Gidley, representatives of the Lifestyle Medicine Institute (Australia) Inc. This body is authorised by the Adventist founder of CHIP, Dr Hans Diehl.

"During 2007, CHIP programs will be conducted in Queensland, New South Wales, Victoria, Western Australia and the North and South Islands of New Zealand," says Dr Gidley, institute secretary. "What's exciting about the program is that participants reduce their risks of a heart attack by 50 per cent with the completion of the 40-hour program."

The new CHIP trainees include three pastors, a medical doctor, three nurses, a health manager and several local church health leaders. Once their training is complete, church boards can choose to run CHIP workshops in their area.—

Malcolm Rea



Attendees of the CHIP training workshop, held in Parramatta in mid-April.

Local church: Fremantle, WA

BY DAVID EDGREN

I RECENTLY HAD THE PRIVILEGE OF sitting in an enthusiastic small group. They are the leadership team of Fremantle Seventh-day Adventist church in Western Australia. Sitting around a table in the church hall after a Sabbath lunch of soup and buns, we could have been anywhere talking about anything. It was that kind of group. They would have been in their late 30s. This is remarkable, as they are the leaders of their church—and have been, with minimal changes, for 10 years.

Building the church

Fremantle Adventist church has always been a caring community. Of the 27 founding members in November 1904, 18 were new converts. The original church was in East Fremantle, just a few minutes drive from the current location.

In the 1960s the church outgrew its capacity and began the search for land. When the land was secured and the plans submitted to the conference for the new church, they were told the proposed building was too large. It was then not the custom for Adventist churches to be large. But the Fremantle leaders stuck to their plan and, today, Fremantle members are blessed with a large venue that still suits their needs.

In 2004, the 34-year-old building was given some cosmetic surgery. Now, attendees are greeted in a spacious lounge, children are cared for in a modern nursery, and the two worship services are blessed by a clean, open and modern venue.

Gracious elders

Just as the building has adapted over the years, so has the leadership. Brad Flynn, who has grown up in the Fremantle church and now serves as the associate pastor, says, “In the late 1980s, a guest speaker came and preached about the Holy Spirit. People took it to heart and began to pray for the pres-

ence of the Holy Spirit. That was the foundation for everything. We felt led by God to start multiple services.”

He explained that there had been tension when the occasional youth service was run as the main worship service. “When we ran youth services we felt God’s presence in a powerful way,” Brad says, “but other people found it very stressful.” Adding a service was seen to be the answer. In a radical move, the traditional service moved to an earlier time and handed the 11 o’clock time slot over to the young people.

“The older people’s generosity, love and compassion for youth and seeing them follow Jesus is the reason this church survived,” Steven Gersbach explains. “It’s a church where someone can voice their opinion and even if you don’t agree, you are willing to listen. And that comes from the top down. This was shown when the second service started. The older generation said, ‘We don’t understand this contemporary thing you want to do, but we want you to be able to do it.’ And they meant it. They stepped aside and let us run with it.”

In 1994, Fremantle began their two-service format. As a church body they also started exploring other ways of “gathering” to discover as many forms of community and worship as possible.

Cherishing community

“Soup and buns, I believe, is what keeps our church together more than our worship services or worship styles,” says Brad, “because this is the place where generations cross over.”

“It’s a great way to introduce people,” says Matthew Byrne, one of Fremantle’s young preachers. “Rather than people running to their cars after church, they come and eat together.”



Fremantle leaders present and future. Back row: Murray Dunstan, Gervais Serret, Heather Campbell, Kate Gersbach, Steven Gersbach, Andrew Skeggs (senior pastor). Front row: Charlee Dunstan, Caitlin Serret, Shenae Campbell, Chanae Dunstan, Brad Flynn (associate pastor).

Kate Gersbach, a church elder, says, “For those people who haven’t yet joined the church, they can come and have lunch, sit on the grass and chat. It’s even less threatening than saying, ‘Come over to my house.’”

Soup and buns emerged naturally out of the need for community that having two worship services created. It wasn’t planned. It developed slowly and grew as the church expanded. Every week, after the second service, the soup, buns, desserts and drinks bring people to the tables in the church hall. Due to the long distance travelled by many members—quite a few live 45 minutes or more away—a meal together was seen as a more fitting finish to church than going straight home. “It breaks down any divides,” says Brad. “We’re all sitting at the same table, eating the same food.”

“The thing I like about soup and buns,” says Matthew, “is the chance to hang out with people wiser than you in an informal way. If we had just the two services, you would miss that whole element of passing down from one generation to the next.”

“I don’t know how other churches have community without it,” Kate adds.

Empowering leadership

Andrew Skeggs, who has been pastoring at Fremantle for nine years, says, “When I first came here in 1998, the two services had already been running for a few years. What I noticed was the community. There were two groups of people doing something slightly different. But this [soup and buns] brought cooperation and there was so much value placed in that—having the sense of community and eating together.”

Andrew sees three phases in leadership



Renovations in 2004 have modernised the foyer, amenities and worship environment.

Left: Pastor Andrew Skeggs preaching in early 2004.

Right: Fremantle's 100th anniversary (late 2004) in the newly refurbished church.



over the past 20 years: the group that built the church; the group that added a service in 1994; and the current group of young leaders who emerged from that second worship service.

Now they are working on handing leadership to the next generation. "We're getting old!" says Kate with a laugh. "We're in our 30s!"

Brad put their current struggle into words: "The challenge for us is going to be: Can we give these guys the room to move that we were given when we were that age? Can we be as gracious as our parents and grandparents were 13 years ago? I hope we can.

"My biggest concern for the youth now," Brad continues, "is that they just emulate what we do. I'm worried they will end up thinking *this* is church. They've got the potential to do really great things. I hope they take the chance to do it their way!"

One Freo story

In 1999, Murray Dunstan, who hadn't been to church for nearly 20 years, came to church with his girlfriend to ask Andrew Skeggs to conduct their wedding.

"After a sermon and soup and buns we were driving home and my wife-to-be says, 'I really enjoyed that. I want to go back next week.' And she was a non-Christian. That threw a real spanner in the works as far as my lifestyle went!" With his memories of rigid Adventism, Murray was surprised by what he saw at Fremantle. "I was used to organs, suits and ties. When I showed up and saw thongs, board shorts and smiles, I was more stunned than my wife. We haven't missed a week since. People went out of their way to make us feel welcome. It felt like home."

Their passion for future leaders includes the children. Andrew says, "Freo is passionate about investing in children as tomorrow's church leaders." Special events are held for the children, and they are included in the general life of the church.

Growing small groups

Fremantle also has a passion for home-based small groups with deep roots. In the early 20th century a young lady, Effie Price, wandered into the East Fremantle church, shopping in hand! Rather than being ushered out with a stern Sabbath-keeping lecture, she was invited in and her shopping was kindly stowed away until the service concluded.

Mrs Price was so impressed by Pastor E E Roennfeldt's message that she asked to know more. Studies commenced in her home. As the studies continued, she invited neighbours, friends and family to join her small-group Bible study. Finally, when the studies concluded some two-and-a-half years later, Mrs Price's small group yielded 47 baptisms!

Today, with eight standard small groups meeting regularly, many of Fremantle's 160 attenders are involved in regular Christian activity outside the church building. Beyond these eight, other groups form around shared interests—motorcycles, children, sport and more.

"In 2003 we decided at board level that we wanted to make small groups a priority," says Andrew. Sabbath school now takes the form of small groups that often meet outside the regular Sabbath school timeslot.

"We've moved away from programming and toward relationships. The value is on supporting each other during the week," Brad says. Andrew calls it "doing life together."

Fostering relationships

"It says something about Fremantle that people will drive past three or four other churches to get here," says Matthew.

In 2006, the church decided to make relationships the primary focus for all activities. "People need to have the time, space and energy to put into relationships," says Andrew.

All meetings, including board meetings, have either been scrapped or organised to be relationship focused. "When we were refurbishing," says Brad, "we didn't vote on what colour the carpet was going to be. We voted as a community on the budget and set teams to do the tasks."

Even when the budget was exceeded and the refurbishing team changed a few details, no-one complained. "The plan was up on the wall," says church secretary Esther Van Schalkwyk, "so if you had any queries, you could bring them to the next planning meeting."

It seemed that my companions, sitting around a table after a meal of soup and buns, were unaware how unusual this might sound to members of other churches. What many would label as "irresponsible" is, to these young leaders, the results of years of empowerment from adults and trust in the Holy Spirit.

The sense of community and respect at Fremantle, modelled from generation to generation, is reaping its rewards. This church is like a family. A family with one distinguishing feature: anyone can join and feel right at home. **R**

This is part of a series of articles profiling healthy local churches in the South Pacific Division.

David Edgren is associate editor of RECORD.

Finding God in the ordinary

BY SUSAN JOHNSTONE

OFTEN THE SIMPLE AND COMMON things in life are the most profound. Ordinary people discover extraordinary truths by accepting that God can be found in the commonplace activities of routine life.

Christians have a tendency to be tempted by the senses. We are beguiled by charismatic speakers; dazzled by exciting visual presentations on DVD and captivated by evocative music. We experience high moments of spiritual revival when we attend retreat weekends, intensive evangelistic programs and listen to “big camp” visiting preachers.

God is great! I'm filled with the Spirit! I am a light on the hilltop!—are some of the thoughts that go through our minds. Then as we continue with our regular lives, the religious fervour wears off and it is hard to maintain the sense that God is near. Despite the seemingly life-changing event we just experienced, the world is still full of irritations, frustrations and mere routine. When we wash the dishes, stand in line at the supermarket or fill the car with petrol, we hardly have the same sense of transcendence.

The problem lies in our misconception that nearness to God is obtained through a uniquely “spiritual” activity such as an all-night prayer vigil or listening to a preacher. We mistakenly think that if we are not actively involved in church ministry, our secular life—ordinary life—takes us away from pursuing God.

Yet the Bible tells us that God is everywhere. He is evident in His creation (see Romans 1:20) and lives within the church body—“He’s not remote; he’s near. We live and move in him, can’t get away from him!” (Acts 17:27, 28, *The Message*).

The very character of God indicates He wants to be near us. His omnipresence shows He is not a detached Being who created the world and walked away to leave us to our own devices. Jesus’ promise after His resurrection reassures us that He has not left us. “Surely I am with you always” (Matthew 28:20, NIV). He is present and

active in our lives. He is interested in us and wants us to know Him. “Come near to God and he will come near to you” (James 4:8, NIV).

Therefore it is not God’s reluctance to fill us with His presence that makes our lives dreary and mundane. It is our blindness toward God that hinders us. Before we beat ourselves up, and yearn for the good ol’ days before the advent of our hectic achievement-driven lifestyle, we need to know that this is not only a modern problem.

Historically, monks cloistered themselves away to live simply and reduce the distractions from their contemplation of God. However, the ex-monk and religious reformer of the 1500s, Martin Luther, proposed that the broader community—not just monks—could adhere to the monastic ideal that God is to be held present in every moment of life:

The idea that the service to God should have only to do with a church altar, singing, reading, sacrifice, and the like is without doubt the worst trick of the devil. How could the devil have led us more effectively astray than by the narrow conception that service to God only takes place in the church and by works done therein. . . . The whole world could abound with services to the Lord, not only in churches . . . but also in the home, kitchen, workshop, field.¹

Here Martin Luther advises that it is possible to seek God, and to please God in service to Him through our mundane life, not despite it.

The ramifications of this theology are exciting. The majority of people, not involved in defined church ministry, may still experience revelations of God through com-



monplace activities. We can look for gifts of goodness in our lives. The Bible says “every desirable and beneficial gift comes out of heaven” (James 1:17, *The Message*).

Driving to work can provide moments of wonder if we marvel at the technology that built motor vehicles. We see glimpses of grace as we appreciate safety after battling through the chaos of freeway traffic. The attitudes of work colleagues can lift our spirits when we realise their consideration for others. Having friends and family who understand our thoughts draws us close to the love God places in all of us. Growing plants and keeping animals reminds us of the sustaining power and protection God gives to creation. Seeing detailed structures in nature such as spider webs, the wings of a butterfly and the vibrancy of colours in flowers all remind us that the God who made such precise wonders is also aware of the details of our lives.

Forgiven

BY VYRONA PARKER

Even seemingly inconsequential aspects of life can be a prompt to recognise God's love. Melbourne cartoonist and writer Michael Leunig has produced volumes of quirky insight into the world, with some very perceptive pieces on grace-filled living. He records the unseen blessings of catching a cold; he praises the mystery of hair; he promotes the unsung aromatherapies of "essence of fish and chips" and "essence of wet dog."²

In one parable Leunig describes a man who leads a humdrum existence—perhaps a "near-death experience" would change his life. As he walks the streets observing depressing aspects of modern society, a truck overturns beside him, spilling its load of flowers on top of the man. Peering up through mounds of brilliant yellow daffodils, their scent and softness filling his senses, the man realises that he has had his own "near-life experience"! Instead of having a close encounter with death, he is confronted by the intensity of life, and is transformed by its beauty.³

Paulette Anne Ducharme witnesses God's presence in her life by simple acts of kindness: "You cross the street to say hello to someone who has been ill—God is there! Someone is being discussed without being present and you come to their defence—God is there! You let go of an ancient personal wound—God is there! You see God in the face of a child or a friend—God is there!"⁴

With such revelations in our own lives we can be sure that God is near, He is loving, and we can delight in closeness to Him every day. **R**

1. As quoted in Howard Chang, *An Extraordinary Life*, <http://www.ccic.org/mv/parchment/parchment-vol4-no03.htm>

2. Leunig, *The Prayer Tree*, Collins Dove, 1991.

3. Leunig, *Short Notes from the Long History of Happiness*, Penguin, 1996.

4. As quoted in *Christopher News Note #397*, <http://www.christophers.org/ordinary.html>

Susan Johnstone writes from Stanthorpe, Queensland.

NOTHING MAKES US FEEL BETTER than being forgiven. Throughout our lifetime we make many mistakes and bad choices. But the best thing about being forgiven is that our slate is wiped clean and we have the chance to start again.

My sins seemed much worse than anyone else's, so it was a blessing when I was forgiven. How do I know I was forgiven? It happened one night when I was struggling with my spirituality. I had the feeling I was losing my grip on the close relationship that I sought so many times during my walk with God. I felt a huge wall was separating us from each other. I seemed to be moving away from God, so I started examining my life.

One by one sins popped into my mind and I painfully recognised the sinfulness of each one. I examined every detail and worked out all the guilt, shame and pain of those sins. Then I repeated a verse in the Bible I had memorised many years ago: "If we confess our sins, he is faithful and just and will forgive us our sins and to purify us from all unrighteousness" (1 John 1:9, NIV). Closing my eyes, I asked God to forgive each sin.

As I did this, I visualised Jesus sitting on a hillside with me. We had been talking together and just spending time together. I had been telling Him I felt separated from Him, and we talked about the things that made good friendships. One was being honest, and I told Jesus I had done some things I regretted and made bad choices. I told Him with tears in my eyes how sorry I was and, as I spoke, I saw the pain in His eyes. That made asking for forgiveness even harder. I hate making someone sad and had to force myself to keep going.

I lay on the ground in front of Jesus, face-down, sobbing, pleading for forgiveness. I had a hard time getting the words out and my body seemed to feel the agony of this sin. Within my soul, I cried out to God to forgive me. Lying prostrate on the ground in front of Jesus, I felt the touch of His hand on my head. Slowly I raised my head to

look at Him and saw the pain written on His face. He appeared to be in agony and He was bleeding from His heart, as if I'd made Him bleed. For the first time in my life I understood a little of His need to be crucified. I could never have gone through what Jesus had—and I felt even more unworthy of His love than before.

The difference now was I knew, by the pain I saw in His face, that He loved me. People don't get that look in their eyes when they don't care. "Oh, Jesus," I sobbed, "I am so, so sorry. I never realised how much my sin hurt You."

With strong arms, Jesus drew me to Him. I felt so unworthy of His love, but I also knew how much I needed it. With gratitude I wrapped my arms around Him. Together we sobbed and dried each other's tears.

As we talked together, I kept apologising for the mistakes I had made but He held His finger to my lips and said, "Hush, child. Your sins are no longer part of your life. They are forgiven, and cast into the depths of the sea. Don't bring them to the surface again."

How could someone so quickly forget something so hurtful? Then, Jesus gently lifted my face toward His. Looking at me, He told me—emphasising each word—that He was able to do this because of His sacrifice on the cross. There was no other way.

I wished this moment with Jesus would never end. I wished I could just sit with Him forever and feel this peace, this gratitude and, most of all, this forgiveness. It seemed to glow around me. I could nearly reach out and touch it. My soul seemed at peace, my heart was rejoicing and my thoughts were beyond this world.

The love that flowed from my heart at that moment was overwhelming. I couldn't contain how I felt for Jesus and I just had to tell Him. I opened my mouth to speak but I couldn't describe how I felt; I just knew it was wonderful. **R**

Vyrona Parker writes from Nairne, South Australia.

Record Roo's 100th issue

Kids corner



Hi kids,

It's our 100th issue and we are celebrating with a full page colour-in, which you can send in to us. If you're lucky, you might see your entry published in a future issue of Record!

We've been looking at the Exodus story and have decided that our favourite part is when Moses was first called by God to lead His people to freedom. You can find the story of Moses and the burning bush in Exodus chapter 3.

We hope you enjoy this week's activity. If you would like to send in your picture, remember to fill in the form at the bottom of the page.



RR and Kip



Name: _____ Age: _____

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Post to: Record Roo, Signs Publishing Company, 3485 Warburton Highway, Warburton, Victoria 3799, Australia

Thanks to authors

KASIA THOMSON, WA

What an uplifting article (“God’s rest,” Feature, March 24). It’s great that there’s one thing on this earth Satan can’t touch—time. Thank you for sharing this perspective with us. It’s made Sabbath even more meaningful.

LYNETTE ROWLAND, VIC

“Greater love hath no man” (Editorial, April 28) was one of the most interesting, relevant and thought-provoking editorials I have read. Congratulations!

Gender bias

ANNETTE JONES, NSW

In response to “Women ministering” (Letters, April 28), while some may not be willing to extrapolate Galatians 3:28 (that specifies gender is not taken into account regarding the availability of salvation) for ignoring gender, in Paul’s listing of spiritual gifts (see Ephesians 4), none are listed as gender specific. They are handed out by the Holy Spirit without regard to gender.

The list includes teaching and preaching, the two key characteristic ministerial/pastoral duties. If Paul does not gender-limit these gifts, why do today’s men (lay and leadership) read their own cultural background and prejudice into this verse, and limit the Holy Spirit’s prerogative to hand these gifts out to whom He will? Why do men see fit to limit ordination of these gifted roles to men only, when the Holy Spirit has no regard for gender? Leaders will have to answer for this injustice to God’s face.

Music at church

CLARE RINGROSE, NZ

In response to the letter “Revival or attack?” (Letters, May 5), on what authority does the writer make the statement that current music trends in some churches are a “‘worship’ attack of the devil”? My reading of the Bible does not indicate that God has any preference for musical style, only that He wants people who worship Him fully, in spirit and in truth (see John 4:23). I believe there are true worshippers (and false ones)

to be found in any worship setting. I wonder how much of this debate is actually caused by generational preferences of style rather than by biblical counsel.

DAREN VIDLER, QLD

As someone who enjoys singing and the message of the songs, I find the criticism of contemporary Christian music disappointing. The argument that it is an attack on our Christian worship experience is a fallacy. A well-organised contemporary song service

I wonder how much of this debate is actually caused by generational preferences of style rather than by biblical counsel.

brings me far closer to awe and worship before my God than a dry old hymn service.

Just because the style of music is something you may not enjoy does not mean it isn’t godly and has no place in our church. Just as it is possible the devil could be using music as a tool against us, is it not also possible our Saviour is using music as means to get us to focus upon Him?

I see music, even secular music, as a great witness to our world. One of the most popular rock bands in the world—U2—has many Christ-inspired songs, my favourite being a song called “Grace” with the lyrics “What once was hurt, what once was friction, what left a mark—no longer stains because grace makes beauty out of ugly things.” Categorising the whole rock genre including contemporary Christian music as anti-God is yet another reason why young people of my generation are finding our church, not God, out of touch with them and the world.

LANCE HOOPER, NSW

As an older person I vividly recall the senior generation during my youth condemning the “modern” religious music as being “of the devil.” Today those same songs are often called “choruses” and even included in the latest hymnal. Each generation seems to have its own language and music styles.

I urge older people not to label younger people’s cultural differences as “of the devil” because they do not appreciate it. If we do we are not following what Paul urges us to do in order to “save some” (1 Corinthians 9:22, KJV).

Then there are the “vain repetitions” of

Matthew 6:7 (KJV). Perhaps we need to note more strongly the qualifying word *vain*! For pure repetitiousness we should note the words of the four living creatures around the throne in heaven: “Day and night they never stopped saying: ‘Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come’” (Revelation 4:8, NIV).

It seems that poetry and harmony are not as meaningful for the last few generations. Rather, they express the intensity of their pleasure with volume and words that are

emotion building for them.

Would we be wise to accept Jesus’ advice, “Judge not that ye be not judged”? We could do this while we encourage young people to develop earnestness, within their culture, in their relationship with our caring, understanding God.

Failed pun

SERGE FELIX, NSW

I wish to respond to the words “our ‘right arm’ is broken” in the advertisement on the back cover of RECORD (May 5).

Most Adventists are familiar with Ellen White’s statement that the health message is the right arm of evangelism.

While the advertiser has attempted a nice play on words, they have failed concerning the “substance” of the health message. The health message cannot be fixed with money!

It was not with money that Christ and His disciples spread the gospel but with 100 per cent commitment. The same is true of our early church. That advertising is really putting the wrong message across. We need a personal commitment to healthy living, not to giving money to an organisation.

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.

SPIRITUALITY & HEALTH CONFERENCES

ADELAIDE

The relationship between spirituality and health is a topic of much scientific research. Plan to attend these conferences to learn of the latest developments.

Adventist Health Professionals Conference "Shaping an Adventurous Future—Adventist Health and Hope" Hotel Rockford Adelaide, 24-26 August, 2007.

Keynote speaker: Dr Gerald Winslow, PhD—Professor of Christian ethics at Loma Linda University, California.

For further information, please contact:
Jenny Robson, Adventist Health, South Pacific Division
Telephone: 61 2 9847 3368 or Email: jobson@adventist.org.au

2nd National Conference on Spirituality & Health "Lifestyle, Culture and the Workplace" Adelaide Festival Theatre, 27-29 August, 2007.

Keynote speaker: Professor Harold G Koenig, MD, MHSc—international leader in research on religion/spirituality and health.

The organisers of this conference are offering concession rates for Adventist health professionals who attend both conferences. For further details and bookings please go to their website:
www.spiritualityhealth.org.au



Volunteers!

Assistant Building Supervisor needed urgently for Papua New Guinea Union Mission for 12-24 months. For more information contact Hayley. See below.

Doctor—Vanuatu needed for Pacific Yacht Ministries in Vanuatu, July 6-20, 2007. For more information contact Sarah <sarah@onemission.org.au>.

Email:

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For more positions, check the web on
<www.adventistvolunteers.org>

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Appreciation

Watts-Schubert, Mark Schubert, Horrie and Margaret Watts, Loren and Sandra Watts, Debra and Peter Beamish and their families would like thank all those who expressed their sympathy and loss at the passing of Judi. Your prayers, cards, flowers and calls have helped soothe our sorrow at this difficult time, as have all the unspoken sentiments. Your loving concern has touched us and we feel blessed to belong to this family.

Weddings

Bamford—McFarlane. Aaron Bamford, son of Peter and Liz Bamford (Kings-thorpe, Qld), and Coral-Lee, daughter of Kristina Roberson (Goulburn, NSW), were married on 15.4.07 in the Warwick Street Chapel, Toowoomba, Qld. *Chris Foote*

Bell—Howie. Luke Bell, son of Chris and the late Susan Bell (Michelago, NSW), and Sherilee Kay Howie, daughter of Gavin and Robyn Howie (Jerrabomberra), were married on 11.03.07 at the Adventist Alpine Village, Jindabyne. *John McLean*

Field—Bate. Aaron Lachlan Field, son of Peter and Janine Field (Maleny, Qld), and Katherine Anne Bate, daughter of Ross Bate (Caboolture) and Jill Sommerlad (Blackwood, SA), were married on 29.4.07 at Maleny Manor, Maleny, Qld. *Mike Brownhill*

Godfrey—Davison. Ian Godfrey, son of Pastor Bert and Heather Godfrey (Wind-emere Park, NSW), and Dawnaveen Davison, daughter of Philip (Hamilton, NZ) and Glenda Davison (Cooranbong, NSW), were married on 26.4.07 in King Edward Park, Newcastle. *Don Hosken*

Lamplough—Twine. Matthew Ian Lamplough, son of Arthur and Heather Lamplough (Cooranbong, NSW), and Kristen Jane Twine, daughter of Ross and Sue Twine (Cooranbong), were married on 6.5.07 in Watagan State Forest, Martinsville. *Garth Bainbridge*

Positions vacant

▲ **Senior Lecturer/Dean, School of Business—Pacific Adventist University (Papua New Guinea).** For more information please visit the positions vacant section of the SPD website at <<http://spd.adventist.org.au/employment>>. All written applications, including CV, three work-related referees and the contact details of your church pastor, should be forwarded to: Human Resources, Seventh-day Adventist Church (Pacific) Limited, Locked Bag 2014, Wahroonga NSW 2076, Australia; email: <hr@adventist.org.au>; fax: (02) 9489 0943. Applications close **June 12, 2007.**

For church-related employment opportunities visit the Employment section the SPD website <www.adventist.org.au>.

Obituaries

Barnett, Neil, born 5.4.1914 in Sydney, NSW; died 24.4.07 at Nambour, Qld. In 1938 he married Phyllis. He is survived by his wife; his children and their spouses, Benita and Neil Taylor (Melbourne, Vic), Jan and Kevin Lohmann (Pomona, Qld) and Lynette and Ellis Blainey (Macedon, Vic); four grandchildren; and four great-grandchildren. Neil lived all but his first 13 years in Queensland and loved and served his Lord his whole life. He was a loving husband and father who waits for the great Resurrection morning. *Mark Pearce*

Bashford, Gordon Matthew, born 3.4.1933 at Maryland, NSW; died 21.4.07 in the John Hunter Hospital, Newcastle. On 10.11.1957, he married Carole Hughes in the old Wallsend church. He is survived by his wife, Carole; daughter and son-in-law Leanne and Con Roussos (Cardiff); and son Kerry (Newcastle). Gordon loved the Lord and the Wallsend church family. He fought a good fight and finished the course with distinction. Gordon will be missed by all but fell asleep in the sure and certain hope of the Resurrection. *Warren Price, Joe Webb*

Dayhew, Robert Bruce, born 20.3.1927 at Auburn, NSW; died 14.4.07 at Blacktown. On 6.9.1954, he married Patricia O'Sullivan, who predeceased him in 1996. He is survived by his sisters, Betty Ironside (Kiama) and Wynne Nicholas (Kings Park); and his son, James, and his wife, Jenny (St Helens Park). Bob thanked God for the foundation laid by his Christian parents, his time at Auburn school and rich fellowship in the church. Strong faith and gratitude for God's grace marked his latter years. He died at peace with his loved ones and his Maker. Everyone at Kings Langley Village will miss him. *W F Taylor, W Sleight*

Fisher, Olivia May (Maisie), born 27.11.1909; died 25.4.07 in Lifecare rest home, Cambridge, NZ. In 1948, she married Nelson White, who predeceased her in 1958. In 1960, she married George Fisher, who predeceased her in 1992. She is survived by her sister, Thora Smith; her niece, Jeanette Phillips; and nephews, Keith and Ian Sutton. Maisie became a Seventh-day Adventist through reading *Signs of the Times* in her mid 20s and was a committed Christian throughout her long life. A quiet, accomplished person, she was dearly loved by her family and friends and will be greatly missed. *Keith Sutton, Ian Sutton*

Franc, George, born 23.9.1937 in Austria; died 19.4.07 in the Alfred Hospital, Melbourne, Vic, after a tragic road accident. On 30.3.1968, he married Audrey Hall. He is survived by his wife; his two daughters and their husbands, Sharon and Simon, and Kerry and John; and his four grandchildren, Michael, Mikela, Riannon and Venessa. He was baptised by Pastor Tom Judd in 1966. George awaits the call to eternal life at the Second Coming. *Ed Totenhofer, A H Waldrup*

Hema, Enoch Makaan (Ian), born 16.7.1921 at Faleloa, Ha'apai, Tonga; died 10.4.07 in Toronto Private Hospital, Toronto, NSW. He was predeceased by his wife, Adeline, in 1985; and his son, Afton, in 2003. He is survived by his son, Eric; his daughters, Earlyne and Kaylene; his 10 grandchildren; and six great-grandchildren. He was a student at Beulah College, Tonga, Fulton College, Fiji, and graduated from Avondale College with building construction and accountancy certificates. He worked at the Sanitarium factory at Cooranbong until retirement. He loved gardening, had a passion for God and is looking forward to continuing his gardening in heaven. *Tony Moala*

Advertisements

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Wanted—your stewardship story. Signs Publishing is planning to produce a second collection of stories of *Ordinary People—Extraordinary God*. Share a spiritual lesson in your own faith experience with God in stewardship of time, means, talents/opportunities, health, the environment, hope or other aspects of the Christian life. Make sure the relationship to the concept of stewardship is clear. Write your testimony in no more than 750 words—the shorter, the better. Make sure your testimony is a story. Let the narrative speak for itself. Keep any

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consideration of proposed constitutional changes, will commence at 9.00 am.

North New South Wales Conference Triennial Session. Notice is hereby given that the 54th Session of the North New South Wales Conference of the Seventh-day Adventist Church will be held at the Macksville High School Auditorium, Boundary Street, Macksville. The Business Session will commence at 9.00 am, Sunday, September 9, 2007. Delegates will be appointed in harmony with the Constitution. The business of the session will be as provided in the Constitution, incorporating the presentation of reports and financial statements for the triennium 2004–06. The officers, departmental directors, executive committee and standing nominating committee for the conference will be elected.

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Data projectors, screens, DVDs VCRs, PA systems etc. Lower prices for SDA churches, schools etc. Australia only. Rural Electronics (02) 6361 3636; or greenfields@netconnect.com.au.

Celebrate 80 years at Ryde. Come celebrate and reminisce on Sabbath, June 30, 2007, at 9.30 am. Bring old photos and food to share. Phone Jan Levett (02) 9638 0137; or email neillev@pacific.net.au.

Go Veg Enjoy our pies, meals, schnitzels, strudels and patties. 21 Berry Street, Granville (Sydney). 9 am–5 pm, Mon–Fri. www.goveg.com.au. Don't forget our Biggest Morning Tea 27.5.07 raising \$\$\$ for cancer research. 10.00 am–12.00 pm. For Qld deliveries contact Leslie 0433 792 866 or visit www.gourmetvegiedlites.com.au. For business opportunities in your state please contact Brigitte (02) 9897 0000.

Amazing Facts, Your Story Hour, Empowered Living Ministries and 3ABN products. Visit **The Story Factory** online store for quality Christian products www.thestoryfactory.com.au; email info@thestoryfactory.com.au; or contact us freecall 1800 452 133.

Women and the Word 2007, Truth Resurrected. Featuring lecturer Dr Ginger Hanks-Harwood (La Sierra University) and others. Join us as we dispel myths and discover new truths. Aug 31 to Sept 1 at the Sydney Adventist Hospital. \$30 (includes lunch) or \$20 for students. Men welcome! Visit adventist.org.au/women for more information. Sponsored by Avondale College and SPD Women's Ministries.

10th anniversary ADRA sacred concert, Sydney, NSW—June 30, 2007. 3.00 pm Parramatta church, Hammers Road, Toongabbie; 7.30 pm Wahroonga church, Fox Valley Road. Don't miss the best ever. Be early! Featuring sopranos, Yola Mielczarek, Susan James, Simone Easthope; baritone, Douglas Gibbs; tenor, David Fuentes; lead violinist, Sohyun

Eastham; "Outreach" male quartet; brass ensemble; Graham Fletcher, marimba; vocal duets, piano, organ etc. Proceeds to ADRA.

Gourmet Vegie D'Lites distributes in SE Qld *Go Veg* food products. The range includes pies, patties, vegetarian schnitzels, quiches, strudels and crumbles. Contact Leslie on 0433 792 866 or gvd@westnet.com.au. Check out our website www.gourmetvegiedlites.com.au for monthly specials.

CD ministry—used CDs needed. Adventist Media Network (AMN) is developing plans for a radio program service to be heard in most countries of the South Pacific region. Christian and classical music CDs are needed to build up the music library. Donations of CDs are gratefully received. Send to AMN, PO Box 1115, Wahroonga NSW, 2076.

Finally

Miracles are a retelling in small letters of the very same story which is written across the whole world in letters too large for some of us to see.

—C S Lewis

moral to a minimum. Include a suggestion of a relevant Bible text to be placed at the end of your story. Include your contact details and a short biographical note. Send your story to the editor, Signs Publishing Company. (See contact details on masthead, page 2.)

Special constituency meeting. The special constituency meeting of the Greater Sydney Conference of the Seventh-day Adventist Church will be held in the auditorium of the Sydney Adventist College, 159 Albert Road, Strathfield, on Sunday, July 22, 2007. The program will commence with registration at 8.00 am. The seating of delegates and the constituency meeting agenda, which consists of one item, the



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