

RECORD

November 29, 2008

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Avondale Primary School students in their performance of "Terror to triumph," a musical written by a teacher at the school.

"Triumph" for school students

COORANBONG, NEW SOUTH WALES

In term 3, 215 students from Avondale Primary School performed "Terror to triumph." Written by Kindergarten teacher Coralie Fraser, the musical follows the storyline of the biblical character of Joseph.

Nine classes were involved, covering Years 4 to 6, with every student taking an active role. The musical was held at Avondale College church and attendance was "encouragingly high."

"Terror to triumph" reflected on themes concerning God's ability to turn bad circumstances into stories of success. Its message was one of hope and power, remind-

ing the audience that God has the power to bring people through situations that seem impossible.

The lead character, Joseph, was played by Year 5 student Zelman Wilkinson. Other significant roles were taken by Peter Gould (Pharaoh), Emily Chermiside (Potiphar's wife) and Nicholas Borrot (Potiphar).

While music teacher Dianne Grieve directed the music, John Venegas was stage director for the musical, with Sam Livinston managing the stage and props. Cami Ward coordinated the event.

DVDs of the production are available from the school.—*Susan Rogers*



ABCs find open day success



The stronger, deeper and more profound
the hope, the greater the audacity.

“The audacity of hope”

I have no qualms about borrowing this title from United States president-elect Barack Obama, given that he also borrowed it from a sermon he heard a number of years ago. But the phrase—“the audacity of hope”—has echoed in my thoughts since reading Obama’s book of that title earlier this year.

By its nature, hope is audacious. It takes some measure of boldness to look at what is and see what could be. And it requires audacity to begin to act as if the “could be” is a kind of reality. Without such audacity, hope remains merely a wish or a nice but fuzzy idea.

The stronger, deeper and more profound the hope, the greater the audacity. So when we say with many Bible writers, “I will put my hope in God!” (see, for example, Psalms 42:11*), how audacious should our hope be, built as it is on the history, promises and goodness of God?

Because “we have this hope,” we can risk ourselves by reaching out, embracing and including. We can be more generous in our lives of faith, how we believe and how we live. At the same time as speaking up for what we believe, we can listen to and learn from those who are different from us. And we can dare to bring change to our communities and our world. Audacious hope is active, engaged and enlarging.

As a church, we have tried at times to market ourselves as “people with hope” or such similar formulations. Hope has almost become a brand. But while *hope*

works well as a kind of shorthand way of describing our expectations of God’s plans for our world, we need to be careful not to cheapen *hope* to just a slogan, label or TV channel.

We also need to guard against thinking we are offering hope when we are really practising despair. Too often, our view of the future might be perceived by those with whom we might be trying to share it as almost overwhelmingly bleak with a “happily ever after” tacked—sometimes awkwardly—on the end.

Sometimes the subtext seems to be that there is nothing significant we can do to change the way things are, to really help the hurting or oppressed, or to otherwise make a difference. And when our understanding of faith—particularly in our attitudes to the future—tends to encourage us toward withdrawal, suspicion or a preoccupation with escape, we need a bigger view of the hope God offers us—which He also offers to others, often through us.

An audacious hope is not about a distant spot of light. Almost counterintuitively, hope is more about today than tomorrow. While hope looks to the future, a proper understanding of hope lights and transforms the present. With the audacity of hope, we begin to live now as we expect to in the future, and we begin working to make a difference now in ways that fit with how we expect the world will be one day.

Of course, ultimately the kingdom of God will be made complete by God and

His action. But somehow, we are invited to become part of enacting, incarnating and inaugurating God’s kingdom in our lives, through our church community and by our influence, as a way of making this kingdom a present reality and a future certainty: “Our great desire is that you will keep right on loving others as long as life lasts, in order to make certain that what you hope for will come true” (Hebrews 6:11).

More than a profound book title, the importance of hope has been a recurring theme of Obama’s public career and a significant motif in his successful election campaign. In a speech given in 2004, he emphasised this focus: “Hope in the face of difficulty. Hope in the face of uncertainty. The audacity of hope! In the end, that is God’s greatest gift to us.”

We should recognise the good that can come when people are inspired positively by hope in various ways. But as people of God—more than any other group in our world—we are called to live with the audacity of hope. Indeed, the Bible suggests that to live with an audacious hope is integral to what it means to be part of God’s kingdom now: “And we are God’s household, if we keep up our courage and remain confident in our hope in Christ” (Hebrews 3:6).

**All Bible quotations are from the New Living Translation.*

Nathan Brown



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

ACFI placed in voluntary administration

COORANBONG, NEW SOUTH WALES

Avondale College Foundation Investments Ltd (ACFI) was placed in voluntary administration on October 29, with the appointment of PPB's Stephen Parbery and James Lord as administrators. PPB is one of Australia's leading independent strategic and advisory practices.

In a statement released on the PPB website, Mr Parbery said administrators were appointed as a direct result of deteriorating conditions in investment markets, resulting in ACFI directors forming the view it was in the best interests of depositors for the company to enter voluntary administration.

ACFI is a not-for-profit, unlisted investment fund that managed investments on behalf of depositors. It was established by the Avondale College Foundation (ACF) in 1978, to provide income to the foundation who, in turn, donated it to the college. ACFI contributed around 90 per cent of income to the foundation. ACF had donated around \$A6 million to the college in the past 25 years, which covered a variety of costs, including scholarships for students. The college has contacted all students expected to receive ACFI scholarships.

A meeting for creditors of ACFI was held at Wesley Conference Centre in Sydney on

November 6, and was attended by more than 130 people. Telephone linkups were also held in Brisbane, Adelaide, Melbourne, Perth and Port Macquarie for creditors unable to attend the Sydney meeting.

Subject to the investigation and work done by PPB's administrators, it is estimated those with deposits in ACFI may be able to receive around 85 per cent of their money back. ACFI has deposits of around \$A54 million.

A second meeting is tentatively planned for December 2, although the date may change. More information can be obtained from the PPB website, <<http://ppb.com.au/site/Creditor-Info.html>>. A written report will be provided to creditors at least five days before the second meeting.

The South Pacific Division (SPD) is confident steps taken by the ACFI board of directors and PPB administrators will result in the best possible outcome for depositors.

Dr Barry Oliver, SPD president, and Rodney Brady, SPD chief financial officer, attended the meetings and later appeared on an InFocus special webcast about the matter, which can be viewed on the division's website <<http://spd.adventistconnect.org>>.

Dr Oliver says, "We've spent a lot of time praying for people, praying for those affected and talking about how the church can respond in a situation such as this. . . .

We feel very much for those who have suffered loss at this time."

Mr Brady says, "There's been a great deal of anxiety as to what's really been going on and what the likely outcome of it will be." He believes, however, the meeting with the administrators helped to answer a lot of questions and dispel rumours that had been circulating.

Mr Brady also addressed questions of whether the SPD will help those who have invested in ACFI. "While we look at these things with our hearts, the money the church has been given is tithes and offerings, and money given to operate the church. We face constraints under tax and charitable laws, and some of the trusts we have, on how they can be appropriately given for a specific purpose. We can't redirect those tithes, offerings and other funds to what is investment losses. It's hard to say but those are the constraints we're under as a church."

Dr Oliver encouraged depositors to remember the good the investments had brought about, saying, "The assets and income from this company have been used to assist students, to assist staff members with research and to forward the mission of Avondale College, and that's been absolutely tremendous."—*Adele Nash/AMN staff*

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



◆ Two Adventist church choirs performed at the official opening of the **Pacifica Festival** in West Auckland, NZ. The **New Lynn Samoan** and **Henderson** choirs shared centre stage while local dignitaries presented their speeches. Henderson sang an African-language song, with guest conductor **Esau Sibanda** from Zimbabwe

taking the offer of the baton from the Henderson choirmaster, **Samson Helu**, and giving a very animated and engaging display. Mr Sibanda has a technique that involves not only the use of his hands to conduct but also involves the eyes, mouth, shoulders and knees in lively motion. Mr Helu has produced a very professional and polished singing group, which has become a major attraction for church services both locally and nationally and, with the involvement of most Pacific Island nationalities within the

ranks of the choir, the resultant sounds are extraordinary.

—*Evan Fray*

◆ **Gold Coast Christian College, Qld**, is abuzz with excitement after holding its second **Christian book fair** and **grandparent's day** in October. The book fair is an excellent opportunity for the community to get to know the college and purchase Christian literature. This year, almost **1000 people** attended the book fair and, on average, each person spent over \$A10 each. "The book fair was fan-

tastic and the event certainly showcased our college," says principal **Guy Lawson**. The fair day had face painting, ice-cream and coffee vans, a sausage sizzle, two massive jumping castles and a special visit from **Gold Coast's Life FM**. Lastly, an overwhelming number of grandparents attended to share in an afternoon of college work with their grandchildren. Some **125 grandparents** got involved in Maths, English, Science, stories and afternoon tea, served by the college students.—*Sean Berkeley*

ABCs find open day success

WARBURTON, VICTORIA

Adventist Book Centre (ABC) annual open day sales are significantly up from 2007 in contrast to current negative economic climate, reports Liz Dunstan, Signs Publishing Company's book department manager. The rise was reflected across the division, with the lowest percentage increase still hitting 10 per cent, while the highest was more than 200 per cent.

"In light of the economic situation, this appears to be remarkable but in terms of the times in which we live, not altogether surprising," says Mrs Dunstan. "I think church members perceive the world's need for certainty and are seeking an explanation in Adventist literature. After all, through the *Spirit of Prophecy*, we have insight into where we stand as a church, in history."

ABC managers and supervisors report having had an "amazing day." Nerelle Steele, ABC manager for the Greater Sydney Conference, says, "One man waited on our doorstep from 8 am until we opened at 10 am, all so he could purchase *Ellen White's Steps to Christ* at the open day price—a price at which we could have sold 1000 on the day. However, we were pleased with the results."

Cameron James, ABC manager for the

North New Zealand Conference, says, "We had more than 500 people in the shop—a number of them in their 'Sunday best' after going to their local church, as word of the open day sale had gotten around."

Paul White, ABC manager for the Northern Australian Conference, held his open day on Saturday night, as it works better in the warmer weather. "Sales at the till were double our normal open day, and we still had phone orders coming in," he says. Tina Gilchrist, ABC manager for the Victorian Conference, reported a "busy" day, as many of the books were bargain-priced and the high sales activity would not be directly reflected in the till. She nominated those books that "got people excited" as *Storytime*, *Real Heroes*, *We Believe* and *Best News Ever*, and the "most excited" as *Touched By a Miracle*.

Mrs Dunstan says that while she was still to receive final reports from the Pacific ABCs, anecdotally sales reflected those of home unions. "We're expecting big things out there, as our pre-open day shipments from Signs Publishing to the islands were huge." She said that in the Pacific, open days often run for more than one weekend in order to allow more access to the less-mobile population. The Pacific ABCs are situated throughout Papua New Guinea, Solomon Islands, Vanuatu, Samoa, Fiji and Tahiti.

—RECORD staff/Liz Dunstan

Record graduating class for LAC

LANGBURN, NEW ZEALAND

November 8 saw not only the 96th graduation ceremony for Longburn Adventist College (LAC) but also the largest number of students graduating. The class of 2008 had 47 students, all of whom achieved National Certificate of Educational Achievement Level 3 before sitting their external exams.

Students, family and staff attended the graduation weekend ceremonies.

LAC principal Bruce Sharp believes the students from the 2008 graduating class will be missed and their contributions to the school won't go unnoticed.

He adds, "This very large class encouraged and pushed each other along to succeed. Their collective desire to succeed ensured no-one was left behind." —*Julene Duerksen-Kapao*



Student Talia Brady accepting her certificates and awards from LAC principal Bruce Sharp.



◆ The North New Zealand Conference (NNZC) youth department held their **Pathfinder and Adventurer rally and fair weekend** over New Zealand's Labour Day weekend, October 24 to 26. The event was well attended, with more than 300 Adventurers and 500 Pathfinders converging at **Tui Ridge Park**. During the weekend, 22 leaders were

invested with the new **Pathfinder Leadership Award (PLA)**. This is the first group in the South Pacific Division to graduate under the new PLA program. The new curriculum is in response to the increased demands of government regulations, which now require a higher level of competency-based training for those leading young people in outdoor activities. It integrates New Zealand Qualification Authority units, which are government recognised. New Zealand Pacific Union Conference youth ministries associate director **Pastor**

Mark Falconer says, "To have this number of leaders complete this course is indicative of the strength and dedication of our Pathfinder leaders in NNZC." —*Mark Falconer*

◆ **Longburn Adventist College (LAC), NZ**, Year 9 students are taking a practical approach to helping out the environment. For several years running, **Marie Carter** (LAC teacher) has taken the Year 9 Social Studies class out into the environment. Working with the **Department of Conservation (DOC)**, 31 students

and their teachers pulled out **Pink Ragwort**, an aggressive weed, at the Tangimoana beach. "The DOC staff were amazing—incredibly helpful and friendly," says Ms Carter. A highlight for some was to see a katipo spider's house. The Social Studies curriculum encourages students to be both involved in the community and environmentally aware. This yearly daytrip has become a great opportunity for both. —*Julene Duerksen-Kapao*

◆ Avondale College students have dedicated their 2008 year-

DAYS AND OFFERINGS: ◆ DECEMBER 8—MISSIONS EXTENSION OFFERING

Good News plans circulation growth

RINGWOOD, VICTORIA

Plans are underway for the Aboriginal and Torres Strait Islander Ministries (ATSIM) quarterly magazine *Good News* to have its circulation increased from 8000 copies per issue to 10,000.

Steve Piez, ATSIM director for the Australian Union Conference, says, "A circulation of 10,000 copies per issue is our target for early next year. We currently have a union budget that just covers current costs but we're going ahead in faith and wherever I talk, preach or share with people our burden to do this, donations have been coming in and we should have enough to take our number to 10,000."

Production currently costs about 80 cents per magazine to print and distribute. Donations for the initiative have been coming in from many Indigenous readers of the magazine.

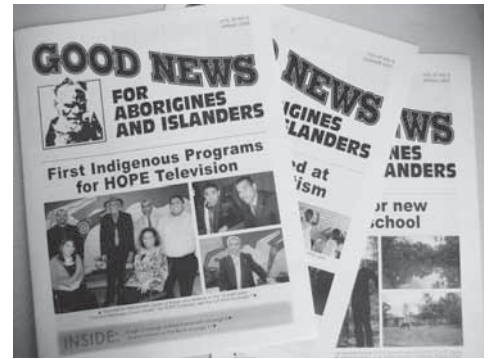
Pastor Bruce Roberts, ATSIM founder, started *Good News*, which was launched on July 5, 1982. Pastor Roberts wanted to start a newsletter that would connect with the Aboriginal and Torres Strait Islander people, and chose this particular name to link with a magazine of the same name, published by Mary Stellmakers in the North New South Wales Conference in the late 1970s. The conference had an Indigenous

outreach program, which employed pastors Alec Thompson and George Quinlin.

From there, the magazine has grown significantly, largely dependent on its budget. When Mr Piez took on the role of editor, circulation of *Good News* was at about 6000 copies per issue. He and his wife, Kym, edit the magazine and now publish it in full colour. "We wanted it to have more of a 'newspaper' look. This is a contact magazine—it's more than a newsletter," says Mr Piez.

He adds, "It's clearly one of the most popular magazines of its type in Australia, and we've constantly had requests to increase the number we produce each year. We currently produce one issue per quarter, plus a magazine. People would like to see it bi-monthly but unfortunately, we don't have the funds at this stage."

Mr Piez says a wide range of Indigenous people read *Good News*, which is why a broad spectrum of articles are included, to appeal to as many people as possible. "I suppose, ultimately, we see *Good News* as the *Signs of the Times* equivalent for Indigenous Australians," he says. "It makes an impact on their lives and the majority of readers aren't Adventist, so it's on the front lines with outreach. We can see the need out there and we'd like to see this become so well known that when Indigenous people think of Adventists, they think of *Good*



Copies of the ATSIM magazine *Good News*.

News and vice versa. There are only around 400,000 Indigenous people in Australia, so it's an achievable target.

"When you're part of a small minority group, go to church and don't see others like you there, it can be a bit daunting. It's good to have something that shows people they're part of the larger church. It's a great way to connect people and, other than Mamarapha College, is one of the most successful things ATSIM has done."

Good News is hand-delivered where possible and Mr Piez says, "This builds connections with people and makes friends. In turn, this makes them more likely to go along to a church if they know someone there."

—Adele Nash

More at <http://atsim.adventistconnect.org>



book to retiring president **Dr John Cox** (pictured). "I am surprised, overwhelmed and honoured," Dr Cox said, as he took the stage during the fairytale-themed *Jacaranda Banquet* on November 2. "I've enjoyed Avondale. It's been such a big part of my life." Sara Tui Miles, who spent about 300 hours editing the yearbook, said the team dedicated *Jacaranda*

to Dr Cox in recognition of his 30 years of service to Avondale. **Dr Jane Fernandez**, a senior lecturer in the Faculty of Arts and one of Dr Cox's former students, wrote the dedication. "It is apt that a *Jacaranda* theme like 'Seasons' should be dedicated to Dr John Cox. This dedication is both a celebration of achievement and a signature of gratitude to a man whose career spans several seasons at Avondale College."
—Christel Price

◆ The Seventh-day Adventist Church has committed to help-

ing the **Ukrainian government** in a new program designed to fight narcotism, smoking and alcoholism. General Conference president **Jan Paulsen** assured Ukrainian vice-prime minister **Ivan Vasiunyk** of the church's support in the course of their meeting. By commission of the president of the Ukraine, Mr Vasiunyk is leading a large-scale humanitarian program "Sound nation," which is to be completed soon. Pastor Paulsen assured Mr Vasiunyk that his church wants people to be healthy, which is why he will cooperate with governments of

states that care about national health.—**Ukrainian Government press release**

◆ Students in **Rwanda** are receiving the gift of enhanced science and technology learning from the **Adventist Development and Relief Agency**. The agency recently donated **18,000 Science textbooks** to Rwanda's ministry of Education. The gift was made in response to Rwanda's Vision 2020 program, which aims to promote national development in technology through education.
—Gleaner

Fire destroys church hall

ECHUCA, VICTORIA

Police are investigating the cause of a fire that destroyed the community hall at the Echuca Adventist church early on October 29. Echuca Fire Brigade secretary Warren Dwyer said up to 20 members worked for more than four hours at the site.

The hall was completely destroyed but firefighters were able to prevent the blaze spreading to the church building and house at the back of the property.

Country Fire Authority and Victoria Police investigators who worked in the remains of the building following the 3 am fire were unable to find its cause and placed the scene under guard. Police believe the fire may be linked to other deliberately-lit fires in the area.

Church pastor Peter Ansell said he was "shocked" by the fire and was "pretty surprised" to have police knock on his door at 4 am in the morning.

Former pastor Lyman Ritchie and his wife live opposite the church, where he had worked for 20 years. He was one of the first people to call the emergency services after being woken up by loud explosion-



Detectives, Country Fire Authority members and church members inspect the remains of the church hall.

type noises.

The building was insured and he says the church is committed to rebuilding it. Prior to its destruction, the hall had been used for social functions and lunches following church. All of the hall's contents were destroyed in the fire, including a piano that had survived the previous church building burning down around 35 years ago.

Pastor Ansell's wife, Rosemary, says of the fire, "It's one of those things that happen and we're just dealing with it as it comes." She also expressed gratitude to the Echuca Salvation Army for making its hall available for the graduation dinner for people who had recently completed the Coronary Health Improvement Project, conducted by the church.—*Riverina Herald/Australian Broadcasting Corporation*

Tsunami-damaged clinic to be replaced

DOVELE, SOLOMON ISLANDS

Work on the reconstruction of the Dovele Clinic, in the Western Province of the Solomon Islands, has commenced as part of the South Pacific Division's "Adopt a clinic" program. The Erina, Narromine and Tumberumba Adventist churches adopted the clinic, which was damaged in the earthquake and tsunami that struck the Solomon Islands in April, 2007.

To date, more than \$A32,000 has been raised for the clinic, with local people raising \$A2000. Some of the manual work of demolishing the existing buildings and clearing land was completed by local church and community members.

Representatives from the three churches, the division, Solomon Islands Mission and members of the Adventist church and clinic at Dovele formed a committee, which has helped provide direction to the project.

A "fly 'n' build" team from Australia will visit Dovele to work with the people to complete the building in the near future, and local people are already working on making bricks at the site. The first shipment of building material left Honiara in the first week of November.—*Barry Chapman/Leon Hilder*

◆ Seventh-day Adventist Church leaders in Sub-Saharan Africa were counselled and tested for HIV on November 2, in a public statement that the HIV/AIDS pandemic requires practical attention in the community. "It's good to know my status," said Paul Ratsara, president of the Southern Africa-Indian Ocean Division. Saying he wanted to do his part in stamping out HIV/AIDS, Pastor Ratsara was joined by his wife, Denise, for a private and voluntary counselling and testing session, and was one of the 54 leaders representing

23 countries in the region. A year-end leadership meeting in Johannesburg devoted a full day of its six-day agenda to discuss ways to address the HIV/AIDS issue, which affects nearly every family in the region.—*ANN*

◆ Hundreds of Seventh-day Adventists in Puerto Rico are expressing concern over the steady rise in violence against women, children and the elderly. Demonstrators recently carried a 182-metre long banner through the streets of San Juan, with handprints of 7500

Puerto Ricans who support the campaign. In addition, church members are promoting awareness in public schools, and have distributed thousands of magazines promoting family and respect.—*Gleaner*

◆ The Croatian Parliament passed a ruling to close the nation's stores on Sundays. This decision comes after heavy lobbying from the Roman Catholic Church, whose members make up 90 per cent of Croatia's religious population. Certain exceptions to the law will be made

for gas, bus and train stations. The law will come into effect in 2009.—*ANN*

◆ A council has banned its employees from using the phrase "singing from the same hymn sheet" in case it upsets atheists. Salisbury council in England, UK, has told employees that the religious connotations of the saying could offend non-believers, reports the Daily Telegraph. Officials have also been told not to use the phrase "colour blind" but instead, to refer to 'colour visual impairment.'—*Ananova*

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

Offering to extend “Hope” in Fiji and Samoa

WAHROONGA, NEW SOUTH WALES

The mission extension offering on December 6 this year will extend media ministry in Fiji and Samoa through Hope Radio FM and Hope Channel TV.

Previous mission extension offerings given to the Trans-Pacific Union Mission have been directed to providing Bible studies and evangelism series in local languages, building a house and transit facility in Tonga, building fences and housing in Kiribati, renovating the youth campsite in Fiji, and providing a generator for Aore High School.

“These are all very worthwhile projects that help to extend the mission activity of the Adventist Church,” says Pastor Ray Coombe, director of Adventist Mission for the South Pacific Division. “But the extension of Hope Radio FM to the internet and development of a production studio in Fiji, along with the uplink of Hope Channel in Apia, Samoa, is real evangelism that will touch the lives of many. It’ll result in hundreds of new interests joining the church in the Pacific.”

In 2007, the mission extension offering collected in the SPD totalled \$A142,000 and was directed to funding the transmission of Hope Channel television to the city of Lae in Papua New Guinea. “Now, on December 6, we have the opportunity to extend God’s kingdom through media ministry to Fiji and Samoa,” says Pastor Coombe.

Earlier this year, the 24-metre satellite dish that downlinks the Hope Channel for local broadcasting was dropped and damaged while being cleaned, and now needs to be repaired and reinstalled.

Pastor Coombe says, “The church has been offered the use of the equipment and facilities of Samoa’s TV2—a station that closed down last year. There’s obviously a large cost involved but it would provide the opportunity of broadcasting Hope Channel programs to the whole Samoan community.”

He adds, “The Ryan family in Apia have spent thousands of dollars supporting this



The radio and television antennas used to broadcast Hope Channel in Fiji.

television ministry and producing Samoan-language programs each year. From this ministry has grown a number of small groups, and members of these small groups have been baptised and joined the Vailele Adventist church.”

Literature evangelist unit leader in Samoa Nese Suisala says, “Since the operation of Hope Channel in Samoa, there has never been a time that our publications have been more readily accepted. Many customers we meet express appreciation for the work of Hope Channel.”

Pastor Coombe says, “In Suva, Fiji, Hope Radio FM has been a great witness in the community and reaches within prison walls.” This has resulted in a number of baptisms. The mission extension offering this year will also provide funds to enable the Fiji Mission to develop a production studio for Hope TV, which they wish to broadcast as a local channel.

“Media evangelism is the way to go,” says Pastor Wame Sausau, general secretary of the Fiji Mission. “After 117 years of the Adventist Church’s presence in Fiji, Adventists make up less than four per cent of the population. How else can we reach the others? Radio and television are just beginning to scratch the surface for us and the responses we’ve received so far indicate this is the most effective way to reach people at this time.”

—Ray Coombe/RECORD staff

The mission extension offering will be collected in churches next week (December 6).

Women winners of academic awards

COORANBONG, NEW SOUTH WALES

A record number of female theology students won awards at the academic awards forum on Avondale College’s Lake Macquarie campus on November 5.

Janet Augustinsen, Kelly Fry, Lyndelle Knight and Emma Weslake joined 14 other female students on stage in Avondale College Adventist church as recipients of awards ranging in value from \$A100 to \$A1200.

Ms Augustinsen received \$A100 as the winner of the Elwin Currow Prize for New Testament Apocalyptic, Ms Fry \$A500 for the Edna Ferris Heise Award of Excellence in Communication, and Ms Knight and Ms Weslake \$A1000 and \$A500 each for sharing the Arthur Ferch Prize for Hebrew Studies and the Clifford Anderson Bursary Award of Excellence respectively with male classmates.

“Female theology students come with a keen sense of calling to pastoral ministry and a determination to serve God as His ministers,” says one of the presenters, Carole Ferch-Johnson, associate to the Ministerial Association for the Australian Union Conference.

They currently make up only 25 per cent of enrolment in the Faculty of Theology. “Their involvement in ministry will change the face of local churches,” says Theology department dean Dr Ray Roennfeldt. “However, there is still much to do in breaking down prejudice, interpreting Scripture responsibly and in providing support for women in ministry.”—Brenton Stacey

More @ www.avondale.edu.au



Avondale College Theology students Lyndelle Knight, Janet Augustinsen, Emma Weslake and Kelly Fry each won an academic award. They are pictured with Carole-Ferch Johnson (second from left).

Lost 4 Found 3

BY ANDREW OPIS

Telling a story is one of the best ways of conveying a message. But saying the same thing in a series of different stories can either be monotonous, or add emphasis and depth. In Jewish oral and written history, a storytelling device called parallelism was employed to repeat the message in two different ways. Jesus understood this tradition and used both in the familiar parable of Luke 15 to tell the salvation story.

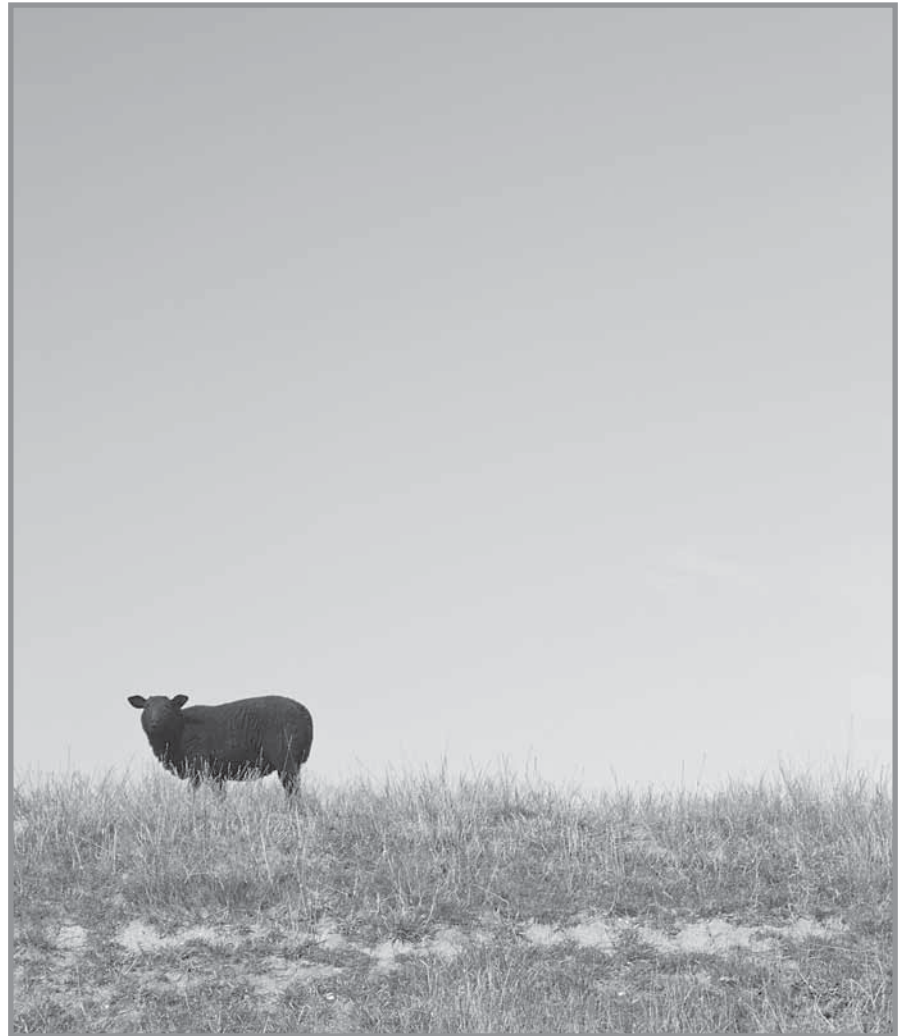
The Pharisees and the teachers of the law ridiculed Jesus' association with publicans and sinners (see Luke 15:1, 2). In the thinking of these religious people, the sinners and publicans were regarded as outside the covenant community. They were the backsliders—regarded as “lost.” The Pharisees and teachers of the law were the proud religionists, applying civil, religious laws and truths in the minute details of life. Jesus responded to the behaviour of the Pharisees and the teachers of the law by telling them a parable.

Luke, like many Bible writers, did not provide headings like, “The parable of the lost sheep,” “The lost coin” and “The prodigal son.” Punctuation and section headings were added later for our use. But Jesus told them one parable about the lost (see Luke 15:3). In the parable, He described four types of lostness in three different stories.

Unintentionally lost

(see Luke 15: 4-7)

The first story of the parable—“The lost sheep”—clearly indicates that Jesus' audience knew about sheep and shepherding. He described the shepherd's realisation and concern for the lost sheep, how hard he searched to finally find the sheep and



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the following celebrations.

Jesus did not tell the listeners how the sheep was lost. Most listeners knew how it was lost. There are perhaps three suggestions. First, a shepherd may have forgotten an abandoned cistern during paddock rotation. Grass might have grown, covering the hole. The shepherd leads the flock back to this paddock and leaves them to graze. While grazing on this fresh grass, one sheep accidentally falls into the old cistern.

Another possibility would be while grazing along a cliff, a sheep loses its footing and falls, perhaps becoming trapped. One additional explanation might be an attack by wild animals. While the shepherd fights to defend the flock, some animals run in terror and one is lost. So it seems this story illustrates one unintentionally lost.

Adam and Eve did not plan for our world to be in this chaotic situation. While they made a choice, the results were unintentional. Similarly, when we are busy

with our personal, family and business concerns—which are very important to our livelihood—we may unintentionally lose our footing; forgetting to pray, do Bible study or share Jesus with those who cross our path.

Neglecting to spend quality time with and for Jesus can lead us to become unintentionally lost. The Day of Atonement in the Old Testament was vital for those unintentional sins, just as the cross is for us: “[Christ] was delivered over to death for our sins and was raised to life for our justification” (Romans 4:25*). As in the story Jesus told, we are found.

Carelessly lost

(see Luke 14: 8-10)

Jesus illustrated the second lostness with a woman losing a coin. In those days, coins were part of a woman's dowry when she was betrothed and married.¹ The coin was valuable to her because it was a visible sign of her engagement and marriage.

Again, there are three suggestions as to how the coin might have been lost. Forgetfulness is one common way a coin can be lost. Or when putting the coin in a bag or pocket that has holes, it falls out. Lastly, when pulling something out of a purse or bag, the coin could slip out without notice. The money is lost through carelessness.

Interestingly, this second story focuses not on a shepherd but on a woman seeking the lost coin. In the Bible, a woman often represents the church (see, for example, 2 Corinthians 11:2). When Adam and Eve fell into sin, God established the church as His agent to seek the lost.²

There are people in the church who are lost because of carelessness. Backbiting is a pest that distances members. People fear criticism and do not want to participate. Some people avoid responsibilities, and relationships without responsibilities can be a sign of “lostness.”

Too many members are “missing” but we sometimes show little concern and forget to pray for them. Some do not feel accepted but just hang on because of the strength of their belief. Church membership may be fragmented and nothing holds them together. Where there is an absence of love, the church suffers. Before a church becomes an evangelistic force, it must first see the evangelistic field within. The experiences we have in helping each other enables us to tell others about Jesus.

This story reveals a relationship broken through carelessness in the covenant family. The good news is the coin is found and the relationship is restored.

Intentionally lost

(see Luke 15: 11-24)

The third story in the parable is about a young man who decides to break free from the “chains” of labour, parental control, and the cycle of family and farm life. He wants something different, new, dynamic and exciting. He launches out to discover the world.

He is lost because he left his family—the source of love and care. He allows influences from the outside world to control his life. He wastes his resources and strength on things that do not benefit him.

Escaping from labour suggests disobedience or laziness. The irony is he finds himself slaving for another man. He started out to glitterland and ended in a pigpen.

He is miserable, wretched and poor. He is treated like an animal: “His poor condition and guilt exposed his longing for grace.”³ The boy comes to his senses and starts for home.

People leave God and the church for a variety of reasons. Some leave for business or marital reasons, while others compare the church with worldly things in terms of its temporary benefits. Others just want to try a change of lifestyle. Whatever the reason, they make a conscious choice to depart from God and become lost intentionally.

Matthew, who tried to become wealthy through collecting taxes, reports Jesus’ words: “What good will it be for a man if he gains the whole world, yet forfeits his soul?” (Matthew 16:26). Like Adam and Eve, the beginning of evil will appear attractive: “There is a way that seems right to a man but in the end it leads to death” (Proverbs 14:12).

“Choosing to be lost is even more unbelievable when we consider the depths Jesus went to save us.”⁴ We need to heed the Holy Spirit’s conviction and make a move back to God. The father’s run to welcome his son back home is an expression of God in a hurry to save us when we return.

Stubbornly lost

(see Luke 15: 25-32)

The behaviour of the older son reveals to us the fourth type of lost. The lost sheep and the son knew they were lost. The older son did not. He resented that his father showed love to his brother, who had squandered his wealth. He laboured with an anticipation of payment. He did not realise that rewards are the result of love. His labour was an obedience lacking in love.

So he refused to participate in the feast and share in its happiness. He hated the behaviour of his father. And the Pharisees and teachers of the law ridiculed the behaviour Christ showed to sinners and publicans. Hatred and love never abide together. Inside the house, there was love at its best. Outside the house was hatred at its worst. The story finishes with these two extremes never agreeing. This is the situation of the stubbornly lost.

Without love, we are lost. A spirit of exclusiveness, self-righteousness and a disregard for our neighbours who do not know Jesus is a recipe for stubbornness. We may talk much about love but it takes a Christ-

like heart to put rhetoric into practice.

Kinds of lost

When all four types of “lost” are put together, we find that the unintentionally lost sheep and the intentionally lost prodigal son were out in the wild. This represented the tax collectors and sinners outside the covenant community. The carelessly lost coin and stubbornly lost older son were lost inside. The Pharisee and the teachers of the law thought they were doing the right thing but were lost inside the church: “You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realise that you are wretched, pitiful, poor, blind and naked” (Revelation 3:17). We are warned not to be wise in our own eyes (see Proverbs 3:7).

Any lostness is a tragedy but perhaps the most dangerously lost is the one inside the covenant community, when those who claim to be in the light neglect the responsibilities of faith.

The lost sheep, coin and younger son were found and the stories end with celebrations. But the tragedy at the end of the parable is that the older brother remains outside the party.

These four types of “lost” remind us that a broken relationship with God means we are lost. All of us are, or have been, in one of these “lost” situations. But there is good news: “For the Son of Man came to seek and to save what was lost” (Luke 19:10). “And grace declares that we are still God’s pride and joy.”⁵ We are in the capable hands of our Master shepherd and the loving arms of the Father. In our lost condition, He is mighty and can save us. He says, “My grace is sufficient for you, for my power is made perfect in weakness” (2 Corinthians 12:9). What a Saviour! **R**

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

1. Seventh-day Adventist Bible Commentary, Vol 5, page 817.

2. Ellen White, Acts of the Apostles, page 9.

3. Philip Yancey, What’s so Amazing About Grace? page 34.

4. Graeme Loftus, “The greatest story,” Signs of the Times, January–February 2006, page 40.

5. Yancey, page 171.

Andrew Opis writes from Millmerran, Queensland.

Wonder

BY ENID BOTTING

Wonder is a gift from God—a tremendous gift given to us from the day we are born and can be ours until the last day of our life on earth. The psalmist talks of “proclaiming aloud [God’s] praise and telling of all [God’s] wonderful deeds” (Psalm 26:7*).

But most of us have to work to keep wonder alive as the years pass by. We say, “I’ve done it all, seen it all” and, under the demanding siege of daily existence, our vision of wonder and God’s goodness can slowly tarnish, shrivel and become blurred.

I think the author of Proverbs had this in mind when he said, “Where there is no vision, the people perish” (Proverbs 29:18, KJV). Thomas Carlyle understood the importance of wonder. He said, “The man who cannot wonder (and in wonder is a type of worship) is but a pair of spectacles with no eyes.”

Do you remember the days of childhood, when each new discovery filled you with joy? It showed in your words and in your eyes. Awhile ago, a mother sat with her four-year-old daughter on a bus. It was Christmas time. The little girl pressed her face to the window in utter fascination, turning to her mother again and again with excited cries. “Look, Mummy, a Christmas tree.” “Look, Mummy there’s Santa ringing a bell!” “Look, Mummy—quick—there’s baby Jesus in a manger.”

This continued as the bus swept past rows of shops, until the mother looked over at me and said, apologetically, “You’ll have to excuse her for all the commotion. She still thinks everything is wonderful!”

“That’s OK,” I laughed, “so do I.”

Wonder restores the clarity of our vision when everything looks hopeless. It opens the soul’s eye. No wonder nature is God’s second Bible. We are told that some people

will enter heaven having never read a Bible but rather, having beheld and found God in nature’s wonderland.

A New England preacher, Phillip Brooks, was noted for his poise and imperturbability, so when one of his friends called one day to find him pacing the floor, he inquired, “What’s the trouble?”

“The trouble is,” said Brooks, “I’m in a hurry—but God isn’t.”

We speed up the maturing of our children and, in the process, rob them of the natural wonderment of childhood. Assimilation of good is a slow process.

A president of a large college was asked by a father if the course of study could be simplified to allow his son a shorter route. “Certainly,” said the principal, “but it all depends what you want to make of your boy. When God wants to make an oak tree, He takes 100 years. When He wants to make a squash, He requires only three months.”

In its wonderment, nature furnishes abundant hints that the mad pace of today is unnatural. But wonder also produces humility! Mary was deeply troubled by Gabriel’s message about the pregnancy. “How can this be?” she asked (see Luke 1:34). She couldn’t understand what was taking place but her profound sense of wonder moved her to say, “My soul magnifies the Lord.”

Life is lit by mysteries we can’t explain. There is so much we can accept in nature and life without completely understanding it. Wonder produces honest humility that frees us to serve God.

Mark Howe thought we could safely let everything else go in life, if we continue to keep our capacity for wonder intact. So



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in his poem, he said: “Now, listen to this thieving time, take what you must—/ My quickness to hear, to move, to see/ When time is running thin, I understand, such needs must be./ But please, leave exempt for me/ My curiosity! My wonder!”

The world will never starve for wonders—only for want of wonder. Einstein said, “The most beautiful thing we can experience is the mysteriousness of nature.” It is the source of all true science. Like the Bible, we cannot understand all its mysteries but what is revealed is our hope and wonder.

As David exclaimed, “I will remember the deeds of the Lord; yes, I will remember your miracles of long ago” (Psalm 77:11). Wonder has a fragrance about it. The Bible doesn’t have a lot to say about traffic jams—but it does speak positively about “Be still, and know that I am God” (Psalm 46:10). In “stillness” and “wonderment,” we come into the company of our Maker.

Keep your “wonder” as long as life lasts. And I am certain that in the life to come, the wonder of it all shall be among the greatest praises the redeemed shall sing in that land that “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him” (1 Corinthians 2:9). **R**

**Unless otherwise indicated, Bible quotations are from the New International Version.*

Enid Botting writes from Cooranbong, New South Wales.

Visiting Quirindi

BY PEEMPAHN HENLEY

Jared and I drove in the driveway to see three cars parking in the Adventist church's car park in the small New South Wales town of Quirindi. We had arrived in time for the Sabbath school lesson and the adults were meeting in the church, so we checked in the back for a children's class for our two-year-old son. The place was set up as a dining place in the older half, and the new half of the building had two tables with a few chairs.



There, we met a woman with two teenagers. She explained there had been no children at the church for quite awhile. But she rummaged through the cupboard and found some flannels and a box of farm animals. Joshua had fun with them.



During the following worship service, I was touched to the point of tears as we sang the hymns with the small congregation, 18 of them in all. The old organ made music as sweet as the grand piped one we

had seen in St Peter's Cathedral in Armidale. The service was lovely and toward the end, everybody added their thoughts and comments in a friendly way.

After the service, we approached two sisters—one in her 80s. She had gone to school in the "kitchen" building when it was just a square room. They knew Jared's great aunt, who had lived in Quirindi for many years, and that formed a tie between us.

We were told the new wing was added to the building so they would have room to reach out to the community. A man by the name of Bill built the wing by himself and had been a faithful member of the church until he died recently of cancer—another hero who gave his all for Christ.

One woman apologised to us because they didn't have lunch that week. Another invited us to move to Quirindi because they needed members with young children to keep the church alive. So after all the chats, hugs and kisses, they sent us away with God's blessings on our journey around Australia.

Please pray that God will guide and bless the church in Quirindi as they reach out to the community. **R**

More @ <http://quirindi.adventist.org.au>

Peempahn Henley (pictured centre) is from Sydney but is currently travelling around Australia with her family.

Record Roo



Hi kids!

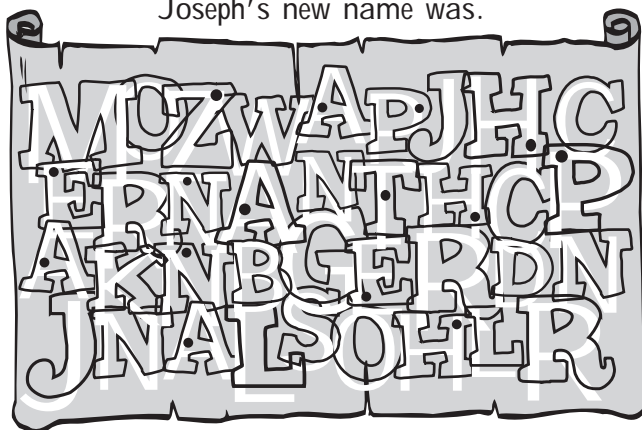
God had shown Joseph, through Pharaoh's dreams, that Egypt was in for seven years of abundance, followed by seven years of famine. What did Joseph suggest that would make sure Egypt survived the famine?

Bible Text

"And now let _____ look for a _____ and _____ man and put him in _____ of the land of _____." Genesis 41:33, NIV

Word Puzzle

Pharaoh took Joseph's advice and chose a wise man to take care of all the plans. He chose Joseph! Pharaoh gave Joseph his signet ring, put fine clothes on him and a gold chain around his neck. He even gave Joseph a new name. Colour in the letters that have a dot on them to discover what Joseph's new name was.



Word Search



Find these words in the puzzle above:

JOSEPH, PHARAOH, DREAMS, INTERPRET, MAGICIANS, WISEMEN, PALACE, ABUNDANCE, FAMINE, EGYPT, RING, ROBES, CHAIN

The prayer of justice

JOY BUTLER, KENYA

In response to “Another prayer key,” (Letters, September 27), I firmly believe prayer—personally and corporately—leads to action and positive responses to the “poor, oppressed and afflicted” in our midst. Without communion and fellowship with the Creator who designed this, we will not be impressed or care about those less fortunate than ourselves. Many of us will remain proud and self-satisfied but really be “poor, miserable and naked.”

Maybe this is one of the problems in our church today—we are so busy planning, preparing and talking between ourselves about it, we neglect to pray and ask God to show us the way ahead. We then become immersed in our own constructions of what we think is important and neglect to hear God’s still, small voice, impressing and leading us to action.

One reason I now live in the centre of the world—in Kenya, Africa—is because I believe in justice. Millions of people on this continent still need to know justice and righteousness. I am here because prayer, personally and corporately, led me and I’ve come to hopefully help make a small difference. Please join with me in prayer to see this happen.

Understanding sin

ERROL WEBSTER, NSW

The central issue in salvation is not whether God wants to make us righteous (“The real difference?” Letters, October 25). Of course He does! The process of making us righteous is the work of the Holy Spirit, culminating in glorification when the last vestiges of sin are removed from our nature. Only sinless, perfect people will go to heaven (see 1 Corinthians 13:9-10; 15:51-57).

The central issue is on what basis does God save sinners—who deserve only death—and declare them righteous? Is it on the basis of the finished work of Jesus on the cross (see John 19:30)? Or is it on the basis of the ongoing work of the Holy Spirit changing the life, culminating in glorification?

If it’s the former, believers have full as-

urance of salvation the moment they believe in and accept Jesus. This is because Jesus has paid for their sins and credits them with His perfect righteousness that meets the requirements of God’s holy law (see Romans 3:22-26; 4:3-6; 8:1; 1 John 5:11-13, John 5:24). If it’s the latter, believers don’t have assurance of salvation until they are made perfect in glorification. This makes salvation depend on the change in our lives, which is a subtle form of legalism.

whether in the local church, conference, union or division and, perhaps, even the General Conference, people remain there too long. And they become stale, rusty and out of touch. Worse, they expect to continue there as of right.

Maybe the US political system has something to teach us and that serving terms should be restricted to three or four years, with the right of being voted in again being restricted to two terms.

One may enter administration with the

The choice of which view we follow is ours but let’s be honest about it.

The difference between the two views is the understanding of sin. The former sees sin as a tremendous evil, resulting from the Fall, permeating every part of our being and preventing us from perfectly keeping God’s law (see Ephesians 2:1-3; Romans 3:10-20; 1 John 1:8). The latter limits the effect of the Fall and has a weak view of sin, confining it to only conscious wrongdoing.

While not all Protestant churches follow the former view today, it is the Protestant view from the Reformation. And while not all Catholics are legalists—many are beautiful, born-again Christians—the latter view is still the official Catholic teaching from the Council of Trent.

The choice of which view we follow is ours but let’s be honest about it.

best of intentions—as did Pastor Crawford—but, if honest, find they are not indispensable and quickly lose touch with the church. Having pastors as long-term administrators means they are usually no longer pastors—leading the flock—but simply businessmen—running a church.

I’d like to see two things happen: (1) bring in new people halfway through a term, or at the end of the first term, and train them; and (2) have all administrators retire at the end of their second term at the latest. Perhaps they could be re-elected after a term’s break.

“Kitchen” applauded

KRISTINE STAHL, SA

I am excited about the new cafe in Brisbane, Kitchen Sanitarium (“In Sanitarium’s Kitchen,” Feature, November 1). I always believed this type of venture would have a positive impact—and why not? People are more aware today of the impact diet has on their health.

I applaud Kitchen Sanitarium and would like to see this duplicated in every major city in Australia. What better way to advertise and share our wonderful health message?

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.

Terms of leadership

DARYL MARTIN, NSW

In the February 2007 issue of *Ministry* magazine, I read the following headings in an article written by Pastor Ken Crawford, then-president of the Alaskan Conference: “I no longer study as deeply as I did as a pastor. I am losing the ability to preach. I am growing out of touch with the spiritual heart of the people. I find it much more of a challenge to build an evangelistic base. I sense a change in my cognitive thinking.”

These comments were made after only two years in his current position as president. Yet many administrators serve for decades. It seems to me that too often,

Positions vacant

▲ **Webmaster—Avondale College (Cooranbong, NSW)** requires a suitably-skilled webmaster to take responsibility for extending the provision of web-based services for internal and external stakeholders of the college. In addition, the opportunity to teach within the IT Faculty exists for suitably qualified and experienced candidates. They will report to the Chief Information Officer. For the selection criteria of the above position, please visit <www.avondale.edu.au>. Applications addressing the selection criteria, with contact details of at least three referees, should be emailed to <employment@avondale.edu.au> or write to HR Officer, Avondale College, PO Box 19, Cooranbong NSW 2265, (02) 4980 2284. Applications close **December 2, 2008**.

▲ **Financial Controller—Adventist Residential Care (WA)** is seeking a suitably-qualified person with a strong accounting background. The successful applicant will provide financial leadership and management of day-to-day accounting duties. Their primary role will be ensuring adequate budgetary preparation and attentive economic management to meet company needs.

▲ **Catering Manager—Adventist Residential Care Rossmoyne (WA)** is seeking a suitably-qualified and experienced catering manager. This full-time position primarily includes menu planning, supply ordering, food preparation, budget control and staff management. The successful applicant will have a background in professional catering with supervisory experience. ARC predominately offers vegetarian meals. Above Award rates offered.

For job descriptions or applications, contact Gary Blagden, Chief Executive Officer, Adventist Residential Care, 31 Webb Street, Rossmoyne WA 6148. Email <garyblagden@adventist.org.au> or phone (08) 9354 4133. Applications close **December 1, 2008**.

▲ **Lecturer/Senior Lecturer in Nursing (Part time)—Avondale College (Sydney Campus)** seeks to appoint a part-time (22 hrs/week) lecturer/senior lecturer in nursing, who will be required to undertake teaching and research in nursing and health to commence January 2009. The successful applicant should be a registered nurse, with a higher degree and a record of successful recent teaching experience in higher education or clinical nursing. A doctoral qualification will be highly regarded. The Lecturer/Senior Lecturer will report to the Dean of the Faculty of Nursing and Health. For more information, contact Dr Paul Race, <paul.race@avondale.edu.au> (02) 9487 9630. Applications addressing the selection criteria, with contact details of at least three referees, should be emailed to <employment@avondale.edu.au> or HR Officer, Avondale College, PO Box 19, Cooranbong NSW 2265, (02) 4980 2284. Applications close **December 2, 2008**.

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

▲ **ICT Support Technician—Macquarie College (Wallsend, NSW).** For job descriptions and application process, please email <kasher@macquariecollege.nsw.edu.au>. Successful applicants (only) will be notified within one month and will be required to undertake a Working with Children Check. **Applications in writing to:** The Principal, Macquarie College, PO Box 517, Wallsend NSW 2287 or email <kasher@macquariecollege.nsw.edu.au>. Applications close **December 3, 2008**.

▲ **Receptionist—New Zealand Pacific Union Conference (Manukau City, NZ)** is seeking applications for the position of a full-time receptionist in Manukau, starting immediately. Successful applicants should be familiar with PABX phone systems and confident with the computer. It would be an advantage to have experience with Outlook and computerised phone systems, and they should also have had secretarial or website experience, as this role provides secretarial support and is responsible for our website. For further information or to apply, please contact the Secretary-Treasurer, NZPUC, Private Bag 76 900, Manukau City or email <plynch@adventist.org.nz>.

▲ **Caretaker—Broome church (WA)** is looking for a caretaker for the church property in a volunteer position from January 2009. Will be provided with a one-bedroom caretaker's flat, free rent, water and electricity. Contact Chris Cavilla on 0439 920 250 or email <christopher.cavilla@bigpond.com>.

▲ **Hope Channel Director—Adventist Media Network (Wahroonga, NSW).** This full-time position is an important part of the church structure and the applicant will work throughout the South Pacific Division (including the Pacific islands), developing programs and managing Hope Channel TV and Radio. The position also involves a two-year project as manager of the new *Search* DVD series (undertaken concurrently with the management of Hope Channel). The successful applicant will ideally be details oriented, well organised and able to meet deadlines; able to provide creative and strategic concept development; have technical skills to facilitate the development of Hope TV and Radio infrastructure; be skilled at relationship building between a range of church entities and AMN personnel; have a passion for evangelism and sharing Jesus; have communication and leadership skills; and be able to share the vision of Hope Channel. Applications close **January 9, 2009**.

▲ **Production Manager and Senior Producer/Director—Adventist Media Network (Wahroonga, NSW)** is seeking a full-time production manager and a senior producer/director for its Video Production department. Experience in managing a production team in an environment with tight deadlines is highly desirable. The successful applicant will ideally have skills and experience in consulting with customers; management of all aspects of production; hands-on experience in video production, including camera, edit, multi camera, studio lighting, sound, studio floor management, DVD authoring, Final Cut Studio, and associated hardware and software; video technical skills and fault finding, equipment specification, routine maintenance; and administration of a production department, including budgeting. Applications close **January 9, 2009**.

For further information, contact Kalvin Dever on (02) 9847 2222 or email <kalvin@adventistmedia.org.au>. **Applications in writing** should be forwarded to Kalvin Dever, Operations Manager, Adventist Media Network, PO Box 1115 Wahroonga NSW 2076.

▲ **Shift Engineer Fitter/Machinist—Sanitarium Health Food Company (Moorooka, Qld)** is seeking a fitter/machinist with a strong work ethic and commitment to achieve production goals. The successful applicant will have a fitting/turning trade certificate, a boiler attendance certificate, a forklift licence (desirable), and a first aid and CPR certificate (desirable). They should have fitting and machining skills, be able to read, modify and develop mechanical drawings, fault find, service food machinery and equipment, understand OH and S, and have oral and written communication skills. They may be required to work a reasonable amount of overtime, shift work, week-ends and nights on a rostered basis, and must be able to work in a team. Apply online at <www.sanitarium.com.au/company/employment.html> or send resume to Group Human Resources, Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre NSW 2252. Applications close **January 9, 2009**.

For more employment options go to
hr.adventistconnect.org



Anniversaries

Shinn, Kevin and Wilma, celebrated 60 years of happy marriage on 28.10.08. Currently living on the Gold Coast, they met with their original "bridal party," Noreen Weslake (now Knight) and brother, Don Johanson. Both were born in the church circle and have remained staunch members. The couple met in New Zealand but Wilma returned to Sydney where her



father, Bertram Johanson, was General Manager of the Sanitarium Health Food Company (SHF). Kelvin attended Longburn College, undertaking a business course, and Wilma also followed business training and worked at the SHF office in Christchurch. Kelvin managed the SHF retail shops for many years. Wilma regularly gives Bible instruction in various non-Adventist schools. Both actively swim and play tennis several times a week, and their lovely home in the hills overlooking the coast (replete with magpies, kangaroos and cockatoos) keeps them busy.

Volunteers!

Volunteer teachers—Tonga. Beulah Adventist College requires an English teacher for Forms 4 to 6 and a computing teacher for Forms 4 to 6. Mizpah Adventist High School requires a Science and Maths teacher for Form 5.

Email:

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

+61 2 9847 3275



Weddings

Bell—Webb. Geoffrey Bell, son of Christopher and Suzanne (deceased) Bell (ACT), and Alysha Webb, daughter of Peter and Carolyn Webb (Kenwick, WA), were married on 19.10.08 at Kings Park, Perth.

Gervais Cangy

Bond—Dunstan. Jeremy Thomas Bond, son of Royce and Karen Bond, and Amy Joy Dunstan, daughter of Syd and Nola Dunstan, were married on 5.10.08 in the Capricorn Rydges Chapel, Yeppoon, Qld.

Alvin Coltheart

Lawrence—Reed. Allan Lawrence, son of Eric and Judy Lawrence (Narromine, NSW), and Elizabeth Reed, daughter of Bernie and Marilyn Reed (Bourke), were married on 5.10.08 at Grassy Head Beach, Stuarts Point. *Sid Griffith*

Lewis—Bongado. John Lewis, son of Peter Lewis (deceased) and Pam Ashworth, and Marife Bongado, daughter of Max (deceased) and Esther Bongado, were married on 12.10.08 in Wistow church, SA. Marife is a former medical missionary with the Sulads Adventist Mission to Aninists in the southern Philippines. *John Lewis*

Masters—Nurrish. Luke Aubrey Masters, son of Robert and Eleanor Masters (Cooranbong, NSW), and Jessica Erin Nurrish, daughter of Stephen and Janice Nurrish (Cooranbong), were married on 11.10.08 in Morisset Hospital Chapel, Morisset. *Wayne French*

Roan—Vivers. Jamie Dale Roan, son of Audrey and David Pierce (Melbourne, Vic), and Jillian Lee Vivers, daughter of Philip and Lesley Vivers (Newcastle, NSW), were married on 12.10.08 in St Patricks, Nulkaba, Cessnock. *Wayne French*

Sparke—Gates. Jarod Lee Sparke, son of Kerry and Julie Sparke (Alstonville, NSW), and Katrina Gates, daughter of David and Rebecca Gates (Tennessee, USA, ministering in South America), were married on 19.10.08 on Moreton Island, Qld. *Andre van Rensburg*

Obituaries

Brown, Lorna Alice, born 11.11.1915 at Prospect, SA; died 12.10.08 at Enfield. She is survived by her sister, Joyce Hopkins, and brother-in-law, Ted Hopkins (Lyndoch); her niece, Cecelia Hopkins, and nephew, Lance Hopkins (Prospect); her nieces, Dakodah Hopkins and Jenista Drewer; and great-nephew, Clifford Drewer. She was a caring maiden aunt, who also took care of her late parents. She loved plants, animals and all nature, and held different offices in the church in her younger days. *Will Grobler*

Clark, Leslie James, born 21.2.1926 at Innisfail, Qld; died 19.10.08 in Cairns Private Hospital. On 11.2.1950, he married Lesley. He is survived by his wife (Innisfail); his children, Russell (Brisbane), Susan Pearce (Mackay), Graham (Adelaide, SA) and Linsay (Morisset, NSW). *Wolfgang Jenke*

Coe, Lloyd Charles, born 27.3.1922 in Brisbane, Qld; died 20.8.08 in Lismore, NSW. Lloyd is survived by his wife, Lela (Alstonville); his daughter, Anita Robinson (Wyrallah); his sons, Robert (Goonnellabah) and Gary (Adelaide, SA); and many grandchildren and great-grandchildren. Lloyd had a passion for youth ministry and Adventist education, and made an enormous contribution to the church in the Northern Rivers area of NSW. Jesus will call him soon. *Paul Geelan*

Cummings, Paul-Michael, born 29.1.1987 in Manila, Philippines; died 23.9.08 in Perth, WA, as a result of a motorcycle accident. He

is survived by his parents, John and Noemi, from Bendigo church (Vic); and his sisters, Rebecca and Christina (Brisbane, Qld). He joined the army in 2006 and completed the Royal Engineers training in early 2007. Paul-Michael moved from his Townsville posting to WA to work in the construction industry. He loved life, loved all people and was generous to friends and strangers alike. "Now, he lives in the hearts of all those he touched." *Bud Beaty*

East, David John, born 15.8.1951 in Sydney, NSW; died unexpectedly 12.10.08 in Dubbo Base Hospital. On 19.3.06, he married Ingrid van der Spek in Penrith church. He is survived by his wife; his mother, Jean; and his brother, Bill. Dave loved the Lord and his positive attitude was an inspiration to all who knew him. A very special person who will be greatly missed. *Mark Turner*

Hebbard, Iris Edna (nee Findley), born 15.10.1926 in Sale, Vic; died 12.7.08 in Brisbane, Qld. She married Phillip in 1947, and had 10 children. She is survived by her daughters, Kaylene, Leonie and Nerida; and her sons, Trevor, Stephen, Ian, Andrew and Keith, who all came to spend time with her before the end. Iris knew sorrow in her life. She lost two of her sons—Phillip, at age 2 and Kenneth at 11. In 1977, her oldest granddaughter died at age 6. Also in 1977, Iris herself suffered a serious car accident, which left her in a coma for several months. Throughout all her difficulties, she maintained a vibrant, positive attitude to life and a spirit of praise to her Heavenly Father. Iris was much admired by the staff at the Brisbane ARV Hostel for her courageous "can do" attitude to life, which continued to the end. *Judy Fua, Barry Crabtree*

Hill, Kay Florence (nee Polglaze), born 27.5.1950 in Melbourne, Vic; died 3.10.08 in Perth, WA. She is survived by her husband, Vivian; children, Craig and Joanne; her mother; her brothers, John, Robert and Paul; and her grandson. Suffering illness for some time, Kay's faith in Jesus and her witness to Him was an inspiration to many. Awaiting the call of Jesus at the Second Coming, Kay now rests at the Pinnaroo Valley Memorial Park, Perth, WA. *Eric Winter, Peter Fowler*

Johnson, Ivy Doris, born 16.6.1922 in London, UK; died 27.10.08 at Yarra Junction, Vic. She is survived by Dr and Mrs John Clifford, Celia, Alicia, Tim, Dan, Len, Stella and Don. Ivy came to Australia in 1967 to join her sister, Margaret Clifford, and nephew, Dr John Clifford, and his family. She was beloved to many people and will be dearly missed. *Dean Giles*

Lemke, Pastor Ernest Charles, born 1.8.1922 in Sydney, NSW; died 22.8.08 in the Mater Hospital, Brisbane, Qld. In 1945, he married Delys Blair, who predeceased him in 1951, along with his sons, Adrian and David, killed in a mission boat accident in PNG. In 1954, he married Val Richards. He is survived by his wife (Victoria Point, Qld); and his children, Lester (Darwin, NT) and Mel (Cooranbong, NSW). Pastor Lemke spent 20 years (1948–1970) in the PNG and Cook Island Missions as a pioneer missionary,

school principal or local mission president. He tragically lost his wife and sons in a mission boat accident. Only he and his baby son, Lester, survived. After two years with the WA Conference as a pastor and speaker on the radio program "Midday Meditations," Ern remarried and returned to the mission field. From 1970 to his retirement in 1985, he served as liaison officer for the development of the Auckland Adventist Hospital, Stewardship director of TTUC, president of SQLD Conference and Stewardship director for the SPD. Following retirement, 1985 to 1991 saw him as a volunteer director for Christian Services for the Blind and Hearing Impaired. Ern lived a very fulfilling life, and even though suffering, sadness and tragedy were involved, God wonderfully blessed his ministry. Only in God's kingdom will we see the results of God's powerful leading in the life of this dedicated servant. "He fought a good fight, he finished the course, he kept the faith. Well done." *Orm Speck, Neil Tyler, Bob Possingham*

Lyne, May (nee Spruce), born 2.2.1916; died 26.9.08 at the Adventist Retirement Village, Brisbane, Qld. May married Eric Lyne in Cooranbong, June 1936. Most of their married life was spent in the Newcastle area until 1992, when they moved to Brisbane, where both their sons Brian and Gregory had settled. May moved to the ARV in 2003, after Eric's death. She was much loved by her family, and will be remembered fondly as a wonderful Christian Nanna to her six grandchildren, and great-grandmother to their 10 children. The staff at ARV recall her endearing smile and her faithful Christian witness. May rests now till the morning. *Judy Fua*

Mucha, Helena, born 23.2.1932 in Wisla, Poland; died 2.9.08 in Modbury Hospital, Adelaide, SA. She is survived by her husband, Edward; her sons and their wives, Czes and Janene, and Mark and Shelley; and her grandchildren, Ashleigh, Cameron, Adam and Emily. Another son, Eugene, predeceased her in 1966. A devoted wife and mother, and an adoring "Babcia," Helena displayed great courage and faith during her last brief illness, qualities which characterised her life. She now awaits the Master's call to life when He returns. *Wolfgang Stefani, David McKibben*

Richter, Esther (Essie) Lily, born 16.5.1921 at Toowoomba, Qld; died 12.9.08 in the Adventist Retirement Village, Victoria Point. She married Edmund George Richter, who predeceased her in 1984. Essie is survived by four sons and their spouses, Ian and Jill (Perth, WA), Herbert and Violet (Ipswich, Qld), Des and Christine (Brisbane) and Ray and Marie (Bundaberg); her 10 grandchildren; and 10 great-grandchildren; her brother, Ypres Bodycott (Toowoomba); and sister, Jean Gotz (Crows Nest, NSW). Essie loved her family, she loved her Lord and was a loyal and faithful member of Toowoomba Central church. She now rests and awaits the Lord's call at the Resurrection. *Clive Butcher*

Sowerby, Ethel Lillian, born 25.3.1913; died 8.9.08. She married Harold, who prede-

ceased her in 1986. She is survived by three of her six children, Doreen Hannam, Graham and Brian. For over 55 years, Ethel was a faithful member of the Timaru church, NZ, and attended until a few weeks before her death. Ethel now awaits the call of the Saviour, whom she loved. *Jason Hankinson*

Scott, Albert Henry (Bert), born 31.7.1938 in Brisbane, Qld; died 21.10.08 in Brisbane. He is survived by his wife, Lyn (Fairfield), whom he married in 1996; his sister, Dorothy (Acacia Ridge); his brother, Robert (Home Hill); his children, Cole (Inala), Ted (Toowoomba); his stepchildren, Tony and Shannon Hall (Caboolture); his 11 grandchildren, and several great-grandchildren. Bert and Lyn were first met by a literature evangelist, Gary Carr, in 1996, and were married and baptised by Mike Brownhill a short time later. Bert's was a tough life and he was no stranger to tragedy. The good news is that he died in Christ and his eternal life is going to be a whole lot happier. *Mike Brownhill, Gary Carr, Ted White*

Tweedale, Arthur Thomas, born in Brisbane, Qld; died 23.7.08, aged 86 years. He was a member of the Beaudesert church, where a memorial service was held on 15.11.08. Alive forever more, when Jesus comes. *David Reilly*

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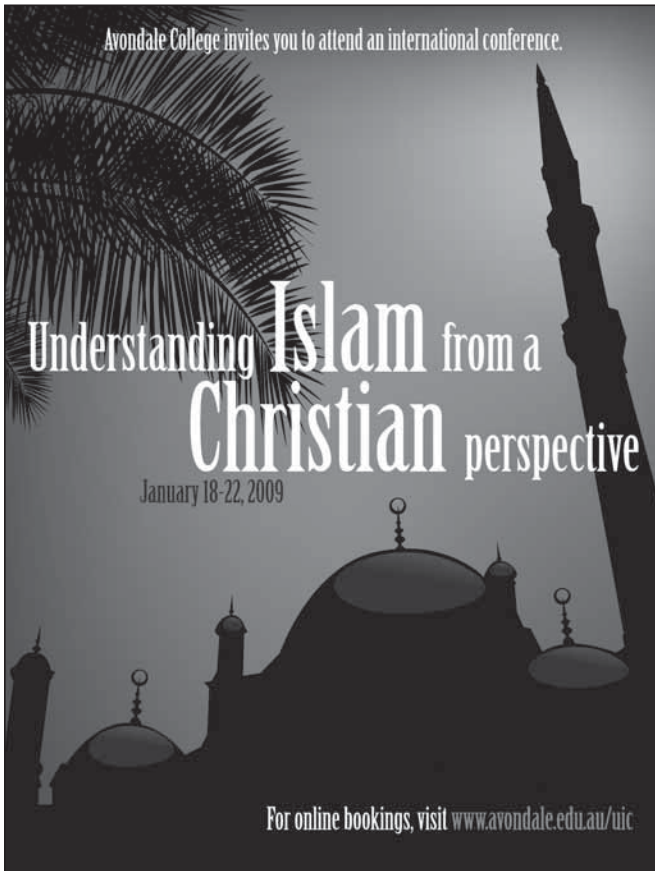
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Missionaries' Lunch—Avondale Graduation, Sabbath December 6. We will be having our annual lunch immediately after the church service in the Education building, for missionaries and ex-missionaries, families and friends. Please bring a plate of food, sufficient for your

family and a friend. Drinks and nibbles will be provided. The theme for this year is the role of health work in spreading the gospel in the South Pacific. We encourage you to give a short talk on your experience in this area. Contact Ken Boehm on (02) 4365 3033, mobile 0408 072 313, or Warren Martin on (02) 9489 5907 or email <warrenjmartin@hotmail.com>.

Korean musical hymns event. The Korean SDA church will be holding a musical hymns event night, which we warmly invite everyone to attend. December 14, 7 pm at the Parramatta church, NSW.

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that heaven cannot
heal.—*Thomas More*



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VILLAGE ADVENTURES

Chapter One: A place to call home

"Our ticket to freedom" is how the newest residents of the Avondale Retirement Village describe their feelings about selling their home and moving into a unit in the expanding Cooranbong complex.

Having spent the year as part of the growing number of 'Grey Nomads' travelling around Australia, the newly retired pair say their delightful two-bedroom unit not only provides them with a place to 'hang their hat', it also provides them with the freedom and peace of mind to continue travelling whenever they choose.

After looking at a number of options, including one of the 12 new units currently under construction in the Village, the new residents decided on one of the pre-existing units still available, in order to be close to friends.

The happy couple, who have been married for almost 40 years, say they can't wait to move into their new home and continue their retirement in the quiet ambience and sense of community the Village provides.

With moving day fast approaching, the pair look forward to celebrating Christmas with their children and grandchildren in their new home.

Stay tuned for Moving Day Antics in Chapter 2 of our VILLAGE ADVENTURES.



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