

# RECORD

May 23, 2009

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## WACMEN success at WA camp



(From left to right) Pastor Waisea Vuniwa, president of the Trans-Pacific Union Mission; Solomon Duru, general secretary of the Fiji Bible Society; and Pastor Aseri Suka, president of the Fiji Mission, with the Bible at a ceremony in Suva.

## Churches in SPD “Follow the Bible”

WARBURTON, VICTORIA

**F**ollow the Bible,” an initiative of the General Conference (GC) that has seen a large Bible sent on a global journey, left the South Pacific Division on May 17 after touring Papua New Guinea (PNG), Australia, New Zealand and Fiji.

The big book began its journey in the Philippines last year and will arrive in Atlanta, Georgia, US, for the opening of the GC Session in 2010. The aim of “Follow the Bible” is to emphasise the centrality of the Bible to Adventist lifestyle.

On March 9, “Follow the Bible” arrived in Lae, PNG. Over 18 days, the Bible toured

many other locations within the Papua New Guinea Union Mission, before being sent to the Australian Union Conference (AUC). “Follow the Bible” was in Australia from March 29 to April 12.

In Australia, the Bible travelled through the South Queensland, North New South Wales (NNSWC), Greater Sydney (GSC) and South New South Wales Conferences (SNSWC). Churches to host events featuring the Bible included Reedy Creek (SQC), Oberon (SNSWC), Lithgow, Mudgee, Kellyville (GSC) and Lakeside (NNSWC).

At Kellyville church, GSC president  
(Continued on page 4)



To be truly meek risks being ripped-off, overridden and ignored. But that's OK.

# Humility

SOMETIME LAST YEAR, I PRESENTED a paper to the weekly colloquium at Avondale College. After sharing some thoughts on the nature of faith in today's world, discussion and questions followed with the group of academic staff and students. The question that most caught my attention and continued in my thinking beyond that afternoon was "What should most characterise the church in its mission and ministry in today's society?"

My one-word answer was "Humility." But it's an answer prone to misunderstanding. It seems there are too many negatives that come with the concept of humility.

Whenever we start talking about humility in this way, someone will ask whether we might not be risking our identity by practising humility—that if we are not boldly defending who we are and what we stand for, we risk losing who we are called to be. But this is less of a concern if humility *is* our identity—the thing that significantly sets the faithful followers of God apart.

Humility is not about standing up for nothing, believing nothing and being walked over ideologically. Rather, humility at its best is built solidly on the foundation of our belief, and our trust in the goodness of the God we say we believe in. "Although truth is not always humility, humility is always truth: the blunt acknowledgment that I owe my life, being and salvation to Another. This fundamental act lies at the core of our response to grace" (Brennan Manning, *The Ragamuffin Gospel*).

Of course, the model and motivation for this is Jesus Himself. Throughout John's apostolic writing—his gospel and letters—the love of God is a constant theme but it is interesting to note what John regarded as the crescendo of this refrain. He introduces the story he tells in John 13 with these words: "[Jesus] now showed the disciples the full extent of his love" (verse 1, NLT). John then proceeds to describe Jesus, the eternal Son of God, washing the feet of His dusty and doubting disciples, one by one. According to John, this was the greatest, most profound expression of the love of God—an act of incredible humility.

It is little wonder Paul uses this same motif when urging that "your attitude should be the same that Christ Jesus had" (Philippians 2:5, NLT) and goes on to describe the steps Jesus took in humbling Himself, despite being equal with God: "in human form he obediently humbled himself even further by dying a criminal's death on a cross" (Philippians 2:8, NLT).

In response to this goodness and overwhelming humility, we expend ourselves—personally and corporately—in serving and seeking the best for those with whom we share our lives and our world. It is little wonder the prophet Micah linked the quest for justice and mercy with the imperative to "walk humbly with your God" (Micah 6:8, NLT).

The temptation of God's followers is to seek to reside with God on the mountaintops of spiritual experiences. This was the crux of

Peter's ill-informed suggestion on the Mount of Transfiguration that they should set up shelters in that time and place (see Matthew 17:4). But this is not God's way. Practical humility is about coming down from the mountain to walk amid and with people who are lost, threatened or suffering, risking ourselves for their healing and saving.

That's why the beatitude—"Blessed are the meek, for they will inherit the earth" (Matthew 5:5, NIV)—is such a life-changing reality. This promise is the foundation for our humble living and active service in our tragic world.

To be truly meek risks being ripped-off, overridden and ignored, not because meekness is weakness but because history has been dominated by the presupposition that might is right. Accordingly, this beatitude looks to the future—an inheritance. It seems Jesus was quoting from Psalm 37 in the list of Beatitudes. His source expands on the promise that forms the second half of His statement—"the meek will inherit the land and enjoy great peace" (Psalm 37:11, NIV).

It's a remarkable promise that forms part of Jesus' invitation to join Him in living today as part of His revolution of humility. By coming down the mountain to a world of broken and hurting people, we have the opportunity to show the world the full extent of His love. This call must change us—and it must change our church.

Nathan Brown



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

# Sydney camporee hosts PNG Pathfinders

CAMPBELLTOWN, NEW SOUTH WALES

A group of 50 Pathfinders from the Central Papua Conference, Papua New Guinea, were special guests of the Greater Sydney Conference's (GSC) Pathfinder camporee. Joining with about 500 Pathfinders and leaders from the Sydney region for the weekend of April 9 to 13 at the Cataract Scout Park, the visit was part of the growing "Partners in Mission" relationship between the two conferences.

"The Papua New Guinean young people were hosted by and ate with the various Pathfinder clubs and really made friends with many of the Sydney young people," reports Pastor John Wells, associate di-

rector of youth ministries for the GSC.

A highlight of the exchange between the two cultures was the contribution of the Korobosea Drum Line, a drumming group from one of the local churches in Central Papua, who performed for marching and parades at the camporee.

According to Pastor Wells, the visit of the "Follow the Bible" Bible was also an important feature of the camporee program. "Quite a number of young people were excited about being part of an activity of the worldwide church," he says.

The camporee's theme—"The Chosen"—was based on the life of Samuel, whose story was told over the course of the weekend by speaker Pastor David Edgren. And, says Pastor Wells, this reality was demonstrated in the operation of the camporee. "We used young people as our key people," he explains. "For example, our production team were all young people, aged between 19 and 24.

"We also had chaplains for each of the four sub-camps. They would go around at night after the evening programs and have prayer with the Pathfinders and leaders, as well as facilitating early morning worships. In addition to increasing the spiritual impact of the program, this was a good experience for these young people.



*The Korobosea Drum Line from the Korobosea Adventist church (PNG) assisted with marching at the Greater Sydney Conference's Pathfinder camporee.*

"It's exciting seeing these key people moving through and taking leadership roles," he says.

According to Pastor Cheonneth Strickland, GSC's director of youth ministries, the success of the camporee reflects the health and growth of Pathfinders in their conference. "Pathfinders remains an important part of youth ministry and, under John's leadership, has grown in our conference over the past few years," he says. "We are seeing a new generation of Pathfinder leaders coming through, and we have new churches coming to us and asking about setting up Pathfinder clubs."—**Nathan Brown**



*More than 500 Pathfinders participated in activities and worship at the recent camporee in Sydney.*



◆ Longburn Adventist College (LAC), NZ, entered the University of Otago Sheilah Winn Shakespeare Festival. The Manawatu region's finals were held on April 29 at the Globe Theatre, Palmerston North. LAC took part as one of 17 secondary schools from around the district and as far away as Wanganui. LAC students entered the 15-minute scene cat-

egory with an excerpt from *Much Ado About Nothing*. Although the festival is all about participation, six awards are given at the end of the evening, including three from Toi Whakaari (The NZ Drama School). After only two years of entry, LAC was awarded with a Toi Whakaari Award for "Most Professional Student Technician, or Stage Manager or technical elements." Regional festivals are held in 22 centres around New Zealand, culminating in a national festival for specially-selected winners. —**Julene Deurksen-Kapao**

◆ The newly-established Central Papua Conference in Port Moresby, Papua New Guinea, conducted a week-long training program for its pastors at Port Moresby and Korela from April 20 to 26. Pastor Tony Kemo, president of the conference, was a key presenter at the Port Moresby training sessions. The new conference has 66 pastors serving in urban and rural settings, with many pastors serving in the growing city of Port Moresby. Training was also given to the pastor's spouses, helping them understand the

roles pastors play and how they could work together. The training came out of the need for pastors to adapt to the rapid changes challenging the life of the local congregations at all levels. New ideas in terms of practice in mission and ministry were a focus of this training. Departmental directors covered various topics such as chairing committee meetings, strategic planning, visitation, worship, literacy and small groups. The training concluded with evening tea and a Lord's Supper program on Sabbath.—**David Gairo**

# Churches in SPD “Follow the Bible”

(Continued from page 1)

Pastor David Blanch presented the Bible, which is written in a different language for each of its 66 chapters, to the church.

Lakeside Adventist church in Bonnells Bay hosted a “Follow the Bible” event on April 11, with readers sharing Revelation 14:6 in 15 different languages as part of the Easter service. Languages included Arabic, Polish, French, New Guinea Pidgin, Finnish, German and Albanian, with the final reading in Korean, which is the language the final book of the Bible is printed in.

Lakeside church pastor Clive Nash says, “This verse speaks of the everlasting gospel going to all the world and, specifically, every tongue. The congregation was so impressed with the event they applauded after the final reading of the passage.”

Pastor Nash credited the Bible coming to the church to an elder there, Moira Irvine, who had seen a story about “Follow the Bible” in *Elders Digest*. “Moira contacted each reader and rang the division to arrange for the Bible to be brought to our area,” he says. “I organised the printing of ‘Follow the Bible’ reading guides for children and adults, which were handed out at the conclusion of the service.”

From the AUC, “Follow the Bible” went to the New Zealand Pacific Union Confer-

ence from April 12 to 25, where in the first week, the Bible was taken from Bluff to Picton by churches in the South New Zealand Conference.

From there, the North New Zealand Conference saw the Bible continue its journey, with events held in Wellington and Auckland.

Jennifer Abbottsford-Smith, a member of Powerhouse Community church, collected the Bible from Picton and brought it to Wellington, where she presented it to the church community. Pastor Bob Larson led the church in a time of worship and reflection, with many church members reading from the Bible in their native tongue. The “next stop” on the journey was Parliament, where church members prayed for the nation.

From New Zealand, “Follow the Bible” was sent to the Trans-Pacific Union Mission (TPUM), where it stayed from April 26 to May 17 and visited a number of countries, including Fiji and Samoa.

Semi Francis, media development officer for the Fiji Mission, says, “The citizens of Suva, Fiji, were caught by surprise on Monday morning, May 4, when thousands of Adventists marched through the city of Suva ‘following the Bible.’

“They were led by the Fiji Police brass band, and office workers and shop owners



Revelation 14:6 was read by Lakeside Adventist church members in 15 different languages.

stood in awe as church leaders, pastors, children and church members from around the country marched and sang hymns.”

Special guest at the march was Solomone Duru, general secretary of Fiji’s Bible Society. He commended the Adventist Church for the “Follow the Bible” initiative.

Fiji Police commissioner Commodore Esala Teleni approved the permit to march and was present on the day. He also spoke highly of the “Follow the Bible” initiative.

Local media covered the event, much to the delight of church members, and church leaders expressed their gratitude to Mr Teleni for allowing the march to be held, as well as to the many church members who attended.—*RECORD staff/Clive Nash/Melanie Sergent/Semi Francis*

More @ [www.followthebible.net](http://www.followthebible.net)



◆ For the third year running, Avondale School, Cooranbong, NSW, sent two teams out on its annual **STORM Co trip**. The teams that travelled to **Cobar** and **Wee Waa** this Easter break were the largest ever for the school, with **68 students and staff**. Year 12 students led out in nightly worship programs. The Cobar team had **160 chil-**

**dren** per day, while the Wee Waa doubled last year’s attendance, with **56 children** per day. The Cobar team hosted a church service at the local **Assemblies of God church**. A four-day rainstorm forced the Wee Waa team to alter their plans, with their community-service activity changing to cookie baking,



with distribution between local business people and the local retirement home. The theme for this year’s program was “The Abundant Life,” led by secondary school chaplain **Leighton Heise**.—*Susan Rogers*

◆ Almost **180 members** attended the inaugural **Prayer and Spirituality Conference**, held in Watson Park in **South Queensland Conference (SQC)** over the Labor Day holiday weekend, May 2 to 4. Guest speakers for the event were **Pastor Jerry Page** and his wife, **Janet**. Pastor Page



is president of the **Central California Conference, US**, while Mrs Page is the prayer ministries coordinator for that conference. **Pastor Neil Watts**, president of **SQC**, said the weekend had surpassed anything he dreamed of, while organiser **Pastor Colin Renfrew** agreed the event had been a real blessing to the attendees. Specialists from local

DAYS AND OFFERINGS: ◆ JUNE 6—PACIFIC ADVENTIST UNIVERSITY OFFERING

# Plans for Wahroonga redevelopment released

## WAHROONGA, NEW SOUTH WALES

The concept plan for the \$A780 million redevelopment of the 66-hectare Wahroonga Estate, which incorporates the Sydney Adventist Hospital (SAH) at Fox Valley Road, has been placed on public exhibition for 30 days by the New South Wales Department of Planning.

A community information day was also planned for May 17, providing community members with the opportunity to view the plans, meet those involved with the project and ask questions relating to the redevelopment.

Leon Clark, CEO of SAH, says, "We are committed to ensuring that the community is engaged and consulted throughout the process because we want the local community to have input into the plans and be informed about the redevelopment."

The redevelopment is being overseen by the Johnson Property Group (JPG) and South Pacific Division (SPD) and will see the expansion and improvement of the hospital facilities, with an intended growth of 50 per cent. This will include additional space for parking, specialist suites, clinic and 23-hour ward.

The Wahroonga Adventist School, which currently caters to students from

Kindergarten to Year 6, will also be relocated and expanded. This will potentially see the school grow to more than 800 students from Kindergarten to Year 12.

In addition to this, the development will also provide "affordable" housing, with a total of 1240 residential dwellings/apartments to be constructed. This will be aimed at "key health workers, staff and students" according to JPG and the SPD.

Keith Johnson, managing director of JPG, says, "The affordable housing will also enable hospital staff to live close to their workplace, with many being 'priced out' of the exclusive suburbs that surround the site."

Retail space will be added to cater to the increased needs of the community, and additional space will be devoted to the two Adventist church buildings in the area to enable further community facilities to be constructed.

According to an Environmental Assessment Report on the Wahroonga Estate redevelopment website, <[www.wahroongaestate.com.au](http://www.wahroongaestate.com.au)>, the concept plan involves the demolition of many buildings on the site to make way for the new dwellings and hospital expansion. Buildings to be retained or refurbished are those in good



*Plans of the central square area of the redevelopment.*

condition, those of functional use to the hospital and those of heritage significance. In relation to heritage, only one building is listed as "heritage significant"—the South Pacific Division administration building on Fox Valley Road.

Other buildings found to have heritage merit are proposed to be recorded for archival storage in accordance with the heritage impact assessment.

Around 18 hectares of land—27 per cent of the site—will be preserved, maintained and zoned as bushland, with a further 16 hectares preserved as bushland but maintained as a bushfire asset protection zone.

—AMN staff

More @ <[www.wahroongaestate.com.au](http://www.wahroongaestate.com.au)> or <[www.planning.nsw.gov.au](http://www.planning.nsw.gov.au)>

churches, the **Australian Union Conference** and the **South Pacific Division** led various workshops and praise sessions from local churches to complement the five plenary sessions. One observer said the weekend was one of the most positive he ever attended and continues to experience daily blessings because of the atmosphere present and training gained.—*David Edgar*

◆ **Burns Creek Adventist church, Solomon Islands**, recently celebrated health week in early May. **Pastor George**

**Fafale** from the **Solomon Islands Mission (SIM)** opened the week-long event, with the theme of "**Creation.**" Pastor Fafale said the body is the temple of God, and must be respected and protected from all forms of things that can harm it—whether it be food, drink or other activities. He said maintaining individual health is important. Each night, the talk focused on one of the letters of the word "Creation." Other Adventist churches in Honiara also organised their own health week programs.—*Solomon Star*

◆ **The Seventh-day Adventist Samyook Language School** is celebrating its **40th year**. Established by missionaries, Samyook is one of the oldest private institutes of **English education** in Korea. It started with seven American and Canadian college students and graduates teaching English conversational skills to Korean adults in September, 1969. The school has since accumulated a student enrolment of more than 4 million. Many current students have grandfathers and fathers who attended, said **Kim Si-young**, president of Samyook Language School. The

school became widely known for its focus on English speaking skills at a time when English lessons in Korean schools involved mainly grammar and reading comprehension to prepare for college entrance exams. "Nearly all 280 native-speaking instructors and about 700 students voluntarily participate in the four-day English camps we organise twice a year," says Mr Si-young. Currently, 50,000 students are registered at 41 branches across Korea. Including those taking its online courses, the enrolment figure nears 70,000.—*Korea Herald*

# Weet-Bix—Kids gets healthy tick from Parents Jury

BERKELEY VALE, NEW SOUTH WALES

Sanitarium's Weet-Bix-Kids was recently awarded a "Badge of honour" by the Parents Jury, an online network of parents, grandparents and guardians who are interested in the health welfare of children. The award was for being a healthy cereal that meets its on-packet promises.

The Parents Jury teamed up with nutritionist Dr Rosemary Stanton to find the children's breakfast "cereal offenders" as part of an ongoing campaign to reveal the truth behind marketing related to popular products for children. They compared the on-packet claims with ingredients listed and nutritional information provided.

Some cereals were revealed to have more sugar than iced doughnuts and almost the same amount of salt as potato chips, with Weet-Bix-Kids one of the few cereals to be low in sugar, consisting of 11 per cent fibre in the 96 per cent wholegrain wheat biscuits.

Dr Stanton said, "Weet-Bix-Kids lives up to all of its on-pack claims and proves that it is possible to create a fun and popular healthy children's cereal."

Rick Wilson, Sanitarium's general manager—sales and marketing, said, "I am delighted that Sanitarium Weet-Bix-Kids once again received the 'Badge of honour' as the gold standard in breakfast cereal for children.

"It is great to see there is an organisation like Parents Jury investigating and informing parents on what is really in the food their children eat. Weet-Bix-Kids is packed with wholegrains, contains added calcium; and is low in sugar and salt. It also has no artificial colours or flavours, making it a smart choice for parents looking to start their child's day in the best way."

Choice, an independent consumer organisation in Australia, also recently gave Weet-Bix its seal of approval as one of two breakfast cereals to be named as a healthy choice for both adults and children. Weet-Bix, with a 19.3 percentage of sales source according to Choice, was also the only top-selling cereal to make it into the consumer watchdog's healthiest cereals list, along with Weet-Bix-Kids and Sanitarium Puffed Wheat.—*Adele Nash/Sharyn Brady*

More @ <[www.parentsjury.org.au](http://www.parentsjury.org.au)> or <[www.choice.com.au](http://www.choice.com.au)>

# Obama baptism causes controversy

KOGELO, KENYA

According to Kenyan newspaper the *Daily Nation*, Muslims have taken issue with the Adventist Church's attempts to convert US President Barack Obama's grandmother to Christianity ("Presidential inauguration preserves prayer tradition," News, February 7).

A baptism ceremony for Sarah "Mama" Obama in April was thwarted by family members who opposed the move, and the Council of Imams and Preachers of Kenya have accused the Adventist Church of trying to coerce Mrs Obama to turn from her Islamic faith.

Dr John Jeremic and Central Nyansa Field secretary Pastor Tom Obuya met with Mrs Obama late last year, and her baptism was planned for the end of an Amazing Discoveries outreach program.

Pastor Ray Coombe, public affairs and religious liberty liaison for the South Pacific Division, says, "Seventh-day Adventists, of course, believe in religious freedom and we would promote a person to have a free exercise of their choice in becoming a Seventh-day Adventist. We do not believe in compulsion—it needs to be their own free choice to become a member of our church."—*AMN staff*

◆ **Seventh-day Adventist church leaders** for the **Inter-American Division (IAD)** cancelled mid-year business meetings scheduled for May due to the spread of the **H1N1 influenza virus (swine flu)**. Four countries in the IAD have confirmed cases of the virus, according to the **World Health Organisation**. **Pastor Israel Leito**, president of the IAD, said the decision to cancel was "due to the uncertainty of the present health challenge the world faces." Pastor Leito said the administrators studied the issues and implications before reaching

the decision. Agenda items for the meetings included church growth reports, policy discussions and reviews of current initiatives. Mexico's four **union conferences** cancelled services in their 2571 churches and suspended classes in the 230 Adventist schools and two universities in early May, following the Mexican government's mandate to shut down large gatherings and all schools. Church officials also postponed a regional teachers' congress. The congress has been tentatively rescheduled for September.—*Libna Stevens/IAD/ANN*

◆ **Arthritis Tasmania** has condemned the actions of a church in north-western Tasmania for cancelling a **senior citizens' Tai Chi class**. The **Wynyard Baptist church** says the martial arts-based exercises go against the Bible. Elderly people who have been attending the classes for the past two years say the gentle art helps relieve their arthritis. But the church leader, **Viv Morse**, says he thought Arthritis Tasmania was holding simple exercise classes, not Tai Chi. He says the classes have now been cancelled because parishion-

ers were concerned about the martial art's links to **Buddhism**. "We have a right to say that is not acceptable in our church because it clashes with our Christian beliefs," he said. **Jackie Slyp** from Arthritis Tasmania says the church should show more understanding about Tai Chi's therapeutic benefits. "I was a little disappointed that we didn't have the opportunity to talk to them about the benefits of Tai Chi for arthritis." The church says its decision is final but will help the group find another venue.—*ABC Offbeat*

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL [RECORD@SIGNSPUBLISHING.COM.AU](mailto:RECORD@SIGNSPUBLISHING.COM.AU)

## WACMEN enjoys success at Western Australian camp-meeting

PERTH, WESTERN AUSTRALIA

**W**ACMEN (Western Australian Christian Men), a ministry for men based in the Western Australian Conference, is making Adventist history, according to founder Danny Bell. The ministry was present at the conference's Easter camp-meeting, with support from the conference.

WACMEN was formed from an idea proposed by a group of men at the 2008 camp-meeting, and aims to address obvious problems facing men in the church and society in general. Mr Bell says, "Since its inception, there has been keen interest and dramatic growth in what's now estimated to be a ministry of huge potential, along with 200 subscribers to the newsletter."

Around 120 people went through the WACMEN tent experience at the camp-meeting, watching a promotional video and looking at a book display. "Not long into the first day, people were saying they'd been 'whacked' after going through the tent," says Mr Bell. "This became quite a popular calling card as the team would ask people, 'Have you been whacked yet?' They soon discovered that it wasn't a mob-style execution and were pleasantly surprised to see the work WACMEN has been doing."

One of the "highlights" of camp was the men's breakfast, where around 140 men



WACMEN members outside the WACMEN tent at the Western Australian Conference camp-meeting.

were fed by the WACMEN team. Mr Bell says, "Bellies full, they then sat back and enjoyed a talk from Julian Krieg, the Wheat Belt Men's Health coordinator for Western Australia. The BBQ breakfast was vegetarian, in order to further highlight increasing data from world health authorities that shows a direct link between eating red meat and prostate cancer in men."

Next year, WACMEN plan to organise guest speakers at the camp program to specifically talk about men's issues. Mr Bell believes many contacts and friendships are made at camp-meetings, which can lead to men attending church more regularly. "This is an excellent opportunity to invite a mate along to the events who mightn't take a shine to church but will enjoy hanging out with the WACMEN guys," Mr Bell adds.—*RECORD staff/Danny Bell*

## Laiakam sees 63 baptisms in one day

LAIAKAM, PAPUA NEW GUINEA

**I**n an historic day for Laiakam Adventist church in the Western Highlands Province, Papua New Guinea, 63 people were baptised and 150 Pathfinders and Adventurers were invested on April 25.

The baptisms came at the end of a week of programs conducted by the church on grounds used by the local community for singing and cultural events. More than 2000 people attended the nightly events.

Among those baptised was a man who had been a pastor of another denomination for 50 years and tribal warriors. The baptism

also marked the close of the local Lutheran church, as 10 of their members had already become Adventists and the rest of the membership is preparing for baptism in July.

The investiture program was organised to coincide with the baptisms and replaced the Sabbath-school program. Eight Master Guides officiated in the program.

As a result of the meetings, more than 130 people from other denominations have expressed an interest in learning more about Adventist beliefs and baptism. Laiakam church is already planning on expanding its building to meet demand.

—*Wako Napasu*

## It's a dog's life at Macarthur College

MACQUARIE FIELDS, NEW SOUTH WALES

**T**his year, the Year 10 students at Macarthur Adventist College are taking on many challenges—the School Certificate, adventure camp and surfing, to name a few—and now they have added raising a puppy named Kora for Guide Dogs NSW/ACT.

Puppy raising is a foster program run by Guide Dogs NSW/ACT and those who raise the puppy spend approximately 14 months training the pup that may one day graduate as a guide dog. Aspiring puppies are selected by Guide Dogs NSW/ACT according to confidence, responsiveness and health.

The object of the Year 10 class's involvement is to enjoy the companionship of a puppy while learning about the responsibilities involved with caring for a dog. Students have been happy to carry out the hard work involved with nurturing Kora.

Braden Morton, a teacher at Macarthur College, is the primary carer of the black Labrador pup and saw the training as a great opportunity for the dog to be socialised in a school environment, so as to become accustomed to children and groups of people.

Mr Morton, along with his wife, Luisa, are responsible for house training and toilet training Kora, as well as teaching her basic obedience and social skills. From early puppyhood, Kora is learning to feel comfortable in a wide range of environments and is being exposed to lots of different sights, sounds and smells due to being raised on school grounds.—*Claudia Martin*



Macarthur College school captain Sally Coroitamana with Kora.

# The Serpent Scroll

REVIEW BY JULIE WESLAKE

GRANDPA WESLEY GAVE PAUL a Bible for his birthday. Paul reached for the golden box that had the “Prophet Kid’s Bible.” He knew Grandpa Wesley usually gave really cool presents. On the title page of the Bible, Grandpa had written, “May this Bible be your constant companion, bringing the Word of God alive for you and drawing you near to the heart of Jesus.”

This was not an ordinary Bible but one that really pulled Paul into its story. The word “Jesus” was written in red and, as Paul opened the Bible, he found the word “serpent” in Genesis 3:14 was also written in red. Paul, his sister and his brother placed their fingers on the red word and were spiralled into experiencing the first serpent story of the Bible—Eve being tempted in the Garden of Eden. It was as if they were really there, watching the story unfold.

Written by Pastor David Edgren, former associate editor of RECORD, now working as a chaplain and pastor in Melbourne, *The Serpent Scroll* leads children through an exciting and imaginative study of “serpent” passages in the Bible. Chapters include the fiery serpents and bronze snake of Numbers 21:4-9; Jesus talking to Nicodemus in John 3; Jesus praying in the Garden in John 18; Jesus’ death on the cross in Matthew 27; and the dragon story in Revelation 12. He covers the sanctuary, the Holy Place, the birth of Jesus, the importance of prayer and Revelation’s depiction of war in heaven. The appendix introduces children to using a concordance, suggests other word studies children could take in the Bible and invites them to write more chapters of the book.

At the end of each chapter are three thought questions for adults and children. They are designed to help readers understand what they have read and apply it to their own lives. After the last chapter, Edgren asks: “Who would be proud of

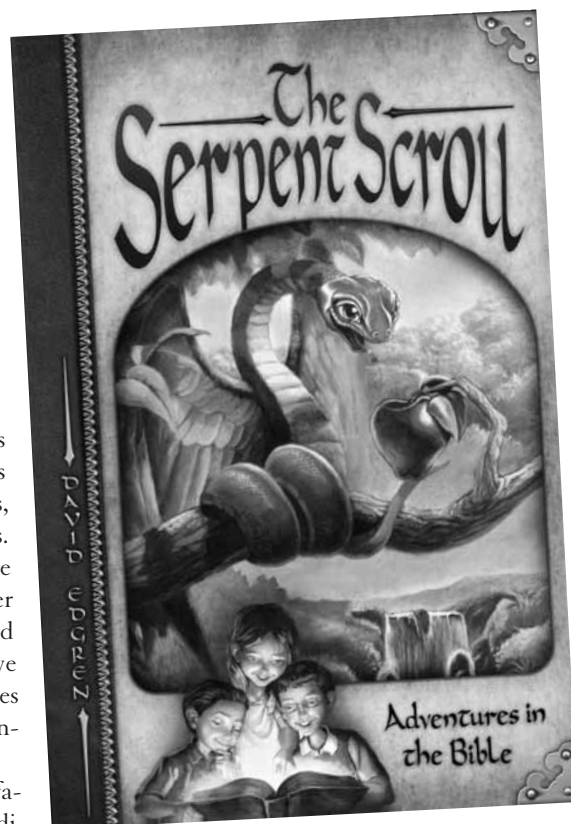
you if you read the Bible?” “What have you learned about the Bible that you didn’t know before?” and “What have you learned about God that you didn’t understand before?”

Edgren is well known for his skills as a storyteller. He enjoys telling stories to children in schools, camps, churches and special events. He wants the Bible to come alive to children, so they will remember the wonderful things God has had recorded. He knows that narrative speaks loudly to heart and hopes every readers’ heart will be connected to God’s.

And Edgren is a minister and father, as well as an author. He has dedicated this book to his son Cyrus, who demanded to hear an exciting and “cool” story. He writes “This book is for you, Cyrus! Thank you for the challenge. You are worth every word, every paragraph and every moment of effort this book required.”

I thank you too, Cyrus and Pastor Dave. As I read *The Serpent Scroll*, I was drawn into the Word of God, and experienced a better understanding of the plan of salvation and the battle for my soul. I saw the Bible through the eyes of the children—the adventurers in the story—and through the questions they raised. It made me want to know the Bible better and challenged me to spend more time studying to explore all the wonderful stories it holds.

I was caught up in the emotion of the Genesis story with Paul’s sister, Hannah, as she cried out, “Eve, don’t listen to him. He’s a liar.” I was thrilled at the miracle of healing when the children of Israel looked at the bronze serpent Moses placed in a high place, and the frustration of a small boy who was healed but couldn’t convince his bitten father to go and see the bronze



serpent. I felt the hope when the children realised that the serpent, Satan, will be destroyed when Jesus comes back and takes his followers to heaven.

“I want to be there to watch!” James declared passionately.

“So do I!” both Hannah and Paul said together.”

Children will be captivated by the message of this book, and it will lead them to love and worship God. This is a book that will help children want to start their own exploration and study of the Bible. I hope many parents, grandparents, uncles and aunts read this book with their children and help them secure a strong connection to God. **R**

*The Serpent Scroll: Adventures in the Bible* by David Edgren, Pacific Press Publishing Association, 2009, paperback, 128 pages. Available from Adventist Book Centres, price \$A24.95, \$NZ33.95.

**Julie Weslake is director of Children’s Ministries for the South Pacific Division, based in Wairoa, New South Wales.**



# The motivators—1



BY GARY WEBSTER

EVERYTHING IN OUR WORLD IS IN agitation, pointing to one grand certainty: our Jesus is coming soon! So what's gone wrong with the harvest? It seems Adventist mission has fallen on hard times in Western countries. Why? Short answer: "The motivators" are missing. "The motivators" drove Paul's mission. If "The motivators" are missing in our lives, we aren't Christians. Found in 2 Corinthians 5, we'll share them in this and a following article next week.

Above all, Paul was motivated, compelled or driven to reconcile people to God by the love of Christ (see 2 Corinthians 5:14). For Paul, this meant three things:

## Christ's love for all people

First, Christ's love for all people drove him—"One died for all . . . He died for all" (2 Corinthians 5:14, 15\*). The dimensions of such love are overwhelming (see Ephesians 3:18, 19). Its depths are measured by the fact Christ died for us while we were still helpless, hopeless, godless, sinful, rebel enemies (see Romans 5:6-10). It is so wide that He gave His son, not only for the whole world but even for the "whosoever," meaning even for one lost soul (see John 3:16). It is so long that "where sin increased"—as it did in the lives of Samson, Solomon, Jonah, and Manasseh—"grace increased all the more" (Romans 5:20).

God's love is so high it reached to the very throne of God, bringing the Almighty Son of God down to this rebel planet to become one of us for time and eternity; to redeem us, thus declaring each person to be of infinite value to God. Reckless, amazing prodigal love, that God should pay an infinite price for each one of us—a price far beyond what we are each worth! No wonder Paul added, "So from now on we re-

gard no-one from a worldly point of view" (2 Corinthians 5:16). People are never "just people": rather, every person—those on the street, in our home, office and classroom, and even you—is of infinite value to God.

## Paul's love for Christ

Secondly, Paul's love for Christ compelled him to make God's mission his mission and the top priority in life "that those who live"—those who have put their trust in Christ and Him crucified (see John 3:3, 9, 14-16)—"should no longer live for themselves but for him who died for them and was raised again" (2 Corinthians 5:15). Paul was like his Lord, who said, "My food is to do the will of him who sent me and to finish his work" (John 4:34; see also John 14:31 and 6:38).

For whom do you and I live? Me and mine, you and yours, or for Him and His? Christ only becomes "all and in all" to those who accept God's undying, undeserved grace in Christ and genuinely repent of sin, turning from it in heart, mind and lifestyle.

## Christ's love in Paul

Finally, Christ's love in Paul motivated him to make reconciling others to God his number one priority in life: "Therefore, if anyone is in Christ, he is a new creation; the old"—the old ways of seeing anyone and everyone, and acting toward them as if they are unimportant—"has gone, the new has come" (2 Corinthians 5:17). The reason for this is obvious—Paul had been "crucified with Christ," yet he no longer lived. Rather, Christ now lived in him, as he daily put his trust and dependence in Christ and Him alone (see Galatians 2:20). Christ was now his life, and the love of Christ was shed abroad in his own heart and life by the Spirit of Jesus, who had raised him to a new

life (see Colossians 3:4; Romans 5:5; 6:4).

Is Christ's love in you? It is if you have invited Him into your life, holding onto Him by walking in all the light He has shed on us in His Word and commandments (see John 15:4, 10; 1 John 5:2, 3).

## This same motivator

How can we have this same motivator that drove Paul? The Bible is unequivocal: "all this is from God" (2 Corinthians 5:18). At Calvary, "God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. . . . God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:19, 21).

As we live life daily at the foot of the old rugged cross, looking to Jesus, the Author and the Finisher of our faith, this same motivator will drive us to make reconciling others to Jesus our number-one priority in life. It can be yours and mine right now as we throw our helpless selves, by faith, on Jesus and Him alone, repenting and turning away in heart and practice from all known sin.

Jesus is coming soon! God and the world desperately need you and me to become His reconciling ambassadors right now (see 2 Corinthians 5:20). God urges us right now to be reconciled to Him and claim all these things in Jesus' name. **R**

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

**Gary Webster is secretary of the ministerial association of the South Pacific Division, based in Wahroonga, New South Wales.**

# Was Jesus a legalist?

BY SCOTT CHARLESWORTH

**D**ESPITE DECADES OF CONSTANT debate, the Adventist discussion of righteousness by faith shows no signs of abating. The prevailing view is that works, insistently defined as the response of love, must always play a distant second fiddle to grace and the free gift of salvation. Whenever this emphasis is lacking, a reaction is not long in coming.

This makes biblical preaching difficult. If everything has to be qualified, it is all but impossible to preach the Word. Instead, theological formulations replace the Word of God. To be sure, theological formulations have their place but much of the time they are sadly lacking in power.

Consider the words of Jesus. “If you want to enter into life, keep the commandments” (Matthew 19:16\*). One might have expected Jesus to be more guarded, to have couched his words carefully so as to prevent a legalistic interpretation. Certainly, Paul would have provided a Jewish inquirer with an entirely different answer.

“But I say to you that everyone looking at a woman with lust for her has already committed adultery with her in his heart. If your right eye makes you offend, take it out and throw it from you. For it is better for you that one of your body parts would be lost and not that the whole of your body would be thrown into Gehenna” (Matthew 5:28, 29). Literalism aside, this kind of self-focus would probably be condemned as legalism by many today.

Indeed, for some, any language of law

threatens assurance. So Jesus is limited to a language of grace. No dire warnings against sin or admonitions to obedience can be allowed to shatter the illusion of peace.

“Whoever would relax one of the least of these commandments and would teach people thus, he will be called least in the kingdom of heaven. But whoever would do and teach them, this man will be called

**This makes biblical preaching difficult. If everything has to be qualified, it is all but impossible to preach the Word.**

great in the kingdom of heaven” (Matthew 5:19). Either Matthew’s Jesus was a legalist or our theological avoidance of legalism has gone too far.

Jesus cannot be limited. He spoke both the language of law and the language of grace. So in our preaching and teaching, neither should overshadow the other. Let both law and gospel be proclaimed with equal force and power. If either is lacking, we fabricate a one-dimensional Jesus of our own devising (see John 15:9-11).

It should be emphasised, however, that some people are incapable of speaking more than one language. It is natural for us, regardless of educational level, to gravitate toward one-dimensional viewpoints. There-

fore, those who speak only the language of law or the language of grace should be made to feel at home in a broad and understanding church. Yet in contemporary Adventism, the general tendency is to accommodate the language of grace and to be intolerant of the language of law. Here again, the past is impacting negatively on the present.

The rising generation is not defined by the controversies of the past, as previous generations were. In fact, many are hardly defined as Seventh-day Adventists. Importantly, the majority will not be constrained by law. But this cannot be acceptable to those who have the calling and mission of the church at heart.

All of the arguments and qualifications on both sides have been repeated ad nauseam. Can we take it as given that they can now be assumed? A new approach is needed: one that gives place to law as Jesus did, by teaching both the gospel of grace (for example, see Luke 15:17-24) and the requirement of obedience (for example, see Matthew 7:24-27). This is what makes Adventism unique—the proclamation of the righteousness of Christ in relation to the law. “Here is the patience of the holy ones, those keeping the commandments of God and the faith of Jesus” (Revelation 14:12). **R**

*\*Biblical passages have been translated by the author.*

**Scott Charlesworth is a lecturer in theology at Pacific Adventist University, near Port Moresby, Papua New Guinea.**



# The chuckling church?

BY KAREN COLLUM

IMAGINE FOR A MOMENT THAT WE ARE playing a game of word association. I say a word and you have to say the first thing that comes to mind. Ready? Sharp.

What did you think of? Knife, tongue, needle—or did you go straight to the opposite? Blunt.

Ready for the next one?

Sport. Ball, bat, football, basketball? What was your association?

OK, here comes the clincher.

Church. What do you associate with the word “church”? Worship, prayer, singing, silence, boredom, God? There would be as many answers as there are people. But I’m wondering if you might have ever thought of the word “laughter”? Seriously.

I’ve been to many church services in my life and those I remember most are the ones where I had an emotional response. I’m not suggesting church should be solely about how it makes me feel. That would be shallow and hollow at best, self-seeking and selfish at worst. But the fact remains that the moments of worship that stand out in my memory all have an emotional label attached. Those times when I cried, when I was angered or challenged—I remember them well. I also remember when I laughed.

But is it OK to laugh in church? Is it appropriate to have a quiet chuckle or a belly laugh during worship? Like a child

who asks his parents if he can go to a party, the answer is the same: it depends. For the party, it depends on who is going, where it is and whether there will be adults in attendance. For laughter in church, it depends on what sort of laughter, the motive behind it and the impact it has on the message being shared.

Like word association can often result in opposites—say “black” and most people will think “white”—let’s look at the times when it definitely wouldn’t be OK or appropriate to laugh in church.

First, it’s not OK if it’s at someone else’s expense. No, I’m not talking about those times when someone makes a faux pas that is just too funny not to giggle at. Rather, I’m talking about the hurtful, degrading kind of laughter all of us are capable of—the teasing, taunting laughter that has the sole intention of bringing pain to the subject. That sort of laughter is definitely not OK in church. But, then again, it’s not OK anywhere else either. We are supposed to build each other up, not tear each other down.

Another sort of laughter that would be inappropriate would be anything resulting from an off-colour joke. We’ve all heard them and most of us have told them. Church is not the place. Perhaps that would be a good rule of thumb for us all: if we wouldn’t say it in the foyer to someone at church, then we shouldn’t say it in the workplace or on the bus either.

But what about the rest of the spectrum of things that make us chuckle? What about those jokes that you could happily share with your grandmother? You know the ones: “Which Bible character had no parents? Joshua, son of Nun.”

My joke repertoire is sadly lacking but you get the point. How do they stack up in church? At this point, the content is not in question. There’s nothing offensive or off-colour, nothing that pokes fun at someone else. But then we come to the impact it has. If you whispered this to your pew-mate at the peak of the pastor’s serious plea for people to make a commitment to Christ, your timing is off. It wouldn’t be OK. It has the potential to detract from the worship experience of you, your mate and those around you. And all of us can attest to how hard it is to contain a fit of the giggles. The more they need to be contained, the funnier the situation seems until someone either makes an inappropriate snorting noise or spontaneously combusts. It is not conducive to worship. The joke may, however, be perfectly appropriate to share in the carpark or at the potluck lunch—just not during grace.

So is any laughter OK in church? My answer would be yes. If we are created in the image of God, there can be no argument that He has a sense of humour. So working on the premise that laughter and humour are not some evil force that needs

to be eradicated from our lives, how do we use this precious gift to bring glory to God?

Psalm 126 sheds some light on the subject. The Israelites had been enslaved in Zion for many years. The Lord brought them out of captivity. While they were in shock and disbelief at their good fortune, this is how they responded: "Our mouths were filled with laughter, our tongues with songs of joy" (Psalm 126:2, NIV). Were they worshipping? You bet! This was the sort of laughter that emerged from the wellspring of gratitude and joy from within their now-free hearts. This was true worship.

Sometimes when I find something so overwhelming, so amazing, so unfathomable, my first response is to laugh. Not because I'm making fun of it or being silly but because my finite mind is trying to comprehend something incomprehensible. My laughter is an expression of my awe. In the right place at the right time, this can be worship.

And what about those times when things are just plain funny? We had a "Kids Church" program recently that was a highlight for the entire congregation. One of the special features of "Kids

## It was worship— just a different sort of worship.

Church" is that the adults come down the front for the "Adults' story." The children are laughing even before we begin, just at the sight of their parents and grandparents sitting cross-

legged on the floor, ready to listen to a story with a spiritual message. The paradox of the circumstance is not lost on them—or the adults, for that matter.

The adults helped re-enact the story of the "Unforgiving Servant" from Matthew 18. This particular story was chosen as it tied in beautifully with forgiveness, the theme of the day. Entering into the spirit of things, the adults gave a convincing performance that had everyone in stitches. It didn't detract from the message. It didn't take away from the moral of the story. Rather, it enhanced the message, emblazoning the moral on the hearts and minds of both adults and children that day. They won't forget that parable in a hurry. It was worship—just a different sort of worship.

Those who would disagree would probably use one word: reverence. But when did reverence come to only be associated with silence? According to the dictionary, reverence is "a feeling or attitude of deep respect tinged with awe" (Dictionary.com). Reverence is not the ability to sit through a sermon without making a squeak. It is not necessarily speaking only in hushed tones. Reverence is less an action and more an attitude. It is possible for me to whisper and be irreverent, or enjoy a good laugh and be totally reverent to my God. It's a matter of heart posture.

So next time you feel the urge to laugh in church, run through a checklist and make sure it's a reverent kind of laughter—the kind God would join in with, rather than frown on. And if it's still appropriate, go ahead and enjoy the wonderful and joyous experience of being a child of God. I'm pretty sure there's going to be a lot of godly laughter in heaven, so why don't we get some practice here on earth? And it might make today a day to remember. **R**

*Karen Collum writes from Munruben, Queensland.*

# Record Roo

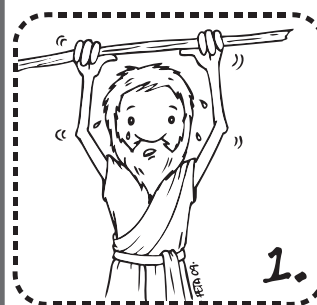


Hi kids!  
While the Israelites were camping at Rephidim, the Amalekites attacked. Moses sent Joshua and his men to fight the Amalekites. Moses had a special part to play too...

## Bible Text

As long as \_\_\_\_\_ held up his \_\_\_\_\_, the \_\_\_\_\_ were \_\_\_\_\_, but whenever he lowered his \_\_\_\_\_, the \_\_\_\_\_ were winning.  
Exodus 17:11 NIV

## Draw



Moses got tired holding his hands up for so long. Read Exodus 17:12, 13 and draw what happened next in box number 2.



## Word Search

MOSES, AMALEKITES, ISRAELITES, ATTACKED, JOSHUA, BATTLE, ARMY, GOD, HANDS, STAFF, HILL, TIRED, STEADY, VICTORY, SUNSET



## More than “busy”

STAN SHAW, QLD

I have just finished reading “Church is not a building” (Editorial, April 25). Thank you! It is an article written at the right time. We live in an age where individualism is dominant and, I feel, church members are becoming more isolated from each other.

I attend a large church. On Sabbath morning, it bustles with “busyness.”

In spite of all the “activity,” it can be a lonely place and, to me personally, there seems a lack of fellowship. This can only be achieved, not by “busyness” but—as you have stated—“by a congregation of men and women who believe the Gospel and live by it.”

### NAME SUPPLIED

I can tell you what I think a church is. My husband recently had surgery. It didn't go well and he ended up spending 10 days in hospital, including five days in intensive care. But church is a family—and in that family is love.

Church is coming home after watching my husband struggle, wondering if he is going to live, to find members of the church cutting our grass. It's having food delivered so I won't have to cook. It's having our church family coming by every day in the hospital to see how we are doing, or calling and texting, asking if they can clean our house, do our shopping or anything that we need. It's having our pastor show up at 6 am with the head elder to share a prayer before surgery.

Jesus said the most important commandment was to love your neighbour. I hope more churches love more and judge less. It's hard to be angry or not believe God is taking care of you when you have your church going way out of their way to help you when things are tough. So many of our families are hurting and, even though my husband isn't back on his feet yet, I am looking for people I can help. I pray for God to use me.

I have always felt God lives in our church. I feel His presence every time I am there. Now I know why: His saints are there. They are doing His work. There is no confusion to me about “what is a church.” It's the people, living a life like Jesus instructed us to do!

## A devilish distraction

MARILYN HARRIS, NSW

Thank you for the series of articles on the subject of the Trinity (“Adventists and the Trinity,” Feature, April 4). It distresses me to see strong church members allowing themselves to be agents of Satan in relation to this issue.

These ideas about the Holy Spirit being

## Be welcoming to everyone— even regular members who are having a tough week.

so strongly disseminated are denying the power of God. Are we still desiring the outpouring of the Latter Rain—the Holy Spirit—on our church? If you believe He does not exist or is not God, where is the power that was available to the early apostles?

If those who are working so hard to convince others on their view of doctrine were to spend their energies winning souls, we would see a rich harvest. Satan urges us to focus on the less important issues and forget the greater love of an all-powerful God.

## Keeping Sabbath

HAROLD GOTTING, NT

It seems we have forgotten the true concept of Sabbathkeeping. We often crowd the Sabbath with activities that should and could be done on the other days of the week.

We have announcements during our worship services that have no bearing on God or His Word, we have “quick meetings” after the worship service, tithes and offerings are being counted on Sabbath, Pathfinder investitures, training seminars and the like, all of which are designed by Satan to remove our focus from God, thereby causing us to break His commandments.

If there is any doubt about how we should keep the Sabbath, we have been given the perfect example in Jesus—He worshipped, read His Father's Word and did good works. We have also been given the description in Isaiah 58:13, 14.

We not only rob God when we don't pay tithe, we also rob God of the time He wishes to spend with us on the Sabbath when we engage in unholy activity on His

holy day—simply because it is convenient as the one day all members are present.

When we are reluctant to sacrifice our time during the week, to perform the necessary duties for the efficient operation of the church, we should remember the “ultimate sacrifice” that God endured to take away our sin and enable us to choose eternal life.

Let us get back to really keeping God's Sabbath day holy, as He has commanded—in thought, word and deed.

## Welcome the weary

NAME SUPPLIED

I'm a young professional, born and raised in the church. I work hard six days a week at two jobs in order to pay my rent. During one recent week, I got little sleep and was sick as well. I chose to enjoy a sleep-in and made it to church just in time for the sermon. But when the sermon was finished, my family and friends chose to berate me for my tardiness. This annoyed me greatly.

Yes, I often sleep through Sabbath school on the one day I can really afford to not be up at the crack of dawn. But I have always enjoyed that Sabbath is a day where I can meet God in my own time. Despite their good intentions, this cattiness is causing the opposite response—making me not want to be in church at all. I do love my Lord and understand that “church is an appointment with God.” Having said that, I do not want to be there and get nothing out of it just because other people think I should. It has to be my own decision.

I'd made the effort to show up, despite feeling terrible, and was chastised for it. Church members, if you want people to keep coming, be welcoming to everyone—even regular members who are having a tough week.

**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.

## Volunteers!

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

**Volunteer Team Leader or Small Team—Solomon Islands,** to oversee the construction of the Form 7 Building, Kukudu Adventist College in the Western Province of the Solomon Islands. Foundation dug and building materials already supplied. Just needs constructing with locals willing to assist. For more information, contact Lyn at <volunteers@adventist.org.au>.

Email:

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

+61 2 9847 3275



## Appreciation

**Cooney,** Colin Robert. Gwen, Joanne and Peter, Trina, Ken and Michelle and their families wish to express their most sincere appreciation for your prayers; beautiful floral tributes; cards with heart-warming messages; and phone calls from friends near and far upon the parting of a beloved husband, father and granddad. Please accept our heartfelt thanks. May God bless you all.

## Weddings

**Chadwick—Hitchcock.** Tristan Henry Grant, son of Philip and Frances Chadwick (Isle of Man, UK), and Neisha Amy Hitchcock, daughter of Barry Hitchcock (Alabama, US) and Lisa Mortimore (Gosnells, WA), were married 22.12.08 in Queens Gardens, East Perth.

Lynn Burton

**Collett—Goh.** Brad Collett, son of Darryl and Lesley Collett (Bickley church, WA), and Sue Goh, daughter of Henry and Mary Goh (Cannington church), were married 1.3.09 in Overnewton Castle, Keilor, Victoria. Greg Pratt

**Foster—Scott.** Brian Mark Foster, son of Clive and Loraine Foster (Auckland, NZ), and Melissa Kaye Scott, daughter of Graeme and Wendy Scott (Townsville, Qld), were married on 8.3.09 in Ilam church, Christchurch.

Greg Evans

**Gibson—Malletin.** Mark William Gibson, son of Colin Gibson (Taree, NSW) and Betty Anne Gibson (Taree), and Chanel Lara Malletin, daughter of Dan-

ny Malletin (Beverly Hills, California, US) and Lorelly Malletin (Wahroonga, NSW), were married on 19.4.09 in St Patrick's church, Nulkaba (near Cessnock). Garth Bainbridge

**Goldsmith—Turnham.** Marlon Bruce Goldsmith, son of Mark and Zeny Goldsmith (Mt Barker, WA), and Alene Gayle Turnham, daughter of Lynda Turnham (Guyra, NSW) and the late Allan Turnham, were married on 15.3.09 in Wahroonga church.

Mark M Goldsmith

**Jackson—Watts.** Clinton Douglas Jackson, son of Stewart and the late Jillian Jackson (Killarney Vale, NSW), and Sonja Chantelle Karina Watts, daughter of Drs John and Vivienne Watts (Cororanbong), were married on 19.4.09 at Camp Somerset, Qld. The couple met at Avondale College and will continue living at Wishart, where they work at Brisbane Adventist College. Friends and family joined the couple for a weekend of celebrations, culminating in the wedding service on Sunday afternoon.

Clive Nash, Sven Ostring

**Kerr—Mitchell.** Dion Craig Kerr, son of Garry and Elayne Kerr (Bli Bli, Qld), and Anita Mitchell, daughter of Kaz and Wanda Kuzniarski (Stanthorpe), were married on 4.5.09 at the Surfair Resort, Marcoola. Mark Pearce

**Meredith—McKenzie.** Tor Erling Meredith, son of Malcolm and Liljan Meredith (Wellesley, WA), and Natasha Eileen McKenzie, daughter of Cyril (Port Chalmers, NZ) and Doreen King (Menora, WA), were married on 1.3.09 on Watermans Beach, Watermans Bay.

Lynn Burton

**Miller—Barker.** Pastor Keith Miller, son of Bill and Doris Miller (both deceased), and Helen Barker, daughter of William and Nancy Hay (both deceased), were married on 18.4.09 in South Brisbane church, Qld. R Possingham

**Patryarcha—Abel.** Adam Patryarcha, son of Andrew Patryarcha (Stanthorpe, Qld) and Margaret Patryarcha (Poland), and Katherine Angela Seymour Abel, daughter of Wesley and Elizabeth Abel (Brisbane, Qld), were married on 21.12.08 in South Brisbane church. Mark Pearce

**Thompson—Jackson.** Nathan John Chase Thompson, son of Michael Thompson (Lord Howe Island) and Caroline Hilliard (Byron Bay, NSW), and Kristie Alisa Jackson, daughter of Keith and Julie Jackson (Glencoe) were married on 19.4.09 in the Armidale School Chapel, Armidale. Keith Jackson, Colin Dunn

**Timmins—Goodrick.** Jayden Samuel Timmins, son of Doug and Noni Timmins (Dannevirke, NZ), and Renee Elise Goodrick, daughter of Keith and Jeanette Goodrick (Longburn), were married on 1.3.09 in the beautiful garden of the bride's parents at Walker's Road, Longburn. Ken Curtis

## Obituaries

**Abel,** David George Linton, born 5.4.1919 at Geelong, Vic; died 10.3.09 in Latrobe Regional Hospital. On 5.2.1947, he married Marion at Warburton. He is survived by his wife (Warragul); his sons, Wesley, Rodney and Peter; and their families, including 10 grandchildren (and one deceased), and five great-grandchildren. George was a well-known identity in the church, serving the Victorian Conference Executive and other committees. A foundation member of Warragul church, he held many and varied offices over the years. Inaugural chairman and life member of Gippsland field days, he will be sadly missed by his family and friends. He now rests in Lang Lang Cemetery, awaiting the call of Jesus at the great Resurrection. Duane Haora

**Bennett,** Laura Emily (nee Mathieson), born 9.1.1921 at Paeroa, Nth NZ; died 9.4.09 at Tauranga Hospital. Laura was the dearly loved wife of Reginald Bennett, who predeceased her. She is survived by her children, Jon (Mullumbimby) and Lexi (Tasmania); and her grandchildren, Annissa (Sydney, NSW) and Hamish (Dodges Ferry, Tas). Laura was a faithful member of the church for over 60 years and died in the blessed hope of Jesus' soon return. She will be sadly missed by all who knew her. Bruce Mason, Rex Jackson

**Cooney,** Colin Robert, born 3.4.1944 at Nambour, Qld; died 14.4.2009 in Prince Charles Hospital, Chermiside. He is survived by his soul mate, Gwen (nee Strohmeier), whom he married on 30.3.1964; and his children, Joanne and Peter Lynch, Trina Cooney, Ken and Michelle Cooney; and his favourites—Alexandra Lynch, Lachlan, Sean and Fraser Cooney, who will all miss their granddad. Col was well known for his love of God, family, church and community work, practical jokes, driving and as a connoisseur of fine ice-cream. Col is "Down but not done. We'll see you in the morning!" In the meantime, he will be sadly missed. Mladen Krklec, Cyril Pascoe, Stephen Kane

**Fitzclarence,** Eunice, born 15.9.1939 at Pambula, NSW; died 6.3.09 after a prolonged illness. She is survived by her sons, Leon and Martyn; along with other siblings, Steve, Margaret and John. Eunice is remembered as a surrogate "mum" for many young people. Bega church remembers her as a skilled organist. In spite of her prolonged illness, Eunice was not one to complain. Her Christian spirit has impacted many people during her lifetime. Eunice was buried in Bega Cemetery. John Tompson

**Garrett,** Thelma Georgina, born 14.1.1916 at Mildura, Vic; died 1.4.09 in Melbourne. In October 1936, she married Clarence (Clarrie) George Garrett, who predeceased her in 1975. She is survived by Marcia Vagner (Melbourne). Thelma was a faithful member, who

loved her Lord and shared that love in song and poetry. A perfect mother and friend, she awaits her Saviour's call. Laurence Landers

Laurence Landers

**Green,** John Sheldon, born 27.7.1927 at Weston-Super-Mare, UK; died 28.9.08 in Casey Hospital, Berwick, Vic. On 30.3.1957, he married Milda Otilija Punenovs in Beechworth Anglican church. He is survived by his wife; his sons and their wives, Richard and Yoanie (California, US), and Christopher and Heather (Berwick, Vic); and his three grandchildren. Baptised at the Nunawading campground in 1980, John had a great faith in Jesus as his Saviour. Duane Haora

Duane Haora

**Keppler,** Nancy Isabel, born 27.12.1919 at Eltham, Vic; died 8.4.09 at Gympie, Qld. In 1962, she married Ted (in Sydney, NSW), who predeceased her. A lovely woman, well-liked in her church and very active at big camp and St George AAA outreach. Until the Resurrection. Phil Downing

Phil Downing

**Manning,** Eva Ann, born 7.9.1941 at Taumarunui, NZ; died 13.4.09 at Tokoroa. She married Frederick Peter Louis Manning, who predeceased her in 2007. She was also predeceased by Peter and Karl Manning. She is survived by Jimmy (Tirau), Paul (Reporoa), Maree (Taupo), Brian (Reporoa) and Barbara (Tokoroa). Phil Laws

Phil Laws

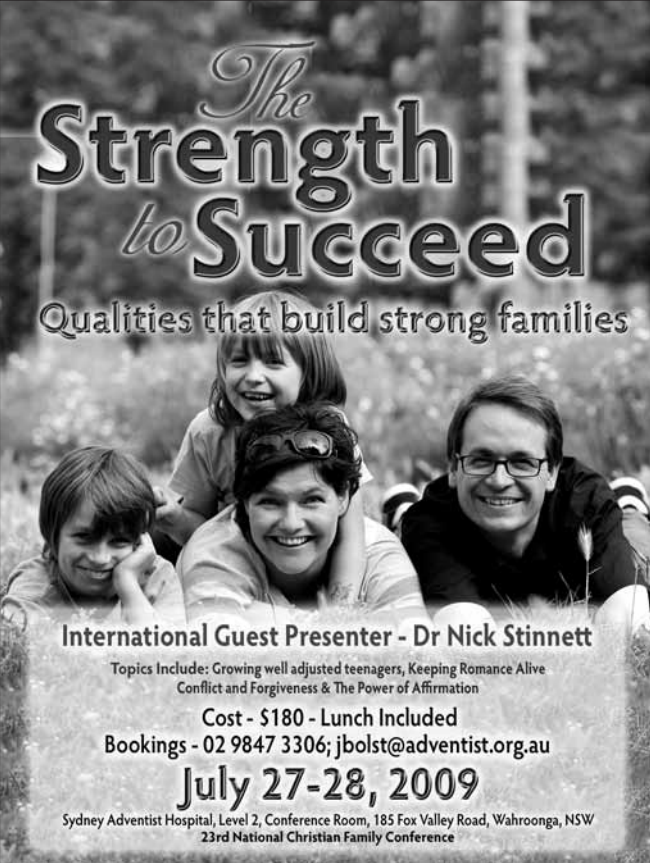
**Mathews,** Reuben Donald, born 2.4.1926 at Stanhope, Vic; died 17.4.09 in Golden Oaks Nursing Home, Golden Square. On 3.12.1949, he married Laurel. He is survived by his wife (Golden Square); and his daughters, Lynette (Bendigo), Lesley Needham (Maslin Beach, SA) and Elizabeth Fisher (Beverly, WA). Reuben will be remembered for his active Christian witness, which included door-to-door visiting, prison ministry, health outreach at country shows and visiting Jewish people for the Israelite Heritage Institute. Even on his sickbed near the end of his life, he gave Bible studies to staff members at the nursing home. Darrell Croft

Darrell Croft

**Powell,** Dudley Elmo, died 6.4.09 on the Gold Coast, Qld, at the age of 84. Dudley leaves his children and grandchildren to mourn. At both the Burleigh Gardens church and the graveside at the Tweed Heads Cemetery, the thoughts of all present were directed to the precious promises of God and the glorious hope of the soon return of Jesus to bring an end to this old world of suffering and sorrow, and to usher in the new earth, where all will be peace and joy. Raymond Kent

Raymond Kent

**Sheather,** Valauris (Lauris) Pryce, born 23.7.1910 at Geelong, Vic; died 30.3.09 at Wodonga. On 15.7.1939, she married Thomas Sydney Sheather, who predeceased her in 1980. She was baptised at Albury in 1975. She is survived by her children and their spouses, Robin and Robert Tuttleby, Garry and Carol (Melbourne), Lyn and Graeme Whitehead (Bellbridge); her six grandchildren; and her 12 great-grandchildren. Lauris was



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a humorous, warm, caring and generous wife, mother and grandmother. Active in the community and church, she lived what she believed. She now rests from her labours. "Even so, come Lord Jesus."

*Lawrence Landers*

**Shaw, Hazel Mary** (nee Sutton), born 8.1.1923 at Napier, NZ; died 18.4.09 at Nurse Maude, Christchurch. From her marriage with Roland Shaw (deceased 1999), there were six children: Daphne Coombe (Kariang, NSW), Stewart (Brisbane, Qld), Colin, Steven, Kathryn Snyder and David (all of Christchurch) who, with their families, mourn the loss of their dear "muzzer" and Nanna. Hazel and Roly Shaw were baptised at Sydenham by Pastor John Howse in 1960, and Hazel was a faithful member of Bishopdale church, where a Thanksgiving Service was held to reflect on her life and take comfort from the promises of God's Word. She was a cheerful and helpful person, dearly loved by her many friends and family. She had 12 grandchildren and six great-grandchildren. Hazel was laid to rest at Avonhead Cemetery on 24.4.09 in the certain hope of the Resurrection.

*Raymond Coombe*

**Tasker, Clive George**, affectionately known to his friends and family as George, Geo or Poppy, was born 19.8.1929 at Port Macquarie, NSW; died in his sleep at home in Dorrigo on 4.4.09. He married Jean Hogan in December, 1952. He is survived by his wife; their children, Merv, Barrie, Eric, Annette and Rosalee; their

partners; his 11 grandchildren; his great-grandchild; and his brother, Raymond. He was laid to rest in the Dorrigo Cemetery, then a Memorial service was held for him in Dorrigo church. George was an active member of the church and community and was much loved by all, as could be seen by the large number of mourners who attended both services. Both the funeral and memorial service celebrated George's life, and the scriptural promises of the Second Coming and Resurrection encouraged all who attended. George lived his faith so others could see Jesus in him. George will ever be remembered as a true Christian gentleman.

*Graham Chesher*

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**Tours and Travel 2010—Allround Travel Centre.** GC Atlanta, June 2010 (Accommodation and Air); Passion Play—Oberammergau, Austrian Alps and Italy, July 2010; Greece and Turkey, June 2010—A tour of ancient civilisations. Travel with fellow Adventists, fully escorted, affordable prices. Contact Anita on (07) 5530 3555 or email <alltrav@bigpond.net.au>.

**Notice of NZPUC Special Constituency Meeting.** Notice is hereby given that the Special Constituency Meeting of the New Zealand Pacific Union Conference of the Seventh-day Adventist Church will be convened on June 10, 2009, from 1 pm to 2 pm, at the Seventh-day Adventist Church Headquarters in Auckland, New Zealand, 743 Great South Road, Wiri, Manukau City. The business of the constituency meeting will be in accordance with the constitution and

will include the proposed changes to the constitution and by-laws. Registration of the delegates for the session will be at 12.45 pm on Wednesday, June 10, 2009.

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**Applications: Volunteer Caretaker beginning mid-August, 2009, at The Log Cabin,** a church-owned and operated camp in the Numinbah Valley, South Qld. A two-bedroom house is available for the successful applicants, together with some payment for travelling expenses. Application forms, plus full details of job description and remuneration are available from Pastor W Price (02) 6672 8667 or <wgprice@optusnet.com.au>. Applications close on June 15, 2009.

## Finally

Do not spoil what you have by desiring what you have not; but remember that what you now have was once among the things you only hoped for.—*Epicurus*



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# PAU OFFERING

**June 6, 2009**

**Radio Project & Student Centre**



On June 6, 2009 Pacific Adventist University will be the recipient of the South Pacific Division-wide offering.

This offering is dedicated to two projects:

1. The establishment of a community radio station. The FM station broadcasting 97.9 FM will be the first Adventist radio station in Papua New Guinea.
2. Student Centre facility providing a dedicated space for study, relaxation and social activities for our students.

We thank you for your generous support of Pacific Adventist University and look forward to your offering on June 6, 2009.



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