

Australia Local Pages

The Power of the Sacrament

By Elder James J. Hamula, Area President

Too many of us fail to appreciate the power and importance of the sacrament that is offered to us each week in sacrament meeting. The sacrament makes available to each of us the cleansing power of the Lord's redeeming sacrifice. If this were better appreciated, there would be no ocean too large, no desert too hot, no storm too intense—in short, no circumstance too difficult—to keep us from earnestly participating in the sacrament ordinance each week.

To understand the power and importance of the sacrament, we must first reflect on our Father's plan of salvation. The plan of salvation is premised on the doctrine that God is our Father. That makes us His children. We lived with Him before we came here. We will return to Him when our time here is over. Our return to God our Father is assured by His Only Begotten Son, Jesus Christ. All men return to the presence of God by the power of the Resurrection. While resurrection includes the reuniting of body and spirit after death, it also reunites man

with God. Significantly, no one is outside the reach of the Resurrection. It applies to all—both old and young, male and female, wicked and righteous.

The universality of the Resurrection—wonderful a gift as it is—presents us with a profound problem. The problem is that, after the experience of mortality, no one is clean. All have acted, thought, and said unclean things. All have been or done less than what they should have been or done. Herein lies the problem. If we return to the presence of God in an unclean condition, we cannot stay with Him. While unclean beings may *return* to the presence of God, no unclean being can *dwell*, or *remain*, with Him. If we return to the presence of God unclean, we will have to turn away, and will never be able to return. Knowing this, every messenger from heaven declares, with urgency and fervor, that we need to prepare to meet our God.

How do we properly prepare to meet God? On our own, we cannot. We are all unclean and therefore do not have the means, among ourselves, to

clean ourselves.

One unclean person cannot make another unclean person clean. Only a clean person can make an unclean person clean. This is why only Jesus Christ, the only one to walk through this world without sin, is capable of making us clean.

He removes from us the stain of sin and transgression on four conditions.

First, we must come to Him with faith that He and only He can make us clean.

Second, we must repent of our sins, which means that we must turn from our own ways and make God's ways our ways.

Third, we must publicly demonstrate our commitment to walk after the Lord Jesus Christ by being baptized in His name.

And fourth, we must receive the Holy Ghost, which sanctifies us, or makes us clean.

These four steps—faith, repentance, baptism, and receiving the Holy Ghost—constitute the “gospel” (see 3 Nephi 27:19–21). The gospel, or good news, is that if man has faith in Christ,



Elder James J. Hamula

repents of his sins, is baptized in His name, and receives the Holy Ghost, he will be made clean through the grace, mercy and merits of Jesus Christ and may remain with the Father at the last day.

Once we are baptized and have received the Holy Ghost, however, we must press on and keep ourselves clean (see 2 Nephi 31). Yet, our Father knows that we will make mistakes and commit sins after baptism. What can we do then to be made clean again? We must repent again and participate in another ordinance, which promises us sanctification through renewal of the Holy Ghost. This ordinance is the sacrament.

Think of the significance of this ordinance! A 16- or 17-year-old priest, sitting at the sacrament table, in the power of his Aaronic Priesthood office, and in the name of Jesus Christ, blesses and sanctifies, not the bread or the water, but the souls of all those who partake of the bread and water, in remembrance of Christ and with commitment again to keep His commandments (see D&C 20:77, 79). To the earnest, penitent participant in the sacrament ordinance, that priest promises the return of the Holy Ghost, which is the agent that sanctifies and makes one clean again. That priest makes

available to all who receive the sacrament in the proper spirit, the redeeming power of Jesus Christ. Week after week, this sacred ordinance is offered to us, and if we receive it in the spirit in which it is offered, we are sanctified, or made clean, little by little, grace for grace, until the perfect day. Only by enduring to the end in this manner will we qualify ourselves to stand in the presence of God in the day of resurrection.

Brothers and sisters, all of us must be changed, or we cannot remain with our Father when we are returned to Him. Yea, “all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; . . . and unless they do this they can in nowise inherit the kingdom of God” (Mosiah 27:25–26). Change means conversion—conversion from what we are now to what we need to be to remain with our Heavenly Father in the Day of Judgment. And such conversion, or change, occurs only as we receive the saving ordinances and keep the associated covenants, which include baptism, priesthood ordination for men, temple

endowment, temple sealing, and the sacrament.

We must understand, brothers and sisters, that in the ordinances of the priesthood there is a power to change us, if we are willing to receive such power. As the Lord told Joseph Smith, “in the ordinances [of the priesthood], the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father and live” (D&C 84:20–22). What is the power of godliness in the ordinances? Among other things, the power of godliness is the power to change us into beings that can live with, and like, God our Father and His Son. Such power is made available to us through the atoning sacrifice of Jesus Christ and through the receiving of ordinances and the keeping of covenants delivered in His name—including the sacrament.

It is my prayer that we may all sing the sacrament hymns (which are prayers unto God) more earnestly and participate in the sacrament ordinance more thoughtfully and penitently, that we may come unto Christ, grace for grace, until the perfect day. ■

Missionary Legacy in Australia Spans Decades

By Caroline McIlwaine

A love of the gospel and a love for Australia go hand in hand for the Tingey family, whose legacy of missionary service in Australia spans almost 100 years.

When Scott Tingey of Salt Lake City received his call to the Australia Adelaide Mission in 2010, he was excited about boosting a missionary connection that began in 1917, when his great-grandfather Clarence H. Tingey headed to our shores as an eager missionary elder.

“I had always hoped to come to Australia, and I could not have been happier,” said Scott, who grew up on “faith down under” stories.

Those stories encompassed not only his great-grandfather but also his grandparents, Burton S. (Buzz) and Beverley Tingey, who served a remarkable five full-time missions to Australia between them.

The first Elder Tingey served in Australia’s only mission (at that time), and most of his missionary work was centred in the major cities.

There were only a few hundred Latter-day Saints in Australia in 1917, no purpose-built meetinghouses, and no official recognition of the Church. None of those things deterred Elder Clarence Tingey and around 50 fellow missionaries who embraced the challenge of a field ready to harvest.

According to family today, his initial missionary service shaped Clarence’s love for Australia, while two subsequent calls to return and serve as mission president (11 October 1928 to 1929 April 1931 and 25 February 1932 to 1925 May 1935) forged a bond that made the country his family’s second, much-loved home.

“His wife, Hazel, and their young children Marian, Burton (Buzz) and Joseph Willard were



IMAGE COURTESY OF TINGEY FAMILY

Marian Tingey, President Clarence H. Tingey, Burton S. (Buzz) Tingey, and Hazel Tingey, with baby Joseph Willard Tingey.



IMAGE COURTESY OF TINGEY FAMILY

David Tingey, Sister Beverley Tingey, President Burton S. (Buzz) Tingey, and Jill Tingey.

with him throughout that missionary service,” explained Clarence’s daughter-in-law, Beverley Tingey. “As a boy my husband, Burton, went to Enmore Boys’ School, which was close to the mission home, and he lived the full life of any active child. He enjoyed being part of a missionary family, and it was always special when his father took him on the train to his assignments.”

While Clarence presided over the Australia Mission during those two back-to-back stints of service, he founded the *Austral Star*, a monthly publication begun in August 1929 that was designed to connect Australian Saints with one another.

During a 1973 recorded interview with R. Lanier Britsch (for the Historical Department of the Church), President Tingey related: “The Australian Mission at that time covered the whole continent and Tasmania, an area larger than the United States . . . and our branches were widely separated. Perth was 3,000 miles away from the mission headquarters, and we didn’t have the advantage of air transportation. We had to move by train or by boat, and it took a long process to get there.

“Unable to make frequent visits to distant branches, and with the hope of sort of tying the mission together . . . we (created) . . . the *Austral Star*, and we published it at the mission office every month. Originally it went out as a mimeographed roll of paper. After that it developed into quite a little paper and we had it printed properly. Our people became interested in it, and they would send in articles, (as well as) . . . sketches. (The paper) . . . gave us the chance to communicate from the mission office, sending out instructions and advice and answering gospel questions.”

That concern to unite, teach and preach led to a wider media initiative when he gave the first radio talk by a member of the Church in Australia. An additional opportunity came via a week-long Centennial Conference held at Melbourne’s Albert Street chapel from 31 March to 6 April 1930.

In April 1929, President Tingey also organised the first branch presidency not filled or overseen by full-time missionaries, with Archibald Campbell called as Brisbane branch president along with his counsellors Thomas Dean and Edward Hardman.

All this and more was observed by young Burton Tingey, who had no inkling when he later sailed beneath the recently-built Sydney Harbour Bridge on his way back to the United States with his family, that he too would be blessed personally with not one, but two mission calls to Australia.

“Burton’s first mission began on 21 February 1947,” again related Sister Beverley Tingey. “He had completed his time in the U.S. Navy, the war was over, and missionaries were allowed to return to the mission field.

“He was so happy to be going back to the country he so loved, and where he had spent so much of his childhood.”

Elder Scott Tingey with his Adelaide mission president Craig Poulton.

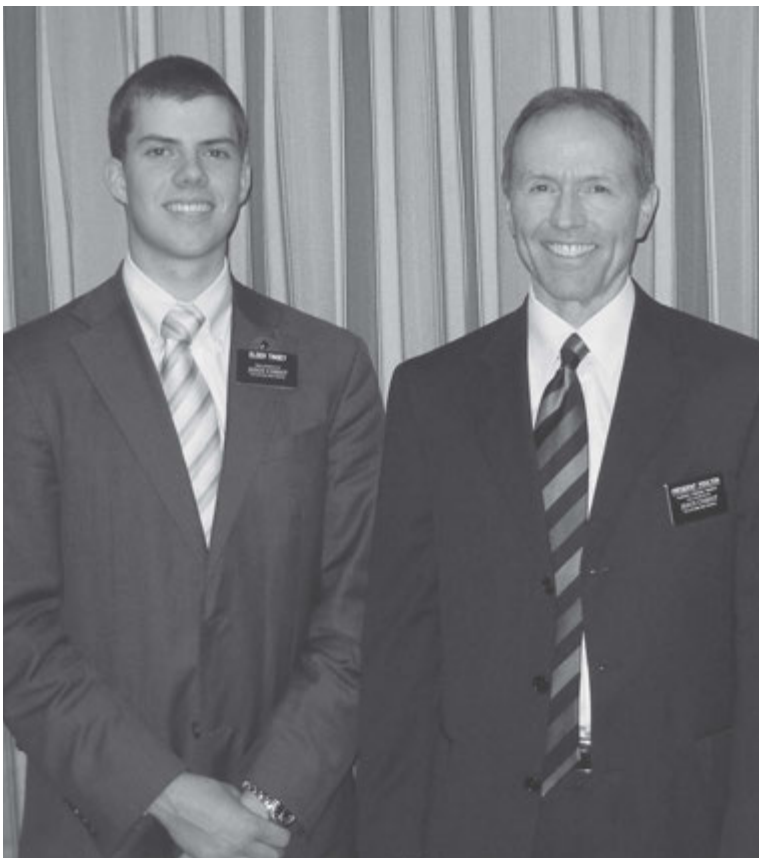


IMAGE COURTESY OF SCOTT TINGEY

(Younger brother Joseph “Wid” Tingey also returned as a missionary, serving in Australia from November 1947 to 1949.)

The next era of Tingey missionary service saw Burton, with his wife, Beverley, called to preside over the Australia Sydney Mission from July 1985 to July 1988.

“We received many wonderful elders and sisters during our three years in Sydney,” she recalled. “About 40 percent were from Australia and New Zealand and the islands, with some coming from the United States, Canada and Europe.

“It was so inspiring to see them work together for a common goal [and to] see their testimonies grow and develop. Not only did they teach and baptise, but they set an example for all of us to become more like the Saviour.”

Another momentous change came with the building of the Sydney Australia Temple.

“The temple was built and dedicated (in September 1984), but the angel Moroni was not on top. There had been those in the community who did not approve,” Beverley said. “Three weeks after we arrived, council approval was given, and within an hour the angel Moroni was hoisted up on the temple; we were able to watch it happen on television.”

The excitement touched the Tingey offspring who had joined their parents on their mission to Australia. While Burton and Beverley left seven older married children at home in Utah, it was Jill, then 20, and David, 16, who experienced firsthand the land in which their father and grandfather lovingly laboured for the Lord.

“Jill and David loved their Australian experience,” Beverley said. “From our pet cockatoo at the mission home, through to their own missionary roles. They loved teaching the gospel. After completing school at Chatswood High,



Michael Kemp, Ijclivi and Alejandro Castro-Aguirre, Gary Scott, Nathan Rice, Max Wang, Cosmo Geng, Martin Hanbury from Firlie Ward, with Elder Scott Tingey and Elder Jared Smith.

David became a ward mission leader in Sydney before his own full-time mission to Chile, and Jill also served a full-time mission to Guam before returning to us in Sydney and serving as a stake missionary and support to us in the mission.”

If you are losing track of these Tingey, “no worries,” because each one of them can be characterised by their love for Australia.

“It’s a beautiful land,” Beverley affirmed. “We loved going from the sandy beaches to the Snowy Mountains, and we followed the Pacific Highway many times as we visited stakes, districts and missionaries.

“The thing that stood out most of all is our association with the wonderful people we met, both missionaries and Saints. Our love for them is forever.

“My husband passed away on 25 November 1992, so I am especially grateful for the experiences we had together. When you serve the Lord, you are blessed beyond measure.”

IMAGE COURTESY OF SCOTT TINGEY

The sentiment was echoed by Scott, who completed his two-year mission in March 2012.

“It was a choice experience to meet, teach, and grow to love so many people; people born in Australia and others from all parts of the world who now live there,” shared Scott, who served in metropolitan Adelaide, Whyalla and Alice Springs in the Northern Territory.

The first among Burton and Beverley Tingey’s 55 grandchildren to serve in the land down under, Scott bridged a gap in which plenty of Tingey missionaries were serving—but serving elsewhere. (Scott’s father, Alan, served in the Guatemala El Salvador Mission, while seven of Alan’s eight siblings served overseas missions in Korea, Germany, Japan, Italy, Taiwan, Guam, and Chile.)

Scott said one of his mission highlights was seeing how the Church was run in Aboriginal communities, and feeling of those Saints’ great love for the gospel.

“The other highlight would have to be the baptism day of each convert,” he added. “Seeing their happiness and being part of their conversion process as they accepted the gospel of Jesus Christ, and so quickly committed to live it.”

Now back home in Utah with parents Alan and Susan, Scott reflected on another small blessing: “I never got to know my grandfather Buzz Tingey, but on my mission I was blessed to meet people who knew and loved him from his time in Australia, and who took the time to share their memories with me.” ■

Helping Hands Serving the ANZACS

By Anouck Van Dyck

Kings Park and Botanic Garden in Perth, Western Australia, has a number of tree-lined avenues, set aside to honour service personnel who died in the two World Wars and other engagements.

At the base of each tree is a plaque inscribed with the name of the deceased, age, date, and manner of death, and who dedicated the plaque.

For two hours, these streets were a sea of bright yellow as Helping Hands volunteers of all ages, from all four stakes in Perth, lovingly cleaned and polished over 1,400 plaques.

More than 80 Church members and their friends wanted to show gratitude to those who died defending their country, in preparation for the annual Dawn Service which was attended by over 40,000 people on Anzac day.

Volunteer Marlene Renton said, “I found it quite refreshing to be working behind three delightful girls who sang, chatted and danced their way up the road. They were discussing the plaques and were obviously astonished at the ages of the ANZACS—most were early twenties or younger.”

Marlene continued, “For me, I was surprised and very pleased to find a plaque for one of my uncles. The couple who got there first very kindly stepped aside so I could clean it. I thought back to an Anzac service I attended in the past, and the dawn service at Kings Park. It was cold and dark, and although there were hundreds of people, it was absolutely silent as we waited for the dawn. I could only wonder at the thoughts and feelings of those ANZACS, waiting on the ships and barges to storm ashore at Gallipoli, knowing



Patricia Madden and Anouck Van Dyck polish the plaques of ANZAC soldiers in preparation for the ANZAC memorial service.

that this could very well be their final resting place. Many of the plaques we cleaned were in memory of those soldiers. I am so glad I had the opportunity to do something, however small, to honour the memory of these extraordinary ordinary men who made the ultimate sacrifice.”

Patricia Madden of the Perth Warwick Stake (Heathridge Ward) wiped away tears as she and her three-year-old grandson scrubbed the plaque of a soldier who died in the Somme region in Belgium, where Patricia visited relatives on her mother’s side as a child growing up in Antwerpen, Belgium. Patricia expressed her gratitude for the

Australian soldiers who fought in her old country, and said that being able to serve them was an honour and a privilege.

Christine Hannan added, “I took my mother, Nell Eacott, who at 97 years old is the longest baptised member of the Church in Western Australia, up to Kings Park after church on Sunday, and we placed an Australian flag on her uncle’s memorial plaque, which was all lovely and clean. Her uncle died in France and is buried there, but I felt very close to him as I attached the flag. He was buried on the battlefield beside many others who died in the same conflict. He was just 29 years of age.

“For me, ANZAC Day is very special. It is not as sacred as Easter, but I love the fact that on ANZAC Day the scripture from John 15:13 is usually read: *‘Greater love hath no man than this, that a man lay down his life for his friends.’* This same quote appears on many ANZAC Memorials, and when I see that, I cannot help but think about Jesus and what He did for us. And although there is no comparison or equality, there is definitely a connection between what He did and what soldiers everywhere have done so that people can enjoy freedom—and it is something we cannot take for granted.” ■

Mittagong Branch Celebrates Relief Society's 170th Anniversary

By David K. Smith

Sisters from the Mittagong Branch, Southern Highlands, NSW, Macarthur Australia Stake, celebrated the 170th anniversary of Relief Society by having a high tea at the Mittagong meetinghouse on Saturday, 17 March 2012.

Heather Orrock provided a beautiful royal icing cake made by her niece, Mrs. Jenny Macarthy. It was decorated to the theme "Charity Never Faileth" and had the Relief Society emblem inscribed on it.

Each sister received a coloured photograph with a beautiful quote from the 9th Relief Society general president, Belle S. Spafford, and the (then) current president, Julie B. Beck, the 15th Relief Society general president.

Established in 1842 for women 18 years and older, the Relief Society organization is the oldest and largest women's organization in the world. Its purpose is to build faith and personal righteousness, strengthen families and homes, and help those in need. From the original 18 sisters who formed the first Relief Society as it was organised by

IMAGE COURTESY OF EDISON R. GRANADA



Mittagong Branch Relief Society sisters celebrate the 170th anniversary of Relief Society with a high tea.

IMAGE COURTESY OF SUSANNE SMITH



Heather Orrock from Welby NSW, who has attended Relief Society for more than 66 years, poses with the anniversary cake made by her niece.

Joseph Smith, there are now more than 6,000,000 sisters worldwide fellowshiping one

another and blessing the lives of others through the Relief Society programme. ■