

# RECORD

March 1, 2008

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*Dr George Knight leads prayer at the minister's summit,  
held at Avondale College in early February.*

## Summit challenges and inspires ministers

COORANBONG, NEW SOUTH WALES

**M**ore than 500 Australian Adventist ministers, chaplains, literature evangelists and other church leaders gathered at Avondale College from February 5 to 9 for the quinquennial Australian Union Conference (AUC) ministers' summit.

Presenters from Australia and abroad challenged participants, with Dr George Knight, Adventist historian and retired Andrews University professor, as the keynote speaker.

The theme for the minister's summit—"It's all about you"—could be heard in the conversations of many ministers as they ar-

rived at Avondale throughout registration. Comments such as, "Me? Why's it about me?" and "It's not about us, it's about God!" could be heard in conversations.

"We, as a people, have received a heavenly vision from God," said AUC president Pastor Chester Stanley in the opening address. He continued, "We are not gathered here by chance. God is in this thing."

"Everything flows out of a sense of identity," he said, challenging the ministers to hold true to Adventist foundational attitudes and principles. "The moment we lose our sense of identity—who we are,

*(Continued on page 7)*



## Conference launches new book



It is in our name, in our history  
and in our fundamental beliefs.

# As I watched the ducks . . .

**T**HEY WANDER OBLIVIOUSLY, HEADS IN the air, going about their daily lives. Maybe they're looking for food, enjoying the sunshine or even scolding the little ones but they are all equally unaware—or maybe uncaring of the potential catastrophe about to befall them.

Ducks. With all the time in the world, they stroll, sit and interact, all in the path of oncoming traffic. I sit in my car, frustrated and helpless. Unless I plough through them like ninepins, there is nothing I can do. Revving the engine and honking the horn seems to have no effect.

They eventually waddle off, still intent on the juiciest worm or fattest beetle. The occasional bundle of lifeless feathers on the roadside attests to the fact that not all of them get to the other side.

“Armageddon wouldn't move them,” says a friend of mine in the front seat, and I wonder if she's correct.

Luckily, as Adventists we understand the importance of keeping our eyes open. We are ready! For more than 150 years, we've been preaching the Second Coming. It is in our name, in our history and in our fundamental beliefs. The Great Disappointment of 1844, while discouraging many, also saw a great hope and led to the continued growth of the Advent movement.

It is our pride, our catchcry. As I type the obituaries for RECORD's Noticeboard pages week-by-week, I have noticed the main tenet of our faith expressed is the hope of the Resurrection and Jesus' soon

return. And yet, I wonder.

As I watch the ducks, I wonder. As I sift through the obituaries, I wonder. I wonder whether, personally or even as a church, we have lost our focus.

Maybe we have become so well versed in the Message that we are tired. The music that was once our favourite listening is now at the bottom of our collection. Not discarded, just a treasured memory. Paul warns us: “For you know very well that the day of the Lord will come like a thief in the night” (1 Thessalonians 5:2\*).

Could it be that, individually and even as a church, we are just idling in the middle of the road, cruising in the comfort of modern living? Are we slipping in the smooth seductions of a sinful society? Or maybe we are just tired of the same old story.

The question we must ask ourselves is this: if Jesus came tomorrow, would I be ready? If Jesus came tomorrow, would my family be ready? What about my friends?

In the parable of the 10 virgins, Jesus warns of the consequences of not being ready: “While they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut” (Matthew 25:10).

In this sinful, uncertain world, there is no guarantee that I won't be struck by a logging truck when I leave work today. There is no guarantee that I won't get cancer, have a stroke or even a heart attack. Even

young people die suddenly—“Therefore keep watch, because you do not know the day or the hour” (Matthew 25:13).

We are called as Adventist Christians to be ready—and to make the world ready—for Jesus' return. It is time to transform the world—not conform to its currents and trends, or be like sitting ducks (see Romans 12:2). Our message, therefore, should be one of celebration and hope.

Even after the Great Disappointment, our church pioneers—most of them young people at the time—led the way in celebrating the news that Jesus came to earth, died and was raised up to prepare us a place, to cherish us as we worship Him for all eternity. It is time for us to once again embrace the Message we have to share.

I am not suggesting we go out with placards, shouting, “The end is nigh.” I am suggesting we cherish our heritage. Like the voice in the desert, we are to herald Christ's return: “The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:9). As we wait, we are to fulfil the Great Commission, making disciples of all nations (see Matthew 28:18-20).

And together, we echo the words of John, “Come, Lord Jesus” (Revelation 22:20).

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

**Jarrod Stackelroth**

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

# Church responds to government's "sorry"

RINGWOOD, VICTORIA

Australian church leaders and Aboriginal church members have welcomed the Australian parliament's apology to Indigenous people, delivered by the Australian Prime Minister, Kevin Rudd, on February 13. The apology was made as part of the opening of the new parliament, following last year's election.

While admitting there is much work yet to be done on Aboriginal issues in Australia, according to Steve Piez, director of Aboriginal and Torres Strait Island Ministries (ATSIM) for the Australian Union Conference (AUC), "sorry comes first.

"The whole gospel story is about us saying sorry for what we have done wrong," he explains. "It is the basis for any reconciliation. Clearly, what was done in the past was wrong. But a statement like this is a starting point. And saying sorry means this kind of thing is less likely to happen in the future."

Pastor Chester Stanley, president of the AUC, also reflects on the need to say sorry. "We can never say sorry enough, really," he says. "Most of us don't say it enough in our families, workplaces and churches. It is at the heart of what it means to be Christian.

"Where wrongs have been done and lives

have been impacted hugely by policies that, in some cases, have been well meaning but wounded people for life in their implementation, I support anything that will help bring healing to Aboriginal people.

"And I believe saying sorry is a very significant first step in terms of healing," says Pastor Stanley.

An Aboriginal member of the Kuranda church, Qld, and member of the AUC's ATSIM committee, Kelvin Coleman, agrees. "We welcome and commend Prime Minister Kevin Rudd for saying sorry for the wrongs that have been inflicted on the Indigenous people of this country," he says. "Unfortunately, we are unable to turn back the hands of time but this now gives the closure that many people wanted.

"And we draw faith from Scriptures like Colossians 3:13, which remind us that we should forgive as God has forgiven us," reflects Mr Coleman.

Mr Piez says he was pleased when he read the text of the government's apology. "What I like about this statement of apology is that it goes beyond the 'stolen generations' issue," he says. "It includes all the abuse that has happened historically. And it is also focused on the future and to working toward solutions to many of the social issues that affect Aboriginal communities.

"A number of Aboriginal people have suggested to me that they will feel the way is now open for them to embrace mainstream society more. Some have suggested we could even see an influx of Aboriginal people into churches in Australia in the wake of this step."

"As a church, I believe we have fantastic opportunities to help Indigenous communities," adds Pastor Stanley. "When I have travelled around outback Australia, I have met many wonderful people who are our fellow church members. We have a huge work to do to support them. We are committed to a strong Indigenous ministry and our message fits many of their needs."

The government apology comes 10 years after a similar apology made by the Adventist church, in response to the findings of the 1997 National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children From Their Families. The church's statement expressed "concern, sympathy and deep regret" to Australia's Indigenous people for the suffering caused to the "stolen generation."

"As Christians we apologise that this happened in our country and communities, and offer those thus affected our moral, emotional and spiritual support," reads the statement made at that time by the South Pacific Division.—*Nathan Brown*

◆ **Leaders** of the Seventh-day Adventist Church in the **South Pacific** have started **blogging**. "Church members are often not only unfamiliar with the hierarchies of the church but with what their leaders actually do," says **Melody Tan**, public relations officer of the Adventist Church in the South Pacific. "This blog is meant to give visitors an insight into the thoughts and experiences of the leaders of the Church in the South Pacific." A blog (short for web log) is text written in journal style, then posted on a website. Blogs may be a **commentary, news** or an **online diary**.

The Adventist church leaders' blog will also serve as a source of faith stories from church members, as observed by the contributors. The blog will be monitored closely by the Adventist Media Network to ensure that responses are not distasteful or inappropriate.

*More @ <http://adventistchurch.blogspot.com/>*

◆ **Pastor Geoff Youlden** gave a dinner lecture at the **Bonnells Bay Youth and Community Centre (NNSW)** on February 3, 2008, to an audience of more than 50 people. **Monica Nash**



and **Beth Kosmeier** led a capable team of ladies in providing a vegetarian meal. Pastor Youlden spoke on "**Unlocking the Revelation**." Lakeside church pastor **Clive Nash** reports that this led to more than 30 participants attending the opening sessions of the prophecy seminar the following Friday and Sunday nights.—*RECORD staff/Clive Nash*

◆ **The North Perth church, WA**, recently ran a **prayer, healing and journaling workshop**, which was attended by **30 women**, including two from the community, after a request from the 2007 Women's Ministries Retreat. Spiritual journaling is a record of your pilgrimage with God. Due to the success of the workshops, other sessions are planned.—*NewsWest*



## Engineer-turned-pastor ordained in Sydney

SYDNEY, NEW SOUTH WALES

**O**n February 2, Waitara Adventist church hosted the ordination service of Pastor Daniel Przybylko. The church was filled to beyond capacity with many of Pastor Przybylko's friends, family and members from his previous and current church communities, Waitara, Auburn and Concord in Sydney.

Many of his family members—including his parents, uncle, aunts and cousins, as well as some close friends—travelled from Adelaide to Sydney to witness the ordination.

Pastors from across the Greater Sydney, North and South New South Wales Conferences, many of whom were Pastor Przybylko's fellow ministerial classmates from Avondale College, spoke of Daniel's commitment and passion to serve God. A life sketch by his brother-in-law, Pastor Darius Jankiewicz, showed the long and winding path Pastor Przybylko's life took before his decision to finally become a minister.

Pastor Przybylko spoke of how God had led him from a young age, protected him from harm, and helped him decide that engineering was not going to be the ultimate and most fulfilling of career choices.

The charge of the ordinand was given by Pastor Michael Worker, general secretary



*Pastors David Blanch and Daniel Przybylko at the ordination.*

of the Greater Sydney Conference, and the ordination prayer was led by Pastor David Blanch, president of the conference.

Pastor Geoff Youlden, as Pastor Przybylko's friend and one-time fellow roommate at Avondale College, spoke of his compassion and graciousness, calling on the congregation for more "men and women to take up the call of ministry." Pastor Youlden explained that statistically, every year in Australia, between 10-12 ordained ministers leave the Adventist church, usually due to retirement, so the Adventist church was in desperate need of more ministers.

Pastor Jan Jankiewicz, as president of the Polish Congress of Adventist churches in Australia, welcomed Pastor Przybylko as a newly-ordained Polish and Australian pastor.—*Jolanta Ganczarzyk*

## New programs for Hope Channel

WAHROONGA, NEW SOUTH WALES

**B**eginning this month, the Adventist Media Network will present a weekly two-hour broadcast on the Hope Channel. The block of programs will air Friday nights, Saturday afternoons and Sunday evenings in Australia–New Zealand–Fiji time zones.

Four programs will make up the block of new programs, all produced by the AMN video production department. The half-hour program "Mission Brother" features the times and trials of a group of Adventist young people, who recently travelled to Thailand to assist an orphanage in the northern part of the country.

The second half-hour program, "South Pacific Classics," gives a rare look at some archival films produced in past years by the church, mostly about church activities around the South Pacific region.

The third 30-minute program is called "In-Focus." It is a renamed version of "Pacific Focus," which has been airing on Hope Channel for the past year. The final half-hour of the program block will be "It Is Written."—*Allen Steele*

*The programs will air on Hope Channel from 6.30 pm to 8.30 pm on Fridays; 4.30 pm to 6.30 pm on Saturdays; and 8.30 pm to 10.30 pm on Sundays (all times in Australian Eastern Standard Time).*



◆ **Carmel Adventist College, WA**, recently opened its newly-refurbished **Home Economics** area for the start of the new school year. The state-of-the-art facility includes all new cabinet work, ovens, cook tops and storage areas. According to principal **Gavin Williams**, the old kitchens were 30 years old and were showing signs of wear

and tear. "Our new facility will be a real showpiece," he says. Carmel Adventist College Primary has had a few changes, with the near completion of its new undercover playing/eating area.—*News West*

◆ **Traralgon church, Vic**, recently held a community health program, at which 15 members of the congregation welcomed **65 adults and four children** from the local area. The program was presented by **Sibilla Johnson**, health director for the Victorian Conference, and was conducted



in the local medical centre. The turnout was much more than expected for a small country town. Mrs Johnson reports that one participant who works at the local TAFE has already asked for information on the next health ministry course, which will be held in 2009.—*Intravic*

◆ **James D Standish**, an associ-

ate director of the General Conference's **Public Affairs and Religious Liberty Department**, and the church's liaison to the **US Congress** joined other witnesses in testifying before a Congressional hearing on February 12, urging legislators to sponsor the lately reintroduced **Workplace Religious Freedom Act**. "Americans don't accept bigotry in our media, in our schools or in our government; and we certainly shouldn't accept bigotry against people of faith in our workplaces," Standish wrote in a letter that concerned US

**DAYS AND OFFERINGS:** ◆ MARCH 1—WOMEN'S DAY OF PRAYER ◆ MARCH 8—ADVENT WORLD RADIO OFFERING

# Central Coast Adventist School builds on assets

ERINA, NEW SOUTH WALES

This year sees the commencement of a two-year development process, where further stages of the Central Coast Adventist School (CCAS) campus will be completed.

“Stage six,” which commenced February 18, will see the construction of nine new primary classrooms and surrounding landscaping. This will bring closure to the primary classroom needs of the school. Two purpose-built, multistorey blocks will house 18 classrooms in total and include support areas.

“Stage seven” will see 16 new secondary classrooms—including art, manual arts, performing arts and music spaces—created, in addition to significant landscaping. This building will also bring closure to the classroom needs of the secondary school. It is anticipated that this stage will be completed in late 2009.

CCAS has also started the 2008 school year with enrolments at record levels. There are more than 880 students currently enrolled, from Kindergarten through to Year 12.

The secondary school now has more than 140 students enrolled and next year will see



Demountable classrooms being moved to their new location on the CCAS campus.

the final 20 students join the primary school to give a total enrolment of 900 students.

“God has richly blessed the school as it redirected itself in the early 1990s, from a school facing possible closure through to the second largest school in the Australian Union Conference,” says principal Dean Bennetts.

“We give thanks to God for His guidance over the many years of school operations. We also acknowledge and thank the Adventist community on the Central Coast, for its tireless and enthusiastic support and prayers.”—**Brenton Luchow**

# SA Conference launches new book

ADELAIDE, SOUTH AUSTRALIA

A new book about Adventist education in South Australia has been released. Dr Marion Shields, director of education for the South Australian Conference, says writing the book was a “delight,” as the story is told through the eyes of many “old scholars,” who shared their memories of God’s leading, with many humorous anecdotes.

The book is full of historical photos as well as the complete set of centenary celebration photos.

In 1906, pioneering Adventists in South Australia established the first church school in the Adelaide suburb of Prospect, with 21 students and minimal cash. Teachers were paid from sales of Ellen White’s book, *Christ’s Object Lessons*.

Throughout the ensuing 100 years, faithful church members and supportive administrators continued to maintain and develop Christian education in the state, with God blessing their faithfulness, says Dr Shields.

There are currently three Adventist schools in South Australia.—**Robyn Dose**

*The centenary book is available from the South Australian Conference Office for \$A30 (including postage and handling), PO Box 120, Prospect, SA 5082 or email <rdose@adventist.org.au>.*

citizens were invited to send to their congressional representatives. According to the US Equal Employment Opportunity Commission, claims of religious discrimination climbed 83 per cent between 1992 and 2006, while other claims of discrimination—including race, gender and age—either held steady or decreased.—**Elizabeth Lechleitner/ANN**

◆ General Conference president **Pastor Jan Paulsen** appeared as a guest on the February 11 edition of *Night*

*Talk with Mike Schneider*, a one-hour program airing on **Bloomberg TV (USA)**. This is the first time the church’s president has granted an interview with a major international television network. “We’ve never, as a church, had the opportunity to present our face to the public in this manner,” Paulsen said, following the show’s January 24 taping. “I’ve said to many of my fellow leaders to both seek and use the opportunities that come your way to profile the church before the public.” Mr Schneider asked questions

about the church’s history, growth and diversity, as well as its relation to contemporary issues.—**ANN**

◆ During the fourth quarter of 2007, the **Atlantic Union Conference (USA)** realised a significant milestone in its 106-year history—church membership surpassed **100,000**. In recognition of this important achievement, during a series of evangelistic meetings at the **Sharon Seventh-day Adventist church** in the Bronx, New York, on September 8, 2007, **Donald G King**,

Atlantic Union Conference president, baptised **Natalie Simms**, symbolising the 100,000th member to be baptised in the Atlantic Union. By surpassing 100,000 members, the Atlantic Union has just begun to scratch the surface in this multicultural, multi-ethnic field with the message of salvation and the hope of a soon-coming King. Union leaders say it is “prime time” for Adventists in the more than **544 churches** of the Atlantic Union “to become beacons of light in their surrounding communities.”—**Ednor Davison**

# New book studies “conditionalism”

COORANBONG, NEW SOUTH WALES

A new book by a retired Adventist academic and administrator surveys the history of the belief in conditional immortality, also known as “Christian mortalism.” Published in the United Kingdom, *The Soul Sleepers* “is the book that I retired to write 10 years ago,” says author Dr Bryan Ball.

“It is an account of the advocates of conditional immortality in the Reformation and post-Reformation eras,” he explains, “and includes many well-known and influential thinkers of the period: Wycliffe, Tyndale, Milton, Christian philosophers Thomas Hobbes and John Locke, several highly-placed Anglican academics of the 18th century, besides dozens of other conditionalists, ending with Joseph Priestley, the famous scientist.

“The book examines why they believed as they did and so contains quite a lot of biblical material, as well as the historical and often controversial circumstances in which these believers wrote.”

*The Soul Sleepers* presents new historical and theological insights into this topic. The book argues that for four centuries,

conditionalism was a credible alternative in the English-speaking world to the widely-held traditional view of the soul’s natural immortality.

“Of special interest to some Adventists will be the fact that, due to the material I discovered during the lengthy research process, I have had to challenge and correct some of the statements and conclusions in L E Froom’s *Conditionalist Faith of Our Fathers*,” says Dr Ball.

Dr Ball served as president of Avondale College and president of the South Pacific Division prior to his retirement. He is the author of a number of books on historical theology, including *The English Connection: The Puritan Roots of Seventh-day Adventist Belief*, *A Great Expectation: Eschatological Thought in English Protestantism*, and *The Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales to 1800*, as well as *Can We Still Believe the Bible?* which was published last year. He is currently working on a revised edition of *The Seventh-day Men*.—**Nathan Brown**



*The Soul Sleepers*  
by Dr Bryan Ball.

# Adventist leader urges peace in Chad

N'DJAMENA, CHAD

An Adventist church leader in the West-Central Africa Division (WAD) has called for peace and stability during an interview with state-run Cameroon Radio Television on February 2, following a bloody rebel assault of the Chadian capital of N'djamena.

Pastor Allah-Ridy Kone, president of the North Cameroon Conference, also requested prayers and support from the international Adventist community for his native country.

Violence spurred at least 50,000 Chadians to flee their country into neighboring Cameroon as rebel forces staged an attempted coup near the palace of President Idriss Déby. Church leaders say some refugees have found shelter in Adventist churches in the border city of Kousseri.

Despite the withdrawal of rebel forces from the capital on February 5, the lull in violence is not expected to last, said Pastor Abraham Bakari, communication, public affairs and religious liberty director for the WAD.

Chadian church officials in N'djamena are unharmed and church infrastructure—including Béré Adventist Hospital—was unscathed, Pastor Bakari said.—**ANN staff**

◆ In a move designed to increase its market share of religious customers, Israel's leading telephone company has introduced a “kosher” phone service, which will prohibit outgoing calls to **unsavoury businesses**, including those that promote pornography. Although the country's mobile phone companies already provide such a service, those using landlines have never had this option. **Avi Gabbay**, CEO of **Bezeq Israel Telecom**, which held a telecommunications monop-

oly until 2006, said the free “kosher line” was introduced in consultation with prominent rabbis, who have long warned of the risks of uncensored phone use and prohibit surfing the internet. Presumably, such a service will also appeal to many members of Israel's **Muslim and Christian minorities**, which constitute roughly **20 per cent** of the population.—**Michele Chabin/RNS**

◆ **Gordon B Hinckley**, the longest-serving president of the **Mormon Church** who presided

over one of the greatest periods of expansion in its history, died January 27. He was 97. Hinckley was the **15th president** of the Church of Jesus Christ of Latter-day Saints. In April, 2006, he told a church conference he was in the “sunset of [his] life” and “totally in the hands of the Lord.” The church presidency is a lifetime position. He took over as president and prophet on March 12, 1995. Under Hinckley's leadership, the number of **temples** worldwide more than doubled, from **49** to more than **120**, and church membership grew from

about **9 million** to more than **12 million**.—**AP**

◆ **Religious police** in **Saudi Arabia** banned the sale of **Valentine's Day gifts**, including **red roses**. The *Saudi Gazette* quoted shop workers as saying officials had warned them to remove all red items, including flowers and wrapping paper. Black market prices for roses were already rising. Saudi authorities consider Valentine's Day, along with a host of other annual celebrations, as **un-Islamic**.—**Ananova**

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# Summit challenges and inspires ministers

(Continued from page 1)

what we are—that moment is the beginning of the end for us as a people.”

Pastor Stanley also spoke about the Adventist heritage in Australia, tying it to current efforts to reach out to those around us.

Dr Knight continued the theme of Adventist identity through the rest of the summit. He explored the story of Adventists as a people—their past, present and future—and challenged the ministers to “wake up” and share the truth as only Adventists can.

According to Dr Knight, if the Adventist church in the developed world does not stand for something, it will die. “Why have an SDA denomination if what’s there is not important or necessary?” he asked. “If Adventism loses its apocalyptic vision, it has no reason for its existence.”

He noted growing churches tend to be conservative churches that stand for something, and make their stand against culture.

Jesus Christ would not fit well in today’s society, he added, because He was not politically correct. “If Jesus had been politically correct and lacked sanctified arrogance, His movement would have lasted for only a short time as a minor Jewish sect.”

His response to the problem was to point to the Bible’s prophetic books of Daniel and Revelation, particularly Revelation—“the book that made us a people.”

But the message of these books needs to



Dr George Knight.

be seen in a different way, he urged.

He used Revelation 5 to explain what he means. Here Jesus is pictured as both the Lamb and the Lion of Judah. According to Dr Knight, the church needs to know the “lambishness of the Lamb” (the death of Jesus as a sacrifice) but also the Lion of Judah as the all-conquering One.

Jesus must be central to any understanding of Revelation but the gospel demands both the Lamb and the Lion aspect of Jesus must be revealed. These two halves make the whole. “Being a prophetic people is not only about being right,” Dr Knight said, “it’s about being like Jesus.”

Another presenter, Sarah Asaftei, assistant director of the Center for Secular and Postmodern Studies at the General



Pastor David Edgren engaged the children with his Bible storytelling.

Conference’s Office of Adventist Mission, used her plenary session to stress that only Jesus Christ’s method of ministry will successfully reach “people who look like you but think totally differently.”

Referring to Paul’s letter to the church in Corinth, in which he writes of trying to “find common ground with everyone” (9:22, NLT), Ms Asaftei challenged delegates to respond strategically to the challenge of postmodernism: “Build friendships; think of evangelism as a process—not an event—and nurture.”

The crux is that postmodern people need to belong before they believe. “How far are you willing to go [to connect with them]?” she asked.

The ministers’ summit was also an opportunity for various church ministries to



Photos on this page: Ann Stafford

The congregation at the closing meeting of the ministers’ summit.

connect directly with local church pastors. An expo display featured Hope TV, Adventist Media and many others.

Managing editor of *Signs of the Times* magazine, Lee Dunstan, attended the summit and participated in the “expo.”

“*Signs* launched an initiative to have pastors in the AUC sponsor the magazine for their peers-in-training at Avondale College,” says Mr Dunstan. “Theology students use *Signs* in personal-witnessing training but, mostly, can’t afford to buy subscriptions for themselves. As many as were asked to sponsor the students, did.”

The Adventist Media Network also sponsored the presentation of a data projector to the “most deserving minister.”

Pastor Des Potts, who ministers to a number of churches in the Victorian Conference, was the recipient of this for his contribution and interest in the area of media. The presentation was made by Pastor John Gate, director of the Adventist Discovery Centre.

Pastor Graeme Christian, ministerial secretary for the AUC and main organiser of the summit, expressed his gratitude to Avondale College for their strong support and help. “I want to thank the college and church for making the whole thing possible,” he says. “It’s been great for pastors to come back to the place where most of them have done theological training.”

Pastor Stanley says of the summit, “I would like us to be able to look back and say that here, God touched us corporately.”

—Adele Nash/David Edgren/Bruce Manners/Brenton Stacey/Phil Ward

# At the end of the tunnel

BY SHELLEY NOLAN FREESLAND

ONE OF THE UNIQUE ASPECTS OF Adventist World Radio's (AWR) ministry is that the radio programs aired are produced by native speakers from each country or region. These producers are intimately familiar with the culture of their listeners and the challenging issues they face in their day-to-day lives. The programs that result from this contextualised approach speak to the shared experiences and mindsets of listeners in a powerful way.

This connection is immediately apparent during the training sessions conducted by AWR global training director, Ray Allen. He teaches radio newcomers how to create relevant scripts and professional programs, and the eloquent messages produced by his students demonstrate to listeners that "we feel what you feel. We've been there, too."

During training held in Burundi last year, student Rizinde Lazare wrote the following personal account:

\* \* \*

"In 1994, I was in the northern part of Bujumbura, which is situated by Lake Tanganyika. I was living in an area that had been destroyed by war. Many houses around us were empty. There were no people and no domestic animals—nothing was moving.

"One day, my father went to visit my mother and sister, who were living up country. I was asleep on my bed when I heard a big voice calling me. I opened the door but I felt frightened.

"It was an attack by criminals, one of whom was our neighbour. Their mission was to collect all items of value in our house, including money. If they failed to get money, no-one in the house would survive.

"I'm sure those criminals thought my parents were there but no-one else was at

home. You can imagine what happened to me, a little guy with only my brother. The criminals were holding guns in their hands; some had knives or swords, and others had sticks. With some branches and grass on their belts, they looked like bushmen. It was terrible for me to watch this scene.

"The leader of the operation asked me where my parents were. I said, 'Please don't beat me! My father has gone up country to visit my mother, who has been there for a long time.' He said that I was telling lies and ordered his soldiers to beat me until I spit blood. They seriously beat me. For a time, I thought I was already dead but finally, I reasoned that a dead person cannot think as I was thinking.

"At that time, I was very far from God, because I kept asking where the lovely God was that I had been taught about from birth. But what I'm telling you is that God can come to you even in a time of despair. At a moment when you don't have any hope, the Lord is there to help you.

"I say this because one of those criminals decided to stop that operation and leave me alive. The Lord's power came to him and told him to protect me from death. I'm sure that he was not working for himself. He was serving God without knowing it, because he saved me when I was at the end of the tunnel.

"What I ask you now is to trust in our God. Be assured that even if you're falling down into a very deep tunnel, the Lord will be there to help you at the right time. He knows you more than you think, and He is ready to help you in one way or another. May the name of God be glorified in the world!"

\* \* \*



*Adventist World Radio engineers at a recent training program in Burundi.*

This is one of the voices AWR uses to carry the message of God's hope to listeners living in hard-to-reach places of the world. AWR's ministry is unique in several ways:

- Programs are created in 70 languages by native speakers from each country.
- Several thousand hours of programs are broadcast each day, covering the majority of the world.
- Programs can be heard on AM, FM and shortwave radio, as well as internet podcasts and satellite transmissions.
- Radio can reach more people, for less money, than nearly any other form of outreach.
- Broadcasts bypass political and geographic barriers, bringing the message of hope to people who are otherwise inaccessible.

By giving generously to the AWR Annual Offering, you will make it possible for millions of people to hear about God and His love for the very first time. **R**

*To learn more about Adventist World Radio, please visit <[www.awr.org](http://www.awr.org)>.*

*Shelley Nolan Freesland is communication director for Adventist World Radio.*

**Adventist World Radio Offering—Next week, March 8**



# Link in to ASA

BY ALANA ETWELL, LACHLAN RODGERS,  
CASSIE LAWTON AND JAMES ETWELL

**T**HE ADVENTIST STUDENTS' ASSOCIATION (ASA) is a network of students who are excited about God, friends and having fun. Our mission is to develop, train and support Adventist tertiary-student communities across Australia, transforming the lives of tertiary students through the hope we have in Jesus Christ.

There are local ASA societies in Sydney (SASS), Newcastle (NASA), Brisbane (QUSDAS), Canberra (ASASN), Melbourne (VicASA) and Perth (WAASA), and plans to start more of these groups where there are students. Most of the action happens at the local society level, and each region organises fun socials, meetings, Bible studies and outreach programs. Some of the most popular recent events from around Australia have included trivia nights, amazing races, cafe churches, summer mixers and STORM Co trips.

ASA also organises a range of exciting nationwide events each year. Convention and Symposium each run for a week, and allow students from all over Australia to get to know each other and God more closely. One of the fundamental characteristics of ASA is that it is run by students. National training is provided for these leaders.

## Why bother?

Tertiary study is exciting and provides opportunities for students to shape their future. However, the demands of full-time study can sweep students along at a hectic pace. Many struggle to keep up with their study while earning enough money to live, continue their course and fulfil their needs for social interaction. All too often, students become stressed and lonely.

With their many and varied activities, local ASA societies provide stimulating environments that cater for the social, spiritual and general support needs of tertiary students. This is particularly important as up to 70 per cent of Adventist young peo-

ple drift away from church during their tertiary-study years. ASA offers students a network of friends who share common challenges and interests.

ASA has a long history of advocacy for Adventist students on university campuses. It has provided assistance for students seeking exemption from exams scheduled on Sabbath and has lobbied for university chaplains. These activities continue to be relevant. Advocacy within the church is also needed, as many Adventist young people feel poorly represented in our administrative processes. ASA is working to provide tertiary students with a better sense of ownership of their church.

Many tertiary students seek the oppor-

## link\_in@myasa.org.au

Whether you're studying science, business, arts, teaching, engineering, a TAFE certificate or one of many other tertiary courses, ASA exists to support you. In order to link in with the hundreds of Adventist students across Australia, you need to let us know of your existence. You can send your name, number and email address to <link\_in@myasa.org.au>, SMS them to 0422 967 012, or submit them via our website <www.myasa.org.au> and we'll put you in contact with ASA events in your area.

For those in regional areas, a functioning local society may not yet exist. We are keen to provide practical support and advice if you need it, and to get you involved with larger scale ASA events.

We also encourage relatives and friends of students to pass on students' details so we can offer them the opportunity to link in.



*A mobile prayer wall was used as an outreach tool at Maroochydhore skate park (Qld) during the Adventist Students' Association's leadership training program last month.*

tunity to put their faith into action. ASA coordinates outreach activities on local, national and international scales, which allows students to live and share their Christianity in a relevant and exciting way.

## But I'm not a tertiary student

You're still important to ASA.

If you're a senior high school student, it's likely that ASA will be relevant to you in the near future, and we can assist your transition into tertiary study. We currently send year 12 exam survival packs out to Adventist schools across Australia, and this year we also aim to send them out to Adventist students at other schools through their local churches. Feel free to send us your details to receive your pack and begin to link in to your local society.

As family and friends, you are a significant support base for the Adventist students we know are dear to you. We therefore seek your partnership in ministering to them. If you know of students who would enjoy being linked in to the exciting Australia-wide community of ASA, please send us their details. **R**

*To find out more about ASA or to assist this valuable ministry by making an investment of your time, talents or financial resources, contact James Etwell (ASA president) at <president@myasa.org.au> or call 0401 205 180.*

**Alana Etwell, Lachlan Rodgers, Cassie Lawton and James Etwell are members of the Adventist Students' Association's leadership team.**

# The ultimate burnout

BY TRUDY J MORGAN-COLE

**I**N JOPPA THERE WAS A DISCIPLE NAMED . . . Dorcas, who was always doing good and helping the poor” (Acts 9:36\*). *Always doing good.* That simple three-word motto could be used as an advertising slogan for many women. Do you ever feel like you’re always doing good . . . always fixing a meal or cleaning a house, volunteering on a committee or listening to a friend, washing or organising or scrubbing?

There are many ways to be a do-gooder. Most women have filled at least one of these roles.

There’s *Superwoman*, who can balance housekeeping, motherhood and a busy career without batting a perfectly made-up eyelash. She’s juggling so many tasks you wonder what will happen when they all come crashing down.

There’s the *Selfless Saint*, who has given up her life in service of another—perhaps an ailing parent, a disabled child, a dysfunctional husband or a demanding job. She seems to have no life of her own—no time to care for her own needs and no hobbies or interests of her own. When you ask how she’s doing, she smiles a sad little smile and says, “Oh, I mustn’t complain.”

And let’s not forget the *Busy Body*, often a stay-at-home homemaker or a retired woman, who pours her hours and energy into serving the church, running the food bank or helping the less fortunate. She can be a little bossy and officious at times but nobody has the heart to tell her so, because everyone relies on the work she does.

Of those three types of do-gooders—and there are many others—the woman described in Acts 9 seems to have been most like the Busy Body. Best known for her efforts in sewing clothes for the poor, she was probably active in helping people in many other areas, too.

And what’s wrong with that? Isn’t that exactly the kind of work God has called Christians to do? The Bible says of Jesus that “He went around doing good” (Acts 10:38); how honoured Dorcas would have been to know that similar words would be used to describe her as were used to



BananaStock

describe Jesus.

But Dorcas faced a problem. Unlike Jesus—and like all of us—she was only human. Her resources weren’t limitless. All too often, when we dedicate ourselves to doing good, we hit a wall that forces us to recognise our own limitations. Whether it’s illness, injury, exhaustion or the common condition called “burnout,” we discover that we can’t keep going endlessly.

Dorcas burned out in the most conclusive way possible: she died.

We don’t know how she died or what from. The Bible simply records that “she became sick and died” (Acts 9:37). It’s tempting to speculate that since Dorcas was constantly visiting the homes of the sick and poor, she may have picked up an infection in some filthy, germ-ridden hovel. Perhaps, worn out from too much work and too little rest, her immune system simply couldn’t fight back and she died. We don’t know for sure but it’s entirely possible that Dorcas simply worked herself to death.

Events took a dramatic turn when the Christians in Joppa, who knew and loved Dorcas for her generous spirit, sent a message to the apostle Peter, who was visiting a nearby town. Peter—the same Peter who had been one of the Jesus’ three closest disciples—was a well-known, Spirit-filled preacher, who had the same amazing ability to heal people that His Master, Jesus, had displayed while on earth. Jesus had raised the dead. The Christians in Joppa won-

dered: could Peter do the same?

Peter was willing to let God use him in this amazing way. He went straight to Dorcas’s home, where he was greeted by a group of poor widows, who thrust into his hands robes and tunics Dorcas had sewed for them with her own hands. It’s as if they were saying, “Look, Peter! See what a good woman Dorcas was? She deserves to live!”

Sending them all out of the room, Peter fell to his knees and prayed. Then, confident God would answer his prayer, Peter commanded Dorcas to get up. The Bible tells us that “she opened her eyes, and seeing Peter she sat up. He took her by the hand and helped her to her feet. Then he called the believers and the widows and presented her to them alive” (Acts 9:40-41).

Wow! A breathtaking demonstration of God’s power in those exciting days right after Jesus’ resurrection, when the early church was filled with God’s Spirit. But what relevance does it have for us today, when such dramatic miracles occur rarely?

While neither you nor I may ever see a person raised from the dead until Jesus’ return, we can be privileged to witness—and to experience—spiritual resurrection. The most dramatic kind of “resurrection” occurs when a sinner gives his or her life to God, receiving forgiveness and a fresh start. But I believe God can work many other miracles of resurrection in our lives. He can give new life to dying relationships,

trampled hopes, expired dreams—and to burned-out do-gooders.

When Dorcas lay down on her bed and the last breath escaped from her body, she was no longer useful. She was no longer a strong, able woman, who could rise to any challenge and fix any problem. In dying, Dorcas demonstrated her human weakness in the most dramatic way possible. She had no power left—to help anyone else or to save herself. Nothing could save her but the power of God.

We modern Superwomen—and Supermen—need to recognise, when we teeter on the edge of burnout, that we're not all-powerful. While we can be God's agents in bringing His love to a broken world, we're not God. We're only human. We have limitations. We need eight hours of sleep nightly and the Sabbath day off once a week. We need God's power—His resurrection power—flowing through us.

When the effort of being good, doing good, serving, helping, loving and caring seems so great that you're ready to burn out . . . stop. Lie down—both physically and spiritually. Rest in the knowledge that God is in control—and you're not. And allow a space in your life for His healing, resurrection power to reach you.

There's an old saying that says, "You can't draw water from a dry well." Many of us 21st-century Dorcases have become so efficient at pumping out blessings to others that we've allowed ourselves to dry out. We need spiritual restoration, renewal and resurrection. We need God's healing power in our own lives before we can be any use to those around us.

If you're on the verge of burning out today, don't keep working till you drop, as Dorcas did. Rather, drop to your knees—or into a comfortable chair—right now and ask God to refill and restore you. Taking time to renew your spirit isn't selfish—it's essential. **R**

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

*Trudy J Morgan-Cole is the featured presenter at a series of writers seminars in Australia later this month. See advertisement on page 14.*

**Trudy J Morgan-Cole is a freelance writer based in St John's, Newfoundland, Canada.**



Nat Arnett

# God is love

BY DIANA TANNER

**W**E STAND EACH ONE BEFORE THE  
CROSS  
And plead the blood Christ  
shed for us,

That cleansing blood that wipes away  
All stain of sin—no more to pay.  
Alone we stand, each one of us;  
The blood is free, but there we must  
Stand and ask, and then allow  
The blood to work its cleansing  
power.

To change us, yes, to wash us clean  
Of every evil, seen and unseen;  
To change us to be like the One  
Who gave His life—God's precious  
Son.

The cross passes to another scene  
Of thrones, a court, a judgment theme.  
And once again, we stand alone,  
Before us is His awesome throne.  
The cry goes forth "And who can  
stand

Before the throne, awful and grand?"  
But the One who sits in high esteem  
Upon the throne in this great scene,  
Is the same who hung upon the cross  
And did not consider it a loss  
To put aside His Deity  
And shed His blood for you and me.

We stand before the judgment seat  
And Christ's atoning masterpiece  
Of grace, it covers all our sin—  
Our lives a testament to Him.  
And Christ, well He is satisfied—  
Christ, our Saviour and Judge besides.  
And would He do it all again?  
Go through the separation pain?  
Well, this I know with certainty  
He covenanted to die for me,  
And why Christ would leave His home  
above,  
The only reason must be love.

And love, yes, love is what it's about  
That God is love, there is no doubt.  
Who else could dream up such a plan  
To rescue wayward, fallen man.  
Who else in all the universe  
Had access to so great a purse;  
The purse of love, of endless depth  
Was emptied with His dying breath.  
And yes, Christ would do it all again,  
Endure humiliation and pain,  
To save everyone—me and you—  
For God is love, and this is true. **R**

**Diana Tanner writes from North Perth, Western Australia.**

# A flat tyre

BY GENNARO COZZI

SITTING ON THE KERB, I AM WAITING FOR RACV ROADSIDE assistance. My car has a flat tyre—and the spare is in the same condition. I've no-one to blame but myself. I knew I should have had that tyre fixed by now, but . . .

So, for the time being, I can do nothing but wait. At least the weather is good and because of the time of day, there is not too much traffic.

As I turn a little bit to find a more comfortable position for the lower part of my body, my attention is drawn to the flowerbed planted on the footpath behind me. The flowers are beautiful. Brilliant in colour and shape, they testify to the Masterly Mind who created them. A feeling of peace washes over me, in spite of my circumstances. My thoughts rise to God, my Creator.

*Lord, please let the RACV come soon.* Unaided, the thought forms in my mind and I realise its shallowness, tainted with selfishness—a condition seemingly common in the human race since the fall in Eden.

*God is too busy to pay attention to such a trivial thing as a flat tyre, I tell myself, although with such a God as ours, anything can happen.*

The awe of God washes over me. I wonder what my life would have been like if I had never heard of Him or gotten close to Him. I would have missed a lot!

The thought hits me: the wonderful time spent in prayer; investigating the riches of His Word; the warm feeling of belonging; the knowledge that I am His child, part of His family; and the blessed hope that one day soon we will all be together with Him, abiding forever in His light, enjoying, at last, a perfect body and a brilliant mind.

A shiver runs down my back. But it is not fear; it is that strange feeling that grasps you when you realise you are on the boundary line between the two dimensions—this earthly one and the realm of God—and you perceive your limits, the limits of the creature. And there is part of you that desires the infinite, that can find fulfilment only in Him.

What if I had never known God? I imagine I would have been not unlike so many others. I imagine myself roaming the streets of this world, pursuing a happiness that could never be fulfilled, like the rainbow's ends that moves away as you move toward them.

Then, in my waiting, I realise how welcome this tyre's inconvenience has been, providing me with the opportunity to find the time to think of how blessed I am for having found such a God as ours. This time to remember and think over God's interventions in my life; of His wonderful love and the precious gift of His Son and that soon, by His grace, I will be able to reflect again on the image and likeness in which I was created is truly precious. **R**

*Gennaro Cozzi is a member of the Glen Huntly church in Melbourne, Victoria.*

## Record Roo



Hi kids!  
God created so many things for us to enjoy and take care of. On the 3rd day of Creation, God made beautiful plants and trees. Do you have a favourite plant or tree?

### Bible Text

Then \_\_\_\_\_ said, "Let the land produce \_\_\_\_\_: seed-bearing \_\_\_\_\_ and \_\_\_\_\_ on the land that bear \_\_\_\_\_ with seed in it, according to their various kinds." And it was so. **Genesis 1:11 NIV**

### Spot 2 the Same

Can you find the two pictures that are exactly the same?



### Colour In

Colour in each flower a different colour.

### Draw

Draw a picture of your favourite flower.

Answers: 3 & 4 are the same

Peta Taylor

## A single voice

*Because of the nature of the topic, most of the writers responding to “30, single and seeking” (Editorial, February 16) have preferred anonymity. The following are a selection from some of our early responses:*

\* \* \*

A friend of mine forwarded me the editorial “30, single and seeking.” What a great editorial! All so true—for me and many of my friends in the same situation. Thanks for your bravery in writing it!

\* \* \*

As one who is mid-30s, I can identify with the feelings of the two women in this editorial. I’ve shed more than a few tears in private from time to time. I’ve considered the possibility of taking on someone as a second-timer, while it was a first for myself.

I have always asked the Lord to show me the right one—and I’m still waiting. Having seen peers get it wrong twice over and go back for a third try makes me sure I want it right the first time—and I’d like help from The Expert.

As a rather shy and practical man, yes those women could be intimidating but who knows—they are allowed to ask, too.

\* \* \*

Finally, an editorial for all us single girls in the Adventist church who are praying for a Christian partner for life. I would love to see a follow-up article that answers some of the questions posed in the final paragraph. Being a single, young professional female myself, I would like to thank the author’s two friends for challenging him on this topic.

\* \* \*

“30, single and seeking” was interesting and made good points. However, what is to stop women initiating anything?

It is true that in Western culture—and presumably many other cultures—it is traditional for the man to make the first move and I understand that tradition is important to many people. Even so, if a woman has an interest in a certain man and she passes up opportunities to initiate something with

him—just because it is traditional for men to make the first move—that just seems a little silly to me.

## Losing our way?

DANIEL GOLENIA, NSW

It could be a coincidence—and then it may not be—that the first two letters printed in the February 9 issue of RECORD (“Another celebration” and “Just not Christmas”) are in some ways an indictment on the modern Adventist church.

We seem to be losing our way in the modern push to be “normal” Christians by wanting to have the usual pagan-based

## I have always asked the Lord to show me the right one—and I’m still waiting.

rituals of Christmas and Easter.

I was brought up in the truth and knowledge that Seventh-day Adventists acknowledge Christ—both as Creator and Saviour—every Sabbath, and then once a quarter we remember Christ’s sacrifice for us through the observance of foot washing and in partaking of grape juice and unleavened bread.

Let’s not forget how God has led us in the past—without Christmas observance and without Easter ceremonies. But as Australians, let’s be proud, not only of our church history but also of our nation—let’s show some patriotism during both Australia and Anzac day.

## All in favour?

BERYL TURNER, SA

I’ll second “Another celebration” (Letters, February 9)—that Adventist churches hold an agape feast, including foot washing and communion, on Easter Friday evening. In addition, our churches could be closed on Easter Sabbath—as Christ’s tomb was—and members have a day of rest, perhaps with selected Bible reading, prayer and meditation. Then we could join together for a special service of praise and a meal of celebration on Easter Sunday.

During my 11 years of attending Adventist churches, I have always felt a deep

sense of missing out, disappointed at being denied the opportunity to meet with my church family and rejoice at Jesus’ release from the grave on Easter Sunday. To do this would make this sacred time in the Christian calendar more meaningful, and give glory and honour to our Redeemer.

## With all your heart

KEVIN WHYTE, QLD

Thank you to RECORD for being prepared to publish perspectives from church members.

I haven’t been to many Adventist churches in Australia but I hear that attendance

at weekly prayer meetings is low all over the country. We know the end is near, yet this unhealthy state of affairs exists.

I suggest this is so because our Infinite and Almighty God of love and humility has ceased to be attractive to us as a people, because not many of us know Him intimately. Otherwise, we’d be much more devoted to Him and to seeking to share His love.

Our eyes have been on doctrine, the time of trouble, controversies within the church and our own personal salvation—and not so much on Jesus and His selfless love.

I suggest the credibility of our speakers and writers in the church should be measured by our intimate knowledge of God. Regardless of how learned or qualified, we have a testimony to the power of God in our lives to share. We can’t communicate what we don’t know. And unless we know Him, He won’t claim us when He returns.

We should be thankful to God that He leads us into the truth and give Him all the glory. Let’s seek the glorious Lord of all with all our hearts and humble ourselves before Him.

**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.

## Positions vacant

▲ **Accounting Student—Sanitarium Health Food Company (Berkeley Vale and/or Cooranbong, NSW).** Opportunities exist for part-time employment for enthusiastic accounting students. Responsibilities will involve assisting with the financial and management accounting functions of the business. The role will provide exposure to major business software (SAP), standard costing at a practical level, and industry specific dynamics (Fast Moving Consumer Goods Industry). Analytical skills and attention to detail are required attributes. Solid spreadsheet (EXCEL) experience would be advantageous. Forward applications in writing (including CV) to Corporate Human Resources; Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre, NSW 2252. Fax (02) 4349 6099 or email <humanresources@sanitarium.com.au>. Applications close **March 3, 2008.**

For more employment options go to  
hr.adventistconnect.org



## Volunteers!

**Volunteer Fly'n'build—Samoa.** An extension to the church hall is under construction and a team/individual is needed to help with the project. Length of service negotiable from 1 to 3 months or shorter if required. Travel expenses paid by volunteer. For more information, please contact Hayley on (02) 9847 3275.

**Builder, Plumber or Handyman—Solomon Islands,** needed for a fly'n'build commencing April 3 for three weeks in the Solomon Islands. Three separate projects to complete. Please call Warren on (07) 3886 6573 (evenings) or 0412 642 531.

**Dentist—Pacific Yacht Ministries, Vanuatu,** is seeking volunteer dentists for its 2008 season in Vanuatu.

**Health educators—Pacific Yacht Ministries, Vanuatu,** is seeking volunteer health educators for its 2008 season in Vanuatu. Interested applicants should be trained health educators or registered nurses with an understanding of health education. More information and applications can be found at our website <www.pym.org.au>.

Email:

<volunteers@adventist.org.au>

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

+61 2 9847 3275



## Weddings

**Chermside—Dick.** John Chermside and Joan Dick (both of Cooranbong, NSW) were married on 27.1.08 in the Ladies Chapel, Avondale College. They shared their happy day with children, grandchildren, family and friends.

*Clem Van Ballegooyen*

**Colquhoun—Sinton.** Michael John Colquhoun, son of Peter and Carelle Colquhoun (Gold Coast, Qld), and Anna Louise Sinton, daughter of Roy Sinton (Christchurch, NZ), were married on 10.1.08 in the Broadway Chapel, Brisbane, Qld.

*Peter Colquhoun*

**Crescentini—Van Niekerk.** Lazio Crescentini, son of Edoardo (deceased) and Priscilla Crescentini (Johannesburg, South Africa), and Bernadine Van Niekerk, daughter of Gideon (Skip) and Elizabeth Van Niekerk (Port Kennedy, WA), were married on 3.2.08 in Swan Valley church, Stratton, WA.  
*Lynn Burton*

**Gartrell—French.** Charles Albert Gartrell, son of Dale and Paula Gartrell (Memphis, Tennessee, USA), and Kristy Chantelle Verlie French, daughter of Alan and Sherelle French (Gold Coast, Qld) and Rhonda Bathgate (Melbourne, Vic), were married on 29.12.07 in the Balmoral Beach Rotunda, Sydney, NSW. The pair met in Bolder, USA, where Kristy was studying. They plan to move back to Colorado.  
*Wayne French*

**Kersten—Roman.** Herb Kersten and Alberta Roman (both of Melbourne, Vic) were married on 16.12.07 in Montsalvat Gallery, Eltham.  
*David Currie*

**Koronui—Conduit.** Tereapu John Koronui, son of Vaine and Tuhatai Koronui (Melbourne, Vic), and Felicity Conduit, daughter of Barry and Maureen Conduit (Ballarat), were married on 25.11.07 in the Geelong Botanical Gardens.  
*Gary W Kent*

**Rose—Mahon.** Tony Rose, son of Ian and Trish Rose (The Patch, Vic), and Jodi Mahon, daughter of Peter and Margaret Mahon (Ferntree Gully), were married on 2.2.08 in St Cuthbert's Chapel, Menzies Creek.  
*Morrie Krieg*

## Obituaries

**Devine,** Monnie M, born 13.2.1916 at Hastings, NZ; died 13.12.07 at Napier. She was predeceased by her husband in 2004, and relished her subsequent independent living in the family home until her final illness. She is survived by her children, Lester, Paul, Peter and Marilyn, who live in the hope of seeing her again soon. With her mother and two brothers, Monnie joined the Adventist church in 1924, thanks to the ministry of Roy Allan Anderson, and remained a member of that congregation until her death. A gracious Christian, she, for many years, was the organist, taught Sabbath-school classes, attended every meeting; and loved her children, her church and all its members, and her neighbours. She looked forward to the Advent,

## Writers seminars

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Explore the process and possibilities of researching, developing and writing stories that will be read.

March 23, 24—Perth, WA

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(Similar programs at each location.)

### Featured presenter:

Trudy J Morgan Cole, author of 11 books, including *Esther*, *Deborah and Barak* and *The Violent Friendship of Esther Johnson* (published by Penguin Canada).

Sponsored by Signs Publishing Company and Avondale College.

To register your interest, contact Kristel at <editorsec@signspublishing.com.au> or phone (03) 5965 6300.



disappointed only in that it had not yet arrived.  
*Anton van Wyk*

**Godfrey,** Isabel (nee Wells), born 19.12.1914 at Wallsend, NSW; died 3.1.08 at Murwillumbah. On 14.3.1936, she married William (Bill). She is survived by her husband; her three children and their spouses, Carole and Alan, Helen and Kelvin, and Graeme and Faith; her nine grandchildren; her 14 great-grandchildren; and five great-great-grandchildren. Isabel was loving and attentive to her family and very active in the life of her church, in Vocational Bible schools, Sabbath schools and Pathfinders. She also did the flowers and mountains of cooking for street stalls and entertaining. She is sadly missed but was eagerly awaiting her Saviour's return right to the end and to meeting all her loved ones on that great Resurrection morning, Maranatha.  
*Lionel Smith, Clive Butcher*

**Hokin,** Dorothy Mae (nee Eager), born 10.12.1923 in Adelaide, SA; died 10.1.08 in the Sydney Adventist Hospital, Wahroonga, NSW. On 6.9.1949, she married Eric, who predeceased her on 6.9.05. She is survived by her son, Len; her daughter, Nerilee Baker; her grandchildren, Braden, Emmalene and Jac; and her brothers, Ron and Hedley Eager. Dorothy graduated from Avondale with secretary and Bible-worker skills (1944-45). She had a varied career in the church: as a secretary in the South Pacific Division office (seven years); a missionary with Eric in Vanuatu (three years); and a secretary at Avondale College from 1973 to 1991 (first 13 years in the Theology department). Dorothy was well known by many former students as one who reflected God's love in practical and

caring ways. Her last days were difficult but she maintained a firm and confident faith in her Saviour.  
*Des Ford, Norman Young, Bruce Manners*

**Watts,** Christopher Edward, born 16.1.1955 in Perth, WA; died 8.1.08 in a tragic car accident near Collie. On 30.1.1977, he married Jenny Dickson at Manjimup, who was also killed in the accident. He is survived by his children, Jared, Josh and Jaylene Watts (Perth); his father, Ted (Carmel); and his sisters and their spouses, Pam and Rod Jones (Perth), and Denise and Hamish Brown (Carmel). Chris was deputy principal at Collie Senior High School and also a volunteer of St John's Ambulance in Collie. He was widely respected in the Collie community. He was youth leader at Bunbury church, where he is greatly missed. He now awaits the call of the Lifegiver on Resurrection day. The funeral service was packed with more than 800 people in Bunbury church on 21.1.08.  
*Robert Kingdon*

**Watts,** Jennifer Sue (nee Dickson), born 18.10.1955 at Pemberton, WA; died 8.1.08 in a tragic car accident near Collie. On 30.1.1977, she married Chris at Manjimup, who was killed in the same accident. She is survived by her children, Jared, Josh and Jaylene Watts (Perth); her parents, Lawrence and Betty Dickson (Nannup, WA); her sister and her spouse, Marlene and Phil Thompson (Eaton); and her brothers, Lester (Esperance), Malcolm (Perth) and Gary Dickson and his wife, Renee (Nannup). Jenny was a teacher at Allanson Primary School and was well known and respected in the community. She was a quiet achiever at Bunbury

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church, where she was a loved and valued member. She now rests in Jesus until the day of His soon coming.  
*Robert Kingdon*

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