

RECORD

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In this issue

National Vegetarian Week begins

Youth reach out in Kawerau

Considering Adventists' health



Nunawading Christian College student "police" interrogate and introduce Pastor Nick Kross, guest speaker for the combined schools day of worship.



Thousands attend LAA grand prix

Melbourne schools unite for worship

MELBOURNE, VICTORIA

On August 15, students from Adventist schools across Melbourne gathered for a day of worship and praise at a church complex in Richmond. The event, "Magnify: Combined Schools Day of Worship," provided students with the opportunity to lead each other in worshipping God as a group of sister schools.

More than 1000 primary and around 800 secondary students gathered for the morning and afternoon programs. Pastor Nick Kross, associate youth director for the South Pacific Division, spoke on the theme of "Unlimited download," and focused on the awesome size and power of God. He challenged students

to make sure they "plug into" God and make Him part of their life.

Tania Calais, schools development officer for the Victorian Conference, says, "It's quite a logistical challenge getting all the schools together at the venue but the spiritual focus of the day is worth the effort.

"The event is a great way of encouraging leadership in students of all ages, as they are given the responsibility of contributing and leading out in every part of the program. It's a real spiritual high for students, and contributes to our focus of growing faith—the essence of Adventist education." —**RECORD staff/Tania Calais**



It isn't easy to admit being wrong.

No regrets?

ONE OF MY EARLIEST MEMORIES IS from when I was around three years old and locked my uncle in the caravan when he came to visit us once.

To set the scene, it was early in the morning, just prior to breakfast. My uncle was still in the caravan, which he was using as a bedroom while he stayed with us.

I was minding my own business in the garden to the side of the house when a rather mischievous thought appeared in my mind. My juvenile scheming led me to exit the yard via the side gate, sneak over to the caravan—making sure I couldn't be seen from the kitchen window—and quickly slip the hook, designed to stop the caravan door flying open while you're driving down the highway, over into its loop.

I still remember him requesting—very politely—that I unhook the lock and let him out as I exited the scene and re-entered the yard via the front gate, before highailing it back to my room in a fit of evil glee.

It was about half an hour later before anyone discovered he was missing and subsequently released him. Whatever the punishment was, I don't remember—but I know I was unrepentant and found the whole event deeply amusing.

At this point, I should take the opportunity to apologise to my uncle for what I hope wasn't something that scarred him for life. I'm sorry.

Sometimes repenting can be rather diffi-

cult when the thing you've done is something you enjoyed enormously. Unless we're confronted with the pain or loss someone else has suffered because of what we've done, or we come to regret an action or behaviour, repentance is sometimes the furthest thing from our minds.

For a start, it isn't easy to admit being wrong. And then it's hard to change behaviour to avoid continuing to do whatever it was that was wrong if we've become set in our ways. There can also be costs and consequences to repentance.

In the book of Jonah, we find the "hero" of the story avoiding doing what God wanted him to do, before finally getting on with it after going on a wild boat trip, then being swallowed by a giant fish and, eventually, regurgitated. After wiping off the whale digestive juices, Jonah helps the people of Ninevah see the error of their ways and repent—and they avoid a flaming death by doing so.

But Jonah decides to sulk about the lack of fire being rained down on the city. In some ways, he hadn't changed much and still required a prod from God to get him back in line.

After all, with repentance, we're not just changing our minds but also our actions and behaviour. Romans 6:1 tells us we can't remain the servants of sin and be followers of God at the same time. Although we've all sinned and continue to do so throughout our lives, we can't use that as an excuse to keep on sinning with abandon. The more

we sin, the further from God we can end up, and I don't think we can really conjoin God with sin. C S Lewis wrote, "The worse you are, the more you need [repentance] and the less you can do it."

J Edwin Orr, revivalist and historian, once said, "The fact is, repentance is the missing note in much modern evangelism." But is it also the missing note in much of today's Christianity? Do we fall into the trap of thinking that saying "sorry" means we don't have to change the way we live our lives?

John the Baptist and Jesus both began their ministries by telling people to repent because the kingdom of God was near (see Matthew 3 and 4, respectively). In much of the Bible, when repentance is mentioned, it's usually related to salvation. In Acts 2:38, Peter tells people to "repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins" (NIV).

Human nature is sinful in consequence of moving away from God and His laws, but we have the choice to embrace God and what He has to offer us. Isaiah 55:7 says when we return to God, He'll have mercy on us—He'll abundantly pardon us.

But we still have to do our part in the repentance process, and need to learn a new way of living and seeing things—through God's eyes.

Adele Nash



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

Thousands attend LAA grand prix

LILYDALE, VICTORIA

More than 3500 people attended the 10th annual Lilydale Adventist Academy's (LAA) Weet-Bix Billy Cart Grand Prix on August 31. This year, 85 teams took part in the grand prix.

Staff member and grand prix organiser David Jones came up with the idea of holding the billycart races to create awareness for LAA 10 years ago, and the first races saw 22 billycart teams participate. The event has become increasingly popular, thanks to sponsors, local politicians and strong community support.

Teams from many local schools participated, and heats were contested by both girls and boys, from primary and secondary public and private schools.

Tim Heenan, mayor of the Shire of Yarra Ranges, opened the grand prix, acknowledging that the event had come a long way. He says, "It is much more than just a Lilydale Adventist Academy event. In fact, the school should be congratulated for bringing the whole community on board."

The event has such a strong community appeal that Victorian and Australian government representatives have attended and assisted in it.

Tony Smith, member for the Australian federal seat of Casey, says, "It's fantastic to see the enthusiasm of the kids and families, some of whom have travelled more than 100 kilometres to be part of the day."

He adds, "Every grown man is a little kid who wants to get in and race a billycart."

David Hodgett, member for the Victorian seat of Kilsyth, has a son who has participated in previous grand prix, and says, "David Jones continues to put on an amazing event, and if it continues to grow as it has, it may have to become a two-day event."

All three community leaders assisted with the judging of the best-dressed teams. Mr Jones says, "In spite of all the hard work in preparation and organisation on the day, the grand prix is all about the kids having a good time."

In the months leading up to the event, 20,000 *Signs of the Times* magazines were distributed in the local area. The magazines featured advertising and material about the Weet-Bix Billy Cart Grand Prix, including the August issue of the *Signs* magazine, featuring Tamsyn Lewis.

Other schools around Australia are developing a relationship with *Signs* to



One of the teams at the starting line of the 2008 Weet-Bix Billy Cart Grand Prix.

promote planned community-networking events, with Noosa Adventist School in Queensland and the Tweed Valley Adventist College in New South Wales planning similar community events.

Signs marketing coordinator Lee Dunstan says, "The mutually-beneficial program that ran at LAA has encouraged a number of other schools to follow suit, with similar programs happening in Victoria and New South Wales. As a former teacher, I'd love to work with other schools that are interested in similar outreach and I encourage them to get in contact with me to see what we can do together."—**David Gibbons/Adele Nash**

More @ www.signsofthetimes.org.au

◆ This year, **Avondale School's (NSW)** Grade 2 students scooped the pool in the **Risk Management Service Safety** poster competition. Held for all **Seventh-day Adventist schools** in the South Pacific Division, the first, second and third places for the K-2 section came from **Janelle Cracknell's** Grade 2 class. Students were required to create a short, catchy slogan and illustrate it in a visual poster. As well as winning individual prize money, Mrs Cracknell's



class received \$150 to buy something for the classroom. **Broden Sherratt's** (pictured) winning entry, for \$A150, was titled "Don't go when it is Red" and referred to bushfire safety. Second-placed **Claudia Fuerschke's**

poster focused on road safety, stating, "In real life you get one life," winning \$A75. **Saxon Gillies** received third place and \$A35 for his poster referring to pool safety, entitled "Shut the gate—save a mate."—**Susan Rogers**

◆ **TV advertising** for a free viewing of the *Search 6* videos will screen in south New Zealand on TV1 and TV2 from **October 4 to 12**.

◆ **God's Kids 4 Kids** is the name that the children of **Livingston church, WA**, chose for their annual **ADRA fundraising** event. On Saturday night (**August 2**), **40 children** paid to join a team and enter the "**Race Around the World**," complete with team passports and team names. At 10-minute intervals, the teams rotated around 10 different "countries" for 10 activities. They



ranged from cryptic clue sheets to one-legged endurance standing, blindfolded touch and smell tests, team Pictionary, treasure hunts and human chariot races. At the end of the evening, all the children voted which ADRA activities they would like the **\$A720** they raised (from entry fees and cafe proceeds) to go toward. —**Lynn Hulls**

National Vegetarian Week begins in Australia

BERKELEY VALE, NEW SOUTH WALES

Australia's Sanitarium Health Food Company-sponsored National Vegetarian Week (NVW) starts on September 29 this year and will end on October 5. The awareness-raising program is now in its second year.

NVW is also supported by the Australian Vegetable and Potato Growers Federation, the Australian Vegetarian Society and AUSVEG.

This year, the focus of the week will be on the many nutritional and environmental benefits of vegetarianism, with a theme of "Healthy, wealthy and wise." Featured information about vegetarianism will include comparisons of high-meat, low-meat and plant-based diets, seven-day vegetarian meal plans and contemporary recipes for cooks of all ages.

Newspoll research in Australia shows seven in 10 adults eat vegetarian meals, and almost half of adults surveyed wanted to know more about cooking such meals. To cater to this, Sanitarium has organised a range of community events to be held around the country.

Part of this has involved Sanitarium

liasing with Adventist churches around Australia and there will be 32 events held at local churches. Most of these will be vegetarian cooking demonstrations or nutrition seminars. Two cooking demonstrations will also be conducted during the North New South Wales Conference campmeeting.

Accredited practicing dietitian Trish Guy, from Sanitarium's Nutrition Service, says the trend of Australians turning to more vegetarian meals and being aware of the environmental benefits of such a diet is heartening.

She says, "Traditionally, many Australians have had the perception that vegetarian meals are only for people living alternative lifestyles. Now, even among those who eat two or less vegetarian meals per week, only 14 per cent have that belief, and Australians from all walks of life incorporate plant-based meals into their diets. It's encouraging to see the message is getting through."

A website for NVW has been created and features healthy-eating tips, information about the various benefits of a vegetarian diet and cooking demonstration locations.

—RECORD staff/Sanitarium staff

More @ www.vegetarianweek.com.au

Lecturer's skills worthy of reward

COORANBONG, NEW SOUTH WALES

A \$A10,000 citation recognising the contribution of Avondale College's Dr Darren Morton to student learning is the first received by an Avondale College lecturer from the Australian Learning and Teaching Council.

The citation was presented to Dr Morton, senior lecturer in the college's Faculty of Lifestyle Education and Visual Communication, on August 5, and reads, "For enthusiastically empowering students to embrace healthy, active lifestyles through personal example, genuine concern and the development of exemplary communication skills."

Dr Morton says, "I'm honoured to receive this citation. I can honestly say I enjoy my teaching as much now as when I first started."

Avondale College president Dr John Cox says, "The quality of Darren's work has brought us honour and recognition. I congratulate him on his outstanding contribution to student learning."—Brenton Stacey

More @ www.avondale.edu.au



Dr Darren Morton.



◆ Adventist author and academic **Chris Blake**, and his wife, **Yolanda**, recently visited **Springwood church, Qld**, to deliver a week-long series entitled "Searching for a God to Love." The series included a youth program and leadership breakfast, sessions on reinventing Sabbath school, and weeknight talks and sermons based around his book

Searching for a God to Love. The sermons were broadcast simultaneously each Sabbath to the two congregations at Springwood. Inspired by Mr Blake's message, the church raised more than \$A3500 to support people in the local community struggling with hardship and tragedies. Mr Blake is associate professor of English at **Union College, Nebraska, USA**, where he has been teaching writing and communication since 1993. The pastors at Springwood continued preaching on similar topics in the following weeks.

—Kristy Patrick

◆ **Dr Drene Somasundram**, chaplain of the **Avondale College Sydney campus** and lecturer in the faculty of Nursing and Health, has received the **Ken Goulding Prize for Professional Excellence** in recognition of the quality of her doctorate in professional studies. Dr Somasundram developed a **gender-inclusive model for theological training** (see News, May 3). She completed her degree through **Middlesex University** in December 2007, and graduated in July.—**Avondale Connections**

◆ A tradition began several years

ago at **Longburn Adventist College, NZ**, for seniors to take the second week of prayer for the year. This year (August 18–22) head boy **Luke Greaves** and Year-13 student **Michal Baken** were the main speakers, while several Year 12 and 13 students shared their testimonies. The worship band was made up entirely of students, with a Year 10 band debuting on the Wednesday. The theme for the week looked at Jesus, and the power of the Holy Spirit was evident as students stepped out of their comfort zones to share their faith with their peers. After

DAYS AND OFFERINGS: ◆ OCTOBER 13—APPEAL EXPENSE OFFERING

Carter withdraws from Christchurch outreach

CHRISTCHURCH, NEW ZEALAND

Pastor John Carter has alerted the South New Zealand Conference (SNZC) that he has withdrawn from the planned Christchurch outreach series, set for January, 2009, due to “unforeseen circumstances.” However, the conference has found a replacement and the outreach series will go ahead as planned.

Pastor Craig Gillis, president of SNZC, announced on September 9 that Pastor Leo Schreven, popular presenter on 3ABN and HOPE Channel, has been selected as the main speaker for the Christchurch outreach, to be held in the Town Hall from January 30 to February 21.

Pastor Schreven will conduct his well-known “All Power” program over the weekend at the beginning of the series. The Sanitarium Health Food Company has pledged their support for the opening weekend seminar.

At the end of this, attendees will be invited to come to the “All Power 2” program, which is the full evangelistic Bible-prophecy seminar series. Based on previous programs, around 40 to 50 per cent of attendees of the

weekend program will transfer across into the full series.

The revised program schedule will also include a two-week school of evangelism course, starting on February 2, and two new major evangelistic programs, to be conducted by Pastor James Toogood in Nelson and Invercargill.

Pastor Gillis says, “This is truly a program that will benefit all of Christchurch and beyond. We can be proud and enthusiastic about inviting our friends, neighbours and colleagues. Everyone is interested in how to improve their finances, relationships, and mental and physical health. We are thrilled that Leo Schreven was able to rearrange his commitments to enable him to head the Christchurch program in 2009.”

As the conference hunted for a replacement, Pastor Gillis encouraged supporters and volunteers to retain their commitment to the series, as the conference leadership team was convinced it was “God’s will that a major outreach would proceed in January 2009.”

SNZC administration has been assured Pastor Carter and his team will support them in resourcing future evangelism.

—RECORD staff

Adventist Church welcomes ban on junk food ads

WAHROONGA, NEW SOUTH WALES

The South Pacific Division (SPD) has welcomed draft laws, introduced into the Australian Parliament on September 4 by Greens senator Bob Brown, which propose a variety of restrictions on junk food and alcohol advertising, particularly during peak children’s viewing times.

“Adventists are strong advocates for healthy living and we are extremely pleased that the Australian government is taking a step in the right direction toward the well-being of children,” says Dr Barry Oliver, president of the SPD.

Although Adventists are generally healthy people who encourage abstinence from meat and alcohol, obesity and alcohol consumption are still a reality within the Adventist Church.

“Our lifestyle practises can sometimes be no different from the average Australian,” says Dr Oliver. “We certainly appreciate the fact that the government has recognised advertising can have an effect on childhood obesity but we, as a community, need to play a part in educating families about healthy living as well.”—Melody Tan

the main program on the last day, chaplain **Daniel Herrera** invited students to share what was in their heart. More than 15 young people shared their walk with God, family experiences and their struggles.—*Julene Duerksen-Kapao*

◆ To help the increasing number of children in Australia who suffer from **food allergies**, the **Sydney Adventist Hospital (SAH)**, NSW, recently introduced a **Food Allergies and Anaphylaxis management seminar** to support relatives, teachers and carers

of children with allergies. Many schools, childcare centres and playgroups have become “nut-free zones,” with food allergies affecting one in 100 infants. The seminars are held at the SAH, local schools and childcare centres. “Every child reacts differently to their allergies,” says SAH College of Education manager **Deanne Grolimund**. “Understanding the treatment plan is the most important thing.” The two-hour seminar covers food allergies, recognition and treatment of anaphylaxis, and a session with an Epipen, which injects adren-

aline into those suffering anaphylactic shock. “We are proud of the way we are empowering people to understand,” says Mrs Grolimund.—*Tracey Findlay*

◆ An **Adventist poet’s** fifth collection of poetry is drawing acclaim among religious writers in her native country of **Lithuania**. Lifting subject material from nature, Scripture and personal spirituality, **Zita Kazimiera Kirsnauskaite** writes passionately in *On the Wings of an Angel* about themes seemingly at odds: hope and

uncertainty, discouragement and perseverance. But through the poems—or, more likely, the process of writing them and struggling with the underpinning feelings—Ms Kirsnauskaite ultimately reconciles them. Since moving to Chicago in 2004, Ms Kirsnauskaite’s poems have appeared in numerous publications within the American Lithuanian community. Ms Kirsnauskaite battled persecution during Lithuania’s Soviet occupation. Many of her poems are now available in English.—*ANN*

AdventCare finalist in aged care IT awards

MELBOURNE, VICTORIA

AdventCare Victoria—formally known as Adventist Retirement Villages Victoria—was a finalist for an award at the Information Technology (IT) in Aged Care conference in Melbourne on September 3.

AdventCare Victoria was one of four national finalists in the “IT implementation of the year [for facilities] over 150 beds” in the Aged Care industry IT awards.

“Being in the national final four placed us among the best in Australia, with organisations such as UnitingCare Australia and Feros Care,” says Calvin Drinkall, chief operations officer of AdventCare Victoria. “While not overall winner of the category, it certainly was an achievement to be recognised by the industry as a finalist.”

AdventCare Victoria was nominated for the awards after the implantation of the AutumnCare computer-based program across their three facilities last year.

“Applying information technology to support more efficient and higher quality delivery of aged-care services is a relevant issue for all aged-care service providers,” says Mr Drinkall. “We have been working hard to improve the service we provide to our many residents.”

According to Mr Drinkall, AutumnCare’s program maintains resident informa-



AdventCare Victoria's board members and corporate staff.

tion electronically and has allowed AdventCare Victoria to move from a paper-based system to an online system. “This allows for instant and live information that clinical staff can access, either with their mobiles or desk PCs,” he says.

The benefit of the new system includes instantaneous communication on resident care, a reduction in the use of paper and a reduction in the duplication of information.

“The final credit really goes to the staff who have been advocating for us to move into the IT era,” says Mr Drinkall. “Their dedication to learning a new system has seen the change of work practices occur with minimal hiccups.”

The winner of the award was Feros Care, which has aged care facilities in New South Wales and Queensland.—*Melody Tan/ Calvin Drinkall*

Pathfinders gather in Tahiti

ATIMAONO, TAHITI

More than 150 Pathfinders from the islands of Tahiti and Moorea gathered at the campsite in Atimaono from August 29 to 31, for their annual rally. The activities coordinated by a team of committed Pathfinder leaders focused on the main theme of the rally, which was “Who are we?”

Pastor Mao Tuaoi, director of Adventist Youth Ministries for the New Zealand Pacific Union Conference, was the guest presenter for the event and reminded attendees that above all “tags” people carry to advertise who they are, “we are all sons and daughters of God through Christ.”

On the Sabbath afternoon, 10 people were invested as Master Guides.—*Clive Tefaatau*



Pathfinder leaders with the 10 new Master Guides in French Polynesia.

◆ **The Australian Prayer Network**, in conjunction with **Australian Heart Ministries**, **Australian Indigenous Christian Ministries** and the **Australian Indigenous Prayer Network**, are calling the people of Australia to join in coordinated prayer for the healing of the inland river systems, in particular, the **Murray/Darling Rivers** and tributaries. During the past 18 months, there have been substantial falls in many parts of Australia, but many inland farming communities are still awaiting the drought-breaking rains that will cause the river systems to resume normal flows. **Warwick Marsh**, of

Australian Heart Ministries, and **Peter Walker**, of Australian Indigenous Christian Ministries, are leading a two-day pilgrimage along the Murray, starting at the Hume Weir and concluding at the junction of the Murray and Darling Rivers in Wentworth, NSW. The pilgrimage will be held on **September 30 and October 1**.—*Australian Christian Channel*

◆ The organist of **St Andrews Cathedral, Sydney, NSW**, has been asked to tone down his musical flourishes at the end of services after members of the congregation

complained they can't hear themselves think. The repertoire is now limited to slow-paced hymns and recessionals.—*The Age*

◆ **An Italian man** whose girlfriend left him to become a **nun** is holding a vigil outside her convent. Heartbroken **Daniel Briatore, 21**, has vowed to remain camped outside the convent in a bid to win back **Patrizia Masoero, also 21**, reports the *Daily Telegraph*. He travelled 482 kilometres from their hometown of Alassio to the Franciscan convent at **Montecassino Abbey**. When Patrizia refused to

see him, he put up a banner on the convent walls reading “I didn't want to take you away, just talk to you, because I love you.” The nuns immediately took the banner down but Daniel has said he will do “whatever it takes” to get her back, boosted by local villagers who are all said to be backing him. The two have known each other since they were teenagers and had been together for several years. A nun who answered the telephone at the convent said, “Our sister has chosen the path she wants, there is no point in him staying here.”—*Ananova*

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

“CRAZY” in love with Jesus in Kawerau

KAWERAU, NEW ZEALAND

According to Shannon Seyb of the Papatotoe Adventist Community Church, the word “crazy” is dynamic, charged with energy, and heavy-laden with negative connotations.

And the 360 Crew from her church have gone an altogether different kind of crazy. “They’re crazy in love—with Jesus!” she says.

On August 15, the whole 360 Crew of 60 young people and 10 leaders piled into a bus to go to Kawerau, to perform an outreach program called “CRAZY” over the weekend. The local church’s youth group, “Maranatha,” greeted them and welcomed them to the church as their family in Christ.

Kawerau has one of the highest populations of young people per capita in New Zealand, and it also has one of the highest rates of youth suicide. Many people in the church have been affected by people they know committing suicide.

The 360 Crew aimed to find out “what was missing in this town and in the young people’s hearts that they felt so empty, why they thought they were broken and couldn’t be repaired” with the “CRAZY” program, according to Ms Seyb.

Study: “Fewer know their Bibles”

SYDNEY, NEW SOUTH WALES

According to the results of a study released recently, Australian Christians’ Bible literacy is slipping. Devout churchgoers, especially Catholics, are losing touch with the Scriptures of their faith.

With the combined results of all Australians who go to church, 21 per cent read their Bible daily, 14 per cent read it a few times a week and six per cent once a week. However, 24 per cent only read the Bible “occasionally,” 18 per cent hardly ever and

17 per cent never read it on their own.

The most diligent Bible readers are Pentecostals, with 72 per cent reading the Bible daily or a few times per week. The Baptists were at 62 per cent, Anglicans at 46 per cent, Uniting Church members at 43 per cent and Lutherans at 41 per cent. However, 59 per cent of Catholic Church members said they “rarely” read the Bible.

The research has prompted Bible Society NSW to consider a self-help guided reading program for the Bible over the next three years, to tie in with the “Jesus, All About Life” campaign.—**Sydney Morning Herald**



The 360 Crew youth group outside the Kawerau Marae.

On the Saturday night, the youth group from Papatotoe began the program for young people in the school hall and it was well attended. The program featured a re-enactment of the battle in heaven called “The Gap,” where the forces of good and evil fought a “dance battle” before Satan and his evil angels were thrown out of heaven; a drama called “Everything,” which represented the way in which Jesus can fix the problems in people’s lives; choir items; praise and worship; and testimonies.

Ms Seyb says, “We wanted to tell them that no matter how crazy life can get sometimes, they are never truly alone. We wanted them to know that there is a Saviour who is so madly, crazily and passionately in love with them that He would take away their pain, fight their battles and even die just so they wouldn’t have to. We wanted them to fall crazily in love with Jesus, just like we had.”—**RECORD staff/Shannon Seyb**

Adventists murdered in Indian anti-Christian violence

BERHAMPUR, ORISSA, INDIA

Hindu extremists are being blamed for the beheading of a Seventh-day Adventist pastor in Orissa, India, in late August, local church leaders reported. Since then, at least 15 Adventists have been reported killed and 13 churches have been destroyed.

Samuel Naik, pastor of the Phulwani Adventist church, and his mother were killed during anti-Christian violence sweeping the region of India, said Pastor Gordon Christo, communication director for the South-East Asian Division.

Pastor Naik’s wife committed suicide after hearing of their deaths, Pastor Christo said. She had allegedly been sexually assaulted during the attacks.

The outbreak came after unidentified attackers killed a Hindu religious leader and four other individuals. Hindus are blaming Christians for the deaths, while the Indian government cited Maoist rebels.

The central government sent 17 companies of reserve police, including two rapid-action police, and the state deployed 24 platoons of special armed police, along with other units, in response to the crisis. There have been 200 arrests made in connection with the killings.

Indian Prime Minister Manmohan Singh has urged the state to take every possible step to provide protection to Christians and bring the culprits to justice.

Hundreds of people from a variety of faiths have been living in government refugee camps and are reportedly afraid to return to their villages.

Pastor Christo says, “Our church leaders in the state are assembling a list of homes and churches destroyed, and the division has voted to send immediate funds for relief work. We cannot reach the victims yet but we hope it will soon be possible.”

Christian leaders also asked for the government to take steps to ensure future protection against such acts of violence.

—**Megan Brauner/ANN/RECORD staff**
More @ <http://news.adventist.org>

Considering Adventists' health

BY LILLIAN KENT

IN 1976, THE SYDNEY ADVENTIST Hospital (SAH) implemented a health outreach program to the general public. This program offered heart disease screening services and was called the "Heartbeat Coronary Health Program." About 1000 people per year were screened by the hospital. In addition, the participants completed a questionnaire of their lifestyle practices, including foods and drinks consumed, physical activity habits, stress, work and sleep habits. Height, weight and blood pressure were measured and blood was taken to assess serum cholesterol, triglycerides and glucose.

By examining the responses of the participants in relation to their biomedical measurements, risk factors for various diseases can be explored. Research from Loma Linda University (USA) and various European countries has shown that Adventists, due to their unique dietary habits, have lower risk of heart disease, certain cancers, high blood pressure, arthritis and diabetes. However, there is minimal information on the lifestyle of Australian Adventists and the factors that contribute to these conditions.

Deakin University recognised the wealth of information stored in the SAH archives and applied for funding from the Australian Research Council to analyse the data. I was awarded a scholarship to conduct the research as part of my doctoral thesis. Examining the behaviours likely to contribute to becoming overweight and obese—as measured from height and weight to calculate body mass index (BMI) was chosen as the topic for research because Australia is reportedly experiencing an obesity epidemic. The proportion of Australians either overweight or obese has increased significantly during the past 20 years, to about 60 per cent of the adult population. Addressing this is of great importance, as individuals who are obese are much more likely to develop diabetes, heart disease, certain cancers, gall-bladder disease, arthritis and many other conditions.

As it is complex to perform these analy-

ses, it was decided to examine changes in BMI in every second year, then look at what behaviours and habits influence BMI at intervals 10 years apart. However, the ability to distinguish Adventists from non-Adventists was no longer possible after 1990, as the hospital did not collect information on religious affiliation.

As a result, a new comparative study was conducted in 2006 in Melbourne. Adventists from the Victorian Conference office, Australian Union Conference, Victorian Conference session and various churches (thanks to the tireless work of Dr Don McMahan) were invited to participate. Non-Adventists were selected from the Melbourne telephone directory and invited to participate. Some of the major findings related to the Adventist health philosophy follow. A more comprehensive paper was published in the journal *Public Health Nutrition* earlier this year.

The BMI of Adventists was lower than that of non-Adventists in 1986, 1988 and 1990. Unfortunately, the number of Adventists in 1982 and 1984 was too low for reliable comparisons. Australian national health data indicates the obesity epidemic commenced in the mid 1980s. It would appear from this preliminary data that Adventists' health prescriptions might have protected them in the early stages of the obesity epidemic. In 2006, Adventist men retained their favourable advantage in terms of BMI but the trend appeared to reverse for Adventist women.

Analysis of the 1976 SAH data also showed that Adventists had lower cholesterol, triglycerides and blood pressure than non-Adventists—but no difference in blood sugar. Sixty-three per cent of Adventists were vegetarians, compared to 1.3 per cent of non-Adventists. Adventists consumed significantly less alcohol and high-fat, high-sugar foods than non-Adventists. On the other hand, Adventists ate significantly more fruits, vegetables, grains and dairy foods—foods considered protective—than non-Adventists. Thirty-eight per cent of Adventists reported eating between meals,

compared to 70 per cent of non-Adventists and more Adventists consumed breakfast (72 per cent) than non-Adventists (67 per cent). However, there was no difference in physical activity between Adventists and non-Adventists.

In 1986, Adventists' BMI, cholesterol and blood sugar were lower than that of non-Adventists. Blood pressure decreased in both groups. This was thought to be due to the greater number of salt-reduced foods that came onto the market at that time and/or the better methods used by medical science to manage the problem. Adventists still consumed less alcohol and high-fat, high-sugar foods than non-Adventists but the proportion of Adventists who were vegetarian decreased to 48 per cent. Fewer Adventists and non-Adventists also reported consuming breakfast—65 per cent and 57 per cent respectively.

On the other hand, Adventists consumed more fruit, grains, vegetables and dairy foods than non-Adventists but the gap in consumption between the two groups decreased. The proportion of Adventists and non-Adventists that ate between meals was similar to 1976, at 40 per cent and 73 per cent respectively. In 1986, physical activity increased in both groups and, as for 1976, there was no difference between Adventists and non-Adventists.

In 2006, information on blood pressure, cholesterol, triglycerides and blood glucose could not be collected due to lack of funding. However, changes in the lifestyle practices of Adventists and non-Adventists were found. Fruit and vegetable consumption decreased in both groups but the reduction was greater among non-Adventists. Ninety-three per cent of Adventists reported consuming vegetables, compared to 77 per cent of non-Adventists, and 76 per cent of Adventists reported consuming fruit, compared to 62 per cent of non-Adventists. Furthermore, only 35 per cent of Adventists reported being vegetarian.

Breakfast consumption was also adversely affected, with 57 per cent of Adventists and 45 per cent of non-Adventists report-

ing consuming breakfast. Regular breakfast consumption—that is high in fibre and low in fat—compared with skipping breakfast has previously been shown to be associated with lower BMI. This SAH research has shown an inverse relationship between breakfast and BMI: as breakfast size increased, BMI tended to decrease.

The reference breakfast examined in this research comprised a bowl of cereal; serve of fruit or juice, glass of milk, and piece of toast with spread. Breakfast skipping is a strategy used by many to reduce weight but this practice appears to have adverse effects on weight. Twelve per cent of Adventist men and 6 per cent of women reported they consumed a large breakfast, down from 32 per cent and 12 per cent respectively reported in 1986.

The increase in the proportion of Adventists who reported eating between meals increased significantly since 1986 to 62 per cent, and has become more in line with non-Adventists (71 per cent). Furthermore, while alcohol, tea and coffee appear to have decreased among non-Adventists, increases were seen among Adventists with 28 per cent reporting consumption of tea and/or coffee and 5 per cent alcohol, compared to about 20 per cent and 1.2 per cent respectively in 1986.

On a more positive note, physical activity increased for both Adventists and non-Adventist in 2006, with the greatest increase being among women, so that 60 per cent of men and women in both groups reporting physical activity, up from 45 per cent for men and 33 per cent for women in 1986. In addition, 86 per cent of Adventists reported consuming nuts compared to 56 per cent of non-Adventists.

This study has shown that the diet and eating patterns of Adventists seem to follow more prudent patterns than that of non-Adventists. More Adventists consumed fruit, vegetables, grains, nuts and legumes, and fewer consumed tea, coffee, sweet drinks and alcohol than non-Adventists. Many of these factors were also shown to be associated with lower BMI and could therefore explain the lower BMI of Adventist men. Interestingly, Adventists tended to consume sweet foods, such as cakes, pastries, biscuits and puddings, more than non-Adventists did in 2006.

Adventist women's lifestyle practices in 2006 were in many respects better than that

of the men and certainly better than non-Adventist women's, yet their BMIs were higher than that of non-Adventist women. It is not clear why this is but larger portion sizes may explain this. Large portions, even of healthy food, can contribute to weight gain if energy intake is in excess of that required for the normal functioning of the body. Another explanation may be bias in recalling what socially acceptable behaviour is when a person is a member of a group that advocates certain lifestyle practices.

Information such as this is of importance for the Adventist Church, as we are able to recognise that the lifestyle of Australian Adventists has changed during the past 30 years. The Adventist health philosophy advocates physical activity; a regular diet rich in grains, fruits, nuts, vegetables and water; avoidance of tea, coffee, rich and highly-refined foods; and abstinence of

The lifestyle of Australian Adventists has changed during the past 30 years.

tobacco, alcohol and other drugs.

Although it would appear the Adventist diet has diverged from the nutrition principles for good health during this time and that Adventists “adhere to behaviours that may fall short of the church's recommendations,”* these still substantially depart from those of non-Adventists. The dietary prescriptions of Adventists have enabled them to better resist secular changes in their BMI than non-Adventists. This study therefore emphasised the importance of refocusing the dietary and lifestyle habits of the “Western lifestyle” to more traditional ways of eating and living, which would reduce the prevalence of obesity and, by implication, other lifestyle diseases.

The findings of this study can be translated in practical terms as follows:

1. Consume a substantial breakfast of wholegrain cereals and bread, low-fat dairy or soy milk, and fruit on most mornings.
2. Choose minimally-processed plant foods rather than highly-processed, energy-dense foods. The diet should include a range of fruits, vegetables, grains, legumes, nuts and seeds,

3. Consume three meals per day containing a variety of foods from within and between food groups and don't snack between meals.
4. Limit cola, other sweetened drinks and coffee intake. Water is the preferred drink.
5. If a meat eater, choose cuts with minimal signs of fat. The Adventist Church advocates vegetarianism and research has shown vegetarians generally have better health outcomes.
6. Be physically active for at least 150 minutes per week and incorporate some vigorous physical activity, if able.
7. Don't exhibit rigid control over eating behaviour—skipping meals, yoyo dieting—instead, be flexible. Enjoy a variety of foods while noticing changes in body shape or weight.

So how do you regard the Adventist health message? Jesus said, “I have come that they may have life, and have it to the full” (John 10:10, NIV). Decades of scientific research have shown that our health message does produce this outcome for those who follow it.

I believe we, as a church, need to renew our focus on health and health education.

Our church is growing at such a rapid rate that many may not have been introduced to the health message. Even more sadly, many longstanding members appear to have lost passion for its meaning and intent. Our work is to teach and reteach its importance and let the Holy Spirit change heart, minds and lifestyle practices.

It is my prayer that the results of this study will reignite the passion of our church for this message that will help God's people live abundant lives and be a light to our wider community. We have a lot to offer people at a time when chronic disease has reached epidemic proportions. The intention of the health message is as an entering wedge for the gospel. My dream is to see the Adventist health message reinstated in its rightful place of being the “right arm of the gospel.” **R**

*G E Fraser, Diet, Life Expectancy, and Chronic Disease, Oxford University Press, New York, 2003.

Lillian Kent graduated earlier this year with a Doctor of Philosophy degree from Deakin University in Melbourne, Victoria.

God is calling you

BY GEORGINA HOBSON

A RECENT NEWSPAPER ARTICLE* GOT me thinking. It highlighted the significant changes that have occurred in how we take in and handle information, absorb news, and communicate with family and friends. In particular, the article considered the effects of the internet and search engines on our lives and our access to information.

This process concerns writer Andrew Sullivan. He describes the “mental multitasking—a factoid here, a YouTube there, a link over there, an email, an instant message, a new PDF . . .” and on it goes. He wonders if what we “may be losing is quietness and depth in our literary, intellectual and spiritual lives.” This part really caught my attention.

The world certainly is a click away. I think of the huge changes in my short lifetime, relating to how we research something of interest or necessity. When school or university studies drove us to the library, we searched the catalogue, pulled out volumes from the shelves and waded through text to find an answer or reach a conclusion for ourselves.

To an extent, that process can now be performed within the seconds it takes to type our query into Google. Academic materials are now largely available to search and view online. The advancing technology in itself is a powerful tool for gleaning information but, like Sullivan, I, too, wonder if it is impacting our behaviours in a more profound way.

For a start, examine our social interactions. How has the rise of online social utilities affected you? When we want to catch up with friends, do we simply search for them on Facebook, chat via Messenger or actually call them and speak in person? How much time do we spend really connecting with those we love? Connecting with real words, a true listening ear, a genuine interaction where we are focused on their needs and what is important to them?

Of course, many will be quick to protest with comments regarding the brilliant functionality of the internet for reconnecting

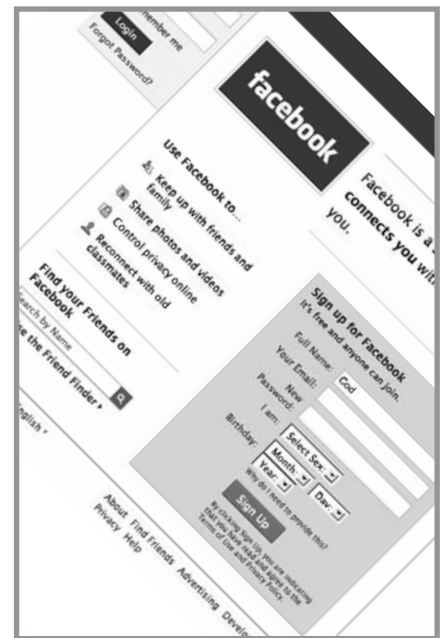
friendships and keeping in touch over long distances. This is true. But if it becomes the most significant interface for our relationships, surely we are limiting ourselves and the inspired nature of our design.

The impact on our lives extends well past the use of computers and the internet. Look beyond the content of the technology to the superfluous volume and the way we use our TVs, radios, DVDs, mobile phones, iPods and magazines. We are ever in close proximity to media that constantly flick over, with new content and themes that are easily absorbed. Our modern lives do not offer us much room to extend our minds, stretch our thinking, hold our focus or see something through to the end. There’s another distraction only seconds away. Our peripherals are continually busy. We need to make a conscious choice to focus on deeper thoughts and challenging concepts.

And beyond our earthly interactions, our search for knowledge and use of various media, is this style of living slowly numbing our spirituality and authentic connectivity with our Creator? If the way in which we daily communicate, learn, read and listen is so fragmented and fast paced, does it subliminally affect our relationship with God? How hard is it to spend quiet time studying His Word or praying—allowing Him to speak, sharing our dreams, asking for forgiveness, waiting for answers and being still? How do we switch off the system that sees us compulsively looking for that next email, text message or friend request? How can we foster authentic relationships with those we love and whom we want to know Jesus, too?

So I am prompted to examine whether my daily behaviours are part of a quest for information or for authentic relationships.

Would we like it if God really were on Facebook? Would it make it convenient, fun or more casual for us? If it were so, we would know more about Him, see photos of Him, play Scrabble with Him perhaps—but would we know Him? Would our lives be changed? Would we submit our



real and damaged selves, inviting Him into our hearts?

Remember, He created us. All our greatest ideas are but tiny when compared to His omnipotence and majesty. We are humbled by His mere presence. But despite His awesome power, He loves us; He wants a real relationship with us. He crafted a powerful plan of salvation to save us.

Paul encourages us to think on things that are noble, right, pure, lovely, admirable, excellent and praiseworthy (see Philippians 4:8). I imagine he meant not only the content on which we think but the way in which we live and think. He also says, “in everything, by prayer and petition, with thanksgiving, present your requests to God” (Philippians 4:6, NIV).

King David also desired his people to know God. He wrote, “Find rest, O my soul, in God alone; my hope comes from him. He alone is my rock and my salvation; he is my fortress, I will not be shaken. My salvation and my honour depend on God; he is my mighty rock, my refuge. Trust in him at all times, O people; pour out your hearts to him, for God is our refuge” (Psalm 62:5-8, NIV).

A social utility that keeps you connected? God is, and always has been, 24–7. But it takes time to answer His call. **R**

*Andrew Sullivan, “Stupefied by the Info Superhighway,” *The Australian*, June 16, 2008.

Georgina Hobson writes from the Sunshine Coast, Queensland.

Never give up

BY LIMONI MANU O'UIHA

SOME TIME AGO, I VISITED THE SCOTISH region of Kirkpatrick-Fleming, situated close to the border between Scotland and England. There, I came across the fascinating and famous monument of “King Robert the Bruce’s Cave.”

Robert the Bruce, Knight and Overlord of Annandale, was born at Lochmaben Castle in 1274. At the age of 32, Robert was crowned king of Scotland but in the winter of 1313, suffering defeat at the hands of King Edward Longshanks of England in the wars of independence, King Robert went into hiding.

Fearful for his life and taking refuge in a secluded cave, the king observed the courageous attempts of a little spider building its web. The spider worked hard and tirelessly. Often, while constructing its web, the spider would slip and fall. But again and again, the spider would get up to spin its web. Weary but relentlessly determined, the spider finally succeeded in making the web. Robert’s observation of this act created a new spark in him that was to become a turning point in Scotland’s history.

Suffering defeat

God did not intend that Christians should become superhuman, sin proof or sin free. Like any child of Adam, the followers of Jesus sometimes make silly and unintentional mistakes (see Romans 5:12). The frailty of our humanness is not surprising. God’s purpose is that Christians, like the rest of humanity, have the capacity to freely choose allegiance to Him. The choice for God is critical because the enemy, Satan, strives to destroy souls destined for heaven (see 1 Peter 5:8). While probation lingers, Christians will continue to battle with self and sin (see 1 Corinthians 10:13), suffer grief (see 1 Peter 1:6) and deny the world (see Titus 2:11-14). Not until glorification (see 1 Corinthians 15:51-55, Philippians

3:12) can anyone claim ultimate victory.

At times, you may have succumbed to temptation or did things you later regretted. But suffering defeat at the hand of the enemy is not the end of the salvation story. Like King Robert, we may sometimes be knocked down but we should never be knocked out completely. While the sinful nature remains in our life until glorification, it does not need to reign in our daily experiences (see Romans 8:1, 2).

The sinful nature is resident but it needs not be president of our life (see Romans 8:3). Despite us being sinners (see Romans 3:23), God calls us to be conquerors with Him before probation closes (compare Matthew 5:48). It is God who generates the desire in us to live righteously (see Philippians 2:13) and provides us with the effective energy to do so (see Ephesians 1:19, 20). This is a lifetime work. Christians can never be complacent as they press toward the goal, to win the prize God has promised (see Ephesians 3:14).

Our solitude experiences

God uses our solitude experiences in life to serve as anchor points in our journey to heaven. Through the university of hard-knocks, God grooms us for greater future responsibilities. No genuine Christian is immune to the common human lot of trials, injustices, suffering and pain. But the furnace of life purifies our characters and make our Christian experience authentic.

The story of Jonah is a classic Old Testament example that helps us see the value of our solitude moments with God. After preaching for 40 days in Ninevah and witnessing the success of his mission (see Jonah

3:1-10), one would assume Jonah would have been elated. Yet we are astonished to see the prophet venting his anger at God (see Jonah 4:3). Ironically, as in the story of Jonah, ethnocentrism, racism, and the spirit of sectarianism also makes us petty and blind to matters of greater importance.¹

Then, in Jonah’s moments of solitude, he is confronted by God. Why do you get angry about the vine, which you have no control over (see Jonah 4:10)? Are not people the primary object of God’s mission (see Jonah 4:11)? Without question, it is a frightful experience to be found “running ahead of God” (see Jonah 4:1-11) when dealing with people.

As a church, our special mission transcends all cultures and people. Every person, irrespective of ethnicity, status, or education, is entitled to the privileges of salvation. Those whom Jonah saw as outcasts were the uttermost concern of God’s mercy and grace (see Jonah 4:10, 11).

Similarly, Robert the Bruce, overcome by fear for his own life and safety, abandoned the people for whom he was chosen to rule. And, in his moments of solitude, he received inspiration from a small spider that changed the course of Scottish history.



Many times, like Robert, we too run and hide in the cave of self-preservation, fearful for our own existence. By doing so, we too run the risk of becoming an exclusive club of saints, secluded and isolated from the people God sent us to save. Like Jonah, sometimes we become overly concerned with the petty issues in missions at the expense of people. Yet God reminds us to take mission seriously and the biblical teaching that everyone is his brother's keeper (see Genesis 4:9). Only then will we be able to make the gospel meaningful and relevant when presented to all people with cultural sensitivity.

Try again

Robert's encounter with the spider inspired him with courage and determination. From this experience, Robert is reputed to have said, "If at first you don't succeed, try, try and try again." The King went from the cave on the Cove Estate and raised an army of willing men. And, although the King's army was outnumbered 10-to-one by the enemy, they fought and won the historic Battle of Bannockburn in 1314. The victory at Bannockburn established King Robert the Bruce's claim to the throne and marked the beginning of freedom for Scotland.

God has not chosen us to fail. The enemy is a defeated foe (see Revelation 12:7-9). When you face defeat, whatever the trial may be, never, never give up! Your marriage may have failed. Your child, family, friends and church may have deserted you or seem not to care! But God has not left you alone.

Your valley experiences are meant to enrich your mountaintop moments with God. Your cave-like moments of aloneness with God are His opportunity to re-energise you to face the unknown with certainty and hope. Only then, in the most intense and dark periods of your life, will the glory of God shine forth to you at its brightest.

God needs us, against all odds, to remain true, honest and loyal to Him, just as a needle sticks firmly to the pole.² When many in the world despise the laws of God and lack zeal for truth and justice, our test is to stand tall and strong—even if alone—in defending God's truth and righteousness.³

Like Robert the Bruce, God needs us to learn from life's experiences and pluck up the courage to move on. If you have failed, do not give up hope. Suffering defeat reminds us of our humanness and constant need to rely more on Jesus. God sees our weaknesses as opportunities to do greater things for us. Our solitude moments with God unravel to us glimpses of His glorious plan.

God, in His son, Jesus, did not die for our destruction but for our salvation. We may fall, get hurt, feel bruised and sore but the enemy we face has already been crushed and defeated on Calvary. And now Christ says, "Never will I leave you; never will I forsake you" (Hebrews 13:5, NIV). Never give up. Try, try and try again. **R**

1. This may explain why Jonah fled to Tarshish in the first place (see Jonah 4:1, 2).
 2. Ellen White, Education, page 57.
 3. See Testimonies for the Church, Vol 5, page 136.

Limoni Manu O'uiha is a senior theology lecturer at Pacific Adventist University, near Port Moresby, Papua New Guinea.

Record Roo



Hi kids!
 Jacob was on his way home but he was scared that his brother, Esau, would still be mad at him. Jacob prayed for protection then got together a big present for Esau...

Bible Text

Save me, I _____, from the hand of my _____ Esau, for I am _____ he will come and _____ me... But you have said, "I will surely make you _____ and will make your _____ like the _____ of the _____, which cannot be counted." Genesis 32:11-12

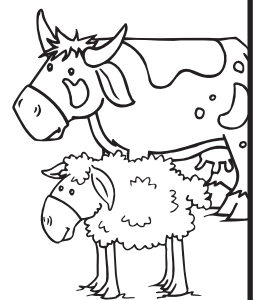
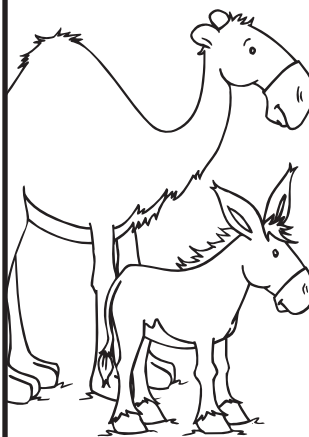
Unscramble

Jacob knew how to give generously! Unscramble the names of each animal below, then read Genesis 32:13 and write on the second line how many of each Jacob gave to Esau. Some have different numbers for males and females. Try drawing the animal that is missing from the picture at the bottom...

- TAGOS _____
- MARS _____
- SEEW _____
- MELSCA _____
- WOCS _____
- LULBS _____
- SONDYEK _____

Colour In

Colour in all the pictures of the animals.



Meet the challenge

MALCOLM FORD, NZ

“Evolving challenge” (Letters, August 16) is a timely reminder to the Adventist church to refocus on the big picture in the rising struggle between Christianity and secular humanism.

Francis Schaeffer succinctly analysed the controversy in terms of a cultural dissolution that “come[s] about due to a shift in world view.” This shift in world view has infested society at large, and the state education system in particular, with its materialistic interpretation of life based on Marxist philosophies, rooted in Darwinian evolution.

I believe this letter hit the bullseye in our belief-system software: too often, we are “not good at explaining to educated intellectuals” the Christians’ position as it relates to agnostic and atheistic philosophies that inform the new world view.

As Adventist Christians, we are well prepared in holding our position in the Christian milieu but when it comes to appraising our position in the uncomfortable climate of atheistic materialism, we might wake up to the realisation that we have been left in a daze. Without a basic understanding of the significance of Marxism and Darwinian evolution on our Christian cultural heritage, we could become confused and embarrassed in the final denouement.

Our church must take some responsibility for our immaturity in these concerns. It would be well for every Adventist to read *What’s So Great About Christianity* by Dinesh D’Souza, and even *The Irrational Atheist* by Vox Day.

Another prayer key

ROGER CHRISTIAN, NSW

One key problem—almost ubiquitous in Israel’s history and possibly our own as well—is often overlooked when we talk about prayer (“Prayer the key” at Toowoomba conference,” News, August 2). It is this: God can say to an “overfed and unconcerned” Israel (see Ezekiel 16:49) regarding justice for the poor, oppressed and afflicted in their midst, “even if you offer many prayers, I will not listen” (Isaiah 1:15, NIV). For the same reason, God found Israel’s worship obnoxious and labelled Israel

a harlot (see Isaiah 1:21).

For us, the gospel to which we gratefully respond is described as “good news to the poor” (Isaiah 61:1). Apparently this is because in its message, God’s end-time justice, revealed in death and resurrection, goes in favour of the poor, oppressed and afflicted One, in that God heard His cry—prayer—

The gospel to which we gratefully respond is described as “good news to the poor.”

for help (see Psalm 22:24) and raised Him from the dead. Justice and salvation for the poor “One” resulted in justice and salvation for all people (see Romans 5:18).

The implications of this are many and profound. Whatever other qualifications pertain to a commandment-keeping remnant, if a church or individual does not “obey the gospel” by following its call to seek and maintain justice for the needy, it risks not only being heard on high but also being a member, not with the faithful remnant but with those who, like Israel, have gathered the opprobrium of harlotry.

Bigger laws

KRISTINE STAHL, SA

I was interested in the assessment set out in “Splitting laws?” (Letters, August 30) of there being no division in the law and that it was all done away with at the cross. How does the writer explain the fact that the moral law—the Ten Commandments written in stone by God’s own finger—was placed inside the Ark of the Covenant, while the remaining laws governing the sanctuary services—the law of “sacrifice and offering”—the other civil-oriented laws and health laws were written in a book by Moses and placed on the outside of the Ark?

Daniel 9:27 clearly states that He—the Messiah—will “put an end to sacrifice and offering”—obviously referring to the Messiah’s death on the cross and consequent fulfilment of that part of the law. Obviously, it is the law relating to the sanctuary services that was done away with at the cross, none others.

We should still follow the health laws with regard to abstaining from eating meat with the blood still in it. This is one of the

many reasons why I’m vegetarian! But with regard to the civil laws, we obviously can’t follow some of these because the context is hugely different from our day and age. Yet all this discussion is irrelevant if we have a relationship with Christ that manifests itself in loving our neighbours as ourselves (see Micah 6:8).

MARTIN SIMPSON, NZ

Laws relating to health and diet are clearly of a moral nature, as food choices can kill. If you are eating or drinking harmful foods, you are killing yourself, which is a moral issue. To call the food laws “civil laws” is to abolish their relevance today. Let’s keep things right, lest we adopt theories that will undermine the truth.

Unevangelism

NAME SUPPLIED

One glorious Sunday morning, I went to my letterbox and found a beautiful and flashy pamphlet issued by the Seventh-day Adventist Church, inviting me to a seminar at the local community centre.

When I arrived there that afternoon, I was welcomed warmly by the other participants. But during the seminar, when I had several questions to ask, I was astonished that I wasn’t allowed to speak. The preacher suggested asking him later, with a seemingly nervous and defensive tone in his voice. Later, when I expressed my disappointment, dissatisfaction and criticism, the preacher physically attempted to remove me from the premises.

On my way home as I drove through the darkness, I looked up at the starry sky, and realised God is in heaven, not in a church, and I will have to continue searching for 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

▲ **Supervisor (20 hrs/week)**—*Adventist Development and Relief Agency (ADRA) Community Centre (Blacktown, NSW)* is seeking expressions of interest from a highly-motivated social welfare professional that will play a key role in the strategic growth and development of this cutting-edge ministry. This opportunity combines skills in leadership, clinical practice, program development, research and evaluation. Applicants should have a demonstrable commitment to ADRA's mission, as well as a broad understanding of health systems, expert clinical social-work skills, high-level professional supervision skills, and an interest in quality improvement initiatives and research. Enquiries to Pastor Michael Worker on (02) 9868 6522 or email <michaelworker@adventist.org.au>.

▲ **Health course coordinator**—*Mamarapha College (WA)* is seeking a full-time coordinator for the health course. The successful applicant will have a deep commitment to Christ and the Adventist Church; a balance in theology, health and personal lifestyle; be friendly, empowering and honest; sensitive to Indigenous people, issues and cultural values; able to withstand cultural pressures; maintain confidentiality; adaptable; willing to learn; able to work on a small team; and with formal qualifications in health science and health promotion. The position will involve liaising with government, cross-cultural teaching, tendering for funding, using computers and developing health resources, among other things. Commencement date no later than mid January, 2009. Send resume, referees and membership details to Human Resources, Mamarapha College, School Road, Karragullen, WA 6111, fax (08) 9397 7244, email <mamarapha@webace.com.au> or call (08) 9397 7233. Applications close **October 6, 2008**.

▲ **Chaplain**—*Sydney Adventist Hospital (Wahroonga, NSW)*. An opportunity exists for a pastorally-gifted person to join the chaplains team at the Sydney Adventist Hospital. The SAN has a reputation for the care of the whole person and values the contribution of its chaplains in meeting this goal. The chaplains team is a dynamic group with an ethos that encourages the spiritual formation of its members and growing competence in the practice of pastoral care, as well as developing leadership capabilities in a number of areas. If this sounds like an environment and goal that fits your aspirations, we invite you to visit the hospital's website on <www.sah.org.au> for further information. Enquiries to Roger Henley, Senior Chaplain (02) 9487 9291. Applications close **October 10, 2008**.

▲ **Principal**—*Darling Downs Christian School, South Queensland Conference Education Department (Toowoomba, Qld)* is seeking expressions of interest and/or nominations for the position of principal. This position includes being a practising and baptised member of the Seventh-day Adventist Church, with a strong commitment to its mission. Enquires and expressions of interest should be directed to Tony Kent, Director of Education, South Queensland Conference. Phone (07) 3218 7777 or email <tkent@adventist.org.au>. Other teaching positions are also available in the areas of primary and secondary teaching. Resumes and expressions of interest are welcome.

▲ **Centre Manager/Head Teacher**—*Adventist Early Childhood Centre Trust (Palmerston North, NZ)*. We are a Christian preschool licensed for 46 children and require a special person to lead and manage our well-resourced, family-friendly centre, commencing January 2009. We offer great working conditions, with a supportive staff and Trust committee. You must hold a minimum Dip Tch (ECE), or equivalent recognised in New Zealand, be fully registered, and very experienced for this key leadership role. Contact Pat at (02) 7357 8014 or Bev at <jbhall@orcon.net.nz> for an application pack, or send your CV via email or mail to The Administrator, 17 Oram Drive, Palmerston North. Applications close **October 10, 2008**.

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

▲ **Director of Adventist Health**—*The Seventh-day Adventist Church (SPD) Ltd (Wahroonga, NSW)* is seeking to appoint a director of Adventist Health to give leadership to the division in the oversight of Adventist health ministries. For more information, please visit the South Pacific Division Human Resources website at <http://hr.adventistconnect.org/>. Written applications, including CV, three work-related referees and the contact details of your church pastor, must be forwarded to Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga NSW 2076 Australia; email <hr@adventist.org.au> or fax (02) 9489 0943. Applications close **October 10, 2008**.

▲ **Cashier/Clerk**—*Northern Australian Conference (Townsville, Qld)* is seeking a full-time cashier/clerk to join our treasury/ABC team. This position requires competency in general clerical duties, including bank reconciliation, accounts payable/ receivable and petty cash. The successful applicant may also be required to help with the ABC shop sales assistant duties. Experience with Microsoft Office software is essential. Minimum Year 12 education, data entry skills and some retail experience an advantage. Applications should be sent to Pastor David Stojic, Secretary Treasurer, Northern Australian Conference of the Seventh-day Adventist Church, PO Box 51, Aitkenvale, Qld 4814 or email <dstoic@adventist.org.au>. Applications close **October 10, 2008**.

▲ **Positions**—*Gilson College (Victoria)*. Want to be part of a dynamic team in the teaching ministry? Gilson College is seeking talented and experienced teachers who enjoy working in an environment where quality and excellence are valued. Opportunities exist for career advancement and positions are available in the following areas: • Experienced primary teacher • Senior secondary IT teacher • Senior secondary Bible teacher • Secondary Home Economics. The ability to teach in more than one subject area will be viewed favourably. If you wish to be part of a dynamic team, forward your CV, with referees, to the Principal, Mark Vodell, Gilson College, 450 Taylors Rd, Taylors Hill VIC 3037 or <admin@gilsoncollege.vic.edu.au>. A job description will be forwarded to all applicants. Applications close **October 17, 2008**.

For more employment options go to
hr.adventistconnect.org



Appreciation

Pascoe, Marie Jean. Pastor Cyril Pascoe, family and extended family wish to express their most sincere appreciation for the beautiful floral tributes, the cards with their heart-warming messages, and the phone calls from friends near and far, upon the parting of a beloved wife, aunt, "Maram" (to the island connection), and dear friend to the neighbours and church congregations of the Sunshine Coast.

Norris, Tyson Pamorn, born 20.7.1988 at Phuket, Thailand; died 10.7.08 at Newcastle, NSW. He is survived by his parents, Robert and Julie Norris; and his brother, Andrew Norris (all from Newcastle). Tyson was studying Primary Teaching at Avondale College, was a gifted musician, and a member of NSW Fire Brigade and NSW Rural Fire service. He taught piano to primary children and was a supportive friend to many people. Especially missed because of his vibrant personality and willingness to be involved in all activities.

Owen D'Costa, Benjamin Galindo, Keith Jackson, Casey Wolverton, Colin Renfrew, Wayne French

Anniversary

Batchelder, Ray and Rita (nee Carter), were married on 25.5.1948 in Bathurst church, NSW, by Pastor AH Piper. Ray and Rita chose this day because it was the wedding anniversary of Rita's parents, who were married in 1925 by the same minister. Ray and Rita have four daughters and fostered one son. Ray and Rita are now members of the Toronto church, and family members came from near and far to be with them as the Toronto church put on a beautiful luncheon to celebrate the happy occasion.



Carl Rattray, Neil Tyler

Penrose, Olive Mercia (nee Meredith), born 16.2.1918 at Manly, Qld; died 16.8.08 in South Brisbane. On 1.8.1938, she married Henry Arthur Penrose, who predeceased her in 1994. She was also predeceased by her son, Gregory, in 1985. She is survived by her sons, William (Philippines) and Gary (Alexandra Hills, Qld); and her daughter, Susan King (Cleveland). Olive treated everyone with respect and kindness; she was innately courteous and inoffensive. She loved her family and her Lord, and Olive was known to be a woman who lived her very strong faith and thus was totally at peace with herself, her life and her God at the end of her life.

Carl Rattray, Neil Tyler

Vincenz, Ross, born 8.5.1943 at Dargaville, NZ; died quietly 3.7.08 in Whangarei Hospital, after a short battle with cancer. Ross is survived by his wife, Ivy, a blended family of six children and their spouses, and 14 grandchildren. The NZ Fire service, and local Fire Brigades and service people formed a guard of honour, remembering him for the work within the community, Pathfinders and youth groups. Church family, friends and business colleagues also paid tribute. Ross was a blessing to so many. Sadly missed; he went to his rest confident of hearing the call of his Saviour on Resurrection day.

Doug Hurley

Obituaries

McGuire, Valerie Joan, born 8.11.1938 in Hobart, Tas; died 15.6.08 in the Whittle Ward, Hobart. She is survived by her four daughters, Christine Watson (Vic), Wendy Vince (Tas), Jenny Currie (NSW) and Leanne Perry (Tas), along with their families. Val, as she was known, had an untiring commitment to her family—even more so with the early passing of her husband, Erwin, in 1980. A loving mum, dubbed "Crazy Nan" by her grandchildren, she is sadly missed and now rests until her Saviour calls. *Lindsey Wells.*

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09/11/08

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Peanut Butter

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PEANUT SATAY TOFU & VEGETABLES

Preparation time: 20 minutes
Marinating time: 30 minutes
Cooking time: 20 minutes

350g firm tofu
1 tablespoon olive oil
1 carrot, sliced
1 red capsicum, sliced
1 cup snow peas
1/2 cup broccoli florets

Marinade
1 cup pineapple juice
2 tablespoons soy sauce
2 cloves garlic, crushed
1 teaspoon honey

Peanut Satay Sauce
1/2 cup Sanitarium Crunchy Peanut Butter
1 small onion, diced
1 cup vegetable stock
1 teaspoon cumin
1/2 cup So Good Lite soymilk
1/2 teaspoon mild curry powder
1/2 cup reserved marinade
1 1/2 tablespoons lemon juice

1. Cut tofu into eight 1cm thick small rectangles.
2. Combine all marinade ingredients in a shallow dish, add tofu and stand for 30 minutes.
3. Heat half the oil in a frypan. Cook tofu until golden brown on both sides, set aside and keep warm.
4. Combine all Sauce ingredients in a small saucepan over medium heat.
5. Bring mixture to the boil, reduce heat and simmer continuously for 5 minutes.
6. Whilst sauce is simmering, heat remaining oil in the frypan. Stir-fry carrot, capsicum, snow peas and broccoli for 2-3 minutes.
7. Add tofu to the frypan and pour satay sauce over the vegetables and tofu. Serve over steamed rice. Serves 4-6.

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