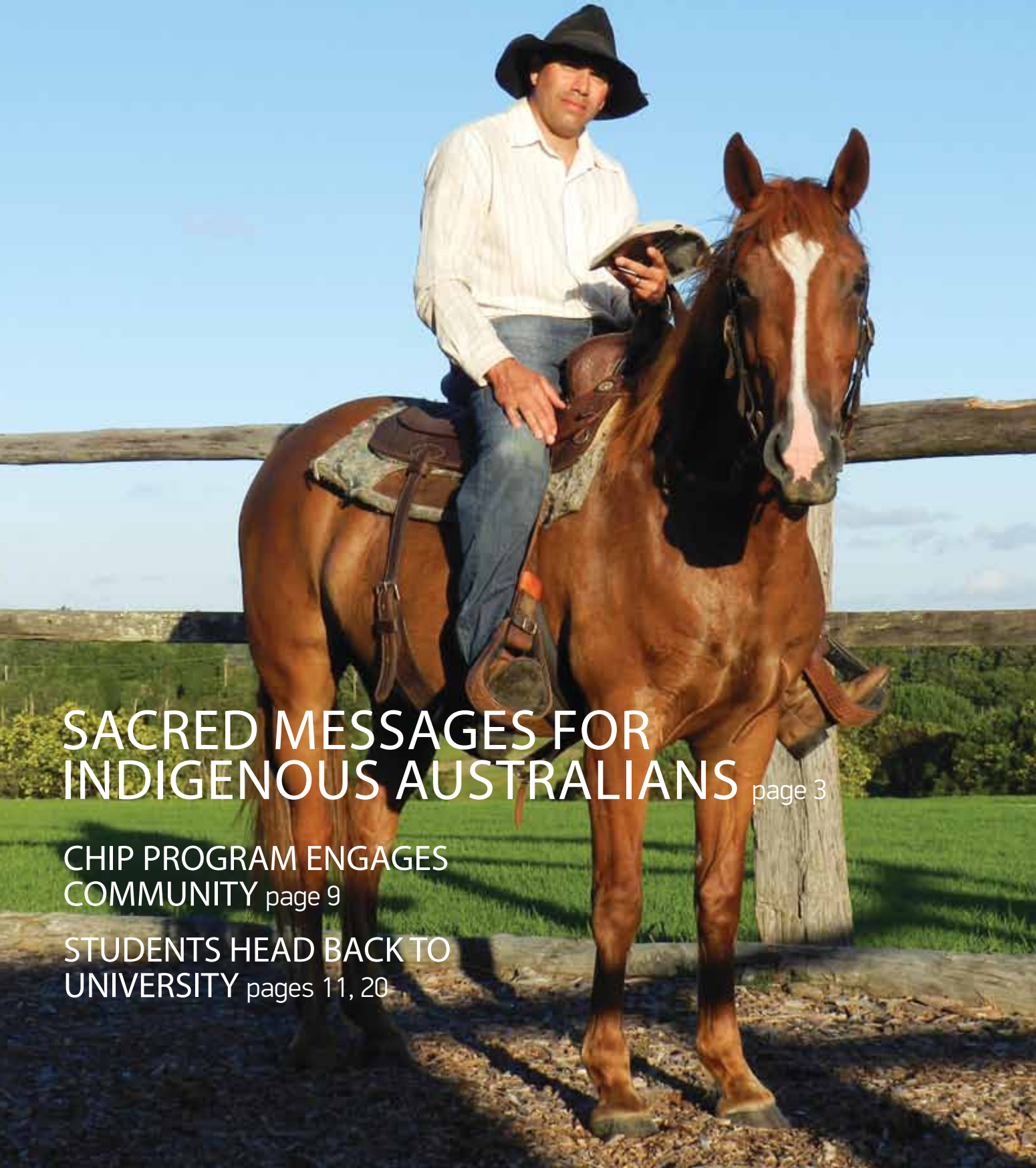


FEBRUARY 18 2012

# Record

ISSN 0819-5633



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## Sacred Messages for Indigenous Australians

Townsville, Queensland

An exciting new DVD series, entitled *Sacred Messages from Down Under*, was launched by the national Aboriginal and Torres Strait Islander Ministries (ATSIM) department at Townsville Eastern Zone ATSIM camp.

It has been developed as a partnership between ATSIM and Wahroonga Adventist Television (WAT), with support from Greater Sydney Conference. It provides answers to some of life's big questions. Initial episodes include, *Afraid or Friend*, *What happens when you die?*, *The Boomerang Man*, *Jesus and Jandamarra* and *The Law and the Gospel*.

The DVDs have been enthusiastically received by viewers, and orders are flooding in. *The Boomerang Man* has been shown on TVS Television Sydney and received a record number of callers requesting copies of the presentation. While the series targets Indigenous Australians, it has a broader appeal. One viewer responded, "What an effective, thoroughly Christ-centred way to present these topics! May the Lord send these DVDs all over the world many times!"

The stories and visuals have real impact. They are uniquely Australian and are taken largely from station life, featuring glimpses of horse breaking, boomerang throwing, bull riding and rodeo clowns along with the Flying Doctor Service, all of which serve to highlight Bible teachings that

give us purpose now and hope for the future.

Presenter, Pastor Johnny Murison, who is also a support presenter with the *Beyond Search* series, dreamed of the idea six years ago after seeing a set of Native American outreach DVDs.

"This spurred my imagination to do something similar for the Indigenous audience here in Australia," Pastor Murison said. "I talked to Andrew Hunt, director for WAT, and he had the same passion. To make things easier, my wife Erica is the post production manager/editor [for WAT] and so things really fell into place."

DVDs are available from the national ATSIM department by calling 03 9871 7555 or visiting the virtual store at <[www.atsim.org.au](http://www.atsim.org.au)>. —Steve Piez



Some of the episodes in the new DVD series.

## Sanitarium Christchurch suspends Weet-Bix operations

Christchurch, New Zealand

Sanitarium management shared with Christchurch manufacturing staff on February 1 a decision to indefinitely suspend Weet-Bix manufacturing operations.

The decision was made after the company considered a final engineering report on the manufacturing buildings.

"After numerous discussions with our engineers, insurers and CERA [Canterbury Earthquake Recovery Authority], it has become clear that as a result of the February 2011 earthquake the tower block has been damaged to an extent that it puts staff safety at risk," said Sanitarium NZ general manager for Pierre van Heerden. "A decision has been taken to immediately commence deconstruction of the tower block. It's not a decision we have taken lightly or without considering all our options."

Sanitarium suspended its Christchurch factory operations in November last year over earthquake-related safety concerns, focussed on the tower block at the site. Since November, 58 staff have been on leave with full pay, awaiting the result of engineering re-

views. Now, Sanitarium's decision to continue the suspension of Weet-Bix manufacturing operations means employees at the plant have been offered redundancy packages and an employee support program to assist them through the transition ahead.

"At all times, our top priority is the physical safety, and the emotional and financial support for our team affected by this decision," Mr van Heerden said.

New Zealanders will continue to enjoy Weet-Bix with stock being supplied from other Sanitarium production sites.

Warehousing, distribution and sales teams will continue to operate normally from the Christchurch site.

Sanitarium management and engineers are working as quickly as possible to move the Marmite plant, also located on the site, once the tower block is removed. The company's intention is to get Marmite production back on track as soon as possible.

"While we are working through these steps for our site we are not yet in a position to make a final decision on the future of the site," Mr van Heerden said. "We are carefully working through all our options and believe at this stage the review may take from six to nine months."

Work commenced on the deconstruction of the tower block on February 2. —Julie Praestiin



Current Christchurch factory before demolition.



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Seventh-day Adventist Church

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Vol 117 No 3

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"Sacred Messages host, Johnny Murison,  
on a horse during filming."

*Our vision is to be a church that...*  
**knows  
experiences  
and shares**  
*our hope in Jesus Christ!*

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## The people perish

Jarrod Stackelroth

I recently read an article entitled "Churchgoers keen to take a pew despite their disbelief" in the Sydney Morning Herald online (January 7). It left me stunned. Andrew

Burnard has been attending church every week for at least 13 years, yet says he doesn't believe in God or a literal resurrection. He represents, according to an Australian National University poll conducted in 2009, up to a quarter of church-goers in Australia.

That number is staggering. I was tempted to dismiss the research with thoughts like "Adventists aren't like those mainstream denominations. We have the truth." But maybe we should be quicker to examine ourselves. How many individuals in our church family have doubts, questions or don't even believe in God? Would they dare to admit it? Would we?

While I have never believed God didn't exist, there was a time when I was only going through the motions of church attendance—my faith was stagnant, inactive. But it wasn't something I shared with others. On the outside, I was fine!

The thing that brought me back to an active, flourishing faith was a vision—a glimpse of God's purpose for humanity.

Solomon said "Where there is no vision, the people perish (Proverbs 29:18, KJV)." Our churches are dead when they have no vision. The Christian church seems to have lost its direction a little. It tries to be relevant and appears weak, it tries to be hard-line and appears out of touch with reality. As Adventists we tend to have all the answers but it seems we have lost the thing that drives us. We have the map but no petrol.

God's vision of salvation was clearly demonstrated through His life on this earth. Jesus came to seek and save the lost, to heal the broken hearted and set us free from the literal, physical, spiritual and/or emotional chains that bind us.

Are we living God's vision for our lives, to be His hands and feet or are we waiting for our church to run the next program. Our personal focus should be reclaiming the lost and healing people—church members or not, we all have problems.

Ours is not a faith that just encourages us to be nice, vegetarian and keep the Sabbath (although these are all important). It should be an all-consuming, self-sacrificing love that causes us to go broke for His Kingdom. Maybe if we lived and preached that, it would answer a lot of questions, both inside and outside the church.

*Jarrod Stackelroth is assistant editor of the RECORD.*

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### How I want to be like Jesus

The Grace Singers from Burns Creek church, Solomon Islands, dropped in to visit the RECORD team at the Adventist Media Network offices in Wahroonga, Sydney. They were on a three-week tour visiting churches in Sydney, Cooranbong, Lismore and South Queensland. They performed a moving rendition of "How I want to be like Jesus" for the RECORD team.

—Pablo Lillo



### Appeal jackpot

Pathfinders Caitlin Smith and Laura Vallerio from the Corrimal club (Wollongong, NSW) were collecting for the annual ADRA appeal when someone gave them a large plastic container full of coins. When they got back to the church and counted the money, the girls found that the bottle contained \$320.60. —Intrasyd



### Fresh perspective

Adventists in Western Australia are being encouraged to read the Bible from cover to cover. But there's a twist! The "Walk through the Bible in a year" program suggests a chronological reading plan that has Job coming after Genesis 11 and various psalms inserted within the narratives of Kings and Chronicles. —*wa.adventist.org.au*



### Joash leads the way

Joash is a junior deacon in training at the Queanbeyan church plant, and has been appointed school captain for the Queanbeyan East Public School in NSW. He also received the Principal's Award for maths at the end of the school year in 2011. Joash is thankful to God for His leading and for allowing him to serve at church and at school. —Florry-Ann Molia



### Australian author's book translated

Nathan Brown, book editor for Signs Publishing, has had his book, *7 Reasons Life is Better With God*, translated into German. "It's exciting to see this book being used to share with a whole new readership," Mr Brown said. "It's amazing what God can do with what we try to do—and it's also great to be able to work with the Church in other parts of the world to contribute to our mission together." —RECORD-staff



### Season cheer

More than 200 people attended the launch of *Play Today Book 4* at Avondale College. Pastor Lyell Heise, director of the South Pacific Division's Institute of Worship, and Val-mai Hill are two authors of the music book and say that book four in the *Play Today* series "breaks new ground in offering skilled mentoring and insights for guitar players, as well as keyboard players." —NorthPoint



### Tents for Pathfinders

The Manawatu Pathfinder Club, Palmerston North, New Zealand, raised funds to purchase tents to give to the Naha Pathfinder club in Honiara. The Naha club has in excess of 40 Pathfinders but numbers can stretch out to 60. Many parents cannot afford to purchase tents so children have to camp out in the open. The tents are a real blessing. —Anton van Wyk



### 50 year celebration

Charlestown church, NSW, was packed to capacity with present and past members, and friends, to help celebrate the church's 50th anniversary. The church was officially opened on Sunday, December 3, 1961, with Pastor Jack Kent the inaugural minister. It was exciting to see nine of the original charter members stand and be recognised for their foresight 50 years ago. —Grego Pillay



### Christmas giving

The Yandina church on the Sunshine Coast, Queensland, gave a Christmas gift to each resident in the street behind their church, where there are mostly units occupied by senior citizens. The gifts contained short-bread, a crocheted face washer, soap, a *Steps to Christ*, a leaflet on Adventists and a beautiful, specially made card. —Anne Tinworth



### Church and state

A ban on religious groups meeting in New York public schools has been averted after the state senate committee moved to block a Board of Education policy that would have seen 60 churches looking for new premises to worship in. Previously, 43 Christians were arrested as they protested the proposed ban. —*New York Times*



### Golden opportunity

Churches around the United Kingdom are being encouraged to connect with their communities and the 800,000 tourists expected to visit during the London Olympic Games. The interdenominational "More than Gold" organisation says the torch relay will pass within 10 miles of most UK churches—an opportunity that should not be missed. —*www.morethangold.org.uk*



### Handover imminent

The Czech Republic will compensate Christian groups for property seized by the former Communist regime. Under a plan expected to be passed by Parliament, Czech churches will get 56 per cent of their former property back and 59 billion koruna (\$US2.9 billion) in compensation over the next 30 years. —*Associated Press*



### Learning to give

The US surgeon general has commended Adventists for their focus on holistic wellbeing. Dr Regina Benjamin told delegates at the North American Division's health summit she was "impressed by the innovative thinking that's going on in the Seventh-day Adventist Church to make health something you live, and not just something you hope for". —*ANN*



### Free Asia Bibi

More than 560,000 people around the world have signed a petition asking the Pakistani government to release Asia Bibi, a Christian wife and mother accused of blasphemy and sentenced to death. The online petition, at [www.CallForMercy.com](http://www.CallForMercy.com), was launched by The Voice of the Martyrs organisation. —*Assist News Service*



### Centre of discussion

A multi-faith institute for public theology proposed for Canberra has received overwhelming support from religious leaders, politicians and government departments. A \$400,000 feasibility study says the institute, to be built as the next stage of the Australian Centre for Christianity and Culture in Barton, would facilitate research and religious tolerance. —*Canberra Times*



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**YOU**  
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This year's camp mission offering supports a major youth initiative.

The Worldchanger Bible Project, our aim is to equip 200,000 young people with Bibles to share their faith.

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## Australia's first Bible visits InFocus

*Wahroonga, New South Wales*

The first Bible to arrive in Australia in 1788 has been featured on *Record InFocus*.

In the lead-up to Australia Day, *Record InFocus* host James Standish interviewed the Reverend Justin Moffatt, senior minister of St Philip's York Street Anglican Church in Sydney. Rev Moffatt brought with him the more than 200-year-old Bible, as well as a matching *Book of Common Prayer*.

The Bible, a large, leather-bound King James Version, was carried to Australia on the First Fleet by chaplain Richard Johnson, who, it is believed, used it to conduct the first Christian service in the new colony.

At that service, on February 3, 1788, Johnson read from

Psalm 116, "What shall I render unto the Lord for all his benefits toward me?"

"It is a seemingly odd choice of text for a group of convicts who had just endured a hellish voyage and are beginning again with nothing," said Rev Moffatt.

Johnson's Bible and his *Book of Common Prayer* are bound in the same way and inscribed with the address of Botany Bay, where the fleet was first headed.

They have been signed by royalty who have visited Australia, including Queen Elizabeth II, Charles and Diana, and even King George V.

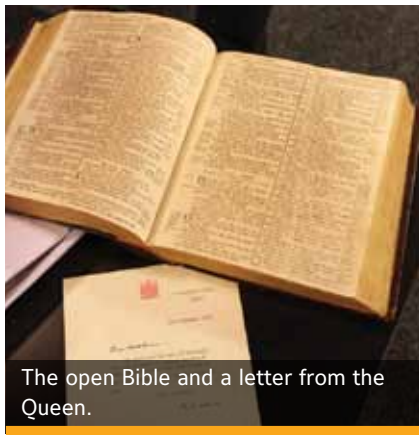
"These books are some of our greatest treasures," Rev Moffatt said. "For any Australian who can trace their Christian heritage through Australia, these books are extremely significant."

Mr Standish said it was inspirational to see the historic Bible. "When you think about the role this Bible played in bringing hope at the very beginning of what must have seemed at the time like a dismal enterprise, it's inspiring," he said.

"And for the Australians of all ethnic backgrounds who love Jesus Christ, one thing we can be most thankful for is that Rev Johnson volunteered to take the incredibly dangerous journey with a group of the most desperate people on earth in order to keep the hope of God alive and burning strong in our land."—Jarrod Stackelroth



Rev Moffatt with the First Fleet Bible.



The open Bible and a letter from the Queen.

## ADRA releases new gift catalogue

*Lismore, New South Wales*

While many of us were lamenting another pair of socks last Christmas, thousands of Adventists across Australia were smiling at the thought of life-saving chickens, water pumps and toilets.

Lismore church, NSW, was just one of more than 50 churches across the country that set up an ADRA Give Life Christmas tree. Church members and the children, in particular, recognised the annual initiative was not only a meaningful way of celebrating Christmas, but also an important part of supporting and giving life to those who need it most around the world.

"Each week leading up to Christmas the tree became more colourful as gifts were purchased," said church member Valerie Dunstan. "The children were inspiring, some raiding their money boxes, others telling their parents they'd rather donate than go out for dinner."

And the trend continues beyond the festive season.

"Our Grant a Wish gift catalogue is popular for people wanting to make a difference all year round," said ADRA Australia communication coordinator, Braden Blyde. "We often hear about people buying bicycles from it for birthdays, or a water supply as a Father's Day gift. One couple

used the gift catalogue as a gift registry for their wedding."

In the past 12 months more than \$A450,000 has been raised through the gift catalogue. During the past Christmas period alone more than 400 chickens, 71 goats, 50 toilets and 20 sewing machines were bought for those in need. Months of emergency food and water supplies were also purchased for those suffering from the widespread drought in Kenya and Somalia.

"These gifts make your impact real and tangible," Mr Blyde said. "You can hold the cards in your hand, and see and feel the impact you are making."—Braden Blyde

ADRA Australia's Grant a Wish gift catalogue is included with this edition of *RECORD*. Purchases can also be made online at <[www.adra.org.au](http://www.adra.org.au)>.



# Have you seen the news?



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# R

## MY MINISTRY IDEA

Scott Wegener's bending the rules. Describe yourself in five words: "A writer who escaped the box. ('A' isn't a word, right? It's a letter!)" You expect this from the recipient of the Signs Award for best original written piece at the 2011 Manifest Creative Arts Festival.

"Know misunderstanding", Scott's winning entry, uses humour to inspire readers to challenge their beliefs. An excerpt: "Can you imagine the screening process for entering church as checks are done for clothing with mixes of wool and linen (see Deuteronomy 22:11) . . . If practiced today, such a scenario would be the result of a novel—and somewhat awkward—theological misunderstanding, but some

theological misunderstandings could be eternal-life threatening!" His point: "The odds are both you and I have beliefs about life which are incorrect. The problem is neither of us think we're wrong. We wouldn't have the beliefs if we knew they were wrong."

Scott's style is inspired by the great controversy, which encourages him to leave the "irrelevant, time-wasting distractions of this earth and go into battle for Team Love while we still have the chance to have an impact on the war".

He describes creating something that helps someone realise God loves them as "the holy grail of creative challenges". "As a result of my love for God, I want to bring glory to Him wherever I can. Having been given a gift of creativity, writing allows me to share my creativity in a somewhat controlled manner. Unedited, some of my creativity could either be unnecessarily controversial or just downright confusional." —*Kimberley Hodgkin/Brenton Stacey*

*Manifest Creative Arts Festival, March 28-31, 2012. Visit <[www.artsmanifest.info](http://www.artsmanifest.info)>*



Scott Wegener.



Opinion? Comment? Send a letter to <[editor@record.net.au](mailto:editor@record.net.au)>.



# CHIP program engages community

by Jarrod Stackelroth

**A**N AFFILIATED ENTITY OF THE SEVENTH-DAY Adventist church in the South Pacific Division (SPD) has acquired and now owns the global rights to an international health program that enables Adventist churches to connect with their local communities.

The Complete Health Improvement Program (CHIP) is a 30-day lifestyle modification course, which encourages participants to move towards a plant-based diet, with increased exercise and water consumption.

Sanitarium Health and Wellbeing has been asked to provide management expertise for the CHIP project. Work is being undertaken to update the resources used in CHIP, including the DVD series, workbooks and marketing material.

The updated versions will be released at the New Zealand CHIP summit from November 2-4, 2012, and the Australia CHIP summit from February 1-3, 2013.

"CHIP is a phenomenal way for churches to interact with their local communities," said Paul Rankin, new CHIP in Churches program director for the SPD. "CHIP takes the health message of the Church and puts it in an easy-to-use package that can be used by churches, without needing to rely on health professionals. The program 'cans' the experts, making their information readily available."

Churches are provided with training and a comprehensive manual. There are cooking demonstrations, group discussions, exercise and DVD components. Each participant is provided with a personal kit, which includes a cookbook, workbook and a pedometer. Participants take a blood test at the beginning and end of the program and are given a dramatic picture of the change that has occurred. There is a cost involved for participants, however pricing is currently under review so that a sustainable evangelism model can be established going forward and participants attest it is a small cost to regain their health.

The program is proven to reduce the risk of Western lifestyle diseases such as heart disease, stroke and type 2 diabetes, in those who participate. Formerly called the Coronary Health Improvement Project, the name changed to reflect the fact that the program improves other aspects of health apart from the heart.

"Scientific literature is confirming more and more that a plant-based diet (with adequate water and exercise) is

the ideal lifestyle to avoid a majority of Western lifestyle diseases," Pastor Rankin said. "These principles have always been supported by the Adventist health message, pioneered by Ellen White right back in 1863."

Avondale College of Higher Education is overseeing a major research program looking at the health results from CHIP. Dr Darren Morton, author and lecturer at Avondale, will present on the new DVDs with Dr Hans Diehl. Initial studies have already resulted in several publications in scientific journals and the project at Avondale has the potential to become the largest lifestyle intervention research study in the world. Participants show significant improvements in cholesterol, weight, blood sugar and blood pressure levels.

CHIP was developed by Dr Diehl, an American Adventist, who recorded the initial DVD programs in 1996. First introduced to the SPD by Vic and Jean Gidley in 2004, New Zealand took up the CHIP challenge in 2007. Since then almost 100 programs have been run by more than 50 churches throughout New Zealand, with more than 2000 New Zealanders graduating from CHIP.

"Not only is this program changing lives and habits in the community, our church members are seeing the people who come to the programs change and are inspired to make their own change," Pastor Rankin said.

He has experienced first-hand the difference these lifestyle changes can make. He is "mainly" vegan now, he jokes, which leaves him room for the very occasional ice-cream or chocolate. He changed his lifestyle some years ago and was amazed at the difference. "As an Adventist minister I thought I'd better start living by the principles I was advocating," he said. "Since then I've lost 30 kilograms and have never been healthier and happier. In 2009, we ran a seven-day CHIP training program for all the Cook Island ministers. Now 300 people including politicians in Rarotonga have done it. It has given the church the opportunity to connect with the whole community."

Hawera church, with a membership of 12 people, has run a number of the programs since 2007 and now 350 people have graduated from the program, 5 per cent of the town's population.

*Jarrod Stackelroth is assistant editor of RECORD.*



## OPENING HIS WORD

Gary Webster

### Evolution and a six-day creation: Does it really matter? Part 2

In the first study, we noticed that the belief that God used long ages of evolution to bring life and man into existence (theistic evolution) undermines the law and the Sabbath; the divinity, work and authority of Christ; and the authority of Scripture. There are further implications.

### The Love of God

The eternal love of God was demonstrated in the unique relational way that God made Adam and Eve on the sixth day of the creation week. This same love devised the plan of salvation even before the creation of the world. Clearly “our Creator is our Husband”—“our Lover”. In contrast, theistic evolution, through long ages of death and self-centred competitiveness, undermines belief in a God of eternal love.

**Read** Genesis 2:7,21-24; Jeremiah 31:3; 1 Peter 1:18-20; Romans 5:8; Isaiah 54:5

### The Dignity and Value of Humans

The Bible traces man’s origins to God Himself, allowing for no intermediary stages of long ages. As Seth came directly from Adam, so Adam came directly from God. Made in God’s image, creation gives dignity and value to each of us. In contrast, theistic evolution reduces us to mere accidents—the products of time and chance, thus undermining the dignity and value of each unique person. **Read** Luke 3:38; Genesis 1:26,27; Acts 17:28,29

### Christ our Provider

The Bible declares that Christ not only created life on this world in six days, but by His same word He continues to sustain and uphold all things. In fact, He is so interested in us that He knows even the number of hairs on our heads and when a tiny sparrow dies. Thus He tells us not to worry about anything. But theistic evolution, in relegating Christ to a back seat in creation, thereby undermines belief in Christ as the ongoing Provider of all creation. **Read** Colossians 1:16,17; Hebrews 1:3; Acts 17: 28,29; Daniel 5:23; Matthew 10:29-31; 6:25-31.

*Pastor Gary Webster is director of the Institute of Public Evangelism for the South Pacific Division.*



## HEALTH WISE

Dr James Wright

### Q: What are current medical views on taking supplemental vitamins each day?

**A:** Everybody has their own view, but generally a multi-vitamin-mineral tablet or capsule each day is a good idea. Probably take 2500 mg of calcium ascorbate (powdered vitamin C) in 3 cm of orange juice to which is added 10 drops of liquid (micelle) E. With today’s mass growing, handling and processing of foods, nobody knows how many essential vitamins are lost. It’s a small price to pay for improved health.

*Unwell? Go to <docwright.com.au>. Enter symptom and click for immediate help. If symptoms continue, see your doctor.*

## WHY I BECAME AN ADVENTIST

I came to Australia from Mauritius 44 years ago. I began hanging around a group of young migrants mainly from Mauritius. In a new country we wanted to try and do everything. Meeting at pubs and nightclubs, we thought that was the life. We put ourselves in dangerous and serious situations and a couple of us are not here today.

But while I was following the group, it wasn’t me. I never felt comfortable even though the friendship amongst us was very strong.

I met my wife, Elliette, and I could not believe how strong her faith was, and still is. There was so much pressure on her by my family but she never gave up her faith in God. She continued to go to church on Sabbath, she continued to cling to her Bible. I was putting a lot of pressure on her too.

When my first daughter was going to start school, I said to Elliette, “No way is my daughter going to attend an Adventist school.” So she went to Carlton South Primary School. One week after this, she came home from school and said, “Dad, you know my teacher at school is like us, she is a Seventh-day Adventist.” A year later, both my daughters, Flavia and Lyza, attended the Seventh-day Adventist school at Hurstville. For high school they went to Sydney Adventist College.

Even though I could not understand and I argued with Elliette about her religion, when she asked if she could bring some friends to our home every Wednesday, I did not say no. I sat in the TV room while they were having the meeting and sometimes I would listen to what was being said.

A few years ago, I was very sick and I was in the oncology ward of Gosford Hospital. Elma Coombe and her husband, Pastor Les Coombe, came to visit me at the hospital. Elma gave me a little booklet called *Father’s Letter*. While I used to get upset with Elliette for praying all the time, I now found myself reading that booklet four or five times through the night. I liked what I was reading and it helped me with my stress and pain. The doctors told my wife my chances of surviving were very, very low.

Thanks to God, I am here today. I would like to thank Margaret Howie for her advice and support after I came out of hospital. I would also like to thank the members of Toronto church, NSW, for praying for me while I was in hospital and their support from the first time I started attending church. I was baptised on September 3 at Toronto church. —*Gaeton Moutia*



# Uni Clues

by James Standish

THERE'S NOTHING QUITE LIKE THE BUZZ YOU FEEL starting a new year at uni. There's so many new people to meet, opportunities to explore, and new, exciting and challenging ideas to play with. I loved every year I spent at uni, which is just as well, as altogether I spent nine years in the cloisters, lecture theatres, libraries and dining halls of what we broadly term "higher education".

In candour, I should say I loved eight years of the experience. I did spend one year at Andrews University, which is located in an almost unimaginably cold part of the world. But my three years at Newbold College in England were pure magic, as was my time at the University of Virginia—founded by Thomas Jefferson and set in one of the greatest college towns in America. My final stint sitting at the feet of the masters was at Georgetown University law school, located smack in the middle of Washington, DC. The study was gruelling but never dull, the city was demanding but amazingly lively.

All in all, this uni gig fit me like a glove—though after nine years, I'd had my fill . . .

But there was something I noticed transitioning from high school to life as an undergraduate, and from undergrad to graduate school. At every transitional stage, a whole slate of my Adventist friends lost touch with their Saviour. Here I am at mid-life and very, very few of my closest friends from high school or college are still in love with Jesus Christ. The sad thing is that I don't think most of my friends intended to lose touch with God. It was just one of those things that sort of happened when they weren't paying attention—or when they were paying attention to other things. Like putting on that extra kilogram or two a year—we didn't intend it, but it happened anyway.

As easy as it is to lose touch with God, when you're half way through life, it's pretty hard to get back on track. We have commitments, we have lifestyles and we've raised our

own kids with an entirely different value system.

For those of us who are heading to tertiary education this year, there are going to be a world of opportunities before us—friends, subjects, majors, social and cultural events, hopefully some travel and a whole series of life changing experiences. The whole panoply that defines the once-in-a-lifetime opportunity to paint in the colours that will in large part define the rest of our lives is right in our hands. As we do this, it's worth being intentional about a few things.

Mum isn't cooking for us anymore—so watch out for the pies and fries in the cafeteria. All those late night pizza feasts and sugary drinks to get us through morning lectures have a bad habit of catching up with us—making bumps and lumps where we never thought they should be.

It's also worth being intentional about our spirituality. To do this, one of the most important things is to keep our professors and peers in perspective. It's natural enough to be intimidated by the intellectual achievements and mental dexterity of the academics we learn from: they have a depth of knowledge and skill in presenting that knowledge honed over many years of study and experience. And of course, there's a power disparity—they are, after all, the ones who are handing out the grades. It's a naive student who thinks he's going to go head to head with a lecturer and win an argument.

But we shouldn't confuse the ability to "wow" with knowledge and win an intellectual argument, with being right. I remember a professor I had in law school who proudly proclaimed his continued adherence to unreconstructed Marxist economics. He had all the knowledge and arguments to support the Marxist state honed to perfection. Today the last unreconstructed Marxist nation is North Korea—hardly a paragon of economic prosperity (even Cuba has undertaken free market reforms). Reality aside, he was utterly convincing. None of the students could win an argument with him. But his powers of persuasion didn't

mean he was right. It just meant he was the most experienced and skilful debater, in a debate where he held all the cards that come with power.

Similarly, when we go back to uni this term, we may encounter academics who are ready, able and willing to make everything we hold dear sound like foolish chaff fallen from simple minds. This shouldn't dismay us. They may be able to deconstruct the history of Christianity, magnify every apparent discrepancy, misconstrue and malign every tenet of our faith. That's OK. That is what skilled, disciplined, practiced minds have been able to do for generations.

That we encounter academics with these skills shouldn't blind us to the fact that the perfected intellectual argument does not trump the greater reality. Like the unreconstructed Marxist professor who is likely still going strong preaching the eventual triumph of mandatory collectivisation of agriculture, etc, we don't have to win an intellectual argument with someone with greater experience and power over us, in order to know what is right, and what is wrong.

But we will only be able to measure the validity of what is presented to us if we keep a firm hold on the greater reality. In the field of economics, my view of the greater reality came from working in the real world, studying economics at graduate school before going to law school and, most important of all, travelling widely—including to Eastern Europe and Vietnam before they reformed their economies. The opportunity of experiencing unreconstructed Marxism inoculated me against even the most deft rhetoric in its support.

Similarly, in the field of faith, our understanding of the greater reality is strongest if it comes directly from our experience. And the most powerful experience comes from a personal relationship with Christ and in thorough study of His revealed Word. As long as we keep that relationship alive and our Bible study fresh, we are on solid ground.

As impressive as our instructors may be at uni, our peers can be even more influential. If we're lucky, we'll make friends from a wide variety of backgrounds, experiences and with a whole host of views of life. Indeed, in an ideal tertiary education, we learn as much from our peers as we do from our lecturers. But once again, it's critical to keep our peers in perspective. For all the confidence that can accompany discussions in the uni quadrangle or late night debates in the dorm, underneath the swagger is the uncertainty that accompanies all voyages of discovery.

Sometimes our non-Christian friends seem so much brighter and insightful than our old friends from church. If we're tempted to extrapolate our idiosyncratic uni experience to the world in general, it's worth keeping in mind that for a small community, Adventism has produced an astonishing number of first-rate intellects. Just as uni students may not be entirely representative of society as a whole, our local church is not the sum total of the Adventist experience.

All of this is sounding a little preachy, and I don't want that. But if we're off to uni this term, the truth is that if we're not deliberate, there's a good chance we'll end the process disconnected from Christ and our church community. If that's not where we want to end up, now's the time to take the practical steps to keep our faith alive—most importantly, spending time with Christ to ensure our relationship is strong and staying involved with our church community.

Today my spouse is on the faculty of Macquarie Uni in Sydney, and I've had a stint or two teaching college classes. But there's still something a little magical in walking onto campus at the beginning of a new academic year and catching that very special buzz. Study gives us so many fabulous opportunities to expand who we are, what we are and where we're directed. It gives us an opportunity to grow in leaps and bounds spiritually and intellectually. To wring every ounce of joy

and enlightenment that this opportunity presents us with, we must keep it all in the perspective of the greater truth. And no matter what our discipline, that truth begins and ends with God—the Author of knowledge. As the ancient maxim states “the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding” (Proverbs 9:10). ➤

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*James Standish is communication director for the South Pacific Division.*

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## The fibre factor

When we hear the word “fibre”, many of us think about the unglamorous world of bowel health. The term probably conjures up images of your grandparents adding unprocessed bran and prunes to their morning cereal, because having enough fibre in our diet is only an issue as we get older, right?

The truth of the matter is that research shows us fibre is important all through our lives. It can also be a handy tool in helping us wade through the confusing world of shopping for nutritious food.

A recent study conducted at Michigan State University examined the diets of over 2000 teenagers aged 12–19. As well as looking at their diets, they also tested whether these teenagers were categorised as having metabolic syndrome, which is a collection of three or more specific risk factors for a number of chronic diseases.

While metabolic syndrome is not a disease in itself, it is a warning that a person is at higher risk of certain chronic diseases such as cardiovascular disease and type 2 diabetes.

### What does this have to do with fibre?

Well, the interesting thing was that while about 6 per cent of the teens had metabolic syndrome, only 3 per cent of teens who ate the most fibre had metabolic syndrome compared to 9 per cent of teens who ate the least.

The researchers point out that while this study does not prove fibre itself is responsible for this lowered risk, these findings do align with a nutrition message we’re all very familiar with. They support the advice that we make high

fibre foods such as wholegrain cereals, vegetables, legumes and fruits a significant part of our diet.

So if it’s not fibre alone that is responsible for this benefit, what is? Well, minimally processed fibre rich foods such as wholegrain breads and cereals, vegetables, legumes and fruit are packed with a whole range of beneficial compounds which may reduce our risk of a number of chronic diseases. So while it might not be fibre alone that reduces our risk, high fibre whole foods come packed with an array of health promoting nutrients we should be including in our diets.

So next time you think shopping for healthy foods is a daunting task, just remember this simple tip: look for fibre rich whole foods.

Take the stress out of grocery shopping, choose grains and dried legumes with little or no added ingredients and then head down to the fresh food section. Fresh vegetables and fruit don’t have confusing nutrition labels on them, there’s no need to compare the added sugar content of broccoli and capsicum, just fill your basket and think of the delicious meals you can make with these wholesome, tasty, high fibre foods.

Call and speak to one of our qualified nutritionists at the Sanitarium Nutrition Service on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at [nutrition@sanitarium.com.au](mailto:nutrition@sanitarium.com.au) (Australia) or [nutrition@sanitarium.co.nz](mailto:nutrition@sanitarium.co.nz) (New Zealand). Don't forget to order our free cookbook, *Food for Health and Happiness*, by visiting our website [www.sanitarium.com.au](http://www.sanitarium.com.au) or [www.sanitarium.co.nz](http://www.sanitarium.co.nz)

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## RECIPE

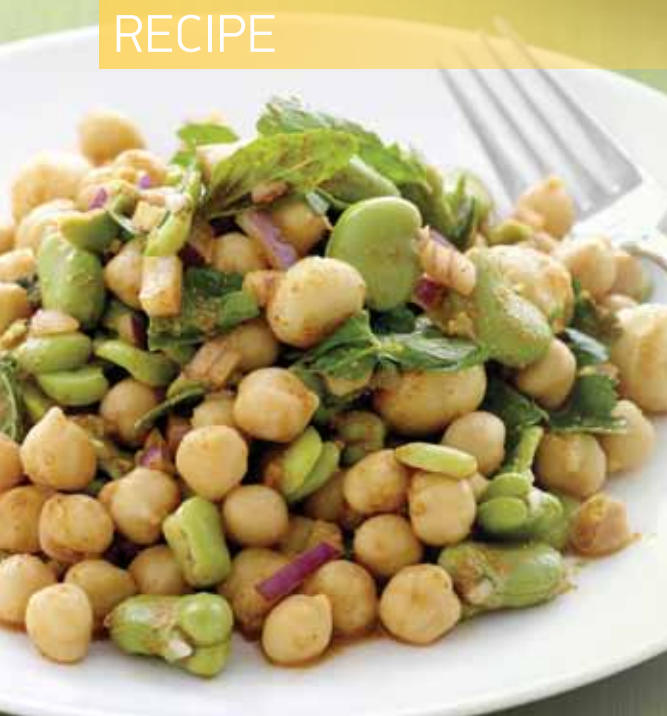
### Chickpea and broad bean salad

- 600g packet of frozen broad beans
- 1 small red onion, finely sliced
- 1 tbsp ground cumin
- 1 tbsp paprika
- 1 tbsp low salt soy sauce
- 1/2 cup macadamia nuts, roasted
- 1/4 cup mint leaves, torn
- 2 x 400g can of chickpeas, drained
- 2 garlic cloves, crushed
- 1 tbsp ground coriander
- 1 tbsp extra virgin olive oil
- 2 lemons, juice only
- 1/2 cup parsley leaves, torn

1. Cook the broad beans in a large pan of boiling water for 7 minutes, then drain and refresh under cold water. Drain again and slip off the grey skin from each bean.
2. Mix all ingredients together except the herbs and nuts and leave to marinate for 20 minutes.
3. Mix in most of the herbs before serving, reserving a little to scatter on top.

Preparation time: 25 minutes Cooking time: 7 minutes

PER SERVE: 1400 kJ (335 Cal); Protein 17g; Total Fat 16g; Saturated Fat 2g; Carbohydrate 26g; Total Sugars 3g; Sodium 465mg; Potassium 550mg; Calcium 110mg; Iron 5.2mg; Fibre 12g.





# rest reconnect

by Jana Boyd

**M**Y FIRST MATURE UNDERSTANDING AND experience of Sabbath happened while teaching English in China. My husband of two weeks and I had just arrived in the city of Tai'an in Shandong Province to teach at a local university for a year. While we were still adjusting to our new marriage, surroundings and teaching duties, our first Sabbath in China arrived. We had been advised to avoid the state-sanctioned churches and were not aware of other Christians in the area, so we were alone for our Sabbath. I remember waking up that morning with the delightful awareness that I didn't have to be anywhere, do anything or look particularly good. The hours ahead were not merely free time, but sacred time—hours for rejuvenation.

As subsequent Sabbaths came and went, I became more intentional about how to use the Sabbath hours.

I began to notice where I was in most need of regeneration, particularly in my marriage. My husband and I found what was most beneficial to our relationship was to spend time together outdoors and that this contributed not only to our sense of connection to each other but also to God. Upon returning home and resuming more traditional Sabbath observance and church attendance, I was determined not to lose the insight I had gained from my experience in China.

#### What Does Sabbath Rest Mean?

As a fifth generation Seventh-day Adventist, I had grown up in a very traditional Adventist home with the understanding that Sabbath was about going to church and adhering to strict rules about what is and is not permissible. While as a child I remember enjoying Sabbath well enough, the end of Sabbath came as somewhat of a relief at finally being free of so many restrictions. My experience in China was pivotal in changing my orientation from being focused only on what is right and wrong on Sabbath to also include what is restful and rejuvenating. I then became intrigued with understanding what was meant by the term Sabbath rest. My interest led me to explore Sabbath through the lens of how it can help marriages.

The need for Sabbath rest in relationships is obvious. It has been argued that lack of shared time and experiences is the most significant contributor to the breakup of marriages.<sup>1</sup> The high rate of divorce and its rippling effects on larger society brings a sense of urgency to the need to find ways to protect and nourish healthy marriages. While we have more free time available to us than in past generations, as a society we are less likely to use that time in ways that restore us spiritually and relationally. Rather than spend free time building up our relationships, we are more likely to use that time for personal or home upkeep.<sup>2</sup> Sabbath provides the opportunity to spend time together without the distraction of daily obligations and preoccupations.

We know that time together is important for a healthy

marriage but Sabbath can also help us with our spirituality by providing a context to affirm and strengthen our relationship with God. Research demonstrates that healthy spirituality contributes to healthy marriages.<sup>3</sup> So when we combine these two aspects of Sabbath—spirituality and time—we have a powerful resource available to us for maintaining relationships.

The Sabbath provides both a boundary around the time, and gives the time uniqueness as sacred time—a time for valuing our connection to God and one another.

#### Spirituality and Sabbath: Why Do We Keep Sabbath?

As Adventists we have a good understanding of the importance of Sabbath through the story of creation, the Ten Commandments and God's redemptive plan. However, both during Christ's time and in the more recent past Sabbath was made to be a burden by too much emphasis on the doctrine or theology of Sabbath and not enough on the experience of Sabbath. Isaiah counsels us to "call the Sabbath a delight" (Isaiah 58:13). This seems to indicate that how we experience Sabbath is important. How we experience Sabbath is influenced by why we keep it.

Research identifies two approaches to religious practice that seem helpful for exploring the motivation for keeping Sabbath. One approach is that of intrinsic religiosity, where one is motivated in their religious practices by personal meaning and conviction (ie, I keep the Sabbath because I find it meaningful, and I believe that this is what God wants for me). The other approach would be extrinsic religiosity, where one is motivated by social pressures, fear or a sense of control (ie, as a religious obligation or because my family would be disappointed if I didn't).<sup>4</sup>

It would seem that the intrinsic approach would be good and the extrinsic approach bad in terms of the benefits for marriage from keeping Sabbath. However, in my research of married Seventh-day Adventist individuals, I found an interesting interaction between these two approaches.

Those who keep Sabbath from an intrinsic motivation experience enhanced marital connection and are less involved with more secular leisure activities during the Sabbath hours (ie, shopping, going to a movie, attending a sports event)—activities that were not found to contribute to marital quality. Extrinsic Sabbath-keeping was found to lead to more involvement in what have traditionally been considered "Sabbath activities" (ie, interaction with family and friends, enjoying the outdoors, religious services)—activities that do contribute to stronger marriages. So it would seem that a balance between both motivations for keeping Sabbath is not only helpful but ideal. Being intrinsically motivated provides the right orientation to Sabbath, while the extrinsic motivation provides the structure and support to follow through on good intentions.<sup>6</sup>

So why you keep Sabbath is important in terms of how it can affect your marriage. The theological or doctrinal

reasons for keeping Sabbath can help build a sense of personal meaning and commitment, and social pressures (church, family, friends) can assist in supporting regular observance. However, what if these things are in place and yet the experience of Sabbath is still not rejuvenating spiritually or relationally? This is where it is worth looking at the actual practice of Sabbath-keeping.

### Sabbath Rest: How Do We Keep Sabbath?

The word “Sabbath” is of Hebrew origin and means simply to rest or cease from work.<sup>7</sup> It is used in the Bible to describe the seventh day as the day God set aside for rest at Creation (Genesis 2:2) and the importance of its observance is reiterated in the Ten Commandments (Exodus 20:8-11). In the Creation account, one commentator points out that it is mentioned three times that God rested from His work of creating, and the reason this day is holy is because God rested. This repetition of God not working on that day seems to indicate the importance of His example in modelling for humans how to participate in the image of God by resting.<sup>8</sup>

As much as I appreciate the idea of Sabbath rest, I have often struggled with how to do it, particularly as a wife and mother. Usually when I think of rest I think of sleeping or at least minimal activity. However, while taking a nap may feel good, it does not do much for my relationship with my husband, and my children certainly do not appreciate it. In fact, at times we can have competing needs and ideas about what is restful. This is why I have found the term “rejuvenation” helpful, as I believe this is actually the goal of “rest”. So when I consider what will be rejuvenating physically, spiritually and relationally, it is easier to identify activities that will meet these needs.

While worship has typically been an integral part of the Sabbath experience, I want to encourage looking beyond worship to a broader understanding of Sabbath rest. For the most part, we are already well socialised to the worship possibilities for Sabbath. Ellen White affirmed that part of the Sabbath should be devoted to communal worship, but she felt that the remaining time should be spent with family, preferably out of doors.<sup>9</sup> Regarding Sabbath worship, she writes that “long sermons and tedious, formal prayers” are to be avoided.<sup>10</sup> She even writes, “Church members are not to expect a sermon every Sabbath.”<sup>11</sup> This advice suggests Sister White recognised the tendency to place more emphasis on worship and not enough on unstructured rest.

### No Catalogue Approach

So what does a rejuvenating Sabbath rest look like? Think of the imagery of joy and prayer evident in Psalm 92, a song specifically written for Sabbath. I like viewing Sabbath observance in this way because joyful activities and prayer are helpful counterbalances to each other in preventing unhealthy extremes. So the challenge in deciding what to do on Sabbath may not be only about what is right and wrong, but also what activities allow for joy and

meaningful prayer. This is where it seems difficult, and perhaps even undesirable, to establish a list of Sabbath dos and don'ts, because what may be enjoyable and rejuvenating prayerful activities for one person may be no such thing for another. The process of deciding how to spend Sabbath effectively requires some intentional effort on the part of couples. We all bring our own experiences, biases and expectations to what Sabbath should or should not look like. It can be challenging to find common ground, but well worth the effort. In addition, it may be helpful to do some reading about others' experiences of Sabbath—not only to get ideas, but also to help shore up intrinsic motivation.<sup>12</sup>

There is another aspect of Sabbath rest that has profound implications for relationships. Sabbath allows partners to view and affirm each other differently than we tend to throughout the week. As spouses we are usually more aware of our specific roles within the relationship rather than of our inherent worth. Sabbath allows us to view each other outside of our roles. We are given space in time to focus on who God created us specifically to be.

I marvel at the simple yet complex gift we were given in Sabbath rest. Sometimes we hardly know how to use it, yet when we do allow ourselves to enter into God's rest, we find we are restored, our relationships are strengthened, and we are more connected to the God who created and loves us. ➤

1 PR Amato, A Booth, DR Johnson, and SJ Rogers, *Alone Together: How Marriage in America Is Changing* (Cambridge, Mass: Harvard University Press, 2007).

2 J Jacobs and K Gerson, “Overworked Individuals or Overworked Families? Explaining Trends in Work, Leisure, and Family Time,” *Work and Occupations* 28 (2001): 40-63.

3 See J Orathinkal and A. Vansteenwegen, “Religiosity and Marital Satisfaction,” *Contemporary Family Therapy* 28 (2006): 497-50

4; N. M. Lambert and D. C. Dollahite, “How Religiosity Helps Couples Prevent, Resolve, and Overcome Marital Conflict,” *Family Relations* 55 (2006): 439-449; M. R. Wilson and E. E. Filsinger, “Religiosity and Marital Adjustment: Multidimensional Interrelationships,” *Journal of Marriage and the Family* 48 (1986): 147-151. 4 Richard, Rice, *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective* (Berrien Springs, Mich.: Andrews University Press, 1985), p. 375.

5 G. W. Allport and J. M. Ross, “Personal Religious Orientation and Prejudice,” *Journal of Personality and Social Psychology* 5 (1967): 423-443.

6 Jana K. Boyd, “An Analysis of the Relationship Between Sabbath Meaning and Leisure, Marital Intimacy, and Marital Satisfaction Among Seventh-day Adventists” (Ph.D. dissertation, Fuller Theological Seminary, School of Psychology). For an abstract see *Dissertation Abstracts International: Section B: The Sciences and Engineering* 59 (1999): 5616.

7 Walter C. Kaiser, Jr., “Exodus,” in *The Expositor's Bible Commentary*, F. E. Gaebelein, ed. (Grand Rapids, Mich.: Zondervan, 1990), vol. 2, pp. 423, 424.

8 *Ibid.*

9 Ellen G. White, *Testimonies for the Church*, vol. 2, p. 584.

10 *Ibid.*, p. 583.

11 Ellen G. White, *Testimonies for the Church*, vol. 7, p. 19.

12 Among the many good books on the Sabbath, I found two particularly helpful. See A. J. Heschel, *The Sabbath: Its Meaning for Modern Man* (1951) and *Sabbath: Finding Rest, Renewal, and Delight in Our Busy Lives*, by Wayne Muller (1999).

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*Jana Boyd, PhD, is a licensed marriage and family counsellor who lives in Forest Falls, California, with her husband and their three children. This article first appeared in Adventist Review, August 19, 2010.*





# A Sabbath Space

by Andy Nash

**J**ESUS TOLD US TO BE TWO THINGS: THE SALT OF the earth and a light on a hill. Being the salt of the earth means bringing the message of Christ to people. Being a light on a hill means bringing people to the message. Both approaches are necessary and important. I want to share a unique way Adventist churches can be a light on a hill to our communities. Actually, I don't just want to share my thoughts with you; I'd like you to share yours with me as we perhaps develop this idea together.

A few years ago I had one of the most special experiences of my life: being in the Old City of Jerusalem on Friday evening. I watched as Jewish families streamed toward the Temple Mount plaza, hand-in-hand, ready to welcome Shabbat with prayer, fellowship, Jewish dancing and, most of all, joy! Many of the televised images we see of the Temple Mount are quite stoic—Orthodox Jews praying at the Western Wall. But on Friday nights the atmosphere changes dramatically as youth join in.

What I liked about this experience was the beautiful sense of community bursting forth among the Jewish people.

Of course, for me, there was an additional specialness to the evening. As the Sabbath shadows fell, it was familiar and it was good. At that moment I realised that to be a Seventh-day Adventist was to be a Judeo-Christian in the best sense of the word. We honour the old treasures as well as the new (see Matt. 13:52), and we desire to share these treasures with the people around us. With so much renewed interest among Christians in their Jewish roots, we have a wonderful opportunity to do that.

So I've been wondering: What if our churches created their own gathering places on Friday evening—places so beautiful, so inviting, that even people outside our faith community would want to come and experience them,

or at least drive slowly by? The purpose of these places wouldn't be to mimic the Temple plaza, which has a deep meaning all of its own. Rather, in our own meaningful way we would celebrate our salvation rest in Christ with the arrival of Sabbath rest in an Eden-like oasis from the noise of secular culture.

Here where I live, in Collegedale, Tennessee, we're exploring the idea of a Sabbath plaza, where people could gather on Friday evenings to enjoy fellowship, pray, discuss Scripture, eat a picnic supper—whatever their hearts desired. In many ways an environment like this is reminiscent of the beautiful community we find in Acts 2, where early Christians "devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer . . . Every day they continued to meet together in the temple courts" (verses 42-46).

So what would a place like this look like? That's the fun part: creating it together with our individual communities in mind. Maybe it's full of fountains and flowers. Maybe there's a special prayer tree, or an area where people stand face-to-face at podiums to discuss Scripture, like a Jewish havruta. Maybe there's an outdoor baptismal spot. Whatever the specifics, it's one of the most beautiful places around—the kind of place people want to come and see.

Remember: this wouldn't be a program. We have enough programs in our churches. This would be a place where spiritual community happens spontaneously and naturally.

What kind of place would you and your friends and your family look forward to going on Friday evenings—to celebrate Christ, to break free from secular culture, to welcome the Sabbath with friends new and old?



---

*Andy Nash is an author and keynote presenter at the upcoming Manifest Creative Arts Festival at Avondale College, March 28-31.*



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## RECORD REWIND

Lester Devine

### Hattie Andre (1865-1952)

After some training at Battle Creek College, Hattie's first appointment was as a Bible instructor in Ohio. She returned to college five years later and graduated with her degree in 1892, and then studied hydrotherapy and cooking.

She sailed with seven other missionaries from San Francisco to Pitcairn Island (1893) on the second voyage of the *Pitcairn* and remained there until June 1896, organising and conducting a school on the island. Then, after working for one year as a Bible instructor in Kentucky, she joined the faculty of Oakwood College until 1899 when Ellen White invited her to work at Australasian Missionary College (now Avondale College), where she served from 1900-1908 and significantly influenced the growth of Christian education in Australia.



Hattie Andre during her time in Australia.

Hattie then spent 11 years as dean of women and lecturer at Pacific Union College in California. She resigned in 1920 to care for her aged mother and to teach Bible in the School of Nursing at Hinsdale Sanitarium. She was also a faculty member at Hinsdale Academy. She formally retired in 1929 but continued to be actively involved in volunteer work for many more years. Hattie gave 60 years of dedicated service to the Church.

Andre Hall at Avondale College is named in her honour. The accompanying picture was taken during Miss Andre's time in Australia.

*Lester Devine is director emeritus of the Ellen G White Adventist Research Centre.*

## MYSTERY HISTORY



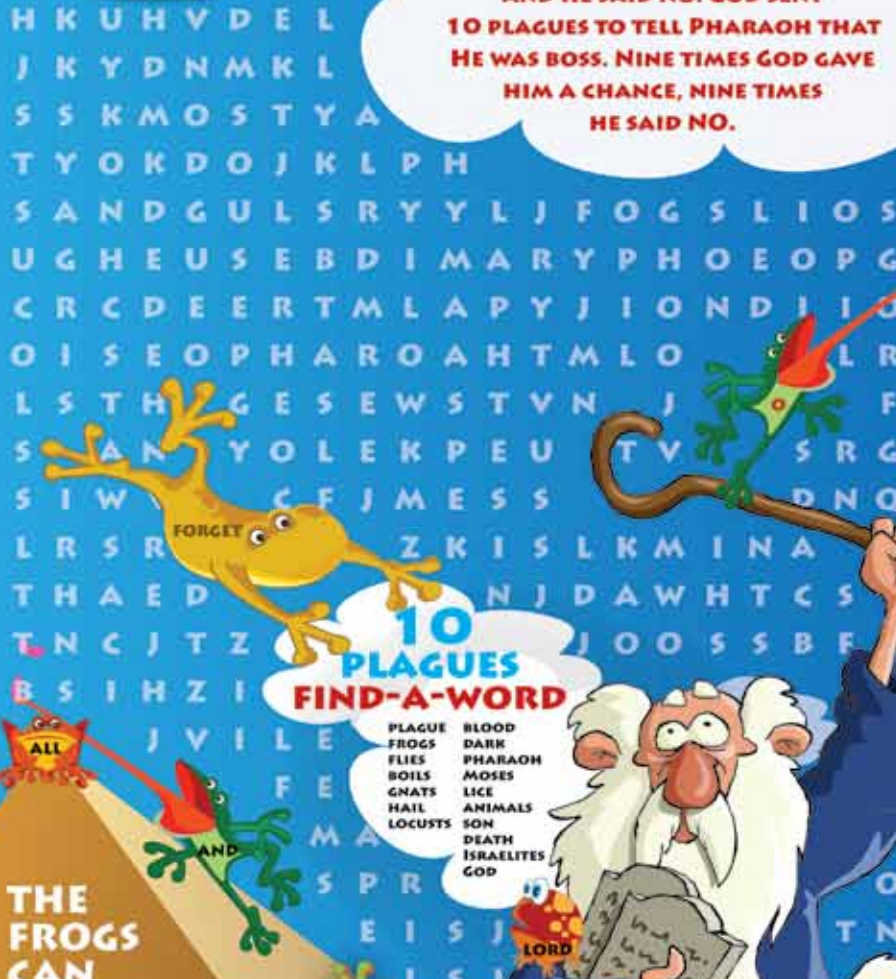
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  - The date the photo was taken.
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- Send to [heritage@avondale.edu.au](mailto:heritage@avondale.edu.au)

# Kids' Space

Ahn Yong\*

THE ISRAELITES HAD BEEN SLAVES FOR A LONG TIME. GOD TOLD MOSES TO GO TO PHARAOH AND TELL HIM TO LET THEM BE FREE. PHARAOH'S HEART WAS HARDENED AND HE SAID NO. GOD SENT 10 PLAGUES TO TELL PHARAOH THAT HE WAS BOSS. NINE TIMES GOD GAVE HIM A CHANCE, NINE TIMES HE SAID NO.



## 10 PLAGUES FIND-A-WORD

- |         |            |
|---------|------------|
| PLAGUE  | BLOOD      |
| FROGS   | DARK       |
| FLIES   | PHARAOH    |
| BOILS   | MOSES      |
| GNATS   | LICE       |
| HAIL    | ANIMALS    |
| LOCUSTS | SON        |
|         | DEATH      |
|         | ISRAELITES |
|         | GOD        |

THE FROGS CAN HELP YOU WITH THE MEMORY VERSE

PSALM 103:2



WORSHIP MESSAGE: WE WORSHIP GOD WHEN WE THINK HIM IN EVERY SITUATION.

\* hello in Korean (Korea)

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**Women in leadership**

Cathy McDonald is general manager of Sanitarium's Health and Wellbeing Services. She is responsible for bringing to life the company's vision to become a leader in health and wellbeing services in addition to being a leading provider of health foods. She currently oversees Sanctuary Sanitarium, a health and wellbeing centre in Pymont Sydney; Cultivate Sanitarium, which offers corporate health services to employees in the workplace; and the Lifestyle Medicine Service, which now includes health intervention programs like CHIP (Complete Health Improvement Program). I asked Cathy three questions:

What are the challenges of your position?

*"I believe my key challenge is finding enough of the right people to serve as 'medical missionaries' (as Ellen White called them) on behalf of Sanitarium. We have a critical need for people who have a genuine passion for the health ministry of the Church, have professional health qualifications and relevant experience . . . please let us know if you fit into this category!"*

How does what you do contribute to the mission of the Church?"

*"Sanitarium's mission is inextricably linked with the mission of the Church . . . to share a message of health and hope with people in our communities. As a Church, we have a unique message of health that can bring true hope . . . and a message of hope that can bring true health."*

What is your passion?

*"I am passionate about bringing to life Ellen White's vision for health ministry through Sanitarium's newly-established Health and Wellbeing Services. She encouraged the pioneers at Sanitarium to open 'centres of influence' in our cities that would open doors of 'light' and 'hope' for people through a range of health and wellbeing services. She also advocated a truly 'wholistic' approach to health . . . which acknowledges the 'whole person'."*

I thank God for Sanitarium and leaders like Cathy.

*Dr Barry Oliver is president of the South Pacific Division of the Seventh-day Adventist Church.*



**Students want to talk**

I received a message from a uni student one evening: "Hey, would you mind doing a Bible study with me sometime?" I could sense the urgency in their request, especially when they continued and said, "I'm just really struggling with the whole idea of . . . And I don't feel like I have anyone to talk to about it."

I'm not going to talk about what "it" was but rather the point that students don't always have someone to talk to. Why would a young person feel they couldn't talk? Could this be why so many young people disconnect from the church and faith? One issue deeply entwined in disconnection is 'doubt'.

David Kinnaman, president of the Barna Group, put it this way:

*"I believe unexpressed doubt is one of the most powerful destroyers of faith. Our research reveals that many young people feel the church is too small a container in which to carry their doubts. Fully one-third of young Christians (36 per cent) agree that 'I don't feel that I can ask my most pressing life questions in church'. One in 10 (10 per cent) put it more bluntly: 'I am not allowed to talk about my doubts in church'."*

Understandably there are a myriad of issues students are struggling with besides doubt that may result in disconnection from faith or church. Clearly the student who opened their inner struggle to me that evening couldn't even talk to family or friends, let alone the church. My point is that students are seeking understanding on some big issues in life and need to be heard. It may be that open discussion with a uni chaplain could allow for questions on faith. So if you are out there studying and just need to talk, there is a uni chaplain in your conference ready to listen.

For a list of University chaplains please see page 12.

*Tim Shelton is the university chaplain for the Greater Sydney Conference.*

**OPINION POLL**

**What is the most spiritually rewarding aspect of Sabbath for you?**



- Spiritual meditation/prayer/study
- Experiencing nature
- Worshipping with your church family
- Reconnecting with family and friends

Visit [record.net.au](http://record.net.au) to answer this poll.

LETTERS

**INSPIRED BY LOVE**

Josh Bolst, NSW

I just wanted to say how blessed I was by the feature "The Other Side of Vegas" by Dannielle Synot (Jan 21, 2012).

What an inspiring story of Christ's calling to share His love with others!

And what a reminder to daily live the Christian name we are so honoured to wear, and to be ambassadors for Christ.

**WORSHIP CONCERN**

Paula, via email

The article by David Marshall (Features, December 3, 2011) caused me some concern.

Worship styles—who do we want to please? The young, the not so young, the unchurched? It is not about us! It's about our God, the Creator of heaven and Earth! The words of God's messenger come to mind:

"The most profitable meetings for spiritual advancement are those which are characterised with solemnity and deep searching of heart" (*Testimonies for the Church*, 1:412).

**MONUMENTAL FRUSTRATION**

Richard Carter, NT

While I still, and I always will, serve the cause of Christ, most of the points mentioned in Danny Bell's article (Features, January 21, 2012) reminded me why I am a high school teacher rather than a church minister.

So many times as I strove to move the churches under my care towards being a mission-based church rather than a monument-based church, I was told I was straying outside the cause or purpose of my role and I would land myself in hot water, –"don't push so hard" or

"that's your job not mine".

As a minister I endeavoured to be as Paul suggests a "trainer of the faithful for the cause of Christ", but in the end it was apparent to me that I was a monument babysitter. Sadly, I allowed not being able to change these brick and mortar monumental mindsets to frustrate me out of church ministry.

While a minister I went on a study trip of progressive churches in the US. While there discussing these aspects, a conference president once said to me something that I would like to paraphrase in light of Danny's article: "sometimes you need a 'funeral' for the (monument) church, a cremation—burn it down to the ground—start afresh".

I still struggle with God's call of me to church ministry, however far too many of our churches and their members are stuck in monument mode rather than mission mode which inhibits me from going back to church ministry.

These monuments will not be taken to heaven: tear them down, sell them as secondhand bricks, start a church under a tree, go to people—don't wait for them to come to see your monument, it holds no value.

The world is already too full of monument churches that are empty! The cause of Christ needs members, churches and facilities that are 24-7, not two hours out of a possible 168 hours each week.

Well done Danny Bell for highlighting this at times taboo subject.

**WE NEED TO CHANGE**

Raewyn Jones, WA

Personally, as a teenager, I didn't find the church full

of 'Bible bashers', but I did find almost all the church had struggles with life and living it how Jesus would desire.

Youth then were no different to youth today, nor other age groups. The 'church' struggles together. What I believe would have helped me, and in fact at certain times did help my journey, were other families including youth who were stronger Christians than me, taking me under their wings and lovingly being my friends despite the fact I drank and partied.

Genuine friendship given in the name of Jesus means quite a sacrifice to those Christian church-goers, but it could be the salvation of others including the youth who are struggling with life and its living.

**UNDERSTANDING DEPRESSION**

David Brown, Vic

Depression has been discussed frequently in RECORD. I believe the members of our churches and employees at the Conference Office really need to get a better understanding of how to deal with a person suffering with depression.

From my own experience as a person suffering from depression it appears our churches are sadly lacking in the care and understanding needed in this area. As much as I hate to say it, I have had better understanding from people outside the Church than from people inside the Church.

Churches and conferences need to organise some seminars or training sessions about how to properly deal with people who have depression, especially those who due to medical reasons can't take antidepressants.

*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 Page 4 for contact details.*

## WEDDINGS

**Bevan—Albert.** Rhys James Bevan, son of Michael and Heather Bevan (Fishing Point, NSW), and Julia Constance Albert, daughter of Ion and Luminita Albert (Cooranbong), were married 16.10.11 at Hunter Valley Gardens, Pokolbin.

*Wilf Pascoe*



**Ennor—Parsons.** Reuben Brent Ennor, son of Jillayne and Brent Ennor (Christchurch, NZ), and Jessica Marie Parsons, daughter of Linda and Darryl Parsons (Invercargill), were married 27.3.11 at Hanmer Springs.

Reuben and Jess met as teens at South NZ youth camps and found love at Avondale College. They now reside in Sydney working for ADRA Australia and as a photographer for the NSW police force.

*Wayne French*

**Hines—Beecroft.** Clarence Leslie Hines, son of Raymond Hines (Christchurch, NZ) and May Hines (deceased), and Michelle Yvette Beecroft, daughter of Desmond and Sharon Gillis (Cooranbong,

NSW), were married 4.12.11 in a beautiful garden setting on the shores of Lake Macquarie. A sequence of providential events brought Clarence and Michelle together, encouraged by Michelle's brother, Pastor Craig Gillis. Clarence and Michelle will set up their home in Cooranbong.

*Adrian Raethel, Craig Gillis*

**McCabe—Trost.** Paul Andrew McCabe, son of Rose-Lyn McCabe (Toowoomba, Qld), and Letisha Louise Trost, daughter of Raymond and Adele Trost (Biddeston), were married 8.1.12 at Toowoomba Central church.

*Bob Possingham*



**Namakadre—Sauni.** Kalivati Bete Namakadre, son of Eparama

and Akanisi Namakadre (Cooranbong, NSW), and Jacqui Lisa Sauni, daughter of Samuelu Sio (Sydney) and Linda Vaoga (Auckland, NZ), were married 28.9.11 at Hillview church, Morisset, NSW. They met while studying teaching at Avondale College and they look forward to living happily ever after in God's service.

*Usaia Baravi, Frank Ropati*



**Percey—Christian.** Andrew Stuart Percey, son of Edward Percey

(Tasmania), and Gemma Joy Christian, daughter of Graeme and Marcia Christian (Victoria), were married 23.10.11 in a picturesque outdoor setting at Sutton Forest, NSW. Andrew and Gemma plan to live at Cooranbong, where Gemma will be a lecturer in the Science Department at Avondale College and Andrew will continue to develop his business.

*Graeme Christian*



**Stackelroth—Vaifale.** Jarrod John Stackelroth, son of David and

Joy Stackelroth (Adelaide, SA), and Lina Evelyn Vaifale, daughter of Vitolio and Etevisse Vaifale (Fasitootai, Samoa), were married 11.11.11 at the Orator Resort, Apia, Samoa, surrounded by family and friends from Australia and NZ. Jarrod is assistant editor of RECORD.

*Frank Ropati, Sione Ausage*

**Tjiam—Winoto.** Jerry Arief Tjiam, son of Mr and Mrs Herwan Tjiam (Glen Waverley, Vic), and Grace Winoto, daughter of Mr and Mrs Harsono Winoto (Sydney, NSW), were married 20.11.11 at The Basin, Vic.

*Isaac Foo*

**Waitehead—Searle.** Clarence Adalbert Waitehead and Barbara Ann Searle, daughter of Alvis Merle Ludlow, were married 4.12.11 at Marmong Point, NSW.

*Mike Faber*

## OBITUARIES

**Burrell,** Darrell John (Bluey), born 21.7.1948 in Smithtown, NSW; died 27.11.11 in Caboolture, Qld. Darrell was an alcoholic all his life, but attending Alcoholics Anonymous (AA) saw him begin to change with its emphasis on seeking a higher power. Bluey found that Higher Power and in 1993 was baptised by Pastor Lance O'Neil. He never touched alcohol again. With his new found experience in Jesus, he helped many AA members to have the victory over alcohol. He loved his Lord and his church, and was a man of humility, generosity, compassion and love, al-

ways seeking the best for others, often at his own expense. His family and friends will miss him very much, and they look forward to the coming of Jesus.

*John Rabbas*

**Dunn,** Shirley May, born 18.8.1940 in Sydney, NSW; died 27.11.11 in Calvary Mater Hospital, Newcastle. In April 1959, she married Ron. She is survived by her husband; and their children, Karenne, Brian, Allison, Leonie, Grant, Matthew, their spouses; and 12 grandchildren. Shirley was a caring wife, devoted mother and grandmother, known for her warm and nurturing love. She was of strong faith and loved her Lord. Until He comes.

*Roger Nixon*

**Lamb,** Nina Beryl, born 1919 in Sydney, NSW; died 27.11.11 in Yeppoon Hospital, Qld. She is survived by her daughter, Lola Hargreave (Yeppoon). Nina discovered a deeper relationship with the Lord while attending Bible studies conducted by Pastor Ray Kent at her neighbour's home on the Gold Coast. She joined the Adventist faith and enjoyed fellowship at Burleigh Gardens church. She later moved to Capricorn Adventist Retirement Village, where she found many new friends in her new church and village.

*Alvin Coltheart*

**Redwood,** Audrey Ethel (nee Robinson), born 18.1.1928 in Sydney, NSW; died 2.12.11 in Wyong Hospital. On 21.6.1953, she married Norman Redwood. She is survived by her husband (Morisset); John (Cessnock), Rosalie Mitchell (Dora Creek) and Narelle Richardson (Morisset). Audrey was the youngest of seven. Her husband Norm was her God-given treasure throughout her life. Audrey loved her Lord and spent time as a literature evangelist. She prayed for and worked through a tape ministry to bring others to the joy she experienced in Jesus. Audrey passed to her rest surrounded by her loving family.

*David Bertelsen*

**Rixon,** Leslie ("Les") Herbert, born 14.8.1919 in Wee Waa, NSW; died 17.6.11 in St Joseph's Home, Sandgate. On 28.12.1940, he married Kathleen Edith Elizabeth (Peg) Mason

## POSITIONS VACANT

■ **Adventist Book Centre manager—Greater Sydney Conference (Epping, NSW)** is looking to employ a full-time manager for our Adventist Book Centre (ABC). The ABC covers the territory of both Sth NSW Conference and Greater Sydney Conference. We have two retail outlets located at Epping and Wahroonga. The role will include the management of both retail bookshops, which includes stock selection and purchasing, sales management, a presence at SNSW camp and various regional events in both GSC and SNSW. This position is a salaried position and may require work outside of normal office hours and on weekends. This role is subject to the GSC appointments committee. For further information, written applications with CV, or expressions of interest, please contact Graeme Moffitt <graememoffitt@adventist.org.au>, or send to 4 Cambridge St, Epping, NSW, 2121 or phone (02) 9868 6522. Applications close **February 27, 2012.**

■ **ATSIM Greater Sydney (Redfern, NSW)** seeks the services of a part-time highly motivated professional who will be an innovative literacy, numeracy project teacher for children at The Way, Redfern. This exciting ADRA initiative will add value to current activities at The Way. Applicants must be able to demonstrate a commitment to the ethos and beliefs of ADRA Australia and the Seventh-day Adventist Church, and have the capacity to motivate children to reach their potential, academically and socially. For a detailed position description and/or application, please direct inquiries to Adrian Raethel at <adrianraethel@adventist.org.au> or phone (02) 9868 6522. Applications close **March 19, 2012.**

For more vacant positions, go to  
<[adventistemployment.org.au](http://adventistemployment.org.au)>



in St Mark's Church, Islington. He is survived by his wife; four children and their spouses, John and Hazel (Conder, ACT), Warren and Ella, Lynda and Stefan Weber (all of Alberton, Qld), and Cynthia (Shortland, NSW); nine grandchildren; and seven great-grandchildren. Les had a distinguished career as a RAAF pilot flying with RAF squadrons in the British Bomber Command, within the European Theatre. In the mid-1970s Les, Peg and all their children and spouses were baptised into the Maitland Adventist church. Les will be greatly missed by all his family and friends.

*Owen D'Costa*

**Scott-Herbert, Irene May** (Munchow), born 15.7.1924 in Gayndah, Qld; died 25.11.11 in Raceview. On 3.1.1947, she married Fredrick (Jock) Scott Herbert. She was predeceased by her son, Douglas, in 1951 and her husband in 1975. She is survived by Dawn (Ipswich) and Robert Scott-Herbert (Brisbane). Irene loved God and her family. She looked forward to being reunited with her heavenly Father and family on resurrection morning.

*Francis Pule*

**Twartz, Ronald**, born 26.6.1927 in Sydney, NSW; died 23.11.11 in Redcliffe Nursing Home. He married his first wife, Helen Black, in 1959, and in 1989 he married Phylis Johnson. He is survived by his children, Richard, Roseanne and Jonathon, and stepchildren, Lindsay, Annette and Sheree. Ron is sadly missed by family and friends. Having faithfully believed in the great hope, he now sleeps in Jesus.

*David Garrard*

**Zitkovic, Franjo (Frank)**, born 23.10.1923 in Croatia, died 4.8.11 in Brisbane, Qld. He is survived by his wife, Bambina; daughters, Naomi Komadina and her husband Joseph (Sunbury, Vic), and Lydia Jakovac and her husband

Jack (Brisbane, Qld); grandchildren and families, Jonathan and Nicole, Kelly and Gary, Leigh, Jason and Tamara, Andrew and Jelena; and great-grandchildren, Jack, Kate and Philippa. After World War II, Franjo escaped the former Yugoslavia and fled to Italy, where he met his wife Bambina at the Theological seminary, Villa Aurora in Florence. They emigrated to Australia in 1950. Franjo was always willing and ready to help in all church activities. He was instrumental in building the Maroochydore church, Qld, and was a foundation member of the Brisbane Croatian church. Franjo was committed to his faith and was loved and respected in every church where he was a member.

## ADVERTISEMENTS

**Giant book sale.** Next week, Sunday, February 26. Save dollars. You owe it to yourself. Religion, EG White, Bible (also children's), music, etc. Nunawading church, Central Rd. 11am-3pm. Building fund.

**Eight Mile Plains 25th anniversary, March 30-31, 2012.** Inviting current and past ministers, members and friends to celebrate the 25th anniversary of the dedication of the current church building. Photos, memorabilia from 1987 onward welcomed. Details and enquiries: Carol 07 3411 0399, Margaret 07 3841 0685, <emp anniversary@gmail.com>.

**Rural property for quick sale.** 4br renovated old home, granny flat, orchard, hot house, on 3 acres (neighbours' cows on 2 1/2 acres), panoramic views, permanent water. \$A168,000 ONO. Phone (03) 5599 8242.

**Prayers from the heart.** Beautiful gift/devotional cards with photo background. Eleven subjects in first release, more to follow. Enquire: (02) 4970 5040

or email <backland@hinet.net.au>. At your Adventist Book Centre now.

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**Holy Land-Israel and Jordan.** Visit Jerusalem, Bethlehem, Nazareth and other places where Jesus walked! Enjoy beautiful red city-Petra, and spend two weeks in September with experienced guide on Middle East. More info at <www.simplesite.com/biblelandtour2012> or call Pastor Posavac: 0432 593 299.

**Victoria Point (Bayside Brisbane) church** invites interested Adventists to visit us for fellowship and to assist us in our innovative outreach projects. We are seeking help for community and member visitation, small groups ministry, and instrumental/vocal music. Contact our clerk, Barbara, at (07) 3207 8156 or <oharabarb@gmail.com>.

**Data projectors, screens, DVDs, PA systems etc.** Lower prices for Adventist churches, schools etc. Australia only. Contact Trish, (02) 6361 3636; or <greenfieldsenterprises@bigpond.com>.

## VOLUNTEERS

Builders and tradespersons needed for Fly-n-Build project in Vanuatu, May 1-13, 2012. 12 days at "Aore Island Resort" while re-roofing and painting the Sarakata church in Luganville, Santo. Also a one day church will be built - you will have time to relax and do some sightseeing, snorkelling, swimming and other activities. If you have handyman skills, plumbing and painting skills we need you. All welcome to apply, ladies too. For further details contact AVS (02) 9847 3275 - Maryanne Jakovac.

**Receive Hope Channel.** Complete satellite kit \$265 + freight; prime signal areas in Australia only. Instructions for DIY installation. Installers available. Phone (02) 6361 3636; or <greenfieldsenterprises@bigpond.com>.

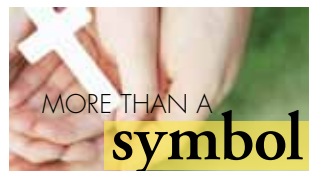
**Law firm in Sydney: JYP Legal** is a law firm run by Adventist church member Jane Park. Areas of law include property, wills and estates, and family law. Please call (02) 9267 7171 or email <jane@successfulways.com.au>.

**Medical practitioners needed** for the Logan Adventist Health Association Health Centre. Full-time and part-time practitioners needed. Contact: 0428 486 455.

## Finally

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it —1 Corinthians 10:13

## Next RECORD March 3



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