

JANUARY 19 2013

Record

ISSN 0819-5633



**GRADUATION FIRST FOR
AVONDALE** page 3

**MESSAGE OF HOPE BACK
ON PNG AIRWAVES** page 7

THE LANGUAGE OF JESUS page 16

NEW TO AVONDALE IN 2013. DEGREE IN COUNSELLING.

WWW.AVONDALE.EDU.AU/COUNSELLING

Avondale is excited to introduce a new degree in 2013. The 3-year **Bachelor of Arts in Counselling** will allow you to be a qualified counselor, with industry placement throughout the course to ensure practical learning.

FEE-HELP is available.*

Visit www.avondale.edu.au/counselling for more information.

*Available to Australians Citizens and holders of an Australian Permanent Humanitarian Visa only. Eligibility requirements apply.

APPLY ONLINE FOR 2013 BY VISITING WWW.AVONDALE.EDU.AU
OR PHONE **1800 991 392** (AUSTRALIAN FREECALL, INTERNATIONAL +61 2 4980 2277)

Graduation first for Avondale

Cooranbong, New South Wales

An alumna inspired by her experience with an Avondale vocal ensemble has become the first student to graduate with a Master of Arts (Research) from Avondale College of Higher Education.

Melissa Rogers joined 300 other graduands over graduation weekend, December 7-9, 2012.

The 2009 graduate and former member of The Promise returned to study because "I missed growing as a musician". She describes the skills she learned performing with the ensemble as "probably the most useful in developing as a musician at college". The experience also influenced her teaching—Ms Rogers challenged students to reach "a higher level of their own musicianship".

Avondale is benefiting, too. Ms Rogers' thesis, "A reflective and quantitative investigation of relationships between aural dictation, sight singing, performance and composition skills", shows music education is not a soft option, said associate supervisor and music stand convenor Aleta King. "Music is an art, but it's also a science with rules and regulations you have to

understand to fully appreciate."

Ms Rogers was one of 37 higher degree by research students, including 22 in the Doctor of Philosophy course, at Avondale in 2012. "The community of scholarship they create enriches the Avondale experience," said her principal supervisor and dean of the Faculty of Arts and Theology, Associate Professor Daniel Reynaud. "This helps make research visible, achievable and desirable."

Avondale recognised another academic achiever by announcing the third recipient of its most prestigious prize during a consecration service at the Sydney campus. Bachelor of Nursing student Shion Shironishi joined Bachelor of Arts student Josh Bolst and Bachelor of Arts/Bachelor of Teaching student Karlie Fraser as winners of the \$A1500 Avondale Prize for Excellence.

Their classmates recognised the importance of service in the giving of the graduation class gift, which class co-president Emma Hanna announced during a consecration service at the Lake Macquarie campus. The class donated about \$A2000 to the Volun-



Avondale's first Master of Arts (Research) graduate Melissa Rogers.

teers In Action ministry.

And as a more tangible example of its Matthew 7:20-based "By their fruits" theme, the class also planted a macadamia tree on the Lake Macquarie campus.

The hospitalisation of the wife of Dr Michael Spence (vice-chancellor and principal of The University of Sydney and an ordained Anglican priest) prevented him from presenting the graduation service address.

Chair of the Avondale College Council, Dr Barry Oliver, spoke in his place. His advice to the graduands: go out into the world and show a quality of love that is irresistible. "It is the fruit of love that makes the difference."

—Brenton Stacey

Book honours pioneering Adventist humanitarians

Cooranbong, New South Wales

A must-read manuscript has inspired an Avondale lecturer to help publish the stories of two of the Seventh-day Adventist Church's pioneering humanitarian workers.

Brad Watson first read what is now *When God Calls, Expect Adventure* during a worship service at his local Adventist church. Another member of the church, Lester Hawkes, had documented the time he and his wife, Freda, spent as medical missionaries in the then Papua and New Guinea and on Pitcairn Island. "I spend the whole sermon

reading his stories," said Mr Watson, a senior lecturer in international poverty and development studies.

Co-writers, Mr Watson and Mr Hawkes launched the book, published by Signs Publish-

ing Company, in the foyer of Avondale College Church last year.

Mr Watson described the Hawkes' ministry as blending service and medical work with evangelism. "They were our Church's first humanitarian workers," he said, "and they remind us missionary work has always been successful where you have an empowering message, but where you also provide a life-changing service."

In 1945, Mr Hawkes felt the "call" to go as a medical missionary to Papua and to New Guinea. The following year, the Hawkes travelled to Papua to begin what would be 30 years of service.

South Pacific Division president and former missionary, Dr Barry Oliver, wrote the foreword. He said he was "in awe" of the early missionaries and described them as having "incredible commitment". —Kaitlyn Betts

When God Calls, Expect Adventure is available from Adventist Book Centres.



Co-writers Brad Watson and Lester Hawkes at the launch of their book.

Photo: Collin Chuang

Photo: Lagani Gairo



Resilience

James Standish

I mowed the lawn two weeks ago. Nothing remarkable, I suppose, but I always feel a sense of pride when the job is done. Leisa inevitably takes a look, and states affirmingly how tidy it all is, as I stand with my hands on my hips surveying my morning's work. And then, sometime later in the day, I find a way to mention my rather monumental achievement a couple more times to her.

I don't do many practical things so you have to cut me just a little slack if my grass cutting victory laps seem a little disproportionate.

But today I looked out of the window, and remarkably, the backyard was covered with bright yellow dandelions on stalks roughly 30cm long. Somehow, in two weeks, my total subjugation of our backyard has been wiped away, and nature again has achieved the upper hand—in a very peaceful, quiet, sunny sort of way.

I suppose this Sunday I'll be out there again wreaking ecological carnage in the name of civilisation, and feeling rather smug for doing so. But I have to admit I do admire those dandelions. They have such in-built resistance, such determination—an unstoppable resilience.

Successful people are like that. Churchill, Pasteur, Thatcher, Edison, and so on, all had one thing in common—the willingness to take a hit and yet keep moving forward. It's not that they didn't have their share of challenges and even periods of despondency. As if the Luftwaffe was not challenge enough for anyone, Churchill was also personally prone to bouts of deep depression that he referred to as his "black dogs". Some argue that his "black dogs" allowed him to perceive the depths of evil at the heart of Nazism, and prepared him for a long, dark struggle. Whether or not that's true, the significance of his achievements are proportional to the challenges he faced.

Similarly, the most gripping stories of the Bible all involve people overcoming the most remarkable setbacks. There's Jacob, Joseph, Moses and Daniel, all of whom began life well, fell to the lowest depths and then, by the grace of God, rebounded in remarkable ways. David's life

is a series of compelling story arcs. And, of course, the most astonishing story arc of all is that of Jesus—beginning in heaven, thrown down into poverty and sin, apparently ending in abject failure and tragedy, only to be resurrected the Conqueror—and that is only the beginning. Hollywood calling Christ's life "The Greatest Story Ever Told" is a bit of an understatement.

We are all, in a way, the protagonists in our own stories. And now, here we find ourselves at the start of a new year with a chapter yet to be written. For many, I suppose, it will be a year of relatively smooth sailing. Not the stuff of gripping narrative, I'm afraid, and yet what we may all rationally hope and pray for. For others, it will be a year of enormous challenge—maybe even almost unspeakable tragedy. And there is no way to know into which group we'll fall, irrespective of our prudence, capacity or preparation, as Ecclesiastes 9:11 makes starkly clear:

"I have seen something else under the sun: The race is not to the swift or the battle to the strong, nor does food come to the wise or wealth to the brilliant or favour to the learned; but time and chance happen to them all."

While we can't control what comes our way this year, generally we can control how we respond. It's interesting to hear two different people who have gone through similar trials citing them as the reason they either lost their faith or drew closer to God, embraced life more fully or gave up hope, innovated or stagnated. In large part, it is our choice.

I'm looking out my back window at those happy dandelions. This Sunday they will face all the desolation I can wreak on them. But I will no sooner finish the job than they will muster all their might and begin reaching for the sun again. And my best efforts to destroy them will have only spread their tiny seeds all over the yard ensuring only a bigger crop next time around.

That's the power of resilience.

James Standish is RECORD editor for the South Pacific Division.

Record

Dr Barry Oliver Senior Consulting Editor
James Standish Editor and communication director
Jarrold Stackelroth Assistant editor
Kent Kingston Assistant editor
Dora Amuimuia Sales & marketing
Tracey Bridcutt Copyeditor
Linden Chuang Editorial assistant

Letters editor@record.net.au
 News & Photos news@record.net.au
 Noticeboard ads@record.net.au
<http://record.net.au>
 Mail: Adventist Media Network
 Locked bag 1115
 Wairoonga, NSW 2076, Australia
 Phone (02) 9847 2222
 Fax (02) 9847 2200

Subscriptions
 Record mailed within Australia and New Zealand
 SA43.80 SNZ73.00
 Other prices on application
 Printed fortnightly
subscriptions@record.net.au
 Cover credit: Colin Chuang
 "Melissa Rogers with her supervisors Daniel Reynaud and Aleta King."

Official news magazine of the South Pacific Division Seventh-day Adventist Church
 ABN 59 093 117 689
 Vol 118 No 1

twitter.com/RECORDadventist

SEVENTH-DAY ADVENTIST

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



More lasagne?

Jarrod Stackelroth

Lasagne. It's the highlight of a Trinity Gardens (SA) church lunch. The locals know that you have to be quick or you'll miss out. There are lots of other delicacies available—your typical potluck fare, with Adventist punch (a mix of unidentifiable cordial, juice and sometimes lemonade), Nutmeat patties, salads and an abundance of desserts.

But it's the lasagne that is the crowd favourite. It goes in a flash and some have even learned to position themselves so that, without appearing too hasty, as soon as grace is finished they're there, ready to snatch it up!

So why am I telling you this, I can hear you asking? Well, for me, there was another highlight of the Trinity Gardens potluck lunch that day. Living in Sydney, I don't get back to visit the church I grew up in very often (and it seems I'm out of practice—by the time I got to the tables, all the lasagne was gone). This time, while seeing all the regulars, people I had grown up around, known all my life, I saw four people who I had not see at church for maybe a decade or more.

On the way home, I asked my mum about them, whether they were back attending church. "No," she said.

"This is the first time I've seen them for years." She went on to tell me about an older lady from church who keeps in touch with those who have left. How this lady had invited them to come to the Christmas program. How she sends them cards and continues to care. They weren't there for the lasagne and maybe not even for the program. They were there because someone had taken the time to stay in their lives and invite them.

They may not come again until next Christmas but the connection is there.

As we enter this new year, think about all the people you know who have left church. I encourage you, don't stop praying for them. Keep in touch, be a friend and care without ulterior motives.

Often we can get caught up in the motive of converting. It's great to put on special programs as a church. But do we fall into the trap of only inviting people for special events? Looking to fill our quota when a seminar rolls into town? What about Christ's motive of love. Let's make 2013 a year to reconnect with family and keep in touch.

Jarrod Stackelroth is assistant editor of RECORD.

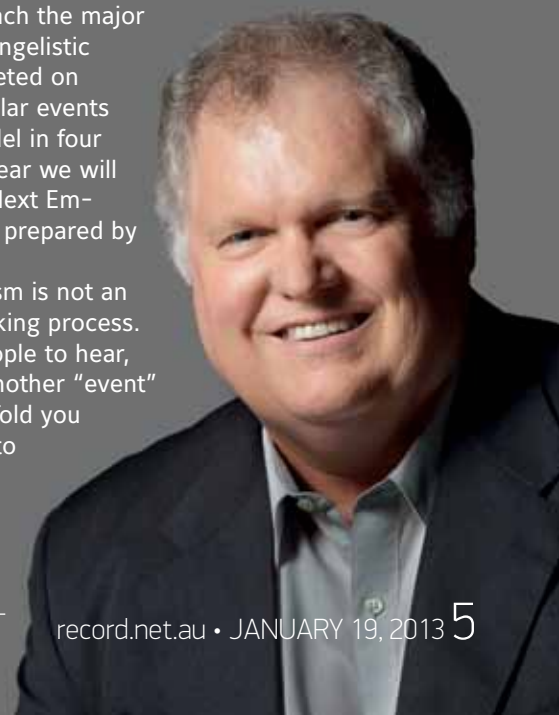
R INSIGHT

A new year

This year our Church globally will commence an unprecedented effort to reach the major cities of the world with the Gospel. The largest comprehensive integrated evangelistic event ever witnessed in the history of the Seventh-day Adventist Church, targeted on one city, will take place in New York this year. It will be a model for other similar events that will occur in the coming years. In our Division we will implement the model in four cities—one in each union: Sydney, Apia, Lae and Christchurch. The following year we will target a major city in every conference and mission. The theme will be "The Next Empire". You will soon start seeing the fantastic visuals that have been brilliantly prepared by Kel Naughton and his team.

But while I have used the term "event," integrated comprehensive evangelism is not an "event". It's a process. People come to the Lord over time via a decision-making process. The Church and its members need to provide a variety of opportunities for people to hear, understand and accept the Gospel. This is a process. If all we do is provide another "event" we will fail very spectacularly and very expensively and the sceptics will say "Told you so". But what if we all get involved? What if when something exciting comes to our cities we act as if we really do want our friends and neighbours to have what we have and to look forward to the coming of Jesus like we say we do! I guess that reaching the great cities of the world actually starts with each of us reaching out to those closest to us, doesn't it?

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



Adventist History Tour 2013

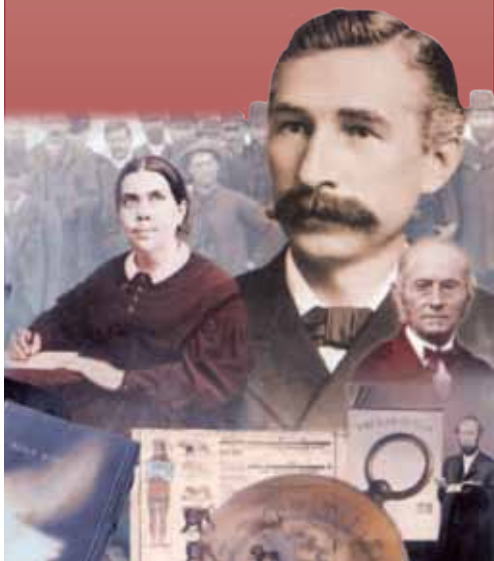
The Chance of a lifetime!

Visit places like Elmshaven, Yosemite, Fairhaven, Battle Creek, and Niagara Falls amid the brilliant colours of Autumn, September 1-30, 2013.

With Pr Calvyn Townend guiding, relive stories of the Civil War and the early SDA Church people like Ellen White, William Miller, Joseph Bates, Hiram Edson, and more.

For more information, contact SPD Travel Service, Wahroonga on:

(02) 9847 3202
spdtravel@adventist.org.au
spdtravel.com.au



Adventist Schools Victoria acquires new campus

Melbourne, Victoria

Gilson College, part of Adventist Schools Victoria (ASV), will launch a new campus at Mernda, taking over the site of the Uniting Church's Acacia College following its closure in 2012.

Subject to approval by the Victorian Registration and Qualifications Authority, the new campus will cater for Prep to Year 7 this year and will have 225-245 places available. ASV has taken a fiscally prudent decision to restrict places at the Mernda campus initially to ensure that it

is sustainable. The plan is to expand gradually so that the Year 7 cohort can work their way through to VCE studies in 2018. In 2012, Acacia College had an enrolment of approximately 500 students.

"We are opening enrolments and hope to welcome many of those students affected by the closure of Acacia College," said Mark Vodell, who has been principal of Gilson College since 1996.

"I am pleased to say our fee structure will be very similar to the current level so parents will experience no increase in 2013 over 2012 levels."

Acacia students will be familiar with Gilson College through shared sporting and cultural activities as part of the Galway Association, as well as extracurricular activities. Both colleges' curricula are based on Victorian Essential Learning Standards (VELS); and as faith-based colleges, both include a compulsory religious education component and espouse Christian values.

"We will be putting together a team of experienced and enthusiastic teachers and will be inviting former Acacia College staff to apply for positions in the coming weeks," Mr Vodell said.

Nunawading Christian College, also part of ASV, has confirmed that it is willing to make 20-30 places available for former Acacia College students who would be entering Year 7 and above, including organising a bus service for them between Mernda and Nunawading.

Victorian Conference president, Pastor Wayne Stanley, acknowledged the hard work of church officials and the ASV team in a statement on the Conference's website. He also encouraged people "to pray for the development of this school, that it becomes a successful avenue to provide for the needs of its community and thus help fulfil the mission of our Church".

For more information on enrolments or teaching vacancies, please contact Brian Mercer on (03) 9264 7777 or <bmercer@adventist.org.au>.

—Victorian Conference



The foyer of Acacia College.

REVIVED BY HIS WORD

January 15—February 2, 2013

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

15 - 2 Sam. 7	19 - 2 Sam. 11	23 - 2 Sam. 15	27 - 2 Sam. 19	31 - 2 Sam. 25
16 - 2 Sam. 8	20 - 2 Sam. 12	24 - 2 Sam. 16	28 - 2 Sam. 20	February
17 - 2 Sam. 9	21 - 2 Sam. 13	25 - 2 Sam. 17	29 - 2 Sam. 21	1 - 2 Sam. 23
18 - 2 Sam. 10	22 - 2 Sam. 14	26 - 2 Sam. 18	30 - 2 Sam. 22	2 - 1 Kgs. 1

Minister dies unexpectedly

Adelaide, South Australia

A Samoan-born minister working for the South Australian Conference (SAC) has died from a leg infection during a visit to Samoa.

Nonu Maiava had worked in the conference for five years after studying Theology at Avondale later in life.

Mr Maiava cared for the Whyalla, Port Augusta, Queenstown, Murray Bridge, Mt Barker and Mannum churches and companies during his time in South Australia and was widely respected for the work he put into these small and, at times, distant country churches.

"What a privilege it was to work alongside Pastor Nonu," said Trevor and Helen Laycock, who serve as lay pastors at Whyalla church and were baptised by Mr Maiava during his time there. "Nonu is much loved by all those who knew him and was never too busy for people; often travelling many kilometres to share his faith and study the Bible with

them." He is survived by his wife, Meki, and their four children, Andrew, Abel, Aryn and Angelica.

Pastor Roland Talamaivao-Amituanai, SAC Youth director, travelled to Samoa to represent the Conference and lead out in the funeral service.

"These tragic events encourage us to hold onto Jesus and the good news of His soon return," said Conference president, Pastor Andrew Kingston. —*Grapevine*



Nonu Maiava (27/5/1963–8/11/12).



EMTV worker.

Message of hope back on PNG airwaves

Port Moresby, Papua New Guinea

It Is Written Oceania (IIWO) is returning to public television in Papua New Guinea (PNG).

IIWO's message of hope was featured weekly on PNG's EM TV from 2009 to late 2011. With new funding being provided by local Adventists, the program will be returning to the station this year.

"We thank and praise the Lord for providing this wonderful opportunity to share the love of Jesus and His message for our day with the people of PNG," said Pastor Gary Kent, IIWO director and speaker.

Desmond Yaninen, owner of a car-hire company in Waigani, PNG, is one of the main contributors to IIWO's return to television in PNG. He has paid for the ministry's first month on the air (\$A2600), and has committed to providing ongoing support for the project.

"Together with a few lay friends we will ensure that all expenses are met so IIWO telecasts will be relayed continuously in this country every year until Christ's return," Mr Yaninen said.

IIWO will air on EM TV on Sundays from 6.30–7am. —*Linden Chuang*

Sabbath App now on Android

Albury, New South Wales

For Android users, keeping track of Sabbath sunset times is now as simple as a press of a button—or in this case, a touch of the finger.

The Sabbath App, developed by two Seventh-day Adventists in Australia, allows Sabbath-keepers around the world to know exactly when the Sabbath begins and ends in their local area.

Approximately 27,000 people have downloaded the free app since its launch in 2011 on the iPhone/iPad. With the development of the Android version, the app is now available on the two largest touch screen marketplaces.

"Touch screens are the biggest craze at the moment so it makes sense to connect with people via apps," said Damian Cox, one of the developers of The Sabbath App.

Mr Cox, who is based in Albury, NSW, and co-developer Vlad Ponosov are also working on The Church App, a program that will enable users to find churches and places of worship based on their current location and directions on how to get there.

For more information on The Sabbath App visit <www.thesabbathapp.com> or <www.facebook.com/TheSabbathApp>.

—*Linden Chuang*



Damian Cox with Android tablet.



Good people smuggler?

A Chinese Christian who has helped up to 400 people escape North Korea is now in need himself, as Chinese authorities have issued a warrant for his arrest. Tu Ai-rong already spent six months in prison. He's now escaped to Thailand, where he's been waiting two years for refugee status. —*China Aid*



Netherlands moves

The Netherlands Union Conference has joined the Northern German, Pacific and Columbia Union Conferences in formally voting in favour of women's ordination. However, the Netherlands motion delays implementation of the change until after the 2015 GC Session. Trans-European Division president Bertil Wiklander (pictured) said pre-empting the GC's decision was "inadvisable". —*tedNEWS*



Vulnerable

Nuba Christians in the South Kordofan state in the disputed border region between Sudan and South Sudan, say the northern government is targeting them in airstrikes. Four people have been killed over the past few months and a Catholic church, two aid agency buildings and homes have been destroyed. —*Morning Star News*



Bread of life

More than 2000 churches across Australia are taking the option of low-gluten or gluten-free communion bread, in consideration of worshippers with special diets. Communion practices are also becoming more hygienic, with the common cup being phased out and hand disinfectant being used before handling bread. —*Sunday Mail (Qld)*



Power of packaging

As soon as the new law came into effect last month mandating plain packaging for cigarettes in Australia, smokers began responding. Some complained the cigarettes from the plain packs tasted different and others, faced with the drab and unattractive packs plastered with graphic health warnings, quit on the spot. —*Sydney Morning Herald*



Catholic Church accused

As the Australian government launches a royal commission into institutional child abuse, the Survivors Network of those Abused by Priests (SNAP) has made a formal complaint to the International Criminal Court. SNAP says the Catholic Church is guilty of crimes against humanity for failing to stop abuse when it had the power to do so. —*Sydney Morning Herald*

FUN FILLED *BUG FREE!

Having a few bugs in our first Android App made us feel a bit like a new release of Windows. For that, we're very sorry! The good news? We've got our German app team on the job, and their meticulous engineers have wiped out all the *bugs, and updated our Android App. It now drives like a teutonic juggernaut flying down the autobahn. Don't believe us? Download now and take it for a test drive.

RECORD.NET.AU

*At least we think it's bug free!

RECORD Android
FUN FILLED, *BUG FREE!

The least

by Sara Thompson

I am
Silent
Ghost in a room of Pharisee-like convention
Quiet observer of the holiness I cannot ever
Hope to obtain
For my clothes are not like yours, and while my
Heart, is open
For me there is no room.

I am
Broken
Mere fragments of the innocence once bestowed
Torn from the dreams I wanted as much as you, yours
The child beside me your judgement call
Shaking heads and whispered words
Shadows of redemption, of which I am not worthy
For I will never be good enough.

I am
Fragile
Hidden by a mask you care not to question
Taunted by my mistakes, troubled by truths hidden under the
Lies
Bruised by the world
Is there no rest for the weary in this place?
For I am invisible to your self-righteous hearts.

I am
The widow and the fatherless
The crippled and the blind
broken and weary
chained and forgotten

I Am
The least of these.

I AM.

R

Sara Thompson is a Bachelor of Arts student at Avondale College of Higher Education. This poem won the Signs Publishing Company prize for best original written piece at the Manifest Creative Arts Festival 2012.

eGIVING

An online giving portal for the Seventh-day Adventist Church in the South Pacific.



Freely you have
received...
freely
give

Support your church
through online giving

- Tithe
- Donations
- Offerings

**Convenient, safe
and easy!**

Visit our all-new website:
egiving.org.au
egiving.org.nz



R MY MINISTRY IDEA

Marou Village Naviti, Fiji

Twenty Australians teamed up last September to build the first Adventist church on the Yasawa group of islands in Fiji.

It was built at the request of local paramount chief Ratu Kinijoji Moala Tui Marou, who was among the first on the island to be baptised.

Mackay church (Qld) members became aware of the need for a church building after reading the chief's story in the "Why I became an Adventist" section of RECORD (November 19, 2011).

Leading the fly'n'build project was Mackay Pastor Tom Osborne, who sanctified the new church at Marou village on Naviti Island as a "house of prayer". Not only is the church the first in the region, it made history by being the first Adventist church in Fiji to host a baby dedication during its inaugural Sabbath service.

Marou village welcomed "Team Mackay" with open arms, sharing their homes, food and way of life.

Fiji Mission president, Pastor Aseri Sukanabulisau, said, "We would like to thank Team Mackay for the great assistance they have made to the Marou church plant this year. We thank you for your commitment, sacrifice and willingness which you have rendered tirelessly in putting up a place of worship for our new church members in Marou. The few weeks you have spent in Marou have impacted the village and the island with your generous help and support."

Adventist groups are starting up on many of the Yasawa islands, including Waya Island, Viwa Island, Yageta Island and Gunu village on Naviti Island. The Australians are hoping to return to the area this year and continue God's work.

"We had an awesome experience and are very keen to go again," team member Tracy Hess said.

For more information about Adventists in Fiji, visit <www.adventist.org.fj>. —Joshua Ebert was a member of the Marou fly'n'build team



What was your New Year's resolution?

- Get healthy
- Spend more time with family
- Spend more time on Bible study
- All of the above



Visit <record.net.au> to answer this poll.



Navigating the holidays

The holiday season is usually a series of parties and gatherings, all with their own set of temptations.

We're part of a society that celebrates with food, and there's nothing wrong with that. Food is part of the hospitality we offer others because we want them to feel welcomed and cared for.

It's often thought that living a healthy lifestyle means being the person who doesn't eat finger food at parties or brings their own special food to events, but nothing could be further from the truth. Some easy tips to navigate holiday parties can be to choose low calorie drinks like sparkling mineral water and to keep an eye out for healthy finger food choices. Try to avoid fried foods and aim for simple, tasty options like sushi, rice paper rolls and whole plant food dips like hummus with crisp sliced vegies.

And, most importantly, remember the party really is only a small part of your week. If you know you're going to be at an event or two where food might be out of your control, be extra mindful of the choices you make leading up to these events to help balance out an indulgence or two.

The summer holidays don't have to leave us a couple of extra kilos heavier. Part of living a balanced, healthy lifestyle is enjoying the chances we get to connect with family and friends, strengthening old relationships and building exciting new ones—so make these opportunities nourishing for both the body and spirit.



NUTRITION INFORMATION PER SERVE: 360 kilojoules (85 calories); Protein 4g; Fat 3g; Saturated Fat 0.4g; Carbohydrate 9g; Total Sugars 3g; Sodium 220mg; Potassium 160mg; Calcium 40mg; Iron 1.3mg; Fibre 3g.

Beetroot hummus

Preparation time: 10 minutes **Cooking time:** 10-15 minutes

- 2 beetroots, trimmed, washed and halved
- 1 ½ cups canned chickpeas, drained and rinsed
- 3 tablespoons tahini paste
- 2 cloves garlic, crushed
- 3 tablespoons lemon juice
- 2 tablespoons salt-reduced vegetable stock

1. Microwave beetroots on high for 10-15 minutes or until tender. Slip the beetroots out of their skins and roughly chop.
2. Place the beetroots and all other ingredients in a food processor and process until smooth.
3. Serve as a dip with toasted turkish bread and fresh vegetables.

Call and speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or 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 or www.sanitarium.co.nz

Sanitarium

LIFESTYLE
MEDICINE
SERVICES



Missed InFocus?

Watch any segment from anywhere, anytime!

www.infocus.org.au

as seen on



FOXTEL

Record **in**focus



OPINION

Tiana Faull

The truth about YOLO

We've all seen it; every teenager is talking about it and posting it on social media sites. Yes, that's right, I'm talking about YOLO, an acronym for "You Only Live Once". It would be nice to think that YOLO was an excuse to live life to the full and achieve your goals, but sadly it's just an excuse teenagers and even adults use to misbehave, thinking the consequences will somehow disappear as soon as the phrase is uttered.

As a Christian, I know that YOLO is in fact a false phrase. John 14:3,4 states that Jesus is preparing a place for us so that when He does come back to earth, He will take us up to heaven and we can live with Him.

"You know the way to the place where I am going," Jesus said to His disciples. Although I'm not a literary scholar, I know what Jesus meant when He said this. The "way" is not the literal path that is taken to heaven, but rather the choices we make in life before we finally ascend.

In Matthew 7:21 Jesus says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven." Our life on earth influences our life in heaven with the Creator of all things. If we do as God intends and do it righteously we gain that "all access pass" into heaven, and YOLO is conquered. Instead, a new acronym comes into being—YOLOH or "You Only Live Once Here"—and if you live it right, you get another chance in heaven. The ultimate gift.

The truth about YOLO can be derived from the Bible story about the wise and foolish builders (Matthew 7:24-27):

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fail, because it had its foundation on a rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on the sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a crash."

Thus, we should be like wise men, building life on a strong foundation—otherwise we become foolish men who build their lives on the foundation of YOLO.

Tiana Faull did work experience with RECORD in 2012.





Gamaliel's test

by Barry Harker

This piece is part of a series providing varying perspectives on the parameters of ordination.

SOME YEARS AGO I ATTENDED A HIGHER education conference in Montreal, Canada. While there, I went to an English-speaking church in the eastern part of the city. There were about 500 people present that Sabbath, all but a handful of whom were West Indians. A baptism took place at the beginning of the divine service. A tall young woman in colourful costume took an animated part in the proceedings. She made the pastor's contribution look two-dimensional by comparison. If I were to decide my position on women's ordination by this experience alone I would have no hesitation in supporting it. Here was a talented young woman exercising her spiritual gifts in a most effective way.

Yet, when I come to this issue in Scripture, I am compelled to take a different position. A thorough comparison and weighing of the scriptural evidence reveals the principle of male headship in the home and the church, nowhere taught more clearly than in 1 Timothy 3. For those who think that it is an injustice to deny women ordination to gospel ministry, it is pause for reflection that this chapter also excludes many men. Additionally, there are many men who exercise significant spiritual gifts who are not called or ordained to gospel ministry. We do not consider this to be an injustice to them.

As Stephen Bohr reminds us in his recent book, *Reflections on Women's Ordination*¹, Korah's rebellion sought to overturn the role distinctions that God had established in relation to priests and Levites, bringing terrible division to the Israelite camp. For Bohr, the issue is not ministry, equality or ability, but calling. God designated who were to be priests and showed in His unforgettable response to the rebellion that the divinely established roles of priest and Levite were to be maintained and respected. Thus, we can conclude that women may be of equal value with men in God's sight and be in possession of significant spiritual gifts but still subject to God's chosen role distinctions when it comes to ordination to gospel ministry. Absence of ordination does not equate to absence of ministry opportunities, as my experience of that Sabbath in Montreal attests.

Despite the evidence that God is particular in relation

to the role distinctions He has established, and despite the clear scriptural teaching of male headship in the home and church, a vocal minority in Adventism would have us believe that women's ordination is essential to the health of the Church and to the completion of its mission. I do not doubt the sincerity of those who take this position but the evidence of recent history is not favourable to it. Gamaliel's test² was to let experience inform the Jewish leadership about God's support or non-support of Peter and the other apostles. We now have the evidence to apply Gamaliel's test to the likely outcome of the ordination of women in the Seventh-day Adventist Church.

Liberal Presbyterians began ordaining women in 1956. The Presbyterian Church in the United States has halved its membership from 4 million in 1968 to around 2 million today and its percentage of the population has been reduced by two-thirds. The United Methodists also began ordaining women to ministry in 1956. Its US membership has declined every year since 1968, from around 11 million to 7.8 million, a decline from

5 per cent of the population to 2.5 per cent. The Episcopal Church began ordaining female priests in 1974. Its American membership has declined from about 3.2 million to 1.95 million today³. While it's possible that other factors may be involved in the declines, it's also clear that the ordination of women has not led to greater growth or relevance for these churches. Embracing female headship has also given homosexuality a foot in the door. Unintended consequences are still consequences.

The campaign for women's ordination within our ranks threatens Adventism as a biblical religion and a world Church. Women's ordination presents us with mutually exclusive options. It has never been more important to choose well.

1. Bohr, S. *Reflections on Women's Ordination, Secrets Unsealed*, Fresno, 2012, p 36-42.
2. Acts 5:27-42.
3. All figures drawn from <http://advindicate.com/?p=1592>, The Adventist Arab Spring, p 9-10.

Dr Barry Harker has extensive experience in teaching, educational administration and staff development. He has a PhD in philosophy of education and has authored three books. Currently, he combines part-time teaching with his role as lay pastor of the Maleny congregation in the South Queensland Conference.



Stop ~~the illegal boat~~ people?

by Nathan Brown

THE SOLDIERS WERE COMING! IN THE EARLY morning darkness, the parents grabbed what they could, packing as quickly and quietly as possible, not expecting they would ever be able to return.

Whatever they couldn't pack or carry would be lost and they had to carry whatever they needed to survive on the run. They had a little money and a few valuable possessions they might be able to sell but they would never receive what they were really worth. If they could make it to the border they might be safe but they couldn't afford to wonder how they might be received in the neighbouring nation.

As the husband packed their meagre possessions together, he kept urging his wife to hurry. "The soldiers are coming!" he whispered again to his already frantic wife. The infant child was wrapped to keep him warm against the cool night air and the couple did one more look around the bare room to see if they had forgotten anything. This was not a time for sentiment but the young mother paused for just a moment. This had been their first home as a family and she anticipated that they might never see it again.

The village seemed unusually quiet as they stepped out the door after extinguishing the light. Sticking to the shadows, they were soon out of the village and less concerned about being quiet, more concerned about travelling as quickly as possible. By daylight, they were well away from the village but exposed to the dangers of the road. There were always those ready to take advantage of desperate travellers.

She shuddered at the thought of what might have happened if they had not been warned to leave when they did. But she was still uneasy. Was there the risk of being pursued? Had anyone seen them leave? Although her husband's family came from this region, she had never before

been this far south. How long would it take them to reach the border? Would they be safe even then? Would they ever see their home again?

She could barely bring herself to imagine beginning a new life in a foreign nation—different language, different food, different culture, different people. Getting away had been the first priority; where they got to and how they would be welcomed there now loomed as the next big questions.

Seeking asylum

Last year, 72 million people across the world were forced from their homes, the majority because of violent conflict. According to Australian Red Cross spokesman Michael Raper—launching this report recently—most of these people simply want to be able to return to their homes and need help in re-establishing their lives, whether permanently or as an interim measure. Exercising their rights as set out in Article 14 of the Universal Declaration of Human Rights, a small proportion of these displaced people request asylum in foreign nations, claiming they would be in danger of persecution if they were to return to their home countries.

That the tiny number of "boat people" who arrive in Australia—an average of about 1800 per year since 2001—should be such an ongoing source of fear and prejudice, political controversy and point-scoring does not reflect well on the character of the Australian nation. The first wave of "boat people"—mostly refugees from wars in south-east Asia, who arrived in Australia in the late 1970s—were generally greeted with sympathy. But social attitudes have hardened, particularly prompted for political ends since the infamous Tampa incident in mid-2001. Since that time, both major political parties have sought to use the continued arrivals and occasional disasters for

political advantage in differing ways, without arriving at any kind of just, humane or effective solution.

Boat arrivals are not a simple issue but the basics of the situation are straightforward. Australia has an international legal obligation to help people escaping violence and persecution and current government policy allows for 20,000 such asylum seekers each year, a figure that has never been close to being met by boat arrivals. This number does not vary because of how people arrive in Australia or otherwise make application for asylum.

However, as has been demonstrated too often, the sea journeys can be dangerous and are often arranged by unscrupulous “people smugglers”. This is why the current government policies are aimed at deterring this trade, offering extended detention to boat arrivals to ensure there is no perceived advantage to those arriving by boat compared with those who apply for asylum from the comparative safety of a third country after having escaped their immediate danger.

But this, too, may be counter-productive, with regular concerns raised about the physical, mental and emotional damage that long-term detention risks among these legal asylum seekers. Images of violence and stories of self-harm and hunger strikes add to our fear and distrust of these people, while demonstrating their desperation for resolution of their situations. It's a complex and serious issue that is complicated further by the suspicion and prejudice that seem to fester and are too easily aroused in the wider Australian community.

“Biblical lenses”

Veteran Christian justice advocate Ronald Sider emphasises the call for Christians “to find a fresh starting point for the [immigration] debates” and that our best response should be to adopt the “biblical lenses” that “re-remind us first of all that these debates are about people—people made in the image of God, with all the inherent worth and standing that lofty designation entails. Policy debates, statistics, spreadsheets and economic outcomes can often cloud this simple fact that we must ever keep before us” (“Afterword” in M Daniel Carroll, *Christians at the Border: Immigration, the Church and the Bible*).

It's remarkable how often people who were outsiders contribute to the story of God's actions in our world as portrayed in the Bible story. From Melchizedek to Rahab, Ruth to Nebuchadnezzar, the Wise Men to the Greek poets, the Good Samaritan to Cornelius, outsiders were not merely tolerated but were essential to the progress of God's story and His people.

A concern for foreigners was a core component of God's purposes as set out in the laws given to the people of Israel after their escape from slavery and persecution in Egypt: “Do not take advantage of foreigners who live among you in your land. Treat them like native-born Israelites, and love them as you love yourself. Remember that

you were once foreigners living in the land of Egypt. I am the Lord your God” (Leviticus 19:33, 34,* see also Exodus 22:21). Even “foreigners living among you” were to benefit from the Sabbath rest (Exodus 20:10) and the gleanings of the freshly harvested fields (see Leviticus 19:10).

Among God's repeated concerns about injustice, and the poor and the oppressed, His focus on the outsider, the aliens and the foreigners should not be overlooked. In short, “the Lord protects the foreigners among us” (Psalm 146:9). One expression of this in the New Testament is the command to hospitality (see Luke 14:12–14, Romans 12:13), hinting at Abraham's experience of unwittingly “entertaining angels” as one motivation for such generosity of spirit and action (see Hebrews 13:2).

Jesus' “golden rule” about doing to others what we would like done for us if the roles were reversed is also highly relevant (see Matthew 7:12, noting the echo of Leviticus 19:33) and Peter urges that our faithfulness to God gives us an insight of what it is to be “foreigners in the land” (1 Peter 1:17) in a similar way to the experiences of the Israelites.

But, as with other aspects of the incarnation, Jesus' identification with asylum seekers is notable. He lived their experience. The night-time flight of His parents to Egypt to escape Herod's soldiers, then their return to a different part of Israel to be out of reach of the next king (see Matthew 2:13–23), are another reminder that when we do something for the “least of these”—including the refugee, asylum seeker, outsider and foreigner—we are doing it for Him (see Matthew 25:40). This isn't some kind of clever metaphor; it's a reality of what it means to serve Jesus and others in our world today.

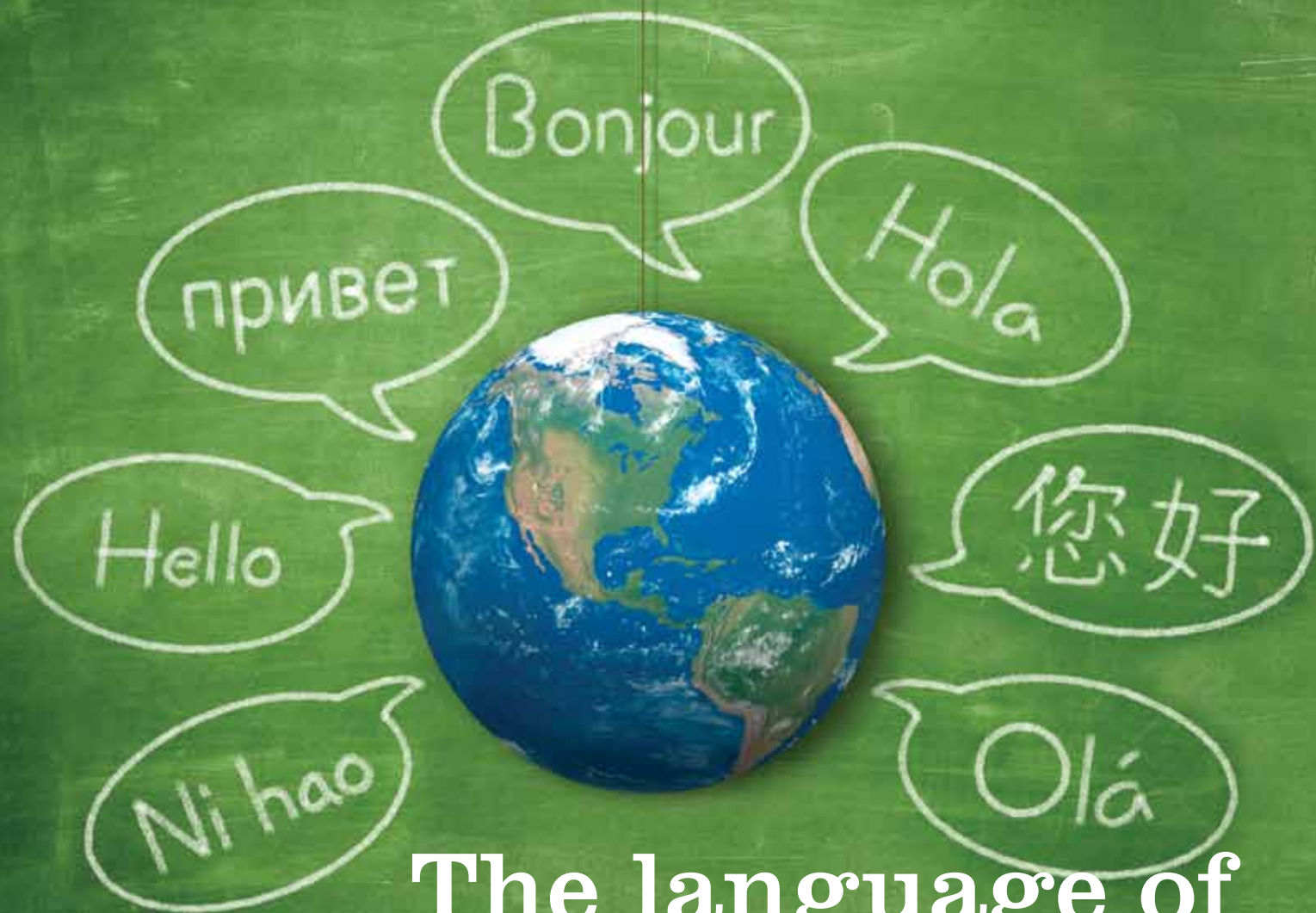
A fresh starting point

It should be obvious that neither indefinite mandatory detention, “Stop the boats”, the attempted legislative gymnastics of many Australian politicians or other abuses are sufficient or good responses to the questions raised by asylum seekers and their arrival by boat on Australia's shores. The problems that cause these desperate people to seek escape and asylum call for larger responses of peacemaking and doing justice in their home nations. And when these neighbours arrive on our shores, we need to find credible and careful ways to demonstrate greater hospitality and generosity.

Illegal arrivals, “boat people” and worse terms are employed to dull our primary recognition of these people as people who need our help. By our voice, our vote, our influence and our actions, we must find ways to welcome and value the stranger, speak up for the outsider and join with God in protecting the foreigners who come among us.

*Bible quotations from the New Living Translation.

Nathan Brown is book editor for Adventist Media Network.



The language of Jesus

by Eliezer Gonzalez

ISN'T IT GREAT WHEN YOU FIND SOMEONE WHO speaks your language when you're travelling abroad? It's then that you realise just how much you take your language for granted, and how deeply ingrained our language is within each of us. In fact, linguists tell us that our language is very closely related to our culture and the way we think. And we also know that language is "not just words". When we speak, we actually change how the world is experienced around us. That's the power of words.

Wayne Stiles writes, in a chapter that is aptly titled "Disappointed With Perfection", that "[g]rowing up, I had always imagined [Jesus] with a cool British accent—speaking English."¹ This was because of British actor Robert Powell's portrayal of Jesus in the 1977 mini-series *Jesus of Nazareth*. But, of course, everyone knows that this is wrong because we know that Jesus spoke English with an American accent, don't we? At least that's the impression you would get from the Hollywood portrayals of Jesus.

So what language did Jesus really speak?

Sometimes we get the impression that Jesus mainly spoke Hebrew, the language of Moses and the prophets, but that was not the case. Since the gospels were written in Greek, it is easy to get the impression that the main language that Jesus spoke was Greek, but that's not right either. By the time of Jesus, and since the return of the Jews from Persian captivity, the common language that was spoken throughout the Eastern Mediterranean was Aramaic.

We can see this in the fact that when the gospel writers wanted to quote the exact words that Jesus said, they wrote down what He said in Aramaic, or at least how the Aramaic would have sounded, using Greek letters. An example of this is found in Mark 14:36, where Jesus in Gethsemane calls His Father "Abba" ("daddy"). A little later we are told that "about the ninth hour Jesus cried out with a loud voice [from the cross] saying, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?'"² Here, in this most

climactic yet intimate moment of His life, we see Jesus crying out to His Father in Aramaic.

But who says that Jesus spoke only one language? We also know that Jesus probably read and spoke Hebrew. When Jesus went to the synagogue in His home town of Nazareth and opened the scroll of the book of Isaiah, the scroll was probably written in the Hebrew language. Although by the time of Jesus Hebrew had been largely replaced by Aramaic as the everyday language of the people, it had not been lost. Hebrew was still the language of the Jewish faith, and so it was the language of the synagogue and the language of the temple. The physical evidence for this is that most of the Dead Sea Scrolls were written in Hebrew. The people must have understood Hebrew because they listened to the Old Testament being read in the synagogues³, or when they read it for themselves.⁴ So Jesus, the greatest Prophet of all, could in fact speak the language of the prophets of the Old Testament.

Another interesting question is: how much Greek did Jesus know? The province of Judea, and indeed the whole Mediterranean world, was thoroughly influenced by Greek culture by the time of Jesus. There were Greek cities throughout the empire, and regions around Judea were no exception. Throughout the Mediterranean, Greek was the language of everyday business and trade, as well as the language of intellectual discussion.

Jesus grew up in Nazareth, where He worked for most of His adult life as a carpenter. Back then, Nazareth was only a tiny village, very different to the large city that it is today. If you've ever lived in a small town, you know that now and then you need to visit some larger cities. The closest city to Nazareth was Sepphoris, which was probably Greek-speaking, and it was only 8 kilometres away. The large Greek-speaking city of Tiberias was 32 kilometres away.

It is almost impossible to think that as Jesus plied His trade that He didn't do business with the larger cities around Nazareth, or with travellers who were passing through and stopped by His workshop on their way to and from these cities. To do that, He had to speak Greek. We know that during His life, Jesus travelled many times from Galilee to Jerusalem. Along the way, He would have passed at times through the large and imposing Greek city of Sythopolis (the ancient Beth Shean). In fact, even today, the site of ancient Sythopolis still has some of the most impressive ruins in all of Israel. The Gospels also tell us that Jesus spoke with a Roman centurion and with Pilate⁵, and it's reasonable to assume that these conversations were in Greek.

The fact that the apostles Matthew and John wrote in Greek suggests that they knew at least some Greek when they were with Jesus. Although it's possible that they learned Greek only later in life, it's hard to imagine that they did


not know any Greek at all earlier on. After all, they were from Galilee, which was a cosmopolitan region dotted with Greek-speaking cities. We have the evidence before us in the writings of the apostle John; his Greek is pretty rough, with plenty of traces of his Semitic background. This suggests that John was not writing in his mother-tongue.

The writers of the New Testament quote from the Greek translation of the Old Testament, called the "Septuagint", quite often. Although we would not be wrong in thinking that this is because they were writing to mainly Greek-speaking believers, it's interesting that in Mark 7:6-8, Jesus quoted the Greek Septuagint rather than the Hebrew of Isaiah 29:13. If the disciples knew some Greek, and if Jesus quoted the Greek translation of the Old Testament, then it's reasonable to believe that Jesus knew some Greek as well.

So what other languages did Jesus speak? Because we are already seeing that Jesus did not just speak one language; He spoke many languages.

Jesus spoke the language of children and He spoke the language of the wise.⁶ He spoke the language of the street-people and the language of the wealthy.⁷ He spoke the language of the wind and of the waves, and He spoke the language of the Spirit and the language of life.⁸ He spoke a language that the deaf could hear and that the mute could speak.⁹ He spoke a language that made the demons flee and the heavens rejoice¹⁰, because He spoke the language of healing and the language of grace.¹¹

Neither the cross nor the grave were able to silence His voice, and the doubt and scepticism of the critics never will. Jesus is still speaking today. Whoever you may be, Jesus speaks your language.

And because of that, you and I have been called to speak for Him, to speak His language to each other and to the communities in which we live. He has called us family; He has called us friends; He has called us His ambassadors.¹² As a Church, and as individuals, are we speaking the language of Jesus? 

Jesus is still speaking today. Whoever you may be, Jesus speaks your language. And because of that, you and I have been called to speak for Him ...

1. Wayne Stiles, *Walking in the Footsteps of Jesus: A Journey Through the Lands and Lessons of Christ* (Ventura, Calif.: Ventura Books, 2008), 59.

2. Matthew 27:46. Other examples, among others, are found in Mark 5:41; 7:34; and Matt 5:22; 6:24.

3. Acts 13:15, 27.

4. Matt 12:3, 5; 19:4; 21:16, 42; 22:31.

5. Matt 8:5-13; John 18:33-38.

6. Luke 18:16; Luke 2:46-47.

7. Matt 11:19; John 3:1-10.

8. Luke 8:25; John 6:63.

9. Mark 7:37.

10. Luke 4:34; Luke 2:13-14.

11. Matt 15:30; John 8:11.

12. Heb 2:12; John 15:15; 2 Cor 5:20.

Eliezer Gonzalez lives on the Gold Coast with his wife Ana and their two children. He has a degree in linguistics and is currently completing a PhD in early Christian history. He is passionate about the growth of the kingdom of Christ.

LETTERS

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.

ENERGETIC FIRE

David Currie, Vic

Thank you for the insightful "Pacific Fire" (Editorial, December, 1, 2012). For years Australia has provided gifted and talented speakers to many parts of the world. These speakers were honed well in their local church camp meetings and other regional gatherings.

For such appointments the young speakers and some not so young, studied and practised for hours and gave their best which was always appreciated by their listeners. These preachers were also expected to preach publicly and learned skills that would later bring many blessings to audiences in other countries.

Your third reason for "shame" is so pertinent! "We are missing crucial opportunities to develop local preaching talent." Not all Avondale ministerial graduates will be strong preachers. However, those to whom you allude who excel at college in preaching, should be given opportunities in their early years of ministry to preach at camp meetings once again. They should also be encouraged to preach evangelistically in the local conference where they are employed.

It surely is time, even past time, "to have the courage to organise big events with our best South Pacific speakers" and allow the Holy Spirit to harness that energetic fire and fervour.

BEST OF THE BEST

Kathleen Donald, via website

Thank you for your recognition of what a lot of us have been quietly reflecting for a long time—"Pacific Fire"

(Editorial, December, 1, 2012).

Sure, it must be a feather in their caps for overseas preachers to be invited to "star" Down Under, and some are excellent, but it has to come at a cost and we have wonderful speakers here and wonderful sermons are often preached in our local churches that most others (even the pastor) never get to hear.

I wonder why we couldn't have some of the best sermons preached throughout the year (and not just those by the local pastor or the promising new graduate) nominated by each church for a "repeat" at camp time.

I can think of many spiritual and communal, as well as monetary, benefits this could mean for each conference.

Thank you for opening the door on this subject.

SAVING ROD?

Len Tolhurst, NSW

I noticed some interesting letters to the editor in RECORD (December 1, 2012) dealing with the subject of corporal punishment.

One letter tries to suggest that the use of the rod, mentioned in Proverbs 13:24, was not referring to corporal punishment.

However, I notice that no letter has mentioned Proverbs 23:13-14, which says that a child would not die from the use of the rod, but that the result of its use would save him from "hell".

Actually a rod is not generally needed for discipline, as the open hand is usually enough to bring about the desired effect. I do not recall ever using a rod, stick or belt when I needed to discipline my children.

Furthermore, it has been said that a parent should never discipline a child when in anger, for then it could just be a fight between the two and the parent wins because he or she is bigger—not very noble.

If a parent feels anger, send the child into his or her room until the anger has subsided, and then you may not need to use any corporal punishment, but a quiet talk may be all that is needed to resolve the situation and gain the child's cooperation.

GOD NEVER GIVES UP ON US

Church member, NSW

We enjoyed reading the column "Just be Still" (November 17).

I just want to say, Jarrod you are not alone in your struggle sometimes with your devotional life. What you described is what my husband and I sometimes feel as well. We are humbled that our wonderful God never gives up on us.

Thank you for your honesty—you have touched our hearts.

HANDS-ON BLOKE

Stuart, via website

Regarding "What's happening to our men?" (Opinion, December 1) and the question about "having a relationship with God". Yes, I agree with Pastor Trafford Fischer that some men (myself included) do not feel comfortable talking about [it].

I am more of a hands-on bloke. "Shed church" sounds good but is our Church willing to try something like this? Let's hope so!!! Do we need a "men's ministry"?

Kids' Space

HI KIDS!

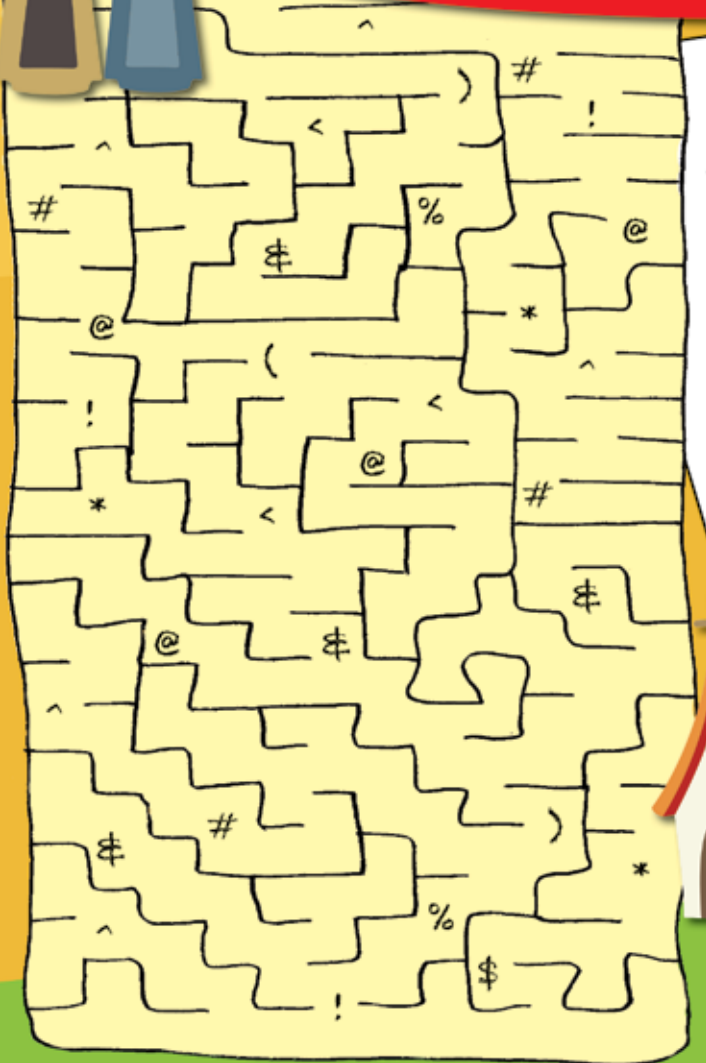


Jesus and His mum and dad, travelled to Jerusalem for the Passover. When it was time to go home Joseph and Mary didn't realise that Jesus wasn't with them.

They travelled for a whole day until they realised they left Jesus behind. When they came back they found Jesus teaching in the temple.



HELP MARY & JOSEPH FIND JESUS IN THE TEMPLE



KEY
Follow the right path and fill in the blanks below

- * = M
- ⌘ = W
- ! = D
- # = E
- @ = A
- \$ = O
- % = S
- ^ = L
- (= R
-) = I
- < = N



WORSHIP MESSAGE We _____ so we can help others

MEMORY VERSE "And Jesus grew in _____ and stature" Luke 2:52

You can help lead people to Jesus

Thousands watch **It Is Written** on TV every week.

You can be a part of this evangelistic ministry. **It Is Written** is funded exclusively from your donations.

Please send your gift to:
It Is Written Oceania

AUSTRALIA:

PO Box 1115
Wahroonga NSW 2076
Phone: 02 9251 3630

NEW ZEALAND:

PO Box 76-142
Manukau City 2241
Phone: 09 262 7257

OR DONATE ONLINE:

www.itiswrittenoceania.tv

You can make an eternal difference!



it is written
OCEANIA





“Joy Story”

Maranatha Adventist Fellowship won the overall award at the Rotorua (NZ) Christmas Parade last month. The church’s “Joy Story” float, featuring a nativity scene and a large paper mache toy alien and claw from the animated movie *Toy Story*, also placed first in the not-for-profit category. Approximately 40 church members took part in the parade, including a baby dressed as baby Jesus. —*Rotorua Daily Post*

Real beauty

More than 40 teenage girls attended a weekend retreat on the island of Raiatea, French Polynesia, last October. The retreat—themed “Real Beauty”—included talks and workshops that emphasised a biblical and godly picture of beauty. South Pacific Division Women’s Ministries director Erna Johnson, along with other women leaders from local churches, were on hand to help the girls in the discussions. —*Going Places*

Combined Christmas effort

Adventist Development and Relief Agency (ADRA) joined forces with Uniting Outreach, The Salvation Army and other Busselton (WA) emergency services at the end of 2012 to create Christmas hampers for people who had experienced financial difficulties during the year. —*Busselton Dunsborough Times*



Sweet sound of music

Lord Howe Island Adventist church was treated to a special musical event last month. Peter Jenkin, principal clarinetist for the Australian Opera and Ballet Orchestra (AOBO), played during the Sabbath service, with local church member Clive Wilson providing the accompaniment on piano. Jenkin’s wife, Philippa, a violinist with the Sydney Symphony Orchestra (SSO), and Martin Foster, a retired contra bassoonist for the SSO, also came to the Sabbath program. Foster said it was the first time he had attended a church service and he enjoyed it very much. —*Sharon Chapman*



Two decades of dedication

After 20 years of service, June Zuch, a member of Pine Rivers Adventist church (Qld), has stepped down from her voluntary role as hospital chaplain. Since completing her chaplaincy ecumenical course in 1993, June has visited thousands of patients during her bi-weekly visits to the Prince Charles, Holy Spirit and Royal Brisbane hospitals. Last year, the executive director of Allied Health Services presented June with a Certificate of Service at a special morning tea in her honour. June said it was a humbling experience and a privilege to represent her church, conference and God in hospital ministry. —*Glen Mickan*



Sweet 60

Neil and Cath Maxwell celebrated their 60th wedding anniversary on October 18, 2012. In November, the entire Maxwell clan, including Neil and Cath’s seven children and their families, gathered at Maida Vale hall (WA) for a time of celebration and fellowship. The Maxwells have spent their entire married life in Western Australia, and both have been active in the church for many years. —*NewsWest*



Vision for the future

Sixty-four people from 20 churches across South Queensland came together for the Youth Department’s “Envision” weekend from November 30 to December 2, 2012. The purpose of the meeting was to prepare teen, youth and young adult local church leaders for the year ahead. Youth directors also shared their vision of “young people who are lifelong students of the Master—disciples of Jesus Christ”. —*Steve Kane*



Running with purpose

Hundreds participated in ADRA New Zealand’s 13th annual fun run on November 25, 2012. The event featured a 21 km course along Auckland’s waterfront, with shorter routes (5 and 10 km) established for those wanting a more casual run or walk. The event was a huge success, raising \$NZ45,000 for ADRA projects—*ADRA New Zealand*

APPRECIATION

Valda (Val) Allum. The Allum family, John, David, Kerrin and Lisa (UK), father Melvin Hill, sisters, Ethne, Jennifer and Carolyn, thank everyone for the many phone calls, cards, donations and floral arrangements received during Val's illness and at her funeral. A very special thank you to the ladies of Gold Coast Central Church for their providing her wake. "She loved..."

Sparks. Thelma Sparks and Carolyn (Daughter) of the late Allan Theodore Sparks would like to say a sincere thank you to their friends for the flowers, cards and messages. Your thoughtfulness was very much appreciated. We look forward to the Resurrection day.

ANNIVERSARY



Hankinson. Allan and Enid Hankinson (nee Sparke) married

16.1.1952 by CH Raphael. Celebrated by returning to Manly by Harley- Davidson and sidecar, original transport, to where Allan built their first home. Children, Len, Steve, Tony, Carolyn and families celebrated prior at Stuart's Point. They have been actively involved in church and community at Manly, Ballina, Mullumbimby, Victoria Point and now Adventist Retirement Village Cooranbong. Also fundraising, participating in Fly 'n' Builds plus relief caretaking at Adventist convention centres in Vic, NSW and north Qld.



Taylor. George and Esther Taylor (nee Hartley) were married

10.9.1952 at Papanui Church, NZ by Pastor John T. Howse. A diamond wedding celebration was held in Christchurch on 9.9.12, where many family and friends from around New Zealand, Australia and Norfolk Island gathered to celebrate the commitment of this dedicated couple. Six children blessed their family, Jennifer McCusker, Kaye Judge, Lorraine Davis, Murray, Neroli Davidson and Sandra Morgan. They have been blessed with 22 grandchildren who appreciate the Christian values portrayed in this home.



Watson, John and Mollie (nee Davey) were married

10.12.1962 by Pr Claude Judd, at Prospect Church, SA. "Best birthday present ever," says John. They have two children, Jennifer and Stewart, who are proud to have them as parents and love them dearly. After a life of service to God and the church in Australia, Papua New Guinea and New Zealand, they have retired to Port Macquarie, NSW, where they live a full and active life. Happy 50th Anniversary Mum and Dad!

WEDDINGS

Bending-Francewski. Desmond Bending, son of Maurice and Alice Bending (both deceased), and Kathleen Francewski, daughter of Frederick and Florence Standish (both deceased), were married 25.11.12 at AdventCare Whitehorse, Nunawading, Vic. A large congregation gathered in the auditorium at AdventCare Whitehorse on 25.11.12 to give their support and best wishes, who met while unit residents at "Coronella".

Tony Campbell

Christian-Lennon. Roger Edmund Christian, son of Clem (deceased) and Heather Christian (Cooranbong, NSW), and Jillian Lennon, daughter of Phineas and Loralie Glick (both deceased), were married 21.10.12 at St Barnabas Church, Yarramalong.

Roger Nixon



Etuale-Foaga.

Jimmy Jarred James Etuale, grandson of Lafaele and Grace Etuale, and son of Sharon Etuale, and Valasi Foaga, daughter of Tuimaseve Papu and Maeli Apulu Foaga, were married 28.10.12 at Blacktown church, NSW. Jimmy and Valasi first met at church during a youth meeting. Eventually working on the same youth committee together, Jimmy quickly seized the moment when God answered his prayers for a future together. They have since been used by God in the Merrylands Samoan church and X-Cell church, Sydney.

Frank Ropati, Andrew Feaveai



Kent-Johns. Shane Johns, son of Gloria and Denis Johns

(Melbourne, Vic) and Karalene Kent, daughter of Wendy and Phillip Kent (Kingsthorpe Qld), were married 13.9.12 at Daydream Island in the Whitsundays. Karalene and Shane will live in Mackay.

Terry Goltz



Lambert-Barriball. Christopher Lambert, son of

Barbara and Doctor Leon Lambert (deceased)(Pymble, NSW) and Susan Barriball, daughter of Rex and Olive Barriball (deceased) (Auckland, NZ) were married 14.10.12 in Wahroonga Church, NSW. Family and friends came from Australia, New Zealand and America to wish them God's blessing.

Eric Greenwell

Lansdown-Stannard. Wayne Lansdown, son of Derek and Jennifer Lansdown (Lansdale, WA) and Claire Michelle Stannard, daughter of Linton and Kathy Stannard (Glengarry), were married 3.11.12 at City West Function Centre, West Perth, WA.

Lynn Burton

Sayers-Phanthavong. Paul James Sayers, son of ron and Ethel Sayers (Stratton, WA), and Souksavanh Phanthavong,

daughter of Siengphay (deceased) and Teng Phanthavong (Kasi, Laos), were married 10.11.12 at Wanneroo Botanical Gardens, Wanneroo, WA.

Lynn Burton

OBITUARIES

Allum, Valda Joy (nee Hill), born 28.10.1943 near Casino, NSW; died 27.10.12 from cancer. On 20.12.1964 she married John Allum at Townsville, Qld. She is survived by her husband; their son, David and his wife, Kylie (Canberra, ACT); daughter, Kerrin and her husband, Steve Willis (Gold Coast, Qld), and youngest daughter, Lisa and her husband, Glenn Price (London); and nine grandchildren. Val's immediate family, her father, Melvin and her sisters Ethne, Jennifer and Carolyn were joined by extended family and a large number of friends at her funeral service. Val worked for the church in secretarial roles in the Townsville Conference office as well as at the Normanhurst Adventist Retirement village and Sydney Adventist Hospital.

Kevin Price

Baird, Earle Judson, born 14.7.1928 at Sydney Adventist Hospital, NSW; died 2.11.12 after a brief illness at Costa Mesa, California. Earle's parents were long time missionaries to Burma and India, Pastor Harold and Dorothy Baird and brother to Pastors Ron and Ray Baird. He is survived by his wife Irene

POSITIONS VACANT

■ **Systems Engineer (Information Technology) – South Pacific Division, Wahroonga NSW** – The Seventh-day Adventist Church (SPD) Limited is seeking a highly skilled and experienced Systems Engineer to join the busy Information Technology team in Wahroonga NSW. Starting early 2013 and based at the South Pacific Division head office, this full-time role will provide network and server support to locations within Australia and the wider Pacific, as well as level 2 service desk troubleshooting and support. The successful candidate must be eligible to work in Australia. For the full selection criteria please visit the South Pacific Division's Human Resources website on www.adventistemployment.org.au. All applications, including a cover letter, CV, 3 work related referees and the contact details of your Adventist church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga N.S.W. 2076 AUSTRALIA; E-mail: hr@adventist.org.au; Fax: (02) 9489 0943. Applications close 3 February 2013.

For more vacant positions or to advertise, go to adventistemployment.org.au.



(Mattison) having just celebrated their 60th wedding anniversary in August. Irene was his sweetheart from their school days at Vincent Hill School, Mussoorie, India. Earle was very proud of his three daughters and their husbands; Audrey, (Garden Grove) Tracey and Mark Pacini, (St. Helena) Kimmie and Leif Hetzog (Long Beach); and his eight grandchildren. He was especially thrilled to see his first great-grandson, Jack come into his life before he passed away.

Raymond Baird



Baldock, Samantha Dawn, born 9.1.1969 at Lyle McEwen Hospital, Elizabeth Vale, SA;

died 18.7.12 in Adelaide. She is survived by her fiance Lance Leighton; her mother, Sandra Palmer (Gawler); her father, Darryl Baldock (Pt Pirie); her brother, Darren (Stirling); and sister, Lisa (Sefton Park). Samantha was loved very much by her family and friends. She was a very talented musician who left behind a musical legacy. She was loving and compassionate and was very concerned for the people in her care often working very long hours.

Andrew Kingston, Glynn Slade

Chapman, Emma Aileen (Ailey), born 20.4.1908 at Awaba, NSW; died 8.11.12 at Warabrook Aged



Care home, Newcastle. In 1929, she married Colin Chapman. She is survived by her children, Betty, Anne and Neil (Newcastle); her sister, Netti Curwood; 16 grandchildren; 32 great-grandchildren; and 14 great-great-grandchildren. Aileen's life revolved around her family, and being wardrobe mistress for her husband, Colin who was a play producer and entertainer. Aileen traveled extensively after the war with her husband and after his passing she began a ministry of knitting jump suits and blankets for African children. She continued in this ministry until she was 103 years old.

Kevin Amos

Dempster, Francis John, born 8.9.1920 at Ipswich, Qld; died 12.11.12 at Yeppoon. On 28.3.1942, he married Ivy, who predeceased her in 1995. She is survived by her sons, Sydney Francis Dempster (Brisbane) and Owen John Dempster (Hervey Bay). Francis passed away peacefully at the Capricorn Adventist Retirement village, Yeppoon, aged 92.

Ernie Wojnar, Scott Wareham

Dixon, Patricia Elizabeth (nee Gawley), born 13.8.1943 at Mt Gambier, SA; died 6.10.12 at Warnbro, WA from cancer. On 5.9.1993, she married Neville Dixon, by Pastor Alan White. She is survived by her husband; his son, David; her sisters, Sylvia Eddy and Yvonne Carter; and her brother and sisters-in-law, Pastor Kevin Dixon, Beverly White and Joy Hewitt. A gifted musician, Patricia taught piano and a love for the arts to hundreds of students in Victoria and Western Australia. As preceptress at Carmel College she showed deep concern for the students' spiritual and temporal welfare. Her whimsical smile and infectious laugh endeared her to all.

Alan White

Dudley, Eunice Sadie (nee Keegan), born 20.11.1926 at Victoria Park, WA; died 28.8.312 at Sherwin Lodge, Rossmoyne. On 20.11.1952 she married Harry James Dudley. She is survived by her ex-husband (Gold Coast, Qld); her children, Karen White (Parkwood, WA) and Des Dudley (Batemans Bay, NSW); and her brother, George Keegan (Busselton, WA). Eunice lived an eventful

life within a large family and enjoyed a sense of humour. With a caring and sensitive disposition, Eunice's life was also impacted by her faith in Jesus.

Richard Reynolds

Franklin, Ronald Alexander, born 22.11.1931 in Melbourne, Vic; died 17.10.12 in Melbourne. On 1.6.1955 he married Marjorie Morris. He is survived by his wife; their children, Sue, Paul, Joanne; his grandchildren, Nicholas, Amy, Kate, Jessica, Scott, Ben, Alanah, Lauren. He was father-in-law to Kim, Clare and Ray; and Papa to Laura, James, Jiashan and Jiaqi. He was greatly loved and much respected member of Preston church, Vic for over 60 years. He was a good man with a good name who loved his family and church very much. Marj and all her family rise up and call him blessed.

Iutini Rimoni, James Kent

Hockey, Elaine Maureen, born 11.3.1922 at Suffolk, England; died 5.11.12 at Port Macquarie, NSW. On 4.3.1944 she married Kevin. She is survived by Rex and Bev Hockey (Goulburn); Marilyn and Bob Trim (Parkes); Noel Hockey (Brisbane, Qld); Wendy and Glenn Reynolds (Perth, WA); Lyndon Hockey (Windsor, NSW); seven grandchildren; two foster grandchildren; and seven great-grandchildren. Elaine was a delightful Christian lady who went to her rest very peacefully.

Joseph Maticic

Kevern, Ronald Keith, born 12.2.1927 in Adelaide, SA; died 13.11.12 at Woodcroft. On 10.10.1951, he married Joan. He is survived by Graeme Kevern (Darwin, NT). Desrae Walla (Hallet Cove, SA) and Philip Kevern (Port Wakefield). Ron was an inspiration to all. He raised a family with Joan and always loved helping people. He will be sadly missed but will no longer suffer and has left his wheelchair forever. Awaiting the call of the Master.

Glynn Slade, Lili Panozzo

Luzuk, Robert, born 26.2.1924; died 29.10.12 at Largs Bay, Adelaide, SA, from cancer. On 6.9.12 he married Erika. He is survived by his wife (Adelaide), and their sons, Trevor (Adelaide) and Andrew (Perth, WA). Robert was a loving and devoted husband for 56 happy years. He was a stron,

caring father, a cherished and respected father-in-law and a patient and fun-loving grandfather. He was a man of spiritual integrity and a long-time member of Adelaide City church (62 years), where he was a deacon for over 40 years. He passed away with his family singing his favourite hymn around his bedside, "When we all get to heaven, what a day of rejoicing that will be. When we all see Jesus, we'll sing and shout the victory!"

Wolfgang Stefani

Malimarinic, Ljubinka (nee Jeremic), born 9.1.1933 om Belgrade; died 14.11.12 at Bathurst Base Hospital, NSW from a stroke. In 1964, she married Ivan Malinaric, who predeceased him in 2007. She is survived by her daughter, Visnja Vukojicic; grandson, Bojan Vokojicic (Rijeka, Croatia); brothers, Djordje Jeremic (Hamburg, Germany), Peter Jeremic (Sydney, NSW), Steva and Joseph Jeremic; sisters: Nada Jeremic (Sydney), Vladanka Lekin (Brisbane, Qld), Vera Petrovic. Ljubinka was the oldest of 12 children. She did all she could to gain a better life for her parents, brothers and sisters. She was a caring nurse and loved knitting. She came to Australia in 1994. She will be greatly missed.

Bogdan Petrovic

Leuty, Florence Rubina (nee Dark), born 30.7.1914 in Perth, WA; died 23.10.12 at Freeman Nursing Home, Rossmoyne. On 23.6.1951 she married Stanley Leuty, who predeceased her. Ruby lived with initiative, courage and principle at home and abroad. Now resting in her faith in Jesus and the hope of the Resurrection.

Richard Reynolds

Pring, Kathleen (nee Corbin), born 21.9.1940 at Cheshunt, Vic; died 13.10.12 in Adelaide, SA. ON 28.9.1961 she married John. She is survived by her children, John and Barbara Pring, Jacqui and Geoff Dodd and Matthew and Kylie Pring (all of Adelaide, SA). Kate passed away after a long battle with heart disease. She was a loved member of Para Vista and previously the Queenstown church. Before her sickness, she lead in children's Sabbath Schools, Pathfinders and the ladies 'Dorcas' ministries.

Garry Hodgkin

Rappell, George William, born 12.9.1925 in Melbourne, Vic; died 3.10.12 in Adelaide, SA. On 8.8.1946, he married Lexie Mary Rappell. He is survived by Beverly Bartlett (Shepparton, Vic), Kevin Rappell (Brisbane, Qld), Trevor Rappell (Adelaide, SA), Neville Rappell (Brisbane, Qld), Evan Rappell (Melbourne, Vic) and Llevella Reid (Launceston, Tas). He served in the Royal Australian Navy on the HMAS Australia during World War II where his ship was attacked and hit by Kamakazi planes. The captain of the ship and many of his shipmates were killed. During the attack he prayed, if his life was spared he would serve God. He carried out his promise by working as a literature evangelist for many years until he became a minister and ordained as a Pastor. It was his life's passion to work for the Lord.

Glynn Slade

Richardson, Charles James (Chas), born 3.2.1929; died 1.11.12 at the Domain Greenfern, Browns Plains (Brisbane, Qld). He is survived by his wife of 59 years, Joyce and his daughter, Diane Irving (Brisbane); and sons, Lance (Auckland, NZ), Stewart, Kerry and Neal (all of Brisbane, Qld) and their spouses; 14 grandchildren; and six great-grandchildren. Chas loved the Lord Jesus dearly and was so passionate about Him that he spread the Word to whoever was prepared to listen. He was a Christian gentleman who always stood to sing his praises of God. Family and friends came to the Park Ridge Church (Brisbane, Qld) on 12.11.2012 to remember his life and to praise God for that life.

Geoff Donovan, Daniel Cinzio



Searle (previously Hennig), Doris May (nee Watson), born 18.2.1912 died 10.11.12 in Adelaide, SA aged 100 years. Doris was well loved by all who knew her including Melvin Hennig (1st husband) (dec), Basil Searle (2nd husband) (dec) and children June (dec), Ian, Len and Graeme and their spouses: Clyde (dec) Shirley, Aty and Dianne, grandchildren and great grandchildren. Doris will be sadly missed by her church family at the Para Vista, SA. Doris was the daughter of Pr Sydney Watson and niece of Pr Charles Watson

(General Conference president in the 1930's). Her death followed a short illness but she was ready, eagerly awaiting the return of her beloved Saviour.

Garry Hodgkin

Sarimbu, JayJay Zac, born 1.11.12 at Caboolture, Qld; died 9.1.12 at Brisbane. He is survived by his parents, Justin and Julie; his siblings, Jordan and Jasmine; and his grandparents, John and Joy. JayJay was born eight weeks early - a beautiful little man. Despite his illness, his nine days of life with us were marked by the untiring love and care of his immediate family and the efforts of the wonderful staff at the Royal Brisbane Hospital.

Russ Willcocks

Thew, Barbara (Ann), born 4.4.1945 at Sydney Adventist Hospital, NSW; died 27.10.12 in Brisbane, Qld. She was predeceased by her parents, Ken and Barbara, and her sister, Elizabeth. She is survived by her siblings and their families, Rick and Carolyn, Mike and Mia and Sara; and her nieces and nephews, Sara, Michael, Phillip, Ben, Jenny, Allison, Chrissie, Robert, Richard, Lukas, Gabriel, Talia, Miriam and Tyler. Ann will be remembered for her love for and work with the Aunties and Uncles organisation, particularly the Brisbane chapter which she opened. Her illness in recent years is eclipsed by her passion for life, her many and varied accomplishments, and her love for her nephews and nieces.

Russ Willcocks

Trevethan, Florence Leslie (nee Chessell) born 28.4.1923; died 6.11.12 at Adventist Retirement Village, Victoria Point, Qld. She was predeceased by her husband of 38 years, Frank Richard Connolly and her husband of 2 years Howard Alpheus Trevethan. She is survived by her children, Peter Connolly (Mount Tamborine), Bronwen Dean, Howard Connolly and Karen Connolly (all of Brisbane, Qld) and their families. Flo attended a Burnside Mission in Brisbane in 1957 and was baptised at the Radcliffe Mission the following year. She was a kind and gracious Christian lady. There had been a steady decline in Flo's health since 2004. Flo trusted the Lord Jesus and is now awaiting His return.

Geoff Donovan

Walmsley, Bernadine June (nee Cross), born 13.8.1939 in Hobart, Tas; died 2.11.12 in Sydney, NSW. On 6.11.1994 she married Russell Walmsley. She was predeceased by her father, Bernard Cox; her first husband, Mervin Cross, and her son, Aaron Cross. She is survived by her husband (Sydney); her mother, Elvina Cox (Hobart, Tas); her children, Glenda REid (Hobart), Katy Bidmead (Hong Kong) and Bernard (Leigh Creek, SA); and her siblings, John Cox (Hobart, Tas), Marlene Buonocorsi (Hobart) and Steven Cox (Adelaide, SA); and seven grandchildren. Loved by family and friends June will be sorely missed. She gave dedicated service in various church institutions for more than 30 years. To the end, her faith and trust in the Saviour she loved was steadfast.

Neil Lawson, Alwin Hilton

Ritani, Wallace (Lee), born 2.10.1929 at Taumarunui, NZ; died 7.11.12 in Christchurch. On 7.12.1986 he married Sylvia. He is survived by his wife; and his children, Ruth (Timaru), Paul (Christchurch), Grant (Timaru), and Tracey (Las Vegas). Lee became a Christian in 1969. He had an infectious faith and lay the Lord enthusiastically as Lay Minister and Prison Chaplain.



Weller, Glens Everil (nee Lofthouse), born 5.1.1932 in Brisbane, Qld; died 25.9.12 in Wynnum Hospital, Brisbane. On 11.9.1988, she married Ronald Leslie Weller. She was predeceased by her husband in 1989, and her daughter, Karen, in 2000. She is survived by her children, Brian Pennell (Sunshine Coast), Lois Justins (Wellington Point), Adrian Pennell (Camira); grandchildren, Troy, Tamika, Leticia, Ben, Isaac; and great-grandchildren, Caleb, Kyden, Ellie. Glens spent many years helping out in the Sabbath School division at church and volunteering at the Endeavour and Lifeline Shops. She will be remembered for her award-winning doll making skills, her quick wit, and playful nature.

R E Possingham

ADVERTISEMENTS

Medical practitioners needed for the Logan Adventist Health Centre. Full-time and part-time

practitioners needed. Contact 0428 486 455.

Large variety of non-alcoholic wines, beers, mixers and sparkling/still juices. Ideal for weddings, birthdays, functions or enjoy for a refreshing alternative. Contact Dry Dock Cellars, Ph: 0450 954 129 or email <info@drydockcellars.com.au>.

Reduced price quality satellite kits for Adventist television and radio. Full instructions for easy DIY installation, photos, technical support. \$235 + freight. Australia only (02) 6361 3636.

Projectors, screens, wireless microphones, amplifiers, speakers etc. Lower prices for Adventist institutions. Australia only. Contact Trish, <greenfield-senterprises@bigpond.com> or (02) 6361 3636.

Finally

What we are
is God's gift to
us. What we
become is our
gift to God.

—Eleanor Powell

Next RECORD February 2

Note: Neither the editor, Adventist Media Network, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A68 +GST; each additional word, \$A2.26 +GST. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 4) for contact details.



MAKE YOUR MEAT-FREE DAYS **A LITTLE GOURMET**

These Bean Supreme sausages are made with fresh tofu infused with **roasted garlic**, herbs and spices.

Bean Supreme Roasted Garlic sausages are also **100% gluten free.**



**SEEK OUT THE BEAN SUPREME RANGE
NOW AVAILABLE IN COLES STORE AUSTRALIA**

DELICIOUSLY TASTY, DELIGHTFULLY HEALTHY.

WWW.BEANSUPREME.CO.NZ