

APRIL 20 2013

Record

ISSN 0819-5633



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*This amazing story
must be told ...*

ADVENTIST HERITAGE

FILM PROJECT

Vision

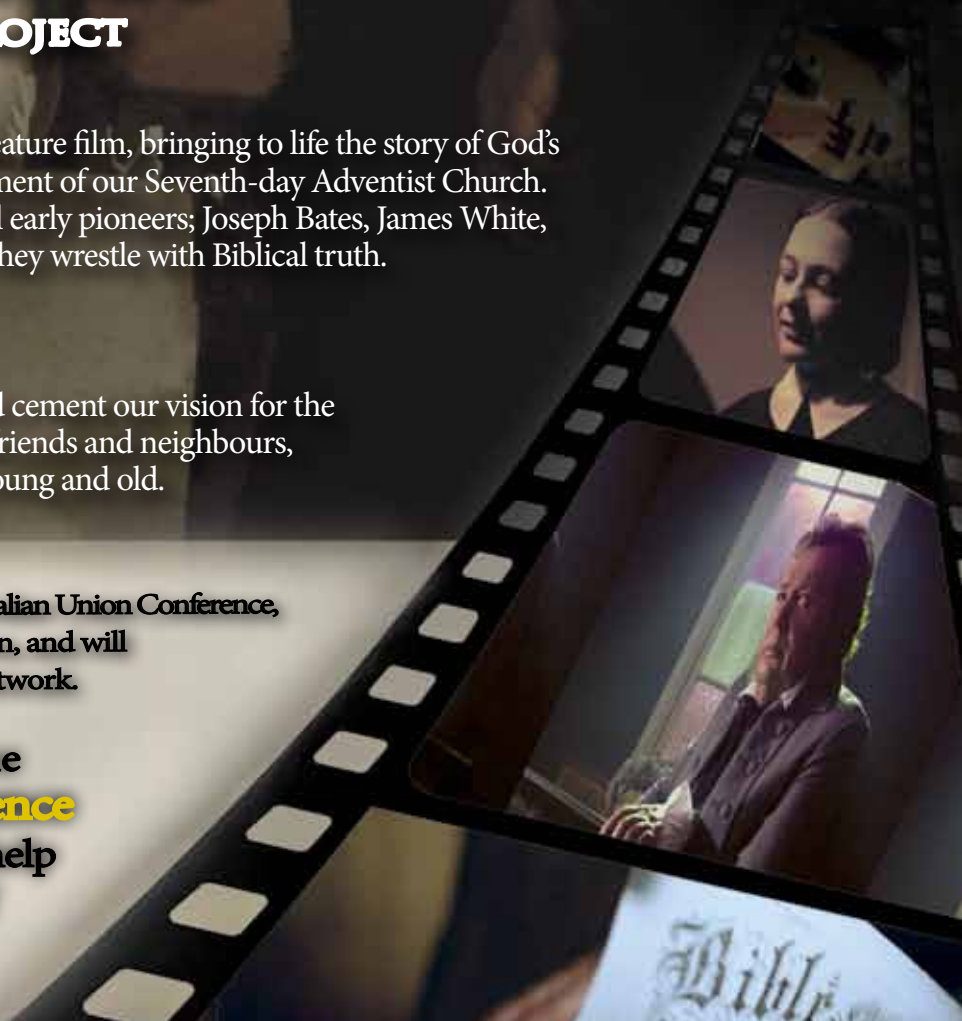
Tell the World is a fully dramatised feature film, bringing to life the story of God's providential leadings in the establishment of our Seventh-day Adventist Church. Come face to face with our colourful early pioneers; Joseph Bates, James White, J.N. Andrew and Ellen Harmon, as they wrestle with Biblical truth.

Purpose

To remember our beginnings — and cement our vision for the future. An evangelistic resource for friends and neighbours, and a nurturing tool for members young and old.

This film is being developed by the Australian Union Conference, in partnership with South Pacific Division, and will be produced by the Adventist Media Network.

Please give generously to the **Australian Union Conference Offering on April 27** and help us bring the amazing story of our church to life!



Feature film begins historic production

Ringwood, Victoria

Scripts are being finalised, storyboards completed and filming locations set for an Australian Union Conference (AUC) heritage film project entitled *Tell The World*.

"This film will clearly show God's leading in the establishment of the Seventh-day Adventist Church and our commitment to biblical teachings," said AUC president and executive producer, Pastor Chester Stanley. "We're making *Tell The World* not only as a powerful evangelistic resource but as a nurturing tool. It will teach young people about the dynamic beginnings of our Church and re-inspire long-term members."

The film will follow prominent pioneers of the Church, including Joseph Bates, James White, John Nevins Andrews and Ellen Harmon, as they discover new Bible truths.

Originally planned as a DVD series, the production has escalated into an entirely dramatised, full-length, historic feature film—something never previously attempted by the Seventh-day Adventist Church.

"As we progressed through the

planning stages the vision grew to the point where we decided to make the most of our opportunity to document our Church's history in a modern medium," Pastor Stanley said. "We're striving to make it as professional and inspirational as possible."

Utilising specialised talent from Hollywood to prepare the script, the Adventist Media Network (AMN) at Wahroonga, NSW, is producing the film.

"Hollywood is known for its great storytelling and Adventism has a great story," said Dr Allan Lindsay, the project's chief historian. "Our goal is to be as truthful to our story as we can be. We have a team of historians auditing our script to make sure we tell the story accurately and maintain the integrity of the film."

AMN's Kyle Portbury, director of *Tell The World*, is excited about the authentic filming locations he found while scouting overseas. "We discovered a pioneer village in Canada that is practically perfect to tell our story in,"



he said. "The look and feel is not only mid-1800s New England, but being a 'living history' village there is a high level of authenticity that you only get when people plough a field every year with 170-year-old equipment or still bake bread in an original 1840s bakery. We think the set alone will transport the audience back in time."

Filming will commence mid-2013 following the completion of pre-production work, including actor auditions and costuming. —Scott Wegener

The April 27 offering in Australia will assist the production of Tell The World. More information: <www.TellTheWorldFilm.org>.

Manifest honours community favourite

Cooranbong, New South Wales

An interactive outdoor drama has won Manifest Creative Arts Festival's most prestigious award.

Road to Bethlehem received the Gabe Reynaud Award during a ceremony at Avondale College of Higher Education's Lake Macquarie campus on March 23. Named in honour of a pioneering Seventh-day Adventist filmmaker, the award recognises excellence in using the creative arts for ministry.

Road to Bethlehem encompasses many aspects of creativity, from acting, costuming and staging, to scriptwriting, sound and lighting.

The production began in 1995 as a ministry of Nunawading church, Victoria. Twenty people volunteered to stage the event, which drew 700 people over two nights. Now, with the support of the Victorian Confer-

ence, the event is staged by 400 volunteers and attracts 15,000 people over four nights.

"If you mention Seventh-day Adventists, so many people know about *Road to Bethlehem*," said Carolyn Dunne, a member of the steering committee since 1996.

Staging the event costs about \$A70,000, but there's no entry charge—it's a gift to the community.

The City of Whitehorse recognised the role *Road to Bethlehem* has in building community by nominating it for an Australia Day Community Achievement Award in 2003. And Fairfax Media's theage.com.au featured the event on its website last December.

Despite this extra attention, the committee members have resisted turning the event into a carnival. "We've always maintained it has to be spiritual," Ms Dunne said. "So, no Santa Claus. Everything about *Road to Bethlehem* is biblical."

The event has spawned four other *Road to Bethlehems*: at Dakabin Park, Queensland; Erina, New South Wales; Livingston, Western Australia; and Tauranga, New Zealand. —Brenton Stacey

Photo: Ormond Howard



The nativity scene, complete with real baby, ends the *Road to Bethlehem*.



An ounce of prevention

James Standish

If you've never been to Howick, I'd recommend a visit. It's a lovely village, situated on the eastern side of Auckland. In the middle of Howick's high street is a picturesque pub, and at the end stands a quaint church surrounded by an old graveyard. Walking down the street, it feels very much like you've wandered into a village in Surrey or Berkshire in south-east England. If that's not enough to tempt a visit, views of beautiful Cockle Bay entice from the higher points of the village.

When I was in Howick, that old graveyard beckoned me in. I'm not morbid, but there's something oddly appealing about reading gravestones from a bygone age. I suppose the inscriptions provide perspective. And they're often deeply affecting. Maybe all that perspective and pathos is the reason I was the solitary figure wandering in the cemetery that day, while across the road people bustled by on their errands.

But it was what I read on a special memorial that stopped me in my tracks. It turns out that in 1854, Howick had an epidemic. Three of the vicar's children died within nine days of each other—a little boy and two little girls. His family was not alone in tragedy. Fifty children in all died and were buried in little graves in this peaceful Anglican churchyard and the nearby Catholic cemetery. The grief that must have swept this idyllic community sitting on the far edge of the Empire is almost impossible to imagine.

How fortunate we are to live in an era where it has been so long since communicable diseases have decimated our young, that we have almost forgotten about them. So much so, I suppose, that some of us have become enamoured with various movements in opposition to common sense, proven measures necessary to ensure we do not return to an era where cemeteries are full of lifeless little bodies.

The fascination with novel health theories is not entirely surprising. Adventists have a long history of health extremism. So long, that right from our beginning, Ellen White dedicated substantial time warning us against getting carried off on fanatical tangents. For example, in 1868 she castigated "extremists [who] would run health reform into the ground".

Being around physicians for much of my life, I grew up

hearing my father warn against a whole host of bizarre "health" fads in the Church. There were those who were travelling offshore for injections of the essence of apricot kernel to treat their cancer, with predictable results; others who refused modern medicine in total. And then there was the remarkable array of exotic diets. There was the church member who couldn't hold down a job because he restricted his diet to dried fruit which, to put it politely, had a rather drastic impact on his digestive system. And the woman who was feeding her children raw soybeans. Suffice to say, you wouldn't want to be stuck next to those kids on a long flight!

Despite our community's bitter experience, however, we remain particularly susceptible to health extremism. And no extreme is more dangerous today than the movement against basic childhood vaccinations.

"It is useless to attempt to reason a man out of a thing he was never reasoned into," observed Jonathan Swift, and in my experience his observation remains as true today as when he made it in the 1700s. So I won't try. After all, if you're willing to believe the whole medical world is part of a grand conspiracy that has stretched from Louis Pasteur to your local Adventist doctor, what am I going to say to convince you otherwise?

What I do intend, however, is to firstly encourage those on the fence to listen to health professionals (see the excellent article by Dr Andrew Pennington on p 14), not internet speculation—no matter how firmly stated or how well the speculation might be presented. And, secondly, let's ensure we never confuse the wonderful Adventist health message with the wanton rejection of proven medical advances.

I'm glad we chose to vaccinate our precious children. It was the right thing to do for them, and for other children they come in contact with. And I am deeply grateful that I live in an era of low infant mortality due, in large part, to the wonderful blessing of childhood vaccination. If per chance you're tempted to turn your back on modern medicine, maybe a walk through an old graveyard will help provide perspective.

James Standish is editor of RECORD.

Record

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Subscriptions
 Record mailed within Australia and New Zealand
 SA43.80 SNZ73.00
 Other prices on application
 Printed fortnightly
subscriptions@record.net.au
 Cover credit: Ben Beaden

Official news magazine of the South Pacific Division Seventh-day Adventist Church
 ABN 59 093 117 689
 Vol 118 No 8

twitter.com/RECORDadventist

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



War and peace

Kent Kingston

Again this year, the approach of Anzac Day is leaving me conflicted. For a long time I've leaned towards the view that the flaunting of military uniforms, guns and flags on Anzac Day is sick irony; akin to taking *Titanic* survivors for a jolly ocean cruise on the anniversary of their disaster. Surely April 25 should be a day when we recognise the folly of war; being as it is a commemoration of the doubtfully motivated, poorly led and devastatingly unsuccessful Gallipoli campaign that left more than 100,000 dead and at least three nations' characters altered forever. It should be a day when we pledge not to forget the horror of man's inhumanity to man, or the lessons learned in the pointless escalation that was World War I. It should be a day to question the military establishment, not to honour it.

However, I've also come to understand the need for bereaved relatives to find meaning in the loss of their war dead. I understand that those young soldiers, naive though they may have been, sacrificed their lives for something bigger than themselves and, in doing so, displayed a divine spark in their spirits that we should all yearn to possess.

And not all wars are equal. It's sobering to consider what the South Pacific and Australia would look like today if the fanatical, torturing Imperial Japanese forces hadn't been pushed back during World War II. This bleak alternate future was avoided because men left the safety of home behind, picked up guns and fought to the death in resisting the invaders.

I'd like to think that if I were confronted by a situation where a person was being violently attacked, I would intervene physically. Surely to stand by would be cowardice. So does this same logic hold when applied to war? If my nation decided to defend against a genocidal bully, would it be cowardice for me—a healthy adult citizen—to refuse to wield a weapon on behalf of my country?

Adventists have traditionally taken the non-combatant option: to support their country's war effort but without bearing arms. Perhaps it's time to rethink this: in a case of an unjustified war, a non-combatant soldier would still be supporting the violence; in a morally necessary war, a non-combatant would expect the other soldiers to do all the dirty work of killing. In both cases, this smacks of hypocrisy.

In some situations, however, there may be a third non-combatant option. I think of Martin Luther King Jr's non-violent protestors, singing hymns, calling for justice and refusing to back down when faced with batons, fire hoses and prison. I think of the "human shields" who travelled to Iraq on the eve of bombings by George W Bush's "coalition of the willing". I think of the Christian activists right now attending troubled checkpoints on the Israel-Palestine border, bearing witness to the conflict and calming it by their mere presence as internationals.

Could these principles of active non-violent resistance be useful in our part of the world? Would we as Adventists be prepared to put our bodies on the frontlines of conflict in situations of family violence in Australia? Drunken street rampages in New Zealand? Tribal clashes in Papua New Guinea?

I hope I'm never faced with the dilemmas posed by armed conflict. But we don't have to wait for a war for our commitment to non-combatancy to be tested. It's not a matter of looking for trouble; it's about seeking divine courage and guidance on the road to peace. That will be my prayer this Anzac Day.

Kent Kingston is an editorial assistant for RECORD.

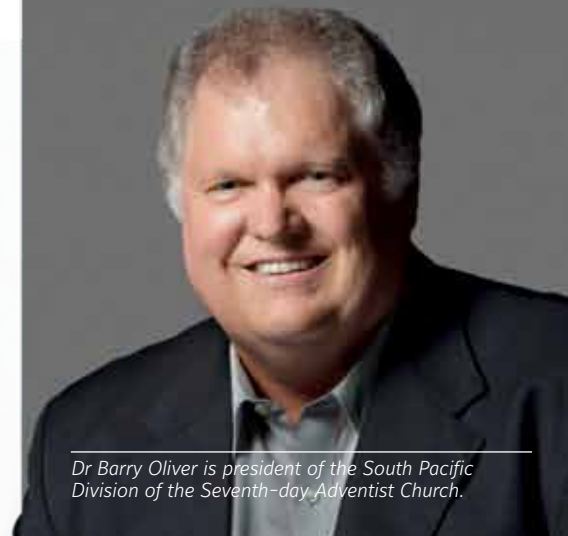
An organised church

2013 is the 150th anniversary of the formal organisation of the Seventh-day Adventist Church.

On September 29, 1860, a discussion at a specially called conference at Battle Creek led to a consensus that organisation of the believers into a legal association to hold property and conduct business could be defended. That same discussion on September 29 also led to the conclusion that organisation into a denomination could not be defended. However, just two days later, on October 1, 1860, the delegates adopted the name "Seventh-day Adventists". The first steps toward formal church organisation had been taken.

One year later the first conference of Seventh-day Adventists was formed (the Michigan Conference), and then in May 1863 representatives from six states of the United States met together at Battle Creek to adopt a constitution and elect officers of a General Conference of Seventh-day Adventists. The form of organisation that was adopted in 1863 was simple. There were three administrative levels: the local church; the state conference comprising the local churches in a designated area; and the General Conference with headquarters in Battle Creek, Michigan. The officers of the General Conference were a president, secretary and treasurer; and an executive committee of three. It was decided that General Conference sessions were to be held annually.

The same God who led in the establishment of a rudimentary organisation in 1863 is leading this Church in 2013. If you look around the evidence is plain to see. We are not perfect. We are all human. But God is still in control.



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



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Black Gold scoops award ceremony

Cooranbong, New South Wales

Sanitarium Health and Wellbeing New Zealand's general manager has received the South Pacific Division's most prestigious communication award for his management of the Marmite shortage.

Pierre van Heerden travelled from New Zealand to accept the inaugural John Banks Award at the first Adventist Communicators Awards, held as part of last month's Manifest Creative Arts Festival.

Sanitarium ceased producing the yeast spread after the 2011 earthquake forced the closure of its Christchurch factory. The so-called "Marmageddon" received international attention.

Mr van Heerden built interest in the re-release by making the date a national secret, hand delivering the spread to members of parliament and involving a former captain of the country's rugby union team, the All Blacks. The secret to his success: building relationships. "People are often afraid to talk to those in high positions but they are just people," said Mr van Heerden during his acceptance speech.

Before the presentation, host James Standish spoke of John Banks' contribution to communication over a career that saw him work at most levels of the denomination's organisational structure. "John is not only a great friend, but he is a prime example of professionalism," said Mr Standish, the director of communication for the Church in the South Pacific.

Dr Robert Wolfram's keynote presentation, "Doing your duty (even if duty does you)", was part biography, part appeal as the editor-in-chief of the *Fiji Daily Post* emphasised the importance of freedom of expression.

Sanitarium also won an award (Best communications or public relations campaign or project) for its part in coordinating "Is a vegetarian diet adequate?", a supplement published in the *Medical Journal of Australia* in June last year.

ADRA Australia won awards for best publication (for "Our Stories: Their Story") and for best website.

Other winners included Adventist Media Network West (Best broadcast) for its documentary, "Renewing the Adventist Movement in Western Australia,"; the Church's Vanuatu Mission (Best news report) for its video "Clean and Safe Water to Atchin"; and Adventist Media Network (Best video) for episodes of the Complete Health Improvement Program. —Jarrod Stackelroth



Mr van Heerden with Black Gold gift box.



TPUM appoints new administrators

Tamavua, Fiji Islands

The Trans-Pacific Union Mission (TPUM) has announced the appointments of new administrators in a number of South Pacific missions.

Pastor Luke Narabe, Pastor George Fafale and Pastor Nos Terry were appointed presidents of Fiji, Solomon Islands and Vanuatu respectively. Pastors Narabe and Terry had been serving most recently as departmental directors in the TPUM, and Pastor Fafale had been serving as a departmental director in the Solomon Islands Mission.

In Fiji, Pastor Tiko Kabu was announced as general secretary and Vic Bonetti was appointed chief financial officer.

The changes were made following the TPUM's recent mid-term review of each of the local missions within its territory.

On March 27, the South Pacific Division (SPD) also announced the retirement of Pastor Waisea Vuniwa. Pastor Vuniwa had been serving as president of the TPUM since 2008. The SPD Executive Committee will meet in early May

to consider the appointment of a new president for the TPUM.

General secretary, Pastor Wayne Boehm, will serve as acting president in the interim. He has asked for church members throughout the South Pacific Division to pray for the leadership teams in the TPUM and its local missions as they continue to work through a period of transition.

—Linden Chuang/Barry Oliver/Wayne Boehm



2500 books and magazines distributed

Penrith, New South Wales

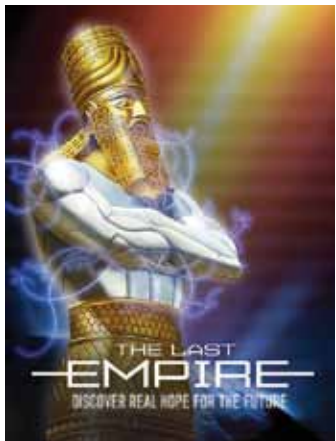
Literature Evangelism team leaders from Australia and New Zealand, along with members of the Penrith Adventist church, handed out more than 2500 free books and magazines to homes in Penrith and other areas of northwest Sydney recently.

More than \$A18,000 was raised from additional book sales.

Bible studies and *Beyond: the Search* DVDs were also given to 188 people, with 14 requesting further Bible studies and 23 enrolling in Discovery Centre courses.

The initiative was part of the promotional efforts of Penrith Adventist church and the Greater Sydney Conference to raise awareness for the upcoming Last Empire seminar at the Penrith Panthers rugby league club on May 3-5.

Last Empire seminars will be held in 27 locations across Sydney on the first weekend of May. For more information and a complete list of venues visit <www.lastempire.com.au>.—Linden Chuang



Children respond to Daily Bites

Wahroonga, New South Wales

A new Bible study resource to assist parents in sharing Jesus and studying God's Word with their children has been launched by the South Pacific Division (SPD) Children's Ministries department.

Daily Bites features 24 Bible studies for children from the age of eight. The studies focus on three key topics: coming to Jesus, digging deeper and sharing Jesus.

It was launched and dedicated at a Shaping Children training weekend in Sydney—a combined initiative of the Greater Sydney and North New South Wales conferences.

Greater Sydney Conference Children's Ministries director, Pastor Brendan Pratt, prayed that Daily Bites would be a powerful factor in shaping children as disciples.

SPD Children's Ministries director, Julie Weslake, hopes

that many parents will use the new resource to strengthen both their own faith and the faith of their children. "It will only take 10 minutes a day, but will have lifelong results," she said.

The resource has been contextualised with permission from Kids In Discipleship ministries. Several other world divisions have already enquired about using the studies.

—Linden Chuang/Julie Weslake



Conference representatives participate in a dedicatory prayer.



Not so fast

Christianity may be declining in the West, but continued growth in places like Africa and China will push Christianity's global share of the population up from 33 per cent to 36 per cent by 2050. The other major growing religion is Islam. If current trends continue, two-thirds of the world's population will be either Christian or Muslim by the end of the century. —*Anglican Communion News*



Mission: possible

The Barnabas Fund has successfully carried out a rescue mission, transporting 3800 South Sudanese refugees—including 1500 vulnerable Christians—back to their homes and out of an increasingly hostile Sudan. Thousands more remain stranded in refugee camps. —*Worthy Christian News*



Seeking security

Baptists in Texas have successfully lobbied for laws that prevent predatory lending, saying that in the Bible these practices are prohibited as "usury". Predatory lenders offer short-term loans to desperate people and then charge exorbitant interest rates and penalty fees if the loan is not paid back in the required time, trapping the borrower in a cycle of debt. —*Associated Baptist Press*



Ladies in White

Cuba's "Damas de Blanco" wear white every Sunday—both as a symbol of peace, and to remember husbands and relatives imprisoned as political dissidents. The women are often harassed by security forces, or even arrested as they walk to church. Christian Solidarity Worldwide is urging the international community to stand with it in calling for freedom of religion and expression in Cuba.



Closer inspection

The Australian Charities and Not-for-profits Commission (ACNC) is investigating 25 not-for-profit organisations for fraudulent behaviour. Issues include charity employees benefiting personally from donations, inappropriate use of government funding and giving inaccurate information on their websites. —*The Australian*



Fizzled out

Sugary drinks are linked to 180,000 deaths around the world every year. Excess sugar consumption is implicated in obesity, heart disease and diabetes. The average softdrink can contains about 40 grams of sugar—10 teaspoons worth! —*Times*

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Our Call to Faithful Creativity
Edited by Nathan Brown and Joanna Darby



Festival fosters creative conversation

by Brenton Stacey

A conversation between two writers who had just reviewed the 2012 Manifest Creative Arts Festival has led to the publication of an eponymous book.

Editors Nathan Brown and Joanna Darby launched *Manifest: Our Call To Faithful Creativity* at this year's festival, which Avondale College of Higher Education hosted on its Lake Macquarie campus last month.

The editors, who are also co-convenors of the festival, share a burden to raise more awareness of "re-creativity". The term is "our shorthand for talking about how justice, beauty and faithful creativity were inherent in our understanding of the gospel and the mission of the Church," they wrote in the introduction.

The book is a collection of articles, essays and stories from 30 of Mr Brown and Ms Darby's friends—academics, artists, church leaders, ministers and writers. They write about the importance of the conversation, particularly for "the spiritual health of so many people who have not felt that their passionate and faithful creativity has a place within the Church". Their call: "Please join the conversation." And many have.

Manifest received a record 86 entries and offered \$A6500 in prize money across six competitions this year. Dr Marcha William won the new Avondale Choral and Instrumental Music Prize for "Song of the Lamb", which The Promise performed during the awards ceremony that closed the festival. Dr William shared another composing prize, the Institute of Worship Prize, with teacher Coralie Fraser—the judges could not separate "Here I Am" and "Loved by Adonai".

Artist and designer Shelley Poole won a second consecutive Avondale Fine Arts Prize for her painting *To Catch a Glimpse of the Invisible*, the smallest piece in the competition. Teacher Nathan Dalton won the Hope Channel Prize

for his short film *Faith: Loss*—a follow up to *Love: Loss*, one of the winning pieces from 2012.

Teacher Amy Cherry won the Psalter Music Prize for "Your All" and public relations coordinator Sharyn Brady the Signs Publishing Company Prize for her short story "The Last Crusade".

Two Avondale students also won prizes: Chelsea Mitchell the new ADRA Australia Just Art Prize for a feature, "Polim", about a Cambodian woman she met at a medical clinic; and Lawson Hull the Avondale Young Achiever Prize for a song, "Hiding Secrets", which he also performed during the ceremony.

Manifest names the ceremony and its most prestigious award after Gabe Reynaud, the Avondale alumnus and former Adventist Media Centre senior producer who became the Church's first professionally trained director. Receiving the award this year: the interactive, Nunawading, Victoria-based outdoor drama, *Road to Bethlehem*, which is now in its 19th year and attracts 15,000 people over four nights.

The awards ended with a charge, presented by academic, composer and writer Dr Robert Wolfgramm, recipient of the Gabe Reynaud Award in 2012. "Blessed to bless others: that's our creative Christian calling," he said. "Our art is blessed . . . only as it succeeds in blessing others. That's the test."

He ended with a challenge to church leaders: invest in the arts. "The Renaissance that blessed the Reformation, which in turn informed the Enlightenment, did not spring from the anarchy of dreams. It was funded. Popes and clerical philanthropists paid for it. Great art and artisans . . . materialised through the patronage of the church."

Brenton Stacey is public relations officer for Avondale College of Higher Education.

Is there hope for hip-hop?

by Michelle Abel

I'VE BEEN LISTENING TO POETRY LATELY; POWERFUL poems, written from the heart, asking big questions. Surprisingly, I've found these poems embedded in hip-hop songs. I say surprisingly, as I generally avoid the hip-hop genre altogether and it certainly wasn't the place I expected to find profound thoughts. But recently I made a conscious decision not to ignore an art form that has swept the world and is so meaningful to so many people. I see it as a bridge into the life of a generation twice removed.

The content of some of the lyrics is fascinating—the artists are crying out for meaning and understanding; they are relating to the big questions in life about existence, identity and purpose. Through hip-hop, these foundational questions are receiving mainstream radio airplay in contemporary society.

Take for example "Maybe Tomorrow" by Chance Waters, a catchy song full of rhymes about an impending world apocalypse:

I heard a preacher man claiming that the rapture's coming/He blamed it on the gays, and Democrats, and probably someone else –

*I didn't really pay it mind, I've learned from life that;
I would fall for anything if I refuse to stand for some-
thing.../Don't you know, there's not too long to go.*

*I've met a man who knows, he said the world will end
on, (someday, someday). ”*

I sat in my car and wondered about the religious background of Waters, and if he was lurking around the edges of any church. As an independent artist, he uploaded some

of his songs to Triple J Unearthed—a website that allows anyone in Australia who thinks they can make good music to upload some songs and promote themselves. So I went to Waters' Unearthed page. Here I found a song that gave me goosebumps. It's called "Infinity". The lyrics didn't fit with the stereotyped, generalised view I had about hip-hop:

*“ Before time had a name, well life had a face
When everybody shared that place,
before all that we know was let loose from its chains.
Pandora's Box can't be closed again.
Every particle of energy in me and you,
love and hate and every eye we see it through.
Every piece and part of me, every key and harmony,
is woven from the start of things and singing this tune...*

*I don't know if there's a grand design,
or we found some dice and got the gambling type.
Or are we just one more stop for the hands of time?
Or here with a reason, a man divine?
If it all boils down to the collision of atoms,
can we act as if it matters if we black the skies?
If everything we do is just a stitch in the pattern,
and choice is an illusion in the map of our lives.
Then, I don't know if I can stand it to try to make
sense of life, if I believe that's right.
I see it all around me/Infinity surrounds me.
What if I never found peace? ”*

Seth Sentry is another Australian hip-hop artist receiving a fair amount of airplay, especially for "My Scene"—an



amusing song about trying (and failing) to find a sense of belonging in different types of social groups. Many of the songs on Sentry's latest album address the emptiness of consumption and greed. One particular song is called "Ink Blot Test":

“ *But I feel so alone on the globe spinning.
So I jumped up and made a god in my own image.
Spun a gun around a sun.
Simple.
Printed up a couple of bumper stickers for the gift store.
Not sure what I exist for?
So I think by the wishful, drink by the fishful.
I got the devil in the details, Bible in the porn stash.
That's what I'm seeing in the Rorschach.* ”

How many young people would identify with feeling alone on the globe spinning, not sure what they exist for, thinking by the wishful? How many are just as conflicted between faith and the appeal of hedonism?

Being a complete hip-hop novice, I did a quick web search about Christianity in hip-hop. As the first results came up on my screen I felt like I had thrown myself head-first into a viscous boxing match. Links came up to articles praising Christian hip-hop as a valid evangelistic approach, alongside links with text such as: "being a 'Holy Hip Hopper' is just like saying I am a 'Holy Pimp'." The extraordinarily popular Kanye West (so popular Barack Obama referred to him occasionally during his presidential campaign) has a song called "Jesus Walks", where he repeatedly declares his devotion to Jesus while noting that:

“ *They say you can rap about anything except for Jesus/
That means guns, sex, lies, video tapes/But if I talk about
God my record won't get played. Huh?* ”

Every year Australia's Triple J (the ABC's youth radio network) holds what they call "the world's biggest song democracy"—where they invite anyone to vote on what they think are the best songs of the year. The results were announced in January. Chance Waters and Seth Sentry both had two songs in the top 100. These two artists are asking big questions about life and meaning, and their fans are demonstrating resonance with these questions, hence the popularity of the songs.

This raises the question: how should I talk to a young person who's listening to the Seth Sentry rap "Ink Blot?" How do I share that my faith helps me not to feel "alone on the globe spinning" in a way that is relevant to someone 20 years or more younger than me? The good news is that they have the same profound questions we all have, and that God has answers that speak to every heart in every age. But how can I provide those answers in a culturally relevant manner that cuts through the noise and avoids the clichés? Maybe there's a young person in my church family who has "Infinity" on repeat in the headphones they always seem to be wearing. Are we able to help them find answers to their questions with a song of truth and hope? ↻

Michelle Abel is an international community development consultant based in Sydney. She is currently working on projects in Papua New Guinea and Rwanda. She previously lived in Mongolia and Papua New Guinea, where she worked for ADRA.



OPENING HIS WORD

Gary Webster

Cloning Christ: seven life-changing portraits from Patmos

Part 1: the common ground of Adventist antinomians and legalists

When we live in the presence of Jesus, He “rubs off on us”, changing us into His likeness. On the Island of Patmos, John was shown seven life-changing portraits of Christ. However, before we explore these portraits over the next few weeks, we need to understand under what conditions these portraits will change us. **Read** 2 Corinthians 3:18.

All Christians are continually drawn to and struggle with one of two perversions of the gospel: antinomianism (living in opposition to God’s law) and legalism (seeking to be right with God through human effort). People who are trapped in either perversion have common ground—in reality, deep down, both are antagonistic toward the law of God. It grates on them. Neither can say with David, “Oh how I love your law (instructions).” Deep down neither experiences the peace of Jesus, because neither really loves Jesus.

Read Psalms 119:97,113,163,165; John 14:15; 15:10.

The problem is that when we are living under either of these perversions, like ancient Israel, we have a veil over our eyes. This veil is only taken from our eyes when we cast ourselves wholly on Christ and His ministry of justification. As a result we are set free from sin and its condemnation, from living under the law as a way to be right with God, and from our antagonism to God’s law. We now walk with the Spirit, who writes God’s law in our hearts. Only then, by continually contemplating Christ, are we gradually changed into the image of Christ through the cloning influence of the Spirit. **Read** 2 Corinthians 3:7-9,14-18; Romans 7:4-6; 2 Corinthians 3:3; Hebrews 10:15-17.

Why not allow God to remove the veil from your face right now by turning your eyes wholly on Jesus, accepting His righteousness by faith alone? Then you will be ready for the seven life-changing portraits of Jesus from Patmos.

Pastor Gary Webster is director of the Institute of Public Evangelism, Wahroonga, NSW.



OPINION

Jodie Barnes

Lessons from Grandpa's HiLux

When I was 13, I had the privilege of driving Grandpa’s new Toyota HiLux around the back paddocks of his property in Queensland. Every day I’d drive slowly along the perimeter of each paddock while Grandpa, in the passenger seat, would check his cattle and note paddocks to be rechecked the next day. We’d stop every few paddocks and check the water troughs, topping up any that were empty.

One afternoon, after noticing an empty trough, Grandpa filled it while I parked the ute close to the gate of the paddock. Getting back into the ute, ready to move from one paddock to the next, I started the engine and bunny hopped into the wooden fence post adjoining the gate. This crumpled the front left of the ute. Because I was under-age, damage to the vehicle could not be claimed on insurance, leaving a hefty repair cost. I was distraught. I had no way of paying for the damage.

After sulking for a few days, trying to think of creative ways to pay for the damage, Grandpa approached me. He said he would pay for it. He didn’t want anything from me. Instead, he asked that when given the opportunity, I pay forward his kindness and grace.

His kindness has shaped my view of grace. Even though I didn’t deserve Grandpa’s gift and had no way of paying him back, he gave freely out of unconditional love.

God’s grace is like Grandpa’s: “This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life (John 3:16, The Message).”

What an incredible gift.

Jodie Barnes is president of the Avondale Students' Association.

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ONE CHAPTER A DAY

20 - 2 Chr. 2	24 - 2 Chr. 6	28 - 2 Chr. 10	May
21 - 2 Chr. 3	25 - 2 Chr. 7	29 - 2 Chr. 11	1 - 2 Chr. 13
22 - 2 Chr. 4	26 - 2 Chr. 8	30 - 2 Chr. 12	2 - 2 Chr. 14
23 - 2 Chr. 5	27 - 2 Chr. 9		3 - 2 Chr. 15

OPINION POLL

How can the Church meet the spiritual needs of hip-hop fans?

- Use Christian hip-hop?
- Explain the dangers of hip-hop?
- Hook messages to secular hip-hop lyrics
- Ignore music, be a friend

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





R HEALTH FEATURE

with Cathy McDonald

Just try it!

"Just try it". How many times have we said this to our families? Getting people to try new foods can sometimes be difficult, especially when attempting to introduce a food they've had an unpleasant experience with.

Bad food experiences can stay with us for long periods of time. I remember I was never really fond of my mum's vegetable and lentil soup when I was growing up; it had all sorts of "bits" in it I didn't like. Some years later after leaving home, I was visiting and happened to retry the soup and found it was really tasty! If you allow yourself the freedom to try new things and experiment with food, you may open up a whole new food experience.

Many people don't tend to experiment with legumes and pulses and often shiver at the thought of these two strange words. What are they? How do you use them? What do they taste like? Legumes and pulses, also known as beans and lentils, include familiar favourites like baked beans and peas and the less familiar varieties like brown lentils, red lentils, cannellini beans, chickpeas, puy lentils and borlotti beans.

Lentils and beans are versatile additions and make any meal go further while boosting protein and fibre content. Serve warm salads on a bed of lentils, add cannellini beans to casseroles, red lentils to soup, kidney beans to salads and use chickpeas to make hummus. Rinse raw lentils before cooking—1 cup of lentils requires 3 cups of water (boiling). Cook for 20–25mins.



Head to Sanitarium's website to find a lentil or bean recipe that suits your taste and sign up for the free recipe of the week.



Red Lentil and Tomato Soup

Preparation time: 6 minutes Cooking time: 30 minutes Serves: 6

- ½ tablespoon vegetable oil
- 1 medium onion, chopped
- 2 cloves garlic, crushed
- 2 teaspoons ground coriander
- 2 teaspoons ground cumin
- 500g packet dried red lentils
- 7 cups water
- 850g can chopped tomatoes
- 415g can salt-reduced tomato soup
- 2 zucchinis, grated
- 1 teaspoon salt substitute or salt (optional)

1. In a large saucepan, heat oil and sauté onion, garlic and spices.
2. Add washed lentils, water, tomatoes and soup, and bring mixture to the boil.
3. Reduce heat and simmer for 15 minutes.
4. Add zucchinis and simmer a further 5 minutes. Season with salt substitute.

Tip: Dried lentils keep for long periods when kept in an airtight container, away from light and at room temperature. It's best to use lentils within a year of purchase.

NUTRITION INFORMATION PER SERVE: Kilojoules 1460 kJ, Calories 350 Cal, Protein 23g, Total fat 6g, Carbohydrate 45g, Sodium 146mg, Potassium 1170mg, Calcium 135mg, Iron 7.5mg, Fibre 14g

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

Vaccination

What should a Christian parent know?

by Andrew Pennington

FOR MORE THAN 60 YEARS MOST WESTERN countries have had mass vaccinations for adults and children. In Australia, the rates of childhood vaccination in the community are generally greater than 90 per cent.¹ So what have been the effects on the community at large? What should our response be? Are vaccines safe? Are those who don't choose to vaccinate endangering their children? We all want to do the right thing by our kids, so should we vaccinate or not? As a parent myself, it's a question I take very seriously, as you do too I'm sure.

Are vaccines effective?

The overwhelming weight of evidence is that vaccinations are highly effective in preventing infectious diseases. The evidence is so clear that it beggars belief that any reasonable person would seriously raise this as a question. In fact, it would be fair to say that vaccinations are one of the most efficacious population health interventions ever developed, perhaps only second to access to clean water.² There are numerous epidemiological studies showing the clear and unambiguous benefit in reduction and prevention of infectious disease when vaccines are administered both to an individual and to communities en masse. There's also mounting evidence that vaccination is beneficial in preventing some cancers. For a summary of these studies as well as an overview of the history of vaccination, and much more information, see "Vaccines" by Plotkin et al.³

Do vaccines cause harm?

This question deserves serious attention. There are many contentions against vaccination. We don't have space and time to address each one of them, but I would refer you to the documents "Myths and realities of vaccination"⁴ and "The science of immunisation"⁵ if you wish a more detailed examination of the science and facts. Minor reactions such as low grade fever, irritability, an injection site lump, localised pain and rash are common to many

childhood vaccinations. In very rare cases, severe, life-threatening reactions have occurred. While every single negative reaction is important, it must be weighed against the enormous number of people whose lives have been saved by vaccinations. On balance, the enormous benefit far outweighs the very small chance of significant harm. I'll address a couple of the more frequently asked questions about vaccine harm:

Do vaccines weaken the immune system?

No. Vaccines actually strengthen the immune system and certainly do not weaken it, because they induce an adaptive immune response the body remembers so that if exposed to that disease in the future, it can quickly eradicate it before it takes hold.

Do vaccines cause autism?

No. In 1998, a British surgeon and researcher, Dr Andrew Wakefield, along with a team of researchers, published an article in medical journal *The Lancet* proposing a link between the MMR (measles, mumps and rubella) vaccine and gastrointestinal disorders and autism in children. Later his evidence was shown to be methodologically flawed and the paper was immediately retracted. No further research has been able to demonstrate this supposed link despite many reviews of the evidence in different countries⁴.

Is vaccination "unnatural", therefore bad?

This question misses the point: not all natural products are good for us, and not all manufactured products are bad. After all, there's nothing more natural than opium, marijuana, cyanide and tobacco, which have been responsible for great harm! On the other hand, you'll never find a soy cow to give you soy milk, and everything from seatbelts, toothbrushes and toothpaste, to life-saving surgical operations, directly interfere with the natural course of things—and just as well.

But in the case of vaccination, the story is actually a little complex because some vaccinations are made from naturally occurring material, and some are synthetically derived. The process by which they work—stimulating the body’s immune system—is a natural process. If you choose to believe they are “unnatural” should you refuse them? Only if you refuse all the other “unnatural” things that prevent premature death, like airbags in cars, modern sanitation, the refrigeration of food, anaesthesia and so forth.

Does getting the disease itself induce better immunity than the vaccination?

German philosopher Friedrich Nietzsche said: “that which does not kill us, makes us stronger”. The problem in the area of infectious diseases is that many of us would be killed were we not vaccinated. How do we know that for sure? Because that’s precisely what happened before vaccinations. And Nietzsche was not correct, at least when it comes to medicine, because many people who survive infectious diseases do so at enormous physical cost for the rest of their lives. So, if you think death is something to trifle with and permanent disability isn’t all that bad, then vaccinations may not be for you. Assuming you are a rational person who is serious about honouring your body as the temple of God, then vaccinations make sense.

Is vaccination only an issue about me?

No. When vaccination rates in a community fall below a certain level, infectious disease outbreaks return. This happens because if there are enough non-immune adults/children in the community, infectious disease can be spread more easily, thus so-called “herd immunity” is lost. And it has happened on numerous occasions. In 2011, there were roughly 158,000 people who died of measles, the vast majority were unvaccinated children under the age of five living in developing countries.⁶ But believe it or not, measles is beginning to break out again in Western nations because the number of unvaccinated children has reached a critical mass. The result is predictably devastating.

Take, for example, the case of a 12-year-old French girl who died in Geneva University Hospital as a result of complications from measles. She was unvaccinated⁷. To have beautiful children, made in the image of God, being permanently disabled or dying, not because of a lack of access to life-saving healthcare, but because of a deliberate refusal to accept it, is a tragedy with profound moral ramifications. A strong moral argument can be mounted for vaccination en masse to induce “herd immunity” from infectious disease. I believe this is in keeping with the Golden Rule that Jesus proclaimed of doing unto others as you would have them do to you⁸.

In 2011, there were roughly 158,000 people who died of measles, the vast majority were unvaccinated children

Do vaccines contain dangerous poisons like mercury?

No. A compound called thiomersal is a mercury-based preservative that is used in only a few vaccines. Mercury is found naturally in the environment and in very low levels is perfectly safe. The levels of thiomersal used in vaccines are well below recommended mercury levels for humans. However, since 2000, as a precaution, thiomersal has been removed from all childhood vaccinations⁴. There’s no evidence that modern vaccines contain harmful chemicals that have been linked to disease or disability.

Did Ellen White support vaccination?

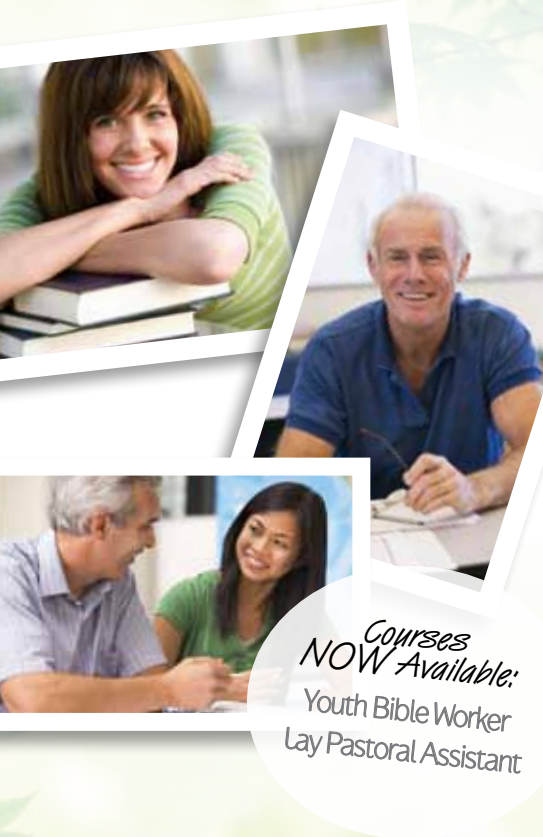
Not only did Ellen White not oppose vaccination, she was vaccinated herself and actively supported others getting vaccinated. This occurred when she was in a community where there was a smallpox outbreak—Mrs White was vaccinated and she encouraged others to be as well.⁹

Summary

While we should be sensitive to every person’s autonomy to make decisions about their own health and the health of their children, vaccination has been clearly shown to be one of the most efficacious health interventions and I believe a merciful God has directed the minds of physicians and scientists over the years to develop vaccination as a way to prevent human suffering. It’s my hope that by providing some facts and debunking some of the myths, those who may have been wavering about the pros and cons of vaccination may clearly see the health benefits and choose to vaccinate themselves and their families to prevent needless disease. I would encourage anyone with genuine concerns to read through the articles referenced below, and discuss them with your family. Talk to your family doctor for more information. Better to bury inaccurate ideas, than a precious child.

1. Medicare Australia Statistics. Access via: <http://www.medicareaustralia.gov.au/provider/patients/acir/statistics.jsp>
2. FE Andrea et al, Vaccination greatly reduces disease, disability, death and inequity worldwide Bulletin of the World Health Organization 2008; 86:140–146. Access via: <http://www.who.int/bulletin/volumes/86/2/07-040089.pdf>
3. Stanley A. Plotkin, Walter A. Orenstein, Paul A. Offit. Ed. Vaccines 6th Edition. Elsevier. 2012.
4. Access via: [http://www.health.gov.au/internet/immunise/publishing.nsf/content/1FC63A2886238E6CCA2575BD001C80DC/\\$File/myths-4th-edition.pdf](http://www.health.gov.au/internet/immunise/publishing.nsf/content/1FC63A2886238E6CCA2575BD001C80DC/$File/myths-4th-edition.pdf)
5. Access via: [http://www.health.gov.au/internet/immunise/publishing.nsf/content/1FC63A2886238E6CCA2575BD001C80DC/\\$File/myths-4th-edition.pdf](http://www.health.gov.au/internet/immunise/publishing.nsf/content/1FC63A2886238E6CCA2575BD001C80DC/$File/myths-4th-edition.pdf)
6. Access via <http://www.who.int/mediacentre/factsheets/fs286/en/>
7. Eurosurveillance, Volume 14, Issue 6, 12 February 2009: Access via <http://www.eurosurveillance.org/viewarticle.aspx?articleid=19118>
8. Matthew 7:12
9. Selected Messages Book 2, 303-3-6.

Dr Andrew Pennington is a GP obstetrician living in Kilmore, Victoria. He is passionate about preventive health and wellness. He and his wife, Danielle, have a two-year-old son, Callum, and are expecting their second child in June.



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R MY STORY

PORT HEDLAND, Western Australia Robert Mance

Some 1600 kilometres north of Perth, Port Hedland is a hard-working town servicing Western Australia's iron ore industry, processing more tonnes of freight than any other port in Australia. Wages are high—rents astronomical—and some companies organise their workforce on a fly-in fly-out basis.

Port Hedland is not much of a retirement destination, which has an impact on the local Adventist fellowship. "We operate without a base," says Robert Mance, referring to the lack of over 50s members who are usually the backbone of congregations. "It's a transient town; people come and go."

Nevertheless, the group is growing, needing to move out of a private home in 2011 and into a community hall. Between 25 and 30 people attend most Sabbaths, including 15 children. Each family takes turns organising the church service, which sometimes features preaching by Pastor Jim Fitzsimmons on his visits from Broome, 600 kilometres away.

Although the working families are busy helping Australia's mining boom during the week, they still make time for outreach, running men's and women's groups for encouragement and discipleship. Four of the regulars (pictured) devoted several weeks last year travelling to a remote Aboriginal community south of Alice Springs (NT) to lend their trade skills to a volunteer church building project. —*Kent Kingston*



Port Hedland fellowship regulars (L-R) Robert Mance, Esme McEwan, Amber Chamberlain and Aiden Chamberlain.

R MY STORY

When I met Joseph he said I was an "answer to his prayers in searching for truth and the right church!" And he was an answer to my prayer: "God please lead me today to people searching for truth!"

In answer to my knock, Joseph came to the door. He was a little abrupt and questioned me about what I was selling. I ignored the question, introduced myself and asked if I could get his opinion on my work. He agreed, as long as I didn't try to sell him anything.

In my presentation I asked, "What could you do to protect your loved ones from major health problems?" He replied: "I don't think you would like my answer." "I might surprise you," I said. Joseph said health problems were caused by the devil and people's lifestyles. He was surprised when I agreed. I commended him for being open about his beliefs and told him that I am a Seventh-day Adventist Christian. He was very surprised because he had recently started investigating the Seventh-day Adventist Church and had been quite impressed by what he had discovered.

I shared with him 2 Chronicles 16:9 and said our meeting was a result of God's direction. He agreed but kept re-reading the text to make sure I did not take it out of context. He also kept testing me on the Bible. We had a prayer and he ordered some books. As I left, he said: "I wouldn't mind checking out your church."

Joseph is looking forward to watching the *Beyond: the Search* DVD series and I have passed his name on to the local pastor to invite him and his wife, Jennifer, to church. —*Sone Mariner, team leader, South Queensland Conference*

For more information on how you can become involved in literature ministry, see insert.

God doesn't need our money

by Rochelle Melville

NOT LONG AGO I MET A FRIEND AT A CAFÉ. WE had a pleasant time with pleasant talk and at the end we walked to the cash register to pay our pleasant bill. En route to the till I felt a prompting from God to pay for my friend's meal. Being the spiritual giant that I am, I quickly did a calculation.

After all, I'd only had a drink. My friend had a meal plus a drink multiplied by the fact that she's from a double income family with only a couple of kids whereas hubby and I have one income to share and three eat-you-out-of-the-house teens/tweens. When I pressed the equals sign in my head I came up with a big, fat, juicy zero. So I breezed through my transaction, happy that I'd saved the massive amount of about \$16. We said our goodbyes and as I hopped in my car, that's where the Lord met me. I had this terrible heart realisation that I'd intentionally and defiantly disobeyed God and His direction in my life. It was a terrible feeling and after much remorse, I resolved as I drove away to be more generous.

Within minutes I needed to pull into a local service station. As I entered I couldn't help but notice a distraught, unkempt looking man standing near a stern service station attendant who was filling out some paperwork. The attendant was not being particularly pleasant to the older man. I couldn't help but overhear that the man had filled his car with petrol and was unable to pay for it. I knew this was a God moment. I almost leapt over the counter in my hurry to seize the opportunity to be obedient to God. I said to the attendant, "I'll pay for this gentleman's fuel" and I zealously handed him my card. After he scraped his jaw off the ground and ran the transaction through, I was left to face the somewhat less-distraught man.

He looked incredulously at me for a while and then, as he thanked me, he looked almost teary. He stumbled over

his words promising to pay me back. I told him this was my gift to him and that I hoped one day he'd be able to pay it forward. Then I left. So ironic, I thought, by going against God's promptings trying to save myself \$16, He had me pay \$20 to a complete stranger. Oh how I wished I could have paid for both because it really didn't hurt at all to be generous. I left on a high—to be obedient to God was such a pleasure. I was so excited that I was given a second chance so quickly.

... we get so focused on tightening our grip with the little money we have, we miss the extra financial blessings that God could have appropriated our way.

What a great reminder to intentionally hold onto our finances with God first in our minds. We hold our finances loosely, in the palms of our hands, fingers outstretched. This allows God to place money in our hands and take money out and have us pass money to others as He chooses. We have found that if we grip the money we are given tightly with a clenched fist, we

get so focused on tightening our grip with the little money we have, we miss the extra financial blessings that God could have appropriated our way; blessings we would have received if we had lived with our palms open.

I'm learning that the God who owns "the cattle on a thousand hills and the wealth in every mine" doesn't actually need our money; He already has everything. He does desire us to listen to His promptings and answer others' prayers with our generosity. God desires our obedience and wants to remodel our character into His image. He's constantly moving us forward toward the abundant life, and an abundant life is one that has much to give.*

* Thanks Jason Seiber for that last bit of wisdom I learned from you.

Rochelle Melville is a homeschooling mum-of-three who lives in Brisbane, Queensland.

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RECORD REWIND

Lester Devine

Eulalia (Sisley) Richards MD 1878 - 1956

Dr John Harvey Kellogg is well remembered for building the largest hospital the world had ever seen: 2200 beds and the capacity for treating 1000 outpatients daily in Battle Creek, Michigan.

Less well known is that he was also the pivotal figure in establishing more than 30 Adventist hospitals across the world, including the Sydney Adventist Hospital in Wahroonga, NSW, which his brother, Dr Merritt Kellogg, built in 1903. To provide these hospitals with doctors and nurses well schooled in the Adventist health message, John Harvey Kellogg founded the American Medical College in 1895. It operated in Battle Creek until 1910 when the denominationally owned College of Medical Evangelists in Loma Linda, California (now Loma Linda University) assumed the role of training medical practitioners and allied health professionals for the Church.

And there is a South Pacific connection to this story. The first doctor to graduate from the American Medical College, Dr Eulalia Sisley, spent most of her adult life in Australia and was on the staff of the Sydney Adventist Hospital for several decades. Committed to mission service, Eulalia needed British medical registration, but the British and Scottish medical authorities of the time had a low opinion of the quality of American medical education so she was initially not allowed to sit the qualifying examinations which if successfully passed would lead to registration to practice medicine in the then British Empire. Eventually she was accepted by the University of Edinburgh as a "test case" and allowed to sit what today we would call board examinations. The understanding was that if she passed, then others, similarly trained, could also sit the examinations. If she failed, the door would remain closed to all other similarly trained applicants. Thus her examinations were made a matter of earnest prayer for the Church—and she did pass!

In 1905, she married a fellow doctor, Franklin Richards, who had trained in Canada and so did not have to face the same registration challenges as his new bride. Once qualified, this young couple joined the staff of the Leicester Sanitarium in the UK, and Dr Eulalia soon demonstrated a gift for public speaking on health issues.

Called to Australia in 1906, the Richards arrived with the first of their eventual three children and worked at the Sydney Sanitarium until 1913 when they both went into private practice. In 1928, Dr Eulalia joined the Health Department at the Australasian Union (now the South Pacific Division) office in Wahroonga and travelled extensively throughout Australia lecturing on health issues and attending camp meetings as well as being on the staff of the Sydney Adventist Hospital once more. She also worked for two years at "The Hydro", as the hospital at Warburton was then called, before spending a year on study leave in the United States.

In her later years, Dr Eulalia taught in the School of Nursing at the Sydney Adventist Hospital, and also worked there as an anaesthetist and obstetrician. She revised an 800-page work, known as the *Ladies' Home Handbook*, and continued her active service for the Church well past her official retirement in 1943.

Lester Devine is director emeritus of the Ellen G White/Adventist Research Centre at Avondale College of Higher Education.



Kids' Space



DAVID AND 600 MEN WERE HIDING FROM KING SAUL BECAUSE HE WANTED TO KILL KING DAVID. DAVID COULD HAVE KILLED HIM BUT HE DIDN'T. SAUL REALISED THAT HE HAD BEEN BAD AND ASKED DAVID TO FORGIVE HIM.

CAN YOU FIND DAVID?
FIND SOME OF THE HIDDEN THINGS YOU MIGHT USE FOR CAMPING.



MEMORY VERSE

WRITE DOWN THE WORDS THE MEN ARE SAYING





GALATIANS 6:9

* Hello in Spanish

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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.

CULTURAL CONTEXT?

Ian Rankin, via email

The letter "Headship" (March 16) implies that there is a different hermeneutic for interpreting the Old Testament as opposed to the New Testament. By this I mean that in interpreting the Old Testament we recognise the need to take into account the cultural context.

However, when the author then refers to Ephesians 5 he sees this as an eternal expression of "God's ordained gender roles".

I see a problem with this approach. What Christian today would see Paul's letter to Philemon as ordaining slavery or requiring a present-day Christian to encourage escaped slaves to return to their master?

The culture of Paul's day gave husbands and fathers absolute authority over the lives of their families. Paul sought to bring Christian principles into the experience of Christians living in that culture.

God expects us, requires us, not just to parrot what has been written, but to make the effort to uncover the principle and apply it in terms of our culture.

In doing this God requires that we respect the authority of the Holy Spirit and not just dismiss His actions on the basis of our assumption that "God has reserved the ecclesiastical headship to men".

SOME CREDIT

Daniel Matteo, Qld

In reply to Milton Hook's letter (March 16) on William Miller's hermeneutic, I am a recent theology graduate who has tremendous respect

for academic and scholarly research, as long as it reflects an honesty with Scripture and accepts it as authoritative.

The theological milieu in which Miller was converted and sought his answers did neither. Commentators were influenced heavily by deism, the Protestant romantics and many other human philosophies.

The hermeneutical principle he developed, ie. comparing scripture with scripture, is fundamentally sound and, I would argue, was the best interpretive lens to be found in the theology of that era. His "downfall", as you expressed it, was not his hermeneutic but his trusting in the pervading academic philosophical interpretation of his day about what the word "sanctuary" means in Daniel 8:14. If he had followed his own hermeneutic through to its natural conclusion in Ezekiel, Hebrews, Revelation and elsewhere, he would have learned beyond all shadow of doubt that there is a sanctuary in heaven. I think commentaries and dictionaries are extremely valuable.

Let's always give credit to scholarship as far as it is faithful to the Word of God.

HEAVY BURDENS

Peter Ralph, Tas

I was saddened to read "Confessions of a Pastor's Daughter" (Feature, March 16). Riveted to Rebecca's heartache journey, my heart went out to her. I was relieved and thankful to hear the love of Jesus touched her.

Pastors' kids often carry an undeserving heavy burden made harder by self-righteous saints within the Church who

justify critical actions on many grounds. There's more hope of harmony in our churches if we all were touched by the Master's love and demonstrated Christian grace. The summary requirements in your editorial in the same issue of RECORD missed this vital component of a true Christian (see 2 Peter 1:7 regarding brotherly love).

LOVE IS THE MARK

Errol Webster, NSW

I was dismayed to read about the letter sent to the editor mentioned in "Do I even know you?" (March 16). How un-Christian. To disagree with someone is one thing; to be disagreeable is another. The gospel of grace demands that we treat people with respect and dignity. If we want to attract people to Jesus and to our Church, we need to show the love for each other that Jesus spoke about (John 13:34-35). Love is the mark of a Christian. We should thank God for a good editor, who can deal intelligently and sensitively with relevant topics and who wants to make RECORD into a top-class magazine.

Letters to the RECORD are one of the most important features of the magazine. It gives members an opportunity to express their points of view. When we write these letters we need to do so graciously. If we disagree with someone let's do it in a manner befitting followers of Christ, speaking the truth in love (Ephesians 4:15). I'm reminded of what a favourite author said: "The strongest argument in favour of the gospel is a loving and lovable Christian" (*The Ministry of Healing*, 470).



Prize-winning composer

Dr Marcha William (left) received the Avondale College of Higher Education Choral and Instrumental Music Prize at Manifest from Avondale music lecturer Aleta King. Vocal ensemble The Promise, which Aleta directs, performed the winning piece, "Song of the Lamb", during the Gabe Reynaud Awards. —Nathan Brown/Ben Beaden



Creativity in worship

Lidia Nowicki led a new Manifest workshop stream on creativity in worship and then, with Nathan Brown and Joanna Darby, presented a creative worship experience—Tragic.Beauty.True—as part of the festival. —Nathan Brown/Ben Beaden



Making of CHIP

The Gabe Reynaud Awards included behind-the-scenes footage from the production of the new Complete Health Improvement Program (CHIP) video series and resources, highlighting a major project in which the Seventh-day Adventist Church has employed creative arts through Sanitarium Health & Wellbeing, Adventist Media Network and Avondale College of Higher Education. —Nathan Brown/Ben Beaden



Just art

ADRA Australia chief executive officer Mark Webster presented the inaugural ADRA Australia Just Art Prize to Chelsea Mitchell for her feature about a Cambodian woman she met at a medical clinic. ADRA selected the piece from across all the Manifest competitions because it best explored themes of justice. Mr Webster described people who use what they do to change the world as inspiring. —Nathan Brown/Ben Beaden



Invest in art

Dr Robert Wolfgramm, the recipient of the Gabe Reynaud Award in 2012, gave the closing charge of the Manifest Creative Arts Festival, calling on artists to take their calling seriously and the Church to take its artists seriously. He called for a 13th Sabbath offering to invest in art, artists, arts schools and exhibitions. "Is our work no less 'mission' than that of others?" he asked. "Or am I being too creative now?" —Nathan Brown/Ben Beaden



Theatre critic applauds play

And It Was Good premiered at the Manifest Creative Arts Festival. And it was good, according to the theatre critic for *The Herald* newspaper in Newcastle. Ken Longworth described the story of a Jewish doctor blackmailed into helping a woman re-create man as a "brisk and engaging narrative". Avondale alumna Linley Lee and Kristin Thiele wrote and directed the play. —Nathan Brown/Ben Beaden



Faith: Loss

Last year's co-winner is this year's winner. Nathan Dalton received the Hope Channel Prize at the Gabe Reynaud Awards for his short film *Faith: Loss*. Watch it at <vimeo.com/61251214>. —Nathan Brown



Art of storytelling

Author and director of Children's Ministries for the Seventh-day Adventist Church in Victoria, Pastor David Edgren, led a series of Manifest workshops on storytelling. He demonstrated the art of storytelling in his presentation of the children's story during the worship service on the Sabbath morning of Manifest. —Nathan Brown/Ben Beaden

ANNIVERSARY



Dever. Donald and Sheila (nee Conley) celebrated their 60th wedding anniversary with family and friends on 10.2.13 at Lilydale, Vic. The happy couple were overwhelmed with love and congratulations from old acquaintances, neighbours and the Queen. Don and Sheila were married 9.2.1953 by Sheila's father, Pastor J B Conley, and Pastor Ralph Tudor at the Concord church, NSW. The sandwiches for the reception cost 7 shillings and 6 pence (or 75c) per head and they honeymooned at Nelson Bay. Don and Sheila live in Lilydale, Vic and have two sons, Jeff and Barry, and daughters-in-law, Shirley and Debbie; two granddaughters, three grandsons; and two great-granddaughters.

WEDDINGS



Schubert—Mikulic. Timotej Ivan Schubert, son of Branimir and Danijela Schubert (Sydney, NSW), and Jacqueline Anne Mikulic, daughter of Ivan and Judy Mikulic (Melbourne, Vic), were married 16.12.12 at the lovely Inglewood Estate Chapel,

Kangaroo Ground, Melbourne. The bride was attended by her sisters, Cindy and Melanie, and friends, Larissa, Elise and Jody. The groom was attended by his brother, Filip, and friends, Samuel and Dave. The newlyweds are living in Ballan while they complete their university studies.
Branimir Schubert

Whitson—Presnall. Andrew Colin Whitson, son of Ian and Marita Whitson (Cooranbong, NSW), and Melissa Cherie Presnall, daughter of Stewart and Nola Presnall (Christchurch, NZ), were married 25.2.13 at Mindaribba, near Newcastle, NSW. Friends and family witnessed a beautiful service in a delightful outdoor setting. Andrew and Melissa will set up home at Bonnells Bay.
Murray Chapman

OBITUARIES

Bassett, Duncan James, born 27.2.1924 in Wednesbury, Staffordshire, UK; died 21.2.13 in Woy Woy, NSW. He is survived by his wife, Heather; and children, Douglas, Bryony and Katrina and their spouses; and several grandchildren. As a young man, Duncan did mission service in Papua New Guinea. He was one of the first radiologists to establish a practice on the Central Coast, NSW. Duncan had a strong

faith and enjoyed fellowship in the Gosford church. He was a true professional, ever friendly, humble, giving and supportive of a number of church projects. He will be sadly missed by his family who loved him dearly.

Roger Nixon, Errol Thrift

Burns, Rita Katleen (nee Lampard), born 2.12.1911 in Adelaide, SA; died 12.1.13 in Wyong Hospital, NSW. In 1938, she married Clifford Drewer. She was predeceased by her husband in 1944 and her son, Peter, in 2008. In 1972, she married Eric Burns who predeceased her in 1981. She is survived by her son, Robert (Cooranbong); stepson, Ron and daughters-in-law, Pauline, Gillian and Audrey; niece and nephew, Paul and Louise and their families; grandchildren, Peter, Bev, Geoff and his wife, Timothea, Stuart, Genevieve and Tania; great-grandchildren, Genista, Clifford, Simon, Harry, Annie, Isabella, Isaac, Sadie and Jemima; and great-great grandchildren, Leia and Violet. Rita moved from Adelaide to Cooranbong in 1983 where she was an active member of the Avondale retirement community. Until her retirement in 1971 she was a primary school teacher.
Claude Judd, Robert Drewer

Coser, Gino (Jim), born 29.12.1924 in Northern Italy; died 24.1.13 in Port Kembla Hospital, Wollongong, NSW. He was predeceased by his wife, Louise, and daughter, Maria. The funeral home was packed with friends and church members who came to farewell a true Christian gentleman. Jim will be greatly missed by his children, Carl, Linda and Patricia, and by his wonderful friend, Trace, who loved and cared for him during the last few years. Jim battled with ill health for some years with dignity and courage. He was a quiet, humble worker for God and he and Louise especially enjoyed working in the Wollongong ADRA shop. There is no doubt his resting place is marked by the God he loved.
John Bews, John O'Malley

Coutts, David Frederick, born 4.8.1932 in Sydney, NSW; died 23.1.13 at home in Banora Point. On 4.12.1958, he married Barbara. He is survived by his wife; children, Dallas (Toowoomba, Qld),

Russell (Brisbane) and Gordon and wife Carolyn (Kingscliff, NSW); six grandchildren, older brother, Harold (Culcairn); and cousin, Jenny (Queanbeyan). David grew up in Wahroonga when it was mostly bush, joining the army for six years as a young man, including two years with peacekeeping forces in the Korean Demilitarised Zone. At the age of 40 he became an elder at Mt Colah church. He was actively involved in church life from that point, helping to build a new church, and serving as treasurer, Pathfinder director and in other roles. David was known for his capabilities and hard work. He was a true friend, loving husband, and generous father and grandfather. He came to the aid of many.
Peter Howard

Kruse, Erich, born 12.1.1950 in Ahlen, Germany; died 4.9.12 in Jindera, NSW. He was baptised on 25.11.1975 in Albury. He is survived by his mother, Edith Kruse (Jindera); brother, Horst (Albury); and his sisters, Monica and her husband, Werner (Jindera), Sylvia Sehm (Porepunkah, Vic) and Rosemary Williams (Bundaberg, Qld). Erich was born with, but not inhibited by, a disability, and was the life, joy and fun of family functions. As a Christian, he lived with a simple trust expressed this way: "I am a sheep and Jesus is my Shepherd". Even so come Lord Jesus, your sheep waits his Shepherd's call.
Lawrence Landers

Frolows, Annemarie, born 26.12.1919 in Munich, Germany; died 19.2.13 in Muswellbrook, NSW. In 1949, she married Andreas Frolows, who predeceased her in 1964. She is survived by her sons, Arnold, Andrew and Grant (all of Sydney). Annemarie arrived in Sydney on 30.12.1950, where it was very different to her early life in Germany under the Nazi regime. She faced difficulties in raising her sons when her watchmaker husband died, but while living at Muswellbrook Annemarie found new hope and faith through God. She was baptised on 29.10.1966 by Pastor Noel Smith in the Singleton church. Her joys were her children and grandchild, choir membership, including performances at the Sydney Opera House, and she was a founding member of the Muswellbrook

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POSITIONS VACANT

■ **Clinical coordinator, clinical placement officer and lecturer in nursing—Avondale College of Higher Education (Wahroonga, NSW).** Avondale College of Higher Education (Sydney campus) seeks applications for three vacancies available: clinical coordinator, clinical placement officer and lecturer (or senior lecturer) in nursing. For the full job advertisements, the application procedure and more information please visit <www.avondale.edu.au/jobs>. Enquiries may be directed to Doctor Paul Race, dean of Faculty of Nursing and Health on email <paul.race@avondale.edu.au> or phone 02 9487 9630. Applications close **April 22, 2013**.

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



Spinners and Craft Group.
Clive Nash, Miroslav Stilinovic

Nobbs, Sylvia Esther (nee Robinson), born 18.3.1910 on Norfolk Island; died 2.2.13, aged 102 years, at Norfolk Island. In 1930, she married Dick Nobbs. She was predeceased by her husband in 1973, and her daughter, Ruby. She is survived by her six sons, Steve, Les, Alex, Roy, Ken and Joseph (all of Norfolk Island); 37 grandchildren; at least 50 great-grandchildren; and 14 great-great grandchildren. Sylvia became an Adventist in 1936 and maintained her faith throughout her life. Passionate about her family, she prayed for them constantly and supported them tirelessly. She prayed from 5 am until 6 am daily without fail. She leaves behind a legacy of trust in God that has impacted her family and the wider Norfolk Island community.
Mike Browning

Pickering, Martin, born 26.7.1966 in Richmond, Vic; died 29.4.12 in Macksville, NSW. He is survived by his wife, Lizette (nee Thoresen); his children, Reuben, Andrew, Sheri-Lee and Elijah; his mother, Edith; and his siblings, Raimond, Matthew and Raelene McLean. Martin studied theology at Avondale College before moving to Margaret River, WA, where he started the ADRACare OpShop, as well as a couple of his own businesses. After returning to NSW he was diagnosed in 2004 with a brain tumour. Martin was a strong, adventurous man devoted to his family. He believed that God would heal him at the time appointed—the appointed time is still coming.
Steven Magaitas

Stanton, Paul, born 6.9.1934 in Hobart, Tas; died 19.1.13 in Richmond. He is survived by his wife, Carole; and his children and their partners; Wendy and Ian Roberts (Cambridge), and their three sons, Christiaan, Anton and Rainier; Brent and Karen Stanton

(Perth, WA), and their two sons, Richard and wife, Chanrin, and their two children, Eva and Wade, and Robert and wife, De'Anna; as well as two great-grandchildren and his siblings; Leonie Duffy (Normanhurst, NSW), Joy Totenhofer (Mooroolbark, Vic), David, Ray, Laurie, Ross (Hobart, Tas) and Harley Stanton (Launceston). Paul was a dedicated member of the Adventist Church his entire life, and was an elder and senior elder at Margate and Glenorchy churches as well as an organist for 60 years. He was much loved and respected by family and friends.
Alfredo Campos

Thomson, Henry Daniel, born 15.8.1917; died 17.1.13 in Avondale Retirement Village, NSW. He was predeceased by his wife, Jean. He is survived by his children, Daniel and Annette (Caboolture, Qld), Val Noble (Hebersham, NSW), Barbara and Ian Watson (Coonabarabran), Peter and Beryl (Cooranbong), Patrick and Lyn (Bonnells Bay), John and Anna (Bega) and Chris and Kristen (Cooranbong). Henry was a member of one of the pioneering Adventist families of Cooranbong, involved in the construction of Bethel Hall, Sunnyside and the first swing bridge across Dora Creek. He trained as a plumber/drainlayer, but spent most of his life as a timber jinker, hauling logs out of the Watagan Ranges. Henry was a long-time faithful member of Avondale Memorial church and was generous in his support of God's work while choosing to live in humble circumstances until failing health necessitated his move into high-care facilities.
Ross Goldstone, Alan Saunders

Tyree, Patricia Lenore, born in July 1903; died 24.12.12 in Kerikeri, NZ. She was predeceased by her husband, Les. She is survived by Glenda Ak, Julia Ak and Mark Kerikeri (all from NZ).
L S Weber

ADVERTISEMENTS

50th anniversary—Mitchelton Church, Brisbane, Qld. We invite all previous members and friends to join us for a special Sabbath service, luncheon and afternoon program on June 29, 2013, from 9.30am. Cnr of Ruby and Blackwood Sts, Mitchelton. Inquiries to 0412 280 549.

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—Robert Flatt

Next RECORD May 4

50TH ANNIVERSARY OF THE AVONDALE ALUMNI ASSOCIATION

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