

MARCH 30 2013

# Record

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SPECIAL EDITION



**EXCOMMUNICATIONS,  
SUNDAY-WORSHIP AND  
THE DATE OF EASTER** page 16

**THE DIMENSIONS OF  
THE CROSS** page 13

**MAN OR WORM?** page 12



# Victoria Point

## Adventist Retirement Village



Our exciting Aged Care redevelopment is well underway.

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- 89 new beds in modern high quality rooms with ensuites,
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## TV show aims to connect and grow

Wahroonga, New South Wales

The most popular religious program on commercial Australian television has a new general manager.

Geraldine Przybylko will oversee the It Is Written Oceania (IIWO) ministry, bringing to the role her extensive international and corporate experience.

Mrs Przybylko left a senior role at Barclays bank about three years ago after feeling a call to work for the Church. She became chief financial and chief operating officer for the Seventh-day Adventist Guam Clinic in Micronesia.

"I'm excited to work with [IIWO speaker/director] Gary Kent and the team to drive the vision, strategy and God's last day message as we embark on taking It Is Written Oceania to a new level, working closer with the Church to bring more souls to His kingdom," she said.

To achieve this, Connect and Grow, a new IIWO initiative in cooperation with local conferences, will place IIWO representatives in local churches to help transition viewers into church life. IIWO is piloting the initiative in the Greater Sydney Conference in the lead up to its city-wide Last Empire series.

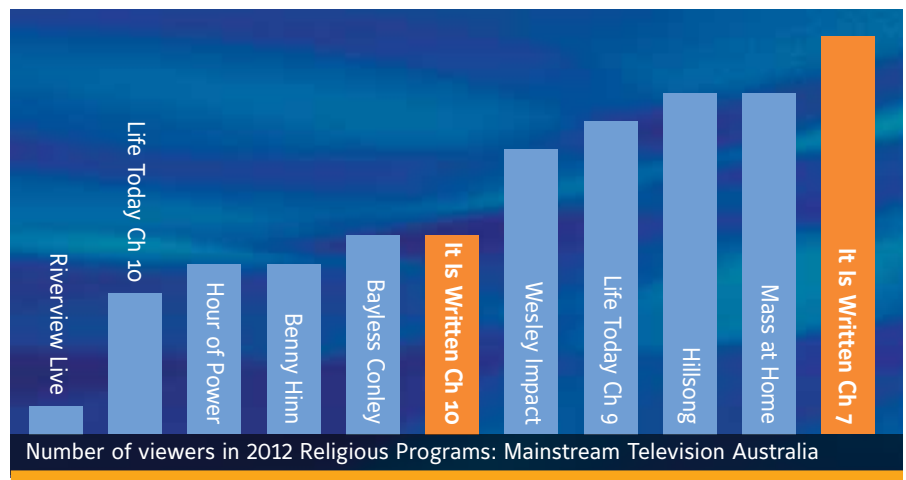
"We held our first training workshop this month," Mrs Przybylko said. "I was so encouraged by the overwhelming response from the pastors and church members to work together for His glory."

Recent ratings show that even though IIWO airs at 3:30am Sundays on Channel 7, it's the most viewed religious program on commercial television in Australia. On Channel 10 IIWO airs at 4:30am on Sundays and now has a new, additional time slot of 4:30am Friday.

Furthermore, IIWO is now showing on Freeview Channel 40 in New Zealand. This means the potential viewing audience will more than double—from 220,000 to over 550,000.

"I am confident there will be Kiwis who first hear the Adventist message because of this dramatic increase in It Is Written Oceania's reach," Pastor Kent said. —Jarrod Stackelroth

The IIWO partnership weekend, *Claim the Kingdom*, will run mid-June on the Gold Coast. To find out more call (02) 9847 2243.



Source: Aegis Media Pacific Sanitarium Media House

## Children's book fills need

Macquarie Fields, New South Wales

Macarthur Adventist College (MAC) teacher Dianne Beranaliva has written and published one of the few picture storybooks about children growing up in Fiji.

"I never in my life thought I would write a book," Mrs Beranaliva said. "But about three years ago, when my husband and I were back in Fiji, I decided to look for a children's picture storybook about local Fijian children because I wanted to read it to my students—many of whom

come from the Pacific. But I couldn't find any. When I asked a local bookseller to put one on order for me, he explained that they don't really have any Fijian picture books. I was shocked that the local kids didn't really have any local stories

to read about. But it was only after my husband suggested that I write one that I actually thought this was something that I could do."

About a year later, she wrote *The Mean and Nasty Toatoa*, based on one of her husband's childhood experiences.

Mrs Beranaliva, a teacher at MAC for four years, has a passion for children's literature. Her husband, Simone, illustrated the book. He is an accomplished artist and graphic designer, and has twice won the Fiji National Fine Art Award.

The Beranalivas are in discussions with the Fijian Department of Education to have the book placed in Fijian schools. "[They are] very keen," Mrs Beranaliva said. "It would be fantastic to see our book in Fijian schools and homes, and to know that the local children are reading about their own experiences."

For more information, or to purchase the book, visit <[www.clickspress.com](http://www.clickspress.com)>. —Candice Jaques



The couple with their new storybook.





## Crucifixion candidates

James Standish

You may not know who Woody Guthrie was, but you probably know a few of the songs he wrote and the artists he influenced. After all, it was Guthrie who wrote “this land is your land, this land is my land . . .”, and among those he influenced are Bob Dylan, Bruce Springsteen and Paul Kelly.

Guthrie was the original singer-songwriter, the prototypical proletarian hero, the balladeer to the working man in depression era America. And, it turns out, he was also a Communist. So when Guthrie sang “this land is your land”, he wasn’t just speaking metaphorically. But Guthrie also penned one of my favourite songs about Jesus.

The song tells the story of Jesus as a Man who told the rich to give their money to the poor—loved by ordinary people but hated by the bankers, preachers and landlords (Guthrie left off lawyers for some reason, which may be another reason I like the song so much . . .).

The song ends with a very confronting verse:

*This song was written in New York City  
Of rich man, preacher and slave  
If Jesus was to preach what He preached in Galilee  
They would lay poor Jesus in His grave.*

Could Guthrie possibly be right? If Jesus’ first coming was today, rather than 2000 years ago, would we really “lay poor Jesus in His grave”? And if “we” would, precisely who would “we” be? Would it be the preachers? If so, which ones? Would it be the government? The mega-rich? The super-poor? Capitalists, feminists, Methodists, gay activists, racists, Islamists, papists, socialists, sexists, environmentalists, Buddhists, new atheists, communists, Adventists? Who today, given half a chance, would lay Jesus Christ in His grave?

Maybe the answer would be easy if the life of Christ was as simple as Guthrie made it out to be. But it wasn’t. Sure, there were priests who wanted Christ crucified. But then again there were powerful religious leaders like Nicodemus who followed Christ and, if tradition is to be believed, were eventually martyred in His cause. No doubt there were wealthy people who hated Jesus for His teachings, but in His death a rich man donated a tomb and anointed His

body with myrrh; the same perfume given to Him by a king at His birth.

Yes, Jesus whipped the money-changers, but He also extended grace to tax collectors. Prostitutes loved Him, but so did His mother. Pilate’s wife advocated for Him, even as Pilate ordered Christ tortured and crucified. And certainly many poor people loved Him, but it’s fanciful to think membership in the rabble that called for His crucifixion was restricted to the bourgeoisie. The reaction to Jesus was even divided among thieves—one praising His name, the other cursing God.

Jesus was, it turns out, a polarising figure of historic proportions. And that polarisation split right down the centre of socio-economic classes, ethnicities, genders and religious affiliations. Knowing that someone was a poor Jew was no better determinant of whether he or she would accept Jesus than knowing someone was a rich Roman. There was something deeper and stronger than all the ways we divide our society, that determined how people reacted to Jesus. And it was something invisible to all of us.

And therein lies the subtle mystery. Because if there is one thing we can be sure of, it is that if Jesus came for the first time today, people from virtually every type we can imagine would both accept Him and reject Him. Why? Because ultimately the deciding factor in how we react to Jesus is who we allow to move on our hearts. And who we allow to move on our hearts isn’t always obvious—even to ourselves. I doubt Caiaphas woke up thinking he was being controlled by the devil, and there is a reasonable chance the humble thief on the cross wasn’t all that sure he was led by God.

Which, I suppose, is why I find Guthrie’s proposition so confronting. I have no trouble imagining that if Christ returned today that He would be murdered all over again. The difficulty is knowing by whom. How I pray it would not be me.

*James Standish is editor of RECORD.*

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





## Outrageous

Linden Chuang

What was he thinking? Why would Moses risk his salvation for a sin-laden people like the Israelites?

"So Moses went back to the Lord and said, 'Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin—but if not, then blot me out of the book you have written'" (Exodus 32:31,32).

Seriously? God's "chosen" people had just created a golden calf, and were eating, drinking and worshipping before it. Who knows how many of the Commandments they broke in their revelry? To make matters worse, Moses' own brother was the one overseeing the whole fiasco!

How could Moses even think about trading eternity with God for the well-being of a "stiff-necked" people like the Israelites?

But if you think that was outrageous, consider what Jesus did.

"... Rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!" (Philippians 2:7-8)

"Jesus did not count heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure, became poor, that through His poverty we might be rich." (Ellen White, *Desire of Ages*, page 417)

The God of the universe gave Himself up to be human, for humans, and was ultimately killed by humans. I struggle to wrap my brain around that. It's absolutely irrational and unfathomable.

So what drove these endeavours? Love—in its truest, purest and most perfect form. It's not the fluffy, fairytale type of love we see in the movies. It's a love that's real, raw, unnatural and unexplainable.

Would you do it? Putting yourself in the sandals of Moses or Jesus, would you be willing to give up your place in heaven for somebody else? Or is it perfectly acceptable to be selfish when it comes to our own salvation?

I'll be honest—I don't see in me the love Moses had for the Israelites, and Christ has for us. But maybe, by God's grace, I'll one day learn to love in the same way.

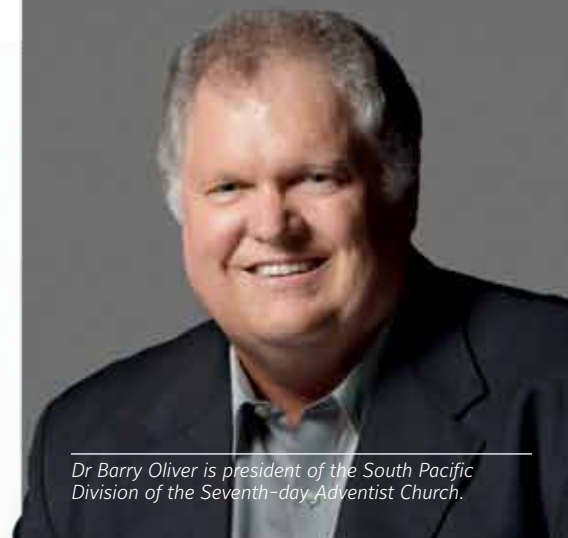
*Linden Chuang is an editorial assistant for RECORD.*

## Transaction that seals the deal

We know that Easter is not observed on the dates of Christ's death, burial and resurrection. But on this Sabbath, I am going to reflect on what He has done for us anyway.

One of my favourite texts is 2 Corinthians 5:21: "For He made Him who knew no sin to be sin for us that we might become the righteousness of God in Him." Remember when the wanderers in the wilderness looked to the bronze serpent for healing? I used to wonder, "Why a bronze serpent?" Surely the serpent is the symbol of the devil and sin. And then I read this text. It tells me that Christ was made to be sin itself—reckoned a sinner—so that in Him we may be become righteousness itself—reckoned as saints. So completely did He carry our sin (He had none of His own to bear) that He made it absolutely possible for us to receive His righteousness at the point of belief. Faith in Him is the transaction that "seals the deal".

Resurrection means new life, new hope, new meaning. And life, hope and meaning are all ours in Christ. His resurrection has made our resurrection possible. But it gives us so much more. It assures us of the certainty of His promises and blessings every day in everything.



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

REVIVED BY HIS WORD

March 31—April 6, 2013

READING THROUGH THE BIBLE TOGETHER  
ONE CHAPTER A DAY

March	April 1 - 1 Chr. 12	4 - 1 Chr. 15
31 - 1 Chr. 11	2 - 1 Chr. 13	5 - 1 Chr. 16
	3 - 1 Chr. 14	6 - 1 Chr. 17




This quarter's  
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sharing God's Word.



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## Tributes flow for Adventist scholar

*Cooranbong, New South Wales*

Adventist theologian, historian and pastor, Dr Arthur Patrick, was honoured with a celebration of his life at Avondale Memorial church on March 12.

Dr Patrick had fought a successful battle against cancer for 12 years, only to be diagnosed just weeks ago with an aggressive abdominal malignancy. He died in Sydney Adventist Hospital on March 8.

"He had sat at too many such bedsides not to know what lay ahead," said Dr Lynden Rogers in his reading of the life sketch. "Yet his calm acceptance, his Christian faith and his courage inspired us all."

Dr Patrick's contribution over more than 17 years at Avondale included serving as the first curator of the Ellen G White/Seventh-day Adventist Research Centre; as lecturer in what is now the School of Ministry and Theology; as registrar; as the first president of the Avondale Alumni Association; and, in retirement, as an honorary senior research fellow. He was also a regular contributor to RECORD, in particular providing insight into Adventist history through the Record Rewind column.

Dr Patrick's keen insight into the academic issues facing the Seventh-day Adventist Church included developing an understanding of the ministry of Ellen White, contextualising the theological positions of the Church's past and exploring the interface between Christianity and science.

The Charles E Weniger Society recognised Dr Patrick's scholarship, posthumously presenting to him its award for excellence. The society seeks to recognise Seventh-day Adventists who have portrayed character and commitment in their personal lives and professions.

South Pacific Division president, Dr Barry Oliver, spoke of the impact his "friend and colleague" had made on the Church in this region. "Arthur wasn't always easily accepted by his Church, because sometimes he was well ahead of the rest of us in his thinking, in his love for his Church and in his ability to clearly articulate with integrity those things that we needed to know about who we are and where we are going. . . We will be better . . . for the legacy that he has left." Addressing the family, he added: "Thank you for lending Arthur to us."

Dr Patrick is survived by his wife Joan, children Zanita, Adrielle and Leighton, and brother John.—*Brenton Stacey*



Dr Patrick in 2010.

## POLL RESULT

What puts the most stress on your relationships?

Financial pressures

13%

Spiritual differences

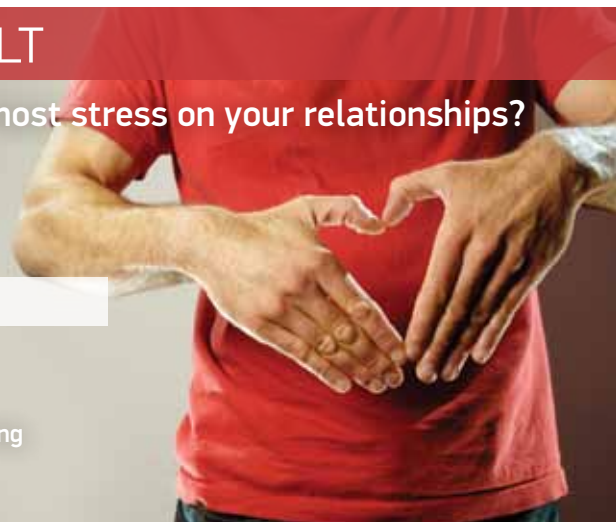
47%

Family meddling

13%

Difficulty communicating

27%





## Publishing sales surge

*Warburton, Victoria*

A major overhaul of the South Pacific Division's (SPD) Publishing department, including reduced book prices in Australia and New Zealand, resulted in a 28 per cent sales increase for Adventist Publishing in 2012.

Prior to last year, book sales were steadily declining, prompting the department's administration to conduct a major restructure in early 2012. It included a 30 per cent reduction in book prices, a revised system of leadership, and a number of structural and administrative changes designed to better position the SPD Publishing department for the future.

As a result of the overhaul, five area managers were made redundant (one from New Zealand and four from Australia) along with one Publishing department staff member. The changes have also resulted in the department ceasing

the collection of direct debit payments on behalf of literature evangelists (LEs), with this function now provided by external suppliers at the direction of individual LEs. These changes and a renewed team spirit have had a significant impact on sales. Last year retail sales in Australia and New Zealand totalled more than \$A1.5 million, up from \$A1.2 million in 2011. —*Linden Chuang/John Brereton*



Australia and New Zealand team leaders.

## Aged Care Company expands

*Newcastle, New South Wales*

Seventh-day Adventist Aged Care (NNSW) Ltd has finalised the acquisition of a further two retirement villages. The villages, located at Wyee Point and Belmont North,

represent a significant step forward for the company. The decision to purchase in the Lake Macquarie area was based on very detailed market research covering 11 local

government areas in the North New South Wales Conference, and represents the culmination of a two year project to find a suitable location.

Both villages have room to expand, with the Belmont facility approved to 98 villas, with 48 currently built and occupied, and the Wyee village approved to 111 villas, with eight of the 14 completed units already sold, and the remaining six now officially on the market under the Aged Care Company brand.

"This is a really exciting time for the Aged Care Company as we continue to grow and provide more services to older Australians," said David Knight, managing director of Adventist Aged Care (NNSW). —*David Knight/NorthPoint*



Wyee Point village.

## New leaders elected for Vanuatu

*Port Vila, Vanuatu*

Key leadership changes have marked the beginning of a new year for the Seventh-day Adventist Church in Vanuatu.

Pastor Nos Terry Mailalong was announced as president of Vanuatu Mission by Pastor Paul Cavanagh, general secretary of the Trans-Pacific Union Mission (TPUM), at a combined Sabbath worship program at Epauto Secondary School, Port Vila, in early February.

More than 2000 Adventists from the Efate district gathered to hear the announcement. Pastor Mailalong was previously ministerial secretary for the TPUM. He now resumes the role he served in for seven years prior to taking up the position at TPUM.

"I am humbled by the fact that the church leadership has considered me worthy to once again serve as the head of the Church in Vanuatu Mission," Pastor Mailalong said. "I see this privilege as an opportunity that comes with its

challenges. But [I look] at challenges as opportunities to give God the right to demonstrate His greatness."

The change of leadership comes in the wake of the TPUM's mid-year financial review. Former president John Leeman was appointed district director for Port Vila. Vanuatu Mission also has a new Education director. Willie Luen, who is completing a Doctor of Philosophy at the University of the South Pacific, takes over from Joses Seth, who was recently appointed principal at Epauto High School. —*Linden Chuang*



New President, Pastor Nos Terry.



**Gag or guideline?**

The Australian High Court has ruled the Adelaide City Council can legally limit street preaching in its precincts. The decision is a response to a dispute between the council and controversial street preachers, Caleb and Samuel Corneloup, who drew complaints due to their public statements towards Muslims and homosexuals. —*ABC*



**Kick the habit**

Greens senator Richard Di Natale says alcohol ads should be banned during sports broadcasts—times when children are often watching TV with their families. The Senator is a former VFA footballer and medical doctor, who says alcohol does more damage to Australian society than illicit drugs, which the Greens believe should be legalised. —*The Age*



**Removing support**

Australian Prime Minister Julia Gillard has announced the Government is putting processes into place that will ensure its departments don't purchase goods or services tainted by human trafficking or slavery. World Vision has welcomed the move, saying they've been pushing for change for some time. —*The Australian*



**Standing for peace**

Despite political controversy and fears of unrest, Kenya's presidential election has concluded without a repeat of the violence that killed more than 1000 people after the last election five years ago. Part of the solution has been 500 Adventist volunteers who acted as peace ambassadors during polling. —*Adventist Today*



**High praise**

Praise and worship music powerhouse, Hillsong, has hit the top of the Australian album charts for the second time, with its new Hillsong United album, *Zion*. They say they're humbled and excited. The last time they hit the top of the ARIA charts was in 2004 with "For All You've Done". —*ARIA*



**Voracious**

In a strange parallel with the biblical record, Egypt's crops were struck by a locust plague, just weeks before the Jewish Passover. The plague has prompted discussion in the Israeli media about the kosher status of locusts and grasshoppers, with rabbis saying some varieties are fine to eat. —*Charisma News*



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# Something **new** under the sun

by James Standish

It shouldn't be the case, I suppose, but it certainly is: Adventist Church websites are, on the whole, atrocious. Go ahead, visit a website of any one of our world divisions, for example. Chances are, top to bottom, left to right, you'll troll the site from beginning to end and not find one that looks any better than a teenager's Word-Press blog.

And that's a pity.

Why? Because the internet isn't some kind of novel phenomenon we need to wrap our minds around. A friend and I built a website in 1995. That was almost two decades ago now! The internet isn't the future, it's the past.

And yet, here we are, still playing catch-up. So when the South Pacific Division decided to update its aged, ugly, functionally challenged website, we wanted to do something different.

Different in what way? Different in every way. Specifically we built it around five principles:

**Simplicity**—it's simple to make the complex appear complex, it's hard to make the complex appear simple. Our team worked very, very, very hard . . .

**Purpose driven**—don't focus on functions or institutions, focus on what moves you. In this case, we've organised the Adventist work around three themes: Live More, Love More, Learn More. Why not around hospitals, schools, churches, etc? Because those are a means to an end, not the end in themselves. People don't care about your buildings and programs, they care about the value you bring.

**Attractive aesthetic**—that's pretty self-evident.

**Accessibility**—there's no use making a website in order to preach to the choir. So we eliminated "insider" language and used the vernacular modern society understands.

Towards that end, rather than the title for the page being the South Pacific Division of the Seventh-day Adventist Church, we've used Adventist Church in the South Pacific. Don't worry, we haven't jettisoned "Seventh-day Adventist Church"—it appears three times on the home page, and many other places throughout the site.

Adventist is, by the way, the correct abbreviation for our church, not SDA. If you Google "SDA" in Australia, you'll find it's the largest trade union with roughly five times the numbers of members of our Church. So please stop using SDA unless you are a unionised shop assistant.

On our page about who Adventists are, we've in-



cluded links to secular entities reporting on us. Why? Because what other people say about you is far more credible than what you say about yourself.

**Modernity**—we employed an aesthetic, feel and functionality that is in tune with modern website design. Through design, the site communicates that the Adventist Church is not an anachronistic irrelevance; rather it is here, it is now, and it has a message that is more relevant today than ever.

So after all that, how did we do? Thanks to a remarkably talented team (Shelley Poole, Jared Madden, Linden Chuang, Theodora Amuimuia, Dan Lewis and the team from Digerati), we've hit it for six. How do I know? Because everyone under the age of 40 who's seen it, loves it, and everyone over the age of 60 can tolerate it!

View the new website at <spd.adventist.org> or <www.adventist.org.au>.

*James Standish is editor of RECORD.*

## OPINION POLL

The new South Pacific website is:

- Vulgar and confronting
- Not as good as I could build
- Acceptable
- Better than most
- Excellent

To vote on the poll, go to <www.record.net.au>.



### Redeemed through reading

Cook Islands parliamentarian George Maggie Angene visited Papaaroa Adventist School's (PAS) Year 7 and 8 classes last month. Mr Angene shared how he learned to read and write at the age of 35 while in prison, where the only book available was the Maori Bible. Students were inspired by his testimony, which fits in with the school's theme of "Let Go, Let God".

### Selfless service

After 40 years of service, 84-year-old Olive Blyde has retired from her volunteer position with Meals on Wheels. A member of Warburton church (Vic), Olive was on the original Meals on Wheels committee, delivering meals in partnership with the Yarra Ranges Council. She continued to serve her community even after undergoing heart surgery two years ago. —Sue Marshall

### Record-breaker

With a time of 41.14 seconds, Rhiannon Dein broke a 14-year record in the nine-year girls' 50-metre freestyle event at Avondale School's swimming carnival, held at Morisset Pool (NSW) on February 19. Rhiannon was also part of the second record-breaking feat of the day, with her junior girls 4 x 50-metre relay team finishing with a time of 3 minutes, 12.18 seconds. —Felicity Pittaway



### Teens take stand

This year's North New South Wales Junior and Teen Summer camps, held at Yarrhapinni (NSW) in January, provided attendees with a great opportunity to take a stand for Christ. With more than 300 young people attending the camps, many decisions were made to "pack courage in Jesus", including 96 requests for baptism and 38 requests for further Bible studies. The numbers are significant because the majority of attendees were not from Adventist homes or churches. —Adele Nash/Northpoint

### Doug digs deep

Fifty-one-year-old Doug Burns, a member of St Andrews church in Bundaberg (Qld), finished 10th overall in the 12-hour/100 km race at the Stromlo Running Festival in Canberra. The race began at 7pm on Saturday, February 16, and featured 28 runners. Battling a "dodgy" prostate, dehydration, and the physical and mental strain of running for 12 hours, Doug crossed the 100km mark with 13 minutes to spare. "Seeing 100k next to my name on the scoreboard was an amazing sight," he said. "I could scarcely believe it was true." After the race, Doug had to be helped out of the venue by his brother, Mark, who had supported him throughout the night, and cousin, Rebecca.



### Faith through flames

Bushfires in southwest Western Australia forced staff at Shalem Health Retreat to evacuate their premises last month. Although fires surrounded the property in Manjimup, no buildings, gardens or staff houses were damaged. The story received national media attention, allowing staff at the Adventist retreat to share the story of God's providence with the wider community. —Luke Farrugia/Tina Krouse

### Leadership lauded

Monica Rudhar, a member of Hoxton Park Adventist church (Sydney), was recently awarded the Edeline Jenkin award by NSW Governor Marie Bashir. The award is presented each year to one male and one female cadet of the NSW St John Ambulance, and recognises outstanding leadership qualities. —IntraSyd

### A great gathering

About 300 Adventists and community members gathered in Perth (WA) in January for Aboriginal and Torres Strait Islander Ministries' last Australia-wide Indigenous camp. Attendees from as far as the Torres Strait Islands and eastern Australian cities participated in the six-day event, which featured Christ-centred messages from guest speaker Pastor Edward Dunn, an Indigenous Canadian. —NewsWest





## Emotional eating

Food is one of the great pleasures in life and as a result we often eat for reasons other than hunger, like when we fell upset. For example, we may also eat when we are feeling upset. This is known as emotional eating and can be triggered by stress, boredom or loneliness.

It is possible to overcome emotional eating; the first step is to identify what emotions trigger you to overeat.

You can do this by keeping a food and mood diary. Simply record everything you eat and drink over a period of 4-7 days, then also record how you are feeling. You should soon be able to notice a relationship between your eating and different emotional states.

The key point is to change how you usually react to these emotions. For example, if you often come home from work upset or stressed, instead of reaching for a chocolate, turn the stereo up loud and dance around the room. If feeling lonely, perhaps join a club or work as a volunteer?

Look for ways to release your emotions or gain comfort other than food. Other things you can try include, reading, speaking to a friend on the phone, taking the dog for a walk, going for a jog, shooting some hoops, enjoying a herbal tea, etc.

Once you know your triggers, it is important to be able to recognise when you're hungry, and not simply having an emotional craving. If you're hungry your stomach will feel a bit rumble. If you're not sure, find a distraction and give it 10 minutes.

Most importantly of all don't give up. We all have days when we don't achieve what we want, but remember tomorrow is always another day.



### Roasted pumpkin and pear salad

Preparation time: 20 minutes Cooking time: 20-30 minutes Serves: 4

- 5 cups (1 kilogram) pumpkin, chopped, peeled and de-seeded**
- 2 pears, core removed, with skin on**
- 2 tablespoons oil**
- 1 lemon, rind of**
- 1 tablespoon cumin seeds (optional)**
- 2 tablespoons ground cumin**
- Salt to taste**
- 70 grams pecan nuts, toasted\***
- 2-3 spring onions, finely sliced**

1. Preheat oven to 200°C.
2. Chop pumpkin and pear into bite sized pieces.
3. In a roasting pan place pumpkin, pear, oil, lemon rind, cumin seeds, ground cumin and salt. Toss gently and roast for 20-30 minutes or until golden in colour.
4. Remove from the oven and arrange on serving platter. Sprinkle with toasted pecans and spring onions.

\* You can replace pecans with any nuts or seeds of your choice: almonds, cashews, sunflower seeds or pumpkin seeds.



**TIP:**  
Add chopped fresh herbs and a squeeze of lemon as a simple dressing.

**NUTRITION INFORMATION**  
PER SERVE: 1320kJ (320cal);  
Protein 4g; Fat 20g; Carbohydrate  
30g; Sodium 283mg; Potassium 913mg;  
Calcium 69mg; Iron 2.8mg; Fibre 4.5g.

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](mailto:nutrition@sanitarium.com.au) (Australia) or [nutrition@sanitarium.co.nz](mailto:nutrition@sanitarium.co.nz) (New Zealand). Don't forget to order our free cookbook, *Food for Health and Happiness*, by visiting our website [www.sanitarium.com.au](http://www.sanitarium.com.au) or [www.sanitarium.co.nz](http://www.sanitarium.co.nz)

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# Worm or man?

by Eunice Stenner

**F**OR MORE THAN TWO DECADES A PASSAGE IN THE Bible has troubled me. Jesus called Himself “the Son of Man” and yet, in the messianic Psalm written many hundreds of years before His death, He denies His humanity and states: “but I am a worm, and no man; a reproach of men, and despised of the people” (Psalm 22:6, KJV). What did He mean by this? Is this a metaphor for death? A poetic reference to the grave? I don’t think so. Rather, in my study of the text, I’ve come to believe it means much more.

Was Christ calling Himself an earthworm in Psalm 22? I’ve thought about the nature of a common earthworm and it just doesn’t seem to fit. Yes, earthworms aerate the soil and provide moisture channels. They consume soil and their droppings fertilise the subterranean world they live in. Yet the earthworm is blind and hates the light. As a matter of fact it perishes quickly if it’s exposed to direct sunlight. This just doesn’t seem an apt metaphor for the “Light of the World”.

If not the earthworm, then what, and does it matter?

It does matter. It matters as I don’t believe it was chance that Jesus quoted Psalm 22:1 in His last moments on the cross when He cried out, “My God, My God, why have you forsaken me?” In His loud cry of despair He points us to Psalm 22. Therefore, I believe every word of Psalm 22 gives us vital insights into Christ’s mission.

In my study of Psalm 22:6, I’ve learned that in the Bible the Hebrew word for worm is usually *rimmah*, which means maggot, but the Hebrew word used in Psalm 22 is *tola`ath*, which means “crimson or scarlet worm”. The crimson worm was very special. It was gathered and crushed for its scarlet colour. The dye produced was unique and long lasting and

was used to dye clothes, including the garments of the priests.

Why does any of this matter? Because the crimson worm, it turns out, is the perfect metaphor for a Saviour who died on a tree, gave life through His death, was raised on the third day and instructed His followers to remember Him through communion. How perfect? Read on . . .

When it’s time for the female crimson worm to deliver her larvae, she attaches herself to wood and forms over her body a hard protective crimson shell. She’s so strongly and permanently attached to the wood and her covering that her coating cannot be prised away without tearing her body completely apart and killing her.

The worm then lays her eggs under her body and protective shell. When the larvae hatch, they stay under the shell. She turns them crimson with her blood.

Not only does the mother’s body give protection for her babies, they feed on their mother. She gives them life by willingly surrendering hers. After three days, when the young worms grow to a point where they are able to take care of themselves, the mother dies and the next cycle of life for the crimson worm begins. After she dies her colour turns to white wax and she falls from the tree like snow, releasing her young into the freedom of their life cycle.

So what did Jesus mean by saying prophetically, “I am a tola`ath and not a man”? I can only believe that the Man who told all His messages in stories and parables was pointing His people to the nature of the crimson worm, which provides a perfect metaphor for His mission. R

*Eunice Stenner is a great-grandmother who writes from Forster, NSW.*



# Dimensions of the cross

by Adrian Webster

**H**AVE YOU EVER WONDERED WHY CHRISTIANS seem to be so fixated on the cross of Jesus? I mean, seriously, the cross was historically an instrument of cruel torture; the symbol of Roman domination. Yet today Christians seem to view the cross as a glorious triumph, an emblem of ultimate victory.

So what exactly is it about the cross that rivets the believer's imagination? The truth is that the cross has many dimensions.

In the spiritual controversy that rages between Christ and Satan the cross is the answer to the allegations that Satan has made against God, calling into question the goodness, love and mercy of His character. On the cross, Jesus walks the talk, so to speak, of His love for the human race while, at the same time, justice and mercy are seen standing in solidarity with each other, bringing to nothing Satan's accusations against humanity by providing a legally legitimate pardon for its moral and spiritual failing (Romans 3:26; Revelation 12:10).

Had God offered forgiveness without the requirements of justice having been satisfied there would be no eternal security for the one who was pardoned. The possibility would always exist that the forgiveness extended could be overturned on a legal basis. But now the cross is the Christian's guarantee that God's promises will be ultimately and absolutely fulfilled. Forgiveness stands on the solid foundation of justice in union with mercy.

The cross saves, not by lowering or removing the standard of God's morality but by meeting the requirements of its transgression. In fact, the cross of Jesus unequivocally upholds God's Ten Commandment Law as eternally valid. The cross is not at war with the Law, it's at war with sin; it does not condemn the Law, it condemns sin! The cross and the Law are eternal partners, unanimously defining righteousness, condemning sin and pointing to the Saviour!

If you have ever passed through such hard times that you have questioned the love of God, the cross is how you can

KNOW that God loves you even when your life seems to be falling apart and your feelings question this reality. The cross proclaims your value in the sight of God; there the life of the infinite is given as ransom for the life of the finite. It's on the cross that God declares that He would rather die than live forever without you!

It's important to realise that the cross does not awaken a forgiving spirit in God; it's the fruit of God's forgiving spirit. The cross is God's means of making His pre-existent forgiveness of humanity a permanent and irrevocable legal reality. The cross is God's one-way demonstration of forgiveness that opens up the two-way experience of reconciliation (John 3:16). The cross is God taking the initiative to terminate all hostility between humanity and Divinity prior to any desire on our part for terms of peace (Romans 5:8). The cross is where Jesus, nailed with His arms wide open, embraced the world with God's grace in hopeful anticipation that you would embrace Him by faith (Ephesians 2:8).

The cross is where Divinity redeems humanity for eternal life by allowing sinful humanity to die in the being of life-restoring Divinity. Thus, the Divine being appeases His justice within Himself in behalf of His created beings; the wrath of God upon God. For this reason, the cross exposes any attempt to recommend yourself to God through good behaviour as futile and insulting to a God who can love you no more and no less than He already does! Indeed, the cross is where God forgets your past and redefines your future in His presence—a radical identity makeover.

The varied and many dimensions of the cross radiate the wisdom, love, justice, mercy, acceptance, assurance and hope of God to the human race, guaranteeing us a glorious future, reconciled to His face-to-face presence. Even so, come Lord Jesus!

*Pastor Adrian Webster serves as the district pastor for three Seventh-day Adventist Churches: Tikipunga, Whangarei and Dargaville, NZ. He's married to Laura and has three children, Gabriela, Daniela and Caleb.*

**The cross is not at war with the Law, it's at war with sin;**



# Remembering Jesus

by David Edgren

**T**HERE'S A POWERFUL STORY RECORDED IN LUKE 24:13-33 of two disciples walking ahead of Jesus on the road to Emmaus.

In verse 16, it's revealed that Jesus, the Divine Storyteller, is doing something intriguingly creative. The men do not recognise Jesus. The Bible explains why. It's not because Jesus is wearing a mask, or because His post-resurrection body is markedly different. Verse 16 tells us exactly why they don't recognise Jesus: "God kept them from recognising him."

The Storyteller is crafting something special. He starts with the end in mind. This verse reveals the goal of the story from the Teller's perspective. The Author's goal for the characters in the story is to recognise Jesus. At what point will the Divine Storyteller reveal the third Man to be Jesus?

Interestingly, the characters' goal is not the same as the Author's. They want to understand why: Why did Jesus die? Why had they believed a lie? Why had the meaning and purpose been sucked out of their lives? Why?

Have you ever asked why? Why do bad things happen?

Why doesn't God intervene? Why am I broken, used up and wasted? Why? Why? Why?

God's goal for us in our story is the same as the goal He set for the characters of this story—that we may see Jesus. This story is for those who are walking away. It's for those who are searching. It's for those who are asking. God sends you a companion for the journey—so that you might see Jesus.

As listeners participating in the story, we want to know: When will these two men see Jesus as Jesus? What will it take? What needs to happen for people to recognise Jesus for who He really is?

Jesus knew them. He knew their struggles. He knew their thoughts. He knew their story. But Jesus had a plan and it started with them telling their own story. So He asked a question. He could have asked why they were walking away—away from the suffering followers of Jesus in Jerusalem, away from the crucified and resurrected Messiah.

When Jesus sees His followers walking away He chases them, not to belittle them but to join them on their journey



and in their conversation, and starting where they are, He asks, "What are you discussing so intently as you walk along?"

One of them, Cleopas, replies, "You must be the only person in Jerusalem who hasn't heard about all the things that have happened there the last few days." "What things?" Jesus asks (Luke 24:17-19).

This is such a powerful question, coming from Jesus: "What things?" He's not asking what happened to Him in Jerusalem this weekend. He's asking what happened to them in Jerusalem this weekend. He's not asking what happened on the cross. He's asking what happened inside of them when they witnessed the cross. He's not asking for a factual recounting of the resurrection. He's asking for their view of the resurrection.

Jesus wants to know what His story means to them, where it has been misunderstood and what it's becoming within them. Because seeing Jesus through our eyes and seeing Jesus through God's eyes are often very different things. And we become that which we behold.

After hearing their story—their story of seeing Him—

Jesus has the chance to explain Himself. He opens Scripture, from memory, and pours the Word of God into their hearts and minds.

When Jesus joined them on the path, they didn't recognise Him. When He joined their conversation, they didn't recognise Him. When they told their Jesus story, they didn't recognise Him. Finally Jesus has a chance to explain things. Surely He will reveal Himself. Surely they will recognise Him when the Living Word explains "from all the Scriptures the things concerning himself".

But they didn't. It's so important, at this point, to remember the Author's goal—Jesus will be seen when He intends to be. He's shaping the story of a people. He's teaching them and us the way He wants to be seen and remembered.

Jesus has journeyed with us, joined our conversation and heard our story. Finally He speaks. He reminds us of the Old Testament teachings. He unpacks all that Moses and the prophets said about the nature of the true Messiah. In their own words, He causes "our hearts to burn within us".

Now both the two men and we understand who the Messiah was and is. You and I have heard the same sermon from a hundred pulpits. We know who Jesus is. On the road to Emmaus, the characters have reached their goal—they understand what has happened this weekend. But do they recognise Jesus? No, not yet.

The Great Storyteller is still with them. Jesus has yet to reach His goal in their story. What is the Great Author doing? What is God waiting for?

"As they sat down to eat, he took the bread and blessed it. Then he broke it and gave it to them. Suddenly, their eyes were opened, and they recognised him" (Luke 24:30-31).

Four days previously, Jesus did the same thing in a different room.

"On the night when he was betrayed, the Lord Jesus took some bread and gave thanks to God for it. Then he broke it in pieces and said, 'This is my body, which is given for you. Do this to remember me.' In the same way, he took the cup of wine after supper, saying, 'This cup is the new covenant between God and his people—an agreement confirmed with my blood. Do this to remember me as often as you drink it.' For every time you eat this bread and drink this cup, you are announcing the Lord's death until he comes again" (1 Corinthians 11:23-26).

Like in the upper room, Jesus enters the house in Emmaus misunderstood and surprises everyone with His words and actions. And in this, He is recognised.

How does the Great Author want us to see Jesus? How does Jesus want to be remembered? In what act did the

Divine Storyteller reveal Jesus and tell us to announce "the Lord's death until he comes again"?

The two men on the road to Emmaus knew Jesus. They had walked with Him before His death. They knew all about Jesus. He had explained the meaning of His death from the Scriptures. But they didn't recognise Him in their midst.

Until they ate together.

Jesus is to be remembered through the catalyst of communion. Bread and wine. Food and drink. Together. In the upper room, Jesus redefined the Exodus memory event—the traditional Passover meal—into a commemorative meal of the New Covenant. Then in Emmaus, Jesus redefined every meal into a memory moment—the moment when we recognise Him among us.

Whenever we eat together—at home, at church, at the park, in the office, at restaurants, on the road—we recognise Jesus among us. We must eat with our family. We must eat with our leaders. And we must impress upon all followers of Jesus that to eat together, in remembrance of Him, is more important than we can ever hope to understand.

We must take every opportunity to eat together. And when no opportunity presents itself, we need to create one.

We must eat together.

It's how Jesus wanted to be remembered.

➤

**He's not asking what happened on the cross. He's asking what happened inside of them when they witnessed the cross.**

*Pastor David Edgren is an author and director of Children's Ministries in the Victorian Conference.*



**Excommunications**

# Sunday-Worship and the date of

by Eliezer Gonzalez

**T**HE STORY I AM GOING TO TELL YOU IS ABOUT why we celebrate Easter when we do.<sup>1</sup> It's also a story of what happens when churches "major on minors" instead of focusing on the message of the Gospel of Jesus Christ. Before I begin this story I need to warn you it gets complicated and bumpy at times; there's excommunications and skulduggery, as well as the rise of Sunday worship, and (perhaps even worse!) there's also mathematics involved!<sup>2</sup>

So can we make an agreement, you and I, that you will stay with me to the end of this story? It will be worthwhile. There are some important lessons here about staying true to the teachings of Jesus, and about centring our focus as Christians on the things that are truly important.

## **Dennis the Dwarf**

So why do we celebrate Easter on the dates that we do

each year? The short answer is that officially in the West, Easter is celebrated on the first Sunday after the first full moon occurring on or after March 21 (the spring equinox). But all is not as it seems, since the "full moon" is not really the full moon, and the spring equinox is not really on March 21. Rather than bamboozle you with details, let me just say that the system that is used to calculate all this was developed by a sixth-century monk called Dennis the Dwarf.

You probably already knew Dennis from the fact that he developed the AD dating system (Anno Domini—"Year of the Lord") that divided history into BC and AD years. Perhaps what you didn't know is that the only reason why he came up with the idea of AD was as part of trying to work out when Easter should fall!

The upshot of Dennis the Dwarf's very complicated calculations is that Easter can fall anywhere between



March 22 and April 25 on any given year. But that is just in the West! The Orthodox churches of the East use a different system, and they also base their calculation of Easter on the Julian calendar instead of the Gregorian calendar. The Julian calendar was the calendar introduced by Julius Caesar in 45 BC, and it was replaced in the West by the Gregorian calendar introduced in 1582 by Pope Gregory XIII. (It seems that anyone who's been anyone has played some sort of role in working out the date of Easter!) Under the Julian calendar March 21 is actually April 3, and so Easter in the East can sometimes occur up to five weeks after Easter in the West. That's how it is today, but how did it get to be such a mess?

### **The Lord's Supper and the Jewish Passover**

In the New Testament, the ritual that Jesus left the church in order to commemorate His death was the Lord's Supper (Luke 22:19). This was a meal that centrally spoke of hope, since Jesus indicated that it pointed to the day when He would not drink of the fruit of the vine again until "the kingdom of God comes" (Luke 22:18). So the Lord's Supper is not only a memorial of the death of Jesus, but by implication, of His resurrection also. The New Testament does not specify how often the Christian communities celebrated the Lord's Supper, although it's likely they did it every time they gathered together in worship.

But although Jesus had already instituted a memorial of His death and resurrection, and in spite of Paul's teaching that "Christ, our Passover lamb, has been sacrificed" (1 Corinthians 5:7), many Christians, especially in the East, continued to observe aspects of the Jewish Passover. For these Christians, this observance came to represent the death and resurrection of Jesus.

The Passover fell on the 14th day of the Jewish month of Nisan. But by celebrating Easter on 14 Nisan, the celebration could fall on any day of the week, and not necessarily on a Sunday, the day of resurrection. Church historian Eusebius tells us that this was the custom in Asia Minor, and that Polycarp, the bishop of Smyrna, traditionally considered to be a disciple of the apostle John, argued for this practice with the bishop of Rome towards the end of the first century.<sup>3</sup>

### **Sunday Strikes Again!**

However, the churches in Rome and Alexandria wanted to specifically associate the celebration of Easter with Sunday, the first day of the week. This is especially interesting in the light of the fact that church historian Socrates Scholasticus tells us, much later in the fifth century, that almost all of the Christian churches throughout the world gathered

together to worship on the Sabbath every week; it was the Christians of Alexandria and Rome who had stopped doing this long ago in the dim past.<sup>4</sup> It seems no coincidence that the introduction of Sunday worship in early Christianity was championed by the great cities of Rome and Alexandria.

In Rome and Alexandria it was already the custom of many to gather each Sunday, every week, as a celebration of the resurrection, which was of course a tradition for which there is no authority in the Bible. Since the church was trying to agree on what should be the annual celebration of the resurrection of Jesus (Easter), the churches of Rome and Alexandria argued that this annual celebration should be on a Sunday as well. At the end of the second century, Bishop Victor of Rome tried to excommunicate all of the Bishops of Asia for continuing to celebrate Easter on the date of the Jewish Passover, and the excommunications, church confiscations, and all sorts of fun and games continued for centuries.

### **Small Issues—Big Consequences**

It all came to a head in what is called the "Great Schism" on June 16, 1054. On that day the church of the West broke with the church of the East, and the date of Easter was one of the issues that they disagreed over. Pope Leo IX excommunicated his counterpart, the Orthodox Patriarch Michael Cerularius, and the Patriarch excommunicated Pope Leo in return. And that is why today you have the Orthodox churches of the East and the Roman Catholic Church in the West.

All of this could have been avoided if the church had stayed true to the simple teachings of Jesus in the Bible: a simple joyful Sabbath worship as it had been from the beginning, and a simple meal together to remember His death and resurrection until He comes again. Jesus also left us a simple mission to fulfil, and it wasn't to get out there and excommunicate each other over dates and mathematics. Instead, the mission that He left us was to simply proclaim His good news to the world.

Munch on that as you reach for your next Easter chocolate! ➤

1. This will also necessarily be a very abbreviated story, even when dealing with the Christian era. Some people have also thought that the date of Easter has to do with pre-Christian pagan traditions, but that is beyond the scope of this short article.

2. I'll be skipping a lot of the mathematics!

3. See Eusebius, Ecclesiastical History, chaps 23–25.

4. Socrates Scholasticus, Ecclesiastical History, Book 5, Chap 22; cf. Sozomen, Ecclesiastical History, Book 7, Chap 19.

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*Eliezer Gonzalez lives on the Gold Coast with his wife Ana and their two children. He is passionate about the growth of the kingdom of Christ. He will also be graduating next month from Macquarie University with a PhD in early Christian history.*



This quarters  
13th Sabbath Offering  
supports three projects including...



Your \$10 offering  
will give a child  
a Bible.

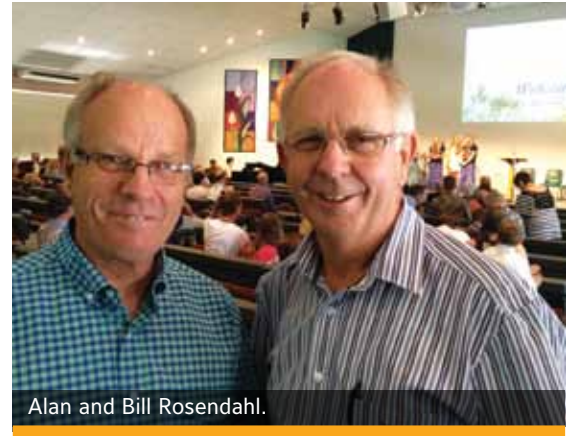
Every child a disciple of Jesus



Thank you  
for your help!

## PORT MACQUARIE, NSW

There are many ways to judge a church, but for me the place to start is the seats. No, it's not because I need a comfortable place to snooze through the sermon! It's because I have a degenerative back disease and so, the more comfortable the seat, the less painful the sermon –irrespective of the subject, length or delivery. And if you want to find the most comfortable church seats in the world, the place to go is Port Macquarie on the north New South Wales coast.



Alan and Bill Rosendahl.

And, it turns out, there's a story behind those chairs that tells you a lot about the spirit of the Port Macquarie Adventist Church. You see, the reason you've never sat in more comfortable pews is that they were custom made for the church by the church members themselves. The metal frame was cut, moulded and welded by church members; the Australian hardwood shelves on the backs of the pews were cut in a mill owned by an Adventist, and they were also custom upholstered in just the right way right here in Port Macquarie. You don't need someone to *tell* you you're welcome, though many church members will. Sit down in those pews and you will *feel* welcome all over.

But the volunteer spirit of the Port Macquarie church extends well beyond comfy custom-built pews; it is core to the character of this community. The church sponsors the Batuna clinic in the Solomon Islands through the Adventist Health Adopt-a-Clinic program. They also send teams regularly across the Pacific and Asia. For example, they regularly assist with the International Children's Care (ICC) orphanage in Chiang Mai, Thailand. One of the families in the church has played a key role in building six Adventist Health clinics in Vanuatu.

On the day I visited Port Macquarie, four of the church's young adults shared their experience volunteering—Latasha Rosendahl, Ashley King and Sarah Doyle spoke about their work at an ICC project on the volatile Thai-Burmese border. Jared Smith spoke about his experience braving the alligators and piranhas to assist with an ADRA sanitation project deep in the Amazon. He concluded with photos of the baptisms that followed an evangelistic campaign he undertook while there. This is a church family that doesn't merely talk about the love of God, they are on fire sharing God's love.

Next to the church is the 120 student strong Port Macquarie Adventist School. It's a fabulous facility, and yet another way the Port Macquarie Adventist Church makes Christianity practical through service to the community.

There are many reasons to visit Port Macquarie—beaches, the climate, fishing, surfing, the awesomely dangerous Town Beach playground and the abundant wildlife, to name just a few. But the best reason of all is to share the extraordinary spirit of service at the Port Macquarie Adventist Church –all while sitting in the comfort of the most comfortable church pews in the world!—James Standish



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.*

**BE A DANIEL**

David Pennington, NSW

It was gratifying to read the positive article by the ASA team "Not alone at uni" (Features, March 2), that encouraged university students to "be a missionary for Him within the university".

Amongst other sound advice was, "Have the courage to share openly and boldly that you are a follower of Jesus and that you are really looking forward to His soon return."

Living an Adventist Christian life at university is definitely challenging; one has the sense that others are watching you, waiting for evidences of inconsistency.

One glaring let-down is when an Adventist student sits an examination on Sabbath. Many are not aware of the sacrifices and trials that their forebears of generations before (such as the Sydney University Seventh-day Adventist Students Society—SUSDASS) have made in persuading university administrations to make alternative arrangements for Sabbath exams.

Every Adventist student who sits an exam on Sabbath whittles down those hard-fought concessions and thereby fails to witness to their faith.

As a very old university student who faced the same issues, and has helped others to face them, may I encourage all Adventist university, college and TAFE students to not only join your Seventh-day Adventist student society, but work within it to encourage others and to forge an effective lobby group with your tertiary administrative bodies so that alternative arrangements to Sabbath examinations are

made. That witnesses to more than just other students.

Now that's being a Daniel!

**GO BEYOND EXPECTED**  
Megan Brinsmead, ACT

I want to thank Louise Inglis for her article about her son Kevin ("A Caring Place", Features, March 2).

I have read her book *Happiness in his eyes*, which documents her journey bringing up a child with a severe disability. Her story is one of true courage and the determination to not give up.

I felt honoured to step into her world and catch a glimpse of the true strength she possesses. It also opened my eyes to what life is actually like for these families, compared to the brief encounters in various public places.

This article challenged me to think hard about how to accommodate the needs of people like Louise in a church environment. I believe it's the church community who creates that loving and encouraging atmosphere. There are so many ways to help out according to your strengths and talents. For me, it is often taking that extra 10 minutes to listen to a fellow member's story from the past week.

We all have the opportunity to go beyond what is expected so that people like Louise receive the support they continually need.

**ALL CHILDREN PRECIOUS**

Beverly Currie, via website

Your article ("A Caring Place", Features, March 2) was well written and provided valuable insight into your thoughts and feelings and the

way an autistic child, or anyone with a disability, can have an impact on family life.

I have taught several children who have similar problems and my heart reaches out to you.

One thing I have learned is that all these children are precious. Some may not be able to walk or even talk (others can with limited ability), but all have hearts and minds of gold. They can appreciate, they can love, they can learn. Some have tremendous minds wrapped up in a silent world, and with encouragement and constant exposure they win your heart. What they all need is understanding; to be loved and cared for unconditionally.

You are surely doing this and I wish you all the best. Thank you for sharing your feelings and encouraging others. You need a big hug. I do understand.

**HEARTFELT THOUGHTS**  
Ellen Farmer, WA

All I can say about "Kick in the pants" by Linden Chuang (Editorial, February 2) is AMEN! Well said!!

I doubt that the subject has ever been addressed better, or is ever likely to be in the future.

I believe you spoke the very heartfelt thoughts of every happy, successfully, single person I know, including myself.

Yes, I have also been on the receiving end of some pitiful comments from "friends" in the Church. One can only feel sorry for them should their own seemingly secure situation change unexpectedly.

God bless you! Continue to enjoy your singleness while you can!

by Marye Trim

## My Father's business

As surely as the sun sets in the west,  
heart-deep she knew a parting day must come;  
for 30 years she'd waited, wondering.  
Unheedful now of Joseph's workbench hum  
in silent awe she stood remembering  
the words of Gabriel, the scented hay,  
the season's surging tide at Jordan's shore.  
What child was born to her that spangled day?  
'My Father's business,' he affirmed, before.

They softly swayed her sunlit garden, dressed  
with reminiscent myrrh and hue of gold.  
O hour of pride and pain! 'Farewell.' He told,  
His arms in shadow-shape a cross outspread,  
and faced the road. 'Goodbye, my son,' she said.

## Heart-to-heart

Mary.  
Borne on the breath of a morning fair,  
fragrant with flowers and spices rare,  
gently it came.  
Did the gardener speak her name?

She looked through a veil of tears to see  
who ought for her so tenderly.  
Nail-scarred feet and outstretched hand  
her trembling heart could understand.  
Rabboni.

Risk Management Service (known as RMS) is a dedicated service department of the Seventh-day Adventist Church. RMS administers the insurance program for the Church in the South Pacific and helps Church organisations with safety and risk management.

Visit our website to learn more about us [rms.org.au](http://rms.org.au).



## Senior Risk Officer

Wahroonga, NSW

**RMS is looking to appoint a Senior Risk Officer to lead our risk control and asset protection services.**

The key responsibilities of this position include:

- Developing and implementing risk management and asset protection resources and support
- Coordinating and conducting site inspections
- Encouraging and assisting church organisations with risk management and asset protection

We are looking for a person who:

- Is passionate about protecting and enhancing the mission of the church
- Can think strategically while maintaining the detail
- Is a team player, excellent communicator and able to build effective relationships
- Enjoys and embraces diversity in their work and has energy and enthusiasm
- Has qualifications and/or 5+ years experience in risk management, asset protection or other professions. (We'll consider candidates from other professions who've got a willingness to learn - we'll train you.)

For more information about this position visit:

[www.adventistemployment.org.au](http://www.adventistemployment.org.au)

Applications close: 15 April 2013

# POSITION AVAILABLE





## APPRECIATION



**Simonsz, Dona Violet.**  
Melville,

Sherine, Ramzan, Denver, Minelle, Sohan and Michaela sincerely thank everyone for the many phone calls, cards, messages and floral arrangements received during Dona's illness and at her funeral. Your thoughtfulness is much appreciated. Thank you.

## WEDDINGS



**Davidson-Hasse.**  
Glen Davidson,  
son of Alistair and  
Neroli Davidson,

and Philippa Hasse, daughter of Earl and Catherine Hasse, were married 3.2.13 at Bishopdale church, Christchurch, NZ. Glen and Philippa grew up together and married in the same church as both their parents, so it was a beautiful day for church and family. The couple will set up their home in Christchurch.

*Bob Larsen*

**Di Mambro-Bhundia.** David Di Mambro and Bhavisha Dipesh Bhundia were married 28.1.13 at

Kings Park, Perth, WA.

*Lynn Burton*



**Higgins-Young.**  
Shane Higgins,  
son of Stephen  
and Glenda

Higgins (Palmerston North, NZ), and Alyssa Young, daughter of Trevor Young and Sandra Telfer (both of Palmerston North), were married 21.10.12 in the chapel of Longburn Adventist College, Palmerston North.

*Limoni Manu*

## OBITUARIES

**Boyle, Margaret Beryl (Peggy)** (nee Crompton), born 1.12.1924 in West Wallsend, NSW; died 9.2.13 in CA Brown Retirement Village, Booragul. On 8.11.1952, she married John (Jack) Henry Boyle in the Methodist Church, Wallsend. Jack and her five sisters predeceased her. She is survived by her children and their families, John and Carol, and Julie; her grandchildren, Lisa, David, Jamie-Lee, Heather and Leone; and four great-grandchildren. Peg, a dear sweet little lady, was baptised by Pastor Keith Jackson on 4.12.1999 at Swansea church. She loved Jesus and her garden. More recently she worshipped at

Wallsend church until ill health prevented her from attending.

*John Denne*

**Dixon, Robert**, born September, 1944; died 15.1.13 at home in Morisset, NSW. He attended Avondale College as a young man and was baptised in 1989. In the last 25 years of his life he suffered declining health and, as a result of severe depression and diabetes, Robert became more and more reclusive. Family members gathered for a private funeral, recognising that Robert's days of suffering were finally over. He was buried in the Avondale cemetery.

*Ross Goldstone*



**Guiliard, Keith Helier**, born 16.9.1913 in Wahroonga, NSW; died 9.2.13 in Avondale

Adventist Aged Care Facility, Cooranbong. He is survived by his daughters, Doreen (Canberra, ACT), Suzette (Sydney, NSW) and Sharon (Brisbane, Qld); and his sisters, Hazel and Olwen (Cooranbong, NSW). Keith was the first child born at Sydney Adventist Hospital. He had a long, full life and will be greatly missed.

*Lee Thomas*

**Hodgen, Gregory Paul**, born 8.10.1952 in Adelaide, SA; died 5.10.12 in Brisbane, Qld. On 4.5.1986, he married Christine Mitchell. He is survived by his wife; and his children, Alyssa and James (Brisbane); his parents, William and Laurel, his brothers Neil (Mick) and Garry, sisters-in-law, nephews and nieces, and an extended loving family (all of Perth, WA). A well-known and gifted musician, Greg dedicated his talent for the glory of God at every opportunity. His beautiful clarinet solos enhanced countless events. He was a much-loved member of Springwood church, and in his role as manager at Sanitarium was greatly appreciated and respected. Greg will be remembered for his easy-going personality, his musical accomplishments, and for the love and dedication to his family and his church.

*Jorge Munoz*

**Jelic, Nada (nee Bifl)**, born 1.8.1948 in Osijek, Croatia; died 10.12.12 in Brisbane, Qld. On 16.10.1965, she married George. She is survived by her husband;

their children, Damir, Goran, Tania, daughter-in-law Seka; and grandchildren, Vanessa and Belinda; mother Marija and mother Justina; sisters, Vera, Ljubica (Karin), Marta, Estera; brothers, Zdenko, Zvonko, Danijel and Johan, and their respective families. Nada was an honest person and great friend. She followed Jesus with her whole heart. She loved God and church so much. Nada's love, wisdom, counsel and patience influenced Salisbury church abundantly.

*Miljan Popovic*

**Jones, Arthur Francis**, born 7.7.1918 in Brisbane, Qld; died 21.1.13 in Wishart Village, Brisbane. He is survived by his loving wife, May, close family members, Yvonne, Elwyn and Neil Patton, together with Brett, Mark and Nick, and loving friends, Margaret and Kay. Arthur served in the RAAF as a pilot during World War II, rising to the rank of Flt. Lieutenant. Most of his experience was flying Wellington bombers. He and May were engaged before he left for the war and when he returned May said he was just the same loving, gracious and godly man. Arthur and May became members of the Sherwood church and later continued to give outstanding service in the Mt Gravatt church in Brisbane. They used their gifts to bring pleasure, support and instruction to their family, church members, young people and the community alike. Arthur was a man with a sincere faith in God, a love for the Scriptures and a strong sense of family loyalty.

*Don Bain, Zeny Vidacak*

**Livingston, Victor James**, born 28.9.1918 in Walcha, NSW; died 7.1.13 in Port Macquarie. In 1945, Victor married Thelma in Cooranbong and together they had four children Cheryl, David, Ashley and Julie who died at six months. They were married for 50 years until Thelma passed away in 2005. Victor is survived by his three children; 10 grandchildren; and 20 great-grandchildren. Victor was a very spiritual man and could recite many books of the Bible. He died having the assurance of eternal life. Before he died he shared with his family that he was ready to go as he had no fear of the future.

*Danny Milenkov*

## KARALUNDI

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*Karalundi Aboriginal Education Community Inc is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.*



**Nightingale**, Andrew Thomas, born 19.9.1963 in Pietermaritzburg, South Africa; died 11.10.12 in Modbury, SA. He is survived by his wife, Janet (Salisbury East); daughters, Samantha and Amy; grandson, Joseph; brothers, Charles and David (both in South Africa) and sisters, Margaret (South Africa) and Janet (Guam) and their respective families. He was predeceased by a brother, John. Andrew had a wide range of practical skills and an amazing breadth of general knowledge, and he was always ready to help others. His untimely passing has profoundly affected all who knew him, and he will be greatly missed by his family and his church family at Para Vista.

*David McKibben, Garry Hodgkin*

**Peterson**, Noel Charles, born 6.7.1928 in Mackay, Qld; died 6.2.13 in Bendigo, Vic. On 26.1.1987, he married Christine. He is survived by his wife; and stepchildren, Yonni, Sylvia, Kari, John and Noni, and their families. Charles was a quiet, unassuming man who loved his Lord. He always strove to do his best, and is remembered for giving out books and DVDs to share his Christian faith with others. Charles was laid to rest at a graveside service held at the Yarra-rayne Cemetery, Serpentine, Vic.

*Robert Robinson*

**Robinson (Trood)**, Norma Joan (nee Petersen), born 16.1.1935 in Mackay, Qld; died 27.1.13 in Wyong Hospital, NSW. She was predeceased by her husband, Pastor Bob Trood, in 1998, and in 2000 she married Pastor Rex Robinson, who predeceased her in 2005. Norma is survived by her children and their spouses, Jenny and Ross Bramley, Julie and Bruce Thompson and Faye Morton; and stepchildren, Brian and Barbara, Trevor and Loretta, and Sue Robinson; grandchildren; and great-grandchildren. All of Norma's life was spent serving her family and the Church. She worked in the Cooranbong and Longburn Sanitarium, Warburton Hospital and the Union office in Melbourne. In her retirement years Norma spent many hours knitting beautiful scarves which were sold to raise money for Asian Aid in Nepal. She enjoyed caring for her beautiful rose garden and fernery.

*Roger Nixon, Ray Jerrard*

**Rose**, Nellie Joyce, born 30.8.1926 in Gresford, NSW; died 26.11.12 in Bethany Aged Care Facility, Port Macquarie. On 25.10.1947, she married Arnold Rose. She was predeceased by her husband and her son, Neville. She is survived by Caroline Harris (Port Macquarie) and Kevin Rose; six grandchildren; and nine great-grandchildren. Joyce was a beautiful, loving Christian who joined the Gunnedah church in the 1990s. She loved to go on Bible studies with Pastor Beth, and was always a delight and an inspiration to all who knew her. She loved her family, was a great cook, gardener and letter writer.

*Beth McMurtry, Bill Blundell*



**Twine**, Anne Maree (nee Garvin), born 22.11.1946 in Magherafelt, Northern Ireland; died 24.1.13 in Kalamunda Hospital, Kalamunda, WA. On 14.12.1972, she married Geoff Twine. She is survived by her husband (High Wycombe); her son, Ashley and his wife, Brooke (Bonnells Bay, NSW) and son, Ian and his partner, Hayley (Perth, WA); and grandchildren, Hamish, Jayden and Caleb. Maree will be remembered for her engaging smile, infectious laughter, extreme generosity, friendliness and caring nature. Her faith was strong and she looked forward to doing, in heaven, all the things that she and Geoff were unable to do here because of her recent illness.

*Lynn Burton  
Tharren Hutchinson*

**White**, Pastor Graham Walter, born 23.5.1931 in Waimate, NZ; died 11.11.12 in Brisbane, Qld. On 1.6.1959, he married Sylvia Pearce at Oamaru. She predeceased him in 2004. He is survived by John and Vicki White and Fiona and Wayne Jennings; and eight grandchildren. Graham worked as a linesman before becoming an Adventist as a result of the influence of his aunt, Jean Cox. He attended Avondale College to prepare for ministry. He became a literature evangelist, firstly in South Australia, then New Zealand. He later served as publishing assistant leader and had leadership roles in North New Zealand, South New Zealand, Greater Sydney and Queensland before completing his working life in pastoral ministry at Mt Druitt,

NSW. Graham loved his Lord, had a great sense of humour, enjoyed rugby and was a good family man. He served his God actively and enthusiastically, writing of his experiences in his book, *The Master Builder: Notes from a Life Built with God*.

*Mark Pearce*

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### Coming home, going home.

We would like to invite former members, members, old friends and all those interested to come and help us celebrate the 50th anniversary of the Springvale church on Sabbath, April 20. Sabbath School will start at 9.30am followed by divine service at 11am. A fellowship lunch will be provided followed by an afternoon program of nostalgia at 2.30pm. Anyone who has any item or old photo relating to Springvale please contact Wesley Laughlin on (03) 9547 7696, 0425 779 594 or Pastor Malcolm Reid (03) 9722 1287, or 0400 338 590.

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— Barbra Johnson

Next RECORD April 6



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