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**EVERYONE SHOULD
HAVE THE RIGHT
TO HEALTH.
BUT MANY DON'T.**



600 SLUMS IN BANGALORE

are 'home' to 22.56% of the state's urban population. Lack of clean water and sanitation make living conditions in the slums desperate.



45% OF THE 600,000

Nepalese women who suffer from uterine prolapse are younger than 24 years of age.



MANY MIGRANT AND REFUGEE





communities in Phuket have no access to medical care because they are displaced.

78% OF INDONESIAN MEN

start smoking before the age of 19. Indonesia has the highest rate of smoking in the world.

In Nepal, thousands of women suffer from uterine prolapse. In Thailand, sea gypsy and Burmese refugee communities receive no medical care because they are not Thai citizens. In India, children and youth in slum communities lack knowledge about proper nutrition, good hygiene and the dangers of smoking. And in Indonesia, many young adults struggle with addictive behaviours and habits.

Partner with Asian Aid:

-  To fund free health clinics, training seminars and women's groups to prevent and cure uterine prolapse in Nepal
-  To conduct Stop Smoking, sanitation and nutrition seminars, and to organise free health checks in schools in Indonesia
-  To offer free or subsidised healthcare in urban slums, and to train volunteers as health workers in India
-  To facilitate free treatment and referral services, and to train community representatives as health volunteers in Thailand.

**Gifting vulnerable people with
The Right to Health is indeed a
healthy investment.**

School officially opens after long journey

Cairns, Queensland

Cairns Adventist College held its official opening ceremony on April 24.

The college relocated in October 2014 and the staff and 80 students had been waiting since then to officially celebrate the opening.

Queensland State Treasurer Curtis Pitt spoke about the \$A910,000 contribution the State Government had invested—which was matched by the Commonwealth Government—into the college.

Local councillor Steve Brain officially welcomed the college into the Gordonvale community.

Other dignitaries, including Adventist Schools Australia director Dr Daryl Murdoch, spoke about the increased educational choice the college relocation has provided for the community.

College captains Etuina Suavai and Blake English were keen to share why they are so excited about their new school. The large classrooms, covered area, and tennis and basketball court featured highly in their speech.

Principal Clinton Bond recounted a brief history of the college: "The relocation has been quite a journey but God has led every step of the way, despite the mountainous obstacles.

"In 2013 the college had a 'David and Goliath battle' with the local sugar mill, which took the college's approval

to the Planning and Environmental Court. Through a series of miracles God had opened the way to procure land and then again caused the college to be victorious through the court case."

The newly-built primary school is the oldest independent school in Cairns, providing Adventist education since 1950. However, for more than 10 years the college community had a vision to relocate from its previous 0.4 hectare site in Manunda, next to Cairns Adventist church.

"The vision is to grow to become an early learning centre to Year 12 school," Mr Bond said. "We are all very excited about the opening. It is a big milestone in [our] history and we praise God that His promise came true."

The Cairns church purchased the old site, where it runs an op-shop and community centre during the week.

—Clinton Bond/Record staff



Principal Clinton Bond with Curtis Pitt.

Adventists build bridges after mosque burning

Toowoomba, Queensland

Glenvale Seventh-day Adventist Church pastor Casey Wolverton is among leaders of various denominations who have condemned recent attacks on the Garden City Mosque in Toowoomba.

The mosque has been the target of two arson attacks this year, the most recent happening last month. However, the city is rallying around the Muslim community.

"I abhor the actions of whoever tried to burn down the Toowoomba mosque, as do many people in this city," Pastor Wolverton said. "My Christian faith beckons me to speak up for and stand with anyone being unjustly treated and having your house of worship burned certainly qualifies."

Pastor Wolverton challenged his congregation to consider how they could support the mosque community in light of the injustice they had experienced.

"I strongly encouraged my parishioners to attend the Islamic food festival as a show of support," he said.

The Toowoomba International Food Festival is an annual event hosted by the Muslim community but due to the arson attack it had to be moved this year to the USQ Clive Berghofer Recreation Centre.

Several thousand people attended the festival, which reportedly ran out of food by the afternoon because of the

large number of attendees.

Larissa Ferry, a member of Pastor Wolverton's congregation, took up his challenge to attend the event.

"While it was a very small move on my part, I hope that attending helped the members of the mosque's community feel supported," she said. "Toowoomba residents care about what has happened to them and are willing to say out loud this has been an injustice in our community."

Pastor Wolverton said it is vital for Christians to show their support. "I want to build relationships with Muslims to keep misunderstandings to a minimum, as well as create opportunities for dialogue about our respective faith traditions," he said. "Influence starts with trust and trust begins with friendship." —Ian Anderson/One Church News



Pastor Wolverton with Garden City Mosque's Imam Abdul Kader, who hosted the festival.



Attribution

James Standish

I bet there's something you don't know about the Beach Boys' classic song, "Surfin' USA". Sandwiched among the American beaches they cheerfully list off in perfect pop harmonies is "Australia's Narrabeen".

Why would an Australian beach be listed in a song about "surfin' USA"? Did they confuse surfin' USA with surfin' AUS? And if you were going to list an Australian surf beach, why Narrabeen? That I don't know. But here's something I do know: that song's a copy.

A copy? Yes. The music is taken from Chuck Berry's "Sweet Little Sixteen". Pull the two songs up on YouTube and you'll see the duck-walking rocker singing a raucous little tune about a girl who wants to go dancing in a list of American cities. Close your eyes, add some harmonies and exchange "Sweet Little Sixteen" with "Surfin' USA" and you have the Beach Boys classic. It's so close that the writing credits for "Surfin' USA" were, after a little legal threat, shared between the Beach Boys' Brian Wilson and the man himself, Chuck Berry.

Of course, it's hardly the first musical copying act—or the last. Baby Boomers might recall George Harrison's "My Sweet Lord", which was awfully close to The Chiffons' hit "He's So Fine". More recently, Robin Thicke, TI and Pharrell Williams ran into a little legal trouble over their hit "Blurred Lines", which "borrowed" heavily from Marvin Gaye's hit "Got to Give it Up". Well, if you are going to copy, you may as well copy from the best! But when you do, don't be surprised when lawyers roll up and you see your royalties roll out.

In the world of fine art, attribution is also a make or break issue. There's a great TV show exploring the mysteries of art provenance, called *Fake or Fortune*. The show explores the drama, emotions and painstaking process of determining who the artist is behind a painting. The paintings may be worthless or they may be worth millions; it all depends on who applied the paint.

The problem of determining attribution for a work is not simply a challenge in the arts; it also leaches into the sciences and theology. And who we determine is the author directly impacts the value we place on the creation.

Atheists often point out the human rights abuses of the religious and claim a causal relationship. But there are problems with this hypothesis. The first and most obvious is that "religion" is not a monolithic idea. Some religions tend to create peace and societal stability more than others. It's no coincidence that in the UN's list of the happiest nations on earth, 10 of the top 10 nations have a long Protestant Christian heritage, nine of the top 10 nations in the Human Development Index similarly have long Protestant histories, as do eight of the top ten in the gender equality index.

The second problem with the atheists' hypothesis is that actions that are directly contrary to a faith tradition cannot by definition be an expression of that faith tradition. Sinful humanity is flawed and conflicted, and it is not rare for people to act against their own highest ideals.

But it's the third that is worth considering carefully: the secular devaluation of human life. Atheistic Communism is estimated to have killed between 65 and 100 million people. And imprisoned tens of millions more. Nazism, which based its views of racial superiority explicitly on Darwinian evolution, similarly is estimated to have deliberately exterminated 11 to 20 million people and started a war that is estimated to have killed in the range of another 50 million. But it isn't just these two toxic ideologies that have devalued human life; even "enlightened" modern secularity tracks with a disregard for human life.

It's not a coincidence that Pew researchers have found the more secular you are, the more likely you are to support euthanasia and abortion on demand. Abortion ends an estimated 40 million young human lives across the globe every year. And despite stereotypes to the contrary, according to Gallop, the more often you go to church the less likely you are to support the death penalty. Why? Because authorship determines value.

When we forget the Artist behind creation we don't just walk away from our faith, we walk away from the foundation of our own value. And the consequence is inevitably the devaluation of human life. Secular humanism is, it turns out, its own undoing.

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 General Manager Dean Epps with
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Our vision is to be a church that...
knows
 experiences
 and shares
 our hope in Jesus Christ



The Lord's prayer

Kent Kingston

Our Father in heaven . . . Abba, Daddy. Your Name is so high and so holy but You're closer than our pulsing hearts. May we uphold both Your holiness and Your closeness in our prayer.

We can't wait for Your kingdom to come and make this broken world whole again. Even now we long for Your will to be done on earth as it is in heaven; for You to be in full control. But teach us that the path of Your conquering kingdom must first be found among our surrendered hearts.

We look to You for our physical needs—food, water, shelter, clothing. We only ask for today. Firstly, because we want to be obedient to the words of Your Son: "Do not worry about tomorrow . . . Each day has enough trouble of its own." But also because we're looking forward to connecting with You and depending on You tomorrow, and the next day. And the next.

Sadly, there's another reason we'll be seeking Your presence again tomorrow: we'll mess up just like we messed up today. We hurt others, we hurt ourselves, we hurt You. Messed up? Let's just call it what it is: sin. We confess that we're sinners in need of a Saviour. We need Your forgiveness Father. We need a fresh start—a clean heart and a renewed spirit. A forgiving spirit too—how

could we insult Your Holy Name by failing to channel Your never-ending forgiveness to our brother or sister whose fallenness should only serve to remind us of ourselves?

We need Your help to avoid temptation, dear Father—we're so weak alone. Please send Your Holy Spirit to guide and encourage us. And if we can be a little bold, can we remind You of the promise that we'll "not be tempted beyond what we can bear"? We know You need to test and strengthen us, but not too much, please!

Deliver us from evil—it seems strange to ask this when we have such a safe, suburban existence. But we're praying not just for our immediate circle but also for our brothers and sisters around the world whose lives are right now at risk because of their faith in You. And maybe sometime today we too will need You to deliver us from evil in one of its more insidious forms—cancer, depression, a car accident, materialism, irritability, judgemental pride . . . So yes, we're depending on Your saving power.

It doesn't look much like it sometimes but we're holding on tight; believing that You are King over all. You're in charge. You can do anything you want. You're ablaze in beauty!

We say yes.

Kent Kingston is assistant editor of Adventist Record.

INSIGHT Reinventing the church

I have three very special grandchildren. To every grandparent, grandchildren are so precious. Unfortunately our grandchildren live quite some distance from us but we have just had an opportunity to spend a Sabbath with them and their mum and dad, and we had a great time. We worshipped together with our church family. We had a wonderful Sabbath lunch with friends and then in the afternoon we walked to the top of a mountain and had a beautiful view over the Sunshine Coast in Queensland. I marvelled at the energy of our three-year-old who walked all the way to the top and back! The eight-year-old probably walked the equivalent distance of two mountains as he was running up and down the path jumping rocks and tree stumps. Me? Well I made it . . . only just!

Every time I look at them and all of the young people in our church family I cannot help but wonder about their future. I think that is normal for every parent and grandparent, but you know as well as I do that too many of our young people find themselves disassociating with the Church—many of them about the time they are leaving home for education or employment. What are we doing that is causing this exodus? What are we not doing that is causing this exodus? Thankfully some find their way back in later life but too many do not.

Can I ask a pointed question? Specifically, what are you doing to reinvent church so we do not lose another young person? The same old thing will probably yield the same old result. And the same old result is tragic. I cannot bear the thought of my grandchildren going down that path. You too?

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





Targeting the vulnerable

Nepal's earthquake survivors are facing a new problem: child trafficking. Christian non-government organisations working in the region say criminal groups are capitalising on the disaster by abducting children who are orphaned, homeless or separated from their families. Sometimes they impersonate aid workers in order to build trust. — *Charisma News*



No thanks

New official statistics show the average Aussie is drinking less. Last year there were 9.7 litres of pure alcohol available for consumption for each Australian, aged 15 and over. The government figures show the last time the level of drinking was that low was in the early 1960s. — *Australian Bureau of Statistics*



Boycott

A group of Australian Christians, led by the Uniting Church, is urging consumers to avoid purchasing goods produced in Israeli settlements. The Palestine Israel Ecumenical Network says the settlements represent illegal occupation of Palestinian territory. Opponents claim that boycotting Israeli business sets a dangerous anti-Semitic precedent. — *Revive Magazine*



Class war

After complaints and an urgent review, a NSW government ban was lifted on two of three Christian books used in Anglican Scripture classes in public schools. The ban came after secularist and Green party critics described the books' statements on sexual abstinence, homosexuality, modesty and divorce as "dangerous" and "damaging". — *Youthworks*



President Carson?

Renowned neurosurgeon Dr Ben Carson has announced he is seeking nomination to run for the United States presidential election—the first Adventist in history to do so. Church leaders say, while they understand members' interest in this development, Adventist employees and property should not be involved in supporting or opposing any political candidate. — *NAD*



Faith under fire

The US Commission on International Religious Freedom has added Russia to its watch list. In the hot-spots of Crimea and Eastern Ukraine evangelical churches have been targeted by Russian separatists. In China, the 300 per cent increase in incidents of Christian persecution has been described as possibly the worst since the Cultural Revolution. — *Mission Network News/Christian Examiner*

Commemorating 110 Years



FULTON COLLEGE REUNION

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Venue: Fulton College Campus

More info: www.fulton.ac.fj

Donation brings dream of new church closer

Port Vila, Vanuatu

The devastation wreaked by Cyclone Pam in Vanuatu hasn't stopped a local church youth group from supporting other church building projects in remote areas of the country.

Youth from the cyclone-damaged Portoroki Seventh-day Adventist Church in Port Vila recently donated VT600,000 (\$A7423) to the Vanuatu Mission to help fund a new church building in Torres, Vanuatu's northernmost island group.

Mission president Pastor Nos Terry Mailalong handed the money to Adventist layman John Joseph, whose "Helping Hands" ministry serves the people of Torres.

"The youth club is setting an example for other youth clubs in Vanuatu to follow," Pastor Mailalong said. "It is the first time that youth club has raised such an amount and donated it to the Church."

The Portoroki youth raised the money through the sale of a gospel music DVD. They had previously donated 25 bags of cement to Mr Joseph's building project.

Youth leader Belinda Lewa said the entire group was "blessed" during the fundraising process, which even included a singing tour to Fiji.

Mr Joseph began serving the people of the Torres islands in 2012, offering clothes to children and the elderly on the island of Hiu.

As the only Adventist in the area, he took it upon himself to offer Bibles and

studies to anyone interested. Many of the village children would also gather around on Sabbath mornings to hear stories and learn new songs.

After receiving the donation from the Portoroki youth, Mr Joseph believes he'll be able to build a church and a minister's house on Hiu by the end of the year. More than 200 children's Bibles were also given to Mr Joseph during the ceremony. The Bibles were sponsored by the General Conference through a 13th Sabbath offering in 2014. —*Jean-Pierre Niptik/Linden Chuang*



Adventist leaders give cheque to John Joseph (left).

16 ordained to ministry

Mt Hagen, Papua New Guinea

History was made for the Church in Papua New Guinea when 16 ministers were ordained at the end of a workers' meeting at Kimininga, according to the Western Highlands Mission (WHM).

More than 400 workers, including pastors, missionaries, Volunteers In Action missionaries, private sponsored missionaries, Adventist teachers and health workers, attended the week-long meeting from April 3 to 9. The theme was "Recapturing our Vision for Mission", with presentations by Papua New Guinea Union Mission (PNGUM) secretary Pastor Blasius Managos, PNGUM ministerial secretary Pastor Benjamin Kola, PNGUM Family Life and Partners in Ministry director Dr Agnes Kola and officers of the WHM.

The facilitators urged the workers to be "leaders of change" to implement the strategic plan of the mission. Pastor Managos took the ordination service and encouraged the workers and church members who attended to be a living testimony to others and present to the dying world that Jesus is coming very soon.

Pastor Kola offered the ordination prayer for the new pastors. WHM secretary Malachi Yani and stewardship director Gaza Asitore were among those ordained. —*Leighton Kasimo*



Ordained ministers with certificates.

LHF opens Australia factory

Berkeley Vale, New South Wales

Seventh-day Adventist owned Life Health Foods (LHF) has opened its first manufacturing facility in Australia, with the 6000 square metre factory encompassing frozen, chilled and canning technologies.

Located on the NSW Central Coast, the factory was officially opened by Federal Member for Dobell Karen McNamara.

LHF Australia general manager Dean Epps said LHF products provide people with healthy choices and quality cuisine.

"Scientific research confirms that adopting a pre-dominantly plant-based diet will provide optimal health outcomes," he said. "We know an increasing number of people are recognising the benefits of plant-based eating and are interested in including more plant-based meals in their diets."

In 2014 Life Health Foods acquired the Veggie Delights range—previously produced by Sanitarium Health & Wellbeing—also launching additional plant-based brands into Australia, such as Bean Supreme and Naked Cuisine. The company is investing in innovation and has set aside additional space within the factory for expansion and future growth opportunities.

LHF Australia employs more than 70 people. —*Record*



GM Dean Epps.

Fakaofu welcomes HopeChannel

Fakaofu, Tokelau

After years of relationship building the Taupulega (Council) of Fakaofu atoll, Tokelau, has approved broadcasts of HopeChannel in their region.

"It is with gratitude that I write to accept your offer to air HopeChannel in Fakaofu," says an official letter signed by Fakaofu Mayor Mose Pelasio. "This offer was accepted with the knowledge that there is no cost to us nor to families who will be viewing HopeChannel, and there is no obligation from us nor families to affiliate with any religious beliefs aired that are different from our own."

Fakaofu is dominated by the Presbyterian church but previous visits by Adventist representatives have been well received. Community leaders on the remote island are particularly keen for educational programs and health advice. An empty house awaits renovation and an Adventist pioneer missionary.

Sydney Adventist man Upulilo Melemele has been visiting his native Tokelau for several years, building relationships and strengthening connections with Church leaders and ministries. He keeps returning despite his gradually worsening mobility. This is the second time he has made official representations at Fakaofu council meetings.

"I prayed to God before the meeting, so I wouldn't be scared," Mr Melemele said. "I knew that it's important to

be confident. God told me not to be afraid and that He had a message to send. I know I'm just doing what God called me to do."

After gaining the approval of the Fakaofu Taupulega Mr Melemele says he now needs to visit Tokelau's two other atolls, Nukunono and Atafu. Tokelau is the last unreached territory in the South Pacific Division.

Discussions are currently underway about the possibility of bringing HopeChannel to the South Pacific region on the Pacific Sky satellite platform. —Kent Kingston



Mayor Mose Pelasio and Upulilo Melemele at the Falefono (meeting house) with the signed approval.

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A revolution 110 years in the making by James Standish

This is Wahroonga Adventist School's 110th year of existence and, remarkably, it has the highest enrolment in its illustrious history.

"Every single one of our primary school years is completely full and we have an 18-month waiting list to get in. Next year we're adding yet another primary school classroom to cope with demand," school principal Michelle Streatfeild says.

And there's more good news. On May 5, Mrs Streatfeild, Greater Sydney Conference (GSC) Education director Dr Jean Carter and GSC president Pastor Michael Worker announced that plans for a new high school had been approved by the NSW Department of Planning and Environment. The high school will open in 2016 in modular classrooms, with permanent facilities to be completed in time for the beginning of the 2017 school year.

"Without any advertising we already have 25 students for our first Year 7 class," Mrs Streatfeild says. "But we still have room for a second Year 7 class in 2016. We're starting an advertising campaign shortly but want to let our Adventist community know beforehand.

"Our dream for the new high school is simple: we want to bring more children to Christ. In high school, children are making huge decisions—decisions that will impact their lives forever. So everything we do will be designed around that most important of decisions."

Mrs Streatfeild says the high school is designed for academic and creative excellence. "The top floor of the four storey-building is designed for creativity—including art and music. The next floor is dedicated to humanities, food technology and textiles. The industrial kitchen on this floor flows out into the school auditorium—ensuring that functions can be catered for. The next floor is totally dedicated to maths and science. And the ground floor will

have industrial arts spaces. We want the school to cater to the broad strengths, interests and abilities of the children. We will also be building a new primary school—as the current lower campus of our school will be converted to other development on the Wahroonga Estate."

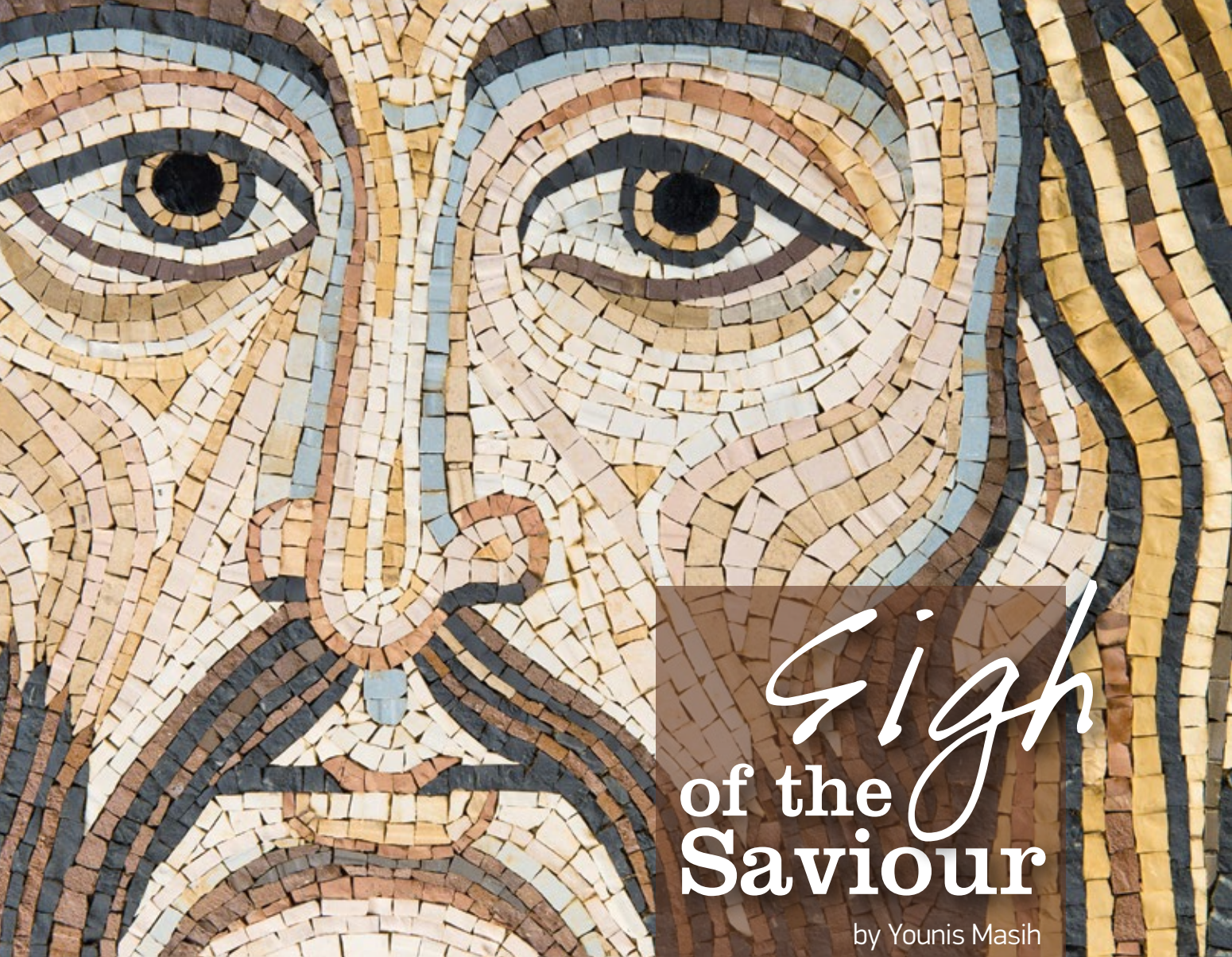
Dr Carter says it is an exciting time for the school. "After 50 years of the school community having a vision, it is finally coming to reality," she says. "It will be such a powerful ministry to the community with the churches, hospital, media centre and a P-12 school working collaboratively. It will be a tremendous environment for learning, living and growing spiritually."

Pastor Worker says it will be a state-of-the-art development and a beacon for Adventist education on Sydney's upper north shore. "As a Conference we are so excited that we are able to proceed with a P-12 school in Wahroonga," he says. "We believe God has been leading in a powerful way to come to this point. There is a high degree of anticipation in the wider community for commencement of this high school and we are pleased to be able to meet this demand. I have spoken to some church members who have been looking forward to this day for almost five decades and they are just so happy to see the day arrive."

Such is the anticipation that Mrs Streatfeild is doing school tours nearly every day. "I love showing the community excellent Adventist education," she says. "But I want to be clear: if you are a Seventh-day Adventist this is your school. We will work to ensure your child can attend."

—James Standish

If you want to know more about the new high school or have a school tour contact the school at <info@wahroonga.adventist.edu.au>.



Sigh of the Saviour

by Younis Masih

WE ALL USE NON-VERBAL VOCALISATIONS such as laughter, cries and sighs to express our emotions. We let out sighs of frustration, despair, disgust and yearning. Research suggests that there are a total of 388 negative and 114 positive emotional sighs.¹ The undeniable fact is that we all sigh to express our deep feelings and emotions.

Jesus sighed too. Of the four gospels only Mark records Jesus' deep sighs (Mark 7:31-37; 8:11-13). It was most probably during the summer of A.D. 30 when Jesus and His disciples landed at Gennesaret and throughout the region people carried the sick on mats to wherever He went (Mark 6:53). The Pharisees and some teachers of the law also followed Jesus but as usual they didn't come to be healed; rather they were trying to entrap Him (7:1-23).

After an encounter with the Pharisees, Jesus left and went to the vicinity of Tyre where He healed the demon-possessed daughter of a Syrophenician woman. Then He went through Sidon, down to the Sea of Galilee and into the region of Decapolis. It was the same region where Jesus had previously healed a demon-possessed man by

sending evil spirits into a herd of pigs. At that time the residents of Decapolis pleaded with Jesus to leave. The man who had been possessed by demons begged to go with Him. But Jesus said, "'Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you.' So the man went away and began to tell in Decapolis how much Jesus had done for him. And all the people were amazed" (Mark 5:19,20).

When Jesus returned to Decapolis the people were not begging Him to leave. Instead they were there to welcome Him. Quite a change wasn't it? Could this be the result of a formerly demon-possessed man's faithful ministry? (Mark 5:1-20; Matthew 8:28-9:1; Luke 8:26-39).

Zoom in and observe. Slowly Mark catches our attention as he deliberately records Jesus moving away from the crowd with a deaf man. Who knows when the last time was that the deaf man heard anyone's voice? Could it be that Jesus took him away so that the first voice he would ever hear was the voice of the Saviour? If this was the case the application is loud and clear. Perhaps Jesus wants us to do the same: to move away from the crowd

so there's no-one else but Him and us.

Jesus stretched out His arms, singled out two fingers and pressed them into the man's ears. The same fingers that once laid out heavens (Psalm 8:3), inscribed 10 commandments on tablets of stone (Exodus 8:19), wrote the destiny of Babylon on a wall (Daniel 5:5) and outlined the sins of Pharisees on the ground were now going to open the ears of a deaf man. Jesus took it even further. He spat and touched the man's tongue. The spit that helped the blind man of Bethsaida to see (Mark 8:23; John 9:6) was now going to make the mute speak.

Ever wondered why Jesus used saliva to heal? Got

Questions Ministries founder S Michael Houdmann says: "One possible reason for Jesus' use of His saliva has to do with the beliefs of His contemporary culture. Several Roman writers and Jewish rabbis considered saliva to be a valid treatment for blindness. Since the people of that day

had a high view of saliva's healing properties, Jesus used spit to communicate His intention to heal. Those being healed would have naturally interpreted Jesus' spitting as a sign that they would soon be cured. The greater need of each of those healed was the need for increased faith. Jesus recognised this spiritual need and offered a physical action as a means of raising their expectations and focusing their faith on Himself."²

Follow the sequence of Jesus' actions. He inserted His fingers into the man's ears. He spat and touched the man's tongue. He looked up to heaven and gave a deep sigh. He also looked up to heaven at the feeding of the 5000 when blessing the loaves and the fish (Mark 6:41), at the raising of Lazarus (John 11:41) and at the time of intercessory prayer for His disciples (John 17:1).

Jesus looked up to heaven and with a deep sigh said to the deaf-mute, "Ephphatha!" (be opened). I wonder why Jesus took a deep sigh? Was He tired? Was the deaf-mute's health condition so poor that it pained His heart?

The Greek word translated as sigh is *stenazo*. Depending on the context, this word can be translated as "to sigh, groan or moan". In Mark 7:34 the word describes sighing as an expression of a deep inward emotion. As a human, this was Jesus' reaction to human suffering and weakness (John 1:14). Jesus had been healing many sick people throughout the day and by looking up and releasing a deep sigh it communicated that the whole of heaven was concerned with what Jesus was going through and what the deaf-mute was experiencing.

Another mention of *stenazo* is in Mark 8:12. While Jesus was in Dalmanutha, on the western shore of the Sea of Galilee, some Pharisees came and began to question Him. In order to test Him, they asked for a sign from heaven. At the beginning of Mark 6, Jesus had already spoken with them and tried to address their unending questions.

Once again they followed Him all the way to Dalmanutha and asked Him for a sign from heaven. They wanted proof of His divine authority rather than miracles. Jesus sighed deeply and said, "Why does this generation ask for a miraculous sign? I tell you the truth, no sign will be given to it" (verse 12). Then He left them, got back into the boat and crossed over to the other side.

In Mark 7:34 Jesus gave a deep sigh in reaction to the suffering and weakness of the deaf-mute but in Mark 8:12 He sighed in reaction to a pathetic picture of the hardness of the Pharisees' hearts to His message. Jesus was disappointed at their slowness to perceive spiritual truth. I hope

He isn't still sighing in heaven when He sees our slow response to the gospel message!


In the Septuagint (Greek Old Testament, LXX) *stenazo* is translated on several occasions as "to sigh or groan", suggesting grief as a result of physical

suffering, loss or distress (Isaiah 19:8; 24:7; Lamentations 1:8, 21; Ezekiel 21:6,7).

In Psalm 38:8 it describes the groaning of the psalmist in distress while in Jeremiah 4:31 it describes the anguish of a woman in labour.

The apostle Paul further expands on this word in Romans 8:23 and 2 Corinthians 5:2,4. Here the same word implies sighing in a sense of deep longing for something. In Romans 8:26 the word refers to the Holy Spirit's groaning. In the same chapter, in verse 23, the word expresses groaning of Christians.

Mark presents to us a Saviour who sighed. Jesus sighed when He saw a deaf-mute's suffering. He sighed when He was disappointed at the Pharisees' slowness to perceive spiritual truth. The Old Testament records sighs and groans of people as a result of suffering loss or because of distress. The Epistles show us the Holy Spirit is sighing and groaning on our behalf; that God hears and knows our innermost feelings.

I am comforted to know that my Saviour once sighed and hence He knows how it feels when I sigh. He knows how it feels when my heart is broken. He knows when I am disappointed. He can feel our deepest groaning and sighing. Are you groaning? Are you passing through the sighing moments in your life? Hang on! We have a Saviour who is able to understand us and is willing to embrace us in His comforting arms. Let's approach Him. 

1. Rahul Gupta et al., "Classification of Emotional Content of Sighs in Dyadic Human Interactions" Signal Analysis and Interpretation Laboratory University of Southern California, n.p. [sighted January 16, 2015]. Online: http://www.researchgate.net/publication/229438978_CLASSIFICATION_OF_EMOTIONAL_CONTENT_OF_SIGHS_IN_DYADIC_HUMAN_INTERACTIONS.

2. S. Michael Houdmann, "Why did Jesus spit for some of His miracles?" [sighted January 17, 2015]. Online: <http://www.gotquestions.org/Jesus-spit.html>.

Younis Masih is a pastor in Invercargill, New Zealand.



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The Stop of the 95 Theses

In the Lutherhaus in Wittenberg hangs a painting by Julius Hubner. It depicts the day Martin Luther marched to the doors of the Castle Cathedral. There he nailed 95 objections to the selling of indulgences and the assumed role of the Pope.

In the centre is Martin Luther with a Bible under his arm. He challenged anyone to come along and have a scholarly debate on the issues. To his left is a group of excited students but on his right is a church scholar doing all he can to hose down the joy among the onlookers.



Then we find the artist depicting the problems in the church. He has a fat monk up the front with his hand being kissed in worship. Then we have a mother, her child and a cripple in the centre. Meanwhile two monks are running from the scene with a money box under their arms. No doubt taking the money they had raised from selling indulgences to the ignorant churchgoers.

So how did Martin Luther gain such a conviction on these issues?

Luther was an earnest monk. He once said, "If ever a monk could win heaven by monkery, I must have reached it."

But as he compared the Bible with the teachings of the church he was horrified. One of the issues that most upset him was the selling of indulgences. The way it worked was this. The poor Christian paid money to the church and in return the punishment for sin being suffered by dead relatives was downgraded or taken away.

A German rhyme went this way: "place your penny on the drum, the pearly gates open and in strolls mum."

For me this painting is not just about Martin Luther. It's not just about nailing his objections to a door. This painting is the turning point in Christianity.

As Luther later said, "I am bound by the Scriptures which I have quoted, my conscience is thirled [bound] to the Word of God . . ."

This painting is so special because it reflects a return to the Bible and the Bible only. There is nothing more radical and important than that. —Neale Schofield

To watch and share Masterstroke visit <<https://www.adventistmedia.org.au/watch/shows/masterstroke>>.

REVIVED BY HIS WORD

June 6—20, 2015

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

6 – Heb. 13	9 – Jas. 3	12 – 1 Pet. 1	15 – 1 Pet. 4	18 – 2 Pet. 2
7 – Jas. 1	10 – Jas. 4	13 – 1 Pet. 2	16 – 1 Pet. 5	19 – 2 Pet. 3
8 – Jas. 2	11 – Jas. 5	14 – 1 Pet. 3	17 – 2 Pet. 1	20 – 1 John 1



R HEALTH FEATURE

with Cathy McDonald

Take it without a grain of salt

The average Victorian consumes eight grams of salt per day, according to a *State of Salt* report recently released by VicHealth. From the available evidence Victorians aren't alone; this level of consumption seems fairly typical for the average Australian. The problem is that the National Health and Medical Research Council advises that the upper limit of salt we should be consuming daily is actually a bit less than 6g. And in most cases our actual salt needs are far less still.

When it comes to excess salt in the diet it can often be a case of knowing what to do but not doing what we know. While salt added in cooking and at the table counts, about 75 per cent of our daily intake comes from processed foods. So filling the diet with unprocessed whole foods is the simplest first step to bringing it down. Minimising fast food, looking out for low salt processed foods and limiting processed foods with more than 600mg of sodium per serve are also helpful.

But why should we reduce our salt intake? Excess salt has been linked to an increased risk of chronic diseases like stroke, heart disease and kidney disease. So much so that the *State of Salt* report found that excess consumption was killing six times more Victorians annually than road accidents. Most of us regard road safety as common sense but the research seems to indicate that when we get in a car one of the most important things we can do for our safety is to avoid taking it through a drive-thru.



Moroccan chickpea, carrot and spinach salad

Preparation time: 5 minutes Cooking time: 20 minutes Serves: 4

- 1 tablespoon olive oil
- 2 tablespoon ground cumin
- 400g can chickpeas, drained and rinsed
- 2 garlic cloves, finely chopped
- ½ cup orange juice
- ⅓ cup currants
- 2 carrots, coarsely grated
- 3 shallots, sliced diagonally
- 100g baby spinach leaves
- ⅓ cup coriander, chopped
- ¼ cup tahini
- 2 tablespoons toasted mixed seeds

1. Heat oil in a medium non-stick frying pan over medium heat. Add cumin, chickpeas and garlic. Cook, stirring often, for 3 minutes. Remove from heat.
2. Combine orange juice and currants in a tea-cup. Microwave for 1 minute until hot. Drain, reserve orange juice. Combine currants, chickpea mixture, carrots, onion, spinach and coriander in a large bowl.
3. To make dressing combine tahini and reserved orange juice in a small bowl. Season to taste. Whisk to combine. Drizzle dressing over salad. Gently toss to combine. Sprinkle with salad seeds and serve.

NUTRITION INFORMATION PER SERVE: Kilojoules 1230kJ (295 Cal). Protein 9g. Total fat 19g. Carbohydrate 20g. Sodium 155mg. Potassium 525mg. Calcium 125mg. Iron 3.9mg. Fibre 8g.



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Where was God at Auschwitz?

by Stephen Ferguson

WHY DO BAD THINGS HAPPEN TO GOOD people? Eighteenth-century philosopher David Hume, reflecting on this problem, suggested that if God was truly all-powerful, He wouldn't allow evil to exist; if He allowed evil to exist, then God couldn't truly be all-powerful.¹ There probably isn't a bigger question in religion; so much so it even has its own sub-branch of theology called "theodicy".²

The horrors of Auschwitz

For years my long-suffering wife has put up with my morbid fascination with the darker side of history. She has accompanied me on several macabre trips, including the Western Front and D-Day beaches of France; Napoleon's Waterloo in Belgium; Pol Pot's killing fields in Cambodia; the Viet Cong tunnels in Vietnam; and Gallipoli in Turkey.

Yet the place that scares me most is Auschwitz, the Nazi death factory in Poland where 1.1 million people (mostly Jews) were exterminated during the Second World War.³ While there were bigger and more gruesome genocides in history, it is the detached clinical proficiency involved in

murdering six million Jews during the Holocaust that raises the most questions about an all-powerful and loving God.

Importantly, why would God let these children of Abraham face such annihilation? And why would God allow advanced and civilised Germany, the land of Luther, Mozart, Beethoven and Einstein, to turn its famous industrial know-how into industrialised slaughter?

Explanations I don't like

There are a number of Christian clichéd answers I find inadequate. They start with second century "church father" Irenaeus,⁴ who influenced 17th century Gottfried Wilhelm von Leibniz, saying this is the "best of all possible worlds".⁵ God deliberately created mankind like weak children and wants us to suffer as this is how we supposedly develop.⁶

Then there is 16th century John Calvin, influenced by fifth century bishop Augustine of Hippo, whose notions of predestination suggest suffering is all part of God's will.⁷ To me that simply makes God a sick puppet-master and we His helpless puppets.

While there are elements of truth in these explanations,⁸

they fail to justify a God of love in light of horrors we see on the nightly news.

Job and the great controversy

To be honest there is only one explanation that makes sense to me—the idea of a great controversy between God and Satan. The Bible teaches there was a war in heaven caused by Lucifer and his angels, who were cast down to Earth.⁹ They were permitted to stay and wreak havoc because Adam and Eve gave up their right to rule, making Satan prince of this world.¹⁰ While other denominations have glimpses of this concept,¹¹ the Adventist Church rightly emphasises it as a fundamental belief.¹²

Probably the best illustration of this theme is found in the book of Job, that seminal book on suffering. Job demonstrates this controversy is essentially about free will over choice of worship; suffering is caused by Satan, not God; humans struggle to see the bigger picture behind the conflict; and like all wars, including cosmic ones, there is "collateral damage"¹³ where innocent people suffer.

Jesus expressed a similar concept in Luke 13:4: "Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem?"¹⁴ Sometimes bad stuff just happens in this broken world.

God's hands

An idea that possibly expands on this great controversy theme is the notion: "God has no hands except from our hands."¹⁵ Seventh-day Adventist pioneer Ellen White similarly observed, "While Christ is the minister in the sanctuary above, He is also, through His delegates, the minister of His church on earth."¹⁶

God gave dominion to humanity, creating us in the divine image, with delegated sovereignty over Earth.¹⁷ Since that sixth day of creation this has been a human planet—for better or worse. Therefore, we are not mere bystanders in this cosmic war but play vital parts as soldiers, battling evil spiritual forces not made of flesh and blood.¹⁸

God's miraculous interventions still rely on human actors for, "Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets."¹⁹ The Bible also says, "We are therefore Christ's ambassadors, as though God were making his appeal through us."²⁰

This means God remains intimately involved in the world but usually in an indirect way through His Spirit. As Elijah discovered, God is not in the wind or the earthquake or the fire but in the gentle whisper.²¹ Even God's most direct interaction with this world required Him to take human form in the person of Jesus Christ.

The importance of prayer

Thus, prayer plays a vital part in this. Prayer doesn't simply convince God to help us, as if He doesn't know

what we need²² or would otherwise give us a scorpion when we asked for an egg.²³ Rather, prayer is necessary because it permits God to act without violating human freedom.²⁴ It is also the relational conduit by which the Spirit leads us to be someone else's answer to prayer.

This is beautifully explored in the story of Gideon. In Judges 6:13 Gideon complains that God let the Israelites fall into captivity, asking where the miracles are that He had used in the past to free Israel from Egypt. In verse 14 God gives His answer: "Am I not sending you?"

God's hands at Auschwitz

So where was God at Auschwitz? He was there through Oscar Schindler, a German, a drunk, womaniser, member of the Nazi party and profiteer of slave labour, who nonetheless saved 6000 Jews from the gas chambers.

God was also there through Dietrich Bonhoeffer, one of the 20th century's greatest theologians, member of the German Resistance and true German patriot, who smuggled himself back into Nazi Germany as everyone else was fleeing it. He was eventually executed by the Gestapo for the failed plot against Hitler.

Schindler and Bonhoeffer demonstrate that God can use both the flawed and righteous alike, if we listen. So when we begin to complain about God allowing evil to exist, consider God's reply to Gideon—"Am I not sending you?" R

1. My paraphrase of Hume's statement from *Dialogues Concerning Natural Religion* (1779).

2. E. A. Livingstone, *Oxford Concise Dictionary of the Christian Church* (Oxford: Oxford Uni. Pres., 2006), 581.

3. "Auschwitz Concentration Camp", Wikipedia, retrieved May 15, 2014.

4. R. Ellwood and G. Alles Ed., *The Encyclopedia of World Religions* (New York: Facts on File Pub. Inc., 2006), 446.

5. This phrase found in von Leibniz's work, *Essays on the Goodness of God, the Freedom of Man and the Origin of Evil*, (*Essais de Théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal*, 1710).

6. Ibid.

7. See esp. John Calvin, *Institutes of the Christian Religion* (*Institutio Christianae religionis*, 1536).

8. For the benefit of suffering for learning see Deut. 32:11 and for predestination see Rom. 8:29.

9. Rev. 12:12.

10. John 12:31, 14:30; Eph. 2:2; 2 Cor. 4:4.

11. Notably in the notion of "Christus Victor", the 'classical' way of explaining Jesus' atonement as a 'cosmic-redeemer': supra n2, 44.

12. SDA Fundamental Belief #8 "The Great Controversy".

13. An Orwellian description probably first coined in the USA during the late 1960s.

14. This and all other texts are in the NIV.

15. This saying is either attributed to modern German theologian Dorothee Sölle or 14th century nun Teresa of Avila. In any event, this author does not otherwise endorse their theology: <<http://www.anotherpartofme.com/god-has-no-hands/>>, retrieved 15 May 2014.

16. *Testimonies for the Church*, vol. 4, 393.

17. Gen. 1:26.

18. Eph. 6:11-12.

19. Amos 3:7.

20. 2 Cor. 5:20.

21. 1 Kings 19:11-13.

22. Matt. 6:8.

23. Luke 11:12.

24. Consider even Jesus "couldn't" do (Gk. *ouk adunato ekei*, lit. 'not able there') great miracles in His home town because of the people's disbelief: Mark 6:5.

Stephen Ferguson is a lawyer from Perth, WA, and member of Livingston Seventh-day Adventist Church.



Not safe enough yet

by Safe Place Services

ABUSE HAPPENS IN THE ADVENTIST CHURCH AND amongst Adventist families. The fact that we exist is evidence of that and shows a commitment by the Church to tackle this reality," says Safe Place Services director David Robertson.

Safe Place Services was set up in 1999 to investigate cases of sexual abuse within the Seventh-day Adventist Church throughout Australia and New Zealand, to offer support to victims and hold offenders accountable.

"What we set out to do originally required a change of culture within the Church," David says. "People who offend will always exist in a broken world. Church must be a place where predators are prevented from further grooming and abusing victims. And if the tragedy of abuse occurs, there must be avenues to help the victim and those impacted seek justice and healing."

Dean Banks, Royal Commission project officer for the Australian Union Conference, observes "The Royal Commission into Institutional Responses to Child Sexual Abuse has put a spotlight on the reality of sexual abuse in institutions that ought to be caring and safe places. We therefore welcome its work in highlighting shortcomings. The work of the Royal Commission has already highlighted the importance of adopting and adhering to robust policy and procedures in a consistent manner. The scrutiny of the Royal Commission is holding organisations like ours accountable to actually implementing safe practices moving forward. While the Church has made progress in recent years and is perhaps a safer place than it was, it is not safe enough yet. For example, we are strongly committed to improving our screening procedures, safe place policies, victim support practices and the training that is available for staff and volunteers across all levels of the Church organisation. We are going through a period of significant change in the area of abuse prevention regarding vulnerable people and it requires every church member and leader to take this issue very

seriously. All of these issues are our responsibilities."

Not only is Safe Place Services working on policy and procedural changes to keep pace with advancing legislative requirements and safeguarding practices, it has also re-focused its emphasis on responding to the needs of victims coming forward. "When we were first established," notes David, "much of our attention was spent on investigations and determining whether allegations could be sustained or not. Part of the reason for that is the need to have defensible grounds to hold an offender accountable, and it provided an avenue for some victims to be believed and heard, especially when there has historically been a low rate of convictions in the area of sexual assault. And we're

proud of the work we did with that emphasis, even if at times it was extremely difficult.

"However, we observed that conducting investigations didn't have the level of emphasis on victim support that is necessary to provide in many instances. We are not the only organisation reviewing and learning how to respond better. Over the

years, police and social services agencies have substantially deepened the specialisation necessary for them to investigate very sensitive and complex cases. We've seen an increasing ability and willingness of police to investigate allegations from people experiencing vulnerability, which would have not attracted the same level of police attention and resourcing as we now see in many instances. As a result, today we focus much of our attention on providing trauma-informed victim support, relying on the increasing capacity of police and the criminal justice system to investigate allegations. We've always cooperated with the police in the past, of course, but now we're focusing more intently on assisting victims to access support and work effectively with the police."

Safe Place Services associate director Dallas O'Connor agrees, noting: "We aim to provide a place where people can come and be supported through the entire process.

The focus here is on the victims of abuse. We exist for the silence around abuse to be broken, victims to be believed and understood.

"We work with people for them to understand their options, access professional counselling and other support services, and set goals for moving forward on a journey of justice and healing. We advocate on behalf of victims with child protection services, the police, relevant government departments and even the Church itself if needed. The goal in doing this is to ensure victims are resourced to move forward and that people are not re-victimised by poor or ineffective responses, and can try again when there are setbacks. The criminal justice system is not widely understood nor easily navigated, especially alone. When a victim has backup—when they feel supported and empowered—they have a better prospect of achieving better outcomes from the avenues available to them on the justice and healing journey."

Dean says there are still a number of myths around sexual assault. "Many in society blame the victim or question their integrity or motive in coming forward," he says. "Additionally, many people they might try and reach out to, lack the knowledge, expertise or empathy necessary to assist those who have been hurt in this most harmful way. Institutions, by their nature, also tend to focus on protecting their reputations. So that is where Safe Place Services comes in. The focus here is on the victims of abuse. We exist for the silence around abuse to be broken, victims to be believed and understood, and for offenders to be held accountable to the fullest extent possible."

The Safe Place Services headquarters in Wahroonga,

Sydney, is only part of the story, states Dallas. "We strive to mentor, train and resource conference Safe Place committees and Safe Place coordinators. They in turn mentor and train Safe Place leaders, which is a position that exists in church policy in every local congregation across Australia and New Zealand. This network of staff and mostly volunteers is an integral part of establishing safe environments and preventing the abuse of children and vulnerable people to a much higher level than we ever have in the past. This action requires coordination and resourcing across our region, both in terms of policies and procedures and also in terms of the personnel who work in essential roles at the union, conference and congregational levels. No-one can do it all but when we all work together we can prevent untold heartache and achieve so much more. Keeping the church community safer for children and vulnerable people has to become a top priority and given the focus it deserves."

R

If this article causes discomfort or you know of a situation of child abuse you'd like to discuss, please don't hesitate to contact Safe Place Services via its message service on 1800 220 468 (Australia) or 0800 442 458 (New Zealand). Lifeline is available in Australia on 131 114 and Barnardos in New Zealand on 800 227 627. In an emergency contact the police on 000 (Australia) or 111 (New Zealand). For further information and resources visit <www.safeplaceservices.org.au>.

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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.

UNCOMFORTABLE

Joy Cornell, Qld

Whatever side of the non-combatancy divide we may be on, "Peace" (Editorial, April 25) forced us to confront not only our stance but the other's—forced us to face uncomfortable truths; and reduced us to tears, whether visible or of the soul.

Thank you.

PERSECUTION

David Pennington, NSW

Thank you for a thought-provoking issue of *Adventist Record* for Anzac Day, headlined by the editorial "Peace", which personalised the conflicting issues of self-defence and non-combatancy in wartime. I do hope the readership appreciated the irony in Mark Twain's "War Prayer".

As a former non-combatant conscript, I have personal experience with these issues. For those seeking answers, I recommend *A Thousand Shall Fall* by Susi Hasel Mundy, detailing the World War II experiences of Franz Hasel (father of Dr Gerhard Hasel). Conscripted into the German Army in WWII, Franz promised God he would not use his side-arm weapon. Risking death if he was discovered, he replaced it with a wooden fake that he carried throughout the war.

We should also remember that several German Adventist conscientious objectors were executed for their faith in WWI—causing a split in our Church with the Adventist Reform movement.

I also had the privilege of meeting some of the relatives of "God's Army", mentioned in Victor Hulbert's excellent article. They too suffered persecution; obeying God and

conscience rather than man. May we all commit ourselves to do the same, remembering that God will not allow us to be tested beyond our capability to resist (1 Corinthians 10:13).

DANGEROUS INVITE

Gennaro Cozzi, Vic

If the purpose of the editorial "Peace" (April 25) was to provoke thought, I think [it] has succeeded. The argument is difficult. What is the right answer? Bearing in mind Jeremiah 13:23, the first response of self-defence of human nature is to look for an excuse to attack!

The exhortation of Jesus to "turn the other cheek" would not find fertile ground in the atmosphere of the Old Testament, where "eye for an eye" was the expected reaction to any kind of offence. Fighting with the self in a manner to stay consistent with the gospel's instructions is not easy when consciousness has not yet reached maturity. The apostle Paul was talking about the care to show for the "weak in faith"; how would they answer Mark Twain's (ironic) prayer?

I agree to some extent—"kill" as an action to defend someone else—but what about the self?

It seems to me the editorial ends up with a dangerous invitation to doubt. To what extent is compromise tolerable?

SOPHISTICATION?

Gavin Rowe, Vic

I recently re-read the chapters in *The Great Controversy* and *Patriarchs and Prophets* that describe how sin arose. Lucifer convinced the angels they were high and noble beings and didn't need laws to govern their behaviour.

The point made in "Strong Objections" (Letters, April 25), on the Church's airing of views expressed by the Australian Christian Lobby (ACL), seemed to display a similar view.

Because the ACL speaks up for the biblical view on marriage and sexuality they are labelled homophobic—a term used inappropriately to denigrate people who believe Scripture's clear statements on the issue.

Society once generally agreed that homosexuality was immoral. Within less than a generation it has shifted to saying that those who disagree with homosexuality are intolerant and in fear of homosexuals.

Has God changed His view or have even some Adventists come to view God's law as not equal to their level of "sophistication"? Romans 1 describes a world where people who rejected God took up strange practices and clearly this is happening again. Thank you Kent for your response on April 25.

CHURCH OF GOD

Andrew Ostapowicz, NSW

I receive *Record* late sometimes, hence my late comment on "Sabbath defence" (Editorial, March 21). I also read the piece in *Eternity*.

"Theistic evolution" is an oxymoron if there ever was one. No true, Bible believing Christian could ever hold such a view. Neither could any materialistic, naturalistic evolutionist. An ardent theistic evolutionist nominated for a high position in the US was called by others a "clown".

However, there is a point I want to take up with the editor: the Seventh-day Adventist Church may collapse but the church of God never will.



Visit from the president

South Pacific Division president Dr Barry Oliver visited Vanuatu last month to see the damage caused by Cyclone Pam and encourage and pray with church members. Dr Oliver visited a number of churches in Port Vila and other areas of Efate. He also spoke at a combined church service for the entire district at Saralana Park on Sabbath, May 2. Dr Oliver spoke about "what it means to be a Seventh-day Adventist", and assured the gathered crowd the world Church is praying for and supporting Vanuatu in its recovery from the cyclone. —*Adventist Media: Vanuatu*

Evangelists assemble

Literature evangelists (LEs) from across New Zealand's North Island recently gathered at Eastside Adventist Church in Hamilton for a Literature Evangelist Reunion Day. The event brought together past and present LEs, and served as the culmination of a week-long canvass of the city by Marea Campbell and her team. Among the special guests were North New Zealand Conference lead pastor Eddie Tupa'i and South Pacific Division Adventist Publishing director John Brereton. A special highlight were the stories told by Keith Sutton, who overcame health challenges to make the trip from Waipukurau to attend the reunion. —*Karen Davidson*



Worth the ride

A team of cyclists from the Sydney Adventist Hospital took part in the annual Bobbin Head Cycle Classic in March, helping a group of more than 2700 riders raise approximately \$A200,000 for charity. The event was organised by the Rotary Clubs of Ku-ring-gai, St Ives, Turramurra and Wahroonga, with the money raised being donated to Lifeline and two other local children's charities. Two teams from the San also served as trackside medics and volunteers at the event. —*SAH*

CPC gets new general secretary

Pastor Rex Koi has been named general secretary of the Central Papua Conference (CPC). A small ceremony was conducted at Hohola Adventist Church in April to make the appointment official. Pastor Koi, who had been serving as senior pastor of Gordon's Adventist Church, takes over from Pastor Christopher Moses who is currently on study leave in Australia. —*Cameron Wari*

Royal helping

Campbelltown Adventist Church member John Quin won nine ribbons (including two first-place awards) in the cattle/dairy category at this year's Sydney Royal Easter Show. John has been running a dairy cattle farm called Orana Jersey Stud for 50 years, and has been a regular exhibitor at the show for many years. —*Michael Were*



Dreams and visions

It was a dream come true for a group of pastors from the Papua New Guinea and Trans-Pacific Union Missions to visit the former home of Ellen White in Cooranbong, New South Wales, in March. Many were touched as they toured the historic "Sunnyside" building as part of their Pacific Discipleship Tour, which included stopovers in Australia, New Zealand, Philippines and Laos. The four-week trip was led by PNGUM president Dr Leigh Rice and TPUM president Pastor Glenn Townend. The group also visited a number of local churches in each of the countries during the tour. —*Leighton Kasimo*

Shaping faith

Nearly 1000 parents, pastors and children's leaders from across the Central Papua Conference (CPC) gathered at Pacific Adventist University (PAU) church in May to discover how faith can shape children. The "Faith shaper" training weekend was organised by CPC Children's Ministries director Ruthy Batu, with South Pacific Division Children's Ministries director Julie Weslake serving as the guest speaker. "Discipleship of children is a huge need," Mrs Weslake said. "We must start early, be intentional, give quality 'God Encounters' and empower the homes, connecting all generations." —*SPD Children's Ministries*



OPENING HIS WORD

Gary Webster

Jews in the news:

For Christians, the writing is on the wall
Why has Satan cast doubt on the existence and position of the central character of Daniel 5—Belshazzar? To undermine its vital messages that help God's end-time Israelites fulfil His mission through them:

1. The seriousness of the sins of idolatry and blasphemy (in this case mixing the sacred with the common). God, who must have first place in our lives, is to be treated with respect and reverence.

Read Daniel 5:1-3,5,22,23.

2. If it was blasphemous to drink wine from God's sacred temple vessels, how much more is it blasphemy to put alcohol into our body temples?

Read Daniel 5:23; 1 Corinthians 6:19,20; 3:16,17; 10:31.

3. The impotence of the psychics warns Christians to shun witchcraft, magic, astrology and other "Satanic arts".

Read Daniel 2; 4; 5:7,8,17.

4. The sober reality of God's judgement against those who, knowing of God, His will, and saving grace, ignore or spurn Him and cling to known sin.

Read Daniel 5:22,23,26-28,30.

5. The selflessness, respect and courage to confront a sinner that is exhibited by a Spirit-filled person.

Read Daniel 5:11,14,22-28.



The Nabonidus Chronicle—this tablet proved the scholarly claim, that the Bible was wrong in calling Belshazzar the last king of Babylon, to be wrong. It reveals he was co-regent with his father Nabonidus.

Credit: ChrisQ/Wikipedia

Kids' Space

FIND THE OBJECTS in the brackets below within the picture and you will find THE HINTS TO HELP FINISH THE MEMORY VERSE!

HI KIDS!

Heaven will be so wonderful. We will get to see Jesus every day. The river of life will flow out of God's throne. The tree of life will have 12 different types of fruit on it that we can eat. Plants don't have thorns and do not die. Animals and people will love each other. There is no night time or sun – God is light! And we will live with Jesus forever and ever – how exciting!



Memory Verse

"The [] showed me the [] of the [] of
(bear) (deer) (grass)

[], as clear [] crystal, flowing [] [] throne
(orange) (apple) (squirrel) (rock)

of [] and of the []. Revelation 22:1 NIV
(pear) (banana)

ANNIVERSARY

McGrath, Ron and Corrie (nee Sharp) were married 15.3.1950 by Pastor Stuart Uttley in the Perth church, WA. They celebrated their 65th wedding anniversary on 15.3.15 in the Victoria Park church hall with family and friends, including their children and spouses, Lesley and Ken Topperwien, Maxine and Ray Sutcliffe, Geoffrey and Debbie, and Neil and Raewynne, and their adopted daughter Bridget and Ken Ralebala. They have 14 grandchildren, 28 great-grandchildren and a great-great-granddaughter. The couple met at the Osborne Park church (WA) in 1948. Both active church members, they acknowledge the success of their marriage is due to the support of their family and friends and above all the enduring grace of God.

WEDDINGS



Bianco–Schloss. Daniel Bianco and Jade Schloss were married 6.12.14 in a marquee in a beautiful outdoor setting at Curramore, Qld. Daniel works as an aircraft engineer while Jade is currently completing her teacher training course. We wish this delightful couple much of God's blessing as they establish another Christian home in Coffs Harbour.

Laurie Evans, Desmond Ford



Ewing–Marek. Cameron Dale Ewing, son of Richard and

Lea-anne Ewing, and Aleksandra Elzbieta Marek, daughter of Jan and Janina Marek, were married 2.3.15 at Loxley on Bellbird Hill, Kurrajong Hills, NSW.

Trafford Fischer, Gabriel Alegro

Humphries–Grabelli. Keaton Humphries, son of Terrance and Nerlie Humphries (Lismore, NSW), and Jessica Grabelli, daughter of Andre and Debra Grabelli (Newcastle), were married 29.3.15 in Hunter Valley Gardens. The couple will set up their home in Newcastle.

Wayne French



Lawrence–Parker. Reyne Lawrence, son of Paul and Marie Lawrence (Cooranbong, NSW),

and Krystal Parker, daughter of Jeff and Robyn Parker (Melbourne, Vic), were married 22.2.15 at Gathercole Park, Nords Wharf, NSW. Reyne and Krystal met in the Newcastle region in their teen years and have grown a deep love for each other. They have set up their new home in Cooranbong. Reyne is a fitter and machinist and Krystal a childcare worker.

Jeff Parker

Nicdao–Jakovac. Jay Nicdao, son of Conrado and Norma Nicdao (Hillside, Vic), and Tamara Jakovac, daughter of Boris Jakovac (Caroline Springs) and Stephanie Jakovac (Albury, NSW), were married 5.4.15 at the Emu Bottom homestead in Sunbury, Vic.

Morrie Krieg



Peres–Nixon. Daniel Peres, son of Mark and Lovelyn Peres,

and Kelsey Nixon, daughter of Daniel and Despina Nixon, were married 5.4.15 at Ringers Rest near Mareeba, Qld. Danny, a nurse, and Kelsey, a school teacher, are long-time friends who tied the knot of friendship forever with an Easter wedding.

Dana Howard



Rosenberg–Borge. Mark Allen Rosenberg, son of Neil and

Margaret Rosenberg, and Renola Borge, daughter of Dr William and Rosy Borge (India), were married 8.4.15 at The Sebel Resort, Hawkesbury Valley, NSW. Both Mark and Renola work at

the South Pacific Division office: Mark in IT and Renola at ADRA.

Trafford Fischer

Spaile–Yu. John Spaile, son of Andre and Gnana Spaile (Waverley, NSW), and Yu Hongtong Ruby, daughter of Yu Kongwen and Yu Jin Hua (Beijing), were married 29.3.15 in the Woollahra church, NSW. Many family and friends of both the bride and groom attended the happy event.

Nathaniel Pereira

OBITUARIES

Carter, Stephen John, born 17.1.1953 in Harden, NSW; died 4.3.15 in Cooranbong. He is survived by Sandra, his wife of 41 years; daughter Melanie (WA) and son David (Central Coast, NSW); four grandchildren; and brother Richard (Darwin, NT). Stephen worked most of his life for Sanitarium as a truck and forklift driver until he was unable to because of deteriorating

health. After a long illness Stephen passed away quietly while holding his wife's hand. Family and friends paid tribute to a husband, father, brother and friend.

Richard Carter

Littlewood, William John (Bill), born 26.2.1938 in Carlton, Vic; died 7.3.15 in Lilydale Aged Care home. He is survived by his wife Margaret; their children Steve and Maa, Jenny and Hugh, and Sharon; and five grandchildren. Baptised as a 12-year-old, Bill remained a dedicated and active Adventist Christian throughout his life. His faith in God was evident in his care for people. Rarely without church office, Bill spent years in Pathfinder leadership and held many other church roles. An innovative and practical person, Bill was a great lover of nature and an avid bushwalker.

Robyn Stanley

Maywald, David Herbert, born 25.3.1919 in Nuriootpa, SA; died

POSITIONS VACANT

■ **Store person–Signs Publishing Company (Warburton, VIC).** Signs Publishing Company, part of the Adventist Media Network, is seeking a full-time store person who will be based at Warburton, Victoria. Reporting to the distribution manager you will be responsible for a range of duties, including picking up and packing orders, preparation of shipping paperwork, loading and unloading of trucks and a range of other logistics tasks. The role also involves customer service, processing orders, data entry, invoicing and other clerical duties as required. For a copy of the full job description, email <corpserv@adventistmedia.org.au>. Please note the skills, knowledge and experience required for the role. To apply, prepare a letter of application addressing how your skills, knowledge and experience meet the requirements of the role and email this and an updated CV/resume to <corpserv@adventistmedia.org.au>. Applications close **June 16, 2015.**

■ **Sales representative–Sanitarium (role based in Townsville, Qld).** Sanitarium is seeking a highly motivated person to join our northern region sales team. The role is based in Townsville but also covers a larger North Queensland area, which will require some overnight travel on occasions. This job provides an excellent opportunity for someone who wants a challenging and satisfying role and one that also offers the scope to develop a career in the FMCG industry. Part of your responsibilities will include dealing with supermarket store managers and ensuring the introduction, ranging and merchandising of Sanitarium's products. Previous sales experience would be an advantage as well as being computer literate. Relationship building skills are a vital part of the role. If you would like to become part of a sales team dedicated to growing the company's business then this job is for you. For more information please contact Barry Geelan on 0414 236 749. To apply, please visit <www.sanitarium.com.au/about-us/career-opportunities>. Applications close **June 17, 2015.**

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13.4.15 in Aldersgate Aged Care, Adelaide. On 3.11.1947 he married Ruth Lomman. He is survived by his wife (Kensington Gardens); and Noel Maywald and Cheryl Raethel (both of Adelaide). David was a man with a gentle soul, ready smile and kind nature. He was a long-time member of Trinity Gardens church (which he helped build) where he served as an elder and head deacon for many years. He worked for 37 years at the Adelaide Sanitarium factory. He loved his Lord and now rests in the sure and certain hope of the resurrection.

Wolfgang Stefani

Minns, Kenneth Mitchell, born 13.3.1936 in Warburton, Vic; died 13.3.15 in John Hunter Hospital, Newcastle, NSW. Ken is survived by his wife Rhonda; sister Coral; four children Fred, Phillip, Rachel and Michelle; grandchildren and great-grandchildren. Kenneth is sadly missed. He rests in Jesus in the certain hope of the resurrection at the soon return of his Lord.

Peter Cousins

Owens, James Ross, born 11.4.1986 in Royal Women's Hospital, Brisbane, Qld; died 28.11.14. He is survived by his parents Trish and Ken; and his siblings Elise, Trevor, Karl and Thomas (all of Brisbane). James' life was cut short but in his time he lived a vibrant and colourful life. He will be remembered for his compassion and love for others. James loved Jesus with all his heart and showed it through his warm, contagious smile. "Say

not in grief 'he is no more' but live in thankfulness that he was."

*David Gillespie,
Merv Kennoway, Andre Hamilton,
Bob Possingham, Steve Ward,
Steve Kane, Willy Strickland,
Murray Hunter, Zeny Vidacac*



Pascoe, Joyce Mahallia (nee Willis), born 18.4.1917 in Crookwell, NSW; died 12.2.15 in Avondale Adventist Aged Care Facility, Cooranbong. On 24.3.1941 she married Pastor Helier Martin Pascoe in the Goulburn Masonic Hall. She was predeceased by her husband in 2004 and David Pascoe in 1955. She is survived by her children and their families, Doreen Pascoe, Wilf Pascoe, Ruth Tame and Merlene Judge (all of Cooranbong); and siblings Effie Jackson, Ruth Bridcutt and John Willis. Pastor Pascoe and Joyce were involved in pastoral ministry in Goulburn, Broken Hill and Lithgow from 1936 to 1941. They were pioneer missionaries in South West Papua and PNG Highlands, 1945 to 1974, and worked in the Warwick and Gympie region (Qld), 1974 to 1982.

Daron Pratt, Wilf Pascoe



Power, John Stanley, born 25.6.1938 in Blacktown, NSW; died 27.11.14 in Bellingen, NSW. On 2.1.1966 he married Joyce Trow. He was the youngest of four children. He is survived by his wife, two sisters and son Nathan. John will be remembered for his great smile, words of encouragement, beautiful prayers and passion to tell others about Jesus. He loved God, his family, his church and everyone loved him too. Family and friends are eagerly anticipating the glorious day of resurrection when they will see John again.

Abel Iorgulescu

Plumb, Myrtle Caroline, born 22.4.1919; died April, 2015. She was predeceased by her husband in September 2011. She is survived by her children, Desley and David; six grandchildren; 10 great-grandchildren; and three step great-grandchildren. Caroline and Keith lived in Melody Park Retirement Village for some 19 years before moving to Arcore Brisbane where she passed away. Caroline was a quietly spoken lady and loved her Lord. She will be greatly missed by her family and friends as they wait the great resurrection day.

Ken Martin



Sergeant, Eileen Christina, died 5.1.15. Loved wife of the late Albert Sergeant and the late Harold Oliver. Loved sister of Bob and the late Margaret Morgan (Christchurch), Ngaire and the late Laurie McCulloch, Rex and Rozy Morgan (Auckland). Dearly loved mum of Steve (Gary) and Anna Oliver (Australia), Jennifer and Robert Gaskin, Gail and Jack (Shane) Joseph and Michelle Oliver (Australia). She is also survived by grandchildren and great-grandchildren. Eileen was baptised into Wanganui church in 1964 through Pastor Cherry's evangelism and was among those who enjoyed the church's 50th anniversary weekend. "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).

John van Dalen



Serret, Louise Nadege (nee Ramart), born 21.6.1931 in Mauritius; died 30.3.15 in Perth, WA. On 9.6.1954 she married Felix Odet Serret. She was predeceased by her husband in 2008 and her son Gervais in 2014. She is survived by her children Gilbert, Gaetan, Ghylan, Medgee Whyte (all of Perth) and Mylene Collard (Melbourne, Vic);

grandchildren; great-grandchildren; sisters Suzy, Rolande and Frances; and brother Bald. The family migrated to Perth in April 1973 where Louise worked in the Sanitarium shop for several years and later at the Adventist Residential Aged Care facility in Rossmoyne. A faithful member of Perth church for many years and recently Gosnells church, she will be remembered for her love of God and dedication to her family.

Gervais Cangy

Soveki, Tei, born 17.6.1970 in Port Moresby, PNG; died 25.3.15 in Toowoomba Hospital, Qld. He is survived by his wife Lina and three daughters Amanda, Seline and Milly. Tei was baptised in 1993 in Port Moresby. He was a member of Gordons Adventist church before moving to Australia in 2013. They settled in Gatton, Qld, where Tei was actively involved with the local PNG community. Sadly missed but never forgotten, Tei was laid to rest in Gatton and peacefully awaits the day of resurrection.

Andy Krause

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I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.

—John 16:33

Next RECORD June 20



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June 13 Division-wide offering ATOIFI CAMPUS of Pacific Adventist University

In an effort to provide better health-care on the isolated island of Malaita in the Solomon Islands, Atoifi Hospital was established by the Seventh-day Adventist Church in 1966. Forty years ago a School of Nursing was added to train Solomon Island nurses by offering a Diploma of Nursing course. On January 2015, the Nursing School became part of Pacific Adventist University's School of Health Science with the first intake of 18 students into a Bachelor of Nursing degree.

The June 13 division-wide offering will be used to upgrade facilities – including classrooms, IT, library, and dormitories – at Pacific Adventist University's Atoifi Campus.

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