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FLAT PACK FAITH

I've recently spent a few nights wrestling with a great mystery of the universe: Flat pack furniture. Apart from a bit of a sore back from wrangling wood and metal panels, and contorting myself into different angles to screw and hammer, I've emerged from the experience basically unscathed. Yes, I did have a few moments of screwing and then un-screwing things that I'd put on wrong or retracing missed steps, but these were all relatively minor detours on an otherwise smooth journey. Not everyone shares my good fortune. A neighbour of mine was telling me recently that it had taken her many days just to put a new fan together. (I think part of it was procrastination rather than complexity, but I can't be sure.)

Flat pack furniture can be frustrating—read: testing to the Christian experience—but when things go well, the sense of achievement and satisfaction that you feel should be bottled and sold. Not bad for a few hours work.

But beyond the sense of achievement and organisation for our household that these flat pack furniture builds have provided, they have also given me a number of lessons for faith.

First of all, knowing that there is a designer helps me have confidence in the product. I know that the pieces I have been given will fit together to form something greater and something useful. Otherwise, I've just bought a random box of pieces and screws. And I would be lost without the designer's instructions. I think you can see where I'm going with this.

We are God's masterpieces (Ephesians 2:10). He created us and knows how we fit together. The Bible reveals the Creator—an explanation of His plan and His character—it is crucial for us to know and understand.

The danger is, however, that many of us get really good at reading the manual; understanding the theory of pulling something together or building something up. But there is a problem if that is all we do. The manual is

provided so our lives can be lived in a state of harmony with God's plan and intentions for the world. Just knowing about it and having all our proof-texts lined up does not go far enough.

The Word of God is living and active (Hebrews 4:12). It must be put into practice and used. Otherwise it is like a furniture manual that isn't used to build anything. Our faith needs to be practical. Truly engaging with God's Word will change us and build us.

Most of the furniture I built had a specific instruction included that the project shouldn't be attempted alone. The same is true of our Christian life. We are

made to be in relationship and life is easier together (Ecclesiastes 4:9–12). Jesus sent His disciples out in twos. We should be disciplined and discipling throughout our faith journey. You can't build by yourself.

There are challenges and struggles—cuts and blisters, a sore back. Sometimes something doesn't work and you have to retrace your steps and try a different way. Whenever I got stuck my go-to would be to grab the manual. Is that our go-to in life? Do we only grab

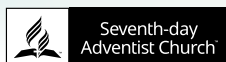
at our faith or for the Bible if things are going wrong? It was certainly easier when I was able to understand and then implement the instructions, but it still wasn't always easier or straightforward. In the doing, I learnt more quickly than in the reading.

At the end of the day, this is an incomplete metaphor. But it was a good reminder for me: to seek the Maker, pay careful attention to His instructions and implement my faith for the benefit of everyone—living out His purpose in my life as He planned beforehand (Psalm 139:13–16).

JARROD STACKELROTH
SENIOR EDITOR
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BECOME A HOPE DEALER

In this time of fear and uncertainty, during the COVID-19 pandemic, you can be a “hope dealer” in your community.

First, we can decide to live by faith and not by fear. “By faith [Moses] left Egypt, not fearing the king’s anger; he persevered because he saw him who is invisible” (Hebrew 11:27).

Second, we need to discern fact from fiction. There is a lot of misinformation out there and it’s important to listen to the right voices. “Spouting off before listening to the facts is both shameful and foolish” (Proverbs 18:13, NLT).

Finally, we can declare and demonstrate God’s love: “Know therefore that the Lord your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commandments” (Deuteronomy 7:9).

We should be mission-ready. What does that look like? Here are some practical ways you can be a Hope Dealer today:

- Be a hope caller: Connect with people who are alone.
- Be a hope shopper: Shop for someone who is self-isolated.
- Be a HoP starter: Start a House of Prayer (HoP) at your place, at a central location, or online.
- Be a Hope Church: Watch Hope Channel with your friends.

Check out some of these resources below to help you and your church respond to the coronavirus pandemic.

You can also find some tips for your church on pages 11-12.

Much love and blessings to you, your family, church and community.

1. <adra.org/news-release-emergency-response-to-coronavirus-outbreak-in-asia/>.
2. <factsandtrends.net/2020/02/27/is-your-church-ready-for-the-coronavirus/>.
3. <coronavirusandthechurch.com/#resources>.



EDDIE TUPA'I
NZPUC PRESIDENT

BETIKAMA HOSTS TWO PRIME MINISTERS

TRACEY BRIDCUTT

Betikama Adventist College (Solomon Islands) had the honour of hosting two prime ministers on Sabbath, February 29.

Solomon Islands Prime Minister Manasseh Sogavare and Papua New Guinea Prime Minister James Marape

attended Sabbath worship services at the college, where a special staff weekend was being held with the theme “Christian education in times like these”.

Both prime ministers are members of musical groups which performed on the day: Mr Sogavare with his worship band “Gospel Harmony” and Mr Marape with his singing group “Footprints”. The men were accompanied to the Sabbath program by ministers of state and other dignitaries.



DR DAVID MCCLINTOCK, PM MANASSEH SOGAVARE, MELE VAIHOLA, SOLOMON ISLANDS MISSION PRESIDENT DR SILENT TOVOSIA AND PM JAMES MARAPE.

Mr Marape led out in Sabbath school and shared a powerful testimony. The worship service was presented by South Pacific Division education director Dr David McClintock.

More than 300 attended the lunch following the service. Mr Marape gifted Betikama with a new PA system as well as a promise of some significant support financially.

Dr McClintock said the Betikama community was delighted at being part of such a wonderful Sabbath.

ADVENTISTS SHOT IN AMBUSH

JACQUELINE WARI

The Seventh-day Adventist Church in Papua New Guinea has condemned the recent killing of church members in Pialya, Enga province.

Church president Pastor Kepsie Elodo said it was not right for people to kill others intentionally, adding tribal wars in the Highlands region and other parts of the country must end.

“I condemn the killing of a deacon and two other people by opposing tribes and also extend my condolences on behalf of the Church to their grieving families,” Pastor Elodo said.

“Such killings are uncalled for. Human lives must be respected because they are God’s creation.”

According to a report from Western Highlands Mission communication director Pastor Solomon Paul, a group of church members and evangelists were

heading to Komaga to preach the Word of God when they were ambushed by an enemy tribe on March 2.

A deacon was killed along with two others who were preparing for baptism, Pastor Paul said. A further two people were shot and taken to hospital for treatment.

“Tribal fights must stop as they are contributing to the loss of innocent lives and property,” Pastor Elodo said. “Let us seek the help of God and those who can negotiate peace for our communities.”



PAPUA NEW GUINEA'S WESTERN HIGHLANDS.

CORONAVIRUS UPDATE: CLOSURES AND PRECAUTIONS

TRACEY BRIDCUTT

Seventh-day Adventist church services in Australia, Fiji and the New Zealand Pacific Union Conference (NZPUC) have been suspended in response to the coronavirus (COVID-19) outbreak.

The Australian Union Conference (AUC) released a statement on March 17, recommending that Adventist churches across the country suspend all services until the end of April 2020.

Signed by the presidents of every conference in Australia as well as representatives from the AUC, the document recommends that churches continue to worship, pray, sing and meditate on the Word together in smaller groups or online.

"While the doors to our churches are shut, it is our prayer that today, more than ever, we open our lives and our hearts to our God," the statement read.

On March 19, NZPUC leaders released a statement advising that all church buildings had been closed for services and meetings until further notice.

"This decision has not been an easy one to make and we appreciate your understanding and cooperation in these difficult times," the statement said.

Also on March 19, a statement released by Fiji Mission general secretary Pastor Joe Talemaitoga advised that all church worship services in Fiji had been suspended until further notice.

As large gatherings have been banned by the Australian government to curb the spread of COVID-19, North New South Wales (NNSW), Western Australia (WA), South Australia (SA) and Victoria (Vic) conferences have officially cancelled their Big Camps for 2020.

Other Adventist institutions are also taking precautionary measures, including Sydney Adventist Hospital and aged care entities.

Church@Home resources are available at <adventistchurch.com>. Also see pages 10-11.



SIGNAGE ON ENTRY DOORS AT THE SAN.

DENOUNCING CORONAVIRUS-RELATED RACISM

TRACEY BRIDCUTT

Pastor Jorge Munoz is among six faith leaders who have issued a joint statement denouncing coronavirus-related racism.

The Australian Union Conference president signed the statement along with Dr Michael Stead, Anglican Bishop of South Sydney, Peter Wertheim, co-CEO, Executive Council of Australian Jewry, Imam Shadi Alsuleiman, president of the Australian National Imams Council, Hussein Faraj, United Shia Islamic Foundation, and Dr Con Kafataris, Australian Christian Alliance president.

The statement encouraged people to take sensible precautions against contracting the virus, whilst acknowledging that "the lines between public vigilance and overreaction have

sometimes become blurred", resulting in the harassment of Australians of Asian or presumed Asian background, whether or not they exhibit any virus symptoms. The statement also encourages all people of faith to join together in prayer, speak out against racial prejudice and volunteer to assist charitable organisations.

Read the full statement on our website, <record.adventistchurch.com>.



NEWS GRABS



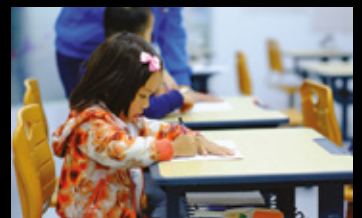
OLD BUT RELEVANT

The oldest continuously serving Adventist church in Europe is reinventing itself to meet changing community needs in Oslo (Norway). Betel Seventh-day Adventist Church, built in 1885, now offers free classes for migrants to learn Norwegian, a cooking school, Saturday night mocktail bar and conversation cafe. —Victor Hulbert, TED



WOMEN IN PRISON

Students from Montes Claros Adventist School (Brazil) handwrote more than 90 messages to inmates at a local women's prison and delivered them on March 3. "Everyone embraced the idea of writing a letter as a tribute to International Women's Day . . . [it] stirred strong emotions," said Portuguese language teacher Eiel Nunes. —Adventist Review



SCHOOL GIVEN IMPORTANCE

With the goal of one million signatures, ADRA's "Every Child. Everywhere. In School." campaign has surpassed its half-way mark, reaching more than 556,000 signatures. Since the campaign's kick-off in October 2019, people from more than 220 countries have shown their support. You can also sign at <ADRA.org/InSchool>. —AToday

HOT TOPICS



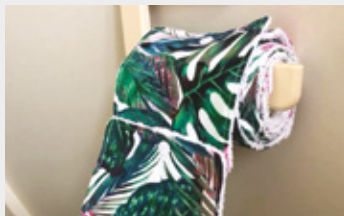
STEADY BIBLE READING

Recent research by the Barna Group shows that just 25 per cent of Americans are practising Christians, compared to 45 per cent in 2000. The report also found that while 36 per cent fewer Americans attend church weekly in 2020 compared to 1993, Bible reading has remained steady, with a constant 35 per cent reading their Bibles weekly.—*Christian Post*



HEALTHY FRIES?

Researchers at Minnesota-based food-tech company Calyxt have created a new oil that could turn french fries healthy. Produced from gene-edited soybeans, the product has a neutral taste and similar health benefits to olive oil, but with a higher smoke point, meaning that restaurants can fry foods with the oil.—*New York Post*



TOILET PAPER OPPORTUNITY

As panic-buying has stripped supermarkets of toilet paper, Aussie business "Handmade Australian Textiles" has seized the opportunity and created a "reusable/washable toilet non-paper". The product comes with 20 squares of washable fabric, with a plastic press stud making it easy to roll up after each wash.—*news.com.au*

SUMMIT EQUIPS CHURCHES TO GROW TOGETHER

MARYELLEN FAIRFAX

More than 600 delegates from approximately 90 Adventist churches congregated in Perth, Melbourne, Sydney and Brisbane across two weekends in February for "Growing Together", a nation-wide summit aimed at fostering healthy and attractive church communities.

Perth and Brisbane hosted their conferences consecutively from February 21 to 23, followed by Sydney and Melbourne from February 29 to March 1.

All conferences within the Australian Union Conference (AUC) were represented except for the Tasmanian and Northern Australian conferences, who hope to join the initiative soon. People from North Harbour Seventh-day Adventist Church also travelled from New Zealand to attend the summit in Brisbane.

Dr Scott Cormode and Jake Mulder from the Fuller Youth Institute—who were involved in research for the book, *Growing Young: 6 essential strategies to help young people discover and love*

your church—travelled from the United States to present at the summits in Sydney and Brisbane. Dr A Allan Martin from the North American Division, head of the "Growing Young Adventists" initiative, presented in Perth and Melbourne.

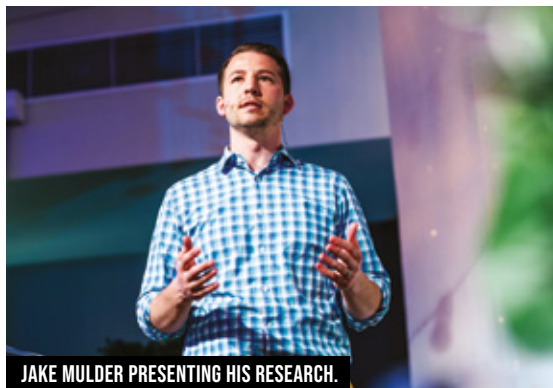
The presentations were predominantly a practical summary of Growing Young's research, which looked at the characteristics and strategies of 250 of America's healthiest Christian churches. The research defines "healthy" churches as those that aren't shrinking and ageing, but growing and retaining young people (ages 15-29).

"By focusing on young people, this brings overall vitality to the whole church," said Mr Mulder during one of the morning presentations in Sydney.

In between presentations, delegates were given the chance to collaborate and discuss a practical plan they could implement in their local churches to help them attract and retain young people, and "grow together".

"When they were putting in place their transformation plans, you could see [the delegates] really want their local church culture to be healthy, engaging young people and also involving the older generations, because they have so much to offer," said Greater Sydney Conference youth director Pastor Simon Gigliotti.

At the summit, each church was assigned a coach to work with them throughout the year to implement their transformation plans. In addition, webinars will be hosted to help churches maintain their vision, and a follow-up summit will be held later in the year to launch churches into the second year of their journey.



JAKE MULDER PRESENTING HIS RESEARCH.



SOUTH QUEENSLAND SUMMIT ATTENDEES.

Photos: Charmaine Patel

PRAYER WEEKEND REVITALISES FAITH OF HUNDREDS

MARYELLEN FAIRFAX

More than 200 people from across Australia gathered at Stuarts Point Convention Centre (NSW) over the weekend of March 6-8 for a prayer conference themed "He Promised".

Organised by North New South Wales (NNSW) Conference prayer ministries director Charissa Torrossian, the weekend attracted a diverse range of attendees—both young and old—to engage in intentional prayer and ask for the outpouring of the Holy Spirit.

"The messages were so personal because the Holy Spirit was working among us," said Mrs Torrossian. "The weekend felt really wholesome, there was a great representation of both young and old, and it had a really nice, warm family feeling."

Two speakers from the United States—The New Life Challenge CEO Sebastien Braxton and Louis Torres from Adventist World Radio—were guest presenters for the conference.

They were joined by author Nina Atcheson.

Following each sermon, attendees were asked to break up into small groups and pray about the message they had received.

Each morning at 6:30am, a nearly full tent of people joined for "United Prayer Sessions" prior to morning devotionals taken by NNSW Conference secretary Pastor Abel Iorgulescu and NNSW Young Adult Ministries director Blair Lemke. In addition, the weekend featured music by Marleta Fong, Sanja Kitevski, and Blair and Emma Lemke, interspersed with testimonies from attendees who have experienced answers to prayer.

Different prayer ministries from



ATTENDEES PRAYING AT THE CONFERENCE.

around Australia were also featured, including "Prayer Room to Victory Room", which was started by Carolyn Parkinson at the Ellen White Research Institute at Avondale University College, and whose prayer kits have gone right around the world.

Mrs Torrossian and the other event organisers are encouraging church members to experience next year's annual NNSW prayer conference.



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The paradox of Christmas and Easter

Christmas in Scandinavia is something far removed from the beach or backyard barbecue celebrations we tend to have in this part of the world. Beautiful lights, the smell of fir trees, snow if you are lucky, and the usual selection of timely classic songs and hymns. There is something about the dark winter and the bright lights that makes it different. And special. For many it is the time of year when they catch up with family they otherwise do not see or even speak to during the year.

This year just gone we again spent the Christmas season celebrating with my family in Denmark. In Scandinavia the main celebration takes place on the evening of December 24, with dinner, singing and sharing and—to the joy of every child—the opening of Christmas presents. Ever since my first memories of Christmas, this has been the way we celebrate the “big day”.

As a child, I remember walking a couple of kilometres to the other end of town and standing in the cold, waiting for my grandparents to arrive in their green and white Hillman

and then catching a ride back to my parents’ house with them.

There is one thing, however, I do not remember us ever doing. Something, that has become very popular in recent years—surprisingly popular.

Over the past 10 to 15 years or so, whenever we have been in Denmark for Christmas, we have attended a Christmas evening church service held in one of the local churches.

Denmark is officially a Lutheran Christian country, with about 75 per cent of the population being members of the State Church. You become a member when you are baptised as an infant and remain so unless you ask to be removed from the register. However, the percentage of people who consider themselves “very religious” is well below 20 per cent and even less will visit a church regularly. It would be fair to say that Christianity has become a historic relic that is treated as part of a Dane’s heritage, but is mostly irrelevant in our everyday life.

And here is the big paradox . . .

In 2017, when we attended the service on Christmas evening, in the small church where we were married well over 30 years ago, it was packed to capacity more than 20 minutes before the service started. Like we read in Acts 20:9, people had to sit in the windows or stand in the aisles and even the vestibule to take part in the celebrations.

This Christmas, the church extended to two services in order to cater for everyone wanting to attend. The local deacon told me they had a capacity crowd of 85 for the first service and the second, which we attended, had another 70 to 75 people attend. To put this into perspective, this small church, with a seating capacity of around 50 to 55, normally only has a service every second Sunday as attendance is so low. The local parish here has two churches: the little one we normally go to for the Christmas service and a bigger one with a capacity of around 230 seats. This year past, they organised a total of five services in the bigger church during the day of December 24 to accommodate everyone wanting to attend.

In a nation that, at times during the year, struggles to draw enough people to justify a church service, it is truly paradoxical that people flock to church on December 24 to hear the nativity story. A story that is, for most people, just that: a story.

But it has become part of the tradition of Christmas in Denmark. It is now included in the fabric of culture. In most cases not because of strong belief or commitment, but because it is something that is done.

As we are approaching the biggest spiritual celebration for the Christian church at large, Easter, it is interesting to note that in Denmark as well as in most of the Western world, this is not nearly as important as Christmas. The notion of having seven services on Easter Sunday in the local parish of my birthplace would be foreign to most people—one in each of the two churches is enough. Sure, there are more people in church than on a normal Sunday, but you will easily find a spare seat to occupy, unlike Christmas Eve.

Spiritually, Christ told us to remember what He has done for us and that should be worth hearing about and celebrating over Easter. It is recorded in three of the four gospels that Jesus reminded us to remember what He has done for us through the celebration of the communion—a reminder of His death and His resurrection.

Yet, the church is full to hear about His birth, but not about His ultimate love for us.

While enjoying the singing of the hymns about the birth of Christ and hearing the nativity story read from the gospel of Luke, it made me think about my own commitment.

Looking at the capacity crowd in the tiny church on Christmas evening—many of who were only there as a once-a-year Christian—I asked myself the question: “What am I?”

I confess to be a Seventh-day Adventist Christian and attend church once a week. I sing the songs and hymns, serve in my local church, teach a Sabbath school lesson for the Bible study hour and even preach a sermon from time to time. But what am I? Am I just that, a Seventh-day Adventist Christian like many of the once-a-year Christians sitting around me? Or am I what Christ really wants me to be . . . a seven-day Adventist Christian?

OLE PEDERSEN

MANAGER, HOPE CHANNEL NEW ZEALAND.

DIGGING IN HIS WORD

WITH GARY WEBSTER

AGAINST CHRIST

We saw in my last study that Revelation 13's Sea Beast is the Anti-Christ. The fact that this composite beast is part lion, leopard and bear calls the reader back to Daniel 7.

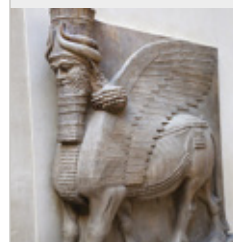
READ Revelation 13:2; Daniel 7:2-8.

Daniel was particularly interested in a little horn, who was “against” the Most High, His people, His law and His time. However, the judgement ended the little horn's nefarious activities and handed the kingdom over to the Son of Man, who shares it with His people who then serve Him. This Son of Man is the Most High, for what is said of Him is also said of the Most High. Christ repeatedly claimed the title “Son of Man” for Himself. Since the little horn is “against” the Son of Man, he is therefore “against” or “anti-Christ”.

READ Daniel 7:25,9-14,21,22,26,27; Matthew 26:64.

This little horn is “against” Christ, for it persecutes His church, or precious people. He is “anti” Christ because he is “against” the law that Christ gave, and which is a transcript of His character. He is “anti” because he is against Christ's law of “time”—the Sabbath—which Christ claims to be His, and which identifies Christ as Lord, our Creator and Redeemer. Given all of this, if we are not deeply disturbed like Daniel and the Protestant Reformers about this Anti-Christ, then there is something terribly wrong with our Christianity.

READ Daniel 7:21,25; Acts 9:1,4,5; Galatians 1:13; Colossians 1:24; Psalm 116:15; John 14:15; Mark 2:28; Exodus 20:10,11; Deuteronomy 5:14,15; Daniel 7:15,28.



REVELATION 13'S COMPOSITE SEA BEAST WAS NO STRANGER TO THE ANCIENT WORLD, WITH ITS IMAGES OF HUMAN-HEADED WINGED BULLS LIKE THIS LAMASSU FROM MESOPOTAMIA IN THE LOUVRE MUSEUM.

FLASHPOINT



BOOKS, BOOKS, BOOKS!

New Zealand's Adventist Book Centre experienced a dramatic increase in the number of books sold at the North New Zealand Conference (NNZC) Big Camp 2020 on January 3-11. Manager Christine Miles said this was exciting for the print ministry. "While it's always good to know that people are eating Nutmeat, it is even more exciting that they are reading books." With the overarching theme of NNZC's Big Camp being "Vision 2020", these additional books in homes can be expected to result in an enhanced relationship between readers and God.—*Christine Miles/Record Staff*



LITTLE MISSIONARIES

Two years ago there was no active Adventurers group at Manna Park church (NZ), but the year 2020 has begun with a group of 26 children excited about becoming Adventurers. Ranging from Little Lambs (four-year-olds) to Helping Hands (nine-year-olds), everyone was excited when the first meeting day came. "This is a great method of outreach as the children are inviting their friends from school and their neighbourhood to join Adventurers. We actively encourage all of them to do so and become little missionaries," said Adventurer leader Lisa Pedersen. "And the support from parents has been fantastic."—*Ole Pedersen*



ARTIST TO THE STARS

Shona Bolst from Central Coast Adventist School (CCAS) is among 48 recent high-school graduates whose Visual Arts major works were selected from more than 8500 works to be featured in Artexpress at the New South Wales Art Gallery. Her artwork, entitled "Content disposition", is a collection of handmade pieces that explore the way people live and how this affects what they value. "I was inspired by a trip to South Africa, where I experienced a vibrant community spirit and pride in the shanty towns, where, despite having very little, people took much pride in their humble dwellings and meagre possessions," she said.—*Artexpress 2020*



GROUNDBREAKING NEWS

A ground-breaking ceremony was recently held on Lamen Island (Vanuatu) to celebrate the beginning of a new Adventist church. Located in a predominantly Presbyterian community, the church's establishment is thanks to layman John Joseph, who has ministered to families in the area for two years by creating a singing group, which morphed into a group of Sabbath-keepers. Every Sabbath, the small Adventist shelter on the island is packed with parents who come to hear their children sing with Mr Joseph. Locals have pledged their support to help clear land in preparation for building construction, which will begin in early 2021.—*Adventist Media Vanuatu Facebook*



CHOCOLATE GREETINGS

International Women's Day (March 8) provided a group of women from Freshwater Seventh-day Adventist Church (Sydney) with the opportunity to bless their community. In just 90 minutes, more than 300 individually packaged cookies and chocolates were handed out to women at Manly's Corso area. "It was such a blessing to do this!" said Minerva Sindac-Lebmeier, one of the members who helped hand out the packages. "It was a delight to see the smiles on the faces of these women."—*Vania Chew*



ON THE FENCE

A group of youth from the South New South Wales Conference joined together for a service project in Cobargo on Sunday, March 8. Together they pulled down one kilometre of fencing that was destroyed by the recent bushfires, in preparation for erecting a new fence. They also enjoyed a lunch together, courtesy of Bega Adventist Church.—*SNSW Youth Facebook*



BEACH SAFETY

Primary school students at Tweed Valley Adventist College (NSW) received a special visit from lifeguard Maxi from the television series *Bondi Rescue*. He shared his knowledge of water safety and survival, as well as stories of his time as a Nipper and then a lifeguard. Students were able to purchase books written by Maxi himself, and made welcome posters for him to take home.—*TVAC Facebook*



CHAMPION GYMNAST

Gabriel, a Year 11 student from Mountain View Adventist College (Sydney), recently placed first in the NSW Gymnastics State Trial 2, Level 7 competition, where he competed against 22 other gymnasts. Gabriel trains 20 hours a week and is actively involved in school music as well as his regular studies. Gabriel competes in all of the gymnastic disciplines and his favourite apparatus is the pommel horse.—*Julia Heise*

CHURCH SHUT OR NEEDING TO SELF-ISOLATE?

YOU CAN BE CHURCH



Places of worship can be closed overnight by natural disasters, civil unrest, terrorist attacks, state decrees or negative social media campaigns. At present, local churches are being closed to slow the devastating impact of the COVID-19 pandemic, and many are choosing to self-quarantine or isolate to protect themselves and others.

How will we respond? What will you do?

If going to church, catching up with friends, enjoying worship music and singing, praising God, listening to a sermon, and enjoying fellowship around a shared lunch has been your routine, the closing of your church or going into self-isolation for whatever reason will be a big loss.

Perhaps for you, going to church has been your weekly outing—to get out of the house, to see others. For many young adults, church has been a place to connect, to catch up with friends. It may have been your opportunity to escape and to find support, encouragement and warmth from fellow believers. Or, was it your opportunity to enjoy a safe, peaceful place—to experience God's embrace with some who understand? For many, a closed church is a disaster.

However, also think of the positives—and remember, the idea of going to a church building for a church service was not what happened in New Testament times. All the early churches met in homes—until the 4th Century after Jesus died, rose and ascended to heaven. Early believers did not go to a church building but were the church in their homes and communities. So, if your church shuts down this week or next, you can be Church. “For where two or three gather together as my followers, I am there among them.” Matthew 18:20

What might that look like?

HERE ARE SOME IDEAS FOR SABBATH SCHOOL

- Some may wish to simply sit and watch a Sabbath School program and/or worship service online.
- Others want something more interactive and focused.
- For your Sabbath School lesson download the 13 week Discovery Bible Reading Plan PDF. Find this on the home page of adventistchurch.com
- Watch the Sabbath School video for the week— just 3-4 minutes at vimeo.com/spddiscipleship

NEXT PAGE: TIPS & IDEAS

OPTIONS & IDEAS FOR WORSHIP AND BIBLE READING

Bible reading using *Discovery Bible Reading*.

Download a Discovery Bible Reading bookmark from www.following-jesus.com (multiple languages available).

Choose a Bible book to read over the coming weeks. Mark is a great place to start.

Read the Gospels, Acts and Paul's epistles using *Discovery Bible Reading*.

Gospels: *Desire of Ages* (White), *Messiah* (Thomas), *Following Jesus* (Roennfeldt), *Following Jesus* videos at disciplemaking.online

Acts: *Acts of the Apostles* (White), *Following the Spirit* (Roennfeldt), *Following the Spirit* videos at disciplemaking.online

New Testament epistles: *Acts of the Apostles* (White), *Following the Apostles' Vision* (Roennfeldt).

Use the *World Changer Booklet* to explore the teachings of Jesus and learn to live as His disciple.

Downloadable booklet and supporting videos available at disciple.org.au/resources/world-changers-bible-resources

Loving Your Neighbour During COVID-19 Season

Look out for the elderly and families quarantined by offering to shop, etc. See it as a time to also share your hope in Jesus. Visit disciple.org.au/blog

Livestream & Hope Channel

Some will enjoy viewing a live-streamed service from a local church or Hope Channel. Remember, interaction and self-discovery will be best.

Visit the AUC website for details on live-stream options.

adventist.org.au

BE THE CHURCH@HOME

With those isolated with you:

- 1. Meal.** Plan a simple breakfast, brunch or lunch together, but try to do something a little special. Eat outside or in an open space for social distancing.
- 2. Agape meal.** Plan to enjoy flat bread and grape juice to celebrate an agape meal each time you meet. (Acts 2:42-47)
- 3. Set times work best.** It could be 10 am, and plan how long it will be. Don't go on-and-on. You will meet next week again. Maybe sit outside in a garden—with space to protect all.



Check out the guidelines for smaller gatherings at health.gov.au/sites/default/files/documents/2020/03/coronavirus-covid-19-advice-for-organising-public-gatherings_0.pdf



- 4. Plan for an offering.** Encourage all to continue to return tithes and offerings to their churches through e-giving. (egiving.org.au or egiving.org.nz)
Also, collect an offering to support some vulnerable people who the group knows who may be finding things tough at the moment.
Check with a vulnerable person as to what is needed, purchase the item and let them know when you will leave it at their door—deliver and report to the group next week. (This giving can be focused and meeting direct immediate needs.)
- 5. Music.** Great if you have some—but don't feel it is absolutely necessary.
- 6. Invite neighbours.** But make sure the numbers are kept small, and there is appropriate social distancing, but many will be needing encouragement and support.
- 7. Outdoor activities.** Plan to drive in separate cars—and meet in a forest, at a beach, beside a lake to walk and share—keeping distance.
- 8. Connect with others by social media.** Use FaceTime or Zoom conferencing to connect your small Church@Home with others doing the same thing.

IDEAS FOR TEENS AND CHILDREN

The Tuis Resources

These resources have a family worship workbook, colouring-in pages, videos and activities that kids with parents can do together. Visit thetuis.tv

Families & Small Groups with Children

Families and Small Groups could also spend a Sabbath afternoon working on a Pathfinder honour or

Adventurer award. pathfinders.adventistchurch.com/resources/category/honours/ and adventurers.adventistconnect.org/adventurer-awards

ADVENTISTCHURCH.COM



the joyful shepherd.

Many of us are overly familiar with the Bible story where Sheep wanders off and becomes lost. Many of us have a special affinity for the Shepherd who leaves the rest of the flock in an open field and goes after the one that is MIA. We know that Shepherd joyfully puts Sheep on His shoulders and returns home. We rejoice too when Shepherd gets home with Sheep, gathers His friends and neighbours, and they all celebrate together the return of one that was lost.

There are also a few things I don't know about this story of the joyful Shepherd. For instance, I'd like to know how the flock treated the one who was lost and became found. Did they send a senior sheep to ascertain what level of mischief Sheep got up to while away? Were there meetings to discern how Sheep needed to be disciplined?

Did they spend more time trying to decide who would approach Sheep to discuss rebaptism than they did caring for Sheep? Were there heated arguments behind closed doors around dis-flockshipping? Was Sheep still allowed to lead out in campfire

songs or did the rich deep baritone have to sing from the far edges of the flock? How long was Sheep asked to quarantine himself for the sake of all the other young impressionable lambs? How much blood, sweat and tears might it take for Sheep to prove himself worthy of belonging and righteous after wandering away?

Though I still hold some questions about the parable found in Luke 15, I know several things for certain. Due to the character of the Shepherd I can fill in some of the blanks about what happened when Sheep was found.

I know for sure that when the Shepherd found Sheep, He didn't just stand at a distance and yell abuse at Sheep. Shepherd didn't berate Sheep and ask him to pull himself together and go home. The Shepherd didn't email Sheep a link to show the ways in which one could extricate itself from a thorn bush using seven power prayers.

I am also certain Shepherd didn't throw words or stones at Sheep when He found him on the shady side of town with a fresh tattoo, smelling of alcohol and vomit. The Shepherd didn't stand in the middle of the field under a spotlight and demand that

Sheep grovel or beg for forgiveness.

He didn't dictate that Sheep conquer a dangerous obstacle course before clambering up onto the shoulders of the Shepherd. He didn't demand a signature on a 28-point policy disclosure before being allowed to catch the Shepherd Uber home.

In fact Shepherd didn't demand Sheep return home at all—it was optional. Shepherd just offered a lift home with no strings attached. The Shepherd was so full of love that He didn't even make Sheep promise that he would never stray again. He gave Sheep the continued free choice to choose wrong or right.

And every time Sheep strayed, the Shepherd went out into the darkness and offered a shoulder Uber. Every time. The Shepherd never drew the line and said "enough"; He went out after the lost one every time.

How's that for a demonstration of reckless and unrelenting love?

ROCHELLE MELVILLE
ART THERAPIST STUDYING SOCIAL WORK FULL
TIME. SHE IS PASSIONATE ABOUT HELPING PEOPLE
RELEASE THEIR INNATE CREATIVITY FOR HEALING,
WELLBEING AND WORSHIP.

The day hope died

Luke 24:21 (NKJV): "But we were hoping that it was He who was going to redeem Israel . . ."

Hope died slowly on that terrible day. The first prickles of fear had begun in the garden when they were jolted from their stupor by the sound of an unruly mob crashing through the darkness toward them. In disbelief they had watched Judas, their friend and colleague, step forward and identify Jesus with a kiss, then melt back into the shadows.

Rough hands secured their Master and dragged Him down the hill, past the olive groves, through the hushed streets of the sleeping city.

With growing alarm they had followed the rabble from the court of Caiaphas to Herod's palace and then to Pilate's judgement hall.

They had seen Jesus mocked, insulted, beaten, cursed at and spat upon.

Now it was morning, and the first shafts of sunlight etched lines on their worried faces.



Terror had separated them. They found themselves alone, isolated from each other, trying to comprehend what was taking place.

What was happening? How had it all gone so wrong? They were expecting a coronation.

Only a week ago Jesus had ridden into Jerusalem as a king. They thought He would free them from their Roman oppressors, validate them as His trusted followers and usher in His kingdom.

They could only follow, dazed and confused, as the horrible events of the day unfolded, until by mid-afternoon they found themselves huddled helplessly beneath a hideous cross, watching their beloved Master struggling to take His last tortured breaths.

They had hoped that following Jesus would make their lives easier and bring them special privileges.

Now those dreams had all vanished, leaving them devastated and fearful of the future.

What was it that brought the disciples to this point on that terrible Passover Friday?

It was their failure to see the bigger picture.

They did not yet understand Christ's true mission and the things that must take place before that mission could be completed.

They did not know that they were bystanders during the most tumultuous moment in the history of our planet.

The events of that day would change the course of human history.

Did Jesus understand the doubts that overcame His beloved disciples on that awful crucifixion day?

Yes, He did.

When He left heaven and His sandaled feet walked the dusty roads of Palestine, He became one of us. He was often tired, discouraged and lonely.

He felt the same pain that we feel when the calamities of life overtake us and our world spins out of control.

He felt so alone on the cross that He cried out in agony, "My God, My God, why have You forsaken Me." He thought His Father had rejected Him and His death would separate them forever.

He does understand when our tears flow and our hearts break. He walks the dusty roads of our lives with us, and He truly identifies with the sorrows and disappointments that crush our hopes and threaten to overwhelm us.

And in the darkest times, when the pain is so overwhelming that hope fades and we almost give up, He says gently, "It's OK, I know what you're going through. Hold on just a little longer, we're almost home." And somehow, leaning on Him, we find courage to hope again.

Incredible hope restored

Matthew 28:5,6 (NKJV): "But the angel answered and said to the women, 'Do not be afraid. I know you seek Jesus who was crucified. He is not here: For He is risen as He said'."

Sunday morning dawned cold and grey.

The women rose before the city was awake and collected the spices they had prepared for their last act of devotion to their Master.

The Sabbath hours had passed slowly for the desolate little group of disciples as they huddled together in a secluded room, trying to contemplate a future without their Leader, and wondering what new horrors a knock on the door might bring.

No-one could erase the stark images of the previous day or the unbelievable events they had witnessed.

Jesus had been tortured, humiliated, denied the most basic justice and hung on a terrifying cross between two criminals.

Only the offer of Joseph's tomb had spared Him the final indignity of a common burial.

All throughout that terrible day they had expected Him to strike down His tormenters and put an end to the charade. All day they had clung to the last tiny glimmer of hope.

That hope was gone now. The flickering flame had been extinguished and their hearts were cold and empty.

No-one remembered the things that He had told them or His promise to rise again.

The pungent spices the women carried were not for the living.

They'd come to anoint a body.

Their eyes were so blinded by tears as they stole through the quiet garden that they failed to see what had happened.

Even the sight of the empty tomb did not at first convince them that the supreme event of the ages had actually taken place.

What a day! What a miracle!

In the sight of the watching universe the angel who had announced His birth rolled away the great stone. Jesus stepped out of the tomb and changed our destiny forever.

What would you have done if you'd been there on that amazing day?

Mary thought Christ's body had been stolen.

The women spoke to Gabriel then ran to tell the others.

Peter and John returned to confirm the story.

Cleopas did not recognise the Saviour.

Thomas refused to believe until he saw the evidence.

How like us those weary disciples were as they tried to comprehend what happened on that resurrection

morning. Some were afraid, some were uncertain, some were filled with optimism, some were in despair.

But there is one incredible difference between us and the disciples.

We don't have to wait for the events of that awful weekend to unfold.

We know the end of the story.

It is true that Jesus' life ended on the cross. But He rose again, just as He said He would. And because He kept that promise 2000 years ago, we can absolutely believe that He will return again on His final rescue mission.

The Bible is filled with promises of hope. And we believe those promises. We are known as a people of hope. This is why we can find the courage to sing at a loved one's funeral, and smile through our tears when our lives fall apart and our dreams are shattered.

Because of this hope we know that life here is just the journey and not the destination.

Praise God the tomb was empty and the spices were not needed on that wonderful Easter morning.

JUDY FUA

KINGSLIFF ADVENTIST CHURCH, NEW SOUTH WALES.





Worldly Adventism?

Here's an idea for a research project: travel around the world, both interviewing and observing how Seventh-day Adventists in different countries and cultures "keep" Sabbath. Of course, there will be commonalities, but there are likely to be significant differences.

For example, a friend who became an Adventist in eastern Europe told me about the strict restrictions he was taught about not cooking or even re-heating food on Sabbath—all food would be prepared on Friday and eaten cold on Sabbath—but that their church youth group would then go to a local park to play soccer on Sabbath afternoon. When he moved to the United States, he was surprised to see people cooking Sabbath lunch, while he would be frowned upon if he was seen kicking a soccer ball that afternoon.

In Pacific island nations, I have participated in Sabbath programs, of which the traditional Sabbath school and church timeslots have been the focus, but only as part of a day-long schedule of music, worship, prayer, testimonies and preaching that begins before dawn and goes past sunset—of course, with a pause for some kind of "closing Sabbath" worship—into a sacred music concert extending late into Saturday night. But, like many Sabbath-keepers, I have also enjoyed Sabbaths on beaches and mountaintops a long way from any formal worship services or church meetings.

In some parts of the world, I have been taken to restaurants for Sabbath lunch, something that would never have occurred to us growing up in the Adventist Church in Australia. It seems generally accepted that in some professions, primarily medical, Sabbath work is permissible, but what about other professions that are focused



on doing good for others, however broadly we might define that “good”? And on hot summer Sabbath afternoons, questions about the appropriateness of swimming—as compared with “nature walks” or even just splashing our bare feet at the water’s edge—seemed to have some urgency when I was a boy.

As our name proclaims and insists, Sabbath is a defining belief and practice of what it means to be Seventh-day Adventist. Within Adventism, it is usually among our least-controversial doctrines. But what Sabbath looks like has always been a subject of some discussion. One of the early questions in Sabbatarian Adventism was a debate that ran over some years about when the observance of Sabbath should begin and end. Once the sunset-to-sunset format was generally agreed, a slew of traditions grew up around what the rest of the day should look like. These included worship meeting formats and times and the other “rules” about what should and shouldn’t be done—some derived from the Bible, others from the churches and cultures that Adventist converts had come from.

And our formulation of the Sabbath belief allows for this—a good example of how our Statement of Fundamental Beliefs was intended to be descriptive rather than prescriptive; a consensus statement of what is generally held among Seventh-day Adventist believers rather than a creed that believers are to be measured against. Key wording in the statement of belief includes that Sabbath is a day for “rest, worship and ministry”, “a day of delightful communion with God and one another” that should be both “joyful” and “holy”. The Seventh-day Adventist doctrinal statement and its variant applications and practices around the world seems a worthwhile example of unity within diversity.

How then do we determine our own practice of Sabbath—or whatever our other questions of Adventist faith practice might be—in our lives, in our place and culture? While we might celebrate the latitude we have

to enact such a belief in our own lives, as soon as we step back into a faith community, there will be differences of perspective and practice, some of which will require negotiation. And the risk that comes with increasing exposure to a wide variety of “Adventisms” and Sabbath-keeping is that of settling for the lowest common denominator. When we put all these things together, we cook food *and* play soccer, we meet for worship depending on the weather, we go out for lunch, we work because what we do is “good”, we hike and we swim—which all might be good things in their own way, but suddenly Sabbath is no different from any other day.

While we can have our theological differences and debates, it seems that the most important questions for Adventism are less often about theology and more about attitudes and outcomes. As in the example of our shared beliefs about Sabbath, common theological understandings can lead to diverse practices. Paul points out in 1 Corinthians 10:23, there can be variation, “but not everything is beneficial”.

As such, “Which Seventh-dayism?” or “Which Adventism?” are less questions of variant doctrinal formulations or theological understandings as they are questions of what is beneficial. As Paul continued, “Don’t be concerned for your own good but for the good of others” (1 Corinthians 10:24). The best Sabbath-keeping and the best Adventism is that which is good for others, good for our communities and good for the world. More often, we need to ask ourselves and each other within our church communities this question: Who benefits from what we believe and how we practise it?

This question resists the tendency of faith—and particularly unique formulations of faith—to make us more insular, more fearful and even more self-centred. If our faith and its practices benefit only ourselves, making us feel merely more right, we are using our faith wrong. Instead, our best practice of faith calls us to be more engaged with others and with

the world around us in ways that are kind and creative, courageous and generous.

A few years ago, a large Melbourne-based university where I was a graduate student adopted a new slogan and marketing campaign to encapsulate, position and promote itself in a single, bold word: “Worldly”. As someone who grew up in a church environment, I don’t think I had ever heard this word used positively, so I was immediately intrigued by the idea of a strategic marketing meeting at which this concept was pitched and accepted by the university’s leaders. For them—it seemed—this word best summed up what the university aspired to be and why someone should choose to be a student there.

The continuing roll out of marketing materials added to the picture of “Worldly” as a promise to expand a student’s experiences and understandings of our world in a wholistic way, becoming engaged with, interested in and passionate about—as well as relevant and useful to—the wider world. Which, as counterintuitive as it might initially sound, is exactly what our faith and we, as people of faith, are called to do and be. “God loved the world so much . . .” (John 3:16)—and so should we.

So which Seventh-dayism? Which Adventism? When we follow the example of Jesus and the teaching of Paul, this is not merely a doctrinal formulation or theological understanding, but a “worldly” faith and practice that brings benefit to all people. That will look different in different lives and communities, in different times, places and cultures. It does not promise to be the easiest way to believe or live, but “worldly” Seventh-day Adventism has the potential to be the most faithful.

And I’m still interested in that Sabbath-keeping research project, particularly as to how different and diverse communities are better places because Sabbath people live in them.

NATHAN BROWN
BOOK EDITOR, SIGNS PUBLISHING.



Indulge in this choc-berry treat

No bake, no fuss! Indulge in this choc-berry treat that includes the fibre goodness of Weet-Bix, the sweetness of dates and the richness of raspberries. Perfect as an easy dessert or a lunchbox treat.

Find this recipe and hundreds more at:

Australia: sanitarium.com.au/recipes
New Zealand: sanitarium.co.nz/recipes



NATURAL SWEETENERS: ARE THEY GOOD FOR YOU?

Sweeteners provide a way to satisfy the sweet tooth, minus the calories. We take a look at some of the common natural sweeteners, whether they are actually better for us than sugar, and how to use them.

WHAT ARE NATURAL SWEETENERS?

Artificial sweeteners made from synthetic sugar substitutes became popular in the '90s, but many of the new generation of sweeteners come from plants. They contain no calories (or very few) and are extremely sweet, so you only need small quantities.

ARE SWEETENERS BETTER FOR ME THAN SUGAR?

The key to both sweeteners and sugar is moderate consumption. If you're looking to cut calories, but don't want to miss out on the sweet stuff, sweeteners can provide a low or no calorie alternative. They also don't contribute to tooth decay and cavities.

ARE SWEETENERS SUITABLE FOR PEOPLE WITH DIABETES?

Small amounts of sugar can be included as part of a healthy eating plan if you have diabetes. However, sweeteners like stevia can also play a helpful role, especially when replacing large amounts of sugar. Stevia has no impact on blood glucose levels. Try to reduce the amount of sweetener you use over time—your taste buds will gradually change and you'll find the natural sweetness of wholefoods is enough.

HOW TO COOK WITH NATURAL SWEETENERS

You can use natural sweeteners instead of sugar for cooking and baking, although the end results may not be identical. Sugar does more than just make foods and beverages taste sweet. In baked goods such as cakes, cookies and brownies, it helps add volume as well as trap and hold moisture. Natural sweeteners on the other hand don't have the same properties as table sugar, so baking made with sugar substitutes may not have the same volume. Depending on the sweetener you are using, you may need to adjust the baking/cooking time and proportions may vary.

THREE COMMON SWEETENERS



STEVIA

Stevia is extracted from the leaves of a South American plant, *Stevia rebaudiana Bertoni*, which has been grown for its sweetness and medicinal purposes for centuries. Stevia is thought to be 250–300 times as sweet as white sugar.



MONK FRUIT EXTRACT

This sweetener is created by removing the skin and seeds of the monk fruit and crushing them to create a juice that is dried into a concentrated powder. Monk fruit sweetener does not contain fructose or glucose and is 100–250 times sweeter than sugar.



ERYTHRITOL

Erythritol is a polyol or "sugar alcohol", found naturally in mushrooms and certain fruits like grapes and melons. It's also produced commercially by fermenting corn or sugar beets. Contrary to the description "sugar alcohol", erythritol is neither a sugar nor alcohol.





CONTINUAL SURRENDER

“Why are so many leaving the Church” (February 15) certainly summarised the relevant issues on this topic.

While preparation for water baptism continues to mainly present doctrinal information, this problem won't lessen. This method is to the detriment of discipleship topics like, “How to really know you've received Christ”, “The power of the Holy Spirit”, “How to pray effectively” and “Humility, what is it?”.

Water baptism and the accompanying measure of the Holy Spirit isn't the key to continual growth in discipleship. In my humble opinion it is the continual surrender to the reception of the Spirit of Jesus Christ which should be the centre of our local church nurture ministry.

Errol Singer, NSW

RAISING QUESTIONS

Being sincerely concerned for the good of our Seventh-day Adventist Church, the word *Antichrist* in “Adventist Anti-Christ” (February 15) is alarming; this is a wake up message for our leaders and congregations.

Our Adventist movement started with a forward-focused message, the advent of Jesus, 180 years ago. Now we need to be telling the world; preparing the way for His soon return.

Before Jesus returns there are prerequisites seen in Malachi 4 and Romans 9–11.

Reconciliation theology as opposed to replacement theology is the salve for the eyes of the Laodicean church.

Comfortable self-satisfied churches in need of nothing are blind; the theological ideas entrusted to our pioneers cannot forever remain in their embryonic pioneering stage. Unless these ideas grow and produce fruit, they

will produce the darkness alluded to in the editorial.

Henry Firus, Vic

CARING FOR NATURE

Re: “Restoring a precious jewel” (March 7).

I would like to say a big congrats to Graham Wegener and the team for recognising the amazing piece of God’s creation in our back yard at the Wahroonga estate and seeing its ministry potential!

I believe creation is like a forgotten Gospel designed to reflect the heart of God.

And we as Adventists have more reason to care for nature than those who don't believe it was created for a purpose.

Well done to the *Adventist Record* team for highlighting this positive story.

Wes Tolhurst, via Fb

TIME DELAY

Re: the article “Sanctuary Cleansed?” (February 29). It seems that the traditional emphasis on 1844 (when the list of names began to

be checked off in heaven) can be side-stepped. Now the focus is “Everything is laid open for investigation”: the controversy between Christ and Satan is the main issue.

The writer is also concerned about the time delay. “The timing might be longer than desired but some things cannot be hurried.” Yes, it is the timing—the period since 1844 that is a concern of interpretation for some in the modern Church. It might take more than a century-and-a-half for a mathematical genius to check through a global population, but surely not the High Priest of the heavenly sanctuary—in my humble opinion.

Malcolm Ford, NZ

WHY I DO GO TO CHURCH!

For the 21-plus years I lived at home, my mother cooked some 7000 meals. But for the life of me, I cannot recall the entire menu for a single one of those meals.

But I do know this: They

all nourished me and gave me the strength I needed for school and to do my work. If Mother had not given me these meals, I would be physically dead today.

Likewise, if I didn't go to church for nourishment, I would be spiritually dead today.

Stafford Ormsby, NSW

APPRECIATION

Just writing to say how much I enjoyed the editorial “Cringworthy” (February 15). Could not agree more with every word you said!

Keep up the good work.

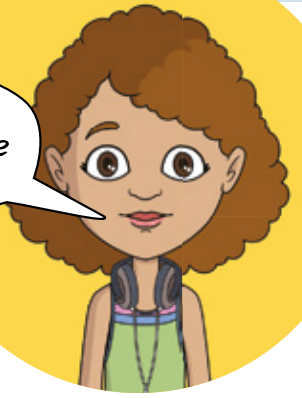
Geoffrey Baldock, via email

NOTE: Views in “Have your say” do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all comments received are published.

HI KIDS!



We show God's love when we serve others.



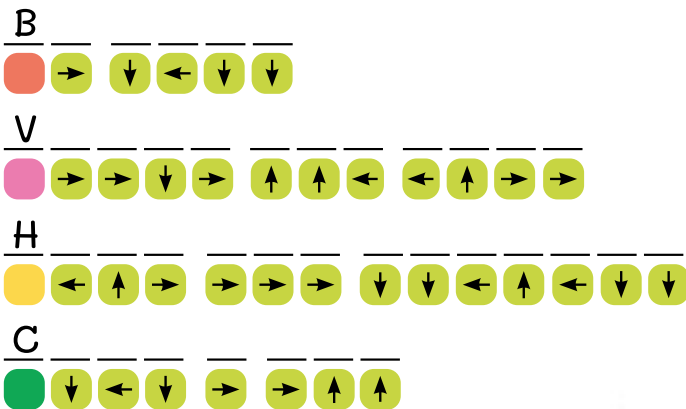
JESUS, THE SERVANT

In this familiar story of the Last Supper, Jesus takes the role of a servant and washes the dusty feet of His disciples. Peter, as always quick to say whatever is on his mind, at first refuses the service. Jesus patiently explains to Peter what is taking place and then tells the disciples that this is an example for them to follow.

A community of faith does not live for itself alone. In fact, it would be accurate to say that the purpose of a Christian community is to serve others and demonstrate Christlike love.

HOW CAN YOU BE A SERVANT?

START WITH THE COLOURED LETTERS AND THEN FOLLOW THE ARROWS TO FIND OUT HOW YOU CAN BE A SERVANT LIKE JESUS.



MEMORY VERSE
"Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet"
(John 13:14, NIV).

Wedding



EATON—GROOM.

Robert James Eaton, son of William and Irene Eaton (both deceased), and Maureen May Groom, daughter of Gordon and Muriel McDougall (both deceased), were married on 1.3.20 at Logan Reserve Seventh-day Adventist Church, Qld.

Neil Tyler

Obituaries



ASKIN, David Norman, born 17.5.1937; died 20.2.20 in Auckland, NZ. David

was a well-respected and loved resident of Bethesda Rest Home in Auckland and is remembered for his love of God and his music ability. At his funeral his family recalled his life with stories of humour and dedication to his work for the Church. During his last years at Bethesda, David taught music, enjoyed jokes and studied his Bible. David never missed a Sabbath of playing his keyboard. The staff of Bethesda joined together and performed a series of songs to show their respect for a friendly man. David will be sadly missed by his family, his friends and especially the staff and residents of Bethesda.

Evan Fray



BENDING, Kathleen (nee Standish), born 13.7.1934 in Angaston, SA; died 28.2.20 in Nunawading, Vic. On 25.11.12 she married Desmond

who predeceased her in 2018. She was also predeceased by her sister Mirian Wegener. Kath is survived by her brother, Lloyd and Marilyn Standish (Regents Park, Qld); niece, Rosalyn Jackson (Tyalgum, NSW); nephews, Andrew (The Basin, Vic) and Bryce Wegener (Ballina, NSW); and son, Stephan Francewski. Kath was born into an Adventist home, daughter of Fred and Flo Standish. She left school young and found her calling working for Sanitarium Health Food retail

shops in Adelaide, Albury and other locations. On her retirement she moved to Victoria to be close to her sister. She was very involved in the Corinella community, organising events, fundraising and cooking.

Tony Campbell, Nalissa Maberly

HARRISON-DOWN, Lorna May (nee Stephen), born 23.8.1920; died 8.2.20 in Cooranbong, NSW. Her first husband, Pastor Roy Harrison, predeceased her in 1995. In 2004 she married Pastor David Down, her first boyfriend, with whom she became a Seventh-day Adventist. She is survived by her children, Ann Browning and Peter Harrison; five grandchildren; and 12 great-grandchildren. Lorna served her Lord faithfully as a missionary wife in Samoa, NZ, PNG and Solomon Islands. She was a great witness in her own right and led many young expatriates to Jesus. Lorna leaves behind a legacy of unwavering faith and trust in God.

Mike Browning

WEBBER, Roger, born 2.12.1942; died 15.5.19. He was predeceased by his son, Bradley in 2009. On 10.3.1966 he married Margaret. Roger is survived by his wife; son, David; daughter-in-law Anne Tomlinson; and grandson Mark. Roger was a faithful Adventist for more than 60 years.

Max Souradeth

ADVERTISING

ALLROUND TRAVEL

International and group travel specialists. General Conference June/July. Gary Kent tour—Israel, Jordan and Egypt, October/Nov 2020. Bible lands tour—April/May 2021. For further details please contact Anita or Peter on 0405 260 155. Email <alltrav@bigpond.net.au>.

NORFOLK ISLAND SEVENTH-DAY ADVENTIST CHURCH 125TH ANNIVERSARY POSTPONED

Due to the impact of the current COVID-19 pandemic we wish to advise that the 125th anniversary celebrations for the church, May, 22-24, 2020 have been postponed until further notice.

POSITIONS VACANT

ADVENTIST RETIREMENT PLUS, OPERATIONS MANAGER YEPPOON, QLD

Adventist Retirement Plus South Queensland Conference is seeking a full-time operations manager based at Yeppoon. The successful applicant will manage the support services and independent living units of this site, ensure that we meet our Retirement Village Act legislative requirements, manage multiple service delivery teams and must also work collaboratively with the site care manager. This position requires relevant tertiary qualifications, excellent communication skills and previous management experience. The applicant will be a committed member of the Seventh-day Adventist Church with a strong commitment to mission demonstrated within the aged care ministry of the Church. Sales experience in real estate will be an advantage. For more information and a position profile, please contact chief operations officer, 400 Boundary Street, Spring Hill, Qld, 4004, email <danielv@arplus.org.au> or phone 07 3218 7777. Visit <arplus.org.au> to learn more. **Applications close April 24, 2020.**

FAITH FM MARKETING AND CONTENT MANAGER RINGWOOD VIC

Do you have a passion for spreading the gospel through various media? If so, Faith FM wants you on their team! The Seventh-day Adventist Church (AUC) Limited is expanding their Faith FM team and is seeking a confident presenter to fundraise and promote the Faith FM radio ministry. This marketing person will be able to demonstrate excellent management and communication skills, and will have relevant experience and/or training commensurate with the position, such as pastoral ministry or teaching experience. In this role you will create awareness and engagement with stakeholders, identify potential content creators and oversee the production and sourcing of content. This full-time position is based at the Australian Church's administrative office in Melbourne. For a copy of the position description and application details, please email <MelissaHill@adventist.org.au>. The appointing body reserves the right to fill this position at its discretion and to close applications early. Only those who have a legal right to work in Australia may apply. **Applications close May 13, 2020.**

WEB DEVELOPER, ADVENTIST MEDIA WAHROONGA, NSW

Adventist Media (AM) is seeking a web developer to create and maintain websites for AM that not only appeal to the desired target audience, but maximise the organic traffic available and provide optimal user experience. We are looking for a candidate who holds a relevant degree or at least two years' professional experience as a front-end or full stack web developer, has an understanding of SEO, advanced visual designing skills with ability to deliver creative content, thorough understanding of UX practices, knowledge and extensive relevant experience in use of coding languages and effective communication skills. Please contact <corpserv@adventistmedia.org.au> for a full job description. The appointing body reserves the right to fill this position at its discretion and to close applications early. Only those who have the legal right to work in Australia may apply for this position. **Applications close April 27, 2020.**

FOR MORE AVAILABLE POSITIONS VISIT:
ADVENTISTEMPLOYMENT.ORG.AU



NOTE: Neither the editor, Adventist Media, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Classified advertisements in *Adventist Record* are available to Seventh-day Adventist members, churches and institutions only. All advertisements, appreciation, anniversary, wedding and obituary notices may be submitted via <ads@record.net.au> or online at <record.adventistchurch.com>. Notices will not be reprinted unless there is an error of fact caused by *Record* staff.

NEXT ISSUE: ADVENTIST WORLD, APRIL 11



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Seventh-day
Adventist Church

South Pacific



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Greater Sydney





**GOD IS STILL AT WORK...
THE MISSION CONTINUES**
**Bibles are still desperately needed
for the growing movement.**



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eGiving Website www.egiving.org.au or www.egiving.org.nz Choose home church and then click on other offerings. Find "CAMP MISSION OFFERING 2020 (PNG for Christ).

Cheques sent to your local conference and given specifically for CAMP MISSION OFFERING 2020 (PNG for Christ).

**We may not be gathering together at
Camps. But we are still one body in Christ.**

PNG for Christ planned for May will be more about disciple-making movements in low key small groups due to the COVID-19 crisis. But Bibles are still desperately needed.

The Church in PNG is growing at a rapid rate and improving retention through multiplying Discovery Bible Reading groups, multiplying branch Sabbath Schools, new church plants and new un-entered regions being entered. (See *RECORD* article for data on this.)

The desperate need in PNG is Bibles. There are very few retailers that sell Bibles in PNG and the cost is more than one week's average wage. We need 110,000 Bibles **urgently** to meet the needs of all the new members. \$10 per person and \$500 for 50 new believers in new groups.

