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*all are gifted.
all are needed.
all are treasured.*



SPECIAL NEEDS AWARENESS DAY

Of the 35 recorded miracles of Jesus, 27 involved Him touching someone with “special needs”—blind, deaf, intellectually/physically disabled.

For most of us, Special Needs Awareness Day happens just once a year; for many, it’s EVERY day. Make next Sabbath, April 22 a special day for special needs.

Be aware and show you care.

GO TO hop.ec/specialresources TO DOWNLOAD RESOURCES



DEAF



BLIND



MENTALLY IMPAIRED

FROM A PRISON CELL

I will always remember the time I went to visit a convicted murderer in Australia. Being left alone in a maximum security prison with a notorious reputation (prisoners had killed each other inside this jail), not being able to see a guard and being left with someone I didn't know was emotionally exhausting.

I was following up a lead from the Adventist Discovery Centre¹. It seemed the inmate just wanted to chat with someone from "outside". I did not visit again, however a church group came to the jail later, to play some cricket and volleyball with the prisoners.

I also visited Wewak prison in Papua New Guinea just before attending a huge regional Sabbath School. Tropical rain was falling. The inmates ran from their dormitory cells to the small cement block chapel without wearing the usual prison uniform—a special privilege for them. The guards were present but relaxed—one worshipped with us as we sang hymns from the Adventist hymn book.

My throat could not get the words of "Lord I am coming home" out as my eyes moistened and tears streamed down my face. "I'm tired of sin and straying, Lord, now I'm coming home . . ." These men had gathered to worship God and, from the volume and harmony, I knew they were giving it their all.

I didn't need to know why they were there—they were caught doing evil, something that my mind and every human's mind can conceive. The only difference between us is that we didn't commit the crime (or were not caught). But the thing that stirred up my emotions in this fellowship was not that we were all sinners but that we were sinners saved by Jesus' grace.

By the time I spoke on Philippians 1:6 I had regained my composure. Not before a rethink, however, about my personal need for a Saviour to rescue me from myself, sin and death. And not before a recommitment to the One who gave His life for me.

The apostle Paul wrote to the new Christians in the churches in Philippi from a prison cell. His crime was

an unwavering passion for Jesus. Imprisonment did not deter this passion. In his introduction he writes, "And I am certain that God, who began the good work within you, will continue his work until it is finally finished on the day when Christ Jesus returns" (NLT).

At some building sites I have seen the letters WIP on large signs. It means Work In Progress. I suggested to the inmates in Wewak prison that their uniform had WIP in large letters on it. I also suggested that those of us who had come from the local supporting church² had the same letters displayed.

Every human who gives Jesus an opportunity to work in their lives is a work in progress. Jesus, the mighty

Son of God, has the love and power to change each one of us from the inside out. He can free us from the prison of our guilt, fear and anger. Sometimes the change is dramatic; other times it seems to take forever. Jesus can free us from the ultimate prisons of sin and death. No other religious leader has dealt with these opposing obstacles. Yet Jesus died to take the real punishment of my sin (Philippians 2:6; 2 Corinthians 5:21) and He rose again to conquer death for everyone (Philip-

pians 3:10,11,20,21; 2 Corinthians 5:14,15). You just have to believe. These are the things many Christians consider over Easter.

When a person chooses to believe in Jesus, the Bible says He takes up residence in their heart and mind (Philippians 2:13; 2 Corinthians 1:21). That's why Paul is certain that what God starts, He will finish. We are all WIP but as long as He is in our lives you and I have an eternal future—prison free!

1. The Adventist Discovery Centre has a very effective Bible correspondence ministry with many prisoners around Australia.

2. Sepik Mission secretary Pastor Martin Sungu and the members of the Gander church in Wewak have seen 71 inmates become Jesus' works in progress in the past two years.

EVERY HUMAN WHO GIVES JESUS AN OPPORTUNITY TO WORK IN THEIR LIVES IS A WORK IN PROGRESS

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©/SPD_president



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JESUS HAS MUCH TO OFFER

Two thousand years ago in the Middle East, an event occurred that permanently changed the world. Because of that event, history was split. Every time you write a date, you're using Jesus Christ as the focal point.

Did Jesus come just to change our calendar? What did He really hope to change when He lived, died and rose from the dead?

I believe He was hoping to change our life now and our eternal destiny. It was out of the Father's love for this whole world that Jesus came so that whoever believed in Him would not perish but have everlasting life. Jesus also talked about our life now. There is an enemy here to steal, kill and destroy our lives—but Jesus came so that we could experience life in its fullness.

But are we experiencing this fullness that He offered?

I was in the country of Laos last month. Laos is a small landlocked country in Southeast Asia bordering on Thailand, Myanmar (Burma), China, Vietnam and Cambodia. Laos has a population of 7 million people, mostly Buddhist, with just over 1000 Adventists.

What stood out to me about Laos is how honest and respectful people are to one another. There is no security in shops or even in banks. I saw a restaurant owner carrying around a large amount of money in her apron. Tourists walked around safely at night.

I think back to our "Christian" countries in the Pacific where, of course, we must have security in almost every place. You can't carry cash around in public. We have certainly allowed the enemy to steal, kill and destroy our societies. Jesus wants us to love and care for one another and make our countries the best places to be. He has got the best offer for a better life, better family and better society.

As we celebrate Easter, may we allow Him to have an influence in how we live—in our lives, our family and our society.



MAVENI KAUFONONGA
TRANS-PACIFIC UNION
MISSION PRESIDENT

NEWS

SCHOOL RETURNED TO CHURCH AFTER 17 YEARS

KAMAE FETRY

After closing its doors 17 years ago, Konkua Adventist Primary School (Kainantu district, Papua New Guinea) was re-opened at the beginning of 2017.

The school was closed in 1999 and the teachers were forced out of their houses after a group of disfellowshipped church members claimed ownership over the land and school and withheld the keys for the classrooms and staff houses. The staff and students were relocated to other schools.

However, since last year the ex-church members—now known as Aiyomontenu Independent Ministry—have been in talks with Church leaders about re-opening the school. In January, a special confession and reconciliation program was arranged by the district director for Kainantu, Pastor Solomon Sanu, during which representatives of the independent group handed back the school keys



KEYS ARE HANDED BACK.

to Adventist leaders and signed land agreement forms. Participants and witnesses at the gathering included Eastern Highlands Simbu Mission president Pastor Benny Soga and members of his team as well as Kainantu MP Johnson Tuke and local community leaders.

Mr Tefa, spokesperson for the parties returning the keys, said, "We have suffered a lot during the closure of Konkua school: no education for our children, our crops didn't grow well, people dying and so on. We know we have done wrong in taking over God's land and so we now return the land back to the Mission."

ADRA OP SHOP OPENED AS CENTRE OF INFLUENCE

DAVE HAMILTON/RECORD STAFF

The ninth ADRA Op Shop in South Australia opened on March 27, in the small township of Waikerie about two hours north of Adelaide.

Pastor Dave Hamilton, ADRA director for SA and South NSW, and two of the ADRA SA executive members, Jacqui Dodd and Margaret Spencer (both op shop managers themselves), joined Pastor Hamilton for the opening.

Late in 2016 the Waikerie leadership team, supported by Berri Adventist Church in the Riverland region, had a desire to establish a Centre of Influence (COI) and an Adventist presence in Waikerie.

After five months of planning and preparation the small church group realised the first step in their dream by opening the ADRA op shop. Berri church pastor Rick Meale dedicated



JACQUI DODD AND MARGARET SPENCER.

the op shop to God the day before it opened. The plan, in partnership with the local ADRA SA executive and ADRA Australia, is to use the op shop as the first step in establishing a church plant in Waikerie, followed by opening an ADRA Community Pantry and ADRA Emergency Relief outlet as part of their bigger picture to have a COI.

Already the ADRA Op Shop Local Management Committee has plans to move the shop to bigger premises in the main street when it becomes available later this year.

SYDNEY ADVENTISTS IGNITE PASSION FOR CITY MISSION

JARROD STACKELROTH

A \$A66,000-plus special project offering collected during the recent Ignite program in Sydney will go towards efforts to evangelise areas of the city with little or no Adventist presence.

More than 5000 church members gathered at the Sydney Showground for Ignite, a program designed to share key initiatives, to launch 40 days of prayer and to encourage members to think about how to reach the eastern seaboard of Sydney where there are only 647 Adventists in a population of 1.4 million.

The Greater Sydney Conference (GSC) is hoping that members will embrace the vision to reach Sydney; the Ignite weekend was designed to build excitement for an upcoming evangelistic push.

"I was looking for Ignite to provide momentum behind our vision and direction for the Conference and to gain buy-in from the membership at large," said GSC president Pastor Michael Worker. "Based on feedback I believe we achieved this. We are focusing more and more on person-to-person

faith sharing and meeting community needs, as per early Adventist urban evangelism, as the most effective way to impact Sydney for God."

GSC is also moving to intentionally reconnect with members who have left the Church, promoting the upcoming "Welcome Home Sabbath" on May 6.

The Ignite program began on Friday night, March 17, and continued the following day, finishing in the evening.

Evangelist and pastor of Pioneer Memorial church (attached to Andrews University, Berrien Springs, US) Dwight Nelson was the keynote speaker for the weekend. His series was entitled "Storm: finding Jesus in the gathering dark" and was really a message about personal revival and trusting in and following Jesus. A key passage Pastor Nelson focused on was Hebrews 2:13: "I will put my trust in Him."

The meetings were streamed on YouTube by the New Hope church video team, with a special effort made to include Conference members watching



on Lord Howe and Norfolk Islands. There was also a sign language translation service that people could watch live and via the livestream.

Half of the Sydney Showground pavilion was used for expo booths, an Adventist Book Centre display and the children's Sabbath School programs.

The Sabbath afternoon service included reports on the church planting work that is already happening in Sydney, facilitated by GSC church planting director Dr Sven Ostring. Some of these projects are focused on suburbs in the eastern seaboard region.

US southern gospel duo Reggie and Ladye Love Smith provided special music, including during the Saturday night concert that concluded the event.

ADVENTIST BOOKSTORES TO JOIN FORCES

ADELE NASH

Better Books and Food (BBF) from the North New South Wales (NNSW) Conference and the Adventist Book Centres (ABC) from the Greater Sydney Conference (GSC) have joined forces to create a single online sale site for both stores.

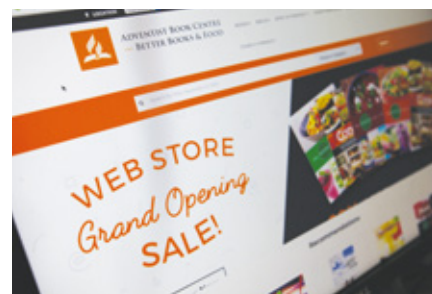
ABC supervisor for the GSC, Michael Pupovac, said, "I think it's exciting to see two conferences working together to achieve a common goal. By working together we save money, decrease duplication and realise efficiencies that we could never hope to do on our own. I see this as just the beginning and hope that, in time, other conferences will decide to join us as we seek new, more effective ways of fulfilling our commission."

Right now the webstore has a limited

inventory but more products and full functionality will be added over the next several weeks.

Russell Halliday, CFO of the NNSW Conference and chairman of the BBF Management Committee, said, "The collaborative initiative involves a single point of sale system across both conferences for their stores. This will enhance the customer experience. For example, if an item is out of stock in NNSW, it may be available in GSC. The second benefit is that, with the combined resources of both stores, they are able to have a better quality online store and shared costs for marketing. We both have a commitment to getting quality Adventist material to customers at the best price possible."

BBF and ABC teams have received



training on the operation of the website to ensure confidence in its use and practical application. BBF manager Jo-Anne Boudan said, "For the launch of the new site, we have 20 per cent off the Jeremy Dixon Revive Cafe cookbook series. Going forward, the webstore will be an effective tool for Adventist books to be distributed in an all-inclusive and comprehensive manner."

A preliminary version of the site can be viewed at <AdventistBookCentre.com.au>.

ROB SCOINES NEW GM FOR SANITARIUM NZ

RECORD STAFF

Sanitarium Health and Wellbeing has appointed Rob Scoines as general manager for its new New Zealand operations.

Mr Scoines, who most recently served as general manager for Logistics at Sanitarium Australia, brings 40 years of experience in a variety of roles such as accounting, HR and manufacturing in different locations, including Auckland. As general manager for Logistics, he led Sanitarium Australia to be considered a preferred supplier by its trading partners over the past 10 years.

"I believe Rob will bring excellent leadership to this role," said Sanitarium CEO Kevin Jackson. "He has what it takes to grow a high-performing team as we continue sharing our message of health and hope for a better life in New Zealand."

Beyond the workplace, Mr Scoines accomplishes remarkable feats of endurance in ultra-marathon events and his passion for making a difference in the community is well known, whether he's raising funds for a worthy cause or taking part in his local church's *Road to Bethlehem* program.

"I see leadership as a privilege," Mr Scoines said. "It's the opportunity to positively impact people as they grow and develop while they in turn make an impact on the business and the community. We're the country's number one breakfast food manufacturer and this offers the Church a unique opportunity to make a positive impact in the community. I'm honoured to lead the team that's going to make

the most of that opportunity."

Mr Scoines takes up the role immediately, replacing Pierre van Heerden, who announced he was stepping down as general manager at the end of 2016.

In the last financial year, Sanitarium New Zealand achieved a sales turnover of \$NZ150m and provided more than 500 million serves of healthy products for consumers.



Health Ministry Traineeship

CHIP Facilitator | Massage Cert. IV | PCHEP

Depression Recovery | Hands-on Training

Cedarvale Health and Lifestyle Retreat in Kangaroo Valley, is offering an excellent opportunity for female young-adults to train for a 1-year period in an on-the-job Health Ministry Training Program.

Students gain their Cert IV in Massage, their Cert IV in PCHEP and receive certificates in CHIP and DART.

Work in a health retreat setting with a team of professionally dedicated staff who have many years experience.

Course intakes are January and July each year. July applications for 2017 close 2nd June.



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BUDDHIST NEIGHBOURS RECEIVE FIRST JESUS BOOKS

NATHAN BROWN

The first copies of *Following Jesus* by Dr Peter Roennfeldt were presented to his Buddhist neighbours after the book's dedication as part of the worship service at Lilydale Adventist Church (Vic) on March 4.

"This is what it is about," he said, "sharing Jesus with our neighbours, communities and work colleagues. We have great neighbours, and we eat, pray and share with them, following the simple steps Jesus taught. So they all know I have been writing *Following Jesus*."

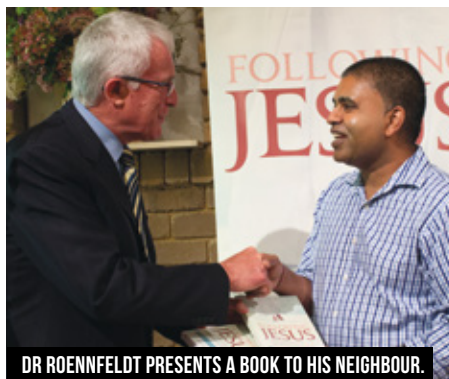
"Because the launch was on the other side of the city . . . I didn't invite them, but our Buddhist neighbours insisted on coming and I was able to present the first two books to them."

"I felt very blessed to be present with my father and mother, and to receive *Following Jesus*," said Dr Roennfeldt's neighbour Shaun Perera. His wife, Gishani, could not be present because of work commitments but told Dr Roennfeldt that they have started reading the book. "We are very blessed," she said. "Your prayers are very powerful for us!"

The launch of *Following Jesus: Disciple-making and Movement-building* was part of the annual seminar for Adventist Book Centre managers from Australia, New Zealand, Papua New Guinea, Solomon Islands, Vanuatu and Fiji.

An in-depth study of the life and ministry of Jesus, *Following Jesus* features 50 study guides that draw from a close reading of the gospels and relevant chapters in *Messiah* and *The Desire of Ages*, and offer key questions for exploration, reflection and application.

"Jesus is not only the message, He is also our example—or method—for disciple-making," said Dr Roennfeldt, an expe-



DR ROENNfeldt PRESENTS A BOOK TO HIS NEIGHBOUR.

rienced pastor, evangelist and church planter, who continues to teach these principles around the world, from eastern Africa to central Asia, the Middle East to western Europe. "The practical methods of Jesus work in all cultures. An earlier version of this book was translated into Finnish where it is being used in groups to share faith, as well as in equipping leadership teams. It is also used extensively by the South England Conference Adventist Mission office, which has produced the accompanying on-site complementary video clips."

Dr Roennfeldt has been working with church leaders and pastors in the Trans Pacific Union Mission in support of their "Pacific Reach" initiative and *Following Jesus* will be used by the South Pacific Division's Discipleship Ministries Team, which supported the book's publication.

"Disciple-making, church planting and preparing people for God's kingdom is a major focus for many Christians today," added Dr Roennfeldt. "So I also have the privilege of sharing with many other Christian leaders. Distinctive Adventist insights arise naturally as we walk through the gospels. The feedback has been very positive, with many leaders wanting to share *Following Jesus* with their networks."

While Dr Roennfeldt is excited about *Following Jesus* and its potential to be used by churches and in communities around the world, his ministry begins at home, as evidenced by his neighbours' enthusiasm for his new book. "With all the travelling and teaching I do, I cannot afford to miss the joy of introducing my neighbours to Jesus," he said.



NEWS GRABS



PARTY ANIMAL

Marianne Thieme, an Adventist politician and co-founder of a Netherlands' animal rights party, was returned to office during March's general elections. Her party's representation in the Parliament has now increased from two to five. Ms Thieme became an Adventist in 2006, the same year she was first elected. —*Adventist Review*



FARE OR PRAYER?

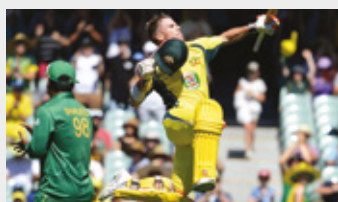
Adventist taxi driver Wilson Pinheiro, who works in Cuiaba, Brazil, marked the end of the world Church's "10 Days of Prayer" by offering passengers a prayer in lieu of a fare. Passengers were surprised and even moved to tears. A second taxi driver said he'd been inspired to do the same. —*Adventist Review*



STANDING GUARD

When Adventist pastor Ignacio Goya Iglesia felt impressed to visit his local mosque in Annapolis, Maryland, and ask how he could help, he was told he was an answer to prayer. Local Muslims fear violent attacks and were grateful when Pastor Iglesia agreed to stand at the mosque door during Friday prayers. —*NAD*

HOT TOPICS



UNSPORTING

Australian brewer Victoria Bitter is ending its sponsorship arrangement with the national cricket team. A day after the announcement a call was made during an Australasian College of Physicians conference to ban the marketing and advertising of alcohol. Doctors say alcohol use is a key factor in 5500 deaths per year in Australia. —*The New Daily*



UNFAIR DISMISSAL?

Congregational pastor Opapo Soana'i is resisting his removal from the Si'ufaga parish in Samoa. His dismissal came after he visited the Vatican with his daughter to investigate stigmata on her body, said to miraculously represent Jesus' crucifixion wounds. The issue has led to tension between customary leaders, with five paramount chiefs banished. —*Radio NZ*



"IMMORAL", "FANATIC" WALL

Catholic leaders in Mexico have warned local businesses that contracting to help build US president Donald Trump's promised border wall is "treason against the homeland". The Mexican government is resisting Church calls to take firmer action against companies that collaborate with the US to build the wall. —*NZ Herald/AP*

ADRA ASSISTS FAMINE-STRUCK EAST AFRICA

JANELLE MULLER

ADRA Australia has launched the East Africa Famine Appeal in the wake of the region's devastating humanitarian crisis.

More than 20 million people are facing starvation and famine. The scale is unprecedented, described as the single largest humanitarian crisis since the United Nations was founded in 1945.

Famine was declared in central Unity State in South Sudan in February while areas within several other countries, including Somalia, Nigeria, Kenya, Ethiopia and Yemen, are on the brink of famine. More than 600,000 children under five require urgent treatment for severe acute malnutrition. Without treatment, they will be at risk of death or permanent damage to wellbeing, undermining their capacity to learn and develop.

ADRA is providing urgent food aid, water and cash transfers, and education programs for more than 100,000 children, women and men. ADRA Australia is supporting a network-wide disaster response to scale up the distribution of lifesaving food aid to an additional 420,000 people.

Sabina is a farmer in north-eastern Kenya. When the family could no longer depend on produce from their farm, Sabina's husband left to look for work. He set out in November 2016 and never returned. She has no knowledge of his whereabouts and he hasn't communicated with her since. She is now caring for their seven children alone.

"See what drought has done to my farm," says Sabina, "I used to grow *sukuma wiki** here; now the place is dry and nothing can grow anymore."

The rivers and water holes are empty. "My children were in school but now they are not able to go to school as they have to help me burn charcoal for sale so that we can get something to eat."

This isn't a story of unforeseen need. East Africa didn't suddenly fall into famine again. Time and effort has been invested in building the resilience of the agricultural sector to improve food security and reduce poverty across the region. But in recent times, this has been done with significantly less support from



CHILDREN IN KENYA.
PHOTO: FRANK SPANGLER FROM ADRA CANADA

countries like Australia and the US, which have slashed aid programs to balance domestic budgets.

The Famine Early Warning Network has been monitoring agricultural production, food prices and rainfall across the region. Incremental increases in temperature, repeated climate shocks and insufficient recovery periods have eroded food and income reserves, and undermined coping mechanisms. After two consecutive seasons of poor rainfall, a strong El Niño effect in the Pacific Ocean led to severe drought conditions.

ADRA Australia senior programs manager for Africa, Darin Roberts, explains, "These trends make it very hard for farmers to plan farming activities as they are no longer able to determine when the rains will come to begin their planting."

Challenging climatic conditions aren't the only threat to food security in the Horn of Africa. Parts of South Sudan were declared famine-affected first because of widespread insecurity disrupting trade, blocking humanitarian access and causing millions to abandon their farms to flee the conflict. Ongoing violence in Yemen has severely restricted food access and Islamist terror group Boko Haram is contributing to significant displacement of people in Nigeria. As people leave their homes in search of land, water and work tensions arise as competition for scarce resources intensifies.

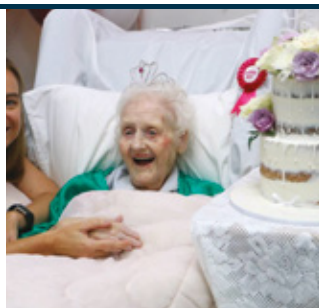
To donate, go to <adra.org.au/famine> or call 1800 242 372.

*A commonly grown green crop similar to kale.



TOTAL INVOLVEMENT IN KIKORI

Members of Kikori church in Papua New Guinea recently reached out to villages along the local river as part of the South West Papua Mission's Total Member Involvement (TMI) activities. Pathfinders and young adults were among those who distributed clothes and food to people in need, while others helped to clean the village and built a house for an elderly couple. The efforts were welcomed by the villagers, with one leader so impressed that he harvested food in his garden and gave it all to the Adventist church. — *The Centurion*.



MORE THAN A CENTURY

Avondale Lifestyle Community Aged Care (NSW) resident Coralee Wainman recently celebrated her 105th birthday. Born in the same year as the sinking of the *Titantic*, Mrs Wainman has been a Cooranbong resident for more than 75 years, even crediting Weet-Bix for breakfast as a secret to her longevity. "I never thought that I'd make it to 100," she said. "But you never know . . ." Despite receiving congratulatory letters from the Queen and Prime Minister Malcolm Turnbull, and living through some of the most momentous events in history, Mrs Wainman's fondest memories are of her family's milestone moments. — *David Stewart*



RIDING TO HELP HOMELESS

A group of young people from Ballarat church (Vic) recently raised \$A3000 to donate to a local charity. Members of the Ballarat Pathfinder Club rode 220km in two days, from Ballarat to Echuca, to raise money for Soup-Bus, which provides an after dark meal service to Ballarat's homeless and less fortunate. "SoupBus was chosen as the recipient of the money as the Pathfinders wanted to see the impact of their donation on something big in the community," said Pathfinder director Sheralyn van Egmond. She also praised the members, who range in age from 11 to 17, for completing their goal. — *Ivy Wise/Jan Donelan*



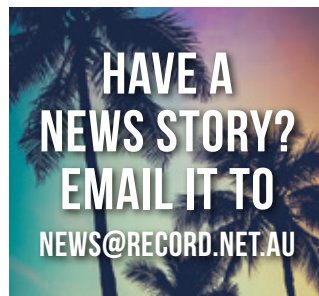
INAUGURAL CELEBRATION

A group of more than 60 people recently celebrated the 60th birthdays of the foundation pupils of the relocated Auckland Seventh-day Adventist High School (ASDAH), which opened in 1970. Sabbath worship was shared with an intergenerational program at Gold Coast Central church (Qld) followed by further festivities graciously provided in a private home. The weekend was not about a celebration of years, but of friendships made and concentered over the years. It was a time to acknowledge the commitment of teachers and staff to Adventist values and education. — *Glenda Moore*



THAI HONOUR

Warren Shipton, a member of Mt Gravatt church (Qld), recently received the highest academic ranking title of "professor" from the Thai palace for his contributions to education and science. The award was granted to Mr Shipton in February, and is the first such honour given to both a foreigner and an academic from a private university in the 100-year history of tertiary education in Thailand. Mr Shipton teaches online at Asia-Pacific International University, in the district of Muak Lek. "It gave me a feeling of greater acceptance by the Thai people," he said. "That is something that all foreigners seek in the countries they find themselves or seek to serve." — *Maritza Brunt*



YOUTH INDUCTED IN SOLOMONS

Four youth ministries from Kukum church in Honiara, Solomon Islands, recently held an induction service, where church members pledged support for youth activities. In his opening statements, senior pastor George Fafale challenged the young people to go strong on missionary work this year. "It is through youth activities in the church that you will discover and know your real purpose," he said. — *Lynton Filia*



AUSTRALIS ADVANCING

Work has already started on the new Australis building at Rossmoyne Waters Adventist Retirement Village (WA). With completion expected in early 2019, Australis has already attracted more than 70 per cent in pre-sales and will offer 86 apartments. "This will set a new standard in retirement living," said Adventist Care (WA) CEO Gary Blagden. "It is exciting to see this becoming a reality." — *Record staff*



GLOBAL YOUTH DAY IN FIJI

Youth in Fiji celebrated the Adventist Church's Global Youth Day on March 18 in their local communities. A large blood drive was organised in Suva and other major towns, while other groups distributed free lunch to the homeless, participated in a prayer walk, sang in the streets and distributed GLOW tracts. The event concluded with the opening of the Youth Week of Prayer by Trans Pacific Union Mission youth director Pastor Faafetai Matai. — *Fifita Vatulesi*



VICTORY DAY

It seemed like the most embarrassing day of his life, but now it is one James Standish hopes to relive, after the ultimate victory day.

I've been speaking in New York City a lot lately. I'm not sure why. It's just where the invitations have come from. And that's all good with me. I've spent time in the Bronx, Brooklyn, Queens and Manhattan. The only New York City borough I haven't been to is Staten Island—but surely that can't be far away?

Whenever I'm in New York City I think back to 1978—the year my family first arrived in America on a Pan Am jumbo jet from London. Back in those primitive days, they showed one movie in the economy cabin. It shone from a distant screen that always seemed to have excessive colour saturation so everything and everyone looked a little orange. You never knew what you might get—a soppy love story maybe or some sort of obscure arty film. It was movie roulette for the 'tween I was at the time. But on that flight, I hit the jackpot because the good folk at Pan Am showed, wait for it, *Saturday Night Fever*! You simply could not get a more '70s moment than flying between London and New York on a Pan Am jumbo watching John Travolta strut his funky stuff to the Gibb brothers' falsetto howls of "Stayin' Alive".

I had the long hair, bell bottoms and all those Bee Gees disco tunes swirling in my head as we got off the plane in Newark, New Jersey, and trekked over to Queens to stay with a beautiful Jamaican family my uncle knew from his days working in the West Indies. The next day we headed

for the heart of the City, wide-eyed and just a little nervous.

None of us had been to the US before, and we were dazzled by New York in all its gritty 1970s glory. It was a very different place back then. The blackout the previous year resulted in widespread looting, crime rates were through the roof and the city reeked of faded glory. So much so that struggling poets and obscure artists could still afford to hold up in the Chelsea Hotel or a loft in Greenwich Village, and musicians with strange names like Talking Heads and Lux Interior could eke out a living playing gigs at the tiny CBGB music club. CBGB is long gone now, the Chelsea Hotel is getting a full revamp, and you'd better be an investment banker or corporate lawyer to afford a loft anywhere within miles of Greenwich Village today.

My dad was as excited as I was to be in the mythical city he'd heard about his whole life. Going up the Empire State Building, visiting Central Park, seeing the Statue of Liberty. It was all mind-blowingly exciting. And then, as we wandered the streets of Manhattan, we turned the corner onto Fifth Avenue, and my dad launched into song.

There were three distinct things about my dad's singing. He was the most enthusiastic singer. He was the loudest singer. And he was the most awful, atonal singer you've ever heard. You'd know that if you ever stood near him at church. His particular expertise was to launch into a hymn at

JAMES, I WANT ALL MY BOYS IN HEAVEN. NO MATTER WHAT IT IS YOU DO, AS LONG AS YOU END UP THERE, THAT'S WHAT MATTERS.

full atonal volume. Then, a few lines in, trail off as his immense intellect found something more interesting on which to concentrate. Only to come roaring back with the volume set at 11 when you least expected it. I recall little old church ladies literally leaping in fright as a result.

Some might find the hard-bitten New York sidewalk an inappropriate place for an impromptu performance, but not my dad. As a kid he'd seen American GIs visit Australia on their way to fight side-by-side with Anzacs in the Pacific, and he'd learned some of their songs. One he was particularly fond of described how these young guys would come back and parade with pride after vanquishing all before them.

Of course, many never did. They fell in New Guinea, Guadalcanal, at Midway, Iwo Jima, Okinawa, or any of the other innumerable places young Allied troops died fighting for the ideal of freedom. But some saw their dream come true, and my dad summoned all the exhilaration anyone could at their memory when we turned onto Fifth Avenue and he began belting out the Andrews Sisters anthem anticipating their moment of glory:

*There's going to be a Hallelujah Day
When the boys have all come home to stay
And a million bands begin to play*

*And they'll come marching down Fifth Avenue
The United Nations in review
When this lovely dream has all come true,
We'll be dancing the victory polka!*

"Cut it out, Dad!" I implored him. We were in New York City—the hippest place on the planet. I wanted to be cool. Make the scene. Be the dude. Instead, I was walking beside a rotund middle-aged man singing the most ridiculous song in history at a volume that caught unwelcome attention in spite of the whirl of traffic and distant sirens.

It was genuinely the most painful experience any 'tween could have. I know—my girls have informed me as much! Because we've walked together along Fifth Avenue five times in the past couple of months. And every time we do, I sing that old song. Because what was once cringeworthy, now lives in my heart as a warm memory. And maybe it will be for my girls sometime. So far, however, that seems rather unlikely . . .

Time is a strange leveller. Whether World War II servicemen were killed in action, or returned safely to parades on Fifth Avenue or George Street, Sydney, most have gone to

their rest now. As has my father and many of his contemporaries. And, I suppose if time continues, whether we live long or short, high or low, here or there, the same fate awaits us all. Which could make us all nihilists—defeated by the inevitability of our

own fate. But there is something else my father left with me.

Dad talked a lot. It wasn't like the conversations I had with other people. There wasn't a huge amount of give and take. Rather, he lectured me on whatever topic he was focused on at that particular moment. I didn't mind. Whatever he had to say, it was never boring—even if I'd heard it a hundred times before. And there were many repeating loops—messages I heard over and over and over again—whole sermons I could repeat from memory, or stories he related that I could retell word for word. One sermonette I recall most distinctly.

"James, I want all my boys to be in heaven. No matter what it is you do, as long as you end up there, that's what matters."

There was never a question whether heaven existed. Nor whether it was available to us. Jesus gave His life to open the door to us—He gained the victory. And it is only a matter of time until we'll be marching together in the greatest victory parade in history in the exquisite brilliance of the home He has made for us. As He promised before He gave His life for us:

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (John 14:1-3).

I believe by faith that one day I will be in heaven. And when I get there, I'll find my dad and we can walk again arms around each other, down the broad golden avenues where the streets have no name. I know that our imperfections will be remedied in heaven. But I do hope not quite all. Because, as we walk together then, I hope my dad will stand up tall, open his mouth wide and let loose with abandon. And when he does, I hope to hear that old familiar singing voice, as atonal as ever, alternating between loud bellows and distracted mumbles, every oddity in all its glory. Because of all the beautiful voices I've ever heard, there's none I long more to hear again than my father's.

As that silly old song says:

*There's going to be a Hallelujah Day
When the boys have all come home to stay*

JAMES STANDISH WRITES, SPEAKS AND CONSULTS FROM WASHINGTON, US, PARTICULARLY IN THE AREA OF RELIGIOUS LIBERTY.

FINDING JESUS' TOMB

Mark Twain visited the Holy Land with a group of pilgrims in the 1880s, an account of which was published as *The Innocent Abroad* (1869). In it he expressed polite disdain for the exploitation of its many hallowed sites, each purportedly connected to some biblical person or event—the places of Jesus' healings and burial, for example. Of the Church of the Nativity, built 1500 years earlier on the alleged site of Jesus' birth, Twain describes “a silver star set in the floor bears a Latin inscription to that effect . . . It is polished with the kisses of many generations of worshipping pilgrims . . . The grotto was tricked out in the usual tasteless style observable in all the holy places of Palestine. As in the Church of the Holy Sepulchre, envy and uncharitableness were apparent here.”

Apparently he wasn't convinced of the authenticity of many of the sites. And I have to admit to a similar ambivalence when I visited, wondering if in fact this really was the site of this or the other biblical occurrence. Although some of the less credible sites of Twain's time have gone, others now have even greater acceptance and status. The Church of the Holy Sepulchre, for example, sits above Jesus' alleged burial place, on what would have been the tomb of Joseph of Arimathea.

There for a few minutes I huddled inside what is called the Edicule, a construction within the church itself, which envelops a rock upon which Christ's lifeless and bloodied body was allegedly placed that Friday afternoon of the Passover—Nisan 15–22 in the Hebrew calendar (April 10–18)—which coincides with Easter (April 14–16) this year.

As a result of bickering amongst the church's ecclesiastical occupants (Catholic, Greek Orthodox, Armenian, Ethiopian et al), the Edicule fell into such a state of disrepair that the Israeli Government, in the name of public safety, forced them to a resolution and restorative works were undertaken. Necessitated in this was the exposure of the original rock surface, covered by a large slab, which was eventually removed. (*Read a full, fascinating account of what was discovered there at <<http://news.nationalgeographic.com/2016/10/jesus-tomb-opened-church-holy-sepulchre/>>.*)



But that isn't the only place claiming to be the site of Jesus' tomb. At Shingo in faraway Japan, a legend exists that it was there He was incarcerated, His bones occupying a mound known as Kirisuto no haka. There is even an assertion that it was the Roza Bal shrine, in Kashmir, although its Muslim caretakers view this as a blasphemous claim.

Personally, and despite certain archaeological evidence to the contrary, my preferred, if sentimental, preference is for the Garden Tomb (see John 19:41), which is within walking distance of the Old City wall. It is conveniently adjacent to an imposing skull-like rock outcrop requiring little imagination to see as the Bible's Golgotha, the place of the crucifixion. In the midst of this quiet and neatly kept garden is an intact rock-cut tomb, which contains a bench for a body, through a small opening so small one has to bend to enter. Despite what the archaeologists say (they say it is of a later construction style), I like it as the tomb of Joseph of Arimathea.

But in the end, and unlike the tombs of almost all other founders of world religions, it is empty. It isn't that therein is where Christ was buried but that He is not there at all, something attested to on a small plaque just above the doorway: “He is not here; he has risen.” Contained in those seven words is the entire gospel—the good news—our inspiration and purpose as individuals and as a Church! It was here that those women, who in the early hours of Sunday went to complete the burial preparation interrupted by the Sabbath, were commanded to go and tell the world, which is our mission today.

It doesn't really matter where Jesus' tomb is in the end. Why go seeking it, for wherever it is, it is empty.

I LEE DUNSTAN, SIGNS OF THE TIMES EDITOR.



THE TEN

...resurrections in the Bible (other than Jesus')

1. WIDOW OF ZAREPHATH'S SON

1 Kings 17:17-24
(Raised by Elijah)

2. SHUNAMITE'S SON

2 Kings 4:20-37
(Raised by Elisha)

3. MAN TOSSED INTO ELISHA'S TOMB

2 Kings 13:21
(Raised by God)

4. WIDOW OF NAIN'S SON

Luke 7:11-17
(Raised by Jesus)

5. JAIRUS' DAUGHTER

Mark 5:35-43
(Raised by Jesus)

6. LAZARUS

John 11:1-44
(Raised by Jesus)

7. TABITHA (ALSO KNOWN AS DORCAS)

Acts 9:36-41
(Raised by Peter)

8. EUTYCHUS

Acts 20:7-12
(Raised by Paul)

9. THOSE RESURRECTED AT JESUS' CRUCIFIXION

Matthew 27:51-53
(Raised by God)

10. MOSES

Jude 1:9
Ellen G White, *The Story of Redemption*, Chapter 22

HE IS RISEN

examining the biblical evidence that Jesus rose from the dead

THE RESURRECTION OF JESUS Christ is the heart and centre of Christian faith. So certain and cherished was their conviction, it is said that early Christians would habitually greet each other with the triumphant words, "He is risen!"

The apostle Paul said that, along with the crucifixion, this belief formed the bedrock teaching of the Christian faith: "I handed on to you as of first importance what I in turn had received: that Christ died for our sins . . . and that he was buried, and that he was raised on the third day" (1 Corinthians 15:3,4).

It is sometimes suggested that the resurrection accounts in the gospels are just "made-up stories", mere metaphors describing the change that took place in the minds of the disciples as they came to sense Jesus' continuing presence in their lives. However, even a cursory reading of the New Testament leaves little doubt that the

resurrection accounts are meant to be taken literally. Even more significant is the fact that within those accounts we find convincing evidence to support the conclusion that the bodily resurrection of Jesus is grounded in truth. Here is some of that evidence.

MORE THAN 500 PEOPLE ARE REPORTED TO HAVE SEEN HIM ALIVE AFTER HIS RESURRECTION.

How credible is this claim?

Most people think Jesus was on Earth for only a short time after His resurrection. In fact, He is recorded as remaining on the Earth for about six weeks before His ascension (Acts 1:3). During this time He is reported to have been seen by hundreds of people! Writing in what is acknowledged to be one of the earliest Christian documents, Paul lists some of the people to whom the risen Christ appeared. "[He] appeared to Peter, and then to the Twelve. After that he appeared

to more than 500 of the brothers at the same time, most of whom are still living" (1 Corinthians 15:5,6).

The highly significant thing here is not so much the claim that He appeared to hundreds of witnesses but that most of those witnesses were still alive! Do you see what Paul is saying? He is saying, "If you don't believe me, take a trip to Palestine, and there you will be able to speak to literally hundreds of people who actually saw Jesus after He rose from the dead!"

We mustn't think that Paul's challenge would be ignored. The Corinthian church gave Paul more heartaches and headaches than any other church he ministered to. It was not unlikely that sceptical members of this difficult congregation would board a ship and sail to Palestine to test his word. Remember this was a Greek congregation. Greek philosophy taught that at the moment of death the immortal soul was freed from the despicable

THE HIGHLY SIGNIFICANT THING HERE IS ... THAT MOST OF THOSE WITNESSES WERE STILL ALIVE.

body of flesh. Resurrection of the body was an idea repugnant to most Greeks. Paul's bold and confident challenge is powerful evidence for the reality of the resurrection.

THE UNBELIEVABLE CONVERSION OF JESUS' BROTHERS.

Many are surprised to learn that Jesus had brothers and sisters. Some of His brothers are even named (see Mark 6:3). John's gospel reveals that Jesus' own brothers were sceptical of His claims: "For even his own brothers did not believe in him" (John 7:5). A close reading of Mark (thought to be the earliest gospel) reveals that some of His own family went so far as to question His sanity (Mark 3:21).

As we read on we come upon an astounding detail that takes us by surprise. In the first chapter of Acts we discover that His brothers had suddenly, for some reason, become devout believers: "... all joined together in prayer, along with the women and Mary the mother of Jesus, and with his brothers" (Acts 1:14).

Why? What had happened? What had changed these brothers from sneering sceptics into devout, praying believers? The crucifixion should only have confirmed their scepticism. Something had happened between the crucifixion and the gathering in the upper room that had changed their minds. Only the resurrection of their Brother from the dead and His subsequent miraculous appearances can account for this unbelievable change of heart. But the brothers of Jesus were not the only ones to experience change.

THE NEW-FOUND COURAGE OF THE DISCIPLES.

Matthew's gospel tells us that, when confronted by a violent mob

and the armed temple police in the Garden of Gethsemane, the disciples "... all deserted him and fled" (Matthew 26:56). Yet a few weeks later we find these same men courageously standing before thousands and proclaiming that Jesus is alive. They are even bold enough to accuse their listeners of murdering the Messiah (Acts 2:36). Henceforth these men risk their lives in proclaiming the message of a risen Lord. Most die excruciating deaths. Peter is crucified upside down. James is stoned. Paul endures unbelievable hardship before he is beheaded. There is never a whisper in the historical records that any recanted or admitted under duress that they had lied.

Is it likely they would endure such hardship for something they knew was not true? The transformation of the disciples is further powerful evidence of the reality of the resurrection.

CHRISTIANITY BEGAN IN JERUSALEM, THE PLACE WHERE IT WAS MOST UNDER THREAT. WHY?

Assuming the disciples were able to overcome their fears and the devastating loss of their Leader, why would they commence their mission in what, to them, was the most dangerous place on Earth? Wouldn't it be more sensible to start a new movement in a safer place?

Galilee was where Jesus had conducted most of His ministry and where most of His followers lived. In Galilee they would be relatively safe from attack. Why, then, Jerusalem? Why so soon? Because in Jerusalem was the best evidence that He was alive. An empty tomb in a garden bore mute witness to the fact that Jesus was what He claimed to be. Is it any wonder that when Peter preached that first Christian sermon just six weeks after the resurrection he was able to

fearlessly say, "God has raised Jesus to life and we are all witnesses of the fact" (Acts 2:32)? When Peter said "we" he was including his listeners. For six weeks the people of Jerusalem had flocked to that empty tomb and heard the mysterious words that Jesus had actually been seen alive! The evidence was so overwhelming that on that day it is recorded that more than 3000 people declared their faith in a risen Lord.

WHAT DOES THE RESURRECTION MEAN?

The implications are earth-shattering. The resurrection of Christ means He was who He claimed to be: the divine Son of God. When He was crucified on the Friday, it appeared His claims to be the Messiah were sheer delusion. His glorious resurrection on the Sunday was God's great amen to Jesus. No wonder Paul says Jesus was "powerfully declared to be the son of God ... by his resurrection from the dead" (Romans 1:4).

His resurrection means His mission was accomplished. On the Friday, when Jesus said "It is finished", there was little to confirm the greatest victory of all time had been won. The resurrection was God's declaration that the powers of darkness had been defeated. The great sacrifice had been accepted and atonement completed. The believer can exult in the work of Christ and rejoice in the assurance that they are fully accepted because of what Christ accomplished. This is the very essence of the Christian message.

The resurrection of Jesus brought unbelievable happiness and purpose to His shattered followers. It was the happiest day in their lives and in the history of the universe. A careful reading of the New Testament reveals compelling evidence—good reason to place our faith in Jesus. He is still alive and still comes to those who place their faith in Him.

WINSTON MCHARG HOLDS A BACHELORS DEGREE IN THEOLOGY. A RETIRED CABINETMAKER, HE WRITES FROM KILABEN BAY, LAKE MACQUARIE, NSW.



HOW MAC TRIED TO FIGHT BACK :

**ANZAC CHAPLAIN VOICED HIS
WOUND TO CONFRONT TRAUMA
OF WAR**

The Great War traumatised an Anzac chaplain even though his prolific writing “put words upon that which is unspeakable”, a paper by three Avondale academics shows.

William “Fighting Mac” McKenzie served at Gallipoli and on the Western Front as chaplain of the Australian Imperial Force’s 4th Battalion. The Scottish-born Salvation Army officer wrote thousands of letters—to families of soldiers, members of the public, Salvationist Australasian Territorial Commander Commissioner James Hay, excerpts from which appeared in *The War Cry*, and to his wife and children.

Despite describing his experiences as “beyond telling”, McKenzie “consistently, even compulsively, reverted to words to convey them”, write associate professor Daniel Reynaud, Dr Carolyn Rickett and Paul Bogacs. But identifying and burying dismembered corpses, often under shell fire, and the voluminous correspondence with distressed relatives “eventually undermined [McKenzie’s] health and degraded his capacity to serve”.

Reynaud, Rickett and Bogacs’ study of

the surviving McKenzie correspondence shows symptoms of post-traumatic stress disorder, including depression and a degrading of coherent meaning, uncontrollable trembling, persistent nightmares and chronic memory loss. McKenzie also suffered neuritis, “which left him in physical agony and barely able to crawl on all fours”, recurring fevers, vomiting and diarrhoea.

McKenzie’s compulsion to write, “wrestling with the complexity of attempting both to reveal and conceal experiences shaped by trauma”, represents “an intrinsic need to record linguistically the disaster of war and disclose its traces rather than try to erase its impact through complete silence”. This therapeutic use of language helped McKenzie “retain his perception of coherence, cohesiveness

them with an empathetic reader.” But she notes the increasing academic research on how writing can re-traumatise the writer.

“Beyond telling: Narrating trauma in the wartime writings of Great War AIF Chaplain William McKenzie” classifies McKenzie’s narratives in two other ways: writing performance and writing therapeutics.

The former consists of the letters McKenzie wrote in his formal role as chaplain. His status as a “privileged communicator”—McKenzie’s letters were not censored—allowed him to “speak with a frankness that many other soldiers did not enjoy”. But his intended audience shaped the way McKenzie wrote. Reynaud, Rickett and Bogacs describe the construction of war experiences in letters to families about the fate of their loved ones as

“care-ful” and “pastoral”, framed in a way “that showed a positive con-

and unprocessed” entries captured “the fragmentation characteristic of traumatic experiences, but they named the trauma graphically, ensuring the memory did not become repressed”. His letters to his children, though, contained almost no information about the war, “save for the occasional promise of battle souvenirs for the boys”. These “offered McKenzie a haven of imaginative engagement . . . a kind of positive disassociation”. Letters to Annie, his wife, were different. As the war progressed, they “became more and more confessional, naming his trauma and giving voice to the unspeakable”. Reynaud, Rickett and Bogacs call this writing McKenzie’s most effective therapeutic because the letters demonstrated the safety of “pouring out his unprocessed feelings . . . without the need to clean them up for consumption”.

The sustained trauma McKenzie experienced would eventually prove too much. Despite his resilience—Professor Reynaud, who wrote a biography of McKenzie, *The Man the Anzacs Revered*, describes him as a “powerful personality who had the charisma to draw many people to him”—and healthy engagement through writing, McKenzie retired from service due to ill-health.

McKenzie would become the most famous Anzac by the end of the war despite being a non-drinking “wows-er”. His story is “an example of the power of genuine engagement in the midst of suffering and brokenness”. A sign, perhaps, of a mature faith, says Mr Bogacs, “where we don’t see God as an insurance policy or vending machine but as a journeying Companion who is with us even when we walk in the shadow of death”.

The paper appears in the current issue of the *TEACH Journal of Christian Education*, published by Avondale Academic Press.

BRENTON STACEY. PUBLIC RELATIONS OFFICER, AVONDALE COLLEGE OF HIGHER EDUCATION.

HIS STORY IS AN EXAMPLE OF THE POWER OF GENUINE ENGAGEMENT IN THE MIDST OF SUFFERING AND BROKENNESS.

and connection. . . . [He] reclaimed, re-visited, re-visioned and re-versioned events, especially in the light of his faith and mission.”

Writing can help us make belated sense of distress because it converts emotions and images into words, says Dr Rickett, assistant dean (research) in the Faculty of Arts, Nursing and Theology and co-editor of an anthology as part of the New Leaves research project, which examines the relationship between writing poetry and healing. She and Sue Joseph from the University of Technology Sydney are also recipients of a grant from the Journalism Education and Research Association of Australia to improve higher degree by research supervision of long-form trauma narrative.

The conversion changes the way we think about trauma, says Dr Rickett. “It orders our thoughts, externalises them and provides an opportunity to share

tribution from the subject soldier”. In letters to Hay, his superior at the Salvation Army, McKenzie emphasised the evangelistic success of his work. His writing “elided over some of the realities of war in favour of an upbeat context of spiritual salvation, national pride or personal honour”. Ironically, as conditions worsened in France and McKenzie’s own state deteriorated, his public letters “assumed a more flamboyant and humorous style”. These writing performance narratives revealed and concealed; the language obscured and deformed experiences but McKenzie “found many willing listeners to hear it”.

The latter—writing therapeutics—consists of McKenzie’s diary and his letters to his wife and children. The personal motivation for writing the diary “demonstrated a much greater engagement with the capacity for telling the untellable”. McKenzie’s “raw



HEALTHY HEARTS RUN ON PLANTS

When it comes to healthy eating, we're a big fan of getting the most bang for your buck. While we can agonise over every little thing we put in our mouths every day, the truth is that some behaviours have a much bigger effect on our health than others. A great example of this is recent research from the US that looked at more than 700,000 subjects who died as a result of heart disease, stroke and type 2 diabetes. Almost half of these deaths could be attributed to just 10 eating habits. So what were the top 10? Well, they fell into one of two categories:

THEY WERE EATING TOO MUCH:

- > Salt: 9.5% of deaths
- > Processed meats: 8.2% of deaths
- > Sugary drinks: 7.4% of deaths
- > Unprocessed red meats: 0.4% of deaths

OR TOO LITTLE:

- > Nuts and seeds: 8.5% of deaths
- > Omega-3 fats: 7.8% of deaths
- > Vegetables: 7.6% of deaths
- > Fruit: 7.5% of deaths
- > Wholegrains: 5.9% of deaths
- > Polyunsaturated fats: 2.3% of deaths

So how do you get the most bang for your buck when it comes to protecting your heart? The simplest way is to fill your diet with minimally processed plant foods. You'll find yourself eating plenty of the foods many of us eat too little of and eating less of those that harm our health but feature too prominently in modern diets. Big benefits don't have to come from complicated changes—start prioritising plant foods today!

*health
tip*

Nuts are often mentioned as being high in fat but did you know they're also a source of fibre, protein and vitamin E as well as other vital nutrients? And while high in fat, they're rich in the heart-healthy polyunsaturated and monounsaturated fats.

3 WAYS TO GET NUTS AND SEEDS IN YOUR DAILY DIET



THE 3PM HUNGER BUSTER

A good goal to aim for is 30g of nuts at least five days a week. 30g is roughly a small handful, so why not grab that small handful when your stomach's growling mid-afternoon.



POWER UP THAT SMOOTHIE

Did you know that chia seeds form a gel-like texture when mixed with water? Try a tablespoon in your next smoothie to add a satisfying texture, a shot of healthy fibre and plant-based omega-3 fats.



GO TO GROUND

Natural nut butters are simply ground-up nuts without anything else added. Try making your own by grinding your favourite nuts to a paste in a food processor and spreading on a tasty wholegrain bread.

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REACHING OUT TO THOSE IN AN OFTEN FORGOTTEN GROUP

RECORD STAFF

Margaret* is an elderly lady with a debilitating disease. Confined to a wheelchair, she needs care for most of the day. And when her home required a week of modifications to accommodate her disability, she had nowhere affordable to go.

She was referred to the Catalina Conference Centre, a special needs-friendly facility operated by Disability Life Enrichment, a charity set up by Adventists David and Heather Hagen at Rathmines, a few kilometres from Avondale College, NSW. At Catalina—a former hospital and aged care facility—she had 24-hour care, a room with a water view and fully accessible facilities. Without Catalina, she would likely have spent a very awkward and possibly expensive week in a motel.

The Catalina Conference Centre is housed in what was a World War II RAAF Catalina flying-boat base. The Hagens set up the centre with the aim of better integrating the special needs community, enhancing their lives by providing a venue designed especially for them and their carers.

Mr Hagen, a Brisbane-based businessman, happened across the hospital when it was for sale while touring the area, and an inspired vision of a fully disability-friendly venue came to mind. Disability Life Enrichment was born. Two years on, completely refurbished and outfitted, and with the help of sympathetic donors, the centre opened its doors in late 2016.

"Catalina is a grassroots enterprise," said Lee Dunstan, manager of Christian Services for the Blind and Vision Impaired (CSFBHI), the Church's special needs entity in the South Pacific Division. "It's the sort of initiative that our service would encourage and support. So I com-



DAVID AND HEATHER HAGEN.

mend the Hagens for their enterprise and the Christian grace they've extended to this too often ignored people group—the Blind, Deaf, the physically and mentally disabled and their families.

"And I challenge others with the vision to get together with those with the means and develop a relevant such ministry in their own corner.

"April 22 has been designated Special Needs Awareness Day for our Church. I encourage members, our churches and schools to rise to the challenge of not only providing for the material needs of those with special needs but involving them in ongoing church activities and worship, for all are gifted, all are needed and all can contribute."

CSFBHI is about more than just the Deaf and Blind: it is about the gamut of disability; building awareness and providing material support for church and individual initiatives in the area. Mr Dunstan has developed a resource kit for Special Needs Awareness Day, which is available for download at <hop.ec/specialresources>.

**Name changed for privacy.*

Next Sabbath, April 22, is Special Needs Awareness Day, to be celebrated in churches around the world.

For more information on the Catalina Conference Centre go to <www.catalinacc.com.au> and Disability Life Enrichment: <www.disabilitylife.com.au>.

DIGGING IN HIS WORD WITH GARY WEBSTER

PROPHECY: REACHING SEEKING SECULAR MINDS

According to Jesus, fulfilled prophecy helps people to believe. In fact God uses prophecy—the ability to predict the end from the beginning—as evidence that He is the one and only God.

Read John 14:29; Isaiah 46:9,10.

Little wonder that, alongside mighty miracles, prayer and the obedience of His servants to biblical health principles and commandments, God used prophecy on two occasions to draw the egotistical, materialistic King Nebuchadnezzar to Himself. Shouldn't the fact that the first person to whom God gave the amazing prophecy of Daniel 2 was a pagan, secular-minded king inform us that we should be sharing prophecy far more than we do?

Consider Daniel 1:8-21; 2:17-19; 3:16-29; 4.

Daniel 8 was written in the third year of Belshazzar's reign, clearly dating the original book to the 6th century BC. Yet at least 200 years prior to Greece toppling the Medes and Persians, it predicted just that, also predicting the next power—a little horn arising from one of the four points of the compass—would invade Israel, attack God's people, stand against the Prince of Princes (Jesus Christ), take away the temple and its daily services, and cast truth to the ground. History clearly shows it was Rome, in both its pagan and papal (church) phases, which followed Greece and did all of this. Clearly God knows and revealed the future through Daniel.

Read Daniel 8:1,5-7,21; 9-12,24,25.

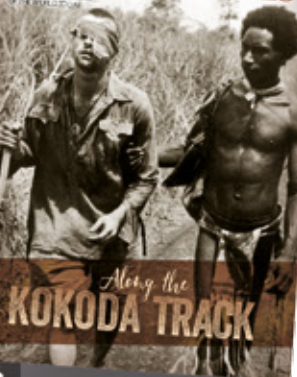
Join us as we walk through the prophecies of Daniel and Revelation.



NABONIDUS CHRONICLE.

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**What does it mean
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**What's relevant
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NAMONA KIDS

KIDS SPACE



MEMORY VERSE:
USE THE LETTERS TO
FINISH THE VERSE

"God does NOT show

Acts 10:34, NIV

**DRAW
THE
TIME**

DRAW THE
HANDS ON
THE CLOCK



9 o'clock



12:30pm



15 past 6

PAYDAY AT THE VINEYARD:

A landowner begins hiring men in the early morning to work in his vineyard. He agrees to pay them a fair wage for a day's work. At various times during the day he hires other workers, right up to one hour before quitting time. At quitting time the vineyard owner tells his foreman to pay the workers, starting with the ones who were hired last. No matter how long they worked, each worker is paid the same amount. The workers who worked the longest complain.

The landowner reminds them that he paid them what they agreed to.



COMMUNITY MESSAGE

We treat others kindly and fairly.

* Hello in Papua New Guinea



MORE THAN MARKETING

Record editor Jarrod Stackelroth's editorial on interracial marriage (March 18) was an act of mind-boggling courage. And the research, the sensitivity and the theological maturity behind the piece reminds us why

Adventist Record is so much more than a marketing tool for the denomination. It's essential reading for Christians who want to grow. Thank you for teaching and inspiring us.

Casey Wolverton, Qld

SIGN OF HOPE

Robert Vincent and John Wallace ("Creeping Conformity", Have your say, March 18), our two brothers on the other side of the ditch, need to be praised as sentinels of Bible truth.

Death is a very traumatic experience and the manner in which we grieve differs greatly. Talking to the deceased is a way that many express their deep sorrow at their loss. I have heard of people who, though having a biblical understanding about death, go to the cemetery to grieve over the departure of a loved one. There may have been some unfinished business with the deceased and they feel the need to express to themselves some wrong that had come between them.

This manner of expressing grief and sorrow is not condemned in the Bible. King David, having learned that his son Absalom was killed in battle, exclaimed, "O my son Absalom—my son Absalom, if only I had died in your place! O Absalom my son, my son."

Having access to the Torah, David would have known what was written in Ecclesiastes, that . . . "the dead

know nothing" (9:6).

Perhaps only the most stoic among us would refrain from talking to the deceased in times of deep grief. We ought not to condemn those who choose to express their sorrow in a manner such as David. It is a sign of hope to look into the casket of a Christian and believe that ". . . God who gives life to the dead and calls those things which do not exist as though they did" (Romans 4:17). The time will come when Jesus Himself will address the dead and raise them to eternal life.

We can't do that but we can speak words of hope, believing that the faithful one lost through death will one day rise in newness of life.

Steve Cinzio, Qld

NOT ALWAYS RIGHT

I was somewhat surprised to see "Open-minded" (Have your say, March 4) as I had penned some similar sentiments to these two weeks earlier having no other purpose for them than my own reference.

Adventist Record does indeed show an open-mindedness in "Have your say".

"Honesty and disclosure" (January 28) and "Open-minded" are two examples and I thank you and praise God for that.

It is my belief you just can't set aside easily the notion of infallibility. It requires strong conviction aided by the Holy Spirit, and of course the Word, to bring about change of heart and mind. But as Adventists it is the thing we most need—we need to admit that now and in the past, in doctrine we have not in all things been right. Admitting and confessing error, endeavouring to correct wrongs caused to others, isn't easy. Christians do make mistakes but consider how great God's blessing could be on a fallible people like this. Reformation before revival.

Adrian Bligh, Qld

ETHICAL CAUTION

Re: "Unholy tithe" (Feature, March 18): An interesting article that will no doubt make people think and I would agree that ethical investing is something that should be encouraged. But I am concerned about how far this should be taken.

I personally think there

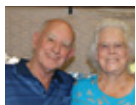
are real practical issues in avoiding oil, gas and mining organisations as these entities provide basic commodities that keep the modern world operating. Over the past few years there has been a real desire to "have a go" at the corporate world but I would advise some caution is shown as these corporates provide an awful lot of employment to many people and in general provide goods and services we all need.

I would recommend Niall Ferguson's very good book *Civilisation*. This book deals with how Christianity provided such a positive impact on the Western world—something that seems to be now forgotten by most.

John Edilson, NZ

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.

Anniversaries



HARDY. Margaret and George celebrated their 60th wedding

anniversary with about 80 family and friends on 26.2.17 at Murwillumbah church, NSW. Their children and partners, Harold and Maree, Boyd and Pauline, Kay and Murray, Glenn and Cherie, along with many of their grandchildren and great-grandchildren, were present for this happy occasion.



WEBSTER. Pastor Jeff and his wife Else (nee Attinger) celebrated their

60th wedding anniversary with family on 4.2.17. Jeff and Else met while students at Avondale College in 1956. They were married in Adelaide, SA, by Pastor Lock on 4.2.1957. Jeff went on to pastor churches in Victoria, Queensland, North New Zealand and NSW. They had three children: Jennifer, Mark and Bettina. Sadly Mark died at the age of 22. Jeff and Else enjoy the blessing of having six grandchildren. Else is a gifted singer and musician and they have both shared their talents through their ministry together over many happy years. Jeff retired from ministry in 1996 and they moved to Nowra, NSW. Nowra church has been blessed with their continued active participation in church worship since that time.

Weddings



FITZCLARENCE-SIMONS.

Jared Tyson Fitzclarence, son of

Graeme and Cherelle Fitzclarence (Perth, WA), and Esther No-el Simons, daughter of Andrew and Lydia Simons (Perth), were married on 29.11.15 in a beautiful ceremony in the Sunken Gardens at the University of Western Australia. Jared and Esther have made their home in Karratha, being active in their local church. Jared runs an engineering business while Esther works at the local hospital as a nurse.

Terry Johnson

Obituaries



BROWN, Roger Henry, born 19.9.1937 in Young, NSW; died 31.1.17 in John Flynn

Private Hospital, Tugun, Qld. He is survived by his wife Loma (Murwillumbah, NSW); family by his first wife Kelva: Steven Brown (Canberra, ACT), David Brown (Batemans Bay, NSW) and Karen Rands (Tamworth); step-son Darren Postema (Singapore), step-daughter Marina Postema (Spain); six grandchildren and three step-grandchildren. Roger was a gifted gardener who loved playing bowls until his sudden illness. He was a quiet, unassuming man of integrity and faith.

Ashley Smith



DUFFY, Pastor Arthur Noel, born 8.10.1924 in Tea Gardens, NSW; died 15.2.17 in Sydney.

He married Leonie Stanton in 1949.

DUFFY, Leonie Brighta (nee Stanton), born 24.6.1924 in Hobart, Tas; died 19.2.17 in Sydney. She married Arthur Duffy in 1949. They are survived by their children Dr Jon and Margaret Duffy (Sydney), and Dr Shalleen and Victor Barendse (Maidenhead, Berkshire, England); grandchildren: Scott, Liesl, Monique, Ariane, Simeon and Micah; great-grandchildren: Eloise, Anneliese, Jonas, Patrick and Joshua; Arthur's siblings Noellie Lofberg and Melvin Duffy (Sydney); and Leonie's siblings Ray, Laurence, Ross and Harley Stanton (Tasmania). Family and friends celebrated two lives at the Avondale Cemetery Chapel on 21.2.17. Arthur and Leonie met at Avondale College in 1944, were married for 67 years, served at the college and across the South Pacific and are now buried at Avondale. Both overcame early adversity and lived with hearts filled with generosity. They served the Church with distinction for all of their working lives. Arthur became a well-known singing evangelist, serving in Tasmania, Victoria, South NSW, North NSW and Greater Sydney Conference. In later ministry Arthur was theology lecturer at Avondale College, president of Greater Sydney Conference, ministerial secre-

tary of the Australasian Division and the South Pacific Division as well as the Trans-Tasman Union Conference. During this time he led hundreds of people to Jesus and influenced and encouraged hundreds of others in practical ministry. Leonie was a capable teacher who mentored and shaped minds and lives, first at Hurstville Adventist School and later for many years at Wahroonga Adventist School.

Alex S Currie, Harley Stanton

GOLDSMITH, Olive (nee Jensen), born 30.11.1922 in Warburton, Vic; died 5.12.16 in Lakes Entrance. She married Ivan Goldsmith in 1944. She is survived by her husband (Lakes Entrance); daughter Marilyn and husband Don Beveridge (Orbost); son Colin and partner Marion (East Warburton); eight grandchildren: Dean, Gary, Sherelle, Jodie, Lynelle, Melinda, Jasmine and Kerri-lee; 17 great-grandchildren: Taylor, Levi, Justyn, Tune, Nicola, Mignon, Sarae, Madison, Isaac, Kaleb, Oliver, Kierah, Ethan, Riley, Alisha, Zachariah and Archer; and sister Maureen (WA). Olive loved sharing the good news of God's amazing grace. She and Ivan travelled extensively and loved sharing their journeys with others via video.

Morrie Krieg

MILLER, Margaret Anne (nee Fowler), born 3.9.1924 in Port Macquarie, NSW; died 23.2.17 in Estia Health, Dalmeny. She was predeceased by her husband Kevin in 1985. Anne is survived by her children: Kaye, Gillian, Darthea, Bernice, Roderick and Phillip; 13 grandchildren and 13 great-grandchildren. Anne had been a member of the Inverell church since 1957. For the last six years of her life, she lived with Gillian in Turlinjah where she enjoyed reasonable health until a stroke in September 2016. Her faith in Jesus was strong and precious until the end. Anne was buried in Inverell in the garden of her home "Bookoola" between her husband Kevin and her mother Ellen Fowler.

Ted White

MILLS, Jayne Maree, born 29.5.1973 in Warrnambool, Vic; died 25.12.16 in Warrnambool.

She was a loved daughter of Barry and Lorraine Mills and sister of Jacqui; mother of Sarsha and grandmother to Shaliya. Jayne loved life and lived it to the full, with her faith a very important part and her willingness to help others at the forefront, knowing that Christ would soon return. She is greatly missed by her family and all who knew her.

Daron Pratt

POWELL, Rosemary Elizabeth [nee Parker], born 12.8.1964; died 15.2.17 at her home in Morphett Vale, SA, after a heroic struggle with cancer. She is survived by her husband Christopher; daughter Alicia and partner Sam; mother Pat Parker; brothers Stephen and Adrian and partners Angela and Wendy; and her sisters Sherron and Naomi. In spite of her suffering Rosemary remained positive and faithful to Jesus to the end.

Allan Croft, Travis Manners

SMITH, Jean Mitchell Miller, born 16.12.1940 in Lumphinnans, Scotland; died 19.2.17 in the Repatriation General Hospital, Adelaide, SA, following a long battle with cancer. She was predeceased by her husband Thomas and grandson William. She is survived by her four children and their families: Andrew and Patricia, Jennifer and Ross, Tom and Janene, Glenn and Linda; and grandchildren: Aimee, Mikaela, Jarryd, Jayden, Brodie, Madison, Nathaniel, Ellie and Riley. Jean loved her Saviour and looked forward to the time when she will be able to enjoy her family in a place where there will be no pain and suffering.

Allan Croft, Garry Hodgkin



TOON, Charles William (Bill), born 25.3.1939; died 14.2.17 in Kingaroy Hospital, Qld. He

married Myrtle Paulus in 2014. He is survived by his wife (Kingaroy); son Glen; and sister Margaret Bartlett (Caloundra). Bill's life journey included a love of yachting, involvement in a Lions Club, owning a printing business, discovering faith and then experiencing the joy of living in a happy marriage. He served for many years in Pathfinders and had a quick-witted sense of humour.

Gideon Okesene

ADVERTISING

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ALTON GARDENS COORANBONG—LIMITED EDITION RESIDENCES.

Cooranbong Senior Living Residences. 55 per cent of all proposed lots now under contract; only four dwellings remain; act now to secure part of this prized project. Register your expression of interest now: <www.altongardens.com.au>. Positioned in the heart of Cooranbong village on Alton Road, close to all local services and amenities, Alton Gardens will be the conversation in Cooranbong for those looking for a well-appointed independent living residence with a considered garden environment—the “Garden House”—available only to residents for private use. Considerable interest exists. Anticipated project completion: mid-2018. Email our resident service manager now for more information and details on how to proceed: <enquiry@altongardens.com.au>.

BACK TO ROSEWOOD DAY, MAY 20.

Former ministers and members of Rosewood church are invited to a reunion celebrating 30 years since the church was opened. Plans include a shared lunch and afternoon of memories and thanksgiving. If unable to attend please send a current photo with an update/greeting. RSVP May 1 with favourite hymn and historic pictures to <kentandjudy@bigpond.com> or Church Clerk, 1 Sherlocks Road, Muirlea, Qld 4306. Phone 07 3201 5402.

VOLUNTEER OR RETIREE MINISTRY OPPORTUNITY!

The Northern Australian Conference is sounding a Macedonian call for interested parties who are willing to strengthen and assist the church in the Port Douglas/Mossman region. Although a popular holiday/retirement destination with beautiful beaches, the Lord's vineyard in this area of North Queensland is in need of willing labourers. All that is required is the ability to move to the area, sustain an income, and be willing to attend and serve in the activities of the local church. Ministry opportunities would include Bible studies, visitation, personal evangelism, etc. For details contact Pastor Daniel Matteo on 0421856790 or <danielmatteo@adventist.org.au>.

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“WHY WISH UPON
A STAR? WHEN
YOU CAN PRAY
TO THE ONE WHO
CREATED IT”

— UNKNOWN

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POSITIONS VACANT

HR assistant

Adventist Aged Care Wahroonga is seeking a hands-on HR assistant to cover maternity leave. The successful applicant will manage a range of tasks, including staff rostering, liaising with payroll, recruitment, employment relations, workers compensation and other employee-related issues. If you are a friendly, bright and committed person with the ability to work in a friendly Christian environment, please contact Asmitra Musk at <asmitramusk@adventist.org.au> or call 02 9847 0658. **Applications close April 18, 2017.**

Assistant accountant

Seventh-day Adventist Schools (North NSW) Ltd is seeking a full-time assistant accountant to join the head office finance ministry team currently based in Wallsend, NSW. The successful applicant will work closely with the finance team members to meet the company's statutory reporting obligations and to provide relevant financial reports, information and support to the company's CEO, school principals and business managers or bursars of 10 schools and two early learning centres. Applicants should hold a business or accounting qualification at undergraduate level and have commenced/be able to commence studying towards professional accounting qualifications (CA/CPA). Experience in a similar position is preferable. The applicant must be legally able to work in Australia at the time of application. For a detailed position description: <adventistemployment.org.au>. Inquiries and/or applications to the HR Manager: <nnswpayroll@adventist.org.au>. **Applications close April 26, 2017.**

For more: ADVENTISTEMPLOYMENT.ORG.AU

SUPPORTING MINISTRIES

Chief executive officer

International Children's Care Australia (ICCA) is seeking expressions of interest for the position of chief executive officer. ICCA is a Christian development organisation. We provide wholistic care for orphaned, abandoned and destitute children, empowering them to integrate into their communities and become self-sufficient adults. ICCA is an accredited independent ministry of the Seventh-day Adventist Church. The successful applicant will have: proven team leadership capacity; strong people and project management experience with a reputation for consistently delivering positive outcomes; good interpersonal and communication skills; strong organisation and time management skills; sound financial management skills; strong ethics and integrity in the management of all aspects of ICCA's business; demonstrable awareness of cultural issues in the context of international development; a reputation for highly effective stakeholder networking and relations; a high level of energy, enthusiasm, drive, commitment and the capacity to translate this into effective management. For further information please contact David Hughes <dmhughesy@gmail.com> or Colin Clark <cclark@iccaustralia.org.au>. Phone: 0402 957 804. Web <www.iccaustralia.org.au>. Send expressions of interest to <cclark@iccaustralia.org.au>. **Applications close April 19, 2017.**

Hydrotherapy course July 2-7, 2017

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