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WHY I DON'T GO TO CHURCH

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THE MISSIONARY IMPERATIVE

The tropical sun was baking hot as our guide took us around Kabiufa Adventist Secondary School. It was my first trip to Papua New Guinea and I was excited to be walking on the campus where my grandfather had lived and worked. I had grown up with stories of my mother's time in Fiji with my grandparents. After she returned to Avondale, they had moved to Kabiufa. As we walked through the immaculate gardens, the people we met were warm and friendly—the sun was the only unwelcoming body, beating and burning. It was Sabbath and, after our tour, it was time to board a plane and return to Moresby for a flight home early the following morning.

In the hotel that night, I suffered the worst gastro of my life. I'll spare you the gory details but suffice to say the night is seared in my memory. Sunstroke and dehydration coupled with some dodgy water hit me hard.

It brought home both how hard and also how beautiful and enriching it can be to travel. It brought home some of the realities of the hardships faced by missionaries as they enter foreign fields—if you're not well prepared (as I wasn't that day), and even sometimes when you are, you can get very sick. It also illustrated the reality depicted in my grandparents' stories and the missionary books I had read as a kid: there is beauty, passion, God-moments, hardship, illness, tragedy, triumph and struggle all wrapped up in the mission experience.

Although for me it was only a taste, I was reminded of the challenges and triumphs of the missionary experience.

Many of us who live in the South Pacific Division (SPD) have either worked as missionaries or have close family members who did. Missionary work was an integral part of this Division's identity and culture. Yet, somewhere along the way, we lost that connection. I want to acknowledge the amazing work of modern day missionaries working throughout the Division. But it is rare for anyone to define themselves as a missionary anymore.

Make no mistake, the missionary imperative is still valid. Christ still compels us to "Go". But what it means to be a missionary has changed. The assumption that a missionary has to go to foreign shores to preach the gospel has

changed. I think it's time we redefined the word. There are practical opportunities that still exist for modern day missionaries, some of which are overseas and some of which are in our very own backyards.

In the past few days I've come across a few of these opportunities that I'd like to share with you.

During SPD worship I heard about the amazing work of the remote clinics in the Pacific where Adventist health professionals are working—transforming communities and planting seeds for Christ. We also heard about the Australian churches that have adopted them and organised fly'n'builds.

These shorter trips can transform local churches but there are so many missionary opportunities at home as well.

When I heard about the medical missionary work making such an impact in the Pacific, I asked myself what needs could be met here in Australia. One area increasingly impacting the community is mental illness. As members we can learn more and take part in programs designed to support people struggling with this issue. Another problem is obesity. CHIP and other fantastic Church resources are available to use in our communities.

I look around and see my own demographic—middle-class, white Australian males—under represented in Australian churches. What can we do to reach upper and middle class Caucasian communities? Throughout the SPD there are entire communities of immigrants from countries where there is no knowledge of Christ. What are their needs? How can we connect with them?

And there are still overseas opportunities. The Adventist Church runs a "tent-making ministry"—for the intentional placement of Adventist professionals in employment in unreached areas. Visit te.adventistmission.org to find out more information. There is also an Adventist Professionals Network, for members who want to be involved in mission (apn.adventist.org).

The opportunities are still there. The call is still there. The question is, will we go?

JARROD STACKELROTH
EDITOR
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IT IS RARE FOR ANYONE TO DEFINE THEMSELVES AS A MISSIONARY ANYMORE.

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STORIES OF MISSION

The most enriching time that I spend with the General Conference and Division presidents (which is at least three times a year) is when we share mission stories from within our territories. Below are a couple of those stories (names and details changed).

Ibrahim was an overseas university student in a European country, seeking religious understanding. This was mainly satisfied by reading *The Great Controversy* online. Ibrahim was so zealous for faith—he immersed himself in Bible study and found the 28 fundamentals were true. Not knowing who to contact he baptised himself in a bath. At the end of his studies he returned home and wanted to associate with the Seventh-day Adventist Church. He contacted a church via their webpage. The church was suspicious and scared, wondering if this new person wanting to meet them was an agent for the government or religion. Finally after much prayer the pastor chose to visit with Ibrahim at a café. Ibrahim was no fake—he had shared his new-found faith in Jesus with family and friends and a whole new people network opened up for the gospel.

Another pastor in a very tough country was asked to move to a new area in a city and start a church. After prayer and a month of daily visitation to people in the area, no-one had shown any interest. His wife met a lady, Emiko, who was abandoned by her husband and needed support. The pastor and his wife gave it—this lady started a small group and told people that Jesus had changed her. The change was noticeable and they believed her. Eventually so did Emiko's estranged husband and now 12 of her family and friends are followers of Jesus and part of the new church in the area.

God is at work in the world. He uses us in the church. He can use you and me if we are willing, as He used Ibrahim and Emiko. God dreams of His people becoming disciples.

GLENN TOWNEND
SPD PRESIDENT
/SPDpresident



GOOD SAMARITAN CENTRE OPENS FOR COMMUNITY

LACHY STEED/MARYBOROUGH DISTRICT ADVERTISER

Maryborough Seventh-day Adventist Church (Vic) members are rolling up their sleeves and doing their bit for the community.

In an initiative that started earlier this month, bags full of healthy groceries are being made available for \$A5 from the church.

The project is operated out of the new Good Samaritan Centre at the church every Thursday afternoon. With much of the food donated from Foodbank Victoria, the bags contain vital staple food items such as breakfast cereals.

"It's all healthy food, there's no junk food," said Maryborough church member Broden House. "This is for everyone who needs help; it's for everyone in the community.

"Jesus mingled with the people and showed them sympathy, we

want to be like Him."

The Good Samaritan Centre originally started in Wendouree, Mr House said. "After much prayer, we as a church felt God wanted [another centre] to start here in Maryborough.

"We know many people struggle. Even well-off people have weeks where they struggle and that's what this centre is here for. We believe it is God's will for it to happen in this town."



BRODEN HOUSE OUTSIDE MARYBOROUGH CHURCH.

Photo: Maryborough District Advertiser

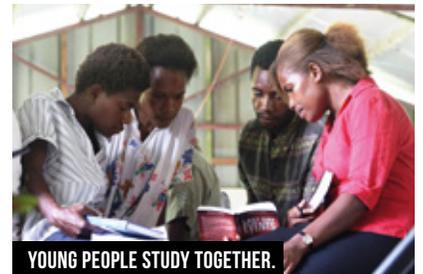
BIBLE CAMPS EXPLORE LAST DAY EVENTS

CAROLE CHOLAI/RECORD STAFF

In a first for the area, New Britain New Ireland Mission, Papua New Guinea, is running Bible camps this year for young people in the provincial regions.

The first meeting was held at the Malakuna church from January 17 to 21 for the East New Britain young people. The remote location and peaceful environment were helpful for encouraging study time. The meetings, based on the book *Last Day Events*, included reading the chapters, group discussions and a prayer session at the end of each reading.

More than 60 young people attended the first meeting. Many shared that it was their first time hearing about last day events in detail and that they were eager to share the knowledge they had



YOUNG PEOPLE STUDY TOGETHER.

gained with their friends and family members. The next meetings were scheduled for West New Britain and then New Ireland, followed by Adult Bible camps.

"It is our prayer that many young people through these camps will have a greater desire for reading Ellen White's writings and the Bible in preparation for His soon return," said Carole Cholai, from the New Britain New Ireland Mission communication department.

ADVENTISTS RECOGNISED WITH AUSTRALIA DAY HONOURS

TRACEY BRIDGUTT

A former nurse unit manager at Sydney Adventist Hospital was posthumously recognised in this year's Australia Day honours.

Glenys Chapman was awarded a Medal of the Order of Australia (OAM) for her service to nursing and international outreach programs. Ms Chapman passed away on May 17, 2017 after a lifetime dedicated to caring for others. She attended Wahroonga church (NSW) for many years.

"Throughout Glenys' life she demonstrated selfless dedication and generosity in giving both to the San and to

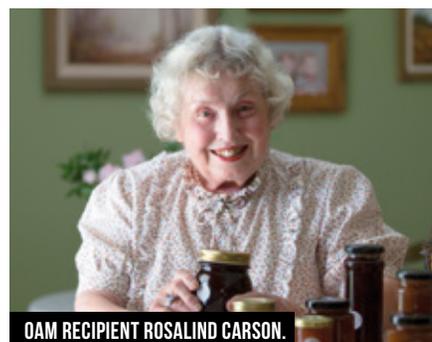
other communities through her work and volunteering," a San spokeswoman said.

Ms Chapman worked at the San for 41 years, commencing in 1974 as a trainee nurse. In subsequent years she worked as a registered nurse, midwife and nurse unit manager.

She provided more than 21 years of service to the hospital's international outreach program, Open Heart International (OHI), travelling annually to Nepal as a volunteer. OHI has established a scholarship in her honour to inspire graduate nurses to be involved in international service.

While in Nepal, Ms Chapman became aware of how few children attended school, often because families struggled with the costs. Through the Adventist Development and Relief Agency she sought sponsorship for the children so they could go to school. As a result of her efforts, more than 120 children were sponsored across seven schools.

Thornleigh church member Rosalind Carlson was also awarded an



OAM RECIPIENT ROSALIND CARLSON.

OAM. She was recognised for service to choral music and to education. Her choral work began 46 years ago with the foundation of Carlson Chorale. Her work as a composer and conductor has been recognised internationally by the American Biographical Institute, which conferred on her the Woman of the Year award.

Ms Carlson worked for the NSW Education Department for more than 20 years in various roles, including as a teacher, deputy principal and senior mistress. She holds annual concerts and eisteddfods, and raises funds for charities and community projects.



GLENYS CHAPMAN WITH NEPALESE CHILDREN.

FAMILY AND COLLEAGUES MOURN HAPPY SIGNS WORKER

JARROD STACKELROTH

Tributes have poured in for a friendly, fun and lovable colleague, husband and father who died recently.

The Signs Publishing family, Adventist Media and the Australian Union Conference are mourning the tragic loss of James Maae. He leaves behind his wife Maine and son Elijah.

After an accident on January 28, Mr Maae was rushed to intensive care but passed away two days later.

He had worked at Signs for the past three years, commencing as distribution support officer on September 8, 2014.

"He arrived that day with a happy smile and friendly banter and soon became a much-loved friend and workmate to us all in the Signs family," said production manager Ray Portbury.

"Nothing was too much trouble for James. He was always willing to help, not only here but in the community of Warburton. If he saw someone in need or in trouble he stopped to help and care for them."

Sonia Knight, his direct supervisor and Signs distribution manager, agrees. "Many of you would have experienced his willingness to go above and beyond the call of duty, even if it meant extra work for the packing guys," she said. "Nothing was ever a problem for him and he seemed to be drawn to those who were in need."

Mr Maae studied theology at Avondale College before the family moved to Victoria. He spent some time as



JAMES MAAE.

associate pastor of Warburton church.

Mrs Maae previously worked at Signs in finance before moving to her current role at the AUC.

Her colleagues at the AUC have set up a GoFundMe page to support the family. Visit <www.gofundme.com/james-maae-supporting-his-family>.

LONG-SERVING EDUCATORS HONOURED IN RETIREMENT

JARROD STACKELROTH

The new school year commenced without two of New Zealand's longest-serving Adventist educators, who retired at the end of 2017 with 79 years of service between them.

Ross Bishop retired as principal of Tauranga Adventist School, a role he held for 29 years. Under his leadership, the school relocated and grew from 31 students to 112.

Students paid tribute to Mr Bishop's spiritual leadership and for providing opportunities to connect with Jesus and lead worship. He was also acknowledged for the memorable trips he had organised and led, the integrated curriculum he developed and the varied learning experiences he led. He

was honoured with a special "this is your life" tribute, along with a helicopter experience where he was flown over the school's playing field, where students had formed the word "Thanks".

During his 43 years in Adventist education, Mr Bishop also served in Kaitaia, Timaru, Invercargill and Christchurch.

Cas Goodchild also recently retired after 36 years of

service to Adventist education, including 21 years at the two-teacher Adventist school in Whakatane.

Originally teaching in Adventist education in South Africa, Mrs Goodchild moved to New Zealand and took up residence in Whakatane and taught the junior school.

"Her own passion for Jesus had an impact on her students," said New Zealand Pacific Union Conference education director Dr Rosalie McFarlane. School staff described her as a quiet, gracious, principled person who was both a very professional teacher and a good friend.

"These two educators have been deeply loved and appreciated by the communities they have served for a long time," said Dr McFarlane. "Both educators have earned deep respect from New Zealand's Adventist teachers and principals and will be missed as they retire."



L-R: ROSALIE MCFARLANE WITH CLIFF AND CAS GOODCHILD AND WHAKATANE PRINCIPAL OLEPA KI KORENHOF.



ROSS BISHOP.

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2000 PATHFINDERS HOLD CAMPOREE IN NEW WORK AREA

JARROD STACKELROTH/LINRAY TUTUO

Pathfinders from around the Solomon Islands attended the “I pass it on” Camporee at Auluta on the island of Malaita from December 31 to January 6.

Some of the 2000 attendees travelled for up to two weeks to get to the remote destination.

Local community members also attended the evening meetings and watched them with interest.

One of the activities involved the Pathfinders taking part in communi-

ty service, distributing gifts to nearby villages, some walking one or two hours to serve.

According to speaker and Solomon Islands Mission youth director, Pastor Linray Tutuo, the camporee faced some challenges, including financial constraints and land disputes, but God saw everything work out.

“God was given the glory during that week,” Pastor Tutuo reported.

“The campsite was a new area where our Adventist presence is in the minority and during the camporee we sowed the seed of God’s love in the villages and communities there. We are praying that God will continue to water it until He comes back to reap the harvest.”

One of the highlights of the week was the baptism of 37 Pathfinders. Pastor Tutuo described it as the “icing on the Pathfinder camporee cake”.



AT THE TABLE REACHES NEW AUDIENCE

VANIA CHEW

Subscribers to Foxtel, Fetch TV and Optus will soon be able to watch *At The Table* on the Australian Christian Channel (ACC).

Adventist Media’s panel show for women will be available on ACC from February 26.

“Adventist Media has a long-standing relationship with ACC and we’re excited that we’re continuing that relationship and that they’re broadcasting our show,” said Adventist Media CEO Calvin Dever.

ACC has a potential audience of approximately 2.2 million homes (6.4 million people). The channel describes itself as “an evangelistic mission seeking to advance the cause of Christ”. Its purpose is “to redeem media, influence culture and be a safe entertainment platform for families”.

“This is great news because it’s broadening our current reach,” said show



senior producer Adam Kavanagh. “We were largely focused on reaching secular audiences through Channel Ten and Hope Channel New Zealand. Now we’re reaching the homes of Christian families who need nurturing and support.”

Those who don’t have ACC can still watch *At The Table* on Channel Ten (Sundays at 4:30am), on demand (<https://tenplay.com.au/channel-ten/at-the-table>) or via YouTube for those outside Australia.

NEWS GRABS



COLOUR ME FOCUSED

Did you know that you take in more information while you are colouring in? That’s the rationale behind a new colouring book for adults released by the Women’s Ministries department of the Trans-European Division. Based on a set of 14 lessons, entitled “Women in the Bible and me”, the colouring books are designed to spark creativity while studying God’s Word. —TED



COMPASSIONATE CHURCH

Respect for refugees was the key theme at a recent United Nations symposium held in New York. Co-sponsored by the Adventist Church, more than 250 representatives from the UN community, religious groups and non-governmental organisations attended the event. —International Religious Liberty Association



UNCHARTED TERRITORY

Members of the National Association of Adventist Corps recently baptised 40 people on the island of Egbopuloama (Nigeria), which previously had no Adventist presence. The Corps initiative, a chaplaincy ministry of the Adventist Church, seeks to engage and deploy Adventist young professionals for mission. —Adventist Review

HOT TOPICS



MEGACHURCH BLOWN UP

Chinese police officers recently demolished one of the country's largest evangelical churches, using heavy machinery and dynamite. More than 50,000 Christians worshipped there. Under President Xi Jinping, the Government has destroyed churches as part of a campaign that reflects the Communist Party's long-standing fear that Christianity is a threat to the party's authority. —*NY Times*



ARK ON THE LOOSE

A storm in the Netherlands has caused a full-sized Noah's Ark replica to come loose from its moorings, crashing into and wrecking several ships in the harbour. The owner had lived on the boat for seven years and had turned it into a museum, with Bible artefacts and displays of Bible stories. All people and animals on board were unharmed. —*Relevant*



CAN BAN

Following the UK's move to ban the sale of energy drinks to under-16s, New Zealand dietitians are hoping their nation will follow suit. But while the Ministry of Health does not recommend energy drinks for youth, supermarket giants New World, Pak'nSave and Countdown say they have no plans to place age restrictions on energy drinks. —*Stuff NZ*

ADVENTCARE BENDIGO TO CLOSE

JARROD STACKELROTH

AdventCare Victoria has announced that the AdventCare Bendigo Residential Care Facility will close next month due to increasing competition and falling occupancy.

The independent living units will continue to operate.

According to a statement from Victorian Conference president Graeme Christian, the facility has struggled to remain viable over the past 18 months, despite upgrades to older rooms, improvements in marketing pitches and investments in new equipment. These initiatives brought in some new residents, but occupancy remained too low to be considered viable. In a unanimous decision, the AdventCare board of directors voted to close the facility.

The focus is now on continuing care for the remaining residents and staff members.

"Our priority now is to ensure both residents and employees are treated with the dignity, care and respect they deserve," Pastor Christian said.

Each resident has been offered a place in another facility in Bendigo but has the option to explore other alternatives.

Staff entitlements will be paid out in full and employees have been invited to apply for a job at another aged care provider in Bendigo that has opportunities available and where their applications will be given preference.

"It brings Conference leadership no joy to know that no other option could be found for the Bendigo facility," said Pastor Christian. "Our hearts go out to all who will be affected as a result of this announcement."

Conference leaders have attended Bendigo church business meetings on a number of occasions over the past 18 months to discuss the situation with



THE ADVENTCARE BENDIGO RESIDENTIAL CARE FACILITY.

members.

Elder Claude Trickey said the most important thing for the church, now that the decision had been made, was to hold onto the land, which surrounds the church on the main road. There is no plan yet for what will happen when the facility closes.

"First we've got to look after the people who are in the homes. When it closes down, then we will look at what we do, take one step at a time," Mr Trickey said.

"Everybody feels different [about the closure]. They're disappointed of course. Because they built it—240,000 hours went into building the thing. It's gone, we've got to live with that, we've got to move forward.

"As leaders of the church you have to be positive in what you're doing. The church is here to take the gospel to the world before Jesus comes. We are here to serve the community and under the power and guidance of the Holy Spirit we will decide where to go from here."

For now, the focus is on supporting and caring for the residents, their families, the staff and everyone who will be affected by the closure.

"Thank you for your ongoing support and prayers for residents and their families, for the staff, and the Bendigo Seventh-day Adventist Church and its community and surrounding districts," Pastor Christian said.

FLASHPOINT



MISSION FOR WELLNESS

Sydney Adventist Hospital (the San) will be including more whole foods and nourishing food choices in its food outlets. From next month, the San will no longer be selling sugary soft drinks in its cafes and on-site vending machines. In response to customer feedback, incorporating new branding and recognising its environmental impact, the San will also reduce packaging usage by offering re-usable cups for hot beverages and will move to biodegradable packaging for self-service options. “[We have] a commitment to ‘more care’ for our staff and customers,” said Adventist HealthCare acting CEO Brett Goods. “These changes complement our mission for wellness.” —Record staff



PRAYERS FOR TEACHERS

Teachers from Wahroonga Adventist School (NSW) were affirmed and uplifted with a special breakfast and community-building session with Wahroonga and Fox Valley church leaders. Greater Sydney Conference president Terry Johnson gave a talk and prayers were offered for the teachers as they prepared for the start of the new school year. School chaplain Pastor Richie Reid said the aim was to remind the teachers of their calling and of the importance of their ministry. —Tracey Bridcutt



COMMUNITY SPIRIT

Papanui Adventist Church (South New Zealand) members recently came up with a creative way to continue engaging with their community. Following the conclusion of Big Camp in mid-January, they decided to hold a free family fun day to encourage all the families in the Christchurch region to catch up and have a playdate. Attendees enjoyed three jumping castles, games and face painting, as well as popcorn, organic juice, whole fruits ice-cream and other delicious treats. —Maritza Brunt



CLIMATE CHARGE

Young people from around the Trans Pacific Union Mission (TPUM) received a special charge from Fiji President George Konrote at the TPUM Youth Congress in December. Opening the congress, Mr Konrote urged the 500 attendees to help reduce the impacts of climate change in their own communities, and to take a strong stand on violence against women, children and the vulnerable in society, saying young people of the Pacific were leaders and made up over half of the region’s population. —Fiji Times



MULTICULTURAL EVANGELISM

The Adventist Karen community in Werribee (Vic), which has only been meeting for a few years, recently hosted an outreach series for the wider community, with fantastic results. Adventists from as far away as Bendigo supported the program, which was attended by a number of people from other denominations and the surrounding neighbourhoods. There was an average attendance of 80 people a night and cause for celebration following the conclusion of the program, as six people recommitted their lives to Christ through a profession of faith and seven through baptism. —IntraVic



PLANT GROWTH

The Parramatta Central church plant (Sydney) celebrated its first baptism on January 20 when William Lim was baptised at Chipping Norton Lake by Pastor Daniel Przybylko. William learned about Adventists when he joined the Adventist-run student club at Western Sydney University last year, and says he’s very happy to be part of the Parramatta Central church family. —Vania Chew



BACK TO THE SANCTUARY

In early December, for the first time in five and-a-half years, members from the St Martins Adventist Church (Christchurch, NZ) were able to worship in their sanctuary again. Following the 2011 earthquake the members have been worshipping in a double room and then the hall. Now the sanctuary is to the required standard for a public building and work on stage 2 has begun. —South News



THE GOOD DOCTOR

Sydney Adventist Hospital cardiologist Dr Maros Elsik has been commended by the Royal Life Saving Society of Australia for his assistance in helping to save a life during an emergency episode. Dr Elsick, who was travelling near the hospital at the time, stopped to assist other good Samaritans who were helping a driver who is believed to have suffered a heart attack. —San News

Why I don't go to church



This year, I've decided to stop going to church. A bit of a shocking statement, especially as I grew up an Adventist and am currently employed by the Church. But 2017 was a year of discovery and development, and I came to realise that going to church wasn't helping my spiritual, emotional, mental or physical health.

This realisation can happen to the best of us. We force ourselves out of bed on a Saturday morning, grumbling about how that sleep-in wasn't long enough. We show up to church—maybe Sabbath School, if we're lucky—we listen, we sing, we give offerings and we bow our heads for prayer. We shake the pastor's hand, we may stay

for potluck lunch, we go home. And then we do it all again the following week.

They say repetition is good for the soul but this was crushing mine. Coupled with the burden and expectations of being a new pastor's wife, there were days when I'd cry just thinking about having to go to church. It got so bad that I even started questioning the need for church.

In the process of soul-searching, I came across a quote by Charles Swindoll that solidified my decision to stop going to church:

"This may shock you, but I believe the single most significant decision I can make on a day-to-day basis is my choice of attitude. It is more important than my past, my education, my successes or failures, what other people think of me or say about me, my circumstances or my position. Attitude is that 'single string' that keeps me going or cripples my progress. It alone fuels my fire or assaults my hope. When my attitudes are right, there's no barrier too high, no valley too deep, no dream too extreme, no challenge too great for me."

Everything changed after that. You see, I stopped going to church, but instead, I started being the church (or trying to, anyway).

I've stopped viewing church as four walls and realised that the only wall that mattered was the one I was building in front of my heart. Removing that barrier allowed me to be more open, less uptight and to focus more on what's important. That's church.

I've started caring, really caring, about fellow church members and their lives. On mornings when I feel like throwing a hand grenade

at my alarm clock, I push myself out of bed, knowing God can use me to be a blessing to someone that day. This isn't easy, especially on days when anxiety rears its ugly head. But more often than not, it's on those days when I'm on the receiving end of the blessings—a kind word from a church member, a hug from one of the children. That's church.

I've tried to stop blaming. To point my finger less at Church administration. Instead of accusing, "They should be doing this better", I point the finger back at myself, asking, "What can I do to make it better?" That's church.

I've changed my language around youth retention. We talk so often about the ones who leave but what about the ones who stay? Yes, we need to recognise, address and reach out to those who leave. But we also need to celebrate, encourage and disciple the ones who stay. Because we're here and we're ready. We believe in this Church and we want to see it grow. That's church.

Deciding to stop going to church was one of the best decisions I've ever made. No matter how young or old you are, I challenge you to take a look at your attitude when it comes to the Church. Ask yourself the hard questions. Pray. Connect with your local conference—a lot of them have great ideas on how you can be the church. It's not easy sometimes, but with a little attitude adjustment and a lot of prayer, we can live out church how God intended. Simply going requires effort; being requires heart. Try it. You won't be disappointed.

MARITZA BRUNT PASTOR'S WIFE, RECOVERING CHURCH-GOER AND ASSISTANT EDITOR OF ADVENTIST RECORD.

 @maritzaemunoz

Escape by night



It was 2am when Anwara climbed into the boat.

In the darkness strange hands passed her up toward the bow and unfamiliar bodies pressed against her. She called out softly to her children, her hands feeling about for their faces.

The small boat, weighed down by its burden of more than 40 people, pulled forward unevenly. When it finally neared the distant shore, the driver stopped and ordered everyone over the side.

"The bank was nearly chest deep in mud," Anwara recalled. "We had no choice but to cross on foot just to reach the other side.

"I couldn't afford to be afraid. I had my children with me and I needed to keep them alive."

As a Rohingya woman fleeing political violence in Myanmar, Anwara knew she had much to fear. Since August, whole communities in the Rakhine State had been razed, with untold numbers of men, women and children violated and killed.

It wasn't long before that same violence came to Anwara's doorstep.

"When the army attacked our village, they arrested all the men," she said. "My husband was among them."

The next day, Anwara set out to find her husband. Dark rumours had been circulating and she needed to know the truth. What she found haunts

her to this day.

"I was horrified by the condition of his body," she said, her eyes red with tears.

Early the next morning, Anwara gathered her children and fled to the Naf River that separates the danger of Myanmar from the salvation of Bangladesh.

All day and night, the family huddled, hidden among grazing cattle. Finally, at 2am, Anwara traded her gold earrings for safe passage on the overcrowded boat, joining 35 others in their desperate attempt at a new life.

Anwara and her children now live in a refugee camp across the river, just a few kilometres from her old life. There, she had her own house, many goats and seven cows. Now, she has a black tarp and a ration of food aid. But at least her children are alive.

"I left everything behind to find safety in Bangladesh," she said.

For refugees like Anwara and her children, the future is ominous and uncertain. But Anwara is sure about one thing.

"I will never return to Myanmar after what I have been through," she said.

"I still have faith in God but I have lost my faith in humanity."

For now, Anwara continues to survive. At night, she is haunted by her memories, but she wakes each morning with renewed faith in God and the

humanitarian agencies like ADRA that continue to support her.

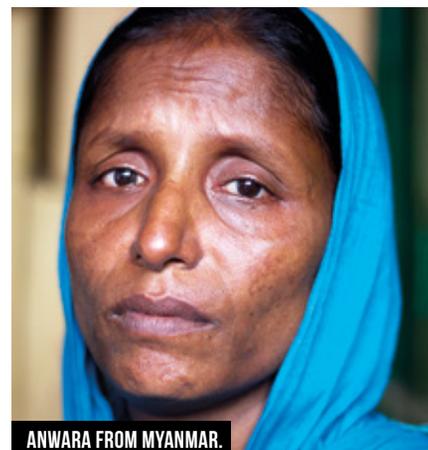
"I am very grateful to ADRA and everyone else who keeps us alive and well," she said. "I know God will bless us and keep us."

The Rohingya refugee crisis in Bangladesh is just one of the many disasters in the world today.

This Sabbath (February 17) is the disaster, famine and relief offering, enabling ADRA to restore hope to people affected by natural and human-made disasters.

Visit <www.adra.org.au/respond> or <www.adra.org.nz/respond>.

MICHAEL ROHM VISITED THE ROHINGYA REFUGEE CAMPS IN BANGLADESH IN NOVEMBER 2017.



ANWARA FROM MYANMAR.

Photos: Majjay Arelano

DIGGING IN HIS WORD

WITH WAYNE BOEHM

LEARNING THE HARD LESSONS – WALKING BY FAITH NOT BY SIGHT

“Father Abraham had many sons.” You know how the song goes. The story of Abraham reveals much about faith and the experience of justification and sanctification.

CONSIDER the events in Abraham’s life as recorded in Hebrews 11:8–10, 17–19. What do you learn from Abraham’s journey that can apply to your own life?

ABRAHAM’S JOURNEY IN THREE STAGES:

1. By faith, Abraham obeyed when called to an unknown place (v8).
2. Abraham had to continue walking in faith while living as a foreigner in the Promised Land (v9,10).
3. When Abraham’s “sight” told him the only way the “promise of a great nation” was going to be fulfilled was through his son Isaac, he had to walk by faith not by sight (v17–19). Which of the above three experiences do you think was the most difficult for Abraham and why? If Abraham’s story were to occur in the “fast food” culture of 2018, what would be the expectation? Perhaps after one day of leaving his humble tent in the region of Mesopotamia, Abraham would have walked into “McMansion” wealth and prosperity with no further test of faith required, for he had carried out the instructions given to him by God! Often we look for the easy faith road with few obstacles, but this only leads to light-weight faith that has little or no foundation.

CONSIDER 2 Corinthians 5:7. As 2018 commences, God calls us, like Abraham, to walk by faith, not by sight.

PRAYERFULLY CONSIDER specific areas of your life (faith, family, finances) where the Holy Spirit is growing a conviction for you to step out in faith and service and allow God to form a faith more pure than gold (1 Peter 1:6,7).



THE SNAKEBITE CONVERSION

Billy Jack is an active youth member from the Kogena village in the Maria District of the Central Papua Conference (Papua New Guinea). Currently a Grade 6 student at Toule Adventist Primary School, Billy was baptised in November 2016 and loves ministering to the community through Bible discovery guides and service. Billy’s mother and four younger siblings are also Adventist Church members.

His father, however, was a different story.

From the beginning, the family faced a seemingly hard challenge as Jack Snr resisted their acceptance of Bible truths and their fellowship with the Adventist Church. His obstinate resistance eventually became so unbearable that young Billy decided the only thing he could do was pray. The month he was baptised, Billy prayed intentionally for his father, asking God to teach his father a lesson that would result in his turnaround.

For almost a year, Billy’s prayers seemed unanswered. But on October 13, 2017, Jack Snr was working in the village garden when he was bitten by a venomous snake. Rushed to the emergency department of Port Moresby General Hospital, doctors worked to save Jack Snr’s life. Miraculously, he survived and began the road to recovery.

When Billy visited his father three days later, he shared his secret

prayer from a year earlier. His father was moved to tears and thanked God for saving his life. He asked the whole family to forgive him and, together, they prayed for God’s healing on their father and in their hearts.

Since his discharge from hospital, Jack Snr has joined the family in their Sabbath worship at Kiru Seventh-day Adventist Church. He is currently attending the baptismal class and plans to be baptised very soon.

Billy Jack’s story is a wonderful testimony of the commitment of many young people in the discipleship-making movement within the Central Papua Conference—like Billy, simply praying and asking God to use them in their homes, villages, workplaces, churches and wider communities.

NELSON RICHARD MARIA DISTRICT DIRECTOR,
CENTRAL PAPUA CONFERENCE—WITH MARITZA BRUNT.



BILLY JACK.



Biblical places THAT STILL EXIST TODAY

1. EGYPT

One of the oldest biblically mentioned places that still exists today, Egypt was a key location for important events in both the Old and New Testaments. Today, more than 14.7 million tourists visit the country each year.

2. PAPHOS (CYPRUS)

A coastal city with spectacular ancient ruins, Paphos is mentioned in Acts 13, where Paul (referred to as Saul) and Barnabas arrive after travelling the whole island of Cyprus.

3. JERUSALEM (ISRAEL)

Located within the biblical account of the Promised Land, Jerusalem played a pivotal role in the lives of key Bible characters and is still considered one of the holiest cities in the world today.

4. EPHEBUS (TURKEY)

An important centre for early Christianity, Paul himself lived in the city from AD 52–54. Ephesus is also one of the seven churches of Asia that are cited in the Book of Revelation. It was part of the Greek and Roman empires in Bible times and today its ruins are near Selcuk, in Turkey.

5. ROME (ITALY)

At its peak, the Roman empire comprised 12 per cent of the world's population and had the city of Rome as its capital. Mentioned extensively throughout the New Testament, Rome had a tremendous impact in the circumstances surrounding Jesus' birth and crucifixion.

6. DAMASCUS (SYRIA)

Most famously known for the place Saul was travelling to when God stopped him in his tracks (literally), Damascus has been around since the third millennium BC. In Bible times, Damascus was part of the Aram region and is now the capital of Syria.

7. CORINTH (GREECE)

Another city in Paul's missionary travels, the village surrounding the ruins of the ancient city was actually destroyed by an earthquake in 1858. The city of Corinth today is an industrial hub and lies about 3 kilometres from the original ancient city.

8. MALTA

Shipwrecked after a storm (Acts 27, 28), Paul ended up in Malta for three months, beginning a Christian influence that has continued down through the centuries. Today, Malta is the most religious nation in Europe, with 98 per cent of its citizens members of the Catholic Church.

9. BABYLON (IRAQ)

A key biblical kingdom, Babylon appears prominently in the books of Daniel, Jeremiah, Isaiah and, most notably, Revelation. It's the most famous city from ancient Mesopotamia and the ruins can be found in modern-day Iraq.

10. MOUNT NEBO (JORDAN)

In the final chapter of Deuteronomy, Moses climbs Mount Nebo and is granted a view of the Promised Land. Today, the cities of Jericho and Jerusalem are usually visible from the summit.



THE DIVINE BARGAIN

The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; John 3:16 2 Cor. 1:21, 22; 13:14; Eph. 4:4-6; 1 Peter 1:2.)

The triune nature of God is the most sublime, but often difficult to understand, teaching in the Bible. The *Shema Yisrael*, found in Deuteronomy 6:4, "Hear O Israel: The Lord is our God, the Lord is one,"¹ is the centrepiece of Jewish morning and evening prayer services and Jesus quoted this passage when a scribe asked Him which was the first commandment (Mark 12:29). The Ten Commandments strongly emphasise the unity of God, stating, "You shall have no other gods before me" (Exodus 20:3). The unity of God is clearly an important characteristic of God.

But God's triune nature shows me that He transcends a grand celestial

majesty, far away from the realities of my struggling existence. God gives Himself to me, a mere human, in ways that touch and change my life. God not only rules the universe but, as Jesus Christ, God died to reclaim me from sin, and, as the Holy Spirit, God continually empowers me to become a new person.

The first chapter of the Bible introduces plurality within God's unity. Not only did the Spirit of God hover over the face of the waters (Genesis 1:2), but God said "Let us make man in our image" (verse 26). Some suggest this "us" and "our" was a conversation between God and the angels, but the declaration resulted in the creation

of humans, a unity (Genesis 2:24) expressed in duality.

The Spirit of God appears several times in the Hebrew Testament. For example, Bezalel was filled and empowered with the Spirit of God to direct construction of the tabernacle and its furniture (Exodus 31:1-3); the Spirit of the Lord rushed on Saul, who prophesied (1 Samuel 10:6); and Ezekiel was taken by the Spirit of God to a valley of dry bones (Ezekiel 37:1).

The Hebrew Bible thus introduces the concept of plurality within the unity of our God. Old Testament glimpses of God's plurality blossom into the full picture of the triune Godhead in the New Testament.²



The first full expression of the triune God is at the baptism of Jesus that marked His public entry into ministry. All four gospels include this account: "And when Jesus was baptised, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him, and behold, a voice from heaven said, 'This is my beloved Son, with whom I am well pleased.'" (Matthew 3:16,17, also Mark 1:9-11, Luke 3:21,22, John 1:29-34). John, prior to his baptism account, powerfully presents the eternal and creative nature of the Word, God who became human flesh (John 1:1-14). Jesus Himself claimed oneness with God, His Father, and died refusing to renounce this claim. "This is why the Jews were seeking all the more to kill him, because . . . he was even calling God his own father, making himself equal with God" (John 5:18). "The Jews answered him [Pilate], 'We have a law, and according to that law he ought to die because he has made himself the Son of God'" (John 19:7).

The apostle Paul frequently expresses the triune relationship of the Godhead in his prayers of blessing, for example, "The grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13:14). Peter gives a trinitarian greeting to believers in "Pontus, Galatia, Cappadocia, Asia and Bithynia according to the foreknowledge of God the Father, in the sanctification of the Spirit, for the obedience

of Jesus Christ" (1 Peter 1:1,2).

Our materialistic world cheerfully accepts the paradox of the bargain offer of three things for the price of one. A cynic might question the quality of the product or the motives of the vendor, but three for one is very appealing. But when we enter the spiritual realm we become mathematical and sceptical. In nature, however, it is common to find plural parts in one: the three lobes of a clover leaf, the five lobes of a maple leaf or the five petals of a viola (among hundreds of such examples). These all have "parts" that are physically attached to one another. But the omnipresence of God means that the three Persons of the Godhead are "joined" by love ("God is love", 1 John 4:8) yet have separate functions to bring me, a sinner, into a relationship with God.

Despite the testimony of all gospel writers, and Paul and Peter, early in Christian history the rationality of the doctrine of a triune Godhead was questioned, notably by Arius (AD 256-336). The Age of Reason, which began in the 18th century, emphasised the scientific method and the supremacy of human reason as the means of discovering reality. Isaac Newton (1642-1727), devout Christian and renowned scientist, applied "rational" thinking to the concept of the Godhead and concluded that only God the Father was God. Some early Adventists also struggled with the concept of the Trinity, but notably it was Ellen White who urged belief in the three Persons of the Godhead.³

Today Jehovah's Witnesses, Mormons, Christian Scientists and the Worldwide Church of God deny the full deity and personhood of either God the Son or God the Holy Spirit. Perhaps, therefore, the struggles of good and sincere people to understand by human reason alone the triunity of God indicates that without divine revelation humans would never discover the

selfless, triune nature of our Almighty, quintessence-of-love God.

Yet, in His farewell speech to His disciples, Jesus made special mention of the triune, giving nature of God.

"If you love me," He said, "You will keep my commandments. And I will ask the Father and he will give you another Helper, to be with you forever, even the Spirit of Truth . . . Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. These things I have spoken while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you" (John 14:15-17, 24-26).

Jesus indicates the Trinity is a gift for my salvation; revelation of this comes with my love response to Him.

Recently, at a quilt show, I bought a few small pieces of fabric but was disconcerted to see the vendor place a piece I had not chosen into the bag. I quickly took the bag and peered inside. There were my chosen pieces plus an extra one. "A gift!" the smiling merchant said as I looked up. A bargain gift but it was all mine to enjoy. God calls us to enjoy all of His graciously revealed gifts of Himself, enabling us to take up the challenge of the Great Commission, to make disciples of all nations and baptise them in the wonderful name of our God: the Father, the Son and the Holy Spirit (Matthew 28:18-20).

1. All Bible quotes are from the ESV.

2. *ESV Study Bible*, p 2514.

3. Merlin T Burt "The Trinity in Seventh-day Adventist History." *Ministry*: February 2009.



DR ELIZABETH OSTRING

Retired musculoskeletal and family physician with a doctorate in Theology.

SPIRITUAL

I am the Way, the Truth and the Life. No one comes to the Father except through Me" (John 14:6)*. This statement of Jesus to Philip has led both atheists and representatives of other religions (mono and polytheistic) to accuse Jesus of spiritual arrogance. But is it true?

It should be said that this accusation, unfortunately, arises from a superficial error of evaluation and extrapolation from the historical and faith context in which Jesus spoke those words. Remember, Jesus was not conversing with individuals of other faiths but with his own co-religionists, jealous of their powerful and eternal God, Creator of the whole universe. Here was a God who manifested His character through a multi-directional expression of His essence of eternal love and mercy—the Ten Commandments—sculpting them by His own finger on stone plates, silent witnesses of His love and justice. But while being a proposal of life lived in complete communion with Him, God's law conceals an underlying message of death: anyone who transgresses it will die an eternal death without any possibility of return; the reason for such resides precisely in its function as the expression of God's character.

Unfortunately, sacred history reminds us that, shortly after the creation of human beings, Adam and Eve transgressed God's law, so they had to die. However this death—which is not a chastisement but the natural consequence of separation from the Creator who is life—will only be temporary

due to God's unwillingness to lose His creatures.

So He reveals His plan to repossess them. The Bible is explicit in this respect. In Genesis 3:15, God, in His condemnation to Satan, introduces His promise of salvation. He showed to Adam and Eve, who were in hiding, the way out from their new situation—spiritual nakedness! As a solution to their dilemma He answered by covering them with the skin of an animal; yes, an animal that obviously had to be sacrificed. A passage in Revelation 13, ". . . the Lamb, slain from the foundation of this world", opens up the evidence that this ritual was introduced to point to God's plan of salvation; a hint to the figure of Jesus and His final victory: "And I will put enmity between you (the snake, Satan) and the woman, between your seed and hers; he shall bruise your head . . ."

This indicates that the offspring of a woman—a Being similar to her, but with many other characteristics—would achieve salvation, not only for the first couple but for all humanity. See how in the maze of biblical prophecy, the history of salvation is sorting out?

Chapter 53 of Isaiah, one of the greatest prophets, describes intentionally the activity of the Offspring of the woman, Jesus, whom God had promised to the first couple and who would overcome the obstacle of the eternal consequence of disobedience.

"For He shall grow up before Him as a tender plant, and as a root out of dry ground . . . He is despised and rejected of men; a man of sorrows, and acquaint-

ed with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all . . ." (verses 2-6, KJV).

And then, the key words ". . . by his knowledge my righteous servant shall justify many" (verse 11).

God's plan of salvation toward anyone who accepts it is simple—even if it cost the whole deity an unimaginable pain that can never be forgotten: "the punishment that brought us peace has been on him" (verse 5, NIV).

What was this punishment? ". . . because he poured out his life unto death" (verse 12). This atrocious consequence emphasises the gravity of the transgression of the law of life that God, even if in an oral form, had given to the first couple at the time of their creation.

But the redemptive act of the "servant of the Lord" finds its full reason in the effect that act produces: "my righteous servant shall justify many". If divine law on the one hand expresses the essence of God's love on the other, it reveals His justice. The first couple, with their transgression, had lost the quality of divine justice in which they had been created, so it

ARROGANCE?

was necessary to restore it. As a result of that justice, the first couple would have been inexorably cut off. But this was unacceptable to the triune God; He loved His creatures.

So divine love and justice were in conflict: to meet the one was to contradict the other. Only God was in a position to find the solution and God proposed the only possible one: the second Person of the Trinity would take the place of His creatures; this One would be charged with the consequence of transgression; this One would die in our place.

Isaiah presents the “servant of the Lord” in His two qualities: human,

“Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (Isaiah 7:14)” and divine, “For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:5).”

For this reason, the Servant of the Lord, the Messiah, Jesus, becomes the only medium through which the sinner can return justified to the Father, as if He had never sinned.

This is the reason why Jesus’ declaration of being the only one Interces-

sor between God and humanity cannot be properly understood except in the context of the Jewish-Christian religion, and can in no way be mistaken for spiritual arrogance, being instead the revelation of a loving invitation to return to the divine embrace.

In fact, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16, NIV).

**All Bible verses from NKJV unless otherwise marked.*

I GENNARO COZZI WRITES FROM VICTORIA.





GOING PLANT BASED: BETTER FOR YOUR BODY AND THE PLANET

What are your resolutions for 2018? Eating more plant foods is set to be one of the biggest trends. It's already gaining momentum, with Pinterest searches and saves for plant proteins up 417 per cent in the past 12 months and restaurant chefs expected to be replacing meat with plants by featuring tofu and tempeh in more dishes. And have you heard about Veganuary? Making the switch to eating more plants has never been easier. Plus it's a decision that can be a healthy win for you and the planet.

HEALTHY YOU

You are probably aware of the longer term benefits of eating mainly plant foods, with research showing it can help you live longer and reduce the risk of chronic disease.

But what about here and now?

Eating less animal foods that are higher in saturated fat and eating more plant foods like nutrient-rich fruit, veggies, wholegrains, legumes, nuts and seeds has a wide range of immediate health benefits, from boosting your immunity to increasing your energy levels. It can even improve your complexion.

HEALTHY WORLD

Did you know the production of animal foods is one of the planet's leading sources of greenhouse gas emissions? A new global study has found that by switching to a healthier diet and simply eating in line with our dietary guidelines, Australia could reduce greenhouse gases from food production by up to 25 per cent. From here, each move towards a more plant-based diet has an even better impact on the environment. In another study that compared the environmental impacts of different diets, the less animal products eaten, the lower the carbon footprint—with the least for vegan diets.

The important message is that every bit helps.

TIPS FOR GOING GREEN



EAT VEGGIES AT EVERY MEAL

Strive to add veggies to every meal. Breakfast is often the biggest hurdle but this can be as simple as adding some spinach to your morning omelette, adding some greens to a smoothie or spreading your toast with avocado.



GO LOCAL AND SEASONAL

Local produce that's in season is fresh, delicious and generally cheaper. Stocking the fridge with seasonal fruit and veggies will not only inspire you to eat more plant foods, it will also help to support local growers and is a more sustainable choice, reducing the need for storage and transport.



PREP YOUR PLANTS

Try prepping your veggies for the day, or the week, in advance. Keep chopped up veggie sticks and fruit in the fridge for a ready-to-go snack, pre-make versatile dips and spreads like hummus that can be frozen in ice cube containers for a single serve, or roast up a tray of veggies to add to meals.



Recipe of the Week

Sanitarium
Health & Wellbeing

Spinach quiche with brown rice crust

This quiche looks great, tastes delicious and can be served hot or cold—perfect for picnics or a satisfying veggie heavy mid-week meal the whole family can enjoy.

Feed the family or wow your friends with a delicious new vegetarian recipe each week.

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WEB READY

Thank you for the new format for viewing *Adventist Record* on my computer. Much better, easier to read and really, really appreciated.—Garth Jensen, NZ

Editor's note: We are often asked about an app for *Adventist Record*. At this stage app development is not viable, however we have a mobile optimised website that is updated daily, free weekly email subscriptions, online PDF archives and a number of social media accounts—all great ways to connect with *Adventist Record*.

FUNDAMENTAL BELIEFS

In the *Adventist Record* of January 27, you printed the first of a planned series on the Church's 28 Fundamental Beliefs.

Are these articles designed to be a re-hash of the articles that have been appearing in the monthly *Adventist World* news? If so, why reprint them?

Since 1980 (almost 40 years ago) when the GC approved them, I have often wondered how these "fundamentals" were arrived at. Was a committee set up at the GC to draft them or did the initiative come from the theology department of Andrews University or some other initiative? It would be interesting to find out.

My reason for asking is that when I look at my "Certificate of Baptism", dated 30/6/1951, I find one side is covered by:

"Summary of Fundamental Beliefs: The following is a brief summary of the Fundamental Beliefs of Seventh-day Adventists, together with some of the scriptural references upon which they are based."

This statement is then followed by 27 points. Now while these 27 statements may have the same tenor or general purpose as the

28 fundamentals, they are totally different in wording, style and order. Why was it felt necessary to revise them?

Will these issues be examined in the proposed articles?

Graham Mitchell, via email

Editor's note: We are not reprinting or re-hashing but getting local South Pacific Division writers to help us rediscover the 28 key ideas. The articles will look at practical ways these beliefs impact a Seventh-day Adventist's life, as well as remind us of their importance in a fresh way.

Yes, the language of the fundamentals is updated and they are added to or changed at General Conference sessions.

We may print some supplementary material dealing with some of the history and development of the beliefs.

POT OF GOLD

Thank you for "Celebrating junk food?" (December 2, 2017).

We have a pot of gold that is a health message God has given for our enjoyment! And not just our benefit, but that of our

whole communities.

I'd like to sadly point out that the issue of junk food goes beyond childhood in our churches. In my observations as a person in their mid-twenties, often adults 40-60 years old have been resistant to applying the health message today.

I visited a church recently on a cool, blustery day. And when I went for a hot drink, the options were coffee, black tea and Milo, with sugar and cow's milk.

You know, God instructed a surprised individual that these substances were harmful and we should abstain from them. Today young church members openly joke about their own addictions to coffee like it's completely harmless and acceptable. Perhaps it is in our culture, but God has called us higher . . .

I've heard complaints that "New Agers" have "stolen" or counterfeited the true health message. We should be sobered that others have picked up where we left off. Our broader communities are deeply interested in health, more so than us! Where are all the health businesses and plant-based cafes run by Adventists? Most are run by Buddhists or hipsters, right?

Potlucks/socials are the perfect opportunity to encourage each other in healthful living. There are so many seriously tasty foods that are healthy and I for one long to be learning/exchanging those recipes! I long for encouragement in healthy living from my church community.

The health message is not an arbitrary test of obedience; it's not about how your "parents were too strict". Get out of that past-focused mindset!

The health message is a way to get the best out of life with sharp and capable minds and bodies—and to encourage others to enjoy the same.

Let's repent for resenting God's gifts and choose to accept His gifts with gratitude.

Jackie Dennis, NSW

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.

THIS MONTH IN



Not all leaps of faith are equal



Light therapy for Parkinson's



Gambling: Don't bet on it



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HI KIDS!

KIDS SPACE

BUILDING THE TABERNACLE

The Israelites bring more precious and costly love offerings than are needed for the building of the tabernacle—so they are told to stop. God chooses Bezalel and Oholiab to lead out in the building of the sanctuary. He gives them and their helpers special skill, ability and knowledge in all kinds of crafts.

FOLLOW THE CODE

USE THE CODE AND PICK UP THE LETTERS ALONG THE WAY TO SEE THE WORSHIP MESSAGE (MARK THEM WITH AN X):



CODE

- Paintbrush icon with a red arrow pointing down
- Paintbrush icon with a red arrow pointing left
- Hammer icon with a red arrow pointing right
- Roller icon with a blue arrow pointing up



WHO	IPG	RSH	IWO			
LEH	ODW	HEN	IUS	EM		
EAR	TED	ORK	ISW	YAB	ILI	
	LY			DOH	STO	TIE



MEMORY VERSE
 USE THE LEFTOVER LETTERS ABOVE TO FILL IN THE BLANKS
 Serve _____,
 as if you were serving
 the Lord, not people”
 Ephesians 6:7

Weddings

BASTOS-GOODWRIGHT. Sandro Bastos, son of Carlos and Manuela Bastos (Sydney, NSW), and Mary Goodwright, daughter of Roger and Elyshea Goodwright (Hamilton, NZ), were married on 11.12.17 at Wallalong House, NSW. Sandro and Mary met at Fox Valley church and have now moved into the neighbourhood where they will serve the community through nursing and teaching ministries.

Mark Baines



DE ROSSI-KURTOVIC. Phillip John De Rossi, son of Glenn and

Adele De Rossi (Raymond Terrace, NSW), and Kristina Kurtovic, daughter of Vic and Magda Kurtovic (Woodrising), were married on 21.1.18 in the Hunter Region Botanic Gardens, Heatherbrae. Family and friends gathered in a beautiful garden setting to celebrate Phil and Kristina's wedding. The couple will continue this year to complete their chosen courses of study in the Central Coast area.

Kevin Amos, Michael Lilakakis

DZUMBIRA-ELLIOTT. Amos Dzumbira, son of Sheila (deceased) and Godfrey Dzumbira (Harare, Zimbabwe), and Sarah Ann Elliott, daughter of Irma and Vincent Elliott (Bateau Bay, NSW), were married on 31.8.17 at Norah Head Lighthouse, followed by a reception at Soldiers Beach Event Centre

Nick Kross



EDGE-SABA. Michael Edge, son of Pauline and Mark (deceased)

Edge (Brisbane, Qld), and Mimi Saba, daughter of Marion Hastie and Daas Saba (deceased) (Brisbane), were married on 21.1.18 at Goomoolahra Falls in Springbrook National Park. They are currently living in Brisbane.

David Garrard



FUA-FISCHER. Hala Fua, son of Olivia Hala and the late Samuela

Fua (Sydney, NSW), and Alisi Fischer, daughter of Everard and Atfoa Gibson (Sydney), were married on 11.1.18 at Parramatta church, followed by a reception with family and friends, some of whom had travelled from as far away as New Zealand.

Adrian Raethel



HOPE-LAPUZ. James Hope, son of Alan Hope (WA) and

Rosemary Malkiewicz (Morisset, NSW), and Diane Lapuz, daughter of Napoleon and Eulogia Lapuz (Philippines), were married on 2.4.17 at Waitara church, where they had met three years earlier. It was a beautiful wedding that featured special musical items from the bride and groom. Relatives from WA and the Philippines were in attendance, with church family, friends and co-workers of the happy couple.

Roger Govender



MCMAHON-MAJOR. John Henry Addison

Henry Joseph Addison (deceased) and Mary Phyllis Brookes Bullas (deceased) (Melbourne Vic), and Karleen Deborah Major, daughter of Trevor and Deborah Major (Meriden, WA), were married on 10.12.17 in Carmel College church in Perth. John is currently practising neurosurgery in Melbourne. Karleen was teaching in Perth before moving to Melbourne. Family and friends enjoyed the ceremony and reception.

Douw Venter



MUKUMBA-THOMAS. Onesimo Mukumba, son of Jakubosi

Mukumba and Evelyn Mudzvova, (Zimbabwe), and Michelle Christine Thomas, daughter of Thomas Thomas and Judith Gombarume (Zimbabwe), were married on 29.10.17 in Mandurah church, WA. They celebrated their wedding a few weeks later with many friends and family in Zimbabwe. Onesimo is a support worker and Michelle is an assistant accountant in Perth.

Douw Venter

Obituaries

BANKS. Frances Mary (nee Martin), born 21.12.1913 in Cheddleton, UK; died 3.1.18 in Rossmoyne, WA. On 18.12.1933 she married Harry Banks, who predeceased her in 1979. Mary is survived by her nephews and nieces: John Vaughan (Cooranbong, NSW), Peter Vaughan (Dora Creek), Barbara Reynolds (Capel, WA), Ross Vaughan (Perth) and Margaret Harders (Perth). Mary migrated with her family to WA when

she was 13. Throughout her life she supported her sister, nieces and nephews and their families, and others in need. Mary had a keen and creative mind. In her 70s she learned German, attended university full-time and graduated with a degree in fine arts. Wherever she lived, Mary was actively involved in the community in caring for others, serving with St John Ambulance and as a member of the Busselton Art Society. Her long and productive life has touched many.

Roger Millist



FREEMAN, Joy Pamela, born 5.4.1961 in Goodna, Qld; died 6.1.18 in Chermside.

Pamela is survived by her husband David; and her two children Albert and Nathaniel (all of Brisbane). Pamela was a lovely, caring and thoughtful lady, a hard worker and compassionate. She worked hard to raise her children and was very keen to memorise Bible verses. She always said that forgiveness was something that we all needed to do seventy-times-seven. She was a much-loved member of Sandgate church and volunteered at the ADRA op shop. Family and friends gathered at the Pinnaroo Cemetery to pay their final respects. Her hope in Jesus was strong.

Humberto Rivera Moya

GIVNEY, Shirley May (nee Baker), born 17.9.1934 in Gloucester, England; died 20.9.17 in Townsville, Qld. Shirley and her family moved to Australia in 1949. On 26.5.1956 she married Raymond Givney. She is survived by her husband (Townsville); children Paul and wife Jenny (Ingham, Qld) and Shirray Knight (Uganda); grandchildren Joshua and Sarah; and two great-grandchildren Callum and Jeremiah. Shirley loved her Lord dearly and faithfully served her church in a number of positions over the years. During a long illness Shirley was an inspiration to her family and others.

Bob Borresen



GOSLING, Joycelyn Betty (nee Adderton), born 19.3.1935 in Sydney, NSW; died 30.8.17 in Sydney.

On 1.12.1958 she married Doug. Joycelyn is survived by her husband; her children David Gosling, Julie Marsden and Jenny Wright (all of NSW); seven grandchildren; and four great-grandchildren.

Martin Vukmanic

HEISE, Noarelle Avril (nee Fatnowna), born 13.10.1966 in Mackay, Qld; died 7.1.18 in Newcastle, NSW, after a long battle with cancer. Noarelle is survived by her husband Mark; and her two daughters Candice (Sydney) and Renee (Rathmines). Noarelle's spirit of thriving propelled her to live and love with her life's greatest joy: family and friends. One might even say she lived with cancer, rather than died from it.

Leighton Heise

NEIRINCKX, Bernardine Frederiek (Benny), born 16.6.1925; died 17.1.18 on the Sunshine Coast, Qld. She was married to Eduard Willem Carl Randolph Neirinckx, who predeceased her. She was also predeceased by her son Edu. She is survived by her sons Arne and Geuko. A memorial service, attended by family and friends, was held at Maroochydore church to commemorate the life of Benny. She had a great involvement in her community as well as more than 50 years of service to Pathfinders. Benny's inspiration and love for others will be remembered by all who knew her.

Steve Ward, John Rabbas



REID, Monica Nell (nee Cameron), born 14.12.1925 in Launceston, Tas; died 23.11.17 in Launceston.

On 30.8.1950 she married George Reid, who predeceased her in 2000. Mon is survived by her children: Malcolm Reid (Launceston), Laurelle and Stan Wallis (Melbourne, Vic), Lynette Macqueen (Melbourne), Richard and Jayne Reid (Sydney, NSW), and Lawson and Llevella Reid (Launceston, Tas); 10 grandchildren; and eight great-grandchildren. Mon was one of the most well-known and best-loved members of Launceston church. She loved teaching, mentoring and sharing in the church and the community, and her love of history, poetry and learning was nurtured through her family. She provided wise counsel when serving on conference, union and Division committees. Mon was a gracious lady who embraced friends and inspired her community.

Harley Stanton, Richard Reid

RIECK, Meira Eloise, born 22.10.17 in Brisbane, Qld; died 27.11.17 in Royal Brisbane Women's Hospital. She was predeceased by her uncle Michael Karmaniolos. She is survived by her parents

Jared and Elise (Mooloolah Valley); grandparents; great-grandparents; aunts; uncles and cousins. Despite this sadness, the family look with hope to that great resurrection morning when Meira will be restored to her parents' loving arms.

Mark Pearce



SMITH, Pastor Maxwell Paul, born 2.6.1949 in Cessnock, NSW; died 19.11.17 in Kalamunda, WA. Max is survived by his wife Heather; and sons David and Peter (all of Perth). Max qualified as an electrician in 1963, then studied at Avondale, graduating in 1967. Max and Heather worked in ministry at Lismore, Gunnedah, Gosford, Murwillumbah and Lightning Ridge, where Max used his recently acquired pilot's licence to visit members in remote areas. They also served in Lithgow, then Port Headland, where Max flew the conference plane to visit church members. On moving to Perth, Max served as minister in Gosnells, Armadale, Midland, Maida Vale, Bickley and Carmel churches before teaching at Carmel College. He then served at the conference office until his retirement.

Gordon Stafford, Darren Peakall

WIGGLESWORTH, Myrtle Ida, (nee Sutherland), born 19.4.1928 in Sydney, NSW; died 6.4.17 in Boonah, Qld. On 11.2.1952 she married Cliff Wigglesworth, who predeceased her in 2013. Myrtle is survived by her children: Marilyn and Vic (Qld), Michael and Christine (Qld), Jan and Kevin (NSW), Andrew and Jenny (Romania), and John and Charmaine (Qld); 15 grandchildren; and

two great-grandchildren. Myrtle attended Avondale College and sang in the Symphonic Choir. After her marriage to Cliff, their mutual love of good music meant it was part of their family life for 60 years. Myrtle was gifted in many areas but was a humble person who loved to bless others with her talents. Her family, making beautiful meals, playing the piano, studying God's Word and teaching the lesson were the focus and joy of her life. The one word that captures the spirit of her life of service is faithfulness.

Neil Marks

WARFIELD, Sandra, born 28.12.1963; died 1.12.17. While still young, a severe accidental injury limited her abilities. But, rather than allowing herself to become embittered by her misfortunes, she concentrated on doing deeds of kindness, even naming her journal *Nothing but Kindness Matters*. On 18.12.17 several hundred people gathered at Pokolbin, NSW, to honour Sandra's memory.

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Finally . . .



NEXT ISSUE: ADVENTIST RECORD, MARCH 3

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POSITIONS VACANT

RECEPTIONIST, SOCIAL MEDIA COORDINATOR, PERSONAL ASSISTANT MELBOURNE, VIC

The Australian Union Conference is seeking to fill the role of receptionist, social media coordinator and personal assistant. The position is a full-time role, commencing March 2018. Enquiries, position description and applications, together with CVs, resumes and references, may be submitted by email to HR coordinator Lorraine Atchia <lorraineatchia@adventist.org.au> or by post: PO Box 4368 Ringwood Vic, 3134. Applicants must be legally entitled to work in Australia. The Australian Union Conference reserves the right to fill the role prior to the close of applications date. **Applications close March 6, 2018.**

IT SERVICE DELIVERY SPECIALIST WAHROONGA, NSW

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