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CHRISTMAS IN A BROKEN WORLD

IT'S NOT ALWAYS THE "MOST
WONDERFUL TIME OF THE YEAR" ¹²

NEWS

PUBLISHING MINISTRY GETS A BOOST ⁸

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CHRISTMAS HOSPITALITY

In the Christmas story—as many people know it—Joseph and Mary travelled from Nazareth to Bethlehem on a donkey and because there was no room in the local motel, they stayed in the motel's barn, just in time for Jesus to be born.

Read the Christmas story in Matthew and Luke and you will find no mention of a donkey (Matthew 1:18–2:12; Luke 1:26–2:40). Although a common form of transport at that time, a donkey is not a biblical prop in the incarnation. So if the donkey is a Christmas “myth”, perhaps there could be others.

Hospitality to family and strangers was an important value in the biblical world (Genesis 18:1–6). And it's still an important part of the culture of the Middle East today.

In 1984 I travelled in Israel as a student—it was then that I questioned some of the other “facts” of Jesus' birth commonly understood by Westerners. The people were so hospitable even to foreign strangers like myself. On one particular day I was offered food, drink and shelter three times. I ate the food each time as I did not want to offend these kind people.

Luke's account of the birth of Jesus is very clear. Joseph comes to Bethlehem, the city of David, to register because he was of the line of David (Luke 2:4). He comes with his pregnant wife Mary. Joseph was thus returning to his village of origins. He was a descendant of the most respected king in the history of Israel. He had relatives in Bethlehem—even if he was unknown the village people would have opened their homes to him. In every culture pregnant women are given special attention. To turn away a descendant of David with a pregnant wife would have brought incredible shame on the whole village.

Luke is also clear that “while they were there, the time came for her to give birth” (Luke 2:6 ESV). There was no panic at the birth of Jesus. Joseph and Mary had settled and were probably surrounded by supportive relatives. But verse 7 does mention a manger and an inn—how is this to be understood?

JESUS . . . WAS BORN INTO AN AVERAGE FAMILY IN AN AVERAGE HOUSE.

The typical Palestinian house at that time had one major family room where the entire family cooked, ate, slept and lived. Attached to the house was a stable where the family cow or a few sheep slept. The animals added warmth to the house in winter.

In some village houses in Papua New Guinea today, animals live together with people in the one main room. And for centuries in Europe a stable was attached to the standard village house for warmth. In the house were mangers containing hay for the animals. There were holes in the wall between the stable and the house through which the animals could eat.

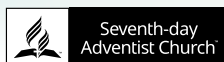
There is no doubt that when Jesus was born He was put in a manger in a house (Luke 2:7,12,16). The shepherds and wise men came and saw Jesus in a house (Matthew 2:11). The word translated “inn” in Luke 2:7, *katalyma*, is translated “guest room” in Luke 22:11. The word that Luke uses for a commercial inn in the story of the Good Samaritan is a completely different word: *pandocheion* (Luke 10:25–37). The *katalyma* is a guest room that is attached to the house (either above or beside it—2 Kings 4:10). It would appear that the guest room was full, so Joseph's relatives invited him and Mary into the main family room and when Jesus was born He was placed in a manger.

Jesus, the King of the Universe, was born into an average family in an average house, which showed incredible hospitality. He was honoured by lowly shepherds and foreign dignitaries.

How will you honour Jesus this Christmas? Could the showing of hospitality to those who need it be the best gift?

Kenneth Bailey (2008), *Jesus through Middle Eastern Eyes*, Intervarsity Press, pp 25–37.

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LOOKING FORWARD NOT BACK

As I write this, I'm coming to the end of my first 100 days as lead pastor for the New Zealand Pacific Union Conference. When I started in the role, the South Pacific Division Leadership and Development manager recommended a book: *The First 90 Days* by Michael Watkins. The book's opening paragraph intrigued me: "The president of the United States gets 100 days to prove himself; you get 90. The actions you take during your first few months in a new role will largely determine whether you succeed or fail."

So here I am. Last Sabbath was 90 days. My future has been decided!

One of the important concepts I learnt from this book is the idea of throwing out the rear-view mirror.

Watkins says, "You believe you will be successful in the new role by doing the same things you did in your previous role, only more so . . . Perhaps the biggest pitfall you face is assuming that what has made you successful to this point will continue to do so . . . Let go of the past and embrace the imperatives of the new situation."

As much as I miss and loved serving with the North NZ team, I have used this principle and "stayed away". To my surprise it has been good for me. It has helped me to focus on my new context, realise some of the new skills I need to develop and some of the old that I need to relearn or discard.

How about you? Where in your ministry, work, family or personal growth do you need to stop looking in the rear-view mirror? *The Message* paraphrase of Hebrews 12:2 says it like this, "Keep your eyes on Jesus, who both began and finished this race we're in. Study how he did it. Because he never lost sight of where he was headed."

God bless you as you take the principles you have learnt in life to learn new ways of applying those lessons in our rapidly changing world.

EDDIE TUPA'I
NZPUC PRESIDENT



TEMPERANCE PARTNERSHIP STILL STRONG

MARGARET MAJOR

From its very beginnings the Seventh-day Adventist Church has been involved in and supportive of the work of the Women's Christian Temperance Union (WCTU).

In Australia, that legacy continued at the three-day National WCTU triennial meeting held at Newcastle (NSW), October 16–18. Women (and some men) from various denominations travelled from around Australia to listen to keynote presentations about the dangers of drugs, alcohol and tobacco, and elect new officers for the next three years.

Seventh-day Adventists were elected to four of the officer positions: Joy Butler was named president, Glenda Amos was re-elected treasurer and director for children's work, Christine White was named first vice president and Margaret Major coordinator

for pastoral care.

Seventh-day Adventist pastor David Haupt provided one of the keynote presentations—he related his experiences from his days at a drop-in drug rehab centre in the heart of Cabramatta in Sydney.

During brainstorming sessions, participants looked at ways to bring new life to the 180-year-old movement and came up with ideas to create greater involvement from church members. Prayer and emphasis on the younger generation are key components of WCTU and a focus moving forward.



WCTU OFFICERS FOR THE NEXT TRIENNium.

FORMER DRUG ADDICTS BAPTISED

SOLOMON PAUL/RECORD STAFF

Former drug addicts were among 23 people who were baptised on Sabbath, November 25 at Kita Kore Church in Dei District (Western Highlands, Papua New Guinea).

The baptisms followed a two-week evangelistic series conducted by district director Pastor Andrew Jacob.

Pastor Solomon Paul, communication director for the Western

Highlands Mission, said local minister Joe Aki had significantly influenced the lives of the drug-addicted men, who were despised in their community. He reached out to the men after their home was burnt down by members of the community.

"When they were wandering and looking for a place to live, minister Aki built them a house within the church boundary and

asked them to come and live there, and he used to feed, mentor and lead them to Jesus," Pastor Paul said. "In due time most of them repented, gave their lives to Jesus Christ and gave their lives in baptism to Jesus."



MINISTER JOE AKI WITH THE BAPTISMAL CANDIDATES.

HOPE RADIO GOES TO AIR IN KIRIBATI

TRACEY BRIDGUTT

The South Pacific's newest Adventist Hope radio station has hit the airwaves, aimed at sharing the good news about Jesus with the residents of Kiribati.

The new station is located at the Kiribati Mission headquarters at Korobu, South Tarawa. On Monday, November 12, it went to air for the first time. Radio announcer Tarataake Angiraoi made the first transmission, later saying that it was an historic day for the Church.

"It was something to be happy about and to be proud of as Seventh-day Adventist members; for the first time in history, we have radio," he said.

The new station is an initiative of the Trans Pacific Union Mission.

"We praise God for this new project, which will take the good news of salvation further to the homes of people we do not know," Kiribati Mission president Pastor Luther Taniveke said. "I am excited [about] this media project because one of our 2020 visions has [been] completed."

Construction began in September when a team of 40 workers dug the foundations, constructed the footings and poured the concrete slab for the 50m radio transmission tower base. Sydney riggers Dale Dawson, Dale Main and Chris Nilsson built the tower and commissioned the radio station with the help of six I-Kiribati men who were trained as riggers in the process.

Project manager Pastor Colin Dunn said they experienced God's leading and intervention in many ways.

"I am happy with the final results," he said. "The process of getting there was quite difficult."

According to Pastor Dunn, the final challenge involved the radio licence itself. "Our radio licence was 91 MHz but we discovered that up to 70 per cent of the [vehicles] on the island—being secondhand Japanese imports—



ANNOUNCER TARATAAKE ANGIRAOI IN THE NEW ON-AIR STUDIO.

have radios that only receive up to 90 MHz.

"What to do? The lower frequencies were all taken up. Tarataake went to visit an ex-president of Kiribati who is still a politician and who held a licence for 89 MHz, but who had not been on air for some time. The outcome: he wrote a letter to the communications authority relinquishing his licence and the commission has now awarded 89 MHz to Hope Radio."

The new station is aimed at reaching 60 per cent of the 110,000 citizens of Kiribati, where the Church has historically struggled to find a voice.

CPC SESSION CELEBRATES AMAZING GROWTH

RUSSELL WORUBA

The Central Papua Conference's third constituency meeting was held November 25–27 at the Gateway Hotel, Port Moresby.

Almost 250 delegates from across 128 organised churches attended the "Arise and Shine! Jesus is Coming" meetings, along with Pastor Glenn Townend, president of the South Pacific Division, and Papua New

Guinea Union Mission executives.

All executive officers were retained for the next five years—president Pastor Kove Tau, secretary Pastor Rex Koi and chief financial officer Max Lassah.

Only three departmental appointments were confirmed. The rest were referred to the Executive Committee.

The Conference has experienced

significant growth in recent times, with a 77 per cent increase over the past quinquennium.

"They have seen more than 10 per cent growth each year. This is amazing growth," said Pastor Townend.

"The churches doing community service projects, commu-

nity health support, disciple-making training, Bible reading groups, satellite evangelism in local churches—have all contributed [to the growth].

"[CPC is] a very mission-focused church—discipleship is key!"

The growth led to a recommendation that Conference administration update the constitution to reflect the growth in the number of delegates and representatives from the churches.

According to attendees, the session was filled with lots of prayer and soul searching.

Associate PNGUM secretary Pastor Allen Akili farewelled outgoing CPC education director Peter Iga following 40 years of distinguished service to Adventist Education.

Mr Iga retired from active service as did Anne Korup from the Pacific Adventist University clinic.



IN SESSION: CPC'S THIRD CONSTITUENCY MEETING.

FAITH FM GOES TO AIR ACROSS OUTBACK AUSTRALIA

MARITZA BRUNT

Faith FM has hit the airwaves across outback Australia, reaching a potential audience of nearly one million people.

Available on Viewer Access Satellite Television (VAST) channel 688, the new radio station was officially launched during the Aboriginal and Torres Strait Islander Ministries (ATSIM) end-of-year meetings on November 27, held at the Australian Union Conference (AUC) headquarters in Melbourne (Vic).

VAST is an Australian Government initiative providing free-to-air radio and television services to Australians living in remote areas outside of normal coverage areas. Remote communities, cattle stations and grey nomads all rely on this service to keep them connected with the rest of Australia.

"With the flick of a switch today, we are able to reach another 350,000 homes across Australia, and this means Faith FM is now reaching a potential audience of 6 million people," said AUC Faith FM coordinator Michael Engelbrecht.

"The success of free-to-air radio services is due to the fact that broadcasts are highly discoverable amongst a handful of channels—they are not lost in the sea of digital choice. Faith FM is leading people to Christ across our nation."



L-R: PASTOR JORGE MUNOZ, PASTOR DARREN GARLETT AND MICHAEL ENGELBRECHT.

During the launch, Mamarapha College liaison and remote area pastor Don Fehlberg shared stories of people in remote communities, such as Timber Creek in the Northern Territory and Ngumpan and Wangkatjungka in Western Australia, where there is no church for hundreds of kilometres. The people in these remote communities rely on VAST rather than FM receivers as their primary means of listening to radio.

AUC ATSIM director Pastor Darren Garlett said the Indigenous ministry is excited about the opportunities presented through the new radio network.

"As Faith FM reaches into our remote communities, ATSIM is looking forward to establishing a weekly program to connect with our people around the country," he said.

An advertisement for Avondale College of Higher Education. It features a smiling female teacher in a classroom setting, gesturing towards students. The background shows a classroom with a map and various educational materials.

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FAMOUS FOOTBALLER VISITS ADVENTIST SCHOOL

DANIEL KUBEREK

On the eve of his final game for Australia, soccer legend Tim Cahill visited Auburn Seventh-day Adventist School (Sydney, NSW).

Star-struck kids were offered the opportunity to interact with Cahill, including a live Q&A session and photo opportunities. Promoting the upcoming Sanitarium Weet-Bix Kids TRYathlon, Cahill also acknowledged the company's community programs.

Sanitarium's sponsorship of Cahill began in 2005, and the significance of the partnership was not lost on the athlete. "It means so much because they reflect the values that I have . . . Weet-Bix has pretty much been there for my whole professional career. We've been able to tell a story over those years about the reality of being an athlete and



TIM CAHILL WITH STUDENTS.

eating healthy."

Auburn Seventh-day Adventist School principal Danyel Efstratiou highlighted the positive impact of the visit on the school's 150 students. "We are happy to have him and happy to promote the triathlon," she said.

The popular Weet-Bix TRYathlon is an annual series held in Australia and NZ.

ADVENTIST NAMED CHIEF JUSTICE OF PNG

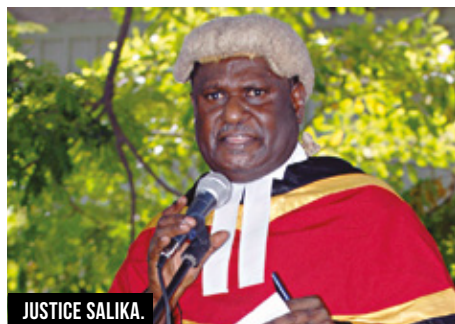
MARITZA BRUNT

A Seventh-day Adventist Church member has been named Chief Justice of Papua New Guinea (PNG).

Sir Gibbs Salika, a member of Hohola Adventist Church in Port Moresby, was appointed on November 13 for a term of 10 years.

"Justice Salika is the longest-serving judge of the National and Supreme Courts and will be a strong and independent Chief Justice of PNG," said PNG Prime Minister Peter O'Neill. "I congratulate Justice Salika on his appointment and I am confident he will provide the sound leadership required of the Chief Justice."

Adventist Church leaders from PNG



JUSTICE SALIKA.

also expressed their congratulations and offered words of wisdom for the newly-appointed Chief Justice.

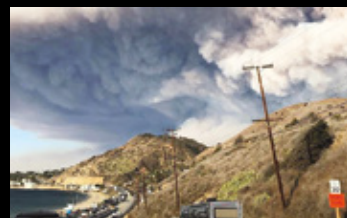
"Justice Salika is one of the longest-serving elders in our Church, and has been a strong, vibrant church member for many years now," said Central Papua Conference general secretary Pastor Rex Koi. "We praise God for his leadership, representing as an Adventist in the highest responsibility in the [judicial] system of our country."

PNG Union Mission president Pastor Kepsie Elodo said: "We are proud of his achievement and believe God has appointed him to this post."

"We urge Justice Salika to allow the Holy Spirit to lead and guide at all times, and encourage him to be loyal to his work and be fair in decision making to please both men and God. We wish him God's blessings in all endeavours and our prayers will be with him."

Justice Salika is currently serving his first term as Deputy Chief Justice. He has served as a judge of the National and Supreme Courts for more than two consecutive terms since 1989.

NEWS GRABS



PRAYERS FOR PARADISE

Adventists in the town of Paradise, California, have rallied after a wildfire destroyed their church, and damaged the Adventist hospital and school. The Camp Fire, now considered the deadliest fire in California's history, affected 1300 Adventists, many of who lost their homes. Immediate relief efforts for the church and school have commenced, while Adventist Church president Pastor Ted Wilson issued a statement calling for worldwide prayers and support.—ANN



POSITIVE INFLUENCE

In Jamaica, Pathfinder clubs will soon be seen in public schools. The Ministry of Education said the "Seventh-day Adventist uniform group" would help behavioural and anti-social issues.—Adventist Review



SHOWERS OF BLESSINGS

A new mobile shower van will serve the homeless in New York City, providing clean towels, washcloths and new undergarments. An outreach ministry of the Greater New York Conference's Adventist Community Services, it is their first mobile shower unit for the homeless.—NAD

HOT TOPICS



CHRISTIAN PRODUCTION

On the heels of their box office success *I Can Only Imagine*, directors the Erwin brothers are now creating a new production company that they describe as the “Christian Pixar or a Christian Marvel”. Called “Kingdom”, the company will bring together other filmmakers to reach Christian audiences. —*Christian Post*



TIME FOR A CURFEW?

Mobile phone use between 10pm and 6am is common in children, making them 50 per cent more likely to have poorer health, according to a large Australian study. Night-time phone use was also associated with five times higher odds of texting in anger, four times higher odds of receiving hurtful messages and three times higher risk of being cyberbullied. —*Sleep conference*



EXODUS EVIDENCE

Archaeologists recently found evidence of nomadic ancient people near the Jordan River, which lends further evidence that the book of Exodus’ account of the Israelites’ escape from Egypt is historically true. —*Relevant*

PUBLISHING MINISTRY GETS A BOOST

TRACEY BRIDCUTT

The South Pacific Division of the Seventh-day Adventist Church has announced “bold plans” to expand literature ministry in Australia and New Zealand.

The plans have been developed in consultation with the Australian and New Zealand Pacific Unions in a bid to breathe new life into this long-established and core Church ministry.

Under the plans, full-time and part-time literature evangelists will continue to operate, and there will be opportunities for new LEs. But the ministry will be expanded beyond traditional book distribution into the digital space and church members will be encouraged to get involved by sharing relevant literature with their friends and contacts.

Responsibility for literature ministry will be transferred from the South Pacific Division to Signs Publishing, a division of Adventist Media. Further, local conferences will be encouraged to become more actively involved in the ministry. They will be eligible for grants and will be challenged to find innovative ways of increasing the distribution of evangelistic literature and other media products.

Adventist Media CEO Dr Brad Kemp said the changes will provide a good alignment of literature ministry with the publishing arm of the Church.

“We look forward to supporting and growing the literature ministry in partnership with our many literature evangelists, local conferences and churches,” Dr Kemp said.

Pastor Lionel Smith, chair of the Publishing Ministry, said it’s exciting to see the ministry being expanded.

“While literature evangelists do a great work in distributing the printed word, counsel has been given to us that all of us should

be engaged in distributing literature as mission outreach,” Pastor Smith said.

“In the context of today, while literature is very important, we should also be distributing the word through electronic media and other transmedia avenues that can get past security systems and doors, directly into people’s homes.

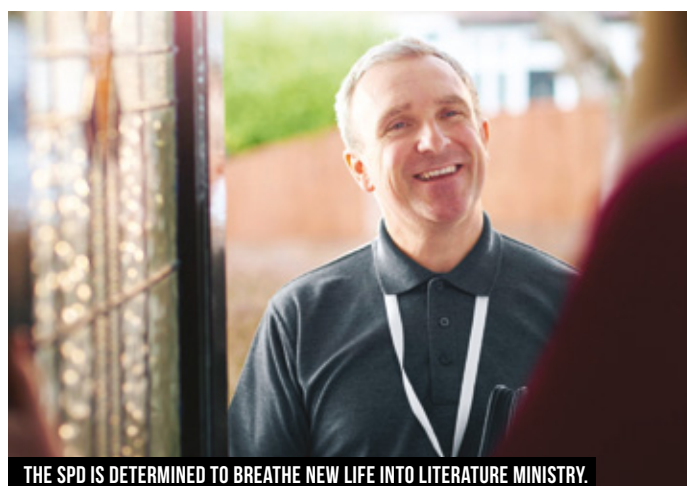
“To do this we need to be innovative and this provides an opportunity to involve younger and lateral-thinking individuals in expanding the reach and result of the Publishing Ministry. We should be trialling new methods and possibilities in reaching the world and fulfilling the mission entrusted to us by Christ.

“The new focus on Publishing Ministry, while maintaining the effectiveness of the present literature evangelist ministry, enables the utilisation of more individuals in ways that can multiply the impact of reaching various cultures, demographic, and socio-economic segments of society in fulfilling our mission of reaching everyone with the gospel.”

Greater Sydney Conference president Pastor Terry Johnson said change can be difficult, “but when it’s change for the sake of doing our mission better, I’m all in favour of it”.

“We will have new funds for innovative ways to share literature, which is exciting, and our current LEs are going to benefit with support and better resources to sell.”

Read the full announcement at record.adventistchurch.com.



THE SPD IS DETERMINED TO BREATHE NEW LIFE INTO LITERATURE MINISTRY.



CAMPUS MINISTRIES

More than 250 Adventist students studying at the various secular institutions in Suva recently gathered at the Fiji Mission Conference Centre for the annual Public Campus Ministries weekend. The students shared stories and testimonies of how the Holy Spirit is using their lives to minister and be a living testimony in their individual campuses. Pastor Faafetai Matai, Trans Pacific Union Mission youth director, gifted the students resources for Bible studies to be used for outreach. The students also spent part of the weekend back on their university campuses praying with other students, distributing GLOW tracts, sandwiches and providing free health check-ups. —TPUM



LIFELONG MEMBER

Elma Coombe was only eight years old when her family hosted Mrs Harrison-Lee-Cowie, a lecturer and missionary for the Women's Christian Temperance Union (WCTU). Throughout the years, Elma has been heavily involved with the WCTU, even serving as president for 10 years. Now aged 98, Elma is still an active member. At their recent national convention in Newcastle (NSW), Elma was presented with the National Life Member certificate and badge and a continuing membership certificate in recognition of her long association with the Union. —Michelle Ward



EYE OPENING

Independent ministry Operation Food for Life (OFFL) recently partnered with an Australian eye specialist organisation, which donated state-of-the-art optical equipment valued at over \$A20,000 and more than 5000 pairs of pre-loved glasses to the Pacific Adventist University (PAU) medical clinic. Ruth Galang, PAU nurse educator, who, with some of her students has been involved in outreach programs providing glasses to those less fortunate, said she was overwhelmed by the donation, and praised God for the opportunity to use the equipment to benefit others. —Dennis Perry



60 YEARS

Past and present members of Wahroonga Seventh-day Adventist Church (NSW) came together for a special day of celebration on Sabbath, November 17 to mark the 60th anniversary of the church building. Hundreds attended the special day, which included an afternoon concert featuring gifted young musicians and vocalists. While the current church building opened 60 years ago, the first worship service on the Wahroonga Estate was actually held in November 1899 in a tin builders' shed on the construction site of the Sydney Sanitarium and Hospital, as it was then known. —Tracey Bridcutt



BIBLES FOR MALEKULA

One Life Line Ministry is an independent outreach ministry started by young boys and girls from around Vanuatu who have a passion for sharing the good news with their community. After hearing that more than 20 young people from One Life Line were running a month-long outreach program on the island of Malekula, Hope Book Centre donated 42 Bibles to the ministry on November 19. The outreach, which is running until January 3, is aimed at the people of Farun village in South Malekula, and will include the painting of a Presbyterian church during the day and preaching during the evenings. —Vanuatu Mission



A JOYFUL DAY

JOY Club is a community seniors group that meets monthly in the Ipswich Adventist Church (Qld) hall for fellowship. Recently, the JOY Club joined Year 6 students from Ipswich Adventist School for an excursion to Wivenhoe Lake. An exploration of the area, a quiz and lunch at Fernvale Bakery gave the students a chance to deepen their connection with the seniors as they listened to stories and enjoyed the company. —Nadia Goltz



NEW MANAGER

Ole Pedersen has been appointed the new Hope Channel New Zealand manager. Mr Pedersen, his wife Lisa and their family are members of Manna Park church in Auckland. Mr Pedersen has been involved in management for many years, including at Sanitarium New Zealand, and will be managing the ministry of Hope Channel and overseeing the acquisition of content. —NNZC



MUSIC FOR LA MASCOTA

More than 130 people recently attended the Bible Society Annual Gospel Music program at Devonport Adventist Church (Tas), which was held as a fundraiser for La Mascota Children's Hospital in Nicaragua. Guests enjoyed special gospel music and Nicaraguan cuisine, while "Pedro the Pinata" raised \$A1200 for the project. —Dean Way



WHY THE SPD SUPPORTS WOMEN IN MINISTRY

The South Pacific Division's support of women in ministry is within the General Conference policy and manuals and solidly based on the biblical beliefs of the Seventh-day Adventist Church.

Throughout the unions of the SPD, theologically-trained women are employed in a number of pastoral ministry positions. Many of our members attest to the wonderful, competent and Christ-like women pastors who are leading their congregations.

Currently, women pastors account for 8 per cent in the Australian Union Conference, 5 per cent in the New Zealand Pacific Union Conference, 3 per cent in the Papua New Guinea Union Mission and 4 per cent in the

Trans Pacific Union Mission. Others are also employed as departmental directors and administrators.¹

At the recent year-end meetings of the SPD, actions were again taken to advocate for the full recognition of women in ministry and also the need to have an appropriate system to manage compliance with decisions, policies and procedures within the Church organisation. Concern was expressed that the changes to the existing compliance policies and processes challenge the Adventist theology of church, the principles of governance and provide serious constitutional issues for the Church organisations in this Division.

In the last 50 years, various actions have been taken by the world Church

to empower women in ministry. These actions include:

- Approval to ordain women elders.²
- Approval to commission women pastors.³

Commissioning women pastors gave them the rights of male pastors—except to officially form a church, to unite churches or to ordain church elders and deacons.

The SPD's position has also been guided by the following General Conference publications:

- The *Church Manual* advises that ordained/commissioned pastors conduct various engagements.⁴
- The *Minister's Handbook* outlines the processes for recognising men to be ordained and women to be commissioned.⁵

• The *Elder's Handbook* does not specify gender as criteria for selection.

Where conferences/missions or Division institutions, such as Avondale College or Sydney Adventist Hospital, have recognised women, the appropriate services have been conducted in line with the principles outlined in these documents.

These actions of the global Church recognise that the Holy Spirit motivates and gifts the lives of all believers. Women have played an important part in God's plan of salvation throughout the Scriptures. This continues in ministry today.

It is true that the plan of salvation in the Old Testament focused on the priesthood. However, this priesthood was not an end in itself. It foreshadowed the better ministry of Jesus in the new and better covenant. This radically expands the nature and function of the earthly priesthood. Thus Jesus' ministry, along with ongoing ministry under the guidance of His appointed successor—the Holy Spirit—became the model for Christian ministry. In this ministry:

• There are varieties of gifts but the same Spirit, varieties of ministries and the same Lord, and varieties of effects but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good (1 Corinthians 12:4-7).

• The same Spirit works all these things, distributing to each one individually just as He (God) wills (1 Corinthians 12:11).

• To each of us grace was given according to the measure of Christ's gift (Ephesians 4:7).

• There is neither Jew nor Greek, slave nor free, male nor female, because we are all one in Christ (Galatians 3:28).

• You (we) are the body of Christ and individually members of it (1 Corinthians 12:27).

• You (we) also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God

through Jesus Christ (1 Peter 2:5).

Seventh-day Adventists, on the basis of our prophetic self-understanding, affirm the above biblical concepts, also embraced and advocated by the Reformation. We, both as believers and elders/overseers (pastors), and as men and women, apply these principles in ministry today.

The SPD is committed to continue to work with the General Conference on resolving these concerns. We request our members to uphold all our leaders in prayer at this time as these issues are addressed.

No entity within the SPD is working outside of GC policy in how it encourages women in ministry. However the SPD Executive would like the remaining differences between men and women in ministry removed so all—women and men—can fulfil Joel's prophecy that both women and men will receive the power of the Holy Spirit to lead in the last day disciple-making movement.

1. Departmental Directors by Union: 22% AUC; 22% NZPUC; 35% PNGUM; 39% TPUM. Women in Senior Administrative Positions by Union: 16% AUC; 17% NZPUC; 7% PNGUM; 7% TPUM.

2. See *GC Minutes*, April 3, 1975, see pp. 73-4, <http://documents.adventistarchives.org/Minutes/GCC/GCC1975-04.pdf>; *GC Minutes*, 272-846N, October 14, 1984, see pp. 84-386-387, <http://documents.adventistarchives.org/Minutes/GCC/GCC1984-10.pdf>; and *GC Minutes*, 128-90G, July 5, 1990, see pp. 90-1045, <http://documents.adventistarchives.org/Minutes/GCC/GCC1990-07.pdf>

3. See *GC Minutes*, October 5, 1989, see pp. 89-387-389 <http://documents.adventistarchives.org/Minutes/GCC/GCC1989-10a.pdf>; and BA60 Human Relations, *GC Working Policy*, 2017-18, pp. 12-131.

4. "Chapter 8: Local Church Officers and Organisations", *Church Manual*, 2016, pp. 71-111.

5. "Chapter 15: Ordination and Commissioning" and "Chapter 16: Ordination and Commissioning Services", *Minister's Handbook*, 2009, pp. 85-94.

DR STEPHEN CURROW AND DR

DANIJELA SCHUBERT MINISTERIAL ASSOCIATION SECRETARY AND DISCIPLESHIP MINISTRIES TEAM MEMBER (WOMEN IN MINISTRY), RESPECTIVELY, FOR THE SOUTH PACIFIC DIVISION.

LIVING HIS WORD

WITH WAYNE BOEHM

LESSONS FROM GENESIS

A Messianic Jew at the tomb of David in Jerusalem suggested to me that seeds of the gospel are evident throughout the entire Pentateuch.

WHAT are some references to the gospel you are aware of in the first five books of the Bible?

There are two references in Genesis that provide incredible insight into the gospel and Jesus' robe of righteousness.

CONSIDER Genesis 3:21. After the horrific events of Adam and Eve's actions and the ensuing judgment, God in His mercy provides a garment to cover their nakedness. While they had attempted to cover their physical nakedness with fig leaves, it was not adequate to cover their sin—this could only be achieved through the shedding of blood.

CONSIDER Hebrews 9:22. God did for them what they could not do for themselves.

Later in Genesis, another coat was given by a loving father to a son. The Bible makes specific mention of its uniqueness—a coat of many colours, indicating it was unlike any previous coat (Genesis 37:3). The coat features again when Joseph is betrayed by his brothers. Now stained with the sin of betrayal, they seek to hide their actions as they return to their loving father.

CONSIDER Genesis 37:31-33. Dipped in blood, the brothers show their father Joseph's blood-stained garment. In response, Jacob tears his garment and mourns many days.

The brothers could only find protection under the blood-stained garment—this garment covered their sinful actions. In the same way, Jesus' blood-stained garment covers our sin, enabling us to be clothed in righteousness.

CONSIDER Isaiah 61:10, Zechariah 3:4 and Revelation 3:18 and live in the joy of Jesus' righteousness.

CHRISTMAS IN A BROKEN WORLD

Ten years ago—a week before Christmas—I was diagnosed with breast cancer.

There are few things more confronting than hearing the words “You’ve got cancer.” I recall my throat tightening as I pressed the phone to my ear. “Are you sure?” I asked the doctor hesitantly. I strained to hear her voice amidst the children’s chatter and the jingling of bells on our Christmas tree. “The biopsy results have confirmed it.” The doctor continued talking but I was no longer listening. Tears filled my eyes and started rolling down my cheeks.

Later that same day, a close friend shared the sad news that his father had died. It was not unexpected but it still came as a bit of a shock. *Could this day get any worse?* I thought. It was with a heavy heart that I went to bed that evening.

Christmas is meant to be one of the happiest times of the year, right? Time to take a break from work and the usual routine, celebrate with family and friends, feast on good food and enjoy all the festivities of the season.

But what happens when things aren’t all tinsel and good cheer? For the sake of the children I tried to put on a happy face, but inside I was being eaten up by anxiety, thinking about the surgery that awaited me in the new year.

Living in a broken world we are continually facing challenges—as soon as we get through one problem something else crops up. And while we might try to put these things to the back of our minds at other times of the year, somehow they have a way of bubbling up to the surface at Christmas.

So how is Christmas 2018 shaping up for you? Maybe you are grieving the death of a loved one. Perhaps you are struggling with your health and are facing fear and uncertainty about what the future holds.

Maybe you have experienced a relationship breakdown. Perhaps you are facing the prospect of being alone. Sadly, Christmas is one of the loneliest times of the year for many people, while also being one of the busiest for crisis support organisations like Lifeline. Each year they receive thousands of calls for help between Christmas and New Year.

So as a Church are we doing enough in this space? It seems that we are adept at putting on Christmas concerts, carols nights and nativity plays—and there is nothing wrong with these if they draw attention to Jesus. But is there more we could be doing to really make a difference in the lives of those who are hurting? Could the time and money be better spent on practical activities that show we care, that we have seen the challenges people are experiencing and we are there to help?

Sometimes all it takes is a small act of kindness to make the world of difference. This happened to me. At the time of my cancer diagnosis I was working two jobs. When I tearfully shared my situation with one of my bosses, he responded in such an incredibly genuine, compassionate way, truly reflecting the character of Jesus. He asked whether he could pray for me—it was such a supportive, heartfelt prayer. His words of comfort brought me a sense of peace in that season of sadness. It reassured me to know that God was aware of my pain and He was with me. It was a simple act, but one that touched my heart, gave me hope and reflected the true spirit of Christmas.

I TRACEY BRIDCUTT HEAD OF EDITORIAL, ADVENTIST MEDIA.



THE TEN

Facts you probably didn't know about your favourite Christmas carols

1. Silent Night inspired a truce during World War I. On Christmas Eve 1914, British troops spotted Christmas trees on the German side of the battle in northern France. Then they heard soldiers singing "Stille Nacht". The British soldiers responded by singing the English lyrics. Eventually, both troops emerged from the trenches to meet, exchange gifts and even play soccer together. Fighting resumed on December 26.

2. Christmas songs such as **White Christmas**, **Winter Wonderland**, **Sleigh Ride**, **Rudolph the Red-Nosed Reindeer**, **I'll Be Home for Christmas** and **Silver Bells** are just some of the many popular carols written by Jewish composers.

3. In Austria, Belgium and Germany, children dress up as the **Three Kings**. They carry a star on a pole and go from house to house singing religious songs and Christmas carols. These "star singers" are often rewarded with sweets or money, which is later donated to a local church or charity.

4. O Come, O Come Emmanuel is one of the oldest Christmas hymns to still get airplay. Originally composed in Latin during the twelfth century, it was translated into English by John Mason Neale in 1851.

5. Joy To The World, composed by Isaac Watts in the 1700s, is actually based on Psalm 98 and refers to Christ's second coming rather than His birth.

6. Felix Mendelssohn composed the tune to **Hark! The Herald Angels Sing** as a tribute to printer/inventor Johann Gutenberg. It's one of the oldest English language Christmas hymns, originating in the 1700s.

7. On Christmas Eve, 1906, the Canadian inventor Reginald Fessenden (1866-1932) played **O Holy Night** on the violin and sang the final verse while broadcasting from his Brant Rock radio tower in Massachusetts. This was the first broadcast of the human voice anywhere and was picked up by receivers several hundred kilometres away.

8. Little Drummer Boy was originally called "Carol of the Drums". Katherine Davis wrote the song based on a Czech carol in 1941. It became famous 17 years later when it was recorded by the Harry Simeone Chorale.

9. Phillips Brooks wrote **O Little Town Of Bethlehem** for the Sunday school children at his Philadelphia parish, following a pilgrimage to

Bethlehem in 1865. The now-beloved Christmas hymn was printed on an informal leaflet in December 1868 and then appeared in *The Sunday School Hymnal* in 1871.

10. While carols began to flourish during the medieval era, Christmas hymns can be traced back to the fourth century during the Council of Nicea (325 AD) and subsequent councils where the Nicene Creed was shaped.



not too young



Once upon a time an 11-year-old girl was studying the Scriptures in a class run by her Wesleyan pastor. She was hungry for God and sensitive to spiritual things.

She would later tell people that it was at this age she was converted and the next year baptised, becoming a member of the Methodist Church.

When she was 13, she listened to an itinerant preacher tell about the soon coming of Christ and began to call herself an Adventist. Within herself, however, she still sensed she was not worthy or holy enough to meet Jesus. At the age of 15, while attending another set of Adventist outreach meetings, she had a revelation that Jesus fully accepted her and loved her because of what He had done for her. She was overwhelmed with love for Him.

Despite ups and downs, this joyful experience would flavour her work and ministry for the rest of her youth and adult life. The year was 1842, and the girl's name was Ellen Gould Harmon (See *Early Writings* preface, pp. 11,12).

The worldwide Seventh-day Adventist Church, of which young Ellen Harmon (later White) was a co-founder, has in its DNA a desire to avoid some of the unscriptural practices that arose within wider Christianity during the medieval period. However, sometimes when trying to avoid one unscriptural extreme, it is possible to take ourselves to another. One of the practices we have traditionally made a concerted effort to avoid is infant baptism.

During the late patristic period of Christianity, for various practical and theological reasons (eg, limited availability of water in desert areas, inability to discern the eternal destiny of babies who died unbaptised, etc), the practice of believer baptism by full immersion as we see it in the New Testament began to be substituted for the pouring of water on the head of infants.

As Adventists we have taught that infant baptism takes significance away from the meaning and function of biblical baptism. In order to be baptised, one must believe (Mark 16:16) and in order to believe, one must first have at least some level of understanding of God's Word (Romans 10:17). We take our example from Philip's encounter with the Ethiopian, where he first preaches Christ from the scroll of Isaiah and afterward baptises (Acts 8:29-38). All of that has a biblical basis.

However, in many places we have also taken one step away from the Scripture and said that in order to hear and understand God's Word, a person must have attained a certain age.

Exactly what age this is, we actually have no united position on. In some places we do the "double digit dunk" (age 10+). Elsewhere 12 or 13 is okay because of the Jewish bar mitzvah/bat mitzvah "age

of accountability" tradition. In some places we say 16 is too young because they haven't finished school yet. In other places 19 and 20-year-old men and women still have questions raised in board meetings when their names are presented for baptism. "Are you really sure they are old enough to get it?" Ironically these candidates are often university students grappling with far more difficult things than the profound simplicity of the gospel story. All of these "set ages" for baptism are completely arbitrary and unbiblical.

We make this unscriptural practice sound very holy by saying, "They must be old enough to understand!" Which is true. What we don't say is what we mean by that statement: "I'm the only one who can judge when they are old enough to understand."

That is categorically not true—the reason being that God is involved with this process. Because of His powerful and dynamic ways, and because every human mind is different, it is actually impossible for one person to really know exactly when another person has comprehended the gospel. In fact, if young Ellen Harmon's experience is any indication, it seems normal that people's understanding of God's love will develop and grow over time—even long after their baptism.

Luckily God doesn't require a full and complete understanding of every line of His Word as a prerequisite for entry into His kingdom. All He requires is faith (Ephesians 2:8). That's the reason why we don't ask people to articulate our doctrines during their baptismal service vows; we only ask if they believe them.

I really praise Him for this because I'm continually shocked at how many church members of many years cannot themselves articulate some of the basic fundamentals of our faith.

The next time you are sitting in an adult Sabbath School class, try asking the question "What is the gospel?" and see how many people stare at you like you just put out bacon at a potluck!

It's possible that, because at times we don't understand these things ourselves, we imagine that there is no

way someone younger than us ever could. Praise God, that idea is a load of Bologna. And anyone who really believes it has simply never attempted to communicate with young people.

When I was a chaplain at a primary school, I observed this heartbreaking process over and over again. I would study the Bible with a child for years. They understood everything I showed them. They were ready and excited about being baptised. But the service would be blocked because they were "too young to understand".

With one group I spent a year studying all our fundamental doctrines and another year going systematically through the books of Daniel and Revelation. All of the kids in the group were on fire. Only one family let their child be baptised. Guess what? Now that child is the only one who is still interested in spiritual things. When the rest grew old enough to satisfy their families, they had lost interest. What difference would have been made in their lives if they had the Holy Spirit's gifts to guide, help and direct them through their adolescence?

Look, I don't judge those families and churches. It's hard when you've watched a child from infancy to see them as really ready for the next stage in their journey. It's for this reason I actually believe friends and family aren't always the best judge of when a child is ready for baptism. I think that the person who studies with them tends to be in the best position to make that appraisal. But these kids had been told they weren't good enough to join with Christ so many times that they just decided they never would be. And that's sad.

Current research into youth retention in our denomination is sustaining my experience as common. It seems that the age when most people make their real decision for Christ is in what we would call the upper primary/junior/early teen age bracket. That decision needs to be affirmed and supported by their community of faith or they will tend to fall away . . . and increasingly they aren't coming back.

And yet this is the group we devote

the least attention, money and human resources to, isn't it? It's the group we take least seriously. No wonder we have a youth retention problem.

A few weeks ago I watched online as an early teen friend of mine was baptised. While sharing his testimony he told how long he had been waiting for that day, how many times he had asked for Bible studies and how many times he had filled out cards at camps and other events begging for baptism. For the longest time, no-one had taken him seriously because he was "too young to understand". How many like him are out there and grew discouraged, never making it through?

Each year many homes, schools, local churches and conferences in our Division run amazing home groups, Sabbath Schools, weeks of worship, camps, concerts and VBS programs. Children's ministry programs are something we tend to execute well, and often. During those programs God gives us many kids, including many who have never been to church before. Solid biblical messages are given through the mediums of preaching, Bible study and memorisation, stories, craft, activities, object lessons and songs. The gospel is presented. Appeals are made. In response to fervent prayer, many of those kids make real decisions to become followers of Christ. Some indicate they would like someone to study the Bible with them and others of those precious young people indicate that they would like to be baptised at some stage in the future. What we don't do well is to take those decisions seriously.

What is your church doing with these kids after those results are reported?

I suggest you heed the words of Jesus: ". . . suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14, KJV).

DANIEL MATTEO TASMANIAN CONFERENCE
YOUTH MINISTRY DIRECTOR AND PASTOR OF NEW
NORFOLK CHURCH. HE IS MARRIED TO KATY AND
HAS TWO CHILDREN, GRACE AND SAMUEL.

JESUS: AN INTENTIONAL PLAN

The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (Isaiah 53:4-6; Daniel 9:25-27; Luke 1:35; John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Romans 6:23; 1 Corinthians 15:3, 4; 2 Corinthians 3:18; 5:17-19; Philippians 2:5-11; Colossians 1:15-19; Hebrews 2:9-18; 8:1, 2.)

Earlier this month, I attended a life celebration held for two siblings who had died tragically.

The sisters, aged two and five, drowned while playing outside their family home in Suva, Fiji. The incident came as a shock to their families, who never thought anything so tragic would happen to them. On the evening before the girls' funeral, families and friends of the sisters gathered to pay their last respects.

That evening I sat with the church delegation that visited the family. We sang songs, prayed, shared and cried with them. The girls have twin

brothers. It was heartbreaking to see siblings separated from each other at such a young age.

As their grandfather spoke with fond memories of his granddaughters, I noticed the expressional shifts in his voice as he shared his lived experiences of the girls. You could hear and feel the excruciating pain from this fatherly figure to the girls. Whenever he spoke of their interests, their play and their lives, the grandfather's voice and eyes lit up, but we sensed that behind that energy was an overwhelming feeling of pain that only God knows.

The stories of the sisters' lives made me think of the pain our Heavenly Father went through as He allowed His one and only Son to be born, to live and to die for a fallen human race. Unlike the above narrative, Jesus' death was no accident; it was intentional, a death that had to happen to re-open heaven's door for us.

As Adam and Eve sinned by eating from the forbidden tree, their wilful disobedience to God barred them from Eden, the very place that granted them access to the tree of life.

"Sorrow filled heaven as it was real-



ised that man was lost and the world which God created was filled with mortals doomed to misery, sickness and death, and that there was no way of escape for the offender. The whole family of Adam must die" (*Early Writings*, page 125).

Ellen White describes Jesus, filled with sorrow and sympathy, approaching the heavenly throne three times to request that He be the atonement of Adam's sin. Upon their third meeting God granted Him approval—the approval to be the ransom and to take the sentence of death for Adam's generation. Through Him mankind would find pardon once again in the eyes of God.

I have tried to imagine the emotion God would have experienced as Jesus was born to Mary and Joseph in a manger in the little town of Bethlehem. Indeed the human race had fallen into sin and was deserving of nothing but death (Romans 3:23). However, God's plan of salvation was bigger and better than any human imagination.

Jesus' humble birth symbolises the beginning of mankind's salvation. A couple who had just been married, struggling to deal with having a child conceived by the Holy Spirit.

C S Lewis described the birth of Jesus in the most delicate yet powerful way when he said, "Once in our world the stable had something in it that was bigger than our whole world."

A host of heavenly angels; the wise men from the East—magi who studied the philosophies of the world; and the

humble shepherds who were faithful in taking care of their flocks even if it meant shepherding late into the night—these were the diverse groups that had a part in Jesus' modest birth.

While the groups and individuals varied in status and background there was one common denominator: all had anticipated and prepared for the first coming of the Son of God.

The preparations for Jesus' birth and the groups that were part of it give us a preview of what the second coming of Jesus will be like. Only a few good people will prepare for and anticipate the second coming of Jesus. This should encourage us to allow God to work on us daily, ensuring that we are ready.

During Jesus' life on earth He placed emphasis on the importance of preparations and anticipating His second coming. "Therefore, watch and pray for you do not know the day or the hour" (Matthew 25:13).

Realistically, many of us have had texts like this etched in our memory for so long that we do not understand the urgency of Jesus' message. In this text Jesus is not only telling us to watch and pray because He is coming back unannounced. He is urging us to do so because He knows that while we live and go about our daily business, the devil is also at work on his business—leading as many people as he can into sin and eternal death. Day in, day out we encounter the devil's business—it can be addictions, lack of (or no) time with God because we are too "committed" to other things, lack of self-discipline . . . the list goes on.

Peter was aware of these predicaments that we struggle with. That's why he reinforced the preparation message when he wrote, "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour" (1 Peter 5:8). Yes, the devil is out

seeking and devouring and while he is at it, many of us are unprepared for Christ's salvation, but have created pathways for the devil to find us and devour us.

As Christians we need to know and understand the life of Jesus and the incredible story of our salvation. When we become oblivious to our salvation story, we are a target for the devil.

Once we know Jesus and the reason for His existence on earth, we will understand the importance of preparing ourselves daily.

The illustrative story of the grandfather and the loss of his grandchildren is also symbolic of the pain our Heavenly Father goes through when His children are lost in sin. I can picture God reminiscing and reflecting on the good times you shared with Him, the early mornings seeking Him, the warmth of your heart towards reading the Word, accepting and obeying every truth. The spiritual journey—the highs and lows—and having the hands of God right there with you. His warm love when our hearts were broken and the gift of His only Son for our redemption.

Oh, the yearning in God's eyes for the sinner to return. He has paid so much, gone through so much, just so that we can be saved.

This Christmas let's take the time to reflect, not only on Jesus' birth but on the Heavenly Father's incredible plan of salvation, manifested through His Son Jesus. For "All things were made by Him; and without Him was not any thing made that was made" (John 1:3).



KESAIA VASUTOGA

Social work educator at the University of the South Pacific and a member of Samoa Adventist Community Church, Fiji.

No Hannukah, no Christmas



When I was very young and in a situation where I or someone else was likely to do something foolish or make a mistake, I would often hear the quip, "If you do that you will be as popular as a pork chop in a synagogue."

Although our surname and family tree indicate that we have Jewish heritage, we did not practice Judaism in my childhood home. However we did know that a pork chop would be extremely unpopular in a synagogue.

At our dinner table there were roast vegetables, chicken and sometimes lamb, but no pork chops.

Many years later as an adult, after I had become a Sabbath keeper and began to study the Bible and other books about the Bible, I came across a story that I believe could be the origin of that statement about the pork chop in the synagogue.

In Daniel 8:21,22, Daniel predicted that at the demise of the first king of Greece (Alexander), his kingdom would be divided into four. This prophecy was fulfilled when Alexander died in 323 BC and his kingdom was divided between his four generals: Cassander, Lysimachus, Ptolemy and Seleucus.

The First Book of Maccabees records that around 167 BC a descendant of Seleucus named Antiochus took control of Jerusalem, plundered the temple of the golden ornaments, made slaves of the people and forbade the practice of Judaism. This included a prohibition on Sabbath keeping and circumcision.

Then it is recorded that Antiochus sacrificed pigs, not in the synagogue, but in the temple at Jerusalem.

If a pork chop in a synagogue would be unpopular, then imagine how unpopular among the Jewish people Antiochus would have been for sacrificing pigs in the temple.

A Jewish priest named Mattathias and his sons gathered enough Jewish volunteers to form an army to fight Antiochus and his army.

However Mattathias was already an old man and he soon died. Mattathias' son Judas Maccabaeus took control of the army and eventually Antiochus and his army were driven out of the land of Judea.

The intertestamental book of First Maccabees chapter 4 then describes the rededication of the temple, which began on the 25th day of Kislev and went for eight days.¹

The Jewish month of Kislev is equivalent to late November/early December in the Gentile calendar. This celebration became known as Hannukah (the Hebrew word for dedication).

In John 10:22,23 it is recorded that Jesus was at the temple in Jerusalem during the Feast of Dedication "and it was winter" (v 22).²

Perhaps Jesus was at that time thinking about the first Hannukah. Because if Antiochus had been successful in wiping out Judaism then the messianic prophecies would not have been able to be fulfilled.

However Antiochus was not successful because God is in control and

the messianic prophecies concerning the first advent of Jesus have been fulfilled exactly as predicted.

This year Hannukah was held on December 3-10.

We know that the December 25 date for the birth of Jesus comes from the syncretism of pagan worship and Christianity. It is more likely Jesus was born around September/October or perhaps March/April than December.

However, as Ellen White has suggested in the book *Adventist Home*, Christmas is "a day not to be ignored" and should be celebrated in a Christian way as an opportunity to remind our children and family members of Jesus our Redeemer.⁵

As you plan for Christmas this year, remember that if there had not been the faithful Maccabees to deliver Judea from Antiochus, then there would be no Christmas.

No Hannukah, no Christmas.

Happy Hannukah and Merry Christmas.

1. 1 Maccabees, Chapters 1 to 4. *The New English Bible*, Oxford University Press (1960).

2. New King James Bible.

3. Nichol, F. D. (Editor) *Seventh-day Adventist Bible Commentary*, Vol 4, Review and Herald Publishing (1976).

4. Whiston, W. (Translator) *Josephus Complete Works*, Kregel Publications, Grand Rapids Michigan (1978).

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BRIAN ABRAHAMS RETIRED PUBLIC SERVANT
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QUEENSLAND.



MODERATION: HOW TO CELEBRATE AND STAY HEALTHY

There's nothing like a good celebration, bringing friends and family together to enjoy everything we're thankful for in life. And more often than not, we celebrate over food.

These meals are often memorable in part because they're so different from our everyday food routine. We indulge ourselves with friends and family, which is fine as long as this is an exception to a generally healthy diet. It's when these indulgent food choices become the norm that we can run into trouble. So how do we ensure we enjoy the celebrations, but keep them in proportion to a balanced lifestyle?



Couscous-stuffed butternut pumpkin

A simple and easy recipe that can be a side dish or a meat-free meal. An awesome addition to the family Christmas spread.

Find this recipe and hundreds more at:

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Sanitarium Health and Wellbeing
is now on Facebook!

MODERATION

Moderation doesn't mean deprivation; it's about finding balance.

You can try:

- **Using smaller dishes and bowls:** research shows we tend to eat less food if it's served in smaller dishes.
 - **Adding activities to your event:** if possible, try adding some movement to your plans so it's not just about eating and drinking. Take your party outdoors to a park, lake or beach, or start your event earlier so you can play some games outside.
 - **Leaving the leftovers:** avoid temptation and give your guests a package of leftovers to take with them.
 - **Making it fresh:** choose a menu with lots of fresh foods rather than processed. Especially at this time of year there are plenty of delicious fruits and vegetables in season. Why not make a decadent fruit platter for dessert instead of a typical sugar-laden treat?
 - **Pacing yourself:** if it's just the one day, relax and enjoy. But it's not called the "silly season" for nothing. If you have multiple parties planned, choose to eat moderately at each party.
- Try some of our other practical tips to stick with moderation when celebrating with family and friends.

EASY TIPS TO KEEP BALANCED



SAVE YOURSELF

It's tempting to fill up on finger foods before dinner. Stick to plant-based options like veggie sticks and hummus and avoid the deep-fried nibbles. Don't hover by the hors d'oeuvres; try and catch up on quality conversation instead.



CHOOSE PLANTS

If the dinner table has all the food spread out to share, try to sit by the veggies and take a good helping of them first. You'll usually find that you don't have to try so hard to eat less of the poorer choices.



ENJOY DESSERT

Enjoy indulging at the end of a meal, just be mindful of portion size. If there are multiple dessert options, consider which one you really want. Smooth or crunchy? Hot or cold? Pick something you know will satisfy but won't keep you going back for more.

Sanitarium
health & wellbeing



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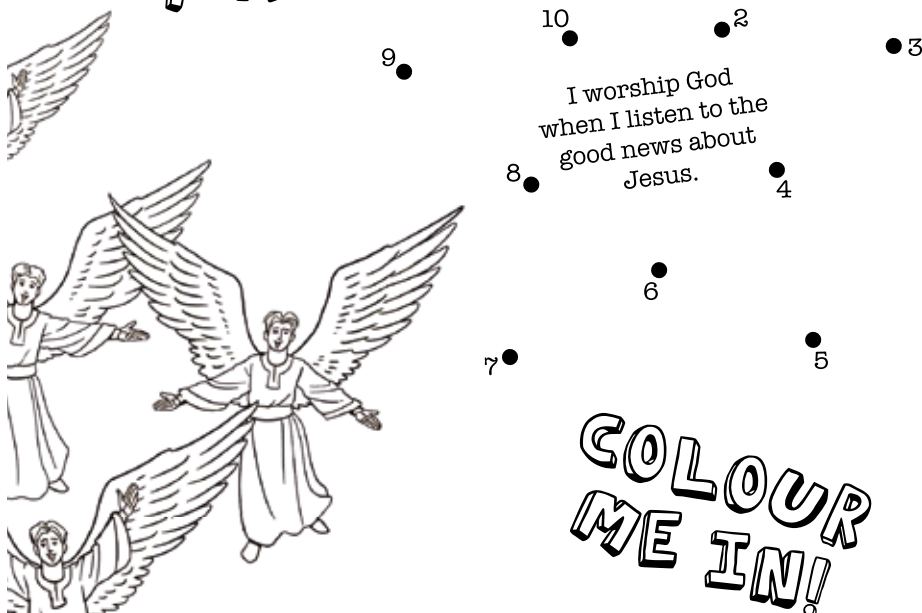
HI KIDS!

KIDS SPACE

ANGELS SING GOOD NEWS

While shepherds are watching their sheep one night, an angel of the Lord suddenly appears and frightens them. The angel tells them not to be afraid, that he is bringing them the good news of Jesus' birth and where they can find Him. Then many angels sing "Glory to God in the highest, and on earth peace to men" (Luke 2:14, NIV).

CONNECT THE DOTS



COLOUR ME IN!



MEMORY VERSE

"Glory to God in the
highest, and on earth
peace to men."

Luke 2:14



MIXED BLESSING

For me, *Adventist Record* (December 1) was a mixed blessing. Apart from the sensitively-written Editor's Note, "The Great Antidote", and the well-reasoned "The Investigative Judgement and Our Assurance", there were three profoundly disappointing areas. The first was the statement on page 10: "The Biblical Research Committee of the South Pacific Division does not see any scriptural principle which would be an impediment to women being ordained." Tricky wording aside (omission of "to the ministry"), can the BRI quote us a single Bible verse supporting their position? . . . Sola Scriptura out the door, methinks. The second was the sad revelation that Halloween was (apparently recently) celebrated in an Adventist senior living facility (Have Your Say, "Halloween"). That is a pagan institution with no place in Christian facilities. But the third was by far the worst. The writer of the letter "Living With Questions" equates the Genesis 1 account of Creation with the poetic form of Psalm 104. This is the first "one small step" to theistic evolution. The next small step is to atheistic evolution. Ichabod.

David Pennington, NSW

SHOULD WE?

Having read the limited material on "compliance" and letters in *Adventist Record*, especially those published on November 17, what a pity we do not go to the Scriptures for authority on this topic.

If we did we would find that Jesus only ever "laid hands" on the sick and children. He never "anointed" anyone or gave instructions to His disciples on this subject. He told them to "make disciples and baptise . . ." The laying on of hands appears to be some practice the disciples developed post the ascension of Jesus.

Further, if we look at the few passages in the KJV that mention "ordain" and "bishop/s" (eg, Titus 1:5; 1 Timothy 3:1,2; 1 Peter 2:25) in modern translations (eg, RSV, NKJV, NEB, GNB, NIV and the Catholic RSV) none of them use the words "ordain" or "bishop". In addition, the word "ordain" is not derived from Greek or Hebrew but from Latin

and found its way into English via French. Also, from a study of the history of the making of the KJV, it appears that the words "ordain" and "bishop" found their way into the text from either or both Richard Bancroft (Archbishop of Canterbury) and Thomas Bilson (Bishop of Winchester), who prepared the translators' manuscript for the printers. Let us also remember that the ordination of clergy is derived from the dogma of "apostolic succession", which we as Adventists have never accepted.

Perhaps as a Church we should stop worrying about the ordination of women and ask the serious question: Should we ordain?

Graham Mitchell, via email

PROPER ORDER

I wanted to respond to two letters in "Have Your Say", *Adventist Record* (November 17).

The first, "Disappointing

Day", states: "I regard young-earth creationism as having neither theological nor scientific merit."

Am I missing something? Where do we get our knowledge of the young earth from if not from the inspired Record and also from those in the scientific community who agree? This comment about the age of the earth then (which he doesn't give any evidence for, other than that he came to this conclusion as an Adventist) stems from a distorted view of Creation bordering upon evolution.

The other letter, "Inconsistent", says men and women have equal rights in God. Yes, they do. Having different roles within the church does not discriminate or exclude some from the inclusiveness of following God's order in church and family relationships. We are made differently and for different roles. We are each gifted for the role we were made for, be it a leader, a missionary,

a wife or a husband. Christ the first-fruits, then the man, the husband, then the woman, wife and then the children. All in their own respective order to serve God as His family all working together. We do not lose our femininity or our masculinity when we become Christians.

We are still distinct in our God-given roles and should, if we want to be good ambassadors for God, continue to give God the glory, showing the rest of the world how God wants to run His church, His family and society for the good of all His creatures.

Jan Taylor, Qld

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.

Obituaries

BAKER, Enid Angela, born 26.9.1926; died 25.10.18 in Gympie, Qld. In 1951 she married James Baker, who predeceased her in 2006. She was also predeceased by her son Darryl. Enid is survived by her children Jennette and Rob Moscoso and Tony and Sarai; three grandchildren; and four great-granddaughters. Enid was a gentle and loving mother and grandmother to her family. She was easy to love and her talents were many, including doing exquisite knitting, handiwork and cooking. Her home was always warm and welcoming and her Gympie church family delighted in taking her to church and out for birthday celebrations.

Ted White, Steve Hubbard



CARTER, Ernest David (Ern), born 30.4.1935 in Ballarat, Vic; died 21.10.18 in Berwick.

He was predeceased by his wife Yvonne in 2015, son Daryl in 2010 and daughter Jillian Coles in 2011. Ern is survived by sons Peter (and Jean) and Andrew; grandchildren; and five great-grandchildren. Ern joined Ballarat church while in his teens.

He was a faithful servant of God for more than six decades and was the senior elder at Mount Gambier church (SA) for many years and preached regularly in that area. In the early 2000s, Ern and Yvonne moved to Melbourne (Vic) to be closer to their family and for health reasons and found a new spiritual home at Cranbourne church.

Barry Whelan

GOLDSTONE, David Hugh Vincent, born 1.7.1936 in Te Kopuru, Northland, NZ; died 1.11.18 in Tauranga. David is survived by Doreen, his wife of 59 years; children Warren and Gowan, Lyndle and Craig Fenton, and Trevor and Brenda; and grandchildren. David was a hard-working Tauranga farmer all his life and a member of Tauranga church. He was farewelled by family and friends in a private service at his home on 8.11.18 and buried in the Pyes Pa Cemetery, Tauranga.

Ross Goldstone, Ken Curtis

HALLIDAY, Daphne Rachel (nee Chapman), born 27.8.1925 in Fremantle, WA; died 2.6.18 in Alstonville, NSW. On 17.1.1960 she married Don Halliday. She is survived by her husband (Alstonville); daughters Colleen

and son-in-law Gary Hodgkin (Adelaide, SA), and Marion and her partner Richard (Adelaide); and grandchildren Kylie, Kimberley and Daniel. Daphne as a single lady was in charge of teacher training at Fulton College, Fiji, from 1950-1959. On furlough she met Don Halliday and after their marriage she became a loving wife, devoted mother and diligent servant of God who stood beside Don for 58 years and passed quietly to her rest in the arms of Jesus, aged 92.

Keith Jackson, Gary Hodgkin



LESSLIE, Audrey Zane, (nee Dunbar), born 15.3.1926 in Rockhampton, Qld; died 18.10.18 in Rossmoyne, WA. On 17.7.1978 she married Harold, who predeceased her in 1980. Audrey was predeceased by all seven siblings. She is survived by her cousin Enid Helsby (Perth, WA). Zane was a very practical person who spent her entire life caring for others as a governess, a carer at an orphanage for displaced children, looking after her ageing parents and then her husband, who was diagnosed with multiple myeloma only months after their marriage. She

was an accomplished seamstress, working firstly in a children's clothing factory before running her own sewing business from home. In retirement she dedicated her talents to sewing and knitting for those in need.

Roger Millist

LOMMAN, Valma Dolsie (nee Faulkner), born 13.11.1920 in Port Pirie, SA; died 28.9.18 in Hahndorf. On 30.1.1947 she married Melville, who predeceased her in 1970. Val is survived by her five children: Elva and Gunter Weiler (Adelaide), Heather and Ross Cuthbert (Brisbane, Qld), Phillip and Kathy Lomman (East Lynne, NSW), Wendy and Mark Bott (Adelaide, SA), and Wayne and Margaret Lomman (Blackwood Creek, Tas); eight grandchildren; and seven great-grandchildren. Val attended Avondale College (NSW) for one year followed by Sydney Sanitarium and Hospital to do her nursing training, graduating in 1946. She later became a district nurse in Stirling (SA). Val was a member of Stirling church where she filled many different roles. She had a strong faith and trust in Jesus and looked forward to His second coming.

Dave Hamilton

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MILLER, Pastor Kenneth Ross, born 30.6.1923 in Penrith, NSW; died 14.10.18 in Nunawading, Vic. On 4.2.1947 he married Myrtle Oakenfull. He is survived by Myrtle (Vermont); four children: Lesley and husband John Clarke (Vermont), Wayne and wife Jenny (Central Coast, NSW), Raewyn and husband Tony Morgan (Chirnside Park, Vic), and Leanne and partner Glenn (Croydon North); 12 grandchildren; and 19 great-grandchildren. Ross was known for his pastoral care and served the Church in many places from 1951, including in New Zealand, Fiji and Australia. He also served as president of the Solomon Islands and Vanuatu missions. After retiring in 1983 he spent 15 years volunteering overseas. Wherever Ross and Myrtle served they left behind people who loved and respected them. Ross was a true student of the Word and always met you with a smile.

Morrie Krieg

RAETHEL, Kelvin Wallace, born 18.2.1953 in Hobart, Tas; died 14.10.18 in Adelaide, SA. He was predeceased by his father Albert Walter Raethel and his mother Maisie Phyllis (nee Hardy). Kelvin is survived by his wife Hazel; children Colin and his wife Kaleen, Ruth and her husband Shaun; eight grandchildren; and one great-grandchild. Kelvin

maintained a heart for people throughout his life, spending 27 years nursing mental health, drug and alcohol patients. While he struggled with some health issues late in his life, his relationship with God always gave him peace and hope.

Adrian Raethel



STANDISH, Glenice Lorraine (nee Watt), born 30.6.1941 in Albury, NSW; died 23.10.18 in Donvale, Vic. She was predeceased by her first husband Andrew Peate in 1989 and second husband Russell Standish in 2008. She is survived by daughters Kerry Baumann (Brighton, Qld), Joanne Rankin (Donvale, Vic) and Anne-Marie Raymond (Mt Martha). Throughout her life Glenice was a devoted wife, mother and grandmother whose gentle smile and good humour brought joy to those around her. Over the years Glenice was a member of Albury, Brisbane and Port Moresby church communities and played a key role in the global ministry of her late husband Russell.

Ron Evans, Sylvia Mendez



TAYLOR, Daphne Mary, born 2.2.1925 in Fairymeadow, NSW; died 12.8.18 in Moss Vale. In 1949 she married Kenneth Anderson, who predeceased her

in 1964. Daphne married Neville Taylor in 1980. She is survived by Neville; children Julie and Rosalind; grandchildren Ben, Kate, Matthew, Alise and Adrian; great-grandchildren Michayla, Caleb, Lachlan, Eloise, Elijah, Nathaniel, Abigail, Tasma, Blythe and Arthur; Neville's children Warren and Kerrie, grandchildren Alethea, Tennille, Jarrad and Keely and great-grandchildren Kirra (dec.), Brock, Casey, Thomas and Allira who also claimed Daphne as their nan. Together with Neville, Daphne was a much-loved member of Bowral church.

Malcolm Allen, Owen Ellis

VAN VELDHoven, Ilse (nee de la Rambelje), born 24.9.1939 in Sumenep, Madura Island, Indonesia; died 26.10.18 in Brisbane, Qld. On 3.1.1958 she married Willem. She is survived by her husband (Cleveland); sons William Richard (Park Ridge), Fred Glen (Gold Coast) and daughter Jeane Crane (Cleveland); four grandchildren; and 13 great-grandchildren. Ilse and her husband Bill were members of Mooney Ponds church, Melbourne (Vic), before retiring to Queensland. Ilse devoted much of her life to Primary Sabbath School and Pathfinders. She was a staunch supporter of missionaries and passionate about witnessing for her faith. She often shared

books and other literature in her community.

Wolfgang Stefani

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ADVENTIST WORLD,
JANUARY 12

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