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IS EASTER PAGAN?

EXAMINING THE HOLIDAY'S MYTHS
AND MISINFORMATION 14

NEWS

FAITH FM LAUNCHES ON KANGAROO
ISLAND 10

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THE EASTER SONG

What is your favourite song about what Jesus did for us? What song explains best for you the significance of the death and resurrection of Jesus?

My favourite hymn is Isaac Watts', *When I Survey the Wondrous Cross* . . . "on which the Prince of glory died, my richest gain I count but loss, and pour contempt on all my pride." Then there is *It Is Well With My Soul* with "My sin, oh the joy of that glorious thought, my sin not in part but the whole is nailed to the cross and I bear it no more, Praise the Lord, Praise the Lord, Oh my soul." Or *How Great Thou Art*: "And when I think, that God, His Son not sparing, sent Him to die, I scarce can take it in, That on the Cross, my burden gladly bearing, He bled and died to take away my sin." Or *O Praise the Name*: "I cast my mind to Calvary, Where Jesus bled and died for me. I see His wounds, His hands, His feet, My Saviour on that cursed tree. His body bound and drenched in tears, They laid Him down in Joseph's tomb. The entrance sealed by heavy stone, Messiah still and all alone. Then on the third at break of dawn, The Son of heaven rose again, O trampled death where is your sting? The angels roar for Christ the King." Or *Living Hope*, which includes, "The God of ages stepped down from glory to wear my sin and bear my shame, the cross has spoken, I am forgiven, The King of Kings calls me His own" and "Then came the morning that sealed the promise, Your buried body began to breathe, Out of the silence, The Roaring Lion declared the grave has no claim on me."

There are so many more songs that highlight the depth, breadth and core of biblical theology—the gift of Jesus Christ.

Sometimes I sing these songs and I have to stop singing—the depth of the words stir my inner being and I am overwhelmed. Other times tears roll down my cheeks—I am contemplating and crying in thanks. Yet other times I just want to sing at highest volume—because Jesus deserves everything in response. Such songs help express the profound enormity of the gift of Jesus. The tune helps us to remember these songs, which remind us of the heart of the biblical gospel.

Jesus sang a song when He was on the cross. The

Scriptures say that He did it in a loud voice. The words are well known even in Aramaic, "'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?'" (Mark 15:34 ESV). This is the first line of Psalm 22. The heading for this psalm is, "To the choirmaster: according to the Doe of the Dawn. A Psalm of David." So we know this psalm was a song and we also know the name of the tune. In Scripture it has 31 verses. It seems to me that Jesus had this song on His mind while suffering on the cross because it mirrored and prophesied His experience. The first line was just a reminder of the rest of the passage.

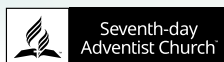
Jesus felt abandoned as David did, "All who see me mock me; they make mouths at me; . . . He trusts in the LORD; let him deliver him;" (vv7,8). Then it explains what happens to Him and His clothes: "I am poured out like water, and all my bones are out of joint" (v14). "A company of evildoers, encircles me; they have pierced my hands and feet," (v16). "They divide my garments among them, and for my clothing they cast lots" (v18).

But Psalm 22 also shares the absolute trust Jesus had in His Father in this time of extreme need. "In you our fathers trusted; they trusted, and you delivered them. To you they cried and were rescued; in you they trusted and were not put to shame" (vv4,5). "But you, O LORD, do not be far off! O you my help, come quickly to my aid!" (v19).

Finally, it shares the global impact of Jesus' sacrifice. "The afflicted shall eat and be satisfied; those who seek him shall praise the LORD!" (v26). "All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before you" (v27).

It seems that in His last excruciating breath Jesus was referring all those who witnessed His death to the psalm that predicted the whole experience—actions, feelings and significance. That is the power of the most significant Easter song. I hope all of us sing the good news of Jesus this Easter—it will reveal the depth of our love.

GLENN TOWNEND
SENIOR CONSULTING EDITOR
i /SPD/president



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OVERWHELMING KINDNESS

Tena koutou (greetings everyone)
South Pacific Division *whanau* (family).

On behalf of the Seventh-day Adventist Church in *Aotearoa* (Land of the Long White Cloud), New Zealand, I wish to sincerely thank the global Church for the *aroha* (love) that was expressed to Adventists living in New Zealand—and particularly our Adventist community in the courageous city of Christchurch. Your words of comfort, and actions of love, in response to the tragic events of Friday, March 15, provided strength and fortitude.

My deep appreciation to Pastor Mike Sikuri (South New Zealand Conference president) and his team for their outstanding ministry to the Christchurch community.

"God is our refuge and strength, a very present help in trouble" (Psalm 46:1). It is hard to comprehend that 50 Muslim lives were cruelly taken while they were praying in their house of prayer. Many other individuals were injured, in an act of terror that was motivated by an ideology underpinned by hate and bigotry.

However, praise God, for the overwhelming kindness, love and sympathy that have been extended to everyone touched by this violent act. Paradoxically, this scene of generous love in the face of hatred, has forced us to confront an uncomfortable truth.

Racism exists in New Zealand. Prime Minister Jacinda Ardern, in her first speech following the shooting, strongly stated that New Zealand does not condone racism or extremism. That is the New Zealand we aspire to be. That is the world we all aspire to live in. This is a vision I wholeheartedly support.

So what do I need to do to bring about change? I need to confess thoughts and actions that have perpetuated racism and, by God's grace, seek humility so that my thoughts, words and actions are not used to place myself above my neighbour.



EDDIE TUPA'I
NZPUC PRESIDENT

ADVENTIST YOUTH SERVE HURTING CHRISTCHURCH COMMUNITY

MARITZA BRUNT

Young people from Adventist churches across Christchurch have rallied to support their community in belated Global Youth Day (GYD) activities.

The original March 16 date fell a day after the Christchurch mosque shootings, prompting the South New Zealand Conference (SNZC) to postpone their scheduled activities.

On March 30, nearly 80 young people met at the Bishopdale Church to divide into teams and offer encouragement to their community. Charged with the task of "being the sermon", the young people took food parcels, balloons, flowers, cards and 1001 iced cupcakes to hospitals, fire and police stations, ambulance departments, playgrounds and residents of Pascoe Park. After the deliveries were made, 60 young people met back at the church to share their experiences and testimonies.

"Firefighters couldn't believe the gesture and ambulance officers were overwhelmed," said SNZC youth director Sarah-Jane Riley. "Police took flowers home to their wives, the Muslim community took cupcakes for their children and hospital staff shared how they had never had this happen before in all the time they had worked at the hospital."

The positive impact of the young people made such a difference to the Muslim Family Support Centre at Hagley Park, near the mosque attacks, that they invited a group to return the following day to serve at a children's fun day.

"We painted faces, gave out bubbles, made balloon animals and shared lollipops," said Ms Riley. "One of our young people heard that she had painted the faces of two sisters who lost their dad in the attack. The lady supporting [the sisters] said that she had been trying to find ways to make them smile for the last two weeks, and today, they had finally smiled."

Although the official Global Youth Day activities lasted only 24 hours, Adventist church members in Christchurch are continuing to find ways to serve their community and truly "be the sermon".

"[GYD] has been a great way to give back to our community in such a positive way," said Ms Riley. "I am so humbled and blessed by the leading of the Holy Spirit and God's call to simply show *aroha* [love]."



CHRISTCHURCH ADVENTISTS CONNECT WITH MUSLIMS IN AFTERMATH OF ATTACK

JARROD STACKELROTH

In the wake of the devastating Christchurch attacks, the South New Zealand Conference (SNZC) has produced resources to help members connect with and support Muslim friends and neighbours in culturally-appropriate ways. Video and print assets provide simple techniques to help break down barriers at a time when the people of Christchurch are struggling, according to SNZC president Pastor Mike Sikuri.

"People here are tired," he said. "[The attack] has brought back trauma from the earthquakes. We are shocked something like this can happen here. It raises questions about how we deal with people of other races and communities."

And that is where Pastor Sikuri sees the resources as important—by coaching members on how to sensitively connect with others. Yet he recognises that it is not only the Muslim community that is hurting.

Christchurch Adventist School was quite close to the scene of one of the mosque attacks and was placed in lockdown during the incident. While counsellors and pastors have provided support, Pastor Sikuri reports there has been a rise in the number of chil-

dren responding violently to disagreements, and having anxiety and panic attacks, particularly those who watched a video of the attack. The Conference is looking at how to best provide mental health first aid to the children and staff.

In the aftermath of the event, there was an outpouring of community support, and Pastor Sikuri said the Conference and ADRA are committed to long-term support as more needs become obvious in the future.

Christchurch ministers have met regularly and have been encouraged to be joined by Pastor Eddie Tupai, leader of the New Zealand Pacific Union, and Denison Grellmann, CEO of ADRA NZ.

Pastor Sikuri paid tribute to his ministers, especially Christchurch regional coordinators, pastors Stephen Wilson and Younis Masih. Both have had experience working with Muslim communities in the past—Pastor Masih is originally from Pakistan and Pastor Wilson worked in Albania.

"Christian churches held a vigil on Thursday," said Pastor Sikuri. "Imams and Muslims turned up because of



ADVENTIST LEADERS (PASTORS MASIH, SIKURI AND TUPAI) MEET WITH AN AUCKLAND IMAM, WHO WAS GIVEN A POLICE OFFICER'S JACKET AS THE EVENING GOT COLDER.

the Adventist connection. Stephen and Younis had been [at the Muslim Family Support Centre in Hagley Park] almost every day. They developed our resources to coach people to be culturally sensitive, and we've shared those with other Christian churches."

The work in Christchurch is not finished yet. Leadership is now focused on identifying needs and supporting people in the Church at large.

"Over the next number of months, we may look at bringing somebody in, some Adventist specialists, to help people process things," said Pastor Sikuri.

"SNZC churches are also gearing up for evangelism meetings in October. In some ways, the tragedy has reminded locals of the important things in life, and they are prioritising relationships and connections like never before."

BEULAH COLLEGE BLESSED BY VISITING MISSION TRIP TEAM

RECORD STAFF

Beulah College (Tonga) recently welcomed a group on a mission trip from Mountain View Academy in California, US.

The 91-member Mountain View team, including 51 students, was led by Pastor Robert Hicks and Moises Guerreiro. They helped out with a number of projects, including fixing the pathways to the girls' dormitory, repainting and tiling one of the girls' dormitory rooms, and cataloguing the library books. They also provided free dental check-ups for the students and

local residents.

The visiting team hosted evangelistic meetings every morning and on the weekends for the Beulah students. On March 30, 16 students from Beulah and 10 from Mountain View were baptised, followed by a farewell program before the visitors left to return to the US.

Beulah teacher Felisa Ma'u said, "The students and staff of Beulah College and the community are very happy and grateful for this visit. The



WORKING TOGETHER: BEULAH AND MOUNTAIN VIEW STUDENTS.

services and the work done by Mountain View Academy are a blessing and have surpassed all expectations."

NEW BOOKLET INSPIRES CHURCHES TO CATER FOR HEARING IMPAIRED

RECORD STAFF

A new booklet published by Christian Services for the Blind and Hearing Impaired (CSFBHI) aims to inspire churches to cater to those with hearing needs.

Researched and written by retired audiologist Graeme Weir, complimentary copies of *How to Equip Your Church or Venue for People with Hearing Problems* have been distributed to churches with this week's *Adventist Record*, with a view to improving communication with the ever-increasing proportion of members using hearing aids.

"[The booklet] is aimed at churches and public venue administrators," said Mr Weir. "I think it will serve as an excellent resource for audiologists and students to update them on the latest ALD systems."

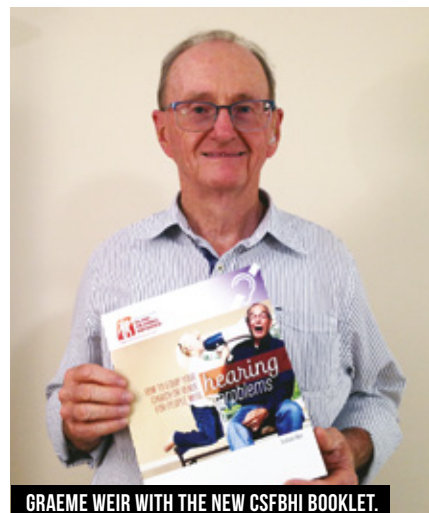
"Little has been done to improve accessibility in our churches since the now-outdated hearing loops

were installed 30 years ago," said Lee Dunstan, CSFBHI manager and publisher of the booklet. "The digital revolution has produced massive improvements to hearing aid systems, including broadcasts direct to implants such as the cochlear ear, and we need to embrace them if we are to effectively communicate the gospel.

"This booklet also provides an excellent summary of the latest assistive listening systems and the ethical and legal requirements that all public venues, churches included, need to be aware of."

Next Sabbath [April 27] is the General Conference's Special Needs Emphasis Day, which includes the Blind and Deaf demographics.

CSFBHI is a free service by the Seventh-day Adventist Church to its hard-of-hearing and blind communities, offering personal development



GRAEME WEIR WITH THE NEW CSFBHI BOOKLET.

sponsorships, an annual camp for the Deaf, and an audio book library for the Blind, which includes weekly audio Sabbath School lessons. Free personal copies are available on the CSFBHI website (see advertisement below), but bulk orders will incur a charge.

Special Needs Awareness Day

next Sabbath
27 April

Making a

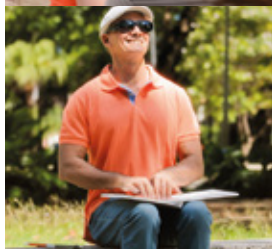
difference

in their world...

More than a billion people live with a disability —blindness, deafness, mental or physical impairment—worldwide. And some are in your church.

Reach out to them and their families with the gift of friendship and inclusion.

Worship resources available at
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CSFBHI is a registered charity in Australia for the purpose of tax-deductibility.

BOOK LAUNCH SHARES STORIES OF JOURNEYING IN THE FOOTSTEPS OF JESUS

RECORD STAFF

A mini-road trip of its own marked the launch of a story of a trip through the Holy Land.

Of Falafels and Following Jesus tells the story of a tour through Jordan, Israel and the Palestinian territories that the authors—Nathan Brown with Michelle Villis and Brenton Stacey—took in October last year.

"I had the idea for this book while visiting Israel in 2015," said Mr Brown. "I was trying to work out why we take trips like that, and then had a growing interest in how I might be able share some of the experience of such a trip with people who might never get the opportunity to visit those places."

To write *Of Falafels and Following Jesus*, Mr Brown joined a tour group led by pastor, author and experienced tour leader Dr Peter Roennfeldt. Mr Brown also invited fellow group members—Ms Villis and Mr Stacey—to share some of their reflections as first-time visitors to places including Jerusalem, Petra, Bethlehem and the Sea of Galilee.

The first launch event took place on the afternoon of March 16 at Fox Valley Adventist Community Church (Wahroonga), and combined with a weekend of meetings led by Dr Roennfeldt at the nearby Wahroonga Adventist Church.

At the book launch, Dr Roennfeldt spoke on "assumptions, myths and reading the Gospels better" and reflected on how spending time in the places in which the Bible stories took place can change how we read and apply these stories.

"The gospel is the same today as it was in the Gospels: 'Jesus is alive!'" said Dr Roennfeldt. "But I think you will read the Gospels better after reading Nathan, Michelle and Brenton's book. Some of your assumptions and myths will be challenged, but you will have your eyes opened afresh to the story of

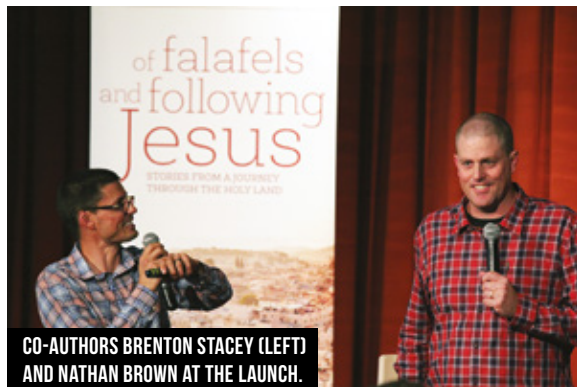
Jesus."

The afternoon program also featured a film of the trip created by the tour group's youngest member, Lucy Geelan, from Newcastle, as well as contributions from a number of the 18 members from the tour group who attended.

"Trips like this are such intense experiences, so it is fascinating to see how others tell their stories from the journey," said Mr Brown.

Launch celebrations continued that evening at Avondale College Church in Cooranbong. The evening included a premiere screening of an episode of *Following Jesus: Multiplying Disciples*—a 10-part series filmed on location in Israel, Jordan and Turkey. The project was introduced by Dr Nick Kross, presenter of the series and a member of the Discipleship Ministries Team of the South Pacific Division, followed by a video message from filmmaker Wes Tolhurst.

"Of Falafels and Following Jesus and this film series—which was filmed with Peter [Roennfeldt] and Nick [Kross] in the couple of weeks after our tour—are complementary resources, working with much of the same raw material, the same stories, the same locations, but presenting it and reflecting on it in different ways," Mr Brown explained. "One of my resolutions at the end of our trip, which I narrate at the end of the book, was simply to go home and re-read the Gospels. So I hope that's one of the key things people take away from reading the book."



CO-AUTHORS BRENTON STACEY (LEFT) AND NATHAN BROWN AT THE LAUNCH.

NEWS GRABS



ILLEGAL FIRING

A Seventh-day Adventist high school teacher in Denmark, who was fired for his refusal to attend a school open house event on a Saturday, has had his claim against dismissal upheld by the Danish Equal Treatment Board. The high school's administration has now been given 14 days to pay compensation to the teacher or otherwise appear in court. —TED



REMEMBERING JERRY THOMAS

Jerry D Thomas, author of nearly 60 books for children and adults and long-time Pacific Press editor, passed away on March 15, aged 59. Pastor Thomas's books, which have sold more than 1.5 million copies worldwide through the years, include *Messiah*, a paraphrase of Ellen G White's *The Desire of Ages*, and popular kids series such as *Detective Zack* and *Shoebox Kids*. —NAD



ARMY CONNECTIONS

Adventist representatives in the Philippines recently attended a military ceremony, bringing as a gift 10,000 pieces of Adventist literature for the Armed Forces of the Philippines. In response, the Armed Forces have now invited the Church to collaborate on projects to boost values and wholistic health. —SAD

HOT TOPICS



GET MOVING

The New Zealand government is hoping half of all school-aged children will be cycling, walking or riding a scooter to school by 2030 as part of a larger scheme by the World Health Organization to increase physical activity globally. Exercise among Kiwi adults has decreased two per cent in recent years, reportedly costing the country \$NZ1.3 billion. —RadioNZ



YOUTUBE LAZARUS

Controversial South African pastor Alph Lukau is facing lawsuits, a probe and social media ridicule for claiming to have resurrected a dead man at his Johannesburg megachurch. The church, who uploaded the now viral video to social media, initially claimed a “dead man” had come back to life. But after significant backlash, the church retracted their statement, saying Pastor Lukau had only “completed a miracle God had already started”. —SBS



STARTING YOUNG

Lily, a Muppet on Sesame Street, will become the show’s first character to experience homelessness. Producers hope introducing a real issue to young children from an early age will create more empathy and understanding for the future. —Relevant

DES FORD REMEMBERED

RECORD STAFF

Family, friends, and former colleagues and students of Dr Desmond Ford gathered on Sabbath afternoon, March 30 to reflect on his life and the contribution he made to, and while at, Avondale College.

About 500 people attended the service in the Griffith Duncan Theatre at the University of Newcastle (NSW). Attendees came from around Australia and abroad. Many had been students of Dr Ford, or had worked alongside him, when he was an Avondale lecturer in the ‘60s and ‘70s. The service was a time for friends and family to reflect, to share anecdotes and to pay tribute to a man who, for many, had a lifelong impact. The service did not focus on the theological issues that later enveloped his career.

Dr Ford was remembered as an energetic lecturer with an outstanding memory, infectious laugh, and who treated everybody with dignity and respect. He was a prolific writer who authored more than 30 books. He was also a model for good health: he ran eight kilometres every day—often joined by some of his students—and was careful about his food choices. He enjoyed talking to people while walking—setting such a brisk pace that they almost had

to run to keep up with him!

Baptised in 1946, Dr Ford graduated from the ministerial studies course at Avondale in 1950. He served as a ministerial intern in the North NSW Conference and then returned to study at Avondale in 1958, graduating with a Bachelor of Arts in Theology. After studying at the Seventh-day Adventist Theological Seminary in Washington (US), he was appointed a lecturer in the theology department at Avondale in 1961. He later did postgraduate studies at the University of Manchester (UK), before resuming lecturing at Avondale in 1973. He left Avondale in mid-1977 to take up a lecturing role at Pacific Union College, California (US). It was after this appointment that Dr Ford presented theological views on prophecy and the heavenly sanctuary that were not accepted by the Church and ultimately led to the removal of his ministerial credentials. The impact of Dr Ford’s theology was felt globally, with many church members hurt and divisions caused in the Church. Dr Ford later established an independent ministry.

Dr Ford died on March 11, aged 90. He is survived by his wife Gillian, and three adult children and their families.



DR NORMAN YOUNG, A FORMER STUDENT AND COLLEAGUE OF DR DESMOND FORD, PRESENTS THE HOMILY.



MULTICULTURAL PRAYER

Members of the Rosewood Adventist Church (Qld) recently opened their doors for the World Day of Prayer. This event was attended by people from the local area, including several other Christian churches. The printed service of readings and prayers was prepared this year by women from Slovenia, who also received more than \$A350 from the church to help with running a Bible-based trauma healing program. Those participating in the program at Rosewood wore European-style costumes, and attendees appreciated the music, refreshments and friendship provided by the church members. — *Marjorie Entermann*



BE THE SERMON

More than 300 Adventist young people in Efate (Vanuatu) joined Global Youth Day activities on March 16. Following in the steps of Jesus, they went into homes and communities all over Port Vila with gifts of food, offering to pray for people. Young adults from Topua Adventist Church provided free health checks for adults, as well as food and clothing to children. They also tried something they had never done before, visiting local homes to sing and give flowers. This was very well received, with several members of the community expressing their gratitude and thanks for the visit. — *Jean Pierre Niptik*



SABBATH CELEBRATIONS

March 9 was a high Sabbath for the Christchurch Filipino Multicultural Adventist Church (NZ). In the morning SNZC youth director Sarah-Jane Riley connected with the church youth and shared the main sermon. Then in the afternoon, Elijah Incapas was baptised at Pines Beach, Kaiapoi, surrounded by his family and church family. The day ended with a closing Sabbath fellowship at the Incapas' residence, attended by most church family as well as non-Adventist friends and connections. — *Mebzar Quinto*



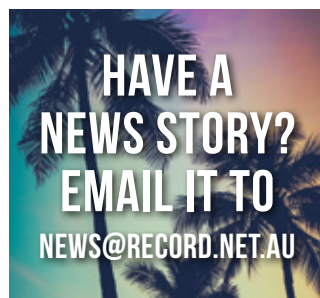
MEMOIRS IN THE MAKING

Avondale Libraries (Cooranbong, NSW) will use a \$A2000 grant to help older locals develop digital skills at a free eBook course in memoir writing. The six-week course is open to 30 people aged 55 and over who will learn the basics of not only writing but publishing an eBook. "Our stories shape us," said historian Dr Robyn Priestley, a member of the Friends of the Library Committee. "Every story is important to the person to which it belongs, but many are also important to the communities from which they come. If stories are not told, their absence creates a collective amnesia." — *Brenton Stacey*



KEEPING KIDS FED

A new grant for the ADRA Logan Community Centre (Qld) will see a community kiosk built to ensure local students don't go to school hungry. The kiosk, to be built in the ADRA car park opposite Woodridge Station, will offer free breakfast in the mornings to students and those in need, and will also trade to the general public during the rest of the day to help fund the project. "A lot of local kids go to school hungry and that doesn't help with learning," said ADRA Logan centre manager Henk La Dru. "With a full stomach, they'll be able to concentrate better and be more effective in their community." — *Albert & Logan News*



STUDENT GIVING

More than 65 students from Linbul Adventist Primary School (Vanuatu) recently decided to bless another local school, giving baskets of food to fellow students at Fanla French Primary School. Each Linbul student brought a basket of food from their own homes to donate, and also sang songs, prayed and read Bible verses with the 35 students from Fanla Primary. — *Talemaot*



YOUTH ON THE MOVE

For the third year in a row, young adults from Deloraine Adventist Church (Tas) were invited to participate in the Deloraine Show. The young people had a blast as they performed a puppet show about peer pressure by adapting the Bible story of Shadrach, Meshach and Abednego, and were enthusiastically received by parents and children alike. — *Talitha Cranstoun*



LASTING IMPACT

Riverside Adventist Christian School (Qld) held their Clean Up Australia Day on Friday March 1. The students donned hats and gloves, and set out with rubbish bags to the river, cleaning all the park area from behind the school right up to the bridge. Bags were filled with all kinds of rubbish, and the park was left lovely and clean for all to enjoy. — *Top News*



Faith FM launches on Kangaroo Island

Faith FM has extended its coverage in South Australia, establishing a station on Kangaroo Island.

Over the March long weekend, Faith FM, Living Ministry Media volunteers, lay evangelists and a group from Brighton Adventist Church all travelled to Kangaroo Island to celebrate the launch. The event was promoted extensively, from door-knocking to social media advertising, and even banners in the town's main street. Sanitarium, Life Health Foods and the Seventh-day Adventist Church in South Australia sponsored a free community breakfast and lunch; special gift bags containing books, literature and Faith FM promotional materials were passed out; and live gospel music was provided by Gavin Chatelier.

The event drew a mix of tourists, residents, leaders from other Christian denominations and local business owners. A ribbon-cutting ceremony by Kangaroo Island mayor Michael Pengilly marked the official launch of the station, which was livestreamed by Living Ministry Media and broadcast on Faith FM.

"Radio is part of the essence of the Australian way of life and I think we're truly lucky that you've brought Faith FM to Kangaroo Island—it will be well received," said Mr Pengilly during his welcome speech. "The first thing the settlers did when they arrived on Kangaroo Island back in 1836 was hold a prayer service. We are built on

Christian principles . . . and it should continue that way for a long time."

Prior to the launch, a church service was held for the community in a nearby hall, one of the island's first public Adventist services. Feedback was positive, with local residents saying they were excited to have Faith FM in their community, and even offering to support the station by raising awareness.

"The Adventist presence on Kangaroo Island is very small—only about four to six people," said Faith FM South Australia regional coordinator Nick Creta. "They usually hold private home meetings and livestream the service from Brighton Adventist Church, so for Faith FM to launch on the island provides a valuable outreach tool in presenting the gospel to this part of Australia."

The population on Kangaroo Island is around 5000 people, with more than 250,000 tourists visiting per year. The island is considered remote, as the only access is via ferry or plane.

"Rather than quietly starting to broadcast, our South Australian team have shown us how launching a new radio station can be a highly effective opportunity to reach people for Christ," said Michael Engelbrecht, Faith FM coordinator for the Seventh-day Adventist Church in Australia.

"Following this event, very few people in Kangaroo Island will be unaware of the presence of Faith FM and the Seventh-day Adventist Church in their community."

"The opportunity to witness via Faith FM radio is an important evangelistic tool and may be the only contact they will have with Adventists," said Living Ministry Media director Andrew Ganczarczyk. "Please pray for the people of Kangaroo Island, the tourists who visit there and for Faith FM to reach out and touch those who need Jesus in their lives."

MARITZA BRUNT ASSISTANT EDITOR,
ADVENTIST RECORD.



lessons on sin from a sick toddler



I am writing this as a survivor. I am a survivor of a church camp experience where four other poor unwitting souls had to share a cabin with my husband and my sick toddler.

Some might say the four other souls were the survivors, not me. They never signed up to be woken every two hours by a cranky, crying-at-the-top-of-his-voice two-year-old, upset because he couldn't breathe and by the fact he also needed to wee.

However, while our four other childless temporary housemates may decide to forever remain childless after their experience, they still came through the ordeal far more bright-eyed and bushy-tailed than I did.

This was because they didn't have to negotiate with a hostage-taker of a different league—one who didn't even have a proper list of demands.

Throughout that night, the only few words my son was willing to cry-yell at us were, "Because I want to!", "I need to wee-wee!" and "Mummy". Nothing we could do consoled him, and we desperately needed him to be quiet because we were acutely aware we had four other people living under the same roof.

We held him, we rocked him, we shushed him (we also took him to the toilet), and still he cried. We asked him what was bothering him in various ways. He confusingly answered with "Because I want to" and kept on crying. Our stress levels kept rising.

My husband and I both knew the cause of his misery was his inability to breathe. It wasn't a simple blocked nose problem. My son often gets viral wheeze when he's sick, but a few puffs of Ventolin will often clear up his constricted airways.

Unfortunately, while he would happily inhale from the spacer (that dispenses the Ventolin) during the day,

every time we brought it near him that night, it only resulted in a fresh burst of energy from him, mostly directed towards crying and screaming "No!", followed by furious coughing because he couldn't breathe.

At around six in the morning, God whispered to me in my frazzled, frustrated and sleep-deprived state. My husband had taken our son out of the cabin for the fourth time that night and I was sitting on the edge of the bed staring wide-eyed at the wall.

"This is sin. This is the state of humanity," I heard Him say. "And I still love you."

Some of us may not be quite as vocal as my son about it but we are all battling sin in one form or another. It makes us uncomfortable, it makes us ill, it makes us miserable, it makes us inconsolable. It also causes us to lash out in ways that affect others.

The irony is that, just like the spacer, God has the perfect remedy for our state of unease. More often than not, He waves it in front of us, offering us a solution for all our problems. But we scream "No!" and hope He can still comfort us somehow.

And because we are His children, He does.

My husband and I nearly reached the end of our tether that night, but despite our exasperation, we continued to soothe and love our irrational but hurting child.

The beauty about God is He doesn't have an end to His tether. And so despite our folly, our rejection and our own cry-yelling in the middle of the night, God remains constant in our lives, offering strength, comfort and love . . . while holding a spacer in His free hand.

MELODY TAN EDITOR, MUMS AT THE TABLE MAGAZINE, AN ADVENTIST MEDIA MINISTRY.

Where no-one else will go

I'm sorry, but your baby is dead."

After the doctor delivered the devastating news, the grief in the remote Papua New Guinean village quickly escalated. The mother had been trying to give birth for nearly a month, unable to progress to the final stage of labour. Many members of her Christian church had come to offer prayers—all, it seemed, without success.

Then a young man arrived, bringing with him a few of his friends. "May we pray for you?" he asked the grieving mother. She agreed. Within 30 minutes of the final "amen", the baby made its entrance into the world—alive and healthy. The tears of heartbreak soon turned into tears of joy, and with the shock and excitement came curiosity about this visitor. The young man introduced himself as Rex Jajaembo, explaining that he was a Seventh-day Adventist volunteer working in a nearby village. Would they be interested in hearing what he had to say?

In a few short months, the village was completely opened to the Adventist message. In September last year, the mother of the baby travelled to Popondetta for a Total Member Involvement congress, where she was baptised. The church plant in the mother's village is flourishing. And Rex continues to minister to people in the remote area between Popondetta and Kokoda.

Rex is one of nearly 380 Volunteers in Action (VIA) workers—an independent ministry founded more than 20 years ago. Cliff Morgan, a Queensland-based high school teacher, had recently retired, but had a burden for spreading the gospel. After volunteering his efforts on several fly'n'builds, he began to see the fruits of mission

work in the Pacific Islands. But there were a few things missing—a lack of workers and a lack of funds.

Mr Morgan and his wife Val decided to pour all their efforts into this passion, and VIA was born. The structure is simple: generous church members from across the South Pacific contribute funds to support the hundreds of volunteer lay ministers scattered through Papua New Guinea, Solomon Islands and Vanuatu. Over the years, a strong partnership has been formed between the local mission offices and VIA—the missions employ the workers and VIA sponsors provide the funds, support and resources.

"The local missions really appreciate the VIA workers," says Pastor Neil Watts, a retired pastor and conference president, who volunteers his time as field officer for VIA. "They can't afford to send fulltime workers everywhere, but the VIA workers will often go to places where others can't or won't go. They are a blessing."

VIA workers receive a small stipend each month. With this, they move into remote areas to start up new church plants—with incredible results.

"On average, there have been around 3500 baptisms per year across the Pacific Islands from our volunteers alone," says Pastor Watts. "After baptism, the majority of workers will stay on to help the church plant, and will often have two or more church groups to look after. They don't just baptise and move on quickly—they are well-stationed in that area, building their own houses and gardens to truly become part of the communities and villages."

The VIA sponsors, although not physically there, also contribute significantly to the ministry. Along with supporting the workers, more than 1300 small churches across the Pacific have had their roofing iron provided through VIA donations. Mr Morgan and Pastor Watts visit the missions as often as they can, bringing additional roofing iron and other much needed resources, including books, study guides, bicycles, raincoats and different Bible resources.

It's not just the communities who are impacted by this ministry. While many of the volunteers have attended the Omaura School of Ministry, a basic Bible training school in Papua New Guinea, their real passion, especially after serving as a VIA, is to enter ministry full-time. Quite a number of VIA workers have gone onto further study and have become local church pastors and mission administrators.

But the reality remains that although this ministry is changing lives, there is only so much a small organisation run by a couple



DIGGING IN HIS WORD

WITH GARY WEBSTER

PILATE'S DILEMMA

We all face Pilate's dilemma daily: "What will I do with Jesus and His truths?" Jesus longed to save Pilate.

When Pilate asked, "Are You the King of the Jews?", Christ in effect replied, "Are you asking to receive saving light from Me?" Pilate's irritated response, "Am I a Jew?", showed he was under conviction, which Jesus sought to deepen by revealing He was indeed a king, and One who had come from out of this world to reveal truth.

"What is truth?" Pilate's response revealed the Spirit was drawing him. Had he waited for the answer he would have discovered the One before him was Jehovah God, Israel's Creator and redeeming King. **READ** John 18:33-38; Isaiah 43:15; 44:6.

God sent Pilate's wife a dream, warning Pilate not to be pressured into killing Jesus, knowing such a decision would lead to eternal destruction. Pilate began to realise Jesus was a divine Being when told He claimed to be God's Son. With one last attempt to save him, Jesus declared that to hand Him over would be sin. However, Pilate's desire to please Caesar proved too strong, and he forever rejected Jesus and His truth.

READ Matthew 27:19; John 19:7-13.

Right now, let us determine to follow the truth and its Giver wherever it leads, rather than yield to the pressure of the crowd and the friendship of this world.



A REPLICA OF A RING WITH PILATE'S NAME INSCRIBED.



of people can do, and VIA is seeking further recognition to keep growing.

"Our vision is obviously to maintain what we have, but also to increase the number of workers who can go out into further fields, because isn't that the gospel commission? To go out to all the world?" asks Pastor Watts. "In those island missions, there are so many remote areas filled with people who are spiritually hungry and don't know the gospel yet."

A few villages over from where the mother and baby had their answer to prayer, a lady had been bleeding, unable to staunch the blood flow for three months. Members from her village came and repeatedly prayed over her, with no results. Her husband, who thought she was diseased, was about to throw her out of their when Rex arrived and asked if he could pray. By the following day, the lady's bleeding had completely stopped and her husband couldn't believe his eyes.

"I am one of the leaders in this village," he told Rex, "and I will happily give you a piece of land if you will build a church and teach us about health and your beliefs."

In another isolated area of the Papua New Guinea Highlands, Max and a few of his church members have just finished a four-day trek, carrying one sheet of metal roofing each on their backs. Max and his family care for eight different church groups and, as there are no roads or mobile phone service, Max often has to walk for two days through the mountains just to reach one of his communities. He now has to begin another four-day journey back to the city to fetch another piece of sheet metal. But, he says, it's all worth it—the sheet metal will build churches for his members to worship in.

The stories told by Rex and Max are only a few of the humbling and inspiring experiences Pastor Watts hears when he visits the volunteers, and they are the reason he's so passionate about this ministry.

"We are so well-off and blessed here in Australia, and that's why I get involved," he says. "I've lived and worked out in the islands for 11 years across three different unions, and I just see the great need. There are areas that are ready and open, and the only way we can get into them is with these volunteers—they will go where no-one else will go."

If you would like to learn more about VIA, including ways to support the ministry, please visit <volunteersinaction.com.au>.

MARITZA BRUNT ASSISTANT EDITOR, ADVENTIST RECORD.

IS EASTER PAGAN?

If there is one event worth honouring it would, no doubt, be the death and resurrection of Jesus Christ. Every good thing, indeed every bad thing that God turns for good, was attained for us by the cross of Christ. It is this climax in history that the Old Testament sacrificial system and the prophets pointed to—the Messiah coming and taking upon Himself our condemnation, and conquering sin and death. Like an innocent lamb, He died so that we can live. Apart from the death of Christ, sinners get nothing but condemnation. Life, joy, peace and all other blessings were purchased for us at the cost of the death of Jesus. This is why the apostle Paul concluded, “May it never be that I should glory in anything, except in the cross of our Lord Jesus Christ” (Galatians 6:14, author’s translation).

This event is the most important event, not only in human history, but in the history of all the universe. God’s

selfless love was displayed on the cross in full array. The only appropriate response is to fall down in worship and surrender. Our whole life should be grounded on it. We can exclaim like the great hymn writer Isaac Watts did, “Love so amazing, so divine, demands my soul, my life, my all!”

As everything is based on this event, our entire lives can express our appreciation of it. We can mark it with the *Eucharist*. Eucharist comes from the Greek word for “thanks”¹. The Gospels use this word when Jesus gave thanks for the bread and wine at the Last Supper and He told us to do the same in remembrance of Him.² This is why the first Christians used this term for the Lord’s Supper, because it was an expression of thanks—their thanks to God for His amazing love and self-sacrifice.

The death and resurrection of Jesus can be marked by the Lord’s Supper throughout the year but especially on the annual anniversary of the event.

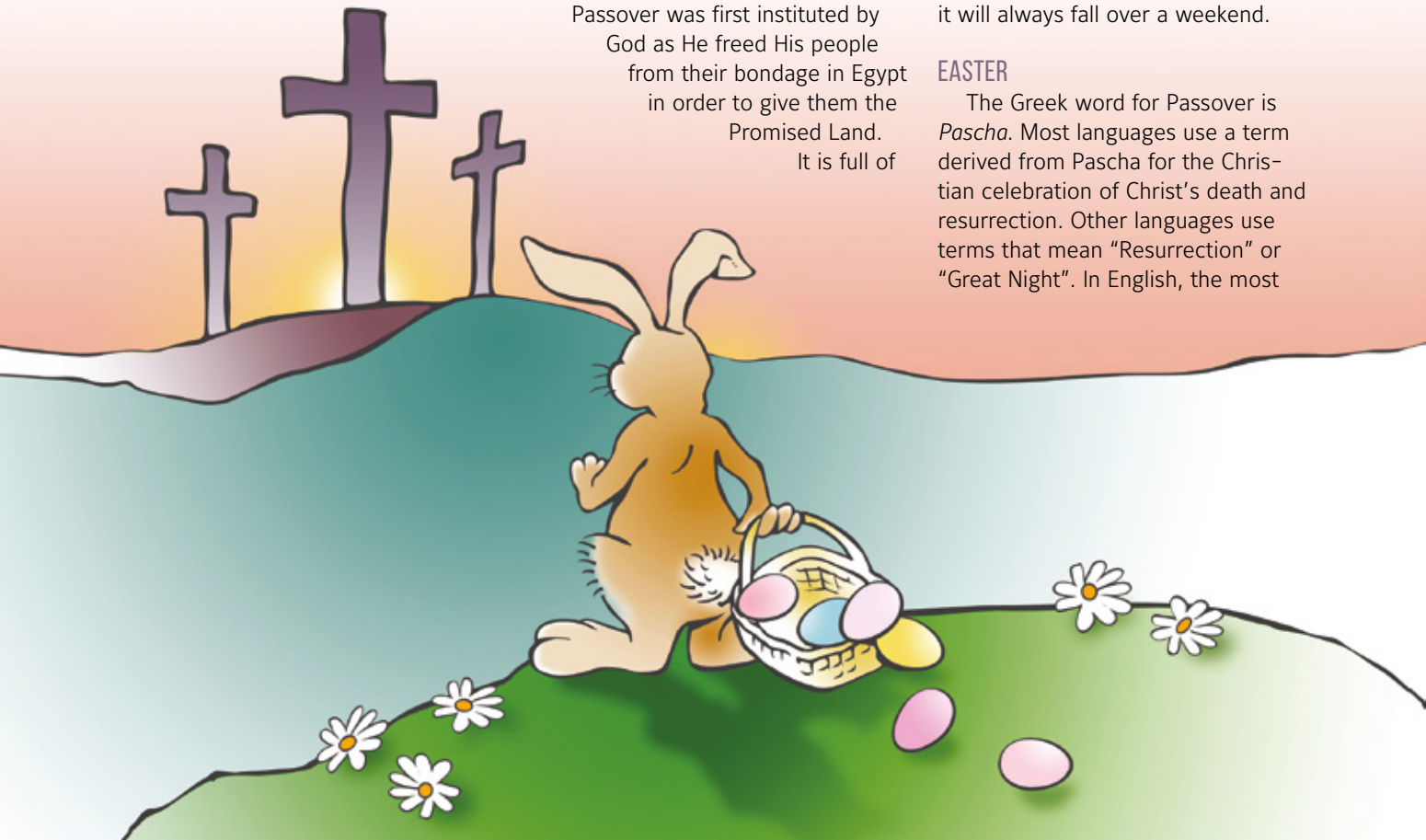
This event occurred during Passover.³ Passover was first instituted by God as He freed His people from their bondage in Egypt in order to give them the Promised Land. It is full of

symbols that point to a greater spiritual reality—the deliverance God secured for us from the bondage of sin so that we can inherit blessings and eternal life in a land free from the curse of sin. This deliverance was obtained by the death of the Lamb—Jesus Christ (John 1:29). Celebrating this is most appropriate during Passover, which is the 14th day of the first Jewish month (Exodus 12:1–6). Paul urges Christians to celebrate Passover with Jesus and His transforming love as the focus: “Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Corinthians 5:7,8, NIV).

On our calendar, Passover falls during March or April, depending on the year, and this is why Christians celebrate Christ’s death and resurrection then, with an adjustment made so it will always fall over a weekend.

EASTER

The Greek word for Passover is *Pascha*. Most languages use a term derived from *Pascha* for the Christian celebration of Christ’s death and resurrection. Other languages use terms that mean “Resurrection” or “Great Night”. In English, the most



commonly used word is Easter.

The origins of the word Easter are debatable. Some say that due to its similar sound to “Ishtar” it must have been derived from the ancient Babylonian goddess of fertility. Historical records, however, fail to prove a clear link between Ishtar and Anglo-Saxon celebrations.

Another theory is that Easter comes from an Anglo-Saxon goddess, Eostre. As this connection rests solely on a reference made by Bede, an 8th century English monk, many historians suggest that Eostre is an invention of Bede and did not exist. No other mentions or venerations of her have been discovered. The idea that celebrations of Eostre were rekindled through Easter a few hundred years after Bede’s time is not evidence-based.

A more likely origin of the term Easter is from the Saxon word for resurrection—*Auferstehen*—where “erste” means first and “stehen” means “stand”. If this is the case, then Easter is a very appropriate term as it is a celebration of the resurrection of Jesus, the firstborn of the dead (Colossians 1:18).

Because the origins of the term are ambiguous, the meaning we attach to Easter is of far greater significance. Luther and Tyndale had no problem with the term in their translations of the Bible.⁴ This shows that its meaning was unmistakably Christian in their time regardless of its origins. While the terms “Good Friday” and “Resurrection Sunday” are superior as they have clear links to the events of Christ’s death and resurrection, “Easter” is still appropriate so long as it retains its Christian association.

BUNNIES AND EGGS

The symbolism of bunnies and eggs stretches far and wide. The earliest records show a cosmic egg as part of an ancient Egyptian creation story, which was adopted by other ancient cultures. Eggs have also been used to celebrate spring since ancient times. In some Christian traditions, the observance of Lent involves abstinence from

meat and eggs. This period of fasting ends on Easter, which follows on with an eager consumption of eggs. Eggs are also associated with the resurrection. From the outside, an egg appears as a lifeless stone, yet inside it nurtures life. Just as the grave keeps life locked in, eggs became a symbol for the tomb from which Christ rose from death.

Hares have been a symbol of death and rebirth ever since ancient times in the Levant. They are also found inscribed on ancient Greek grave-stones. This symbolism was adopted by ancient Rome, which spread it all the way up to England.⁵ In areas where rabbits were more common than hares the symbolism shifted to them. Coptic and Byzantine finds reveal that Christians have used the hare as a symbol of life at least since the 4th century.

There is no doubt that hares and eggs have also been used by pagans. This does not make them inherently evil because symbols adapt a meaning that is attached to them. Even in the Bible a symbol can represent more than one thing. A goat can represent Jesus, Greece, an unrighteous person or even Satan. The context helps in understanding which of these vastly different meanings is represented by the use of that one symbol. The same is true of the cross. There are some who say that the cross is a pagan symbol, yet Paul refers to the cross as representing Christ’s sacrifice (Galatians 5:11; 6:14). As Easter bunnies and eggs are now ubiquitously linked to the Christian celebration of Christ’s death and resurrection in our culture, there is no need to debate theories of origin, many of which are not evidence-based.

One of the things that makes a symbol inherently pagan is not just its use but how it is used in worship. This is considered idolatry in the Bible. In the desert experience of Israel, the people encountered venomous snakes and were instructed to look at a bronze serpent on a pole. What was a symbol of salvation became a curse to Israel when they started worshipping that symbol (Numbers 21:4–9; 2 Kings

18:4).

The same is true of the golden calf worship (Exodus 32; 1 Kings 12:26–30). The calf was not used as a symbol of Christ as in the Mosaic sacrificial system (Micah 6:6; Hebrews 9:11,12), but was worshipped (Exodus 32:8). When we worship an object we not only reduce our picture of God but consequently reduce ourselves.

Whether calves, goats, the cross or whatever symbol is used, we should be careful not to worship it. It is not the symbol employed but its meaning and treatment that determines whether it is pagan or a form of religious syncretism. Paul had no problem with eating food sacrificed to idols, but recognised that some who had done so as part of their worship before they became Christians would struggle disassociating that meaning from the food and should therefore avoid it (Romans 14:14; 1 Corinthians 8 and 10). What was a pagan religious rite to some was nothing to Paul as he did not attach a pagan meaning to it.

The best way to celebrate Easter is to focus it on Jesus. While this is easily said, it requires a determined effort in our fast-paced consumerism. Take time to contemplate the all-important events of the cross. Use this wonderful opportunity to share the gospel with children and those outside the faith. Whatever symbols are employed, use them to illustrate the great spiritual truths of the death and resurrection of Christ. This event is not to be passed by lightly. It is a time of reflection and recalibration so that we come out of it transformed by the power of God’s great love.

1. Literally, “good grace”.

2. Matthew 26:27; Mark 14:23; Luke 22:17,19; 1 Corinthians 11:24.

3. Matthew 26:19; Mark 14:12; Luke 22:15; John 10:14.

4. Luke 2:41; Acts 12:4; 1 Corinthians 5:7.

5. The tombstone of Anicius Ingenuus and the tombstone of a boy holding a hare in St Swithin’s Church in Lincoln.

EMANUEL MILLEN YARRA VALLEY PASTOR AND ASSISTANT PASTOR AT WARBURTON CHURCH, VICTORIA. HE HAS A PASSION FOR SHARING JESUS WITH OTHERS AND DELVING INTO HIS WORD.



Inclusive or exclusive Christianity?

If something is exclusive, then it is not for everyone. Exclusivity is associated with advantage and privilege. But if you belong to the rather exclusive special needs people group—those with physical or intellectual challenges—it usually means that you’re disadvantaged, “handicapped” (an oft-used label) and even stigmatised.

But what is the general attitude of the Christian Church towards people with special needs—those who are seen as different and disadvantaged? If the Church really is the body of Christ, of necessity, it must be inclusive.

The apostle Paul in 1 Corinthians 12:12–27 describes the Church as a “body”—an organism composed of many parts that are interdependent and in which each part is irreplaceable. He warns us to neither neglect nor underestimate any of its parts, even if they are small and unattractive.

Nevertheless, we have often neglected and underestimated those who seemed to be physically or mentally too weak, too disadvantaged or too different. We pay them little attention, maybe because we are afraid, or it is too hard or inconvenient. Perhaps our biggest obstacle is that we aren’t able to communicate with them—we don’t know how to comfortably approach them because we don’t have a personal experience with them.

We are not able to heal the deaf, blind and paralysed, as Jesus and the apostles did. It seems such miracles don’t happen today. But if there is a miracle, it’s in accepting such people as an equal part of Christ’s body—

His Church. From a biblical point of view, they are people who have a clear perspective in the kingdom of God. God counts them among the remnant (Jeremiah 31:7–9). His invitation is for them, and they will not reject it, unlike some others (see Luke 14:16–22).

We read in the Gospels that there were special needs people in multitudes that daily surrounded Jesus (Matthew 15:30). He certainly didn’t heal all of them, and they remain today. God never removed them; instead, He taught His followers (us) how to approach them. Such were not to be discriminated against or oppressed (see Leviticus 19:14,15). On the contrary, God sees their potential and identifies with them (Isaiah 35:4–6).

With many Christians, there’s a tendency toward a theology of prosperity: God will provide us with success and comfort if we deserve it. But the biblical story proclaims a rather more prosocial and antidiscriminatory bias: we are to “consider others better than yourselves” (Philippians 2:3) because every human is worthy of our attention, everybody is invited to receive God’s grace and to follow Jesus, and no-one is excluded from Christ’s body, including those who are disadvantaged or even rejected by society (see 1 Corinthians 12; Ephesians 2:19–22; James 2:8,9).

People with special needs obviously require various forms of help in some daily matters, but they also have much to offer. They don’t want to be wholly dependent on others; they want, and are able, to serve. They don’t

only have special needs, they also have unique abilities and gifts to give like all Christ's followers. We need to recognise and use their potential, and then we will see not only their differences and disadvantages but also their enriching possibilities.

In John 9, we read a story in which Jesus meets a man born blind. The disciples promptly ask a question reflecting their prejudices, which persists still: they saw a human impairment always as the result of sin of the individual or their ancestors. Ellen White writes: "Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God—as punishment arbitrarily inflicted on account of sin" (*The Desire of Ages*, p 471).

Jesus rejects this view, pointing to man's disability as an opportunity to show God's grace and power. Jesus heals the man using ordinary mud and water, nothing complicated or sophisticated, but when members of the religious elite find out that this healing occurred on the Sabbath, they call the man and ask him the details. They suggest he wasn't blind at all, suspect a scam and call the man's parents. But the parents refer them back to their previously blind son. The miraculously healed man is again called, to prove that Jesus was sinning in healing on the Sabbath.

The scholars recognised that Jesus possessed an unusual power but were confused, because of their corrupted beliefs, as to its origin. Then from the formerly blind man comes a surprisingly wise and profound response: "'Now that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing,'" (John 9:30–33). Confounded, the religious leaders quickly expel the man.

What a clear demonstration that the problem with accepting a person with special needs lies not in their disability (he was already healed), but in our human attitudes. They still saw him as someone disabled and disadvantaged! And herein lies a great revelation: the man had been living with a severe impairment for years and was undoubtedly limited in his education and participation in the religious and general community, yet his statement manifested a mature, intelligent personality. He possessed a good knowledge of Scripture, moral competence and the ability to defend his beliefs and attitudes. Perhaps these came from Christ (see *The Desire of Ages*, p 474), but clearly his congenital impairment didn't make him stupid, incompetent or dependent.

In an inclusive approach to those with special needs, their obvious impairments, disabilities and limitations aren't the important thing. What is more important are their abilities, their gifts and their potential, for which it

is up to the broader church community, and especially those in charge, to provide the opportunity for them to use.

Most of all, what they need is our respect; to appreciate their originality and deal with them equally, as we do with all others. We shouldn't expect their simple assimilation (ie, complete adaptation to our majority standards), because in many cases full adaptation simply isn't possible. An inclusive approach assumes mutual adaptation by the majority and the minorities.

When thinking to create inclusive church communities, I suggest the 5B strategy:

1. Barrier-free accessibility. Not just the elimination of physical barriers (eg, a ramp for wheelchairs or a hearing loop for the deaf), but removing or reducing barriers in communication, and barriers of prejudice and misunderstanding.

2. Breaking the worries. Don't be afraid of contact with those who are different or have some special need; build the community where such people don't have to be afraid to enter and be part of it.

3. Being nearby for those who need us (not only on a Sabbath). Many people with special needs are limited in their opportunities to acquire new social contacts. They would like more than just visiting a Sabbath worship service. Let's accept this as an impulse to become a Christian not just one day a week but every day.

4. Biblical view on people with special needs. Nowhere in the Bible do we find God refusing people with special needs. On the contrary, He identifies with them (Matthew 25:34–40).

5. Building the Church together. It is our privilege to help create the body of Christ in which all His followers have their place and mission regardless of human weaknesses, limitations and special needs.

An inclusive church community adopting/adapting the 5B strategy and the attitudes of Jesus will provide the living experience of the present kingdom of God on Earth. It will be the living testimony of God, who does not cast out anyone who comes to Him (John 6:37–40).

April 27 is Special Needs Sabbath. For more information, see ad on page 6.

PASTOR JOSEF SLOWÍK SPECIAL NEEDS MINISTRIES COORDINATOR FOR THE CZECH AND SLOVAK UNION, EUD.



A DAY IN THE LIFE OF A... **HEALTH FUND OFFICER**

NAME: LAGANI GAIRO
JOB: ASSISTANT
ACCOUNTANT/MARKETING
OFFICER, ACA HEALTH
WHERE: WAHROONGA, NSW

WHAT DOES A TYPICAL DAY FOR YOU LOOK LIKE?

I have two roles here at ACA Health. In the mornings, I do accounting. This involves creating reports, managing the cash accounts and paying bills—if you have a membership with ACA Health and submit a claim, the claims team will assess it and once it gets approved, I pay the portion of the benefits we give back to our members or providers. In the afternoons, I do marketing. Since my background is in graphic design, I create promotional content and also manage our social media accounts.

WHAT LED YOU TO THIS JOB?

I grew up in Port Moresby, Papua New Guinea, but after graduating from high school I moved to the Philippines for four months to be with my parents, who were studying there at the time. I always assumed I would study in the Philippines, but I received an unexpected offer from Abide Family Ministries to study at Avondale College

in Australia while working with them. While completing my first degree, a Bachelor of Visual Communication, I picked up some casual work at ACA Health, and after finishing my second degree, a Bachelor of Accounting, I was offered a full-time position.

BIGGEST LESSON YOU'VE LEARNED?

One of the biggest lessons I've learned is that I am blessed. I never pictured myself working for the Church, but here I am. God places you where He wants you, and He is the one who calls; we only need to follow. He has blessed me, and it's what I do with those blessings that really counts.

WHAT'S SOMETHING NOT A LOT OF CHURCH MEMBERS KNOW ABOUT ACA HEALTH?

Really simply, that it's owned by the Seventh-day Adventist Church! We have a lot of people surprised when they find out it's Adventist-owned and run, created just for Adventist Church employees. It also surprises

people when we tell them ACA Health is available to local church officers in Australia—elders, deacons, Sabbath School leaders, etc. If you hold a church position or have held one in the past, and can prove it, you are eligible to become a member.

FAVOURITE THING ABOUT YOUR JOB?

My scope of work on a day-to-day basis is very broad, and often the individual tasks I complete have nothing to do with each other. So the variety, for me, is the best part of my job.

HOW DO YOU SHARE JESUS THROUGH WHAT YOU DO?

I think really sharing Jesus is found in the unspoken sermon—the “sermon in shoes” is what I call it. To me, it is being faithful in the littlest of duties. Ecclesiastes 9:10 says, “Whatever your hand finds to do, do it with all your might.” God has placed me in this position, and the best way to share about His love is to be faithful.



GIVING YOUR CHILD A HEALTHY SENSE OF SELF

The most important foundation for any growing child is to feel loved and cared for by their family. Love forms the basis of positive relationships and many decades of research shows that love and care, especially in the early years, positively shapes a child's development.

Emotional resilience is one of the biggest issues affecting young people today. Research from The Black Dog Institute found that mental illnesses (such as anxiety and depression) are on the rise among young Australians, affecting one in four kids.

This means teaching our kids the skill of self-love is more important than ever.

When children feel emotionally supported at a young age, they'll take that healthy sense of self into adulthood. Here are some ways you can help your child build a positive and strong sense of self-worth.



Cinnamon Coconut Bread

Move over banana bread—coconut bread is another delicious option. Serve it warm straight from the oven, or toast it up in a sandwich press later.

Find this recipe and hundreds more at:

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

 / [sanitariumaustralia](https://www.facebook.com/sanitariumaustralia)
/ [sanitariumnz](https://www.facebook.com/sanitariumnz)

GO FROM STRENGTH TO STRENGTH

Help your kids adopt a positive attitude about life by focusing them on their strengths. If they take failure or mistakes to heart, it can create a “negative attention bias”.

Focusing on their efforts and achievements, even when they don't succeed, can help them better deal with failure. Explain the lessons they gained from having tried and how fantastic their efforts were.

BE THE BEHAVIOUR YOU WANT TO SEE

Children learn how to behave in the world by mimicking their parents and the behaviours they observe shape their outlook on life as adults.

Parents can foster positive “self-talk” in their kids by openly acknowledging their own successes and strengths. Demonstrating resilient and kind behaviours can also help kids learn skills, like working through a challenging task without getting upset, or using humour and reflection when things don't turn out as they had hoped.

Learn more about children's health and wellbeing by viewing the “Little People Big Lives Report” from Sanitarium and the University of Notre Dame at sanitarium.com.au/biglives.

TIPS FOR BUILDING EMOTIONAL RESILIENCE



LAUGH TIME

There's nothing better than love and laughs with your kids. Consider a connection that can be unique to each child—a secret handshake, extra big bear hug or daily joke to bring on the good feelings. Try something special you can enjoy together on a daily basis.



ONE-ON-ONE TIME

Busy and growing families make it tricky to spend time with kids individually. Try organising a “date night” with each one, or squeeze in extra one-on-one time by staggering bedtime routines for each child by 15 or 30 minutes.



STORY TIME

Playing, singing and sharing stories provides the best conditions for kids to live and learn. Foster their creativity and self-worth with daily sharing, where they can tell you about their day by creating a dance, song or story.

Sanitarium
health & wellbeing

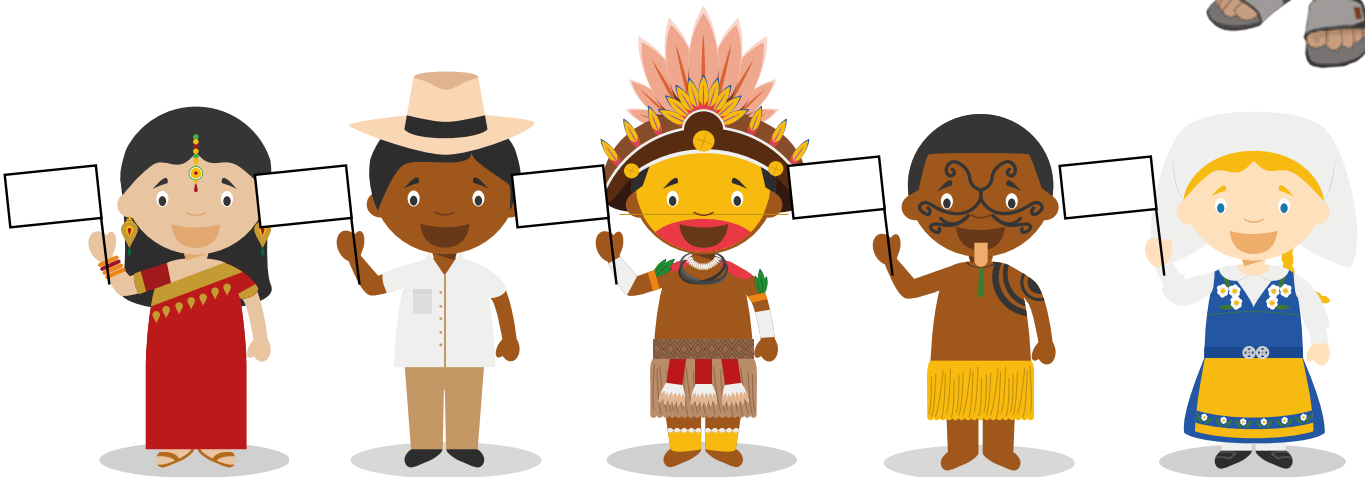
BULA KIDS!*

Kids Space

Welcome to the family!

Just as Peter ministered to Cornelius and his community, we are called by God to actively seek others to be part of our community of faith. No-one is to be excluded.

I invite others to join God's family by sharing His love.



We are all part of God's family.

Draw the correct flag to match with the right cultural dress.
Do some research or ask your family to help you.



Memory Verse

"God does not show favouritism but accepts from every nation the one who fears him and does what is right."

Acts 10:34,35

* Hello in Fiji



Go to <http://thetuis.tv/> and find out the latest adventures from the Tui family.



AM I MISSING SOMETHING?

Regarding the letter "Arresting truths" (March 2). The phrase "assault of evangelical thought within the Seventh-day Adventist Church" challenged me. As an Adventist of many decades I have always considered myself to be evangelical, so I Googled "evangelical" and confirmed I am an evangelical: I hold to the solas of Protestantism (*Sola Scriptura, Sola Gratia, Sola Fides*). Are we being assaulted by such teachings? Am I missing something?

Barrie Westley, NSW

I COULD NOT CARE LESS

They came here for quite a while,

Sometimes I'd give them a little smile,

Now empty is that church pew,

Numbers dwindling to but a few.

I saw them down the street one day

But I only had time for a quick "Goodday"

They said their new church was great

They had made some caring mates.

They loved the friendship deep and strong

There they felt valued and did belong

However I must really but confess

That I could not even care less.

Name supplied

STIMULATING DISCUSSION

I was interested in the "New Order" letter (March 2). "We have always seen Christ as the centre of prophecy and the focus of Revelation," evidenced "in the writings of Uriah Smith". Are members aware that Uriah Smith, as did all our pioneers, taught that Jesus

had a beginning, therefore was not God eternal? Such statements were removed from his *Thoughts on the Revelation* in 1944 (Froom, *Movement of Destiny*, 160). Smith, as did the pioneers, believed that forgiveness was only for past sins, with our obedience required "to prepare a people for the coming of the Lord" (RH, Jan 3, 1888).

In the same issue, the "Arresting Truths", letter states that "the Reformation doctrine of justification is both an evidence of the assault of evangelical thought within the Seventh-day Adventist Church and a tragedy with monumental consequences". Does that mean that Ellen White assaulted the Church with this doctrine? She declared "the third angel's message" is "justification by faith" (RH, Apr 1, 1890). "Justification by faith and the righteousness of Christ," she called the "sweetest melodies that come from God through human lips" (RH, April 4, 1893). She has some of the most beautiful Christ-centred statements on the gospel of justification by faith that promote

the Reformation gospel.

Thanks to both for stimulating discussion on these important topics.

Errol Webster, via email

REVELATION OF JESUS

Re: "Religious sloganising" (April 6). I believe that keeping Christ at the centre of all of our interpretation of the book of Revelation is the best strategy, not just in this book, but in all of Scripture (John 5:39b; Luke 24:27).

That isn't just because it feels good. It's also the only faithful exegetical way to approach the book. For example, the idea that Revelation 1:1 does not mean what it says is not accurate.

Dr Ranko Stefanovic has this to say in his book *Revelation of Jesus Christ*: "The phrase 'of Jesus Christ' can be interpreted as either a subjective of an objective genitive . . . While the book is the 'revelation from Jesus Christ,' it is at the same time also the 'revelation about Jesus Christ' and his salvific activities."

The idea that Revelation is NOT a book revealing Jesus is not in harmony with the content. Here are just a few references that describe

Him (not including all the direct quotes, allusions to His life, teachings or eschatological activity, or indirect references to Him which make up a huge chunk of the text): Revelation 1:12-17; 2:1,8,12; 3:1,7,14,20; 5:5-8; 6:1, 14-17; 7:9,10; 11:8,15; 12:4-5,7,17; etc.

Now there is no doubt that many other subjects, powers and individuals are described, but all are in the context of the ultimate victory of the gospel through Christ. Even the beast of Revelation 13 is presented as a direct counterfeit to the Lamb in Revelation 5, so a student cannot even properly understand how to recognise this beast without first understanding the characteristics of Christ. As the song says, "Jesus at the centre of it all." Amen.

Daniel Matteo, Tas

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.

Anniversary



JAENSCH. On Sunday March 17, Murray and Joan celebrated their 70th wedding anniversary with family and friends at the Hahndorf Old Mill Hotel in Hahndorf, SA. Murray and Joan were married in the City Church Adelaide by Pastor W Lock on 15.3.1949. It was a big year for Joan as she celebrated her 90th birthday three weeks earlier. They have two sons; Peter (and Merelene) and Rodger (and Marie); four grandchildren and seven great-grandchildren. We wish them God's blessing for the future and thank God for His leading in their lives.

Obituaries

CIVIDINI, Drago (Carl), born 2.7.1931; died 2.3.19. Carl is survived by his wife Marsa; and children, Helen and Daniel. He was a talented artist, careful reader and pilgrim with Jesus.

Trevor Mawer



CLOUTEN, Karina Leanne (nee Davis), born 5.1.1978 in Coff's Harbour, NSW; died 8.1.19 in Bellingen. On 15.4.01 she married Shane. Karina is survived by her husband; children, Brock and Nate; parents, Reg and Margaret Davis; sister and brother-in-law, Tiana and Troy Clouten; and brother and sister-in-law, Craig and Karen Davis. Karina was a fun-loving, compassionate person, keenly devoted to her family who now awaits the Resurrection and the call of the Life-giver.

Bob Manners

JACOB, Marlene (nee Elliott), born 10.10.1935 in Narrandera, NSW; died 9.2.19 in Albury. In November 1960 she married Noel Jacob, who predeceased her in 1994. She is survived by her children, Milton and Jaruna (Kiewa, Vic); Andrew (Kiewa), Darren and Elisabeth (Merriwa, WA) and Melissa and Darren Millet (Croydon, Vic); eight grandchildren; and one great-grandson. On 22.8.1976 Marlene and Noel joined the Albury church and Marlene was an active

member. She was known for her hospitality, kindness, generosity and caring nature. She shared her home with many people over the years. She had a strong faith in her Lord and looked forward eagerly for the resurrection morning when she will meet her Lord.

Laurie Landers

JAMES, Ronald Wallace Ellis, born 2.11.1934 at The Entrance, NSW; died 17.1.19 in Logan Hospital, Qld. He is survived by his wife, Gaye (nee Powell) (Tamborine, Qld); children, Larry and Wendy James, Vicki and John Barron, Angela and Andrew Fraser and their families; stepchildren, Brendan Powell, Gavin Powell, Sarah and Robert Kinneally and family; sisters, Nancy Mitchell, Gwen Freeman and Joy Jung. Ron was a surveyor by profession. In the early days of the Tamborine Company he was very active in his witnessing for the Lord and in the distribution of CDs at the markets where he sold his produce. Ron and Gaye were active supporters of God's work in the Pacific Islands.

Ervin Ferris



MAY, Ruth (nee Isaac), born 28.2.1931 in Charters Towers, Qld; died 18.2.19 in Caloundra. On 20.8.1997 she married Frank May, who predeceased her in 2013. Ruth was a sister and sister-in-law to the late Joy and Pastor Ray Holt. Ruth attended Avondale College and became a seamstress and taught sewing there for many years. She was proud of her students and their achievements with state assessments. Ruth later did her training and worked as a nurse's aide at Gippsland Hospital and then Ipswich Hospital. Life had many challenges for Ruth, but she remained faithful to God and now she rests waiting for her Lord to soon return.

Scott Wareham



McCROHAN, Michael Gordon, born 21.7.1940 in Melbourne, Vic; died 11.2.19 in Melbourne. He was married to Barbara (nee Gill), who predeceased him in 1991. Michael is survived by his wife Pamela (nee Newell); children Ruth Fenby, John McCrohan and

POSITIONS VACANT

PEOPLE AND SERVICES MANAGER, ADVENTIST AGED CARE WAHROONGA, SYDNEY

Adventist Aged Care, Greater Sydney Conference is seeking an experienced HR leader to join our team. Reporting to the managing director, the People and Services manager will be responsible for the chaplains, WHS, HR, kitchen, cleaning and laundry department, keeping the policies and procedures up to date for both residential aged care and Independent Living Units (ILUs) facilities at Wahroonga and Kings Langley. The role is also responsible to promote/instil the Adventist values and ethos in the organisation. To be successful in your application, you are required to hold a law or HR degree, have at least five years experience in HR generalist role, extensive knowledge and experience of relevant legislation and their principles such as the Fair Work Act, National Employment Standards, EEO and Work, Health and Safety, proven experience in handling complex IR/ER issues, have in-depth knowledge and experience in an aged care setting and proven experience coaching and mentoring to achieve growth and develop teams. Further information: please contact HR mobile at 0431 049 839 or email <asmitramusk@adventist.org.au>. **Applications close May 5, 2019.**

LECTURER IN BUSINESS ENTREPRENEURSHIP, PACIFIC ADVENTIST UNIVERSITY PORT MORESBY, PAPUA NEW GUINEA

The School of Business at Pacific Adventist University is seeking an experienced lecturer to teach in the area of Business Entrepreneurship. A Master of Business Administration (MBA) or equivalent degree in business, commerce, economics, entrepreneurship, marketing or strategic management is a minimal requirement; with a

PhD or equivalent degree in the required area of teaching preferable. The appointment will be made at either Level B (lecturer), C (senior lecturer), or D (associate professor) depending on qualifications, research output, teaching and supervisory experience. Applications must include a cover letter that addresses the selection criteria listed, a complete CV and the names of three referees: two of whom must be professional. Please submit all applications to Geoffrey Matainaho (HR director) via <Geoffrey.Matainaho@pau.ac.pg>.

Applications close May 3, 2019.

SOCIAL MEDIA COORDINATOR, ADVENTIST MEDIA WAHROONGA, SYDNEY

Adventist Media seeks a capable, talented, creative and committed social media coordinator to join our growing marketing and sales team. The successful applicant will be responsible for developing and implementing strategic and innovative plans for a social media ministry that works collaboratively within Adventist Media and the wider Church using various digital platforms as a vehicle for finding and developing interests. The candidate must be a practising, baptised member of the Seventh-day Adventist Church with a strong commitment to its mission. Overseas applicants should ensure they can satisfy Australian working visa requirements before applying for this position. Adventist Media reserves the right to fill this vacancy at its discretion. Interested applicants should email and request a copy of the job description from the office manager at Adventist Media <corpserv@adventistmedia.org.au> or call +612 9847 2222, then prepare and send in an application letter responding to the selection criteria under the Skills, Knowledge and Experience section with their latest resume. **Applications close April 25, 2019.**

FOR MORE AVAILABLE POSITIONS VISIT:
ADVENTISTEMPLOYMENT.ORG.AU



Fiona Day; grandchildren James, Daniel, Jessica, Lucas, Christina, Rachael, Joshua, Ella, Zachary and Lilly; step-grandchildren Beth and Will; and step great-grand-child Violet. Michael served in various Christian ministries and felt he found his home when he and Pamela joined the Yarra Valley church in 2014. On 20.2.19 many friends, previous ministry colleagues and family attended his funeral at the Lilydale church.

Emanuel Millen

SILVASTI, Antti Ensio (Andy), born 2.12.1932 in Sakkola, Finland; died 13.2.19 in Brisbane, Qld. On 1.12.1951 he married Aune Turunen. He is survived by his wife (Brisbane); and son Harry (Brisbane). Antti was a faithful member of the church, attending Sherwood, Central Brisbane, Springwood and Parkridge over the past 25 years. He had a passion for video ministry, particularly for his own Finnish community. He was a skilled tradesman, receiving prizes for his finishing work in form-work carpentry, which is displayed in several prominent locations around the city of Brisbane.

Wolfgang Stefani

ADVERTISING

HILLIARD CHRISTIAN SCHOOL, TASMANIA

Hilliard Christian School is searching for an administrative assistant working 35 hours per week. For more details and expressions of interest contact the principal at <principal@hilliard.adventist.edu.au>.

PASTOR SEFTON WHITE

Pastor Colin Dunn would like to make contact with Sefton's family as part of his research into Adventist Aviation history. Email: <cdunn02@bigpond.com>.

ALTON GARDENS

Anique housing development in the heart of Cooranbong Village. This is your last chance to purchase a brand new dwelling in the quality retirement estate specifically designed for active, independent living. Register your interest at <www.altongardens.com.au>. These strata titled, easy-care allotments are within

walking distance to all local services and amenities. Eight of the homes have retired Adventists making plans to move in, with only one home still available. For a very limited time, there is also the opportunity to choose custom inclusions and colour schemes for this residence. The homes are nestled within professionally landscaped gardens, giving you the room to relax and share time with friends and family. It also features a standalone "Garden Room" facility owned in common by all residents for private use. If you have any questions, contact the project manager on 0418 987 608 or <jim@activeedge.com.au>.

ALLROUND TRAVEL

International airfares, group travel specialists, fly-build. Great tours 2019/2020: August-Israel and Jordan, Dr Peter Roennfeldt. Jan 3-13-Cruise to New Zealand on *Norwegian Jewel* ex Sydney. Oct/Nov-Incredible Journey with Gary Kent to Israel/Jordan and Egypt. Contact: Anita or Peter on 0405 260155. Email <alltrav@bigpond.net.au>.

BIBLE LANDS MUSIC-FEST WORSHIP TOUR

Tour Israel and Jordan with Faith Tours and soloist Sandra Entermann—November 2019. Walk where Jesus walked. Bring Scripture alive. Renew your faith. Visit Capernaum, Bethlehem, Jerusalem, Jericho, Megiddo, Galilee, Petra, Dead Sea, Qumran and others. Turkey, Greece, Patmos and Egypt options. For itineraries contact Lea-Anne Smith 0417 017 892 or <contact@faithtours.com.au> or visit <www.faithtours.com.au>.

ABSOLUTE CARE FUNERALS

The Adventist family owned and operated business, caring for you from Sydney to Newcastle to Wollongong. Contact Arne Neirinckx, who understands our Adventist philosophy. Contact us on 1300 982 803 or 0408 458 452 or <arne@absolute-carefunerals.com.au> even if you have already prepaid your funeral.

NEXT ISSUE: ADVENTIST RECORD, MAY 4

SUPPORTING MINISTRY

CEDARVALE

Traineeships in health ministry

Vacancies exist for a one-year training program alongside our team of dedicated health professionals. This is a great opportunity to be mentored and actively involved in health ministry. The course has pathways to achieve Cert IV in Massage as well as Cert IV PCHEP—our Adventist Health Education Course. Most students can receive Centrelink for support (if they qualify). Positions for two female students—each intake available to commence July 2019 and January 2020. Visit <cedarvale.org/school> or call (02) 4465 1362. **Applications for July intake close June 7, 2019.**

General manager, office administrator and maintenance manager.

Cedarvale Health Retreat is seeking suitable persons for the roles of general manager; office administrator; and maintenance manager. These positions are to commence in the latter part of 2019. It is expected that the successful applicants would have a passion for health evangelism and would proactively support Cedarvale's status as a supportive ministry of the Seventh-day Adventist Church. For details call (02) 4465 1362 or email <info@cedarvaleretreat.com.au>. Expressions of interests/applications can be submitted at <cedarvale.org/job>.

Cedarvale is an independent ministry supportive of the Seventh-day Adventist Church.

You're invited to our



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ADVENTIST COLLEGE

1968 - 2018



MOUNTAIN VIEW
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LOCAL CHURCH LEADERSHIP, PASTORS, SABBATH SCHOOL TEACHERS, ELDERS, AND CHURCH SOCIAL MEDIA COORDINATORS:

**Watch 13 short videos highlighting this quarter's
Sabbath School lessons: Family Seasons**



disciple.org.au/resources
disciple.org.nz

vimeo.com/spddiscipleship/videos

- **Pray** that God will guide us in building and strengthening our marriages, families and our close relationships.
- **Share** them on your Church Facebook page to engage your Church with the lesson.
- **Show** them in Sabbath School time. Includes ideas for Discovery Bible Reading and group discussion.
- **Look forward** to a new beginning where God's love shows in all our relationships.



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