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EDITOR'S NOTE:

Why “Jesus take the wheel” is terrible advice

Maryellen Hacko
Assistant editor
📍/meloncreates

“

“Jesus take the wheel” neglects personal responsibility and leaves self-control to rot in the spiritual fruit bowl.

“Jesus take the wheel!” If you hummed that sentence in your head as you read it (thanks Carrie Underwood), then you’re probably very familiar with the phrase. Even if you don’t know the song, it’s a common metaphor in Christian culture: there are sermons and books on the concept, and Christ-followers routinely select the phrase from their vocabulary when times get tough.

Granted, the phrase has some biblical basis, and it’s comforting. God tells us that His strength is “made perfect in weakness” (2 Corinthians 12:9) and that we will achieve things not by our power, but by His Spirit (Zechariah 4:6). There are countless references to God’s omnipotence and Kingship over the earth (Psalm 22:28, Job 12:10, 1 Chronicles 29:11,12, to name a few).

Yet, this idea is held in tension. There are many conflicting concepts within the Christian worldview: being fallen, sinful beings while being perfected in Christ; God being the Creator of the Universe while being our closest Friend; God being in control while giving us free will.

That last tension I regularly wrestle with when making decisions. It not only applies to the big-ticket items—like relationships or job changes—but also when I write my daily to-do list or fill my calendar. I find myself asking, *Am I following God’s will?* Or, in Christianese, “Is Jesus in the driver’s seat?”

We glorify this notion of God being in control. Letting go of our worldly ties and following Him is what we’re told to do. And while I’m not suggesting that Jesus *isn’t* in control or that He shouldn’t take the lead, if taken and applied literally in all circumstances, “Jesus take the wheel” can blur the line between genuine discipleship and toxic passivity, and promote an attitude that leaves people living far below their God-given potential.

Firstly, “Jesus take the wheel” can make us lazy or resentful. Rather than actively going out to help the poor or spread the gospel, letting Jesus “take the wheel” promotes a path of least resistance. Instead of being active disciples, we wait for God to send people our way and assume it’s not His will if no-one appears. Or rather than engaging our God-given, logical problem-solving abilities to leave an abuser or overcome difficulties, we take a backseat and suffer through, waiting for God to save us. And then we blame Him if He doesn’t.

Secondly, “Jesus take the wheel” can underestimate personal dreams and talents. I often see Christians hold their desires and their conception of God’s “desires” in contention. Dreams to be CEOs, politicians or musicians are labelled “selfish”, and replaced by more “selfless” occupations—like healthcare, teaching or ministry. And while these occupations are incredible for those who are called to them, many people may enter them to be “right” with God or to prove their faith, overlooking that they could better use their talents elsewhere. God also needs people in creative jobs and corporate offices. He created you to pursue your dreams, not what you think they *should* be.

Finally, “Jesus take the wheel” neglects personal responsibility and leaves self-control to rot in the spiritual fruit bowl. In Eden, God gave humans agency and self-determination (Genesis 1:28), and we often overlook this when reading the Bible. In Proverbs 16:9, we focus on the “Lord establish[ing] his steps” but overlook that “The heart of man plans his way” in the first place. We are called to action—to be “strong and courageous” (Joshua 1:9) and “walk through the valley” (Psalm 23:4)—*while* God helps us. Like a father raising his child, God wants us to pursue our goals—not just do the work for us.

It is true that God determines the ultimate outcome of our lives. We have no control over this great cosmic conflict in which we exist. We can’t influence the weather, predict what will happen tomorrow or control other people’s behaviour, but God *has* given us control over one thing: self. God wants us to pursue excellence of character in how we speak, treat others and treat ourselves. And while “Jesus take the wheel” is great advice in situations where circumstances are totally outside of our control, in circumstances that require self-betterment, treating others well or exercising self-control, Jesus just “taking the wheel” is antithetical to personal growth.



INSIGHT:

Precious freedom

Glenn Townend
South Pacific Division president

In Chile, anti-Christian vigilantes have damaged and burnt churches recently, including Seventh-day Adventist churches. In Burundi, Adventists have been beaten for worshipping on Sabbath. In China, more than 300 Adventist churches have been closed as part of an effort to suppress all religion. The Myanmar military government has been persecuting Muslims and Christians. In Laos, newly baptised Adventists had their electric power cables stripped from their houses for holding fast to their belief in Jesus. This has all happened in 2021. To hold and follow the values of the Bible and live for Jesus is a real challenge in many parts of the world. Jesus did say that we should expect trouble and persecution, but also know that He has overcome the world (John 16:33, Luke 21:12, 2 Timothy 3:12).

Besides praying for those who are persecuted and those doing the persecution (Matthew 5:44), what else should we be doing?

The General Conference supports the International Religious Liberty Association and has a few people based around Washinton DC and other parts of the world who are involved in public affairs and influencing law-makers to uphold basic human freedoms—including religion. In the South Pacific Division, there are some pastors assigned in various countries to do the same thing. Seventh-day Adventists do have a good history and reputation in this area. These fundamental human rights are being challenged wherever we turn—a real sign of the times. We must do more.

We must keep praying for world leaders (1 Timothy 2:1,2) and have people assigned to help governments understand our principles. However, local church members could participate in community groups and multi-religious organisations to listen and learn the trends in society and share our perspectives. Trouble will come more often as we approach the coming of Jesus, but in that trouble, we can witness for Jesus and biblical truth, and it is always good to have friends in many places.

An advertisement for Adventist news. On the left, a woman with dark hair, wearing a black blazer and a red patterned scarf, smiles. The background is a scenic landscape with a sunset or sunrise over hills. On the right, there is a large white speech bubble containing the text: "Watch Adventist news, every week." Below this, in a smaller font, it says: "Record Wrap is your weekly Adventist news update from across the South Pacific Division." At the bottom of the speech bubble, it says: "Watch and download on your favourite platforms today!" Below the speech bubble are three social media icons: YouTube (red play button), Twitter (blue bird), and Facebook (blue 'f').



Crosslands Convention Centre the day after it was spared from flooding. (Credit: Bruce Hill)

Adventist sites saved from NSW floodwaters

📍 GSC/NNSW | Maryellen Hacko

Extreme rainfall across New South Wales (NSW) from March 20 to 25 saw Adventist schools and churches closed and homes evacuated in Greater Sydney (GSC) and North New South Wales (NNSW) conferences.

The Macleay and Hastings rivers on New South Wales' Mid North Coast overflowed, forcing hundreds of schools to close from Monday, March 22, including Kempsey Adventist School (KAS) and Manning Adventist Bush School.

"This time last year, we were putting out spot fires, then we had COVID-19 all of last year, and now floods," said Manning head teacher, Dianne Hillsdon.

Manning opened its doors on Thursday, March 25 with about 75 per cent of students able to attend, while KAS remained closed until the following Monday. Port Macquarie Adventist School operated with a skeleton staff. Some staff and students were trapped at home due to flooding, but the school wasn't forced to close.

Although schools experienced rain damage to rooves and Stuarts Point Campground was moderately flooded, no church-owned building was severely damaged by the floodwaters in NNSW.

Nevertheless, the homes of several Adventist families were inundated and more than \$A30,000 has been

given in immediate cash grants to 5–6 families—thanks to local conference support, together with assistance from the Australian Union Conference, which matched funds dollar for dollar.

In Greater Sydney, the Hawkesbury River in Sydney's west flooded Penrith, Windsor, Richmond and surrounding suburbs, threatening Crosslands Convention Centre, Pastor Lloyd Grolimund's "Aussie Pastor" studio and forcing many Adventist families to evacuate.

Miraculously, Crosslands—which has creek frontage on Berowra Creek that flows into the Hawkesbury River—remained untouched by floodwaters.

"We have totally witnessed a miracle," explained site caretaker Bruce Hill. "It can only be God, nothing else." With the entire site submerged under 1.2 metres of water this time last year, it came as welcome relief.

With the clean-up expected to take months, ADRA Australia is assisting the flood-relief effort by directly supporting affected households with cash grants, and supporting the wider community by providing cash grants to a network of Seventh-day Adventist churches which are willing and able to respond to their community's needs. For information on how to access these funds, please visit < <http://bit.ly/ADRAfloods>>.



Local MP for Macquarie Fields Anoulack Chanthivong, centre manager Melissa Baleilekutu and NSW Opposition Leader Jodi McKay.

ADRA centres under pressure, visited by MPs

📍 Sydney, NSW | Record staff

New South Wales Opposition Leader Jodi McKay and Member for Macquarie Fields Anoulack Chanthivong visited the ADRA Community Centre at Mallee Rose Cottage in Macquarie Fields on Wednesday, March 17.

Together, the representatives spoke about the programs and support offered at the centre and met some of the ADRA team and volunteers.

"Local charitable organisations such as ADRA Community Centre Macquarie Fields have been kept extremely busy during the pandemic helping some of our most vulnerable community members. It was a pleasure to recognise the wonderful efforts of the centre's

manager Melissa Baleilekutu and her dedicated team of volunteers with NSW Labor Leader Jodi McKay," said Mr Chanthivong.

At the same time, ADRA Community Centre Blacktown is experiencing a shortage of non-perishable items in their food pantry and have asked for support. "This morning we walked into a worrisome sight. Our food pantry shelves were almost entirely empty," a Facebook post read.

To support either ADRA Blacktown or Macquarie Fields, please call (02) 9829 6701. To see what items are needed in the food pantry, visit <<http://bit.ly/ADRABlacktown>>.



Farmers with their cash payments in hand. (Source: FBC News)

ADRA assists farmers in wake of tourism boom

📍 Ba, Fiji | Maryellen Hacko

Adventist Development and Relief Agency (ADRA) Fiji is providing farmers with cash payments as part of the Fiji government's "Cash for Cultivation" program, intended to prepare the country for a future tourism boom.

On March 17, 52 farmers based in Ba received \$FJ200 for every acre of land, and farmers based in Rakiraki, Tavua and Sigatoka will receive their payments soon, bringing the total to 116 farmers assisted in the Western Division alone.

ADRA Fiji director Iliapi Tuwai told FBC News that farmers from other divisions will also receive support.

The program is an initiative of Fiji's Agriculture Ministry to strengthen food security and agriculture recovery following tropical cyclones Yasa and Ana. In

addition to cash assistance, agricultural kits will also be distributed.

Minister for Agriculture Dr Mahendra Reddy said the program is intended to incentivise farmers to grow local produce, to meet the demand of the tourism industry when borders reopen.

"Once everyone is vaccinated . . . the likelihood of our borders opening up is very high. The tourism sector will start and there will be demand for vegetables," he explained to *Fiji Sun*.

ADRA's assistance is thanks to the Strengthening Early Recovery for Food Security and Livelihoods project funded by the New Zealand Aid Program.



People praying for their communities in Vanuatu.

SPD celebrates Global Youth Day

📍 South Pacific Division | Maryellen Hacko

Young people from local churches and conferences across the South Pacific Division (SPD) participated in Global Youth Day (GYD) on Sabbath, March 20, by attending worship services and serving their communities alongside Adventists around the world.

A General Conference initiative designed to mobilise young people to share the gospel, the theme of GYD this year was "Reaching Out", with a focus on community service. Although the SPD wasn't featured in the worldwide livestream this year, many local conferences reached out to their communities or gathered for youth rallies.

In Vanuatu, young people visited patients at Northern District Hospital, sharing from the Bible and singing songs to patients in an effort to "be the Word". Other young people went out into their local communities to pray for the sick in their homes and sing encouragement to them. "We found that they were lonely and in desperate need, sickness and illness," a Facebook video said. "So we prayed for them."

In Fiji, action on Sabbath afternoon was spurred on by an announcement on Hope FM 107 radio encouraging

Adventist young people to serve their communities. Young people dispatched from Tau Adventist Church visited Momi Village, Nadroga, with buckets of essential items to give to single parents and widows in need. Church members also handed out food to people from Nandua Village in Fiji's north. Since their day of service, the young people have been gathering each night for a youth week of prayer, and livestreaming services on Facebook.

In Greater Sydney Conference, more than 350 young people gathered in the Hills Adventist College multipurpose centre, after their original venue at Crosslands Convention Centre nearly flooded. Their theme for the youth rally was *ekklesia*—the Greek word that Jesus used to first declare the church in Matthew 16—with young people gathering for the first time in many months.

South Queensland Conference also held a youth rally on March 20, with hundreds of young people gathering for a pancake breakfast at Northpine Christian College, followed by a worship service at 10am with a sermon from Pastor Andrew Aofaga Feaveai and a weekend of activities.



Pastor Linus Tokile with 17 learners holding their Level 1 and 2 certificates.

Adult literacy program equips students

📍 **NBNIM, PNG** | Dianne Pelap/Maryellen Hacko

Adult literacy classes run by the Seventh-day Adventist Church in Papua New Guinea (PNG) are changing the lives of adults and young people (aged 14 to 45) who missed out on formal education during childhood.

A collaboration between the women's ministries, education and ADRA departments of the New Britain New Ireland Mission (NBNIM), the program hosts a wholistic curriculum that addresses not only literacy, but also numeracy and life skills.

Seventeen students graduated from the program in November 2020, each receiving a certificate. Representatives who attended the ceremony included NBNIM education director Richard Waikite, women's ministry director Dianne Pelap, ADRA PNG adult literacy coordinator Bernard Paru and Pastor Linus Tokile, who helps run the school.

In order to graduate, students must complete certain requirements in various areas of learning. During life-skills classes, students learn tailoring, knitting and sewing, with specific outcomes required including learning the difference between butterfly sleeves and open full sleeves.

To learn mathematical concepts, students cut watermelon into different types of fractions and counted coconuts. Although rudimentary, these skills are crucial for these "zero learners" (dropped out of primary school in Grade 4 or lower), who missed out on such skills required to bridge the gap from informal to formal education.

In addition, literacy skills were primarily taught through Bible reading, both in Tok Pisin and English.

A highlight of last year's cohort was the baptism of Georgina Taralima, the daughter of one of the students. Two families of students also made a stand for Jesus.

Moving forward, the school is able to continue this year thanks to the support of Francis Rainer—a ward member at the school—who offered the school a piece of land on which to operate.

"Thank you NBNIM administration for the great support in recognising the importance of adult literacy and the memoranda of understanding signed to move forward in this special ministry," said Ms Pelap.

making headlines

Young physician

Adventist University of the Philippines College of Medicine student Vanda Charrise Costillas Dejolde passed the national medical exams in sixth place. "Achieving your goal without a spiritual relationship with Christ is pointless," Ms Dejolde emphasised. "As Christians, the ultimate reason for doing anything [in life] is Christ."

—Adventist Review



Sharing hope

Administrators of the Adventist Church in Paraguay visited the premises of the Supreme Court of Justice of Alto Paraná on March 10, where they had the opportunity to speak about the activities of their various ministries benefitting the community. They held a moment of prayer with the authorities and shared hope through a missionary book, given to all present.

—ANN

Humanitarian support

Between March 8, 2020 and March 13, 2021, more than 73,000 people from vulnerable families in Romania were assisted by ADRA through the project "Humanitarian Support COVID-19". The beneficiaries received food and hygiene products, medicines or protective equipment and social assistance. With the project, ADRA aims to reduce the risks generated by the COVID-19 virus among the population.

—ANN

Thanks from Boris

Prime Minister Boris Johnson has publicly thanked churches for the role they have played during lockdown and recognised the "selfless stoicism" Christians have demonstrated throughout the pandemic. —Jersey Road PR



13 baptised

Pastor Aisake Tiko Kabu baptised 13 people from Nadonumai, Delainavesi and Uluniwai (Fiji) in Suva on March 13. The majority of the new converts were members of other Christian denominations and decided to become Seventh-day Adventists after studying the Bible for over a month with Talatala (Pastor) Patrick Jacksam. —**Fiji Mission Facebook**



Youth Week

Boundary Road Adventist Church (Lae, PNG) hosted a "Youth Week of Praise and Joy" from March 20 to 28, gathering more than 100 youth and young adults to the church for evening meetings. Eight young people were appointed to preach on the topic "I Will Go", with dozens of other young people involved during each program. After the meeting, youth director Pastor Roy Tukar presented the young people with certificates of appreciation. —**Doulos Ken**



High note

The popular Sunset Melodies program, hosted by Galston Adventist Church (Sydney, NSW) on March 13, gathered people from surrounding churches and the community to hear relaxing music from pianos, a harp and violins. According to attendees, the program that has been run three times a year for the past two years has been a highlight, especially through COVID times. "It brings peace and joy to your soul," said one of the attendees. With a wide variety of musical talents, the program has been especially appealing to the broader community. —**Sandra Weslake**



Pastor Torossian ordained

Hamilton Adventist Church (NSW) was filled on March 20 to celebrate Pastor Justin Torossian's ordination to ministry. The sermon was presented by Pastor Danny Milenkov. North NSW president Pastor Adrian Raethel gave Pastor Torossian his ministry charge and NNSW secretary Pastor Abel Iorgulescu offered the prayer. Pastor Torossian graduated in 2016 from theology at Pacific Union College in his hometown of Angwin, northern California, US. In 2018, he was called by the NNSW Conference to pastor the Hamilton church alongside his wife, Charissa, who serves as NNSW prayer coordinator. The couple also joined the NNSW evangelism team in 2020. —**Record Staff**



Bunches of blessings

Members of the Landsborough Adventist Church (Qld) recently put together flower bunches and personally delivered them to lonely, shut-in and unwell people in the community. This initiative, called Bunches of Blessings, was organised to help the church connect with the community and let people know that they are loved. The church is looking to make this a regular monthly event. —**Charles Russell**



Appointments

Two Australian conferences recently held constituency meetings after they were postponed last year due to COVID-19.

The **Tasmanian Conference** held its 59th constituency meeting on February 21 and saw all three officers, president Pastor Gary Webster, general secretary Dr Mark Falconer and CFO Pastor Cosmin Dan-Marica, re-elected.

The delegates were unified and in good spirits, with reports of increased tithes, baptisms and professions of faith, and growth at their schools.

Pastor Webster explained that the focus of their strategic plan for the next four years was on the cycle of discipleship and small groups. "We just want to see people accept Jesus and we have a great team of pastors who are working hard to share Jesus. We are hoping to continue to improve and increase our baptisms, as we have in the previous quadrennium."

The **Northern Australian Conference** held its 27th constituency meeting on March 20 and 21 and re-elected president Pastor Darren Slade. The general secretary/CFO incumbent, Natalie Scott, was unavailable for re-election, with the nominating committee continuing their work in finding someone to fill this vacant position.

"The session went reasonably smoothly and overall, there was a great spirit among the delegates," stated Pastor Slade.—**Lorraine Atchia**

have news to share?

Email info and photos to <news@record.net.au>



Woman in ministry

Lizeth Momonga's commitment to ministry was recognised on March 13 at Wallsend Adventist Church (NSW) during her commissioning ceremony. Feeling called to do God's work since she was a child, Pastor Momonga completed her studies at Pacific Union College, US. She planted churches in Alaska and McAllen, South Texas. These accomplishments led her to attend the seminary at Andrews University while working for the church planting department of the North American Division Evangelism Institute. In 2018, she was called to Australia by the NNSW Conference as associate pastor for the Wallsend church, becoming the senior pastor in 2021.—**Record Staff**



Farewell

The death of Papua New Guinea's first prime minister, Sir Michael ToPalangat Thomas Somare on February 26 was mourned throughout the country. To honour the leader, who was known as the "father of the nation" and spearheaded the country to independence, Adventist Youths, Pathfinders, women's ministries, and the New Britain New Ireland Mission directors and church members gathered with more than 500 people to celebrate and honour his legacy. Several representatives offered brief speeches, conveying their condolences to the immediate family and the nation. Though brief, the program led by Adventists was a blessing for all the attendees.—**Darian Haru**



**Doctor,
you saw
my angel!**

While I'm the president of the committee you will never get the invalid pension!" Dr Bilanovich was emphatic. His patient Štefica Bratulic (Stefania Bratulich) was devastated to hear those words. Not only was this a terrible personal blow, but it also tested her newly found faith.

Stefania's faith journey started when her father, before he died, urged all his children to search for the true church that worships on the right day. The Catholic church is not the true church, he told them. They should not be praying to idols and saints and Sunday is not the right day of worship.

Out of nine children, she was the only one who took her dad's bidding to heart. She found the Seventh-day Adventist church by following a woman who told her not to come (yes, you read that right! NOT to come), and was now fully committed. This was no small feat. The best option for anyone at that time in a country under the communist regime was not to be a believer in God. To change from being a Catholic to a Seventh-day Adventist was not only unwise but dangerous.

Life only got worse after Stefania's conversion. Her family was against her decision. Her mother and siblings ridiculed her. Her husband protested. He was an alcoholic and instead

of supporting the family, he would take stuff away. Her two primary school aged children had problems at school because they were not attending on Sabbath. She now had a third child—another mouth to feed when there was not enough food for the two she already had. But worst of all, her health was seriously deteriorating. Her spine was caving in. She couldn't work any more and had to find other means to support her family. The only ray of hope was to receive an invalid pension from the government.

Under communism she should have been provided for, but since she was a believer in God, it became a big problem.

This was not the first time she had attempted to get the pension. Each time it was rejected because her doctor would issue a certificate indicating that she was fit to work because of her faith.

One day she found out that Dr Bilanovich needed a house helper, a lady to do domestic duties. She went to see him about it.

"I heard you need a house help. I have someone to recommend to you," she began.

Dr Bilanovich was excited. "Yes, I do need house help. Who is it that you can recommend to me?"

"I have an excellent recommendation for you. It's me! I would like to work as your house help. If I get sick at your place, I will have the best person to help me," she replied.

"You are not fit to work as a house help," he said disappointed.

"If I am not fit to work at your place, I am not fit to work at any place. Please issue a health certificate to indicate that, so I can get a government invalid pension," she implored.

"I will not do that." This was his final answer.

Meanwhile, Stefania learned a few tips from another woman who received the pension, yet was in better health.

Instead of going only to her government-appointed doctor, she went to a private clinic for the same examination on the same day. The private clinic rightly noted that she was not fit to work, the opposite verdict to the government-appointed doctor.

With new evidence in hand, Stefania started proceedings again. But with Dr Bilanovich—who was also the head of the committee granting invalid pensions—vowing he would never approve her application, was there any hope? Would her new-found God help her?

With an appointment date set for meeting the committee, Stefania decided to take a three-day fast and prayer and asked her children and her sister-in-Christ Mitza to join her in prayer.

Weak from her illness and lack of food, she barely made it to the appointment. The members examined her and her documents. The president of the committee, Dr Bilanovich, spoke in her favour. The decision was unanimous. She could receive the invalid pension.

Stefania was delighted with the outcome but was intrigued by Dr Bilanovich's change of attitude. He had vowed to go against her, but had now spoken in her favour. Why?

She would find out the next day. She had to see Dr Bilanovich again, to collect the documents she would take to the government agency issuing the monthly pension.

"Mrs Bratulich, I don't know what came over me yesterday. I wanted to speak against you, but I spoke in favour," he said.

"Did you tell them something that wasn't true?" she asked.

"Everything I said was true, but I did not want to say it," he replied.

"So why didn't you speak what you wanted?"

What he described next was the miracle she'd prayed for.

"The night before the committee, I was about to fall asleep when a big, strong, bright man came to my room and tapped me on the shoulder saying 'What about the matter of Mrs Bratulich?' That startled me. Then he disappeared.

"I relaxed and I was about to fall asleep when he came again, tapped me on the shoulder and asked: 'What about the matter of Mrs Bratulich?'. Now I was afraid. This happened over and over again through the whole night. I did not have a minute of sleep! I could not endure another night like that, so I had to speak the truth."

"Doctor! You had the privilege I haven't had. You saw my

angel!" she exclaimed.

Next time Stefania visited her doctor, she brought him a gift—the Bible. Her doctor was delighted. He took the Bible with both hands and pressed it on his chest.

"Mrs Bratulich, you brought the Bible to me?!" he exclaimed with enthusiasm.

Although he never joined the Seventh-day Adventist Church, he had the Bible and the personal encounter with Stefania's guardian angel to lead him for the rest of his life.

The pension Stefania received for the rest of her life transformed the financial situation of the family. It was regular funds she could count on and through prudent management, she even gave money to others to help them. Stefania continued to serve God her whole life, witnessing to many through the literature that she could now buy—but even more so with her life. The communist government fell, but her church still stands and her God still answers prayers.

One of Stefania's children praying for this miracle was Marija Đidara. She is a committed Seventh-day Adventist. Together with her husband Marko they raised five children who are all committed Seventh-day Adventists.

Stefania's third child is Danijela Schubert (the author of this piece). Her mum paid for her tuition to complete Bible College. She has since completed two masters degrees as well as a doctorate, raised two sons, and together with her husband worked as a missionary in Pakistan and in Papua New Guinea as a lecturer in the school of theology, then as South Pacific Division associate secretary. She currently holds the role of Women's Ministry director for the South Pacific Division. This story took place in the 1960s in former Yugoslavia.



Danijela (left) with her mother (centre) and sister.

Dr Danijela Schubert
Discipleship Ministries Team,
South Pacific Division.



Inspiring children to embrace creativity

For Carolin Schmitz, there is something incredibly rewarding in children's ministry. With her creative personality and willingness to serve, she founded Happy Hands Art Time, an award-winning, non-profit community art program that has been her ministry for a decade.

Happy Hands—developed to inspire and encourage creativity with toddlers—held its first session in 2011 at Nunawading Adventist Church in Victoria.

"When the local newspaper came to take some pictures and do a short story, it actually made the front page that week and registrations naturally went crazy," she explained.

The ministry expanded after a request from Edinburgh Primary School, something Carolin had not even considered yet! There are now 13 different locations across New South Wales, Victoria and Tasmania (pre-COVID-19).

Happy Hands Art Time was born after difficult times changed Carolin's perspective. "We'd just spent 10 years running our own business, and we were picking up pieces after losing absolutely everything. Having to declare bankruptcy with two very young children was not easy," she explains.

This experience made her change her focus in life. "I did not want to continue to spend my life chasing things, and I found myself really wanting to put my time and effort into giving back to the community," she recollected.

After much prayer, Carolin decided to create an environment that nurtured process-based creativity and special quality time between parent and child. "[As] I was homeschooling both of my children, I was definitely aware of the mess one could create at home, particularly with art," she says, explaining the program's motto, "The mess stays with us!"

With the program run mid-week and the 1.5-hour sessions based on nature, animals, events and community, Happy Hands has been an incredible opportunity to connect with families in the community.

"There are so many stories that flow in from locations on how Happy Hands Art Time has impacted personal life. From being a support for families during loss, a place to fill a void of loneliness, a place where parents feel supported in the growth

and development of their child."

That is the main reason why Happy Hands Art Time is only run in Adventist churches or schools. "There is a lot of heart, passion and dedication within all of the volunteer teams. It's a wonderful, warm group of people who really care about their community," Carolin explains.

A few years after Happy Hands was created, when she was still living in Melbourne, Carolin and a few members of the Gateway church developed a similar program run on Sabbath mornings. "Our Happy Hearts program is based on introducing Bible stories in a fun and creative way. Both programs are completely structured and very similar in a predictable flow which is important for the short attention spans of little ones."

When all the locations running the sessions had to close their doors due to COVID-19, Carolin's "heart went out to the many families that have been a part of it for so long".

"I could not just do nothing."

So Carolin decided to think outside the box again and developed a way to take the activities and warm hugs to the families in lockdown.

"We created a sister program online, Happy Hearts TV. This met a need during this lockdown period that only God could foresee." The YouTube channel has more than 30 uploaded episodes that share fun activities, stories and songs inspired by the Bible and the love of Jesus to hundreds of homes.

With the easing of COVID restrictions in Australia, Happy Hands Art Time locations are starting to re-open this year. Any church or school wanting to run the program follows a 10-week term booklet and is supported by weekly instruction videos. "We send out the entire term's craft packs with instructions and support them with the registration process and advertising," explained Carolin.

More information on either of the programs can be obtained from their website <happyhandsart.com.au> or by contacting Carolin on <carolin@happyhandsart.com.au>.

Juliana Muniz

Assistant editor, *Adventist Record*.

KAREN STOECKERT

songwriter

the
creative
corner

with Maryellen Hacko

With a desire to share the gospel through music, musician and composer Karen Stoeckert created Keep the Word, a scripture song ministry through which she uses her God-given talents to help others memorise the Bible.

"Music has proven to be one of the most effective methods of memorisation," Karen explains. "When the inspired Word is connected with music, its truth is engraved deeply into the mind, ready to be recalled when needed."

Karen says the inspiration for the name of her ministry came from the Bible.

"I was inspired by the words of David in Psalm 119:11, 'The word have I hid in my heart, that I might not sin against thee.' Then the words of John in Revelation 3:10 spoke to me strongly, 'Because thou hast kept the word of my patience, I will keep thee from the hour of temptation,'" she says.

A culmination of decades of song writing, Karen says she felt powerfully convicted in 1991 to begin utilising the Word of God as inspired lyrics. Following this vision, Karen composed a large music portfolio, bringing together singer and musicians, and producing eight audio tapes with corresponding music books.

"This music was used in different localities and situations including children's choirs in Australia, USA and Bangladesh, and as part of a home-schooling program based in North America," she says.

In 2016, Karen began sourcing musicians and singers from around the world on a more professional level. Speaking of her song writing, she explains, "When I was sitting at the piano or even when driving, during my times of meditation, personal struggles and trials as well as praises and triumphs, I would be inspired to write melodies."

Most recently, Keep the Word has released its first album entitled *I Press On*, featuring well-known international Christian vocalists including Ryan Day and Steve Sullivant, and Australian-local Sandra Entermann. Other tracks on the album include "Come unto Me" from Matthew 11:28-30, "Thoughts of Peace", as spoken by Jeremiah 29:11-13, and "I Press On", the title track based on Philippians 3:13,14.

"This CD will encourage you to press on with your hand in Jesus' mighty hand, pressing upwards, towards the heavenly prize," says Karen.

Karen's music has encouraged countless individuals across the globe. Written and performed in a classical style with vocals, Karen says she is now working on a second album with a theme that embraces day-to-day life walking with Jesus. She also plans to write an album of scripture songs for children.

Karen lives with her husband Jim outside of the township of Gin Gin in Queensland.

For more information on Keep the Word ministry and their resources, visit <keeptheword.org> or search keeptheword.org on YouTube.



LIVING KINGDOM

Hoarding up the gospel

Luke 12:16-21

Building bigger barns

“Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain. And I’ll say to myself, ‘You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.’” But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’” (Luke 12:16-21).

Like many who have grown up in the Church, I was raised with the promise of Jesus’ soon return and the hope that God’s faithful believers will be saved and brought to a new and amazing world free from any problems, conflict and trials. To those of us in the Church, the coming of Jesus is depicted as one of the greatest events that we could possibly imagine. I grew up hearing the second coming being described as “our assurance”, “our salvation”, “our redemption”—a day where evil and wickedness are destroyed and everyone lives happily ever after, “for ever and ever. Amen”.

However, few of my childhood friends were part of a church, my teachers were not Seventh-day Adventist, my school friends were not Seventh-day Adventist, and up until recently, most of my friends have rarely ever been Seventh-day Adventists. As a result I grew up with a deep fear of the second coming.

Not because I was afraid of my salvation, but because I was afraid of my friends missing out on theirs.

I lived in fear, worrying that those I knew would not see the second coming as a great day of deliverance and salvation, but instead as a day of destruction, a day of fear and a day of literal dread. If the second coming was going to be a day of fear and dread for them, then it would be a day of fear and dread for me.

Jesus goes several steps further. He does not want a single individual seeing the second coming as a day of fear and dread. This is why the responsibility of evangelism and sharing the love and grace of God are taken so seriously in the Bible. God wants everyone to view the second coming as a day of rejoicing, and He wants all to be part of His kingdom.

Jesus’ parable of the Rich Man highlights this perfectly.

Like many of Jesus’ parables, the Rich Man has a dual meaning. The Rich Man represents wealthy people—both spiritually and financially wealthy—who decide to hoard up their wealth for themselves. In this parable, Jesus warns us, whether we’re hoarding up Scripture or whether we’re hoarding up our wealth in offshore tax havens, that there will be judgement against those who are deliberately ignorant of their community’s needs. We need to love our communities, and the only way to overcome our greed, whether spiritual or monetary, is to turn our eyes upon Jesus and live by grace.

In this interpretation, the Rich Man represents those who are spiritually rich, those who have been filled with the grain

and received God's blessings—but refuse to share it with others.

In the context of the parable of the Rich Man, the Jewish elites or Pharisees had failed at sharing the gospel with the world. The world was in need of the spiritual grain that had been harvested so well in Israel, yet the Jewish religion built up walls and built up barns to hoard the truth for themselves.

They had become self-centred, they'd become selfish, and as a result they not only lost sight of the gospel work that needed to be shared, but they also lost sight of their own salvation. They became so obsessed with their own deliverance that they ignored the deliverance of others and as a result they missed out on their own salvation.

This is what we see in the story of the Rich Man. The Rich Man was someone who hoarded up the gospel for himself. Rather than feeding his community around him with the grace of God, the Rich Man decided to build a barn and keep the grain for himself. The Rich Man, through his selfishness, through being so self-centred, believed in his salvation to the point where he did not even consider the needs of others, he did not even consider that others would need to be saved, that others were yearning for the gospel so that they too could find peace in salvation and, most importantly, that they would be able to rejoice at the coming of Jesus instead of running in fear calling for the mountains to fall on them.

The Rich Man doesn't care about the gospel work, he doesn't care that others are missing out. He just wants it all for himself so that he can "eat, drink and be merry". What the Rich Man does not realise is that he has spent more effort by building bigger barns and by hoarding up his spiritual wealth than he would have by simply living in generosity and sharing his gospel with the world. Furthermore, it is this attitude that displeases God, and as a result of it, the Rich Man misses out on the reward that he believed he had assured.

The Rich Man has no interest in the wellbeing of those around him. The reason—he lives by his works. Instead of having his heart transformed by the grace of God, he continues to live by his own efforts where he's building bigger barns and storing up grain for himself. By his own efforts he attempts to secure his own reward. Had he lived by grace, he would not have worried about his own needs but instead been concerned about the needs of those who did not have access to grain. By feeding them all, not only could he have saved his community, but he would have been saved himself and not wasted his efforts building bigger barns.

Many of us may be spiritually rich. Maybe you've been nourished with the grain from your parents and your church families. You've had pastors and church members as mentors and role models, you've heard the testimonies of church elders and deacons, you've been taught the stories of the Bible and you've grown up with weekly Bible memory verse challenges.

Many of us are like the Rich Man—we have grain, but with that grain and with our spiritual wealth comes the responsibility of shining our light for others. For those of us who have been spiritually nourished, the Parable of the Rich Man reminds us of our duty to share our spiritual grain with others.

Are we like the Rich Man? Are we like people who are so eager for the second coming, so eager to hold onto truth that

we forget about the needs of our neighbours outside the fold? Are we spiritually rich, but not spiritually transformed? Are we still living by our works, instead of living by grace?

The Parable of the Rich Man warns those of us who have been spiritually fed of being too eager for the second coming.

We want, we anticipate and we expect Jesus to be back soon, when instead, we should be out in our communities, in our shopping centres, in our workplaces, in our schools ensuring that others are receiving their spiritual nourishment. We should be desperate for the lives of our work colleagues, we should be desperate for the life of our delivery guy, we should be desperate for the life of that one uncle who sleeps on the couch, we should be desperate for the lives of our garbage collectors and we should be desperate for the life of that neighbour who has parties every weekend that are way too loud.

Maybe it's not yet time to be eager for the second coming. Maybe we should be eager for our communities to be spiritually fed, so that they too will find "their assurance", "their salvation" and "their redemption" when the Lord returns.



Tim Pinzone

International Security student at Macquarie University, geopolitics writer and youth leader at Epping church (NSW).





Those sermons without angels

I've seen a few of these social media posts recently: earnest church members expressing their "concern" or disappointment that Adventist pastors aren't preaching like they used to. Too many sermons these days—so the complaint goes—are "merely" about Jesus or the gospel or love or caring for others. These are sermons that you could hear in any "other" church—it is assumed—rather than the "real" Adventist preaching of prophecy and preparedness. Whether a criticism of a particular pastor or local church or the perception of a larger trend, in the minds of these concerned critics, Adventist preaching has lost its edge.

At the other end of the Church, the three angels of Revelation 14 are back in focus, if they ever weren't. The General Conference has voted that the Three Angels' Messages will be the worldwide Church's theme for emphasis, study and evangelism in the current quinquennium. Resources are being developed, books written, logos designed. Away from Church headquarters, a plethora of independent ministries seem to compete to be the most Three-Angel-y, thus the most "Adventist" and most worthy of your donations.

But this continuing attention on the Three Angels raises

questions about whether we risk a preoccupation with the angels themselves, as some kind of shorthand, slogan or logo, rather than the messages that they and we are called to share. And perhaps if we understood these messages more deeply, we would come to recognise and hear them more commonly, even in supposedly mundane sermons and everyday faithfulness.

The angels are not the message.

The ideal delivery system is one that we don't notice. If we are noticing the system, it is likely that there is a problem. When I am in my office, reading and sending many emails each day, I am thinking about what I am writing, not the functions of the email software or the hardware of our internet servers—unless these systems stop working.

Throughout the Bible story, one of God's key messaging systems has been angel delivery. As dramatic as this tends to be, the risk is that the appearance of the messenger tends to overwhelm the recipients, which is why so many angelic messages begin with "Do not be afraid." The natural human

reaction can get in the way of good communication. Yet the angel would be the first to urge that they themselves are only the messenger, not the message.

Similarly, proclaiming, sharing and living the messages of the Three Angels do not always require a Scripture reading of Revelation 14:6–14, an explanation or depiction of the angels, or a stylised triple–angel logo. It isn't that the angels are unimportant, but they are not the message. There's a place for that specific Bible study, but read the messages again . . . Wherever the gospel is shared; whenever diverse people are invited, welcomed and included; if the created goodness of our world is affirmed, protected and celebrated; when the injustice, oppression and the systemic evils in our world are condemned and undermined; wherever people are called to live differently and better; whenever we anticipate and imagine a world in which evil will be undone and creation restored, the messages of the angels are shouted again.

The messages are good news.

Reading the Bible through, by the time we get to page 1031 (in my Bible), the key messages of the angels are not new. These messages are a summary of the good news of God's intentions for our world, including His plan to remove evil and restore us and our world to what they were always meant to be. Revelation 14 has an added element of end–time urgency, but even the warnings of judgement against the fallen systems of this world and those who profit from them or are deceived by them are themes that have been growing across the breadth of Scripture.

The earliest Hebrew prophets were insistent that a day would come to destroy wickedness and those who have refused to give it up. That our world is broken and fallen is not news to anyone paying attention. But the real news is that a different story, a different ending and a different way of living is possible—and necessary.

This is what makes the good news "good". For us and for all who choose, the world as it is does not have to be this way. The "eternal Good News" is that God offers a choice, an alternative, that "everyone who believes in him will not perish" (John 3:16*). The content of the messages of the angels is an expansion and specific application of this good news, expanded beyond all human prejudices to include everyone and applied in a final warning to and demarcation of those who insist on evil.

Such judgement is a two–sided equation. Judgement can be for or against. For those who suffer injustice, judgement means liberation and restoration. For those who benefit from injustice or just don't care, judgement is a grave danger. God's announcement of the liberation of the slaves in Exodus sounds very different if one is a Hebrew or an Egyptian, a slave or an oppressor.

So how do we live in expectation of such judgement? Jesus' answer was given in the second half of His end–time sermon in Matthew 25. Wherever we live and act with hope, anticipation, faithfulness and compassion, we respond to and enact the messages of these angels. When we begin to see with God's eyes and work for greater justice and mercy in our world, we are doing the work the angels have urged us to. And whenever

we worship the God who promises ultimate justice and restoration, we answer their call.

A sermon without angels.

As such, these messages are heard and repeated in a million ways. The angels are part of the picture, but they are not the point. In fact, the angels might be a distraction. Not that I have anything against angels but in a world where stories of angels are often misunderstood or dismissed, there might be better ways to share their messages. We don't need to quote the angels to sound their call.

And within our community of faith, we need to be careful about mistaking the Bible study for the application or the invitation. One could be suspicious that Paul was writing to a particular faith community that understood itself as repeating the shouts of the angels and aspired to a superior understanding of the Bible's prophecies: "If I could speak all the languages of earth and of angels, but didn't love others, I would only be a noisy gong or a clanging cymbal. If I had the gift of prophecy, and if I understood all of God's secret plans and possessed all knowledge, . . . but didn't love others, I would be nothing" (1 Corinthians 13:1, 2).

It can be helpful for us to understand our faith with the picture of angels flying with an urgent message. But Paul would caution that the loudest proclamations are not always most faithful. We live and share this understanding most fully when we love our neighbours, our communities, even our enemies and those who might persecute us, and even if at great cost and self–sacrifice. Without that, we are only making more noise in an already noisy world.

Often the strongest invitation is given quietly. The most faithful sermons are not always the most dramatic, sensational or complicated. The best story we tell is always the story of Jesus. And the best witness probably doesn't have a logo.

Rather, love is our edge, the thing that makes our faith real and unique, that will set all our preaching, sharing and serving apart. That is the most Adventist–y thing we can be looking for and living out. That is the worship that most honours our Creator God and all those who are equally created in His image, with whom we are firstly recipients of the angels' call.

So those humdrum gospel sermons that are "merely" about Jesus suddenly take on a fresh urgency. These preachers are speaking in tune with the angels if they are again reminding us of the story of Jesus, the grace and love of God, and urging us again to surrender our lives to His invitation to follow Him with all our lives. Even in the most "unprecedented" of times, the most important thing any of us can say to the world is to insist that God is good, that we can see this still in the now–broken world that He has made, and that we can see and accept it most fully in the story of Jesus. This is the best, everlasting and ever–new Good News that we offer to our world.

* Bible quotations are from the New Living Translation.

Nathan Brown
Book editor, Signs Publishing,
Victoria.



Roast pumpkin and feta salad

A great way to make a mid-week meal interesting, this vibrant salad is high in fibre and bursting with flavour, and it's quick and easy to prepare.

Ingredients

- 1 kg pumpkin, chopped and peeled
- 1 tbs oil
- 2 cloves garlic, finely chopped
- Salt and pepper to taste
- ½ cup sun-dried tomatoes, drained and chopped roughly
- ½ cup fresh parsley, chopped
- 100g feta cheese, cubed
- Natural yoghurt (optional)

Method

1. Preheat oven to 200°C.
2. Place pumpkin onto a well-oiled oven tray, sprinkle with garlic and season with salt and pepper. Mix well and cook for about 20-30 minutes until tender.
3. When pumpkin is cooked, remove from oven and allow to cool. Arrange on a serving dish with sun-dried tomatoes, parsley and feta cubes.
4. Drizzle with natural yoghurt if desired.

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How to eat healthy for *your age*

It's true, the way you eat in your twenties just won't cut it when you hit forty. While you may always stick to a relatively healthy diet, changes in hormones, metabolism and the different stresses of day-to-day life mean your nutritional needs are constantly changing. So, what should you eat for your age? With over 30 years' experience, Sanitarium's senior dietitian Angela Saunders has collated her insights into the key nutrients you need for each decade.



Nutrients for your twenties and thirties

Bone density continues to increase into your late twenties, so it's important to get enough calcium. Dairy foods, firm tofu, soy beans and almonds are good sources of calcium. Protein, vitamin D and vitamin K are also important nutrients for bone health. Stick to mum's advice and eat plenty of veggies. Plant foods are nutrient rich and importantly provide calcium, iron and fibre. Also keep up those regular health checks for skin, dental and cervical screening.

Nutrients for your forties

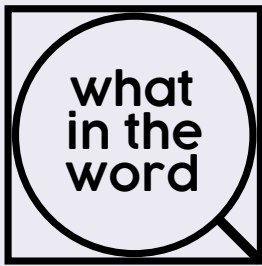
In your forties your metabolism will slow down so it's easier for body weight to creep up. Protein is a great tool for maintaining weight. Eat plenty of wholegrains, legumes and other plant foods to get all the fibre you need.

Nutrients for your fifties

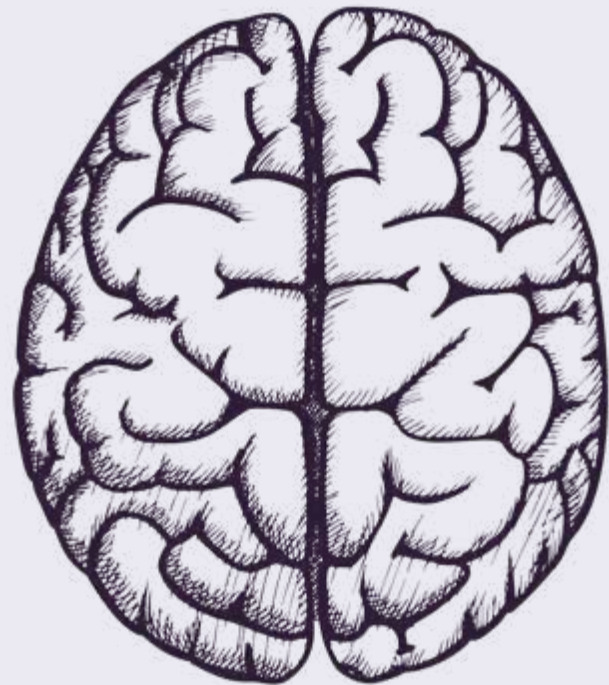
At this age keeping an eye on your calcium intake is a must. Adding soy and flaxseeds to your diet can help alleviate some menopause symptoms. Vitamin D is a key player in bone health and helps support the immune system. Another vitamin to watch is vitamin B12.

Nutrients for your sixties and beyond

Resistance training and protein are important to help maintain muscle mass as we age. Make each mouthful count by enjoying a variety of foods that are nutrient-dense—lots of fruit, veggies, grains, nuts, seeds and legumes, and include sources of omega-3 in your diet.



presented by
Avondale Seminary



remember:

verb: רָכַז [zākar] | [zaw-kahr]

When I was a student, I felt that there was a never-ending list of facts and rules to remember. As a pastor and an academic my “to remember” list has transformed into a collection of appointments, committees and deadlines.

The concept of remembering in Scripture, however, is not simply a matter of recalling snippets of information or the time of upcoming appointments. Remembering, particularly in the Old Testament, is almost always associated with action or conduct. A call to remember is a call to act on or in accordance with what is being remembered. Sometimes this is made explicit in the text such as in Exodus 20:8 where we are called to remember the Sabbath by resting and keeping it holy, or in the story of Joseph where the cupbearer is asked to remember Joseph by mentioning him to Pharaoh (Genesis 40:14). At other times the action is implied such as the call in Ecclesiastes 12:1 to “Remember your Creator in the days of your youth.” Here, the text is not calling for remembering information about God but rather, calling the reader to follow and obey God while they are still young. Remembering determines the individual’s conduct in the present and the future.

About one-third of the Old Testament

uses of the word remember (zākar) refer to God remembering. Since God doesn’t forget, it is at first puzzling that God is so often described as remembering or called upon to remember. It makes more sense when we understand that God’s remembering is a declaration that He is acting. When God is described as remembering He is being pronounced as having acted in ways which demonstrate His faithfulness to His promises (Psalm 105:42) and His covenant (Genesis 9:15; Psalm 105:8; 1 Chronicles 16:15), or, in ways that are in keeping with his character (Psalm 98:3). On the other hand, a call for God to remember is a call for God to listen and act in keeping with these characteristics (Psalms 25:6; 119:49). There is however one important exception to God’s perfect memory: His promise in Jeremiah 31:34 where he uses an act of will to forgive and forget sins.

When humans are the subject of remembering in the Old Testament, they are frequently called to remember God (Deuteronomy 8:18), his mighty acts in their midst (Deuteronomy 5:15) and His law (Malachi 4:4). However, unlike God who always remembers, humans are often forgetful. This forgetfulness is sometimes equated with unfaithfulness to God and the covenant in the pro-

phetic books (Ezekiel 23:35). Symbols such as the Sabbath, feast days (Deuteronomy 16:3) and even blue tassels added to clothing (Numbers 15:39) were designed to help them remember God and their relationship with Him.

To further enhance their memory, Israel was called to repeat the stories of the mighty acts of God to their children (Deuteronomy 6:20-25). As the Israelites remembered, they not only built up and reinforced a picture of a faithful and trustworthy God, they also developed an understanding of their identity as God’s beloved people. This provided them with a context to both understand and interpret their present circumstances.

The Old Testament concept of remembering is thus not only associated with appropriate action but also with relationship and identity. As we consider God’s calls to remember today, we should not see them as one more thing to add to our busy lives, but rather as a call to act in accordance with God’s will and to grow in our understanding of God and our relationship with Him.

Dr Wendy Jackson

Head of Seminary,
Avondale University
College.



MALO E LELEI* KIDS!

KIDS SPACE

God wants me to include those who get left out.



LOVING THE UNLOVEABLE

Simon the Pharisee is having a feast at his house. Jesus and His disciples are invited. During dinner, Mary, an uninvited and unwelcome woman who had lived a sinful life, comes in and weeps at Jesus' feet. She wets His feet with her tears, wipes them with her hair, and then pours perfume on them from an alabaster box. Simon and others are unhappy about this. Jesus defends Mary by pointing out to Simon that Mary was forgiven a lot and therefore loves Him a lot.

Jesus treated Mary with respect and included her in His circle of friends, even though she was rejected and scorned by many others. His followers should do the same to all including the least loveable.



SPOT THE 10 DIFFERENCES



MEMORY VERSE
"Show proper respect to everyone, love the family of believers"
(1 Peter 2:17).

* Hello - Tonga



Conversations

Connection

Just wanted to say that your work with the *Adventist Record* is really appreciated. In your wide range of articles, there is something for everybody.

I really appreciate the articles that challenge my thinking. So I do not know how you are going to keep the standard so high each week, but I am sure you will.

Thanks to you all as it must take a lot of effort and passion to produce *Record* each week. I am an older person in isolation because of cancer treatment and so I really do appreciate the contact the *Record* provides. I enjoyed reading about Sanitarium Health Food (*Record* insert, March 20) as we all need some good news stories.

Jim Searle, via website

Safe amusements

As a young person 70 years ago, the topic of movies often came up in a question box. The guidance given to us comes from Sister White, who we as the remnant people believe was inspired by God in all she wrote.

In her book *Our High Calling* (1883, p284) she wrote "The only safe amusements are such as will not banish serious and religious thoughts. The only safe places of resort are those to which we can

take Jesus with us."

If we are the people we pledge to be, the answer to the question is no, and there shouldn't be any need for further discussion.

Joy Harrison, WA

Hold fast

"The Godhead under attack" (March 20) shows that our early Church pioneers were not infallible.

The word Trinity is not found in the New Testament. Neither are the words theology or eschatology, but we use these words to explain biblical concepts.

The Hebrew word translated God in the Old Testament is *Alochim*. Nouns ending in IM in Hebrew are plural: Seraph—Seraphim, Cherub—Cherubim.

Then *Alochim* said "let us make man in *our* Image (Genesis 1:26, italics added). God in the Old Testament is referred to in the plural.

In the Gospels Jesus spoke of the Holy Spirit as a person (John 16:7-13). The gospel commission is to baptise in the name of the Father, Son and Holy Spirit (Matthew 28:19). Paul in 2 Corinthians 13:14 referred to "The Grace of our Lord Jesus, and the love of God, and the Communion of the Holy Spirit."

Paul was obviously a Trinitarian. Those who have issue with the

doctrine of the Trinity usually have issue with the divinity of Jesus.

When the divinity of Jesus is accepted then the third Person of the Godhead is usually accepted also. Let us hold fast our confession (Hebrews 4:14).

Brian Abrahams, NSW

Like Balaam?

I would refer to the article "Angel Outside" (February 6). Perhaps the "oldies" based their belief on such quotes as: "It is dangerous for those who honour God to find their pleasures and entertainment with companions who fear Him not. Satan ever surrounds such with great darkness and if those who profess Christ go unbidden into this darkness, they tempt the devil to tempt them . . . But if we seek the company of sinners . . . the pure and holy angels remove their protection and leave us in the darkness we have chosen" (2T 223).

As to why we still seem to be discussing it—perhaps like Balaam we hope that by trying and trying we may persuade God to change His mind and allow us to do what we have really wanted to do all along.

Bill Miller, Qld

Obituaries



GAFF, Ida Florence (nee Smith), born 26.11.1918 in Crookwell, NSW; died 7.3.21 in Wagga

Wagga, aged 102. On 14.12.1940 she married Hector, who predeceased her in 1996. After Hector's return from World War II in New Guinea, they were baptised in 1949 by Pastor Thomas Kent. Ida is survived by her children, Dale (Allora, Qld), Mavis (The Rock, NSW) and Paul (California, US); six grandchildren; 14 great-grandchildren; and five great-great-grandchildren. Ida was a wonderful, loving Christian woman known for her words of encouragement and prayers on behalf of others.

John Hammond

HENRY, Karl, born 28.8.1937 in Prerov, Czechoslovakia; died 3.3.21 in Brisbane, Qld. On

19.10.1953 he married Libuse (Libby) Petrik. He is survived by his wife (Capalaba). Karl was a wonderful husband whose wife longs to see him again soon when Jesus returns.

Bob Possingham

Advertising

SPECIAL CONSTITUENCY MEETING OF THE AUSTRALIAN UNION CONFERENCE

Notice is hereby given of a Special Constituency Meeting of the Seventh-day Adventist Church Australian Union Conference (AUC) Ltd, scheduled for 20.6.21, commencing at 10am at the Holiday Inn, corner of O'Riordan St and Bourke Rd, Mascot, NSW. The order of business will be to consider amendments to the constitution to enable the potential for participation of delegates by remote means in harmony with

provisions approved by the General Conference Executive Committee. These changes have been necessitated by the possible restriction of movement across state borders arising from the coronavirus pandemic. For more information, please contact Pastor Michael Worker, General Secretary AUC.

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SIGNS OF THE TIMES AND RECORD ON CD

The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent *Record*,

Adventist World and *Signs of the Times* issues, along with Sabbath school lessons, for the vision impaired. If you or someone you know could benefit from this service, mail or email CSFBHI including postal address. Email <CSFBHI@adventistmedia.org.au> or write to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076. For the legally blind in Australia and New Zealand, CSFBHI also has a large audio library of Christian and denominational books available

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Position vacant

ADRA DIRECTOR, SOUTH AUSTRALIA

Adelaide, SA

The South Australian Conference is inviting expressions of interest for the position of Conference ADRA director. Interested applicants would need to meet the following criteria: be a practising baptised member of the Adventist Church; have outstanding communication and interpersonal skills with the ability to interact with people from various backgrounds and ages; demonstrate passion and desire to work alongside church groups with a Christ-like spirit to encourage community engagement; have the ability to handle information and data with confidentiality; proficiency in using IT hardware and software; and open to being taught new systems and procedures. Previous experience in the work of ADRA is desirable. In your expression of interest, please provide a cover letter and a copy of your CV. Please note that an expression of interest does not constitute an application for the above position nor is it a guarantee of consideration for the role as this is a position that will be filled by the SA Conference appointments committee. For further details and a copy of the position description, please contact the SA Conference secretary, Joseph Maticic at <josephmaticic@adventist.org.au>.

Expressions of interest close April 19, 2021.

Finally ...

"A man can no more diminish God's glory by refusing to worship Him than a lunatic can put out the sun by scribbling the word 'darkness' on the walls of his cell" (CS Lewis, *The Problem of Pain*, 1940)



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Exciting new products join the Life Health Foods Plant-Based Family

Here at Life Health Foods we've been busy over the last few months finalising for launch a number of new innovative plant-based foods that are good for you and good for the planet. We are excited to share some of our newest additions arriving in store now.

Try some of the new varieties today and let us know via our social media channels or customer service contacts your feedback.

Veggie Delights (AU only)

Alt Meat Co (AU/NZ)

Bean Supreme (NZ only)

Naked Locals (NZ only)



Veggie Delights Bites

Family favourite Veggie Delights is excited to share its new plant-based Beetroot & Sweet Potato Bites which have recently launched in Coles freezers. The Bites are a convenient and versatile source of protein & fibre the whole family will enjoy.



The Alternative Meat Co Frozen

New Alternative Meat Co Chicken-style Tenders and Beef-style Burgers 4 pack make great 'meaty' flavour even easier to enjoy. With 100% plant-based protein, these new products are now available in the freezer at Woolworths Australia and New World & Pak'n Save in NZ



Bean Supreme Wholefood

Wholefood hero Bean Supreme has just launched three new delicious products. Combining tasty good for you ingredients the new Wholefood Mince, Quinoa & Mushroom Burger & Supremely Savoury Sausage should be on your shopping list to try this week. Available in all participating New Zealand retailers from late April.



Naked Locals Local Heroes Soups

Famous for championing locally sourced top quality ingredients, our new Local Heroes brand supports local community charities who support those challenged with food security. With 20cents donated from every product sold, these tasty new soups will be available from all leading NZ retailers from late April.

Our brands our promise

You'll find our wide range of plant-based products in your local grocery stores. We also export to many of the Pacific Islands and throughout Asia. We are proud to uphold our values and believe enjoying plant-based eating enables everyone to live healthier, more sustainably.



Get to know us

All of our latest updates are available on our websites, Instagram and Facebook pages and Life Health Foods LinkedIn page. Get in touch with us and let us know what you think.



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