



# R

## Mountains in the Bible

Significant places  
where people drew  
close to God <sup>13</sup>

Tasmania opens new  
conference office <sup>7</sup>

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EDITOR'S NOTE:

## Crucial checklist for disastrous situations

Malachi Yani  
President, Papua New Guinea Union  
Mission

“

The “blood-stained cord” that saved Israelite firstborns and Rahab and her family was the same blood-stained cord that fallen man grasps hold of as an eternal guarantee.

I remember well one Sabbath 20 years ago. A grand Lord's Supper was held on Friday evening by candlelight. Everyone in the community attended regardless of their denominational affiliation. They wore their Sabbath best, former members attended, there were deep, tearful confessions, debts were settled, families united, souls converted and there was no sound of gangsters on the streets. Many feared that fateful Friday was their last moment on earth.

It was December 31, 1999 and the next morning, January 1, 2000, the world gazed in awe to see if a problem in the coding of widespread computerised systems would create havoc in computers and computer networks around the world. Everyone, from multi-billion dollar industries to the regular consumer on the street, wondered what would become of the world.

For us as Christians it meant a possible global cataclysmic event and prophecies fulfilled. Some Seventh-day Adventists interpreted this as the end of the world. But many of them had not taken into account the prophetic purpose, where the main message is about preparing oneself for the emergency rather than date setting or predicting details of the emergency itself.

Do you remember the last meal in Egypt—a whole lamb with bitter herbs for a family of the children of Israel when they were soon to leave? What would they focus on? Think of how much it would cost for the travel such as what to wear, what to pack, how much food and money to take, utensils, tents, medical kits, which horse or donkey to ride. Think of the pregnant mothers, the toddlers, the old folks and the uncertainty of the distance, becoming migrants over international borders, years of travel with no training on how to cope with desert conditions, snake bite, mountain climbing, crossing fast-flowing rivers, diseases, wild animals . . . you name it.

Yet, the entire checklist is summed up in just one verse: “And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover” (Exodus 12:11, NKJV). This is a statement with no room for negotiations, no delays, no excuses, no second thoughts. There is no other rule apart from what is given, irrespective of status and family affiliations.

The other crucial instruction is, “For the Lord will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike you” (Exodus 12:23, NKJV).

What about painting the blood on room doors or on the forehead of the first-born child? Would this guarantee safety? The rule is non-negotiable.

We are also reminded of what was required of Rahab and her family, what she and the spies agreed upon in order to be saved: tying the scarlet cord and bringing her whole family under her roof (Joshua 2:18-21).

Ellen White wrote a moving vision about “Travelling the Narrow way” while at Battle Creek, Michigan on August 18 in her book *Christian Experience and Teachings* (1922), chapter 31. The vision started with a heavily-loaded wagon, then to horseback, from horseback to foot, and from foot to without footwear. Finally, to bare feet without stockings.

Finally, she said, “I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however lasted but for a moment, as I soon thought that it was all as it should be . . . at length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies.”

The “blood-stained cord” that saved the Israelite firstborns and Rahab and her family is the same blood-stained cord that fallen man grasps hold of as an eternal guarantee. Jesus guarantees us that we are saved by His blood-stained cords that save all humanity: “And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death (Revelation 12:11, NKJV).





INSIGHT:

## Living life to the full

Kevin Jackson

CEO, Sanitarium Health Food

The past 12 months have been challenging for the Sanitarium team. The COVID-19 pandemic turned the world upside down and impacted our entities and staff. All our teams and businesses have made large changes to the way they work. I am proud of the way that each team across our group has responded to the challenges COVID presents and continues to reflect our values.

Perhaps what is most heartening is how, despite supply challenges, we have strongly supported the community by providing food and health services to those most in need including crisis care, frontline healthcare workers, students and individuals and families experiencing economic stress. Our ongoing partnerships with Foodbank (Australia) and Food Network (New Zealand) have allowed us to support more than 3000 charities, while we simultaneously increased the number of food pantries we directly support by 44 per cent. Sanitarium also met the demand for food relief from schools, with our Good Start Breakfast Club (Australia) and KickStart Breakfast Club (NZ) programs delivering millions of serves of breakfast.

Throughout this year, we have continued to see God's rich blessing and guidance and for that we are truly thankful. We see the chronic disease wave growing around us, making the Church's health philosophy as relevant as ever. There has been high community interest in Sanitarium's digital health program, with topics on immunity, heart disease prevention, plant-based nutrition and healthier lifestyle behaviours helping deliver a 65 per cent increase in total audience. The success of this program reminds us of the valuable opportunity we have to make a real, meaningful and evidence-based impact, supporting people on their journey towards better health.

John 10:10 includes the promise of "living life to the full" as God intended and designed. What an offer that is to a community groaning under the burden of lifestyle diseases. The Sanitarium purpose of "Changing lives every day through whole person health" has been more than a static statement this year; it has been a core driver of action, defining the very essence of who we are and what we stand for. Let's embrace, experience and share the benefits of the health philosophy we have.



**"OF ALL OUR INCOME WE SHOULD MAKE THE FIRST APPROPRIATION TO GOD."**

*Testimonies for the Church 4:474.*



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Seventh-day Adventist Church *South Pacific*



Raziv Hilly pictured in Kukum Seventh-day Adventist Church the day before his death. (Source: Facebook)

## Young Adventist killed by bomb blast in Solomon Islands, others injured

📍 **Honiara, Solomon Islands** | Maryellen Hacko

Two young men from Kukum Seventh-day Adventist Church in the Solomon Islands have died following to a tragic bomb blast at Lengakiki Heights, West Honiara on May 9.

Kukum youth leader Raziv Hilly (aged 29) was standing above the 105mm US projectile left from World War II when it exploded. He died the same day from injuries after being rushed to the National Referral Hospital (NRH).

Fellow youth leader Charley Noda was standing behind Mr Hilly when the bomb exploded and died a week later (May 15), also at NRH.

Mr Noda is survived by his wife, who was also injured in the blast. According to Solomon Star, she is in hospital and recovering well. Another female victim is also recovering in hospital.

Reports stated that the four young people were cooking food on a wood fire for a fundraiser when the incident occurred—the heat from the fire triggering the bomb which was buried underground.

According to Solomon Star, Mr Hilly was from Vella La Vella and Ranoggah in the Western Province and was a qualified aviation engineer and property manager.

Tributes have flowed in across social media, remembering Mr Hilly and Mr Noda for their wonderful personalities, contribution to church and love for God.

According to RNZ News, large areas of the Solomon Islands are littered with debris from WWII, including many unexploded bombs that continue to kill and maim locals even 75 years later.



Dietitian and dad Joel Feren is happy to have a healthy new cereal to offer to his daughter Ruby.

## Sanitarium launches cereal for ‘little kids’

📍 **Berkeley Vale, NSW** | Record staff

Sanitarium Health Food Company has launched a dedicated breakfast cereal for children aged 1–5 years, following two years of development, input from 1200 parents and reviews from 145 dietitians to inform its creation.

The result is Weet-Bix Little Kids Essentials—a uniquely formulated breakfast cereal recommended by nine out of 10 children’s dietitians.

Sanitarium canvassed 1200 new parents to better understand their biggest concerns about their child’s diet and overall health. Their input helped build an ideal breakfast cereal for toddlers and pre-schoolers, right down to the nutrients that mattered to parents including fibre, calcium and iron.

Accredited practising dietitian and nutrition science manager at Sanitarium Health Food Company, Chris Cashman, said it was clear parents were looking for a breakfast cereal with nutritional goodness to tick all the boxes.

“Parents know the first few years of their child’s life are crucial but it’s not always easy to get little kids to eat healthy foods, especially when they are

tired, teething or fussy. In fact, 87 per cent of parents told us they just wanted healthy food for their child that they’ll be happy to eat and gives them what they need” said Mr Cashman.

“By starting with Weet-Bix, we knew we had a cereal that parents trusted and little kids happily ate. We then tailored the cereal to optimally deliver the nutrition little ones need.

“As a result, Weet-Bix Little Kids Essentials is high in fibre and delivers nine essential vitamins and minerals to support young children in meeting growth and development milestones, as well as providing support for strong immune defences and happy tummies, when eaten as part of a balanced diet.”

Parents weren’t the only experts consulted in creating the product. Sanitarium commissioned an independent survey of Australian and New Zealand dietitians, asking them to review the cereal’s nutrition credentials. The survey found nine out of 10 children’s dietitians would recommend Weet-Bix Little Kids Essentials for healthy children aged 1–5 years.



Church members are encouraged to take action and engage with their local Member of Parliament or Senator about the bill.

## Adventist Church to take part in Religious Freedom Weekend

📍 **Australian Union Conference** | Lorraine Atchia

The Seventh-day Adventist Church in Australia will take part in a Religious Freedom Weekend, organised by Freedom for Faith, from June 11 to 13, with Adventists participating on Sabbath, June 12.

The opportunity will allow congregations to spend time praying for the globally persecuted and for the protection of religious freedoms in Australia.

The weekend's goal is to remind people of faith that although Australians are blessed to enjoy religious freedom, these rights are currently being threatened due to the lack of action by the government on the Religious Discrimination Bill, which will protect freedom of religion in Australia and prohibit discrimination based on religious belief.

"Over the past several years we have been working towards having positive protections for freedom of religion approved by the government so that people of faith in Australia will

have the freedom to live according to their beliefs," explained Pastor Michael Worker, general secretary and Public Affairs and Religious Liberty (PARL) director at the Australian Union Conference.

"We live in a society with many cultures, faiths, beliefs and views. Being able to live together peacefully and respect our differences is important. We do not want to impose our beliefs on others, but we do want the freedom to live according to them."

The Religious Freedom Weekend will allow congregations to talk about this issue and encourage members to take action by engaging with their local Member of Parliament or Senator about the bill. The weekend will also remind people to keep praying for religious freedom in Australia and around the world.

Resources are available at [religious-freedomweekend.com.au](http://religious-freedomweekend.com.au).



At the special afternoon service on May 1..

## Karen Adventist company becomes a church

📍 **Bendigo, Victoria** | Michael Moowahshi/Record staff

The Bendigo Karen Seventh-day Adventist company (Bendigo, Victoria) was officially organised as a church on Sabbath, May 1, with a total of 121 founding members.

A special service was held in the afternoon, attended by Victorian Conference president Pastor Graeme Christian, Conference secretary Pastor Craig Gilis, ministerial secretary Pastor Justin Bone, Pastor Darren Croft, Bendigo Adventist Church minister Daniel Maher, Bendigo Karen Adventist minister Eh Paung and Werribee Karen pastor Nan Myat Kyaw, who all helped to officiate the service.

During the program, office-bearers were elected—including a treasurer, secretary and elders—with all nominees agreeing to the 28 Fundamental Beliefs of the Seventh-day Adventist Church before being accepted into their roles unanimously by the Karen church members.

According to church elder Michael

Moowahshi, the first Karen refugees from Thailand arrived in Bendigo in 2008. "There were only three Karen families in the community that year. In 2009, three more Karen Adventist families arrived and joined the Bendigo Adventist Church."

From 2009 until June 2015, the Karen members worshipped with the main English-speaking Bendigo Adventist Church, before deciding to create a church plant and worship in their own language in a separate building. In July 2018, they formed an official church company.

With dozens of baptisms and more than seven babies born in the past three years, the church is thriving. During COVID-19 last year, their membership continued to grow when nine online groups were created to facilitate online small groups and church programs via Zoom.





Representatives cutting the ribbon at the official opening ceremony.

## Tasmania celebrates opening new conference office

📍 Glenorchy, Tasmania | Lorraine Atchia

The Tasmanian Conference opened their new conference office at a special ceremony, attended by church members and employees in Glenorchy on May 2.

Pastor Jorge Munoz, president of the Australian Union Conference, said a prayer of dedication for the new office at the opening ceremony, where they also spoke about the history of the Church, the importance of having a conference and their role in the church system.

"It is fantastic to see the Tasmanian Conference move into a new office," said Pastor Munoz. "This will give them the opportunity to expand their ministry and help achieve their mission of spreading the word of God to their communities."

The new office includes a radio and video recording studio, which has allowed Faith FM to launch a locally produced show across Australia on weekday mornings and will give the Conference the ability to develop resources.

The office also doubles as a centre of influence which will strengthen how they serve the local community.

"We have the ability to close off the office section of the building while people have access to the kitchen, bathroom and seminar room facilities," explained Pastor Gary Webster, president of the Tasmanian Conference. "Then we can run outreach programs such as cooking and stress seminars for the community around us."

The Conference purchased the land in 2018 and commenced building last year, aiming to enhance their support to churches within their Conference and to improve their presence within Tasmania.

God has blessed the Tasmanian Conference with growth in their schools and in church membership, and the new office will help them as they continue to share the good news.

"We want to see the spirit continue to work in our Conference and having these new facilities will make it easier to reach more people and have an impact as we do God's will," said Pastor Webster.

## making headlines

### Giving back

Personalised cancer treatment at Loma Linda University Health has allowed Angelique Melendrez to celebrate nearly a year of living a full life after relapsing with leukemia in June 2017. Fighting against cancer since a young age, Ms Melendrez said the time spent in treatment at the Adventist hospital inspired her to study and help future pediatric cancer patients. —ANN

### On the board

In San Diego, California, a pastor's love for paddleboarding has become a form of mental health support for other church leaders, now growing into a ministry. "The idea is to open the activity up to anyone interested in coming out to learn to paddle, enjoy time together with fresh air and exercise, and create community," said South Bay Seventh-day Adventist Church lead pastor Meshach Soli.

—Adventist Review



### Joining forces

Leaders of several Adventist organisations are joining forces to provide urgent assistance to pandemic-ravaged nations like India and Brazil. In a May 4 action, the world Church voted to release contingency funds and ramp up the coordination of relief efforts by various church organisations. To donate to ADRA emergency relief visit <ADRA.ORG/COVID19Response>

—Adventist Review

### End COVID

The End COVID For All campaign has welcomed the Australian government's commitment to share 10,000 locally-made COVID-19 vaccine doses each week with East-Timor and neighbouring countries in the Pacific.

—Record staff

# More Than a Word: Reconciliation Takes Action

## Church in Australia supports National Reconciliation Week.

May 27 to June 3 marks National Reconciliation Week on the Australian calendar. What makes this year more significant is the heightened awareness of Indigenous people and the issues that impact their lives. Black Lives Matter rallies organised globally and locally, followed by community outrage over the Juukan Gorge destruction by powerful mining corporation Rio Tinto, has propelled Indigenous issues to the fore—reconciliation must be more than a word.

Reconciliation is a journey for all people—as individuals, families, communities, organisations and, importantly, as God’s children. At the heart of this journey is the relationships between humanity and God.

National Reconciliation Week is a time for all Australians to learn about our shared histories, cultures and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

National Reconciliation Week has been held on the same dates every year since 1996. These dates commemorate two significant milestones in the reconciliation journey—the successful 1967 referendum in which Aboriginal and Torres Strait Islanders were given the right to vote and hold citizenship, and the High Court Mabo decision which overturned the notion of *terra nullius* (no man’s land).

National Reconciliation Week (NRW) started as the Week of Prayer for Reconciliation in 1993 (the International Year of the World’s Indigenous Peoples) and was supported by Australia’s major faith communities. Today, NRW is celebrated by businesses, schools and early learning services, organisations and individuals Australia-wide. Hundreds of NRW events are held each year.

### Reconciliation and You

While Reconciliation Week is celebrated in Australia, we all have a role to play in building stronger relationships in our communities. Building stronger relationships is about showing that we value one another, their histories, cultures, and agreeing to having a better future together.

Reconciliation must live in our hearts, minds and actions each day, creating a witness of respectful relationships between one another.

Are you ready to actively engage in reconciliation? You might think, “Who do I need to reconcile with, I’m not at odds with anyone?” This might be true for you, but you live in a community with people who are broken, estranged and cut off. You only need to walk the streets and listen to the story of those who are homeless to know. What better way to put reconciliation into practice? Seeking out those who are marginalised and on the outer in your society.

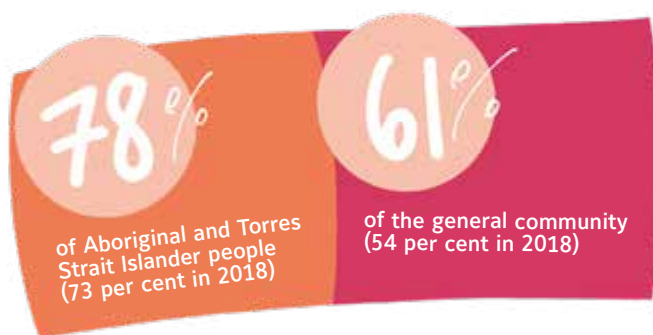
### Join the Movement

The desire to become a more reconciled nation has increased in Australia. The 2020 Australian Reconciliation Barometer (2020 ARB) surveyed a national sample of 495 Aboriginal and Torres Strait Islander people and 1988 general community members across all states and territories. Both the general community sample and Aboriginal and Torres Strait Islander sample are weighted to be representative in terms of age group, gender and location (state and territory populations), as per Australian Bureau of Statistics 2016 Census data.

**Australians increasingly want to do something to help improve reconciliation:**







And more of us know what we can do to help:



### Where do I Start?

Historically NRW started as a week of prayer, so prayer is a good place to start. Pray for opportunities to arise where you can move from showing a smile to having a conversation. Did you know, according to the 2016 ABS stats, that 79 per cent of Aboriginal and Torres Strait Islander people identify with the Christian faith, so as a Christian it can be easier than you think to start a conversation about faith with an Indigenous person.

In the Australian Union Conference (AUC) office we will be celebrating Reconciliation Week in our morning worship topics. This will include a prayer focus on our

Indigenous church leaders working in the conferences. We will host a cultural awareness presentation and several other fun interactive activities for staff. We will also help to facilitate a focus on reconciliation at the South Pacific Division office during their morning worships. However, the process of reconciliation is much longer than a week. That's why the AUC has embarked on developing a Reconciliation Action Plan, commonly known as a RAP which is a framework to measure an organisation's actions so that we can intentionally take steps that work towards reconciliation. There are conferences and church entities who are also developing their own RAPs. Reconciliation is about understanding each other and working together for a better future. We as Christ's followers should be at the forefront of bringing people together.

### Being Agents of Change

God has called us to be His witness, telling the world about His love, reconciling mankind to one another and to Him. This is reconciliation. Paul states that God has "given us the ministry of reconciliation" (2 Corinthians 5:18). It is time for Christians to lead the way in crossing the street and putting reconciliation into action. It must be more than a word—reconciliation takes action.

"For reconciliation to be effective, it must involve truth-telling, and actively address issues of inequality, systemic racism and instances where the rights of Aboriginal and Torres Strait Islander peoples are ignored, denied or reduced" (2020 ARB).

The Reconciliation Australia website (see <[reconciliation.org.au](http://reconciliation.org.au)>) is a place where you can find many upcoming activities or visit your local council.

**Darren Garlett**

Aboriginal and Torres Strait Islander Ministries, Australian Union Conference.





## Stand for Jesus

More than 250 women of different age groups attended a women's ministry retreat hosted by the Markham Two district Adventist Church in Lae, Papua New Guinea, over the weekend of May 6 to 9. Themed "A Woman on Call for a Mission", the event emphasised the world Church's theme "I Will Go". The message was presented by Wankun church pastor Enopo Umba, with several attendees pledging to stand for Jesus by the end of the event.

—Gibson Yudah



## Brekky for mums

Palmerston North Central Adventist Church in New Zealand recently organised a prayer breakfast for mothers of the church. Around 25 women attended the event that featured decorated tables, food, a special message, gifts and a fun word game. The idea came from one of the mums of the church. Praying to God after feeling overwhelmed by being a mum to a newborn, Aroha Manganda felt impressed to do something for other mums.

—Lynelle Laws



## Healthy competition

Sydney Adventist Youth held the SDA Cup basketball tournament at Mountain View Adventist College (NSW) auditorium on April 10. The event, postponed due to the pandemic, also raised money for Mountain View church. SDA Cup tournaments for volleyball and futsal will also be held later in the year. Many of the eight-minute games were close, with the final two games coming down to a single basket. Brothers won the final in overtime by one point over Mountain View. —Jarrod Stackelroth



## Learning lessons from the Bible

Bible classes are now being taught four times a week at Vatuvoanu Adventist High School in Fiji. The opportunity to conduct Bible classes at the school has been limited since the Fijian government took over staffing of Vatuvoanu in 2019. This created a situation where the only staff member who was an Adventist was the chaplain Pastor Sesonali Tali. However, at the beginning of 2021, the school principal authorised Bible classes to be taught four periods a week for students in years 9–13, and these classes are held in the first period of the day. The classes are being conducted by the school chaplain and local church members, mainly elders. —Record staff



## Ben's ordination

Caringbah Seventh-day Adventist Church (NSW) celebrated Pastor Benjamin Turner's ordination on Sabbath, May 8. Greater Sydney Conference (GSC) president Pastor Terry Johnson, GSC ministerial secretary Pastor Alban Matohiti and North New South Wales church planting director Sven Östring led out in the service. Having graduated from theology at Avondale in 2017, Pastor Turner is currently ministering in the Caringbah and Wollongong Adventist churches. —Record staff





## Free health check-ups

More than 170 people had access to free health check-ups and counselling in Nadi (Fiji) on Sabbath, April 17.

The initiative was promoted by the ambassadors of the 10,000 Toes Campaign from the Nadi English Adventist Church and met a great need in the community.

"There is only one hospital in Nadi that is already overloaded with sick cases, emergencies and daily patient referrals from private doctors," said regional 10,000 Toes Campaign coordinator George Kwong.

"The free health check-ups provide opportunities for members of the public who would not have otherwise gone to visit the hospital or private doctors."

The attendees received an overview of their general health situation after having their biometrics taken and answering the ELIA Wellness Snapshot questionnaire. "These screenings have become very important in that the public is made aware of their lifestyle disease risks and are counselled on what to do and where to seek further assistance," said Mr Kwong.

The services were provided by 12 volunteers, including a lifestyle coach, trained 10,000 Toes ambassadors and certified lifestyle intervention program trainers—Complete Health Improvement Program and Live More Abundantly.—**Juliana Muniz**

## have news to share?

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



## Bringing joy through outreach

Students from Kopiu Adventist High School (Solomon Islands) embarked on a Sabbath afternoon outreach at the conclusion of their recent Spiritual Emphasis Week. With the theme "Lord, I will go", the students were split into eight groups—seven groups visited people in their homes in different villages within the vicinity of the school, and one group took part in a food ministry, giving out buns, drinks, glow tracts, offering prayer and sharing Bible promises and songs with people. "It was totally new and a learning experience for our students as most of the school intakes for this year are new students," school chaplain Jason Gulea said. The Spiritual Emphasis Week and Sabbath outreach ended with a spiritual concert and report from each group.—**Record staff**



## Working bee

More than 60 volunteers helped Canberra National Adventist Church (ACT) jumpstart the church building's renovation on Sunday, May 2. The group took on three main projects that included identifying sources of water leakage in the roof and fixing it, sorting out the antiquated sewerage system and fixing the parking lot by scraping grassed areas and spreading and compressing gravel. The team responsible for the sewerage system was led by church member and experienced plumber Sheridan Godfrey. A group led by the church communications director Sheryl Barnes prepared and served lunch to support the dedicated volunteers. "It was a morale-boosting day after the COVID-19 lockdown," she said.—**Juliana Muniz**





# Leo's lion heart for God

**W**ith its beautiful public gardens, European feel, relatively low crime and economic prosperity, Curitiba is the Brazilian gem you've probably never heard of.

Founded by Italian, German, Polish and Ukraine immigrants, the city of nearly 2 million may not be exactly what you'd expect if you went to Brazil. But then again, Leonardo Prade might not be what you'd expect when you meet a Brazilian. A product of Curitiba, Leo is softly spoken with an easy smile. But behind the charm, Leo is on a very serious mission.

"My story starts with a beautiful Brazilian woman named Adriana," says Leo as he grins. Like Leo, Adriana is from Curitiba. One day they met on the internet, and aided by an introduction from his cousin who knew her, Leo was able to connect with Adriana in person. "My life would never be the same," Leo says. At the time Leo had moved six hours away to Sao Paulo and was doing motion graphics for Novo Tempo, Hope Channel New Zealand's sister station in Brazil. "I fell head over heels in love with Adriana, and so I'd drive the six hours

back and forth as often as I could," Leo explains still smiling. "In 2017 I said to myself, that's enough of being apart. We love each other. It's time to get married!"

How's that worked out for Leo?

"Incredible! Adriana is so kind. And she loves to cook—all kinds of things, cakes, everything. Can you imagine how lucky I am?" But there's something even deeper that Adriana and Leo share—a genuine desire to serve God. When he was approached about moving to New Zealand to do the motion graphics for Hope Channel New Zealand, he reflects "I felt it was God calling us."

That's why, only a year after getting married, Adriana and Leo were sitting on a plane bound for Napier, New Zealand. "I'd never been out of South America, I didn't speak English, I really didn't know what I was in for," Leo laughs. "We arrived without knowing what to expect and everything felt so completely new to us—the people, the food, the landscape, everything. Now that we've settled in, we love it here. New Zealand is everything we hoped it would be, and so much more. And I love working with Andrew and Julia Ross here in Napier and the rest of the Hope Channel New Zealand team up in Auckland."

So why did God call Leo all the way from Curitiba to Napier? "New Zealand is a wealthy country. It's a beautiful country. It's a very modern country. But somewhere in all that it has, it's missing something. It's missing its Christian soul. There's a real need for the gospel to heal families, communities and our country. I am so thankful that I can be the hands of Christ in New Zealand, bringing His love to many people who have forgotten about Him."

Adriana, who worked in business in Brazil, has a dream of taking her exceptional baking skills and doing something professionally with them. She also has a real passion for the work of ADRA because she believes the work of God is about helping others. Maybe one day her two passions will combine in an amazing way.

"I miss my family, my dog and my country, in that order," laughs Leo. "It isn't easy to be so far away from them. But God has called us to New Zealand, and we are thankful every day for the opportunity He has given us to serve Him by serving you through Hope Channel New Zealand."

**James Standish**

writes for Hope Channel New Zealand.





# The 10

## Most significant mountains in the Bible

*Considered to be places "close to God", mountains and hills have had great significance for Jewish and Christian cultures. In the Bible, they are mentioned more than 500 times, and about one-third of the mountains listed in Scripture had at least one major event occur on them.*

### Mount Ararat (3896 m)

*Genesis 8:4*

It's where Noah's ark rested after the flood while he and his family waited for the waters to recede.

### Mount Sinai (2285 m)

*Exodus 19 and 20, Numbers 3, Nehemiah 9:13,14*

Where God gave Moses the Ten Commandments.

### Mount Gerizim (881 m)

*Deuteronomy 11:29, Joshua 8:33, John 4:19-21, Judges 9:7*

Mentioned a few times in the Old Testament, this mount is where the Israelites proclaimed the blessings before entering the promised land. On the same mountain, Jotham delivered the parable of the trees. In the New Testament, Mount Gerizim is not mentioned by name, but it's implied in the conversation between Jesus and the Samaritan woman.

### Mount of Olives (826 m)

*Luke 22:39, Acts 1:9-12, 2 Samuel 15:30*

Many events happened on this mount during Jesus' time on earth. This is where He went to pray before His crucifixion and from where He ascended to heaven. This is also where David escaped from his persecutors.

### Mount Nebo (808 m)

*Deuteronomy 32:49, 34:1*

From this mount Moses saw the promised land. Here he also died and was buried by God.

### Mount Moriah (768 m)

*Genesis 22:2, 2 Chronicles 3:1*

Where Abraham was to sacrifice Isaac and where Solomon built God's temple.

### Mount Zion (740 m)

*2 Samuel 5:1-10, 1 Kings 8:1*

The word Zion occurs 150 times in the Bible. It's mostly used in a theological and spiritual sense, referring to Jerusalem, the temple built by Solomon, Israel, heaven or God's people.

### Mount Tabor (575 m)

*Matthew 17:1-9*

Known as the Mount of Transfiguration, this is where the glorification of Jesus' human body occurred after He had acknowledged Himself as the Messiah.

### Mount Carmel (546 m)

*1 Kings 18:16-46, 2 Kings 2:25*

Where Elijah challenged the prophets of Baal.

### Mount of Beatitudes (200 m)

*Matthew 5:1*

The setting for Jesus' most famous sermon, read in Matthew 5-7. Its location is believed to be on a hill named Mount Eremos in northern Israel.





# Living Kingdom

## Highway to Hell

Luke 16:19-31

### The Rich Man and Lazarus

*"He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead' "* (Luke 16:31).

At first glance, the story of the Rich Man and Lazarus (Luke 16:19-31) appears to be definitive evidence for an immediate arrival in the afterlife following death, either in heaven or an eternal hell. Lazarus, the seeming hero, resides in paradise, "Abraham's bosom", and the Rich Man, the apparent adversary, is tormented in Hades.

Luke 16:19-31 is a contentious passage. It appears to directly contradict the Adventist view of the afterlife. Contrastingly, many Christians see this story as a confirmation of their understanding of the afterlife. Although it is not explicitly stated that this story is a parable, it is implied in the surrounding text. It is a part of a trilogy of parables (Luke 15:11-16:31) exploring the relationship between serving God and serving money.

When interpreting parables, it is vital to read discerningly as "figurative expressions and narratives" must "be understood in terms of the literal statements of scripture concerning the truths referred to".<sup>1</sup> Jesus uses language and images familiar to His audience to explain His upside-down kingdom. In Jewish thought, the image of Abraham residing in Paradise and of Hades and Paradise communicating with each other were common idealisations of the afterlife. Jesus was meeting His audience where they were at to explain kingdom concepts.<sup>2</sup> The conception of the afterlife in this passage is not intended

to be a source of doctrine.<sup>3</sup>

The parable of the Rich Man and Lazarus cannot be passed over despite the temptation. Jesus places an immense value on those who society despises. The position that you hold on this earth is not an indication of the size of your mansion in heaven!

At the centre of the story is a massive humbling; one with eternal ramifications. It is a continuation of Luke's "reversal" motif which has more than "50 references in Luke-Acts", in which the powerless become powerful.<sup>4</sup> Rather than a literal recount of what the afterlife is like, this story is an exploration of the divine inclination towards "social justice", what social justice should look like in the life of the believer, and how the way that we treat others in this life informs our treatment in the next.<sup>5</sup>

The story begins with the Rich Man whose only problem was likely the beggar at his gate, Lazarus. These two would have likely crossed paths multiple times per day, Lazarus, growing sicker by the moment, and the Rich Man, not seeing or perhaps just not caring. The Rich Man would walk by dressed in his finery, no doubt caught up in the excess and feasts of the upper class and far too busy for the likes of the beggar.<sup>6</sup> Death subverts these roles. The Rich Man begs for a drink in Hades, and Lazarus, residing in paradise, is unable to help. The reason given for Lazarus' inability to help is provided by Abraham, who says, "in your lifetime you received



your good things, while Lazarus received bad things, but now he is comforted here and you are in agony" (v.25). The fates of the men in life have been reversed in death. When the Rich Man asks that Lazarus be able to tell his family about what is to come so that they can remedy their actions, Abraham says that they already have all the information in "Moses and the Prophets" (v.29).

The concept of reversal is interwoven throughout the passage, even down to the naming of the characters. The poor beggar receives a name and in doing so becomes the only named character in any of Jesus' parables. In contrast, the Rich Man is unnamed and is characterised only by his wealth, which is confronting to say the least.<sup>7</sup> Lazarus' name speaks to the hope that our heavenly Father sees those who society does not. This story teaches that our heavenly Father sees the plight of all people. Even Lazarus' name, which is a derivative of the Hebrew name Eleazar meaning "God heals",<sup>8</sup> communicates God's care for the downtrodden. Lazarus is so destitute that he must be utterly reliant on God.

The idea of the Rich Man receiving his comeuppance in death because he experienced prosperity in life is a somewhat disturbing image. The implication seems to be that our fortunes in the afterlife are linked to our lots on earth. If so, are the wealthy inevitably damned? Does Jesus hate the rich?

The reference to Moses and the Prophets indicates that wealth is not the problem. The cause of the Rich Man's suffering is rather implied to be the way he used his wealth. Abraham says that the works of Moses and the Prophets are enough for entry into paradise. The Books of Moses—Genesis through to Deuteronomy—provide several guidelines for living, many of which are concerned with the treatment of those deemed lesser in society, especially orphans and widows. For example, at the end of every third year, part of the tithe was allotted for the "sojourner" and the "fatherless and the widow" (Deuteronomy 14:28,29). The Deuterocanonical laws called people to love radically. If the law was kept properly it would have created a society in which no Israelite went hungry. Moses and the Prophets are all about the way to treat others. And yet, even though this theme runs throughout the Old Testament, the spirit behind this law was not kept. Moses and the Prophets serve as a call to the reader to see their neighbour and to work for their good now.

Our worldly status does not matter in the kingdom of God.

Our new car is nothing in the kingdom of God. Our new clothes are filthy rags in the kingdom of God. Even the tithes and offering we return are nothing in comparison to the kingdom of God. God sees. God sees the rich man and the poor man. He weeps when the poor man is passed by—by the person who is rich according to the world but poor in spirit. He triumphs when the man who is perceived by the world as rich counts himself

poor when he is not spending time connecting with God and completing the work of restoration set out before him.

How many times do I, like the Rich Man, walk past those with need without even seeing them? Countless I am

sure. But even worse is that sometimes I do see. I see someone who I know I could help if I took a moment, but I falter for a second, think about how much I really need to get done that day and then keep walking. This parable is a challenge; and a warning. It is time to see others the way that Jesus sees them—as His beloved creations—and then to start treating them like that. We must stop and look at who is at our gate.

There are also times when I feel like a Lazarus. As though I am barely holding on and that even though I am calling out, begging and pleading for help, nobody is hearing me. Or worse, if they do, they are choosing not to listen. Despite it all, God remains our comfort, but it would be nice to know that someone sees. When I am seen everything changes. When somebody notices my suffering and chooses to walk beside me, it means the absolute world. What you do for others, especially those who are overlooked by all on the pavement, matters.

We need to put our God-glasses on; we must see ourselves and others the way that Jesus sees us, and in doing so, start viewing things through the lens of the kingdom. No matter what position we find ourselves in life, we are called to realise that God sees us, that He sees others, and that we are to carry out the work of restoration laid out in the Old Testament and exemplified by Jesus' ministry.


So often I find myself living according to my priorities, chasing after what I want and doing what is best for me. I forget that Christ-followers are called to be intensely aware of the needs of others. The parable of the Rich Man and Lazarus tells us that it is time to get our glasses cleaned and to see people the way Jesus sees them. We need to get used to advocating and seeking justice for others. If we believe in Jesus and want to be a part of His upside-down kingdom, then we need to move away from what this world values and allow Jesus to transform our minds so that we see with a kingdom lens (Romans 12:2).

1. *The Seventh-day Adventist Bible Commentary* vol 5 (Washington: Review and Herald Publishing Association, 1980), 831.
2. Ferdinand Regalado, "The Jewish Background of the Parable of the Rich Man and Lazarus", *Asia Journal of Theology* 16 no2 (2002): 346.
3. *The Seventh-day Adventist Bible Commentary*, 833.
4. John York, *The Last Shall Be First: The Rhetoric of Reversal in Luke* (Sheffield: JSOT Press, 1991), 26.
5. James Crossley, "The Damned Rich (Mark 10:17-31)", *Expository Times* 116, no. 12 (2005): 397.
6. Justo González, *Luke*, 1st ed. Belief (series). (Louisville, KY: Westminster John Knox Press, 2010), 195.
7. González, 195; *The Seventh-day Adventist Bible Commentary* vol. 5 (Washington: Review and Herald Publishing Association, 1980), 832.
8. Larry Kreitzer, "Luke 16:19-31 and 1 Enoch 22", *The Expository Times* 103, no5 (1992): 139.

### Kira-leigh Josey

Final year theology student at Avondale University College, completing her placement at Avondale Memorial Church.





# The Gospel in Daniel and Revelation

**T**he background against which everything on this earth is being played out is the cosmic conflict between God and Satan, which Adventists call “The great controversy”. The gospel, or good news, is the story of how God is dealing with this conflict.

At the heart of the conflict is worship. God calls us to worship Him because He is the Creator.

On the other hand, Satan’s ultimate objective is also to be worshipped, and he is willing to use force and deception to make intelligent beings worship him. He ignores the fact that to be worshipped requires that one be worthy of worship (Revelation 4:11).

When Lucifer rebelled, God faced the ultimate dilemma: If you give free will to all created intelligent beings and one of them uses his free will to rebel against you, persuading others to join his rebellion, what can you do to put down the rebellion without creating fear in the minds of the loyal ones?

How can Satan and rebellion be eliminated by love alone, without creating fear in heaven and on earth?

God really has only one course of action open to Him, and that is to allow every individual in the universe to decide whose side they are on, and then allow them, of their own free choice, either to give God full control of their lives and

worship Him, or alternatively, to worship Satan as he demands.

When all have finally decided who they will worship, after seeing the results of Satan’s rebellion, and the sacrifice God has been willing to make to maintain the principle of rule by love, God can finally act without creating an atmosphere of fear. He can accede to the request of His loyal subjects when they unanimously ask Him to end this experiment with Satan’s form of government. At that point God will annihilate Satan and his followers (God’s “unusual act”, Isaiah 28: 21 NKJV), and His loyal subjects will not feel any sense of fear, but only of relief that the rebellion is over. They will love God because He has been willing to sacrifice so much to save people from the deadly effects of Satan’s rule.

This option takes time, and many individuals get hurt by Satan’s unscrupulous methods of fighting God. But ultimately it is the only way to save the universe and get things back on track. God will have in His new earth only those who are safe to have there, that is, those who will joyfully worship Him, and never, throughout eternity, choose to rebel and live selfishly again, but will in joyful loyalty to God, exercise dominion over the earth that He gave Adam and Eve before they allowed Satan to take it from them.

This is the course of action God chose to employ. He had put the tree of the knowledge of good and evil in the garden as a means of allowing Adam and Eve to demonstrate which God/god they trusted and chose to worship. They believed Satan, so both of them accepted Satan’s rule rather than God’s.

When Adam and Eve realised the results of what they had done they wanted to return to God’s side, so God implemented His plan of salvation, which He had worked out ahead of time for just such a contingency. The history of this world is the story of how this cosmic conflict has played out on this planet. God has been giving humans the opportunity to return to allegiance to Him and to worship Him, while Satan has been trying to persuade humans to follow his rebellious lead and worship him. He has a third of the angels on his side to help him deceive humans and misrepresent God (Revelation 12:4), and he has usurped Adam’s dominion over the created world (Job 1:6,7 NLT).

The gospel is the good news, the story of how Jesus came to die for us so that we can worship God and live forever in God’s kingdom of love.

Most of the Bible is made up of various accounts of how God has worked throughout history to implement the plan of salvation, but the books of Daniel and



Revelation focus particularly on the issues of the great conflict between God and Satan.

One of Satan's greatest assets is that he can use deception to mislead us into false beliefs about God and about the whole plan of salvation. He is much smarter than we are, and without God's special protection against his lies, we would all be deceived and end up on Satan's side. But it is in the books of Daniel and Revelation that God draws back the curtain and reveals the truth about what Satan is doing. It is these books that tell us how Satan will try to deceive us in the last days of earth's history, when he is desperately fighting for his life. He knows that the experiment with sin is almost over, so he is using his most persuasive deceptions to deceive people into believing they are on God's side when in reality they are being set up to worship him (Satan).

Nothing is off-limits in Satan's fight to be worshipped. There are two false beliefs that Satan knows will lead people ultimately to worship him: the immortality of the soul, and the false Sabbath. (*Great Controversy*, 588).

In Revelation chapter 14, and verses 6 to 12 we are told of three angels who have a message for the world in the last days:

1) The first angel calls people to

worship God as Creator, and announces that He is about to judge the world. The time for finally dealing with rebellion has come (v6,7).

2) The second angel warns that Satan's false system of worship, Babylon (confusion), is not of God, but of Satan, and has fallen under his power (v8).

3) The third angel warns against receiving the mark of Satan's authority over our lives, and tells us that God will destroy those with that identifiable mark, which we believe will, at the end of time, be the keeping of the false Sabbath, the first day of the week (v9-11).

Satan hates those messages because they strike at the root of his false system of worship.

As noted earlier, Satan's first lie was to tell Eve that she would not die if she disobeyed God, and he has been using his evil angels (impersonating the dead) ever since to make it appear that those who die are not really dead, but are living on in the spirit world. He says the soul is immortal, but the Bible says that God alone is immortal (1 Timothy 6:16), so every created living creature can die. The Bible tells us that when God's people die, they sleep until the first resurrection at the second coming of Jesus (1 Thessalonians 4:13-18). When those on Satan's side die, they sleep until the second resurrection a thousand years after the

second coming of Jesus (Revelation 20:5), when God ultimately destroys sin from the universe.

The key issue in the first angel's message is that God is Creator, so Satan focuses his attack on the Sabbath because it reminds us of this fact. Satan, working through the beast power, set up the counterfeit Sabbath (Sunday) as the centrepiece of his attack on the worship of God. Just as the true Sabbath is God's sign that He is our Creator God (Ezekiel 20:12,20), so the false Sabbath is the mark of the authority of the beast (controlled by Satan) who changed the Sabbath to Sunday.

In the last days of earth's history, God wants us to know where He is leading, so He has given us this information in the books of Daniel and Revelation. If we don't study these books, Satan can more easily deceive us, just as we can more easily take a wrong road if we have no map or GPS.

A close loving relationship with the true Christ of the Bible motivates us to worship the Creator and to live a life of joyful obedience to Him. Without that motivation, we will ultimately worship Satan.

We will all finally worship either the Creator God or the rebel deceiver Satan. Some believe that God will supernaturally protect them from Satan's deceptions, but in the parable of the Rich Man and Lazarus (Luke 16:19-31), Jesus teaches that no supernatural protection will be given to those who disregard or ignore the warnings already given in Scripture.

From the above comments, it can be seen that the books of Daniel and the Revelation are an integral part of the gospel, because they show us how to avoid Satan's deceptions and accept the salvation so freely offered by God. They help us worship God and stand on His side through the final events of earth's history.

**Allen Sonter**

Retired educator (42 years in Adventist education), attends Avondale Memorial Church and writes from Alton Villas Retirement Village.





# Conversations

## Fighting for faith

May I commend Mahalia Pascoe on her excellent article about her great-great-grandfather—"A small war about a big war" (May 1). I admire and applaud our pioneers who fought for our faith in many ways, and his work in particular.

I do not want my somewhat alternative view to detract from his brave efforts on our behalf.

Like many male Adventists born in the UK I am a registered conscientious objector (CO) in that country. To become a CO, I had to face (with the help of a Seventh-day Adventist pastor) a formidable board of some dozen persons in my case, and after an opening statement from the pastor representing me, I faced some 20 or 30 minutes of questioning about my beliefs, faith and its relationship to service in the armed forces. It was rather daunting but presumably the pastor and I had made our case as I was granted registration as a CO.

At that time our arguments were based mainly on the problems of the Sabbath and the baring of arms, their use in training for killing, and that with the carrying of arms there was an expectancy to use them for the killing of the enemy as a member of the armed forces. Failure to use them would lead to military tribunals and a punishment (the British Army had no arrangement for any serviceman not to carry arms).

I have to admit that, while remain-

ing a CO all my life, should I have to face the tribunal again I suspect that I would not be so legalistic in my arguments.

Certainly, I remain totally against the carrying of arms and killing, however the issue of my legalistic approach to the Sabbath within the context of this topic would not loom so large in my presentation to such a board.

I would personally argue the case for something like a conscientious cooperator in that I would serve in the armed forces in a noncombatant occupation without the expectancy to carry lethal arms.

Examples of the noncombatant area of service would be activities of care and caring. The obvious areas (and possibly non-controversial) would be those of medical and paramedical duties; less obvious would be of general support of family of injured or serving members of the armed forces.

I am sure that my current attitude as briefly outlined above would cause great debate both theological and ethical. For example, would digging a latrine on the Sabbath be any different from helping a sick soldier to the toilet? What about a cook? Would cooking for the serving forces be breaking the Sabbath?

My father was a navigational officer in the Merchant Navy before he gave up (because of the Sabbath) to marry my Adventist mother. When World War II started, he was anxious

to serve his country and was most upset when he was deemed too old to serve. He then chose to work on Sabbath in his "reserved occupation" (ie, his current job was classed as essential work for the country, I need to add it was purely an industrial job!) for the duration of the war. Our local church revoked his membership for this decision and, though as I look back in all my life's experience he was (in my humble opinion) the best Adventist in our family, he was not rebaptised until the 1970s.

I recognise that quite possibly there is no definitive answer to my arguments, and that is why I trust a loving heavenly Father for His infinite understanding, perfect judgement and love.

**Brian Lemin** (M Ethics),  
Cooranbong, NSW.

## Pity the cost

I was surprised that the "church fathers" were surprised at the lack of knowledge of the three angels' messages!

Some years ago, they decided to get rid of the longheld three angels' logo. Why? It was the emblem of our special message! But lay people like me had no say!

Now they see that out of sight is out of mind. But they chose to do this! Now, eight full pages of *Adventist World* (May edition) are deemed necessary and a big new plan are found necessary to tell

Seventh-day Adventists what we all used to know! Pity the cost of those church fathers' decision!

I was thrilled to read "Those sermons without angels" in the (April 17) *Adventist Record*! A message of God's love for all mankind and His plan to give us all justice! And with the simple recipe of how to be found on the winning side with the Creator!

The message is full of good news I really see now. Thank you for your insights.

**Darlene Douglass, NSW**

### Clear defence

I want to thank you for publishing the article "The Godhead under attack" (March 20). After encountering a number of rejecters of the Trinity, it was greatly encouraging to see the clear defence of the true teaching of the Holy Scriptures. One sentence from the article sums up the matter: "If we know God perfectly, He is not God."

**Andrew Ostapowicz, NSW**

### Disappointed

I refer to the letter "Unproven" (May 1).

I am disappointed that you published this letter; it is neither logical nor helpful in its conclusion.

The COVID-19 vaccines are promoted on the current informa-

tion we have and the responses are carefully monitored and published. I cannot see the relevance of 1 Corinthians 6:9. If we were all to take the author's stand, no-one would be vaccinated despite the tragic ravages of this virus in so many countries.

**Dr Roland Ostring, NZ**

### Food for serious thought

I have just finished browsing and reading through the May 1 *Adventist Record*, and what a gem this is!

From the editor's very balanced "Pulling Jesus' teeth", to the encouraging baptism figures (p6) and on to "A small war about a big war" by the burgeoning writer Mahalia Pascoe (p10) (are you sure this was written when she was 12?)

I read on to "Loving our (older) neighbours" (p12) about not being so self-centred re having the COVID-19 vaccine jab.

Then I was a little startled when I came across "Should we ask God to forgive our sins?" (p16). On that subject we should keep in mind that God forgives us as we forgive others, not because we forgive others.

Those who withhold forgiveness from others rule themselves out of a place in the eternal world. Surely, food for serious thought.

**William Ackland, NSW**

### Record Live comments

**Why we don't share our faith: an honest chat (May 5 livestream):**

When I share my faith with my atheist friends, I am often challenged by them when they say, "Why should we believe your so-called truth? If you were born into the Buddhist or Islamic faith, you would be preaching that as truth to us" . . . Big challenge!

**Travis Bickle**

Amen! and thank you *Record* team for your testimonies. I am touched with the wonderful message from the discussion. "For we all have sinned and fall short of the glory of God." As Adventists, we should be humble with our faith and continue to share the advent message with love like Christ Himself. It is God's power to lead people to find the truth. We are given the tasks to sow the seeds in the fields.

**Annette Tanabose**

Posting memes and debating online is not the same as being a witness. Some people just sit and debate all day and think they are fulfilling the gospel commission. Yes, share your faith online, but also in person.

**Daniel Jones**



## Broccoli & chickpea slice

**Boost your daily vegie intake with this delicious and nutritious make-ahead slice.**

### Ingredients

4 Weet-Bix™ Cholesterol Lowering, finely crushed, divided  
 2 eggs  
 ¾ cup So Good™ Unsweetened Almond Milk  
 2 cups broccoli, finely chopped  
 1 cup tinned no added salt chickpeas, rinsed and drained  
 2 tbs sundried tomatoes, chopped  
 Pinch of pepper

### To serve

2 cups green salad  
 Lemon wedges

### Method

1. Preheat oven to 180°C. Line base and two sides of a 20 cm square tin with a strip of baking paper. Put aside 1 tablespoon crushed Weet-Bix for topping.
2. In a large bowl, whisk together eggs, So Good almond milk and a pinch of pepper. Add broccoli, chickpeas and sundried tomato, and stir to combine. Add Weet-Bix and stir well.
3. Immediately transfer mixture to the prepared tin and sprinkle with reserved crushed Weet-Bix. Bake 25-30 minutes until puffed in the centre with golden edges.
4. Cool in pan 10 mins. Turn out onto a board and cut into four squares (2 squares = 1 serve). Serve warm or at room temperature, with fresh green salad and lemon wedges.

**Subscribe to receive free weekly recipe inspiration:**  
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## Sleep habits and *weight loss*

There's more to maintaining a healthy weight than what you eat, or how much you exercise. In fact, how much sleep you get can be part of the equation. Many studies have begun to link sleep and weight, and while more research is needed, here's what we know so far:



### Increased hunger

Research tells us that people who are sleep-deprived are more likely to have an increased appetite, than those getting plenty of rest. Why? When you don't get enough sleep, the body makes more of the hormone ghrelin (which tells your brain it's hungry) and less leptin (helps to regulate the body's hunger).

### Less active

Sleep deprivation makes you less active because your body hasn't built up the energy stores it needs to keep you going—it's flat out tired, so you're more likely to couch potato the evening away.

### Sugar fix

Spending more time awake means there's more time to munch. A Japanese study found that workers who slept less were more likely to eat out and snack than those who got more sleep. Also, we are more likely to crave sweets and energy-dense foods when we're sleepy.

### Too much glucose

Not getting enough sleep can cause the pancreas to secrete more insulin to metabolise food, causing the body's cells to absorb too much glucose, which the body turns into fat.

So getting a good night's sleep is important for maintaining general health and wellbeing. Try to aim for around seven to eight hours per night—some people may need a little more, others a little less.



# HI KIDS!

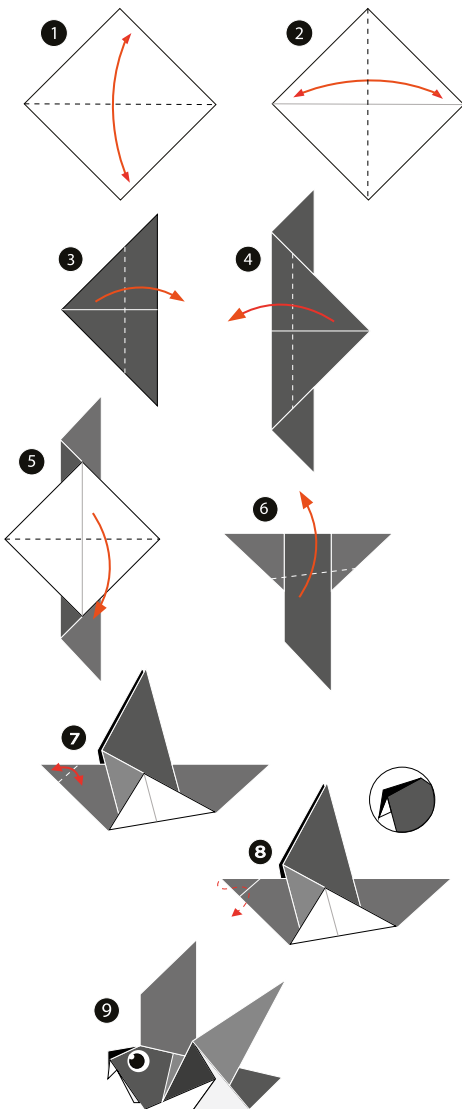
God is still in  
charge of the world.



## FED BY RAVENS

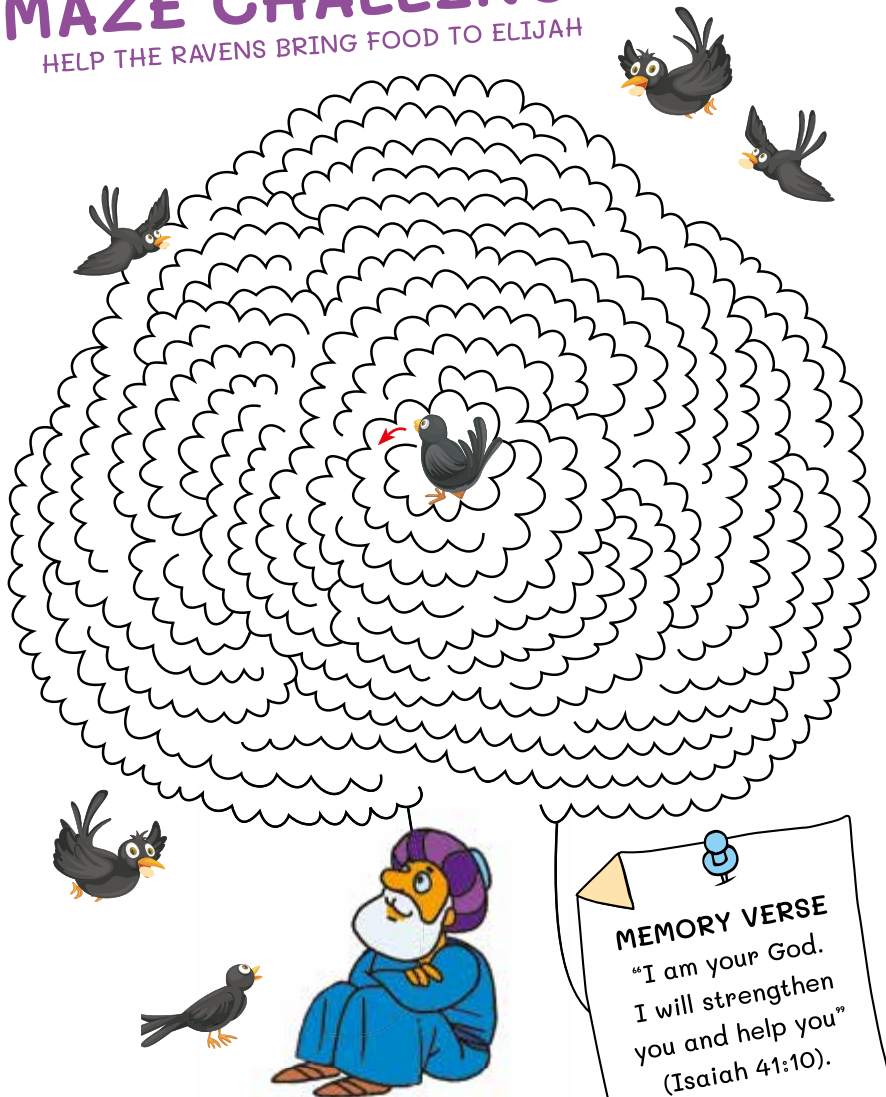
Wicked King Ahab and Queen Jezebel rule the land of Israel. God sends Elijah to the palace in Samaria to bear a message of God's judgment on Israel for their wickedness. Elijah announces to King Ahab that there will be no dew or rain in the next few years except at his word. Elijah leaves quickly and hides in the Kerith Ravine by a brook. God sends ravens regularly to feed Elijah, and he feels safe in God's care.

### MAKE A RAVEN



### MAZE CHALLENGE

HELP THE RAVENS BRING FOOD TO ELIJAH



**MEMORY VERSE**  
"I am your God.  
I will strengthen  
you and help you"  
(Isaiah 41:10).

## Weddings



**DUKE—HARRISON.** Samuel Steven James Duke, son of Pastor Kenneth and Fleur Duke (Gosford, NSW), and Ella Jean Harrison, daughter of Glenn and Kylie Harrison (Gosford), were married 5.2.21 at Gypsy Falls Retreat, Lorne. Ella and Sam met in high school and have enjoyed many years getting to know each other. They have encouraged and supported each other through study in their chosen fields. Their love for each other and deep connection with God is evident in their lifetime commitment to each other.

Kenn Duke



**FALLON—COCHRANE.** Paul Gerard Fallon, son of Gerard Fallon (Ourimbah, NSW) and Sally Hirst (Koolewong), and Kayla Anne Cochrane, daughter of Lyndon and Lynelle Cochrane (Cooranbong), were married 8.4.21 at Caves Coastal Bar and Bungalows, Caves Beach. Paul and Kayla met while students at Avondale School and noticed each other on one of several STORMCo trips to Cobar. They originally set their wedding for April 2020. Two weeks before the wedding, COVID-19 hit and they chose to defer for a year so family and friends could attend. Kayla entered to "Amazing Grace" played by friend Robbie on bagpipes.

Mel Lemke

### OUTERBRIDGE—NAKAZAKI.

Isaac James Outerbridge, son of Noel and Lynette Outerbridge (Ballina, NSW), and Misa Nakazaki daughter of Hirokazu and Carolyn Nakazaki (Goonellabah), were married 12.4.21 at Corndale, 15 minutes from Lismore, in a beautiful country setting surrounded by farmland. Misa and Isaac are both Bible workers for

the Lismore church and love sharing their passion for Jesus. They have set up house in Goonellabah.



**TILLER—JENSEN.** Matthew Lance Tiller, son of Allan and Jennifer Tiller (Brisbane, Qld), and Kylie Leanne Jensen, daughter of Les and Leanne Jensen (Bundaberg, Qld), were married 13.12.20 in the Murwillumbah church, NSW. The day was memorable in more than one way as rain caused localised flooding. Matt and Kylie met at a Queensland summer camp and share a love for growing the kingdom. For now, home will be in Brisbane.

Rick Meale



### WILSON—MANU O'UIHA.

Abraham Pata Wilson, son of Abraham and Nancy Wilson (Christchurch, NZ), and Sulueti Tupoutu'a Lawai Manu O'Uiha, daughter of Pastor Limoni and Sulueti Manu O'Uiha (Palmerston North), were married 15.4.21 at Pemberton Gardens, Christchurch. Abraham and Sulueti met in early 2019 at a regional combined church meeting in Christchurch. They currently live in Palmerston North, where Abraham works as a welder-fabricator. Sulueti is president of Massey University investment club (Palmerston North), a Pasifika mentor, tutor and final year PhD candidate in finance at Massey University.

Limoni Manu O'Uiha

## Obituaries



**BRIGHTON,** Betty Lucille Merle (nee Rodgers), born 2.12.1933 in Auckland, NZ; died 8.4.21 in Brisbane, Qld. She was predeceased by her son, Roger. She is survived by her daughter, Joanne Cornford (Brisbane); sons,

David (Horsham, UK) and Robert (Hervy Bay, Qld); grandchildren, Lesley, Tania and Tiffany; and great-grandchildren, Abbey and Tahlia. Lucille went to Longburn and married in Invercargill. She emigrated to Australia and lived outside Melbourne, supporting Croydon Pathfinders. She relocated to the Redcliffe Peninsula (Qld) 25 years ago. In her later years, she required a little more care and lived in a place that cared for her and shared their love. She passed away quietly, surrounded by her children.

**DAWSON,** Beryl Gwendolene (nee Radley), born 15.7.1925; died 16.4.21 in Morisset, NSW. On 10.4.1946 she married George, who predeceased her in 2002. Beryl is survived by her children, Kerrie Walters, Neville, Neil and Kerrin Dean; seven grandchildren; 15 great-grandchildren; and sister, Leone Plane. Beryl loved her Lord and her family. Her greatest desire was that her whole family should follow Jesus and live together with her in eternity. She spent hours in prayer for God's Spirit to touch their hearts. She died peacefully at home, trusting in Jesus to call her name on the

great day of the resurrection.

Michael Browning



**JUDD,** Yvonne Rosalie (nee Brown), born 21.4.1920 in Hobart, Tas; died 9.4.21 in Avondale House, Cooranbong, NSW, just a few days before her 101st birthday. In 1943, she married Claude Judd in Glen Huon, Tas. Her eldest son, Warren predeceased her in 2015. She is survived by her husband; daughter-in-law, Jan (USA); sons, Bruce (Sydney, NSW), Ray and Cheryl (Port Macquarie) and Geoffrey and Ros (Maraylya); 10 grandchildren; and 16 great-grandchildren. Yvonne experienced many moves, faithfully supporting Claude in his pastoral, departmental and administrative roles. She will be lovingly remembered as a caring and loving person. Yvonne was strong of faith to the end.

Roger Nixon, David Judd

**PETERS,** Patricia May (Pat) (nee Meade), born 9.5.1925 in Richmond, Qld; died 1.4.21 in Caloundra Aged Care. On 8.5.1952 she married Gordon, who predeceased her. She is

SAVE THE DATE

**21 August 2021**

# San Homecoming






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**SYDNEY  
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survived by her sisters, Evelyn (Charters Towers) and Olive (Brisbane). Pat and Gordon loved and fostered many children and worked with Pathfinders for many years. She was a woman of purpose with many skills, once introduced never forgotten. Her main purpose in life was to serve God, particularly in the area of health.

Scott Wareham



**ROBERSON,**

Robert Thomas, born 16.1.1936 in Hertford Heath, UK; died 26.12.20 in

Bayside Nursing Home, Bonnells Bay, NSW. His first wife, Shirley (nee Tipler) predeceased him in 1994. He married Celia Wood-Stotesbury, who predeceased him in 2009. He is survived by his son, Matthew (Hertford Heath, UK). While serving as a security officer at Sydney Adventist Hospital, Robbie became a member of the Church. He will be remembered as a patient, caring, thoughtful and kind individual who loved his Lord.

Roger Nixon, Dwane Hedges

**RODGERS,** Owen Gilbert, born 1.5.1935 in Deloraine, Tas; died 21.2.21 in Grenoch Nursing Home, Deloraine. On 14.9.1963 he married Fay. He was predeceased by his daughter, Andrea. He is survived by his wife (Chudleigh); son, Adrian (Weegen); granddaughters, Shantelle and Karissa; and great-grandson, Oscar.

David Leo



**ROEDER,** Joyce, born 24.8.1924 in Parkes, NSW; died 6.4.21 at her home in Parkes.

On 19.11.1946 she married Arthur, who predeceased her in 1984. She was also predeceased by her siblings, Henry, Roy, Mick, Max and Shirley. Joyce is survived by her children, Melvyn and Jeanette (Sydney), Merilyn and Ian Bostock (Wagga Wagga) and Sharon and Wayne Ford (Batlow); 12 grandchildren; 22 great-grandchildren; and sister, Nola McDonald (Lismore). Joyce was dedicated to her church and community, using her time to

volunteer in many capacities. Joyce attended the Parkes church for 93 years, which makes her the longest serving member of the Parkes church.

Tim Merritt



**SCHUR,** Edward Ray, born 25.5.1925 in Saskatchewan, Canada; died 16.4.21 in Cooranbong, NSW.

On 9.10.1951 he married Florence. Ed is survived by his wife (Cooranbong); children, Wayne (Cooranbong), Carl (Morriset Park), Larry (Martinsville), Julie (Newcastle) and Richard (Manning Park); 13 grandchildren; and 14 great-grandchildren. Ed worked in timber mills through his life. Coming to Australia in 1971, he was employed at the Sanitarium factory in the engineering department until 1978. Ed was ever ready to share his faith and looked forward to meeting his Saviour to spend eternity together along with his loved ones.

Kenn Duke

**SMITH,** Melissa Juliana (Melee), born 18.12.1966 in Ferntree Gully, Vic; died 30.3.21 in Warburton. She was predeceased by her father, Jeffrey and sisters, Andrea and Louise. She is survived by her mother, Pamela (Warburton). The three sisters died of motor neurone disease, a trait that ran in the family. Melee was a loving daughter, kind friend and offered a generous smile to all. She will be missed by those who knew her, most significantly by her mother.

Nalissa Maberly



**TICHBOURNE,**

Winifred Margaret (nee Fowler), born 31.8.1918 in

Quairading, WA; died 20.4.21 in Cooranbong, NSW. On 23.3.1939 she married Frank. She was predeceased by her husband in 1994 and son, Brian in 2012. Win is survived by her daughter, Shirley Wind (Cooranbong); son, Jeffrey (Kalgoorlie, WA); six grandchildren; and 11 great-grandchildren. Win spent most of her life in the hotter drier regions of Australia, centring on

Kalgoorlie, WA, commenting once that the best place to be was where there was "nowhere to go and nothing to do". Despite this she was a faithful follower of Jesus and always ready to give a reason for the hope that was within her. For many years Win was encouraged by the blessed hope and this hope buoyed her to the end.

Ian Royce

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### BOOK YOUR SPOT AT THORNLEIGH'S 100TH ANNIVERSARY!

Past members and attendees are invited to celebrate God's blessings on September 10 and 11. Places are limited, so book now. Send photos, stories and RSVP via our website <thornleighadventist.org.au/100>.

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abn 59 093 117 689  
vol 126 no 10

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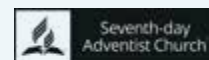
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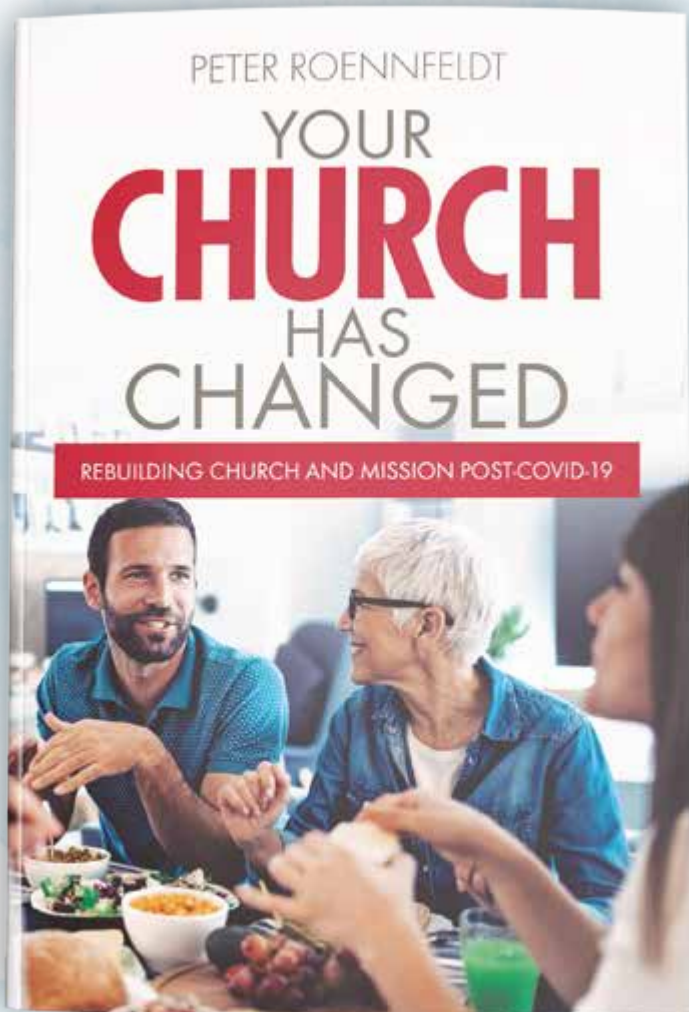
**Next issue**  
Adventist Record, June 5

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South Pacific





"Your Church has Changed is a useful, thought-provoking and challenging read that can help pastors, church leaders and 'households of faith' navigate the new waters we find ourselves in."  
—Travis Manners, lead pastor,  
Morphett Vale Church, South Australia

"While the building closed, I am blessed in being with a church that never went into hibernation. However, the challenge before us is what comes next. In this book, Peter Roennfeldt asks lots of questions—and they are the right questions."  
—Darren Croft, lead pastor,  
Lilydale Church, Victoria

## HAS YOUR CHURCH CHANGED?

The COVID-19 pandemic caused churches to close their doors, restricted gatherings of people and moved worship services online. But what if, rather than viewing these circumstances as mere disruptions until we get back to "normal", we see them as opportunities that have shifted our focus towards being the church in our communities?

Drawing inspiration and practical advice from the New Testament about how church was intended to function, discover how God might be moving us forward towards the same methods of worship, fellowship, service, evangelism and discipleship today.

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