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THE SHADOW PANDEMIC

DOMESTIC VIOLENCE AND THE
ADVENTIST CHURCH 14

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ADVANCE THE GOSPEL COMMISSION WITH YOUR SABBATH SCHOOL OFFERING

During these uncertain and complex times, the gospel advancement is needed more than ever to the dark places of the world and its big cities. Sabbath School offerings are used to spread the Gospel in the 10-40 window (not General Conference office operating costs), pay missionaries, fund Adventist World Radio and Hope Channel. Also, Sabbath School offerings fund efforts to reach big cities.



“

"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of power."

Gospel Workers, page 465 - 466

”

WE INVITE YOU TO SET UP A SCHEDULE OF GIVING REGULARLY TO SABBATH SCHOOL OFFERINGS:



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SHARING IN GOD'S MISSION

Receiving a handwritten letter at *Signs of the Times* is a lucky dip of sorts. It's fairly safe to assume that the writer is an older person—younger people have largely abandoned letter-writing, not to mention penmanship—but you never know whether the envelope will include a cheque or a heated diatribe in response to an article that offended the writer's sensibilities.

While I'd naturally prefer the cheque, my favourite letters are like the following one from a gentleman who lives in Adventist aged care accommodation.

"They give us a copy of your magazine, which I enjoy," he wrote. "I read your article, 'Three in One' [on the biblical teaching of the triune Godhead]. What stood out was your comment, '... the truth of a loving, heartbroken Father, rather than the myth of a vengeful, bloodthirsty God who needed to be appeased by Jesus' sacrificial death.'

"I am not a member of your Church. I would like to know if this is the teaching of your Church."

Maybe I'm reading too much into it, but I sensed in these words a longing for the unconditional love of a Heavenly Father; a flicker of hope that He might be real. And I felt a surge of gratitude that a *Signs* magazine had made it to exactly where it needed to be—in the hands of someone seeking to know Him better.

This gentleman is not exceptional—many residents in Adventist aged care are not Adventists themselves. The same goes for the families who send their kids to our schools, the people who frequent our ADRA op-shops, campers at Adventist campgrounds, employees at Sanitarium and Life Health Foods, patients and staff at Sydney Adventist Hospital. Every day there are thousands of touch points between Adventists and non-Adventists; opportunities to build friendships and share in God's mission.

Is your local church seeking to create more of these touch points? It seems lately that nearly every time I open *Record*, I'm reading about the good work of an Adventist food pantry, op-shop or café that's making a positive difference at the grassroots level. Then there are CHIP programs, care groups, public evangelism series . . . each of these touch points can be enhanced

by the quiet witness of *Signs of the Times*. It's fresh, current and direct when it comes to Bible truth, but without finger-pointing, guilt-tripping or assuming prior knowledge of churchy concepts and jargon.

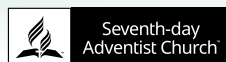
Yes, August is Signs Month and I'm unabashedly in promotion mode. But please understand that my aim is not to have anyone stop their valuable ministry to focus on *Signs*. On the contrary, I'm trying to make it clear that *Signs of the Times* is most effective when it's integrated with your ministry. *Signs* exists to support your passion, not replace it! There's a beautiful synchronicity that emerges when the various parts of the Adventist Church work together to resource and uplift one another. You have a commitment to your community and a credible grassroots presence; we have a quality evangelistic magazine containing messages of hope—let's get together!

But then there's the problem of finances. While we work hard to keep costs way down, printing and distributing a monthly magazine (as well as maintaining an associated website, podcast and social media presence) costs money, while many of the most effective local Adventist outreach projects are volunteer-based and run on a tight budget. Here's where we need financial partners; regular donors who believe in *Signs* and in the grassroots ministries where the magazine is being shared. Already we've identified projects where *Signs* is being used wisely and strategically—we call these 5-Star Projects. A donation to one of these projects is a fantastic investment in the mission of the Church and in Adventist groups who are already in their communities making a difference.

So, please, think about it, pray about it, have a chat with your family and your church board. Whether it involves reaching into your local community or reaching into your pocket, let's work together to share in God's mission.

Read, subscribe, share and support *Signs* magazine at <signsofthetimes.org.au>.

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EDITOR, SIGNS OF THE TIMES



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ADRA AUSTRALIA APPOINTS NEW CEO

ASHLEY STANTON

Denison Grellmann has been appointed as the new CEO for the Adventist Development and Relief Agency (ADRA) Australia.

Mr Grellmann will replace outgoing CEO Paul Rubessa, who announced in April that he had accepted the position of Investment and Financial Services manager with the South Pacific Division.

With a 21-year history of working for ADRA across the globe, Mr Grellmann is returning to ADRA Australia. He has also worked for ADRA in Zimbabwe, Madagascar, Mozambique, Laos, Philippines, New Zealand and ADRA International. Mr Grellmann is currently the CEO at ADRA New Zealand where he has served for the past four years.

"Journeying with ADRA in different places and roles has been a privilege," said Mr Grellmann. "This adventure began as an intern, then in project and program management, moving to managerial and leadership roles. In every step of this journey, I've encountered amazing and dedicated ADRA team members who have been wonderful to serve with."

Despite working across the globe, Australia has become home for Mr Grellmann, his wife Priscila and their two children, who are excited to return.

"I feel privileged to join the ADRA Australia team and be part of a talented group of professionals who have a heart for service to humanity," said Mr Grellmann. "I hope to contribute to the excellent work that my predecessors have done and together with the team strengthen ADRA's engagement with the Seventh-day Adventist Church, with committed supporters and donors, and with ADRA's committed implementing partners in Australia and overseas."

Mr Rubessa is confident in Mr Grellmann's ability to lead the ADRA Australia team.

"Denison brings rich experience to ADRA Australia and, when combined with our amazing and committed team, I am excited about how effectively ADRA Australia can help others live as God intended," said Mr Rubessa.

Due to the impact of COVID-19 on international travel, Mr Grellmann's start at ADRA Australia is planned for September 10.



DENISON WITH HIS WIFE PRISCILA AND TWO SONS DENNIS AND BRENO.



PATIENT ENDURANCE

Pam and I are waiting for the South Australian border to be open to people from New South Wales. We look forward to holding our first granddaughter Teyah, for the first time. COVID-19 has created more waiting: in job queues, for testing, for lockdown measures to change and for the elusive vaccine.

Online connection and marketing suggests we do not have to wait for anything but that's a fallacy—a godless illusion.

We wait for a solution to a problem, a relationship to be reconciled, a body to recover from injury or illness, our internet speed to increase, an exam result, the season for our favourite fruit. The best things are worth waiting for. I know others who have not held their grandchildren because of the pandemic separation. Two of my colleagues have not seen their wives since March because they serve in different countries. What was to be a few weeks' separation has turned into months.

Waiting is a test of endurance or perseverance. These characteristics are only developed through an extended challenge.

Adventists have been waiting for millennia—waiting to see Jesus (Luke 12:35-40). We expect to see Him soon. He will right all wrongs, make all things new, create light from darkness, rest out of chaos. Paul said, "We hope for what we don't see, we wait for it with patience" (Romans 8:25). The Psalmist echoes: "Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!" (Psalm 27:14).

Jesus said: "The one who endures to the end will be saved" (Matthew 24:13). An Adventist disciple of Jesus has grown in God's waiting room—"Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus" (Revelation 14:12).



GLENN TOWNEND
SPD PRESIDENT
@SPDPresident

AVONDALE TO UNDERGO SUSTAINABLE TRANSFORMATION

BRENTON STACEY

A faculty restructure and the introduction of a research fellowship are the first two markers on Avondale University College's road map for sustainable transformation.

The restructure will reduce the number of faculties from two—Education, Business & Science; and Arts, Nursing & Theology—to one.

Vice-chancellor and president Professor Kevin Petrie announced the decisions in the second of a series of documents for consultation. The first explained the objectives of the process—to develop a viable operating model and return to a balanced budget within two years. Feedback from staff and an external report on governance structure informed decision-making.

The restructure will mean: A stronger role for schools (eg School of Business) in academic governance, a reduction in administrative roles and a reduction in the number of policy

development and approval "layers", particularly within learning and teaching.

The restructure will be completed by the beginning of the academic year in 2021.

The fellowship, offered at different levels, will see staff members apply for rather than automatically receive a loading for research. It will comprise an agreed number of hours over two years and include key performance indicators and an annual progress report.

Successful applicants will demonstrate how their research contributes to Avondale's core focus areas.

Avondale is also seeking, through increasing income and adjusting expenditure, an across-the-board 7.5 per cent gain in operational efficiency. As part of this push, it will begin using realtor Ray White to manage



AVONDALE UNIVERSITY COLLEGE, LAKE MACQUARIE CAMPUS.

the College View residences and the Central Road cottages on the Lake Macquarie campus. The arrangement begins in August and will mean a decrease in the number of full-time equivalent staff in Financial and Business Services.

An analysis of the viability of courses and the potential efficiencies within departmental cost centres will continue with planned changes announced at the end of July.

'IMPOSSIBLE' YOUNG ADULT CONFERENCE DEFIES LIMITATIONS

ALINA VAN RENSBURG/MARYELLEN FAIRFAX

Dozens of young people gathered in living rooms across South Queensland for the annual Young Adult "Exiles" Conference for 2020, which was hosted online over the weekend of June 19-21.

"The most significant element of the entire conference was that young adults throughout South Queensland met in homes in small groups and engaged as a community," said Pastor Alina van Rensburg, young adult minis-

try coordinator for the South Queensland Conference.

The original conference was cancelled due to COVID-19 restrictions. However, thanks to the work of pastors and volunteers over a period of just four weeks, the program was able to transition online.

"The truth is, we nearly cancelled it," said Pastor van Rensburg. "The thought of taking our Young Adult Conference (including our annual leaders' break-

fast) online seemed impossible. But we felt convicted that God had a word for our young adult community in this season . . . [so] the vision for 'Exiles' was birthed."

Guest speaker, Pastor Moe Stiles, online from Portland, USA, shared pres-

entations to help young adults navigate isolation, digital strain and anxiety, and build meaningful relationships and resilient faith.

Tod Bolsinger, author of the Christian leadership book *Canoeing the Mountains*, presented insights for young adults living and leading in a rapidly changing world, to a leaders' breakfast attended via Zoom. Young adult leaders met in regional groups in pastors' homes, which provided an opportunity for critical conversations about leading in "uncharted territory".

The conference appealed to a young audience through worship sessions led by recent theology graduate Lachlan Harders and a dedicated creative team who created imagery, set design and promotional materials.

The feedback from young adult leaders indicated that the weekend left a personal impact, and influenced young adult groups at a local level.



GABRIELLE SHAW, BEN GREEN AND ALINA VAN RENSBURG PRESENTING ON THE LIVESTREAM STAGE.

VALUE OF ADVENTIST-OWNED SITES TO BE ASSESSED

LINZI AITKEN

Risk Management Service (RMS)—a South Pacific Division department—with the assistance and expertise of a professional valuation service, will undertake a five-year valuation program to obtain a complete picture of all Adventist-owned property for insurance purposes.

"The provider selected has extensive experience working with faith-based organisations," said RMS manager Jonathan Hale. "We're looking forward to working with Adventist sites to ensure they have access to this opportunity."

Property valuations are necessary to confirm that covered values are correct and to protect the Church (and its officers) from financial risk. Valuations reduce the risk of underinsurance and conversely, provide savings if the site is being over-insured.

"It also demonstrates to our insurers that we, as the Seventh-day

Adventist Church, place importance on the integrity of our data," said RMS assistant manager Hayley Tosen.

In the event of a significant or total loss, having the right amount of cover already in place will protect the sustainability of an Adventist site's mission through financial resilience. "We have witnessed time and again that adequate property cover can help reinstate a building quickly and to better immunity," Mr Hale said. "The right level of property cover represents good stewardship."

Following the professional valuation, each Adventist site will be provided with a copy of the report and recommended insured values.

"This long-term property

valuation exercise will provide a complete picture of Adventist sites," said Mr Hale. "It will capture information on site improvements like fences, retaining walls and playground equipment which aren't always listed on property covers but really should be."

In the Pacific Islands, property cover is managed differently as the insurance market in this region is often cost-prohibitive. As such, surveying and assessment is completed through personal visitation by RMS risk control officers, in particular, senior risk officer Andrew Mowbray.



RMS TEAM, FROM LEFT, JONATHAN HALE, HAYLEY TOSEN AND ANDREW MOWBRAY.

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ADVENTIST MESSAGE SPREADS ACROSS PNG

MARYELLEN FAIRFAX

The Adventist message is spreading across the Madang and Manus Mission (MMM) in Papua New Guinea faster than ever, with four new small groups actively participating in Discovery Bible Reading (DBR) programs.

According to MMM president Pastor Garry Laukei, who visited the groups on Sabbath, July 3, a small group format is proving to be the best way to reach people in the area.

"The work is moving and people are ready to receive the message," he said.

The "LBC Small Group", is rapidly growing and consists of more than 30 people who meet in a house each week. They have dozens of people from non-Adventist homes studying with them.

The second small group, the "Kilikil Small Group", is led by Selve Warrel and his wife and son. They worship beside the sea underneath trees. In total, there are 27 community members attending this small group.

The third small group consists of eight



THE KILIKIL SMALL GROUP MEETS UNDER THE TREES TO READ THE BIBLE TOGETHER.

members from non-Adventist denominations, who complete the DBR program every Tuesday and Thursday night and also attend church on Sabbath.

The "Tommy Small Group" led by Tommy Darius is comprised of more than 18 street boys who attend every evening because they "want to know the truth".

Pastor Laukei was encouraged by his visitations.

"God is working and the Spirit is moving the hearts of people to respond to the gospel," Pastor Laukei said.

ADVENTIST COLLEGE IN SAMOA OPENS NEW BUILDINGS

MARC MEMBRERE/RECORD STAFF

Thanks to support from 67 churches in Upolu (Samoa), Lalovaea Seventh-day Adventist College celebrated the opening of a new building and new classrooms on Sabbath, July 4.

During his opening address, Samoa-Tokelau Mission (STM) general secretary Pastor Sione Ausage thanked the church for its support and gave glory to God for the new building, four classrooms, two offices and toilets.

"The reason why we are here is to celebrate together the official opening of this work," he said. "We are opening the library for the school and also the food and textiles technology and visual arts classrooms . . . a computer lab [and] a science lab [today]."

Linda Fuliese, wife of the STM president, was given the honour of cutting the ribbon to open the new building.

In an interview with *Samoa Observer*, Pastor Ausage said construction started in March, when the COVID-19 global pandemic started to peak, and finished in June.

"The state of emergency did not have a huge impact because people were not prohibited to come to work," he added.

The construction of the new classrooms and facilities was completed at a cost of \$WST438,000 (\$A235,000).



THE NEW SCHOOL BUILDING.

Photo credit: Marc Membrere

NEWS GRABS



NEW GRI DIRECTOR

Dr Ronny Nalin (right) has been appointed the new Geoscience Research Institute (GRI) director—based in Loma Linda, USA—effective August 1. With a doctorate in Earth Sciences, Dr Nalin began as a scientist at GRI in 2007, and has been involved in research on the intersection between faith, science and earth history.—*Timothy Standish*



NEW NAD PRESIDENT

In a vote of 153 to 5, G Alexander ("Alex") Bryant was elected president of the North American Division (NAD) on July 9. He replaces Daniel Jackson, who served in the position for 10 years. Pastor Bryant served as NAD executive secretary and GC associate secretary since 2008 and is the second African American president.—*NAD News*



MESSAGES OF HOPE

Bible-based audio clips are being played at Ate Vitarte Emergency Hospital, a public hospital in Lima, Peru, to calm patients suffering from COVID-19. Junelly Paz, an Adventist psychotherapist at the hospital, requested the customised audio messages from Nuevo Tiempo Peru, the Adventist radio and TV network in the country.—*Adventist Review*

Double celebrations: Youth lockdown harvest in Fiji

It would have been easy to make excuses, to write off the year, to postpone programs and try again later. Instead, young Adventists in Fiji adapted and pushed on with their year of evangelism, resulting in 911 baptisms.

Preparation for the Fiji Mission Youth Evangelism event in May began in 2019. This was the next phase in the Trans Pacific Union Mission's (TPUM) planned harvest initiatives—2020 was the year focused on young people.

The year started with promise. In February, more than 1000 young people from across Fiji met in Cakau Multi-Purpose Hall in Suva for a series of training events. Guest speakers and facilitators, including departmental heads from the South Pacific Division, the TPUM and the local mission, led World Changer evangelism training and more than 700 young people committed their lives to Jesus as trained lay preachers for the Youth Evangelism campaign in May.

However, plans took a huge turn as the COVID-19 pandemic escalated and Fiji recorded a total of 18 cases. By the end of March, the nation had shut its borders and locked down for more than three weeks. The Fiji Mission youth department was forced to look for innovative alternatives.

"Shutting down the evangelistic event was not an option" said Pastor Fifita Vatulesi, acting Fiji Mission secretary and former youth director. "We praise the Lord for the global church initiative of Hope at Home."



Through the Hope at Home initiative, young people led out in Sabbath programs including Sabbath school, vespers, closing Sabbath and, most importantly, AY programs in the afternoons. All these were aired in real time and livestreamed on Facebook as well as YouTube—every Sabbath for 13 Sabbaths.

"It was encouraging to see young people and their talents emerging during Hope at Home," Pastor Vatulesi added.

Through diligent prayer and consultation, the youth department was certain that Hope Channel was the best medium to use. Samuela Koro, a young lay evangelist and church planter in the highlands of Namosi, was asked to be the speaker for the three-week evangelistic meeting to be aired on Hope Channel, on the local digital platform known as Walesi, and also on Hope FM 107, 8pm–9pm Fiji time, in the indigenous itaukei language.

The series began on May 24 and immediately became a hit, reaching more than 6000 people across Facebook and YouTube on the first night alone. As the series continued, views increased as churches remained closed. This resulted in the series being extended another week, allowing Mr Koro to dig deeper into God's Word. By the end of the fourth week, Fiji announced it was COVID-19 free and restrictions eased slowly, allowing churches to open to a maximum of 100 people.

A group of pastors, led by ministerial secretary and evangelism coordinator Pastor Sefanaia Turava, conducted Bible studies to answer dif-



ficult faith questions asked during the evangelistic series. This continued for two more weeks.

"We praise God for technology and other innovative ways of sharing the gospel during the lockdown," said Pastor Turava. "We also thank God for young lay evangelists like Mr Koro and his mission family—that in a time of global crisis, God's message of hope was still delivered."

Pastor Turava adds that these evangelistic meetings were indeed a reflection of Total Membership Involvement.

Welcoming the month of July, church members not only celebrated the re-opening of churches after 13 weeks but also shared the excitement as baptisms were held all over the nation. Youth Evangelism in Fiji recorded one of its highest baptismal counts as 911 souls gave their lives to Christ. Adhering to national restrictions and social distancing rules, there were baptisms all over Fiji. Worship for most churches had to split into two parts for churches and districts with more than 10 baptismal candidates.

The second phase of the youth harvest will see young people preaching through August and an evangelistic series in Hindi, started on July 5, using a similar model to the May series. More baptisms are expected as sites continue to have Bible studies.

KESAIA VASUTOGA-FANNING
SAMOA COMMUNITY CHURCH YOUTH LEADER,
SUVA/FIJI MISSION YOUTH ADVISER.



ONLINE FOR MENTAL HEALTH

The Victorian Conference recently became the first to run a Depression and Anxiety Recovery Program via Zoom in Australia. Attended by 11 people—from rural Gippsland, south-east and north Melbourne, and even New South Wales—the program began on April 19 and continued weekly for eight weeks until June 7. Conference health director Andrew Jasper reported an average 43 per cent drop in depression, 44 per cent decrease in anxiety and 11 per cent average increase in emotional intelligence. At the end of the program, an in-person graduation service was held to celebrate. —*IntraVic*



HIGH TIMES

Cranes have become a familiar sight at Macarthur Adventist College (Sydney, NSW) as more classrooms are added to create space for steady growth in student numbers. Since opening its doors in 1974, the school has grown from 41 students in two classrooms to almost 700 students from Prep through to Year 12. Yet for all the growth, the school has still retained its sense of family and feeling of community, which principal Anna Calandra puts down to the college’s unwavering focus on personal attention and Christian values. —*Daniel Lavaiaamat*



A DOUBLE CENTURY!

Pastor Claude and Yvonne Judd, who currently live at the Avondale Lifestyle Community in Coorabong (NSW), celebrated their 100th birthdays in April and June respectively. Sitting holding hands and telling stories of their lives, they are still very much in love. Both born in 1920, Claude and Yvonne remember World War II very well. They were married in Glen Huon, Tasmania, when they were 23. They have four sons, 10 grandchildren and 13 great-grandchildren. Pastor Claude served as conference president for South New South Wales, Victoria, Greater Sydney, South Australia and the Trans-Tasman Union. He has also married more than 100 couples, all with Yvonne and the boys by his side. —*Leanne McPherson*



TASMANIA REACHES OUT

Wynyard, Burnie and Smithton ADRA volunteers have been providing fresh produce and non-perishable items to their local community through the Waratah Community Centre, Smithton Food Pantry and door-to-door deliveries. In just three days, more than 2600 people engaged with their Facebook call for donations and volunteers, and as a result received a lot of extra support. Together, the group assisted 80 Tongan fruit pickers in Burnie who had little to no food or work, as well as 30 international workers on the west coast who had received no income for 10 weeks and had depleted supplies. The recipients were incredibly thankful for the help they received. —*Tasda*



EAT LOTS, LOSE WEIGHT

Hope Clinic Fiji recently launched its first ever recipe book, the *Pacific Plants Cookbook*. According to Hope Clinic, the recipes are “exactly what you need if you want to eat a lot but still lose weight and live a healthy abundant life”. With ingredients sourced from local markets, the foods are nutritionally dense, calorically poor and high in fibre. The books can be ordered from the Hope Clinic temporary location at 37 Queens Road, Lami or at HopeBooks Fiji: Shop 8 Parade Arcade Suva. —*Hope Clinic Facebook*



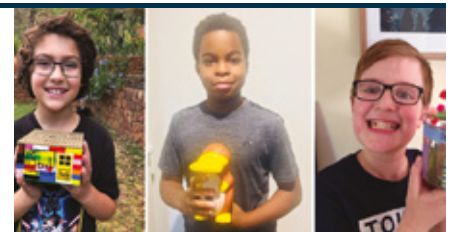
LOCKED DOWN BUT NOT STOPPED

Adventist youth and young adults across New Zealand have been actively sharing Jesus during lockdown by coming together for virtual Friday night small groups, and for monthly programs entitled “Breakout”, hosted by conference youth directors at Papatoetoe church (Auckland). Each program is hosted in person, but then livestreamed online for hundreds to watch. —*Adventist Young Adult Ministry NZ Facebook*



SHE’S A FELLOW!

Melanie Renfrew, coordinator of postgraduate lifestyle medicine courses at Avondale University College, has received a professional fellowship from the Australasian Society of Lifestyle Medicine, joining colleagues Dr Darren Morton and Dr Paul Rankin. Completing the Graduate Diploma or Graduate Certificate in Lifestyle Medicine at Avondale earns up to two-thirds of the points towards the fellowship. —*Facebook*



A CREATIVE OFFERING

Children in the Junior Sabbath school class at North Perth church (WA) were meeting online for six weeks via Zoom and enjoying lots of challenges and games. On their first week, their challenge was to make or decorate a special money box that they then collected their Sabbath school offerings in each week. Each child proudly brought their money boxes to their first Sabbath school together on July 4. —*North Perth Facebook*

MINISTRY CONNECTS LOCAL MUMS

Mums At The Table, an initiative of Adventist Media, has launched seven new online groups in Australia and New Zealand in response to increasing requests by mums to meet up with someone in their local area.

The groups are part of two new ways to connect with mums in the local community. Both new ways utilise Facebook; one via Messenger chat groups and the other as local meet-up groups.

"We did a poll and about one in seven in our group of 7000 mums said they wanted to make new mum friends and meet in person," said Melody Tan, project manager of Mums At The Table. "That's 1000 mums spread out across Australia and New Zealand calling out for connection and community. As Christians, it's our duty to respond to cries for help and, with these mums, it's in the simplest way possible: Being a friend."

One of the new groups, the Adelaide Facebook meet-up group, attracted nearly 60 new members in less than a week, with some of the mums organising a meet-up just two days after it was launched.

Lianne Zilm is a member of the Birdwood Seventh-day Adventist Church (SA) and as a volunteer moderator of the group, organised one of the first Adelaide meetings, attended by five other mums.

"There is such a need in the community for encouragement and connection, particularly for mums. While meeting new people can be a bit out of my comfort zone, I actually think that it's good to rise to a challenge and to connect with a diverse group of people from within the community. I also feel that God has put me in an opportune position as a stay-at-home mum so I have the flexibility to attend meet-ups during the week," says Ms Zilm, a mother of three young children and a part-time student.

"When I became a first-time mum, I recall the steep learning curve when it came to dealing with a new baby as well as the isolation that came with the massive change of lifestyle. I am hoping that this group will help connect mums through shared experiences and mutual solidarity through the challenges of bringing up children, and, of course, to share the fantastic parenting, health and spiritual resources

that are produced by Mums At The Table. I'm really looking forward to attending more meet-ups and would love to encourage Adventist mums in Adelaide to join the group and be part of the fun!"

Five of the seven new groups are managed and moderated by volunteer Adventist church members. More volunteers are needed so that new groups can be launched.

"We want to launch new groups in every major city and state," says Ms Tan. "We have mums in Brisbane, Perth, Christchurch and country New South Wales all requesting meet-ups, but we don't have enough resources to start those groups yet. If any church member is happy to make new mum friends, even if you're not in any of the locations

mentioned, I would love to hear from you. We would also love to have more church members involved in the groups that we already have moderators for. The more the merrier."

At the same time, Mums At The Table is also looking to connect mums from their Facebook group with playgroups organised by local Seventh-day Adventist churches, which was not possible earlier due to the coronavirus pandemic and the introduction of lockdown measures.

"Now that restrictions are easing, we are hoping to direct mums to attend these playgroups once they start

up again. We've partnered with 14 churches so far but I'm sure we have more playgroups than that and so would urge any church running a playgroup to get in touch with me."

The seven new Mums At The Table online groups are based in the Blue Mountains and Emu Plains (NSW), Lake Macquarie and Newcastle (NSW), Ryde (NSW), Southeast Melbourne (Vic), Adelaide (SA), as well as North Auckland and South Auckland (NZ). All groups, except North and South Auckland, have at least one volunteer church member managing and moderating the group.

Churches or individuals interested in helping can contact Mums At The Table at <hello@MumsAtTheTable.com> or visit <facebook.com/groups/MumsAtTheTable>.

I MELODY TAN/RECORD STAFF



LIVING HIS WORD

WITH WAYNE BOEHM

LESSONS FROM CURRENT EVENTS

Just when it seemed the cataclysmic events of 2020 were ending, COVID-19 seems to be making a resurgence. I've also read about a case of bubonic plague in Bayannur, northwest of Beijing, while the Democratic Republic of Congo declared its eleventh outbreak of Ebola.

As outbreaks occur, conflicts arise between nations and global dynamics shift, the spiritual world is not exempt. Recently, we've seen mainstream denominations sign treaties declaring the Reformation is over. Ellen White stated that these things signify that the end is near (*1 Testimonies* 451, *Great Controversy* 588).

John, Peter and Paul not only draw our attention to these end-time events, but give counsel as to how we are to live with faith during these times. **CONSIDER** 2 Timothy 3:1-5, 2:19.

Paul states there will be godlessness and strife in the last days and that believers should depart from iniquity, but how is this possible when the prophet Jeremiah says the "heart above all things is deceitful (17:9)"? **CONSIDER** Ezekiel 36:26-29, Luke 21:34-36, John 14:27-30, Hebrews 9:11-14.

Jesus is mediating on our behalf and will renew all things. Current world events should not cause us to live in fear, but hope. Ask Jesus to author in you a new faith and hope, one that will endure trials (Hebrews 12) and help you live in excited anticipation of Jesus' soon return. Jesus told us these things ahead of time that we might "look up and believe, for your redemption is drawing near" (Luke 21:28).

Before the mountains were born,
Or you brought forth the whole world,
from everlasting to everlasting you are God.

Psalm 90:2



COMING SOON

Maryellen

@maryellencreative



Tropical fruit whip

Make these fun and colourful jars on the spot, or in advance, for a quick snack on the go. Being high in protein and fibre and with two serves of fruit, they're a nutritious afternoon pick-me-up.

Find this recipe and hundreds more at:

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



FOOD CRAVINGS: HOW TO TAKE BACK CONTROL

Food cravings are an intense desire to eat certain foods that seems to hit instantly, from out of the blue. But why do we get them? Are they simply a sign of poor self-control or is there a physiological reason behind these food longings? Dietitian Joel Feren gives us the facts on food cravings.

WHY DO WE GET CERTAIN FOOD CRAVINGS?

Food cravings may be linked to imbalances within our bodies, such as a dip in blood sugar levels, changes in hormones, stress, poor hydration or even the external environment.

Scientists have long studied the mystery of food cravings and have even used MRIs to look at how people's brains react when a food craving hits. This showed several areas of the brain are activated during a food craving and may in fact be those areas linked to emotions, memories and senses, especially taste and smell.

IS IT BETTER TO WAIT OUT A FOOD CRAVING OR GIVE IN?

Research suggests that food cravings are transient and generally last just 3-5 minutes. Distraction can be a helpful technique, but beware. Restricting foods can lead to binge eating, so it may actually be better to enjoy a small amount of the food you're craving.

WHY IS IT THAT SOME PEOPLE CRAVE SWEETS WHILE OTHERS CRAVE SALTY FOODS?

Cravings, like most food choices, are individual. Some of us have a fondness for sweet foods, while others favour salty foods. But it can depend on more than just our tastebuds—what we crave can be triggered by a range of factors, even hormones and stress.

WHY DO WE TEND TO CRAVE JUNK FOODS RATHER THAN HEALTHY FOODS?

This is likely due to our emotions being at play. When we're feeling down, we tend to reach for a chocolate bar rather than an apple because sugary, high-carb or high-fat foods can provide a lift in mood. Foods high in sugar and fat cause the release of opioids which release "feel good" neurotransmitters in our brains.

WAYS TO HELP MANAGE FOOD CRAVINGS



STAY NOURISHED

Many people find that protein helps to keep hunger pangs and cravings at bay. Sources of plant protein include chickpeas, soybeans, pistachios, peanut butter and yoghurt—just to name a few.



DRINK UP

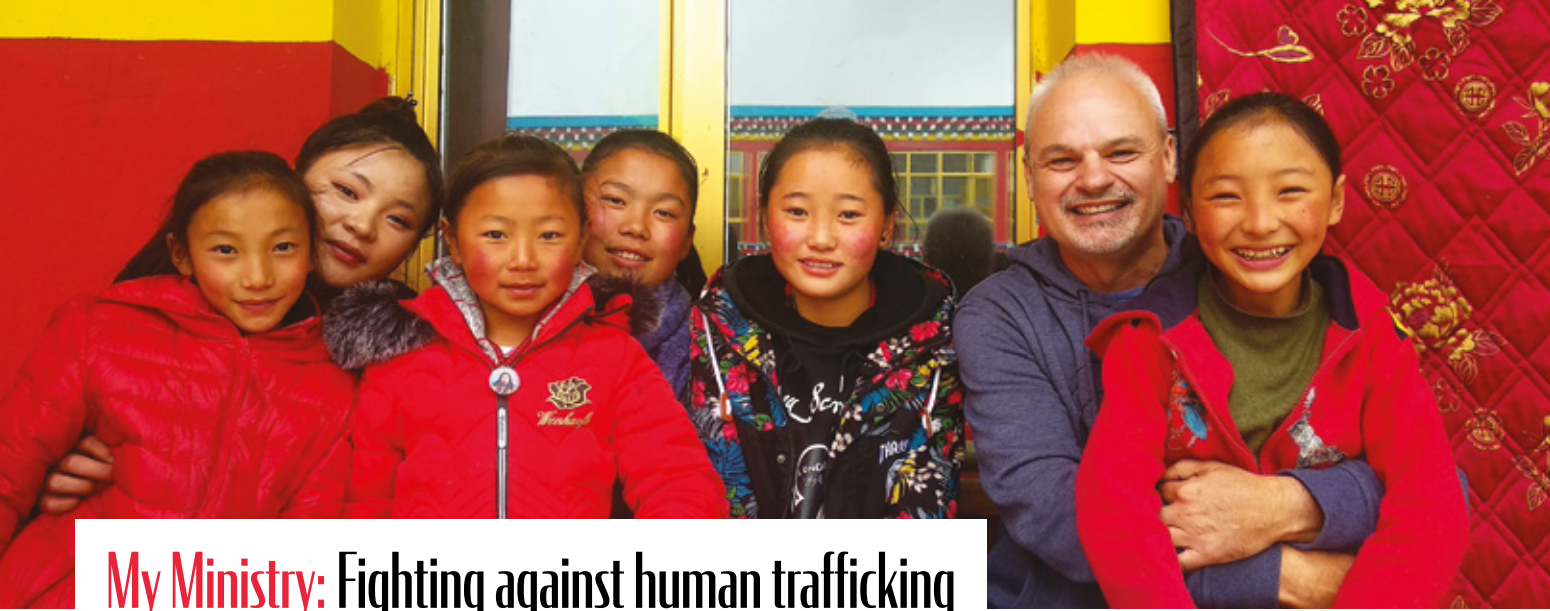
When we're dehydrated our bodies use up more stored glucose (known as glycogen). Reduced glycogen levels can trigger hunger and have even been associated with craving sweet foods. Many people also confuse thirst and hunger. So, when a craving hits, try a glass of water first instead.



SLEEP WELL

Lack of sleep has been linked to seeking out unhealthy food and sugar cravings. One reason is it may suppress the hormones that control food intake. Try to aim for 7-8 hours of sleep each night.





My Ministry: Fighting against human trafficking

Measures introduced to fight the coronavirus pandemic have inadvertently helped the fight against another global epidemic—human trafficking.

Captivating International founder Andrew Colquhoun said border closures—implemented to contain the spread of COVID-19—have made it harder for human traffickers to conduct their activities, but the recent easing of restrictions is cause for renewed concern.

“The border closures would have at least slowed significantly the pace of human trafficking,” said Mr Colquhoun, a member of Gold Coast Central Adventist Church (Qld). “Even traffickers would be concerned about their safety, not wanting to catch COVID.”

But, as lockdowns are easing, Captivating staff are bracing themselves for a surge in activity over the next six months as the trade in human life resumes.

“Here in Australia we are all struggling, but the government introduced the JobKeeper program—there’s nothing like that in developing countries, people are on their own,” Mr Colquhoun said. “People don’t put themselves out to be trafficked; they do it because they have no choice.”

Back in the early 2000s, Mr Colquhoun and his wife Julie were working in the corporate world with good incomes and a beautiful home in Sydney. But in 2006 they took a “step of faith” and decided to change

course, vowing to dedicate the rest of their lives to help those trapped by poverty and injustice.

Captivating International started off in China supporting at-risk girls in remote parts of the country. The charity then expanded its operation, with a focus on human trafficking, to Nepal and the Philippines, where the numbers are truly staggering. In the Philippines, it’s estimated that more than 60,000 children will be trafficked and exploited this year, while in Nepal around 20,000 women and girls will suffer the same fate.

Captivating International works with local partners in Nepal and the Philippines with the goal of saving these girls from a life of misery. “If a girl is trafficked, she’ll be lost, you’ll never hear from her again,” Mr Colquhoun said. “The girls can be as young as seven, but the average age is usually in their teens up to around 19 or 20—that’s a marketable age for a brothel owner.”

In Nepal, the charity operates 11 monitoring stations at the Nepalese/Indian border where the staff conduct “interceptions” with the support of the local police. This is where a girl is interviewed by staff and it’s determined that she’s most likely being trafficked. She will be refused access across the border and her family is called to collect her. On average a girl is being intercepted every 90 minutes.

“But it’s not just about interceptions, it’s about prevention as well,”

Mr Colquhoun said. “Until we put in programs to reduce the desire of people to migrate to find better employment, trafficking will always be there. So, with the government and education departments, we are rolling out education programs to target children in poverty areas that are at higher risk of getting attention by traffickers. We hope these children will become ambassadors for anti-trafficking. We are pretty confident that we can change this space over the next decade as this becomes part of the curriculum of every school.

“We have also started a microfinance program called My Business, My Freedom and that’s all about finding women who we believe are in danger of being trafficked. By working with them to increase their family income, we aim to help these women into situations where they have a choice.”

This month Captivating International is encouraging support for its “Stop Trafficking 5K” initiative, which helps to raise funds for the charity’s anti-trafficking work. Participants are encouraged to run or walk as many 5Ks as they can during August. Mr Colquhoun has set himself a goal of running 100 kilometres. There is also an opportunity to sponsor participants. For more details: <<https://stoptrafficking5k.org/>>.

TRACEY BRIDCUTT
COMMUNICATION DIRECTOR, SPD.



THE SHADOW PANDEMIC

“When you are in that situation, you don’t function as fully capable of thinking. It feels like being in a sort of a prison and you don’t see the way out; you don’t even know solutions are available. It is a very scary thing.” —Dr Danijela Schubert

Described as a shadow pandemic, domestic violence (DV) is a silent killer.

News services have been reporting an increase in domestic violence and the need for DV services during COVID-19 lockdowns. Governments are realising there is a problem and are starting to respond.

On the back of 2019 being the worst year for intimate partner violence in New Zealand, the New Zealand government pledged \$2M to fight DV during the early days of the lockdown,¹ while the Australian government launched a new “Help is here” campaign to raise awareness and

provide important information.² In Fiji last year 10 women died in DV incidents and, in 2020, the minister for women launched Fiji’s National Plan to Prevent Violence against Women and Girls, stating that Fiji has one of the highest rates of DV (per capita) in the world.³ In June, while much of the world marched against racism, Papua New Guineans were marching against DV triggered by the death of young mother Jenelyn Kennedy. PNG prime minister James Marape, who joined the vigil for Ms Kennedy, has hinted at law changes and declared that it is time to end the silence around DV.⁴

DV AFFECTS EVERYONE

Not just women but children and men are in violent relationships and impacted by the scourge of DV.

Representatives from ADRA Logan, Queensland, suggest that they are seeing an increased amount of DV cases come through, especially where men are the victims.

"While we don't have tracking of DV for victims, we do have anecdotal conversations that people share with us," says Sam Luteru, training coordinator for ADRA Logan. His colleague, assistant manager of ADRA Logan, Michelle Brown, concurs, recounting a recent incident she witnessed of a woman beating up her partner on a busy street in broad daylight. "And I'm quite surprised that there's probably more men who come in with black eyes," she says. The ADRA office does not deal directly with DV; however, they are able to point victims in the right direction and are always willing to listen.

"We try and do as much as we can," says Mr Luteru. "Our tagline here in Logan is Caring, Helping and Supporting, so we try to do everything we can to help."

Ms Brown has her own story of surviving domestic violence. "We all have an open-door policy. I came from DV so I can relate to these people.

"He made me feel like I was worthless; that he was the only person who was ever going to care for me. So I was dependent on him. And then he started threatening my children—and I would do anything to protect my children. Even though in the back of my mind I knew that I had to do something to try and get away from this, you don't want to start involving everybody around you because you're worried about them getting hurt. I was living in fear."

Ms Brown finds that in opening up with her experience, women will share their own stories.

The abuse she describes happened after eight years out of the 20 she has worked at ADRA. She is thankful to her colleagues there for helping her through this difficult time in her life; supporting her, helping her to make police reports and eventually, to leave her abuser. She now supports those who come through the ADRA offices in need of similar help.

"DV can happen with anyone whether they're well-to-do or poor families—it doesn't matter," says Ms Brown.

"I agree," says Mr Luteru. "It's no respecter of persons."

It is tempting to see DV as something that happens outside of the protective walls of the church. But this is false. Our colleagues, friends, family members or even church members could be suffering, often in silence.

It is important to acknowledge that not all family violence is physical. Our understanding of what constitutes violence in a family has changed over time.

Domestic violence is a pattern of behaviour intended to control another person in the family or in an intimate adult relationship; including physical, verbal, emotional, economic, sexual and spiritual abuse (or a combination).

"We had all of these women coming forward [saying] 'I wish he would hit me because then somebody could see the bruises and then they could believe how awful and how

terrible it is to live with him'," says Adventist relationship counsellor and Avondale University College lecturer Paul Bogacs. "So we had to rethink—DV doesn't necessarily mean being hit. We now talk about different forms of DV; we talk about financial abuse, physical abuse, sexual, spiritual—all as different forms of DV, with the key underlying issue being control."

That element of control is really at the centre of all violence.

"To feel some power, to feel that you have some kind of control over something—even if it's what my wife does or doesn't do. That is domestic violence," says Pastor Bogacs. "Now, we see it on a spectrum, because power and control are issues in all relationships. What I look at as a couple's therapist is *how much fear is there?*"

Increased pressure and proximity during the time of COVID-19 mean that DV reports and incidents are rising, in number and frequency.

"Having people in close proximity with each other for a greater period of time is going to increase the opportunities for control," shares Pastor Bogacs. Being at home all day, every day, instead of the break that might be gained from employment or the freedom to go out or do things with the kids is taken away as families stay in close proximity. Financial pressures and job losses at this time are also making it hard.

BUT SURELY NOT IN THE CHURCH

"Does it happen in the Church? You bet," says Pastor Bogacs.

The premier Adventist study on DV was conducted in the US with more than 1400 participants (2006). Results showed that respondents fell within the same range as those in the community around them.⁵ A qualitative research group from the same study showed that more than 90 per cent of the abusers were church members themselves, with five pastors, six elders, six deacons and a number of others who held church leadership positions (out of 40 interviews).

"Domestic violence certainly happens in the Christian church," agrees Dr Danijela Schubert from the South Pacific Division (SPD) Discipleship Ministries team. "If it's happening out there, it's happening in the Church. But if we are less willing to talk about it, then we have a bigger problem. We are supposed to be much better, more loving."

Dr Schubert sees the Church as more willing to talk about DV these days, championing awareness campaigns like EndItNow.

Church leaders in the SPD have worked hard, both theologically and socially, making statements against DV and working to educate pastors and leaders. However, there is a gap between theory and practice at a grassroots level, where culture and literalistic interpretations⁶ of Scripture lead to propping up the secret stronghold of abuse.

Christians stay longer in abusive homes and spiritual abuse is always a component and damages the abused person's perception of God.⁵

"Many people have experienced answers [from the Church] that put victims off. It is a really important thing that the first time they come forward, victims are believed. If that doesn't happen, it is so much more difficult," says Dr Schubert.

Craig* is an Adventist church member and health worker living in Australia who has been married for a little over two years. He reports being hit around the head when he would come home from a shift, raped during the night and verbally abused, while his bank account was also controlled. He claims the stepchildren in his home would not be fed if they hadn't done the chores his wife required. "It's not all physical abuse. The most distressing thing was that she tried to kill herself by drowning in the pool. I called the police for assistance and later she beat me with a wooden pole for calling them."

Craig told *Record* how hard it is to get support in his situation. When he tried to tell his pastor about what was happening at home, he was told, "That doesn't happen to men." This dismissive phrase left Craig feeling unheard and disconnected. "Sometimes our Church doesn't recognise domestic violence," says Craig. "I think the Church is blind to a lot of things that happen. If there are no facilities in our Church, we can at least point people to organisations that help with these issues. Prayer for those in these situations is great, but prayer alone is not enough."

Craig is now staying with friends, but had to leave his infant daughter behind.

"I just have to bide my time and hope God doesn't let anything happen to my child," he says.

Alongside a lack of support from his church, Craig made some revealing statements that point to difficulties in understanding and healing from DV in the Church. "I believe God calls us to love our partner more than we love ourselves; to protect and help them. It took me a long time to think that I could leave her. Now I know that God doesn't expect you to stay in that situation. But I guess I can't remarry, because that would be adultery."

And unfortunately, he's partially right, at least according to the current interpretation in the official Church Manual:

"A separation or divorce that results from factors such as physical violence . . . does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried, committed adultery or fornication or died. Should a member who has been thus divorced remarry . . . he/she shall be removed from membership . . ." (p 160).

The current wording gives pastors and church members enough leeway to encourage the victims to stay in toxic relationships and, in a sense, binds the victims to what the abusers choose to do, rather than giving them autonomy and freedom to heal.

Although the Church added further statements, including a statement on abuse and family violence in 1995, and a statement on ending violence against women and children in 2010, these statements only say the right things to protect the Church, rather than helping individuals in our

congregations with practical advice.

"I'm a firm believer in marriage and its sacredness," says Pastor Bogacs. "I'm not a believer, anymore, in marriage at all costs, because I've seen too many people be destroyed by destructive toxic relationships that really need to end."

There is a strong argument to be made that being "unfaithful" includes any form of violence committed against the person, including spiritual manipulation, physical violence and sexual abuse.

"How on earth is somebody being faithful to the person they have promised to love and protect, when that's their behaviour?" says Pastor Bogacs. "To me, the marriage vows are already broken. We're not talking about the occasional time, because they've just had enough and then it doesn't happen again for years and years or never again. We're talking about this pattern repeated over the years."

Pastor Bogacs continues, "If you look at the way that God sees humanity and the high regard God has for us and we're asked to have for each other, then you cannot justify staying in a relationship with DV."

SPIRITUAL ABUSE

"In the Church, one of the things that happens is spiritual abuse. This is where the Bible is used as a weapon to control," explains Pastor Bogacs. "And the favourite text of men who do this is 'Wives submit to your husbands'. That's a great one. *I'm just doing what God has told me to, after all God has appointed me head of the house. If you don't like it, take it up with God.* That can be a great way of rationalising what basically is abusive behaviour and controlling behaviour. Using one or two texts out of context in order to ask for obedience on behalf of the wife. The text that obviously isn't quoted is 'Submit to each other as to the Lord'. Which seems to me that submission should go both ways and primarily to God."

Dr Schubert agrees. "Those people who may use texts for that, they are simply trying to give credence for what they want to do anyway. They don't want to deal with their sinful nature. So if somebody is violent they have broken the vow to love/cherish."

"The determining of behaviour is a form of spiritual abuse," explains Pastor Bogacs. He describes different stipulations a spouse might force on their partner, such as what music they're listening to or what their behaviour might be. "That to me is not a spiritual issue, that's an issue of domestic violence if it continues to the point where they are trying to control the other person's life through guilt. That's abuse."

"In a sense it can give men licence to not deal with their stuff that's driving their anger and abuse, because *she's got to stay with me, she's not going to divorce me*, so I don't have to take responsibility for my anger issues."

WHAT CAN WE DO?

As a Church we have all the tools, both in resources and theology, to help stamp out DV. Church leadership have

made official statements that are widely available.

“As a Church we have often given wrong answers. It’s going to take a whole generation of people receiving good answers for more people to be willing to share,” says Dr Schubert.

Before a victim ever shares with us, we can watch out for signs.

“Here [at ADRA] we make a point of asking people ‘is everything all right?’,” says Mr Luteru.

Ms Brown continues: “If someone you know has gone quiet, a bit moody or changed their behaviour or the way they dress, you can say, ‘Today you are not yourself’. I don’t force them to talk but say, ‘If you want to talk come and see me’— nine times out of 10 they’ll want to talk.

“You can just say, ‘If you need to chat about anything, I can listen and it will just stay with me.’ Because people need to know that things are confidential. They might not be ready to act on something but they need to know that they’ve got someone who they can talk to who’s going to keep it to themselves until they’re ready to act and need your help.”

It is important to be able to listen and relate without providing solutions or imposing your own thoughts on what someone should do. There are some things that can make the situation worse.

“It’s important people educate themselves, look in the Bible at what God says about how to treat each other, be careful what kind of advice we give,” says Dr Schubert. “We need to ask people who are in that situation how we can best support and help them. They know the answers better than we do. If we barge into their life, we might mess things up bigger.

“Bad answers would be something like ‘You should submit to husband’ or going to talk to husband. A good answer is to acknowledge that this is what’s happening. To refer the person to a professional who knows how to deal with the issue. Not to disclose it to anyone, but to offer prayer. Sometimes women were sent back [into their situations] rather than being helped.”

Yet in the Church, there will be people who are the perpetrators, who are trying to wield unhealthy control over their family members. They need to be aware of this, and willing to do the work to be converted and changed.

“People who use abusive behaviour are often stuck in a pattern of behaviour that they themselves don’t know how to get out of. They promise their partner and themselves, and actually believe, ‘I’m never going to do it again,’ rather than going, ‘I could do it again and I’m actually going to need accountability and help. I’m going to actually see what the monsters are under the bed that I keep trying to ignore.’ With abusers there’s a whole lot of stuff they



haven’t dealt with other than trying to avoid it and deny it,” shares Pastor Bogacs.

“If you lash out every now and then, go and talk to somebody. Go talk to a good counsellor, to work through what drives you to need to control another person. Because that’s not about godliness, that’s not about following the Scripture, that’s the carnal nature; that’s not the divine nature. [Ask yourself the question] ‘What is it about me that I need to control another person? What fears do I have? Why am I so frightened and terrified that I need to do this to another person?’

“Surely [the Christian message is] a strong statement about how we treat each other,” says Pastor Bogacs. “If you are in a relationship where DV has escalated during COVID, go and get some help; speak to somebody.”

“God is against violence,” says Dr Schubert. “There is no reason for violence in the family.”

*Name has been changed to protect identity.

1. <www.theguardian.com/world/2020/may/11/new-zealand-domestic-violence-services-to-get-200m-as-lockdown-takes-toll>.

2. <www.smh.com.au/politics/federal/new-domestic-violence-campaign-launched-as-complaints-surge-during-lockdown-20200502-p54p7k.html>.

3. <fijivillage.com/news/10-women-died-last-year-due-to-domestic-violence-in-Fiji-rs5k29/>.

4. <www.abc.net.au/news/2020-07-04/murder-of-19yo-png-mum-sparks-uprising-against-domestic-violence/12412656>.

5. Tim Jennings, Let’s Talk: Domestic Violence in the Church <youtube.com/watch?v=z7fT9GJ4yrA>.

6. Jiri Moskala defines literalistic reading as “the biblical text is taken in a very narrow dogmatic way without applying its contextual and larger theological considerations”.

JARROD STACKELROTH
EDITOR, ADVENTIST RECORD.

one last kiss

Let me give you one last kiss!" she replied to his announcement that he was leaving her for good. She played on his male ego and love of kissing—but her intention was not what he expected.

About three years ago he had kissed her in her workplace and it had caused her to lose her job. "But I did not kiss him!" she pleaded. "Why should I lose my job? He came from behind and kissed me, not me him! He didn't even ask if he could kiss me." She tried to defend herself, to no avail. Her employer was adamant and she was out.

That kiss was not the only thing he took without permission.

As she would not respond favourably to his advances and did not want to go out with him, he decided to find other means of getting close to her. He secretly followed her to find out where she lived. He forcefully entered the apartment and, once there, refused to leave. She protested, but he remained. She protested against his sexual advances, again to no avail.

She was unfortunately familiar with unwelcome sexual advances, accurately called rape.¹ She successfully escaped at least three attempted rapes in her childhood. The first one at age seven, by her older brother. The others from young men in the community. This time, however, she was not successful.

And she was devastated to find out that she was pregnant.

At that time, being pregnant out of wedlock was very shameful. So she asked him to marry her. He refused. Twice she organised a date with the authorities and witnesses, but he did not come. The third time he finally came and they were married.

Now, she was pregnant with their second child, and he had decided to abandon her and the children.

He liked smoking cigarettes and drinking alcohol and did not financially support his family. Still, she thought it is better to have a husband and father of her children, than to be alone, especially since she was getting more and more signs that her health was in serious jeopardy—her spine was caving in. She did not want him to leave them alone, she was hoping he would help to raise their children.

She had a lot of pent up anger.

Now, as she faced being discarded by this man, her husband, that anger came out.

He was quite happy to oblige her request for one last kiss. He waited expectantly. As she came close enough to hug and kiss him, she surprised him by the violence of her actions. She swung her hand, landing a blow on his head. Somehow this tall handsome man found himself on the ground. She lashed out any way she could. She hit him, she kicked him, she beat him up good. After the flurry of blows was over he was bedridden for weeks. He never attempted to leave her again.

In the same room, an 18-month-old little girl watched this incident while the five-month-gestation boy growing inside her body felt it.

The woman tried her best to be a good mum, but this and other experiences affected her children.

One grew up feeling hatred and anger, convinced they were adopted and did not belong to the family. Another had behavioural problems throughout their childhood and became an alcoholic. The third child, born some years later, heard this story many times. She grew up filled with fear, confused about her parents. She thought she should hate her dad because he didn't care for the family and love her mum because she did, yet her feelings were the opposite. She struggled with low self-esteem and

mild depression throughout her life. They all needed a lot of outside help, bathed in God's grace to navigate life's challenges.

Thankfully such help exists. There are books, seminars, counsellors, psychologists, psychiatrists and group help. The journey toward healing is life long, but is well worth the effort and tears one sheds while travelling this path.

Violence is wrong and has long-lasting consequences. Perpetrators and victims both suffer and need help. Shame and silence around this issue do not help the victim or the perpetrator. Children who witness or are subject to violence are traumatised and need help to overcome post-traumatic stress. The survival techniques a child develops growing up in such an environment become obstacles to experiencing life to the full in their adulthood.² Without help, they may abuse others, and so the plague of violence continues.

Although statistically the vast majority of violent acts in homes are done by males,³ in this true story you can find that both males and females can be victims and perpetrators and the common roles can be exchanged.

What is important for those who receive a disclosure about domestic violence is that they believe the victim. In the case of violence, public appearance is always misleading, because a very violent person in one context can be very loving and caring in another.

God hates violence, so much so that the first population of the earth was eliminated to eradicate violence (Genesis 6:13). The psalmist says that "those who love violence, He (the Lord) hates with a passion" (Psalm 11:5). God is against violence and we should be too. God wants the home to be the happiest place on earth.⁴

Let us do whatever is necessary to stop stories such as this one being made in our homes, in the homes of our neighbours and in the community as a whole. Let us resist violence, as victims always do. Let us make "the effort to make the home what it should be—a symbol of the home in heaven"⁵ where there will be no more tears, "no more death or mourning or crying or pain" (Revelation 21:4).

1. Check the website Insight Exchange: Upholding Dignity to better understand violence, and especially the importance of language used in describing the situation. <insightexchange.net/exchange/creating-conversations/language-lab/>.

2. "Early childhood trauma is a risk factor for almost everything, from adult depression to PTSD and most psychiatric disorders, as well as a host of medical problems, including cardiovascular problems such as heart attack and stroke, cancer and obesity." *Past trauma may haunt your future health*, Harvard Health Publishing, February 2019. <health.harvard.edu/diseases-and-conditions/past-trauma-may-haunt-your-future-health>.

3. 1 in 5 females and 1 in 20 males experience sexual violence. Personal Safety, Australia, 2016. Australian Bureau of Statistics, October 8, 2017.

4. Ellen White, *The Adventist Home*, p 102.

5. Ibid, p 38.

DR DANIJELA SCHUBERT

DISCIPLESHIP MINISTRIES—WOMEN, SOUTH PACIFIC DIVISION.

HI KIDS!



When we organise our gifts, we serve God better.



SEVEN SPECIAL SERVANTS

To better meet the needs of the many people in Jerusalem who look to the very first Christian community for support, the believers form ministry teams. One group continues to preach while a new group organises the daily distribution of food. Seven wise, Spirit-filled men are chosen for this new responsibility. God blesses their efforts and the number of believers continues to grow.

OUR DEACONS

WHAT DO THEY DO?

WHICH DEACON WILL HELP THE WIDOW FIRST?



FIX THE CHURCH BUILDING

PLHE DOSWWI

COLLECT THE OFFERING

RHASE NOEYM

DRAW EXAMPLES OF WHAT DEACONS DO IN YOUR CHURCH

UNJUMBLE THE LETTERS TO SEE WHAT DEACONS DID IN BIBLE TIMES

MEMORY VERSE

"There are different kinds of gifts, but the same Spirit. . . There are different kinds of service, but the same Lord"

1 Corinthians 12:4,5

UNCLEAN COVER

Like most long-standing Adventists, I have appreciated our *Adventist Record* publication with its articles and testimonies of Jesus.

That appreciation however was crushed when receiving my June 20 issue copy. I was greeted by the face of a pig. Was this graphic about pork power or abomination of desolation I wondered? Neither, the caption was about surviving a financial disaster. Gracing the front cover of an Adventist publication with the image of a pig does little for the gospel commission and our wonderful health message.

Is it possible that “we” are losing the ability to discern wrongdoing (sin)? As cute as this cover graphic is, I’m sure we can do better.

Derek Jones, WA



CAN OF WORMS

Lately one can find articles about climate change and racial issues [in *Adventist Record*]. They are a “can of worms” that no Christian magazine, let alone Seventh-day Adventist publications, should touch. WE SHOULD NOT DO POLITICS!

The Lord gave us our commission and it is surely not found in the policies and politics of this world. These subjects are political and I don’t see any spiritual value in them. I see no articles about the state of the church in these last days, the Sanctuary, EG White, or threats to our pillars of faith! No, nothing like that; instead, plenty of articles about issues that have nothing to do with Christianity.

Did Jesus come to this world to address contemporary issues, to abolish slavery or other social injustices? No! Did Jesus or the apostles talk about race and other related issues the way we approach the

subject nowadays? NO! Here is how they did it: Romans 12:10. Then why do you do it?! Ellen White: did she talk politically about slavery and social injustices? I don’t think so, but you do! Sister White indeed talked about abolition of slavery but from a biblical, compassionate and spiritual point of view only. Are you getting bored and looking for new “revolutionary” subjects? How about Jeremiah 6:16?

Or may I suggest a petition to the local and federal government to classify God worshipping as an essential service so we can congregate during this so-called pandemic! No one and no thing should restrict our liberty to worship God in His House of Prayer—with full observance of the hygienic requirements!

Jonathan Talpan, Vic

WHY NOT HAVE BOTH?

Methinks the Sabbath school Quarterly and the writer of “Intercessory Ministry” (Have your say, July 4) are both right!

“(In 1844) Jesus entered into the Most Holy Place and began His work of intercession, of cleansing the heavenly sanctuary” (SS Quarterly 10.6.20).

Of course we’ve always believed His Holy Place intercession began at his ascension; but in 1844 His work of intercession in the Most Holy Place, to cleanse the heavenly sanctuary, began. Simple.

Joy Cornell, Qld

DIGITAL SABBATH

Re: “Too much screen time” (July 18): I remember the Baby Boomer generation being adamant about not watching TV on Sabbath but now they are the ones watching dog videos on their phones.

Loved what you brought out—that it helps you connect deeper with the people who are immediately around you. Digital Sabbath and digital detoxing can help reduce anxiety and stress too.

The practice is not about being legalistic it’s contex-

tualising the gift of the Sabbath to our day today. And creating space for His presence. Such a well rounded article.

Martin van Rensberg, Qld

CONNECTING MEMBERS

Re: Record Wrap bulletin, Facebook (July 10).

Happy Sabbath and thank you for the updates. May God continue to bless *Adventist Record* and South Pacific Division staff.

We appreciate your entire vision and effort by connecting church members to see that God is still leading and in control with His mission.

Annette Tanabose, NZ

NOTE: Views in “Have your say” do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all comments received are published.

Appreciation

SMITH. Milton Smith and all his family would like to express their deep appreciation and heart-felt thanks for the many expressions of compassion and condolence received since the death of Betty. These have come in phone calls, text messages, cards, gifts and personal support at her funeral. They would also like to add their thanks and gratitude to the amazing team at Avondale House, Cooranbong, where Betty had lived for the last five years. The tender, compassionate and loving care received there was absolutely wonderful, and Betty's family is indebted to them for treating her as their own family and receiving family visits with kindness and love, which speaks volumes for the quality of the people working there.

Obituaries

ANDERSON. Gwendaline "Granny" (nee Amey), born 8.9.1940 in Casino, NSW; died 28.6.20 in Redcliffe Palliative Care, Qld, after a battle with cancer. She was predeceased by her husband, Bruce, and son, Ricky. She is survived by her children, Jenni, Anthony, Adrian and Tricia and her special friend Reg; and many grandchildren and great-grandchildren. She was a woman who loved everyone she met, and especially loved her little church, the Bribie Island congregation. A mother in Israel who was confident in Jesus; asleep until the resurrection.

Daniel Matteo, Heinrich Rusterholz



DEAVES, Colin Max, born 3.12.1933 in Cooranbong, NSW; died 27.6.20 in

Cooranbong. In 1957 he married Janette (nee Wallace). Max is survived by his wife; children, Michelle and Alan Harris (Cooranbong), Jasmin and Bruce Davies (Norah Head), Naomi and David Miller (Nowra); seven grandchildren; and seven great-grandchildren. Max spent his working life in the timber cutting trade and served in the church as a deacon. He provided well for his family and his sense of humour was appreciated. He was a hard worker, generous and a people helper. Max loved his wife and family and we look forward to the great reunion day.

Roger Nixon



GORLE, Dr Timothy Vaughan, born 25.9.1928 in Rhodesia (now Zimbabwe); died

4.4.20 at home in Cooranbong, NSW. In 1951 he married Jeanette van Rooyen. He is survived by his wife; three children, Robert, Lyndon and Valerie and their spouses; eight grandchildren; and five great-grandchildren. Tim and Jeanette spent 40 years in denominational service. They spent 25 years in Africa where Tim taught at various educational institutions. He later moved to educational administration at conference, union and division levels. These assignments were interspersed by study leave, culminating with an Ed D from Andrews University. In 1979 Tim was called to Australia where he served with distinction as academic dean and assistant principal at Avondale College until retiring in 1994. In 1995 he was awarded the Medallion of Distinction in Seventh-day Adventist Education by the General Conference for his contribution to the educational work of the Church in two divisions. After retirement he spent several years as voluntary director of the Cooranbong Community Services Centre. He will be remembered as a model Adventist educator and the epitome of an able and dedicated Christian gentleman.

Bryan Ball



HARRIS, Rita, born 18.2.1931 in Parkes NSW; died 15.6.20 at Avondale Aged Care,

NSW. She is survived by a loving family who will miss her dearly. Rita loved country life and was always happy tending God's created animals including goats, chickens and her trusted dog. Remembered by members of the Lakeside Church where she was a member, Rita is now at rest until the resurrection morn at Avondale Cemetery.

Sid Griffith



OLSEN, Melvin Martin, born 27.7.1941; died 25.4.20 in Bonnells Bay, NSW.

On 1.1.1963 he married Dot. He was predeceased by his sister Val. Mel is survived by his wife (Bonnells Bay); daughters, Lynelle and Phil Laws (Taupo, NZ), and Karen and Kevin Price (Bonnells Bay); sons, Martin and Kylie (USA) and Pastor Andrew and Robyn (Roleystone, WA); brothers, Roy, Ralph and Leon (all of NSW); and sister Dawn (NSW). Mel's life was devoted to teaching which then

led him into administrative work for Adventist schools in NSW, NNZ, SQld, WA and SA. After retirement Mel was known for his work as Lakeside's head elder and his role as chief greeter, where he gave his famous welcomes to new families. We will miss and remember a man of deep spirituality and quiet wisdom, with a great love for people.

David Price

PENNIFOLD, Glen Vivian, born 13.4.1936 in Fremantle, WA; died 8.2.20 in Victoria Point, Qld. On 5.7.1961 he married Joy (nee Mason) who predeceased him. He is survived by his daughters, Julie Anderson (Bogangar, NSW), and Lynne and Sam Zappala (Cairns, Qld); and three grandchildren. Glen was a larger-than-life person who loved his Lord (It is Well with My Soul) and enjoyed the fellowship of his many friends. Glen was greatly loved by his family, church family, friends around Australia and is sadly missed by all. Glen now rests in peace awaiting the resurrection.

Warren Price



SHIRLEY, Pastor Aubrey William John, born 29.9.1932 in Christchurch, NZ; died

24.6.20 in Newcastle Private Hospital, NSW. In 1955 he married Valerie (nee Ulrich) in Warburton, Vic, who predeceased him in 2004. In 2006 he married Delma Williams. He is survived by his wife (Black Hill, NSW); children, Elizabeth and Bruce (Cooranbong), Richard and Janet (Wahroonga), Kelvin and Jenny (Black Hill), Gary (Newcastle), and Sheldon and Hayley (East Maitland); nine grandchildren; and seven great-grandchildren. Aubrey graduated from theology at the Australasian Missionary College and spent 39 years in denominational service, followed by several years of ministry in a volunteer capacity. He spent many years as an ABC manager in the denomination's book ministry. His work involved a diverse range of financial and administrative roles within the NNSW Conference, including Trust Services and

aged care. He was a keen musician and was actively involved with the Avondale Brass Band. Aubrey was a caring, generous, selfless Christian gentleman who loved God's people, his family and his Lord.

Roger Nixon, Ben Rea, Wayne Krause, Lizeth Momonga

SMITH, Betty Hazel (nee Craig), born 8.8.1926 in Bondi, Sydney, NSW; died 28.6.20 at Avondale House, Cooranbong. On 21.11.1948 she married Milton. Betty is survived by her husband (Cooranbong); son, Colville and Lea-Anne (Cooranbong); son, Pastor Gordon and Julia (Toronto); son, Warren and Leonie (Eltham North, Vic); daughter, Nerellie and Philip Hyland (Croydon, Vic); son, Dr Adrian and Cindy (Port Macquarie, NSW); brother Gordon Craig (Cooranbong); brother Rob and Eileen Craig (Nerang, Qld); 10 grandchildren; and five great-grandchildren. Betty was a very talented and capable person who was always caring for those around her. She worked in different conference offices, started and developed her own kindergarten, and used her musical gifts regularly in her local church and at camp meetings. She was always hospitable, offering a meal and a place to sleep to anyone who might have needed it.

Jared Smith, Colville Smith, Gordon Smith

ADVERTISING

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International and group travel specialists. Great programs in 2021 to be advertised late September. Contact Anita. Email <alltravel@bigpond.net.au>.

NEXT ISSUE:
ADVENTIST WORLD,
AUGUST 9

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Be connected with your brothers and sisters across the South Pacific
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Be challenged learn new ways to reach out to your community

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