

A stylized illustration of a man with a beard and a large white letter 'R' on his forehead. He has a serious expression. In the foreground, there is a cutout of another man's face with a wide-eyed, surprised expression, looking towards the left. The background is a light purple circle on a darker purple background.

R

DOES BEING NICE MAKE YOU A BAD CHRISTIAN?

PEOPLE PLEASING,
DISHONESTY AND BURNOUT 3

NEWS

YOUNG PEOPLE SWAP GUNS
FOR BIBLES IN PNG 7

ADVENTIST RECORD | AUGUST 15, 2020
ISSN 0819-5633

IF YOU DON'T *LIVE* WHAT YOU BELIEVE,

DO YOU *REALLY* BELIEVE IT?

LIVING 28

FRESH PERSPECTIVES ON PRACTISING OUR FAITH

Edited by Janet Beckett

We asked 29 contemporary authors to share how our 28 Fundamental Beliefs can be applied to everyday life. Their fresh, relevant and challenging perspectives will revive your faith and how you practise it.

PERFECT FOR:

- ✓ Youth groups
- ✓ Small groups
- ✓ Sabbath school
- ✓ Personal Bible study
- ✓ Baptismal gift

20% OFF

When you buy 5 or more copies

\$19.95 EACH

(Australian dollars)

AVAILABLE AT ADVENTIST BOOK CENTRES AND ONLINE

✦ adventistbookcentre.com.au

✦ adventistbookcentre.co.nz

E-BOOKS ALSO AVAILABLE TO RESIDENTS
OUTSIDE THE SOUTH PACIFIC DIVISION:
bit.ly/living28ebook



Adventist
Book Centre

Sydney Adventist Schools Scholarship

Applications close on
31 August 2020
for the
2021 school year

Please submit your application and all supporting documentation at the school reception, or send to:

Email: GSSchoolsScholarship@adventist.org.au

Post: Scholarship Program, Greater Sydney Conference, Shannon Building, 185 Fox Valley Road, Wahroonga, NSW, 2076



BE LIKE JESUS. BE LESS NICE.

I'm a chronic people pleaser. And I always thought it's what a good Christian should be . . . until recently.

Like me, you may find it difficult to say no (especially to church-related requests), rarely ask others for help in case it's a "burden", or insincerely agree with or compliment people just so they'll like you. If so, welcome to the people-pleaser club.

As a Christian, I've always struggled to walk the line between loving people and pleasing people. On the surface, people-pleasing—being polite, agreeable and accepting—is the cookie-cutter stereotype that we consciously or subconsciously expect Christians to exemplify. And there's nothing wrong with this per se. It's nice to be nice. But, sometimes, maintaining the "nice" Christian facade means lying to others; breaking the 10 Commandments. And that really bothers me.

I'll be honest with you. In talking to friends, strangers or even loved ones, I sometimes get bored, or concerned, or confused by their words. I'm sure you sometimes do too. But often, rather than telling them that I want to leave the conversation, or that I disagree or am concerned by what they're saying, I just smile and nod, my brain now only about 10 per cent engaged in the dialogue—just enough to keep them talking, feeling validated and continuing to like me.

Other times, people ask me to do tasks that I don't want to do, but rather than saying "absolutely not", I smile—enthusiastically, even—before going home and criticising myself, or them, for not respecting my boundaries (that I never established in the first place).

By being too agreeable, I become dishonest with both myself and others. By always saying yes and failing to put limits in place, life accelerates to a frenetic pace and I neglect my emotional, physical and even spiritual health. The side-effects? Burnout, resentment, complaining, guilt, even gossip. I become an unpleasant person to be around. And this makes it even harder to be nice. My smile becomes faker, my laughter even emptier. And so, the negative cycle continues.

Is this a picture of the real, selfless love that Jesus calls us to? Is being "nice" really what it means to be a follower of Jesus?

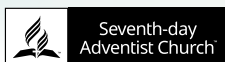
For some reason, as Christians we've equated "being like Jesus" with being a nice person. But look at Jesus—He did things we probably wouldn't call "nice". He called the Pharisees "fools" (Matthew 23:17), "vipers" (Matthew 23:33), "hypocrites" (Luke 11:44). He overturned tables in the temple (Matthew 21:12,13), told the disciples to "shake off the dust from [their] feet" if people weren't welcoming (Mark 6:11) and said to Peter, "Get behind me Satan!" (Matthew 16:23). Jesus told the truth, even when it hurt the rich young ruler in Matthew 19:16-22, and often separated Himself from the crowd. He wasn't a "yes man", wasn't always available and didn't try to please people. In fact, many people hated Him. And yet, everything Jesus did was done in love—a genuine, life-changing, world-shaking love that is still talked about 2000 years on.

Somewhere along the way, we forgot that loving people and being nice are often opposites. People-pleasing isn't really about pleasing people. Beneath its rosy facade, people-pleasing is a selfish attempt to make people like us. In contrast, genuine love is being able to tell someone the truth, even if it hurts, and even if they won't like it, or like you, anymore.

Nevertheless, this has critical limitations. "Telling the truth in love" is not a licence to criticise the young girl whose skirt you deem too short, or the new convert who brings a Big Mac to the church picnic. It's not an excuse to attack specific behaviours of the spiritually vulnerable. Jesus' instruction to the woman caught in adultery to "go and sin no more" didn't criticise her lip colour or lingerie, but didn't agree with or compliment her behaviour, either. Rather, His loving words demonstrated genuine care about her future, while giving her autonomy and leaving room for the Holy Spirit to work in her heart and life.

So if you're experiencing the side-effects of people pleasing—burnout, resentment or guilt—maybe it's time to be more like Jesus. Maybe it's time to be a little less nice.

MARYELLEN FAIRFAX
ASSISTANT EDITOR
@maryellencreative



South Pacific

abn 59 093 117 689
vol 125 no 16

senior consulting editor

glenn townend
senior editor
jarrod stackelroth
assistant editor
maryellen fairfax
copyeditors
tracey bridcutt
kent kingston
melody tan

graphic designer

nerise mcquillan
template designer
theodora pau'u
noticeboard
julie laws
letters
editor@record.net.au
news & photos
news@record.net.au

noticeboard

ads@record.net.au
subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
mailed within australia and nz
\$A60.00; \$NZ90.00
other prices on application
website
record.adventistchurch.com

adventist media

locked bag 1115
wahroonga nsw 2076 australia
+ 61 (02) 9847 2222
cover credit
DmitryMo—Getty Images

MENTAL HEALTH

Mental illness is always real but the COVID-19 pandemic has highlighted the challenges we all face in adjusting to the world around us. Restrictions intended to protect our physical health are challenging our mental health. We sometimes feel confined in a prison of our own minds resulting in anxiety, hopelessness, anger and depression. In a meeting with colleagues we talked about the new rhythms of life we have had to adjust to—limited travel, flat-screen meetings fatigue, no distinct breaks in the day, little face-to-face contact—recognising the challenges.

I've talked to a few people who have quarantined for 14 days—one of them for 28. Words such as complete isolation, panic, loneliness and boredom were used to describe the experience. It would've been desperately depressing without the hope of seeing family and friends after that.

Bible characters such as Elijah, Jeremiah and John the Baptist showed depressive thinking and behaviour. At work and in our church we probably know people who are depressed, but are we there to listen, support and encourage? Thankfully most countries have phone helplines and online resources to help those of us who get depressed (Lifeline, Beyond Blue, etc).

In the eighth century BC, the prophet Isaiah encountered depression. The people were self-absorbed in the rituals of religion and making an income at the expense of others under the Assyrian army's continual threat. Isaiah's antidote to their darkness (the Hebrew word *aphelah* suggests mental gloom or despair) is, "Feed the hungry, and help those in trouble. Then your light will shine out from the darkness" (Isaiah 58:10 NLT). This is active disciple-making even in darkness.



GLENN TOWNEND
SPD PRESIDENT
@SPDpresident

© 2020

ADRA CAMPAIGN HITS 1 MILLION SIGNATURES

TRACEY BRIDCUTT

The Adventist Development and Relief Agency (ADRA) has reached its goal of collecting one million signatures for its global advocacy campaign, "Every Child. Everywhere. In School".

The news was shared by Seventh-day Adventist world Church president Pastor Ted Wilson, ADRA board vice-chair Dr Ella Simmons and ADRA International president Michael Kruger in a special video announcement released through church communication channels on July 30.

Pastor Wilson thanked everyone who has supported the campaign, which aims to ensure that every child around the world has access to free, quality education.

"It's indeed a blessing to see our global church family and ADRA standing up together in support of millions of children who don't have access to education around the world," Pastor Wilson said.

Grassroots efforts for the campaign began in October 2019 with the Adventist Church and ADRA urging support for the nearly 300 million children, adolescents and youth who are out of school, according to a UNESCO report.

ADRA and Adventist church members in nearly 200 countries, including South Pacific nations, pledged their support for the campaign, and the momentum to get online signatures spread.

ADRA South Pacific regional director Greg Young said it is



ADRA BOOTH COLLECTING SIGNATURES.

exciting that the one-million signatures goal has been reached, with children's education being of critical importance.

"It is well known that the best way to develop people and reduce poverty is through a good education," Mr Young said.

"In my many years with ADRA both here and overseas I have seen firsthand what a difference it makes in the lives of young people. All they need is a hand up and a vision of what they can achieve through a good education in order to create a positive and bright future for themselves."

Mr Kruger said the one million signatures is a "phenomenal milestone worth celebrating", but it's just the beginning.

"We are developing new global alliances with key organisations to amplify our voices," he said. "We need your ongoing support and commitment to ensure that we continue to make progress on this important issue.

"This is why we will be providing resources so that individuals, groups and churches can speak up on this issue of access to education."

A resource kit for church ministry departments, local churches, youth groups and schools will be available in October so people can continue their involvement in the campaign beyond the petition.

For more information go to
<<https://inschool.adra.org/petition>>.



BOUGAINVILLE EXPERIENCES RAPID GROWTH

JULIUS DIVU KAIDAVU/RECORD STAFF

The Bougainville Mission (BM) in Papua New Guinea is excited to report that COVID-19 has had a positive impact on church growth.

Adventist leaders estimate that across BM there are 500 new interests and 300 former members who have returned to the Adventist Church.

Around 160 of these former Adventists and 200 of the new interests connected with the Church through 36 new church plants. Eight of these groups were established in areas without an Adventist presence.

Baptisms are planned for October 5 and 29 during the Mission's "Bougainville for Christ" programs. However 17 new interests were baptised during

June and July, while 30 more took a stand to accept Jesus Christ as their personal Saviour. The Mission estimates 800 people will be baptised by the end of the October programs.

"Bougainville Mission has had more church plants and more conversions for both new people and former members during COVID-19 than in the past when [Bougainville's] situation was normal," said newly appointed Bougainville Mission president, Pastor Julius

Divu Kaidavu. "COVID-19 [has helped] Seventh-day Adventists to wake up from their complacency and engage in soul winning, because we are living in the last days."



ONE OF THE 149 SMALL GROUPS IN THE BOUGAINVILLE MISSION.

STORMCO GOES VIRTUAL IN MIDST OF PANDEMIC

COLIN CHUANG

Avondale School ran a STORMCo with the NSW town of Cobar for the 22nd straight year, but this time in a different way.

With COVID-19 restrictions meaning the usual trip to Cobar in July would not be possible, students put together a "Virtual STORMCo", so their relationship with the community could continue.

Under the guidance of Avondale School's STORMCo coordinator, Jonathan Christian, the team filmed three pre-recorded programs that would run during the NSW school holidays.

"We underestimated the amount of time it would take to video and edit three complete programs, and we ran close to the deadline to finish in time, but the students were amazing," said Mr Christian. "They gave up their lunchtimes and stayed back after school to film."

Each of the programs included all the usual elements that would be expected in a STORMCo kids' club: music, craft, drama and puppets. Three Year 11 students—Olivia Morton, Ben Lindsay and Liam Curson—composed the lyrics and music for a theme song, "God is My Rock".

Students also wrote a drama based on the popular tale of The Three Little Pigs, which—linking to the third little pig's house of bricks—strongly reflected the program's theme. Year 12

student Zoe Cochrane wrote a story that she read in interactive sessions with puppets, one for each day. Other students worked on blacklight puppetry and craft sessions.

There was also a guest appearance by North New South Wales Conference Children's Ministries director Pastor Daron Pratt who demonstrated his balloon twisting skills, while teacher Tiani Page created two sand art performances for the programs.

The student team raised funds to create 110 craft packs to deliver to the children in Cobar. A week before the school holidays, Mr Christian drove to Cobar to deliver the craft bags and STORMCo shirts to the community. He also dropped off beanies and rugs to the local aged-care facilities—made by the Cooranbong knitting club and some Avondale students, a project coordinated by teacher, Jane Murphy.

The STORMCo team also sent out care packs to some of Cobar's most loyal STORMCo supporters, including Lillian Brady, who has been mayor of Cobar for the 22 years that Avondale School has been running STORMCo.



THE STUDENTS WROTE, PERFORMED AND FILMED A DRAMA.

MORESBY CHURCHES FEED CITY'S VULNERABLE

JARROD STACKELROTH

A new foundation, started by Papua New Guinea's prime minister and supported by Adventist lay people, is partnering with Seventh-day Adventist churches and Adventist Community Services to feed vulnerable and disadvantaged people due to COVID-19.

Prime Minister James Marape launched Sappotim Wantok Foundation (SWF) in April and since then hundreds of people in Port Moresby have been fed.

SWF sources food from rural farmers, supporting them by buying their excess produce, before shipping that food to the urban areas. The government has asked all districts to set up buying hubs for agricultural produce.

Pastor Aki Pawa is a district director for the Central Papua Conference in Port Moresby. He looks after a region with 12 churches and is chairman of the SWF. "Charity from church

members was able to buy three containers of food," said Pastor Pawa.

Since the Adventist Church already had their Adventist Community Services network in place, the churches in Port Moresby are acting as distribution centres to provide food staples like bags of rice, bananas and kaukau (sweet potatoes).

According to Pastor Pawa, although COVID-19 may have disrupted plans for an international evangelism drive throughout PNG in May, the food provided by SWF and paid for by church members has allowed churches to serve those who are most in need.

"As a result of the food distribution and other small group evangelism done in the city during the lockdown, we are experiencing great revival and reformation in the city churches," Pastor Pawa said.

The foundation is funded by the prime minister himself through a



half-salary deduction and by other committed Adventist lay people in the city.

MAKE A DIFFERENCE –

*share
your opinion*

Make a difference by joining our research panel. It's a fun opportunity to complete online surveys and help us be more effective in reaching people for Jesus.

Visit adventistmedia.org.au/research/ to find out more.



Adventist
Media

South Pacific

YOUNG PEOPLE SWAP GUNS FOR BIBLES

JARROD STACKELROTH

The Ted Wilson Memorial Seventh-day Adventist church successfully ran a “Bibles for guns” amnesty exchange on July 19 at June Valley, Port Moresby, in the presence of National Capital District governor Powes Parkop.

Dozens of young people from the nearby Tokarara and June Valley settlements, who had previously been involved in criminal activities, surrendered drugs and firearms. About 180 Bibles were

given out, while up to 400 young people are reported to have attended and committed their lives “for good will and good purpose”.

“Our theme was Surrender,” said Pastor Gibson Lohia of Ted Wilson Memorial. “They surrendered their lives to Jesus Christ as Lord and Saviour and they wanted to say sorry to the community.”

Many of the young people had attended a one-week series leading up to the planned May evangelism programs across PNG. However, once those were cancelled, the church ran small groups.

Pastor Lohia said the church plans to continue the small groups with the young people.

“Since we gave them Bibles, we want to help them to disciple them, to discover the Word,” he said.



YOUNG PEOPLE GATHERED TO SURRENDER THEIR WEAPONS.

ADVENTIST CAMP GETS SABBATH WALK

BETTY STELLMAKER/RECORD STAFF

A new nature walk that commemorates the Sabbath has been built and opened at Stuarts Point Convention Centre, NSW.

The project was envisioned by retired pastor and evangelist Dr Allan Lindsay, born from something he had seen overseas: a walk in beautiful surrounds, interspersed with information points telling the story of Sabbath. Dr Lindsay is delighted that his dream has come true and trusts it will be a blessing to all who walk along the path.

Starting at the little chapel, the walk passes behind the motel accommodation and through the trees for 1.6 kilometres, finishing behind the Big Tent.

Notices were put in local church bulletins and more than 25 volunteers agreed to help, travelling from as far as the Queensland border, from the NSW towns of Guyra, Cooranbong, Lake Macquarie, Port Macquarie and from Sydney.



SOME OF THE VOLUNTEERS STANDING NEXT TO THE NEW SANDSTONE PLAQUES.

Between March 15 and 17, just prior to COVID-19 restrictions in NSW, the group carved out the walkway.

Waist-high sandstone pillars with information plaques allow people to stand close by and read the Sabbath story.

Throughout the project, meals were prepared by the Yarrahapinni Youth Centre and volunteers in the Big Camp kitchen.

NEWS GRABS



PODCASTING PATHFINDERS

With Pathfinder camps and group gatherings cancelled indefinitely in the United Kingdom, online “eHonours” are rapidly gaining popularity. Between 200 and 500 international participants have been joining each week, with the new podcasting honour gaining popularity, allowing tech-savvy Pathfinders to create their own podcasts.—*Marcos Paseggi*



YEARBOOK EDITOR RETIRES

Seventh-day Adventist Yearbook editor Rowena Moore has retired after 18 years. On June 29, the General Conference’s Office of Archives, Statistics and Research (ASTR) director David Trim presented her flowers and a copy of the 2020 Yearbook, which includes a full-page recognition of her almost 50 years of service to the church.—*ASTR*



INNOVATIVE HYGIENE

Students from Kismayo Technical Institute—a technical vocational school in Somalia supported by ADRA—have invented handwashing facilities that operate through pedalling, avoiding the need for hand contact. They have been distributed to childcare facilities, schools, government institutions, hotels and restaurants.—*ADRA International*

HOT TOPICS



NEGATIVE DECLINE

New research by the QIMR Berghofer's Genetic Epidemiology group has found that people who are strongly pessimistic about the future are at greater risk of early death. The data, which came from a mid-1990s questionnaire of almost 3000 participants aged over 50, found that pessimists died on average two years earlier.—*ABC News*



FAITH OR FINANCES?

Government authorities in Shanxi, China, are ordering people who receive government assistance to replace religious symbols in their homes—including pictures of Jesus—with pictures of Chairman Mao and President Xi Jinping. Refusal to comply with the order will result in assistance being taken away.—*Catholic News Agency*



RELIGION IS IMPORTANT

Results from the Global Attitudes Survey conducted last year—which assessed 38,000 people across 34 countries and six continents—has shown that 60 per cent of people regard religion and God as being “very important” in their lives. This percentage is rising across the board in the southern hemisphere.—*Christianity Today*

TPUM APPOINTS 10,000 TOES AMBASSADOR

JARROD STACKELROTH

In the midst of a turbulent 2020, the 10,000 Toes campaign continues to fight the rising tide of diabetes that is sweeping through the Pacific.

To help make the campaign a priority, the Trans Pacific Union Mission appointed a regional ambassador/coordinator for 10,000 Toes and interim health director, George Kwong, in June.

The role will help give leadership to TPUM in promoting a strong health and temperance program under the 10,000 Toes umbrella, right down to the local church members, with emphasis on prevention and education. The role also includes liaising with non-church bodies.

Before taking up the role, Mr Kwong was health director for Nadi English church in Fiji Mission, a pilot “Health promoting church” that saw success in turning every member into a promoter of health and every church into a centre of hope and healing.

The campaign has also launched an ambassador program, which Mr Kwong will coordinate throughout the Pacific. The ambassadors program will educate and equip individuals through a mix of online videos and small group work, certificates and badges. There are five levels to attain, with key performance indicators in each level.

“Ambassadors will have the opportunity to increase their knowledge, participate in community services, do health screenings and refer people to appropriate places for intervention and therapeutic programs,” said Mr Kwong. “Because they are on the ground, they are able to reach community members who would not have been reached in any other way.”

More than 150 10,000 Toes ambassadors have been trained in the first few weeks of the program. Mr Kwong personally trained 117 of those across 10 days.

“This is a movement of grassroots people,” said Mr Kwong. “Ambassadors will be recruited to lead the charge against lifestyle diseases, especially diabetes, in the South Pacific.”

10,000 Toes organisers believe that the ambassadors will gain something themselves by being part of the program.

“We invest in them and in return we hope that they will invest in their communities,” said 10,000 Toes project manager Pam Townend. “We’ve created a program ‘Heal the Pacific way—health in every aspect’, ready to launch soon. It is a free program for our ambassadors. We encourage them to do more for their own health, to get involved in health expos and further training (like Live More Abundantly and CHIP).”

10,000 Toes aims to train 10,000 ambassadors across the South Pacific over the next five years and see a significant downturn in diabetes rates by 2030.

“Our churches will play a major role in leading out in our communities,” said Mr Kwong. “Imagine if all of our churches were wellness hubs, offering sustainable, comprehensive programs. We sure would have an enormous health impact on our island nations.”

10,000 Toes has an updated webpage where you can find out more about becoming an ambassador and how to support the campaign: <10000toes.com>.



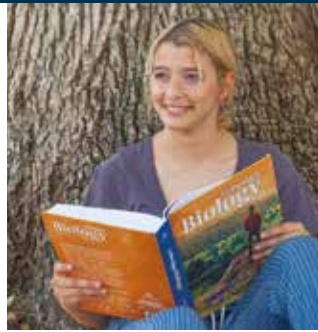
GEORGE KWONG AND AMBASSADORS WHO HAVE COMPLETED THE TRAINING IN FIJI.

FLASHPOINT



HIGH SCHOOL DREAM

A dream nearly 70 years in the making, Port Macquarie Adventist School (NSW) is set to begin incorporating a secondary education program in 2021. With just 88 students and a pre-kindergarten area, the school embraces a project-based learning philosophy into their lessons that they intend to take into their secondary program. The new Year 7 learning space, described as “intimate” and “boutique”, encourages young people to learn in partnership with their parents and mentors and to take control of their education.—*Port News*



THE SCIENCE OF CREATION

The Adventist Church has produced a new science textbook, based on a biblical perspective of creation. Geared toward high school students, *By Design Biology: The Scientific Study of Life* was developed by Dr Timothy Standish from the Geoscience Research Institute and the General Conference, and was edited by Larry Blackmer, an expert biologist and former deputy director of the North American Division education department. The hope is that the textbook will be used widely by Adventist and other Christian or private schools around the world.—*Record staff*



WORK AND PLAY

Federal Member for Longman Terry Young visited Northpine Christian College (Qld) on July 20 to officially open a new primary playground. The new equipment was recently installed thanks to a grant through the Local Schools Community Fund. Students have enjoyed using the new equipment since it was installed at the end of Term 2, and the adjoining playground has been given a “facelift” during the holidays to bring it up to the standard of the new playground. Mr Young spent some time touring the campus with principal Graham Baird and enjoyed a morning tea with the senior administration team.—*Adventists South Queensland Facebook*



HAPPY FEET

With Father’s Day just around the corner, the 10,000 Toes campaign, an initiative of the South Pacific Division, is donating 100 per cent of its sock profits to prevent diabetes in the South Pacific. For every pair sold, more than 15 people will be tested for diabetes in the Pacific Islands. There are various colourful business sock designs available for \$A16 each, and sports socks for \$A10. To support the cause, please visit 10000toes.com.—*Record staff*



MACQUARIE COLLEGE SHOWS SUPPORT

Students and staff from Macquarie College (Wallsend, NSW) have raised more than \$A11,500 for the Mark Hughes Foundation, a charity that supports brain cancer research. The money was raised to support college chaplain Brad Rae, whose baby daughter Imogen was diagnosed with a rare and aggressive form of brain cancer at birth. The school, members of Wallsend Adventist Church, as well as family and friends are praying for Imogen’s recovery.—*Record staff*



BAPTISMAL HARVEST

As part of TPUM’s recent harvest programs, 35 students from Tenakoga Adventist High School (Solomon Islands) were baptised on Sabbath July 4. At the ceremony, another 27 students took the stand to be baptised in the next few weeks. So far, hundreds of people across TPUM have been baptised, with other countries planning their harvest programs to occur in the next few months.—*Record staff*



DIGITALLY EMPOWERED

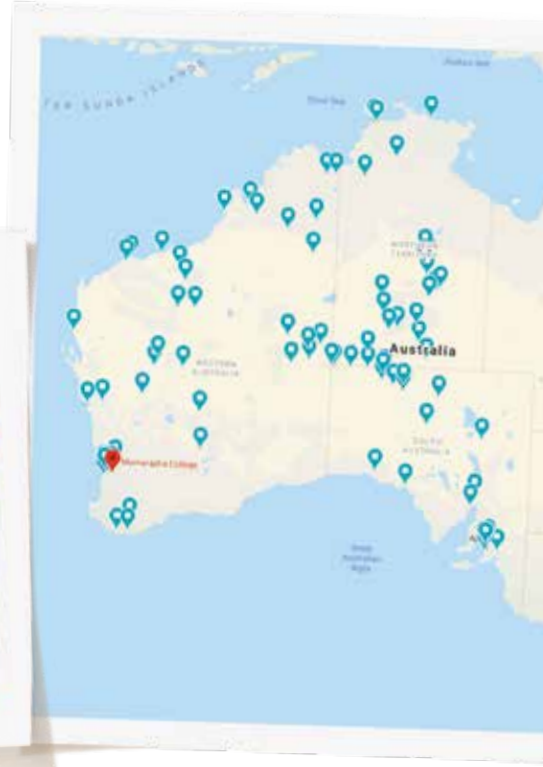
Third and fourth year theology students from Pacific Adventist University (PAU) recently completed a two-week training program on the topic of witnessing through digital and social media. As a learning outcome, they recorded and uploaded a live video message to the PAU Facebook page that reflected on the course and utilised the different techniques they were taught.—*PAU Facebook*



BIBLES FOR SAMOA

Students from Siufaga Adventist Primary School in Samoa were thrilled to receive World Changers Bibles recently, gifted by the Trans Pacific Union Mission education department. The students said *vinaka vakalevu* (“thank you very much”) to Bev Norman and Mele Vaihola who generously donated the Bibles.—*TPUM Facebook*

Mamarapha: *Educating a generation*



Nestled in bushland on the outskirts of Perth is an oasis of peace, a wellspring of knowledge that is refreshing Aboriginal and Torres Strait Islander communities throughout Australia. Mamarapha College has a life-changing impact on the work of ATSIM (Aboriginal and Torres Strait Islander Ministries), which may only be fully realised in years to come.

"Mamarapha is key to much of the success and growth of ATSIM," says Mamarapha principal Pastor David Garrard. "The college provides an opportunity for spiritual transformation," he continues. "Countless students have come with broken lives and leave healed, equipped and empowered."

Several health students are now working in their communities while Mamarapha pastoral students are currently employed in roles such as chaplain at Karalundi, North NSW ATSIM director and Bible work.

Henry Dunn is a Bible worker in the Redfern/Waterloo area of inner Sydney (see more of his story on the next page). Involved in feeding the homeless, starting social groups and even a prayer room and juice bar, Mr Dunn is

heavily involved in ministering to the community.

"We're empowering the local community to grow the kingdom in Redfern," he says. He preaches at The Way and the Mt Druitt Indigenous group once or twice a month. "I'm a product of Mamarapha College," he says. "I wouldn't be in ministry today if it wasn't for Mamarapha."

Such is Mamarapha's reputation that many students come from communities where there is currently no Adventist presence.

In 2019, the college saw the baptisms of Douglas and Ashley, two students from Ampilatwatja and Ali Curung (Northern Territory) respectively—two communities with no Adventist presence.

Yet, despite all its recent success, Mamarapha is facing some significant challenges this year.

After a record graduation class in 2019, with 59 graduates, 2020 started with promise as Certificate III to Advanced Diploma students began classes in February. A very large first-year cohort was enrolled to start in March. According to Pastor Garrard, it was exciting to see some third-

generation students attending. But, by mid-March, classes were cancelled and students had to return home due to COVID-19 restrictions.

No classes means no income for Mamarapha as classes weren't able to move online.

"A lack of literacy and technical skills and access means challenges to moving online. However we have reached a crucial point where we now have to set up online learning," explains Pastor Garrard. "We are waiting for camera equipment to arrive so we can begin recording."

Interstate students were not able to attend while WA locked its borders, and many students within the state come from high-risk remote communities that have been designated bio-security zones and are therefore unable to travel without risking exposure to COVID-19.

"Students have been regularly calling us for start dates and asking when they can come back to class. They are also asking for prayer," says Pastor Garrard. "They really miss the college."

But the team has not been idle. Mamarapha staff have used the



L-R: Graduating class of 2019 (record number 59) ranging from Cert I–Advanced Diploma in Indigenous Health; parts of Australia Mamarapha students have come from since establishment; baptisms at college 2019: Douglas (left) and Ashley (right).

student-free time to work on fine-tuning administration, finance and student management systems, updating OH&S policies and procedures, and exploring options for developing new courses covering topics such as Indigenous mental health and permaculture/horticulture/bush tucker and bush medicine.

Mamarapha's impact reaches right across Australia, educating more than 1400 enrolled students since establishment in 1997.

"Considering our networking capacity and with the right support, Mamarapha has the potential to diversify and increase ministry impact and be known as a leading Indigenous institution throughout Australia," says Pastor Garrard.

The Australian Union Conference offering for Mamarapha (this Sabbath, August 15) will help the college to provide the services and ministry that is so integral to Aboriginal and Torres Strait Islander ministry.

"The offering is important because our external funding has been cut the past three years and we are yet to replace it," shares Pastor Garrard.

"If the wider church body was aware of the incredible ministry impact of Mamarapha right across Australia, they would understand how crucial the college is to the Adventist Church regarding ministry to Indigenous people."

There are other ways to support the college beyond financially.

"The main areas of support that we need are financial assistance, helping students with their studies and practical ministry requirements at home, volunteering skills such as tutoring, marketing and IT, and of course prayer."

Mamarapha hopes to open by September.

JARROD STACKELROTH
EDITOR, ADVENTIST RECORD.



Henry Dunn

I'm a Dainggatti man, originally from Bellbrook, New South Wales.

I never thought I'd be going into ministry. I just started going to church to get some help for myself. I've got some family who are strong in the Church and I reached out for help there. Pastor Horace Evans would visit me once a week and I was so hungry for the Word. With more studies, I felt very strongly the need to go share the gospel. So I started in my own community. I was doing practical work, mowing lawns, cleaning up people's yards. Eventually I was asked to take Sabbath school classes and youth ministry.

When I heard about Mamarapha, I just wanted to go learn about Jesus. I could hardly read or write. I left school at 14 and didn't think I really needed an education. I went to Mamarapha to learn about Jesus, but they helped me so much with my reading and writing. My vocabulary improved. I never knew I'd pick up that other stuff. I was so inspired by what I learned about Jesus.

Mamarapha gave me a better understanding of other people and cultures, and taught me how to share Jesus. I learned so much there, but the biggest highlight is probably the leading Jesus has been doing in my life. And especially the education I received.

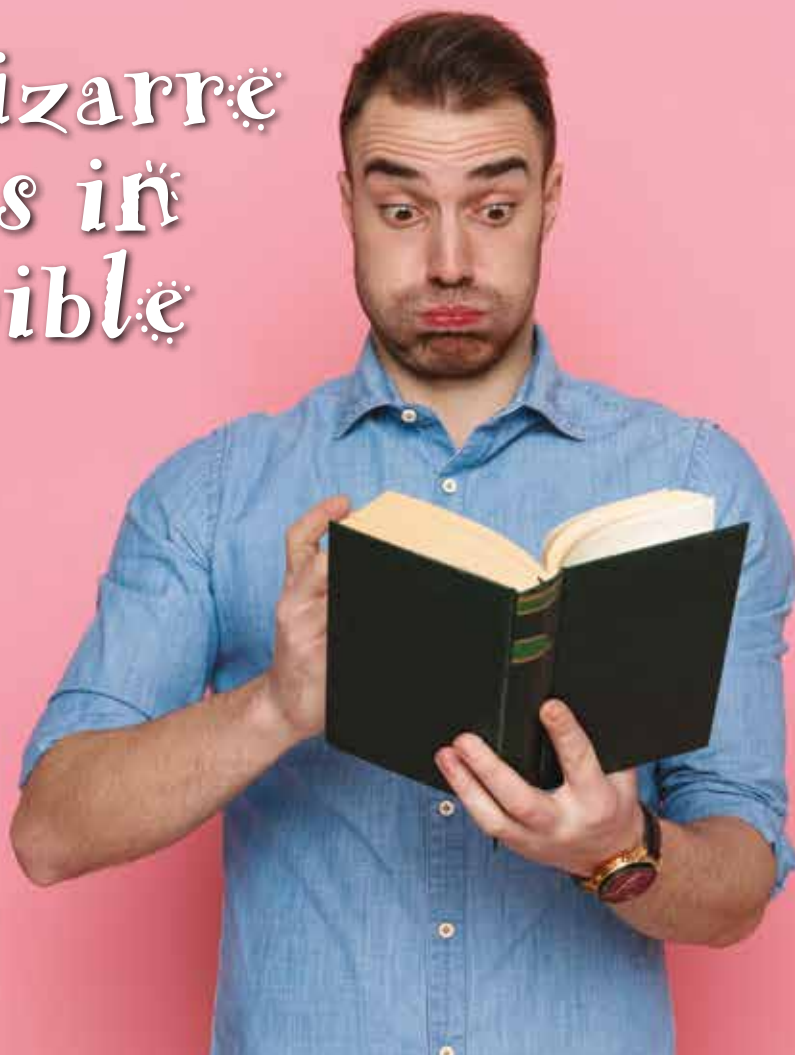
I'm now addicted to reading. When I arrived at Mamarapha, I couldn't read or write. I left with a box of books. Now I never watch TV because I can't stop reading. They say readers are leaders and I'm now able to become a leader in my community because of Mamarapha.

I love Mamarapha's connection with ATSIM.

My people, Indigenous people, are a unique people. We have a different pain, a different hurt. It takes a unique ministry to reach unique people.

I praise God for the Seventh-day Adventist Church investing in a unique ministry, to reach out to the first people of this nation.

Most bizarre verses in the Bible



While we're sure Paul was right when he told Timothy that all Scripture is inspired and useful (2 Timothy 3:16), these verses may seem odd, crass or just plain weird, especially when taken out of their context and viewed in isolation. Perhaps you can go find these texts and find out why they're included.

EXODUS 23:19: Bring the best of the first fruits of your soil to the house of the LORD your God. Do not cook a young goat in its mother's milk.

ISAIAH 36:12: But the commander replied, "Was it only to your master and you that my master sent me to say these things, and not to the people sitting on the wall—who, like you, will have to eat their own excrement and drink their own urine?"

GALATIANS 5:12: As for those agitators, I wish they would go the whole way and emasculate themselves!

LEVITICUS 26:29: You will eat the flesh of your sons and the flesh of your daughters.

JUDGES 3:21,22: Ehud reached with his left hand, drew the sword from his right thigh and plunged it into the king's

belly. Even the handle sank in after the blade, and his bowels discharged. Ehud did not pull the sword out, and the fat closed in over it.

2 KINGS 2:23,24: From there Elisha went up to Bethel. As he was walking along the road, some boys came out of the town and jeered at him. "Get out of here, baldy!" they said. "Get out of here, baldy!" He turned around, looked at them and called down a curse on them in the name of the Lord. Then two bears came out of the woods and mauled 42 of the boys.

DEUTERONOMY 23:1: No one who has been emasculated by crushing or cutting may enter the assembly of the Lord.

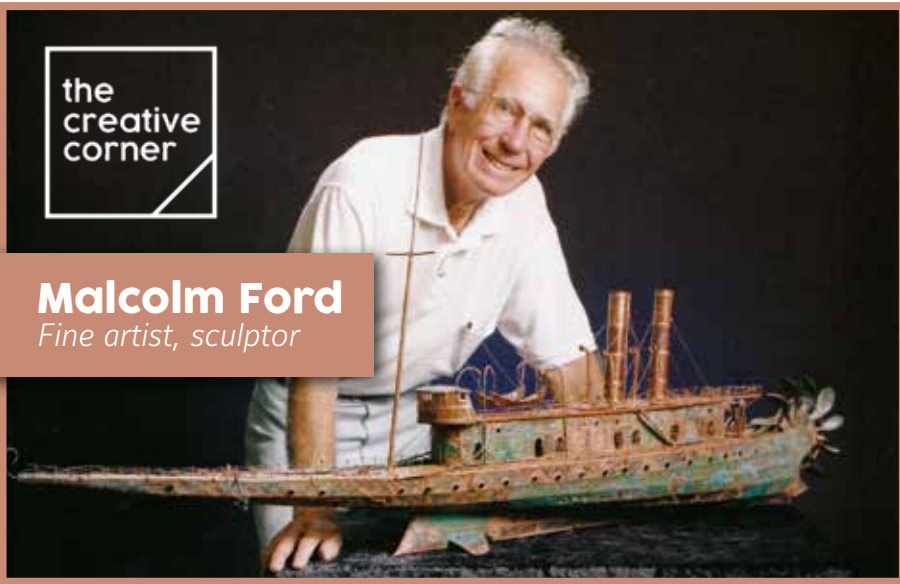
EXODUS 4:24-26: At a lodging place on the way, the Lord met Moses and was about to kill him. But Zipporah took

a flint knife, cut off her son's foreskin and touched Moses' feet with it. "Surely you are a bridegroom of blood to me," she said. So the Lord let him alone.

EZEKIEL 23:19,20 (KJV): Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

DEUTERONOMY 25:11,12: If two men are fighting and the wife of one of them comes to rescue her husband from his assailant, and she reaches out and seizes him by his private parts, you shall cut off her hand. Show her no pity.

Malcolm Ford
Fine artist, sculptor



DIGGING IN HIS WORD
WITH GARY WEBSTER

BREAD FROM BETHLEHEM

Bread is humble food. Bethlehem, which means House of Bread, was the prophesied birthplace of the “Bread of Life”—He who never had a beginning, who always was from eternity.

READ Micah 5:2; John 6:35,48,51.

When wise men from the east found the Bread of Life in Bethlehem, they fell down and worshipped Him. Yet the Bible says we should only worship the LORD (Jehovah) God. Given that later in life, this same Jesus accepted worship from His followers, He must also be Jehovah God.

READ Deuteronomy 6:13; Matthew 2:11; 4:10; 14:33; 28:9,17; John 9:38.

Since only the LORD is God and the world’s Saviour, it is little wonder when the angel told the shepherds the world’s Saviour had just been born in Bethlehem, David’s City, he called Him Christ, “the Lord”. He was the LORD Jehovah of the Old Testament.

READ Isaiah 45:21,22; Luke 2:10,11.

All of which means the LORD God Almighty, the Bread of Life, is mind-bogglingly humble, for He became a human, was born in a smelly barn and laid in an animal feeding trough (a manger). Let us daily make time to take this eternal life-giving Bread into our lives.



A MANGER OR ANIMAL FEEDING TROUGH, FROM BIBLICAL TIMES IN MEGIDDO. JESUS WAS PLACED IN SUCH A TROUGH AT HIS BIRTH.

If you’ve visited art galleries in Auckland, Wanganui or Christchurch, you may have seen the fascinating quasi-mechanical sculptures of Malcolm Ford, an Adventist and talented artist living in Whangarei, New Zealand.

“My ideas revolve around quasi-mechanical contraptions that have elements of fantasy and absurdity,” explains Malcolm. “It was probably a protest statement about the stereotype, mass-produced products where function over-rode imagination.”

Drawing from Leonardo da Vinci’s 2D paintings and 3D models, Malcolm works mostly with manuka wood and copper, forming an artistic practice that is entirely his own.

“I appear to be the only artist using [manuka]. I also began experimenting with scrap copper [where] all the components are fitted together with copper wire and there is no soldering or brazing. All the internal mechanisms of the engines have the illusion of function. It’s not sculpture in terms of figurative carvings [where] you have to release it . . . [it’s] more constructive, building up,” he explained. “My sculpture reflects my interest in machinery.”

Working for most of his life as a high school English and social studies teacher, Malcolm didn’t discover his talent for sculpting until his retirement in the late 1980s. Now—at the ripe young age of 91—he is still creating, although using different mediums.

“After I retired from teaching, I worked for an engineering company doing design work and when [they]

folded, I discovered the joy of sculpting. I’m getting to an age where I can’t physically do what I used to be able to. I’m not doing physical construction work now. I’m presently writing. North of our city there is a town that has a little vintage railway and steam engine running down the middle of the main street. I’ve written a poem and illustrated it, so that will be published soon I think.”

For Malcolm, the mechanical world reflects the great design of God.

“Some Christians think artists should not wander from God’s natural world of butterflies, flowers, panda bears and the human form to imitate in art,” he said. “It might seem strange to some that someone with a deep spiritual appreciation for life would want to be involved in the intricacies of the mechanical world. But who can marvel at the natural world without appreciating the great mechanical designs of God?”

Malcolm still attends church when he can, and emphasises that none of his 90 sculptures and dozens of other artworks—which have been featured and won prizes in more than 20 exhibitions across the world—have ever been worked on during the Sabbath hours.

To see more of Malcolm’s incredible work, you can watch Dennis Murphy Visuals’ video at <vimeo.com/138425364>

MARVELLEN FAIRFAX
ASSISTANT EDITOR, ADVENTIST RECORD.

SERVANT:

a biblical mandate for the importance of service

"If you have a desire to be great among your companions then you are to be their servant" Matthew 20:26 (The Gift).

The concept of servanthood is strongly presented in Scripture. There are approximately 1600 references in the Bible to the words servant, servants, serve, served, serves, service, servile serving and servitude.

The derivations of the word "serve" are interesting and varied, but generally follow a fairly similar meaning, though used in different contexts over the centuries.

For example, in the late 12th Century the word meant, "to render habitual obedience to", also, "to minister, give aid, give help". In the Old French *servir*, interestingly, means "to show devotion to, to set table, serve at table. This is an echo of Acts 6:2, where one of the 12 disciples stated, "It is not desirable that we should leave the word of God and serve tables." Other origins from Etruscan, Proto-Italian and general English usage through the 13th to the 16th centuries have the same general meaning as we

understand the word today.

Christ made very clear what He meant by the word servant. Matthew records the incident when the mother of the sons of Zebedee, James and John, came to Jesus and asked that her two sons be placed in positions of high honour in His kingdom, sitting next to Christ on His right and on His left. What may seem an outrageous request to us was accepted by Jesus as a genuine request by a mother. He directed His answer to the brothers, who by this time were probably standing rather sheepishly before Him, probably hearing the murmuring of the other disciples.

Jesus asked them if they were able to drink the cup He was about to drink and be baptised with the baptism He would endure. The fact that they replied, "We are able," shows that Christ was directing His answer to them and not to their mother.

We then come to the key point of this incident when Christ stated in clear terms, "who ever desires to be great among you, let him be your servant" (NKJV).

One of the character flaws that soon developed after the entrance of

sin was the assertion of one's self at the expense of others. This may not apply to every person, but it is part of the character and personality of many people.

To be selfless, like Christ, is an aim that all Christians should have.

FAITH WITHOUT SERVICE?

Luther was a towering figure in the great Protestant Reformation and, along with other great men before and after him, he changed the whole landscape of the religious world.

However, Luther had his weaknesses, as we all do. In much of his life and ministry, he did not like the Jews (to put it mildly). You might be surprised at what he said about the Jews and what should happen to them. He was also contemptuous of the book of James, calling it a straw-epistle compared to books written by John, Paul and Peter.

Luther's main dislike for James' book is that James highlighted the truth that faith without "works" is not faith at all. In fact, James challenges people by saying that they should try to show their faith without works, and he would show his faith by his works of service.



Surely Luther would not have been opposed to the concept of service. After all, penance that he had practised diligently may be described as service in the extreme, though ill-directed. Maybe this explains his aversion to James; if he equated these sort of acts from his past, to works.

Jesus' powerful statement recorded in Matthew 25 shows just how He will separate the good from the bad, the sheep from the goats, at His second coming.

These challenging verses suggest that Jesus judges people by what they have done, and also by what they have not done.

Jesus does not bring prayer into the equation. He does not say, "If you prayed for the sick and those in prison etc, then you may enter into My kingdom." Rather, if you knew someone was sick and did not visit them to comfort them, then you are a goat, plain and simple, whether you prayed for them or not.

Of course, prayer is good—it is essential for the Christian—but as James might say, *Fine, you prayed for someone but did you do anything to help them in their distress?*

MODEL SERVANT

There is a very fine example of a true servant recorded very early in the book of Genesis. Isaac was 40 years of age and Abraham decided, as fathers did in those days, that it was about time that his son and heir married. He was adamant that Isaac's wife should not be one from among the Canaanite people but should be chosen from among his relatives, who still mainly resided in and around Haran.

Eliezer, originally from Damascus, was Abraham's chief servant. He was charged with finding a wife for Isaac from among Abraham's relatives. He was a prime example of someone who united doing with praying, for not only did he obey his master—taking all the supplies he needed, 10 camels and sufficient under-servants—but he also prayed fervently that God would give him success on his mission for his master. He asked God that the woman meeting God's approval would meet two conditions. First, she would give Eliezer a drink from her pitcher when he asked for a drink, but she would also offer to water the camels.

Imagine how grateful and elated Eliezer must have felt in having a

positive answer to his prayer on both counts. Here was this young woman, who is described as "very beautiful to behold" destined to be the wife for Isaac.

Eliezer's mission was now a success, for when the party returned and were not far from Abraham's tents, at Beer Lahai Roi, Rebekah alighted from her camel, met the one who would be her husband, who loved her at first sight and who then took her into his mother's tent to be married.

There are many other examples in Scripture of faithful servants who were not only pray-ers, but also doers.

It was Jesus Himself who described His mission to the world in this way:

"For even the Son of Man did not come to be served but to serve, and to give His life a ransom for many" Mark 10:45 (NKJV).

WILLIAM ACKLAND

LIVES IN THE ADVENTIST RETIREMENT VILLAGE IN COORANBONG, NSW, WHERE HE HAS WRITTEN SIX BOOKS.

Being— or making— disciples?



Canadian blogger Carey Nieuwhof has reignited the discussion over being disciples vs making disciples—writing, “Jesus never asked you to *be* a disciple; He called you to *make* disciples.”¹

But really, the two cannot be separated.

A disciple is a *follower* or *learner* who grows more like Jesus, the Disciple-maker, every day in every way—and the inter-relationship of *making* and *being* is unique.

Unfortunately, the idea of being disciples has become the fall-back position of many not actively engaged in disciple-making. It is a kind of post-conversion gradualism—a journey of personal spiritual growth (even of a lifetime) that might one day result in faith sharing, although most never get that far!

On the other hand, making disciples is the priority of movements—with all believers and leaders defined by their participation.

JESUS CHAMPIONED EARLY INVOLVEMENT

Such early participation by new disciples in disciple-making seems counterintuitive. We think new believers need to attend church and be built up until they can share their faith. But Jesus did it differently.

He immediately involved new disciples in disciple-making—and it is those making disciples who were called disciples. Involvement in disciple-making was a vital component of His process, critical to the development of

character and spiritual maturity.

JESUS IMMEDIATELY INVOLVED PEOPLE

After 40 days in the wilderness, Jesus called His first disciples at the Jordan River.

- His first invitation, “Come and see”, was experiential. Simple and easy to replicate, Jesus modelled making and being a disciple. Responding to His call, “Come and see”, Jesus invited two of the Baptist’s disciples to where He was staying, and Andrew and Philip spent a day with Him. They immediately called others—Andrew called his brother Peter, and Philip, his friend Nathaniel.

Even a short time with Jesus prompts participation in inviting others with the same invitation—“Come and see”—to the same experience (John 1:39–46).*

- Jesus’ second invitation, “follow me”, was relational. The next day, those who chose to walk with Him were called “his disciples” (John 1:43; 2:2). It doesn’t take long to become a disciple who makes disciples.

After time at a wedding in Cana and “a few days” at Capernaum (beside the lake) “with his mother and his brothers and his disciples” (John 2:2–12), Jesus went to Jerusalem and Judea for 18 months. There He gained “more disciples than John”, with His disciples baptising these many new disciples (John 3:22; cf. 4:1,2).

Immediate participation by new disciples characterised Jesus’ movement. Like the Samaritan woman, whom He

met when returning from Jerusalem to Galilee, all new disciples were immediately engaged in making disciples. When she indicated her trust in Him, Jesus told her, "Go, call your husband and come back" (John 4:16). She had met Jesus and could go into Sychar calling, "Come and see a man who told me everything I ever did. Could this be the Christ?" (John 4:29; see also Mark 5:18-20).

A disciple can tell of having met Jesus, and also extend the first disciple-making invitation to others: "Come and see."

• Jesus' third invitation, "Fish with me", was a call to participate. Just as with physical exercise, participation in disciple-making cultivates spiritual strength. It is therefore not surprising that Jesus made this His priority. It could be called a spiritual law: participation in making disciples cultivates our being disciples.

LEARNING TO FISH FOR PEOPLE

Having returned to Galilee to live in Capernaum, Jesus intensified the equipping of His disciples. Finding Peter and Andrew at the lakeside, as well as James and John, Jesus said, "Come, follow me and I will show you how to fish for people" (Matthew 4:19 NLT).

He was not calling them for the first time, as some of our non-inspired Bible headings wrongly suggests.² They already knew Jesus well. They had met Him at the Jordan and chosen to follow as "his disciples". They had been with Him when He performed His first miracle at Cana (John 2:2), witnessed His "zeal" in deconstructing Jerusalem's Temple ceremonies (John 2:17) and were "surprised" by His boldness in inviting a Samaritan woman to be a disciple (John 4:27).

They had perhaps travelled back-and-forth between Jerusalem and their Capernaum homes, dividing their time between making and "baptising" new disciples for Jesus in Judea and caring for their families and fishing activities in Galilee (John 3:22; 4:1,2). But Jesus had more to teach them about fishing for people, and each time they gladly left what they were doing to learn from Him (Luke 5:1-11).³

TRANSFORMED BY GOD'S MISSION

In calling a despised Samaritan woman to be a disciple, in engaging with the centurion in Capernaum and, later, taking His disciples to make disciples in pagan Decapolis and Phoenicia, Jesus shaped the hearts and lives of His disciples.

• His fourth invitation, "Love your enemies", was sacrificial. When selecting His 12 from "a large crowd of his disciples" (Luke 6:17), Jesus outlined His core values, saying: "Love your enemies! Pray for those who persecute you! In that way you will be acting as true children of your Father in heaven" (Matthew 5:44,45 NLT). This takes sacrifice—the crucifixion of self, seen in love for all others (Matthew 16:24; cf. John 13:34,35).

• Jesus' fifth invitation, "receive the Spirit", empowers. Having accomplished all that was necessary for our salva-

tion by His life, death and resurrection, Jesus affirmed, "'As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit'" (John 20:21,22).

The same Spirit who anointed Jesus at His baptism, anoints new disciples at their baptisms—empowering and sending them for disciple-making. Jesus said, "You will receive power when the Holy Spirit comes on you, and you will be my witnesses . . . to the ends of the earth" (Acts 1:8; cf. 2:1-4,11,38,39).

As His body, we are called to engage with His nature and mission. His commission resonates with our being, "Therefore go and make disciples of all *ethne* (tribes, languages or relational streams), baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:19,20).

THE FUTURE CHURCH

Participation in *making* disciples is the environment where our *being as* disciples is cultivated. It is a comprehensive, integrated, transformational journey of growth and learning. Our experiences (our hearts), decisions (our heads) and active participation (our hands) fully facilitate our deepest engagement with God's heart and mission.

Spirit-empowerment and active participation in Christ's mission appeals to us. It inspires and challenges. Tired of slogans and routine programs, we want to engage with the relational streams of our communities, to make disciples and plant new faith groups that will reach their colleagues, friends and families with the gospel.

Only those churches that equip, empower and release believers to use the simple, reproducible, anyone-can-do-it, no cost disciple-making methods of Jesus will have a future. Nieuwhof predicts, "The future church will be filled with Christians who realise they're called to make disciples, not just be disciples. Churches that help their congregation do this will prevail."⁴

And, in making disciples, we know our lives will be changed.

* *Bible translation is New International Version, unless indicated.*

1. Carey Nieuwhof, "Where is Future Church Attendance Heading? 10 Questions. 10 Hunches," <<https://careynieuwhof.com/where-is-future-church-attendance-heading-10-questions-10-hunches/>>, 1 June 2020.

2. The titles "The Calling of the First Disciples" (NIV) or "The First Disciples" (NLT) are misleading, for Jesus had already called these disciples 18 months previously at the Jordan River (John 1:35-51).

3. Robert L Thomas and Stanley N Gundry (Editors), *The NIV Harmony of the Gospels*, HarperOne, 1988, p 57 for comment of the differences between the accounts of Matthew 4 (cf. Mark 1) and that of Luke.

4. Nieuwhof, op cit.

PETER ROENNFELDT

CHURCH PLANTER AND AUTHOR, WRITES FROM MELBOURNE, VICTORIA.



Vegetarian nourish bowl

Nourish bowls are a fabulous on-the-go healthy meal option for any meal of the day. Great for using up leftovers in the fridge, they are nutrient rich, packed full of flavour and super easy to put together.

Find this recipe and hundreds more at:

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



HEALTHY EATING ON A BUDGET

Do you want to eat healthier, but think it's too expensive, or you are simply not sure where to start? Our dietitians share their insights for getting the most from your shop—more food, more nutrients and more healthy meals.

MORE NUTRIENTS: MAKE EACH MOUTHFUL COUNT

Power pairings Some foods work together to help your body better access the nutrients they contain. One power combo is pairing good fats with foods that contain fat-soluble vitamins A, D, E or K. Drizzle olive oil on your orange veggies before baking for more immunity-strengthening vitamin A.

Swap don't skip If you're missing an ingredient, don't cut the veggie out of the recipe, simply swap it up. Generally, with a recipe calling for beans you can use kidney beans, chickpeas or lentils. Most of your leafy greens are interchangeable, and often cruciferous vegetables (broccoli, cauliflower, Brussels sprouts, bok choy and cabbage) can be swapped around too.

Frozen is OK Fruit and veggies don't have to be fresh to be healthy and packed with nutrients. Often for convenience and price, frozen veggies win out, so if frozen is easier for you and it means you're eating more veg, then go for it.

Peel is unreal For many fruit and veggies a lot of the fibre and powerful plant compounds are actually found in or near the skin. So, when possible, give your fruit and veggies a good wash and eat them with the skin on.

MORE MEALS: COOK ONCE, EAT TWICE

Loving leftovers Leftovers have been proven to taste better—you're not imagining it. This is because over time, flavours marinate and mature in a similar way to slow cooking. Think about turning leftover roast veggies into a soup, adding them to a salad or sandwich, or using them as topping on a pizza.

Make friends with your freezer Many dishes freeze incredibly well, so consider doubling recipes such as lasagnes, soups and casseroles and freeze leftovers.

SPREAD YOUR FOOD BUDGET FURTHER



PLAN AHEAD

Planning can make a huge difference to your overall shopping costs. When planning your dinner meals look for ways to minimise waste and use up everything you buy, so you don't end up with a rogue half broccoli or one or two carrots you can't use.



STOCK UP WITH SPECIALS

Look out for specials when stocking up on more expensive pantry items like olive oil, nuts and seeds. This will cost a bit more up-front, but will help you save in the long run and help keep future shops under budget.



BUY SEASONAL

Buying in-season fruit and veggies—usually the fresh produce on special out the front of the grocery section—not only helps to keep your grocery bills within budget, but it is fresher, better for your wellbeing and the planet's health too.



Drive-through pantry still serving community

When I pull up and park, the Bonnells Bay (NSW) food pantry is already in full swing, with cars queued up across the property. Those at the head of the queue progress past a number of gazebos where volunteers have set up tables loaded with various kinds of produce—mainly fresh fruit and veg, and packaged foods. The volunteers wear hi-vis vests and surgical gloves—those speaking to the occupants of the cars also wear face masks.

“Welcome to church,” says Sau Finau. For some years now he’s led the Bonnells Bay church plant, which has maintained a focus on practical assistance for locals in need—whether those needs are physical, psychological, social or spiritual. It’s not Sabbath; there’s no worship service scheduled, but, for Mr Finau, today’s activities are just as legitimately “church” as overtly spiritual events.

When I note that, in the COVID era, people seem to be more open to spiritual discussions, Mr Finau hoes down any suggestion that this crisis should be used opportunistically for evangelism: “I don’t think that is the right attitude for Christians. Right now, families are in need of food and with fear of being homeless. People are losing their jobs. Businesses are closing down, not knowing when they will reopen. People are lining up at the job centres. The last thing we should worry about is spiritual discussion. We, as a church must rise up and meet those needs. What would Jesus do in such times as these?”

Nevertheless, the Bonnells Bay congregation does include a number of people whose initial contact with the group involved receiving help and/or volunteering in their community activities. The approach is far from a cynical “bait and switch”, but it’s clear the gospel message is getting through.

While the food pantry has operated



for several years, the drive-through service is an innovation prompted by COVID—it’s much easier to maintain physical distancing when people stay in their cars. These days, about 80 vehicles visit the pantry every Thursday, each vehicle representing at least one household. “We have more people than ever before,” says Mr Finau. “More families are put in the position to make a hard choice: pay bills or put food on the table. Struggling families appreciate the service we do, as it enables them to do both.”

In the early weeks of the lockdown, a number of volunteers stayed home, concerned about the risks of being involved. But, while the drive-through model means more work for the team, new volunteers have stepped forward and the service to the community has continued. “I am so appreciative of the volunteers who are serving with us,” says Mr Finau.

President of the North NSW Conference, Pastor Adrian Raethel, is visiting the Bonnells Bay food pantry for the first time. “The size and scale of the operation and the high level

of organisation are the things that strike you when you arrive,” he says. He notes that other churches around the Conference are involved in similar efforts: “Manna Haven is a vegan cafe that has been operating for a number of years at the Byron Bay Church. Raymond Terrace Mission is a centre of influence, which includes a healthy juice bar and an ADRA op shop. A number of other churches operate food pantries or God’s Closet programs.”

What spiritual value does Pastor Raethel see in these kinds of activities? “As the apostle Paul says, ‘Much in every way.’ Church members are blessed as they are involved in service and meeting the needs of people in the community as they are the hands and feet of Jesus.”

Find out more about the Bonnells Bay food pantry at [facebook.com/BayFoodPantry](https://www.facebook.com/BayFoodPantry).

KENT KINGSTON
EDITOR, SIGNS OF THE TIMES.

HI KIDS!

KIDS SPEAK

Say no to violence!
Stop child abuse.
Adventists say no
to violence.



END IT NOW!



Write or draw down some ways you
can say **NO** to violence or bullying!

On 2 August 2020, our Church around the world is saying NO to violence. End-it-Now is the most important project the Seventh-day Adventist Church has ever taken regarding violence against men, women and children. We hope and pray that everyone—more than 21 million Adventist church members; men, women and children—will tell their own communities, their schools and workplaces that violence is not acceptable, that bullying is not OK. We need to stand up together to stop this problem everywhere. No human being should be physically or emotionally abused. Will you say NO and stand up for those who are hurting?



If you see or
experience violence
or bullying tell an adult
you can trust!

WHAT CAN YOU DO?

LONG-AWAITED HIGHLIGHT

Thanks for the great work you and your team do on *Adventist Record*, and other publications. Every edition contains great stories and information to inspire the readers, and keeps us in touch with what is happening around our South Pacific Division and the world. As a life-long Adventist, I can recall as a child that our family received the *Record* in the mail, and it was always a long-awaited highlight of each week! It still is a highlight, and has been a “constant” in my life :)

God’s blessings to you and your team.

Joy Guy, NSW



OLD TIME ADVENTISM

I fully agree with “Watered-down sermons” (July 4) and thoroughly enjoyed reading this article.

For more than 20 years, I have observed that what we hear coming from the pulpit in our Seventh-day Adventist churches tends to be “watered down fluff”.

I have not heard a sermon for many a year on anything that is talking about the fundamentals of our beliefs and doctrines.

There have been many people come into our churches in NZ from watching TV ministries who have left again.

When contacted, they tell us they would rather stay home and watch the Adventist TV channels because they are not hearing the calibre of sermons or the content of the doctrines from our pulpit.

I agree: preaching on the love of God and grace are important, but we are simply not hearing sermons pertinent to the day we are living in—sermons on Daniel and Revelation and

the almost “taboo” topics people don’t want to talk on for fear of offending, eg, the time of trouble, the seven last plagues, the sanctity of the full 24 hours of the Sabbath and many other topics that we need to understand and hear. Even in these topics, we find the grace and love of God.

People are leaving our churches in droves, especially the youth, because they are not learning or hearing about these fundamental topics that help us keep rooted in the faith and the truth. They are not hearing how these harder topics display the grace and love of God.

There are a few—very few—ministers who do preach “old time Adventism” like we used to have pre-1980s and it is what the people want! They are asking for this—not watered down fluff!

Janice Carter, NZ

RACISM SYMPTOM

The problem is not racism (“Pandemic of racism”, July 4)—it is sin.

When we oversimplify complex problems and use

generalisations, we end up devising unsustainable solutions that often have the opposite effect.

As Christians we know the solution: an active and living relationship with Jesus, through which the Holy Spirit reproduces Christ’s character in the life of the believer.

At that point, tribalism is understood as a symptom rather than the cause.

Randall Ibbott, via email

SUPPORT EACH OTHER

I read the review of *Saying No To God* (June 20), intrigued by the title. After checking out the book on Amazon, I reflected on where the adoption of [the book’s] ideas might take us as a Church.

Then, during family worship, my wife and I were reading the Ellen White compilation, *To Be Like Jesus*. The commentary on 1 John 2:6 began, “What surpassing love and condemnation, that when we had no claim on divine mercy, Christ was willing to undertake our redemption! But our great Physician requires

of every soul unquestioning obedience. We are never to prescribe for our own case. Christ must have entire control of our will and action, or He will not undertake in our behalf” (BLJ 221.2). I felt impressed to share this passage with you, as it highlighted the danger of promoting new ways of reading Scripture, disconnected from how the body of Christ has been led to read Scripture in our history. The remainder of the reading highlighted the importance of obedience motivated by love.

My prayer is that our Church will unite in obedience to God around His amazing love in this time of COVID-19.

Barry Harker, Qld

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

Wedding



JAMES—SENIOR. Peter Vincent James, son of Peter James (dec) and Betty James (Coffs Harbour, NSW), and Chi Senior, daughter of Junan Zheng (dec) and Fenjuan Fu (Brisbane, Qld), were married on 16.7.20 at Blackbutt Uniting Church, Blackbutt, Qld.

Phil Downing

Obituaries



BORROTT, Mavis Edna (nee McKiernan), born 19.1.1940 in Kempsey, NSW; died 15.2.20 in Toronto. On 31.12.1963 she married Robert. Mavis was predeceased by her son, Gregory in March 2019. She is survived by her husband (Bonnells Bay); son, Tony and Carmen (Cooranbong); daughter, Janelle and Stuart Mann (WA); grandchildren, Mikaela, Nicholas, Jeremy and Kai, and Keshia. Mavis did nursing at Kempsey, Newcastle and Sydney Adventist Hospital. She brought joy to many with her love, creativity and wonderful friendships. In her final times she battled with kidney failure and related health issues. We look forward to when we meet together on that great day of Jesus' return.

Peter Watts

DAVIS, Ian, born 30.9.1937 in Cobden, Vic; died 12.3.20 at home on the farm in Weerite. He was predeceased by his infant daughter, Wendy. Ian is survived by his wife, Dot; children, Glenda, Ken, Sue, Andrew, Leanne, Josie and Maree; 16 grandchildren; and 11 great-grandchildren. Ian loved God and faithfully served as head elder of Camperdown church. He was an active member of his community and received a 60 years of service medal from the Country Fire Authority. Ian is buried beside his daughter at Camperdown cemetery and is awaiting the second coming of Jesus.

Steve Piez

GLAZNER, Ronald, born 6.2.1939 in Ballarat, Vic; died 14.7.20 in Royal Freemason Aged Care, Bacchus Marsh, of muscular dementia. He is survived by his wife, Aileen (Harkness); children, Tracey and Greg (Numurkah), Adam and Kelly (Brisbane, Qld), Andrea and Mark (Bacchus

Marsh, Vic) and Yvette and Phillip (Pascoe Vale); 13 grandchildren; and one great-grandchild. Ron was a loving husband and loyal father to all the family. The funeral was held at Melton church.

Malcolm Reid, Barry Eales



GUNTER, Lettie (nee Rose), born 18.11.1919 in Melbourne, Vic; died 24.6.20 in Adventist Care, Rossmoyne, WA. In January 1946 she married Pastor Harold Gunter. She was predeceased by her husband in 2009; son, Lyle in 2008, son, Ken, and great-granddaughter, Elyse Heeger in 1995. Lettie is survived by her son, Warren and Cher; daughters-in-law, Lyn and Eden (all of Perth); grandchildren, Corelle, Joanna, Bradley, Danielle and Clinton. Lettie was a very happy person with a warm, infectious smile and a generous spirit. She served God and people alongside her husband in ministry in Victoria, WA, Greater Sydney, North NZ, South Queensland and finally closer to family in WA again prior to retiring in Perth. Lettie had many talents which she used wherever she lived to support her family and the community. Her love for Jesus shone out of her life in care and concern for others.

Roger Millist



HITCHICK, Andrew John, born 22.10.1970 in Parkes, NSW; died 7.3.20 in Royal Melbourne Hospital, Vic. On 4.4.1994 he married Joanne. Andrew is survived by his wife (Windermere Park, NSW); children, Kiera, Levi and Mia (Windermere Park); parents, Doug and Margaret (Mulbring); and sister, Fiona Watson (Cooranbong). Andrew was an amazing man who has left behind a powerful legacy. Andrew was an active and committed member of his local church. He lived a life that inspired and impacted so many people. Despite the time and effort that running his own commercial laundry business demanded, Andrew would always be eager to support someone who was hurting or share the gospel of Jesus Christ with anyone willing to understand. We are confident Andrew is peacefully resting until the day the trumpets wake him up.

Michael Chapman, Andrew McCrostie



NAINBY, Geraldine (nee Brownell), born 27.4.1926 in St Kilda, Vic; died 7.7.20 in Advent Care, Rossmoyne, WA. In 2001 she married Ronald Nainby. She is survived by her husband (Rossmoyne); stepchildren, Chris (Brisbane, Qld), Jocelyn (Perth, WA), Margaret (Busselton) and Ian, Grayam and Tony (all of Perth). Geraldine loved life and lived it with happiness and hope, finding purpose in generously supporting and helping others. She moved often in her early life as her father was a commanding officer in the RAAF. A keen athlete, she began her working life as a physical instructor with the League of Health. The remainder of her working life was spent serving as a clerk with the Bible Society. In retirement Geraldine spent more than 20 years volunteering with Silver Chain, supporting those in palliative care. Throughout her life she continued to grow in her faith in Jesus and her understanding of the Bible and in 2014 joined the Bickley Church in Perth, WA.

Gordon Stafford, Roger Millist

RADLEY, Elwyn Glenmore, born 15.2.1928 in Cooranbong, NSW; died 21.2.20 in Martinsville. He married Ruth Conley who predeceased him. Elwyn is survived by his daughter, Raeleen (Martinsville); and son, Graeme; three grandsons; and great-grandchildren. Elwyn worked at the engineering shop in the Sanitarium Health Food factory, Cooranbong. He was

the undertaker for the Avondale Cemetery for 48 years. He also played the trombone in the Avondale Brass band. In later years, Elwyn farmed and cared for his wife Ruth. He was well loved by relatives and friends. He enjoyed reading and the quiet beauty of his farm.

Steven Magaitis

ADVERTISING

ALLROUND TRAVEL

International and group travel specialists. Gary Kent tour-Israel, Jordan and Egypt, October/Nov 2020. Bible lands tour-April/May 2021. For further details please contact Anita or Peter on 0405 260 155. Email <alltravbipond.net.au>.

ABSOLUTE CARE FUNERALS

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

NEXT ISSUE:
RECORD, AUGUST 29
WEEK OF PRAYER:
SEPTEMBER 5

NOTE: Neither the editor, Adventist Media, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Classified advertisements in *Adventist Record* are available to Seventh-day Adventist members, churches and institutions only. All advertisements, appreciation, anniversary, wedding and obituary notices may be submitted via <ads@record.net.au> or online at <record.adventistchurch.com>. Notices will not be reprinted unless there is an error of fact caused by *Record* staff.



LET'S
SOCK IT!
TO DIABETES
THIS
Father's Day

APPROXIMATELY 15 PEOPLE CAN BE TESTED FOR DIABETES WITH EACH PAIR OF SOCKS YOU PURCHASE!

So what are you waiting for?

Get your socks today and help save lives!

 www.10000toes.com/shop/



Looking to study Business, Science, Engineering, Finance or similar?

DO YOU WANT TO BE PART OF AN ORGANISATION WHERE PEOPLE AND PURPOSE MATTER?

Sanitarium Health and Wellbeing along with the Seventh-day Adventist Church are thrilled to offer Year 12 Adventist students the opportunity to apply for a new and exciting scholarship program.

The scholarships on offer will include:

- Payment of 50% of university tuition fees (HECS) for each year of the degree
- 10-12 weeks paid internship per year of study
- Mentoring by industry professionals across Sanitarium Health & Wellbeing
- Career opportunities upon graduation

For more information about this exciting opportunity and to apply, please visit www.sanitariumscholarship.com

Applications open mid-June and close end of August.

 **Scholarship**

* Available for Australian and New Zealand resident only

For more details visit SANITARIUMSCHOLARSHIP.COM

signs
of the times

YOU DON'T NEED SUPER POWERS
to share Signs . . .

DONATE NOW

Your donation will place *Signs* magazines where people are and make a difference for God's kingdom.

Visit: signsofthetimes.org.au/donate or call (02) 9847 2240.

Seventh-day
Adventist Church™

South Pacific

#weRtheCHURCH

NEXT EVENT AUGUST 28

Be connected with your brothers and sisters across the South Pacific

Be changed stories that will encourage and inspire you

Be challenged learn new ways to reach out to your community

PREPARE THE SOIL

5:30pm (AEST): Kings Kids

6:00pm (AEST): Watch main program LIVE

LIVESTREAM AVAILABLE VIA
adventistchurch.com/werthechurch and



search #werthechurch

adventistchurch.com/werthechurch