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Beasts, brides and Babylon

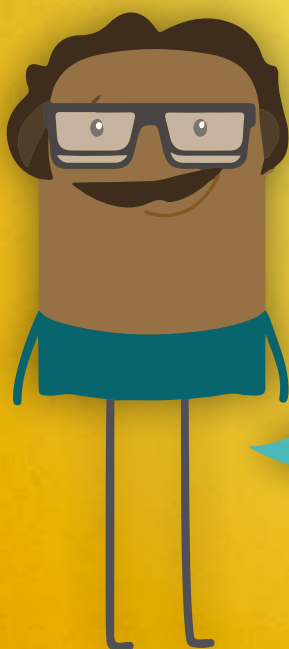
The Ten: Biblical
symbols and what
they mean ¹³

SPD records highest
baptism figure ⁶

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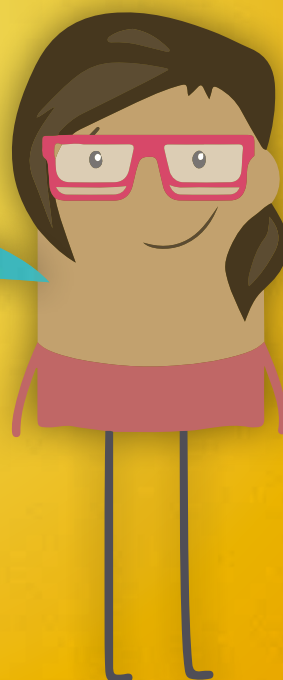


Globally, 70% of deaths from disease are related to lifestyle and most of them are preventable.



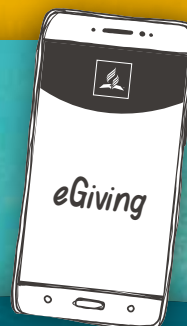
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EDITOR'S NOTE:

Pulling Jesus' teeth: do we try to tame the Lion of Judah?

Jarrod Stackelroth
Editor
✉/jstackelroth

“

If we can't reconcile Christ's different roles or if we over emphasise one aspect, we negatively impact ourselves and others.

A recent poll in our *Adventist Record* e-newsletter asked the question, “How do you perceive Jesus most strongly: Meek and mild or Lion of Judah?” I was interested in seeing how people most related to Jesus. Surprisingly we received an 85 per cent result in favour of Lion of Judah (from a small sample).

So is Jesus meek and mild, gentle and lowly, or was He the Lion of Judah? The answer is yes. In our attempts to sanitise Jesus or to fit Him into our agenda, we often make Him one-dimensional. We do this with much of Scripture. We simplify it, draw out the most obvious lesson or the safest moral. Yet the Bible is a rich tapestry of interlocking threads; themes woven through it trace rich and complex ideas, revealing a picture of God and His hope for us.

For many of us, Jesus is either soft and safe or flipping over tables. We struggle to hold the two in tension.

Yet the biblical imagery is clear. Even the Messianic prophecies of the Old Testament have two seemingly distinct fulfilments: conquering king and suffering servant. To deal with this, we often place Him into these separate categories, playing different roles in different moments—when He deals with the Pharisees He is Judge and King, while in His encounters with children and the sick and disabled He embodies compassion and care.

The truth is that He is both and one at the same time—always will be and always has been.

Jesus holds many roles and titles and is fully embodied in all of them—the Word at creation (John 1), High Priest in heaven (Hebrews), seed of David, Son of Man (Daniel), second Adam (1 Corinthians), suffering Servant (Isaiah), King on a white horse (Revelation)—the list could go on and on. There are so many hyperlinks throughout the Bible that foretell, connect to or describe Jesus.

If we deny Jesus' compassion and, at times, gentleness then we turn Jesus into some macho, callous, truth-slinging revolutionary and we model our behaviour similarly, offending people at will, pushing the onus onto them to deal with our straight up delivery. This picture of Jesus particularly emboldens the online trolls who criticise without relationship or credibility to do so.

There has been a push in evangelical circles to make Jesus the poster-child for “biblical masculinity”. Provocative, deliberately brash and intentionally offensive, these authors and pastors believe they are following Jesus' footsteps by confronting and offending with the “truth”. I've seen some in Adventist circles caught up in this revised image of Jesus, glorifying His masculinity at the expense of His humanity.

Neither do we want a soft, weak Jesus. Laying His life down with ultimate power at His disposal, was the epitome of strength. His challenges to love our enemies and to carry our crosses are hard. This Jesus is anything but weak.

If we can't reconcile Christ's different roles or if we over emphasise one aspect, we negatively impact ourselves and others.

Revelation 5 is a beautiful picture of these two natures held in one. One of the elders proclaims to John that the Lion of Judah has triumphed. John looks and sees “a Lamb, looking as if it had been slain”.

A lion is a kingly symbol. There is a reason the lion is known as the king of the animals. Jacob blessed his son Judah using the metaphor of a lion and the kingly line of Judah through David right down to Jesus progresses along this.

However, Jesus as the slain lamb is a priestly symbol. Jesus was the ultimate Priest King. He was willing to sacrifice Himself and it is His blood that has the power to open the seals on the scroll.

As humans, we tend to emphasise the aspect of Jesus that we most relate to, that we are most comfortable with. This is natural but it can also lead us to making “God in our own image”. If Jesus doesn't challenge me and my beliefs and practice, then I'm not giving Him the sovereignty to speak into my life.

Part of developing a faith with depth and substance is learning all we can about our Saviour, Jesus. The rich witness of the biblical story means we can be lifelong students of the Messiah.



INSIGHT:

Stress tested

Rodney Brady
CFO, South Pacific Division

Behaviour changes under stress and will often shift to operate in a more comfortable mode. Just over a year ago the Church in the South Pacific Division (SPD) entered a high stress period with uncertainty about what lay ahead.

My training is to stress test business plans and measure results, so how have we gone? In 2020 baptisms were the highest ever for the SPD at 57,704—up 25 per cent on 2019. This goes against a global trend of lower baptisms during COVID-19.

Despite economic anxiety, tithe in Australia in 2020 increased by 6 per cent and across the SPD by 2 per cent—the largest increase of any Division.

Giving to world mission (including Sabbath school) decreased by around 20 per cent SPD-wide. Travel bans, border closures and bad news from around the world has seen people spend more on caring for themselves. Spending on home renovations and appliances is at record levels. Is that influencing members giving to world mission? With less offerings given for world mission there has been less resources available for the Church to respond to new opportunities created by COVID.

Our institutions and services have experienced stress but have been able to maintain what they do and in some cases do better.

Prophecy tells us that there is greater stress ahead. What have we learned about ourselves under stress?

Despite some members waiting for the Church to fail, we have seen that God will not let His Church fail. We've learned more about discipleship and when and where to implement new strategies that bear fruit. The membership in SPD has remained faithful with tithe when tested. It is a concern that, under stress, we have seen how quickly financial support for taking the gospel to all the world has been reduced.

Like gold tried in the fire the Church in the SPD has been tested and I am delighted to see it has not failed. I praise God for sustaining His Church. Although we are under stress, my prayer is that we don't forget we are part of a global movement and maintain our worldwide focus. "The refining pot is for silver and the furnace for gold, But the LORD tests the hearts" (Proverbs 17:3, NKJV).

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Pastor Ted Wilson, General Conference president.

GC to launch Virtual Global Campmeeting

📍 **General Conference** | Record staff

World Church leaders and influential speakers will share messages of hope at the upcoming Adventist Virtual Global Campmeeting organised by the General Conference (GC), to be held from May 19 to 23.

Designed to mirror a physical campmeeting, the online event will feature inspiring speakers, seminars, workshops, prayer sessions, networking and “booths” where church organisations, supporting ministries and businesses can reach Adventists around the world.

The virtual campmeeting replaces the GC2021 Virtual Exhibition Experience, which was to coincide with the GC Session in May last year.

“The GC Session was postponed to 2022 due to the ongoing pandemic, however, our need to meet as a global Church may be greater than ever before,” the GC website states.

Organisations and ministries are encouraged to purchase virtual booths, where videos, files and graphics can be uploaded, as well as hold seminars

in the “auditorium”. They have been uniquely designed to resemble a physical booth where ministries can engage with their audience.

“Many of us who have grown up as Seventh-day Adventists, have fond memories of campmeetings. While many of our church members can’t meet physically, we can still have a memorable and impactful campmeeting,” the GC website states.

“The Adventist Virtual Campmeeting is a great opportunity for broader fellowship and understanding of others and what is happening in the Seventh-day Adventist Church around the world,” echoed South Pacific Division (SPD) president Pastor Glenn Townend. “The SPD is one of the smallest divisions and also quite isolated because of time differences. Being able to connect with top world presenters and also learn with people from other divisions and cultures will broaden our perspective. I hope people join in with this virtual campmeeting.”



Kiribati vice president, Dr Teuea Toatu and his wife Brucetta, and Kiribati Mission president Pastor Taabua Rokeatau and his wife Raobe at the launch.

10,000 Toes campaign launches in Kiribati

📍 **Tarawa, Kiribati** | Tracey Bridcutt

People living in the remote Pacific nation of Kiribati are able to access health check-ups and workshops through a new wellness hub run by Seventh-day Adventists.

The Tarawa Wellness Hub, on the main island of South Tarawa, is being supported by the 10,000 Toes campaign, which launched in Kiribati on February 28. The launch, broadcast on Hope Radio, was attended by the country’s vice president Dr Teuea Toatu and his wife Brucetta, and Kiribati Mission president Pastor Taabua Rokeatau and his wife Raobe.

Dr Toatu was reportedly impressed by the wellness hub, which is run by 10,000 Toes lead ambassador Teera Tarataake with assistance from an enthusiastic team of health workers. After the launch more than 50 people visited the centre requesting health check-ups and they were introduced to the CHIP program.

Like other Pacific nations, Kiribati is in the midst of a health crisis due to lifestyle diseases. According to 2019 health data, 81 per cent of Kiribati’s population is obese, with 36 per cent not meeting the World Health Organisation’s recommended physical activity guidelines. In 2019, 96 people had limbs amputated due to diabetes.

10,000 Toes coordinator Pamela Townend said 30 screening kits have been sent to Kiribati thanks to generous donations to the 10,000 Toes campaign.

“We are very excited by the launch of 10,000 Toes in Kiribati and what it’s going to mean for this isolated country,” she said.

Mrs Tarataake said funds are urgently needed to buy a vehicle to do health check-ups and workshops in remote communities. To support the program, please visit <<https://www.adra.org.au/project/10000-toes/>>.



Young people being baptised in Fiji's Navosa Highlands.

SPD records highest baptism figure

📍 SPD | Jarrod Stackelroth

The South Pacific Division (SPD) experienced a significant increase in baptisms in 2020, the only region of the Seventh-day Adventist world Church to do so during the COVID-19 pandemic.

The SPD recorded 49,058 baptisms in 2020, with 8646 professions of faith, up from the 34,857 (with 11,223 POF) recorded in 2019.

This statistic defies a trend of decreasing baptisms around the world, with every division except for the South Asia Pacific Division (with a 0.5% increase from 2019) recording a lower number.

While many countries in the South Pacific region have been sheltered from the impact of COVID-19, the 40 per cent growth in Trans Pacific Union Mission (TPUM) and 30 per cent in Papua New Guinea Union Mission (PNGUM) is noteworthy as a higher-than-normal growth rate.

"When countries in these unions experienced lockdown, they were still able to meet in groups of between 50 and 100," said SPD president Pastor Glenn Townend.

"Both of these Unions [TPUM and PNGUM] have focused on the harvest cycle of disciple-making. They have been very active in each area of the

process to make a disciple-making disciple. There has been a lot of training, modelling and practice in this with World Changer Bibles and Bible reading groups," said Pastor Townend.

"We have been too comfortable in our church building," said TPUM president Pastor Maveni Kaufononga. "COVID-19 closed [the churches] and forced us outside of our comfort zone. The Spirit of God has provided so many ways for us."

Throughout the past five years, TPUM has focused on evangelism, empowering different parts of the membership each year. Providentially in a year that technology was so crucial, 2020 was the year of young people.

"Prior to COVID-19, we dedicated 2020 as a year of our young people," said Pastor Kaufononga. "We had a plan, COVID-19 came and adjusted our plan but [at least] there was a plan for evangelism. We must be intentional about evangelism and have a plan. Circumstances may change but with a plan in place, it will guide us."

Given that baptisms around the world have decreased, Pastor Maveni said the Church must "find the way to fulfil our mission, God's way".

COVID-19 outbreak and lockdowns in PNG

📍 Port Moresby, PNG | Record staff

In response to an increase of COVID-19 positive test results on the Pacific Adventist University (PAU) campus in Papua New Guinea, PAU vice-chancellor Dr Raul Lozano requested prayer from Seventh-day Adventists around the South Pacific.

On March 30, *Adventist Record* reported that there were three COVID-19 cases among staff and students. This resulted in a campus lockdown and widespread testing that returned more positive test results.

Following a visit on April 9 from the Central Province Health Authority, PAU has been working to implement strict protective measures across the campus,

including compulsory mask wearing, temperature checks and working from home provisions for staff over 60 years of age.

Before the campus cases were detected, students and staff ran their Week of Prayer from March 21 to 27, with eight worship sites established on campus and sessions streamed through Zoom and Facebook to adhere to social distancing requirements.

The message was broadcast and reached almost half of the Pacific Islands, including Solomon Islands and Tonga, with more than 2000 people attending or watching online throughout the week.



PAU's Koiari Park campus.



Bethel Hall, Avondale University College.

New standards to fast-track Avondale registration as Australian university

📍 Cooranbong, NSW | Brenton Stacey

Avondale University College will fast track its application for registration as an Australian university after federal parliament approved new standards now being implemented by the national regulator.

The standards will enable higher education providers to transition into the categories of "Australian University", "Overseas University in Australia", "University College" or "Institute of Higher Education". But providers were given just five weeks to provide evidence they qualify.

For the majority, the transition will be "straightforward" writes Tertiary Education Quality Standards Agency (TEQSA) chief commissioner Professor Peter Coaldrake in a letter to all 184 providers.

"There are, however, a dozen or so providers for whom the situation requires very careful consideration." This group includes Avondale, the only provider in the existing "Australian University College" category. The new "University College" category, though, exists in its own right rather than as a "staging post" on the way to becoming a university.

"We've been waiting for word from TEQSA about what the new legislation will mean for our journey to university status," said vice-chancellor and President Professor Kevin Petrie. "Now we know: while we have a lot of work to do in just a short time, we have an opportunity to provide the evidence that we meet the new standards for becoming a university."

Prof Petrie described the continued investment in research, the commitment to a quality management system, and the strong results from student experience and graduate outcome surveys as being "helpful" for Avondale's application. "It's hard to know how it may go. We're the only provider in the 'Australian University College' category but the standards have changed since we applied. We'll see what the new standards require of us."

The passing on February 18 of the Higher Education Legislation Amendment (Provider Category Standards and Other Measures) Bill 2020 replaces the current six categories as recommended by Prof Coaldrake in his review of the standards. This will "simplify and enhance the categorisation of higher education providers, ensuring [the standards] remain fit for purpose in Australia's evolving higher education landscape," writes Prof Coaldrake.

TEQSA expects to make decisions about the status of any change of category applications by July 1.

making headlines

Prayer drive

Sensitive to emotional and spiritual needs during the most challenging time of the COVID-19 pandemic, the Sobradinho Seventh-day Adventist Church near Brazil's capital held a prayer drive on April 3. The initiative was part of the closing activities at the end of Holy Week, as the days around Easter weekend are known.—**Rafael Brondani/South American Division**



Safe release

Four members of the Adventist Church in Haiti were safely released after being kidnapped during a live online worship program on April 1 at a studio next to an Adventist church in Port-au-Prince. The hostages were released on the evening of April 4, more than 72 hours after the incident began. "We are full of joy because everyone is safe and sound," said local church elder Figaro Greger.—**AR**

Attendance drop

New research from pastor and Christian researcher Ryan Burge has found that the number of self-identified evangelicals who attend church regularly continues to drop. About 13.5 per cent of self-identified evangelicals say they go to church "yearly", bringing the number of evangelicals who go to church once a year or less to about 40.2 per cent.—**Relevant Magazine**

One million seekers

Bibleinfo.com, a website operated by the Voice of Prophecy that provides answers to questions about life and the Bible, has reached an average of 1 million monthly visitors from more than 200 countries. Most visitors have come to the website through search result links after googling Bible-related topics.—**Voice of Prophecy**



Awesome maths

In an attempt to present mathematics in a fun way to its students, Beulah Adventist College in Tonga facilitated creative activities during the school's Mathematics Emphasis Week from February 15 to 19. With the theme "Maths is Super Awesome", the activities included daily quizzes and maths competitions with prizes awarded on the final day along with fun games to conclude the week.—**Conch Shell**



Beach safety

Students from Hope Adventist School in Bundaberg (Qld) learned the important message of staying safe on the beach in a presentation shared by Elliott Heads Surf Lifesaving Club Surf Woman of the Year entrant Georgia Martin. School principal Kristy Norman said staff were very excited to have a representative of surf lifesaving speak to the students. "The program helped raise awareness that could help keep them safe while enjoying the beach," she stated.—**Bundaberg Today**



Special offering

The Beaudesert Adventist Church (Qld) raised \$A548.75 from only 27 adults and six children for the 13th Sabbath Euro-Asian Division mission projects. The members were encouraged to prepare enough offering to place in multiple cups collected by the children in a similar style to Big Camp. Some members sold second-hand items to raise funds, and other members kept a special bottle for weekly offerings. After this year's success, the Beaudesert Sabbath School Committee is looking forward to continuing to make the 13th Sabbath a highlight.—**Tina Siale**



Transforming with love

Around 12 women and 30 children from the community were embraced during Hope Stayz, a special retreat event that caters to disadvantaged women. The three-day retreat was run by the Greater Sydney Conference Women's Ministry with the help of 49 volunteers. During the event, the attendees enjoyed a pop-up shop stocked with new and gently used clothing and toys available to guests at no cost, spa sessions, free care for the children, full catering including a semi-formal banquet, practical workshops and sessions targeting spiritual and mental health.—**Beryl Landers**



Students baptised

Betikama Adventist College in Solomon Islands concluded this year's Youth Week of Prayer with a baptism of 34 students on March 27. Prior to taking their stand for Jesus, the students had undergone Bible studies organised by Betikama Adventist Church. The messages presented during the week encouraged the students to strengthen their desires to become new followers of Jesus.—**Conch Shell**



National message

Over the Easter weekend, Papua New Guinea Prime Minister James Marape released a message encouraging the nation to “reflect on Jesus Christ’s sacrifice and resurrection” and shared his intentions to improve the country’s weak health sector.

Battling a COVID-19 outbreak in the country, Mr Marape said the government is doing its best to provide services during this challenging time and encouraged citizens to reflect on the hope that Jesus’ sacrifice brings.

“We [are working] on our long-term economic restructuring and other public service deliverables amid the present challenges,” he said. “So have hope and be of good cheer.

“For some of us, this Easter comes up with pains of death, including COVID-19 induced deaths. While sickness and death are not pleasant, Easter, which points to the death of Jesus Christ, also tells of His resurrection that gives hope in the face of death,” he added.

Mr Marape said the challenges of COVID-19 are a sign of Jesus’ soon return.

“Read Matthew 24 verse 8, which includes pestilences as a sign of His soon return. I ask you all to embrace the hope of life Easter points to us. I ask our citizens to take these moments of the COVID-19 isolation time to re-think about your own life and your responsibilities to God, your family and your country.”—**The National/Record Staff**

have news to share?

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



High enrolment

Epauto Adventist High School in Port Vila, Vanuatu, commenced its academic year with an enrolment of more than 627 students, an increase from last year’s total of 580 students. The school now offers classes from Years 7 to 13. Last year, 57 students completed Year 13 and 28 of them were awarded scholarships. “That’s more than half of the Year 13 students, which is a good outcome. This year, we will work to do better with the 58 students who are currently doing Year 13 in science and arts streams,” said Epauto principal Willie Luen.—**Jean Pierre Niptik**



Photo credit: Ann Stafford

Who is responsible?

Bringing a reflection on the Easter message, Hillview Adventist Church in Morisset (NSW) presented a dramatic play entitled “Who is Responsible?” In a courtroom setting, a Roman centurion, Caiphas, Pilate and Judas’ mother were cross-examined on the events leading to Jesus’ crucifixion. As members of the jury, the congregation received evidence to determine the responsibility for His death. In opening the evidence envelopes, each member found a mirror, making them aware it was their sin that caused the death of Jesus on the cross. Closing on a positive note, two angels appeared to tell the good news that through Jesus’ death, salvation is available to all who believe in Him.—**Mary Fedorow**



Conscientious objectors at Dartmoor Prison (England) in 1917. Photo courtesy of Victor Hulbert.

A small war about a big war

The wireless was playing the introduction song to the 8am news break. I (William Pascoe*), listened to the first 10 seconds or so and quickly turned it off. I feared more bad news was coming.

I walked through the empty streets of Christchurch feeling melancholy. I saw teenage boys lined up as far as my eyes could see. They were young and excited to enlist for a "holiday" they would never forget.

Feeling glum, I entered the Conference office and sat in my seat as the president of the Seventh-day Adventist Church in New Zealand.

As I was checking some records in my old rusty filing cabinet I heard a strong knock at the door.

"Come in," I said. I tried to be bright but I could hear the sadness in my voice.

A young lady stormed into my office with a distressed look on her face. "Five more young Seventh-day Adventists have been forced to join the battle on the deadly front-line," she said. My heart dropped. My young church members had no protection from being enlisted to fight.

It was at that moment I had a light bulb moment. Before a steam train could blow its horn, I ran to the closest public telephone box to call the operator to connect me to the magistrate to book the first available appointment.

The next day I walked confidently into the local courtroom, armed with my Bible in my pocket, and went inside the magistrate's office. I explained to the magistrate that in the Scriptures God commanded Israel to go to war. I explained how the Levites and priests did not go to war because the Levites represented the religious power and they were under the protection of the civil powers. As it says in Exodus 20:13, "You shall not murder." At once the magistrate said the case was dismissed. I begged the magistrate to not close this case and sternly said, "I am not only pleading for these five men, but I am also begging for all of the Seventh-day Adventists in the world to be free from fighting on the front-line."

"I am very sorry Pastor Pascoe, but

I cannot help you any further," said the magistrate. "However, I recommend you apply to the Parliament to make an Act to release your people from all combat duties."

There was still a glimmer of hope, so I decided to give it my best shot. I put on my best suit, polished my only black shoes and tried to calm my nerves because I was going to visit the acting prime minister of New Zealand, Sir James Allen.

As I walked down the long path to Parliament House, my tummy was filled with butterflies. I got to the door and was greeted by the receptionist. I introduced myself and was taken to the prime minister's office where I nervously launched into a speech that I had been practising for weeks.

As soon as I had finished I felt a wave of relief come over me. Unfortunately, that relief and reassurance melted away when James Allen got angry at me and started calling me names. He demanded definite proof that we, as a denomination, are strictly non-combat. After that, he told me he did not want to see me again until I had found such proof. As I

left, I did not feel discouraged because I knew that God and victory were on my side.

I skipped to the closest train station as I heard God's soft voice speaking to me and giving me ideas of what to do next. I boarded the crowded train and wrote a cable to the Seventh-day Adventist General Conference Office in Washington DC. The pastors at the General Conference Office wasted no time fulfilling my request and drew up a document legally signed and sealed by Great Britain and the United States of America. It had long ribbons attached that were white, blue and red (the colours of Great Britain and the United States).

Armed with this evidence I was sure that Seventh-day Adventists were going to be set free from fighting on the front-line.

The next week I walked into Parliament House confidently knowing that God was on my side. I opened the door and was greeted and sent to Sir Allen's room. I walked in and delivered my speech. As I finished I could see him building anger and hate, almost as if he was possessed.

"Didn't I tell you before to never see my face again unless you could bring proof that you people have been non-combat. You seven-day people ahhhhhh!" James Allen screamed.

I calmly unbuttoned my coat and gave him the letter. As he read it I could see him changing. He examined the document and then said that there was not a fault that he could find. As he slowly turned to the Minister of War I knew that the victory was ours. No words could ever explain how good I felt after that burden was lifted.

The next morning I was on the train to Auckland and two men were reading the newspaper. All of a sudden one of the men let out a shocked gasp. I wondered what they were reading? Probably just some war rubbish. I heard one of the men, whose name was Frank, read the newspaper headline title out loud. He said "SABBATH EXEMPTION FOR ADVENTIST SOLDIERS IN NEW ZEALAND". How did James Allen free those Seven-day Adventists from all combat services? Then I heard the other man blurt out "never in my life".

A few hours later, I received a wire from Pastor Frank Rampton,** who was the Religious Liberty secretary, saying one of our young Seventh-day Adventists was about to board a gunboat headed for England. Quickly both Pastor Rampton and I ran to the wharf and we could see that the lighter taking troops to the gunboat had just launched. When Pastor Rampton got to the end of the wharf he took a massive three-metre jump, flying through the air and landing on board the lighter going out to the gunboat, soon to set sail for England.

It was illegal but we both knew it was the right thing to do. We both tried to convince the commander to turn around and go back to the shore. He said the ship was too far out at sea to turn back but when he got to England, he would make sure that our man would get his Sabbaths free and he would tell the commander that he is a Seventh-day Adventist and to make sure that he didn't go to the front-line.

Being the great-great-granddaughter of Pastor William Pascoe, I feel really inspired by his actions in standing up for what he believed in. By making his stand he was able to make a big difference to lives all around the world. Today we might not have the same issues facing us, but just like William Pascoe, we can make a difference in the lives of those around us by being brave and standing up for what we believe is right.

It says in Deuteronomy 31:6, "Be strong and courageous. Don't be afraid or terrified because of them, for the Lord your God goes with you; He will never leave you nor forsake you."

**Pastor William Pascoe is my great-great-grandpa on my dad's side.*

***Pastor Frank Rampton is my great-great-grandpa on my mum's side.*

Mahalia Pascoe

Written as a 12-year-old student at Avondale School, NSW.



Excerpt taken from *The Australasian Record* of May 14, 1917:

AUSTRALASIAN RECORD



The Sabbath Granted to Adventist Soldiers in New Zealand

By the last New Zealand mail, however, we received word that our convictions with regard to the Sabbath were to be respected, as the following extract from the *Evening Post*, Wellington, dated April 12, will show:

Seventh-day Adventists and members of other religious denominations will be interested in the following extract from Featherston Camp Orders: "Officers commanding units will note that all observers of the Seventh-day Adventists' faith are to be given leave every week from Friday nights till Saturday nights, and that their services are invariably utilised for Sunday fatigues and duties, thus relieving other men of Sunday work."

This decision of the government and military authorities of New Zealand is one for which we should be very grateful, and we believe that this denomination should thank God that the spirit of liberty still finds a place in the hearts of our rulers and those in authority over us. We are exhorted by the Apostle that "first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2: 1-3.

Surely if there was ever a time in the world's history when men should pay heed to this exhortation, that time is now. Shall we not therefore in all our homes, in our churches, and Sabbath-schools, pray for kings, and for all who are in authority, that we "may lead a quiet and peaceable life in all godliness and honesty."

A. W. ANDERSON.



Loving our (older) neighbours

Even if it means getting vaccinated . . .

Last year, I received a flu shot for the first time ever. I didn't do this because I had a sudden fear of contracting the seasonal malady—with social distancing across last year, it was significantly less likely—but because, amid the regulations around the COVID-19 pandemic, it became a requirement for volunteering at the local AdventCare aged care home. As restrictions have allowed, I have been taking occasional worships or leading in their in-house church programs, and I wanted to continue to do this as a small act of service and to interact with these older and valued members of our Warburton church and community.

It made sense as a public health rule and didn't seem a big deal—until I talked to the chaplain at the aged care home and then to chaplains at a couple of other Adventist aged care

facilities around Australia. They reported that more than half of their regular volunteers had dropped off their rosters, a number of pastors who would otherwise have been visiting older church members were no longer coming and even some Adventist families refused to visit their family members, all because of their unwillingness to have the flu vaccine.

"If you make something like this mandatory, some people will resist," commented one chaplain. "But this isn't a logical stance. This is for the health of our residents and our community. Staff who are non-Adventists are puzzled by the Adventists' reluctance to cooperate with this simple health requirement and it is embarrassing to try to explain it to them."

Enough of this nonsense! When our suspicion, fear and self-concern get in the way of caring and ministering, we have a problem. The past year has been a fevered breeding ground for conspiracy thinking, with tragic results for the Church and for the wider world. But we are called to live higher, to be rational and disciplined in our thinking, to reject fear and choose love (see 2 Timothy 1:7).

Jesus taught that the second great commandment was to "Love your neighbour as yourself" (Matthew 22:39). He said this is equally as important as loving God and the whole of our faith hangs on these two commands. If a needle is a small part of loving our neighbour, particularly when serving the elderly and vulnerable, this isn't a hard question. For all of us—pastors caring for the wellbeing of those they minister to as their job, and the rest of us in whatever context we serve and interact—basic public health precautions should be a bare minimum.

A few weeks ago, I was offered the COVID-19 vaccine as a volunteer in aged care. Not to "jump the queue", not that I am fond of needles, not because I am overly concerned about the virus for my own health—although I know a number of people my age around the world who have been hospitalised because of it—but so that I can continue to serve as safely and fully as possible, I lined up for the vaccine. Even if there is a small risk to me,* this risk is worth taking to protect and care for others and contribute to the greater wellbeing of our community.

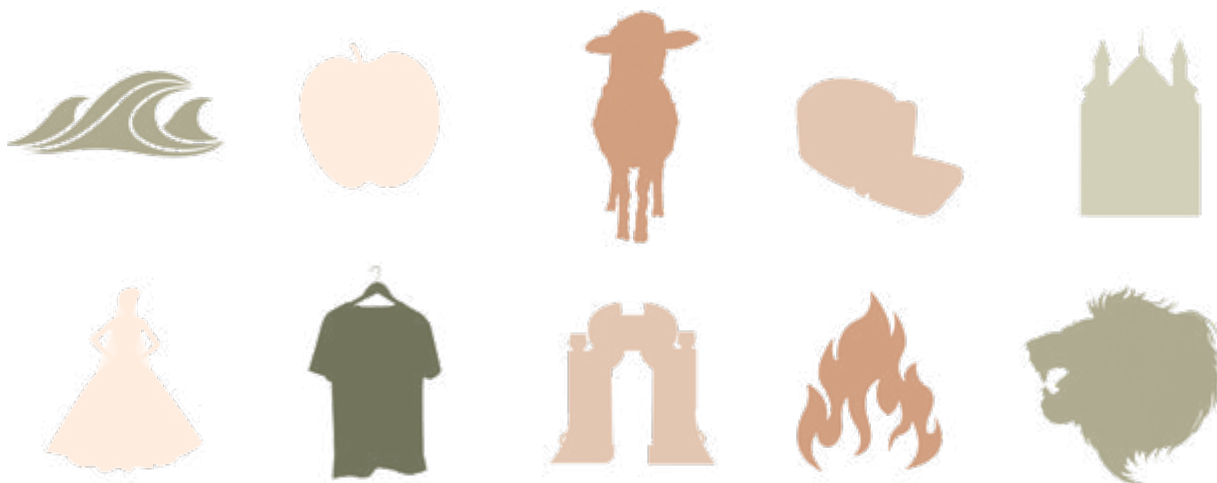
I wish the curious questions people in our communities asked about Adventists were about the risks we take to love others, not the fear we swallow and spread. I wish those who traffic in conspiracies and misinformation were held accountable for the real damage they do. I wish we would choose to love others first—the core, righteous business of the kingdom of heaven (see Matthew 6:33)—and trust God to take care of the rest of our lives.

**For an informed discussion of the health, science, legal and faith issues around the COVID-19 vaccines, see Loma Linda University, "Vaccines and the Faithful: Religious Liberty and the Common Good: Religion & the Law Forum," February 27, 2021, <religion.llu.edu/event-videos>.*

Nathan Brown

Book editor, Signs Publishing.

The 10



Prophetic symbols and what they mean

*Taken from the General Conference website, which has lots more symbols and their meanings
<www.adventist.org/holy-scriptures/understand-bible-symbolism/>.*

Babylon

Oppressive systems, including churches that have strayed from God's commandments and believed false teachings, and because of that have strayed from loyalty to God (Acts 7:43; 1 Peter 5:13; Revelation 14:8, 17:5, 18:21).

Beast

A nation/state that gives its loyalty or power to Satan and decides to follow him (Daniel 7:17, 7:23).

Bread

Jesus is called the "bread of life" to represent our sustenance, all we need (John 6:35). Bread is also used to represent Scripture, the Word of God (John 6:25, 51, 52, 6:63).

Bride of Christ

The Church that hasn't strayed from Jesus' commandments and has stayed true and loyal to God (Revelation 21:2,9).

Sea

Multitudes/peoples/nations (Daniel 7:2; Revelation 13:1; 15:2).

Fire

Purification (Malachi 3:2), trials or difficulties (Deuteronomy 18:10; Zechariah 13:9), the Holy Spirit at Pentecost (Luke 3:16) or revival (Luke 3:16).

Fruit or bearing fruit

Deeds and works, specifically those that are habitual (Luke 6:43-45; Matthew 12:33-35).

Clothing, robes or garments

The character one presents in word, deed or appearance (Isaiah 64:4, 59:6).

Seven churches

Seven figurative groups in church history, from the time the church began to the time when Jesus returns to earth the second time (Revelation 1:20).

The spotless, perfect, sacrificial lamb

Represents Jesus sacrificing His life on the cross so we can be reconciled to God (1 Peter 1:19).

Living Kingdom

Tantrums, traffic and telemarketers

Luke 10:30-37



The Good Samaritan

“By chance a priest came along. But when he saw the man lying there, he crossed to the other side of the road and passed him by. A Temple assistant walked over and looked at him lying there, but he also passed by on the other side.” (Luke 10:31,32).

Tap tap. Knuckles softly patted my bedroom door. I grunted and kept typing—louder—to remind whoever it was that I was incredibly busy.

Knock knock. “Argh!” I yelled, exasperated. “What on EARTH could you POSSIBLY want?!”

My sister peeped her nose through the door, a gentle smile on her face. “Ahh, I was just wondering if you wanted some orange juice? I made it for you,” she said sweetly. “Sorry for interrupting . . .”

There was a pause.

“Oh . . . right, you can just leave it there,” I said, sheepishly. I couldn’t even give her eye contact. “Th—thanks.”

The door closed again, leaving guilt and I trapped inside.

Oh God, why am I like this? I cringed, staring at the tall glass of affectionately squeezed orange juice. I felt like the worst sister on the planet. *I should say sorry*, I thought, pondering the awkward dismount from my lofty high horse and stumbling through an apology.

But like every other time, I just kept typing away, quickly burying my guilt under layers of work, appointments and expectations. *I’ll make it up to her later*, I promised myself. *And I won’t be horrible like that, ever again!*

But I was horrible again . . . at least three more times that

week. And each time, despite intending to apologise, I just kept powering forward, pretending that it never happened. I needed to ignore distractions and hindrances in order to be—or appear to be—productive and successful, even if that meant neglecting my emotional health, abandoning my relationships or failing to show God’s love to others.

Had my sister done something to deserve an angry response? Far from it. Was I a heated and confrontational person? Not usually. The reason for my outburst wasn’t personal. It was the byproduct of intense hurry, stress and overwhelm, and any interruption—whether from some orange juice, a faulty internet connection or extra traffic on the road—seemed to unleash an unloving, self-centred side of me that I couldn’t seem to control.

In his teaching on the spiritual danger of hurry, Christian pastor and author John Mark Comer suggests that how we respond to interruptions—those unplanned moments where we don’t have time to craft a text message or work through our emotions before reacting—is one of the strongest indicators of our true character. Clearly, mine needs a lot of work.

In contrast to myself, Jesus embraced interruptions. In fact, most of the parables He shared and miracles He performed were responses to interruptions. Healing the paralytic (Matthew 9:1-8) and Jairus’ daughter (Mark 5:21-43), feeding the 5000 (Matthew 14:13-21) or calming the storm (Mark 4:35-41) are just a few instances where people interrupted Jesus and brought their problems or their friends’ problems to Him. And there isn’t a single documented time that He rejected them. He never started typing louder, never yelled or complained or walked away. Every interruption He met with love.

The Parable of the Good Samaritan is no exception. Jesus told this story in response to an interruption from one of the experts in the law who asked Him, “what must I do to inherit eternal life?” (Luke 10:25). Rather than giving a quick answer or getting frustrated by his short-sightedness, Jesus took interest and told a story. And you’ve probably heard it before:

A Jewish man was attacked and beaten by robbers when travelling the road from Jerusalem to Jericho. Both a priest and a Levite—the people you would expect to show love and compassion—saw him and ignored him. Instead, it was a Samaritan—an arch-enemy of the Jews—who bandaged the man’s wounds, put him on his donkey, brought him to an inn, cared for him for 24 hours, and then paid two days wages for his continued care (vv34,35). Unlike the priest and Levite, this man was incredibly generous and compassionate, sacrificing significant time and money and choosing to look beyond racial, social and personal differences in order to love his “enemy”.

After telling the story, Jesus asked the teacher, “Which of these three do you think was a neighbour to the man who fell into the hands of robbers?” (v36). The teacher of the law hesitated. He couldn’t even bring himself to use the word “Samaritan”. For the Jews, the phrase “Good Samaritan” was an oxymoron—akin to saying “good sex-offender” or “lovely murderer” today. So great was the rift between Jews and Samaritans that the concept probably didn’t even compute.

But let’s not be too theoretical about this. The Good Samaritan isn’t simply an exegesis about who is and isn’t our neighbour, nor is it merely a suggestion about how to be a better person. It’s a practical lesson on how to inherit eternal life; a salvational issue, part and parcel of the greatest commandment (v25). We see how Jesus separates the sheep from the goats based on their treatment of others. We know we should be doing more for the poor, needy and disadvantaged. We want to be more generous and charitable. And yet—just like my intention to apologise to my sister—the feeling is usually short-lived and soon overtaken by life’s frenetic pace. Our best intentions seldom translate into practical actions.

Why is this? Perhaps it’s because we focus on the wrong thing. The mistake we often make when reading the Good Samaritan story is to frame the parable around being more like the Samaritan. We make a mental checklist: send that sympathy card, bake dinner for a neighbour, give money to the homeless man en route to work—and don’t get me wrong, these things are great. But the problem is that in our 21st century hustle culture, trying to “add on” outreach and others-centred love to an already full-to-overflowing life schedule is unrealistic and unsustainable.

Perhaps we need to focus more on the other characters in the story. We are not like the Samaritan who seems to have bountiful time on his hands to help a brother in need. We are a generation of priests and Levites—of preoccupied, time-poor, priority-driven, efficiency-drunk people. We are the ones who see suffering and walk on by, convinced that the system will fix the problem for us or that we have more important priorities. We want to help others, but we

don’t follow through because we are too busy and because we frame interruptions as hindrances rather than blessings.

Renowned Christian author CS Lewis challenges this mindset. “The great thing,” he says, “If one can, is to stop regarding all the unpleasant things as interruptions of one’s ‘own,’ or ‘real’ life. The truth is of course that what one calls the interruptions are precisely one’s real life—the life God is sending one day by day” (*Collected Letters Volume 2*, 2009).

The reason the priest and the Levite didn’t attend to the suffering man wasn’t because they were bad people. On the contrary, the Levite may have been rushing to a shift at work. The priest may have been returning to his family with tithe—with food and goods given to him at the Temple—that he didn’t want to throw away by becoming ceremonially unclean and touching a dead body (Numbers 5:2). Both men probably wanted to help but lacked one crucial thing: margins.

To borrow Pastor Comer’s words, in order to be effective disciples for Jesus, we need to create space “in the margins” of our lives. Rather than adding more “Jesus stuff” into our already stuffed schedules (a quick recipe for burnout), we need to start culling. Ruthlessly. We need to intentionally create space in our calendars—daily, weekly, monthly—so that if, and when, a nearly-dead Jewish man interrupts us, we have the energy to notice and the resources to help.

I often wonder how the priest and Levite would have responded if the man had thrown himself in front of them in the street and begged them for help. Would they have helped him? Would they have kept walking? Or would they, like me—a busybody with negative time to spare—have yelled at them and their orange juice and then deeply regretted it later?

In order to follow Christ, be His disciples and live out His kingdom on earth, we must do everything we can to mirror His behaviours. We must walk as Jesus walked. Notice that the word is walk, not run, sprint or jump. Just like Jesus was open to interruptions—in fact, He framed His entire life around them—we must learn to take life more slowly and embrace the tantrums, the traffic, the telemarketers. We must be intentional about slowing down the pace of our lives so that we can reorder our priorities and live out the greatest commandment.

Let’s not get stuck in the rat race like the rest of the world. Let’s live our lives to the beat of a different drum; let’s show others what it means to live an abundant life in Christ. Let’s learn to widen our margins so that we, like the Good Samaritan, can feed the hungry, give water to the thirsty and invite strangers in (Matthew 25:35).

Remember, our salvation could be at stake.



Maryellen Hacko
Assistant editor,
Adventist Record.





Should we ask God to forgive our sins?

Reconsidering how forgiveness really works

The title of this article may seem like a strange question. I imagine many might respond by thinking, “Of course we should”, but I would pose this question: Where in the Bible does it tell us to ask God to forgive our sins? I can’t claim to have done a totally exhaustive search, but I have done a careful search and the most and only direct statement I have found, suggesting we should ask God to forgive our sins, is in the Lord’s prayer.

In Matthew 6, Jesus models prayer for us and includes the pivotal phrase, “And forgive us our debts, as we forgive our debtors.” While this appears to be a clear instruction to ask for forgiveness, the emphasis seems to be more on the condition of the forgiveness—that we be forgiven in proportion to our willingness to forgive others. This is emphasised by Jesus’ commentary in vv14,15 which reiterates the simple fact that forgiveness will be granted if we forgive others and withheld if we do not.

So, what am I proposing—that we simply forget about

asking God for forgiveness and focus on being forgiving toward others and it will all be sorted out automatically? Certainly not, yet I think it is important for us to re-examine our attitude toward the issue of how God deals with our sins, and therefore, how we approach God with respect to our record of sin.

My awareness of this issue was brought into focus about a year ago when I was studying the book of Isaiah. There are some truly life-changing statements in this book, which should help us to understand how God deals with our sins. I don’t know why this hadn’t really gelled in my mind earlier, as I have read the Bible through numerous times; it really only matured in my thinking recently. It’s a bit like a friend of mine said, “He [God] keeps putting new things in there!”

Isaiah has often been referred to as the “gospel prophet” and I’m excited that the adult Bible study guide for the first quarter of 2021 was focused on this amazing

book. It seems impossible to read this book without coming to a clear awareness of God's incomprehensibly powerful and undying love for His people, despite their constant, and quite extreme, rebellion. Of course, Isaiah is not the only prophet who records such messages. Ezekiel, Hosea and Jeremiah also share the same concepts, but none so majestically as Isaiah, in my opinion.

I am going to focus on just two passages from Isaiah and then compare those to a couple of New Testament statements in order to help demonstrate that God's forgiveness of our sins is not something that is negotiable. Rather, it is an established fact as declared by God Himself. Please read the rest of the article before you jump to any conclusions about what I am asserting in terms of our salvation, because I am not about to launch into a defence of universalism. The fact that God has forgiven all sin does not mean all will be saved.

In Isaiah 43:22-28, Isaiah records that the people of Israel have become weary of God, but that, in turn, they had burdened and wearied God with their sins. Verse 25 comes as a real surprise and great contrast to the actions of the "people of God". God says, "I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins."

Wow! He does it for His own sake! Have you ever seen a young mum or dad bemoan the fact that their toddler comes running to them for comfort and attention when they've fallen over and skinned their knee? Not many would begrudgingly perform the necessary first aid and comfort in a way which caused the child to feel terrible about asking for help. Imagine how the child would feel if the parent said in a gruff tone, "Come on, let's get you cleaned up and out of here so I can get on with more important things." Most parents would take the child in their arms and speak words of comfort and lovingly clean and patch the wound after "kissing it better".

This is just a tiny insight into how God responds when we harm ourselves and others by our sins. Just as a human parent feels good about being able to help their needy child, so God relishes helping His needy children. The lady who wrote to the Church captures this beautifully in the first chapter of *Steps to Christ*. I encourage you to read that chapter again. The final paragraph goes like this (p15):

"Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child."

There is more. In Isaiah 44:21-23, we read, "O Israel, you will not be forgotten by Me! I have blotted out like a thick cloud, your transgressions, and like a cloud, your sins. Return to Me, for I have redeemed you. Sing, O heavens, for the Lord has done it! Shout, you lower parts of the earth; Break forth

into singing, you mountains, O forest, and every tree in it! For the Lord has redeemed Jacob, and glorified Himself in Israel."

It's hard to over-emphasise the significance of this passage. God is saying that He has blotted out, has redeemed and has glorified Himself. God is not glorified in Israel because of how wonderful Israel is. He is glorified in that He continues to act graciously toward her despite her waywardness. Yet these are prophetic statements, describing God's redemptive hope for Israel after her captivity, but in this passage they are declared in the past tense as though it has already been done. This is the basis for my earlier declaration: that God's forgiveness is an established fact. It is not based on our remorse or ability to persuade God to forgive us. God has chosen to do it and has done it for His own sake, for His own glory.

Does this mean everybody will be saved? Not by any stretch! We can respond to it in several different ways. We can say, "I don't believe it. You can take your forgiveness and shove it . . ." We can ignore it. We can be presumptuous about it and take it for granted, or we can humbly accept it and thank God for it. Only the last response will help us because, though our sins are forgiven by God regardless of our response, it's only when we confess our sins that we will be truly cleansed (1 John 1:9).

Our salvation isn't so much about the forensics of what's happened to our sins, but far more about whether we have acknowledged and confessed our sins and entered into a relationship with Jesus, choosing to submit to His will and live according to His ways.

So, I am still, after 12 months, learning to pray differently. Rather than pleading with God to forgive my sins, I choose to confess my sins, admitting I am in need of His grace. I still think there is merit in confessing sins specifically as we are counselled by Ellen White and as is modelled by David in Psalm 51. Just like effective medicine cannot be so if it is left on the shelf, nor can God's established forgiveness or grace help us if we don't actively accept it.

A couple of New Testament verses which share the same concept are Romans 5:6-10 and 2 Corinthians 5:17-21. God has done it before we even knew we were in need: in our case, before we were even born or became a sinner or aware that we are sinners. Already done! Praise God! This does not negate the truth of the heavenly sanctuary. That simply explains how God has done it in further detail, but is also another discussion that we are not having here.

May God bless us as we grasp the reality of the unchangeable fact that God has forgiven us and we accept that liberating reality with humility, gratitude and joy. Our assurance in His salvation should also be an established fact.

Gavin Rowe

Recently retired, he spent 33 years in ministry all up and down the east coast of Australia and in Solomon Islands. His final position was senior pastor of Geelong Church, Victoria.



Cauliflower fritters

Fritters are perfect for any time of day. Is there anything cauliflower, or for that matter Weet-Bix™, can't do?!

Ingredients

- 1 cup cauliflower, grated
- ¼ red onion, finely chopped
- 2 Tbs chopped parsley
- 2 tsp water
- 1 egg, lightly whisked
- ¼ tsp ground cumin
- ¼ tsp ground turmeric
- 2 Weet-Bix™ Cholesterol Lowering wheat biscuits, finely crushed
- 1 tsp extra virgin olive oil
- To serve:
- 1 cup green salad
- 2 tbs unsalted mixed nuts
- 1 tbs tomato chutney or tzatziki, for dipping

Method

1. Combine cauliflower, onion, parsley, water, egg, spices, and a pinch of salt and pepper in a bowl, and mix well. Stir through crushed Weet-Bix.
2. Drizzle oil into a non-stick skillet on medium heat.
3. Scoop ½ cup portions of the batter onto the pan and flatten slightly. Cook 3–4 minutes on each side until golden and cooked through. Serve warm or at room temperature, with a fresh mixed nut and green salad and sauce for dipping.

Subscribe to receive free weekly recipe inspiration:
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The Low-Down on Salt

It's likely that you'll find a stash of salt in almost any given kitchen. But what actually is salt and sodium for that matter? Do you need it?



Are salt and sodium the same?

Salt is a mineral made up of about 40 per cent sodium and 60 per cent chloride. It's made either by evaporating salt water, or by extracting solid salt from underground salt mines. Sodium is a mineral that can occur naturally in foods such as celery, beets and even milk and is also added to foods during manufacturing.

Do we need salt?

No, we don't need salt, but we do need sodium because our bodies can't produce it. The sodium from salt performs essential functions including helping our bodies maintain fluid balance and helping with nerve function and muscle contraction. We only need 1-2 grams per day, and shouldn't eat more than 5 grams of salt a day as eating too much has health risks.

The impact of salt on health

Over time, eating too much sodium can increase your risk of high blood pressure and heart disease. Although some salts like Himalayan rock salt or sea salt are marketed as healthier alternatives, they contain very similar amounts of sodium and therefore should also be limited. The Heart Foundation recommends eating less than 2000mg of sodium—5g or less than a teaspoon of salt a day.



LOCAL CHURCH POSITIONS

Information from the Seventh-day Adventist Church Manual (last updated 2015).

Selection Committee

1

Also known as the “organising committee”, this group is appointed in one of two ways: from the floor of the church, or by the board plus an additional five to seven members chosen by the church. At the start of the fourth quarter of the church year, this committee meets once to choose the nominating committee. This is to ensure that a wide variety of people get elected each year.



Nominating Committee

2

The nominating committee chairperson will call a meeting as soon as the committee is elected. After nominating members to take each office, the list of nominees will be presented to the church during a Sabbath service or business meeting. The number of officers will vary based on the church’s size, ministries and needs.

Other positions

While treasurers, church clerks, deaconesses, deacons and elders are officially recognised by the church handbook, there are other equally important roles that members fulfil in their local churches, including: worship leaders, Sabbath school leaders, ADRA leaders, health leaders, women’s and men’s ministries leaders, Dorcas leaders, children’s ministry leaders, Pathfinder and Adventurer leaders, and communication leaders (who help distribute publications like *Adventist Record*), among many others.

While not all these positions will be filled at every church, many of them are focused on community outreach and are vital for maintaining a healthy, vibrant congregation.

Treasurer

Church treasurers are responsible for taking care of church funds, accounts and safeguarding money received by church members. They are required to update and maintain account books regularly.

Church Clerk

Church clerks are responsible for keeping and maintaining church records, generating reports and taking meeting minutes.

Deacon/deaconess

Deacons and deaconesses are elected and ordained into their positions and are primarily responsible for running the services of the church. Their other duties may include visiting members, taking care of church property and visiting the sick.

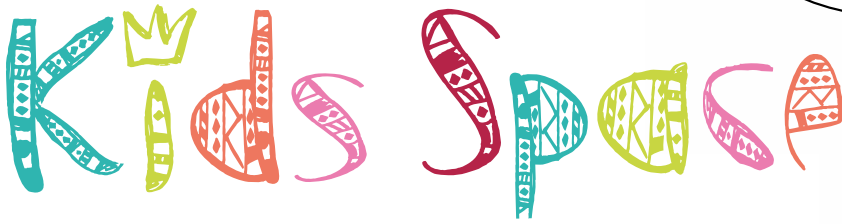
Elder

Elders are ordained and recognised as “religious leaders” in their local church, with authority to conduct ordinances. They are responsible for running the church and distributing responsibilities.



Pastors are not appointed by the nominating committee, but by conferences. They are the chairperson of the church board and the congregation’s spiritual leader and adviser.

HI KIDS!



Even though bad things may happen, I know God loves me.



FOOD FOR ONE MORE

God tells Elijah to go to Zarephath, where a widow will feed him. Elijah finds the widow gathering firewood. He asks for food and tells her not to worry, there will be flour and oil for her to make a meal, too. He promises her that she will not run out of flour and oil until it rains again. And she doesn't. When her son dies, she thinks that God is punishing her for past sins. Elijah demonstrates God's love when he takes the boy and prays for him, and he comes to life. God does not send bad things; they come from the enemy.

HOME-MADE PITA BREAD

INGREDIENTS

- 1 tablespoon instant dry yeast or active dry yeast
- 2 1/2 cups warm water
- 1/4 teaspoon sugar
- 6 cups all-purpose flour
- 1 1/2 teaspoons salt
- 3 tablespoons olive oil

God often uses bad situations as an opportunity to show His grace, love, and power. Sometimes we have to wait for things to be resolved, but God will take care of them in His time.

MEMORY VERSE

"The God of all grace . . . will himself restore you and make you strong" (1 Peter 5:10).



1 STIR TOGETHER WATER, YEAST AND SUGAR



2 WHISK IN FLOUR, OIL AND SALT



3 KNEAD DOUGH



4 PUT IN A WARM PLACE FOR 1 HOUR



5 DIVIDE DOUGH INTO PIECES OF EQUAL SIZE



6 PRESS EACH PIECE INTO A FLAT DISC



7 BAKE ON EACH SIDE 2 MIN



8 WELL DONE!

Go to <http://thetuis.tv/> to find the Tui family's latest adventures.



Conversations

Working remotely?

My concern is that whenever our Division has a position vacancy for various roles, the position is almost always required to be held in Wahroonga. Now I am not looking for a position but this has been my observation over the years of reading the *Record*. This is 2021 and the world is a different place from what it once was. It operates differently and although our Church may be accepting work from home options for its employees, this is not what I am referring to.

As an employer, I cringe every time I see the Positions Vacant *Record* ads and where the position is located. Our Church, like any other institution that employs staff, needs to be looking for the best person for the role not the most local. When our Church only requires positions to be held in Wahroonga or any particular city, it is restricting the options for staff intake or requiring that people move to where the position is located. In 2021, I believe the time is well overdue for the Church to be more open-minded and lateral thinking and consider taking on staff who may not live in Wahroonga or want to move there. Pick the best qualified or experienced person for the role/job and then consider how it can best be under-

taken if that person lives outside of Wahroonga/NSW.

Digital workspaces are the norm and meetings can occur over Zoom and as long as the job is being done well and is not a role that requires local travel, a quarterly meet up in person would be acceptable.

Come on SPD, think outside the square. I believe the Church is missing out on a level of excellence and expertise because it restricts the people it recruits to their address, ability to get to the office or willingness to move local to the job.

Dru Nowicki, SA

Unproven

I refer to the article "Punishing the facts: Vaccines in context" (March 6). The author looks at the history of a few successful treatments through the lens of several philosophers and throws in one choice Ellen White quote. In other words, he appeals to all bases of beliefs.

Although the word was not used, the article has been printed at the time of the COVID-19 vaccine being rolled out in Australia. The connection is therefore blindingly clear.

The article does not present a balanced view because it points to successful health interventions

but ignores the reality of previous disasters such as the 1955 Cutter polio vaccination incident.

Thalidomide (taken off the market in 1961), while not a vaccine, is also an example of a medical treatment gone horribly wrong through lack, or ignorance, of thorough knowledge of its effects on a developing embryo.

The article's heading and use of Jenner's quote (last sentence) are condescending to those who intelligently question taking the COVID-19 vaccine on health (or other) grounds.

I am not an "anti-vaxxer". I have been vaccinated against several diseases as a child and in my adult life I have accepted vaccines to protect me from diseases exposed to in my career, including when travelling overseas and my work with wildlife.

I question the COVID-19 vaccines being offered in Australia because they have been developed rapidly and are of the type (DNA, mRNA) that has not been used in humans. These vaccines are, as yet, unproven. It is for this reason, coupled with the belief that my body is not my own but the temple of the Holy Spirit (1 Corinthians 6:19), that I am unwilling to introduce the vaccine into my body at this time.

AE Hobbs, via website

Wedding



BAKKER-BONFACIO

Nathan Bakker, son of John Bakker and Tanya Michalek (Burnie, Tas), and Jacinda Bonfacio, daughter of Colin and Sandra Fehre (Hobart), were married on 28.2.21 at Spring Beach youth camp. For the bridal entry, the bride and her father surprised everyone by abseiling down the cliff immediately behind the outdoor Rock Wood chapel. Nathan and Jacinda have been friends and co-labourers in youth ministry for many years. We are so pleased to see their hands brought together in holy matrimony and we pray that God will give them a long and happy life together.

Daniel Matteo

Obituaries



BALL, Beryl, born 14.8.1928; died 9.2.21 in Endeavour Hills, Vic. On 14.10.1947 she

married Keith, who predeceased her. She was also predeceased by her grandchildren, Michelle, Matthew and Melinda. Beryl is survived by her daughters, Maureen Dowse (Packenham), Kerryn Ball (Packenham) and Jennifer Symons (Narre Warren); grandchildren, Darren, Marlene, Lauren, Joel and Nathan; and great-grandchildren, Daniel and Tiffany. Beryl joined the Rowville church and was a faithful church member. She will be remembered for her loyalty, positive attitude, sense of humour and the love of her Saviour. Beryl died in the certainty that she would be reunited with her grandchildren when her Saviour comes.

Barry Whelan



BOSNJAKOVIC, Berislav (Barry), born 27.2.1944; died 7.3.21 at the Renmark Paringa District Hospital, Renmark, SA.

Barry Whelan

He was predeceased by his parents, Vladimir and Milica, and brother, Jugoslav. Barry is survived by his wife, Jana; children, Daniella, Susan, Lilly, Jasmina, Mary and Melissa; grandchildren, Jared, Adam, Jayden, Layla, Daniel, Angelina, Sophia, Lachlan, Ella, Sasha, Ambrosia, Lilly and Jeremiah; brother, Srbislav; and sister, Ljiljana. Barry was a man with a big heart for God, family and life. Barry could be trusted to keep his word to God and everyone else he met in life.

Andy Krause



LAUGHLIN, Dorothy (nee Jenkins), born 31.8.1927; died 15.3.1921 in Noble Park, Vic. In

1947 she married Stanley, who predeceased her in 1988. She is survived by her 12 children, Alan, Ruth, Bruce, Rosalie, Brian, Melvin, Muriel Markey, Wesley, Felicity, Penelope La Greca, Meredith and Valerie Colomer; and many grandchildren and great-grandchildren. Dorothy and Stanley were among the first members to meet in the current Springvale church building and Dorothy has remained a faithful attendee ever since. She will

be warmly remembered for her faithfulness and loyalty to her family and to her Saviour. Dorothy was laid to rest beside her late husband.

Barry Whelan

MATTEO, Luiz (Lou), born 3.6.1960 in Sao Paulo, Brazil; died 7.2.21 in Toowoomba, Qld just three months after being diagnosed with terminal cancer. Lou is survived by his wife, Jennifer; children, Daniel and Bethany; brother, Guaraci; sister, Fatima; foster children, Veronica and Malarni; and all their families. Lou was loved by all who knew him. He had a strong faith and a passion for the creation and sanctuary truths. His funeral was a witness to his belief in the second coming to family, friends and work colleagues. He will be remembered as a dapperly dressed, deep thinking man who loved his Lord, his family and anyone he welcomed into his heart.

Casey Wolverton



MORRIS, Beryl Joy (nee Prescott), born 13.3.1940 in Weston, NSW; died 18.3.21 in Drouin, Vic. On 7.10.1961 she married Richard.

THIS MONTH *in Signs...*



MOTHER-DAUGHTER CONFLICT

Why do we fight so much with those we love the most? A heartfelt examination of this age-old question for Mother's Day.



TRUTH OR SCARE?

The Covid-19 vaccine is continuing to generate headlines. Some say it's dangerous, others say it's necessary. What's the truth?



IS THE BIBLE HISTORY?

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She was predeceased by her parents, Bob and Ruby Prescott; and brothers, Bob and Ken. Beryl is survived by her husband of nearly 60 years (Drouin); children, Carol and Jay, and Chris and Dean; grandchildren, Justyn, Sarah, Jordan, Kaleb and Corey; and brothers, Ray and Colin. Her love and kindness will stay with us always.

Benjamin Townson, Andrew Jasper

NAINBY, Ronald, born 19.10.1934 in Newton-le-Willows, UK; died 20.2.21 in Adventist Care, Rossmoyne, WA. In 2001 he married Geraldine, who predeceased him in 2020. He was also predeceased by his daughter, Cathy in 1995. Ron is survived by his children, Chris and Margaret (Brisbane, Qld), Jocelyn and Brad (Perth, WA) and Margaret and David (Busselton); six grandchildren; and two great-grandchildren. While Ron spent most of his working life as an insurance assessor, he had many other interests and talents. Ron maintained his faith and trust in God and his involvement with church throughout his life. This sustained him through the traumatic death of his daughter in 1995.

Gordon Stafford, Roger Millist

STARK, Graham Roland, born 21.11.1933 in Ipswich, Qld; died 6.6.20 in Church of Christ Residential Aged Care, Boonah. On 10.10.1962 he married Ella. Graham is survived by his wife (Peak Crossing); children, Lawrence (California, USA), Rose Lind (Peak Crossing, Qld),

Fynn (Holland Park) and Michelle Kennedy (Rosewood). Graham was a man well respected for his intellect and knowledge of Scripture, who faithfully served his church. Graham was a gentle and steadfast man, kind to anybody in need. He served at Harrisville church as a long-time elder and will indeed be long remembered.

Sandor Gazsik

WONG CHYE TONG, Dr Charles, born 21.7.1930 in Melaka, Malaysia; died 28.2.21 in Perth, WA. On 18.3.1960 he married Esther. Charles is survived by his wife (Perth); children, Brian and Marianne, Linda and Mal, and Jennifer and Gerard (all of Perth); grandchildren, Christopher, Joshua, Susannah, Ellen and Lara; and sister, Amy (Malaysia). Charles cared for the plantation workers in Malaya before deciding to migrate to Perth to provide a better life for his young family. After several years in private practice, he spent 15 years working for the WA health department coordinating the child immunisation program. Dr Wong was active in the Perth and later, North Perth churches and maintained his love for God and music throughout his life.

Roger Millist, Daniel Hanbury

Advertising

BOOK YOUR SPOT AT THORNLEIGH'S 100TH ANNIVERSARY!

Past members and attendees are invited to celebrate God's blessings on September 10 and 11. Places are limited, so book now. Send photos, stories and RSVP via

our website <thornleighadventist.org.au/100>.

SIGNS OF THE TIMES AND RECORD ON CD

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

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offers a comprehensive funeral service, personalised with utmost care, compassion and respect to communities from Sydney to Newcastle. As committed Adventists, our family is here to guide you every step of the way. Contact Mark Windus on 0411 797 854 or <director@avondale-familyfunerals.com.au>.

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Position vacant

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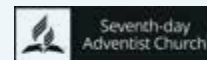
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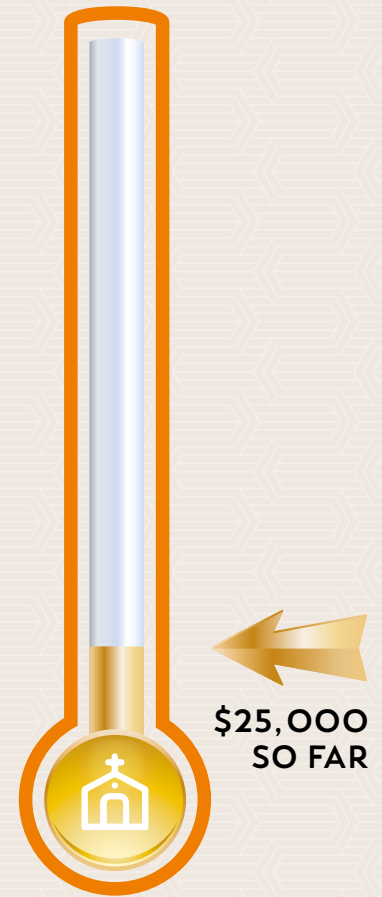
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