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Sharing Hope For Troubled Times

Church members encouraged to participate in global literature distribution⁹

Worship through song:
could we do better? ¹⁴





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Caitlin Smith
Education student
and scholarship recipient

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EDITOR'S NOTE:

Small glowing capsule, big impact

Daniel Kuberek
Assistant editor, *Signs of the Times*
signsofthetimes.org.au

“

We take on the burden of making sure the seeds land in the right place, and we feel like failures when by our own expectations, they don't.

The year is 1987. The place is Goiânia, Brazil. Two men break into an abandoned hospital looking to steal a few remaining valuable items and sell them as parts. They come across a teletherapy unit which has been neglectfully left behind. In their ignorance, they begin dismantling it into smaller pieces.

That night, both men begin to feel strangely ill, and one admits himself to a local clinic only to be told that he has food poisoning. The other, Roberto dos Santos Alves, persists with examining his newly found treasure. On September 16, he manages to successfully punch through a capsule's exterior and is confronted with an otherworldly blue glow.

A few days later he sells the capsule to a junk yard. The owner of the business notices the glow and brings his family and friends over to check it out. The supernatural or alien-looking substance captivates the imagination of many, including the junk yard owner's brother, who brings the capsule home and allows his daughter to play with what they perceive as "fairy dust".

Fifteen days after the capsule was found, the junk yard owner's wife returns it to a hospital after noticing a string of people—including herself—falling strangely ill. Little did she or any one of her family or friends realise—the small capsule actually housed the highly radioactive substance caesium chloride.

What followed was a massive operation including 112,000 people being examined for radiation poisoning, with 249 people found to have been primarily or secondarily poisoned. The "innocent" opening of a caesium capsule is now considered by the International Atomic Energy Agency as "one of the world's worst radiological incidents".

Whether or not you believe in chaos theory or the butterfly effect, we often forget that as Christians, the small things we do can have a cumulative effect. It can be difficult to remember this as we seek to do God's work as described in the Great Commission—"Therefore go and make disciples of all nations" (Matthew 28:19). We live in a results-oriented society. When money is invested into a project or initiative, it's the numbers at the end of it that are considered the ultimate measure of success.

You may be familiar with the classic parable of the sower. A farmer was scattering seed but found some of it was eaten by birds, others fell on rocks, burnt by the sun or choked by thorns. But those that fell on good soil "produced a crop—a hundred, sixty or thirty times what was sown" (Matthew 13:8).

It's very easy to see ourselves as the sower. As a result, we take on the burden of making sure the seeds land in the right place, and we feel like failures when by our own expectations, they don't.

The same goes with some of my work as a media professional. There are many hours spent writing articles I self-consciously don't think anyone will read, or filming and editing videos that I assume no-one will watch.

Taking full personal responsibility for the outcome of ministry work—and sometimes beating myself up when things don't go to plan—is actually ignoring the God factor. In the parable of the sower, what role do we take? Are we the sowers? Perhaps the real sower is God, and we are the sower's hand. Rather than focusing on where the seed falls and what happens next, we need to trust God.

Recently I received an email about a 20-year-old long forgotten *Signs of the Times* magazine that piqued someone's interest enough to ask us a question. I'm sure the *Signs* team back then didn't think their magazine would be starting conversations all those years later! Or recently, a traveller picked up a *Signs* magazine at a New Zealand airport and sent us an email about how much they enjoyed the articles. They now want to receive the magazine each month for themselves.

The Goiânia Incident is a tragedy that started with two people busting open a caesium capsule and ended up negatively impacting the lives of 112,000 people. How many lives can God change through us when we take the positive, life-changing message of the gospel to the whole world! I pray this will be our continued mission.



INSIGHT:

Like a lyrebird

Glenn Townend
President, South Pacific Division

On a recent bush walk, my wife and I were surprised to see four Australian lyrebirds. One of these lyrebirds was dancing around with their tail feathers in full fan, much to our amazement and to the delight of other species of birds who were also enjoying the spectacle. Eventually, the lyrebird spotted us, its feathers came down and it hopped away as it mimicked the calls of other birds. The lyrebird is a master mimicker. I heard the sounds of pigeons, crows, parrots, scrub hoppers, bell birds. Why does the lyrebird do this?

Some call mimicking deceptive. I prefer to see it as part of nature's camouflage –like a chameleon–fitting in with its environment. The eastern dwarf tree frogs around my house can vary in colour from light green, to dark green to a grey-brown depending on the foliage they are living in. It's part of their survival.

The Jewish exiles living in Babylon were challenged with survival. How were they to live? Were they to try and do every Jewish thing they could without a temple? Were they to completely mix in and be a part of Babylonian society? The false prophets were telling them not to compromise because they would be returning to Jerusalem very soon. Jeremiah, however, had a different message. He told the exiles that they would be present in Babylon for 70 years and that they should live life normally, marry, work and be a part of the society. However, there was to be one difference—they were to pray for the peace and welfare or shalom of the city.

"But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find welfare" (Jeremiah 29:7 NRSV).

Christians living in the world have the same challenge. In many ways, we are just like everybody else—we eat, work, sleep, exercise, have friends and connections. However, the difference is that when we make good connections with others, they will see the difference that our God makes in our lives—the peace we pray for and live out. Just like the lyrebird, we can mimic others in our society and make real connections, but we also have a distinct dance, or way of life, that will become evident if we are faithful.



Many members are continuing faithfulness to God by returning tithe during COVID-19 restrictions. However, two central parts of the church only operate on offerings and this is seriously impacting:

YOUR LOCAL CHURCH & WORLD MISSION BUDGET

We invite you to schedule regular offerings on the eGiving website or app to your Local Church (Local Mission) and to Sabbath School Offerings (World Mission). Your participation changes everything!



A group of the students and teachers on Kangaroo Island.

ADRA Connections trip helps bushfire-affected communities

📍 Kangaroo Island, SA | Ashley Stanton

For the first time since COVID-19 restricted travel, an ADRA Connections Go Local trip took place from April 12 to 20. The Go Local trip saw seven Year 12 and recently graduated students, and four staff from Prescott College Southern (Adelaide), visit Kangaroo Island to help with bushfire recovery efforts.

In December 2019, bushfires ripped through the island, burning nearly 50 per cent of the land. Though the fire was declared safe on February 6, 2020, recovery efforts are still taking place across the island and the community will continue to heal for years to come.

The students spent their time helping local farmers and residents with tasks like replacing burned fencing, weeding and general garden maintenance.

Altogether, the students removed 32,000 blue gum seedlings.

"It's been good pulling up blue gum seedlings because we have learned that they are an endemic species," said student Kadmiel Tubo. "By pulling them up, we are helping the environment be able to recover from the bushfires better in the future."

Over a year has passed since the bushfires ravaged the island, but the impact on the people and the land is still tangible.

"It's been inspiring to hear about the people who lost their homes and livestock, and how they have had to overcome the challenges they faced," said student Dylan Marusic.

"It is crazy how doing something so small can have such a big impact on others," said South Australian Conference youth director Joel Slade.



The new Forresters Beach Seventh-day Adventist Church building.

Forresters Beach church officially opened

📍 Tumby Umbi, NSW | Maryellen Hacko/Ron Evans

After decades of planning and construction, Forresters Beach Seventh-day Adventist Church was formally declared open at a special service attended by 200 people on Sabbath, April 10.

"We called it a 'COVID-19 opening', with the understanding that it was limited," explained senior elder and retired pastor Russel Stanley.

After having to postpone their original opening in March last year—just five days after COVID-19 shutdowns were introduced in the area—the congregation were glad to meet together after a long process of planning and building, and now COVID-19 restrictions have eased.

The two-hour service was officiated by North New South Wales Conference president Pastor Adrian Raethel and State MP Adam Crouch, who carried out the opening ceremony and unveiled the plaque commemorating the occasion.

"This attractive and functional facility will be a ministry hub and a beacon of God's love in the community," said Pastor Raethel.

An amalgamation of Erina and The

Entrance Adventist churches, the new church premises is located on the corner of Bellevue Road and Kyte Place in Tumby Umbi.

After purchasing the land in 2013, the newly formed church hoped their building would be completed soon after, but there were many frustrating delays.

Originally, the churches decided to join forces because Erina had outgrown its original location where it had stood for 102 years, and The Entrance church, formed in 1946, "was in need of further development," explained church member and retired pastor Tom Evans.

After Erina church sold their premises to Creighton Funeral Services, they were permitted to continue worshipping in the building until February 3, 2018. After this, Terrigal Uniting Church offered the use of their premises.

Due to COVID-19 restrictions, the building sat empty for quite some time. It features an all-weather drive-through alcove, a large foyer and hall, and a kitchen area almost as big as the church itself.



Federal MP Michelle Rowland and Pastor Terry Johnson unveil a plaque at the opening of the newly built and renovated Adventist Aged Care facility.

Adventist Aged Care facility undergoes \$A28 million modernisation

📍 Kings Langley, NSW | Kathryn Carey

Adventist Aged Care Kings Langley has completed a \$A28 million rebuilding and refurbishing of its complex, including the construction of 21 new independent living units, complete refurbishment of its existing residential aged care facility and building a new 45-bed wing.

At the opening ceremony on April 20, Michelle Rowland, Federal MP for Greenway, unveiled a celebratory plaque alongside Pastor Terry Johnson, chairman of the board of directors of Adventist Aged Care and president of Greater Sydney Conference.

State MP Mark Taylor and Blacktown deputy mayor Julie Griffiths were also present at the event along with staff, residents and families.

"I pay tribute to Adventist Aged Care for its innovative, needs-based care model, which will allow older Blacktown

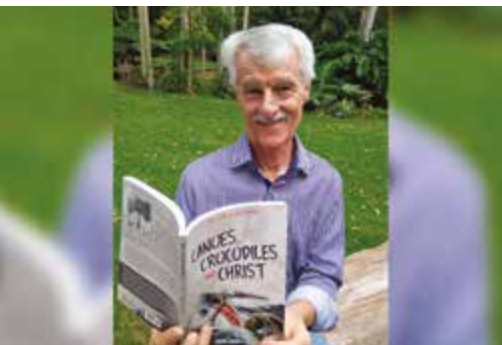
residents to live independently and with greater dignity," said Mrs Rowland.

The modern residential aged care facility includes two wings specifically designed to cater for the needs of residents with dementia and Alzheimer's.

Pastor Johnson notes that the residential facility includes a number of sophisticated design features, allowing staff to set parameters for the management of an individual resident's needs.

"Co-location of independent living units and residential care on one integrated campus is an ideal arrangement for couples when one partner requires a higher level of care than the other," said Adventist Aged Care Sydney managing director Brian Swanepoel.

For more information, please visit <aacsyd.org.au>.



Dr David McClintock with his new book, *Canoes, Crocodiles and Christ*.

New book honours pioneering PNG missionary

📍 Warburton, Victoria | Lauren Webb

We are at risk of losing the stories of early Adventist missionaries to the Pacific, according to author Dr David McClintock. At recent meetings of Adventist bookstore managers and staff from Australia, New Zealand, Papua New Guinea and the Pacific—held this year via Zoom—he spoke about his new book *Canoes, Crocodiles and Christ* and emphasised the importance of recording these stories for future generations.

"We haven't tended to focus on our Pacific pioneers as much as we have on our Australian expatriate missionaries," said Dr McClintock, who serves as South Pacific Division Adventist Education director. "And in many cases their hardships were more extreme."

Having grown up in Papua New Guinea and served there as principal of the Mt Diamond Adventist High School, Dr McClintock is no stranger to the work of these missionaries. But it is the compelling story of Haru Hariva, one of the first Adventist Papua New Guinean missionaries, that captured his attention. Dr McClintock worked with members of Haru's family and also heard some of

the stories from Haru's widow, Kaura.

"Haru Hariva was someone who came from absolute heathenism," he said. "His dad was a village chief and the local *puri puri* [magic] witch doctor." Haru was destined to follow in his father's footsteps until he came to know Jesus by secretly attending a nearby Adventist school. Haru then dedicated his life to sharing the gospel in unreached parts of Papua New Guinea, including the remote Turama River region.

This is the legacy Dr McClintock hopes to record for Adventist readers today. The book, which features line drawings by Papua New Guinean artist Bryan Paul, historical photographs, a glossary and discussion questions, will be part of the Bible curriculum for Year 9 students across Papua New Guinea and Trans Pacific Union Missions, being made available to some 5000 students.

Canoes, Crocodiles and Christ is available from Adventist bookstores in Australia, New Zealand and online.



Container loads of World Changer Bibles and other resources have been sent to PNG.

Church members thanked for generous response to camp mission offering

📍 **South Pacific Division** | Tracey Bridcutt

Despite an extremely challenging year, church members in Australia and New Zealand showed extraordinary generosity towards the 2020 Camp Mission Offering for Papua New Guinea.

The offering raised \$A226,000—the largest camp mission offering since funds were raised to buy a mission plane for Adventist Aviation in the early 2000s, according to South Pacific Division (SPD) stewardship director Christina Hawkins. And it was despite the fact that only three face-to-face camp meetings actually went ahead in Australia and New Zealand—the rest were held online in 2020 due to the coronavirus pandemic.

“We were thrilled at the incredibly generous response by Australians and New Zealanders in 2020,” Mrs Hawkins said. “We want to thank our members—the offering has had an exciting impact on the Church in PNG.”

Most of the funds (\$A140,000) will be used to buy steel to construct more than 20 new churches in PNG. The churches are needed to cater for thousands of new members from the “PNG for Christ” initiative.

While “PNG for Christ” was intended to be an evangelistic program involving 130 guest preachers from around the SPD, it wasn’t able to go ahead as planned due to the pandemic. However, local pastors still conducted programs and small groups flourished, leading to many baptisms. In fact, baptisms and professions of faith in PNG grew from 39,392 in 2019 to 48,622 in 2020.

The remaining offering funds have been used to deliver 110,000 World Changer Bibles and Reading Guides to PNG, along with other resources including 1500 picture rolls and 100,000 *Discover Jesus* booklets—Scripture portion booklets used for Bible reading groups with new believers.

“We thank the Lord for the incredible mission that moved forward in PNG during 2020,” Mrs Hawkins said. “Please pray for the new members that they will be disciplined in their new life in Christ and also pray for the thousands of members and leaders living in a COVID outbreak in PNG.”

The 2021 Camp Mission Offering is going to Fulton Adventist University College to help them build a chapel on the Nadi (Fiji) campus. So far \$25,000 has been raised out of a goal of \$250,000. Offerings can be given in several ways, including to your local church treasurer and through the eGiving website: <egiving.org.au> or <egiving.org.nz>.

making headlines

Changes at the GC

Two new appointments have been made at the General Conference Spring meetings after senior leaders retired. South American Division president Erton Köhler was elected the new secretary of the General Conference, and Paul Douglas—who was the GC Auditing Service director since 2007—was elected CFO.—**Adventist Review/Record Staff**



Social support

Through the generosity and dedication of its members, the Adventist Church in South America helped more than 1.3 million people through different social initiatives between January and March across the eight countries of the South American Division: Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru and Uruguay.—**Felipe Lemos**

PTSD recovery

A free Australian treatment program aims to reduce the impact of Post-Traumatic Stress Disorder (PTSD) and Substance Use Disorder (SUD) by treating the conditions simultaneously rather than as separate issues. The Veterans’ COPE Recovery Program is being offered to eligible former Australian Army, Navy and Air Force personnel.—**The Buttery**

Couch potatoes

A recent survey conducted by Reviews.com has found that the average Australian spends 33 per cent of their waking hours on their mobile phones. The percentage is equivalent to 16.6 years of a person’s life.—**Reviews.org**

Support for Adventist family who lost everything in house fire

📍 Wandin North, Victoria | Lorraine Atchia

In the early hours of Easter Monday, Pastor Brendan Pratt, Australian Union Conference (AUC) ministerial secretary, his wife Amanda Bews, AUC resource development coordinator, and their three sons, Brad (19), Ben (17) and James (14), lost their house in a fire. Here's an account of the devastating incident and its aftermath.

Emergency services were called to the family property at Wandin North (Victoria) at 12:45am after the family was awakened by a smoke alarm.

Brendan and his son, Ben, opened their bedroom doors at the same time to see their house filling with smoke and flames coming up from the lower level. As they yelled, "Fire!", the family quickly escaped to the front garden. Thinking everyone was out of the house, they soon realised James was not with them.



Brendan ran back into the house and entered James' bedroom, which had now completely filled with smoke. Flames were coming through the heater vents. James had slept through the commotion, so his father quickly woke him and guided him out of the house.

Thankfully the family was unharmed, but sadly they lost their family pets. Their cat Chippy, who Brendan tried to save, jumped out of his arms, and all the family's reptiles including Cuddles, a 14-year-old diamond python, and Bluey, a 16-year-old blue-tongued lizard, died in the blaze.

Many people will know that Brendan and his family love reptiles and these animals were very much a part of the family, so the loss has hit them hard.

Since the fire, the family has been busy with insurance claims, the bank, forensic fire investigators and trying to make life as normal as possible. Although it would be easy to complain in this situation, when speaking with Amanda and

Brendan all they could do was focus on the amazing people supporting them during this difficult time.

"People are really, really kind," said Amanda. "They have sent nice messages and are really empathetic. We found that when we were in need, people we hardly knew invited us into their house and sat us down at their table in the middle of the night and looked after us."

"There are beautiful people everywhere," added Brendan. "Our neighbours are beautiful people, the support from work and Edinburgh College has been excellent. The school principal even came to our place at 1:30am to give me some pants, as I was out in the street in my boxers!"

The local community have also been very helpful to the family: the school have provided the children with uniforms, bags, textbooks and Chromebooks; friends have provided class notes to Ben, who is currently undergoing his Victorian Certificate of Education; and Pastor Tony Knight and his wife have opened their doors to the family so they are able to stay close to the school, work and the children's friends.

They have also seen the generosity of strangers paying for their clothes and giving them discounts as they purchase necessities at local shops.

Amanda and Brendan are used to providing help and assisting others, so they were embarrassed when they found out there was a GoFundMe page created to help and assist them. "As I say, there are beautiful people everywhere and it inspires me to make more of a contribution to my community because my community, whether that be school, church or my actual neighbourhood, are just really good people," said Brendan.

On the Sabbath afternoon before this terrible event, the family held a Bible study on joy at their house, where Paul counts all things as joy, even in suffering. They discussed Habakkuk 3:17,18: "Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the LORD, I will be joyful in God my Saviour."

As the family go through this experience, they are reminded of this Bible study and can testify that although it is easy to say that we should rejoice in God in all situations, at times this is hard to do.

"In Romans 5 Paul says suffering brings strength. I am not sure how that's working at the moment," admits Brendan. "I am always preaching that everything, absolutely everything we own belongs to God and I need to remember that. In the end it is just stuff, we liked our stuff, but no-one was hurt and that is the important thing."

Even though it is a difficult time for the family, they remain positive, and it is a testament to their faith in God and their attributes of being humble, kind, generous and willing to live a life for God.

Please continue to uphold Brendan, Amanda and their three sons in prayer as they strive for normality and to rebuild their lives.



Four ways to share *Hope For Troubled Times*:



1. Offer tracts to people or letterbox around your church



2. Read the physical book and share it with others



3. Share the online eTract



4. Invite a friend or neighbour to your home for a meal

Church members encouraged to participate in global literature distribution—today!

📍 **Australian Union Conference** | Lorraine Atchia

A special book dedication ceremony was held at the Australian Union Conference (AUC) for the 2021 Missional Sharing Book of the Year, *Hope for Troubled Times*.

AUC president Pastor Jorge Munoz led in a prayer of dedication and asked God to bless the initial outcome of the sharing book print run.

"It is important that we take the time to commit this book to the Lord and to share Adventist literature," explained Pastor Munoz. "Many people have been adversely impacted by the pandemic and God can use this resource to bring hope into people's lives."

Hope for Troubled Times was written by Mark Finley and produced by the Seventh-day Adventist world Church. Although it was written as a result of COVID-19, it can also apply to other significant challenges that are faced individually or globally, such as unemployment, natural disasters, domestic violence, famine, war and health issues.

In recent times there have been many situations which have led people to ask, "Where is God in all of this?"

Hope for Troubled Times explores God's answers to the many questions we have when we are in times of trouble.

Today, May 15, is impact day and this missional sharing book is the focus. Impact day is a day where church members are encouraged to participate in a massive global literature distribution in their communities with the main purpose of bringing hope to people.

This year, for the first time in recent history, every conference in Australia and New Zealand will join in this exciting mission and share *Hope for Troubled Times*.

The AUC, along with many of its local conferences, will be using the month of May as an impact month, encouraging local churches to dedicate the whole month to prayer, sharing their faith and distributing this booklet of hope.

"We are excited about the opportunity that this initiative will provide to connect with people, and most importantly to introduce Christ as the source of Hope!" stated Pastor Munoz. "We want to invite each church and every member to join us in making this month an impactful month for God's kingdom."

"The most important thing churches can do this impact month is to pray, pray that this book reaches those who need it most and pray that as we share our faith people are inspired and given hope," explained Brenton Lowe, Literature Ministry coordinator at Adventist Media.

"Churches also need to read the book so that they are ready to share it and discuss the content," he added.

If you'd like to join the movement to share *Hope For Troubled Times* with your community this May, contact your local pastor or visit <https://literature.adventistchurch.com/impact-day-2021/> for more information.



Bedding drive

Members of Maitland Adventist Church have recently conducted a bedding drive for local charity "Carrie's Place", which fights domestic violence and homelessness in the Maitland and Hunter area of NSW. Together the church collected more than 30 sheet sets, towels and other linen items for women in need and plan to do so again in the near future. —**Maitland Adventist Church Facebook**



Coding camps

Primary students at Wahroonga Adventist School (Sydney, NSW) participated in "coding camps" run during the April school holidays as part of the school's co-curricular program. Divided into three sections, the Little Heroes (ages 5 to 6) and Spark (ages 7 to 12) programs focused on learning the basics of coding and problem solving, while Animation Camp taught students stop motion animation. All who attended enjoyed learning in a fun environment. —**WAS Facebook**



Ipswich WOW

Students from Ipswich Adventist Primary School (Qld) enjoyed a Week of Worship (WOW) held from April 19 to 23. Themed "Special Delivery", school chaplain Pastor Shaun dressed up like a postman to creatively encourage the students to respond to God's call, and posters of popular delivery services decorated the walls. On the first day of WOW, families joined in for a delicious pancake breakfast and each day, students gave loose change to help local charity "Ipswich Meals on Wheels" support the community. —**IAPS Facebook**



Pastor Dada ordained

Alstonville Adventist Church (NSW) was filled with people from all over North New South Wales to celebrate Pastor Odailson Fialho's ordination to ministry on April 24. During the first two decades of Pastor Dada's life, there were several experiences that led him to serve in ministry. After graduating from Avondale College in 2014, he has been working in full-time ministry for the past six years, currently pastoring the Alstonville and Ballina Adventist churches. Pastor Justin Lawman presented the sermon, and NNSW secretary Pastor Abel Iorgulescu gave Pastor Dada his ministry charge. NNSW president Pastor Adrian Raethel offered a prayer, and the ordination concluded with an appeal to young people in the church to dedicate their futures to God. —**Marta Rutkowska**



Hitting the airwaves

For the first time, villagers around Buala, Isabel Province in Solomon Islands, were able to listen to Hope FM Buala 101.1 after Hope technical team and Telekom installed a satellite dish and a transmitter during the week of April 19. Retired pastor John Paul said the radio will bring messages of hope, wholeness and wellbeing to the lives of people in the community. —**Michael Teobasi**



Little Big Camp

After a forced hiatus due to COVID-19, the North New South Wales Conference (NNSW) finally had its annual camp meeting. The event was scaled down and renamed Little Big Camp due to the uncertainties of the pandemic. The camp also had fewer program tents than previous years, and campers were required to register for every worship program they attended.

Among the highlights was a new intergenerational worship program in the Big Tent focused on families and children aged up to 10, with the evening program starting at 6pm and finishing at 8pm—one hour earlier than usual. “Usually, children would go to bed or fall asleep, but this time we had a special program, and the speakers and activities highly engaged them,” said NNSW secretary Pastor Abel Iorgulescu.

The 18+ tent, for young adults, also featured a range of programs throughout each day and livestreamed the nightly sermons presented by Warners Bay church pastor Joseph Skaf.

The initiative to livestream started in 2020 when the camp was cancelled due to COVID-19 lockdowns, and the NNSW young adults teamed up to create Big Camp Online.

“In every tent, the speakers did amazing. People were happy with the programs they’d chosen to go to,” said Pastor Iorgulescu.

—Juliana Muniz

have news to share?

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



New pastor’s house

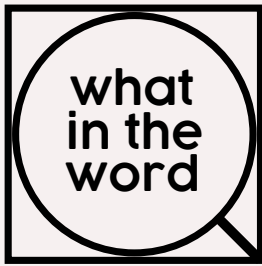
The Eastern Highlands Simbu Mission (EHSM) of the Seventh-day Adventist Church received the keys to a new pastor’s house on April 1 at Samatoka in the Asaro Warabung District (PNG). The house was donated by local business professionals John Glanville and his wife. “This house is a token of appreciation from my family and me to God for all the blessings that He has always given us,” Mr Glanville said during the opening ceremony. In response, EHSM secretary Pastor James Kiangua noted, “Such sacrifices and gifts are signs of spiritual maturity and a well-organised church body to work together to complete such projects.”—Kathryn Carey



Centenarian

Dorothy Irene Clarke celebrated her 100th birthday in November 2020. Fostered by the Salvation Army into an Adventist home at the age of 18 months, she has always been a faithful member of the Seventh-day Adventist Church. Originally from New Zealand, she moved to Queensland at the age of 84, with her husband passing away from dementia five months later. At 92, Dorothy was still mowing her own lawn, driving her own car and had travelled extensively overseas. Considering herself health conscious, she attributes her long life to following God’s principles for healthy living.

—Brian Sodeman



presented by
Avondale Seminary



humility:

noun: *humilitas* (Latin) | [hju-mil-ə-ti]

Humility is an essential yet difficult Christian virtue. There may be two reasons why humility is a difficult virtue. Firstly, we seem to in the world today love praise, compliments and admiration. Few of us settle for modesty, meekness and lowliness. Secondly, as John Dickson notes, once you think that you possess humility, you've lost it, and as such, no-one can claim to have attained humility.

The Hebrew word for humility is *anawah*, the Greek word for humility is *tapeinophrosune*. In the Old Testament, the word *anawah* appears four times. In the New Testament, the word *tapeinophrosune* appears seven times. They both mean to lower oneself. Humility is defined as the assuming of a position lower than that which one is entitled.

Humility is a virtue rarely seen in the contemporaries of Jesus. A quick read of the biographies by Cornelius Nepos, Plutarch, Suetonius, or Tacitus around the time of the New Testament reveals that they don't emphasise humility in their subjects. In the Gospels, the Pharisees, the doctors of the law and the disciples do not display humility. At some stage, John and James wanted to be first and second in the Kingdom of God. The disciples often argued about who would be the greatest.

Compared to the lack of humility in the first century, the New Testament authors present a humble Jesus. Paul composes a beautiful first-century poem

in the book of Philippians. It reads, "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:6-8).

This passage describes the descent of Christ from heaven to earth to live as a servant and then to experience death on the cross like a vulgar criminal. In the experience of the cross, Jesus not only humbles Himself but is humiliated by the shame, indignity and disgrace.

Jesus demonstrates humility to His disciples when He takes a basin and a towel, lowers himself, then washes their feet during the Last Supper. Jews and Gentiles despised washing the feet of guests. Feet got dirty not only from the dust on the roads, but also from the refuse dumped from people's chamber pots. No wonder the Jews and Gentiles considered it a submissive job reserved for slaves.

The exhortative section of both passages is mimetic, urging Christians also to imitate Christ's humility. Paul writes, "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interest, but also to the interests of others" (Philippians 2:3-4 ESV). In the

foot-washing passage, Jesus explicitly calls for his disciples to imitate His action (see John 13:12-16). The story becomes a moralising moment where Jesus models humility and requests His disciples to display the same virtue.

Christ's example should urge us to humble ourselves for the sake of others even if that humility leads to humiliation.

Here's a reminder from my favourite author, "No-one must seek exaltation. The more humbly we move and work, the more will we be exalted with God. The return of Jesus Christ to our world will not be long delayed. This is to be the keynote of every message."

1. John Dickson, *Humilitas: A Lost Key to Life, Love and Leadership* (Grand Rapids, MI: Zondervan, 2011), 11-14.
2. *Ibid.*, 24.
3. Andreas J. Köstenberger, *John* (Grand Rapids, MI.: Baker Academic, 2004), 404.
4. Cultural Backgrounds Study Bible (Grand Rapids: Zondervan, 2016), 1838.
5. Ellen White Letter 39, 1898, p. 13 (March 27, 1898 to Brethren Woods and Miller).

Hensley Gungadoo
Lecturer (Theology),
Avondale University
College.



ASHLEIGH WONG

calligraphy artist



with Maryellen Hacko

With a keen eye for detail and a desire to share God's Word, 25-year-old optometrist Ashleigh Wong loves to create beautiful word-art.

"I guess I would call myself a calligraphy artist but I'm self-taught, so I don't feel fully qualified to take that title," explains Ashleigh. "Calligraphy is a hobby for me, so I usually get to do it a few hours a week."

Having attended Epping Adventist Church (Sydney) for most of her life, Ashleigh says it is there that she first fell in love with calligraphy as an artistic practice.

"Kerri Long, a master calligrapher and my church aunty, first inspired me with her italic and traditional styles. She taught me the basics of the parallel pen when I was about 15 and I was immediately hooked. A few years later, I taught myself modern and copperplate calligraphy using a pointed pen (which is now my favourite tool to use)," she says.

Moving to Melbourne when she was 18 to study, and then working in Canberra for three years, Ashleigh practised calligraphy to de-stress, and as a source of comfort and spiritual stability.

"I felt like I needed a creative outlet, but I also wanted to grow closer to Jesus in the process. What better way than to write and rewrite His Word in a way that I would remember it visually and mechanically?"

Before each calligraphy session, Ashleigh says she meditates on a particular verse, passage or word from the Bible. "In doing so, I have been able to flesh out so much more from His Word than ever before," she explains. "I look at the structure and letterforms, which further helps me remember the passage."

By continually improving her skills and refining her personal style, which she describes as "a modern take on copperplate with a simple flourish", Ashleigh has received many opportunities to share her art.

"It's been lovely to be able to add a personal touch to cards for friends and family, and it has been an honour to do signage and invitations for weddings and engagement parties. I was also asked to engrave for a few of Jo Malone London's perfume launch events, so I taught myself this skill too! I got to personalise their glass bottles, which was a huge privilege."

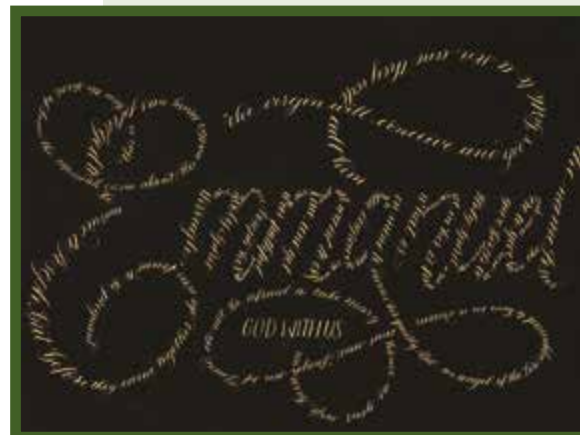
Now sharing her art through her Instagram page, there's no telling where this hobby could take her.

"I am so humbled by how receptive people have been to my work," she says. "Initially, I was hesitant to put something so personal out into a public space (Instagram), but the living Word of God speaks for itself, so I think God told me to be brave. I'm not sure how many people I reach, but I figure if even one person is able to connect more with God by seeing my work, it's worth sharing."

Grounded in her purpose to serve, Ashleigh's life is a testament to her daily surrender to God.

"I'm happy going along with wherever God leads me," Ashleigh says. "I strongly believe He placed me in my career of optometry to serve His purpose of service, but He has truly blessed me with a hobby that can also do this. I'm excited to see whatever God has in store."

To view more of Ashleigh's beautiful calligraphy, you can check out her Instagram page [@ashtreecalligraphy](#)



LIVING KINGDOM

Called to bear fruit

Luke 13:6-9



The unfruitful figtree

“But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilise it. And if it bears fruit, well. But if not, after that you can cut it down’” (Luke 13:8,9).

Have you ever had a conversation where you walked away thinking *What on earth did I just say?* It was a beautiful evening beside Lake Macquarie in New South Wales. We had just been on a dinner date in the township of Toronto and my wife (who at the time was not quite my girlfriend) and I decided to take a stroll by the water’s edge. As we laughed and chatted, I think it’s fair to say I was a little mesmerised. Smart, cute smile, kind nature and her eyes—they were arresting!

I wanted to tell her they were beautiful.

I told her they were “so blue” instead.

I was right. They were, and still are, blue, but not quite the word selection I was going for. I walked away thinking *I can’t believe I just said that?*

I have a small feeling that I’m not the only one who has done something like this. In fact, I’d be willing to hazard a guess that, in a brain fry moment, many of us have mixed up our words at one time or another. Not Jesus though.

As we move towards the parable under examination, notice how Jesus addressed the Pharisees in Luke 11:44: “For you are like hidden graves in a field. People walk over them without knowing the corruption they are stepping on” (NLT).

No mixed words there—probably not the best way to make friends, but that wasn’t Jesus’ intent. His purpose was to

reveal heaven to earth. It was to bring light, life and hope to a lost planet. And in order to do that He had to shoot straight sometimes. From Luke 11 to 13 Jesus addresses the people in Israel, the religious leaders, His own disciples and also the crowd, and He is indeed straight with them. Here’s why.

Israel, who were to be a “kingdom of priests” and God’s own “holy nation” (Exodus 19:6), had notably lost their way. Instead of revealing the goodness of God, the custodians of the day had led the people into all sorts of grave misconceptions about the character of God (see Luke 11:37-54). The problem: when you misunderstand who God is, you won’t live how God intended—and that’s no small thing.

Over the space of two chapters, Luke 11 and 12, we see Jesus trying to recalibrate Israel’s understanding of God with the intent of calling them to live the life that He desires. Chapter 13, then, begins with a call for all to repentance (see verses 1-5).

The context, outlined above, shows clearly that the “Unfruitful Fig Tree” represents Israel: the religious institution, the leadership that had left them spiritually barren, and in turn the people had been led astray.¹

A brief read of the text makes this idea very obvious:

“And He began telling this parable: ‘A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. And he said to the vineyard keeper, ‘Behold, for three years I have come looking for fruit on this fig tree without finding any’” (Luke 13:6,7, NASB).

Israel was in a spiritually destitute state, and had been for some time. They were an unfruitful people represented by this impoverished tree.

What's most striking, however, is how the vineyard keeper deals with this tree: "When the owner of the vineyard calls for the tree to be done away with 'Cut it down! Why does it even use up the ground?', the vineyard keeper responds and says 'Let it alone, sir, for this year too, until I dig around it and put in fertiliser; and if it bears fruit next year, fine; but if not, cut it down'" (Luke 13:7-9, NASB).

Despite the fact Israel had lived unfaithfully to the calling God had put on them, the tender vineyard keeper was willing to give them more time to redress their dire situation. This is not only a key insight into the salvific theme that runs through the third Gospel, but it's a splendid picture of a merciful God.²

We haven't discovered the best part though. The very next story we encounter in Luke is of Jesus healing a woman who had been sick for 18 years—on the Sabbath, much to the distaste of the Pharisees (Luke 13:10-17). Luke captures the Saviour's mercy beautifully: "this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" (Luke 13:16, NASB).³

From Luke 11-13 Jesus had been teaching Israel, the leaders, the disciples and the commoners about how God wants them to live—not unfruitful, but fruitful. Now He shows them. With Luke 11-13 in mind, if I was to put words to Jesus' actions here, they would be something like this: "God is not interested in your 'supposed' religious piety and rule keeping, it's doing zero good! What He's really interested in is bringing healing and restoration to those who need it most—get with the program people."

God is truly good! He longs to release us from the bonds that Satan has plagued us with for years on end. The big question for us, one that is particularly clear in the parable of the unfruitful fig tree, is simple: Are we with the program?

Here are some lessons, from the passages we have just considered, that help us to know whether we are or not.

1. Keep the main thing the main thing! As Adventists, we have a terrible habit of putting things of little significance on the centre stage. When we live like this we aren't all that different to Israel. We have an incredible God who is bursting with love, patience and mercy, who we are to declare to the world, but instead we get caught up on issues that have very little eternal significance. That's the exact problem the Pharisees had; they were blind to what was important.⁴

With this in mind, I have to ask—what am I blind to? And what is making me unfruitful? Selfishness definitely catches me out! Self-righteousness. I see glimpses of this at times. Spiritual apathy—I've had my moments (and maybe more than I know). What are you blind to? What's making you unfruitful?

2. Repentance is huge (Luke 13:1-5)! If we have been living a life that has lost focus, whether that has been policing potluck lunch, cherishing a secret sin or loving church politics more than the mission of Jesus, repentance is the next step. In fact, if your life is not completely about letting the light God has put in you shine among men, repentance is non-negotiable (Matthew 5:16).

As I connect with God each day, I often find myself asking for forgiveness for things that are out of place in my life. A lack of patience, thoughts that shouldn't be in my mind, a lack of

focus on what's good (so many distractions!). While it's fitting that I repent of my shortfalls, I should also repent for the lack of godly action I take. As *The Messiah* notes, "Every moment is a treasure to be spent making someone's life better and heaven more real" (p68). If we're not doing this, it's time for a fresh start!

3. Actions are louder than words! Jesus made that painstakingly obvious as He healed the woman who was held in Satan's bondage for 18 years—smack bang in the centre of Israel's most holy day. We cannot sit back and talk of a just, merciful, compassionate and loving God, if we don't live as just, merciful, compassionate and loving people.

That doesn't work in 2021. In fact, many people in our time have very little regard for institutions—especially churches.

This means that the way I live on a day-to-day basis has never been more crucial: the way I carry myself at work; the integrity I have when making decisions (especially when I think no-one is watching); my ability to listen to the hurts of others and going out of my way to make a difference in people's lives (yes that takes time and is inconvenient—it's meant to be).

In terms of declaring God in a secular society, genuine Christian living is our best tool, maybe even our only hope. I am by no means saying there is no room for proclamation. What I am saying, however, is that no-one wants to listen to proclamation from people who do not live what they proclaim (1 Corinthians 13:1-13; Micah 6:8).

In the parable of the unfruitful fig tree, and the surrounding passages, Jesus was clear: Israel was a long way off track. The scary thing for us is that it's happened before, and it can easily happen again. The last thing we want to be as individuals, and as a Church, is the unfruitful fig tree.

Let's keep the main thing the main thing (Jesus!), repent of our shortcomings, make that fresh start today, and let our lives, well-lived, be the loudest voice of the everlasting gospel (Revelation 14:6,7).

1. M Wilcock, *The Message of Luke*. "For the fig tree and the vineyard are symbols of the Jewish nation, which God had cultivated and cherished over many centuries in the hope that it would be spiritually fruitful. But its special relationship with him had, by and large, turned into a barren religion." See also Mark 11:11-21; Matthew 21:12-22.

2. L Morris, *Luke an Introduction and Commentary*. See the introduction section 4 "Luke the Theologian".

3. We shouldn't miss the idea here that "The Sabbath was made for man..." (Mark 2:27). It's a day for humanity to connect with God and in turn to be healed and restored.

4. Luke 11:38,39 makes this point: "When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. But the Lord said to him, 'Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness.'"

Simon Gigliotti
Youth director,
Greater Sydney Conference.



Worship through song: could we do better?

Thoughts from a vocal teacher

One of the first things that comes to mind when I think of the Seventh-day Adventist Church is the abundance of musical talent that dwells amongst us. Across the globe we find what seems to be a very blessed group of people throughout all genres and instrumentation.

Having been a member of the Seventh-day Adventist community since birth I can say with certainty that a Sabbath service is never complete without the delights of a special item, contemporary movement routine and (most importantly to me) congregational singing.

In several of our churches I have heard a common thread of conversation pertaining to the frequent use of current contemporary Christian music instead of older hymns and gospel classics. In some instances, I have seen certain demographic groups exit in protest to the music choices selected for congregational worship.

I have spent a great deal of time asking myself what it is about congregational singing that fills me with such joy and can overwhelm me to tears (or should I say used to).

In an effort to explore this shift into my own diminishing worship experience, I delved into some of the key fundamentals of group music to establish what elements are common throughout history as forming the core of a good chant, battle cry, national anthem or campfire song that stirs the soul and moves even the most tone deaf to want to raise their voice to the heavens. Surely there had to be more to the argument than a generational intolerance to a new era of music and change in genre style.

Of course, this is not the first time that congregational singing has been a hot topic. Martin Luther identified the need for congregations to effectively participate in church services and recognised that one of the best ways for people to learn Scripture was to weave it through the repetition of song, hence

his development of a framework especially for congregational singing. Some of the fundamentals of this framework involved keeping both the lyrics and tune simple to allow for greater participation of the whole congregation.

As a conservatorium trained musician and lover of a vast range of genres (especially contemporary), I found myself asking, is our church music encompassing the needs of the greater congregation or mostly appealing to the musicians of the church? After all, isn't music for everyone, not just musicians?

Through prayerful searching into more information on this topic, I was blessed to discover a thesis by Daniel Read (2017) titled *Why We Sing Along: Measurable Traits of Successful Congregational Songs*. Finally, a pioneer who had gone before to explore just what elements of music are recognised as being fundamental to congregational singing.

His work looks into common elements that encourage congregational participation through the genres of hymns, gospel songs, praise choruses and contemporary worship music, and identifies the main regular features to look for when selecting repertoire. While these features are delved into with great complexity, the following points outline a brief explanation.

1. Pitch proximity: this element demonstrates how a listener is able to respond faster when the notes of a song are closer together rather than where larger intervals are written. This ability to respond faster during singing provides the singer with a positive response that is encouraging and satisfying.

2. Step declination: here, the musical pattern of a song and how far it travels from the central pitch is studied in conjunction to the impact this has on the success of Christian congregational singing. It has been found that songs that follow a lesser melodic contour and remain close to the pitch centre receive greater participation from an untrained singer.

3. Melodic regression: looks into the pattern of intervals



written into the music. As a result of larger intervals, we see a melody travel in one direction further from the central pitch as opposed to smaller intervals that can be easier to predict by the layperson's limited vocal ability and don't travel as far from the central pitch.

4. Exposure effect: it is known that we all prefer familiarity, and repetition is a factor that develops such familiarity. Importantly, studies show it is less effective when repetition is conscious; rather subconscious exposure such as background radio listening or exposure through a solo performance enhances this exposure effect.

Although not worded identically, we see commonality when learning the fundamentals of choir leading. Just as a trained choir director has to choose appropriate repertoire for a group of (possibly) untrained vocalists, so too do worship leaders in our churches need to factor in the singability of the repertoire chosen for their congregations.

In a nutshell, congregational music should be simple, easy for the layperson to follow and have a level of familiarity to it. Most importantly, congregational worship should be oriented towards participation and not performance.

Too often I have heard an older church member groan about the modern music that is becoming increasingly predominant in congregational singing. However, what might appear to be a gap between the stylistic taste of music amongst generations could actually be that our older members have both witnessed and experienced the thrill of congregational singing at its peak. It is possible that composers of past eras have encompassed the above elements more successfully than our latest contemporary Christian song writers.

In the 1900s we saw the emergence of brilliant contemporary Christian music that began to emulate the sounds of pop and rock enjoyed outside the church setting. I wonder how-

ever, if we have taken these brilliant songs (that were written especially for solo artists) and added them into the repertoire for congregations where their success (measured as congregational participation and satisfaction) is decreased. And while challenging and enjoyable for the musicians of the church to perform, do not meet the criteria of being predictable, singable or successful for our less-musical congregants to feel connected with.

This said, the purpose of this commentary is to urge worship leaders to think of the entire church when selecting the repertoire for congregation singing. While a change in bar length between verses might add something new to an old hymn, it might also be the defining factor that causes a participant to stop singing after they've begun to sing at the wrong time. Sure, that technical, syncopated phrase might add artistry to a repetitive song, but does it throw off the congregation to a point where their worship experience with the Lord has been interrupted?

I would encourage the many talented musicians of our Adventist churches to continue to share their God-given abilities at church through solo pieces that bring the less musically talented great joy and amazement, or better yet put such talents into creating new compositions written especially for the congregation where scripturally founded lyrics, simple melodies and familiarity encourage greater participation and satisfaction from all participants looking to enjoy the experience of worship through song.

Corina Sills

Masters of Vocal Pedagogy,
Queensland Conservatorium of Music.



Tempeh and vegetable stir-fry

Tempeh, made from fermented whole soy beans, is a great source of protein and probiotics, and low in saturated fat. Combining it with ginger and garlic produces a tasty, simple, nutritious dish.

Ingredients

- 1 tbs olive oil
- 300g tempeh, cut into 1cm cubes
- 1 red onion, halved and sliced lengthways
- 5cm ginger, peeled and cut into matchsticks
- 3 cloves garlic, sliced
- ¼ cup vegetarian oyster sauce
- 2 carrots, peeled, halved and sliced on the diagonal
- 1 bunch broccolini, cut into 6cm lengths

Method

1. Heat the oil in a wok over a high heat. Add the tempeh, onion, ginger and garlic and stir-fry for 3 minutes or until the tempeh begins to colour.
2. Add the vegetarian oyster sauce, carrots and broccolini. Stir fry for 2 minutes or until the vegetables are tender crisp.
3. Serve immediately with steamed brown rice and sprinkle with chopped, toasted cashews.

Tip: Firm tofu can be used instead of tempeh if desired.

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Gut Health For *Longevity*

Scientists continue to unravel the many and wide-ranging implications of a healthy gut—and it's no wonder, with the human body containing more than 100 trillion microbes. With age comes an increasing risk of an imbalance in gut microbiota. While there is a lot of research on gut health, more is needed to determine how to maintain a healthy gut as we age. What we do know is that diet plays a significant role in building and maintaining gut health throughout life.



Dietary fibre

Eating enough dietary fibre has many health benefits, including improving gut health. It promotes the growth of gut-friendly Bifidobacteria and Lactobacillus, increases short chain fatty acid (SCFA) production and decreases intestinal pH, reducing the colonisation of pathogenic bacteria.

Prebiotics

Prebiotics are mostly soluble fibres and resistant starches that act as fuel for the good bacteria in the large intestine. One way of increasing the number of good bacteria (specifically Bifidobacteria and Lactobacilli) in the gut is by regularly eating foods high in prebiotics including cereal grains, vegetables, legumes, fruit and nuts.

Resistant starch

Resistant starch is another component in food that plays an important role in gut health. It's found in firm (green) bananas, legumes, cooked and cooled potatoes, pasta and rice, and certain wholegrain products.

Probiotic foods

Probiotics are live "good" bacteria or yeasts found naturally in the gut and in some foods. They work to reduce the number of harmful bacteria that survive in the gut. They're found in foods like yoghurt with live cultures, kefir and other fermented foods.

HI KIDS!



We worship God when we respect His authority.



GOD'S CHOICE

Korah, Dathan, Abirarr and 250 men who supported them lead a rebellion against Moses and Aaron. God destroys the rebels. The grumbling continues, so God tells Moses to ask the leader of each of the 12 tribes to bring a walking stick to the tabernacle. Moses writes each man's name on his stick. Aaron's name is written on the tribe of Levi's stick. The sticks are left overnight. The next day Aaron's stick has blossoms and almonds growing on it—proving that God chose Aaron to be priest.

HIDDEN MESSAGE

CROSS OUT ALL THE B, L, J, K, LETTERS. WRITE DOWN ALL THE OTHERS LETTERS ON THE LIST PROVIDED TO FIND OUT TODAY'S MEMORY TEXT.

Circle the letters left over

Then write it on the lines here.

REV 14:7.

Korah, Dathan, Abirarr and their 250 supporters were really rebelling against God's authority when they rebelled against Moses and Aaron. They were leading Israel away from worshipping God when they rejected His authority. Worship and respect go together. It is a serious matter to show respect to God as part of worshipping Him.



Conversations

Share the warnings

I was nodding in agreement with Nathan Brown's emphasis on the good news of the three angels' messages ("Those sermons without angels", April 17), where God spells out first of all that these messages are the "everlasting good news" (gospel).

Yes, the angels of Revelation 14 are simply a symbol of God's last saving, warning messages to the world—well, together with the "angel" of Revelation 18, whose mighty voice is added to the three. So I re-read these passages.

And what did I read? Shouting! Shouting! Shouting! (NLT). "Babylon is fallen! She seduced the nations!" "Anyone who worships the beast must drink the undiluted wrath of God!" And all repeated in chapter 18 with a mighty shout, "Come out of her!" I searched the article in vain for any of these warnings God commands us to give to our neighbours, friends, family—and to the "regions beyond" through our offerings. God has given us our orders, and if we love Him, and love our neighbour as ourselves, we'll do it. As the Holy Spirit opens the way. And with the loving urgency the messages demand.

The previous article, "Hoarding up the Gospel" (in bigger barns) really brought home to me what will happen if Jesus' love truly lives in my heart. For I haven't shared God's warnings of love with either next-door neighbour, who'd each be over

like a shot to warn us if a sudden cyclone/bushfire/flood was bearing down.

That's changing right now. Thank you, Tim Pinzone.

Joy Cornell, Qld

No longer business as usual

The author of "Those sermons without angels" (April 17) is right.

The gospel has always been, and always will be, about love, compassion, mercy and justice.

Jesus Himself demonstrated this during his ministry, and confirmed it clearly in Matthew 24:45,46. But in verse 44 He indicates that at some point things will change.

Satan's reign of terror will be over, and the ultimate kingdom of love and justice will be ushered in.

In His gracious kindness—through Daniel and John the Revelator—God has allowed us to trace the history and the future of our planet with stunning accuracy.

In his vision of the three angels, John was shown that their dramatic message foretold events that would take place at a particular point in time. At that point (as in Noah's day) the message would be more urgent, more compelling, as there would be little time left to proclaim it.

Those angels and their messages have a singular reference to those who are living in the "time of the end".

That is us—right here, right now. Something has changed. It is

no longer business as usual. The three angels are relevant. Let us be among the wise who understand this (Daniel 12:10).

Judy Fua, NSW

Record Live comments

Why are so many people leaving the Church? (April 14 livestream):

Many who leave, leave because their relationship with Jesus is damaged by staying . . .

Len Knott, Facebook

Experiencing God is a difficult or uncomfortable subject for Adventists. We might want to talk about God in our week and what answers to prayer we may have had etc . . . but are reluctant to share so not to be put in the "mystical Christianity" category—as you so called it Maryellen.

Tanya Spaulding, Facebook

It is very important that home churches keep in touch with young people and introduce them to new churches when they move from home . . . It is way too easy for people to drop out of church without any follow-up

Danijela Schubert, Facebook

Tune in 4pm Wednesdays to join the discussion or watch past episodes on our Facebook page: <<http://bit.ly/fbrecordlive>>

Weddings



CRAIG—WONG. Latham Craig, son of Tracey Leaf (NSW), and Madison Wong, daughter of Stephen and Deanne Wong (Caboolture Qld), were married on 22.2.21 in the gardens of Summergrove Estate, Carool, NSW. Latham, a nursing student at Sydney Adventist Hospital first saw Madi, a first year nursing student, in the cafeteria at Avondale University College. Soon after, they met in the auditorium while watching basketball and spent the next few hours talking. Latham was getting to know Madi, while Madi was merely gleaning assignment tips. That night Latham announced to his mates that he had met the girl he was going to marry. As it turns out he was right. They both thank God for bringing them together.

Russ Willcocks



UGLJESA—DAVEY. David Ugljesa, son of Steve (dec) and Vera Ugljesa (Browns Plains, Qld), and Kimberley Davey, daughter of Mark and Julie Davey (Eagleby), were married on 28.3.21 at Logan Reserve church.

Neil Tyler

Obituaries



JAMES, Margaret Veronica (nee Whitaker), born 24.12.1940 in New Plymouth, NZ; died 15.4.21 in Redland hospital, Qld. On 26.9.1959 she married Barry in New Plymouth, NZ. Marg is survived by her husband (Capalaba, Qld); daughters, Suzanne (Perth, WA), Carol (Melbourne, Vic) and Pauline (Wellington, NZ); and granddaughter, Nyssa (Sydney, NSW). Marg was a devoted wife,

mother and nanna. She spent her life caring for her family.

Bob Possingham

JENSEN, Glad (nee Embery), born 10.3.1922; died 23.3.21 in Buderim, Qld. She was married to Ernest, who predeceased her in 2005. Glad is survived by her son, Wayne (Alaska, USA); and daughter, Rhonda (Burbengary, Qld). Glad was a Christian lady who served her Lord as leading deaconess, Pathfinder leader and chief cook at big camp and many functions of the church. Respected and loved by all her knew her, she would go out of her way to be a blessing to others. She looked forward with great confidence to seeing her Lord and Saviour Jesus.

John Rabbas



MARTIN, Pastor Kenneth Eric, born 29.12.1923; died 8.4.21. He was predeceased by

his granddaughter, Karina. Ken is survived by his wife, Elaine (Nerang, Qld); children, Jenelle and Max Dowling, Steve and Chris, and Dale and Linley; seven grandchildren; and 14 great-grandchildren. Ken

studied theology for three years at Avondale, commencing in 1943. It was in 1963 that he commenced ministry in the Greater Sydney Conference youth department. Thus began a lifetime of service as youth director in four conferences, the TTUC and the South Pacific Division. Upon retirement he further served as a volunteer in Singapore, Jerusalem, Sydney Adventist Hospital and pastored several churches. Ken was a prince of a man and was loved wherever he worked. He probably conducted more weddings and child dedications than any other pastor, while leading numerous young people to Christ. Ken loved his Lord and longed for the day of His return.

Vern Parmenter, Malcolm Allen

Advertising

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

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to all our volunteers we appreciate your service

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Hebrews 6:10

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

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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.

Positions vacant

**IT OPERATIONS AND INFRASTRUCTURE MANAGER
ADVENTIST TECHNOLOGY**

Wahroonga, NSW

The South Pacific Division (SPD) is seeking a qualified and highly experienced individual to plan, direct and design the Church's IT infrastructure and lead the infrastructure team that maintains and supports clients. This full-time position will be based at the Division head office in Wahroonga NSW and be part of the Adventist technology management team. For full selection criteria please visit <adventist-employment.org.au>. To apply, please email a cover letter, addressing the selection criteria as listed online, your CV, three work-related referees and the contact details of your Adventist church pastor, to <hr@adventist.org.au>. The appointing body reserves the right to fill this position at its discretion and close applications early. **Applications close May 20, 2021**

ACCOUNTANT—DIVISION FINANCIAL SERVICES

Wahroonga, NSW

The Seventh-day Adventist Church (SPD) Limited is seeking a highly skilled and experienced accountant to maintain the Division Financial Services (DFS) accounting systems and processes, prepare financial reports and process transactions. Working with a small, highly operational team, this full-time role will report directly to the Investment and Financial Services manager and be based at the Division head office. Tertiary qualifications in accounting or finance with at least three years of experience are essential. For full selection criteria please go to <adventistemployment.org.au>. To apply, please send a cover letter addressing the selection criteria, your CV, three work-related referees and the contact details of your Adventist church pastor, to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga, NSW. 2076 Australia; email <hr@adventist.org.au>. The appointing body reserves the right to fill this position at its discretion and close applications early; only those who have the legal right to work in Australia may apply. **Applications close May 23, 2021.**



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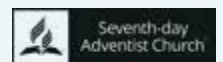
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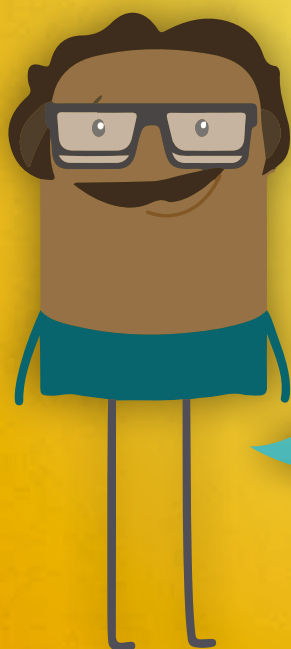
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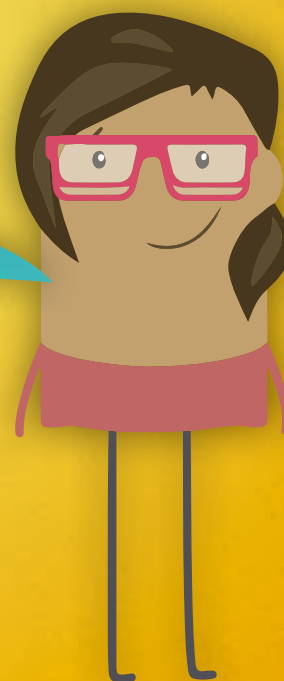
South Pacific

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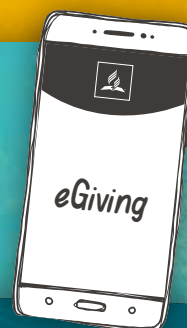
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health.adventistchurch.com/healthweek



ADVENTIST HEALTH WEEK 22-29 MAY 2021



