

A young woman with voluminous, curly brown hair is shown in profile, looking down at a black plastic tray she is holding. She is wearing a blue and green plaid shirt and brown gardening gloves. The tray contains several small white flowers with green leaves. The background is a soft, out-of-focus green field.

R

What in the word: aroma

Smelling the
goodness of God ¹³

World Changers project
going global ⁶

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August 26-27



EDITOR'S NOTE:

Let's talk about sex

Jarrod Stackelroth
Editor

“

We tend to moralise or shut down discussions about sex fearing it will lead to bad choices, but the church should be at the forefront, presenting a good biblical understanding and sexual ethic.

It may not have been my first encounter with the story of Tamar and Amnon but it's the one that has stuck in my mind all these years later. After avoiding “silly juvenile” relationships for most of my school career, I reached my senior years of high school and started dating. It was about that point, that Mum handed me a book. I was a voracious reader and Mum had always encouraged and fed that habit. So it was not unusual that she would encourage me to read something. I think the book was already old when I got it, maybe even something she'd received herself as a young person.

I can't remember the name of the book but maybe you encountered it too (I hope it's not circulating anymore but who knows). We'd already learned about the biological processes of reproduction at my Adventist high school—the physiological processes in a context of abstinence and safety. This book took a slightly different approach. While spending some time on the mechanics of things, it mostly focused on using the story of Tamar and Amnon to encourage chastity and good decisions.

From memory, there was a good bit of content about how Tamar shouldn't have allowed herself to be alone with Amnon and how lust can grow to become uncontrollable. Some blame was left at Amnon's door but Tamar was complicit as well (see p16 for an analysis of power and abuse in the story).

If you know the story, you know it is horrific. Incest, rape, abuse—while it does teach us things, they are in the areas of trauma, rape, David's failure and how actions of injustice can have devastating flow-on effects—it probably shouldn't be used to teach teens about sex, not healthy, consensual intimacy. It was the fire and brimstone approach. “This is what can happen when it all goes wrong,” rather than, “here is a healthy and biblical attitude to sex”.

I'm not blaming Mum. She and Dad modelled their strong relationship. We knew the standards and rules and the school did a good job of teaching us as well. But there was no real place to have a more open and honest conversation. As a man who has now been married for a decade (that makes me feel old), there are things I've learned about sex, mistakes I've made that I wish I knew earlier, conversations I wish I'd had and some balanced, practical guidance that I could have benefitted from.

Unfortunately, my experience with that particular text is a pretty good summary of some of the unhelpful and indeed unhealthy attitudes and teachings around sex and marriage in the Christian church.

Some Christian attitudes towards sex (our silence, our mistaken ideas) can actually foster abuse, toxicity and trauma. There are twisted ideas of submission and an inequality between the genders and what to expect for intimate relationships. Sheila Wray Gregoire and her team interviewed 20,000 Christian women and uncovered some of the harmful attitudes they had been taught by popular evangelical resources. In their book, *The Great Sex Rescue*, they expose the harm this has done to both women and men.

“When we are repeatedly told by our churches and the Christian media we consume that we can't trust our husbands, even if our husbands are trustworthy, that plants seeds of doubt.” The same goes for young people.

We tend to moralise or shut down discussions about sex fearing it will lead to bad choices, but the church should be at the forefront, presenting a healthy biblical understanding and sexual ethic. Also parents can't leave it to the school (or worse, the schoolyard) to teach their children but must lead the conversation in their homes.

Read my words carefully. I still advocate abstinence before marriage but it is also time to acknowledge that not everything that is popular Christian teaching stacks up and it can even be harmful. We must be more open and better informed. We must also go back to the Bible and develop more complete and redemptive theology around sex and relationships. We must celebrate the good gift God has given and help couples navigate the minefield that is sex with grace, self-sacrificing love and positivity rather than staying silent or giving bad advice.



INSIGHT:

Longing

Glenn Townend
South Pacific Division president

The hourly reports of the Russian invasion of Ukraine have made me weep. We've seen incredible suffering of people just wanting to live in their homeland, bravery of leadership and the average person to fight for their heritage and rights, plus the monumental displacement of people. There are just as serious human atrocities in other places such as Myanmar and Sudan. However, Ukraine is a higher risk because the invader has nuclear options. We humans can't live together peaceably. Oh, that we could. Thank God for the millions of ordinary people who are caring for refugees and others.


As floodwaters retreat, they leave behind a stench in the air, extensive water damage and piles of rubbish along eastern Australia. Emergency services were stretched to their limit. Thank God for those who saved others and have been part of the mud army clean-up crew.

The COVID-19 pandemic is only just starting in places like Kiribati, Solomon Islands and other Pacific countries. Hospitals are not coping; cemeteries are filling at record rates. The smell of death is dominant in some villages. A volcanic eruption and tsunami in Tonga, and a recent eruption on Manam Island in PNG have cause widespread damage—and significant change in people's lives. A challenge to the persevering spirit within us.

The frequency, intensity and overall impact of such things coming on this world is causing people to fear and look for alternative hope (Luke 21:26). I find hope in the message of the elders around God's throne recorded in the seventh trumpet.

"The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints and those who fear your name, both small and great, and for destroying the destroyers of the earth" Revelation 11:18 (ESV).

Nuclear weapons or natural disasters won't destroy the earth—Jesus will because He created it. And when Jesus returns He will begin to make ALL things new. Ultimately my heart resonates with the prophet John: "Come, Lord Jesus". In the meantime I can serve my fellow man and share my God-given hope in Jesus.



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Pastor Steve Hebbard (left) and the ADRA volunteers helping with the clean-up efforts in Gympie.

Adventists respond to floods in Australia

📍 Northern NSW, South Qld | Juliana Muniz

After heavy rainfall caused unprecedented flooding in New South Wales and Queensland with an estimated damage bill of \$A2 billion, Adventist Development and Relief Agency (ADRA) volunteers and local Adventist church members joined efforts to assist the flood-ravaged communities.

In the Lockyer Valley (Qld), Gatton church ran an evacuation centre serving the worst affected. Volunteers also provided meals, clothing and bedding items to the community.

Assisting the impacted community with the clean-up, members of Innovation Adventist Church from North Lakes dedicated their Sabbath to help a family that lost everything to the floods. And at Ipswich church volunteers organised a community clean-up operation on Sunday.

According to an ADRA report, due to flooding and M1 closures, a severe food shortage developed in northern NSW from March 1, with food, water and fuel listed as the primary needs.

On Saturday morning (March 3), instead of meeting for church, Gold Coast Central Adventist Church members packed 50 food hampers, of which 43 were distributed directly to those in need in Fingal Head. The remaining

seven hampers were delivered to the emergency evacuation centre in Murwillumbah. Kingscliff Church assisted with the distribution.

The team received a special thanks from one of the grateful recipients. "Thank you so much! I have nothing to eat and no money to buy any food. I'm going to church next week!"

In Lismore (NSW), the church—transformed into an emergency evacuation centre—received a full load of non-perishable food items on March 3. A team of volunteers helped to unload the truck by hand.

Other food shortage responses were organised. Sanitarium Health Food Company donated food supplies for 4000 families, delivered on March 17.

In Murwillumbah, volunteers split their efforts to assist the clean-up at the church and the community. On Sabbath, the church held a shorter Sabbath service where members shared testimonies and left at 10:30am to assist the community by delivering food and helping with the clean-up.

To stay up to date with what ADRA is doing to relieve the flood impact, go to adra.org.au/adras-flood-response-qld-nsw/.



TPUM president Pastor Maveni Kaufononga was one of the facilitators of the training.

TPUM ministerial interns equipped

📍 Suva, Fiji | John Tausere

More than 60 ministerial interns and supervisors from seven missions across the Trans Pacific Union Mission (TPUM) were equipped during an online internship training program run from February 28 to March 2. The event focused on upskilling participants in their first and second years of internship.

TPUM associate ministerial secretary Pastor Linray Tutuo said it was a blessing to see interns eager to learn supported by their supervisors.

"I was blessed and learned many things," said minister Chris Keleb, an intern from Vanuatu. "At times, we can get overwhelmed with ministry, and we do not take time off to relax and reconnect. I have learned that it is

important to take time off, especially with our family," he added.

With facilitators from the South Pacific Division, TPUM and local missions, the two-and-a-half days' training included practical activities and interactions, fostering relationships between interns and supervisors.

Pastor Joape Naroba, a supervisor from Fiji, said the initiative covered a wide range of topics that will boost supervisors' and interns' performances. "This training is so valuable and informative because we learn so many theories as well as skills that will uplift our performance this year and beyond," he said.



Pathfinders using the WC Bibles to study.

World Changers project going global

📍 **Wahroonga, NSW** | Jarrod Stackelroth

A South Pacific Division initiative that has been creating disciples throughout the Pacific is going global after the world headquarters of the Seventh-day Adventist Church signed a memorandum of understanding (MOU) to take on the rights of the project.

The World Changers Bible Project, an initiative to provide communities access to Bibles, will be taken on by the General Conference. They have the copyright and the SPD retains an unrestricted licence to use and develop the product.

“Getting the Bible into the hands of people and giving them the tools to understand it and share the message of Jesus has always been the basis for revival and reformation,” said Pastor Glenn Townend, president of the South Pacific Division, who signed the MOU on March 2. “So sharing the World Changers Bible and its tools with the world Church is a wonderful thing.”

Dr Nick Kross—who spearheaded the World Changers project as SPD Youth director with then associate Youth

director Litiana Turner—will present the project to the other division youth representatives at their next meeting and said he is excited to see the project multiply into other world regions.

“I really believe in the project,” he said. “I really believe that God was behind the thing from the very beginning. We’re not sure that every division will take it up but two or three others have already expressed interest.”

The SPD Youth team have run 60 World Changers launches in every significant city around the SPD during recent years. And the program was about more than just providing Bibles to those who didn’t have access. With bookmark Bible study guides, discipleship tools and a commitment to use their Bible to study with a friend, the World Changers project ensured that the faith developed in reading the Bible would be passed on. And it was, with a number of large baptism events held right throughout the Pacific.



The online event will bring forward specific requests from each union.

New online prayer event will uplift union needs

📍 **Wahroonga, NSW** | Jarrod Stackelroth

A new “House of prayer” online event is being introduced by the South Pacific Division to pray for specific needs in each of the four unions and the region.

The first event, planned for Friday evening, April 22, will bring forward specific requests from each union: Australia (AUC), New Zealand Pacific (NZPUC), Trans Pacific (TPUM) and Papua New Guinea (PNGUM).

“The Adventist Church is built on prayer,” said Dr Nick Kross, SPD director of Public Affairs and Religious Liberty. “Now more than ever, we need to come and pray together, seeking the power and presence of God in our lives and in the Church.”

Hoping to run one “House of prayer” event each quarter, the idea came about after the success of two other online prayer gatherings held to address specific religious liberty issues in Australia and New Zealand.

“When we held those two events, it was specifically for pieces of legislation [that were coming before parliament] in Australia and in New Zealand. There’s always a need for us to come to God and stand with God on these issues. We might not think we have political punch as a Church, but we have access to the most powerful Monarch in the universe. God ultimately is still protecting His people.”

Examples of the requests that have come in from the unions for this event include for the lifestyle health crisis the Church is addressing in TPUM; leaders in the outer islands of NZPUC; and for Sabbath schools in Australia.



Pastor Bruce Manners (right) prays at the launch of *Outside the Gate* with author David Edgren and book editor Nathan Brown (left).

New children's book brings the early church to life

Warburton, Vic | Lauren Webb

According to author and storyteller David Edgren, telling stories through the experiences of young people in the Bible helps our children understand God's Word. Mr Edgren spoke about his passion for communicating the story of Jesus to kids at the launch of his new book *Outside the Gate* at the Adventist Book Centre in Melbourne on Sunday, March 6.

"Jesus' story is alive and active in each of us when we make it real in how we treat those around us," said Mr Edgren, who is now author of 10 books and has been regularly sharing these stories in churches over the past few years.

Published by Signs Publishing, *Outside the Gate* tells the story of Rhoda, the servant girl remembered in Acts 12 for leaving Peter standing at the gate after his miraculous release from prison. The story imagines the details of that night, narrating how Rhoda might have experienced the early church as she prepared the Lord's Supper for the praying disciples—then becoming a member of God's family and servant to her community, not only her household.

Written for six- to 12-year-olds, *Outside the Gate* brings the spirit of the early church to life, showing how they remembered Jesus at every meal and met the needs of the poor in their communities. "In our churches, the communion service is often so ritualised that kids watch without understanding," Mr Edgren said. "I wanted them to 'get it' through the head, heart and hands of a child. Through the Lord's Supper, Rhoda understands, feels and experiences Jesus' gift on the cross all at once."

"Dave is a creative and engaging storyteller, and we appreciate working with him to create books that are a resource for families to read together," said Nathan Brown, book editor at Signs Publishing.

Following on from the themes of Jesus' sacrifice and resurrection in his earlier books *The Perfect Lamb* (2013) and *Just Believe* (2021), Mr Edgren's desire for *Outside the Gate* is for kids to see that "Jesus came to our sinful world to save us all. Now we are the sent ones. Keeping the body, blood and righteousness of Jesus to ourselves is crazy!"

Outside the Gate and other books by Mr Edgren are available from Adventist bookshops in Australia and New Zealand or online at <adventist-bookcentre.com.au/outside-the-gate.html>.

making headlines

Prayer for Ukraine

Praying about the conflict in Ukraine through song, the Hiroshima Adventist Academy released a YouTube video on March 8 in which they perform a cover version of "Still, We Sing Alleluia" by Filipino composer Paulo Tiról. The video received almost 5000 views in the first 24 hours. To watch the video go to <<https://bit.ly/3waCxmQ>>.

—Adventist Review



Young farmers

Hundreds of students at the British Virgin Islands Adventist School in Tortola are contributing to the community and helping fund the school thanks to agricultural science courses that teach healthy lifestyle choices and promote a sustainable way of life. In the elective class, students are involved in planting vegetables, experimenting with seeds and raising chickens.—ANN

Earliest diagnose

A screening tool developed by Australian researchers has been found to be the world's most effective tool for diagnosing children who are on the autism spectrum. The average age of an autism diagnosis in Australia is between four and five years old, but the SACS tool developed at Melbourne's La Trobe University cuts that by more than half, to an average age at diagnosis of 21 months.—ABC News

Black Summer aftermath

Smoke injected high into the atmosphere by the 2019–2020 Australian bushfires resulted in a depletion of the ozone layer, new research has found. The smoke from the devastating bushfires caused a 1 per cent loss in ozone—an amount that typically takes one decade to recover.—The Guardian



Live more, Nadi

The Nadi English church in Fiji rolled out the Live More Abundantly program on February 20. The program is designed to prevent and even reverse chronic diseases with healthy lifestyle choices. In the 10-week program, participants learn facts on non-communicable diseases, cook and share plant-based recipes and take part in supervised exercises.—**Record staff**



Historic visit

More than 200 Adventists from Malekula district gathered at Tautu church in Vanuatu on Sabbath, February 5, to celebrate Pastor Morex Bong's ordination to ministry. Vanuatu Mission (VM) president Pastor Charlie Jimmy and secretary Pastor Max Senebe visited the district for the first time to lead the special service. Pastor Jimmy presented a special message titled "The Adventist Church exists for soul winning".—**Juliana Muniz**



Charged to ministry

The Saint Albans Croatian Adventist Church (Vic) celebrated Pastor Manuel Tikulin's ordination on Sabbath, February 12. The special service was led by Victorian Conference president Pastor Graeme Christian, ministerial secretary Pastor Justin Bone and Australian Union Conference ministerial secretary Pastor Brendan Pratt. Pastor Tikulin studied theology at the Croatian Adventist Seminary, graduating top of his class.—**Juliana Muniz**



Mayor's visit

Tahitian politician Teura Iriti made an official visit to Arue church on February 12. Mrs Iriti has been mayor of Arue, a small administrative district in French Polynesia, since 2003. She was accompanied by a team of 29 councillors during her visit. Literature evangelist Bruce Tefaatau and the church members offered 30 copies of *The Great Controversy* and a family Bible to the mayor and her team. "The mayor is a Protestant Christian and has promised our church members that she will read *The Great Controversy*," reported Fanny Brotherson, area manager of the literature evangelists in French Polynesia. "Last year, she purchased all of our health books from literature evangelist Raimana Brotherson, who met her at the Arue City Hall. Praise God!"—**Vania Chew**



Brunt ordained

Wantirna church celebrated the ordination of their associate pastor, Daniel Brunt, on Sabbath, February 19. The service was led out by Victorian Conference president Pastor Graeme Christian, Australian Union Conference ministerial secretary Pastor Brendan Pratt and Ringwood Adventist Church pastor Jorge Muñoz. At the ceremony, Pastor Brunt encouraged members not to fight God's calling. "The power comes from Him, it doesn't come from yourself. And praise the Lord that that's the case," he stated.—**Juliana Muniz**



Strategising mission

Delegates from 102 churches came together on February 18 and 19 to share ideas, strategise mission and pray at the Greater Sydney Conference biennial Think Tank held at Stadium Australia in Sydney, NSW.

The event started with a devotional from newly appointed GSC president Pastor Alban Matohiti, who reminded churches that the “biggest privilege [we have] is to make disciples and bring others to Jesus Christ”.

Pastor Matohiti emphasised how strategies, plans, board meetings, church music (whether traditional or contemporary) and evangelistic seminars are all pointless unless our focus is on Jesus.

Other keynote speakers were South Pacific Division (SPD) Ministerial Association secretary Dr Darius Jankiewicz, church planting advisor Dr Peter Roennfeldt, Wahroonga church associate pastor Gary Webster and McCrindle Research director of advisory Ashley Fell.

During the two-day event, speakers explored three key ideas for attendees to discuss and take back to their churches: that younger generations are spiritually curious but not interested in traditional, organised religion; modern evangelism needs to be focused on building genuine relationships; and church is not a building, it is people.

Pastor Matohiti closed the event by encouraging delegates to focus on people, cultivating diversity and understanding societal changes.—**Juliana Muniz**

have news to share?

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



Timely prayer

More than 130 delegates from churches across the North NSW Conference (NNSW) gathered at Stuarts Point Convention Centre from February 25 to 27 for a weekend of prayer. Attended by church members of all ages, this year’s prayer conference was themed Acts Again and focused on what can be learned about prayer from the early church’s experience in the book of Acts. Delegates put into practice what they learned by praying for timely issues. “We could intercede together for the unfolding crisis in Ukraine and for the flood crisis that was developing here in Australia too,” said NNSW prayer coordinator Charissa Torossian.—**Juliana Muniz**



Creative endeavour now a PhD

It’s fantastical! An Avondale University lecturer’s doctoral thesis reimagines modern Australia’s founding through the experiences of a teenage girl who is neither convict nor coloniser. *Endeavour* is a two-part creative practice project submitted by Lynnette Lounsbury for her PhD. The first part is a futuristic novel about a protagonist called Lela who is forced to consider her role as a peacemaker or turn revolutionary. The second part is an exegesis exploring the question, “Can speculative fiction reframe history in a future informed by contemporary understandings of the past?” The answer: it can because we “let go of some of the preconceptions and emotions we attach to our own historical stories,” said Dr Lounsbury, convenor of the communication and English strands in the Bachelor of Arts at Avondale. She graduates from the University of New England this month.—**Brenton Stacey**



Mamarapha's mission:

Taking the gospel to all the world



High in the mountains of north-west Italy, I visited a humble little Bible college, where centuries ago, the Waldensians copied the Scriptures by hand and trained their young people to be missionaries for Christ. These students then travelled all over Europe sharing Jesus and sowing the seeds of truth.

In the hills south-east of Perth, there is another humble little Bible college called Mamarapha College. Aboriginal students come from all over Australia to learn about Jesus and the Bible, then they go back to their towns and communities sharing Jesus and sowing seeds of truth.

By God's grace, Mamarapha College has made a huge impact on Aboriginal and Torres Strait Islander Ministries (ATSIM) work across Australia over the past 25 years. It has done this by:

- Training pastors and Bible workers
- Leading dozens of students to baptism
- Training lay people to share Jesus
- Opening many new communities to the Adventist message.

Mamarapha College students have greatly contributed to the baptisms of the first Adventists in many remote communities including Oodnadatta (SA), Finke (NT), Ali Curung (NT), Titjikala (NT), Ampilatwatja (NT), Maningrida (NT), Balgo (WA), Billiluna (WA), Ngumpun (WA) and Kunawarrtiji (WA).

Many people who come to Mamarapha College are not Seventh-day Adventist church members. They come simply because they want to learn more about the Bible, but before long, many want to be baptised and join the Church.

We know that if God establishes work in a new place and we have people from there attending Mamarapha, the work is more likely to go forward—the Mungkarta Community and Finke in the Northern Territory are perfect examples.

We also know that a church, company or group that has people attending Mamarapha will be strengthened. They will most likely see people more faithfully attending church, more baptisms and more members taking leadership. This has happened in places including Port Augusta (SA), Tennant Creek (NT), Newman (WA), Spalding Family Fellowship in Geraldton (WA), South Kempsey Aboriginal Church (NSW) and Karla Bidjar (WA).

Mamarapha students are also sharing with people in communities including Kenmore Park, Titjikala, Santa Teresa and Mt Liebig, and they have supported Pastor David Fletcher's evangelistic series in Oodnadatta. It is students who have witnessed to family in Mimili in the APY Lands of northern South Australia and have now seen two people baptised from there and two more have made their decision. I could go on and on! Mamarapha's impacts reach very far and very wide.

Finke—one example of many

Pastor Eric Davey and myself made our first trip to Aputula Community (Finke) in 2002 because Lorraine Ferguson from Port Augusta was telling us there were people there who wanted to attend Mamarapha College. Lorraine had grown up in Finke and was sharing her new-found Adventist faith with the people there as well as sharing about Mamarapha. Marlene Doolan and Sandra Churchill were the first two students to attend, but over the years 33 people from that community have attended Mamarapha College—Finke's total population is only about 150!

In November 2003 it was Mamarapha students who requested we have the first Sabbath meeting in Finke, so we held it in a house. It was Mamarapha students who asked could they have a Sabbath church built in Finke and it was completed in 2012.

It was a Mamarapha student, Evelyn Churchill, who was the first person baptised from Finke. Over the years since, 48 more Finke people have been baptised!

It is Mamarapha trained students such as Evelyn Churchill, Susan Doolan and

Sylvana Marks who are now leading the church meetings in Finke.

There has been a revival in Finke, largely led by Mamarapha students. Opposition from those in the community who disagree with our beliefs has driven our members to dig into their Bibles. Mancel Dougherty, the volunteer Bible worker living in Finke since 2013, has faithfully supported and encouraged the community. Young people and children have become involved in the church. God miraculously worked to convince Ronald of the truth of the Sabbath (see *Record* article "The three praying desert donkeys", July 17, 2021).

Pastor David Gilmore, senior pastor for Alice Springs, Finke and Tennant Creek, came to Finke in May 2021 to run a week of outreach meetings and ended up running meetings simply to answer their Bible questions. This led to 17 people from Finke being baptised or re-baptised, including Ronald!

To put it simply, without Mamarapha College we probably wouldn't be telling the Finke story, or many other similar stories.

I've only briefly touched on the people and places and ministries that have been impacted by Mamarapha. That humble little Bible college in the hills near Perth has transformed the ATSIM work in Australia. It has trained all of our current Indigenous leadership, strengthened many of our Indigenous churches and has opened many new communities to the Adventist message.

Mamarapha College is being used by God to take the everlasting gospel to some of Australia's most isolated communities. We praise God and thank you for your support.

To learn more about Mamarapha College please visit <mamarapha.adventist.edu.au>. If you feel inspired to support the expansion of Mamarapha College, please give generously to this year's Camp Mission Offering (Mamarapha College) on eGiving, or through your local church offering.

Pastor Don Fehlberg

recently retired remote area senior pastor and Mamarapha College liaison of ATSIM.



Long-time educator's focus on preserving church history

With a passion for history, long-time educator David Jones is relishing his new role as heritage director for the South Pacific Division.

After more than 30 years as a teacher and a leader in Adventist schools in Australia, he now oversees a unique resource of artifacts, photographs and documents from the early days of the Seventh-day Adventist Church in the South Pacific.

"The collection is highly valued and it's an important resource," Mr Jones said. "We intend to preserve and promote it so that it is available to enjoy both by our church family and the wider community."

Many of the thousands of items in the collection have been donated by the families of early Adventist missionaries who served in the islands of the Pacific.

"We'd like to thank all the people who have generously donated these valuable items and we are looking forward to continuing to engage with them in the future," Mr Jones said.

"We'd also like to thank those who have worked on the collection in the past—they have done a stellar job."

"Since taking on the role I've had many people come forward offering artifacts that will be exciting additions to the collection. The types of items we are interested in are those that have significance to the mission and history of the Church in this region. But along with that, we want to know the

stories behind the artifacts because that's what adds interest and can help people connect with our past."

Mr Jones' other key areas of responsibility include the Adventist Heritage Centre and Sunnyside, Ellen White's former home at Cooranbong.

With the recent easing of COVID-19 restrictions in New South Wales, he is keen to see the Sunnyside property reopened on a regular basis for visitors, especially on Sabbath afternoons.

"I'd love to see some old-time MV (missionary volunteers) meetings held in the community centre, and films screened there too," he said.

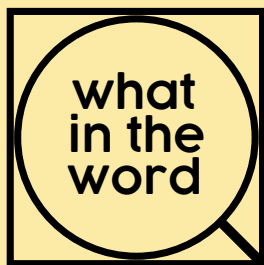
"We're also keen to set up a process for people to book tours of Sunnyside that's time efficient for everyone."

As Mr Jones immerses himself in church history, the words of Ellen White serve as his inspiration: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (LS 196.2).

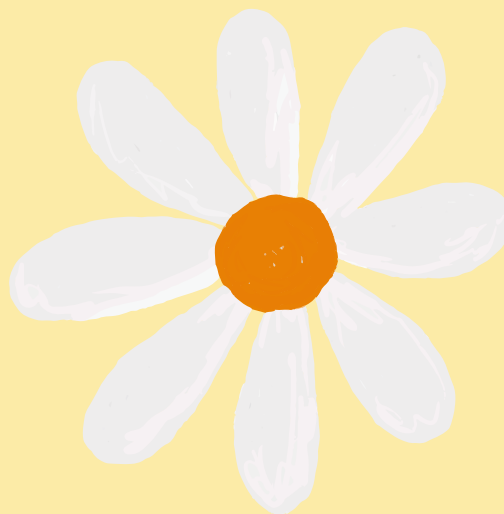
"Our collections and our historical documents are evidence of God's leading in the past," he said. "That can fill us with confidence that He continues to be with us now and in the future, which is reassuring in these uncertain times."

Tracey Bridcutt

Communication director, South Pacific Division.



presented by
Avondale Seminary



aroma

noun: רִיחַ [rê-ah] | [ree-ah] Hebrew

As I have been reading through the Old Testament this year, I have been struck by the prominent mention of words relating to the sense of smell. Such words include Hebrew equivalents of nose, nostrils, perfume, smell and aroma. Sometimes the words are camouflaged by the English translation (eg Isaiah 11:3), at other times they seem to jump off the page. Where they are particularly noticeable is in relation to the sanctuary and its rituals. In Exodus for instance, we see formulas for both incense (Exodus 30:34-38) and a perfume to be used to anoint priests and the sacred vessels of the sanctuary (Exodus 30:22-32). However, it was the use of the word aroma in Leviticus and Deuteronomy that really caught my attention. As I read through the descriptions of the various types of sacrifices, I was jarred by the repeated assertion that they were “a pleasing aroma to God” (ESV), which occurs a whopping 34 times in these books. How could all this death be pleasing in any way?

Leviticus is a type of handbook which provides us with insights into the rituals of the sanctuary such as those prescribed for each kind of sacrifice. We are told that the sacrifices needed to be performed in precise ways and at specified places. Yet in spite of these detailed instructions, the only thing we are told that pleased God was the aroma of the burnt sacrifice. This was the case regardless of whether it was a burnt offering (Leviticus 1:9), food offering (2:2,12), sin offering (4:31) or fellowship offering (3:5). Is God really that fond of the smell of burning flesh and grain?

Perhaps an understanding of the nature of olfaction can help us answer the question. As I entered a building recently, I encountered a smell which immediately triggered a cascade of memories of my grandpa and his garage. Aromas whether pleasant or unpleasant have the power to evoke almost instantaneous memories and emotions as our brain utilises our personal experiences and other factors to interpret what we smell.¹ It is not just the

smell that we either love or hate, it is what we associate with the smell. Thus, when something is described as a pleasing aroma to God, it is likely less about the actual aroma, than about what He associated with the aroma. The fragrance arising from the sacrifices recalled not just the sacrifice being made but also the obedient heart and repentance of the Israelite in presenting the offering in the prescribed manner. It also aroused memories of the covenant that joined God with His people. It was these things that He delighted in rather than the blood and gore of the sacrifices.

In Ezekiel we find a new twist. The remnant of faithful Israel who returned from captivity would be accepted as a pleasing aroma to God (Ezekiel 20:41). God’s holiness and faithfulness would be manifested through them to the nations around them.

In the New Testament, Paul takes up the connection between aroma, sacrifice and people. He calls on Christians everywhere to imitate Christ who “gave himself up for us, a fragrant offering and sacrifice to God” (Ephesians 5:2, ESV). God the Father does not delight in the death of the Son any more than He revelled in the multitude of sacrificed animals. Yet the aroma associated with His death is described as fragrant. This is because of its associations with sacrificial love, forgiveness and new life. As Christians we are called to imitate this self-sacrificing love and forgiveness, and in so doing to spread the knowledge of Christ and His aroma to those around us (Ephesians 5:2, 2 Corinthians 2:14,15).

1. Deborah Green, *The Aroma of Righteousness* (Pennsylvania: Penn State University Press, 2011). <https://www.psupress.org/books/titles/978-0-271-03767-7.html>



Wendy Jackson

Head of seminary, Avondale University.

Reviving a

neglected strategy

According to Scripture, thrilling things happened when Jesus, the prophets or the disciples visited in people's homes: Peter's mother-in-law was healed of a sickness (Luke 4:38-41); the son of the Shunamite woman and the daughter of Jarius were resurrected (2 Kings 4:18-37, Mark 5:21-43); Zacchaeus confessed his sins and made restitution (Luke 19:1-10); Jesus relaxed in Martha's home (Luke 10:38-42); the Philippian jailer and his family were converted in his house (Acts 16:25-40); early believers worshipped with Paul in Priscilla's home (Romans 16:5); and tax collectors connected with Jesus in Matthew's house (Matthew 9:10-12).

Caboolture Experience

During 2021, exciting things have also happened in the homes of Caboolture church members who together with their pastor have recently celebrated 100 pastoral home visits.

My husband and I were privileged to enjoy one of the first visits from our new pastor, Casey Wolverton. We spent about one-and-a-half hours relaxing in the lounge room together just chatting about our families, our histories, our connections with the church, hopes for the future and finished by praying for each other. We felt truly blessed by the time we spent together and a friendship was initiated which has continued to grow during the year.

Lyn's Experience

While reflecting on this experience, my mind went back to my childhood on our family dairy farm about 100kms from the Kingaroy (Qld) church which we attended monthly. Sometimes the pastor and his wife would come out to the farm for the weekend. We would enjoy Sabbath worship together with a few other isolated families. I remember some pastors going over to the dairy to help with milking. My mother was always impressed by their humility and willingness to share in our lives. I also remember Pastor Algie Gallagher sitting on the sunny back-verandah steps doing baptismal studies with me. I believe these simple visits more than 50 years ago positively impacted my faith and my view of my church. Some might say that times have changed, but have people's needs changed that much?

I've heard stories from church members across Australia who feel that pastoral visitation is a neglected practice these days. However, this is not just a problem for the Adventist

Church or just in Australia. Speaking of his pastoral colleagues, Matt Ward, a Baptist pastor in USA, laments "I have pastor acquaintances who never go to the hospital or darken the door of a church member's home."¹

Hearing the overwhelmingly positive responses of Caboolture members to their recent pastoral visit has made me wonder if it is time to reconsider the benefits that flow out of pastoral visitation and to revive this valuable tool. I asked some Caboolture church members, and a few pastors who are known for their home visitation passion, to share with us their thoughts about this subject. Pastor Russ Willcocks, senior ministry systems specialist for the South Pacific Division, has been developing a resource bank of ministry tools for members and pastors. People who have been members in his former churches recall with fondness the visits he made to their homes while he was their pastor.

Pastor Russ articulates numerous benefits from pastoral visitation. Here are three that resonated with me:

1. Pastoral visitation creates an opportunity for connection building between the members and the pastor.

He sees pastoral visitation as central to the minister's call. "As the shepherd is responsible for the sheep, being with people is the heart of the pastor's responsibilities" (see 1 Peter 5:2). Pastor Russ goes on to claim that, "effective ministry cannot exist without regular pastoral visitation", and that personal care of members is "a vital part of every pastor's ministry".

Jesus, of course, is the model Shepherd. He told the people in Jerusalem who were milling around Him, "My sheep listen to my voice; I know them and they follow me" (John 10:27). It is so advantageous for church members to have some personal connection with the pastor or their associates. How can the shepherd pastor get to know their sheep if they do not spend time with them?

Some Caboolture members, like Bernard Jakovac, former director of engineering at Sydney Adventist Hospital, can't recall having had a pastoral visit other than from his dad (a pastor) or when he and his wife invited the pastor to lunch. "I thought it was really nice," reflected Bernard. "We had an informal chat as I showed Casey around my property. Having the pastor take time out of his busy program to visit our home, made me feel as if I mattered."

2. Pastoral visitation gives the pastor an opportunity to



show that he cares.

Pastor Russ suggests that, "Knowing the people informs every other part of the minister's ministry. It gives a handle on questions people are asking and the issues they are facing. Preaching is enriched, crises are averted and people feel cared for. It's often in the routine pastoral calls, during which we don't talk about anything urgent, that people feel most cared for."

The pastoral visit gives an opportunity for the pastor and his members to enjoy quality time together. When there are over 100 people at church on Sabbath it is challenging for the pastor to get around everyone and members are lucky if they can get five minutes to chat to their minister. In the relaxed atmosphere of the family lounge room both parties are able to chat about life in general, interests, hobbies or whatever comes up.

One of our much-loved former youth directors, church pastor and chaplain, Pastor Bob Possingham, has made visitation a life-long practice. "When we go to visit people we can be sure that God is with us and that His spirit goes before us," Pastor Bob reflects. "The downhearted and discouraged are given hope, the dying are given peace, the wayward are reminded of how important they are to God, the lonely are encouraged that there is a brother who cares. Those who face an uncertain future are reminded that there is a future to look forward to."

3. Pastoral visitation energises the other roles that a pastor is expected to fulfil.

Commenting on this aspect, Pastor Russ says that, "When people know that the minister cares for them and their families, they embrace his or her ministry and things happen that would simply not be possible without it. Pastors who visit their people and genuinely seek to know them, experience relationships that deepen with time, and share journeys with people who become lifelong co-workers and friends."

We have seen this happening at Caboolture church. Friendships established during home visits have flourished as our pastor has preached relevant sermons, joined in with the church working bees, Pathfinder worships, various planning committees, outreach programs and every other aspect of church life. There is encouragement, spiritual guidance, fun, camaraderie, affirmation, problem solving and the jobs get done. Pastoral visitation has inspired greater enthusiasm for

these routine tasks.

It's always a joy when missing members come back to church. It is just so easy these days for people to slip away because they feel isolated and unnoticed. Pastoral visitation can help in this space too. "When Pastor Casey came to visit us," one drifting couple responded, "we felt valued knowing that someone cared enough to make contact with us. When we accepted his invitation to come to Caboolture church we immediately felt a sense of belonging amongst the warm, friendly people who welcomed us. Now we are loving worship and building new friendships." Wouldn't it be wonderful if this experience could be repeated a hundred times over in all of our churches?

Pastors are expected to increase the membership of their churches. Pastor N Ashock Kumar published an article in *Ministry* magazine where he concluded that, "Old-fashioned pastoral visitation matters and is one of the best church growth strategies we have. It is far less complicated or expensive than a revelation seminar."²

Conclusion

So, at Caboolture church, pastor and members are currently very enthusiastic about the revival of this gift of pastoral visitation. "Frankly speaking, this central focus on home visits has been new for me," admits Pastor Casey. "Fortunately, my new church leadership team has simplified my responsibilities, to make room for me to focus on visitation. It's been so rewarding and fruitful that I intend to continue it as my top priority in 2022."

1. Ward, M (2019). "Why Pastoral Visitation is Essential (For Every Pastor)", accessed 23 January 2022. <pastortheologians.com/articles/2019/12/12/why-pastoral-visitation-is-essential-for-every-pastor>.

2. Kumar, N Ashock. "The pastoral benefits of visiting church members." *Ministry*, December 2010. <ministrymagazine.org/archive/2010/10/the-pastoral-benefits-of-visiting-church-members>.

Lyn Ashby

retired teacher, wife, mother, busy grandmother, worship leader and Pathfinder counsellor at Caboolture Church, Queensland. Loves to share Jesus through speaking on radio Faith FM and preaching.



Trigger Warning!

The Tale of Amnon and Tamar:

An Anatomy of Sexual Assault and the Church's Response

The issue of sexual assault is very much on our society's agenda today. In the Christian world we have been shocked by the posthumous revelations that Ravi Zacharias, the internationally renowned apologist and preacher, was guilty of widespread and systematic sexual abuse of women over a long period of time. Like it or not, the issue of the respect and protection of vulnerable people is one that touches every single one of us, including Christians.

The more I talk to people, the more I become aware that predators are very present among us, even in the Church. I believe there is a little-known passage of Scripture that can act as an illustration and example: a cautionary tale for leaders within our churches, teaching us lessons from King David's failure on how to both identify and respond to issues of sexual assault and abuse. It is the rape of Tamar in 2 Samuel 13. I won't include the text of this passage for brevity, but it may be helpful to read the references I cite if you are unfamiliar with this story.

The context of the story is King David's targeting of Bathsheba in 2 Samuel 12. Predators are emboldened when they see that consequences of bad behaviour are slim or non-existent. They seek an opportunity to abuse with impunity. David's predatory son Amnon was watching when David

failed his prophetic calling with Bathsheba and murdered her husband. Predators among us are watching to see if we will enforce boundaries.

In 2 Samuel 13:1,2 we see that Amnon fixated on his half-sister Tamar and began to fantasise about her. Predators can often choose their victims long before the abuse. They are watching and listening for vulnerable people to target.

2 Samuel 13:3-5 tells us that Amnon surrounded himself with people who would not question or be honest with him, but rather would facilitate and soothe his abusive nature. Predators are often assisted by enablers in their life. Amnon's servant was able to school him in how best to utilise his own family dynamics to trap his victim, however enablers may not always be so active. It may be a spouse, friend or family member who defends them when someone raises concerns. Sometimes this can even be an overly trusting church leadership base that naively gives them opportunities to abuse.

In 2 Samuel 13:6-10 Amnon takes advantage of his sister's deference and his father's trust, as well as his servants' obedience, to ensure he has unrestricted access to groom his sister for an attack. Predators intentionally create situations favourable to the grooming of victims. They will utilise others' trust, power differentials, lies, manipulation and pretended

outrage to ensure they have these opportunities.

The next thing we discover from the text is that predators use coercion and power imbalance to force a physical encounter with their victim against (or outside of the age of) consent. In 2 Samuel 13:11-13 we see Amnon forcing an encounter. Fear, as well as cultural, physical, religious or institutional factors, can shame or disempower the victim and make them powerless to defend themselves, or even force them to co-operate with their abuser to survive. In her desperation to escape trauma Tamar even pleaded with her brother to ask for her hand in marriage and therefore enter into a negotiated consensual relationship with her in which she could retain some power and save face in the eyes of the community. She bravely confronted her abuser and made it clear she was not consenting to whatever was about to happen. We need to understand that victims among us have been robbed of their power to defend themselves. We often ask trite questions like "Why didn't she just run?" Or make comments like "It takes two to tango." That ignores the fact that the predator has methodically planned for this moment in order to rob the victim of the ability to resist. Whether with the use of financial, cultural or vocational pressure, physical strength, relational isolation, or whatever. This is particularly true when there is an imbalance of spiritual power, say in an inappropriate clergy/layperson relationship for example.

In 2 Samuel 13:14 we see the predator do the unthinkable. Amnon now crosses the line and becomes an incestuous rapist. But it did not begin here; it began in his mind. He planned for it. He convinced himself of ways to justify and excuse it. He figured out a theology and philosophy of entitlement that he used to give himself permission to do this terrible thing in this moment. And, as she wept and whimpered, Amnon violated Tamar until his evil desires were slaked. We should not be so naive as to think someone who is overly "touchy feely" can never cross this line. If we convince ourselves "That's just him, he says/does those sorts of pervy things, but he has never hurt anyone. He's harmless", we should remember Amnon was not a rapist until he raped; he was just a bit creepy from time to time. We owe it to both the strong and the weak in our midst to make firm boundaries clear when inappropriate comments and actions occur. That ensures that those who may be inclined to walk down this path will never be permitted to approach it. Because once it has been done, it is done. And the victim's life will never be the same again. It is devastating for the families and the community also. Once this evil is out of its bottle, we can never put the cork back in.

Now we see 2 Samuel 13:15-19 where the predator seeks to avoid the consequences of his actions. He does this by first covering up, then denying, then blaming and attacking the victim for the abuse. Predators avoid personal responsibility at all costs. After his terrible passion had subsided, Amnon realised he had committed both a sin and a civil crime punishable by death. He hated Tamar because he realised she could make an accusation against him and hence wrest back power. He therefore sought to dismiss his sister from his presence, hoping that her social shame would cause her to be silent and protect her reputation by covering for him, as is so often the case. Unfortunately for him, she was more courageous than

he could have ever imagined. She immediately, and in front of his home, began to publicly mourn the loss of her virginity. As she walked down the street everyone in the community began to whisper that the prince had violated the princess. We must be prepared not to be duped by the silencing, victim-shaming and manipulative tactics of predators. We must encourage and support victims and bring abuse to the light of inquiry by authorities.

Unfortunately 2 Samuel 13:20-22 shows us that when the institutional power structure has lost its moral compass, abusers get a slap on the wrist while the victim suffers in shame. Because King David had surrendered moral authority in his family after his failure with Bathsheba—although he was furious at Amnon—he felt that he could not proceed with a proper trial. He was also biased by his personal relationship with Amnon and hence had conflicted interests. David therefore chose to sweep this incident under the rug. He did not address it properly. As a result Tamar was the one who paid the price, taking refuge in the home of the only man who seemed willing to have pity on her situation: her rebellious brother Absalom. He would go on to use it as an excuse for the first part of his eventual play at the crown. This also silenced and disempowered other victims from seeking justice when they saw no action was taken. These incidents do not do well when swept under rugs. Because they are not dust. They are acid. If left, they will soon destroy the rug from beneath. Undealt with by the king, this situation festered and exacerbated. So often within Christianity the instinct is to protect the institution, its reputation, financial interests or, at worst, even the predator. The victim becomes an inconvenient obstacle, sometimes even a legal enemy. The wider community sees a group that preaches obedience to God's commandments yet does not act on the fundamental sense of justice latent within all humanity: the protection of the weak. As a result the ecclesiarchy loses its moral credibility and divine witness in the eyes of the world.

What will we as Christians learn from this terrible and tragic chapter in the history of Israel?

What indeed.

The world is watching.

Adsafe Ltd is a service of the Seventh-day Adventist Church (South Pacific Division). Adsafe is committed to being a "trauma-informed" service which facilitates healing and justice pathways for both child and adult victims of sexual and physical abuse. Safeguarding resources are located on the Adsafe website: <adsafe.org.au/safeguarding>. To contact Adsafe: 1800 220 468 (Australia) or 0800 442 458 (NZ).

If this story has raised questions for you, help is available. Visit Beyond Blue at <beyondblue.org.au>. For crisis support or suicide prevention, please call Lifeline on 13 11 14 (AU), 0800 543 354 (NZ), 1543 (Fiji), 3260011 (PNG) or Lifeline's equivalent in your local country.

Daniel Matteo

youth director and pastor for the Tasmanian Conference.

Seventh-day Adventist Hymn books

of the *South Pacific*

Since the arrival of the Seventh-day Adventist Church in the South Pacific, singing and musical expression have been considered essential components of the worship experiences of its people. With little formal understanding of the principles of harmonisation, congregations and choirs succeeded in producing local versions in four-part harmony of well-known hymns in the English language. Attempts to translate the English lyrics into local languages and dialects while utilising the well-known and accepted tunes were not always successful, however.

These attempts were made more challenging as the Church produced a series of new hymn books, often deleting older well-known hymns and replacing them with new, unknown hymns. These hymnals in the English language included *Joyful Greetings, Hymns and Tunes, Christ in Song, Advent Hymnal, Church Hymnal*, and more recently, *The Seventh-day Adventist Hymnal*.

While some work had been done previously, it was not until the 1980s that a serious attempt was commenced to produce hymnals with both lyrics and music in some of the major local languages of the Pacific Islands. Pastor Lester Lock had grown up in Papua when his father, WN Lock, was working in the mountain villages behind Port Moresby. Fluent in several languages, he was also very musical, well able to conduct a band and a choir.

On retirement, Pastor Lock travelled to Lae, Papua New Guinea, and began the task of translating a selection of hymns into Melanesian Pidgin, the common language of Papua New Guinea. The hymn book had the Pidgin title *O! Sing Bilong Lotu*. Dr W Glynn Litster was asked to find a printer in Hong Kong who printed and soft-bound the 128 hymns, including an index. The price was three PNG kina or a little more than \$A1.

Pacific Island hymnals in production

Dr Litster, who had extensive experience as an educator in the island nations of the South Pacific and whose wife, Elva, was a skilled music teacher, continued the work commenced by Pastor Lock. Copyright permission was obtained for each hymn as appropriate and the following hymnals were produced:

O Viiga I Le Atua: A hymnal in the Samoan language with words and music and printed by the Signs Publishing Company in 1998.

Amene N Nebo: A hymnal in the language of Kiribati with words and music and printed at the Star Printery, Suva, Fiji, in 2003. The principal of Kauma Adventist High School in Kiribati, Tekamau Ribabati, was responsible for much of the work in preparing this hymnal.

Ai Vola Ni Sere Ni So-Kalou Ni Lotu Ni Kavitu E Viti:

A hymnal in the Fijian language with words and music and printed by the Bluebird Printery Limited, Suva, Fiji, in 2007. In Fiji, schoolchildren were taught to sing using the tonic sol-fa version of music. The final layout of the hymnal shows both a full staff arrangement and a tonic sol-fa line for both soprano and bass voices.

Ko E Tohi Hiva Siasi 'Ahofitu: A hymnal in the Tongan language with words and music and printed by Tonga Print, Nuku'alofa, Tonga, in 2008. In the preparation of the Tongan hymnal it was discovered that music was written using numbers. No explanation could be found until it was ascertained that the numbers corresponded with the tonic sol-fa symbols. An early Wesleyan English missionary had observed that some English words used in the tonic sol-fa were inappropriate in the Tongan language, so he changed doh, ray, me, fah, soh, lah, te, doh to correspond to the numbers 3, 4, 5, 6, 7, 8, 9, 3.

Koa Be Ruka Mawaro: A hymnal in the language of the Koiari people of Papua with words and music and printed by the Seventh-day Adventist Press, Lae, Papua New Guinea, in 2008. Pastor Lock and Dr Litster collaborated in the production of this hymnal to celebrate the centenary of the arrival of the Seventh-day Adventist Church in Papua New Guinea in 1908.

Nupela Oi Sing Bilong Lotu: A hymnal in the Melanesian Pidgin language of Papua New Guinea with words and music and printed by KHL Printing, Ltd, Singapore, in 2010. Pastor Lock and Dr Litster again collaborated on the production of this hymnal.

E Puka Imene Evangelia Akonoanga Ra Itu Kuki Airani:

A hymnal in the language of the Cook Islands with words and music and printed by Ink Asia in China in 2013. Dr Litster was assisted by Cook Islanders: Eliu Eliu, Teina Taivairanga, and Porohu Taia; and by Nga Vailoa.

In each hymnal the hymns were arranged thematically. Each contains a list of the translators and those who assisted in arranging the hymns.

Barry Oliver/ESDA

Visit <encyclopedia.adventist.org>.



Conversations

Another lost ring

Having just read "A loved dog and a lost ring" (March 5), I was reminded of a time years ago when my wife's wedding ring was lost and found.

One Sabbath my family was visiting another family in a country area. We all went for a walk along a dirt track on the property. Later my wife discovered her wedding ring was missing. We prayed about it, thinking that there would be little hope of it being found.

A week or so later the man on the property was driving a tractor along the dirt track when he saw a glint in the dirt and he discovered that it was the missing wedding ring. How thrilled we were that God had answered our prayers and the ring was returned to us.

Alan Walker, Vic

Surviving family members

"Left behind" (March 5). There appears to be a contradiction as the writer states "Suicide is seen as a self-inflicted, intentional death". If we accept that to be correct then Abimelek did not commit suicide, as he asked a young man to draw his sword and run him through with it.

As a psychiatric nurse of 34 years experience, I've been instrumental in physically preventing suicides as well as counselling both patients and relatives.

I believe in the right to die at the time of my choosing if God has not seen fit to have already thought otherwise. I am saying, thank You for the breath of life You gave me, I am now giving it back to You, the Lifegiver. If we say suicide is wrong in God's eyes then why did God help Samson do exactly that? No person really wants to die; take away the pain either mental or physical and give them quality of life and they will desire quantity of life. I've seen the change in thinking many times, resulting in sincere thank yous.

As a loss and grief counsellor, one has held many seminars on the subject of suicide, a stigmatised death. Surviving family members often blame themselves for what happened. You hear them say things like "if only I had not said or if only I had done or not done such and such"—do not take the blame, remember it was their choice, God gives us the right of choice in all that we do.

Athol Briden, NSW

Helping hand

The testimonies to the church—where did they originate? Are they from God? And why were they written in the first place? The message given to mortals in these last days is so solemn and significant that it will call for the greatest reform on the part of those giving the warning of impending

doom. What would have happened to the liberated Israelites if there was no guiding hand to regulate events? If it was left to Aaron, they would have gone back to Egypt. Even with God's servant guiding they never made it to Canaan.

It was not easy for Moses. There was grumbling, jealousy accusations and finger pointing even from his own family. But through all that he got the job done with God's help. Even Moses lost patience under the strain of managing such a diverse throng of people but the way was prepared for new leadership to lead the next generation into the promised land.

The Seventh-day Adventist Church could never have come into being without God's guiding hand.

So if the testimonies to the church in the last days are indeed from God, forget about the instrument used, if God guided the pen that wrote them. How should we embrace them and read them, and I mean privately? My own belief is that they are a helping hand for all God's people: that we may see ourselves as we really are, and heed the admonitions, rebukes and loving counsel. I go as far as saying that I love them and I need the sharpness of correction presented therein. Let all of God's children enjoy the gift of the spirit of prophecy.

Laurence Cullen, Vic

Do low GI diets work?

New research

Every five minutes, an Australian is diagnosed with diabetes. It's a diagnosis that instantly makes food choices much more important.

Diet is one of the most significant tools in managing diabetes and blood sugar levels. A recent review of 29 trials, involving more than 1600 people with type 1 or 2 diabetes, found a low GI (Glycemic Index) diet helped to control blood sugar levels, and showed small but important improvements in risk factors for heart disease, such as weight, cholesterol and inflammation.

So, what is GI?

Our bodies need carbs to fuel our brains, muscle and organs, as well as maintaining energy levels throughout the day. But not all carbs are created equal. Carbs can be found in everything from sugary pastries to fresh fruit and plenty in between. The key is to focus on choosing quality carb foods, like those containing wholegrains and/or are high in fibre.

Being aware of the GI of a food can also help you to choose quality carbs. GI ranks how quickly the carbs are broken down into glucose and absorbed into our bloodstream. Foods are given a GI ranking from 1-100. Researchers have found that low GI foods, including fruits, veggies, many pulses and wholegrains, could help keep blood sugar levels steady and reduce the risk of heart disease in people with diabetes.

Carbs ranked 0-55 are considered low GI. These are generally fresh fruit and veggies, wholegrains and legumes. Low GI foods release glucose slowly and steadily, creating a gentle rise in blood sugar levels. As well as providing sustained energy, this helps to regulate appetite, reduce sugar cravings, maintain a healthy weight and improve focus and concentration.



High GI foods cause blood sugar levels to spike and then crash, leading to a slump in energy and increased tiredness that could well have you looking for more food. Foods that are more processed or contain higher amounts of added sugars tend to have a high GI (a ranking between 70 and 100).

Top tips for eating low GI

- **Embrace wholegrains**—Wholegrain foods not only contain more fibre and other important nutrients than refined grains, they also tend to have a lower GI. When it comes to choosing bread try swapping white for grainier varieties, like wholegrain or multigrain.
- **Perfect pairs**—It's the overall mix of nutrients that determines the GI. So pairing carbs with protein, extra fibre or healthy fats can lower the GI of your meal, such as spreading peanut butter on a slice of wholegrain bread or adding milk to wholegrain cereal.
- **The longer the better for rice**—Swap short or medium-grain rice for a long-grain variety, such as basmati, to drop the GI. Pearl couscous, quinoa, buckwheat, freekeh, semolina and pearl barley are also great low GI options.
- **Don't overcook food**—When it comes to cooking, less is more. Overcooking food can cause it to break down, making it easier to digest and upping its GI. For example, spaghetti cooked al-dente has a lower GI than if you cook it for longer.

Overall, sticking to plenty of fresh wholefoods will have you on track to eating lower GI. For more information and research references check out the full article on our website.



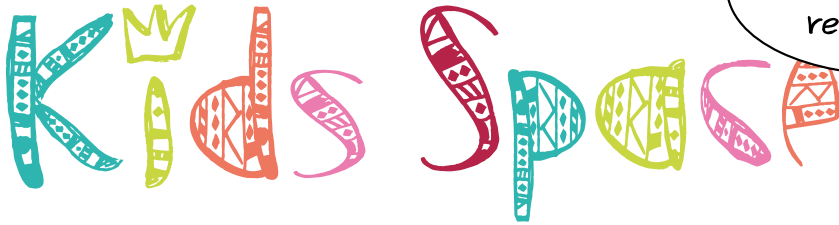
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HELLO KIDS!

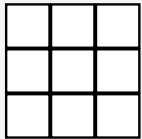


ALWAYS THERE

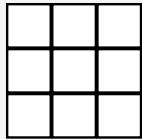
Jesus experiences the blessing of the Holy Spirit working in His life. Before His death He tries to explain to His disciples about the Holy Spirit and how the Spirit can help them, but they are unable to understand. The full blessing of the Spirit comes to the disciples at Pentecost. The Spirit transforms them from a crowd of fearful people into a fearless group who are able to do great things for God.

WORD ACTIVITY

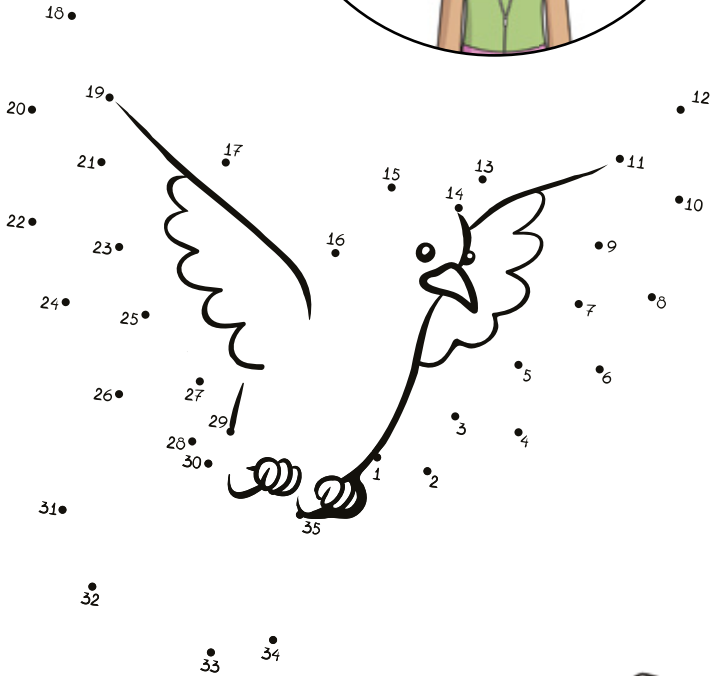
FIT THE SHAPES INTO THE SQUARE THEN WRITE DOWN THE LETTERS FROM LEFT TO RIGHT AND TOP TO BOTTOM TO FIND THE HIDDEN WORD.



HINT: Festival celebrating the descent of the Holy Spirit.

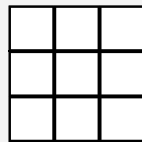
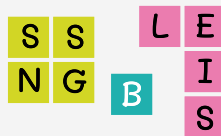


HINT: What Jesus does to our Heart and Life.



DOT-TO-DOT

THE HOLY SPIRIT CAME DOWN IN THE FORM OF A DOVE.



HINT: What Jesus gives His Children.



MEMORY VERSE

"All of them were filled with the Holy Spirit"

(Acts 2:4).



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HOUSE of Prayer


Join Us For An Online Prayer Gathering
WHEN: 22ND APRIL 2022, 7:00 PM - 8:30 PM
WHERE: ZOOM
COST: FREE

- HEALTH IN THE PACIFIC
- LEADERS SERVING IN REMOTE AREAS
- YEAR OF EVANGELISM 2023 IN AUSTRALIA
- REJUVENATING SABBATH SCHOOL
- ADVANCEMENT OF GOD'S KINGDOM AND THE OUTPOURING OF THE HOLY SPIRIT IN THE PACIFIC
- PRAYERS OF ENCOURAGEMENT



REGISTER NOW!

Broadcast Schedules

 **The Incredible Journey** | tij.tv

9GEM	Sun 3 April, 8:30am	Blessed Are the Merciful: Fighter Pilots
3ABN	Fri 8 April, 8pm* AEST	Blessed Are Those Who Hunger and Thirst for Righteousness: Martin Luther
TVNZ 1	Sat 9 April, 5:30am	
9GEM	Sun 10 April, 8:30am	The Wonders of Space
3ABN	Fri 15 April, 8pm* AEST	Oberammergau - The Promise
TVNZ 1	Sat 16 April, 5:30am	
9GEM	Sun 17 April, 8:30am	Oberammergau - The Promise
3ABN	Fri 22 April, 8pm* AEST	Titanic - Endless Love
TVNZ 1	Sat 23 April, 5:30am	
9GEM	Sun 24 April, 8:30am	ANZAC Heritage - The Lavertys
3ABN	Fri 29 April, 8pm* AEST	
TVNZ 1	Sat 30 April, 5:30am	
9GEM	Sun 1 May, 8:30am	Blessed Are the Pure in Heart: Catherine Hamlin
3ABN	Fri 6 May, 8pm* AEST	Is there Slavery Today?
TVNZ 1	Sat 7 May, 5:30am	

*3ABN also airs on Sun, 2:30pm and Wed, 4:30pm AEST

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 *Adventist 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.

LOCAL MISSIONS VOLUNTEER

Could you be Maclean Adventist church's volunteer? We are followers of Jesus who have a strategic focus on children's ministry, Pathfinders and Adventurers. We will help you with accommodation and a stipend. You will participate in evangelistic outreach in the lower Clarence Valley, covering Maclean, Iluka and Yamba areas (NNSW Conference). You hope to see many people led to Jesus. You are a friendly and passionate Seventh-day Adventist who follows Christ's method to help people generously, lead them gently to the Bible and share the good news with them. You have completed ARISE Express or have similar experience. You are comfortable with door-knocking and finding people to study the Bible on your own. You are willing to help with visitation, evangelism, community events and Sabbath services. Contact Pastor Adam Cinzio at <adamcinzio@adventist.org.au>.

ABSOLUTE CARE FUNERALS

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

Positions Vacant

ASSISTANT MANAGER, CAMP HOWQUA HOWQUA, VIC

A full-time position has become available as part of the management team at Camp Howqua. Camp Howqua is an educational, recreational and camping facility owned and operated by the Seventh-day Adventist Church. The position is "hands on" with an outdoor lifestyle. The successful applicant will have extensive all-round building/machinery maintenance experience and will be able to demonstrate outstanding customer relations skills across a diversity of ages and cultures. The possession of recognised outdoor qualifications such as high ropes, canoeing etc would be a distinct advantage. Onsite accommodation is provided. Applicants must apply in writing, possess the job description mandatory requirements and address the key selection criteria, as well as provide their resume complete with references. To apply please contact the Camp Howqua manager on (03) 5777 3509 or email <howqua@adventist.org.au>. The administrative committee reserves the right to interview and fill the position before the closing date. Applications close April 11, 2022.

INTERNATIONAL PROGRAMS AND MONITORING EVALUATION RESEARCH LEARNING MANAGER, ADRA AUSTRALIA/NEW ZEALAND

WAHROONGA, NSW

We are seeking an experienced, enthusiastic project manager with strong capacity in MERL to lead our commitment to program impact. Join us in the Sydney office for this unique opportunity to blend project management with innovation in MERL to strengthen ADRA Australia and New Zealand's experienced IP team. The IP and MERL manager provides high level project management and M and E support for the team, supporting partners to ensure appropriate development and relief practices succeed archiving desired objectives. The successful applicant must have the legal right to live and work in Australia at the time of application. Further details including the candidate information pack are available on our website <adra.org.au/work-for-us/> or by contacting the HR Coordinator at <HR@adra.org.au>. ADRA Australia and New Zealand is a child safe, PSEAH committed and EEO employer.

TEACHERS AIDE, HOPE ADVENTIST SCHOOL and SCHOOL CHAPLAIN, HOPE ADVENTIST SCHOOL SEVENTH-DAY ADVENTIST SCHOOLS (SOUTH QUEENSLAND) BUNDABERG, QLD

The successful applicants must have a strong commitment to the mission of the Seventh-day Adventist Church and be prepared to support the ideals and beliefs of the church. They should be able to demonstrate strong organisational and time management skills with an ability to prioritise tasks, be a positive and effective team member, and demonstrate excellent verbal, written and electronic communication skills. The applicant should have the ability to work independently as well as within a team, be organised, and have a good level of computer skills. The applicant must hold a current Blue Card, be double vaccinated, hold a minimum of a certificate III in Education Support or be willing to study it (teacher aide). Applicants can apply for just the Teacher Aide Position (22 hours a week), just the chaplaincy position (8 hours a week), or both positions (30 hours a week). A detailed position description is available for both vacancies upon request. Please send your cover letter, CV including three references and copies of supporting documentation to <kristy.norman@hope.qld.edu.au> and <angela.sen@hope.qld.edu.au>. Selected applicants will be contacted for an interview. Seventh-day Adventist Schools (South Queensland) Ltd reserves the right to make an appointment to this position. Applications close April 8, 2022.



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MAMARAPHA

CAMP MISSION

OFFERING 2022

Indigenous ministries are one of the fastest growing ministries in Australia.

Mamarapha College students are transformed by their experience at the College and they go on to lead frontline Indigenous ministries in bustling cities and remote communities across Australia. The powerful testimonies of transformed students and the impact they make in their communities is attracting more students to Mamarapha.

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(NB. To receive a tax-deductible receipt please give at "Mamarapha Buildings" on eGiving.)

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