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Eggstatic

What's the deal with eggs at Easter ¹⁴

ADRA responds to cyclones in Vanuatu ⁶

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Adventist
Education

Sydney

DEDICATION AND RECOMMITMENT TO THE *mission of education*

On February 24, Associate Ministerial Director for Adventist Schools Pastor Richie Reid, working alongside the education directors, brought together our business managers, education and conference staff, heads of school and their families at Wahroonga Adventist school for an evening of dedication and recommitment to the mission of education. This Leadership Dedication evening was birthed in the desire to see our schools leadership blessed, empowered, refilled and encouraged through the casting of a fresh vision of mission purpose, while dedicating each one to the year ahead as our

conference continues to turn up the spiritual temperature across our schools.

The evening recognised the leading and goodness of God at the centre of our schools and was a beautiful way to celebrate, reflect and appreciate the opportunity to be part of a thriving, Christ-centred learning community. Guest speaker, Jack Ryan, Education Director for South Queensland Adventist Schools, shared about the importance of self-care for all staff and highlighted how "our education ministry is a part of our church's ministry, not apart from it."





EDITOR'S NOTE:

The day [and age] of lies

Juliana Muniz
Assistant Editor

“

What should we do if we have the truth but live in a time in which truth is becoming a rare commodity?

Did you know April fool's day is celebrated in many countries? In Brazil, where I'm from, things can get a little more intense than here in Australia—starting with the name, which translates freely as “Day of Lies”. More than a day to prank others, many Brazilians consider this date a free pass to lie.

Growing up in the church, I was warned not to engage in such celebrations as Satan is the father of lies (John 8:44). Around me, others would consider the validity of the day and come up with guilt-free made-up excuses to justify their mistakes, “It's the day of lies anyway. It doesn't count as lying,” they would say.

Lies have been present in this world since its early beginnings when Satan delivered the first lie recorded in the Bible by deceiving Eve in the Garden of Eden (Genesis 3:4–5), bringing about humanity's fall.

Today, and maybe more than ever, lies have become a big part of our society. It surpasses the casual “white lies” told when one is running late but assures the other that they are “almost there”. It even surpasses the traditional lies told by politicians. It's become more insidious and pervasive—an industry.

In 2016, the Oxford Dictionary's choice for word of the year reflected a little of this sad new reality. The word post-truth was selected after a year dominated by highly charged political and social discourse—the US elections and Brexit. According to the dictionary, post-truth is an adjective defined as “relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief”.

Oxford Dictionary president Casper Grathwohl said the term's rocketing popularity was “fueled by the rise of social media as a news source and a growing distrust of facts offered up by the establishment [or established media].”

In this new context, conspiracy theories and the evergrowing—and lucrative—fake news industry thrive among the masses, especially during significant world events.

Scott Reid states on *Britannica* that “conspiracy theories increase in prevalence in periods of widespread anxiety, uncertainty, or hardship, as during wars and economic depressions and in the aftermath of natural disasters like tsunamis, earthquakes, and pandemics. . . This suggests that conspiratorial thinking is driven by a strong human desire to make sense of social forces that are self-relevant, important, and threatening. . . The content of conspiracy theories is emotionally laden and its alleged discovery can be gratifying.”

Back in 2016, Grathwohl suggested that post-truth would become “one of the defining words of our time”, and he wasn't wrong. This phenomenon has only increased since then, especially in the past two years. The Bible actually predicted this trend: “many false prophets will appear and deceive many people” (Revelation 24:11).

So what should we do if we have the truth but live in a time in which truth is becoming a rare commodity? Live it intensely. But “intensely” doesn't mean rubbing it in other people's faces, pointing the finger and shaming them for how they lead their lives. That would only label us as fanatic fundamentalists.

Author and journalism lecturer Tony Watkins suggests that when public discourse is reduced to different opinions claiming to be factual, it becomes difficult to have meaningful debates about the truth of the gospel.

Social media has had a significant impact on public discourse, and in the age of influence, complex issues are often reduced to simple, polarising viewpoints shared with millions of followers as an appealing TikTok video or a quick tweet. Loads of influencers, many of whom are not exactly experts on the topics they talk about, shape public opinion, relying exclusively on their personal beliefs and emotionalism.

Watkins notes that advocates of absolute truth are often considered narrow-minded and their message dismissed, with appeals to sources of authority, such as the Bible, being neutralised as “ancient fake news”.

In this environment, our best bet is to follow Jesus' example, living the truth intentionally, loving and caring for our neighbour.

So on the Day—or age—of Lies, let's share the truth, but in the same way Jesus would do. Being completely humble and gentle, and being patient, bearing with one another in love (Ephesians 4:2).



INSIGHT:

Your Kingdom Come

Glenn Townend
South Pacific Division president

I pray the Lord's prayer most days. One of the ways I pray this prayer is meditating on each phrase and applying biblical thoughts to the issues I face in life. "Your kingdom come" (Matthew 6:10) has brought deep reflection. There are at least two ways to interpret this phrase.

For Adventists, the one that comes most readily to mind is the time when Jesus returns to earth to rule as King of the Universe. We anticipate with joy the end of pain, evil and death. This is certainly part of what it means to pray for Jesus' kingdom to come. We are to share the good news of this kingdom as we see the destructive signs of the coming kingdom on earth (Matthew 24:14).

However, Matthew's gospel also defines another meaning for Jesus kingdom. He records that the kingdom is near. The kingdom was near people when Jesus and His disciples were working and living in faith—healing the sick, casting out demons, showing care and compassion (Matthew 9:35-37; 10:7,8; 18:3,4).

Matthew records two of Jesus' sermons—both given on mountains. In the first sermon in Galilee, Jesus shares the values that come into a person's life as they accept His kingdom in the here and now (Matthew 5-7). However, this sermon also reminds people that another kingdom is coming and is a reward for those who continue to live for peace, righteousness and love (Matthew 5:3,10,19; 6:33). In the second sermon given on the Mount of Olives, Jesus answers the disciples' question about the coming kingdom and shares the signs of its approach (Matthew 24,25). Again, he calls for perseverance, and in the parables that follow, Jesus reminds people that while we wait for the Second Coming, our work should be one of using all our talents to care for those who are in need (Matthew 24:13; 25:1-46).

As some theologians have put it, there is a kingdom "now" and a kingdom that is "not yet". However, these kingdoms are linked—they have the same values, demonstrated in how we treat the planet and people while we wait. Matthew portrays Jesus' view of the kingdom in a very balanced way—we anticipate a glorious future but show the values of that glorious future here and now. This kingdom's disciples are not so heavenly minded that they are no earthly good. Are we living out this balanced view of the kingdom of Jesus each week?

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Pacific Adventist University encourages students to pursue knowledge, make a difference and be an inspiration to others.

Largest intake of students at Pacific Adventist University

📍 Port Moresby, PNG | Kym Piez

Pacific Adventist University (PAU) has accepted its largest enrolment since opening its doors in 1984.

At the February 27 convocation ceremony, vice chancellor Professor Lohi Matainaho welcomed 635 new students to PAU, the largest intake of first-years in the past 39 years.

"We welcome all our first-year students and want them to know our team is committed to providing them holistic education and experiences that will enable them to develop who they are, and who they will grow to be throughout their life," Professor Matainaho said.

After seven additional students graduated during the convocation, deputy vice-chancellor Professor Lalen Simeon declared that "a record high of 269 students graduated in 2022".

Over the year end, more than 2800 applications were submitted to study at PAU this year.

With total enrolment now over 1700, an asset master plan is being developed for growth, with an investment in physical infrastructure, staff expansion and housing, student accommodation, digital technology, online training and other services to support the expected increase in student enrolment.

A new Act has been approved to replace the current PAU Act (1997). It is envisaged that the new Act will strengthen the key elements of: Pacific focus, the Adventist brand of education and training based on biblical principles, and the excellence in university teaching and learning as paramount.

Council recently approved in-principle the PAU Strategic Plan to govern the growth and transformation of PAU over the next 10 years, focusing on Excellence and Growth, People and Culture, Research and Commercialisation, and Community Partnerships.

"We want our students to pursue knowledge, make a difference and be an inspiration to others," said Professor Matainaho. "We know we can call upon our students to experience and show others what they stand for, strive to find their purpose in life, serve God and others, and be global changers.

"With what our students gain at PAU, they will be expected to give back service to their community, their country/ies and their God. We know our students will go out and make a difference to their community and be global change-makers."



Worship at the PNGUM office.

Media the focus of meetings in PNG

📍 Lae, PNG | Record Staff

Three leaders from Adventist Media visited the Papua New Guinea Union Mission (PNGUM) headquarters on March 7 to discuss existing projects and to look at new opportunities in media and communications.

CEO Dr Brad Kemp, CFO Shaun Lorentz and head of news and editorial Tracey Bridcutt met with Union leaders to consider a variety of projects, including radio and TV, godpods, literature ministry, church branding, digital discipleship and support for the 2024 PNG for Christ program.

"It was great to connect in-person with leadership of PNGUM again and to look at ways we can provide meaningful

support for the mission of the Church in PNG," Dr Kemp said.

Mrs Bridcutt spent a day at Pacific Adventist University (PAU), where she presented a workshop on how to effectively communicate at a time of misinformation and fake news, and the power of story.

"It was amazing to visit the beautiful PAU campus for the first time," Mrs Bridcutt said. "And it was important to get a better understanding of the challenges that the university is facing—essentially the need for more staffing resources and better infrastructure to cater for the rapid growth in student numbers."



Pastor Thomas Belden was one of the first on the ground conducting a rapid needs assessment of his local community.

ADRA responds to cyclones in Vanuatu

📍 Port Vila, Vanuatu | Sarah Ryan/Record Staff

Vanuatu declared a state of emergency as category 4 Cyclone Kevin swept through the island nation on March 3, destroying homes and leaving many in need of shelter. The country had already been hit by extreme weather two days earlier after Cyclone Judy battered Port Vila on March 1.

Many fruit trees were wiped out, affecting families that rely on the harvest for both food and income. Flash flooding also affected communities in Tanna and many were left without power.

ADRA started its response efforts immediately, opening two evacuation centres—one in Santo and another in Port Vila—to provide shelter during the cyclone. The centre in Port Vila remains open, providing shelter to people who have lost their homes, along with food and counselling services.

The humanitarian agency also supported evacuation centres in Naiwi Blue Water Resort, Crystal Blue and Efate,

providing them with shelter and food supplies.

The ADRA team on the ground worked to survey the needs of affected communities to determine how best to respond.

The response efforts also received support from the New Zealand Government (MFAT) and UNICEF who provided emergency packs, portable squat toilets and hygiene and food kits, all distributed to the evacuation centres.

“Our local team on the ground have been amazing; they have spent the first weekend setting up an emergency response to help families when they needed it most,” shares Anna Cherry, a regional response team member and ADRA New Zealand program manager.

To support ADRA’s disaster response work visit: adra.org.au/disaster (Australia) or adra.org.nz/help (New Zealand).



Hundreds of young adults were called to live missional lives at this year’s Converge youth camp. (Photo credit: Kalan Howse)

Young people called to be followers of Jesus

📍 Stuarts Point, NSW | Kimberley McMurray

Around 490 young adults from across Australia gathered for four days of worship, fellowship and fun at Converge.

Held at Stuarts Point Convention Centre from February 17 to 20, this year’s event is reported to be the highest in attendees since its beginnings in 2016, exceeding 500 attendees on Sabbath.

The annual event, organised by the Australian Union Conference (AUC), featured worships, workshops, beach visits, food and social activities.

Guest speakers Trans-European Division Youth Ministries director Pastor Dejan Stojkovic and Pastor Moe Stiles provided two different themes that were emphasised throughout the weekend.

Pastor Stojkovic challenged the youth to be followers of Jesus, not just fans, while Pastor Stiles spoke about what it means to neighbour well, based on the parable of the Good Samaritan in Luke 10:25-27. She challenged the audience to think about how they can be better neighbours to those of different faiths and cultures to them.

AUC youth director Pastor Jeffrey Parker said, “It is great to see these young adults passionate about their Church.” He continued, “Large numbers of them are already in significant leadership positions within the Australian Church.”

Greater Sydney Conference youth director Pastor Simon Gigliotti is a regular at the event and sees the impact it has on young people’s lives. “This was my sixth Converge. All the way through, the call to young people here has been to step up and live for Jesus, and in particular, to live missional lives.”

“Our team of youth directors are certainly inspired by this group. It’s fantastic seeing their passion for Jesus and the Church,” Pastor Parker said. “Their missional focus and a real desire to reach their friends for Christ is contagious.”

“The Adventist Church is in very good hands with these young adults as our present and future leaders,” Pastor Parker concluded.



Left to right: Signs Publishing's book editor Nathan Brown, with book contributors Dr John Skrzypczak, Pastor Alina van Rensburg and Pastor Jinha Kim, and co-editor Dr Brendan Pratt (Photo credit: Murray Hunter).

New book by pastors for pastors, launched with pastors

📍 Cooranbong, NSW | Nathan Brown

"I hope this book will help recalibrate our pastors' perspectives and re-energise their vision and calling to lead and influence the church and society for the advancement of God's kingdom," said Dr Kayle de Waal of the launch of *The Significant Pastor* at the Empower Ministerial Convention at Avondale University on February 8. This new book from Signs Publishing collects chapters from 10 pastors and ministry leaders, edited by Dr de Waal and Australian Union Conference ministerial secretary, Dr Brendan Pratt.

According to Dr Pratt, who gave a copy of the book to the more than 500 Australian pastors at its launch, *The Significant Pastor* offers perspectives on ministry areas that many pastors are focused on. "I hope this book stimulates the conversations and thinking that move the church more toward God's ideal for us," he said.

The book launch included a prayer of dedication by General Conference ministerial secretary Pastor Anthony Kent. Contributors to the book include ministry leaders in North and South America, Africa and Europe, as well as pastors in Australia and New Zealand. Two of the contributors—Pastors Alina van Rensburg and Sarah-Jane Riley—were students of Dr de Waal at Avondale University, before he moved to his current role as a ministry leader for the Adventist Church in Europe.

"From the outset, I wanted this project to engage scholars and practitioners, including men and women, from the global south and north, to wrestle with various facets of pastoral leadership in contemporary society," he explained. "I also intentionally mostly chose a younger demographic of contributors so that their voices could be heard."

Both Dr de Waal and Dr Pratt insist that pastors remain significant in the church and the world today. "Pastors and pastoring still matter because God remains in the business of calling women and men into His service to carry out the gospel commission," urged Dr de Waal.

With opportunities for the book to be used by pastors and local church leaders all around the Adventist world, *The Significant Pastor* will also make a practical difference, with royalties from this project being directed by the editors to The 10,000 Toes Campaign.

The Significant Pastor is available now from Adventist bookshops in Australia and New Zealand or online at <<https://bit.ly/3mJ5pQ0>>.

making headlines

Cory Asbury ignites SAU

1500 people attended "Ignite", a student-led event at Southern Adventist University which featured Christian artist and Grammy nominee Cory Asbury. The singer/songwriter shared his testimony about how music and worship helped him to overcome inner battles (his lyrics align closely with the university's initiatives to support vibrant mental health). "I had a blast. The students were so much fun to hang with, and the event ran seamlessly. Honored to have been a part," said Mr Asbury.—*Chattanooga*



Lighting up Brazil

An Adventist church in Brazil has offered a free electrical course to members of the local community. Taught by a qualified electrician, students received a certificate of completion. The church intends to offer more training courses throughout the year, with a cooking class planned next. They will also hold a Bible class for interested students.—*ANN*

Presidential praise

The Malawi president has commended the Adventist Church for its holistic ministry providing for the spiritual and physical needs of Malawians: "Let me thank the Adventist Church on behalf of government. . . It is the faith community which can provide wisdom for people's mindset change."—*Malawi24*

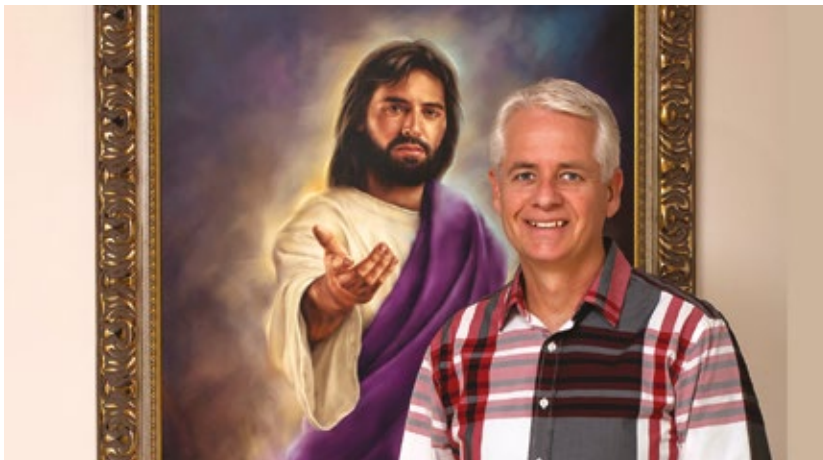
Vegetables first

NZ research shows vegetables as an infant's first food are effective in improving intake and may help children develop a preference for vegetables. "Consumption of fruit is as important as vegetables during childhood, but fruit needs less encouragement compared with vegetables," said researcher Dr Jeanette Rapson.—*Massey Uni*



Gone to rest

Tributes are flowing for Australian-born Adventist pastor, missionary and magazine editor, William Johnsson who died in Loma Linda, United States on March 11. He was editor of *Adventist Review* magazine from 1982 to 2006 and founding editor of *Adventist World* magazine in 2005-2006. He was 88. "A great Australian missionary for the cause of Jesus has gone to his rest," said Pastor Glenn Townend, South Pacific Division president. "Bill served in Australia and India but his greatest influence was through his writing and preaching as an editor, which always uplifted the grace available in Jesus Christ. His Christocentric work on Hebrews was foundational to this. May God uphold Noelene and their family at this time."—**Record staff/Adventist Review**



Portraying Scripture

Fine artist Phil McKay has launched a new website to showcase his collection of artworks inspired by biblical stories and themes. The website offers visitors the opportunity to purchase prints or license his works. Additionally, there are four new collections of artworks available for projection purposes, which can be used by pastors, Bible workers, worship coordinators, Sabbath school leaders, and others who use visual aids in their teachings. For the past 15 years, Mr McKay has been painting Bible imagery for the worldwide church, Amazing Facts, and many other ministries. His paintings have been used in a wide range of contexts to share the good news of Jesus, including art exhibitions and Bible study guides. For more information visit <philmckay.com>.—**Record staff**



Group of the year

The Morisset ADRA Op Shop has received the Lake Mac Community Group of the Year award. Presented on March 11, at the 2023 Lake Mac Awards night, the award recognised the op shop's volunteer group's dedication to serve the community. Led by manager Dr Paul Rankin, the volunteers have dedicated their time to receiving, cleaning, repairing, recycling, organising and selling donated goods. The op shop is a project of the Hillview Adventist church in partnership with ADRA Australia and the North NSW Conference.—**ADRA Australia/Lazio Crescentini**



Ordained to ministry

Tumbulgum church (NSW) was filled on March 11 for the ordination of Pastor Matthew Atcheson. Pastor Atcheson has been serving his local church long before becoming a minister and has served in many churches in the North NSW Conference. "Responding to pastoral ministry is the only way I've had peace and contentment in my work and service," said Pastor Atcheson. He is married to Nina and they have three children.—**Megantha Kiruwi**



Inclusive content

Adventist Media's production department and Christian Services for the Blind & Hearing Impaired (CSFBHI) recently joined together to create the first-ever Auslan-interpreted video series for CSFBHI.

Auslan is the Australian sign language, which differs from sign language used in the United States and other countries, making shared resources less accessible.

After being advised that the Deaf community has a preference for presentations with more visual elements—rather than just a talking-head video style—CSFBHI chose the Hope Channel series *Dogtales* and *Masterstroke* for the interpreted videos.

The filming for the eight 3-minute episodes took place on February 23, and according to CSFBHI coordinator Coralie Schofield, "the first edit has received positive feedback".

A donation from Logan Reserve Seventh-day Adventist church (Qld) went towards the production costs and Auslan Interpreter Melina Williams was engaged to do the interpreting.

Dogtales will soon be available on the CSFBHI website's resources page. "This is an exciting step towards creating more inclusive and accessible content for the deaf and hard-of-hearing community," said Mrs Schofield. —**Record staff**

have news to share?

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



Combatting "silent killers"

The 10,000 Toes Campaign has launched in the Samoa and Tokelau Mission (STM) with the aim of combating the prevalence of non-communicable diseases (NCDs) in the region. In late February, 151 participants from 48 churches across the Upolu region attended training at the Lalovaea youth hall in the Adventist Church headquarters. The two-day workshop, organised by Trans Pacific Union Mission health coordinator George Kwong and STM health director Afamasaga Ben Tofilau, focused on educating church members in each church's health ministry about healthy eating and NCD prevention strategies. —**Neru Nuualii/Record Staff**



Following in Ben Carson's footsteps

Angela Sitienei is on her way to becoming a doctor after being inspired by the story of Dr Ben Carson, a Seventh-day Adventist paediatric neurosurgeon from the United States. Miss Sitienei, from Perth (WA), could have pursued any career after graduating with outstanding results in 2022, including being ranked in the top 0.5 per cent in the state for English. But her heart was set on medicine after reading Dr Carson's book, *Gifted Hands*, in primary school. "The book details the story of his life, where despite the odds he was born with, particularly being Black in America and having a very turbulent family life, he was able to become the youngest chief of paediatric neurosurgery in the US at the age of only 33," Miss Sitienei said. The 18-year-old is a first-year student at Curtin Medical School. Born in England, she migrated to Australia with her family in 2008. The family attends Livingstone church. —**Tracey Bridcutt**



Too good to be true?

I was seven years old. It was lunchtime, and my older brother used a word that was new to me. I asked what the word meant. Wow! I felt the thrill of discovery. I had encountered new words before, yet this was different. I understood for the first time that somebody could gift a word. I could hardly wait for the lunch break to end and for our creative writing class to begin.

I crafted my story that afternoon around a single word—DIRE! I recall my delight at creating a make-believe drama centred around this new word—gifted to me by my brother.

As I ponder this experience from a perspective of half a century away, I know that I have lived the meaning of the word DIRE many times in my life, sometimes through my stupidity or ignorance and sometimes through the actions of others and circumstances beyond my control. Have you endured dire consequences? Have you experienced extremely challenging, serious, dangerous or urgent situations?

Most good stories contain a situation with dire consequences. And in a great story, the hero or heroine finds a path through the chaos. Hearing or seeing a great story is one thing, but living a great story is another challenge entirely. Why? Because when I experience dire consequences, my response tends to be: "I'm a celebrity . . . Get me out of here!"

There is, however, a life event that gets us all—death. No matter our celebrity protections, we cannot skip or insure against this one dire consequence. Is life like Guillermo del Toro's *Pinocchio* story, which ends with "What happens, happens, and then we are gone"?

I am not fond of this dire consequence we call death. So, for me, the promise of eternal life seems beautiful. In the

gospel according to John (5:24, New Century Version), I read: "I tell you the truth, whoever hears what I say and believes in the One who sent me has eternal life."

Oh, how I want to believe this. Why do I hesitate? Why am I cautious? Could it be that our day-to-day experiences leave us reeling from the dire consequences of broken promises, scams, soured relationships, personal attacks, accusations and much more?

In his *Tonight with Andrew Marr* show, the UK presenter, in some comments about the troubled and soon-to-be short-lived Truss government, said, "But we're talking politics here, friends—language as slippery as a conger eel with ADHD in a bucket of marg".¹ In light of Marr's comment, it is not surprising I've learned to be more distrustful, guarded, and cautious. "Believe in the One who sent me?" Hmmm. I have responded to many attractive invitations and later felt the snap of the trap, the pull of the bit or the tug of the hook. Yet this invitation, if true, is the grandest, most valuable gift I could ever imagine! And John here is speaking in the present tense. This gift is not just a promise of pie in the sky for a future time, but a promise for now! Could this be true?

On the one hand, we want and need great news, but we are reminded that most "too good to be true" stories usually are "too good to be true". So, as we experience life, we learn to protect ourselves from the "slippery conger eels". Is this offer of eternal life a slippery conger eel? The only way to know if an offer is genuine is to know the person making the offer. How do we do that with God?

Perhaps getting to know God is like getting to know any other person. It takes time; sometimes, we misunderstand

and sometimes we are surprised. These elements play out in Paul's journey to know God. Paul, whose name at an earlier time was Saul, was religious through and through. He was so holy that he hated and hunted the followers of Jesus. Saul thought he acted on God's behalf. The Book of Acts says Paul was on his way from Jerusalem to Damascus with a mandate issued by the High Priest to seek out and arrest followers of Jesus, to return them to Jerusalem as prisoners for questioning and possible execution. What a shock for Saul to discover he was persecuting God by persecuting His followers! For some years, Paul dropped off the map and, after that, he became a leader in the group he'd been actively persecuting.

No wonder Jewish leaders hated Paul and tried to silence him. No wonder, when Paul defended his actions before the Roman consul, Festus shouted, "You are out of your mind, Paul! Your great learning is driving you insane." To a politically motivated career man, what Paul was doing was crazy. Paul had placed his lot with the fledgling Christian church. Festus would have known Paul was never motivated to be freed by offering a bribe to his predecessor, Felix. Festus never even had anything to write about Paul to give to Caesar. The critical dispute was "about a dead man named Jesus who Paul claimed was alive" (Acts 25 and 26).

In Paul's first letter to the Corinthian church, he listed six groups of witnesses to the risen Lord. These included Peter, the Twelve, more than 500 of his followers at one time, James, all of the apostles, and "last of all, as though I had been born at the wrong time, I also saw him" (1 Corinthians 15:8, New Living Translation).

William G Johnsson speaks of Paul's confidence in the risen Lord in this way: "Of the various witnesses to Jesus' resurrection, this one—I saw him—was decisive for him, irrefragable. For the Corinthians, the very idea of resurrection—any resurrection—was impossible. For Paul, the thought that Jesus had not risen was impossible."²

Did you notice that word? A word I had never before encountered—irrefragable. The Collins English Dictionary defines irrefragable as "not able to be denied or refuted". Then in the Miriam-Webster dictionary, I noticed that the word's etymology is from "re- + -fragari" (as in the Latin *suffragari*, to vote for), akin to suffrage.

Notice the reference to suffrage, meaning to vote. Our sense of what is best, right or true is often gained by putting a matter to the vote. But some things aren't able to be.

Remember when King Canute set his throne by the sea-shore and commanded the incoming tide to halt, and not wet his feet or splash his robes? The tide continued to rise and splashed him without regard to his royal person. King Canute demonstrated that commanding the tide was not a matter of vote. The tide turns—this matter is irrefragable.

Do we ask: "Will the sun rise tomorrow or not? Let's put it to the vote." No. That is crazy! Why? This matter is *not* vote-able. The sun will rise tomorrow.

Strange things have been put to the vote. For example, in late-19th-century Indiana, the state's legislators tried to pass a bill that legally defined the value of π as 3.2!³ This idea to vote for an untruth about a mathematical constant did not change the truth about the mathematical constant and

eventually died a "quiet legislative death" in Indiana's senate. The value of pi is IRREFRAGABLE. Paul sees the matter of the risen Lord in this same way. To him, the evidence is clear and irrefragable. No number of votes to the contrary would change the reality of the risen Lord. This reality has beautiful implications for us.

What is the promise when I help my granddaughter pick that first ripe apricot from my Dad's tree? The promise is the crop to come. The guarantee is the abundance to follow. This is the meaning of the feast of firstfruits to the Hebrew people, who had observed this feast for a thousand years. The Hebrew word for firstfruits is *bikkurim*—which translates as "promise to come".

For many, the notion of the resurrection is just a fairy tale to help us live life in the face of ultimate destruction and death. In his first letter to the Corinthian church, Paul takes up this fairy tale idea. He reasons: "For if there is no resurrection of the dead, then Christ has not been raised either. And if Christ has not been raised, then all our preaching is useless, and your faith is useless" (15:13,14, NLT). Then comes Paul's powerful argument. "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep" (15:20). Paul asserts that Jesus has risen! He has risen indeed! And like a first fruit, Jesus guarantees the coming crop of resurrection! Is this story too good to be true? To the contrary, Paul exclaims it is so good that it is genuinely IRREFRAGABLE!

Each of us faces dire consequences, including death and separation. However, Jesus, the "firstfruits of those who have fallen asleep", gives us the certainty of life without end. As the song says, "the fear of death is gone, for we carry His life in our veins."⁴

I've been gifted with two words—DIRE and IRREFRAGABLE. For me, these words bookend more than 50 years of life experience and have now become interconnected with the story of Easter. DIRE reminds me of my great need; IRREFRAGABLE reminds me of God's answer to my greatest need. The story of Easter creates a dynamic interconnection between God and His human family, a bond that cannot be broken—not by death—not by time.

I now gift these words to you. My prayer is that these words take root in your understanding and become a source of strength, beauty and confidence in a Creator God who will do anything and has done everything to make it possible for you and for me to share endless time in a loving relationship with Him and with each other.

1. <lbc.co.uk/news/andrew-marr-says-liz-truss-is-in-real-trouble/>, 12 October 2022, cited November 5, 2022.
2. William G Johnsson, "Christ is Risen! Risen Indeed!", *Adventist Today*, 2022, Vol 30, No 2, p10.
3. <mentalfloss.com/article/30214/new-math-time-indiana-tried-change-pi-32>, cited November 5, 2022.
4. <thebereanest.com/sovereign-grace-music-turn-your-eyes>, cited December 24, 2022.

Craig Mattner

Teacher of Mathematics and Photography,
Prescott College Southern, Adelaide, SA.

NEW HORIZONS 1920-1925



The years after World War I saw an increase in mission work in the Pacific Islands. Each issue contained stories about missionaries starting Bible studies, churches, or reaching new villages with the Good News. Here is an example of the commitment and dedication that one missionary had in his efforts to share Jesus with those in Vanuatu.

"Brother Norman Wiles, in writing to the Union Conference Secretary gives us the following information in reference to their situation surrounded by cannibal tribes at war with one another. Brother and Sister Wiles need our prayers especially at this time. Let us remember these dear young workers who at the risk of their lives are planting the standard of the cross in one of the darkest islands of the New Hebrides [Vanuatu]. On February 1 [1920] he writes:

'You no doubt are acquainted with the reports of the murder of a white man about eighteen months ago which led to our being held back from beginning work at Big Nambus. An expedition followed killing several natives among whom was a brother of the chief in the offending village. The two guilty men have evidently escaped. The chief has mourned his brother, refusing to eat yams along with other things. He says that he wants to eat one white man after which he will don his usual dress, eat yams, and be content. Just recently he handed two cartridges to the same two men who did the shooting before, and told them to shoot the missionary at Ton-marō (Big Nambus). The two men came to within a mile of the mission. When they reached the gardens of the people here, one of the friendly natives fired at a pigeon just at that time which frightened them, and they returned. On the way they met some members of another tribe through whom the news reached us. This is the story we have been told, and it seems quite feasible, although it may not be correct. However, we do not worry as we have a protection which has been already manifested.

The past week or so there has been war between our village and another village inland. The people are all in the village crowded together with muskets ready. Night and day they are on guard for the least sign of trouble. At the last news we heard no one had been seriously hurt. One man had been shot in his leg. Since then no one has been near us and as I have a sore foot I have not been up, so we cannot say how things are. We have heard shots and the tom-toms (wooden drums) beating, which may have meant a cannibal feast'."

On February 2, Norman Wiles wrote:

"Things are still unsettled, there having been no communication between the two villages. Some of the natives have ventured out in search of food only to hurry home again as soon as possible. The old chief became concerned about our safety and feared lest the Amoh people would shoot us. He asked some of the men to come and guard us, but as none seemed willing, he came himself with two others."

Only a month after Norman's letter was printed in Record, the following was reported:

"A wireless message from Pastor A. G. Stewart, which reached the office on May 26, announced the sad news that Brother Norman Wiles died on May 5 amongst the Big Nambus people, a victim of the black water fever. Our hearts go out in deepest sympathy to Sister Wiles. As far as we can judge she was alone with her husband in his dying hour. Her only earthly comforters would be the natives."

This is just one story of the early mission work in the Pacific. Many missionaries gave and lost their lives to share the Gospel in what were dangerous environments.

Podcasting with a purpose



On February 1 last year I had a dream about doing a podcast. I told myself it was just a dream and I would forget about it, but it kept popping into my head. I took a break and thought about it some more and I asked God if He was asking me to do a podcast.

I'd only listened to a podcast twice before, and that's all I really knew about them. I thought, if God is asking me then I will do one to see if I like it. And if I don't, I will stop.

I really enjoyed the first one, but I didn't know what path my podcast should take. I just knew I wanted to share God in my podcast.

Last year I produced four episodes using the name "Catching My Smile", but I experienced a few technical problems and because I wasn't sure what path to take, I stopped and deleted them.

I prayed and prayed until I decided this year in February to start them again. In February, I discovered my podcast pathway, so I rebooted my podcast under the same name. My podcast is about helping people to know God better, and to help people with disabilities know that they're not alone facing challenges. So far, I have only done four episodes. I publish my episodes every Friday.

A little bit about myself: I am an 18-year-old young woman and my name is Kanya (Gun-yaa), although I go by the name of "Ploy". Ploy is my Thai nickname, and it means precious gem. It makes it easier for people to say my nickname rather than my given name.

I am on a journey to build my community, not just using the podcast, but also through bigger events in the future. I want to be on a ministry journey and go to different places to reach people and share what it is like to be a Christian who has challenges. Originally, I started my podcast mainly to reach young people, particularly those with a disability. Making the episodes is fun because I too am learning about God and sharing the Word.

I post my podcast on Anchor, which is connected to more podcast platforms where people can listen. You can listen on Spotify, Apple Podcasts, Google Podcasts, etc. If people want the video version, they can go to my YouTube channel @ploysyoung. If you want more updates on my podcast episodes you can follow me on Instagram @catchingmysmile.

Kanya "Ploy" Young,
writes from the Central Coast, NSW.



Eggstatic

One billion. That is how many eggs are produced in New Zealand every year. Think about it for a moment. That is an awful lot of eggs! But we need them because every year New Zealanders use on average 237 eggs per person. Do the math—that is over a billion eggs and without them, there would be no pavlovas, no pastries, and no eggs on toast for brekkie. But there is something truly contradictory in every egg.

Eggs have two conflicting properties. Firstly, they must be strong enough to be sat on. Secondly, they must be weak enough for a tiny chick to be able to peck through. How do you make something strong and weak, all at the same time? Just as the massive cathedrals of Europe hold immense weight with delicate stone arches, so the egg uses curvature to distribute weight and create strength.

As a result, the humble chicken egg can withstand 100 pounds of compressive pressure. It is almost like a Great Engineer figured out the problem, in the most elegant way imaginable.

So, go ahead, grab an egg, hold it end to end and then push as hard as you can with your fingers or in the palm of your hands. You will see—it is not that easy to break it using compressive pressure. Oh, before you try just remember that when you do this, be ready for a very big mess in the unlikely event you succeed!

At this time of year, it would be fair to say that it is not chicken, ostrich, duck, quail or even kiwi eggs that we have on our minds—it is the big, sweet, delightful, tasty chocolatey type . . . the Easter egg!

Hollow chocolate Easter eggs were first invented by the Fry family, who were Quaker chocolate makers in Bristol, England. As it turns out, another Quaker chocolate maker in Birmingham, called Cadbury—you may have heard of them—also got into the Easter egg business around the same time!

Quakers seemed to like their Easter eggs, but the question is: Should we? Do these sweet treats come with the bitter taste of compromise?

Before we decide on that question, it is worth knowing a little about the origins of Easter eggs, especially before the Quakers in England created the sweet variety. People have been decorating eggs for thousands of years—well before the Quakers and even before Christ was born. Ancient decorated ostrich eggs have been found in Africa, for example, and it is believed the first Easter eggs were actually repurposed by Christians from an ancient Persian custom. Christians painted eggs red to signify the blood of Christ and began exchanging them to remember the resurrection and the new life it promises inside.

Like chicken eggs have two conflicting properties, Easter eggs seem to have two conflicting meanings. Their origins pre-date Christianity but their meaning is associated with new life in Christ. Can those two ideas exist simultaneously? Important question—so maybe a place to begin is looking at biblical symbols.

There is virtually no symbol used in the Bible that is not used somewhere else in pagan cultures. Sacrificing animals in Old Testament? Well, pagans did that. Using nature as

religious metaphors—from animals to wheat? Also used by pagans. Religious hymns and songs? They predate Christianity by thousands of years.

If we held to a rule that Christians cannot use shapes and symbols others have used, there is almost nothing we can touch and no way we can worship the way we do today.

As Solomon so wisely put it about a thousand years before Christ, “there is nothing new under the Sun.” If there is nothing new, anything we use must have been used by someone else before us. However, logic is not enough to answer this question. We need to take our direction from the life of Christ. Are there any examples there, we can learn from?

Well, as a matter of fact, there may just be. Did you know that Jesus used a folk tale to make a very important point? The story is found in the gospel of Luke, chapter 16, and is commonly called the “Rich man and Lazarus.”

Most experts agree that this story is not literal, but rather it is based on common stories and ideas that mixed Greek, Jewish and possibly Egyptian ideas together.¹ Some scholars believe the story is a derivation of Jewish stories originating in Si-Osiris, an Egyptian folk tale.² Whatever the precise origin, the story is not based on Old Testament ideas, but rather on common cultural expressions that Jesus employed to explain eternal truths. But why repurpose common stories and ideas? Could it be that through using the cultural frameworks of the day, Jesus could better reach the hearts of the people of that day?

I think those of us who follow Jesus, should do the same thing. We need to talk with people today in the culture they live in. This brings me back to Bristol’s Quaker chocolatiers’ ingenious reworking of Easter eggs. It is easy to see chocolate eggs, hot cross buns and all the other trappings of Easter as just distractions. And sure, they can be. Or we can also view them as a common cultural language that we can use to highlight the biggest story in human history—that during the Passover, around this time of year, Jesus Christ was crucified and died.

He rested in the grave on the Sabbath. He rose from the dead, on Sunday. And through His death and resurrection, we have the promise of a new life.

This Easter season, I hope all of us will use this cultural moment to draw everyone we know to Jesus. Because Easter is not about eggs, buns or bunnies. The great news is that Easter is about the hope we have in Christ, a hope all of New Zealand, and indeed all of us around the South Pacific, can share.

1 <sdanet.org/atissue/books/qod/q43.htm>.

2 <en.wikipedia.org/wiki/Rich_man_and_Lazarus>.

This article originally appeared in the first quarter Hope Channel New Zealand newsletter, Newslink.

Ole Pedersen

General Manager, Hope Channel New Zealand.



Railing

against God

Recently, retired-Pastor Loren Seibold wrote a magazine column about his palpable anger at God in light of the horrific earthquake in Turkey. The article is part lament, part critique of bad pastoral and theological responses; at times it sounds like a rant. Bear with that last comment. It's not an attack. After all, in the face of inexplicable pain and suffering a rant is excusable. How can any of our responses (short of compassionate Christ-like action) sound reasonable or sensible? If much suffering and evil is irrational, then making sense of it is almost impossible. If we speak at all with any emotion corresponding to the tragedy then we will all likely rant!

Seibold makes many startling statements. He talks about having a "hard time forgiving God" and that "God appears not to give a damn." The suffering happens "while God does nothing." He bemoans how "we make excuses for God." Most distressingly, he states, "It is time to be angry with God." And follows it up with: "We are justified in that."

I don't necessarily agree with the language or all of the sentiment. It's easy to feel offended for God and to rush to His defence. We may react and see this as simple blasphemy. And yet the strangest thing about all this is that there is biblical precedent for something like this. While not trying to equate Seibold's words with those of the Bible writers, nor seeking to implicate or exonerate him, he provokes us to face suffering in

the light of a fuller range of scriptural testimony. Astonishingly, people in scripture routinely complain to God and even lay blame on Him. Brace yourself and listen to the inspired Word of God!

"O Lord, how long shall I cry for help, and you will not hear? Or cry to you "Violence!" and you will not save? Why do you make me see iniquity, and why do you idly look at wrong?" (Habakkuk 1:1-3).

"How long, O Lord? Will you forget me forever? How long will you hide your face from me?" (Psalm 13:1).¹

I do not think such verses are given to lead us to a casual indulgence in diatribes against the Almighty. I will admit I have that concern. The more careless and performative among us may do just that. And there are plenty of examples in Scripture of people who unjustifiably and sinfully complain against God amid hardship (see Numbers 11:1; 21:5; Deuteronomy 1:27). We don't want to do that. And yet Scripture also seems to invite us to genuinely feel and speak honestly to God about great tragedy in confronting and raw ways, rather than numbly ignoring it or offering insincere religious clichés we don't believe in response.

The chief of those who complained against God is His dearly beloved friend Job. On first reading, what a strange book it is! Why did God put a book in the Bible that contains such harsh criticism of God? (Don't believe me—read the

book!). I'm sure it is not only me who has winced and worried about Job's complaints about God. I still don't fully understand but the more I encounter the difficulty that is life, the more convinced I am of the Holy Spirit's wisdom in including Job in the Bible. Since then, every sufferer has found in the Bible someone who genuinely understands catastrophic pain and doesn't mince words about it. Clearly, God is bold. Mercifully, God is also sensitive and honest. God uses the words of a most beloved friend to say what we think but don't dare to express. And we even get to see God respond to Job's explosive words.

Job's dynamic experience, forged in heartbreak, pain, and unfairness, offers us real help. There is more than one Job in the book. There is the pre-tested Job: faithful, poised, pious, and a very, very, good man (Job 1:1-5, 8). His faith and theology are strong but harbouring a defective plank that will become apparent during his soon-to-materialise tragedy. There is also devastated Job, overwhelmed at the sudden cascade of horror. Stunned in shock, he movingly manages to maintain his faith (Job 1:20-22; 2:9-10). But realistically he is unable to process the unthinkable avalanche of loss. Then there is brooding, crushed, anguished, infuriated Job (Job 3-31). Oscillating between heartbreaking recollections of God's friendship and angry denunciations about God's callous indifference and unfairness.

I'm nervous about and yet totally drawn to this Job. He makes me cry in pity, cringe with discomfort, and gasp with unease. Next, there is tiny exhausted Job before the majestic whirling God-in-a-storm (Job 38-42). An intimidating yet attentive God who respects Job so much that He appears before him and speaks directly to him. This Job, still feeling all his pain, begins to think and feel in new ways and as he looks, eyes wide open, he dimly perceives levels of complexity in creation vastly beyond his ability to fathom. He starts to perceive colossal clashing forces of order, chance, interdependence, wildness and chaos, and most concerningly, a titanic supernatural malevolence roaming through this very creation that God must manage.² Squinting into the storm, he looks as God reveals that our reality is an almost infinitely tangled knot. God alone has what it takes to untangle the knot, but it won't happen yet. Meanwhile, God must govern the whole mess and every random event and independent being within it. It dawns on Job and us, it this is beyond our ability to even comprehend half of the how, why, what and when.

The whirling words and vision sink in. Job feels the depths of his ignorance, presumption, and rashness flood over him. But he no longer feels alone or unheard. And surprisingly, he finds that though cantankerous and at times totally wrong, he is nevertheless warmly affirmed and vindicated by the God he railed against. Finally, there is tested-and-tried-Job (Job 42). Wounded but restored. Hurt and healed. Generous to his friends. Now an even closer friend of God. Deeper in righteousness, goodness, and wisdom, not because he thinks his suffering was good and he understands it all, but because he doesn't know the explanation but he knows that God does—and that God is for him and will deal with it somehow.

I always end the book of Job comforted but exhausted.

And, unsurprisingly, I end it shocked and surprised again. Did I read it right? Are my eyes deceiving me? After Job blamed and complained against God so much, did God really turn around and say that Job had spoken what was right about Him (Job 42:7)? This is perplexing. What is going on? Is God distant, uncaring, and unfair after all? It can't be. After all, God also rebukes Job's speech for blaming Him for wrong and discrediting His justice (Job 40:8). What is going on?

I think both God's rebuke and his affirmation of Job are correct.

You see, Job and his friends believed that God worked rigorously on the basis of a simple doctrine of retribution. You do bad, then God ensures bad happens to you. Divine justice is always retributive and God meticulously controls life so every bad act is punished. If you suffer—you deserved it. If this is God (it's not), then everything Job said against that God is true.

Job's undeserved and unfair suffering made him confused, but eventually he was brave enough to conclude that such a God is amoral and unjust. Job spoke right about that defective idea of God. But when Job realised his poor theology of God and his inadequate view of the world, he immediately repented and confessed his ignorance (unlike his friends who held onto their theology of God, even when Job had effectively shown it up as wrong). By repentance, Job spoke right about this true picture of God. Even amid his unbearable pain, Job was honest and open—he maintained his integrity as God said he would (Job 1:8; 2:3)! (And thus, Satan was exposed and thoroughly defeated as a vengeful, malicious liar). Job spoke the truth about bad theology of God and later acknowledged his own wrongful conflation of God with that theology when he received a fuller explanation. Job's friends should have listened to him when he told them to explain less and care more (Job 6:14-21; 16:1-5; 19:1-6,21,22).

Each of the versions of Job we see in the book is loved by God. Is Loren Seibold a horrible blasphemer? Or is he also some version of one of these Jobs? Beware the trap I laid! Don't answer! Don't be one of Job's "friends".

Instead, which Job are you? In this world there is a scepticism and anger which is aimed precisely at undermining God. There is also an anger that is sprayed at evil, injustice and suffering and ends up hitting God. Job had the latter. God is not thin-skinned. He is big enough to handle it. Truth be told, I'm not worthy to be considered any of the "Jobs" in the book, but I know I need to sit with him on his mound of ash and with all the other sufferers—in Turkey and elsewhere—and care for him. Will you join me?

1. Italics are mine. See also Numbers 11:11-15; Psalm 142:2 and especially Psalm 88 where it is unrelentingly negative in its description of God's activity (and lack of it) without barely one positive word of hope.

2. This is leviathan—an arrogant serpentine dragon (sound familiar?).

Dr Anthony MacPherson

Theology lecturer, Avondale University Seminary.

Can protein help with *weight loss?*

Protein is an essential nutrient in your diet. It helps you maintain lean muscles, regulate appetite and keep you full, so you can manage those distracting food cravings.

But just how much protein do you really need each day, especially if you are looking to lose weight?

Women need just 46g of protein a day, more if you are pregnant (60g a day) or over 70 (57g a day). For men it's 64g a day, increasing to 81g a day when they are over 70.

However, for weight loss, when to eat protein is just as important as how much to eat. Our bodies can't store protein and excess will generally be converted and stored as fat.

The best approach is to spread your protein intake over the day. To trim down, the CSIRO recommends aiming for at least 25g per meal and an extra 10g for snacks.

Balancing out your protein intake across the day can help you lose weight by keeping your appetite in check, boosting your metabolism and energy intake, and reducing food cravings.

Here are 3 top tips for nailing a healthy protein balance:

1. Eat more protein at breakfast

Generally, we don't get enough protein at breakfast so try to focus on adding extra protein to start the day.

Here are two quick and easy plant-powered protein breakfasts that easily tip over 25g of protein:

Top wholegrain cereal with yoghurt and a sprinkle of nuts. Alternatively, try baked beans and avocado on wholegrain toast, with a soy latte on the side.



2. Swap to healthier protein

Adults generally get enough protein, but it's not always from the right foods. In fact, we get around 40% of our protein from discretionary foods, or foods such as processed meats, fast foods, pastries, biscuits and cakes. It's not that these foods are always high in protein, it just means people eat a lot of them.

Discretionary foods provide little nutritional value, so while they may contain some protein, they'll often come with a lot of added sugars, salt and saturated fats.

For healthier protein options, stick to mostly wholefoods and plant food sources including legumes, peas, nuts, seeds, soy products such as tofu, soy milk and soy yoghurt, and wholegrains. Also, that way you're getting your protein with a whole lot of vitamins, minerals and protective plant phytochemicals!

3. Too much of a good thing

Too much of any food or food group, even protein, can provide more kilojoules than your body requires. In turn it can sabotage your weight loss or even cause weight gain. So don't overdo it. Regular overconsumption may also put a strain on kidneys.

For more information and research references check out the full article on the Sanitarium website.



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HELLO KIDS!

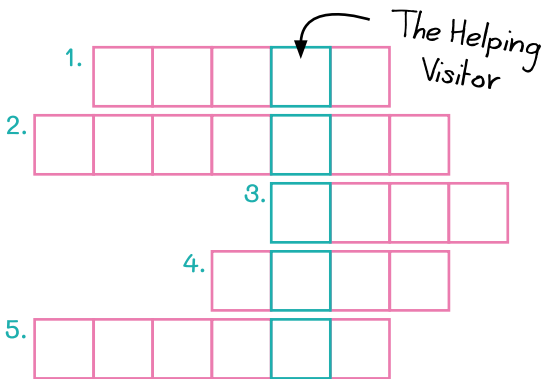
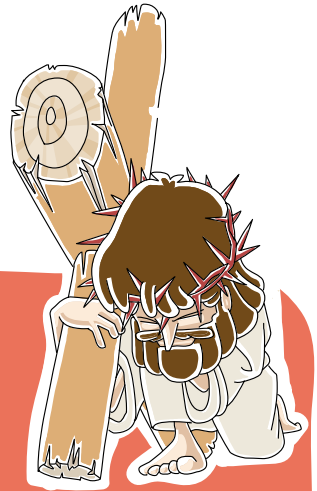


As God's children, we accept responsibility.

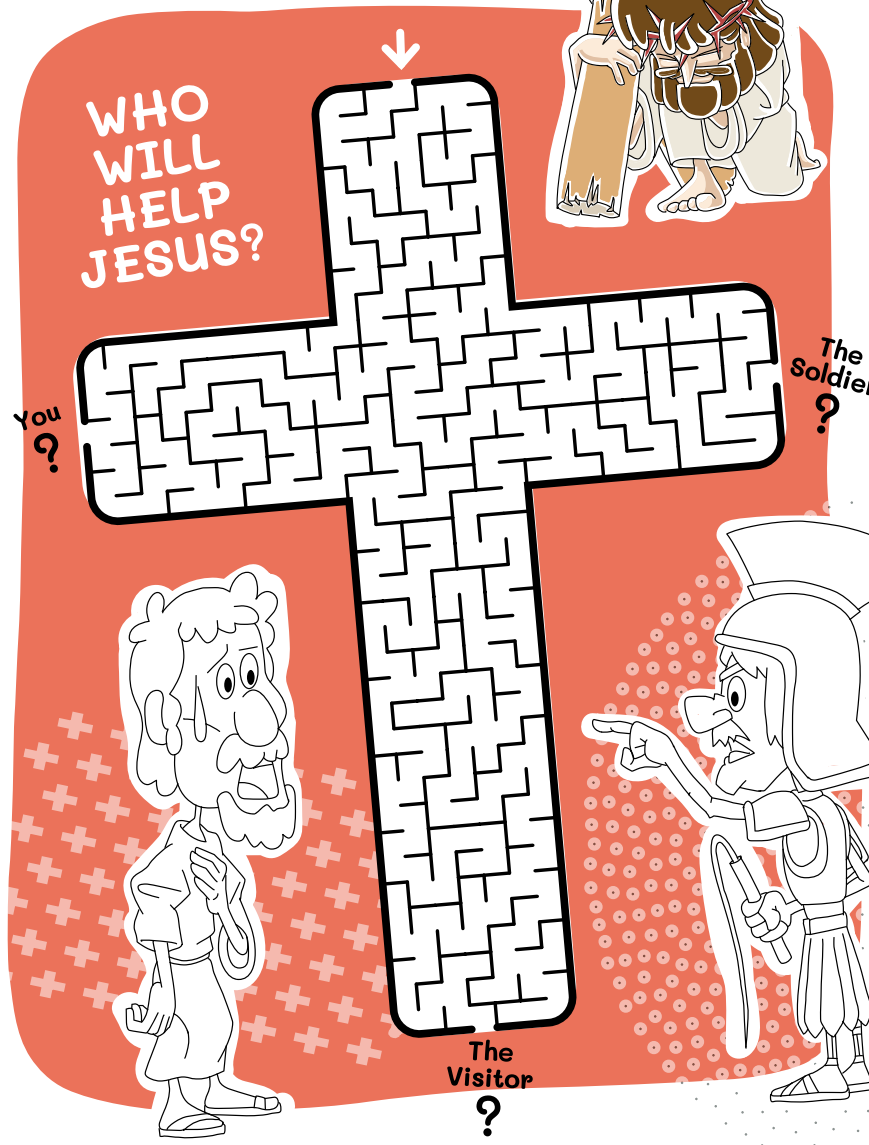
SIMON'S UNEXPECTED CROSS

Simon responds to the needs of Jesus and helps Him in His hour of need. We need to be aware of those around us in our community and be willing to help them. When we do this we build up our community and show Jesus' love to those we help.

Simon is visiting Jerusalem from the territory of Cyrene in Africa. He is picked from the crowd by a Roman soldier and is told to carry the heavy cross for Jesus up the hill to Golgotha. Although Simon is initially forced to carry the cross, it is his sympathetic look that draws the soldier to him.



1. What is wooden that Jesus had to carry?
2. Who made Jesus go up the hill to Golgotha & is a servant of Rome?
3. Who was the mother of Jesus?
4. Finish this sentence: "...the greatest of these is..." (1 Cor 13)
5. The man who helped Jesus was from Africa. Which territory was he from?



MEMORY VERSE
"Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2).



Conversations

Accessible churches

I have autism and I find that while promoting the needs of physical and sensory disabilities ("Is everyone listening?", February 18), the needs of people with autism can be overlooked and not understood by governments and even churches. People on the autistic spectrum include those who cannot communicate [through] to those who were classified in the past as having Asperger's Syndrome. There can be hyper- or hypo-sensitivity to sensory input and there can be insistence on routines and structures.

The following are what I suggest to help people like myself:

- (1) Use as much incandescent technology or natural lighting as possible, rather than LED or fluorescent lighting.
- (2) Keep routines consistent each week so that people with autism can follow.
- (3) If you can, find out why a person with autism might attend your church and ensure that those elements can continue.

Things as small as type of music, use of hymn boards or suitable lighting could be reasons as to why a person attends a specific church.

Jason Stehn, Qld

Milestone

Congratulations to you and the *Adventist Record* team on reaching the 125-year milestone.

Adventist Record is very much appreciated when it is printed each fortnight or so.

In respect to the 125-year anniversary—I have a query. On the information and contacts strip of the *Adventist Record* it says "vol 128". That is, I assume volume 128. This number appears to increase each year. What does this number mean? I would have expected it to be vol 125—being the 125th year. I am a little puzzled.

Anyway to you and your team keep up the excellent work you are doing.

Kevin, Vic

Editor's response: Thanks for your question, very observant. Over time, there have been a few errors in those numbers which meant that the volume actually changed during the year rather than staying the same. So while it should reflect 125, human error has pushed it to 128 (and we can't go back—libraries are cataloguing the magazine and it would cause problems).

So as we've indicated on the cover,

the year *Record* started was 1898. Interestingly, a paper was published for about two years before that called the *Gleaner* (a report on literature ministry), but that publication was merged into *Record* at a session and renamed.

Flesh foods: Egg

Re: "The ten: Always present potluck dishes" (December 22, 2022).

Thank you for this great article. It is a wonderful go-to. I am concerned about the mention of "egg" in the club sandwich. If I'm not mistaken, we've been counseled to abstain from the use of flesh in our diets, especially since the animal kingdom is diseased. Health reform is also one of the pillars of our faith which is never to be removed.

We have a duty to God and man to study God's counsels not only as it pertains to the moral law but also to the health laws as the health message is the right arm of the gospel.

May the Lord help us all to study the body and its needs. May we implement whatever changes are needed in our own diets and may we share these precious truths with others.

Joanne, via email

Advertising

CONSTITUENCY MEETING OF THE NORTH NEW SOUTH WALES CONFERENCE

Notice is hereby given that the 59th Constituency Meeting of the Seventh-day Adventist Church, North New South Wales Conference will be held at Yarra Holiday Park (Stuarts Point Convention Centre), 250 Grassy Head Rd, Stuarts Point, NSW 2441. The Meeting will be held on Sunday, September 17, 2023 commencing at 9 am. Delegates will be appointed in harmony with the Constitution. The business of the Constituency meeting will be as provided in the Constitution, including the presentation of reports and financial statements for the quadrennial period 2019-2022 inclusive. The executive officers, departmental directors, executive committee, constitution committee and appointments committee for the North New South Wales Conference will be elected. For more information, please contact Pastor Abel Iorgulescu, General Secretary, NNSW <abeliorgulescu@adventist.org.au>.

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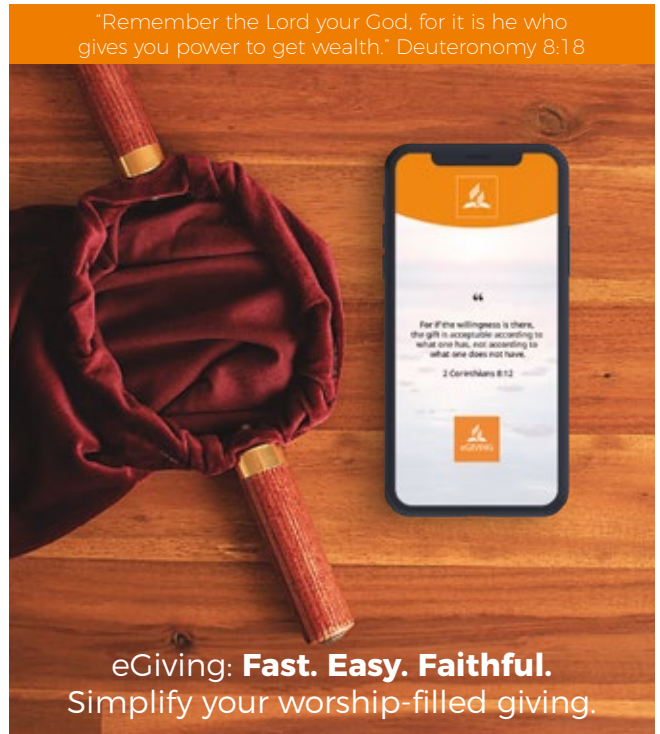
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"Remember the Lord your God, for it is he who gives you power to get wealth." Deuteronomy 8:18



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Copyeditor
Lauren Webb

Graphic designer
Nerise McQuillan

Noticeboard
Julie Laws

Letters
editor@record.net.au

News & photos
news@record.net.au

Noticeboard
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Subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
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Website
record.adventistchurch.com

Mailing address
Adventist Media
Locked Bag 1115
Wahroonga NSW 2076
Australia
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Positions Vacant

IT SUPPORT TECHNICIAN—ADVENTIST TECHNOLOGY WAHROONGA, NSW

Join the South Pacific Division in this full-time role with AdTech, providing first-level technical support to church entities at the Wahroonga site, as well as supporting the wider AdTech team. For full selection criteria please visit <adventistemployment.org.au> or email <hr@adventist.org.au>. To apply, please email a cover letter addressing the selection criteria, your CV, three work-related referees and the contact details of your Adventist church pastor to <hr@adventist.org.au>. **Applications close April 23, 2023 or once an appointment is made.**

MARKETING AND PROMOTIONS OFFICER—AUC RINGWOOD, VIC

Looking for an exciting opportunity to showcase your marketing skills and make a difference? Look no further! The Seventh-day Adventist Church (AUC) Ltd is seeking a marketing and promotions officer with a passion for promoting ministry resources and Mamarapha College with a proven ability to develop and execute successful marketing campaigns. If you have a creative approach to work, excellent problem-solving skills and the ability to multitask under pressure, we want to hear from you! The successful applicant must have the legal right to work in Australia. For more information including applicant information please visit our website <adventistemployment.org.au/> or by submitting your interest to <AUCHR@adventist.org.au>. **Applications close Thursday, April 6, 2023.**

MAINTENANCE SUPERVISOR—ROSSMOYNE WATERS ROSSMOYNE, WA

Adventist Care is currently recruiting to fill the role of maintenance supervisor at Rossmoyne Waters. This full-time position will become available in June 2023. The role will best suit an experienced tradesperson who has a good understanding of preventative maintenance and can administer and coordinate all aspects of maintenance within the co-located retirement village and residential aged care facility. A hands-on, handyman function will consume much of this employee's time. The role also includes the oversight of the property's grounds care. The successful applicant will have excellent client relationship skills, be able to work with a degree of flexibility in skills and time, and work with an enthusiastic team that is committed to achieving the goals of this Christian organisation. Before you submit your application, please contact Adventist Care's human resources manager on (08) 9354 4133 or email for information on this opportunity at <acjobs@adventist.org.au>.

VOLUNTEER BOARD MEMBERS—MAMARAPHA COLLEGE LTD MAMARAPHA, WA

Expressions of interest are sought for people interested in serving Mamarapha College as volunteer board members to fill current vacancies. In harmony with the constitution, the majority of appointed persons must be Indigenous Australians. Currently, we are seeking candidates from different age groups and from different areas of expertise including RTO leadership, strategic planning, governance, finance and health. Inquiries and expressions of interest can be directed to Pastor Michael Worker, General Secretary, Australian Union Conference at <MichaelWorker@adventist.org.au> and should include a CV, evidence of Indigenous ministry engagement as well as the names and contact details of three referees, one of which is your local church pastor, a cover email/letter stating the reason for your interest in serving on the board and a description of the contribution you believe you could make to Mamarapha College's governance. **Applications close May 15, 2023.**



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Homecoming 2023

All alumni and friends of Avondale from all years and classes are welcome. If you studied or worked at Avondale in 1953, 1963, 1973, 1983, 1993, 2003 or 2013, this year is your honour year. Homecoming is August 25-August 26. Register your interest to receive all the information you need to connect with your classmates.

REGISTER



Scholarship Fund

Scholarships enable journeys of transformation. They support students who may not be able to support themselves or who demonstrate a commitment to our values. Making a gift to our scholarship fund gives more students an opportunity to serve their world for good. Donations above \$2 are tax deductible in Australia.

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Profiles



SOPHIE ROTHERY

Employed as a paramedic in London, Sophie Rothery enrolled in our nursing course on her return to Australia. She's received awards for her surf lifesaving (such as Volunteer of the Year from Northern Beaches Council) and is a Strike Team Leader with Disaster Relief Australia. "I spend a month away on deployment each year and a couple of hours a week coordinating logistics, training volunteers and checking in with the defence force veterans who serve with us. I suffered PTSD after recovering from Guillain Barre Syndrome. Now I want to help others who think they need to put up a brave front. I know people who've studied at Avondale. You see how much they've grown. There's a sense of friendliness not competitiveness here. That's what healthcare is like; a coordinated team striving for the same goal."



AGUER DUT

Aguer Dut used to stutter. So, when his pastor told him at the end of Year 12, "You should study ministry at Avondale," he said, "How could I speak for God? I can't speak properly." Then he felt God speaking to him through friends who affirmed his spiritual gifts. And his call. Aguer first felt it on a STORM Co trip. "Speaking with the kids, working with the team, seeing God move. I thought, OK, perhaps ministry is for me." Baptised in 2017, Aguer never thought he'd become a pastor. Now, with a Bachelor of Ministry and Theology, he's working as an intern at Geraldton Seventh-day Adventist Church in Western Australia. "If you're feeling God calling you, but you're confused or hesitant, I encourage you: take the first step.

God understands. He's not expecting us to be perfect. He's not expecting us to do things He hasn't already planned. When He calls, He'll provide what you need."

Merchandise



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