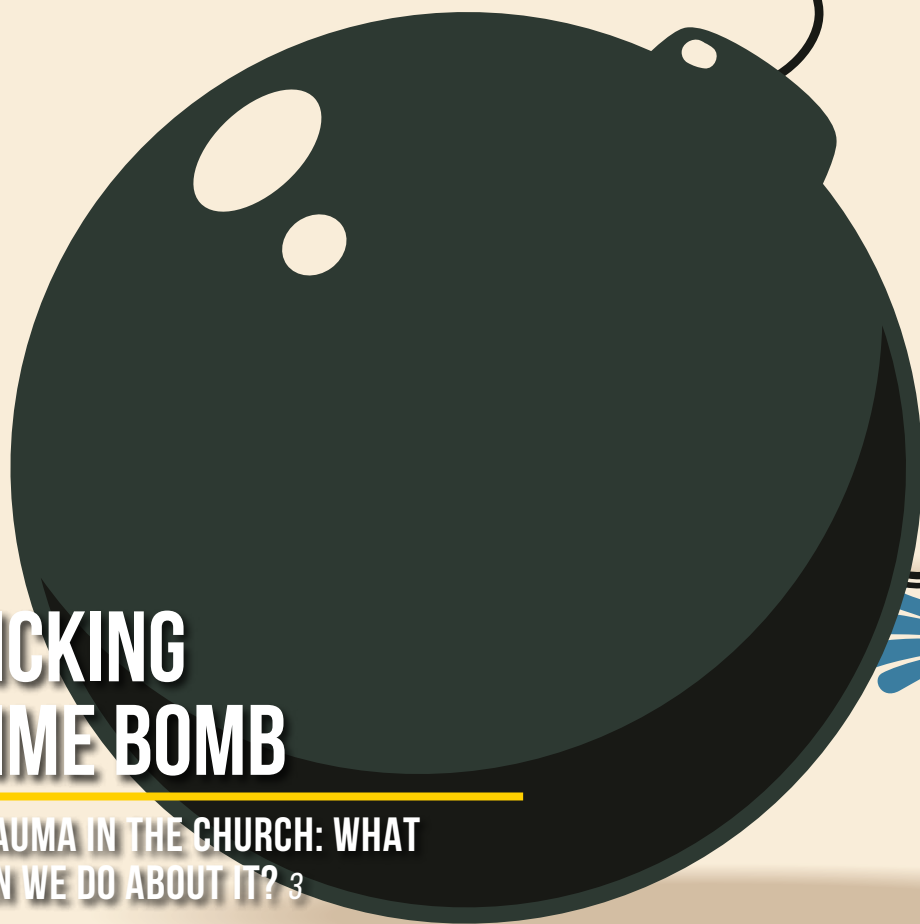


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TICKING TIME BOMB

TRAUMA IN THE CHURCH: WHAT
CAN WE DO ABOUT IT? 3

NEWS

SPD SCHOLARS CONTRIBUTE TO
BIBLE CONFERENCE 8

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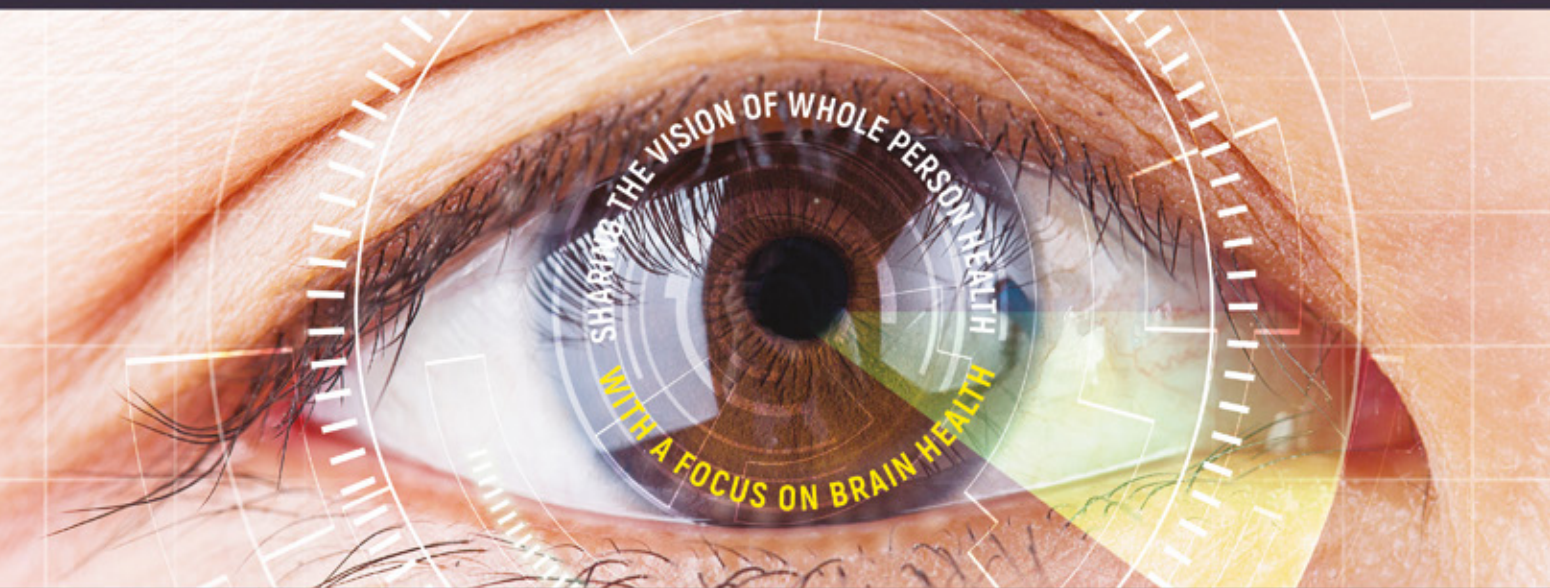
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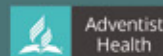
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TRAUMA AND THE CHURCH (PART 2)

Psychological trauma is a leading cause of death.

Seven out of 10 of the leading causes of death have been linked to having high Adverse Childhood Experiences or ACES scores. In other words, those who have experienced trauma as children are more likely to die from lifestyle-related chronic diseases such as high blood pressure, heart attack, even diabetes.

Given that most boys these days have been exposed to porn by the age of 11 (up to 90 per cent)—this exposure to explicit sexual material being a form of sexual abuse—trauma is happening all around us and before we know it we may have a generation of traumatised young people seeking fulfilment and purpose in the wrong places. Couple this with family breakdown, death, bullying, abuse in all forms, and we are in the middle of a trauma epidemic.

As Christians we should not be surprised. “The enemy the devil prowls around like a roaring lion looking for someone to devour” (1 Peter 5:8). He seeks to kill, steal and destroy. He uses trauma as a tool to accomplish this.

The seed of trauma, once planted in a life, can grow into a choking vine, stifling spiritual growth and destroying relationships—with others and with God. It is a ticking time bomb.

It's important to note, it is not a sin to suffer trauma, but trauma can lead to addiction, self-sabotage and bad habits. Unfortunately as a Church, we often look at bad behaviour as a sickness, instead of as a symptom. Many people, especially young people in our churches, act out from a place of trauma while we label them rebellious.

So what can the Church do? The good news is the Church already possesses some of the necessary tools to become a place where trauma survivors can feel at home.

Jesus healed people's physical ailments before addressing spiritual needs. Many people have had experiences that cause them to struggle to connect with the church, with God and their own spirituality. We should be helping them to belong, not questioning their behaviour. It's the Holy Spirit's job to convict on behaviour, not ours.

Christian trauma expert Dr Dan Allender says we must “know something of the core reality of human trauma and

not merely know but be engaged . . . If we don't understand trauma we will be caught under the wheels of it.” The whole church needs to be aware and equipped—not just pastors. He goes on to say pastors can often suffer from “compassion fatigue”—they are traumatised vicariously by trying to help everyone else journey through marriage breakdowns, loss and grief.

It's important to realise that, unless we have special training in the area, we may not be able to help someone fully. It's best to encourage professional help. But people often don't tell their trauma stories to professionals for the first time—instead it's trusted friends and family members, a pastor or a teacher. That's why it's important to know how to receive those stories with care and compassion.

For my recent Masters in Creative Writing thesis, I examined how stories can heal—looking at trauma narratives and how they can heal the author and also the reader.

Bibliotherapy is the use of books to assist with a person's treatment—there are many writing groups that equip those who have had traumatic experiences to write them down. Many have found this activity to be liberating. A church could easily run reading/writing groups.

We must create spaces for stories to be heard and told, given and received. More space for testimonies can help a church feel like home for someone with a difficult story.

Gender-specific small groups, and to a lesser extent close-knit Sabbath School classes, are spaces to create an atmosphere of trust and authenticity. Investigate starting a writing group, encourage members to journal, using *Forgive to Live* and *Depression Recovery* resources—all these can be initiated in and by local churches.

As Christians we already know about the healing power found in engaging with the “living Word” of God. God's Word doesn't shy away from difficult experiences and yet offers hope and healing. As a Church we should model ourselves after it.

IT IS A TICKING TIME BOMB.

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WHY ROME?

The Seventh-day Adventist Church just held its Fourth International Bible Conference in Rome. Conspiracy theorists and fringe “fake news” press have questioned why the General Conference president, Church leaders, scholars, researchers, and ministry and theology lecturers would hold such an event there.

During the meetings I presented a devotional and proudly heard some of the 12 people from the SPD present in-depth theological and practical biblical studies. I have been strangely warmed as Scripture has been explained, and challenged to relook at Scripture in new ways that uphold truth and open the mind. Others have shared similar reflections with me. Adventists have always wanted to be people of the Book. The introduction to our fundamental beliefs says, “Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures.”

The Romans ruled the world in the time of Jesus and the early church. Rome was their capital. The apostle Paul wrote a letter to the Christians in Rome. His life probably ended in Rome. Tradition suggests Peter was crucified upside down in Rome. We visited catacombs where Christians buried their dead and hid from persecution. We saw Circus Maximus and the Colosseum and Mamertine prison where at different times Christians were persecuted, tortured and killed for their faith—at times by the thousands. It took immense courage to be a Christian.

We visited the Vatican, St John Lateran Cathedral and St Paul’s Basilica—magnificent buildings with incredible biblical artwork as well as scenes depicting the work of popes. We saw evidence of the prophetic understanding that the Christian church would fall away from biblical truth and follow tradition. The tours and presentations remind me that, in these times, we need to have the same kind of courage as Christians of the past and be people of conviction, living by the Word of God.



GLENN TOWNEND
SPD PRESIDENT
SPD/president

NEWS

FRUITFUL WAY TO THANK THE POLICE

SOLOMON PAUL

Members of the Seventh-day Adventist Church in the Tambul Nebilyer District put a smile on the faces of the hard-working police of Western Highlands Province (WHP), Papua New Guinea, on June 4.

The church members brought in truckloads of food to give to the police as a way of showing appreciation for the work that they do and to share Jesus with them.

Adventist Community Service (ACS) president Lawrence Lorenga said, “We used to visit prison and hospital and help out randomly, however this time we have decided to touch the hearts of the police and appreciate them with the love of Jesus through the food that God blesses us with.”

WHP Police commander Jacob Kamiak thanked the church members for the abundance of blessings shared. “We wish to



A HANDSHAKE AND A HANDFUL OF BANANAS.

strengthen our working relationship with the Church and the community,” he said. “We all base our laws and morality on one Book and it is the Bible. Therefore, we will continue to work in partnership to curb problems and make Western Highlands Province a better place for everyone.”

He said the quantity of the food was the biggest they had ever received from any organisation.

Police throughout the Western Highlands Province were fed, even down to Baiyer and Tambul Nebilyer police stations.

HEALTH LEADERS TACKLE DIABETES IN FIJI

PAUL WOOD/RECORD STAFF

Adventist health leaders in Fiji met with leaders from the Church of Jesus Christ of Latter-day Saints (LDS) in Suva, Fiji, on June 15.

Like the Adventist Church—represented by Adventist Health directors Dr Alipate Vakomocea (Fiji Mission) and Dr Paul Wood (Trans Pacific Union)—LDS leaders are also actively seeking to combat the epidemic of type 2 diabetes in the South Pacific.

It was noted that both denominations encourage their members to lead healthy lifestyles and to help improve the health of their communities. The LDS leaders were interested to learn of the initiatives that the Seventh-day Adventist Church is implementing in the South Pacific Division and hope to do something similar.



DRS VAKOMOCEA AND WOOD WITH A LDS LEADER.

Dr Vakomocea’s presentation outlined the Church’s 10,000 Toes initiative, which has been devised to help stamp out type 2 diabetes in the Pacific, and the Complete Health Improvement Program (CHIP). Both initiatives were well-received and there was discussion about potential ways to work together in tackling type 2 diabetes.

To learn more about the 10,000 Toes initiative, visit <10000toes.com>.

ORDINATIONS, BAPTISMS AND A CLEAN WATER SUPPLY IN PNG COMMUNITY

ADRIAN ALES

Seventh-day Adventist Church members attending Mission 18 in Awan village, Onga Waffa LLG (Markham district, PNG), built a community water supply in just one week.

Attendees came from as far as Marawaka and Simbari to attend the program.

Funds for the water initiative were collected through offerings and contributions by Adventist churches from across Morobe Province. The project was estimated to cost almost K100,000, but was built at no more



MEN AT WORK.

than half its estimated cost.

"This kind of project will take a company months to bring to completion, but it took us a week. To God be the glory for the miracle we've seen," said Morobe Mission president Pastor Blasius Managos.

The initiative was launched in 2016, with the first Total Member Involvement (TMI) program held in Salamaua LLG in 2017.

A baptism was also conducted on the Sabbath with 81 candidates from across Morobe Mission.

The program was an initiative of the Morobe Mission aimed at meeting both the physical and spiritual needs of the people. This was the second program of its kind after Mission Salamaua in 2017.

Attendees also witnessed an ordination on the Sabbath: ministers Bairo Kiana, Sam Essau and Max Tola are now full-time pastors of the Seventh-day Adventist Church.



WORKING ON THE WATER TANK.



A MAN IS BAPTISED.



THREE MINISTERS WERE ORDAINED.

PATIENTS GIVE TICK OF APPROVAL TO SAN CANCER CARE

LEISA O'CONNOR

Sydney Adventist Hospital cancer care services have received a tick of approval from patients, scoring second highest in a state-wide survey of more than 12,000 patients across 51 outpatient cancer clinics.

While its results were not publicly reported by the Bureau of Health Information (BHI), as this is the first year San patients have participated in the survey, the results provided

directly to the San by BHI reveal its ranking compared to 48 public and two other private facilities.

San Day Infusion Centre and the Radiation Oncology Centre patients responded to more than 80 questions about the care they received, what they would tell their friends, whether they felt respected, the trust they had in the health professionals and time taken to discuss their health.

The survey results indicate the San ranks second in the state for the number of questions where patients rated their experiences of care significantly more positively than the overall NSW result.

Director of Sydney Adventist Hospital Cancer Services, Associate Professor Gavin Marx, said the results are a positive indication of the

commitment and dedication of staff involved in the delivery of cancer care services at the San.

"This reaffirms the exceptionally dedicated team we have delivering cancer care at the San," he said. "Their passion and commitment reflect the hospital's values of achieving excellence, caring for our patients with dignity, showcasing integrity and providing continuity of care.

"Our purpose-built Integrated Cancer Centre provides the opportunity for the best patient experience.

"However it is the expertise, compassion, empathy and professionalism of all the staff involved at every stage of a patient's cancer journey, providing a complete circle of cancer care, that underpins these survey results."



ASSOCIATE PROFESSOR GAVIN MARX, PATIENT TANYA MANWARING AND DAY INFUSION CENTRE STAFF.

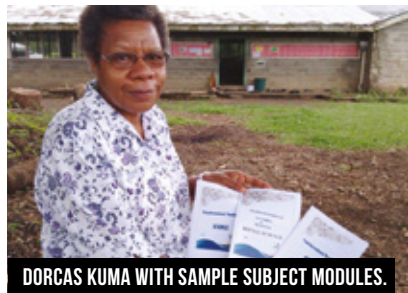
TEACHERS CONTRIBUTE TO ADVENTIST WORLDVIEW CURRICULUM

RUSSELL WORUBA/DORCAS KUMA

Forty selected teachers from schools around the Central Papua Conference (CPC) of Papua New Guinea spent their holiday week participating in a "Developing Special Character and an Adventist Worldview Workshop" at Mt Diamond Adventist Secondary School outside of Port Moresby.

The scope of the Adventist Worldview Curriculum Framework covers schooling years from preparatory up to grade 10 and subjects as prescribed in the PNG National Department of Education Curriculum.

The 32-hour workshop, facilitated by CPC associate education director Dorcas Kuma, was aimed at ensuring subjects taught in Adventist schools integrate the biblical principles or values that Adventists hold as distinctive.



DORCAS KUMA WITH SAMPLE SUBJECT MODULES.

The workshop was part of fulfilling the requirements of quality assurance under the Adventist Accreditation Association (AAA).

Ms Kuma emphasised that the AAA will

provide accreditation to answer the question, "how Adventist is my Adventist school?" Of the eight AAA modules, the sixth pertains to the Adventist Worldview Curriculum Framework, which CPC is implementing on behalf of the schools in PNG.

"All truth is God's truth," Ms Kuma stressed, "and how much of that is integrated in the school's framework is dependent on such things being covered during this week's workshop. This includes religious education in non-Adventist schools covered in module four, in which local churches are to be involved through their local education leaders."

The teachers were divided into specialist subject groups to produce subject booklets that incorporate Adventist values in their outlines. Ms Kuma expressed satisfaction in the detail and coverage of the standards-based curriculum framework. "God's standard is always high," she concluded, "and it is incumbent on us as educators to make sure it stays that way."



SCIENCE AND TECHNOLOGY TEACHERS KIVALI AND KAYAKA.



SIGNS OF THE TIMES NOW ON RADIO AND PODCAST

RECORD STAFF

Regular FaithFM listeners have become familiar with the distinctive upbeat marimba intro of *Signs of the Times Radio*, which plays on Monday evenings and is repeated through the week.

Wanting to get *Signs* out to a larger audience, Kent Kingston, who was recently appointed editor of the magazine (see *Record*, June 30), kicked off the weekly half-hour program in March.

"Basically, it's an interview show," Mr Kingston said. "All we do is find someone who can explore the themes raised in an article in the current *Signs* magazine—it could be the author or someone else with expertise on the topic. Naturally,



KENT KINGSTON.

I'm looking for a person who interviews well—articulate, energetic, informed."

Guests so far have included US author and apologist Clifford Goldstein, Adam Ramdin (presenter of the *Reformation Lineage* video series) and Carol Boehm, who shared a college dorm room with a student who joined David Koresh's cult and perished in the 1993 Waco siege.

"I really got to enjoy interviewing interesting people during the *Record InFocus* TV days," said Mr Kingston. "I didn't want to lose that experience and, honestly, radio is so much more forgiving than TV. You can wear what you like, edit out all the ums and ahs and boring bits, and interview people interstate or overseas via phone or Skype."

Each episode of *Signs of the Times Radio* is also available as a podcast on SoundCloud and iTunes. "So that takes the potential audience from FaithFM's 100 regional stations around Australia to the whole planet," said Mr Kingston. "And it's an archive of podcast episodes that people will stumble across for months and years afterwards. You just never know who it will impact."

SABBATH MESSAGE LEADS 115 TO BAPTISM

SOLOMON PAUL

More than 100 former members of the Abundant Life Church (ALC) at Puri Kona, Jiwaka Province, Papua New Guinea, were baptised into the Seventh-day Adventist faith on June 5.

Their decision was largely triggered by former ALC member Buddy Power who came across texts referring to the Sabbath. Mr Power, who had donated land to build the ALC church, asked his pastor about the different Sabbath passages in Scripture. Unhappy with the response, Mr Buddy decided to leave the ALC church and about 80 per cent of the congregation followed him.

Local Adventist pastor Elvis Topo supported the new group, who continued

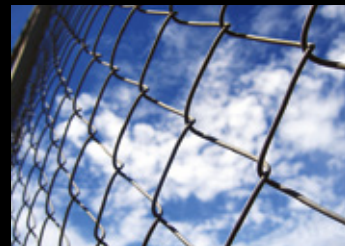


BAPTISMAL CANDIDATES.

for a while to meet in the same building. However, due to the growing number of attendees, they have decided to erect a new church.

Pastor Solomon Paul recently conducted a week-long evangelistic meeting in the area, which concluded on the Sabbath with a presentation by South Pacific Division president Pastor Glenn Townend and 115 baptisms.

NEWS GRABS



OFFICIAL STATEMENT

Following global outrage, US President Donald Trump abandoned his policy of separating immigrant families on the US-Mexico border. The Seventh-day Adventist Church in North America was among the many who had expressed concern about the policy and the use of Bible texts affirming it. —NAD



SAFE WATER

The Adventist Development and Relief Agency (ADRA) officially launched its first safe water kiosk in Mocuba, Mozambique, which will provide 20 litres a day of safe water for more than 1000 people. Among the crowd who attended the kiosk's grand opening was Mocuba mayor Beatriz Gulamo. —ADRA International



TOTAL MEMBER INVOLVEMENT

Following the success of the "All Japan 2018 Maranatha" programs, Seventh-day Adventist leaders now intend to hold evangelistic meetings at 2019 sites across the entire Northern Pacific-Asia Division in 2019. —Adventist News Network

HOT TOPICS



FAITH AND FOOTBALL

Banned from sharing the gospel at World Cup games, Christians in Russia adopted a different evangelism strategy. More than 400 evangelical congregations across Moscow, Saint Petersburg and other host cities opened their buildings for game viewings and fellowship during the month-long international soccer tournament. —*Christianity Today*



PRAY FOR KIM

A Filipino pastor is urging Christians to rally together and pray for North Korean leader Kim Jong-un following his historic meeting with US President Donald Trump. Although human rights and religious freedom were not the Singapore summit's focus, Pastor Jerome Ocampo believes denuclearisation can pave the way to a great purpose. —*CBN News*



RESISTING AUTHORITY

Archbishop of New York, Cardinal Timothy Dolan, has slammed Attorney General Jeff Sessions for invoking the Bible in a loose justification of the Trump administration's "zero tolerance" immigration policy. "That goes against human decency," Mr Dolan said. —*Faithwire.com*

SPD SCHOLARS CONTRIBUTE TO BIBLE CONFERENCE

JARROD STACKELROTH/ADVENTIST REVIEW

More than 360 Seventh-day Adventist theologians, college and university professors and church administrators convened in Rome, Italy, from June 11-21, for the fourth International Bible Conference (IBC).

The gathering, which takes place every five years, seeks to explore a chosen theme associated with theological studies through the presentation of papers, discussion panels and professional networking.

In Rome, the chosen theme was eschatology, a word that literally means "the teaching of the last things" and describes the study of last-day events and associated subjects.

According to South Pacific Division president, Pastor Glenn Townend, the theme was topical and an important one for the Church at this time.

"Adventist is in our name—it focuses on the return of Jesus Christ to the world. This is our hope," he said.

"Seventh-day Adventists believe that prophecy is fulfilled in history. However, we need to be certain and not speculative in our understanding of Scripture and the end time. This conference provided a good balance on these issues."

Plenary presentations began with Angel Rodriguez, former Biblical Research Institute director, providing insight into the intersection of Adventist theology and eschatology in general.

At least 12 delegates from the South Pacific Division attended the conference, presented on various topics and moder-



GC PRESIDENT TED WILSON SPEAKS TO DELEGATES.

ated some of the sessions. There were representatives from Avondale College (Cooranbong, NSW), Pacific Adventist University (Port Moresby, PNG), Sonoma (Kokopo, PNG), Fulton (Nadi, Fiji) and Mamarapha (Karragullen, WA).

Dr John Skrzypaszek, director of the Ellen G White Research Centre, presented on "The Visionary Purpose of the Prophetic Voice in the Context of the Seventh-day Adventist Eschatology".

"Participation in this conference gave me the opportunity to explore, review and revive my conviction about Christ's promised return and its relation to life during the time of waiting," he said.

Dr Skrzypaszek also felt that the topic of the conference was a useful one. "The scholarly presentations focused on the Seventh-day Adventist understanding of eschatology from the perspective of Old and New Testaments, Adventist studies and missiology. Given the variety of extreme positions emerging within the ranks of the Adventist Church on the theme of last-day events, the Bible Conference provided a framework for a balanced understanding of this relevant to our time and history topic."

Among the memorable aspects of the Rome IBC was the sheer number of papers presented in six parallel tracks. Scholars from all parts of the world presented a total of 102 papers on a variety of topics, not including plenary sessions.



ATTENDEES CAME FROM AROUND THE GLOBE.

FLASHPOINT



GARDEN HONOURS PRESIDENT

Paglum Adventist Secondary School (PNG) unveiled the Glenn Townend Prayer Garden on Sabbath, June 2, with the South Pacific Division president on hand to celebrate the special event. Pastor Townend, who opened the garden alongside Papua New Guinea Union Mission president Pastor Kepsie Elodo, said he was "humbled and honoured" by the occasion, as it was at Paglum 42 years ago that he made his decision "to be a baptised follower of Jesus" after responding to "my Heavenly Father's voice through my earthly father". —Linden Chuang



50 YEARS AND COUNTING

Riverside Adventist Christian School (Qld) celebrated its 50th anniversary in May, with past and present students, parents and staff joining together for the special event. Among those in attendance was Riverside's first headmaster Terry Menkens (pictured right), who served at the school, known then as Townsville District Adventist School, from 1968 to 1976. "It was one of the most significant things in my life," he said. "It's nice to see it continuing to thrive." Reflecting on "50 years of God's blessings", current principal Ian Humphries (pictured left) said, "we are proud of our little school and the big things it has done in the lives of many hundreds of students". —Townsville Bulletin (Photo: Zac Simmonds)



PRAYERS OF THANKS

Women from the remote village of Duramu brought food and traditional gifts, mats and brooms for office workers at the Central Papua Conference (CPC), Ela Beach, Papua New Guinea, in a gesture of appreciation for their work. They also offered prayers of thanks for the workers. CPC women's ministries director Joy Koi took the visitors on a tour of the office, explaining how the work is administered. The office staff highly appreciated the women's efforts and thoughtfulness. —Russell Woruba



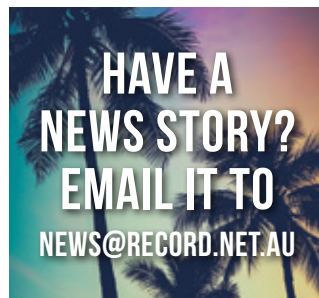
START OF SOMETHING BIG

A sod-turning ceremony was held at Henderson College (Vic) on June 7 to mark the beginning of the construction of a new senior learning hub. The project, co-funded by the Adventist school and the State Government, will provide homerooms for Years 9 and 10 students as well as a flexible learning space. Principal Sandra Ferry said students cheered at the ceremony and are keen for construction to get underway. Adventist Schools Victoria director Brian Mercer, meanwhile, emphasised to students that "the learning that happens in the [new building] . . . is most important." The project is expected to be completed by October. —Sunraysia Daily—Mildura (Photo: Louise Barker)



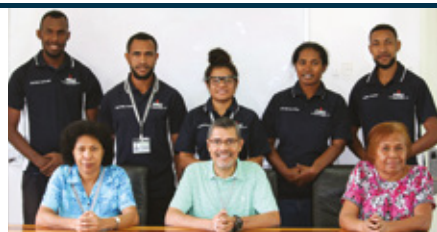
HOME COOKING

A whole food, plant-based diet was the focus of cooking demonstrations presented by Papanui Seventh-day Adventist Church (South New Zealand) members Nola Presnall and Laurel and Russell Woolley. The presentations were given over four Sunday evenings in May in Nola's home, and were attended by about 15 appreciative people. Healthful and appetising salads, savouries and desserts showed how increasing the number of vegetables and fruit in our diet adds health to our life and life to our health. —Steward Presnall



MINISTRY OF LOVE

Clothing, blankets and school resources were just a few of the donated items loaded by volunteers into a container at Wahroonga (Sydney) recently. The items are destined for Papua New Guinea to support the ministry of Operation Food for Life. OFFL has been engaged in humanitarian work serving the less fortunate in PNG for more than 10 years. —Dennis Perry



PRAISE AND GIVE

Pacific Adventist University (PNG) extended a helping hand to those affected by the February earthquake in the Southern Highlands and Hela provinces. With the administrative team, the students hosted a Praise and Give evening (May 5) as part of their Adventist Youth program, raising K10,000. The event was a success with the help of singing groups of family and friends, faculty members, staff and students. —Thomas Davai



21 COUPLES

A mass wedding for 21 couples was held at Gizo, Solomon Islands, on May 31. The couples were assisted by Buruku Adventist Church Family Life department and sealed their vows at Gizo Magistrate House. Two of the couples were grandparents—accompanied by their children. Pastor Fraser Reuben from Kukuda Mission prayed for God's blessings on the couples and conducted a weekend marriage enrichment program. —WSSIM News

A DAY IN THE LIFE OF A... **MISSIONARY TEACHER**

NAME: CLIF AND KAREN MABERLY
JOB: VICE PRINCIPAL/HEAD TEACHER
WHERE: NILE UNION ACADEMY, EGYPT



WHERE DO YOU WORK?

Nile Union Academy is the premier Adventist high school in Egypt—maybe in the Middle East. It has only 120 students but remember that its constituency church has only around 400 active members.

Our students are children of Adventist families—Adventist Egyptians and Adventist Sudanese “refugee” residents of Egypt. The rest are children of relatives and friends of Adventists—with the Egyptians being mainly Orthodox (Coptic) and the Sudanese mainly Evangelical or Catholic. For us they are all brands plucked from the burning—youth who would not have the opportunity to get international education or long exposure to Adventists if they didn’t come to our school. Quite a few become believers, some go on to Adventist higher education overseas and become Adventists there.

WHAT IS YOUR ROLE AND HOW LONG HAVE YOU HELD IT?

Karen’s role is head of English language and recently head teacher. She has been teaching cross-culturally most of her life, from grade one to university level—here for four years.

I came as “retired” professor turned “trailing” spouse—Karen had the GC call. I’ve gradually assumed all the jobs the principal doesn’t have time or inclination to handle—so became vice principal. I focus mainly on campus life, dormitories, government and community liaison, and major projects.

WHAT DOES A TYPICAL DAY LOOK LIKE FOR YOU?

Karen’s typical day may be familiar to many teachers—up early to prepare yourself, and your lessons and tests for the day. Begin the day with a Year

12 class in reading and writing, followed by an ESL (English as a second language) class in the same. They couldn’t be more different—one is almost college level; the other includes students who are illiterate even in their mother language. However in 4-5 years they will be ready for university. The teaching has to be skilled and effective.

Following a class break Karen then teaches ESL listening and speaking—some of the same students, but a different skill set. These ESL classes need a good textbook and significant teaching aids. But more than that they need assurance they are doing OK. Nothing is more humiliating than being immersed in a language you don’t understand, taught by a foreigner who couldn’t understand anything you want to say to them! Unsurprisingly, ESL needs a lot of compassion and assurance.

The rest of the day is filled with training and advising the batch of inexperienced English-teaching volunteers—some inexperienced at teaching anything, let alone teaching in the language that is the content of the class. Sometimes they are hardly-English-speaking teachers from Brazil, Colombia, Peru, Mexico and elsewhere. Of course the only teachers without any accent are the Australians and New Zealanders :)

And then the administrative duties of a head teacher: advisor to the principal and an administrative council member.

Maybe braving Cairo traffic—avoiding donkey and horse carts, child-driven tuk tuks and aggressive minibuses. Potholes and sump-tearing speed-bumps may add a different twist to



going shopping. A little catchup on Facebook, chatting or FaceTime with our children and grandson bring the end of another 16-hour day for Karen.

On the other hand, my typical day is never typical. I point my sorry self in the right direction around 8 in the morning, having kept Egyptian hours the night before. I might teach the English grammar that Karen avoids at 10, followed by an English language exam preparation class, and then my day turns to vice principal duties. It might begin with a chat with the principal on student discipline matters or on inter-staff issues. It may proceed to sitting under the giant ficus tree doing quality control with the contractor of the day, or arguing aesthetic values with the architect of the next project, or drinking tea with sub-contractors, suppliers and just acquaintances (anise or hibiscus tea is a healthier substitute, although you still have to beg off on the hospitable 3-4 teaspoons of sugar).

I liaise with government officials and



their minders. I locate needed services and products. At the moment, it is the summer work program for students who owe money to the school—so I meet with them at 5:30am, work beside them until 9, get their breakfast by 9:30, worship with them and refocus them before 10, then leave them to complete their tasks by 2pm. Later I will need to keep some track of them until they collapse into bed around 9. Then it's off to make business and social calls in the community until 11 or 12.

All workers, contractors and sub-contractors deserve a social call—especially night guards at 2am for a “night picnic” in their shack beside the school wall, or their loyalty and diligence may become perfunctory. If danger comes over the wall they put themselves at risk protecting us. The world here turns with relationships not contracts.

WHAT IS YOUR FAVOURITE EXPERIENCE IN THIS ROLE?

For Karen it is seeing her students gain skills and confidence. They know she likes them, and is working to help them. She knows what they need.

The cream on the cake for me is friendships with community leaders. I undertook most of the Ramadan fast last year (17 hours without even water), and was invited to “breakfasts” everywhere, knowing I was really breaking my fast with them. It is a highlight for me to spend a part of the evening with a top businessman in his home, sit with the “60s club” of village “problem solvers” in a circle of chairs in the middle of a dusty lane late at night, or watch a rigorous game of dominoes outside an Arab home at midnight. I do feel good about being recognised as I walk or ride through

the surrounding communities—called out to by name (“Abdullah” here) from shops, balconies and passing vehicles.

WHAT WOULD YOU TELL SOMEONE WHO WAS INTERESTED IN DOING WHAT YOU DO?

It is such a privilege to know another people, and to know people you never would have known otherwise. If you come to educate, you can make a palpable difference in the life of wonderful young people, struggling to become educated.

It is also a great opportunity to get out of your comfort zone—and into another. For me, I had spent my life with Buddhists and then found myself in the middle of this Egyptian and Arab and definitely Muslim community. All my previous opinions were biases. Now I know what it is to be a Muslim—a sincere, nominal or insincere Muslim. It is great to find God is already here, and find the privilege of the clearer revelation of Him we have been granted.

WHAT ARE SOME OF THE REWARDS?

The reward is to know yourself and your own faith better—by comparison and through desperation. Then there is the opportunity to find ways to share your insights with those others—the ones you now know. You can know more confidently that the revelation you have stumbled across tells of a more compassionate God and offers much sounder teachings for life.

HOW DO YOU MOST EXPERIENCE GOD IN THIS ROLE?

It is an opportunity to know and love God more apprecia-

tively and specifically; and to broaden the circle of neighbours to love (almost) as yourself and your kind.

ANYTHING ELSE YOU'D LIKE TO SAY?

Karen and I are winding up 40 years of mission service next year, the last five in Egypt. However, that leaves our school, Nile Union Academy, without a vice principal and head teacher for a school year before they get a regular replacement. We really need a locum—someone to step into our shoes (and house) for nine months—from early August to June next year.

You don't need all of our skills but the position would be ideal for a couple interested in taking a year out, or wanting a year back in, in an amazing part of the world. The school has a number of significant breaks throughout the year—so there is a chance to explore and experience the world outside.

Dates are early-August 2018 to mid-June 2019.

Find out more from: clifmaberly@yahoo.com; [cmaberly](#) on Skype, +20 10 9300-6331 on WhatsApp or Facebook.



you do you



I realised something during last year’s marriage plebiscite in Australia: the days of friendly disagreements are over.

I voted “No”. I’m comfortable admitting that. I’m also happy if you—based on what you personally believed to be right—chose to vote “Yes”.

For some, however, an opinion contrary to their own was unacceptable. The mindset instead was, *How dare you think that way. That’s not good enough. You’re wrong.* And worse still, *I will show you, prove to you and convince you why I am right and you are wrong.* One only needed a passing interest in the plebiscite to know that “agreeing to disagree” was not a popular option.

The vote, by its very nature, was destined to be polarising. The “how dare you” type of thinking, though, is perhaps more prevalent than we might admit, even within the context of our own Adventist community.

A few years ago a pastor told me the story of a young woman who came up to him distraught because a senior church member, armed with a number of Ellen White quotes, informed her she wasn’t going to heaven because she ate meat. Like the pastor, I was—am—baffled that somebody would make such a claim.

The irony is Mrs White herself warns against using her words in this manner. “And here is [what] the health reform [fanatic says]: ‘Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it.’

“Well, I would . . . not care a farthing for anything like that. If you have not got any better conviction—you won’t eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform.”¹

But, you may counter, *the health benefits of a plant-based diet are scientifically proven.*

Sure. Yet the same can be said of the life-shortening effects of limited sleep, “work-aholism” and sitting too much. When was the last—or first—time you heard somebody make the connection between a desk job and eternal life?

Don’t get me wrong—I am all for passion and personal conviction. As the saying goes, “If you don’t stand for something, you’ll fall for anything.” If it is on your mind and heart to be a vegetarian, fantastic. Own that. The same goes for your

personal beliefs about how to keep the Sabbath, the best way to serve or what constitutes good stewardship.

I’m not opposed to people sharing their convictions. The issue is when we go so far as to condemn a person for having an opinion or making a choice contrary to our own. *How dare you think and act like that. It’s my way or the highway (to hell, apparently). Fall in line, or fall out of God’s grace.*

I thought this Mrs White quote to be rather pertinent: “While ministers”—which we all are—“preach the plain, cutting truth, they must let the truth do the cutting and hewing, not do it themselves.”² Paul also advises in Ephesians to “not let any unwholesome talk come out of your mouths, but only what is helpful for building others up . . . Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice (4:29,31).

Notice that robust discussion, disagreements and personal differences are not part of that list.

Some of you may be concerned with how I quoted Mrs White (regarding meat consumption). Fair enough. She does indeed say more . . .

“What I want [is] that every one of you should stand in your *individual* dignity before God, in your *individual* consecration to God, that the soul-temple shall be dedicated to God . . . Now I want you to think of these things, and do not make any human being your criterion.”³

When Peter inquired about the fate of John, Jesus said to him, “If I want him to remain alive until I return, what is that to you? *You must follow me*” (John 21:22, italics added).

Christ’s call was, is and always will be a personal invitation. It is not enough for me to follow you following Him, or vice versa.

Let us each own our walk with Christ, and let those around us do the same (. . . albeit differently).

1. Coon, R. W. *Ellen White and Vegetarianism*, p. 26,27. Mrs White also said her writings should not be used as “a rule by which to measure all” (p. 382). Learn more at <http://www.whiteestate.org/books/bhp/bhpc11.html>

2. *Testimonies*, Vol 1, p. 383.

3. Coon, R. W. *Ellen White and Vegetarianism*, p. 26,27, italics added.

LINDEN CHUANG ASSISTANT EDITOR/GRAPHIC DESIGNER.





PROJECT BRINGS SMILES

Imagine having a terrible toothache day and night and no way of stopping the pain. Or worse, there is no dental clinic on your island. Sadly, in Solomon Islands this is the reality for many.

Dr Genna Levitch, a Sydney-based dentist now in semi-retirement, was thinking about this. He recalled providing basic dental care in Solomon Islands after graduating as a dentist in 1978 and decided to return to assess current needs.

When he arrived in Honiara he met with chief dental officer, Dr Loreen Oti, an Adventist, who explained that there is an enormous need in the city and a greater need in the provinces. "We have qualified dentists in Honiara, but after our dental hospital was condemned as unsafe several years ago, we have had just one public dental chair to service a population of 70,000. Can you help us?"

Following inquiries back in Australia, Dr Levitch was given four mobile dental vans (ex-school). Each was fitted out with a dental chair, x-ray unit, air conditioning, overhead light, stainless steel cabinets and benches. All that was needed was to plug it into power, attach a garden hose and a waste drain.

In partnership with ADRA, an appeal was launched in the Greater Sydney Conference to raise the funds needed to ship one van over

and assess its suitability. Although the cost of sea freight was high, the amount was reached thanks to the generosity of church members and private donors. The van arrived mid-2016 to great fanfare and made the front page of the local newspaper, so great was the enthusiasm for the much-needed dental equipment.

Dr Levitch followed up with another trip to Honiara. On arrival he was met by a beaming Dr Oti who showed him the van fully installed and in use. The hospital had built a permanent enclosure to house two dental vans. The site has power, water, waste connections, a concrete floor and a metal roof to provide weather protection.

"So far the Ministry of Health has not been able to provide funds to ship the other vans over," said Dr Levitch. "We are appealing to church members to donate through ADRA to this specific project."

According to Dr Levitch, \$A35,000 is needed to pay for the freight. "The SI Government has agreed to provide dentists and will pay for maintenance of the vans."

The SI Dental Department is hoping to send one van to Honiara Hospital and the other two to hospitals in outlying islands. Visit adra.org.au for more information.

RECORD STAFF

LIVING HIS WORD

WITH WAYNE BOEHM

LESSONS FROM SODOM AND GOMORRAH

The sordid acts of these two cities are well-known in both religious and secular circles. Lot, a righteous man not tainted with the sins of the city, had taken specific steps to live within the gates of Sodom.

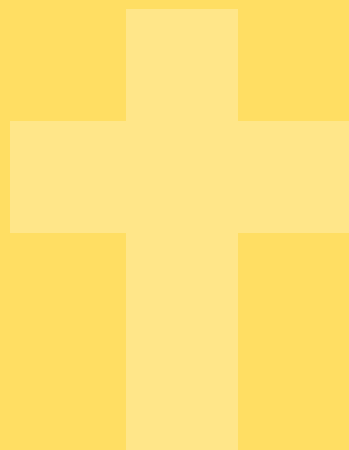
CONSIDER the steps and thinking that brought Lot to live in Sodom (Genesis 13:11-17, 14:12, 19:15). What does this reveal about Lot? Willing to live in the city, Lot was distressed by the "depraved conduct of the lawless" (2 Peter 2:7).

However, the luxuries of Sodom had done their work in blinding him to the extreme depravity of the city, so much so that when commanded to leave "he lingered". **CONSIDER** Genesis 19:16 and the implications of these words, not only for Lot but also for yourself. Like Lot, to what extent has worldly pursuit masked the clarity with which you view God?

Abraham enters stage right. **CONSIDER** the clarity of Abraham's vision and purposeful spirit that brought him to plead for the righteous. The story of the promised son sets the scene for what is about to take place. Notice the key elements that established the foundation for Abraham's plea:

1. Genesis 18:1
2. Genesis 18:3-5
3. Genesis 18:10,14
4. Genesis 18:16-19

Having a personal encounter with God, Abraham initiates a conversation, pleading for the righteous in the city. **CONSIDER** Genesis 18:21. God comes down to acquaint Himself personally with the activities of the cities. This was not a flippant act but one that would deal directly with the wickedness of the cities. The story concludes on a sad note with a drunken father and two pregnant daughters. Was this avoidable? It seems the acts of the wicked city had left an indelible mark on this family. What lessons from Lot's story will assist you in growing a godly family? **CONSIDER** Psalm 1.



A CHURCH WITH NO WALLS

The church

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Genesis 12:1-3; Exodus 19:3-7; Matthew 16:13-20; 18:18; 28:19,20; Acts 2:38-42; 7:38; 1 Corinthians 1:2; Ephesians 1:22,23; 2:19-22; 3:8-11; 5:23-27; Colossians 1:17,18; 1 Peter 2:9.)

Most Sabbaths I'm woken by a four-year-old at my bedside with a question, "Dad, is it church day?"

Occasionally it's a six-year-old but the question is the same.

Whether their anticipation is fuelled by the captivating preaching or the seemingly endless stream of sweets and snacks doled out to them during

church and Sabbath School I am unsure. (I suspect it may be the latter. No offence pastor.)

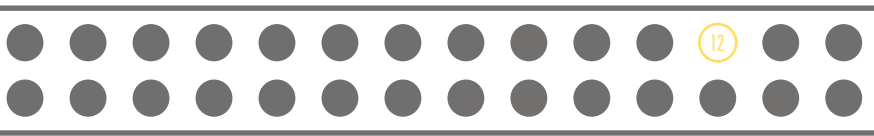
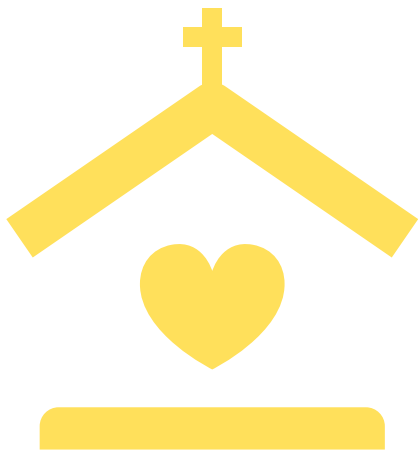
But bless their young, energetic hearts—it's good to be excited about "church day" isn't it? Even if it is 6am and I'd rather be sleeping.

Wiping the sleep from my eyes as we pad down the hallway together, their excitement is increasingly

matched by my concern. As a parent, their question is as worrying as it is comforting.

Of course, I want them to be excited by Sabbath and the church. I'd far prefer that to a weekly ritual of ripping their fingers from the door frame as we drag them to the car in their Sabbath best.

What worries me is this: that at the



tender ages of six and four my children are already learning that the church has walls.

Physical walls. Chronological walls too. And some walls that you can't even see or measure but you sure can feel.

Walls that say—this is church and this isn't church.

That this large brick building with an oddly pitched roof (and all the others whose silhouettes look vaguely similar) are what constitutes "church".

That when the clock hand points in a particular direction, well that is "church day"—but shift it a few degrees either way, and well, it's clearly not church day anymore.

That church is a set of special clothes or a different set of songs.

Throughout Scripture the church is described in personal, human terms—as family (2 Corinthians 6:14–18), a bride (Ephesians 5:22–33) and a body (1 Corinthians 12:27). Not as some inanimate object or legal concept.

The real church has legs, arms and faces. It has hearts and minds, fears, tears and fist-pumping winning at life moments too. It has, as they say, "warts and all" (even if some of those are covered by a liberal dose of concealer and pride).

And there's good reason for this—the church lives and breathes through the lives of its members because the foundation it is built on lives and breathes in the same way.

The foundation of the church is not stone nor concrete; neither is

it doctrine, dogma or practice. The Cornerstone of the Seventh-day Adventist Church is Jesus Christ—the Son of God who not only gave us breath, but breathed amongst us (Ephesians 2:19–22).

I'm proud that as a community of believers one of our fundamental truths emphasises that the church is a living, breathing thing, whose very heart beats for the single purpose of amplifying the truth of Jesus Christ into the world (Matthew 28:19).

In the words of Fundamental 12 I see the energy of a movement of people committed to this vision; people who seek courage instead of comfort; who spend more money on their community than they do on their carpet; who understand the significance of their gathering is only found in the manner of their scattering; and whose defining characteristic is not an orange sign but the following of Jesus Christ.

I wonder if that's really the church I am helping to build.

So every Sabbath I sit with my kids and think about the week that has been, and how I have (and could have) shown them what a church without walls could look like.

Maybe my questions would be useful for us all to reflect on no matter our age:

Did I help them see the sacred in the everyday?

Did I model and encourage conversations with people outside of our circle—people who might not look, sound or act like us?

Did I give them the responsibility of speaking and sharing love and life with those around them?

Did I push them to consider the issues facing the world and help them see themselves as God's agent of change amongst it?

Did we talk about Jesus and celebrate what He's doing in their lives and

the lives of others?

Did they see what happens on Sabbath as something to be consumed, or something to contribute to?

Let's stop thinking and talking about church in a way that builds walls. Instead let's really begin breaking down the walls of church in our mind—the physical and chronological, and even the theoretical ones too.

If we're feeling really brave why not consider the walls of departments, limited or unlimited companies, conferences (of the General or specific kind)—all of which are constructs built of walls in the mind and bank accounts.

Instead of my kids asking me if it's "church day", imagine if they woke up every single day asking with the same eager anticipation, "Dad, how can we be the church today?"

Then Sunday through Saturday are church days—seven days of connecting, worshipping, serving and proclaiming.

Then every place, be it school, a café or playground is church.

Then, instead of seeing church as their pastor, Sabbath School teachers and the grinning greeters at the door, they recognise that among their friends, in the family home and in the wider world that they are the church—and its mission can be carried out wherever they go.

Imagine if we all woke up with that thought each day.

I believe in a church with no walls. And I want to start building it today.



BRADEN BLYDE

Braden Blyde writes from Adelaide, South Australia where he serves as chaplain for Prescott College.



RESILIENT DISCIPLES NEEDED

Our world is a hostile environment for disciples of Jesus Christ. Religion is on the rise but the patterns are complex. The global south—the developing nations of Africa, Asia, Central and South America, and some of the nations of the Pacific—are experiencing an aggressive expansion of Christianity, often demanding and in tension with other world religions. By contrast, the global north societies of Europe, North America, Australia and New Zealand—once shaped by Christian faith—are now largely post-Christian, with caustic, corrosive cultures that undermine faith and commitment.

To survive and thrive in such environments, Mark Sayers, author of *Disappearing Church*, concludes, “We need extremophile disciples—disciples who are resilient.” Extremophiles—from the Latin *extremus*, “extreme” and the Greek *philia*, “love”—are life forms that thrive in physical or geochemical conditions detrimental to most others.

EARLY CHRISTIANS WERE EXTREMOPHILES

With everything against them, early believers not only survived but thrived. They followed the Spirit in replicating and expanding the disciple-making ministry of Jesus, cultivating a counter-cultural movement of church-planting in the most extreme conditions. What Jesus did on earth—as recorded in the gospels—was continued from heaven through His Spirit-filled disciples, as outlined in Acts.

It is challenging and disturbing, compelling us to consider the impact Jesus’ methods might have if implemented today. Their experiences speak to our circumstances and issues, reshaping and

transforming our concept of mission, inspiring and cultivating the resilience needed today.

THEIR WORLD AND OURS

While vastly different, there are surprising correlations between the Graeco-Roman world of the first centuries and our mission environments.

As with an a la carte menu, in the New Testament world there were many gods and combinations from which to choose. Gods for lovers, poets, bakers, farmers, travellers; gods to guard doorways and gods of the beehive; gods of war, fire, the underworld and the dead; gods of the home and healing. In farmhouses, small urban flats and luxury homes, space was devoted to these deities. Temples were integral to culture, art and civic pride—even attracting tourists. Today there is also a proliferation of spirituality. Temples, shrines and sacred objects adorn cities, homes and gardens in the global south and north, with rituals celebrated in forest and mountain grottos. Few in our communities are devoid of spirituality. We can learn from the witness of early believers. They adapted Jesus' methods of disciple-making to their secular but spirituality-soaked world.

SYNCRETISM AND PLURALISM

The early church shared Jesus in a world of nymphs, gods, spirits and demons. Luke tells fascinating stories of the supernatural, even a bonfire of magical texts and paraphernalia—with an estimated value of 50,000 pieces of silver (Acts 19:19)—lit by Christian believers. “Such a colossal figure implies a large number of Ephesian believers with an enormous investment in the dark arts.”¹ The presence of diviners, exorcists and practitioners of

magic is not unfamiliar to us. New Age and neo-pagan spirituality is sold with good coffee and healthy food in the global north and south. Luke's record in Acts speaks to our syncretistic context. The proliferation of movies and TV shows with supernatural themes, and fascination with spiritual realms, would not have surprised early Christians.

SCHISM IN THE CHURCH

The early church wrestled with the evils of racism, nationalism, tribalism, sexism, religious taboos and fundamentalism—each threatening to devastate its unity. Even within church communities, migration creates challenges rarely discussed. As churches in the global north welcome Christians migrating from the south, rejoicing that they no longer face extinction and that their buildings are attracting people again, tensions are never far away. Conflicts arise over ways of life, diverse social expectations, cultural understandings, traditions, demands, taboos, worship practices and theological perspectives.

In the north and south, local churches, denominations, theology and ecclesiological agendas are shaped and reshaped by vastly different traditions and differing social, gender and community expectations. The threats of schism in Acts speak directly to some of these issues. Like us, the early church wrestled with purity laws, gender equality, sexual diversity, food offered to idols, holy days and festivals, racial and tribal tensions, inclusion and exclusion.

IT WAS “WHAT JESUS STARTED”

Even with His promise—“You will receive power when the Holy Spirit comes on you”—the vision Jesus cast for His followers was daunting: “You

will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). It seemed impossible, as it does still today.

However, Jesus prepared His disciples for this task, demonstrating reproducible processes. Then, on the evening of resurrection day, He said, “As the Father has sent me, I am sending you” (John 20:21). Days later, on a mountain in Galilee, He commissioned them: “Go and make disciples of all nations” (Matthew 28:19).

In Acts, Luke selects experiences to illustrate the obedience of early believers to Jesus' commission, demonstrating that their message and methods were shaped by Jesus' life, disciple-making and movement-building.

CHAPTER 29

Like Luke's gospel, Acts has no formal conclusion. There is another chapter to be written—Chapter 29. This is not a call to return to an imagined glorious past. There can be no retreat. We are to move forward. Disciple-making is now to be done in tough pagan, post-Christian and next-Christendom environments. This is where Jesus has called us! A new chapter is needed. Digging into Acts and exploring Jesus' continuing mission will shape and cultivate the resilience needed for us to write the next chapter—Acts “29”.

1. Hubbard, M. V., “Greek Religion” in Green, J. B. and McDonald, L. M. (editors), *The World of the New Testament*, 2013.

Adapted from *Following the Spirit: Disciple-making, Church-planting and Movement-building Today* by Dr Peter Roennfeldt.

DR PETER ROENNFELDT AUTHOR, CHURCH PLANTING PRACTITIONER.



NATURAL WAYS TO REDUCE INFLAMMATION

Inflammation is one of your body's natural defence mechanisms. It helps your body to heal and is a vital tool for a healthy immune system.

When you stub your toe or cut yourself, your immune system jumps into action. Extra white blood cells are sent to the injured area to surround and protect it. A similar thing happens when you have a cold or virus. Your white blood cells protect and repair your body, so you can bounce back to better health.

This is called **acute inflammation**. It's a rapid response from your body that lasts a relatively short amount of time and is an important part of staying healthy.

There is also **chronic inflammation** and this type of inflammation can lead to health problems. Chronic inflammation is your body's response to exposure to unwanted substances like cigarette smoke or even stress.

Chronic inflammation is constant, low level inflammation that can increase with age and also if you are carrying extra weight. It has been linked to the development of heart disease, diabetes, depression, Alzheimer's disease and even cancer.

In some situations, the immune system goes haywire and produces chronic inflammation without any obvious trigger. This is the case with auto immune diseases like inflammatory bowel disease (IBD).

So what can you do to reduce chronic inflammation in your body?

While certain things in our environment can increase inflammation, others can work as natural anti-inflammatories for the body. Why not try some of our natural tips to reduce inflammation?

Visit santarium.com.au or santarium.co.nz for more great ways to improve your health.

TRY THESE TIPS



EAT MORE PLANTS

Pack your plate with a wide range of different coloured fruits and vegetables, prioritising plant proteins like legumes, nuts and seeds.



SWITCH TO WHOLEGRAINS

Try to cut out as many refined carbohydrates as possible, like white bread, white rice and highly processed baked goods. Whenever possible switch to wholegrain instead.



SPICE IT UP

Look to flavour food with plenty of herbs and spices like turmeric, garlic and ginger.



GET BALANCED

When you get stressed, your body tries to fight it like an infection. If stress is a constant part of your life, the inflammation could be constant too. It's important to find time to relax, get some balance back and discover the best stress management tactics for you.



Pesto zucchini roll-up lasagne

Rolling the ingredients in strips of zucchini (courgette) to form pinwheels and baking them in a tomato sauce gives a new feel to a family favourite.

Find this recipe and hundreds more at:

Australia: santarium.com.au/subscribe
New Zealand: santarium.co.nz/subscribe

 Sanitarium Health and Wellbeing is now on Facebook!

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Cattle on a thousand hills

My earliest memories of what belongs to God are connected to my grandmother. She was one of the first Adventist converts in Kuching, Malaysia—my hometown.

An impoverished and illiterate widow who brought up her 10 children through the proceeds of her market garden, she faithfully served God in all the ways she knew how.

By the time I was born, there was no need for her to grow vegetables anymore but she continued to do so on a small scale. Each time she returned from market after the sale of another lot of vegetables, I saw her putting aside some money in a special brown envelope. When I asked her what it was for, she told me that it was the “10 per cent of one” which belongs to God. I suspect that no matter how poor she was in the early days, she made sure this portion was God’s. I’m sure the Lord blessed her. All 10 of her children went to school—both English and Chinese schools. In those days girls were not normally sent to school but Grandmother made sure all her seven daughters attended.

I know I am blessed because of Grandmother’s faithfulness. She introduced me to serve my Saviour in so many practical ways.

We grew up with an “investment pawpaw” tree—all proceeds from the sale of that tree went to the investment offering. We had birthday thank offerings, week of sacrifice offerings and even the idea of first fruits. So we learned very early in life that the Lord’s hand touches everything we grow in our garden. Our fruits and vegetables were always bigger, sweeter and more abundant than others grown in

the area. We never had a shortage of people wanting to buy our produce.

Today in my garden I follow this principle. I don’t sell my produce. But because it grows well and gives me more than I can consume, I give it away to friends and family—but not without “tithing” it first. I put a rough estimate on what the produce would have cost me to purchase if I were not able to harvest my own.

At any one time in my garden, there is something growing that is edible, some weeks more or less depending on the times and seasons. I have fruits—limes, oranges, mangoes, pawpaws, custard apples, guavas, pomegranates and avocados. I have vegetables—leeks, beetroot, various Chinese greens, lettuces, spring onions, beans and an assortment of herbs and other greens.

Like my grandmother’s garden, my harvest is plentiful and delightful. I do have a few bugs now and again but most of the time they do not completely destroy the garden. They are ever-present and remind me of sin. Snails are always around at dusk; so are the choruses of frogs that sound so melodious to any gardener’s ears. My garden is a testimony to my Creator’s power. My part is small—I just need to put a few seeds in, water and fertilise at appropriate times, and not neglect the weeding. But as I do these jobs, I know my Lord is watching over me and my garden, and blessing me in more ways than I can ever imagine.

The psalmist says, “Many, O Lord my God, are the wonders you have

done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare” (Psalm 40:5, NIV). The blessings God has showered on me are not only material but in all aspects of my life—family, education, career and good friends.

How else has the Lord blessed me? I started working at age 20 and, except for a few weeks between jobs, I have never been out of work. I do not understand what it means to be poor, homeless or hungry because I always have food in my garden and some money in the bank. I am not wealthy by the world’s standards but God gives me enough so I am never without. I often chide myself for worrying about tomorrow and retirement. How foolish am I to do that! I think and ponder again and again the promise in Philip- pians 4:19: “And my God will meet all your needs according to his glorious riches in Christ Jesus.” How reassuring and comforting is that!

For me, the exhilarating statement of God’s power and might is found in Psalm 24:1: “The earth is the Lord’s, and everything in it, the world and all who live in it.” It’s again emphasised in Psalm 50:10: “For every beast of the forest is mine, and the cattle upon a thousand hills” (KJV).

God owns me and everything in this world—nothing is mine. I am fortunate to be a custodian of the goods, time and talents I enjoy while I live on this earth. How lucky am I?

MUI-FUI SHELLY MCCLEARY RETIRED AND LIVING IN NEW ZEALAND.

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HI KIDS!

KIDS SPACE

JESUS SAVES

John the disciple had a vision of Jesus riding in the clouds on a white horse. This vision is recorded in the book of Revelation. John described Jesus as a warrior coming back to earth to make everything fair and good again. When Jesus comes it will be big and loud but the people who love Jesus don't need to be afraid because He will win the battle against Satan and will take us home to be with Him in heaven. That is exciting!

MEMORY BY NUMBERS
SOLVE THE MATHS PROBLEMS AND USE THE CODE BELOW TO FIND THE RIGHT COLOUR

77
- 70
——

11 x ___ = 33

30 x ___ = 90

172
- 171
——

52 + ___ = 58

38
- 34
——

5 x ___ = 20

126
- 120
——

90 x ___ = 450

CODE
1 = White 6 = Purple
2 = Yellow 7 = Orange
3 = Pink 8 = Grey
4 = Red 9 = Black
5 = Blue

MEMORY VERSE

“Then I saw heaven opened, and there was a white horse. Its rider is called Faithful and True, and he judges and makes war with justice.”

Revelation 19:11-21



BIBLE CHALLENGE

READ REVELATION 19: 11-16

- What did Jesus' eyes look like?
- What did He have coming out of His mouth?
- What name was written on His robe and thigh?

Wedding

JOHN-KNIGHT. Meljo John, son of George and Mary John (India), and Ashleigh Knight, daughter of Alvin and Sonia Knight (East Warburton, Vic), were married on 14.1.18 at Projekt 3488 reception centre in Warburton. Meljo is continuing his work as a business assessor and Ashleigh is teaching at Edinburgh College in Lilydale.

Morrie King

Obituaries



MOSS, Muriel Stella, born 10.8.1926 in Jerrys Plains, NSW; died 1.4.18 in Maitland. On 21.4.1954 she married Robert Moss, who predeceased her on their 33rd wedding anniversary in 1987. Muriel is survived by her children Peter and Mary Moss (Coonabarabran) and Ken and Elizabeth Adamthwaite (Singleton); and five grandchildren: Leah, Ashleigh, Nathan, Cameron and Adrian. Muriel and Robert were baptised in the Hunter River at Muswellbrook by Pastor Des Mowday in the early 1960s and faithfully supported the gospel message through their various farming activities.

Sid Griffith, Miroslav Stilinovic



ROBINSON, Terence Raymond, born 19.4.1942 in Subiaco, WA; died 14.2.18 in Kalamunda Hospital after a long battle with melanoma. Terry is survived by his wife Glenda; children Donelle, Neeta, Ellen and Peter; Glenda's children Colleen, David and Narrelle; his 10 grandsons and seven other grandchildren. Terry practised what he preached, his life devoted to Jesus—sharing Him with others through his Beverley home church. He had confidence in Christ that he'd rest and be resurrected in Him.

Clem Van Ballegooyen

ADVERTISING

SOUTH AUSTRALIAN CONFERENCE CONSTITUENCY MEETING

Notice is hereby given that a regular constituency meeting of the South Australian Conference

of the Seventh-day Adventist Church will be convened at the Morphett Vale Seventh-day Adventist Church, 130 Pimpala Rd, Morphett Vale, September 22-23, 2018. The business of the session will be as provided for in the constitution of the South Australian Conference of the Seventh-day Adventist Church, including proposed constitutional changes and reports covering all phases of the work carried out within the South Australian Conference. The officers and the executive committee of the Conference for the next quadrennium will also be elected.

Joseph Maticic, general secretary

REQUEST FOR INFORMATION ABOUT MISSING MEMBERS

Caringbah church (Sydney) would be grateful to receive information on the whereabouts of the following missing members so that contact can be re-established with them. Contact ruthlgibbs@gmail.com or 0422115747. Penny Bjazevich, Nyree Bjazevich, Herbert Cox, Regina Easterbrook (nee Bjazevich), Beth Makhanya, Heuifalelilo May, Maggie Roberts, Liliana Sasi (nee Freund), Sam Sasi, Manase Slavin, Shane Yasserie.

ALLROUND TRAVEL

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FOR MORE AVAILABLE POSITIONS VISIT: ADVENTISTEMPLOYMENT.ORG.AU

/SDAJOB



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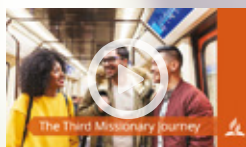
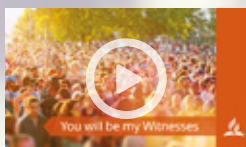


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<https://vimeo.com/spddiscipleship/videos>

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