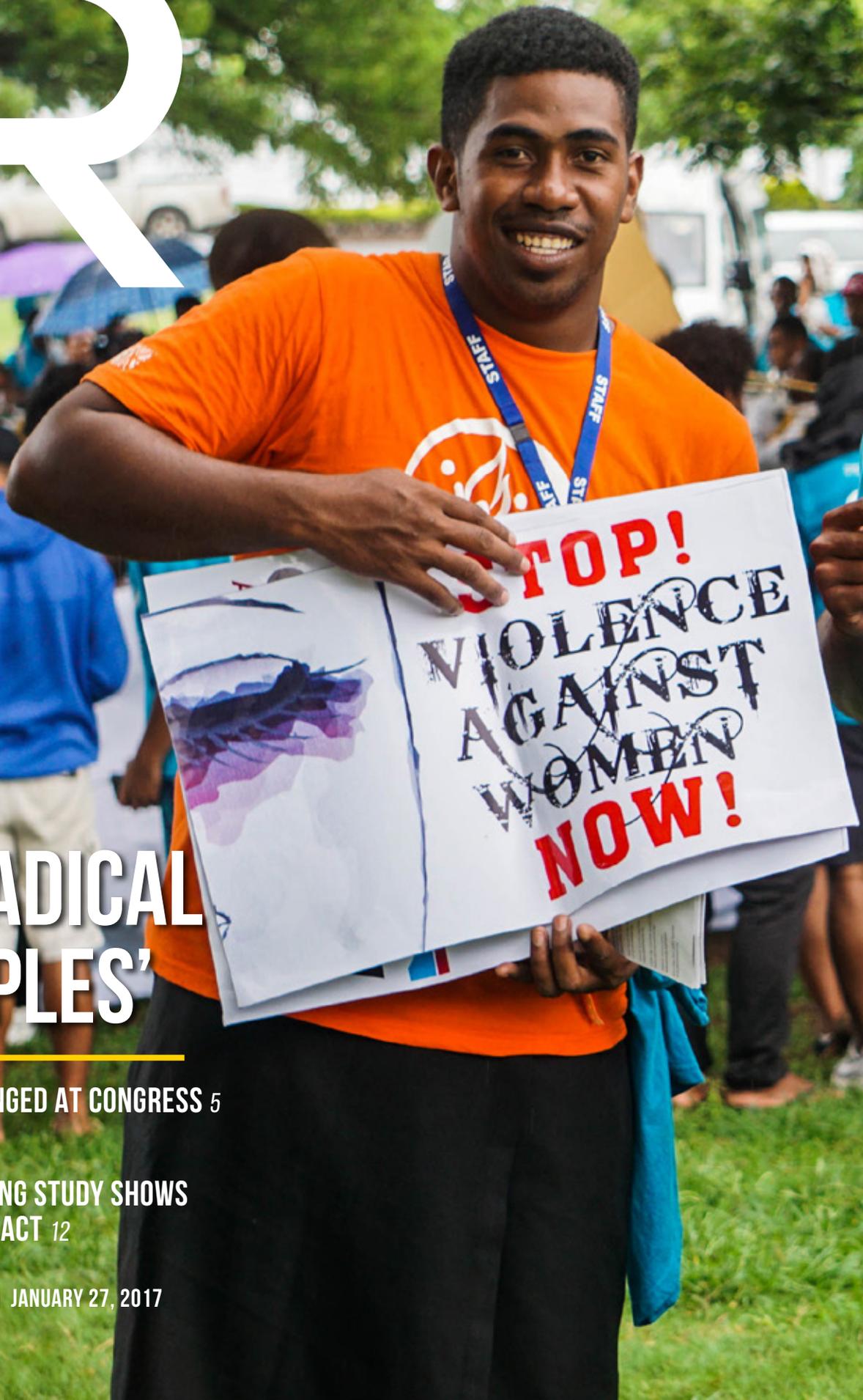


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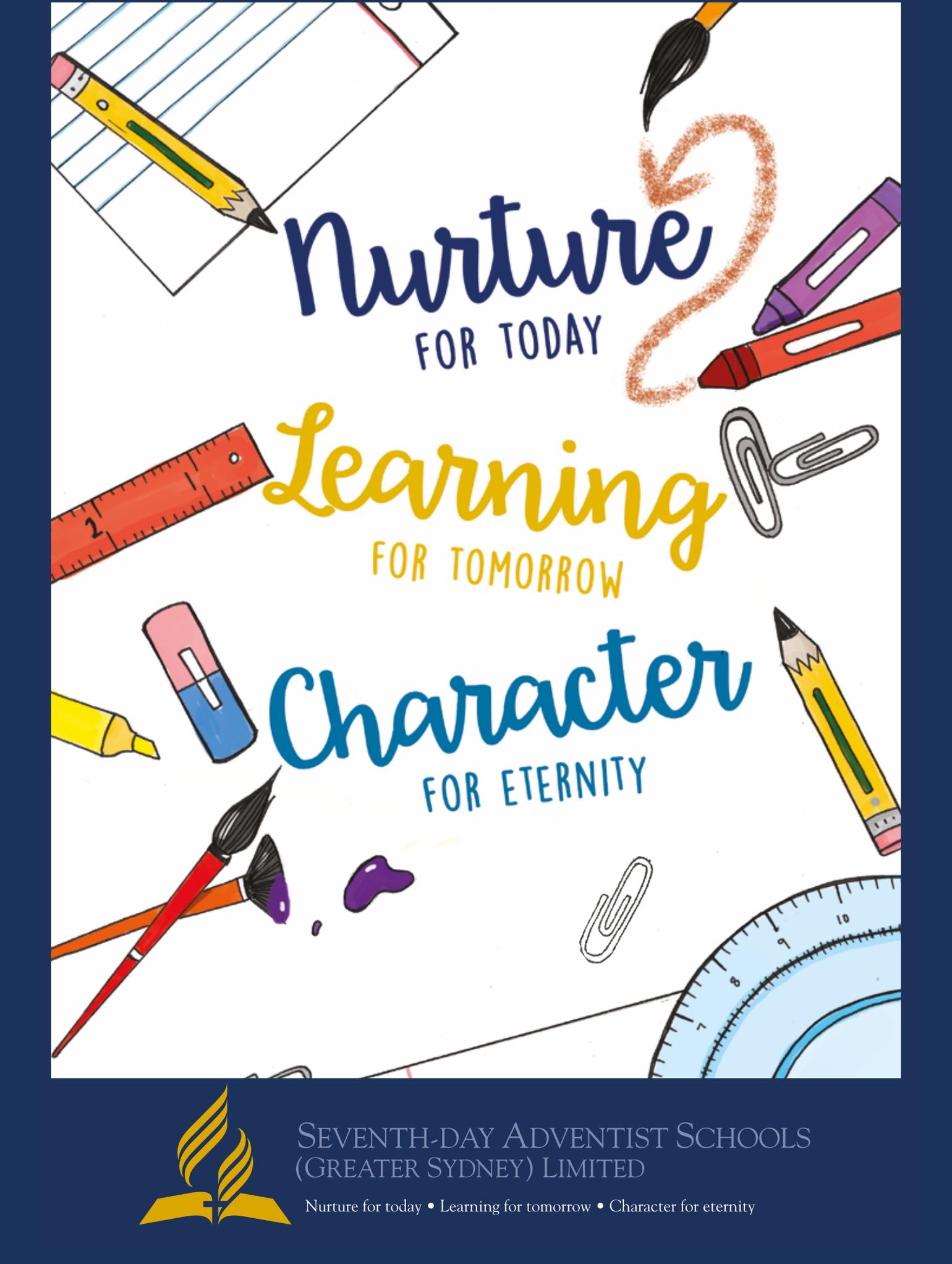
‘BE RADICAL DISCIPLES’

YOUTH CHALLENGED AT CONGRESS 5

NEWS

GROUNDBREAKING STUDY SHOWS
CAFFEINE’S IMPACT 12

ADVENTIST RECORD | JANUARY 27, 2017
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FRESH PERSPECTIVES

Over year-end, I was travelling with my family in North America. While our Australian friends and neighbours were sweltering through some of the hottest temperatures I can remember, we were experiencing snow and a true “white Christmas”. I thought I knew what it meant to be cold but I quickly found out I really had no idea. The coldest day we experienced was Christmas Day—minus 31 degrees. Yep, you read that correctly. Celsius. It was freezing. Up until then, cold to me was not wearing the right clothes for an Australian winter, and regretting wearing shorts for a few hours when I should have worn long pants. This was different altogether. I had prepared, wearing a heavy jacket, snow pants and a number of layers. But I didn't have a face covering or scarf and my nose went red with the cold. My beard turned prematurely white as my breath iced it up! Seriously. It was all white!

It's funny, when we first left the car or the house, the temperature did not feel too bad. But after a few minutes the cold set in. Leave it too long and the cold seeped into your bones and there was a serious risk of dying from exposure.

That experience certainly changed our perspective on feeling cold. As we headed down the coast from Canada into America it slowly warmed up. The days that were minus 2 felt positively balmy!

Even taking photos was a challenge. The phone battery would die if the phone got too cold and we had to contend with icy fingers because you can't wear gloves if your phone has a touch screen!

I learned a lesson about perspective while taking photos. One Sabbath, in Seattle, we walked along the beautiful shoreline and through a park, taking photos (thankfully in Seattle the mercury was in the positive). As we walked, I noticed I kept finding better places to take a photo of the same landmarks. We would get closer or pass a tree and, all of a sudden, the impressive view would provide a new perspective, just as beautiful, yet different somehow.

Looking back through my images I realise I took a number of photos of the same thing but my perception changed. And that's what I love about our Seventh-day

Adventist beliefs. You may have heard the concept of progressive truth. It means that, as new revelation or understanding from the Holy Spirit comes to light, we can incorporate those things into our understanding of God. We are not locked into a creed or human traditions that outweigh the importance of anything else.

As I have grown as a Christian, my understanding and perspective on God has changed, grown and developed. Has God changed? The Bible says He changes not.

Like a landmark He is unchanging; yet depending on where we stand in relation to Him, our view of Him will change. Likewise, I understood the concept of cold previously, but experiencing those frigid temperatures gave me a whole new appreciation of it. Experiencing God in our lives by living in His presence and by having Him use us in His work, changes us. We can never be the same.

The Seventh-day Adventist Church has formally pulled together some of the perspectives we have on God, humanity and how we interact. They are known as the *28 Fundamental Beliefs*.

I see them as important perspectives on God.

Many of us are not familiar with all of the 28. Maybe we knew them once and have forgotten them. Maybe we have never really had them properly explained.

This issue, *Adventist Record* is starting a series on the *28 Fundamental Beliefs* of the Seventh-day Adventist Church. We are aiming for a fresh perspective, a reminder. The challenge I have set our writers is to remind us of the practical way belief translates into the everyday. We need to rediscover and re-imagine our beliefs in a way that reminds us of their beauty as well as how they impact our daily life. I hope that as you read this year, you are reminded of why you believe and perhaps glimpse a new and beautiful vista of Christ's grace.

MY PERSPECTIVE ON GOD HAS CHANGED, GROWN, DEVELOPED.

JARROD STACKELROTH
EDITOR
@JStackelroth



senior consulting editor
glenn townend
senior editor
jarrod stackelroth
assistant editors
kent kingston
maritza brunt
vania chew
linden chuang (digital)

graphic designer
theodora amuimuia
copyeditor
tracey bridcutt
noticeboard
julie laws
letters
editor@record.net.au
news & photos
news@record.net.au

noticeboard
ads@record.net.au
subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
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website
record.adventistchurch.com

adventist media
locked bag 1115
wahroonga
nsw 2076 australia
+ 61 (02) 9847 2222
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VISION

Without vision you are blind—or to be more politically correct—visually impaired. Vision was important to Jesus as He gave sight to the blind (Luke 7:21, 18:35–43, John 9). But Jesus also asked, “Can a blind person guide a blind person? Will not both fall into a pit?” (Luke 6:39 ESV).

As a boy I blinded myself for a day looking at welding. Stumbling, knocking into things and not being able to see is frightening. Vision is important for people and for organisations. The Church does not want to fall into a pit!

Vision is what we see. Mission is what we do. Vision is what we want to become. Mission is how we get there. Vision is a statement of faith. Mission is a statement of action. Vision captures God’s preferred future for us.

The South Pacific Division has a new vision statement—voted at the November year-end meetings: “A thriving Adventist movement, living our hope in Jesus and transforming the Pacific.”

Here we see three distinct aspects:

1. “A thriving Adventist movement”—what we see for the Church, collectively. The Seventh-day Adventist Church was called by God to be a movement—led by Him. It was not just to be another church, but agile, adaptable, multiplying and moving at the call of the Spirit.

2. “Living our hope in Jesus”—what we see for ourselves, individually. That the hope we have in Jesus is real and active—seen as well as heard—and we have hope despite life’s challenges. Jesus’ hope is sure and eternal—grace that conquers evil and death.

3. “Transforming the Pacific”—what we see for those we live with in this idyllic part of the planet. Vision is not just for ourselves but others. Our understanding of education, health and being a disciple of Jesus will impact others—a life-changing impact.

Let’s begin 2018 with vision—the God-preferred future of “A thriving Adventist movement, living our hope in Jesus and transforming the Pacific”.

GLENN TOWNEND
SPD PRESIDENT
/SPDpresident



NEW PRESIDENTS FOR SOLOMONS, KIRIBATI

KENT KINGSTON

The Trans-Pacific Union Mission (TPUM), based in Suva, Fiji, has appointed two new leaders.

Dr Silent Tovosia has accepted a call to lead the Solomon Islands Mission (SIM) as president. Dr Tovosia, an ordained pastor and Solomon Islander, has held the health portfolio at both SIM and the Trans-Pacific Union Mission.

“Dr Silent is a very inclusive kind of man; a very spiritual man,” said TPUM CFO Kingsley Wood. “We believe he has the capacity to weld a good team about him. Being a health man, he would love to see SIM becoming more actively involved in Atoifi Hospital.”

Dr Tovosia replaces Pastor Lawrence Tanabose, who, after coming out of retirement to fill the SIM presidency in 2016, will once again bow out of formal Church employment.

Dr Barry Oliver, who, as SPD president, served alongside Pastor Tanabose, described him as a “godly, talented leader”. “As general secretary, a position he held with distinction for six years, he was the first citizen of a Pacific island nation



to hold a senior leadership responsibility at the South Pacific Division headquarters,” Dr Oliver said.

Kiribati Mission will also gain a new leader in 2018. Pastor Luther Taniveke, who has been lecturing in theology at Fulton College, will serve as Mission president, replacing Pastor Titau Tavita, who is returning to local church ministry.

Pastor Taniveke, a Solomon Islander, has served as a pastor in Kiribati previously. He has also worked at TPUM as a departmental director. “When he was here he demonstrated good skills in terms of interpersonal relationships,” said Mr Wood. “We’re feeling he’ll be well placed to motivate our pastors and encourage our members in Kiribati to pull together more effectively and focus on mission.”

BOOKS WELCOMED BY REMOTE SCHOOL

RECORD STAFF

An early learning centre in a remote area of Papua New Guinea is ready to start the school year following a delivery of books and other educational resources by volunteers from independent ministry Operation Food For Life (OFFL).

The resources, delivered earlier this month, will cater for the up to 200 children expected to attend the school in Kivori-Poi this year. The village is more than four hours’ drive from Port Moresby.

The school was opened in temporary facilities in 2017 with 120 children and two teachers. During the year two permanent classrooms



OFFL VOLUNTEERS AND SCHOOL TEACHERS.

were built. The education is provided free for the children, all who live in very poor communities.

“With the best possible teachers and best possible resources what a brilliant year God has planned for the school,” OFFL founder Dennis Perry said.

QUEEN ATTENDS INAUGURAL PRAYER BREAKFAST IN TONGA

TRACEY BRIDCUTT

The Queen of Tonga was the guest of honour at a prayer breakfast organised by the women's ministries department of Tonga Mission.

Around 400 people, mainly women leaders, gathered at the Queen Salote Memorial Hall in Nuku'alofa for the special breakfast on November 18, 2017. More than half of the attendees were non-Adventist.

It was the first time the breakfast had been held. The theme was "Women leaders—for such a time as this", with keynote speakers General Conference women's ministries director Heather-Dawn Small and South Pacific Division women's ministries director Erna Johnson, who retired at the end of 2017.

Alisi Fonokalafi, who leads women's ministries for Tonga Mission, said it was an outreach program "aimed at planting seeds of our faith and values

into women leaders of Tonga" and as part of preparations for future evangelistic programs.

Ms Fonokalafi said the program was made possible through funding from the Trans-Pacific Union Mission's city evangelism program, which covered about 30 per cent of the expenses. Women of the Tongatapu district contributed the food.

"Feedback from the visitors who attended was very positive and they are already asking when we will have the next program," she said.

Mrs Johnson said it was a great honour to meet Queen Nanasisipau'u.

"I had never spoken to royalty before," she said. "We met her when she arrived and when she left we walked out with her and had a good chat. She was very, very appreciative of the messages that were presented and



she said, can we make sure that it (the breakfast) is done on a yearly basis.

"She also told us that her grandmothers, both on her mum's and dad's sides, were Seventh-day Adventists so she knows about us.

"She was very down-to-earth and spoke to us just as if she was one of us. It was a great honour."

Several other royally-connected Adventists were at the breakfast, including a first cousin to the Queen.

YOUTH CHALLENGED TO BE RADICAL DISCIPLES

TRACEY BRIDCUTT

More than 500 young people from 13 island nations were represented at the Trans-Pacific Union Mission (TPUM) Youth Congress, held last month at Fulton College in Sabeto, Fiji.

Fiji President George Konrote officially opened the congress, which was themed "Radical Discipleship in Action". Guest speakers were Dr Hyveth Williams, Professor of Homiletics, Theological Seminary, Andrews University, and Dr Paul Siopo, senior regional pastor for the North New Zea-

land Conference.

TPUM youth director Faafetai Matai said the main aim of the congress was to challenge the young people to commit one year of their lives to missionary work: building relationships with their neighbours and friends, leading them to Jesus and planting new churches.

"This is the whole emphasis of 'Pacific Reach', which we have been running for four years now," he said.

Workshop presenters included Dr Peter Roennfeldt, Dr Ronald Stone, Pastor Wayne Boehm, Dr Alipate Vakamocea, Pastor Maveni Kaufononga and Dr Nick Kross.

As part of the congress the young people participated in community service activities, including clean-ups at the Lautoka and Nadi



hospitals, an aged care facility and an orphanage, and planting trees at the Fulton campus. They also took part in a march in Lautoka city in support of the "End It Now" campaign, aimed at raising awareness and advocating for the end of violence against women and children around the world.



BRIGHT FUTURE FOR CURRAWAH

TRACEY BRIDCUTT

Currawah Aboriginal Education Centre is looking forward to a bright future.

The Adventist-operated school in western NSW has faced a number of challenges over the years, but thanks to the support of Church leaders and members it was able to reopen in 2017.

"The school has a viable future now," said Pastor Richie Reid, a member of the school's board of directors. "It has met all the registration and accreditation requirements, and with the help of government funding, Currawah finished the 2017 school year with a healthy cash surplus."

Formerly known as Currawah Adventist Aboriginal College, the school closed in 2013 due to issues of compliance with NSW's Board of Studies, Teaching and Educational Standards (BOSTES).

In 2014 a meeting was held to decide the future of the site, which led

to the drafting of a new school constitution and the appointment of a board of directors. The aim was to get the school operational again.

The Australian Union Conference in partnership with North NSW Conference (which owns the site) and Greater Sydney Conference has provided financial and advisory support. The NNSW Conference executive approved the payment of rates, insurance and land leases until the school was operational.

A number of churches have supported Currawah, including Wahroonga church (NSW), which cleaned up the site in readiness for the start of school, and Gosford church, which donated 17 mountain bikes for the students.

The students have not only been on



TRYING OUT THEIR NEW BIKES.

the receiving end of support; they have also participated in community service activities throughout the district.

"At Currawah we are helping to change one life at a time," Pastor Reid said. "These children have often come from disadvantaged backgrounds. Education helps to lift them out, it breaks the cycle, giving them opportunities and a positive future."

"Throughout 2017 we saw God's hand at work in so many ways and with His continued guidance and support we are looking forward to what the next few years have in store for Currawah."

Making a difference in their world ...

Christian Services provides free services to the blind and deaf, and advocacy on behalf of those with special needs to the church community. It is a registered charity (Australia only), so if you would like a tax receipt, complete the coupon and post to Christian Services for the Blind and Hearing Impaired.

CSFBHI is funded by a bi-annual offering, and donations and bequests; help us do more with your gift today..

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ADVENTISTS LEAD RECONCILIATION IN PNG HIGHLANDS

KOMURA THOMPSON

They came in mourning, covered with ashes and mud, and cutting their clothes—old people, adults, youths and children. The whole community cried and brought food, money and live animals as sin offerings and blessing offerings.

The reconciliation program in Nipuka, Papua New Guinea, December 14, 2017, was organised by the Geremiaka Seventh-day Adventist Church in the Eastern Highlands Simbu Mission. Nipuka community has many denominations: the Four Square church, Church of Christ, Evangelical Brotherhood church, Baptist church, Adventist and Lutheran church. Leaders from all those churches came together to participate in the reconciliation, together with Nipuka community members organised into families and clan groups. Also attending were residents of surrounding communities, including members from church plants associated with Geremiaka.

Representatives of the community's traditional landowners said sorry for what their ancestors did to the pioneer



PEOPLE WERE COVERED IN ASHES AND MUD.

Lutheran missionary who first brought the gospel message to the district—they killed and ate a donkey that belonged to the missionary. Former members who left the church many years ago apologised for their repeated poor behaviour. Others said sorry for vandalising the Geremiaka church sign. After all had made their public confessions, the Lutheran and Adventist pastors responded with acceptance and forgiveness.

The gifts brought to express repentance and sorrow were accepted by the Eastern Highlands Simbu Mission while the blessing offerings were shared between the mission, Geremiaka and the Lutheran church.

BAGS SUPPORT CHILDREN IN DISTRESS

RECORD STAFF

One thousand children admitted to The Children's Hospital at Westmead (Sydney) due to crisis or abuse have received comfort through an ADRA and local church project.

The project involves the distribution of "Just For You" (JFY) bags to boys and girls aged up to 15 years. Each bag contains comfort items like a blanket, toys, colouring/activity books, pens and pencils, personal toiletries like toothbrushes/toothpaste, soap and face washer, shampoo, comb or hairbrush.

The project began 10 years ago and, recently, the 1000th JFY bag was delivered.

"JFY bags is an ADRA project supported and run by volunteers from Blacktown and Penrith churches," said JFY project coordinator Noelene Mackintosh.

"Seven volunteers are directly con-



"JUST FOR YOU" BAGS.

cerned with the project, each with their varying roles—making the bags, purchasing items, fundraising, packing and delivering the bags.

"We do not have direct contact with the children for privacy reasons but since 2007 we have distributed 1000 bags—this means that 1000 hurting kids have had the joy of knowing that someone out there really cares."

NEWS GRABS



UNIVERSITY STATUS

For the first time in its history, the higher education institution of the Seventh-day Adventist Church in Romania is now an official part of the country's educational system. Romanian Adventist Theological Institute in Cernica was granted university status on November 29 and is now called Adventus University. —IED



SCOTTISH HEALTH

An Adventist church planted in one of the most socially disadvantaged communities in Scotland now has a place to offer a Healthy Living Centre of Influence, after the community offered the Adventist church rent-free premises. Paisley Adventist Church is now working with local charities to provide health programs. —TED



GHANA ATTACKS

More than 100 Adventist church members attending an all-night service in Ghana were left shaken recently as two armed robbers interrupted their worship service. Entering around 3am, the men held the congregation at gunpoint, injuring a few members and stealing their possessions. The attack came just days after another Adventist church in Ghana was targeted.

—Adventist Review

HOT TOPICS



RELIGION REPORT

A review into religious freedoms in Australia launched recently, with the panel meeting in Sydney. Former Howard minister Philip Ruddock, who chairs the panel, said the first meeting would set the consultation process and begin discussing religious freedoms. Submissions close on January 31, with the panel reporting back to the government on March 31. —*Courier Mail*



GOODBYE, MR FUDGE

American Christian theologian and lawyer Edward Fudge recently passed away after a long battle with Parkinson's. Best known for his book, *The Fire that Consumes*, Mr Fudge argued against traditionalist Christian interpretations of hell, and was the subject of the 2012 independent film *Hell and Mr Fudge*. —*Record staff*



SWEET DISPUTE

For the first time, the Australian Medical Association has urged the government to introduce a sugar-sweetened beverages (SSB) tax, calling it "a matter of priority". But Health Minister Greg Hunt has made it clear the government will not support it, saying food labelling laws and voluntary codes of conduct to restrict food marketing to children are adequate. —*The Guardian*

EXCELLENCE HONOURED DURING AVONDALE GRADUATION CEREMONY

BRENTON STAGEY

Research featured prominently during Avondale's graduation ceremony as the college of higher education enters the final stage of its application for university college status.

The presentation of awards during the ceremony on Sunday, December 10 began with the robing of Drs Bernadene Erasmus and Jason Hinze. They are Avondale's eighth and ninth Doctor of Philosophy graduands.

Avondale graduated its first Doctor of Philosophy student in 2011. More are coming, with enrolment in the degree and in the Master of Philosophy increasing in 2017 to 37 and 16 respectively.

The ceremony also included the first graduands from the Graduate Diploma in Lifestyle Medicine. The course is delivered by staff members in the Lifestyle Research Centre. The centre continues to lead in the study of lifestyle medicine and grow its contribution to the Seventh-day Adventist Church's comprehensive health strategy. It received a record \$A230,000 in offerings and donations this past year, which has enabled it to offer not one but three Pacific Partnership Scholarships. The scholarships provide seed money to Pacific islanders to begin postgraduate studies in lifestyle medicine.

Offerings and donations are one form of income. Competitive grants are another. Avondale received more than \$353,000 from these last year. It also appointed a first homegrown professor, Brett Mitchell, whose prolific publication and competitive grant record gives his infection control research national profile.

The growing list of higher degree by research graduates, the giving and granting of money for research and the appointing and promoting of research active staff members "is all good news," said president Professor Ray Roennfeldt,



THE ROBING OF DR BERNADENE ERASMUS.

"because excellence in research enhances student learning."

Excellence is one of Avondale's values. Prof Roennfeldt addressed it with reference to the application for university college status in his remarks during the ceremony. "[Our] vision is to be a quality Australian Christian university. We need to be excellent now if we are to make it to where we want to be."

Some 334 graduands—the third largest class—were eligible to march during the ceremony. Swelling the size of the class were graduands of the Diploma of Community Health Education. However, the Bachelor of Nursing provides the largest number of graduands—105—from any one course, and nursing from any one discipline.

The class gift, announced during the valedictory service on December 9, surprised members of Avondale College church. The gift is a donation to help fund the refurbishment and expansion of Cafe Rejuve, a ministry of the church.

"It's our way of saying how thankful we are the church and the college have united," said class co-president Adelaide Parkin. "They've worked to bridge a gap."

Prof Roennfeldt said the donation is an important gift because "it will encourage more students to interact on campus."

The cafe is like an informal student centre, but this one's attached to the church.

FLASHPOINT



TORONTO SERVES

Volunteers who created a paved, decked and landscaped outdoor area at the Woodrising Natural Learning Centre as part of the annual CityServe project have received an award from Lake Macquarie City Council (NSW) for their efforts. The volunteers, coordinated by Toronto Seventh-day Adventist Church, received the Outstanding Project award from the council at a function to thank the more than 450 participants who were involved in 17 community projects across the city last year. CityServe is a partnership between volunteers from churches, businesses and local organisations who give their time and skills to complete much-needed jobs for community groups throughout the city. —David Stewart



RECORD GRADUATION

Carr Memorial Adventist Primary School in Port Moresby (Papua New Guinea) had big reasons to celebrate in December as its highest ever number of students graduated from Year 8. A total of 195 students were in the graduating class, with the keynote address delivered by the PNG Ambassador to APEC, Ivan Pomaleu, an elder at the local Waigani congregation and the younger brother of former PNG Union Mission president, the late Pastor Geoffrey Pomaleu. Carr Memorial has the highest enrolment of any Adventist school in the South Pacific Division, with more than 1100 students. —Jarrod Stackelroth



FISHERS OF MEN

Central Papua Conference (CPC) workers based at the administrative headquarters at Ela Beach, Port Moresby, put discipleship into action during their 2017 end-of-year picnic. Held on Fisherman Island, about 45 minutes outside of Port Moresby by boat, staff members and their families gifted three boxes of Bibles to the 20 Adventist Church members on the island, with children also receiving SHINE boxes as gifts. The picnic celebrated the milestones achieved in what has been a year focused on discipleship, with plans to further support members on Fisherman Island in 2018. —Jarrod Stackelroth/Maritza Brunt



DEPOSIT FUND CLOSES

The Board overseeing the operation of the South Pacific Division (SPD) Deposit Fund has voted to close the fund in response to increasing regulations for charities offering financial products. New regulations, announced recently by the Australian Securities and Investment Commission (ASIC), came into effect on January 1, and will require increased costs of compliance, and greater product disclosures and reporting to government. The fund has existed for more than 45 years and there are currently about 300 depositors. The balance of the accounts, together with any distribution accrued by December 31, 2017, will be returned to the depositors this month. —Tracey Bridcutt



NATIVITY CREATIVITY

The story of Jesus' birth was creatively shared by Monto Adventist church (Qld) as part of its "Messy Church" program. Messy Church is designed for those who don't belong to a church and focuses on family-friendly activities. The nativity story was told to an audience of about 30 people in an interactive way, where participants helped tell the story through action and song. Following the story and carol singing, family members worked together to make stained glass nativity scenes or Christmas tin lanterns. The church intends to run more Messy Church programs for the community this year. —Central and North Burnett Times



CLASS OF HER OWN

Hills Adventist College Year 12 graduate Emily Savage achieved the extraordinary result of first in NSW for HSC Textiles and Design. Emily was one of 120 students recognised for their achievement in the 2017 First in Course ceremony held last month and hosted by the NSW Education Standards Authority. Premier Gladys Berejiklian said the students were the "shining stars of this year's HSC". —Tracey Bridcutt



BRIGHT CHRISTMAS

Some of the Far North's (NZ) neediest families enjoyed a brighter Christmas thanks to the Kaikohe Seventh-day Adventist Church. Following 2016's success, a free vegetarian breakfast was again offered to the community on Christmas Day. The church also partnered with local charity Bald Angels, who, for the past five years, has run a toy and food drive to fill Christmas packs for struggling families. —Maritza Brunt



CHOOSING CHRIST

Eight Dorcas society clubs from the Choiseul District (Solomon Islands) recently held a camp at Marabu Adventist Village. Biblical presentations for the women were held under the theme "Helping children and youth choose Christ", while a highlight of the camp was visiting and ministering to the poor, sick and widows in non-Adventist communities. —Joseph Pitakia/Maclean Jilini



Hope Channel. It also sponsors the guest speaker to the annual Deaf Camp, run by Logan Reserve church (Qld). Last November CSFBHI supplied interpreters for General Conference president Ted Wilson's Wahroonga Sabbath service, which was lives-treamed.

The Deaf are the church's largest unreached people group or "tongue", as the Bible puts it. Very few are Christian, let alone Adventist. And of those who might be, they fellowship in signed Sunday churches that cater for them, where there are others who "speak" their language.

Someone once said to me that one day we will all be special needs people, referring to ageing, I think. But in the meantime we need to be mindful that in God's eyes, as a result of sin, we are all broken in some way. And viewed in that way, yes, we all do have a "disability problem". It's just a matter of degree. We all are broken and are in need of wholeness. Only at home in heaven, when, having been changed in a moment from mortal to immortal, will we become whole.

With 27 of the 35 recorded miracles of Jesus relating to healing someone with a special need, the focus of a special needs ministry and witness is evident. So today, in your giving, follow the example of Christ and give generously, and help CSFBHI help some of the millions living with disability.

**CSFBHI is a registered charity with tax-deductible status. See advertisement page 6.*

LEE DUNSTAN MANAGER, CHRISTIAN SERVICES FOR THE BLIND AND HEARING IMPAIRED.

recently a generalised "special needs" grouping was added to include those with physical or intellectual impairments (and their families).

The mission of CSFBHI* these days is threefold: to create awareness of those with special needs, to promote a meaningful acceptance of those with special needs and to prompt to action—to give practical help for those with any form of special need. It's about the inclusion of all in church activities and worship; for all are gifted, all are needed, all are treasured.

So what does CSFBHI actually do? For those who love to "read" it provides denominational audio books and the weekly Sabbath School lessons. To access this free service, a person must be certified as unable to read by a medical professional. Many in this group are in nursing homes, but not all.

Its work for the Deaf is largely in providing assistance—sponsoring interpreters for church services, the New Hope church plant in western Sydney, for example, which is livestreamed Sabbath mornings and replayed on

Christian Services for the Blind and Hearing Impaired (CSFBHI)—the recipient of today's church offering across the South Pacific Division—is perhaps a quiet achiever of Adventist Church ministries. And because it serves a fairly narrow demographic within the Church, you may not even have heard of it.

At its inception CSFB was a ministry to those who, for any reason, were unable to read. The service supplied audio books, mostly denominational, on cassette tape. To the CSFB acronym a HI (Hearing Impaired) was added a few years later, for the Deaf, and most

facts of disability

- Persons with disabilities include those who have long-term physical, psychosocial, intellectual or sensory impairments, which in interaction with various barriers may hinder their full and effective participation in, and access to, society. (UN Charter)
- More than one billion persons live with disabilities.
- More than 5 per cent of the world's population has disabling hearing loss (328 million adults and 32 million children).
- More than 285 million people in the world are visually impaired, of whom 39 million are blind and 246 million have moderate to severe visual impairment (WHO, 2011).
- 80 per cent of all blindness is preventable or curable.

THE TEN

Best Bible Verses FOR THE NEW YEAR

ECCLESIASTES 3:1

There is a time for everything, and a season for every activity under heaven.

ISAIAH 43:18,19

Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.

2 CORINTHIANS 5:17

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

MICAH 7:7

But as for me, I watch in hope for the Lord, I wait for God my Saviour; my God will hear me.

LAMENTATIONS 3:22,23

Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness.

HABAKKUK 1:5

Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.

ISAIAH 40:31

But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

1 CHRONICLES 16:11

Look to the Lord and his strength; seek his face always.

HEBREWS 4:16

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

PSALM 20:4

May he give you the desire of your heart and make all your plans succeed.

GROUNDBREAKING STUDY SHOWS CAFFEINE'S IMPACT



Caffeine sits alongside red meat and stress as a key factor negatively impacting health, according to a groundbreaking study by the Australasian Research Institute (ARI) at Sydney Adventist Hospital.

For the past three years the ARI has been studying the effects of lifestyle on health. It confirmed the results of previous studies showing that stress, sleep (quantity and quality), red meat and body fat are key triggers for rises in oxidative stress levels. However, researchers were surprised to discover that caffeinated beverages were also significantly associated with oxidative stress in the body.

Oxidative stress is linked with accelerated ageing and the development of lifestyle diseases such as heart disease and certain types of dementia, including Alzheimer's disease.

ARI CEO Dr Ross Grant said the impact could be observed among research participants who drank as little as one cup of coffee a day.

"We didn't just see an all-or-none effect," he said. "We saw that if you had a little bit, it had an effect, if you had more, it had more of an effect,

and so on."

While he understands the social benefits of today's café culture, he urged people to rethink their choice of drink.

"There are a lot of popular messages out there that caffeine is somehow good for you. It has been a sell," he said.

"The arguments for the benefits of caffeine outside of the immediate social interaction are, I think, superficial and they trivialise the impact of what caffeine actually can and does do at a biochemical level.

"We have known for some time that caffeine is associated with heart disease, it reduces the quality of sleep, and increases anxiety and depression.

"But people have tended to push that aside. They say, 'Oh yes, but when I get up in the morning and have my cup of coffee I feel so good.'

"Unfortunately, like most recreational drugs, the 'lift' that caffeine provides has an expensive pay-off and our study suggests your body is less well as a result."

The ARI study, "Significant Relationships Between a Simple



DR ROSS GRANT.

Marker of Redox Balance and Lifestyle Behaviours; Relevance to the Framingham Risk Score", has been accepted for publication in the prominent medical science journal *Public Library of Science (PLOS one)*.

The study looked at both the physiological and biochemical changes to the body caused by various lifestyle behaviours.

"The idea was to try to find out how lifestyle shifts the body's biochemistry that drives you to either health or disease," Dr Grant said.

"We found that there is certainly a collective effect, but each individual lifestyle behaviour also has a significant effect on its own. So it was quite fascinating."

South Pacific Division associate health director Dr Paul Rankin said the study reinforces the health principles that have long been promoted by the Adventist Church, including the counsel on avoiding caffeine.

TRACEY BRIDCUTT HEAD OF NEWS AND EDITORIAL, ADVENTIST MEDIA.



Nourish Bowl

Nourish bowls are a fabulous on-the-go healthy meal option for any meal of the day. Great for using leftovers in the fridge, they are nutrient rich, flavour packed and super easy to put together. A complete nourishing comfort food to fill your belly and soul.

Feed the family or wow your friends with a delicious new vegetarian recipe each week.

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COULD LEAFY GREENS HELP KEEP YOUR BRAIN YOUNG?

Wouldn't it be great if your brain could be a decade younger? New research suggests that if you want to protect your thinking and memory it's time to start putting more leafy green plant foods on your fork.

Researchers from the Memory and Aging Project (MAP) studied 960 people with an average age of 81. Participants were tracked over roughly a five-year period that included annual food frequency questionnaires and thinking and memory skills tests.

The researchers found that compared to those who ate the smallest amount of green leafy vegetables, those who ate the most, on average, had significantly slower rates of cognitive decline. Put in simple terms, the brains of those who ate the most green leafy vegetables were about 11 years younger, on average, than those who ate the least.

While this kind of study only shows association and doesn't prove the cause, there's truly no downside to putting its findings into practice and fortunately, it isn't even that hard to do. Those in the study who ate the most green leafy vegetables were only eating one serving a day, or about one cup, of these nutrient-rich plant foods.

So now there's even more reason to get a serve of green leafy vegetables in your diet each day. They're some of the healthiest foods you can choose—nutrient-dense, high in fibre, low in energy—and they may also help keep your brain young.

GETTING LEAFY GREENS AT EVERY MEAL



BREAKFAST

Most people don't think of vegetables as breakfast foods, but your first meal of the day is a great chance to get some veggies in. Some sauteed baby spinach and mushrooms on wholegrain toast is a great green leafy way to start the day.



LUNCH

A salad wrap or sandwich is a simple eat-anywhere way to make sure you're getting your green leafy vegetables in every day, no matter how busy you are.



DINNER

Make that side dish the centre of the meal! Mix and match your favourite salads to get your daily serve of green leafy vegetables every dinner time. Looking for some inspiration? Check out our vegetable recipe collection at www.sanitarium.com.au/recipes/recipe-collections/vegetables.

Sanitarium
health & wellbeing

28

FUNDAMENTALS

Starting in 2018, *Adventist Record* is revisiting, re-imagining and reminding readers of the Church's 28 Fundamental Beliefs. We begin this special series with the preamble, which provides the essential balancing context for the 28 points that follow.

preamble

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language to express the teachings of God's Holy Word.



Reading Ellen White's *Great Controversy* as a young adult blew my mind. I was expecting something old-fashioned and stuffy, and I was kind of right—I still struggle to connect with White's dated language and style. But her ideas were radical!

Again and again, as she recounted the history of God's people since the end of New Testament times, she slammed empty church traditions and upheld a fresh, vital faith, rediscovered and reinvented for each generation. And, as one of the youthful founders of the Seventh-day Adventist Church herself, Ellen White didn't just promote these ideas, she lived them.

I discovered reading *Great Controversy* that Adventists are restorationists. This has nothing to do with rescuing old motorcycles or furniture and everything to do with recovering and re-embracing the vitality and original truths of New Testament Christianity.

"Before the final visitation of God's judgements upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times," predicted Ellen White in *Great Controversy*.

Primitive godliness—that's a powerful turn of phrase that resonates very deeply for me. How do I open myself up to God so that He can restore in me the Spirit-led power of the early followers of the Way? And how does a worldwide denomination of 20 million worshippers participate together in this work of restoration? The answer is hinted at in the preamble to the Adventist Church's official doctrinal statement, *28 Fundamental Beliefs*.

Although the preamble is not one of the fundamental beliefs itself, it establishes the context for the 28 points that follow—and is too often overlooked as extraneous to the "main event". The preamble reminds us that *28 Fundamental Beliefs* is a fallible human document—a hand-drawn sketch of the multi-dimensional living colour we see in the pages of the Bible. However, it also implies that each of the 28 points are the product of countless hours of study, prayer and deliberation—painstaking processes where those involved sensed the presence of the Holy Spirit among them.

To understand the preamble is to understand the origins of the Seventh-day Adventist Church. Many early Adventists saw themselves as the inheritors of a Reformation tradition that emphasised the rediscovery of forgotten Bible truths and the rejection of human religious traditions. Hence, Adventist believers differed from other Christians in promoting the sanctuary doctrine, the seventh-day Sabbath, soul sleep, healthy living, et cetera. These were not new teachings but neglected and misunderstood Bible truths that were being re-established.

The Adventist pioneers detected a worrying pattern in Christian movements of the past: While many of them were genuinely called by God and began doing the valuable work of reformation and restoration, their vital energy and commitment dissipated as they became established.

A number of early Adventist leaders were determined to avoid repeating these mistakes and resisted calls for more organisational structure, including a definitive statement of doctrine. "[T]he first step of apostasy is to get up a creed, telling us what we shall believe," warned J N Loughborough. "The second is to make that creed a test of fellowship. The third is to try members by that creed. The fourth is to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such." Ouch. Strong words that were controversial even then.

Nevertheless, from the earliest days, Adventist leaders found it necessary to have an answer for those who asked, "What do you people believe?" The earliest official summary of doctrine—just five points—appeared on the masthead of *Review and Herald* in 1854. Various other "fundamental principles" appeared over the decades containing 25, 28 or 22 statements and were increasingly the product of committees of Adventist leaders/scholars and subject to formal votes by the General Conference (GC) in session.

At the 1980 GC Session, *Fundamental Beliefs of Seventh-day Adventists* was approved. It contained 27 points and, for the first time, the cur-



rent text of the preamble, which states the document is not the denomination's creed and notes it is subject to variation.

So what exactly is a creed? And how is it different from the Fundamental Beliefs? This has worried me for a while, because a bald assertion that the Bible is Adventism's only creed is worse than useless if the evidence points the other way.

The word "creed" comes from the Latin *credo*, meaning, "I believe"; creeds too are statements of belief. *Credo* is the first word of both the Apostles' Creed and Nicene Creed, two of the most well-known expressions of fundamental doctrine in mainline Christianity and both clear, biblical statements with which Adventists would struggle to disagree.

Creeds were used historically to examine incoming Christian converts. Much like a wedding celebrant will ask, "Do you take this woman to be your lawfully wedded wife?" new Christians were asked, "Do you believe . . ." followed by the words of the creed. A shortened version of *28 Fundamental Beliefs* is put to similar use in Adventist

baptismal services. It has become, in Loughborough's words, "a test of fellowship". I have to admit, this discomfited me, although I struggle to imagine how a purely "primitive", "apostolic" statement of faith at a baptism might look.

But Loughborough's concern was how creeds were ultimately used to "try members . . . denounce as heretics those who do not believe that creed. And . . . to commence persecution."

Here we begin to see differences between how creeds and *28 Fundamental Beliefs* are used. Yes, there have been times when the fundamentals were used as a test of orthodoxy. But, generally, Adventist leaders have shied away from this kind of "blunt instrument" approach. Why? Because of the preamble, which explains that, unlike a fixed creed, *28 Fundamental Beliefs* is subject to change.

There's a hierarchy of authority: both the Bible and the General Conference Session outrank the fundamentals. Thus it's neither reasonable nor practical to root out heretics using the finer points of the fundamentals.

Yes, *28 Fundamental Beliefs* is supposed to be taken seriously but it's also subject to investigation and review. As inheritors of the Reformation, we Adventists need to maintain our commitment to progressive revelation, which is neatly summarised in the preamble: "when the church is led by the Holy Spirit to a fuller understanding of Bible truth". History demonstrates the reality of this perspective; over the centuries new light has repeatedly flared from the pages of Scripture.

"[T]he word of God is alive and active," says the writer of Hebrews.

The alternative is an all-too-human attitude of self-sufficiency: the mountain of truth has been climbed, the summit has been attained; all that remains is to shout instructions to the stragglers below. This kind of mindset

is a very real risk for our denomination as we mark our 155th anniversary this year. Adventism provides a wholistic and rational paradigm of God, life and truth and its legacy is a comfortable resting place.

It's also a legacy worth defending. In the face of threats from secularism and liberalism, the temptation is to reinforce the bulwarks of doctrine and empower authoritarian efforts to silence dissent. But in doing so, we are in danger of betraying the very principles on which our legacy is established.

Adventists need to maintain both an open Bible and an open mind—channels through which the Holy Spirit can pursue His agenda of restoration and renewal. This is true in both a corporate theological sense and a personal devotional sense. The Holy Spirit also influences what the Adventist pioneers called "present truth"; that is, the aspects of Bible teaching that are particularly relevant in the contemporary context. What is God's message to today's world as it struggles with millions of refugees, the commodification of sexuality, an overburdened environment, the information technology revolution and the renewed threat of nuclear annihilation? *28 Fundamental Beliefs* does not pretend to address these immediate issues; only a careful, prayerful investigation of God's Word can do that.

The preamble to Adventism's fundamental beliefs urges us towards humility, a closer connection with the Author of the Bible and a readiness to grow in our understanding of truth. It provides the essential balancing context for the 28 points that follow. And I, for one, am glad it's there.



KENT KINGSTON
assistant editor

my story

Through a flurry of emails exchanged back and forth, Emiko was impressed by Roy's kindness. She decided to come and stay with her adopted Australian "Mum and Dad".

While in Australia, Roy and his wife Kathleen continued praying for Emiko and answering her spiritual questions. Emiko started attending church with Roy and Kathleen, and later went to a series of evangelistic meetings run by Blue Haven church (NSW) pastor Danny Milenkov. After the meetings, Emiko gave her heart to Jesus and requested to be baptised.

Emiko is now back in Japan but has joined an Adventist church close to her home and is learning more through Bible studies with the local pastor. In her broken English, she says she's found a church and a home. She also says that she now has the hope in her heart that she will not only be able to spend eternity with Jesus, but with Graham too.

"My prayer was simply for God to do as only He knew how with my wayward son," Roy says. "A diagnosis led to a chance meeting on the other side of the world, which led to Emiko witnessing Graham give his life to Jesus. That led to her pursuing truth, attending church, evangelistic meetings, and eventually, requesting baptism."

In praying for his son, Roy never anticipated that Graham would be diagnosed with cancer. But he did believe faithfully that God would work on his son's heart—and even bring a second heart to receive Him.

"God's ways are not our ways," Roy says. "He has a thousand ways of doing things we have no knowledge of. But His way—no matter how strange it may seem—is always the best."

"As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."—Isaiah 55:9

| MARITZA BRUNT ASSISTANT EDITOR.

AN UNEXPECTED ANSWER

This story begins with a father's prayer. Roy Olsen's son, Graham, hadn't attended church for more than 10 years, and there didn't seem to be much hope that he'd ever come back. After years of praying, Roy offered up a plea to heaven: "Please, Lord, do what it takes to bring my son back into a loving relationship with You."

Shortly after Roy's prayer, Graham was diagnosed with bowel cancer. The family, including Roy, was shocked. This wasn't what they'd prayed for! Graham underwent surgery to remove a piece of his bowel. The operation was a success, but some time later, a secondary growth was discovered lodged in Graham's liver. This time, chemotherapy was not successful.

Graham decided to take a trip to Japan and he attended a theatre performance one evening. A young lady was seated next to him, and they struck up a conversation during the intermission. Graham learned that her name was Emiko and, like him, was on her way to Hong Kong. They planned to meet up, and for a few days, Emiko was his tour guide.

After returning to Australia, Graham and Emiko kept in touch via

email and phone. Several months after their first meeting, Graham returned to Japan and proposed to Emiko, and she accepted. By this stage, however, Graham's cancer was quite advanced and he was hospitalised in Japan. The doctors were able to stabilise him to fly back to Australia for one last round of treatment, and Emiko followed him, sitting by his bedside day and night.

Things soon took a turn for the worse. But as his parents and Emiko watched on, Graham's sister Glenda invited him to accept Jesus as his Saviour. Graham responded positively, and soon after, closed his eyes for the last time.

Though heartbroken, Graham's family was comforted by the knowledge that he'd accepted Jesus. Emiko, on the other hand, wasn't so sure. After some time, she returned to Japan confused—her heart hurt, but she'd felt something watching her fiancé find peace. The Holy Spirit had touched her and it was the beginning of something special.

Roy, knowing how much Emiko was hurting and prompted by the Holy Spirit, started to email her.



EMIKO (CENTRE) WITH HER AUSSIE DAD ROY (RIGHT) AND FORMER CHURCH PASTOR DANNY MILENKOV.

WAS PAUL A MISOGYNIST?



Two words. That's all, yet they have influenced our laws, shaped our attitudes, excused terrible abuse on countless wives and condemned the apostle Paul as a misogynist, a woman-hater. The two words are "submit" and "head". They are found together in Ephesians 5:22,23: "Wives, [submit] to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church."¹

"Submit" is not actually in the Greek text, but it is rightly assumed from v 21, which reads, "submitting yourselves to one another out of reverence for Christ".² This verse is transitional and affirms that the "submission" in what follows is

mutual, even though it is expressed in different forms. Consequently, husbands have no right to focus on Paul's advice to their wives while ignoring his counsel to themselves.

In the ancient world it was self-evident that the husband ruled the household and the wife obeyed. Aristotle was convinced that the male ruled the female: "the male is ruler and the female the one who is ruled".³ Hence, "[T]he courage of a man is shown in commanding, of a woman in obeying."⁴ Plutarch (46–120 AD) said that "though the husband should dominate over the wife, his domination should not be that of an owner over a chattel".⁵

Jews who were contemporaries

of Paul such as Philo (BC 20–50 AD) and Josephus (37–100 AD) are thoroughly Greek in their view of women: "wives must be in servitude to their husbands; servitude imposed not by violent ill-treatment but by promoting obedience in all things";⁶ "the wife, says the Law, is in all things inferior to the husband. Let her accordingly be obedient, not for humiliation, but that she may be ruled, for the right to rule has been given by God to the husband."⁷

So is Paul then simply a product of his time? Has he uncritically inherited the flawed structures of his world? Or has he injected the values of Christ into these structures so as to transform them?



The wife's devotion to Christ (v 22) sets her marital pattern, but that is for her direction and does not provide the basis for her husband to dominate her. The husband is not here a substitute for Christ; he is not the "Lord" in this verse, though he ought to respond to his wife with some of the gentleness and humility of Christ (2 Corinthians 10:1).

The meaning of vv 21–24 is shaped by the frequent mention of Christ and His relationship with the church,

His body, which then directs the wife's relationship with her husband, and the same is true of vv 25–33 where Christ patterns the husband's role. In both sections the way Christ ministered to the church is how the husband is to treat his wife and vice versa.⁸ As Ellen White comments, "If he is a coarse, rough, boisterous, egotistical, harsh and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term . . ."⁹

When we turn to Paul's directive to the husbands, several things stand out. First, is the extent of Paul's

counsel to the traditional head of the household—131 words addressed to the husbands compared with only 48 to the wives. He focuses on those in his society who held the power, which indicates that this was the area he wished to correct. Second, the term he emphasises is "love", which occurs six times in vv 25–33. Third, the example of Christ defines the nature of this love. Christ's love for the church is manifest in His self-giving for her so as to render her holy and without blemish (vv 25–27). Christ's giving of Himself refers especially, but not exclusively, to the cross.

Christ's example is applied to the husbands by clear links, that is, "just as Christ loved . . . so also ought husbands to love" (vv 25, 28); the husband nourishes and tenderly cares for his own body [wife], "just as Christ does for the church", that is, His body (vv 29–30). The identity of the wife with the husband's body stresses the organic unity between husbands and wives; it is not an allusion to self-love. Thus "husbands ought to love their own wives as though loving their own bodies (selves). He who loves his own wife, loves himself for she is his alter ego (v 28).¹⁰ That this is not talking about the husband's love of himself, but refers to his intimate union with his wife, is made clear by Paul's reference to Genesis 2:24: "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh" (v 31). The phrase "one flesh" is not simply referring to sexual intimacy; it is affirming the ideal of a sublime organic unity between the wife and her husband. All ideas of ruling, headship and submission seem entirely excluded by Paul's emphasis on love and the merging of the two into one flesh.¹¹

Let us recall Paul's praise of "love" in 1 Corinthians 13. "Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful" (vv 4–5). Love

excludes any idea of male dominance or control. Paul has tipped all thoughts of male headship on its head. If the husband's right to rule over his wife was his objective, then Paul chose the wrong text from Genesis in support of it. He could have cited the well-known verse: "your desire shall be for your husband, and *he shall rule over you*" (Genesis 3:16, italics added), but Paul glided right past it and chose Genesis 2:24 with its emphasis on an organic oneness ("and the two will become one flesh"), and not on headship or domination.¹²

Paul concludes his advice with this thought: "Each of you, however, should love his wife as himself, and a wife should respect her husband" (v 33). Paul has taken a first-century infrastructure and transformed it by imbuing it with the love of Christ. If he can do that for the first century, surely Christians today should be able to infuse Christ into their marriages so that they become havens of love and tender care and not houses of terror.

1. *That is, the congregation or assembly.*
2. *Author's translation. See also Colossians 3:18 where the verb "submit" is present.*
3. *Politics, 1.1260a; 1.1254b (author's translation).*
4. *Politics, 1.1260a (author's translation).*
5. *Advice to Bride and Groom, 142E (Loeb translation 2.322–323).*
6. *Hypothetica 7.3 [Loeb translation 9.424–425].*
7. *Josephus, Contra Apion, 2.201. (Loeb Translation 1.372–373. Author's adaptation from the Greek).*
8. *Paul uses "Christ" three times in each section (vv. 21–24 and vv. 25–33) of the passage, and "Lord," and Saviour" once in the first part.*
9. *The Adventist Home, 117.*
10. *NRSV (author's adaptation from the Greek).*
11. *The verbs "to rule" or "to obey" do not occur in Ephesians 5:21–33.*
12. *I am indebted to Dr John McVay for this insight from his paper "Paul's Counsel to Christian Families (Ephesians 5:21–6:9)" read at the Spectrum/Adventist Forum Conference, Portland, Oregon, 2 Sept 2017.*

DR NORMAN YOUNG CONJOINT ASSOCIATE
PROFESSOR AT AVONDALE COLLEGE OF HIGHER
EDUCATION, NSW.



HEALTHY CHURCH

I was so glad to see the article "Celebrating junk food?" in *Adventist Record* (December 2). It's a great reminder to us all. I think it would be helpful for us to question why we have junk food at church and then address those issues. Is it a lack of time (more helpers needed)? A lack of education (more understanding about the value of our health message required)? Or a desire to make our kids happy to be at church (they might also be happy with fruit platters and hummus)?

Tracey Chatman, via Facebook

WHY GOD CHOSE ELLEN

I am just reaching a milestone—88 years of age—and writing my first letter to *Adventist Record*. Recently there have been letters regarding the Reformation and the ability of Adventists to progress the Reformation so ably begun by Martin Luther. "Sola Scriptura?" (November 18, 2017) appeared to doubt the Church's ability due to "the Church's negative responses" regarding the investigative judgement, age of the earth and authority of the NT prophetic gift, etc. and the "extra-biblical authority bestowed upon White's writings".

I have always been under the impression that all our doctrines are Bible-based and, having lived through the "turbulent 1970/80s", our doctrines have had very careful scrutiny. We still believe the three angels' messages, the investigative judgement and the coming of Jesus. It seems as if Ellen White is our stumbling block, according to many.

When God chose Ellen, it was not because He foresaw her ability to inspire the Church to create wonderful educational institutions, great hospitals and to create many helpful books on

Christian lifestyle, but mostly for her love of Jesus and her desire to see God's people reach the world with the message of a loving God and a compassionate Saviour. And that is our task as we take our stand in the great controversy and continue the work of the Reformation.

Sheila Kelly, WA

THE NARROW WAY

Regarding "Sola Scriptura?" (November 18) and Sister White's relationship to this Protestant principle.

In December 1844 Ellen Harmon (Sister White) entered through the strait gate to the narrow way that leads to life, and she didn't deviate from it for the remainder of her fruitful life. This narrow way is the way of Jesus: Righteousness by faith, as depicted in the Scriptures. Sister White's counsel is not extra-biblical but exalts, sustains and endorses Scripture at every point, including the investigative judgement (Revelation 22:12), the age of the earth (Genesis 5) and the nature and authority of the prophetic gift (1 Thessalonians 5:19-24).

1 John 4:5,6 spells out the sources of truth and error: either the law and the testimony or vain philosophy and

science (so called).

God appoint[ed] Seventh-day Adventism to bring the Reformation to a victorious conclusion (Isaiah 58:12-14), when His angels shall separate the wheat from the tares.

Brethren, let us rejoice in the unity of *sola scriptura*, the Word of God and the blessed counsel of the Spirit of Prophecy. For He is faithful in that promise.

Lance Griggs, NZ

GENDER SYMBOLISM

I feel "Exploring equality" (Feature, November 18, 2017) presented gender equality quite simplistically. It states for things to be equal, they must be "precisely the same". Therefore, male and female, not being identical, are not equal. The author lightly lays aside the idea that different things can be of equal worth. Were we to discard the concept as readily, we might struggle to run society without money, which essentially operates upon the concept that things can be different but of equal value.

Dr Currow compares the large, powerful Airbus A380 with the modest Dash 8, suggesting the Dash 8 could not perform the A380's

work. Is this to illustrate the different capabilities of male and female? I could accept this analogy, were all men identical, the way Airbus A380s are, and all women identical, as Dash 8s are. But since men and women are indeed very diverse, this analogy could apply just as easily to illustrate the different capabilities of two men.

I uphold gospel order as outlined in 1 Timothy 3. Church structure is based on gender symbolism, not gender capabilities. Man represents God, woman represents humanity. This is why men must lead the flock as God leads humanity. God has blessed everyone with different gifts and talents. He has a place and work for each of us.

May we each glorify God by performing the work that He commits to us.

Hannah Patton, NSW

NOTE: Views in "Have your say" do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all comments received are published.

HI KIDS!

KIDS SPACE

10 COMMANDMENTS

God comes down onto Mount Sinai and speaks the Ten Commandments to the children of Israel. They are in awe and gain new respect and reverence for God and His commandments. They now have a better picture of what God is like and what He expects His people to be like.

MEMORY VERSE

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Psalm 119:165

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

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FINALLY...

IF YOU DON'T LIKE
WHERE YOU ARE, MOVE.
YOU ARE NOT A TREE.

—JIM ROHN

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POSITIONS VACANT

SERVICE SUPERVISOR—INFORMATION TECHNOLOGY LAE, PAPUA NEW GUINEA

The Papua New Guinea Union Mission is seeking a highly skilled and experienced service supervisor to join its Union Information Technology team. This full-time role will be responsible for supporting IT systems and related infrastructure, ensuring quality service delivery, assisting the engineering teams and providing remote support to locations across PNG. The role is based in Lae, however, an option to fly-in fly-out may be considered for the right candidate. For more information visit <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, three work-related referees and the contact details of your Adventist church pastor, to: Human Resources, Seventh-day Adventist Church (Pacific) Limited, Locked Bag 2014, Wairoonga NSW 2076 Australia; email: <hr@adventist.org.au>. **Applications close January 31, 2018.**

VIDEO PRODUCTION/EDITOR AUCKLAND, NEW ZEALAND

Hope Channel New Zealand is looking for a highly motivated person with film production skills and experience who is committed to the mission of the Seventh-day Adventist Church. This role includes managing the overall production schedule while being the producer on a range of projects; additionally, assisting in the areas of video editing, motion graphic design, camera operator and other production duties as required. Enquires and applications: <nealeschofield@hopechannel.nz>. **Applications close February 9, 2018.**

GENERAL MANAGER BUSINESS SERVICES, ADVENTIST SENIOR LIVING COORANBONG, NSW

Adventist Senior Living (ASL) is seeking a talented general manager business services to lead business services support for our aged care facilities and retirement villages. The business services team provide centralised finance, IT, risk management and procurement services to the organisation. The role requires CPA/CA or other postgraduate finance qualifications with extensive experience in a senior/strategic finance management role, a customer service

focus, and ability to build rapport and credibility with a wide range of internal stakeholders. The role also requires the ability to manage the tension between fulfilling "mission" objectives and ensuring financial sustainability. For more information please contact David Knight on 0409 368 110. Send applications to <DawnDavison@adventistseniorliving.com.au>. **Applications close February 2, 2018.**

IT SERVICE DELIVERY SPECIALIST WAHROONGA, NSW

The Adventist Church Technology Service is seeking a highly skilled and experienced service delivery specialist to join its team. This 12-month fixed term full-time role will be responsible for overseeing the consistent and high-quality delivery of services to our customers by establishing policies and procedures to drive a culture designed to ensure consistent high service delivery. For more information visit <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, three work-related referees and the contact details of your Adventist church pastor, to: Human Resources, Seventh-day Adventist Church (SPD) Limited, Locked Bag 2014, Wairoonga NSW 2076 Australia; email <hr@adventist.org.au>. **Applications close February 18, 2018.**

POLICY AND COMPLIANCE OFFICER, PEOPLE SERVICES—SPD WAHROONGA, NSW

The Seventh-day Adventist Church (SPD) Limited is seeking a highly skilled and experienced person to plan, direct and implement compliance in the areas of health and safety, return to work, and other employment legislative areas. For full selection criteria please visit the SPD's Human Resources website: <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, three work-related referees and the contact details of your Adventist church pastor, to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wairoonga NSW 2076 Australia; email <hr@adventist.org.au>; fax: (02) 9489 0943. **Applications close January 31, 2018.**

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