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EDITOR'S NOTE:

The secret glue

Jarrod Stackelroth
Editor

“

In our debates and discussions, we've relied on theology, logic, emotion, all of the rhetorical devices we can, but often neglected love.

I don't believe that 13 is an unlucky number. But I did test the theory during my thirteenth year. During that year I had two attempts at chopping off the same finger. One involving a chisel in woodworking class and the other with a kitchen knife. Perhaps worst, or at least most painful, was a rolled ankle. Now you may have had rolled ankles before. I certainly had, especially playing basketball at recess and lunch in school shoes. But this one was different.

It happened right at the end of an official after-school basketball game, against a team from another school, mere seconds before the buzzer. I've never been that comfortable dribbling the ball and I was being heavily pressured as I sprinted up the sideline (as my wife tells me, I should stick to rebounding). I still don't know if I stepped on a foot or just went over on my own but next thing I knew, I was down. And when I tried to get up, "walk it off", I couldn't put any weight on my foot.

Home was only a short drive away. I left my shoe on for support, but when I took it off at home, my ankle started swelling like a balloon. The pain set in that night, and I couldn't sleep. The sharp, aching throb was relentless and seemed impervious to painkillers. The only pain I've experienced that would be as bad or worse is an ear infection, which ended up perforating my eardrum. The next day, an x-ray revealed the news. I had chipped my ankle. This wasn't one I could walk off and I spent the next six weeks with no more basketball.

We take our bodies for granted until they no longer work quite right. We don't have to think about our next breath, our heartbeat, the blood circulating—it just happens. Until it doesn't.

The body is a miraculous piece of engineering, every part from the cellular level, having its own role to play.

For this reason, it is unsurprising that Paul spends a good part of 1 Corinthians 12 describing the church as a body.

"Now you are the body of Christ, and each one of you is a part of it (v27)."

Paul's point in this passage is that each individual who makes up the church is indispensable and has a role or purpose, just like each part of the body.

"Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ (v12)."

The body has to work together and accept its different parts, its higher and lower parts, just as it accepts the different gifts given to it by the Holy Spirit. The reason for this is mission.

Now, this will not come as news to most who read this. The metaphor of the body is one that is widely known and used in Christian circles. What I've only recently realised however, is how Paul's argument is linked to the next chapter, "the love chapter". 1 Corinthians 13 is famous. Used at weddings galore, this chapter is perhaps one of the best-known odes to love that is out there. Yet Paul is using this chapter as a response to the gifts and the body ideas introduced in chapter 12. He's describing the secret glue that holds the body together and the most important thing required to make it work: self-sacrificing, others-focused love.

This is the kind of love that originates from God and reflects His character. It is only possible with and through God.

Love is Paul's answer to the question of how the body can stay together and its gifts be used effectively together; and it is the exact answer we need.

The church, a group of fallen, disparate human beings, can only be held together through a common love for one another. We've often stressed unity at all costs, looking for ways to hold uniform belief and doctrine, but we've somewhat neglected love as the answer. In our debates and discussions, we've relied on theology, logic, emotion, all of the rhetorical devices we can, but often neglected love. Love for each other should inform all of our conversations. Love for the world we are called to reach should influence our mission. We're not working our way to heaven with love, but we should love because He first loved us (1 John 4:19) and was willing to descend to our level to lift us up (Philippians 2:5-8)!



INSIGHT:

COVID-19 and church leadership

Glenn Townend
South Pacific Division president

Now that travel is opening up a little more, I am getting to preach at different churches and events—at least around Australia. At every church event someone asks, “How has COVID impacted your life as the SPD leader?”

Because I could not travel, I have spent more time at home. I have never spent so much time with my wife, ever! We used to think one of the secrets to our marriage was my time away on church business and then enjoying being back together. However, we have discovered that we can see each other for more than a whole year and still be in love. Thirty-five years married and still going strong.

Another bonus is that I have had more time for in-depth Bible study, which I love. I have benefited from a closer walk with God, and I think my messages have more depth.

Working from home enables me to get more work done with less distractions. Every couple of hours you need a mind break and so I have been able to garden, clean and do odd jobs for 5–10 minutes at a time. I even weed while talking to people on the phone. However, being just in one place gets a little monotonous.

Meetings and appointments on a flat screen are normal now. Zoom and Microsoft Teams are programs that I use daily to connect with work colleagues. These meetings are certainly efficient. There is no travel time and you can be in Fiji, the USA, Perth, Port Moresby, Papeete and Auckland—and with whole groups of people from anywhere. However, because work colleagues know that you are around there are more appointments and more contact. I am looking forward to some travel because the times on a train and plane allow time to read and reflect.

COVID may have impacted you in similar ways. This week I met a colleague from New Zealand who I had not seen for 18 months—it reminded me that there is no substitute for meeting with people face to face.

Life and work will be different from now on. Vaccinations will open up the world again. As a disciple of Jesus, I, like the apostle Paul, am learning “to be content whatever the circumstances” (Philippians 4:11 NIV).



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Source: Unsplash

Results of AUC's attendance survey revealed

📍 Ringwood, Victoria | Lorraine Atchia

The Australian Union Conference (AUC) has finalised the data entry for its biennial attendance survey, which took place in February.

This year was the first time an online option was available, with just under 50 per cent of attendees using the website to complete their survey. This not only saved paper but enabled the data to be easily collated as the information was available immediately.

The survey found that church attendance was down 12 per cent, and Sabbath school attendance was down 7.7 per cent compared with the same Sabbath in 2019.

Due to COVID-19, this was not a surprising figure, and it is estimated that attendance numbers are up since February, as restrictions have eased.

Although attendance has decreased, there has been positive growth in tithe, with tithe increasing by 6.19 per cent in 2020 compared with 2019 and 9.74 per cent as of April 2021 compared with the same period in 2020. These figures are based on the actual reports in the Tithe

& Offering accounting system used by local churches.

One concerning statistic from this year's survey shows a proportional reduction in young people attending church. Overall, the 15-34 age group decreased from 18.9 to 16.9 per cent of the total attendance, with the males in this age group decreasing from 18.1 to 16.1 per cent.

Across Australia, pastors have noticed some members have not returned since churches closed last year due to COVID-19. Some members are choosing to participate from home, but unfortunately, some have decided to not participate at all.

"These statistics remind us of our responsibility for pastoral care," stated Pastor Michael Worker, AUC general secretary. "Pastoral care is not exclusively for pastors and elders, but it is a privilege of every church member."

A comprehensive report on the attendance survey findings will be presented at the AUC Constituency Meeting in August.



Adventist education graduate Dr Kristian Stefani (left) along with two other millennial colleagues, PM Scott Morrison (centre) and Christian Schools Australia director of research and innovation Darren Iselin (right).

Adventist education 'brilliantly represented' at national forum

📍 Canberra, ACT | Juliana Muniz

Adventist Schools Australia (ASA) leaders were among the 300 who attended the Christian Schools Policy Forum Dinner in the Great Hall, Parliament House, Canberra (ACT) on May 24.

Australian Prime Minister Scott Morrison was among those at the dinner. He presented a 20-minute talk on the vital role of Christian education in Australia. More than 50 MPs also attended the event, which focused on the contribution of Christian education to the common good. A significant part of the event was dedicated to the launch of the Cardus Education study findings. The survey of post-school outcomes found most Christian school graduates believe their time at school helped prepare them to find a sense of meaning, purpose and direction in life.

Adventist education graduate Dr Kristian Stefani was one of the four mil-

lennials who shared at the event on how a Christian education impacted his life.

"I asked principals across Australia to nominate millennial graduates, and Kristian was an outstanding candidate. He spoke well and represented Adventist education brilliantly," said ASA national director Dr Daryl Murdoch.

In his speech, Dr Stefani emphasised how the education he received was fundamental for him not only to excel in his chosen career path as a doctor but also in him placing a strong focus on supporting the community.

"Australia needs young people who put others and the common good before their own selfish interests and who are committed to changing the world by first bettering their own corner of existence. I firmly believe Christian education plays a vital role in applying that stability to the fabric of society," he said.



Pastor Townsend will be back to host the July 30 #weRtheCHURCH program.

What's our impact? Find out at the next #weRtheCHURCH

📍Wahroonga, NSW | Tracey Bridcutt

Are we as Seventh-day Adventists making progress in our mission to make disciples and lead people to Jesus?

The answer is a resounding “yes” and the next #weRtheCHURCH program—on Friday evening, July 30—will share some incredibly inspiring stories of Adventist disciple-makers who are impacting their communities across the South Pacific.

You'll discover how initiatives such as the World Changers Bible project, 10,000 Toes, Discovery Bible Reading, Hope TV and radio are opening up the doors to people's hearts and bringing them into a relationship with Jesus. Find out how small groups and church plants are multiplying across the South Pacific.

And what's next for the Church in the South Pacific? Division president Pastor Glenn Townsend will share news and plans, and what the “I Will Go” world Church focus means in our local context.

On top of that there will be uplifting music, prayer and a special devotional, making it a program you won't want to miss.

“I'm really excited by the stories that are being presented in the next #weRtheCHURCH,” said Pastor Townsend. “It's really inspiring to see how God is working through our people here in the South Pacific.

“#weRtheCHURCH is all about bringing together our diverse SPD family for a time of worship and community, helping to encourage and uplift our members. Join with me on July 30 for this special event.”

An episode of the popular children's program *King's Kids* will begin the night's viewing at 6:30pm. This will be followed at 7pm by the #weRtheCHURCH program, which will be streamed across four time zones for the convenience of viewers. On Sabbath afternoon (July 31) a workshop on “How to share your faith” will be led by Hope Channel South Pacific director Pastor Wayne Boehm.

#weRtheCHURCH is an initiative of the South Pacific Division and produced by Adventist Media. The first program went to air in May 2020 at a time when most churches were closed due to the coronavirus pandemic. Two other #weRtheCHURCH programs aired in 2020.

To tune into the program and workshop on July 30–31, head to the SPD website <adventistchurch.com>, the Adventist Media Facebook page or YouTube channel, or Hope Channel TV. For more information, email werthechurch@adventist.org.au



A student group from Avondale Primary School was the first to take a tour of the historic home at Cooranbong, NSW.

Adventist heritage restored and preserved

📍Cooranbong, NSW | Tracey Bridcutt

Tours of Ellen White's former home, Sunnyside, have resumed after they were temporarily halted due to the coronavirus pandemic.

The reopening of Sunnyside coincides with a number of significant initiatives by the South Pacific Division (SPD) aimed at preserving Adventist heritage. These include the establishment of an Adventist Heritage Project committee and the appointment in the next month of an Adventist Heritage director who will develop and implement an SPD-wide Adventist Heritage Strategy.

An investment by the SPD in new technology is modernising current

archive processes, with a more streamlined system leading to greater efficiencies and time savings, and enhancing future accessibility of historic material.

Significant investment also continues into Sunnyside to support the maintenance needs of the building and to redevelop the adjacent hall into a visitors' centre. All artifacts inside Sunnyside are currently being indexed and catalogued with the aim of restoring the interior décor and furniture to accurately reflect the time of Mrs White.

If you have a group interested in touring Sunnyside please visit <sunnyside.org.au> to register your details.



Vatuvonu Seventh-day Adventist College.

Fiji Mission to appeal Vatuvonu ruling

📍 Suva, Fiji | Tracey Bridcutt

The long-running legal case involving Vatuvonu Seventh-day Adventist College is set to go before the highest court in Fiji.

The Fiji Mission Executive Committee (EXCOM) has decided to appeal to the Supreme Court a ruling made by the Court of Appeal on June 3. The ruling overturned a previous High Court judgement pertaining to the appointment of state-funded teachers in faith-based schools.

"For now, Vatuvonu will remain as an aided school until the process of appealing to the Supreme Court is completed," said Mission secretary Dr Ronald Stone and associate Mission secretary Pastor Epeli Saukuru in a statement released on June 15.

"In the meantime, we ask that we take this matter to heart and pray over it."

The Court of Appeal ruling has been being described as a landmark judgement as it was interpreted within the provisions of the Fiji Constitution. Effectively it means that all teachers paid by the government are seen as civil servants and thus cannot be seen to promote a specific religious worldview. The curriculum must also be taught with a totally secular perspective. The only way Adventist schools can teach Bible is for the Church to pay those teachers separately from the government.

South Pacific Division education director Dr David McClintock said the ruling has major ramifications beyond the initial challenge of staffing appointments at Vatuvonu.

"While the initial court case was simply about the right for Fiji Mission to be involved in discussions on staffing, the broader reach to the Constitution and its emphasis on a secular society has brought in the unintended consequences of restricting all civil servants in matters of religion," he said. "Thus our core reason for existence and the evangelistic nature of our school system are now removed."

The Vatuvonu case began in 2019 following Fiji Mission's decision to privatise the school, which led to the government commencing legal proceedings in the High Court. It has significant implications not just for Adventist schools, but for the entire education system in Fiji, which is largely run by faith-based organisations. Currently, the Fiji government operates a universal free education system where it pays staff wages and funds schools around the country. Under its Open Merit Recruitment Selection System the government chooses principals and teaching staff to fill vacancies at both government and faith-based schools.

making headlines

Collective effort

More than 2300 people were baptised after a recent four-week evangelistic campaign livestreamed across dozens of islands in the Caribbean Union Conference. The results surpassed the initial goal of 1000 baptisms due to the commitment of all 10 conferences, district pastors, church leaders, young volunteer technicians and social media managers. —**Adventist Review**



Oxygen relief

In response to severe oxygen shortages throughout India, ADRA has delivered a new oxygen production system to Metas Adventist Hospital, one of the largest Adventist hospitals treating COVID-19 cases, to ramp up critically needed oxygen production. The new system will provide 600 litres of medical-grade oxygen per minute, 24-hours a day, to treat critically ill COVID-19 patients. —**ADRA International**

Rocket attack

An Adventist family of four living in Israel are grateful their lives were spared after a rocket from Gaza fell in their building yard in the city of Ashdod, breaking every window in their apartment. "As they do not have a bomb shelter in their apartment, the couple had to move to a nearby public bomb shelter," Israel Field communication director Sergey Gregorev reported. —**Adventist Review**

Screens vs sleep

The Australia Talks National Survey 2021 has found millions of Australians are getting less than seven hours of sleep at night, with 89 per cent of respondents saying phones are to blame. —**ABC News**



Sign of the times

After several months of protracted negotiations and consultations with the Hornsby Shire Council (NSW), Waitara Adventist Church has a new sign that follows the South Pacific Division (SPD) brand guidelines. Dedicated in a short ceremony on May 22, the new sign incorporates an LED screen aimed to be used as an evangelism tool, connecting the church more effectively with the community.

–**Tendai Malvern Mpita**



Baptisms in Eton

In a joint effort, the Etas, Eton, Rangorango and Mautua Adventist churches in Vanuatu have run a two-week evangelistic series in Eton with Mautua Adventist church elder John Kalnpel as the guest speaker. As a result of the meetings, three new converts were baptised, and three others rebaptised on May 29. "The Lord has certainly been so good to us through the power of His Holy Spirit," said church member Pierre Ludvaun. –**Record Staff**



Support for teachers

SPD director for mission development Ben Thomas was the guest speaker for a professional development workshop organised by the school administration of Betikama Adventist College (BAC) in Solomon Islands. One of the main aims was to encourage and support teachers in times of crisis. "This is the first professional development session via Zoom and opened up a new chapter and approach to teaching and learning for staff and students of BAC," said principal Partinson Bekala. –**Conch Shell**



Exciting chapter for kids

Nela Adventist School in Temotu Province (Solomon Islands) held a successful Book Week program recently. "God in Literacy" was the theme of the program in which students displayed their writing through stories, poems and rhymes. They also performed special items and ran a stall. An education representative from the provincial government was among the guests. The main goals of the program were to build team work between teachers and students, to create stronger bonds between children and parents, but ultimately to motivate the children to love reading. –**Conch Shell**



Service recognised

After 12 years of service, Pastor Eddy Johnson (left), ADRA Community Centre Blacktown manager, officially retired. "Eddy is passionate about people and has gone above and beyond to meet not only people's physical and mental needs but spiritual as well," said ADRA Australia/New Zealand CEO Denison Grellmann. According to Mr Grellmann, Pastor Johnson will continue serving at the centre as chaplain. "We are very thankful for Eddy's contribution to humanity and the kingdom!" –**Juliana Muniz**



SOS Fiji

The Adventist Development and Relief Agency (ADRA) has provided emergency funding and food support to hundreds of Fijians as the number of cases of COVID-19 community transmission continues to escalate.

According to the latest ADRA Fiji situation report, there were 604 active COVID cases in Fiji as at June 9, including 94 new cases recorded in one day.

"A lot of Fijians are in direct need of food as their livelihoods have been greatly affected due to the COVID-19 crisis," said ADRA Fiji country director Iliapi Tuwai.

Mr Tuwai said emergency funding, which included contributions from the Trans Pacific Union Mission, the Fiji Mission, ADRA Australia and ADRA New Zealand, has enabled them to assist more than 200 families in the central and western divisions.

"For this we are really grateful," he said. "We would also like to thank ECHO [European Civil Humanitarian Aid Operations] funds for meeting the urgent need of another 200 affected households in the western division. The need for food is a priority and ADRA Fiji is exploring all avenues to get the much-needed funding to support the helpless and the vulnerable people out there.

"I urge all concerned to pray for the people of Fiji and continue to support them as and when you can."—**Tracey Bridcutt**

have news to share?

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More than gold

The North New Zealand Conference celebrated its "4HisGlory" basketball tournament's 50th anniversary with a special "More Than Gold" weekend program in Auckland from June 4 to 7. The celebrations included a two-part youth rally on Friday night and Sabbath morning, a tournament on Saturday evening and Sunday and a banquet on Sunday evening before playoffs on Monday morning. "It was powerful to witness the mentoring that the slower veterans provided to the racing-leaping young guns of their church and their invited friends," said NZPUC president Pastor Eddie Tupa'i. "For many years now I have rejoiced at how play continues to disciple people for life in the mission field of their local communities."—**Juliana Muniz**



Praying for Sydney

Adventist representatives were among the 1300 Christian leaders who gathered at the International Convention Centre in Darling Harbour for the annual Sydney Prayer Breakfast on May 25. This year, the Greater Sydney Conference (GSC) invited all their school captains, deputy captains and chaplains for the first time. "We thought it would be a great idea to get our young people involved in prayer in a large context so they understand that our Christianity isn't simply about who we are in our schools, but it's a far greater core group of people that we belong to," said GSC president Pastor Terry Johnson.—**Record Staff**

Local church aids families experiencing economic hardship in Cook Islands

📍 Rarotonga, Cook Islands | Strickland Upu/Maryellen Hacko

In an effort to counteract the economic impact of the coronavirus pandemic in the Cook Islands, members of Avarua Seventh-day Adventist Church (Rarotonga) have been opening their church hall doors to distribute free food, clothing and household items to hundreds of families in their community who are struggling to make ends meet. For some families, items were distributed to their homes.

"The closing of our borders has meant that some of the people in our community who work in the hospitality and tourism industries have not been able to work or their hours of work have been reduced . . . thus causing challenges for some families," explains personal ministries leader Strickland Upu.

Operating under the title "God's Care Community Service" (GCCS), Avarua church has so far run three GCCS programs: one in November last year, one in March this year—both of which were attended by 250 to 300 people—and the most recent one on Sunday, May 30, which assisted 104 families.

Thanks to generous donations from Sanitarium Australia, financial aid from Cook Islands Prime Minister Mark Brown's support office, and donations of food and household items from local church members, attendees were able to take home boxes of non-perishable food items, clothing, shoes, linen, kitchen utensils, tableware, basins and buckets, electrical appliances and cleaning materials.

Looking forward, Avarua church plans to run another two programs this year—one on August 29 and another on November 28. The Cook Islands Mission has pledged financial support for these programs.

Avarua church says that the purpose of GCCS is to build and nurture positive relationships with their community and church family, and to foster a desire in church members to share their faith in Jesus by giving to others, based on the verse in Matthew 25:35,36: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

"Church young people, children and adults mingle and work in unity as the stalls are set up and packed each time," explains church pastor Tereapii Inukiha'angana. "All ages donate towards the cause of GCCS. The leftover food parcels are personally shared by individuals with those in their community who were unable to attend (the elderly, single parents, couples). Ample opportunity is provided for all ages to participate in [this] church program."

If you would like to support the work of Avarua church, please contact Pastor Tereapii Inukiha'angana via email TereapiiInukihaangana@adventist.org.ck or Strickland Upu supu@education.gov.ck.



CARLY FLETCHER

music management



with Maryellen Hacko

For full-time mum and singer/songwriter Carly Fletcher, creating music is more than a personal hobby. As the manager of "A New Song Collective" (ANSC)—an umbrella brand under which Adventist artists can create and distribute music—Carly uses her talents to realise a much bigger dream.

"My dream is to see more Adventist-Christian music being produced," she explains. "We have so much talent, and we need to dig deeper and get more of it out there!"

As a mother of two little ones—and another one on the way—Carly juggles her management of ANSC with raising a family. "I do most of my work at night-time when the kiddies are asleep," she says.

"I basically manage a collective of artists, which involves organising all the behind-the-scenes stuff involved in putting together an album," she continues. "Keeping the artists on track for recording in the studio, organising the graphic design for the CD cover and case, and all the nitty-gritty details, like proofreading everything, getting others to proofread, working out the song order."

The idea for ANSC originated out of a dream project Carly was working on to produce an album for children and involve lots of Adventist artists in the process.

"Braedan Entermann suggested that we keep going with this model of creating compilation albums so that we could get more Adventist music out there, faster! It would mean that as an artist you could just contribute one song, instead of having to put together 12 songs or so at a time, which is both costly and time-consuming."

Managed by a committee of three—Carly, Braedan and Anna Beaden—ANSC is aimed at encouraging new talent, mentoring those who have never set foot in a studio and helping established artists to release more songs.

"What I love about ANSC is that I can get more people involved in producing quality Adventist-Christian music," says Carly. "It's music with a message; it's Bible-based, relevant to the times we are living in, and we try and have a theme for each album. We also try to produce the music in such a way that it can be enjoyed by as wide an audience as possible."

While ANSC's first album "For Such a Time" was specifically aimed at junior-aged kids, they have now produced a second and third album targeted at a wider audience. The third album "Endure" was released in April, the second volume to their previous album "Renew".

"Volume 2: Endure includes songs that have been specifically written to

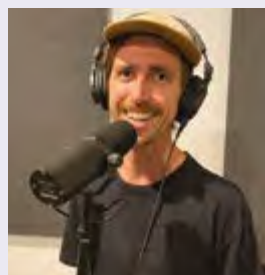
help give people strength, courage and endurance for all that is happening in our world today," Carly explains.

Carly says that ANSC hopes to create lyric music videos for each of the songs on their latest album, so that the music can be distributed as widely as possible.

"We use the CDs as gifts to friends and family, and we also have them for sale on all the digital platforms. Our music is written to glorify God and we pray that as people listen to the songs, that they are drawn into a closer relationship with Jesus. We dedicate each album to God and pray that His Holy Spirit will work through the songs to touch people's hearts and draw them to Jesus."

Looking forward, ANSC hopes to create more albums and involve more Adventist artists and musicians in the process. They ask that if you know a singer, songwriter or musician who would be interested in being involved, to contact them.

To listen to music produced by ANSC or to get in contact, you can visit their website <anewsongcollective.com>, follow them on Facebook @[@anewsongcollective](https://www.facebook.com/anewsongcollective) or email them at anewsongcollective@gmail.com.





Literature evangelist retiring after 50 years, sold \$2 million worth of books

📍 **South Pacific Division** | Juliana Muniz/Maryellen Hacko

After being in literature ministry for 50 years, renowned and award-winning literature evangelist (LE) Brian Curson is retiring this year, after selling an estimated \$A2 million worth of books from Signs Publishing over the span of his career.

According to Adventist Media Literature Ministry coordinator Brenton Lowe, this dollar amount could be more than \$2 million, taking into consideration inflation and incomplete data. With records only being kept for the past 19 years—less than half of his time as an LE—Brian purchased a total of \$909,276 in books from Signs Publishing during that time, but the remaining amount is an educated guess.

"This is a conservative estimation and doesn't include purchases from Adventist Book Centres and Australian Union Conference resources," Mr Lowe added in an email to *Adventist Record*.

In recognition of his longstanding service as an LE in Australia and New Zealand, Brian was recently awarded a Certificate of Service in Literature Ministry.

"I look back with thankfulness for what God has done in using me to spread the good news," Brian says. "Thousands of homes have received health and spiritual material. My main focus in all my years was primarily to get the books and Bible DVDs into homes."

Growing up in Bealiba, central Victoria, Brian credits becoming an Adventist to a man named Jack Grant, who visited him and his brother with a volume of *The Bible Story* and took them to Maryborough church, where he became an Adventist. It was here that Brian was inspired by an LE named Bill Beveridge.

"I was impressed by the opportunities this work offered to share with people books majoring on health and biblical content, so I decided to save up money to buy a car then to join the literature ministry," he explains.

Commencing as a full-time LE in Newborough, Gippsland, in

January 1971, Brian's work took him across Australia and New Zealand—to Tasmania, New South Wales, north New Zealand, north Queensland, Brisbane, Bendigo, Perth and the Sunshine Coast. He worked as a literature ministries director in many of these conferences.

"One particular area that gave me joy was seeing LEs that I had trained, respond to leadership calls to many conferences and a couple of them were invited to leadership at the Division level," he says.

Another aspect of literature ministry that Brian enjoyed was meeting people and hearing their stories. Notably, he shared a story of meeting a lady called Julie in Cannington, WA:

"In the early hours of Thursday morning Julie had a dream. Her grandmother, who had died 15 years ago, appeared and presented her with a Bible and told her to take it and read it. Julie didn't want it . . . [but she] handed it over to Julie. Just then she woke and told her husband of this unusual dream.

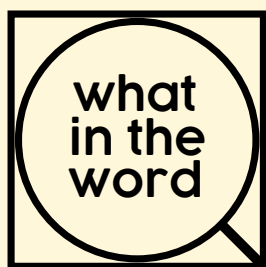
"The next morning, I arrived on her doorstep and canvassed Julie with our health books. She was only interested in one book. Julie liked the Bible so I went out to the car and brought it in. After showing her the Bible, I handed it to her. Julie didn't tell me then, but on delivery-day a month later, said what had amazed her: The very way in which I handed her the Bible was exactly the same way that her grandmother handed her the Bible in the dream.

"She was wondering at the time if I was her grandmother in another form or an angel. I told her that God wanted her to have this Bible and God has something great in mind for her. Wow that was a great experience of God's leading."

In 1975, during his first placement in Gippsland, Brian married Linda, who shared his vision and closely supported him, doing much of the office work and praying for him. The couple have two children: Mark, who now works as a national accounts manager for Sanitarium, and Sharon, who works as a departmental assistant at the South Pacific Division.

"We would like to officially honour Brian for his 50 years of faithful service in literature ministry throughout Australia and New Zealand. His Christian ministry will continue to bear fruit for eternity," said Mr Lowe.

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patience

noun: υπομονή | *hupomoné* (Greek)



Growing up in the Adventist Church, I frequently heard of members citing the words "patience of the saints". I later came to realise this expression was a reference to Revelation 14:12: an eschatological description of the end time, and a window to the experience of God's people before the return of Jesus. I've also heard others respectfully referencing the "patience of Job" (James 5:11) when processing challenging situations in their own lives. But what is "patience" anyway?

The New Testament usage of the word suggests that patience is a quality given to the believer by God to stay the course and remain steadfast despite the many challenges of life. This understanding of the term is conveyed in Galatians 5:22-24 where patience is listed as a virtue, an expression and manifestation of the fruit of the Spirit in the life of a follower of Jesus Christ. In this context, patience is presented as the work of God's Spirit. In other words, patience is God-generated; it happens not because of me, but because of God working in me. This emphasis on patience as something given to us by God is important because it corresponds with our understanding of the gospel and sanctification as the work of God in us and for us.

I should state, however, that the Bible uses other synonyms to convey the same ideas about patience: perseverance, endurance, steadfastness and

longsuffering. As a noun, patience is defined as "the ability to stay and accept a delay or something annoying without complaining" (Oxford Advanced Learner's Dictionary). Let's explore this view of patience as accepting "something annoying without complaining".

In his letter to God's people in the first century, James, the leader of the church in Jerusalem, encouraged Christians to endure trials with joy, "knowing that the testing of [their] faith produces patience" (James 1:2,3). From a human perspective, trials are difficult situations and unpleasant experiences that we don't normally go looking for, because they slow us down and very often, frustrate us to the core. Yet, James is calling for Christians to accept these hurdles and challenges, that are sometimes beyond our control, as something good to treasure and value. Moreover, James pleads with his readers to allow patience to do its work under these trying circumstances because it will result in spiritual growth, wholeness and Christian maturity (James 1:4).

A significant dimension of "patience" as described in this passage is the notion that this human experience of endurance is not passive. The picture portrayed here by the Greek word *hupomone*, is of a person who is under the strain of a heavy load but keeps pressing forward. This is active endurance; a quality and state of mind that sets great marathon runners like Eliud Kipchoge apart.

But what about the idea of patience as accepting "a delay without complaining?" This perspective is presented well in the book of Hebrews. For example, in Hebrews 10, Christian believers are called to persevere in their faith in Jesus even if persecuted because of the surety of His death and the confidence in His priestly ministry in heaven (Hebrews 10:19-22). Furthermore, the faithful are encouraged to maintain fellowship and community with one another because the day of Christ's appearing is near (Heb 10:24,25, 35,36). In other words, the waiting is warranted because of the final outcome—Jesus will come.

This emphasis on endurance and perseverance is again projected in the "race" analogy in Hebrews 12:1,2. The significance for Christians is the reminder to constantly focus on Jesus from the starting point to the very end of the journey of faith.

Patience is a quality given to us by God because of His grace, to enable us to deal with the reality of life on this side of the second coming and to help us to maintain our focus on Him daily.

Erika Puni

Ministry and Theology
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University College





LIVING KINGDOM

What man of you?

*Matthew 21:33-44,
Mark 12:1-11, Luke 20:9-18*

Parable of the wicked tenants

“Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed” (Matthew 21:43,44).

During lockdown last year, I lived with some messy people. I’d moved into a house that I shared with a wonderful couple of brothers. They were almost everything you could ask for in a set of housemates. Friendly, funny, respectful of your privacy . . . genuinely great people in almost every respect.

Except for their laissez-faire attitude to household chores.

I want to be clear here, I am not putting them on blast. Those who know me are aware that I too can have a somewhat lax policy when it comes to cleaning and chores. I was notorious for being the messiest of the six children in my family, which caused the brother I used to share a room with his fair share of frustrations. When it comes to messiness, my housemates were in good company.

The COVID-19 lockdown didn’t exactly help matters. Without guests popping in for a visit, the need to clean was almost non-existent. We did try to regularly tidy the place, but some aspects just didn’t get the love and care they deserved—chief amongst them the garden and backyard.

Have you ever seen a thistle the size of a fully grown man? It’s not a sight that belongs in suburbia, but we did our best to cultivate one in the front yard next to our bins.

When the year was up and we decided to move out, this became a problem. The mess that had been growing in the

yard suddenly had the potential to affect our bond or relationship with the landlord. The situation was so dire and our gardening experience so inadequate that we did what anyone would do—we hired somebody to whip it into shape for us while we covered the cleaning inside the place.

Even though we did end up getting back the bond, the reality is . . . we were not the best tenants. In most aspects we were great, but when it came to maintaining and caring for the land that we were tasked with stewarding, we were neglectful in our duties.

One of the most interesting parables, in my opinion at least, is also about some bad tenants. Despite appearing in Matthew, Mark and Luke, this parable is often underexamined. Perhaps this is unsurprising as the Parable of the Wicked Tenants paints an extremely grim picture of what will happen to those who defy God’s instructions.

For those unfamiliar, the parable is a simple one. A farmer owns a vineyard, which he pays some tenants to maintain in time for the harvest. When the harvest comes and the farmer sends servants to collect, they are beaten and/or killed by the tenants. Eventually, the farmer sends his son hoping they will respect him and end this conflict. Instead, the son is killed and thrown out of the vineyard. The parable ends with Jesus proclaiming that the farmer will return and kill the tenants—replacing them with tenants who will give him what he is owed.

It’s not exactly uplifting stuff, but I think that’s partly why I’ve long been fascinated by it. While many speak of the New Testament message being one of love, this parable highlights a God who is unafraid to release His judgement and wrath against those who He deems fit.

The question many may ask about this parable is: who are

these bad tenants?

When Jesus told the parable, it had a very clear answer. Matthew 21:45 describes the reaction of the Pharisees as recognising that the parable was comparing them to the tenants: "When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them."

In the context of the time, the message here is quite clear. God is the landowner, and the son is Jesus. The rejection of the son and the message of God is representative of the way the Pharisees ultimately were responsible for the death of Jesus—rejecting His message due to their desire to hold onto the power that was ultimately not theirs to begin with.

But what about the modern day? How can we read this piece as being relevant to our current circumstances? And is it possible we may share more in common with the wicked tenants than the ones the landowner replaces them with? Are we ignoring His orders, or worse yet, actively defying them?

I can't speak for individuals, or even for the Adventist Church, but there is a trend I have seen in the broader Christian faith which I worry may be representative of this issue.

This concern comes from one of the earliest orders that God gives us. Genesis 2:15 describes one of the first actions that God takes after creating us: "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." Similarly, in Leviticus, when providing laws to the Israelites, He clearly lays out the relationship between Him, us and His land: "The land must never be sold on a permanent basis, for the land belongs to me. You are only foreigners and tenant farmers working for me" (Leviticus 25:23, NLT).

The world we inhabit is not ours to do with as we see fit. We are mere stewards and should do our best to care for all of God's creation. Unfortunately, many in the church seem to forget this. A survey from University of Cincinnati political scientist Matthew Arbuckle and Georgetown University public policy expert David Konisky showed that in America, Christians have lower levels of concern regarding environmental issues than non-Christians. Despite being the stewards of His environment and tenants of His land, we care less about it than others do!

Academics Bernard Daley Zaleha and Andrew Szasz argue that this, in part, stems from "apocalyptic beliefs about 'end times' that make it pointless to worry about global warming".¹ As Adventists, the second coming and the end times are indeed a key part of our faith, but it is important that we do not let our beliefs and understanding of these events supersede other instructions from the Lord. When speaking about God's final judgement, Revelation 11:18 provides a clear-cut statement on how God will deal with those who ignore the responsibility He has given us: "It is time to destroy all who have caused destruction on the earth" (NLT).

Imagine if my housemates and I had not bothered to clean the garden or house because the end of our lease was coming up and we would no longer be living in the house. Our job was not just to maintain the house but prepare it for whatever the landlord wanted next—regardless of our feelings on the matter. Had we ignored this obligation I doubt our landlord would have been happy. And yet, when it comes to the land that God has made us tenants of, we are too often quiet. When the Victorian state government in Australia attempts to

continue environmentally harmful logging, we do not speak up.² Similarly, we are silent when those living on islands in the Torres Strait or across the South Pacific are confronted by the rise of sea levels and destruction of natural wildlife,³ and when investors and speculators around the world continue to invest in destructive and harmful business.⁴

Not only is this a stance that goes against biblical teachings, it is also hurting our outreach. In most countries, fewer than three per cent of people say that climate change is not a serious issue,⁵ with more than 70 per cent of adults aged 18 to 34 saying they worry about these issues.⁶ How can we hope to engage with younger generations if we do not comment on the issues that concern them—or worse yet, actively downplay these issues?

But what does this mean for us on a personal level? Many have accurately pointed out that the solution to these issues lies mainly in the hands of governments and large corporations. This is a fair point. But this does not mean that God expects us to sit by idly. The tenants in the vineyard were not merely tasked with taking care of the house—they also prepared the garden for harvest.

We have also been tasked with a harvest. "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19,20). The tenants in the parable show us one path—a path that awaits us should we rest complacently in our churches and not follow through on this mission.

These two roles we have are not separate. We are both caretakers of His property and commissioned to speak for Him. If we neglect one of these roles, the other will suffer. Ignoring these issues in our outreach undermines the mission that Jesus gave us to "teach them. . . everything I have commanded you"—and, as the previous statistics show, may make it difficult to forge genuine connections with the many in younger generations for who this is an issue of grave importance.

This parable reminds me of the importance of being a good tenant both in practice and in fellowship. We must follow the will of the Landlord—lest we be harshly judged on His return.

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5. <theconversation.com/how-much-do-people-around-the-world-care-about-climate-change-we-surveyed-80-000-people-in-40-countries-to-find-out-140801>.
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Ryan Stanton

PhD student, Media and Communications school,
University of Sydney.





From casual lodger to *committed* son

I was baptised in a font set up on the stage of the Piccadilly Theatre in Perth on August 27, 1961. I was 23 years of age. By February 1962 I was at the Australasian Missionary College (now Avondale University College) with the intention of studying the Bible, as counselled by my church pastor, Des Mowday. The college required me to do an entrance test. I did well enough to commence the Bachelor of Arts (Theology) degree. "Is that the Bible?" I naively asked. "Yes," said Dr Alwyn Salom, the faculty adviser. In fact in my first year I had only the one Bible subject, "Daniel and Revelation"; and this was providentially due to my receiving a credit for being a qualified fitter and turner. I was a very disgruntled mature-age student.

Soon after commencing my course I received a letter from one of my mother's fellow war-widow friends, a Mrs G McLaren, whom I had known from my early childhood. Her letter was most disturbing; it disclosed that my mother thought she had lost her younger son to a cult and that she would never see him again; that he had gone off to some remote desert retreat to be brainwashed. I immediately wrote to my mother to assure her that what she had lost was her casual boarder and what she had regained instead was her loving son. I wrote to her every week while I was at college and spent every summer back home in Perth. Jesus had not taken the

widow's son; He had found him and "given him back to his mother" (Luke 7:14,15).*

At this point, the story of the "Waster Son" (Luke 15:11–32), who returned from a foreign land to his father's house, may spring to mind. However, the prodigal was an apostate Jew turning back to his father out of desperate necessity. In contrast, I was willingly moving forward from no faith to follow Jesus, the Messiah of the Jews. Perhaps I was more like a Gentile turning for the first time to the Living God through faith in Christ. Paul states it rather well: "remember that you were at that time without Christ, being an alien from the commonwealth of Israel, and a stranger to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ" (Ephesians 2:12,13 personalised).

The conjunction "but now" indicates a dramatic change both in salvation-history and in the life of those "who once were far off but now were being brought near", which admittedly is reminiscent of the Parable of the Waster Son. Indeed later Christians read the "younger brother", as a symbol for Gentiles. This is a reasonable application, but not in the context of the world that Jesus inhabited. However, it is relevant to the environment in which the apostle to the Gentiles preached. Paul reminded the Greeks in Thessalonica how they had

"turned to God from idols, to serve a living and true God, and to wait for his Son from heaven" (1 Thessalonians 1:9,10). The verb "to turn" here indicates a shift from what someone was to become someone new in Christ.

In the New Testament the supreme example of this is the inclusion of the Gentiles into the family of faith. Both Paul and Peter quote Hosea 2:23 to portray the inclusion of the Gentiles into the peoples of God: "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved'" (Romans 9:25; 1 Peter 2:10). "And if you belong to Christ, then you are Abraham's offspring [seed], heirs according to the promise . . . So you are no longer a slave but a child [son] and if a child [son] then also an heir, through God" (Galatians 3:29; 4:7).

Paul refers to this inclusion of the Gentiles equally with the Jews as a mystery kept secret until the preaching of the good news about Jesus the Christ: "In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow-heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel" (Ephesians 3:5,6). As is true of Abraham, so also of God, both are the Father of all of us (Romans 4:16): "Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also" (Romans 3:29). "And because we are children (sons), God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Galatians 4:6).

Until Christ the separation of Jews from Gentiles was unchallenged for centuries but in Him they were united: "For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us" (Ephesians 2:14). Paul was very aware of the wider implications of this unity of faith in Christ, as we also should be. The Creator has renewed us after His own image, "where there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!" (Colossians 3:11). "For in the one Spirit we were all baptised into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit" (1 Corinthians 12:13. See also Galatians 3:28). Frequently Paul dismisses the distinction between circumcised (Jew) and uncircumcised (Gentile) as of no spiritual importance (1 Corinthians 7:19; Galatians 5:6; 6:15; Colossians 2:11; Roman 2:28,29).

Neither those who were circumcised (Jew) when they were called, nor those who were uncircumcised (Gentile) needed to reverse that mark in their flesh. Likewise, slaves when they converted became the Lord's freedpersons, and the free-born, when called, became the slaves of Christ (1 Corinthians 7:18–24). This is a stark reversal of the Greco-Roman social stratification, but also of the Jewish cultural hierarchy; and I suspect it is also true of our social order.

We've been watching the TV series titled *Australia in Colour* that uses black and white archival film, now in colour, to analyse Australian culture from the first fleet until the post-war reconstruction. There is no denying our less than glorious past.

The racism, the brutal treatment of the Indigenous people, the misogyny, the wealth disparity, the crass xenophobia, the limiting of higher education to the privileged, the inequality of the courts and the law, and the cultural parochialism are all exposed in this series, and now in colour.

Even today Australia is reeling from the exposure of a series of social ills:

- the widespread abuse of women even in the highest echelons of our society;
- the bullying that is rife in our schools both public and private;
- the reform of taxes that invariably favours the rich;
- the gross discrimination embedded in our society;
- the racism that simmers just below the surface;
- and the cesspool-like toxicity of our social media.

However, Christians are called to "Do all things without murmuring and arguing, so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world" (Philippians 2:14,15). So that's it then; we are okay, really?!

Tragically, Adventist institutions and churches are not entirely free of these evils.

The transition I made long ago from being a casual lodger to becoming a committed son is one I need to make every day, but at an even more profound level. As Paul reminds us often enough, we are not to follow the world's standards: "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect . . . Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour . . . Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers . . . Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all" (Romans 12:2, 9,10, 12,13, 16–18).

By God's grace let us love one another in our diversity, as God in Christ has loved us (John 13:34; 15:12; 1 John 4:11); let us love our partners in a fractured world, just as Christ loved the church and gave Himself up for her (Ephesians 5:25); let us forgive one another in our flawed state, as He has forgiven us (Ephesians 4:32; Colossians 3:13); let us accept one another in our multiplicity, as He has accepted us (Romans 15:7 NLT); and let us bear one another's burdens in our weaknesses, as He has borne our sins on the cross (Galatians 6:2; 1 Peter 2:24). Let us all continue to make this transition to Christ and His ways.

*Texts are from the NRSV unless stated otherwise.

Norman Young

Conjoint Adjunct Professor,
Avondale University College.



Apple rhubarb crumble

A high-fibre, delicious traditional recipe that is sure to please even the toughest of critics.

Ingredients

6 green apples, peeled and sliced
 3 cups rhubarb, chopped
 1/3 cup wholemeal plain flour
 1/3 cup ground almonds
 1/3 cup rolled oats
 1/4 cup brown sugar
 4 tbs margarine
 1/4 cup flaked almonds

Method

1. Combine apple and rhubarb in a microwave dish. Microwave on high for 8 minutes, then place fruit in an ovenproof dish.
2. Sift flour into a bowl, add ground almonds, rolled oats and sugar. Rub margarine into flour mixture.
3. Place rhubarb and apple into small oven dishes. Sprinkle crumble and flaked almonds over apple and rhubarb.
4. Bake in a moderate oven, 180°C for 40 minutes or until golden.

Subscribe to receive free weekly recipe inspiration:
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Eating seasonally *this winter*

These days, we're spoilt for choice with an abundance of fruit and veggies grown locally and available within days of picking at our local grocers and supermarkets. In fact, our growers work hard to extend the seasons of our favourite fruit and veg using greenhouses and growing the same crop in different climatic regions to stagger harvest times.

However, it still makes plenty of sense to shop by what's in season. Here are four reasons why:



Bang for your buck

Eating food that's in-season means it is generally in peak supply, so it's not only fresh and tasty but likely to be much cheaper too.

Power to the planet

Ever heard of a "locavore"? It simply means you choose food that's grown locally. Locally grown, seasonal food has the biggest benefit for the planet, as it takes less resources to transport and store your food.

Living leaner and longer

If you're buying seasonal produce, chances are you'll be filling your plate with more fruit and veggies—win:win. For decades, research has consistently shown a well-balanced vegetarian diet can help reduce your risk of major lifestyle diseases, help you live longer and help with weight management.

Support the farmers

Whether you make it to your local farmers' market or pop seasonal produce in your shopping basket, you're supporting growers. In supermarkets, keep an eye out for new "country of origin" labelling.



Conversations

Double whammy!

Thank you for the two articles in *Adventist Record*, June 5: "God needs friends" and "Reading Scripture well".

Both articles present vitally fresh, powerful and beautiful thoughts on building genuine, real connection with our Saviour.

While slogging through the second quarter's Sabbath school lessons on the covenant, I have found real succour in these two articles that speak so clearly and practically to a practising Seventh-day Adventist of 63 years about a true covenant relationship with Jesus.

Can't wait to share these insights in class next week!

Trust two ladies to get to the heart of the matter.

Thank you; recommended and Spirit-filled reading for all.

Worth digging out your old June 5 issue if you missed these articles!

Daniel Southern, NSW

Heart's content

"Could we do better?" was a question that caught my attention and I was determined to do my best to understand every phrase and nuance, read every paragraph and surely find a chord that struck my own musically-inclined heart ("Worship through song", May 15). When the writer summed things up, I found myself nodding in agreement.

Having been part of a music/worship team for some decades, I must admit that hearing and being part of wholehearted praise during worship sometimes brings my eyes to tears of joy or empathy, and enthusiasm and encouragement to my fingers. To hear worshippers singing with understanding and feeling, is an absolute joy. To play to the sentiments of a hymn, not just the right "time", and bring a whole-heart experience to the congregation can be likened to a prayer or a hallelujah chorus.

From a worship team point of view, it is well known that hymns and choruses, participated in wholeheartedly, connect us in purpose and response and are equally as valuable as the message of the day.

If anything has brought this influence home to me, it has been during COVID-19, when we could not sing. At first we could not even whisper the words and then came a day when we were allowed to hum behind our masks. The modern repetitious songs were gently hummed, but when a soul-stirring hymn, or a long-favoured chorus or gospel song began, the ceiling nearly lifted! Have you ever heard praise to God expressed like that?

Weeks later, thanks to an innovative worship team and careful mask wearing and distancing, came the

summer day when we worshipped outdoors and sang to our heart's content. The musicians gave their all, and yes, there were tears of thankful joy.

Thank you for emphasising the need to be age-inclusive when choosing music for congregational singing until we can hear the angels sing, and join them round the throne of He who gave us the gifts to play and compose and praise, and hum.

Heather Hagen, NSW

Musical gap

Thank you for a very interesting article "Worship through song" (May 15).

It was well worth an extra read and has many very relevant points.

As one of the less musically talented members in my church I now better understand why I usually feel exhausted and have a raging headache before the sermon starts.

The gap between the very dedicated musically talented musicians leading the worship service and myself is like the difference between a professional athlete and a non-athlete with a broken leg.

I always feel incredibly blessed by "special items" during the worship service and enjoy congregational singing.

Janine Pye, via email

HI KIDS!

Kids Speak

The Holy Spirit helps us work in our communities.



FLAMES OF FIRE

On the day of Pentecost the disciples, together with some other believers, gather together to pray. As they pray, there is the sound of a great wind. The Holy Spirit comes from heaven and fills the whole house. What appears to be tongues of fire rest on each person there. The disciples begin to speak in different languages. Jews from other nations who are in Jerusalem understand because they hear about Jesus in their own language. Peter speaks to the crowd, and 3,000 people join the believers.

ACTIVITY TITLE

Find the matching flames and fill in the blanks to discover the Memory Verse.

_____ ! (Psalm 133:1).

Why not colour me in!



Go to <http://thetuis.tv/> to find the Tui family's latest adventures.

Anniversary



MITCHELL. Kevin and Leonie were married by Pastor Lester Hawkes on 17.5.1961 in the Guildford church, NSW. They celebrated their 60th wedding anniversary with a surprise dinner cruise on the Brisbane River along with their son, Paul and Jill and their children, Kaitlyn and Hannah; and daughter, Jenean and Colin and their children, Jordynn and Jesse. Over the years they filled most positions in the churches they attended. They are enjoying their retirement at Runaway Bay, Gold Coast, Qld.

him in February 2021. Kelvin is survived by his daughters, Merren and Sheree (both of Brisbane, Qld). Kelvin gave his life to the church. He spent 40 years employed by Sanitarium, working in Australia, NZ and Fiji. After his retirement he gave volunteer service in Hong Kong and Thailand for another 10 years.

BAILEY, Lois Elva (nee Franks), born 5.4.1931 in Warburton, Vic; died 26.2.21 in Brisbane, Qld. On 24.8.1954 she married Kelvin, who died three months after her. Lois is survived by her daughters, Merren and Sheree (both of Brisbane, Qld). Lois was committed to support Kelvin in all the years of his work with Sanitarium and in his volunteering overseas. She also worked for Sanitarium herself. She now rests waiting for the resurrection morning to be reunited with Kelvin and the family.



GALLEY/GALUSZKA, Antonina (nee Bereta), born 25.10.1929 in Southern Poland; died 5.5.21 in Newcastle, NSW. Toni was married to Godfrey for 73 years. She is survived by her

husband; children, Ela Dickenson (Vic) and John (NSW); grandchildren, Seth, Axl, Delilah, Harvey and Chester; and extended family, John, Frida, Michael and Steph, Robert, Stephen and Shelley, Grace and Josiah. Surviving the Second World War, she settled in Cieszyn, Poland as a young bride. Toni emigrated to Newcastle, where she has lived since 1960. She served the Wallsend Slavic church as treasurer for 53 years and loved being involved in music, especially singing. Toni gently fell asleep aged 91 and is awaiting the great resurrection at Avondale Cemetery.

David Stojcic



GRANGER, Gwendolyn Nora (nee Hilton), born 14.2.1941; died 10.5.21 in Gold Coast, Qld. On 8.4.1962 she married Pastor Robert Granger, who predeceased her in 2013. Gwen is survived by children, Sharon Stevenson (Qld), Dr Robert Granger (Bunbury, WA) and Michelle McClintock (Oxenford, Qld); their spouses; three grandchildren; and a great-grandson. Being a true missionary and pastor's wife,

Gwen moved house 30 times across three countries and five states in Australia. A loving and generous person, Gwen was a skilled homemaker and will be missed by countless people who were touched by her kindness over many years

John Hammond

KEMP, Dr John Edward, born 5.11.1939 in Barmera Hospital, SA; died 4.2.20 in Sydney Adventist Hospital, Wahroonga, NSW. On 16.12.1965 he married Jeanette Bohringer. John is survived by his wife; daughter, Nicki and son-in-law, Min; grandchildren, Eddie and Maisie; brother, Brian; and sister, Rona. John was a student of life, an innovative researcher and a fine teacher. He was a practical man, able to fix anything, a great problem solver, curious, well-read, creative, thoughtful and reflective as well as analytical. Every day, he thanked God for the richness of his life—he focused on the good things of life. Most of all, John was grateful for the love of God made real in the love of his family, his circle of friends, and his Castle Hill church family.

Pablo Lillo

Obituaries

BAILEY, Joseph Kelvin, born 26.8.1929 in Hamilton, New Zealand; died 21.5.21 in Brisbane, Qld. On 24.8.1954 he married Lois, who predeceased



LIVE
STREAM

15 August 2020

San Homecoming

A warm invitation to all current and former staff, nursing graduates, doctors, volunteers, friends and family of the San.

For further information see www.sah.org.au/homecoming





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KING, Kathleen Helen (nee Duff), born 9.2.1934 in Shepparton, Vic; died 4.4.21 in Park Ridge, Qld. On 11.6.1958 she married David, who predeceased her in 1991. Kath is survived by her children, Tony (Gatton, Qld), Michael (Wynyard, Tas), Christine (Park Ridge, Qld), Judith (Runcorn), Heather (Upwey, Vic) and Joanne (Park Ridge, Qld); seven grandchildren; and her brother Garry Duff (Reno, Nevada, USA). Kath worked as a nurse for most of her working life, before training as a dietician. Kath engaged in several volunteer mission projects including nursing in Nepal, teaching English in China and helping build an orphanage in Zimbabwe and was an active member of Park Ridge church for many decades.

McKEAN, John Eric, born 1.11.1968 in Auckland, NZ; died 24.4.21 in Brisbane, Qld. He was predeceased by his father, Rupert. John is survived by his mother, Pamela; and sister, Janette Munro.

Zeny Vidacak

Advertising

CONSTITUENCY MEETING SOUTH NEW SOUTH WALES CONFERENCE.

Notice is hereby given that the 86th constituency meeting of the South New South Wales Conference of the Seventh-day Adventist Church will be held at the National Museum Australia, Lawson Crescent, Acton Peninsula, Canberra, on Sunday, September 19, 2021. The constituency meeting will commence at 10am. Delegates are to be appointed in harmony with the Constitution. The business of the constituency meeting will be as provided in the Constitution, incorporating the presentation of reports and financial statements for the period. The officers, executive committee and other committees, as provided in the Constitution, will be appointed. *Calvin Drinkall, General Secretary*

BOOK YOUR SPOT AT THORNLEIGH'S 100TH ANNIVERSARY!

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

SIGNS OF THE TIMES AND RECORD ON CD

The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent *Record*, *Adventist World* and *Signs of the Times* issues, along with Sabbath school lessons, for the vision impaired. If you or someone you know could benefit from this

service, mail or email CSFBHI including postal address. Email <CSFBHI@adventistmedia.org.au> or write to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076. For the legally blind in Australia and New Zealand, CSFBHI also has a large audio library of Christian and denominational books available.

AVONDALE FAMILY FUNERALS

offers a comprehensive funeral service, personalised with utmost care, compassion and respect to communities from Sydney to Newcastle. As committed Adventists, our family is here to guide you every step of the way. Contact Mark Windus on 0411 797 854 or <director@avondalefamilyfunerals.com.au>.

Positions vacant

PERSONAL ASSISTANT TO ENCOUNTER CURRICULUM OFFICERS, AUC

Ringwood, Vic (Part-time 16 hrs/week)

The Seventh-day Adventist Church (AUC) Limited is looking for an efficient and effective individual to join our education team as personal assistant to the Encounter Curriculum officers. This person will be assisting in a broad range of ways to enhance Adventist Schools Australia in its mission to serve its schools. Such activities require this person to have good time management and problem-solving skills, in distributing resources and providing support for training events, both live and online. This part-time (16 hours per week) role is based at the AUC administrative office in Ringwood. For the full selection criteria, please email <AUCHR@adventist.org.au>. The appointing body reserves the right to fill this position at its discretion and to close applications early; only those who have a legal right to work in Australia may apply. **Applications close July 11, 2021.**

DIGITAL DISCIPLESHIP COORDINATOR, ADVENTIST MEDIA Wahroonga, NSW

Do you have digital marketing skills and the ability to teach others? Are you a good communicator and enjoy working as part of a team? This permanent, full-time role focuses on creating training resources, hosting training events, providing digital marketing consultation services to churches and ministries in the South Pacific Division. The role seeks to create, inspire, encourage and resource disciples of Jesus to share His love. The role will also involve digital marketing across social media, search engines and email to generate and nurture leads to become disciples of Jesus. Please email <corpserv@adventistmedia.org.au> for a copy of the full job description. The appointing body reserves the right to fill this position at its discretion and to close applications early. Only those who have a legal right to work in Australia may apply. **Applications close July 16, 2021.**

Finally ...

"The way to love anything is to realise that it might be lost."
—G. K. Chesterton



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