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## Linked with God at dawn

Moving moments  
with a San chaplain <sup>14</sup>

Faith FM launches in western  
Sydney <sup>6</sup>

# WHAT'S IN A NAME?



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EDITOR'S NOTE:

## Every member has a story

Jarrod Stackelroth  
Editor

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When we are remembering and retelling the stories of what God has done, we are walking in the footsteps of the ancient Israelites who were encouraged to tell the story of how God rescued them from Egypt.

I recently conducted a writing workshop for a friend in communications in the Ontario Conference in Canada, titled “Every member a writer”. The workshop was a basic newswriting workshop, a session I’ve done plenty of times. It covered simple principles to help participants communicate a story and gave even beginners some simple tools to work with.

I love the idea of every member being a writer and I agree that it’s possible but I want to expand on our theme a little: Every member has a story. Thankfully, given my work, stories are a passion of mine. And I’m a big believer in the power of testimonies. It’s been a little while since I’ve written about testimonies in this space but every time I do an event like the workshop in Canada, I’m reminded of the power of people’s stories. Somewhere in your church service, Sabbath school or prayer meeting programs should be the opportunity to share stories about what God is doing.

It is easy to get caught up in studying the Bible, in sharing truths, in reading the lesson or following the words and thoughts of great biblical teachers and expositors. However, we too often underestimate the power of personal witness. Ellen White says as members of His body we are to be “His missionaries, bodies of light throughout the world, to be as signs to the people, living epistles known and read of all men” (*Testimonies for the Church*).

The apostle Paul did this well. A number of times in his letters, he uses his own hardships and struggles—even his conversion story—to paint the picture of what God was doing in his life and to point to God’s glory rather than his own.

Paul shares his story to the hostile crowd in Jerusalem. He is then imprisoned but gets the opportunity to share his life story with King Agrippa. Every opportunity he got, Paul highlighted what God was doing in him. Paul, who described himself as a pharisee of the pharisees, had learning and knowledge of the Scriptures but was not afraid to reference his own experiences with God.

If we decide to take this calling seriously—to be tellers of God-stories from our life into the lives of those around us—it challenges us in at least two ways.

The first is by making us more aware of God’s work in our lives. When we are remembering and retelling stories of what God has done, we are walking in the footsteps of the ancient Israelites who were encouraged to tell the story of how God rescued them from Egypt.

“And you shall teach them [stories of what God did] diligently to your children and speak of them when you sit at home and when you walk along the road, when you lie down and when you get up” (Deuteronomy 6:7).

Remembering the events God has led us through and looking for evidence of His influence on our lives is an important boost for our own faith when the going gets tough or God seems silent. It can also be a blessing to others going through similar circumstances. As you relate to them, they are more open to sharing their own story, to trusting and to opening up to God.

Our second challenge is to be walking with God every day—to have the Holy Spirit working in our lives—so we can have fresh and recent stories to tell. Our conversion story is important but if that was the only time Paul encountered God, then it could have become stale in the retelling. Instead, Paul had a wealth of evidence of the Spirit’s work to draw on. He could list the challenges and difficulties in his life and the places where God protected or saved him.

As Christians, we should never forget our conversion, but our journey shouldn’t stop there. My challenge is to seek the Holy Spirit in my life, to desire new testimonies and fresh faith stories to share with those around me that I encounter every day.

We can join the writer of Lamentations, who in the middle of mourning for all Israel had lost, was able to recognise that “The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness” (vv3:22,23).



INSIGHT:

## Kind hands

Eddie Tupa'i  
New Zealand Pacific Union president

The touch of kind hands is transforming. Like the kind hands of an understanding mother soothing her tearful child. Or the kind hands of an experienced surgeon as she calms a nervous patient. And then there are the kind hands of the professor as she congratulates a graduate with an affirming hug of approval.

Kind hands are generous, safe and non-judgemental. They say I acknowledge you. I affirm you. I approve of you. Simply put, the touch of the hands of a kind person say, "I see you," "I celebrate you," "I believe in you".

During the lockdowns of the past couple of years our online church life has missed the touch of kind hands. They were replaced with waving at each other through our screens, thumbs-up emojis, and preset reactions for us to select during worship services, small group gatherings and other get togethers. But they are just not the same. Actually they are no comparison. Not even close.

As we return to our church gatherings hoping that we don't get locked down again let's re-discover ways to say, "I see you," "I celebrate you," "I believe in you".

When John the Revelator realised he was in the presence of Jesus, John immediately fell before Jesus in worship. Jesus placed His right hand on John and said, "Do not be afraid; I am the first and the last. I am the living one. I died, but—I am alive forever and ever" (Revelation 1:17).

My local church is opening up again and we can't wait. I look forward to the kind hands of greeting. I anticipate the kind hands of serving one another and our guests. I know that there will be a need for kind hands of careful guidance, and even a hand of invitation to a difficult conversation. I take courage in how Jesus acknowledged, affirmed and approved John with a kind right hand.

May our churches be filled with kind hands. May kind hands be raised in worship, and may kind hands point always to Jesus. May unkind hands be called out and disciplined with love. I wish for our churches to welcome every single person, whoever they may be, with kind hands that say, "I see you," "I celebrate you," "I believe in you".

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Australia church leaders including Pastors Darren Garlett, Lyndelle Peterson, Brendan Pratt and Terry Johnson, received the first sharing copies of the new edition of *Step Beyond*.

## Sharing books step into your community

Warburton, Victoria | Nathan Brown

More than 65,000 copies of a new sharing book will be delivered to people in communities around Australia and New Zealand in coming weeks. *Step Beyond* is a paraphrase of *Steps to Christ* by Ellen White, with this new edition produced in Australia including local contact details and special offers to connect with community members interested in growing their understanding and experience of faith.

"*Steps to Christ* is a book many of our church members have read at some point," said Pastor Terry Johnson, president of the Australian Union Conference and chairman of the Literature Ministry (LM) committee, "so this new edition is something that we can be confident in sharing with friends, family and people in our communities."

Pastor Johnson said many church members are keen to share their faith, but often feel unsure as to how best to do this. "Many of us love and cherish this book, meaning that this is a simple way to respond to a question from a friend or neighbour, offering them something that helped us in our own experiences of faith."

"I believe this particular book is easily shared and accepted, read and digested."

The first shipments of *Step Beyond* were sent out to conferences in the last week of April with churches and church members encouraged to consider how they can best share copies of the book in their communities across the month of May and beyond.

"Sharing month is an intentional mission movement in the South Pacific Division with hundreds of churches reaching out to their community," said Brenton Lowe, Adventist Media LM coordinator and LM committee secretary. "*Step Beyond* is a tangible gift to share Jesus. It serves as a reason to visit our neighbours or invite a friend over for dinner to make meaningful connections and give a hope-filled gift."

This new edition of *Step Beyond* comes on the back of strong engagement with sharing books in the past year, including *Hope for Troubled Times* (almost 90,000 copies shared), *A Taste of Food As Medicine* (about 80,000) and *Advents for Kids* (about 10,000).

Additional copies are available through LM coordinators in your local conference or Adventist bookshop.

For 10 ways to share *Step Beyond* or to find a participating church, visit [literature.adventistchurch.com/sharing-month/](http://literature.adventistchurch.com/sharing-month/).



Two of the 41 RATO generators donated to help teachers and pastors work in remote areas in Solomon Islands. Photo taken at commissioning prayer time with education and ministerial leaders at SIM office.

## Donation provides electricity for churches and schools in Solomon Islands

Honiara, Solomon Islands | Silent Tovosia/Juliana Muniz

Solomon Islands Mission (SIM) education and ministerial departments received a generous donation of 41 generators on April 4.

Two types of RATO model generators were donated to meet the needs of Adventist schools, ministers and pastors in remote areas where electricity is not accessible.

The donation was made by David and Suzanne Bannister from Australia, who have been supporting the work of the Church in Solomon Islands for many years.

According to SIM president Pastor Silent Tovosia, the couple has also

supported Atoifi hospital, Atoifi College of Nursing and other projects, including primary schools such as Rate and Uluga in North Malaita, and Reilonga Primary School and Paru—a hand church of Aruligo Adventist Church in Guadalcanal. They have also donated roofing iron for the Mission office in Honiara.

"We thank God for the kindness of David and Suzanne Bannister," said Pastor Tovosia.

With more than 58,000 church members, SIM has an education department that runs 133 schools with more than 900 teachers and 15,000 enrolments per year.



Some of the team at Greater Sydney Conference celebrate the launch with others joining online.

## Faith FM launches in western Sydney

📍 Wahroonga, New South Wales | Tracey Bridcutt

A special dedication service was held on May 3 at the Greater Sydney Conference (GSC) office to launch Faith FM in western Sydney.

The service was attended in-person and via Zoom and coincided with a live on-air launch featuring Faith FM content and promotions manager Pastor Robbie Berghan and presenters Pastor Lloyd Grolimund and Andrew Hunt, who gave a warm welcome to the new western Sydney listeners.

"We are blessed to be part of this opportunity," said GSC president Pastor Alban Matohtiti. "It came out of the blue but in God's work nothing comes out of the blue. Everything has come together and we are very fortunate to be here today to share in this moment."

Faith FM now has more than 200 stations across Australia and the launch into western Sydney will provide an additional potential audience of 1.2 million people. To establish this mission

initiative, GSC has used some of the funds from the sale of its former headquarters in Epping.

"It's really exciting to see this radio station coming in and being part of the mission and we know that western Sydney is such a huge area and I'm sure that it's going to be great tool to increase all the efforts to spread the gospel," said GSC ministerial secretary Pastor Andre Vieira.

Pastor Berghan said Faith FM has experienced incredible growth over the past five months. "By partnering with South Queensland, South NSW and Greater Sydney conferences, in particular, we have seen the expansion of coverage into Canberra, the establishment of our 200th broadcast site near Toowoomba, and now with Sydney, God is rapidly providing us with opportunities to increase our national footprint."

For more information on Faith FM go to <https://faithfm.com.au/>.



102 baptised in December at Bena.

## Small group ministry still growing in PNG

📍 Goroka, Papua New Guinea | Jarrod Stackelroth

The Eastern Highlands Simbu Mission (EHSM) in Papua New Guinea has experience growth and discipleship by emphasising small group ministry.

A recent discipleship training program run by the Mission in the Kainantu area saw 600-plus attendees attend four days of training with the whole EHSM team. According to church leaders, there has been a significant increase in tithe, membership, new groups and number of church workers/volunteers since COVID-19 forced a change in emphasis.

It was during the lockdown period (2020) that EHSM baptised 14,000 people and tithes increased from 6 million to 11 million kina. Membership reached 99,000. But the momentum has not slowed according to EHSM president Pastor Joanis Fezamo.

"We will not go wrong when we work in small groups, following our relational streams. It's biblical and supported by Spirit of Prophecy," he said. "It's also wholistic. In the past we have been waiting for people to come into the

church instead of going to them."

Pastor Fezamo reports that the South Pacific Division discipleship team and Dr Peter Roennfeldt had visited the Mission for training between 2017 and 2019 and had helped prepare EHSM for the pandemic that no-one at that time knew was coming. "Lockdown came and our churches were closed but our discipleship movement moved into small groups and did not stop."

There was some resistance to the idea at first but government guidelines to close churches meant there was no other way to worship.

"It was a new terminology and was like a slap on our faces. It was very hard for us to absorb. Why? Because we were already champions in building big churches. All our resources and time were put into it and we didn't want to leave our comfort zone."

After the Kainantu area training, the EHSM team were expecting 500 people to attend the next training run in the Mt Michael area.



Dr Wayne Krause (centre) presented a sermon on Sabbath morning.

## SPD leaders visit Fulton for the first time after the pandemic

📍 Nadi, Fiji | Malcolm Coulson/Juliana Muniz

Following a long period of disruption caused by the COVID-19 pandemic, Fulton Adventist University College students and staff were delighted to welcome special guests from the South Pacific Division (SPD) on campus over the weekend of April 23–24.

SPD Adventist Mission director Dr Wayne Krause and education director Dr David McClintock spent the weekend on campus, where they joined in programs and shared stories and insights.

"Dr David McClintock shared captivating stories during vespers, AYs and closing Sabbath programs from his many years living and working within the Pacific and encouraged everyone to remain faithful to God's leading," said Fulton principal Dr Malcolm Coulson.

Dr McClintock also conducted professional development at Fulton on the integration of faith and learning and took the opportunity to visit local Adventist schools along with Trans Pacific Union Mission education director Mele Vaihola and Fiji Mission education director Anasa Vateitei.

Meanwhile, Dr Krause met with college staff and TPUM ministerial secretary Pastor Linray Tutuo to discuss ways to enhance the knowledge and skills of all Fulton students in disciple-making, church planting, mission to the cities and cross-cultural ministry. He also presented a sermon, speaking of the need to follow Jesus' example and be willing to "go to the other side" in sharing the gospel.

The two SPD leaders were pleased to see the involvement of students and staff in the small group Sabbath school program and the vibrant worship programs.

"Being able to spend a few days at Fulton Adventist University College was delightful," said Dr McClintock.

"The enthusiastic welcomes, the wonderful harmony in the musical items in the multi-purpose centre, the wide smiles, attentive listeners as stories from the Pacific were shared. The staff team is united and well led. Students are clearly happy to be back in a face-to-face learning mode."

"Worship was made meaningful, relevant and eagerly embraced from young to old."

## making headlines

### Removing regret

Loma Linda University recently launched a tattoo removal program to help people erase visible gang-related or anti-social tattoos. The program aims to serve individuals living in poverty, with a history of involvement in gangs to remove tattooed markers of their past to find employment and reintegrate back into society.

—Adventist Review



### Fire at church headquarters

A fire broke out at the Central Philippine Union Conference (CPUC) building in Cebu City on April 23. The fire started in the cafeteria, where one of its air-conditioning units may have malfunctioned and exploded.

—SSD News

### Decline in family worship

A survey found only 37 per cent of Seventh-day Adventist church members engage in morning and evening devotions with their families, and only 52 per cent of Adventists engage in daily personal devotions. Moved by these statistics, Dwain Esmond, Ellen G White Estate associate director, has a goal to see 70 per cent of Adventists engaging in daily worship within five years. "I believe God will empower us to start the revolution inside, so we can do the work outside," he said.

—ANN

### Dad's diet

What expectant dads eat during their partner's pregnancy has a lasting effect on the future health of their unborn children, a Queensland-based study suggests. Researchers found that expectant mothers were more likely to meet recommended daily dietary guidelines if their partners also did.

—ABC News





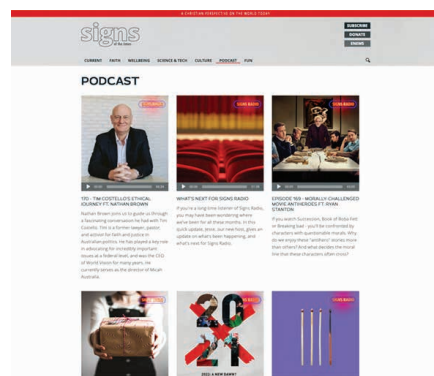
## Living more

Concluding its first Live More Abundantly program, the Nadi English church wellness hub in Fiji recently celebrated a "historic" graduation. According to TPUM 10,000 Toes coordinator George Kwong, this was the first community group in a church wellness hub to complete the LMA cycle, and the group was made up of those from the Indian community. Sixteen other groups are expected to graduate throughout the country in the coming weeks. —Juliana Muniz



## Intern camp

Forty-three ministerial interns, including 10 women and 25 first-year interns, came together for equipping, resourcing, inspiring and setting sail for ministry at this year's Australian Union Conference (AUC) Intern Camp. Guest presenters from the South Pacific Division and AUC, along with Conference ministerial secretaries, were able to bond with the new interns while providing them with expert advice. —AUC Newsletter



## Freshened up

Signs Radio, a podcast produced by *Signs of the Times* that features stories out of the magazine each month, returned to the airwaves in April after a break for updating. With a new host, *Signs* associate editor Jesse Herford, Signs Radio also plays on Faith FM throughout Australia. "In this way, the conversations we get to have at Signs go into many homes and cars all around Australia," said Mr Herford. Listen at <signsofthetimes.org.au/podcast/>. —Jarrod Stackelroth



## Doctor's note

Sydney Adventist Hospital surgeon Dr Sandra Krishnan is encouraging women to resume their regular health checks after a decline in cancer screening rates during the pandemic. She said it's important now to get assessed as healthcare facilities re-open to non-emergency patients. A report from the Australian Institute of Health and Welfare (Cancer screening and COVID-19 in Australia) shows that between January and June 2020 there were 144,982 fewer mammographs than in previous years. Figures for 2021 are not yet published but are expected to show the continuation of lower screening rates. "We know from pre-pandemic data how many breast lesions are detected in a day, so after this significant slowdown in screening it's crucial that we catch up with as many women as possible," said Dr Krishnan. —Record staff



## On the right path

With a strong focus on helping little ones on their spiritual journey, Kellyville Adventist Church in Sydney (NSW) recently held a dedication day for families to commit to raising their children in partnership with God and the church community. Nine families brought 13 children to God in the ceremony of dedication led by Kellyville Church intern pastors Aubree Harrington and Josh Carnie. It was a record number of children for the church to be dedicated on one occasion. —Rod Long





## Reflecting on sacrifice

In remembrance of the sacrifice made by the ANZACs, Hillview Adventist Church in Morisset, NSW, hosted a special service on Sabbath, April 23.

The program was opened with a welcome by long-time member Rodney Woolley, proudly wearing his father's medals and dog tag. Several photos of his father—soldier TX1945 while on service in Egypt—were shown on the screen as Mr Woolley was speaking.

An arrangement of the Last Post interspersed with Abide With Me was performed by husband and wife Cybele and Bevan Craig. The story of Simpson and his donkey featured in the children's story, followed by the children and members of the congregation coming forward to place paper poppies on a wreath at the foot of the cross.

Bringing a reflection on the theme of sacrifice, Pastor Leigh Rice presented the story of Herbert Henry Somerset Marks—his wife's uncle—who died in battle one day after his 21st birthday, 62 days before the end of World War II.

Pastor Rice made a parallel on how Mr Marks sacrificed for his nation and Jesus made the greatest sacrifice of all, dying for the world.

"It was a day that all church members will remember," said church leader Mary Fedorow. —**Record staff**

## have news to share?

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



## Empowered to disciple

Aiming to empower Adventists to become effective disciples and disciple-makers for Jesus, the Papua New Guinea Union Mission (PNGUM) launched the Discipleship Empowerment Team and strategy on April 2 at the PNG University of Technology's Rose Kekedo Hall in Lae, Morobe Province. More than 500 church leaders of all ages attended the launch, held at the end of a week of discipleship training. Addressing the gathering, South Pacific Division discipleship strategy leader Pastor Danny Philip called on local churches and institutions to effectively participate in disciple-making. "The Seventh-day Adventist local church should be a workshop where everyone is involved in some form of activity," said Pastor Philip. — **Jacqueline Wari**



## Creatives for the kingdom

With the desire to reach the community and share God's love through art, Invercargill Adventist Church (New Zealand) hosted its first creative arts outreach event on April 18. With more than 70 attendees of all ages, the first session provided the community with an afternoon of rock painting. In that fun, relaxing environment, the team who hosted the event was able to connect with people on a deeper level and create a spark for Jesus. Recently baptised, the main host, Tulua Sekone, is passionate about rock painting and has been using that passion to share God's love with those around her. "I'm thrilled to see my creative passion and passion for Jesus come together to reach the community of Invercargill," she said. —**Claire Taylor**



# Would the apostle John make a good Seventh-day Adventist?

**I**n so many ways, the apostle John would make a good Seventh-day Adventist. He was a seventh-day, Sabbath-keeping follower of Jesus.

Then, he was a firm believer in the second coming. He wrote about it several times in his Gospel (see John 14:1-4, for instance). He ends his Revelation with the simple prayer: "Amen! Come, Lord Jesus!" (Revelation 22:20).

John was a seventh-day Sabbath keeper awaiting the Advent—a Seventh-day Adventist.

He also had a burden for the truth. He used the word "truth" 12 times in his pastoral letter, 1 John. And it was "present truth" for his time because he attacks two then-current heresies. The first, Docetism (from the Greek word *dokein* "to seem"), taught that Jesus only seemed to

have a human body.

The other heresy, Cerinthianism, taught that Jesus was the natural-born son of Joseph and Mary, but "Christ" entered His body at baptism and withdrew just before the crucifixion. John calls those teaching these positions antichrists and false prophets.

He had a deep interest in Daniel and Revelation. For Revelation, that's obvious, he wrote it. At the same time, he used so much imagery and content from the book of Daniel. It's difficult to understand Revelation without knowledge of Daniel.

But . . .

Does the apostle John remain a good Adventist when he talks so much about love? That's not how we Adventists think about ourselves. And it's probably not what others think when they consider us—unfortunately.

John, in his Gospel, mentions love more times than the other Gospels combined. Note the scorecards: Matthew mentions love 17 times; in Mark it's 9 times and Luke has 18—that's a total of 44 times. In his Gospel, John mentions love 59 times.

For the statistically minded, the Gospels of Matthew, Mark and Luke have 2900 verses while John comes in at 879 verses. John has only a third of the number of verses.

Even more dramatic is 1 John, a brief letter of 105 verses, where he mentions love 47 times—again more than Matthew, Mark and Luke combined.

## Why did John write so much about love?

Simple answer, we don't know. But we can be more imaginative than that. What we do know is that John was an old man when he wrote his Gospel, his letters and the Revelation. He was probably in his 80s.

Old age can be a time of reflection and John has a lot to reflect on. It can be a time of regret when cringe-worthy life moments come to mind—and John a "son of thunder" (Mark 3:17) would have had regrets. But these can be overshadowed by what is more important.

For instance, John self-identifies in his Gospel as "the disciple Jesus loved". Five times! This was important to him and it's clear that his association with Jesus was the most significant, life-changing time of his life.

John had a front row as Jesus taught and ministered, died and rose again. He also had a personal relationship with Jesus. He felt the love. He knew the love. He recorded the "God so loved the world that He gave . . ." message and believed it.

There's warmth in his Gospel because of this. He's had the time to understand Jesus' ministry of love. That's why his emphasis on love is so strong.

I began by asking whether the apostle John would make a good Adventist. Wrong question. The real question is this: Do we make good Adventist Christians if we don't love like John? Or better, if we don't love like Jesus?

adapted from Bruce Manners,  
*The Command: Learning to Love Like Jesus.*





# The *big* move:

## Four promises to hold onto in times of change

I love thoroughly detailed plans based on an abundance of research. I do *not* love being in the unknown or experiencing the unexpected. And late one afternoon, I found myself facing the most overwhelmingly unknown and unexpected decision of my life. One that required my husband and I to make an immediate decision—to stay in our comfortable life in Australia or relocate to New Zealand, a country that was completely foreign to us. I grew a lot in my relationship with God through this experience and learnt a few things along the way . . .

### **Be courageous (Deuteronomy 31:6)**

I can't say that leaving my home in Australia, and moving to a country that I'd never been to, was in the life plan that I imagined for myself. I'm not sure anyone deliberately makes life plans that are outside of their comfort zone, that leave them feeling afraid or terrified. Yet here I was, facing the possibility of total life upheaval.

I can relate to how Joshua must have felt when he was told to be "strong and courageous". Faced with the huge weight of responsibility for leading the Israelites out of the wilderness into the much-anticipated Promised Land, I'm sure he was feeling afraid and terrified. These were feelings I could relate to! But once I processed the fear and mustered up as much courage as I could, I found myself feeling nervous excitement at the possibilities to come. When I replaced fear with courage, I was able to be open in taking an objective approach to hear what path God intended, and felt comfortable with whatever decision was made.

### **Take comfort in knowing He has great plans for you (Jeremiah 29:11)**

I clung to this promise in Jeremiah as we were making the decision. My husband and I were committing to a life in ministry and needed to know where God intended us to be. He was silent. We prayed again but still did not hear which option we should choose. After an emotionally turbulent night, in the

still hours of the morning, we knew God's instruction—"there is more growth to be had in the unknown". Our future would be in New Zealand.

### **Trust Him completely (Proverbs 3:5,6)**

If you have ever relocated countries you will know how many things there are to do—quotes from removalists, selling cars, terminating various contracts and giving away items that wouldn't get through Customs. These were the easy things to take care of, as they were all in our control. The hard part came once we had ticked everything off the list and realised that there was nothing else we could organise. Where we would live, how we would get around, where I would work—even the simple things like setting up a bank account or where to buy groceries. As we got onto the plane bound for Auckland, we weren't sure where we would stay that night, or if there would even be someone to meet us at the other end.

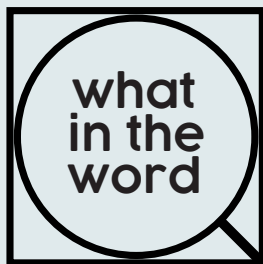
This is where my trust in God was stretched to its absolute limits. I was walking blind with no clue what my next step would be. I just had to trust that God had made my path straight (spoiler alert: He had!).

### **All things will work together for good (Romans 8:28)**

It has now been six years since we moved from Australia to New Zealand and much has happened in our lives since then. We had one major move between the cities of Palmerston North and Hamilton, and during the height of the pandemic we relocated back to Australia. Reflecting on our ministry journey thus far, what I learnt from this first disruption to my comfortable and familiar life would completely revolutionise my relationship with God and form my understanding of Him as a gracious and loving Father. One who always had my back, whether I could see it in the moment or not.

**Danelle Stothers**  
assistant editor, Adventist Record.





presented by  
Pacific Adventist University

# meditate

**verb:** הָגָה [hagah] | [daw-gaw'] Hebrew



One way to help Christians grow and become deeply rooted in the Word is to meditate on the Word of God. Meditate is rendered *hagah* in Hebrew. "It means to murmur (in pleasure or anger); by implication, to ponder: imagine, meditate, mourn, mutter, roar, speak, study, talk, utter."<sup>1</sup> The word meditate occurs 60 times in the Bible and is translated in various ways.<sup>2</sup> "The actual idea of meditation literally is to ponder, dwell on and mutter the Scripture to ourselves so that it starts to take root in our hearts."<sup>3</sup>

Reading the Word alone is not enough. We must have time for meditation on the Word of God. Reading the Bible is like taking a bite of food. Meditation is like chewing and munching upon the food, so that we can feel the sweetness of the delicacy before digesting it. Meditation allows the mind to ruminate more on the words read or preached. It is giving space in the mind so that they can ride on the wings of God's Word.

The Bible has many references on the concept of meditation. For instance, Isaac went into the field to meditate and pray as he waited for the entourage that would bring his wife (Genesis 24:63). Joshua, Israel's new leader, was called by God to meditate day and night on the Word of God (Joshua 1:8). The Psalmist said the blessed man is the person who delights in God's law and meditates on it day and night (Psalm 1:2). The true servant of God meditates on God's greatness during the watches of the night (Psalm 63:6). Paul counselled young Timothy to meditate on his teachings, so that he could gain new insights from them (1 Timothy 4:5). We need to meditate on His law (Psalm 119:97), His works (Psalm 111:2), His divine attributes (Psalm 119:27) and also His leading in the past to gain a divine perspective on our lives (Isaiah 30:31; Genesis 50:20).

Meditation allows the mind to focus on a specific object. Without focus, our minds can be easily distracted. There are millions of distractions: our mobile phones, the noise of the traffic, babies crying, the noisy chatter of the crowd and many more. Noise pollution distracts us. This causes our mind to become like

a monkey, jumping from object to object. In a noisy world, when other voices drown out the voice of God, we need to be still, to meditate on His Word (Psalm 46:10). Intentional meditation results in focused attention. With deep attention, we can gain clarity and fresh perspectives on His Word.

Meditation allows us to fill our minds with the true, lovely, excellent and praiseworthy things of God. (Philippians 4:8). Meditation allows us to gain deeper insights from God's Word (Psalm 119:99). Meditation changes us through the writing of God's laws in our minds as a result of habitual ruminating on God's word (Jeremiah 31:33). Meditation was a spiritual habit practiced by some of the spiritual giants of history, like Martin Luther. Meditation allows Christians to walk with God on earth as Enoch did. Our mind becomes a portable sanctuary and He communes with us day and night. In contemplating the lofty ideal He placed before you, you will be uplifted to a pure and holy atmosphere, even into the presence of God. When you abide there, there goes forth from you a light which radiates to all who are connected with you.

1. <[blueletterbible.org/lexicon/h1897/kjv/wlc/0-1/](http://blueletterbible.org/lexicon/h1897/kjv/wlc/0-1/)>.
2. <[cwgministries.org/store/meditation-how-study-bible-presence-god-eb-ook](http://cwgministries.org/store/meditation-how-study-bible-presence-god-eb-ook)>.
3. <[justdisciple.com/christian-meditation/](http://justdisciple.com/christian-meditation/)>.

**Simon Davidson**

Lecturer, school of theology, Sonoma  
College, Papua New Guinea.





# Do charity?

Charity is good. Let's not discourage anyone from giving. Give generously, regularly, intentionally and maybe sometimes recklessly. When someone is hungry, they need to be fed. When disaster strikes, we need to respond and to help. It is one aspect of the other action of Micah 6:8, that God also requires us "to love mercy".

Churches and church people tend to be good at charity. We give donations and raise funds, we hold bake sales and take up collections, we donate clothes and household goods, we praise those who volunteer at soup kitchens and homeless shelters, and tell stories of our mission trips and outreaches to neighbourhoods across town. These are common markers of what it means to do good in our communities. I am old enough to remember when we used to mark Sabbath school attendance as well as reporting "Persons helped", "Food parcels delivered" and "Items of clothing given" as part of our system for measuring our collective impact on those around us.

Again, much of this can be good. And many of these actions will be commended by Jesus, according to Matthew 25:31–46. But it can feel like we can never give enough. There are so many needs in the world and so many different causes we could support that we can despair of ever being able to give to the degree that feels like it truly makes a difference. While this might be because we don't give enough—only rarely do we give in a way that actually costs us, rather than giving from our excess—it can also be because charity itself is not enough. If we only do charity, this brings two serious risks to fulfilling our justice calling as the people of God:

- Charity does not always bring out our best.

Most of us like to be thought of as generous—and we like to be able to think of ourselves as generous. Our motives for doing good are always slippery and fickle. This was something that Jesus warned about (see Matthew 6:1–4). When our sense of generosity gets mixed up with our charity, it changes what we are doing and, according to Jesus, it changes how God views our supposed generosity. It can also change our relationship with those who might benefit from our giving. Theologian Reinhold Niebuhr cautioned that charity can work

to entrench the obvious power imbalances in our world: "philanthropy combines genuine pity with the display of power and . . . the latter element explains why the powerful are more inclined to be generous than to grant social justice".<sup>1</sup> Many of us have experienced the awkwardness that can arise in the donor–recipient relationship. Giving can create unstated or assumed expectations. It can be a way in which the relatively wealthy and powerful can flex their privilege, and economic disparity can be styled as a societal good—all with the veneer of generosity and benevolence. Even for those of us who do not consider ourselves among the super-wealthy, making occasional donations can be a way to salve our consciences and perpetually defer the call to justice.

- Charity is not a substitute for justice.

Partly for the reasons above, no matter how large the donation—perhaps exacerbated the larger the donations become—charity can undermine justice. It can make the status quo seem necessary and side-step the questions why some are perennially marginalised and vulnerable. Feeding a hungry person today is necessary and important; feeding a hungry person—or a succession of hungry people—every day for months and years must prompt questions about the systems that make this necessary, at the same time as such generosity seems to make that system possible. "Charity is no substitute for justice. If we never challenge a social order that allows some to accumulate wealth—even if they decide to help the less fortunate—while others are short-changed, then even acts of kindness end up supporting unjust arrangements. We must never ignore the injustices that make charity necessary, or the inequalities that make it possible."<sup>2</sup>

So do charity—then get about doing justice.

1. Reinhold Niebuhr (1932), *Moral Man and Immoral Society*, Westminster John Knox, 2021, page 127.

2. Michael Eric Dyson, "Voice of the Day," *Sojourners*, December 9, 2019, <[sojo.net/daily-wisdom/verse-and-voice-12092019](http://sojo.net/daily-wisdom/verse-and-voice-12092019)>.

**Nathan Brown**

Book editor, Signs Publishing Company, Warbuton, Vic.

# Linked with God at dawn: moving moments with a San chaplain





I had just gone to bed when the "on call" phone rang and I was asked to come to the hospital to support a family who had lost their loved one. It was an expected death and the family was prepared for the inevitable. An hour later as I was leaving the ward, I thought of Ron,\* a patient in a different ward. He had told me many times that he was unable to sleep, more often than not. I decided to stop by and check in on this patient.

Upon entering Ron's room it was clear he was indeed awake. As soon as he saw me, Ron said, "It is no coincidence you are here at this time. I need you badly, I am so troubled, so uncomfortable. I'm not able to sleep, I need your help." He started crying profusely.

I sat down beside his bed listening, as he poured out his heart in tears, pain and agony—a 49-year old man on his deathbed.

Permit me to give you a brief peek into the background of this individual:

Eight months prior, Ron went to the doctor regarding a minor procedure for a dermal irritation on his genitals. What followed was endless pain; the wound never healed, more surgeries, biopsy, and multiple amputations, diagnosed as an aggressive cancer—leaving open wounds all over including the inner thighs.

After eight months in excruciating pain—bedridden and hopelessly searching for a cure—Ron decided not to take active treatment, based on the two options before him: one being an estimated extra one year with pain and the other sudden death.

I spent hours with Ron exploring these options, his family dynamic, his financial situation, his spirituality, his priorities, meaning and values. I was beside him when he made the choice to die sooner rather than suffer in pain and be bed ridden for another year.

I spent hours with his wife and 13-year-old son. Ron did not allow his son to visit him in hospital at first because he thought it was a shame for his son to see him in his condition. After repeated conversations we'd had about their son, the couple decided to bring him to the hospital to visit his dad. On a Friday evening Ron called and left a strained voicemail on my phone saying that his son was coming to visit on Saturday at 11am. He asked if I could be there.

The young man stunned me with the maturity he exhibited. He was bold, brave and courageous. He talked, laughed and shared jokes for about an hour. After that he walked out of the room with me. We went to the cafe; it was his birthday. As soon as we sat down with some juice and snacks, even before I completed my first question, the boy burst into tears and never stopped crying for the next 40 minutes.

It was too difficult for him to accept that his dad would not be coming home again. It was hard for him to understand why his dad was choosing not to fight the disease. He had questions Why? Why now? Why my dad? And most of all, why am I not allowed to visit him in the hospital?

Upon returning to Ron's bedside the 13-year-old looked in his father's eyes and said, "Dad, I may not have told you this before but I want you to know that you are my hero. Even though I play video games and talk about superheroes, in my life I have only one hero, a true hero—you are my true hero

Dad." I do not know how I held back my tears but I did; while the father and son embraced and went on talking about the beautiful memories they shared, how much they love each other, how much they would miss each other, how important they are in each other's lives.

So what happened that night at 2am when I walked into Ron's room? Why was he so troubled?

He was troubled because a close friend of his visited him that evening and told him he was committing suicide by not accepting active treatment. His friend also gave him a book on healing and asked him to read two pages which talks of sin, guilt and God's punishment. He was so troubled thinking that he was indeed committing suicide, that he and his wife were being punished by God for their sins.

He said, "God was never a part of my life, I did not need God all the years of my life, is that why I am being punished? I think there is a God somewhere but I have nothing to do with him." For hours he had been battling with these thoughts and at that moment his only source of help was the chaplain who just walked into his room at 2am.

What followed was the most important and heart-touching conversation in Ron's life. We talked about life, death, suicide, cancer, Ron's current situation, the choices he had made and God—a God of love and healing and not a God of punishment. Life beyond this life with that God of love. At 4:40am that morning Ron accepted Jesus Christ as the Lord of his life!!! I held his hand and prayed, committing his life to Jesus Christ. Yes, Ron was linked with God at dawn.

A few days later, I organised an anointing service in Ron's room, inviting all the staff members in the ward to join. Dr Branimir Schubert, former San director for mission and culture, anointed Ron. Just as we were concluding the anointing service Ron requested that we sing again, "What a friend we have in Jesus."

A friendship that is new, a friendship so rich, a friendship he built in his deathbed, a friendship that was founded in suffering, a friendship that was the only source of hope for a man who endured the most wretchedness of suffering one would have ever seen. What a day that will be when Ron meets his friend Jesus. When Jesus takes Ron by his hand and leads him through the Promised Land. What a day that will be, for Ron is linked with Christ for eternity.

As I penned these words, in the early hours of another dawn, I was unaware that this day Ron would take his last breath. I bid farewell to a man who had become infinitely less like a patient I sat beside to minister and more like a long lost brother I had the privilege of getting to know in the most trying hours of his life. I lost my brother today; his wife lost a loving, faithful husband; his son lost his true hero; and his brother-in law lost his dearest friend. He will be missed but hope fills my heart knowing that I will see him again because he was linked to God at dawn.

\*Name changed to protect privacy.

**Stenoy (Steve) Stephenson**

Spiritual Care Services chaplain, Sydney Adventist Hospital, Wahroonga, NSW



# Languishing: have you been feeling blah lately?

**M**y dad has always been a role model for me. He wakes up at the crack of dawn and packs his day full to the brink with various activities—reading, working, preparing lunches, door-knocking, gardening, building, going out to visit people—until he goes to sleep at around 11pm each night. He rarely complains or grumbles; he is always cheerful and kind to others and is always the first to volunteer to help a friend, no matter what the task at hand involves. Everyone I know calls him a "legend" and are amazed by the endless energy he has.

He just turned 80.

Meanwhile, my fellow millennials and Gen Z comrades in their 20s are all struggling to find the motivation to just get through their day. It has become a popular phenomenon to complain about how exhausted you are after a full day's work. People say this exhaustion is "just part of getting older" or that "it is just what happens when you start working full-time".

But is it? Is this exhaustion really linked to having a busy schedule or working hard? When I look at my dad, who is at least 50 years older than these young'uns, he works very hard but is never run down or exhausted.

I have always followed in my father's footsteps, keeping a busy schedule and volunteering for more things than I have the time for. I have found a sense of purpose, liveliness and satisfaction from filling my life with learning, working, challenging myself and striving. But this year, everything changed. I became . . . one of them! I became like the people I had judged: exhausted, run-down and demotivated—living only to nap and binge-watch TV shows. I dreaded the thought of doing anything other than the bare minimum each day and



exercising turned from a fun activity into a joke. I felt stagnant, joyless and unfulfilled. I was spending hours a day scrolling through TikTok. I would stay up late to squeeze as much "juice" out of my day as I could, because the day felt unproductive and boring. I really struggled to concentrate and just wasn't excited about anything. I felt "blah".

Can you relate to this feeling? You might be experiencing the feeling of languish.

Languishing is a kind of exhaustion which affects your emotional resilience, resulting in feelings of apathy, aimlessness, disengagement, indifference, stagnation and a lack of motivation or concentration. For languishers, the stress of work demands and life commitments may feel much more arduous than to others. This is because this lack of emotional resilience strains your capacity to cope with challenges, so you feel like you have no fuel in the tank at the beginning of the journey. Adam Grant in his article in the *New York Times* described languishing as being the void between depression and flourishing—an absence of wellbeing—and the dominant emotion of 2021.<sup>1</sup>

This is a problem.

So, what is causing this widespread expression of languish? Why is everyone so "blah"? Three main factors have been identified as contributors to this feeling: uncertainty, stress and distraction.

The inability to make plans and set goals to work towards can result in aimlessness and indifference. When circumstances are uncertain and the body is on high alert, your "fight or flight" defence mechanism in the amygdala (part of your brain) can kick into gear. This physiological response pumps your body with adrenaline and noradrenaline to maintain vigilance and be aware of potential threats. However, this experience can become chronic when the uncertainty continues over an extended period and can result in consequences such as migraines, anxiety and exhaustion.<sup>2</sup> This wears down your system and reduces your coping mechanisms to stressful and uncertain situations. Many have reported this anxiety following the COVID-19 pandemic due to constantly changing requirements, changes in working environments and uncertainty as to what the future holds. The result of this has been a sense of frenzied aimlessness.

Chronic stress also depletes our personal resources and resilience, resulting in exhaustion and indifference. The conservation of resources model outlines the theory that individuals cope with stress by utilising personal and external resources. These resources can include things such as time, coping strategies, personal resilience, support networks, validation and encouragement from others. When an individual is faced with stressful demands, these resources are used, and need to be replenished to regain the mental and emotional stamina for the next challenge. When these resources are not replenished and restored—when people don't get the social support or quiet time they need—they experience burnout and a sense of demotivation and exhaustion.

In addition to uncertainty and stress, distraction is a major contributor to languishing. Constant disturbances prevent us from being able to focus and get into the groove. Distractions and multi-tasking force our mind to juggle multiple tasks,

diverting our attention across numerous horizontal planes. While task juggling does have benefits, such as provoking organisation and motivation via stress, it must be balanced with engagement in tasks. Mental and emotional absorption is important for healthy neuron stimulation. When we are absorbed in a task, our sense of time and place dissipates and our minds are opened to creativity, exploring new realms of possibility, and interpreting information and ideas in a new light. This deeper vertical thinking promotes focus, progress and engagement, as well as improved performance, all of which provides enjoyment, purpose and a deep sense of satisfaction. Where interruptions and stress-induced motivation is not mediated by task absorption, languishing is the result.

Many people of all ages are plagued by languish, particularly following the COVID lockdowns of the past two years, and no longer experience that lemony zest for life. If you have been experiencing languishing, understanding these factors can help you to overcome the pervasive apathy you may be feeling, and help you to experience positive wellbeing and satisfaction in life.

Our mental wellbeing is powerfully linked with our spiritual wellbeing, and just as the impact of languishing can reach beyond work into our personal lives, it can also impact our spiritual lives. In Matthew 24:12,13, Jesus refers to the experience of our emotional resilience being depleted: "Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved."

What does it mean for the love of a person to grow cold, except that our emotional responsiveness to God and to others is dimmed? The state of the world is overwhelming to say the least, with pandemics, wars, separation, moral ambiguity, natural disasters, the cost of living and all the other stresses of life. It is easy to be overcome and fall into a state of languish. It is easy to become aimless, apathetic and indifferent to the world. And God knows that this experience isn't always under our control. That is why He invites us in Matthew 11:28-30, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Spending time with God and resting upon His faithfulness and promises can offer us the restoration and peace we need.

If you have been experiencing languishing recently, think about ways you can become absorbed in enjoyable tasks or hobbies, and remember to connect with the One who can give us certainty, peace and clarity in our lives. Accept His offer of rest and peace, and be transformed through the renewing of your mind.

1. <[nytimes.com/2021/04/19/well/mind/covid-mental-health-languishing.html](https://www.nytimes.com/2021/04/19/well/mind/covid-mental-health-languishing.html)>.

2. <[verywellmind.com/taming-the-fight-or-flight-response-378676](https://www.verywellmind.com/taming-the-fight-or-flight-response-378676)>.

**Olivia Fairfax**

production assistant at Adventist Media while finishing Law and Psychology (hon) degrees at Macquarie University. She loves learning, writing, analysing everything, playing piano, laughing with loved ones and cuddling cats.





# Zucchini (Courgette) and pistachio cake

Serves 12 Prep 10 Cook 30

A dessert with a twist. Grated zucchini (courgette) helps keep the cake fluffy and moist, and delicately flavoured with pistachio nuts makes this a perfect treat for entertaining.

## Ingredients

¾ cup canola oil  
 ¾ cup sugar  
 2 eggs, lightly beaten  
 2 tsp vanilla essence  
 ½ cup pistachio nuts, chopped  
 1 ½ cups zucchini (courgette), grated  
 1 cup white self-raising flour  
 1 cup wholemeal self-raising flour  
 1 ½ tsp cinnamon  
 ¾ tsp nutmeg

## Method

1. Place oil, sugar, eggs and vanilla into a large bowl, mix well with an electric mixer.
2. Add pistachio nuts, zucchini (courgette) and sifted dry ingredients, mix until well combined. Pour mixture into a lightly greased and lined 19cm x 29cm lamington tin.
3. Bake in hot oven, 200°C for 30 minutes or until cooked.
4. Serving suggestions: Dust with icing sugar or topped with cream cheese icing and some extra chopped pistachio nuts.

## Tips

The serving suggestions are not included in the nutritional analysis.

## Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
1230kJ	295	5g	19g	2g	27g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
14g	2g	32mg	81mg	1.3mg	197mg



## Recipe of the Week

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[sanitarium.com.au/subscribe](http://sanitarium.com.au/subscribe) or [sanitarium.co.nz/subscribe](http://sanitarium.co.nz/subscribe)

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# Wars within & wars without



21.57621  
P.B. R.G. Manners.  
12<sup>th</sup> Aust. Army. 1942.  
R.A.C.  
Babaul

A couple of weeks back I rediscovered my father's copy of *Steps to Christ* given to him when he was drafted into the army during the Second World War. I read a chapter a day as part of my devotional time, trying to get a feel for what he discovered as he read it.

I was helped by the fact that he had underlined various sentences and passages. For instance, "The warfare against self is the greatest battle that was ever fought" (page 43). And another: "All His promises, His warnings, are but the breathing of unutterable love" (page 35).

My father was a fourth-generation fisherman. The family had turned to fishing after becoming convicted of the Sabbath and found it difficult to take Sabbaths off. A pioneering Adventist pastor, Stephen McCullagh, visited Kadina in South Australia in 1896 and reported: "A Mr Manners here purchased *Thoughts on Daniel and the Revelation* in 1891, but did not commence to read it till 1894, and after studying the question in connection with the Bible, soon found out the error of Sunday by not finding its observance enjoined in the Bible."<sup>1</sup>

My father quit school and became a fisherman at the age of 12. With the Second World War, as the oldest son, he was called up into the army. His two brothers were considered primary producers and continued working as part of the war effort.

He served as a non-combatant, but never talked about the war—except for two things. Before going to Papua New Guinea, he was based at Sorrento on Port Phillip Bay in Victoria. With his experience with boats, he was often put in charge of landing barges.

He told of one very foggy day when he was ordered to take one of the barges to

Port Melbourne. He was a bit proud of the fact that despite the heavy fog not lifting—and the cynicism of the crew with him—he arrived exactly where he was meant to be.

That was believable because I had experienced it—sailing in fog or in the blackness of night while fishing with him.

I worked with him for five years in the 1960s and, at sea on some cold days, he would put on his old army coat.

"See these holes," he would say, pointing to a couple, "I got these when I single-handedly pushed the enemy off Shaggy Ridge."

"They look more like moth holes to me," I'd respond—with due respect, of course.

In his *Steps to Christ*, he'd circled every word of this sentence: "You confess your sins and give yourself to God. You will to serve Him." The passage continues underlined, "God will fulfil His word to you. If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact. . . ." (page 51).

This discovery reminded me of my dad who, while serving his country, was also thinking about the spiritual battles within. Importantly, despite the battles around him, he recognised God's love was real: "Let us group together the blessed assurances of His love, that we may look upon them continually" (page 118).

1. Of Pioneers and Progress: 1886–1886: Seventh-day Adventists in South Australia, South Australian Conference of Seventh-day Adventists, 1986, page 148.

**Bruce Manners**

author, retired pastor and former editor of *Signs of the Times* and *Adventist Record*.

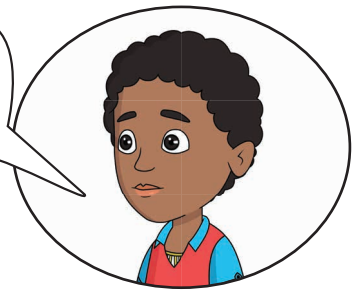




# HELLO KIDS!

# Kids' Special

We follow Jesus by serving others.



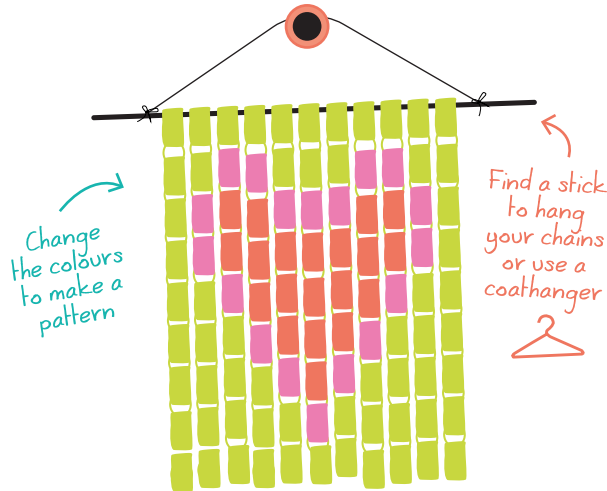
## A CHAIN OF GRACE

Throughout the Bible we read of many people who use their gifts and abilities to serve God and help share the good news of Jesus.

Philip's four daughters used their gifts of prophecy to do just this. Some of these messages were not easy to deliver but they faithfully do what God commands them to do.

God gives each of us different spiritual gifts and talents. He needs all of those in reaching people. It is not always easy to serve and use our talents for God.

God will provide the courage and strength we need, if we trust Him.



## PAPER CHAIN WALL HANGING

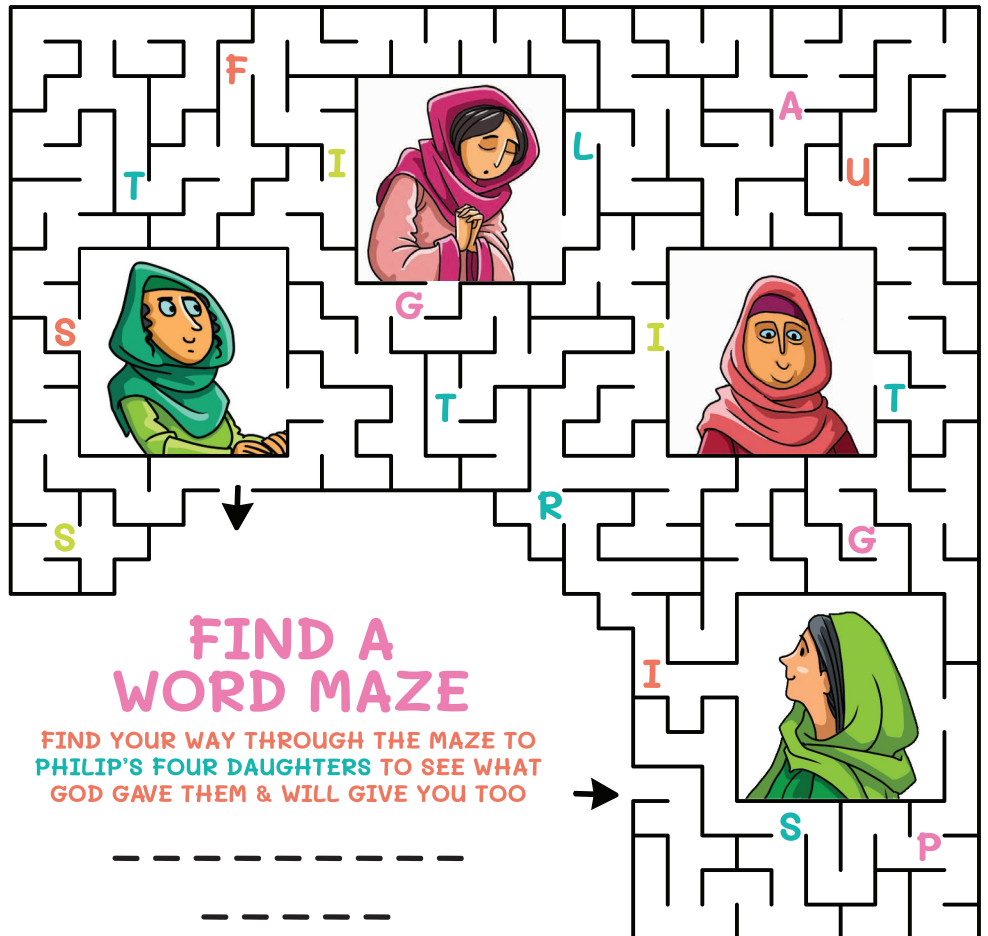
Cut 187 paper strips about 2cm wide & 20cm long - 88 need to be a different colour

Use a stapler and join the strips to make a chain - ask a grown up to help!

Make long chains using 17 strips - attach the last strip to the stick or hanger



Count the chain links in the example to see where to add the colour chains to make the pattern



## FIND A WORD MAZE

FIND YOUR WAY THROUGH THE MAZE TO PHILIP'S FOUR DAUGHTERS TO SEE WHAT GOD GAVE THEM & WILL GIVE YOU TOO

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### MEMORY VERSE

"Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms" (1 Peter 4:10).





# Conversations

## Sinful nature

In the article "What we believe" (Feature, April 22), there are two points that are not what we believe. The article claims: 1) "Jesus became the outcast and the plague." The plague is our sinful nature that Jesus cures at His coming. The symptoms of the plague are sinning that Jesus cures through the remission of sins today (Romans 3:25). 2 Corinthians 5:21 says Jesus was made sin for us not with us. Jesus did not jump into the pigpen of sin with us prodigals; He lifts us out if we choose to. Hebrews 7:26 says Jesus was separate from sinners (spiritually). Our sinning was extremely painful to the Son of God. Jesus came to bear, carry or take away our sins. The load on a truck is not a truck. We need a Physician to cure the symptoms of the "plague" and not become part of the sin problem.

2) "Jesus was immune to the contagion of sin." As soon as Jesus became a human being, it qualified Him to be tempted by Satan (Matthew 4:1–11). Jesus as the second Adam could have fallen, otherwise the devil tempted Him in vain. Adam BECAME sinful and mortal by sinning; Jesus REMAINED

sinless and immortal through reliance on His Father's power to save Him from disobedience and death (Hebrews 5:7–9). To say Jesus had a power that we can't receive from the Father is making excuses for sin. If an excuse for sin could be found it would not be sin and we would no longer need a Saviour from it, and Satan is making capital of this theology. He wants to keep us sinning! Our nature has nothing to do with our choice.

So firstly, the lamb did not know anything about the sin it was slain for. Jesus, who is the Lord from heaven, is both the innocent Lamb of God as our Substitute and secondly He is also our Example to follow, for both our pardon for sin and for overcoming power to defeat sin and Satan through the divine Spirit, prepared for the great day of God today.

**Eric Hort, WA**

## Heading the right way

I was delighted to note the use of the word "farnarkling" (Editor's Note, Record eNews, April 22), as I've been using this word with similar connotations to those found in the dictionary on a daily basis since May 2020.

It was coined by the satirist/comedian, the late John Clark, a Kiwi who often performed as his alto ego, Fred Dagg. Fred had a series of quite incisive one-liners, one of the most memorable being "New Zealand is a country of 18 million sheep, 4 million of which believe that they are human."

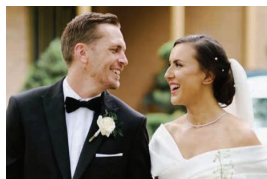
He and his family crossed the ditch and he commenced to work in Australia.

He was one of the team involved in the comedy/satirical series *The Gillies Report*, a show featuring Max Gillies often covering current events that went to air on ABC TV in 1984–1985. On almost every show John would perform a solo sketch in which he would satirise that wonderful oxymoron, a sports journalist. It was a delightful vehicle to air all the universal clichés involved in describing any form of sporting encounter he was covering with the latest mythical game of farnarkle/farnarkling. No details of the rules, the equipment or the number of people on each team were ever divulged, so it was the ultimate abstract imaginary universal game.

The practise of farnarkling reminds me of a slogan I've seen on t-shirts on a number of occasions: "Jesus is coming. Look busy." Food for thought!

**Lyndon Dyer, via email**

## Wedding



**TAPLIN—KRZNAR.** Ryan Graeme Eaton Taplin, son of Graeme and Joy Taplin (Cooranbong, NSW), and Tabitha Krznar, daughter of Mary and Damien Radovanovic (Sydney) and Joe Krznar (Brisbane, Qld), were married on 22.2.22 at Anambah House, Maitland, NSW. Ryan and Tabitha met unexpectedly at an engagement party at the end of 2020 and soon discovered that they wanted to spend the rest of their lives together. They had a very clear sense that God brought them together and by His grace, they are keen to live out His will for their lives.

Danny Milenkov

## Anniversary



**HANKINSON,** Allan and Enid (nee Sparke) were married 16.1.1952 by Pastor Carl Raphael in Inverell church, NSW. They recently celebrated 70 years of happy marriage at Lake Macquarie, NSW, where their family joined with them to mark this special occasion. Allan and Enid were blessed with four children, Carolyn, Len, Steve and Tony and spouses; five granddaughters; and three great-grandsons. Allan and Enid have been active church members in Manly, Ballina, Mullumbimby, Ocean Shores, Victoria Point (Qld) and now Cooranbong, NSW, where they are spending their retirement years. They both thank God for His leading in their lives and for the good health they enjoy.

## Obituaries



**DRISCOLL,** Arthur, born 28.3.1920 in Gosnells, WA; died 19.3.22 in Adventist Care, Rossmoyne. On 2.2.1949 he married Ebba Akesson, who predeceased him in 2014. Arthur is survived by his children, Kevin and Kerry (Bridgetown) and Gillian and Andrew Power (Perth); seven grandchildren; and 16 great-grandchildren. Arthur served his country with the RAAF in WWII as a medic and served others through his involvement in both the church and community. Throughout his life he was active in ensuring those who served in wartime were not forgotten, organising ANZAC Day services. As an elder of Harvey, Maida Vale and Rossmoyne churches in WA, he provided strong spiritual and practical leadership throughout his life.

Roger Millist



**GROSSER,** Leone Dawn (nee Gough), born 13.4.1941 in Sydney, NSW; died 20.2.22 in Wyong Hospital. On 2.9.1963 she married Eugene. She was predeceased by her son, Mark in 1974. Leone is survived by her husband (Cooranbong); and children, Dale and Melissa. Leone appeared as a quiet and retiring person but as with so many gentle people, she was a considerable influence in the lives of many. She had a special way with older people and little children. While she worked in later years as a carer at Elizabeth Lodge Aged Care home, she demonstrated that showing practical Godliness can win people to Christ. This gave her a unique outreach to people who did not respond to a traditional gospel approach.

Donald Bain, Steve Magaitis



**HAYDEN,** Norma Catherine, born 3.3.1930 in Nymagee, NSW; died 16.3.22 in Wallerawang. She was married to Ross Corney in 1953 and then to Roy in 1978. Roy predeceased her in 2017. She was also predeceased by her brothers, Ross and Garry. Norma is survived by her daughter, Dale Bell; son, Trevor Corney;

grandchildren, Melissa and Rebecca; seven great-grandchildren; brothers, Allan and Ian; and sister, Faye. Norma served the church in Penrith and Lithgow and was a faithful supporter through to her death. Her disposition was marked with dignity and the serenity born of a living connection with her Lord. Her church family in Lithgow will greatly miss her and look forward to seeing her at the resurrection when Jesus returns.

Rein Muhlberg



**HUGHES,** Maureen Grace, born 10.6.1940 at Yarraville, Vic; died 30.3.22 in Avondale House, Cooranbong, NSW. In 1960 she married Derek in Nunawading, Vic. She is survived by her husband; children, David and Judy (Woodenbong, NSW), Janine and Bryce Wegener (Ballina), Karena and David Brine (Naracoorte, SA) and Mandy and Bryan Martin (Innisfail, Qld); three grandchildren; and two great-grandchildren. For many years Maureen was employed by Sanitarium Health Food Company and, with her husband, faithfully served the company in several locations in Australia and New Zealand. Maureen was a selfless, cheerful and hospitable Christian who loved her Lord and family. In recent years, in spite of great physical suffering, she always had a smile for visitors.

Roger Nixon



**KILCIN,** Veena Elaine (nee Morris), born 2.1.1940 in Adelong in the Riverina region, NSW; died 1.4.22 in Westmead Hospital, Sydney. In 1963 she married Dieter, who predeceased her in 2020. Veena is survived by her children, Colin, Melinda, James and Cherie; four grandchildren; and one great-grandchild. Veena worked in the nursing profession for 33 years, until her retirement in 2005. She was very active in the churches she attended, the final one of which was Parramatta church. Her special gift was to notice lonely or new attendees and warmly nurture them into being part of the church family. She even called people from her hospital bed just hours before her death, to enquire after their health.

Garth Bainbridge, Rein Muhlberg

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August 26-27



**LANG**, John Alfred, born 7.1.1944 in Brisbane, Qld; died 28.3.22 in Newcastle, NSW. He was

predeceased by his son, Calvin in 1980. On the 20.12.1964 he married Barbara Aikenhead. He is survived by his wife; children, Sharon and Chris Shields (Lismore), Brad and Michelle (Mullumbimby), Melissa and Tony Hannah (Grafton); 10 grandchildren; and 10 great-grandchildren. In 1989 he felt the call to the ministry. After pastoring several churches he served as president of the NNSW Conference and started the Grey Nomads Camps, an initiative that attracted members from all over Australia and New Zealand. His 10 retirement years were based in Guyra where he served as mentor to the young pastors working in isolated central-west churches.

Vern Parmenter, Justin Lawman



**SIPPE**, Clarence Keith (Clarrie), born 13.1.1927 in Tamworth, NSW; died 16.4.22 in Coffs

Harbour. He was married to Shirley, who predeceased him in 2013. He is survived by his children, Christine and Noel Mitchell and Daryl and Debbie (all of Coffs Harbour); grandchildren, Jane Sault, Daniel Mitchell, Rebecca Bruce, Clayton and Todd; and 11 great-grandchildren. Clarrie and Shirley worked their banana plantations for 56 years. Clarrie's life was characterised by deep love for his Saviour and his family. Everyone who knew him will remember his smile, generosity, and positive take on life.

Abel Iorgulescu, Bob Manners



**WEBSTER**, David John, born 29.3.1946 in Mackay, Qld; died 4.2.22 in Gosford

Hospital, NSW. David is survived by his wife, Ruth (nee Barritt); mother, Enid (Coorabong); children, Mark and Chrys (Bangkok, Thailand), Sharlene and Trevor Mawer (Brisbane, Qld) and Luke and Kimmy (Coorabong, NSW); five grandchildren, Willem, Lucas, Hannah, Annalise

and Alexandra; and siblings, William, Allan, Graham, and Rosemary. An Avondale graduate (1968), he taught at Longburn, NZ and Kambubu, PNG, before completing a PhD (Physics) at Newcastle University. David then taught Physics and Mathematics at Avondale College where he remained until his retirement. He enjoyed outdoor activities and was active in Pathfinders and ABARC and served the College church as a deacon.

Trevor Mawer, Lyell Heise

## Advertising

### SIGNS OF THE TIMES AND RECORD ON CD

The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent 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

### ASSISTANT MANAGER, CAMP HOWQUA, VIC

A full-time position has become available as part of the management team at Camp Howqua. Camp Howqua is an educational, recreational and camping facility owned and operated by the Seventh-day Adventist Church. The position is "hands on" with an outdoor life-style. The successful applicant will have extensive all-round building/machinery maintenance experience and will be able to demonstrate outstanding customer relations skills across a diversity of ages and cultures. The possession of recognised outdoor qualifications such as high ropes, canoeing etc would be a distinct advantage. Onsite accommodation is provided. Applicants must apply in writing, possess the job description mandatory requirements and address the key selection criteria, as well as provide their resume, complete with references. To apply please contact the Camp Howqua manager on (03) 5777 3509 or email <howqua@adventist.org.au>. The administrative committee reserves the right to interview and fill the position before the closing date. **Applications close June 1, 2022.**

### CHIEF FINANCIAL AND OPERATIONS OFFICER, AVONDALE UNIVERSITY, LAKE MACQUARIE, NSW

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**Assistant editors**  
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**Noticeboard**  
Julie Laws

**Letters**  
editor@record.net.au

**News & photos**  
news@record.net.au

**Noticeboard**  
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**Subscriptions**  
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+ 61 (03) 5965 6300  
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**Website**  
record.adventistchurch.com

**Mailing address**  
Adventist Media  
Locked Bag 1115  
Wahroonga NSW 2076  
Australia  
+ 61 (02) 9847 2222

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