

# R

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so important <sup>14</sup>

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# PUBLIC ANNOUNCEMENT

## WE HAVE CHANGED OUR NAME



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***The camps you love are now under one brand.***

A lot of changes have been taking place at the **Stuarts Point Convention Centre** and the **Yarrahapinni Adventist Youth Centre**. In the past, these sister organisations have communicated separately using different logos, fonts and visual symbols. Today the parks are collaborating on many fronts and wish to showcase this unification visually through the adoption of a common logo for its three main bodies: the parent company, called **Yarra Adventure and Holiday Parks™** and the two distinct parks, now known as **Yarra Adventure Park™** and **Yarra Holiday Park™**.

Whether you are looking for an **adventure camp** for your workplace, school, Pathfinder club or church group; or a **holiday retreat** to catch up with friends and to unwind in nature, consider the **Yarra Adventure and Holiday Parks™** for your next event.

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EDITOR'S NOTE:

## Saying no to racism

Jarrod Stackelroth  
Editor

“

Racism in the church is insidious. It hides in plain sight, often silent and hard to identify.

This year, Australia will be conducting another referendum. This time over the question of recognition of Indigenous people in the constitution. You'll find an official response from the Australian Church on page 11.

Given the heated nature of any referendum debate and the fact that this one is focused on race, it is a safe call to say there will be a lot of racism and accusations of racism thrown around. Given all of this, it is a good time to start a conversation about racism. We must acknowledge that the Church is not immune to racism and that, as Christians, we've done our fair share of perpetuating the problem. Historically, apartheid, slavery and conquest were all justified by theology and legitimised by Christendom. These days, racism has lost its justification and its legitimacy but still lurks, often unidentified in hearts and minds.

As Dr John Skrzypaszek writes in *A house on fire: how Adventist faith responds to race and racism*, "Racist attitudes are deeply ingrained in the history of the church.

"But every so often different traces of the disease surface unexpectedly in sanctimonious attitudes of rigidity against those who dream progressively, searching for a new and deeper understanding of God's presence in the changing world."

He goes on to explain how that plays out.

"It reappears as a reactionary response to any configuration of progressive variations that tend to rattle the denominational status quo of theological and organisational modus operandi. The protective responses materialise in abusive power, formalism and callous indifference to people who think differently."

Racism is a sin sickness. The danger here is when we oppose faith expressions that are different to ours based on theology, when they are really cultural differences. Now that is not to say that every cultural practice is acceptable. The New Testament teaches us that. But we often condemn before understanding, or being discerning about what is going on.

Racism in the church is insidious. It hides in plain sight, often silent and hard to identify. In one hand we hold the call to love all people, while at the same time succumbing to racism, often subconsciously or justified with excuses—dressed-up to look like anything other than the racism it is.

*They deserve what they get, they are different, they are unrighteous.*

Even when we share the gospel, it can become more about discharging our mission than actually loving people we are attempting to reach. We can fall into the trap of looking down on, speaking down to those who are different, even if the words we say sound righteous. In private, in our jokes, in casual conversation, we run down those who are different to us in some fundamental way.

Unexamined, racism in the church often cloaks itself in subtle and sophisticated arguments that leave both the listener and the arguer confused and blind to its presence.

Even I can find myself reverting to human, cultural conditioning; bringing back stereotypes, generalisations and "othering" people in harmful ways, especially when I am feeling threatened, triggered, upset or overwhelmed. It is these times that reveal to us that we have not always dealt with the beast that crouches at the door.

What is the cure for this contagion? Jesus.

As Dr Skrzypaszek shares: "The soul-warping disease of racism, religious dogmatism, and bigotry could find its antidote only in being matched and melted by the depth of God's love as revealed through Christ (see John 3:16) . . . Jesus called for a spiritual makeover, experienced through a life-transforming relationship with Him (see John 14:6)."

Rather than reacting defensively when we hear accusations of racism, we should spend time examining our own attitudes, to see where our attitudes to those who are different don't match Christ's attitude.

Racism is not a white people problem. It is a human problem that we are all susceptible to. I'm challenged to ask Jesus every day to help me love more like He does.



INSIGHT:

## Paul's advice in persecution

Glenn Townend  
South Pacific Division president

There is little persecution of Christians in the South Pacific. Occasionally there are new believers who are expelled from their villages because they choose to follow Jesus and the truths of Scripture. In public debate in Australia and New Zealand, Christians are often ridiculed because of their belief in morality and relational ethics. At such times the message from Paul to the Thessalonians can benefit.

Thessaloniki was a walled city with a population of 200,000 people when the apostle Paul visited in about AD 50. This was the second city he visited in Europe. As was his custom Paul worshipped on three Sabbaths in the synagogue and preached to the Jews and believing Gentiles before he was asked to leave. A local resident, Jason, believed Paul's scriptural message and could see that Jesus was the prophesied Christ, who was the Saviour of the world. The Jews were so threatened by the message that they gathered a mob from the Forum or marketplace to physically challenge Paul. However, Jason stood up against them—posted bail and enabled Paul to escape to Berea. These same Jews followed Paul and he had to flee again for his own safety (Acts 17:2-9,13,14).

In about 305 AD the eastern Roman Emperor Galerius martyred Demetrius in Thessaloniki as part of the most intensive persecution of Christians in history. With games being held in the city, rivals to Demetrius, a faithful Christian with a high position, had him arrested. In prison, he blessed a young Christian disciple who was to be pitted against the famous gladiator "giant" Lyaeus, styled as a champion of paganism and the emperor. When the emperor's gladiator was defeated, Galerius was infuriated and Demetrius' blessing was blamed. Demetrius was martyred on the spot. The Greek Orthodox Church in Thessaloniki and many other Orthodox faiths still honour Demetrius as a saint.

Paul's letter to the Thessalonians acknowledges the persecution (1 Thessalonians 1:6,7, 2:14, 3:3,4). But in the conclusion Paul admonishes them to "encourage the faint hearted, help the weak . . . see that no-one repays anyone evil for evil, but always seek to do good to one another and to everyone" (1 Thessalonians 5:14,15). As Christians this is great advice for times when we are challenged about our beliefs.

**#weRtheCHURCH**

Seventh-day Adventist Church South Pacific

**I WILL GO TO MY NEIGHBOUR**  
Hosts: Pr Glenn Townend and Meri Vuloaloa

Coming to you August 4 from beautiful Fiji this year! You won't want to miss it.

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The route for the Kingscliff Classic took riders through a variety of landscapes.

## 25000Spins riders raise thousands for ADRA

📍 Kingscliff, NSW | Juliana Muniz/Craig Shipton

The coastal town of Kingscliff (NSW) recently hosted a charity cycling event organised by 25000Spins—a group that has been managing cycling events since 2009, with a track record of raising more than \$A7 million for charity.

The three-day event, held from May 7 to 9, saw 45 riders cycling together, aiming to raise funds and awareness for those living in poverty.

Each day of the Kingscliff Classic began with a brief morning meeting. Riders were introduced to selected pieces of wisdom from Dr Darren Morton's program "Live More: Happy", which served to motivate and inspire them before their daily ride.

"Cyclists from diverse backgrounds participated in this event, brought together by their shared love for adventure and a commitment to contribute to a worthy cause," said Craig Shipton, founder of 25000Spins. "Their combined efforts raised an impressive total of more than \$A24,000—funds that will be primarily directed towards ADRA."

The money raised will be used to assist communities affected by recent earthquakes in Syria and Turkey. Mr Shipton emphasised that this achievement demonstrated not just physical effort, but a strong sense of compassion and solidarity amongst the participants,

providing meaningful support for ongoing relief efforts in these regions.

The route for the Kingscliff Classic took riders through a variety of landscapes, from coastal roads to lush countryside and local towns. Challenges were met with enjoyment as participants pushed their physical limits while appreciating the local scenery.

"The incorporation of the 'Live More: Happy' program in our event added another layer to the riders' experience," said Mr Shipton. "Dr Darren Morton's messages encouraged participants to embrace gratitude, appreciate simple moments and value the connections made during their adventure."

For individuals seeking personal growth and the spirit of service along with the thrill of adventure, 25000Spins offers a range of cycling experiences. Future events promise unique challenges and experiences inspired by principles of faith and service.

"With 25000Spins, future adventurers can expect a range of cycling challenges that not only push their physical limits but also contribute positively to the world," Mr Shipton concluded.

For more information on 25000Spins and future rides, visit <25000spins.com>.



The students with their new laptops.

## BEST PNG awards laptops to promising female science teachers at PAU

📍 Port Moresby, PNG | Jessica Meck

Six female Pacific Adventist University (PAU) Education students were recently awarded free laptops by Boosting Education Standards Together (BEST) PNG. The event took place on May 3 and was held at the School of Humanities, Education and Theology staff room.

The laptops were presented to the students by BEST PNG under the Female Teacher Education Scholarship Scheme. Upon receiving the laptops, the students were congratulated for their achievements and encouraged to continue striving for excellence and for the future of Papua New Guinea.

The six recipients—Wagile Sonoling, Velianne Lenassa, Eveth Steven, Daniella Stagg, Joyce Oivo and Georgina Henry—were selected based on academic merit, demonstrated by scholarship achievements throughout their educational journey.

The students were recognised for being a part of the few female science teachers in the making and the laptops were given to support them as students and future science teachers.

Attending the event were representatives from BEST PNG, Save the Children and the PNG Department of Education.



Pastor Colby Maier spoke about the advantages of using social media to share Jesus.

## US social media influencer leads Digital Discipleship training in PNG

📍 Port Moresby, PNG | Kym Piez

More than 500 people attended a digital discipleship training weekend on May 12–13 organised by the Seventh-day Adventist Church in Papua New Guinea in partnership with Adventist Media.

The training was led by Colby Maier, a social media influencer and Seventh-day Adventist pastor from Portland, USA. He delivered a comprehensive two-day program, which was livestreamed throughout the country.

The event, hosted by Pacific Adventist University, was well received as Pastor Maier spoke about the advantages of using social media to share Bible promises and Jesus' soon return. He emphasised the importance of "letting God guide as we use social media", while warning the audience not to be caught up with the more addictive elements.

"We need to be aware [of these

things] and, more importantly, know where we are heading in the future, as far as the digital world is concerned," said Central Papuan Conference youth director Pastor Matthew Walter. "Remember, little is much when God is in it," he added.

This training weekend took place a week after a South Pacific-wide Digital Discipleship Conference was held in Australia, where the emphasis on digital evangelism was promoted as a new way to reach those who haven't met Jesus. Trans Pacific Union Mission also held a similar event.

The Digital Discipleship Conference will be held annually and further digital training events are also planned for Papua New Guinea.



Some of the baptismal candidates (Photo credit: Open Sky Piksa)

## More than 30 baptised at church seminar in PNG

📍 Port Moresby, PNG | Gershom Luke/Record staff

The Ted Wilson Memorial Seventh-day Adventist Church in Port Moresby, Papua New Guinea, recently welcomed 36 new members through baptism at the conclusion of a prophecy seminar held from April 23 to June 3.

Phym Koge, associate senior elder at the local church, presented the seminar themed "God's Final Call Before Probation Closes". The central message urged attendees to commit their lives to Christ.

With surrounding communities wrestling with drug use issues, the seminar aimed to deliver messages of hope and salvation. Special emphasis was placed on sharing personal stories that resonated with young adults in the region.

Despite challenges like heavy rain, the event was well attended and marked the church's second large-scale evangelistic meeting.

"There were concerns about the pandemic affecting people's ability to attend, but it did not stop the participants," said Pastor Gershom Luke, Ted

Wilson Memorial Church senior pastor.

According to Pastor Luke, the message of hope presented each night brought comfort and optimism during the present uncertainty caused by the COVID-19 pandemic and other social issues.

At the end of the two-week meeting, 36 people were baptised by Pastor Luke and Pastor Moris Mania, Silver Memorial Seventh-day Adventist Church senior pastor.

Looking ahead, Pastor Luke stated, "We are planning another big evangelistic meeting at our branch in the Moutaun Community, where currently there is no Adventist church."

Lay evangelist elder Carl Jack has been invited to speak at the two-week program, scheduled from August 13 to 26. The church also plans to expand its physical space to accommodate the newly baptised members and future converts.



L-R: Pastor Terry Johnson, Mayor Ruth Butterfield, Pastors David Garrard and Darren Garlett.

## Mamarapha dedicates new building

📍 Karragullen, WA | Shelley Poole

During Reconciliation Week (May 30–June 3), Australian Union Conference (AUC) officers, Aboriginal and Torres Strait Islander Ministries (ATSIM) representatives, and the Mayor of Armadale, Ruth Butterfield met to celebrate the opening of a new building and extension to Mamarapha College on Whadjuk Noongar land (also known as Karragullen in Western Australia).

Coming in under budget—at just under \$A2 million—the pristine new classrooms, student common area, computer lab, administrative offices and Faith FM recording studio will support growth in First Nations ministry and health education at Mamarapha College.

Pastor Connie Toga, ministry course coordinator at Mamarapha, said, “The new spaces have already given a great boost to student morale, as they have been designed with our students in mind—right down to the carpet colour. The buildings have also led to greater recognition that there are church leaders and members lending support to students who want to be equipped to minister to their own people.”

Pastor Darren Garlett, ATSIM director for the Adventist Church in Australia, said, “The Mamarapha experience has been raised even higher. The new buildings represent how much we value the work of Mamarapha College, its students and—more broadly—First Nations ministry.”

Pastor Terry Johnson, AUC president, shared in his dedication speech the importance of Christians leading the way in repairing our relationships with First Nations people: “Central to the Christian message is Jesus’ work of reconciliation which began here on earth. While our Church has formally apologised to Aboriginal and Torres Strait Islander nations after the Bringing Them Home investigation into institutions and the stolen generations, and while we are seeing great things at Mamarapha here today, the work of reconciliation has just begun.”

Mamarapha principal Pastor David Garrard is excited for the new ministry opportunities within the space: “The new Faith FM studio will allow us to provide spiritual content in both English and Aboriginal languages.”

He continued, “We are currently working in partnership with another Registered Training Organisation to deliver a Certificate II in Community Services. We aim to add this vocational course in 2024, then progress to the Certificate III.”

According to AUC secretary Pastor Michael Worker, there are plans to add new courses to broaden the impact and influence of the college throughout First Nations communities, including vocational trade qualifications.

## making headlines

### Locks of love

To celebrate Mother’s Day, the Ibes Adventist School in Brazil held a donation campaign for women with cancer. The campaign collected 80 donations of hair that will now be transformed into wigs for patients. Thirty headscarves and 20 personal hygiene items were also donated.—SAD



### Health campaign’s success

An evangelistic campaign in South Philippines has resulted in more than 5000 baptisms. Titled “Healthy journey with God”, the week-long series invited people seeking medical care and provided them with free health exams and talks emphasising the critical link between health and the Adventist faith’s essential values.—SSD

### Outreach in Ukraine

Evangelists from the US and South Africa held programs in Ukraine to share their spiritual experiences and hopes. Program participants received humanitarian aid, as well as moral and psychological support. More than 1000 people attended the first meetings in the five towns with 29 people choosing to be baptised.—ANN

### Healthy and affordable

Research shows that the Mediterranean diet is not only good for your health but also for your weekly budget, saving a family of four \$A1456 per year (or \$A28 per week) compared to the typical Western diet. One of the greatest barriers people have towards adopting a plant-based diet is perceived cost, yet UniSA researcher and PhD candidate Ella Bracci says the research shows that a Mediterranean diet can be a viable and healthy option for cost-conscious families.—University of South Australia



## Generous service

Sydney Adventist Hospital (the San) has taken the time to honour and celebrate its team of more than 300 volunteers. The recognition took place during National Volunteer Week, an annual event held in May. Among the volunteers, 22 individuals were commended for significant years of service, ranging from 10 to 25 years. The volunteers contribute in many ways, including helping visitors find their way around the hospital, sorting stock, assisting in administration, serving in the hospital gift shop, and making hot drinks for patients in the Day Infusion Centre, Renal Dialysis Unit and Cardiac Cath Lab. Help Team Volunteers manager Patrina McLean said more than 20,000 volunteer hours have been contributed in the past calendar year alone. "The San is so blessed to have such generous people who contribute their time," said Ms McLean. —**Maddi Glover/Record Staff**



## Green thumbs blossom

Young green thumbs at Wairoonga Adventist School (Sydney, NSW) were thrilled to receive a special visit from popular TV presenter Costa Georgiadis recently. The energetic host of *Gardening Australia* chatted with the students and explored the school's new yarning circle, flourishing gardens and chicken coop. He shared his wealth of knowledge with the students and encouraged them to embrace the joys of gardening and sustainability. Mr Georgiadis was accompanied by Adam Shipp (Uncle Adam), First Nations educator with Landcare Australia, and a film crew. The school's environmental focus was boosted earlier this year by a Woolworths Junior Landcare grant. The grant, provided through the Junior Landcare Grants program, aims to foster sustainability education in classrooms throughout Australia, empowering children to become stewards of their local environment. —**Record staff**



## Markham reunion

Markham One and Two districts joined forces to host a successful camp meeting in Biring, Morobe Province (PNG). The event, supported by Morobe Mission (MM) and district directors Pastor Micah Akui and Pastor Max Tola, featured guest speaker Pastor Kua Nugai, the newly elected MM president. All sessions were conducted by MM departmental directors. The program culminated in the baptism of 16 candidates, marking a significant milestone for the two districts. —**Gibson Sani Jr**



## Committing to Jesus

Clarkson church (WA) celebrated the baptism of four people on Sabbath, May 13. Shireen Khan, Carin Green, Ian Green and Chantelle Debruyen publicly declared their faith in Jesus after receiving Bible studies from senior elder Desiree Geldart and elder Henry Anyona over the past year. Pastor Geoffrey Plewright and elder Roland Green officiated the baptisms. The service concluded with a special lunch celebrating the newly baptised Clarkson church members. —**Arthur Pettifor**



## Mums connect

Mums At The Table (MATT) groups in Victoria, New South Wales and New Zealand organised special Mother's Day events on May 13 to foster connections and support among mums in their communities.

The events, held at Warragul Adventist Church (Vic) and 3am Ryde Adventist Church (NSW), welcomed a total of 40 community mums and their families.

Local businesses sponsored food and prizes for a Mother's Day breakfast at the Warragul church, where mums also had the opportunity to indulge in massages and foot soaks.

Elise Machalek, moderator of the West Gippsland MATT group, expressed gratitude for the partnership with the Pathfinders and the support of church members—the event was a collaborative effort between volunteer moderators and their local churches or schools.

Similar celebrations took place in New Zealand, where the Invercargill MATT group organised a Mother's Day giveaway. Members of the Facebook group were invited to nominate mums for a chance to win special gift bags from the Southland Adventist Christian School.

With a total of 19 local groups in Australia and New Zealand, moderated by 44 dedicated church members, the MATT ministry continues to unite communities and support mums through online content and local events. —**Melody Tan/Adriana Wales**

## have news to share?

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



## First female principal

Ros Burnett is the first female principal in the 114-year history of Longburn Adventist College (NZ). An Avondale University alumna, Ms Burnett taught in various schools before joining Auckland Seventh-day Adventist High School in 1997 as assistant principal. With experience as deputy principal at LAC, she now takes on the principal role. Inspired by her biology teacher, Ms Burnett became a secondary teacher specialising in music. She said she feels humbled and inspired by the leadership opportunity to guide LAC students to grow in Jesus and positively impact their communities. —**NZPUCommuniqué**



## Pastor Townend welcomed to ministry

Pastor Travis Townend was ordained to ministry on March 18 at Morphet Vale church (SA). After feeling a strong pastoral calling, Pastor Townend began serving in ministry as a chaplain at Prescott College Southern in 2016. He actively participated in the Morphet Vale church, where he met his wife Chelsea. Under the mentorship of Pastor Travis Manners, he completed Avondale's Supervised Ministry Development Program while serving as the associate youth pastor in Morphet Vale. The special service was led by his father, South Pacific Division president Pastor Glenn Townend, his uncle, South Queensland Conference president Pastor Brett Townend, and his grandfather, Pastor Calvyn Townend. In response to his ordination, Pastor Townend said, "may Jesus work with us, through us and despite of us so His love may be seen through all of our callings that He has placed in our lives". —**Yong shin Chee**

# “How Little Richard gained victory” 1955–1960



The late '50's saw mission in the Pacific islands continue to be a major focus, with church efforts and institutions in Australia and New Zealand tracking steadily along. 1960 was shaping up to be a big year for evangelism in the Division as the “Jubilee” year. Keep an eye out for the next issue of Record Rewind where we'll cover this!

In this instalment of Record Rewind, we wanted to share the following story from March 1959 (vol 63 no 13) titled “How Little Richard gained victory”. This story is from a sermon preached at the Australasian Missionary College (now known as Avondale University) on the first Sabbath of the 1959 college year by Pastor JB Conley, who is remembered as one of the leading evangelists in the South Pacific Division.

“I think perhaps the supreme victory of my 39 years of public work took place some two years ago in Melbourne. One morning very early I received a phone call. The night before in the West Melbourne Stadium an American rock'n'roll entertainer, “Little Richard” Penniman, had the building filled to the doors with teenagers yelling and screaming. He came to the stage dressed in royal robes, and then performed his famous striptease act until he almost reached his ebony body. And, strangely, the phone call was from ‘Little Richard’, asking if I could go to his hotel in St Kilda Road and pray with him. I went along wondering what I would find.

When I got there a young man came to the door of his hotel suite with a Bible in his hand. He said, ‘Come in, elder, I’m so glad you’ve come. I have been fighting myself since early morning. Will you pray with me?’ I said, ‘Tell me the whole story.’ And then he released the fact that he was under contract in Australia of a quarter of a million dollars a year. It was all sealed and signed. He said, ‘Do you know, last night in the middle of my striptease act in the stadium, right out of the yelling crowd, conscience spoke, “If you want to live for the Lord you can’t live for rock’n’roll.” Right there I made up my mind that, Christ helping me, I’d be through with this thing forever. I looked through the telephone book and found the Seventh-day Adventist headquarters. I knew something about them in America, and I rang the office, and they rang you.”

“Where do we go from here?” I asked. He replied, ‘I don’t know. You tell me.’ ‘Well, Little Richard,’ I advised, ‘there is only one thing for you to do. Break your contract and let come

what will and do it now.’ I have learned through the years not to delay in these matters. Do it now. ‘Well,’ he declared, ‘There’ll be hell to pay.’ ‘Let hell come,’ I said. ‘Christ conquered hell.’

And so the day wore on, and he cancelled his Melbourne appearances. He then came to Newcastle, and his saxophonist and he were crossing the ferry to go to a show. He determined that he would not have anything to do with it, and the saxophonist said to him, ‘Do you know, Richard, I don’t believe you’re genuine in this thing. Two hundred and fifty thousand a year for this religion business—what’s going wrong with you?’ Little Richard snatched from his fingers four diamond rings valued each at over one thousand pounds. ‘Will this convince you I’m through?’ he asked as he threw the four of them into the Hunter River. ‘From now on I follow the Lord.’ And inside 12 hours he was on a plane bound for America with a broken contract. He went home to face his mother and his 11 brothers. But, oh, praise God he went home to attend our Oakwood College in America to train for the ministry.

“I received a series of photographs from the college not long ago showing Little Richard in the study room, his open Bible beside him and other students around him. Little Richard is training to work for God. The morning I visited him he said, ‘I haven’t slept since I came home. I have not slept since the great decision. My mind is in a whirl, and Satan is trying to overthrow me. The only way I have kept myself from a wrong evaluation of things has been by reading the Bible. I don’t know how much I’ve read since two o’clock.’

I took his Bible, my friends, stained with tears. That young Negro boy\* had had a terrible battle with the powers of darkness that night, but he won. ‘The mind’s the measure of the man.’”

\*In this instance, we have chosen not to modify the historical record by updating this phrase, instead, using this opportunity to acknowledge how times have changed and remind all readers of the importance of using language with Christian care to avoid offense.

# Seventh-day Adventist Church™

*Australia*

## Statements on The Voice and referendums & voting

### **The Voice**

The Seventh-day Adventist Church in Australia believes that all persons are created in the image of God, therefore all people of all races are of equal value. The Bible calls us to nurture and seek reconciliation for and with all people and as followers of Jesus, we are called to minister to people who are hurting, and those who have been marginalised and disadvantaged.

We recognise that First Nations people continue to suffer from many inequalities and inequities as members of our society, and we acknowledge and express our sorrow for injustices that have occurred and for those that are ongoing. We support principles of healing, recognition and reconciliation, as well as the greater engagement, involvement, and representation by First Nations people in our society generally. We believe that such support should not be limited to mere words but also to acts of love, partnership, and compassion towards First Nations people.

For more than 50 years, we as a Church have endeavoured to model these principles through the establishment and operation of a department for Aboriginal and Torres Strait Islander Ministries (ATSIM) that has given Indigenous Australians from key regions a voice to discuss ministry and other matters regularly with leaders at Local Conference and National ATSIM committees. The role, influence, and leadership of ATSIM continues to make an important contribution to our Australian Church through its oversight and support of the church's ministry to First Nations people. A significant milestone was achieved in 2017 with the appointment of the first Indigenous Australian to serve as the National ATSIM director. Despite these best endeavours, we would acknowledge that the Church has not always got it right in the way we have engaged with First Nations people in the past, however, we are committed to continuous improvements and working towards a better future.

The National ATSIM Committee held at Mamarapha College in May 2023, spent significant quality time listening to First Nations representatives reflecting on their different perspectives on what "The Voice" meant for them. In this meeting, all the differing views were respected and there was unity and harmony amongst

our people. The consensus of indigenous and non-indigenous committee members concerning the upcoming referendum was that regardless of the outcome, ATSIM, in collaboration with the wider church will continue to share the love of Jesus with First Nations people.

We see and understand that the journey towards reconciliation, including these current discussions can be a source of pain and sometimes trauma for First Nations people and we continue to seek opportunities to minister to and support anyone who has been negatively impacted by this conversation.

We urge faithful and prayerful personal reflection and careful open-hearted listening to First Nations people as they share their experiences and reflections.

Above all, as a Church we call for respectful conversation and diligent, prayerful consideration of the options and information available on the upcoming referendum. Following the vote, Australians of all convictions should move forward in a spirit of compassion and unity.

Regardless of the outcome, we continue to stand in solidarity with First Nations people, as our partners in ministry, to address the inequalities and inequities they continue to suffer in Australian society.

### **Referendums and voting**

The Seventh-day Adventist Church encourages all eligible persons to participate in society and exercise their right to vote in local, state, and federal elections and in referenda. In no case does the Church dictate how individuals should vote—whether that vote be for a candidate, or for a matter of public policy, as in a referendum. The opportunity to cast a vote is both a matter of conscience and a human right guaranteed by the constitution of Australia.

The Church strongly encourages its members, when considering how to exercise their voting rights, to do so using the lens of Christian principles such as justice, fairness, honesty, integrity, and above all, the Christian ethos of love for all. These principles largely underpin the function of civil society in countries such as Australia.





# Spinach and tofu filled shells

Serves 4   Prep 20   Cook 30

This easy-to-make plant-based pasta recipe will please even the fussiest of eaters. A dairy-free twist on a family favourite.

## Ingredients

- 12 jumbo pasta shells
- 1 tbsp oil
- 1 small brown onion, diced
- 2 garlic cloves, minced
- 2 shallots, finely sliced
- ¼ tsp ground nutmeg
- ½ tsp salt
- 300g baby spinach leaves
- 300g silken tofu, drained
- 2 tbsp nutritional yeast
- 700g bottle passata sauce
- ¼ cup pine nuts

## Tips:

- Jumbo pasta shells can be found in some supermarkets and delis. Use cannelloni tubes if you can't find jumbo pasta shells.
- Sprinkle with grated cheese or vegan cheese before placing in oven.
- Passata sauce is uncooked tomato puree that has been strained of seeds and skin removed.

## Method

1. Bring water to boil in a large pot and add pasta shells. Cook until al dente, drain and cool in cold water.
2. Heat oil in frypan, add onion, garlic and shallots and saute until soft. Add nutmeg, salt and spinach. Saute until spinach is wilted. Remove from heat.
3. In a food processor, process tofu until smooth. Combine spinach mixture, tofu and nutritional yeast. Stir until well combined.
4. Pour enough passata into the base of a pie dish to cover the bottom. Spoon filling into pasta shells and place shells into dish.
5. Pour remaining sauce over shells. Sprinkle with pine nuts.
6. Bake in a moderate oven, 180°C, for 30 minutes. Serve with a green salad.

## Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
2085kJ	498	20.7g	19g	2g	55g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
13g	13.7g	128mg	341mg	6.7mg	1487mg



## Recipe of the Week



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Find out more



# I dreamed to be a teacher but woke up as a pastor

**M**y name is Kaetieti Kaeti, I am 24 and I am from Kiribati. I am thankful to God for His plan that has changed my entire life. I'm also thankful for the love and support of my family, which has brought me here to Fulton Adventist University College, and that I've had the chance to travel from Kiribati to study theology with the beautiful, kind and loving people here in Fiji.

If it was not for my God, I would not be able to make it to this day and I praise God that, when I applied to study education instead, He chose what is best for me. I am very grateful for the choice He had made for me, a choice that brought tears of joy to my father's eyes and a choice that brought me back to my family.

February 24, 2022 was the day I received my offer letter to study at Fulton. That day made me really think about God and my life and I questioned my dream of becoming a teacher. What I experienced during the time leading up to this was like being in the big valley of decision. I told my parents how I was feeling about it and they told me that we should pray about it—believing that God will show me the way. It was a hard decision to make but the power of prayer made it easier for me to decide.

Ever since I was a child, I had always dreamed of becoming a teacher, just like my mother, but with God's love, my dream changed, and I will now be like my father who was a pastor.

During the years of 2020 and 2021, I studied at the Kiribati Teachers College. I spent my holiday joining the youth camp at the Kiribati Adventist Mission headquarters. This is where I got a chance to apply to Fulton at the last minute. It took me time to decide since I knew that studying there would cost my family a lot of money—from buying my flight ticket, school



fees, my needs for a boarding school and much more, but all these worries soon faded away.

Despite all the challenges, I kept praying to God about whether to change my mind.

During one beautiful Sabbath morning, I and the youth from my church, went to sing live on Hope Radio at the Kiribati Mission. This is where the Holy Spirit led me to open the devotional book I found there and turn to my date of birth, July 8, where I found the answers to my prayer. The devotional book on that day shared the verse Jeremiah 29:11: "For I know the plans I have for you . . ."

I read the whole story which led me to know that God wanted me to work in the ministry for Him. I prayed again, thanking God for answering my prayer, and then contacted my parents to update them on my final decision.

As a woman, choosing to be a minister is not an easy decision to make, but God reminds me in Philippians 4:13, "I can do all things through Christ who gives me strength." This verse always gives me the strength to go on.

We may have our own plans for our lives, but if we allow God to help us make our decisions, He will help. For He knows what is best for each one of us, yet He will not force us.

**Kaetieti Kaeti**

Theology student, Fulton Adventist University College.

# INTERCESSORY PRAYER

AND *why* IT IS SO IMPORTANT





In the last chapter of the Book of Job we find a most interesting example of intercessory prayer.

At the beginning of the book we find Satan challenging God, claiming that Job served Him because God protected him, so he was really no better than any other selfish person on this earth which Satan claimed as his domain. God accepted Satan's challenge and allowed him to destroy Job's possessions and family (Job 1:11). When, despite this affliction, Job remained true to God, Satan insisted that if Job's health was taken away he would turn against God. God again responded, giving Satan permission to afflict Job's body. Again Job proved loyal to God amid his pain and suffering (Job 2:7-10).

Then Job's friends came to "comfort" him, but all they did was claim that his suffering must be the result of his sins. Most of the book of Job is the account of Job's attempts to defend himself against their accusations.

Finally, in Job 38:1 God intervenes and asks Job some questions to reveal Job's ignorance. After realising how little he knows of the greatness of God, Job responds by acknowledging his lack of understanding and concludes by saying, "Therefore I abhor myself, and repent in dust and ashes" (Job 42:6).

God then rebukes Eliphaz the Temanite, the leader of Job's friends, for claiming Job's sufferings were caused by his sins. Then, instead of telling Eliphaz to bring an offering and kneel before Him in repentance, God tells him to bring an offering and have Job pray for them. He promises to accept Job's prayer for his friends, saying that because of Job's prayer He will not punish them as they deserve. Then, when Job prayed for his friends, God reversed his afflictions and gave him twice as much as he had before (Job 42:9,10).

Now that we have set the stage for the events recorded in Job 42, let us look in detail at what actually transpired.

This command of God for Job to pray for his friends seems a strange way of dealing with the situation. Why did God involve Job, asking him to pray for his friends, in what was essentially an issue between God and Job's three friends?

I believe we need to see this story in the context of the great controversy between Christ and Satan.

When Satan rebelled against his Creator, God was faced with a dilemma. If Satan was immediately destroyed, the inhabitants of the universe would be tempted to serve Him from fear, whereas God accepts only love as the motivation for serving Him. His only viable alternative was to allow Satan to demonstrate his form of government. Satan claimed that created beings did not need God's law. They could be guided by their own self-centred wisdom. When Adam and Eve sinned, Satan claimed this earth as his domain, and God decided to allow him to demonstrate his form of government in this earth. But God loved humans, and was not willing to simply abandon them to Satan's control, so He implemented his plan of salvation, by which, through the sacrifice of His Son, He made it possible for humans to choose whose side they would be on in the struggle between God and Satan. Thus this earth became

the battleground for the conflict between God and Satan.

However, because God was the infinite all-powerful Creator, and Satan was only a created being, the only way to ensure a fair fight was for God to set up the rules of engagement by which the conflict could be conducted. These rules of engagement had to be seen by the watching universe to be fair and just, giving Satan the opportunity to work out his plans. But Satan is more powerful than humans, so right at the beginning God put enmity between humanity and Satan (Genesis 3:15), so that humans could have a chance to refuse Satan's rule and serve God if they chose to do so.

We don't know what all these rules of engagement are, but we can deduce some of them from the stories of how the conflict has been played out throughout Bible history. And the story of Job is one that reveals how the conflict works. From this story we learn that God protects His people who are faithful to Him, but He is prepared to change the rules when challenged to do so. That is why Job had to suffer to demonstrate to the watching universe that he was not serving God only for selfish reasons. Satan's contention was that everyone is motivated by selfish concerns, as love of self is the central pillar of his system.

Another of these rules is revealed when God told Eliphaz to bring an offering and have Job pray for him and his friends. Satan must have had the right to claim control of Eliphaz and his friends because they had allowed him to use them to defame God and Job, but there must be a provision that when one of God's people prays to Him to intervene in the lives of those being attacked or used by Satan, God is allowed to intervene and drive Satan away from those he is harassing.

So here is revealed the vital importance of intercessory prayer. If Satan is harassing a person, and nobody has interest or concern enough to pray for that individual, then Satan can claim the right to do whatever he wants to coerce that person into coming under his control. But if one or more of God's people prays for that individual and asks God to intervene and rescue them from Satan's attacks, then God has the right to command Satan to leave.

Just think of how important it is that we as God's people exercise the free will He has given us to ask Him to drive back the power of Satan in the lives of those around us when we sense that Satan is trying to attack them. And it may well be that the more of us who pray for any given individual, the more God is free to intervene in the life of that person.

And just as when Job prayed for his friends God gave him back twice as much as he had before, so in the lives of those of God's people who pray for others, a great blessing from the Holy Spirit is poured out, enabling them to accomplish great things for God.

**Allen Sonter**

writes from Taree, NSW.



# Compassionately engaged? *or* comfortably numb

## Facing the legacy of colonisation in the South Pacific

**I**saiah 58:6,7 sounds a powerful call for integrity among those who claim to worship God:  
“Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe them, and not to turn away from your own flesh and blood?”

The last line asks us to notice each other and not turn away. Why do we need this reminder?

Over time, our brains have a tendency to stop noticing things. For example, after moving into a different apartment two years ago, I thought I couldn’t cope with the sound of children running on the wooden floor above. But within a week, I had tuned much of it out. This ability is useful when it comes to disturbing sounds.

But we can also start to “tune out” disturbing moral information. Incidents that should shock us and inspire empathy, over time, can result in indifference. Have you noticed how easy it is to point out problems in other nations? Mass shootings in the United States, persecution of Uyghur people in China, protestors murdered in Iran—the cruelty of these situations is glaringly apparent to us. But let’s consider what other people may see when they look at Australia.

Consider just three facts about First Nations people in Australia:

- Proportionately, Aboriginal and Torres Strait Islander people are the most incarcerated in the world.<sup>1</sup>
- In Australia, the age of criminal responsibility is 10 years old, while the international median is 14. This means that police can arrest, strip-search and imprison children who are only 10 (around grade 3 or 4). In a year, we lock up approximately 600 kids between the ages of 10 and 13. First Nations

children make up the majority (65 per cent in 2017–21). Australia has come under repeated international criticism for not raising the age of criminal responsibility.<sup>2</sup>

• First Nations children make up less than 5 per cent of the youth population, but represent 25 per cent of child suicides.<sup>3</sup>

Add to this the mounting numbers of Aboriginal deaths in custody, the alarming rate of children removed from their families, a diabetes crisis, and the picture is grim.

Unfortunately, this is a global pattern among First Nations survivors of colonisation. Murder, appropriation of land, denial of culture and the imposition of foreign diets, diseases and economies produce similar long-lasting damage.<sup>4</sup> Save Tonga, all Pacific countries were colonised.<sup>5</sup> While most have since gained independence, they struggle with a detrimental legacy. Diabetes, for example, is now an epidemic.<sup>6</sup> Pre-colonisation however, it “was virtually non-existent in populations indigenous to the Pacific maintaining a traditional lifestyle”.<sup>7</sup>

In Australia, the state rounded up Aboriginal people and placed them on government reserves or church-run missions. One of these missions was established by the Seventh-day Adventist Church: “Mona Mona” near Kuranda in northern Queensland. It operated between 1913 and 1962 and cooperated with assimilationist state policy of the time. This included accepting children removed from families, keeping parents on the mission fenced away from their own children (who were held in single-sex dormitories),<sup>8</sup> and forbidding the people to speak their own language or practise their culture.<sup>9</sup>

The legacy of the mission is mixed. While some have fond memories, it has also been described as “little more than a prison”.<sup>10</sup> Members of the Stolen Generation brought up at Mona Mona have since sought compensation from the Queensland Government<sup>11</sup> and the Seventh-day Adventist Church issued a statement of apology in 1997 in response to the “Bringing Them Home” report.<sup>12</sup> One assumes those running the mission at the time had good intentions, but it has also been the source of much pain.<sup>13</sup>

Does this history—and the current crisis of disadvantage—disturb us? Or have we become—as one poet has put it—“comfortably numb”? Interestingly, Holocaust survivor Elie Wiesel asserted that “the opposite of love is not hate, it’s indifference”.<sup>14</sup> Similarly, Martin Luther King Jr observed: “It may well be that we will have to repent in this generation. Not merely for the vitriolic words and the violent actions of the bad people, but for the appalling silence and indifference of the good people.”<sup>15</sup>

So how are we—individually and as a Church—to respond to this crisis now? Thinking about the life of Jesus, something becomes apparent: He was an expert “noticer”. It was as though His eyes were especially sharpened to notice the most hurt, the most rejected, wherever He was. Think of the following examples:

- Jesus noticed Zaccheus, whom most people despised (Luke 19:1–10);
- Jesus noticed the blind beggar, whom others found loud and annoying (Luke 18:35–43);
- Jesus noticed an invalid, whom everyone else had abandoned (John 5:1–18);
- Jesus noticed a foreign woman whom the disciples



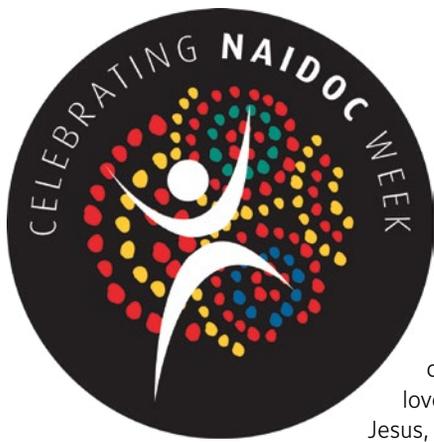
### Local church engagement

Cooroy Adventist Church began their journey to connect with First Nations people in their community last year and are already thrilled at how things are blossoming. Pastor Jacob Ugljesa explained what sparked his interest: “Hearing the stories of inspiring ministries like Mamarapha College and Dreamtrack [at the 2021 AUC Constituency meeting] excited me to see how my local church could be a place of support and healing to the First Nations community in our region.”

Church members Brian and Linda Curson were delighted to accept the role of Cooroy’s first Aboriginal and Torres Strait Islander Ministry coordinators. Since then, they have connected with local Gubbi Gubbi elder Aunty Christine Stuart. They have held a special Harmony Day service with evening food festival, and have planned a celebration day to unveil an Acknowledgment of Country plaque on their church building. There are further plans to support the Indigenous students at the local Adventist school and assist in gardening maintenance on traditional land.

Reflecting on the journey so far, Linda reports that “Pastor Jacob, the Cooroy leadership team and Pastor Luke Stuart [ATSIM director for South Queensland] have all been hugely supportive and encouraging.”

As to what’s ahead, “I’ve been excited to see the bridges forming with the Gubbi Gubbi community,” says Pastor Jacob. “Relationships form slowly through listening and connecting, and we hope we can do that over the years to come. We pray God will use our willingness to serve anyone and everyone.”



wanted sent away (Matthew 15:21–28).

After noticing these people, Jesus healed them, physically and emotionally, and brought them into the circle of acceptance and love. So, if we want to be like

Jesus, we also need to notice the most hurting in our communities and

bring them into our circle of love. The question Jesus asks of us is “Are you the neighbour?” (Luke 10:37).

So, what can we do practically as local church members? Here are three suggestions specific to Australia. The same principles could be followed in other countries.

- **Educate.** In order to empathise, we first need to understand. As with many other colonised countries, Australian historians were reluctant to include “unsavoury” elements in the national story. Anthropologist William Stanner referred to this as “the great Australian silence” and “a cult of forgetfulness practised on a national scale”.<sup>16</sup> As such, it’s likely that we didn’t learn a full account of history in our schooling. The Reconciliation Australia and Australians Together websites are two good places to begin.

- **Connect.** Get in touch with local elders via your local Aboriginal Land Council. Build a relationship and find out the community’s needs and how you can support them. Should you wish to learn in a group setting, your church can organise cultural awareness training through your local Aboriginal Land Council.

- **Respect.** Recognise important dates on the First Nations calendar—for example, National Reconciliation Week and NAIDOC week. Acknowledge the land that you are on as part of your church events.

While our brains can “tune out” information, the opposite can also occur. We can notice things we didn’t see before. For example, when you buy a new car, you suddenly notice the same model everywhere. Whatever the track record of your church to date, start engaging with the First Nations community around you—and watch the opportunities grow!

Last year during National Reconciliation Week, Aboriginal Bible worker Doreen Waites shared this: “Doors are opening for people to be educated on how hard our lives are. And God is touching hearts to be a part of our healing. We have longed so much for this. We need loving hearts to help First Nations people see that the only solution to our pain is Jesus Christ.” Her words deeply affected me and reminded me of Paul’s vision of the Macedonian man saying, “Come over to Macedonia and help us!” (Acts 16:9). Can you hear? Can you see? Can you be part of the healing? May God bless you and your church as you reach out to “be the neighbour”.

**NAIDOC Week runs from July 2 to 9.**

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13. To learn more, read the book, “Remembering Mona Mona” available from the Adventist Book Centre, and watch the “Living Black” episode on Mona Mona Mission (S21, Ep12): <sbs.com.au/guide/video/366306371637/Living-Black-S21-Ep12-Mona-Mona-Mission>.

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**Sharon Curson**

chartered accountant, most recently worked as departmental assistant, South Pacific Division, Wahroonga, NSW.



# Conversations

## Speculation

*Editor's note:* In our March 18 edition, we published some articles on the insidious issue of pornography. One article "First drink: the intoxicating vice of porn" was written using a pseudonym. Unfortunately, some people in our church community have taken it on themselves to speculate and to share their unfounded assumptions with others (the Bible calls this gossip and it is rather frowned upon). We published the story because it is a personal reflection on a very important issue. Our policy is to avoid pseudonyms and only change that stance if there is significant potential for hurt or pain to impact an author or those connected with them. In this case we felt the issues raised would start conversations about how we as a church can deal better with pornography.

We are sharing the following Facebook post so that the truth can be spread as widely as any misinformation, speculation and

gossip have spread. We are also saddened that the Lemke family has been negatively impacted by these rumours.

Recently an article was published in the *Adventist Record* under a pseudonym addressing the issue of pornography. The author of the article described his father (a "much-beloved pastor and departmental leader" who had tragically experienced an "early and unexpected demise") as suffering from a porn addiction - an addiction that the author himself (who worked in a position of influence and was held in high esteem by his church and community) also shared.

The contents of the article have led to speculation over whether I am the author of the article and whether I and Dad had or have a porn addiction.

How wide this speculation has gone is impossible to know, but I'm sure it is beyond the individuals who have taken the (awkward) initiative to contact me about it. In the interest of protecting my dad

(and less importantly myself) against speculation of this nature, I would like to state for the record that this speculation is not true, and I am not the author of the article.

**Blair Lemke**, *shared with permission from personal Facebook page*

## Record Live: The future of Sabbath school (May 31)

The SS class time is the most meaningful part of church life for me. The sharing of ideas, asking questions and discussing responses. I heard this statement: "I'd rather have questions that cannot be answered than answers that cannot be questioned."

**Kerryn Fletcher**, *via Facebook*

I don't like when a presenter decides to do his own thing or a long review of previous studies, instead of just following the lessons for each day so that we can learn or ask prepared questions we might have from a particular day. I also don't like it when presenters preach instead of teach.

**Edy Knopper**, *via Facebook*

# HELLO KIDS!

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## LONG - RANGE WEATHER FORECAST

God was saddened by the wickedness He saw on earth. It made Him unhappy to see how people used their talents for evil rather than good. He decided to do away with this wickedness by sending a flood. But He asked Noah to build a boat to save anyone who would listen to God's warning and turn away from their wickedness.

God presents the same opportunity today. We can cooperate with Him in the same way that Noah did. God told Noah about His plans.

God was the Designer and Noah the master builder. At the same time, He revealed a plan to save anyone who would turn back to Him.

## Solve the Memory Verse by using the Key below

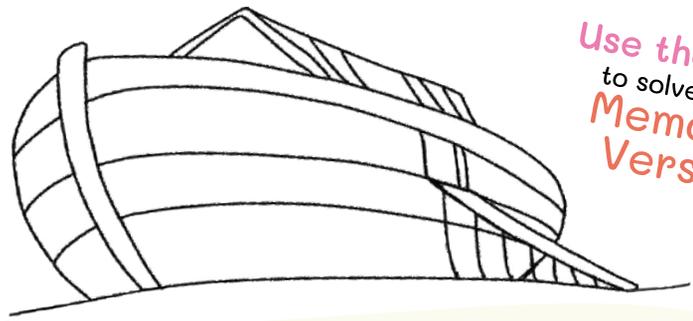
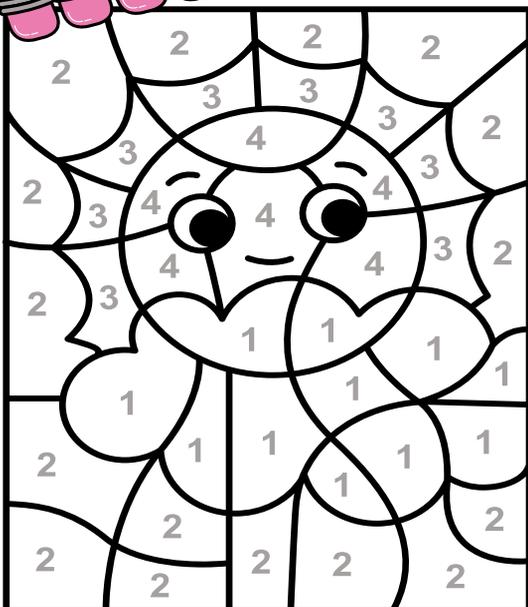
66



6:22).



Use the Colour Code to discover the picture



Use the key to solve the Memory Verse

A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

## Wedding



**PARKINSON—LAZARTE.** Brad Parkinson, son of David and Carolyn Parkinson (Newcastle, NSW), and Ruth Lazarte, daughter of Romulo and Nida Lazarte (Innisfail, Qld), were married on 20.5.23 at Barry Park, Fingal Bay, NSW, just north of Newcastle with its absolutely stunning view for a backdrop. Brad and Ruth pledged their love and loyalty to each other in marriage before God, family and friends. Brad and Ruth are teachers at Kempsey Adventist College but met while studying at Avondale. We wish them a life that reflects the love of Jesus.

Dana Howard

## Obituaries



**BUDDEN,** Neil Gary, born 19.4.1938 in Muswellbrook, NSW; died 24.3.23 in Avondale House, Cooranbong. He is survived by his wife, Kay (Wye Point); son, Simeon and Vicki (Cameron Park); daughter, Tarlae and Lorin Bradford (Bonnells Bay); and five grandchildren. Neil was instrumental in building and establishing the Muswellbrook church. In retirement, he was a member of Forster-Tuncurry church and more recently, Wye.

Throughout the years he served as Pathfinder director, deacon and elder. Neil loved his Saviour, his wife and family, driving trucks and buses, growing and sharing his veggies and always lending a hand.

Grego Pillay



**BUTLIN,** Edith Joy (nee Falcke), born 10.10.1950 in Melbourne, Vic; died 21.6.22 in Port Macquarie, NSW. She is survived by her husband, Harold (Port Macquarie); children, Jarrod and Loean Jones (both of Wauchope); their partners; four grandchildren; and sisters, Wilma and Louise. Joy was gentle and caring, generous and faithful. She touched many lives through Asian Aid sponsorships and her support of the Wauchope

church. She lived and worked in Vic, SA, WA and NSW. She taught at Avondale College, worked in the Cooranbong Co-Op and was caretaker at the Ankara Youth Camp. Joy will rise on the resurrection morning.

John Hammond

**COLE,** William Douglas, born 4.12.1946; died 17.5.23 in Victoria. He is survived by his wife, Jeanette; and sons Rowan and Chris. Bill was a genuine seeker of spiritual truth and we believe we will see him again very soon on the glorious resurrection morning.

Daniel Matteo

**LEACH,** Robert, born 16.1.1938 in Cooranbong, NSW; died 24.5.23 in Royal North Shore Hospital. On 18.4.1960 he married Joan Harrison until 1980. Later, on 10.12.07 he married Ruth Vysma who survives him, as does Joan and his four children. Bob loved his Lord and was a faithful and active deacon in his church. He dearly loved each of his family and constantly prayed for them. His greatest joy would be to greet you by God's great white throne in heaven.

Steven Magaitis, Lionel A Smith



**SIMPSON,** Joan (Curley), born 31.8.1933 in Cue, WA; died 4.4.23 in Perth. In 1952 she married

Michael Robinson, who predeceased her. In 1984 she married Ron Simpson, who also predeceased her. She was also predeceased by her sons, Mac and Godfrey. Joan is survived by her children, Vivian (Meekatharra), Deborah (Geraldton), Patricia (Geraldton) and Gary (Meekatharra); many grandchildren, great-grandchildren and great-great-grandchildren; and siblings, Beryl Walsh (Meekatharra), Bob (Geraldton), Kenny (Mount Magnet), Avy Robinson (Carnarvon), Valma Gilla (Meekatharra) and Noel (Mount Magnet). She was also a special mum to Paul Brewer (deceased), Delvine Mippy and Coralie and Henry Baumgarten. Joan was the fourth of 18 children. Joan was baptised at Karalundi and was a faithful member of the Meekatharra church for many years.

Don Fehlberg



**SOONG,** Arlyn May, born 4.4.19 in St John of God, Subiaco, WA; died 18.5.23 in Perth Children's Hospital. She

2013 | 2003 | 1993 | 1983 | 1973 | 1963 | 1953

# HOMECOMING2023

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of the times

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is survived by her parents, Calvin and Kate Soong; twin brothers, Griffin and Lennox; grandparents; aunts and uncles; and cousins. Arlyn loved her family, singing, dancing, going to kindy, riding her scooter and balance bike and trusted in God.

Obed Soire, Cameron Hooper,  
Steven Goods

## Advertisements

### ABSOLUTE CARE FUNERALS

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

### SABBATH SCHOOL LESSON ON AUDIO CD

Christian Services for the Blind produces an audio CD of the Sabbath school lesson quarterly for those with vision impairment. If you or someone you know could benefit from this free service please contact us. Phone: +61 (0)2 9847 2296. Email <csfbhi@adventistmedia.org.au>. Post to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076.

## Positions Vacant

### SIGNS PUBLISHING COMPANY WARBURTON, VIC

Signs Publishing Company, part of Adventist Media, is a print, publishing and distribution organisation seeking to fill a number of full-time positions based at its manufacturing site in Warburton, Victoria.

#### GRAPHIC DESIGNER/PREPRESS TECHNICIAN

Signs Publishing is seeking to employ a person in the role of graphic designer and prepress technician. This is an opportunity for someone to extend their design and/or workflow skills in a busy production environment using industry-standard software to create and prepare artwork for a variety of purposes, including in both printed and digital formats. This role will utilise prepress software, digital workflow principles, proofing equipment, colour-management systems and platemaking equipment. Web design and electronic publishing skills would be considered an advantage. A willingness to learn and work across various areas is essential.

#### OFFSET PRINTING TRADESPERSON OR APPRENTICE

Signs Publishing is seeking to employ an experienced offset printer or an individual looking to undertake an apprenticeship in offset printing. This is an opportunity for a print tradesperson to extend their skills using large-format Heidelberg printing equipment in a modern production plant, or for a suitable person to undertake training as an offset printer. As a printer, you will have experience running and maintaining multi-colour sheet-fed presses and have exceptional colour-management skills with the ability to work under pressure and to tight deadlines. You will have mechanical aptitude, be willing to learn new skills and be flexible, as some shift work may be required. This role involves working with a variety of machinery and includes manual handling of both light and heavy items. You will need to have a reasonable level of fitness and be willing to submit to a pre-employment assessment. A forklift licence is an advantage.

#### PRINT-FINISHING MACHINE OPERATORS

Signs Publishing is looking to employ persons to operate a variety of print-finishing equipment in our bindery department. This role involves the set-up and operation of cutting, folding, stitching and gluing machinery. Mechanical aptitude and a willingness to learn are essential for this role. The successful applicants will have either a trade certificate in print finishing or be willing to learn how to operate various print finishing equipment. If required, training is available to the right candidate. This role involves working with a variety of machinery and includes manual handling of both light and heavy items. You will need to have a reasonable level of fitness and be willing to submit to a pre-employment assessment. A forklift licence is an advantage.

#### PLEASE NOTE:

The successful applicants for all roles will have a commitment to producing high-quality work, be customer focused with high attention to detail and have a genuine interest in fulfilling the mission of the Seventh-day Adventist Church. Training will be provided as required to the successful applicants. Applicants should ensure that they can satisfy Australian working visa requirements before applying for any position. Adventist Media reserves the right to fill vacancies at its discretion and to close applications early. These roles are also advertised on the <adventistemployment.org.au> website. For further information or to learn more about these roles email <lesley.wood@signspublishing.com.au> or call +61 3 5965 6300 during business hours. Applications should be emailed to <lesley.wood@signspublishing.com.au>. **Applications close August 1, 2023.**

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