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The holocaust and Paul's vision for the Sabbath ¹⁶

New VC to lead renewal
at Avondale ⁵

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Seventh-day
Adventist Church

ADVENTIST HERITAGE

Adventist Heritage MONTH

Events OCTOBER 2023

7 October

Picnic on the Lawns at Sunnyside

14 October

Record 125 Anniversary, Wahroonga

20 October

Sunnyside Sabbath Singalong
with Sandra Entermann

Sabbath
Singalong

21 October

The Great Appointment 2.0
The South Pacific
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29 October

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EDITOR'S NOTE:

Lessons from an unscrupulous manager

Jesse Herford
Associate editor, *Signs of the Times*

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Even followers of Jesus like you and I sometimes allow ourselves to misplace our trust from the things eternal to the things that are fleeting.

We love the parables of Jesus. From the Good Samaritan to the Parable of the Talents, these stories are fertile ground for preachers, authors and songwriters. I've heard numerous sermons over the years on the parable of The Sower or the parable of the Prodigal Son, as well as even more songs that use their themes and imagery. However, I'm especially fascinated by the parables that are more often overlooked.

In Luke 16, we have one such story.

The story begins with a manager who has mismanaged his rich client's finances and is in the process of being fired. Thinking quickly on his feet, the man goes to all his master's debtors and cuts their debts significantly. They're all grateful and when the dishonest manager's actions are realised by his master, he can't help but be impressed with his quick thinking. Even though he's the biggest loser in this scenario, the shrewd actions of his dishonest manager can't help but impress him.

When this story is mentioned, usually we skip to verse 10: "Whoever can be trusted with very little can be trusted with much, and whoever is dishonest with very little will also be dishonest with much." To be honest (pun intended), I find this aphorism somewhat at odds with the story that's just been told. The dishonest manager seems to have actually benefited from this exchange, not been punished! Perhaps the parable of the Talents would have been a better story to pair with this spiritual teaching.

I actually find verse 9 to be more interesting. "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings." This advice almost seems as though it came from Dale Carnegie himself; certainly, it would make more sense to read it in *How to Win Friends and Influence People* than the Bible.

However, Jesus is saying something interesting here. He acknowledges the cleverness with which people of this world deal with wealth and assets, noting that by comparison, His followers often don't measure up. But then, Jesus challenges us to learn something from the unscrupulous: to spend our talent, time and resources—those things that are temporary—to gain that which is eternal. It seems like a pretty good deal, right? If I had the option to trade in something that will fade away for something that will last forever, I'd be foolish not to do it.

And yet, this is so often what we do. Even followers of Jesus like you and I sometimes allow ourselves to misplace our trust from the things eternal to the things that are fleeting. Here Jesus is urging you and I: "Be wise, clever and shrewd, but keep perspective."

One of the greatest honours I have is to serve the ministry of *Signs of the Times*. It's a small magazine, but one that has eternal significance. When we send it to all corners of the Pacific each month, we never know who will pick it up and read it. We don't know how they will be impacted, nor how the Holy Spirit will use the magazine to plant a seed of faith in their heart. It's both terrifying—because I can't control the outcome and exhilarating—because I know that God will use it in ways I can't even imagine.

So, here's my challenge to you: use your talent, time and resources to purchase what is eternal. Don't settle for second best! Serve your local church. Give to a cause you believe in. Open your home to someone. Cook someone a meal. And, while you're at it, consider supporting a ministry like *Signs of the Times*. When we all get to heaven, you'll be glad you did.



INSIGHT:

Media, your partner in mission

Dr Bradley Kemp
CEO, Adventist Media

I remember getting our first television when growing up. It was a black and white beauty—advanced technology for the day. We enjoyed sitting around it as a family and watching shows like *My Three Sons* and *McHale's Navy*.

I also remember watching George Vandeman and listening to his distinctive line "It is Written . . ." These were the early days of Adventists in media and they made an impact, with many people hearing the Adventist message and joining the Church.

Today we benefit from these early media ministries, while there are new technologies which provide opportunity to reach more people. In June we launched the Sabbath Gift initiative in which we invited you, the church member, to create or share a short piece of media about the positive benefits of the Sabbath on your chosen social media platform (Facebook, Instagram, Twitter, etc). This has resulted in us reaching more than 1.24 million people and engaging with 30,000+.

Today our Church broadcasts on Hope Channel around the Division and on the Channel 7 (*It Is Written, Lifestyle Magazine*) and 10 networks (*Authentic*) in Australia. It operates radio on Faith FM in Australia, Hope FM across the Pacific and La Voix De L'esperanc in French Polynesia. And it runs a host of digital media ministries on social media platforms.

All of these ministries are making a significant impact in our communities and are providing many opportunities for you to share Jesus. However, for them to be successful we need every church to be involved, by sharing our media with friends and family and every Sabbath looking for visitors who come to your church in order to help them to "feel at home".

In last year's media evangelism offering, you supported the creation of a new series based on the *Great Controversy* now entitled *The Remnant—faith under fire*. This project is currently in script writing phase and you will hear more about a release date in 2024. The media offering this month will support the establishment of broadcast media in the Cook Islands.

Thank you for your continued support which makes these projects possible and which contributes in a significant way to the advance of God's work.



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Professor Krause has been serving as interim vice-chancellor and president since April.

New VC to lead renewal at Avondale

📍 Cooranbong, NSW | Brenton Stacey

A search for a new vice-chancellor and president of Avondale University has ended with the historic appointment of Professor Kerri-Lee Krause.

Avondale Council approved the appointment at its meeting on July 11. Chancellor Pastor Glenn Townend announced the appointment in an email to staff members on July 18. "Kerri-Lee brings great sector knowledge and experience," he wrote.

With senior executive roles at some of Australia's largest universities, including The University of Melbourne, Professor Krause has a record of leading strategic change by engaging students and staff members in cultural transformation.

She is also committed to improving quality, serving as deputy chair of the federal government's Higher Education Standards Panel, chair of its Advisory Committee for the Transparency of Higher Education Admissions and board member of the peak body representing independent higher education providers. Her research informs the contemporary student experience, the evolving nature of academic work and higher education leadership, quality and standards.

The former provost at Avondale, Professor Krause has been serving as interim vice-chancellor and president since April. In that role, "she worked with a taskforce of senior colleagues on a renewal plan that has now been endorsed by [the university] council to secure Avondale's future", wrote

Pastor Townend.

"I am honoured to serve Avondale in this capacity and am dedicated to renewing our university's focus on developing and fostering a 'greater vision of world needs'," said Professor Krause, a third generation alumnus. "I look forward to the challenge of collaborating with our students, staff members and industry partners to refresh our appeal to the next generation of learners through a range of new pathways into our nationally recognised top-tier courses."

That recognition comes from students who, according to the 2021-2022 national Quality Indicators for Learning and Teaching survey, rank Avondale as number one in Australia for quality of educational experience and quality of teaching practices. "These rankings are a tribute to our students, staff members and the wrap-around experience we offer to support student wellbeing, resilience and success," said Professor Krause.

Building on the legacy of Seventh-day Adventist Church pioneer Ellen White, Professor Krause is the first woman to lead Avondale in its 126-year history. "I admire the tenacity and vision of Ellen White. She fought so hard to establish this place when resources were tight and when many had trouble imagining how it might work. Now I am privileged to play my part in partnering with students, staff members and members of the community to bring continued success for all."



Conference executives with church pastor Roberto Velasquez.

Newcastle Spanish church celebrates organised church status

📍 Newcastle, NSW | Megantha Kiruwi

The Newcastle Spanish Seventh-day Adventist company became an established church on July 8. A special service was held in the afternoon, attended by North New South Wales Conference (NNSW) president Pastor Adrian Raethel, secretary Pastor Abel Iorgulescu and church planting director Pastor Joseph Skaf.

The church began as a small group in 1991 that gathered in Cooranbong. Despite their modest size, each member was committed to the church's progress. The congregation, united by their shared

faith, worked tirelessly to keep the church running smoothly.

Church member Lucía Osorio compared the group to a lighthouse, explaining that the church was established to ignite and guide the community. Over the years, the church has actively participated in various community outreach events, evangelistic campaigns and church camps.

"I have been able to share as a witness and plant seeds in people's hearts as a member of this church," said Ms Osorio.



L-R: Dr Lohi Matainaho (VC), Mere's husband Siosaia Vaihola, Mere Vaihola (new DVC Admin) and Dr David Tasker (head of school of humanities, education and theology).

New deputy VC arrives at PAU

Port Moresby, PNG | Kym Piez

Pacific Adventist University (PAU) welcomed its newly appointed deputy vice-chancellor (administration), Mere Vaihola on July 3. Mrs Vaihola, originally from Tonga and a former student of PAU, brings with her extensive experience and strong connections to other Pacific Island countries.

Vice-chancellor Professor Teatulohi Matainaho expressed the significance of having a representative from the Pacific in this role: "We want to maintain the connection with Pacific Islanders, as it has been since the establishment of PAU."

Having previously served as education director for the Trans Pacific Union Mission (TPUM) for eight years in Fiji and Tonga, Mrs Vaihola brings 24 years of dedicated service in the Adventist education administration system within the Pacific. Her warm reception by the students and staff upon her arrival reflects their excitement for the opportunity she has been given. Mrs Vaihola expressed her enthusiasm

and stated her desire to see more Pacific Islanders become part of the university community.

In this new role, Mrs Vaihola will oversee various key areas, including policy and legal services, human resource management, the PAU clinic, communications management, ICT operations and support services, which encompass physical plant operations, development and campus security. She will work alongside the existing management team, which includes the vice-chancellor, provost and deputy vice-chancellor (academic), bursar and the director of student services.

Acknowledging the challenges posed by the pandemic, Dr Matainaho highlighted that the number of students from other Pacific countries had decreased to 66, posing a significant challenge. However, he emphasised that PAU is actively collaborating with Pacific countries to address this issue, and the appointment of Mrs Vaihola is a step in the right direction.



Delegates attended from across the South Pacific Division (Credit: Alexandra Manners).

Business professionals set their focus on "mission possible"

Port Stephens, NSW | Tracey Bridcutt

Business professionals employed by the Seventh-day Adventist Church in the South Pacific Division (SPD) recently convened for a series of insightful presentations, seminars and workshops, to connect and learn from each other.

The 2023 Business Professionals Convention was held June 5-8 at Port Stephens in northern NSW. With the theme "Mission Possible", the convention brought together 200 delegates from across the SPD, including Papua New Guinea, New Caledonia, Solomon Islands, Fiji, New Zealand and Australia, and representatives from church organisations and institutions such as ADRA, Adventist Media, Adventist schools and retirement villages.

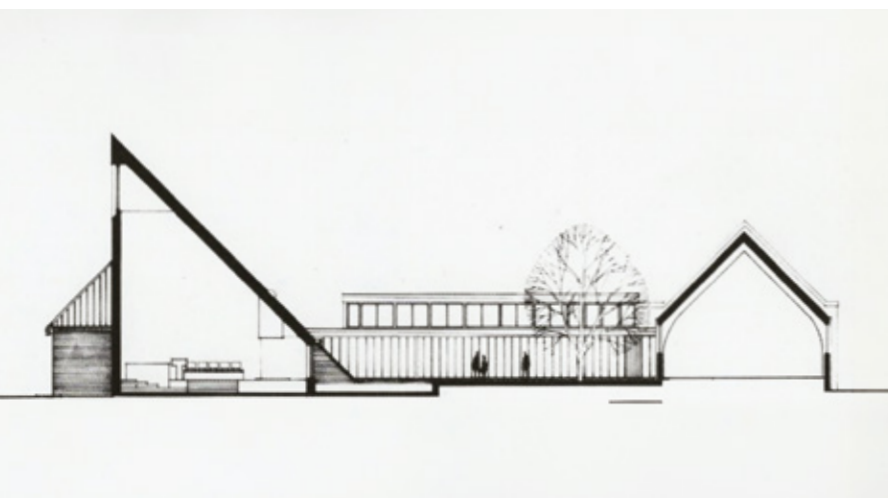
Financial leaders from the General Conference (GC)—treasurer Paul Douglas, under-treasurer Ray Wahlen and associate treasurer Tim Aka—provided a global perspective on church finances. Other international guests included Robyn Kajiura, executive director of the GC Auditing

Service, and James Winegardener, CEO of Adventist Risk Management.

The convention served as a platform for delegates to gain a deeper understanding of the mission and scope of the Adventist Church and their role as accountants, managers, treasurers, CFOs and other business professionals. By exploring innovative strategies and emphasising collaboration, the convention aimed to guide the Church towards growth and change, enabling it to better fulfil its mission and serve the community.

Julie Gotaha, treasurer at the Central Papua Conference in Papua New Guinea, appreciated the missional aspect.

"The convention was mission focused and different from previous ones I have attended," she said. "I learned that there should be a refocus on the mission to the frontline. There is no other greater frontline than the local church. Mission is possible because God is powerful and God is present."



Ken Woolley's profile of the main building.

Canberra church's architecture earns heritage status and preservation fund

📍 **Canberra, ACT** | Juliana Muniz

After gaining a prestigious heritage listing from the ACT Heritage Council in June 2022, Canberra National Seventh-day Adventist Church (CNAC) established a Trust Deed for a tax-deductible Conservation Appeal Fund in May 2023. This achievement follows a year-long collaboration with the National Trust ACT, the South New South Wales Conference and the South Pacific Division.

"Establishing this Deed was a journey," recalled Dr Irena Ali, a CNAC conservation and renovation team member. "But seeing it finally signed after almost a year of work was a truly rewarding experience."

The church building, designed by renowned architect Ken Woolley, was completed in 1971 and is lauded for its intricate design that symbolically reflects key Seventh-day Adventist doctrines.

"The design beautifully incorporates symbolic elements, turning the church itself into a visual representation of our beliefs," said Dr Ali. "Sunlight reflecting from the pool's surface filters through the windows, casting a delicate glow inside the church—a visual representation of God's boundless grace. It's a sight to behold when you see the building emerging gracefully from the water, mirroring the buttresses rising from the courtyard pool."

Pastor Ben Kosmeier, who leads the church, views the heritage listing and the establishment of the Conservation Appeal Fund as a special moment in the church's history and an opportunity to connect with the community. "As community members visit our beautiful church building, we hope they experience God's presence in His sanctuary and appreciate the architectural masterpieces He has created in us as His heritage."

The establishment of the Trust Deed ensures that this architectural masterpiece will continue to symbolise the spiritual values of the church and serve the community for generations to come.

The National Trust (ACT) now lists the Canberra National Adventist Church Conservation Appeal Fund among sites of heritage significance that it supports. For more information and to contribute to the fund, visit the National Trust's website <nationaltrust.org.au/services/heritage-appeals-act/>.

Tax-deductible donations can also be made via eGiving by searching for National Trust ACT on <egiving.org.au/>.

making headlines

KombASA the Kombi

Members of Adventist Solidarity Action (ASA) in Brazil now have a customised van to serve families in situations of social vulnerability. Nicknamed "KombASA", the vehicle is used to distribute food baskets, clothes, shoes, furniture and freight, as well as transporting passengers to church services.—ANN



Dumplings unite us

The Thomson Chinese Church (Singapore) celebrated the Chinese Dumpling Festival by holding a community event to strengthen community ties. Attendees came together to create dumplings but left with a renewed sense of community, a strengthened faith and a warm sense of belonging. More community-building events are on the horizon, including a Durian Night.—SSD

Music with a mission

The Croatian town of Slatina came alive to the vibrant melodies and joyful worship of Slatinafest, a children's spiritual music festival held in June. The event wasn't just about enjoying great music, it was about helping ADRA by raising money for those affected by the devastating 2020 Croatian earthquake.—TED

Wearable wonders

Fitbits, Garmins or Apple watches—whatever your preference—wearable activity trackers could help patients recover faster during a hospitalisation. Examining 1911 patients undergoing stroke, orthopedic and mixed rehabilitation, the Australian-based study found that patients wearing the trackers achieved 826 daily steps more than usual care; 10 minutes more per day of active time compared to usual care; and 36 minutes less per day of sedentary behaviour compared to usual care.—University of South Australia



Double ordination

Pastors Chris Kirkwood and Pat Tualii were ordained into ministry on July 1 at the Northern Australian Conference (NAC) Big Camp held at Riverside Convention Centre in Townsville (Qld).

Pastor Tualii followed in his father's footsteps to become a pastor, entering ministry in 2016 as a Bible mission worker in South Moreton Bay Islands in the South Queensland Conference. He joined the NAC in 2019 to pastor the Mount Isa and Cloncurry churches and was called to Mackay in 2021, where he now pastors the North Mackay, Farleigh and Walkerston churches.

Pastor Kirkwood was an accountant and worked at the Western Australian Conference as the CFO before being called into pastoral ministry. His first appointment as a minister was in the NAC as the pastor of Townsville City and Charters Towers churches. He was appointed NAC ADRA director in 2022 and continues to pastor at Charters Towers.

Australian Union Conference (AUC) secretary Pastor Michael Worker gave the ordination charge and AUC president Pastor Terry Johnson led out in the ordination prayer. Family and the church community joined in prayer to bless the two pastors and their families as they enter into a new stage of their ministry.

—Lorraine Atchia

have news to share?

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



Mission in Ethiopia

Pastor John Horvath and his team from Perth (WA) have made a big impact in Gambella, Ethiopia, conducting another outreach program for refugee camps and local communities. Despite severe conditions and security concerns, their efforts resulted in the baptism of 391 individuals on July 8. The team provided key resources such as Bibles and laptops, while also supporting a new orphanage. "What a privilege to be here to enjoy the enthusiasm and thirst for the good news. The labourers and funds are few, but we are committed to helping finish the Lord's work," said Pastor Horvath.—Record staff



Say "yes" to Jesus

A week-long evangelistic series was held at the University of Natural Resources and Environment (UNRE) in East New Britain, Papua New Guinea, in preparation for the PNG for Christ 2024 campaign. Pastor Garry Laukei was the guest speaker at the July 9-15 program, which was themed "Say Yes to Jesus". University vice chancellor Professor Aisak Pue attended the opening night and appreciated the message, "Good God, bad world, why?" "I wish all the students in the university attend this meeting to learn about the truth," he said. One student from another faith who attended each night said, "If Adventists conduct such meetings monthly [it] will have greater impact in the lives of students. We need more of these messages to be presented at this university." Two students were baptised on the Sabbath and a further nine students committed to be baptised soon. UNRE is one of the venues selected to host the 2024 PNG for Christ campaign, which will be held at more than 2000 sites around PNG.—Record staff

A flood of evidence

The picture of Noah's Ark as a round wooden boat with giraffes, elephants, zebras, pandas and monkeys hanging out the windows is a familiar and well-loved image in children's stories. The question, though, is whether this picture is only a children's story. Or did a catastrophic flood actually cover this entire planet?

The South Pacific Division's Faith and Science Conference 2023, held on the Gold Coast, focused on this question. More than 160 people gathered at Surfers Paradise from July 3 to 6 to explore the historicity of the biblical Flood account and its related geological issues. Up to 290 people watched one or more of the video recordings of the presentations on Facebook.

Presenters at the conference included Professors Stacie Hatfield and Richard Davidson from Andrews University, Michael Oard and Dr Tasman Walker from Creation Ministries International, Dr Birgir Óskarrson from the Icelandic Institute of Natural History, Dr Limoni Manu from Fulton Adventist University College, Professors Suzanne Phillips and Leonard Brand from Loma Linda University, and Dr Jose Imona from Pacific Adventist University. They presented delegates with a flood of fascinating biblical and scientific evidence over these three days and pointed out the evidence that supports a global Flood. The presenters agreed that our beliefs need to be based on the Bible, and that using the biblical position as a starting point leads to achieving better science. They also acknowledged areas of uncertainty and the need for further research and understanding.

"To see how the biblical narrative is supported over and over again in science just reinforced my belief in the Bible as God's Word," said Dr Jean Carter, the Adventist Schools Australia director. "I also really appreciated how the presenters provided us with honest scientific reporting."

"The conference provided an excellent opportunity to review the recent

advances in creation science, thus supplying an alternative to the prevailing naturalistic worldview embraced by secular science," said Dr Darius Jankiewicz, the SPD field secretary.

Dr Malcolm Coulson, the SPD education director, noted, "Adventist education has always promoted the importance of critical thinking and ongoing dialogue to advance our understanding of the faith-science interface."

Participants appreciated the opportunity to learn and deepen their confidence in the Bible. Pastor Senitiki Waqa, the Fiji Mission secretary, stewardship and Youth director, is still soaking it all in. "This conference gave me time to reflect and grow as a pastor and church administrator as I listened and learned from our exceptional presenters," he said.

Serah Keliwin, the PNGUM director of education, reported that a head of science in one of the Adventist schools in PNG said they had really enjoyed the field trip and are determined to develop similar field experiences for their teachers and students.

"As a school chaplain, the Faith and Science Conference has equipped me with evidence and answers to support what the Bible teaches about origins and, in particular, the global Flood," said Pastor Dayne Habermann from Ipswich Adventist School.

Dr Steven Simmons from Mountain View Adventist College agreed. "I thoroughly enjoyed the worship time that was incorporated into the program," he said. "From the perspective of an Adventist high school science teacher it was great to learn how I can ground students in a stronger relationship with God and His Word."



Laura Lecciones, who is an Adventist teacher at Swan Christian College in Perth, Western Australia, said, "It has been eye-opening to see the insights in the geology of today that supports the biblical account of Noah's Flood. I left encouraged and equipped to share how God's Word is just as relevant today as millennia ago."

There was strong support for holding another conference to focus on cosmology which would form a trilogy of faith and science topics. Using artificial intelligence for Adventist mission was also a topic of interest in the faith and science space.

If you are interested in watching the presentations or reading the papers, you can access them on the Faith and Science section of the SPD Education website: <education.adventistchurch.com>. The SPD Faith and Science Committee is also interested in hearing from you about fascinating and relevant areas that we can focus on which would be helpful for you in your education or ministry situation. You can contact the Faith and Science Committee by email <SPDFaithandScience@adventist.org.au>.

Dr Sven Ostring

Director of ministry and strategy,
South Pacific Division.

Un-Parr-alleled 1970–1975

Editor Robert Parr continued to bring his unique writing style to the pages of the *Australasian Record* during the years between 1970 and 1975. Through reading the many published "Letters to the Editor", it appeared that many *Record* readers would read the back page of the magazine (which was titled "Flashpoint") first, due to its informative and humorous style.

Many of our current *Record* readers may also remember "Finally, brethren . . .", which was an often witty remark that featured at the conclusion of *Record*. To bring a sense of nostalgia and humour, we bring you a compilation of "Finally, brethren . . ." as well as some of Robert Parr's standout communications.

"Finally, brethren . . .": A little boy we heard about recently was upbraided by his mother. "Why do you get so dirty all the time?" she wanted to know. "Well, I'm a lot closer to the ground than you are," he answered.

"Finally, brethren . . .": Doctors say one thing that causes grey hair is lack of vitamins. Another is the lack of youth.

Finally, brethren . . .": The nicest thing about an egotist is that he doesn't go around talking about other people.

"Finally, brethren . . .": The Bible that the devil doesn't fear is the one with dust on it.

"Finally, brethren . . .": If you've always done it that way, it's probably wrong.

"Finally, brethren . . .": To err is human, but you need a better excuse the second time.

"Finally, brethren . . .": A fanatic is a person who is highly enthusiastic about a subject which bores you.

"Finally, brethren . . .": Open-minded or emptyheaded—it depends on whether you are describing yourself or someone else.

"Finally, brethren . . .": The man who is pulling his weight doesn't have any left to throw around.

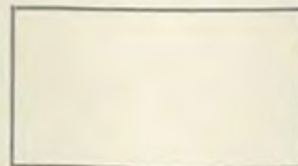
"Finally, brethren . . .": A good question for an atheist is to serve him a good dinner and then ask him if he believes there is a cook.

"Finally, brethren . . .": A worker who complains that his boss is stupid, probably wouldn't have a job if his boss were smarter.

Finally, brethren . . ." (A special thought for those who, at this time of the year, will be camping): A lot of people must be wondering during the summer why Noah didn't swat those two mosquitoes while he had the chance.



"Finally, brethren . . ." (adapted from an Anglican parish magazine): Try this experiment. Hold this square in front of you, about three inches from your mouth and breathe onto the square.



If it turns green, see your doctor.
If it turns brown, see your dentist.
If it turns red, see your bank manager.
If it turns black, see your lawyer and make your will.
If it remains the same colour, your health is good and there is no reason why you shouldn't be present and on time for Sabbath school next Sabbath.

The tides of life

One of my favourite places to walk is along a section of the coast on the Fleurieu Peninsula, in South Australia. The walk starts at Petrol Cove, a rocky little beach with strong currents, where more than one swimmer has lost their life, and heads southwards out along the cliff edges towards the furthest visible point called Kings Head.

Some days when we walk it is sunny and still, and the waves come rolling in to the land in a line. Further out on the calm waters, you can see the little fishing boats moving across the water heading out for the day. At other times, the wind whips around you, nearly blowing you away. If you are wearing a hat you must clutch onto it tightly or abandon wearing it; and the sea churns and crashes against the rocks below sending up showers of white spray.

Part way along the walk the path drops down onto Deps beach. When the tide is out you can walk along the sand, but if it is in, you are forced to walk along a narrow path through spinifex grass above the high water mark. Most times we are lucky and walk along the beach. I like this beach as, at each end towards the water's edge, there are rocky shelves and rock pools where you can watch the waves spilling into the pools, then withdrawing and leaving a pool of perfect calm.

When we first started going to this beach it was mainly sand, with the odd craggy rock protruding through. Then one visit, to our surprise, the beach was totally changed. There had been stormy weather and instead of long stretches of sand, there were only small patches and lots of jagged rock. As we worked our way over the now rocky beach I noticed that some of the rock, which I had first thought ugly, had beauty with striations of colour and unusual shapes. Over time more gentle tides have come and gone bringing back some of the sand; so that the steepness and sharp edges of the rocks are hidden, and the beach has a softer, more inviting look.

We can be like that beach. There are peaceful times when our lives are like the sandy beach. We feel happy and fulfilled. Life is good and we find it easy to give freely to others and be the person we would like to be. We cannot imagine it any other way.

Then the tide turns, the winds blow and the waves of trouble surge through our lives. Harsh jagged parts of us, which we have been unaware of, are exposed. We struggle to like ourselves and feel that we have little to offer others. We wonder whether our lives will ever be the same again. Yet, those who love us still see beauty, just as I saw beauty in the colour and shapes of the ragged rocks on the beach.

If we are patient, and wait for the Lord to heal, the gentler tides of life will return. The sands will come and cover the harsh rocks in our lives. We will once more be at peace with ourselves and able to bring joy and blessing to others.

Psalms 71:20,21 (NIV) says, "Though you have made me see troubles, many and bitter, you will restore my life again; from the depths of the earth you will again bring me up, You will increase my honour and comfort me again."

Carolyn Hankins

lives with her husband in Wangaratta (Vic), where she is actively involved in her church and community.



Bible facts from ChatGPT*

The 10

The Bible is divided into two main sections: the Old Testament and the New Testament.

The Ten Commandments are a central set of moral and ethical principles found in the Old Testament.

The Bible contains 66 books in the Protestant canon and 73 books in the Catholic canon.

It was written by various authors over a span of approximately 1500 years.

The shortest verse in the Bible is John 11:35: "Jesus wept." The longest verse in the Bible is Esther 8:9, containing 90 words.

The Bible includes various literary genres, such as historical narratives, poetry, prophecies and letters.

The Bible has been historically preserved through meticulous copying by scribes over the centuries, ensuring its accuracy and continuity.

The book of Psalms is the largest book in the Bible, with 150 chapters.

The Bible is the best-selling book of all time. It has been translated into more than 3500 languages, making it one of the most translated works in history.

The book of Revelation foretells future events and the ultimate triumph of God's kingdom.

* fact-checked by our human editors.

5 foods that help support *brain health*

We all know that sensation when our brain just doesn't feel like it's firing on all cylinders. While there's no simple solution, what you eat may help.

Eating a diet rich in wholefoods, like fruit, veggies and wholegrains, could protect your brain now and as you get older, too.

The science shows immediate benefits of eating brain foods include a better mood, memory, clearer thinking and helping to combat depression. What you put on your plate can also pay off in the longer term by helping to protect or delay age-related damage and diseases such as Alzheimer's and dementia. The Mediterranean diet and MIND diet are among the plant-rich diets that have shown significant brain health benefits.

Sanitarium dietitian Charlotte Moor shares her five favourite foods to help support your brain health.

1. Wholegrain cereals

The glucose from carbohydrates is your brain's preferred energy source. But the choice of carbs matters. Starting the day with a lower GI wholegrain cereal will help to release glucose into your bloodstream more slowly, which provides a steady supply of fuel for the brain.

Studies have shown eating breakfast can help improve concentration and when it comes to kids, that extends to better behaviour and learning in school.

2. Blueberries

Berries are bursting with antioxidants and phytonutrients, which have been shown to boost cognition and memory. Blueberries are also high in polyphenols and flavonoids, the natural plant pigments that give berries their vibrant colour. Research shows these flavonoids contain high amounts



of antioxidants, which help reduce forgetfulness and mild confusion, a common part of ageing.

3. Leafy greens

Green leafy veg, such as spinach and kale, not only help support the immune system and keep an ageing brain sharp, they are also a source of iron and a rich source of folate. Folate is a natural form of vitamin B9 that's important for healthy red blood cell formation. Research has found that improving folate status can have beneficial effects on your cognitive function.

4. Nuts and seeds

Eating nuts has been linked with a reduced risk of depression as well as better cognitive function, learning, memory and mood. The combination of healthy fats (especially omega-3 fats found in walnuts and seeds like chia and flaxseeds) and nutrients with antioxidant and anti-inflammatory properties in nuts may help protect vital functions of the brain and its blood vessels.

5. Fermented foods

These are created when carbohydrates in food are converted into alcohol or acids by live microorganisms such as bacteria, yeasts and/or moulds. Eating fermented foods with live bacteria may help to improve gut health and reduce anxiety. A review of the research on fermented foods and cognition found promising signs for improved learning, memory and protecting brain cells.

For more information and research references, you can read the full article at sanitarium.com.



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An Adventist theology

of listening—and responding

The Uluru Statement from the Heart was issued on May 26, 2017 at the First Nations National Constitutional Convention, a conference of Indigenous representatives gathered at Uluru to mark the 50th anniversary of the 1967 referendum that provided constitutional recognition of Australia's Aboriginal and Torres Strait Islander people as citizens of the nation with an overwhelming vote.

The Uluru Statement acknowledges a number of measures of profound disadvantage among Australia's Indigenous peoples. These realities include dispossession of land, incarceration rates among the highest in the world for both old and young, and the breakdown of family relationships. The regular "Closing the Gap" reports reveal further disadvantages measured by life expectancy and health outcomes among Indigenous peoples when compared to the rest of the Australian population.

Significantly, these issues echo the mission of Jesus, including announcing good news to the poor and dispossessed, liberation, healing and freedom—as He defined it in Luke 4:18,19: "The Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the Lord's favour has come." While these statements have important spiritual applications, it is clear from Jesus' actual ministry and His explanation later in Luke's Gospel that

these also came in the form of visible, practical change and transformation to the people and society with which Jesus worked (see Luke 7:21–23). As such, these core concerns of Australia's Indigenous peoples are also core focus areas for the mission of the Church.

The Seventh-day Adventist Church involves many of its members in local ministry activities, provides educational opportunities, and empowers and supports Indigenous people in serving their own people, working with and for our Indigenous members and their communities. But the best ministry and the most meaningful service begins with listening, which is at the core of the Uluru Statement From the Heart and its call for greater recognition of Indigenous voices.

One of the key assertions of the Uluru Statement From the Heart is that the longstanding and entrenched nature of the disadvantage of Australia's Indigenous peoples is symptomatic of larger, longer and deeper injustice: "These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness." While we can alleviate symptoms, a systemic problem requires system change.

Writing of her United States context and the formerly enslaved people of her nation—in the language of 1896—Seventh-day Adventist co-founder Ellen White's words could be applied by analogy to the present question:

"The law of God contained in the Ten Commandments reveals to man his duty to love God supremely and his neigh-

bour as himself. The American nation owes a debt of love to the coloured race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon the coloured people are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement" (*The Southern Work*, p54).

Greater legal recognition of our Indigenous peoples should be understood as an act of justice, of making right, of restitution and reconciliation.

However, there is another element that people of faith can bring to the public debate around the present referendum and the larger issues behind it. Writing earlier this year, journalist Stan Grant urged that the one word missing from the debates and public discussion around the proposed constitutional change was compassion. This is a word—and an attitude—that our faith calls us to.

"We are the most impoverished and imprisoned people in the country, and yet as the miserable reading of the Closing the Gap statistics reminds us, nothing changes. It is as though First Nations suffering is factored into Australia," wrote Grant. While justice will prompt us that this ought to be different, compassion will move us to action, to refuse to accept the inevitability of this suffering.

Compassion compelled the good Samaritan in Jesus' story (see Luke 10:33) to cross the road—to be a "good" neighbour, to help the robbed, wounded and bleeding man. Our faith uniquely challenges us to compassionate action. Compassion requires that we risk ourselves, including our discomfort and our expense. When we see a whole group of people who are wounded and dispossessed in our nation, our response must be compassionate.

Our faith also calls us to respect. As creationists, we firmly believe that all people are created in God's image and are equally loved and called by God. Again, this means we listen and seek to learn. Writing to the early church, Peter urged followers of Jesus to "respect everyone, and love the family of believers. Fear God, and respect the king" (1 Peter 2:17).

It is natural that we have a particular interest in those who are members of our family of faith, and listening to people within this family who have different life experiences can help us practise extending this same respect to all. And while our ultimate allegiance is to God and His kingdom, our respect for the nation and its systems of government—of which we are part—leads us to engage thoughtfully and faithfully with issues in our society. We are concerned with how the systems in which we have influence can better serve those within them, as well as those marginalised by them. It is not that those on the fringes of our society do not have voices but that they are not often heard. Thus, the Bible's call to "speak up for those who cannot speak for themselves; ensure justice for those being crushed" (Proverbs 31:8).

Listening to the realities of the disadvantage of our Indigenous peoples calls for a response shaped by the best of our faith and faithfulness. They call us back to the mission of Jesus, the mission He passed on to His church. They ask of us

that we work together to seek justice, practise compassion and afford respect.

But listening to the invitation given by Australia's Indigenous people is also to hear the offer of a gift for a richer and renewed community: "We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country" (The Uluru Statement From the Heart). While one vote or a single constitutional amendment will not resolve all the tragedies of our history or all the brokenness present in our communities, we can offer our voice as people of faith to speak for better, and to speak with and for those who have not been listened to or heard for too long.

At the same time, we anticipate our ultimate reconciliation, redemption and re-creation, when God will wipe away all tears "and there will be no more death or sorrow or crying or pain" (Revelation 21:4), and "a vast crowd, too great to count, from every nation and tribe and people and language"—a description that includes both Indigenous and non-Indigenous Australians—will praise God together (Revelation 7:9).

Discover more:

1. Encyclopedia of Seventh-day Adventists, "Aboriginal and Torres Strait Islander Ministries, Australia" (Stephen Piez) <<https://encyclopedia.adventist.org/article?id=57R0>>.
2. Brad Watson (editor). *Remembering Mona Mona: The Mission in the Rainforest* <adventistbookcentre.com.au/remembering-mona-mona.html>.
3. Stephen Piez, *What Are You Doing For Us? The Untold Story of Kararlundi, 1954–2004*. <adventistbookcentre.com.au/what-are-you-doing-for-us-atsim.html>.
4. Nathan Brown, *Pastor George: The Story of the First Aboriginal Adventist Pastor* <adventistbookcentre.com.au/pastor-george.html>.
5. The Australian Constitution, <aph.gov.au/constitution>.
6. Luke Beck, "The Theological Underpinnings of Australia's Constitutional Separation of Church and State Provision", *Australian Journal of Politics and History*, 64:1 (2018). <onlinelibrary.wiley.com/doi/10.1111/ajph.12428>.
7. Encyclopedia of Seventh-day Adventists, "Australian Sentinel and Herald of Liberty, Australasian Union Conference" (Milton Hook), <encyclopedia.adventist.org/article?id=B85G>.
8. The Uluru Statement From the Heart, <ulurustatement.org>.
9. Stan Grant, "As we debate the Indigenous Voice to Parliament there is one word missing: Compassion" ABC News, February 5, 2023, <abc.net.au/news/2023-02-05/voice-to-parliament-debate-stan-grant-compassion-is-needed/101928250>.
10. Maury Jackson and Nathan Brown (editors), *A House on Fire: How Adventist Faith Responds to Race and Racism*, <adventistbookcentre.com.au/a-house-on-fire.html>.
11. Listen to the Heart, <listentotheheart.org.au>.
12. Australians Together, <australianstogether.org.au>.

Nathan Brown

book editor at Signs Publishing and co-editor of *A House on Fire: How Adventist Faith Responds to Race and Racism*. Listen to the podcast series based on this book at <adventistpeace.org/house-on-fire>.

The holocaust

and Paul's vision for the Sabbath



It was an intriguing piece of artwork; a row of cast-iron shoes of various kinds and sizes that sat on top of a ledge running parallel with the bank of the river Danube in Budapest. Curious, my wife and I paused to examine the sculptures more closely. A plaque informed us that the display commemorated “the memory of the victims shot into the Danube by Arrow Cross Militiamen in 1944–45”. What the memorial plaque neglected to tell us was that the victims were all Jews—men, women and children. It also overlooked to inform us that the Arrow Cross was the viscous equivalent in Hungary of the German Nazis and that it was a more brutal group than they were.

The holocaust would have to be the worst example of a ruthlessly perpetuated genocide in all of human history. Six million Jews, two-thirds of their European number, were exterminated. They were starved, shot, worked to death, diseased, killed in medical experiments, and gassed. Few nations can review their reaction to this insane horror without shame.¹



Could the Holocaust (Shoah) have been prevented?

Saul (also Paul) was not so much converted when Jesus confronted him on the road to Damascus, but called to be an apostle to the Gentiles and to the Jews. Jesus chose him to bring His “name before gentiles and kings and before the people of Israel” (Acts 9:15). Paul was obedient to this “heavenly vision” (Acts 26:19) and began immediately to teach in the synagogues (Acts 9:20) to the Jews first but also to the Greeks (Romans 1:16; Acts 19:10).

Among those who were attracted to the apostolic witness to Jesus in the synagogues beyond Palestine were Jews and Gentiles/Greeks (Acts 13:48; 14:1; 18:4; 19:10); former Gentiles (proselytes); Gentiles who feared God (Acts 10:2, 22, 35; 13:16, 26) and Gentiles who worshipped God (Acts 13:43, 50; 16:14; 17:4, 17; 18:7). All these groups included both men and women (Acts 13:50; 16:13, 14; 17:4, 12; 22:4). Consequently it is safe to conclude that all Paul’s Jewish converts and a large portion of the Gentiles that accepted his message had the prior practice of attending the synagogues on the Sabbath. The ethnic diversity of Paul’s missionary success in the synagogues is reflected in the membership of his assemblies: Jew and Greek (Romans 1:16; 2:9, 10; 3:9; 10:12; 1 Corinthians 10:32; 12:13; Galatians 3:28; Colossians 3:11); circumcised and uncircumcised (Romans 3:30; 4:9, 11; 1 Corinthians 7:18; Galatians 2:7; Colossians 3:11); Jew/circumcised and

(Romans 3:29; 9:24; 15:8,9; Galatians 2:14); slave and free (1 Corinthians 7:22; 12:13; Galatians 3:28; Ephesians 6:8; Colossians 3:11); weak and strong (Romans 14:1; 15:1); male and female (Galatians 3:28); barbarian and Scythian (Colossians 3:11).

The word *ekklesia*, which Paul uses 62 times, means an assembly, a gathering together; it does not mean church as a building or an administrative structure. The early believers, Jew and Gentile, gathered together as an assembly (1 Corinthians 11:17), that is, in the same location and at the same time. Paul speaks of the whole assembly coming together (1 Corinthians 14:23a). The language of assembling together is frequent "when you come together as a church [assembly]" (1 Corinthians 11:18) and elsewhere (Acts 15:30; 1 Corinthians 11:17, 20, 33, 34; 14:26).

The question might now be asked: "When would such a mixed assembly of Jews and Gentiles—both of whom to a large degree had attended synagogues on the Sabbath—gather together in the name of Jesus? The only feasible reply is "on the Seventh-day Sabbath". Then why does Paul never quote the fourth commandment? For the same reason that he never cites the first, second or third commandments, that is, they were so well known and so widely practised that they were assumed: One God (Romans 3:30; 1 Corinthians 8:4; Ephesians 4:6), no idols (1 Corinthians 10:14; 2 Corinthians 6:16); reverence for God (Matthew 6:9; Luke 11:2; 2 Timothy 2:19); Sabbath (mentioned 71 times in the NT without any indication of its cessation). Some will object and refer to Romans 14:5; Galatians 4:10; Colossians 2:16.

A translation closer to the Greek text of Romans 14:5 gives a very different perspective: "On the one hand, one person regards a day above a day, but on the other hand another person regards every day." The phrase "every day" implies a group of days; it certainly cannot mean "no day". In the congregations in Rome there were those who perceived that the Jewish food laws were no longer mandatory (that is, "the strong", who ate anything, v2a) while others thought they were still obligatory ("the weak", who abstained from

meat and wine in case some of the food on the table was "unclean" or perhaps had been offered to idols (vv 2b, 21). The context was communal meals where the participants included Jewish and Gentile believers. The issue in the Roman assemblies was whether the Levitical food laws regarding "clean" and "unclean" still applied in the era of Christ (vv 14,15,17,20,21).

The matter of the days would also be Jewish festive days, where the "strong" preferred some days (likely Passover and Pentecost) while the "weak" esteemed them all. Paul's concern for the congregation was not what food or which festive day, but that when they gathered together—Jewish and Gentile believers—they did so in a spirit of brotherly and sisterly love (vv Romans 14:10,13,15,19; 15:2,5,6). The word "Sabbath" is not mentioned in the passage and nor is it implied.

The list in Galatians 4:10 ("You are observing special days and months and seasons and years") sums up the annual calendar of the Mosaic temple. However, Paul speaks of the Galatians turning "back again to the weak and beggarly elemental principles?" Paul warns the Galatians that if they abandon Christ for the rituals of the Jewish temple, they might as well return to the rituals of their former pagan temple, as it too was ordered by "days, months, seasons and years". If the "days" in this list is the Sabbath, it is there as part of the temple

ritual and not as the day of gathered worship in a synagogue or an assembly.

Likewise the list in Colossians 2:16 ("Therefore, do not let anyone judge you regarding food and drink or with respect to festival, new moon, or Sabbath", *author's translation*) is a formulaic reference to the OT's festival days. The three terms summarise the time-sequences in the Jewish ritual calendar of the sanctuary (1 Chronicles 23:31; 2 Chronicles 2:4; 8:13; Nehemiah 10:33) and as such they refer to grain, burnt and sacrificial offerings and not to gathered worship in a synagogue, a hall or a home.

An orthodox Jew would have no problem with Gentiles assembling on temple-days, but uncircumcised Gentile and circumcised Jewish believers gathering together for communal meals would be unacceptable (Acts 10:28; 11:2,3; Galatians 2:12,13). It is not the festive days per se that are judged, but rather the manner in which the assembled Jewish and Gentile believers celebrated them in communal worship.

In turning to the Gospels it should be remembered that they post-date Paul's letters. Hence they reflect the interests of the communities for whom they were written. This is widely recognised today. To quote Daniel J Harrington (Catholic): "They were expressed in such a way as not only to describe Jesus in his original setting but also to address the problems facing the Christian communities of a later time."²





Six of Jesus' Sabbath healings involved chronic conditions, thereby indicating that acts of compassion were compatible with it and therefore brooked no delay (Mark 1:21–28; Luke 4:31–37; Matthew 12:9–14; Mark 3:1–6; Luke 6: 6–11; Luke 14:1–6; John 5:1–15; 7:21–24; John 9:1–34). Thus Jesus made it plain that it was consistent with the Sabbath to do good, to heal, to save life, and to free those bound by the Evil One (Mark 3:4; Matthew 12:12; Luke 6:9; 13:16). Several of Jesus' sayings affirm the Sabbath: "The Sabbath was made for humankind and not humankind for the Sabbath" (Mark 2:27), or "For the Son of Man is lord of the Sabbath" (Mark 2:28; Matthew 12:8). Why would the Gospel author remember these sayings, if in his day the Sabbath was no longer observed? Members of the early Christian assemblies would read these healings and sayings of Jesus not as addressing whether to honour the Sabbath but how to. As James Dunn (Church of Scotland) notes: "The question under debate is not whether the Sabbath should be observed, but how it should be observed."³

The resurrection is supposedly the event that facilitated the change to Sunday, yet the Gospels give the date in the Jewish manner. "And very early on the first day after the Sabbath (*sabbatōn*) the sun having arisen, they went to the tomb" (Mark 16:2, *author's translation*). See also Matthew 28:1; Luke 24:1; John 20:1,19). The NT consistently

uses the Jewish manner of dating the day: "On the first day after the Sabbath (*sabbatōn*) when we gathered together to break bread . . ." (Acts 20:7 *author's translation*); "On every first day after the Sabbath (*sabbatou*), let each of you set aside at home . . ." (1 Corinthians 16:2 *author's translation*).

The constant reference to the Sabbath without any comment regarding a transition to Sunday as the day of gathered worship in the apostolic age is inexplicable. No mention is made of Sunday when referring to the Lordship of Jesus over the Sabbath (Mark 2:28), or to His and Paul's pattern of synagogue attendance on the Sabbath (Mark 1:21; Luke 4:16; Acts 17:2), or to the women's observance of the fourth commandment (Luke 23:56), or to their returning to the tomb "the Sabbath having passed" (Mark 16:1), or to the resurrection of Jesus occurring "after the Sabbath as it was dawning towards the first day after the Sabbath" (Matthew 28:1, *author's translation*), or to the undesirability of fleeing Jerusalem on the Sabbath (Matthew 24:20), or to the preparation day prior to the Sabbath (Mark 15:42; Matthew 27:62; Luke 23:54; John 19:31,42). If at the time of the composing of the Gospels the Sabbath had been abandoned, it is very improbable indeed that the writers would mention it so frequently without explaining that Sunday was now the new day of worship. If Jesus' resurrection was the basis for the switch to Sunday, it

is extremely strange that all the Gospels consistently refer to it as occurring on "the first day after the Sabbath" without further clarification.

So, could the Holocaust (Shoah) have been prevented?

Yes, provided the ethnic and social diversity within the Pauline assemblies had been maintained. They gathered together as one body with many parts: "For in the one Spirit we were all baptised into one body—Jews or Greeks, slaves or free" (1 Corinthians 12:13). "In whatever condition you were called [circumcised or uncircumcised, slave or free], brothers and sisters, there remain with God" (1 Corinthians 7:24). Therefore, Paul's vision for the Sabbath went beyond gathering together on the seventh-day; it also demanded the practice of a diverse and inclusive assembly (including the poor and unbelievers, 1 Corinthians 1:26–29; 14:22–24).

The second-century change to Sunday forced the Jews out of the assemblies, which plunged Christianity into the anti-Semitism that has blighted it ever since. Failing to retain the inclusive and diverse nature of Paul's assemblies tears the heart out of the Sabbath. Thus, how the Sabbath is celebrated is as important as, or even more important than, when it is celebrated.

1. In the summer of 1938, 32 significant nations met in Évian (France) to discuss raising their limit of refugees they would accept, in order to help more Jews escape from Nazi Germany's persecution. Only the tiny Dominican Republic chose to do so. The Australian delegate, Colonel TW White, declared: "as we have no real racial problem, we are not desirous of importing one by encouraging any scheme of large-scale foreign migration".
2. "The Jewishness of Jesus: Facing Some Problems," in James H Charlesworth (ed), *Jesus' Jewishness: Exploring the Place of Jesus in Early Judaism* (New York: Crossroad, 1991) 131–132.
3. *Jesus Remembered* (Grand Rapids, MI: Eerdmans, 2003), volume I.568–569.

Dr Norman Young

lectured at Avondale College (now University) for 31 years (1973–2004). In retirement, he still enjoys studying and publishing the occasional article.



Conversations

Never been easy

I wonder if anybody else noticed the irony in the “Adventist Media has created a new website . . .” footnote to the article “Screen-free sabbaths” (July 15).

At 77, I’m a bit older than Emma. I have fond memories of idyllic days in late childhood spent out on Madang harbour in my little dinghy, watching sunbeams disappear into the depths, a dreamer without a fishing line for an excuse, or exploring the war wrecks or the mangroves. The real world has a very big screen, which makes it ideal for dreamers.

Later I was among the earlier teachers to use computers in the classroom, with my high school English classes. Once past the initial problems, “How do I do this?” and “I forgot to save my work”, they made a big difference.

Now I would be lost without a computer. I write to pull together what I have read and experienced and learned, so I need a pen or a computer to help me think, and a computer is by far the better of the two. So when I do Bible study on Sabbath I use

my computer Bible and my writing application to collect my thoughts, as I do on any other day. And I use my phone as a compact and convenient Bible, hymn book, Sabbath school pamphlet, a notepad, and also as a source of news and articles of interest, and occasionally as a phone, mostly to find my wife in a shopping centre. But I never use it for Facebook or any other “anti-”social media, not on Sabbath and not on any other day. I remember when we thought TV was detrimental, but it has nothing on the so-called social media.

So I don’t believe we need a totally screen-free Sabbath; what we need is more appropriate non-use of screen devices every day of the week. But we do also need an honest evaluation of what use is appropriate on the Sabbath and what is not.

Peter Schaper, Qld

God’s requirements

Re: “Just a man with CP” (July 15).

Thank you for producing such a wonderful article. We all have disabilities. Some are scarcely visible and others invisibly handicap the way

we feel and act. What Geoffrey’s life [and article] has demonstrated is that we can live above our disabilities and be an enrichment to our communities.

WT Johnson, NSW

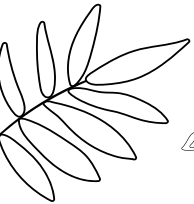
Saddened

I was saddened to read the article “Can I be honest?” (May 20), which quotes James 5:16 from the NIV Bible which substitutes the word “faults” for “sins”.

We are never instructed to confess our sins to another sinful human being, but to God. “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5, KJV).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have as advocate with the Father, Jesus Christ the righteous” (1 John 2:1, KJV). “If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9, KJV).

Concerned Adventist, NZ



Hello Kids!

KIDS SPACE

SPY SERVICE

Twelve men are selected to spy out the land of Canaan. Ten of the spies come back with negative reports, saying it is impossible to conquer the land. However, Caleb and Joshua return with a report that expresses their faith in the power of God to conquer the land. God is happy with Caleb and Joshua because they courageously trust Him in spite of the risks. What God asks us to do may sometimes be risky. He wants us to trust Him as we help others. When God asks us to do something, we can be sure He will give us courage and strength to complete the task.



Crossword Puzzle

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

KEY

Find the words in the puzzle

Caleb
courage
Joshua
power
task
trust

Canaan
God
Moses
risk
ten
twelve

conquer
impossible
possession
spy
trust
giant

faith
happy
people
report
land
help



Dot-to-dot

Follow the alphabet from A to Z.

What fruit did the spies bring back from Canaan?

SPY
How many can you find

Memory Verse

"Then Caleb silenced the people before Moses and said, 'We should go up and take possession of the land, for we can certainly do it' " (Numbers 13:30).



Record Live

with Jarrod and Zanita

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THIS MONTH IN *signs* of the times

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A brush with the dark side changed Robbie Berghan's world forever

BUSTING FOUR PORN MYTHS
Can we afford to allow it to go mainstream?

HOW CHEFS BECAME CELEBRITIES
From relative obscurity to household names

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Anniversary

WHEELER. On 30.4.23 Colleen and Neville Wheeler gathered with family and friends to celebrate sharing 65 years and to renew their vows at The House with No Steps, Alstonville, NSW. Colleen and Neville have children, Steven and Sharon, Coral and Patrick Verhoeven, and David; four grandchildren; and seven great-grandchildren.

Obituaries

ALDRIDGE, Roy, born 9.2.1935 in Auckland, NZ; died 27.3.23 in Wangaratta, Vic. He is survived by his wife, Mary; children, Karl (Wangaratta), Janette (Brisbane, Qld) and Sebastian (Geelong, Vic); three grandchildren; and 10 great-grandchildren. Roy was a beloved husband, faithful man of God and a gentle father. He is now sleeping until the Lord's return.

James London

HILL, Malcolm John, born 28.8.1942 in Sydney, NSW; died 6.6.23 in Brisbane, Qld. Malcolm was the only child of Arthur, a Gallipoli hero, and Beryl. He attended Strathfield Adventist High School, left early and enrolled in the building course at Avondale College while still only 15. Later, he took a trade, working around Australia before taking a ship to Vancouver and working as a mechanical technician for a Maserati dealership and later as head of maintenance at Branson Adventist Hospital in Toronto. He returned to Australia and held various church offices in the South Brisbane church until his death. Many friends from both Canada and Australia will miss this genuine and self-giving Christian.

R B Roberts



KARBSTEIN, Werner, born 7.11.1941 in Karlsmarkt, Silesia, Germany; died 20.6.23

in Wauchope, NSW. He was predeceased by his son, Oliver in 1989. Werner is survived by his wife, Beate (Port Macquarie). Werner passed to his rest after a lengthy illness where he showed courage and ready evidence to the peace of God that he so deeply valued.

Kendell Cobbin



NIXON, George Thomas, born 14.12.1936 in Bundaberg, Qld; died 30.3.23 in Tannymorel.

He is survived by his brother, Tony Nixon (Tannymorel); and sister, Gwen Tolle (Bundaberg). George loved music and playing his harmonica and piano.

Christos Spero



ROBE, Alma Grace (nee Heise), born 21.6.1927 in Montville, Qld; died 24.6.23 in Redland Hospital. She

was married to Arnold, who predeceased her in 2013. They lived most of their married life in Underwood, Brisbane, but retired to Mt Tamborine and later to Victoria Point Adventist Retirement Village. She was also predeceased by her daughters, Glenda in 1979; and Lyn Munro in 2017. Alma is survived by daughter, Wendy and Peter Marks (Gold Coast); son-in-law, Kevin Munro (Tregeagle, NSW); sister, Hazel Doeblin (Victoria Point, Qld); granddaughters and spouses, Ruth-Ellen and Benny Macht (Gold Coast, Qld) and Amy-Lyn and Pastor Tim Shelton; and great-grandson, Leon. Alma was a very practical lady of many talents and an extra loving and supportive person to her family and to all who needed assistance. She delighted in the promises of Jesus coming again.

Bob Possingham, Lyell Heise, Tim Shelton

ROBERTS, Clive MacGregor, born 16.12.1938; died 2.2.23 in Otorohanga, NZ. He is survived by his wife Jean Mary (Otorohanga); daughters, Hazel Schroder, (Dannevirke), Margy Holdaway (Te Waitere) and Kristina Biancamano (Te Kuiti). Clive served as an elder and Te Kuiti church leader for many years. Through his leadership, the church stayed open even through difficult periods.

Michael Falzarano



TERRY, Lois Kathleen (nee Eaton), born 14.7.1945 in Manjimup, WA; died 4.5.23 in Perth. Lois is

survived by her husband, Kevin (Perth); son, Mark (Gisbon, Vic); daughter, Jo-anne (Perth, WA); three grandchildren; and one great-granddaughter (all of Perth). Lois was educated at Carmel College and was very generous with her time organising fundraisers

for ADRA. She also supported Asian Aid and really enjoyed travelling and caravanning.

Obed Soire



THORPE, Myra Alice (nee Beckett), born 15.9.1941 in Brisbane, Qld; died 21.5.23 in Prince

Charles Hospital. In 1960 she married Keith, who predeceased her by five months. She was also predeceased by her daughters, Donna and Debbie. Myra is survived by her children, Brett, Jodie and Nathan (all of Brisbane); 11 grandchildren; five great-grandchildren; and siblings, Miriam, Doralene, Wilma, Raymond, Helen, William and Dallas. Myra attended Sherwood church for many years where she served in Pathfinders amongst many other roles before becoming a founding member of Esk church before moving out to Miles. She touched many lives through her DVD ministry in her later years.

Phil Downing, Nathan Thorpe



WILLIAMS, Anita, born 6.10.1931 in Ballarat; died 30.6.23 in Port Macquarie, NSW. In 1952 she

married Phil. Anita was predeceased by her son, Mark in 2019. She is survived by her husband; daughters, Michelle Trembath and Vicki Adamson; son, John; nine grandchildren; 14 great-grandchildren; and one great-great-grandchild. Anita devoted much of her life to volunteer work in Geelong (Vic), Mossman (Qld), Yarrhapinni (NSW), Macksville, Longburn (NZ), Jindabyne (NSW), Nicaragua, Haiti, Townsville (Qld) and Stuarts Point (NSW). Anita and Phil also lived in Maroochydore, Mullumbimby and Nambour where they were active in church activities. She had a significant influence in the lives of many people.



YURICH, John Peter, born 13.2.1948 in South Perth, WA; died 6.6.23 in Adventist Care,

Rossmoyne. On 23.3.1992 he

"Remember the Lord your God, for it is he who gives you power to get wealth." Deuteronomy 8:18

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married Valerie. He is survived by his wife; children, Tenille Moir and Shannon Gilbert; four grandchildren; and brother Andy (all of WA). A faithful church member, John is fondly remembered by his family and friends. He was a high school physical education teacher and was an intelligent and distinguished football talent. John had a deep love for Jesus and led an inspirational and prayerful life.

Gervais Cangy

Advertisements

CESSNOCK 50th ANNIVERSARY

Join us at Cessnock church in celebrating our church's 50th dedication anniversary on November 4 at 10am. Share memories, enjoy uplifting messages and music, and have lunch with past and present members. RSVP by October 20 to Jo 0409839027.

Position Vacant

CHIEF FINANCIAL OFFICER—SOUTH AUSTRALIAN CONFERENCE PROSPECT, SA

Passionate about serving God in the area of stewardship and finance? Excited about having the opportunity to make high-level decisions that can enhance the ministry of our Conference and schools in proclaiming the everlasting gospel in South Australia? The South Australian Conference is seeking you as the chief financial officer to lead the area of financial stewardship. AS CFO, you'll provide strategic direction in this area, working in conjunction with the Conference president and the Conference secretary as officers serving in the South Australian Conference. With your strong leadership and communication skills, backed by a proven financial and managerial background with senior leadership and decision-making experience, the Conference will grow financially and be fiscally responsible in how funds are being used for the furtherance of the gospel. We are seeking expressions of interest for this position. Email <yongshinchee@adventist.org.au>. A full position description is available upon request. More details (including EOI email inclusions) at <bit.ly/SACCFQ2023>. Consideration will only be given to applicants who have the legal right to work in Australia. **Applications close September 3, 2023.**

Supporting Ministry Position Vacant

GENERAL MANAGER AND MAINTENANCE MANAGER—CEDARVALE HEALTH AND LIFESTYLE RETREAT NARBETHONG, VIC

Do you have a passion for health ministry? Cedarvale is seeking applications from qualified individuals for two key positions: general manager and volunteer maintenance manager. As Cedarvale expands its ministry into Victoria, you will be vital to re-establishing operations at our recently acquired Yarra Ranges estate. Job descriptions outlining the qualifications of the ideal candidate for both roles are available at <cedarvale.org>. Inquiries and applications may be directed to Andrew Wigglesworth at <info@cedarvaleretreat.com.au> and should include your CV, covering letter/email and three work-related referees along with one from your church pastor.

Cedarvale is an independent ministry supportive of the Seventh-day Adventist Church.

CALOUNDRA ADVENTIST RETIREMENT VILLAGE has two and three-bedroom units for sale, immediate occupancy or pending refurbishment, duplex or free-standing, all with single garages. Phone Rhonda +61 7 5491 3544 for inspection <arplus.org.au/retirement-living/units-for-sale/>.

BOOLAROO 100th ANNIVERSARY

On Sabbath, October 21, the Boolaroo church will be celebrating its 100th anniversary. This will be an opportunity to collectively come together from far and near in order to celebrate God's leading and His goodness over the past 100 years since its inception in 1923. The current Boolaroo church family would like to invite you to join them in the commemorative Sabbath school at 9:30am and divine service at 11am. This will be followed by a luncheon. The afternoon program will begin at 2pm and will contain testimonies, special items and a visual presentation on the way the Lord has led in the past century.

For more information contact Patrice (church clerk) 0412 491 944. Email <patricewinter@hotmail.com>.

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.



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